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THIEÄN PHUÙC

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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 La Haùn Quaû: Fruit of Arhat
AÙc: Evil
AÙc danh: Evil repute
AÙc Danh UÙy: Fear of bad reputation
AÙc duïc: Evil passions
AÙc Ñaûng: Evil band
AÙc Ñaïo: Evil ways
AÙc höõu: Evil friend
AÙc Kieán: Evil (heterodox or wrong) view
AÙc luaän: Evil discussion
AÙc luaät nghi: Evil rules and customs
AÙc ma: Evil spirit
AÙc nghieäp: Evil karma
AÙc nhaân: Evil cause
AÙc nieäm: Evil thoughts
AÙc Phaùp Höõu Laäu: Evil deeds done in a mortal body
AÙc Sö: Evil teacher
AÙc thuù: Evil incarnations
AÙc Thuû Khoâng: Evil ideas of the doctrine of voidness
AÙc Xuùc: Evil touch
AÙi löu: Flood of desire
AÙi Nhuaän: Fertilizing of Desire

An truï trong Haïnh Phoå Hieàn: Establishment in the practice of Universal Good
AÛo moäng: Empty dream
AÊn khoâng tieâu ñöôïc: Eat what is difficult for the stomach to digest
AÊn maën: Eat a non-vegetarian meal
AÊn quaù löôïng: Eat too much
AÊn thòt ñoäng vaät: Eating animal meat
AÊn thòt gaây kinh haõi cho thuù vaät: Eating meat will cause terror among animals
AÊn thòt seõ bò chö Thieân gheùt boû: Eating meat will be alienated by the devas
AÊn thöùc aên chöa ñöôïc naáu chín: Eat uncooked food
AÊn uoáng khoâng ñieàu ñoä: Eat and drink without moderation
AÂm höôûng nhaãn: Endure the sound we hear
AÂn cha meï: Filial debts
AÂn ñieàn: Field of grace
AÅn maät nghóa: Esoteric meaning

B

Ba La Di Töù Duï: Four metaphors of breaking the vow of chasity
Baùi Hoûa Giaùo: Fire-worship
Baøi Phaùp Ñaàu Tieân: First Sermon
Baûn Taùnh Khoâng: Emptiness of primary nature
Baùo thaân: Embodiment of samaya, Enjoyment body
Baùt AÂm: Eight tones of a Buddha's voice
Baùt Ba La Di: Eight parajikas
Baùt baát hieån thöïc: Eight Negations, and Ten negations
Baùt Baát Sinh Phaùp: Eightfold notion of no-birth, Eight ways of no-birth
Baùt Baát Tònh: Eight impure things
Baùt Baát Trung Ñaïo: Eight Negations
Baùt baát tö nghì: Eight inexpressibles
Baùt Bieán Hoùa: Eight supernatural powers of transformation
Baùt Bieän: Eight characteristics of a Buddha's speaking
Baùt Boá Thí: Eight kinds of almsgiving
Baùt Boä Kim Cang: Eight classes of supernatural beings in the Lotus Sutra
Baùt Boä Quyû Chuùng: Eight groups of demon followers
Baùt Caâu Nghóa: Eight fundamental principles
Baùt Chaùnh Ñaïo: Eight Noble Paths
Baùt Chuùng: Eight assemblies
Baùt chuûng bieät giaûi thoaùt: Differentiated rules of liberation for the eight orders
Baùt Chuûng Boá Thí: Eight causes of almsgiving
Baùt Chuûng Chuùc: Eight kinds of congee
Baùt Chuûng Thaéng Phaùp: Eight surpassing things

Baùt Chuûng Thoï Kyù: Eight kinds of prediction
Baùt Chuyeån Thanh: Eight cases of nouns in Sanskrit
Baùt Coâng Ñöùc Thuûy: Eight kinds of water of virtues, or eight virtues
Baùt Dieäp Chi Trung Toân: Eight Bodhisattvas in the Garbhadhatu
Baùt Dieäp Lieân Ñaøi: Eight leaf lotus meditation
Baùt ñaïi linh thaùp: Eight great spiritual or sacred stupas of Buddhism
Baùt Ñaïi Minh Vöông: Eight diamond-kings
Baùt Ñaïi Nhaân Giaùc: Eight Awakenings of Great People
Baùt Ñaïi Nhieät Ñòa Nguïc: Eight great hot hells
Baùt Ñaïi Töï Taïi Ngaõ: Eight great powers of personality
Baùt Ñeá: Eight truths
Baùt Ñieân Ñaûo: Eight upside-down views
Baùt Ñònh: Eight degrees of fixed abstraction
Baùt Ñoïa: Eight grave prohibitions or sins
Baùt Ñöùc: Eight virtues
Baùt Giaûi Ñaõi Söï: Eight occasions of indolence
Baùt giaûi thoaùt: Eight liberations
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Baùt giôùi: Eight precepts
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Baùt Khoå: Eight basic causes of suffering
Baùt Kieâu: Eight kinds of pride or arrogance
Baùt Kính Giaùo: Eight commands given to a nun before letting her entering the Bhiksuni Order
Baùt Ma: Eight Maras
Baùt Maïn: Eight kinds of pride or arrogance
Baùt Meâ: Eight misleadings
Baùt Moân: Eight kinds of syllogisms in Buddhist logic
Baùt Nhaãn: Eight ksantis or powers of patient endurance
Baùt Nieäm: Eight lines of thought
Baùt Phaùp: Eight dharmas
Baùt Phaùp Thaønh Töïu: Eight perfections
Baùt Phong: Eight kinds of wind, Eight winds
Baùt Phuùc Ñieàn: Eight fields for cultivating blessedness
Baùt Phuùc Sinh Xöù: Eight happy conditions in which one may be reborn
Baùt Phöông Thieân: Eight heavens and devas at the eight points of the compass
Baùt Saéc Phan: Eight pennons of various colours

Baùt Sö: Eight teachers
Baùt Taø: Eight Wrongnesses
Baùt Taø Ñaïo: Eight heterodox practices , Eight Wrongnesses
Baùt Tam-Ma-Ñòa: Eight types of meditation for removing various attachments
Baùt tam ma ñòa daãn ñeán giaûi thoaùt: Eight samadhi of emancipation
Baùt Taâm: Eight minds
Baùt Thaùnh Ñaïo: Eight Path Factors
Baùt Thaéng Xöù: Eight victorious stages
Baùt thaäp baùt kieán hoaëc: Eighty-eight deluded viewpoints
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(trong cuoäc ñôøi Ñöùc Phaät): Four significant visions Boán Coõi Duy Taâm: Four kinds of lands Boán Coõi Tònh Ñoä: Four realms in the Pure Land Boán Doøng Thaùc Sanh Töû: Four torrents of births and deaths Boán Ñaïi Söï Trong Ñôøi Tu: Four serious matters in any cultivator's life Boán Ñieàu Caàn Thieát cho Cuoäc Soáng Xuaát Gia: Four rules for a homeless Bhikhsu Boán ñieàu kieän caàn thieát ñeå taïo nghieäp ñaâm thoïc: Four conditions that are necessary to complete the evil of slandering (The Buddha and His Teaching) Boán ñieàu kieän caàn thieát ñeå taïo nghieäp noùi doái: Four conditions that are necessary to complete the evil of lying (The Buddha and His Teaching) Boán ñieàu kieän caàn thieát ñeå taïo nghieäp taø daâm: Four conditions that are necessary to complete the evil of sexual misconduct Boán ñieàu mong ñôïi ôû chö Phaät vaø chö Boà Taùt cuûa caùc tín ñoà: Four expectations of the Buddhas and Bodhisattvas (from the followers) Boán ñieàu moät Phaùp Sö phaûi quan taâm: Four things a Dharma-Master must concern Boán Ñieàu Tham Chieáu Lôùn: Four great citations Boán ñieàu tieân quyeát: Four requisites Boán Ñoái Töôïng Thích Hôïp Cho Vieäc Taäp Trung Tö Töôûng: Four objects that can be used to develop concentration Boán giai ñoaïn trong söï phaùt trieån cuûa Thieàn toâng: Four stages of development of Zen in Zen Sect Boán giôùi quan troïng: Four important precepts Boán Haïng Ngöôøi: Four classifications of mankind Boán Haïng Ngöôøi Maø Phaät Töû Khoâng Neân Xem Laø Baïn: Four types of people who can be seen as foes in disguise Boán Haïng Ngöôøi Maø Phaät Töû Neân Xem Laø Baïn Trung Kieân: Four types of people who can be seen to be loyal friends Boán Hoaøn Caûnh Daãn Ñeán Thieàn Coâng AÙn: Four circumstances leading to the "koan" exercises Boán lónh vöïc voâ saéc: Four stages of formlessness Boán Loaïi Giôùi Cao Thöôïng: Four kinds of higher morality Boán loaïi hoa: Four divine flowers Boán loaïi kieát söû (traïng thaùi hay ñieàu kieän) trong voøng sanh töû tam giôùi: Four states of conditions found in the three realms of mortality Boán loaïi nghieäp: Four classifications of karma Boán loaïi nghieäp daãn ñeán söï ñaàu thai: Four kinds of karmas leading to reincarnation Boán loaïi phuï nöõ: Four kinds of women Boán Loaïi Sanh Töû: Four ways of rebirth

Boán Loaïi Taâm Vöông: Four classes of consciousness Boán loaïi thöïc vaät: Four nutriments Boán loaïi troùi buoäc: Four kinds of ties (The Buddha and His Teachings—Chapter 39) Boán lôøi öôùc nguyeän cuûa vua Trôøi Ñeá Thích: Four wishes of Sakka in the Kanha Jataka Boán lyù do Phaät thò hieän nôi coõi Ta Baø: Four reasons for a Buddha's appearing in the world Boán maøn che phuû: Four films or things that becloud Boán Möôi Ñeà Muïc Haønh Thieàn: Forty meditation subjects Boán Möôi Saùu Muøa An Cö Kieát Haï Cuûa Ñöùc Phaät: Forty-six Rainy Season Retreats of the Buddha Boán Möôi Taùm Giôùi Khinh: Forty-eight Secondary Precepts which the Buddha taught all bodhisattvas in the Brahma-Net Sutra Boán möôi taùm phaùp nieäm Phaät: Forty-eight Aspects of Buddha Recitation Boán möôi Taâm Boà Taùt trong Kinh Phaïm Voõng: Forty bodhisattva positions in Brahma-Net Sutra Boán neùt ñaëc tröng cuûa Thieàn toâng: Four special characteristics of Zen Buddhism Boán nguyeân nhaân daãn ñeán caùi cheát: Four causes of death (The Buddha and His Teachings) Boán Nguyeân Nhaân Gaây Neân AÙc Nghieäp: Four causes of evil actions

Boán Nguyeân Nhaân Khôi Daäy Nhaõn Caên: Four causes that cause the eye-sense to be awakened Boán Nhaân Sanh Töû Cuûa Con Caùi: Four causes children are born Boán nieàm tin chaéc chaén: Four certainties Boán nieàm töi tin: Four self-confidences Boán Phaùp Caàn Phaûi Chöùng Ngoä: Four things to be realized Boán phaùp ñeå daãn daét chuùng sanh: Four elements of popularity Boán Phaàn Cuûa Thöùc: Four functional divisions of consciousness Boán Phöông Caùch Ñöôïc Töi Theå Môùi: Four ways of getting new personality Boán quan ñieåm veà luaät nhaân quaû: Four views of causality Boán Saéc Thaùi Tín Ngöôõng Di Ñaø: Four aspects of Amitabha Pietism Boán Söù Meänh Cuûa Thieàn Toâng Khi Chaáp Nhaän Loái Tu Taäp Coâng AÙn: Four functions in maintaining the koan exercises in Zen Boán Söï Thanh Tònh Cuûa Caùc Loaïi Cuùng Döôøng: Four kinds of purification of offering Boán Söï Thaät: Four truths Boán thöù aâm thanh quaûng ñaïi cuûa Nhö Lai: Four great voices from the power of the virtuous qualities of Buddha Boán thöù Ñaïi Trí phong luaân: Four kinds of atmosphere of great knowledge of the Enlightened Boán Tieán Trình Tieán Ñeán Phaät Quaû: Four courses of attainment of Buddhahood

Boán traïng thaùi baát haïnh: Four states of unhappiness Boán Töôùng Cuûa AÂm Thanh Cuûa Ñöùc Nhö Lai: Four characteristics of Buddha's voice Boán yeáu toá Öu theá (taêng thöôïng): Four Predominants Boån thöùc: Fundamental vijnana

C

Caûm Giaùc Sieâu Thoaùt: Feeling of exaltation

Caûnh Giôùi Cöïc Laïc: Extreme Joys in the Pure Land

Caûnh Giôùi Troáng Roãng: Empty space

Caûnh giôùi töôùng: Empirical world, associated with function

Caên: Faculties

Caên boån phieàn naõo: Fundamental afflictions

Caên Caûnh: Field of organs

Caàn chi: Factors of endeavor

Chaúng aên quen maø cöù aên: Eat what is not suitable for the stomach

Chaúng ñoïa ñòa nguïc: Escape from falling into the hells

Chaúng laøm ngaï quyû: Escape from becoming pretas

Chaúng rôi vaøo coõi A-Tu-La: Escape from falling into the realm of asuras

Chaân Ngoân Baùt Toå: Eight patriarchs of the True Word sect

Chaân nhö thaät töôùng: Essential characteristic of the bhutatathata

Chaán ñoäng cuûa ñaát: Earthquakes

Cheá ngöï tinh caàn: Effort of restraint

Chæ aên ñoà khaát thöïc: Eat only food begged

Chieán thaéng cuoái cuøng: Final Triumph

Chuùng Sanh Kieán: False concept of human beings

Chuùng sanh nhaãn: Endurance of human assaults and insults

Chuyeân nieäm: Fix the mind (upon)

Chuyeân Tu: Focused practice
Chö Phaät aên ñuùng ngoï: Eat at noon
Chö thieân aên vaøo buoåi saùng: Eat at dawn
Chöùc naêng cuûa taâm: Functions of the mind
Chöùng Nghieäm: Experimental evidence
Coõi Tieân: Fairyland
Con Ñöôøng Deã: Easy Path of Practice
Coâng Ñöùc Ñieàn: Field of Merit and Virtue
Coát loõi cuûa Thieàn: Essence of Zen
Coát tuûy cuûa Boà Taùt ñaïo: Essence of Bodhisattvaship
Cuøng aên: Eat together
Cuoàng hueä: Foolish Wisdom
Cöïc ñoan vaø Trung Ñaïo: Extremes and the Middle Path
Cöùu caùnh cuûa ñaïo Phaät: Final end of Buddhism Cöùu Caùnh Giaùc: Enlightened apprehension, Final or complete enlightenment Cöùu caùnh Nieát baøn: Final nirvana

D

Danh Lam Coå Töï Vieät Nam: Famous Ancient Pagodas in Vietnam
Deã thaønh coâng: Easy success
Dò ñaïo: Easy Path of Practice
Dò haønh ñaïo: Easy way of salvation
Dò thuïc nhaân hay quaû mang laïi khaùc vôùi nhaân: Effect different from the cause
Dieäc Höõu Dieäc Khoâng: Existing and non-existing
Dieät Beänh: Extinguish all ailments
Dieän Bích: Facing wall meditation
Dieät Ñeá: End of suffering
Dieät phaùp nhaãn: Endurance of the elimination of suffering
Dieät Yeát Ma: Extinguish karma
Dieäu Giaùc: Final or complete enlightenment
Dieäu Höõu Töùc Chaân Khoâng: Existence is emptiness
Duïc Boäc Löu: Flood of sensuality
Duïc Höõu: Existence in the realm of desire
Duïc Laäu: Flow of existence
Duïc Thieân Nguõ Daâm: Five methods of sexual intercourse in the Heaven of Desire
Duy Khaåu Thöïc: Earn a livelihood by magic, spells, or by fortune-telling
Duyeân Löïc: Environmental force
Döõ löïc nhaân: Empowering cause
Ñaïi baûn: Fundamental text
Ñaïi Haûi Baùt Baát Tö Nghì: Eight marvellous characteristics of the ocean
Ñaïi Khoâng: Emptiness of highest degree

Ñaïi Nhaân Baùt Nieäm: Eight lines of thought for great men
Ñaïi Söï Nhaân Duyeân: For the sake of a great cause
Ñaïi Thöøa Thuûy Giaùo: Five divisions of Buddhism (I)
Ñaïm Tinh Khí Quyû Vöông: Essence-and-Energy-Eating Ghost King
Ñaøo Thieàn: Escape from meditation
Ñaïo phaùp nhaãn: Endurance of cultivation of the Path of elimination of suffering
Ñaéc ñoä: Enter the monastic life
Ñaúng Löu: Flowing down
Ñaúng Löu Quaû: Flowing down fruit
Ñaúng Taâm: Equal mind
Ñaáng Giaùc Ngoä: Enlightened One
Ñaát: Earth, Element of expansion
Ñeà Baø Nguõ Phaùp: Five obnoxious rules of Devadatta
Ñeä Baùt Thöùc: Eighth vijnana
Ñeä Nhaát Nghóa Khoâng: Emptiness of the ultimate truth
Ñeä Töù Thieàn Thieân: Fourth Dhyana Heaven
Ñòa ñoäng: Earthquakes
Ñòa Luaân: Earth-wheel
Ñòa Taïng Vöông Boà Taùt: Earth-Womb Bodhisattva
Ñòa Trì (Taøi) Hueä Ñoàng Töû: Earth-Wisdom (Wealth) Youth
Ñình Taâm: Fix the mind in meditation
Ñònh löïc: Force of concentration
Ñònh Meänh: Fate
Ñònh Nghieäp Baát Ñònh Nghieäp: Fixed Karma and Non-fixed Karma
Ñònh Nghieäp Dieäc Naêng Chuyeån: Fixed karma can be changed
Ñònh taâm: Fixed mind
Ñoaïn Dieät: Extirpation
Ñoaïn Nhuïc: Forbid flesh
Ñoaïn Tröø Tinh Caàn: Effort of abandoning
Ñoái Trò: Eliminate afflictions
Ñoän söù: Envoys of stupitity
Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn: Eighteen highest virtues among 123 high virtues of the White Lotus Congregation
Ñoâng Maät: Eastern esoteric sect
Ñoâng Thaéng Thaàn Chaâu: Eastern continent
Ñoàng truï baát khoâng: Fruitful association
Ñoäng Sôn Nguõ Vò: Five degrees of Tung-Shan-Liang-Chieh
G
Gia ñình: Family

Gia Haïnh Ñaïo: Effort to cultivate from the four good roots to the three studies
Gia Haïnh Vò: Effort Stage
Giaû: Fallacy
Giaû Danh: Emperical name
Giaû danh höõu: Emperically named existence
Giaû Hôïp: Empirical combination
Giaû Höõu: Empirical existence
Giaû Ngaõ: Empirical ego
Giaùc Chieáu Trì Danh: Enlightened, Illuminating Recitation
Giaùc Ngoä Taâm: Enlightened mind
Giaùc Taùnh: Enlightenment ability
Giaùc Tha: Enlightening others
Giaûi thích chaân thieät nghóa Phaät phaùp: Expression of the true meaning of the Buddha's teachings
Giaûi thoaùt cuoái cuøng: Final emancipation
Giaûi Thoaùt Moân: Emancipation-entrance
Giaûi Thoaùt Ngay Trong Ñôøi Naày: Emancipation in this very life
Giaûi Thoaùt Nhó: Ear of deliverance
Giaûi tröø taát caû tö töôûng: Extinguishing all thoughts and perceptions
Giaûng noùi tam theá: Explain all past, present and future
Giaùo Ñoaøn Ni ñaàu tieân: First Order of Bhiksunis
Giaùo Ngoaïi: External instruction
Giôùi: Elements
Giôùi Sö Nguõ Ñöùc: Five virtues of the teacher of the discipline
Giôùi Theå: Embodiment of the commandments
H
Haï Khaåu Thöïc: Earn a livelihood by doing work with his hands, Earns one's living (livelihood) by the wrong ways
Haønh Khoâng: Emptiness of action
Haønh nhaäp: Enter the Buddha-nature in practice
Haønh Phaät taùnh: Functioning Buddha-nature
Haønh Töù Y: Four of ascetic practictioners
Haïnh baát khoâng: Fruitful action
Haïnh thuyeát phaùp vì lôïi ích chuùng sanh: Expound the Teaching
Haõy töï xem xeùt laáy mình: Examine ourselves
Haäu baùo: Future retribution
Hieån giaùo: Exoteric teaching
Hieån Kinh: Exoteric scriptures
Hieån Lieãu: Exoteric meaning

Hieån Maät: Exoteric and esoteric
Hieån toâng: Exoteric sect
Hieän töôïng gioáng nhö nhöõng con ñom ñoùm: Fireflies appearance
Hoa Taïng Phaùp Giôùi: Flower Store World
Hoaù Nghi Töù Giaùo: Four modes of conversion or enlightenment
Hoùa Tha Thoï: Eternal life spent in saving others
Hoûa AÁn: Fire sign
Hoûa Khanh: Fiery pit
Hoûa Nhöùt Thieát Xöù: Final destruction of all things by fire
Hoûa Quang Tam Muoäi: Fire of samadhi
Hoûa Sinh Tam Muoäi: Flame-emitting samadhi
Hoûa Thieân: Fire devas
Hoã Duïng Toäi: Fault of wrongly transfering object of worship
Hoä Theá Töù Thieân Vöông: Four lokapalas
Hoä Trì Tinh Caàn: Effort of preservation
Hoäi AÙi Höõu Phaät Töû Taây Phöông: Friends of the Western Buddhist Order (FWBO)
Hoäi nhaäp thieàn quaùn vaøo ñôøi soáng haèng ngaøy: Fusion of Zen with everyday life
Huaân Taäp: Fumigation
Hueä löïc: Force of wisdom
Hueä Nhaõn: Eye that sees all things as unreal
Hö Ngoân: Empty words
Hö Voïng: Falsehood
Höùa haûo: Empty promise
Höông Tích: Fragrance Land
Höông traàn: Element of smell
Höông Töôïng Boà taùt: Fragrant Elephant Bodhisattva
Höõu: Existence
Höõu bieân: Finiteness
Höõu Boäc Löu: Flood of becoming or existence
Höõu Kieán: Erroneous views of real existence
Höõu vi giaûi thoaùt: Earthly deliverance to Arahatship
Höõu Vi Khoâng: Emptiness of things created
Höõu Voâ Nhò Kieán: Existence or non-existence
Hyû Giaùc Phaàn: Enjoyment (n) of the state of truth
K
Keâ Caåu Giôùi: Follow cock and dog discipline
Keát duyeân: Form (v) a cause

Keát Taäp Maät Giaùo: Esoteric council
Kham nhaãn vaø ñieàu hoøa: Endurance and moderation
Khoå phaùp nhaãn: Endurance of suffering
Khoâng: Emptiness
Khoâng aên cuøng ñaïi chuùng vaø aên trong phoøng rieâng cuûa mình: Eat apart from the
Sangha and eat in one's own room
Khoâng beänh khoå: Free of diseases
Khoâng bò ma chöôùng: Free of demonic obstacles
Khoâng Ñònh: Sunyata Samadhi
Khoâng hoaïn naïn: Free of all misfortune
Khoâng Khoâng: Emptiness of emptiness
Khoâng khuùc maéc: Free of all obstacles
Khoâng neân aên maø cöù aên: Eat what is not allowed to
Khoâng phaùp: Everything as unreal
Khoâng quaû: Empty fruit
Khoâng Taâm: Empty mind
Khuyeán Giôùi: Exhortation and prohibition
Kieân hueä: Firm mind
Kieân Lao Ñòa Thaàn: Earth-goddess
Kieân Theä Sö Töû: Firmly vowing lion
Kieán baát khoâng: Fruitful seeing
Kieán thöùc thöôøng nghieäm: Empirical knowledge
Kieát söû: Fetter
Kim Cang Giôùi Nguõ Boä: Five divisions of Vajradhatu
Kinh Hoa Nghieâm: Flower Adornment Sutra
Kinh nghieäm giaùc ngoä: Experience of enlightenment
Kinh Phöông Quaûng: Extensive discourses
Kinh Töù Thaäp Nhò Chöông: Forty-two Sections Sutra
Kính ñieàn: Field of reverence
L Laâm Teá Töù Haùt: Four kinds of cry of Lin Chi Laäp nhaân: Establishing cause Laäu Taän Voâ Sôû UÙy: Fearlessness of extinguishing all defilements Laáy nieäm Phaät laøm chaùnh, tham thieàn laøm phuï: Engage primarily in Buddha Recitation but practice Zen as well Laáy nieäm Phaät laøm chaùnh, trì chuù laøm phuï: Engage in Buddha Recitation as their primary practice and Mantra Recitation as an ancillary one Leã hoäi: Festivals Lieãu tri: Full-Understanding Loaïi töø chöôùng ngaïi vaø phieàn naõo: Elimination of all hindrances and afflictions Loaïi töø khoå ñau: Elimination of suffering Loaïi töø meâ hoaëc: Eliminating Perversions Loaïi vôï ñoái vôùi choàng nhö moät ngöôøi baïn: Friendly wife Loäc Thuûy Ñaùi Filtering bag Luïc Ñaïo Töù Sanh: Four modes of the six rebirths or six gati Löûa (chaát noùng): Element of heat or

temperature Löûa tham duïc: Fire of lust Löông phöôùc ñieàn: Field of Blessedness Lyù maät: Esoteric Doctrine Lyù nhaäp: Enter the Buddha-nature in theory, Entry by the truth Lyù Phaät taùnh: Fundamental Buddha-nature

M Maõn Quaû: Fruit of full details of reincarnation Maét sanh Thieân: Eye-Celestials Maät Giaùo Thöôïng Thöøa: Esoteric superior vehicle Maät ngöõ: Esoteric speech Maät phaùp: Esoteric method Mong taát caû ñeàu thuaän theo yù mình: Expect that everyone else should be on good terms and in harmony with us Moät thuôû noï Nhö vaày toâi nghe: Evam Maya Srutam Ekasmin Samaye Möa phaùp vuõ baát khoâng: Fruitful showering of the rain of Teaching Möôøi boán ñieàu khoâng theå thuyeát giaûng ñöôïc: Fourteen inexpressible things Möôøi Boán Loaïi Cuùng Döôøng: Fourteen kinds of personal offering Möôøi Boán Taâm Sôû Baát Thieän: Fourteen unwholesome factors Möôøi laêm boä Kinh Tieåu A-Haøm: Fifteen Books of Khuddaka-Nikaya Möôøi Laêm Taâm Thieän Thuoäc Saéc Giôùi: Fifteen kinds of fine-material-sphere wholesome consciousness Möôøi laêm Taâm thuoäc Saéc Giôùi: Fifteen types of Fine-Material-Sphere Minds Möôøi Moät Ñieàu Ñöùc Phaät Daïy Veà Boån Phaän Cuûa Ngöôøi Vôï Trong Cuoäc Soáng Hoân Nhaân: Eleven valuable advices for girls on their role in their married life Möôøi Moät Phaåm Haïnh Ñem Laïi Tình Traïng An Laønh Cho Ngöôøi Nöõ Trong Theá Gian Naày Vaø Trong Caûnh Giôùi Keá Tieáp: Eleven virtues that would conduce towards the well-being of women both in this world and in the next as follows Möôøi Moät Saéc Phaùp: Eleven Form Dharmas Möôøi Moät Taâm Daãn Ñeán Giaùc ngoä: Eleven minds that lead to enlightenment Möôøi taùm coâng ñöùc maø chæ coù Ñöùc Phaät môùi coù ñöôïc: Eighteen merits of a Buddha Möôøi taùm ñeà muïc leã baùi: Eighteen objects of worship Möôøi taùm giôùi: Eighteen elements Möôøi Taùm Hình Thöùc Cuûa Khoâng: Eighteen forms of emptiness Möôøi Taùm Loaïi Taâm Voâ Nhaân: Eighteen kinds of rootless consciousness Möôøi taùm taàng töù thieàn saéc giôùi: Eighteen heavens of form Myõ AÂm: Fine sound

N Naêm Boä Taïng Kinh: Five Books of the Sutra Pitaka Naêm Boä Taïng Luaät: Five Books of the Vinaya Pitaka Naêm Ñaëc Tính Cuûa Coâng AÙn: Five characteristics concerning the koan exercise Naêm Ñaúng Caáp Chuùng Sanh: Five orders of beings Naêm Ñeà Nghò Cuûa Ñöùc Phaät Ích Lôïi Thöïc Tieãn Cho Haønh Giaû: Five practical suggestions given by the Buddha

Naêm Ñieàu Caàn Thieát Ñeå Thaønh Coâng Cuûa Ngöôøi Tu Thieàn: Five conditions toward successful achievements for a Zen practitioner Naêm ñieàu kieän caàn thieát ñeå thaønh laäp nghieäp troäm caép: Five conditions are necessary for the completion of the evil of stealing Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi Giöõ Ñuû Giôùi: Five advantages to one of good morality Naêm ñieàu nguy hieåm cuûa ngöôøi aùc giôùi: Five dangers to the immoral through lapsing from morality Naêm Ñieåm Phaûi Bieát Töï Xeùt Laáy Mình Cuûa Ngöôøi Tu Tònh Ñoä: Five points any Pureland practitioner should know how to reflect on one's self Naêm ñieàu maø khoâng ai coù theå thaønh töïu ñöôïc: Five things which no one is able to accomplish in this world Naêm ñieàu

thuaän lôïi cho nhöõng ai ñaõ ñaït ñöôïc Boà Taùt quaû: Five advantages for those who attain the Bodhisattvahood Naêm Ñöùc Tính Caên Baûn Cuûa Ngöôøi Tu Thieàn: Five basic characteristics of any Zen cultivators Naêm gia ñình Phaät: Five Buddha families Naêm Giai Ñoaïn Thieàn Taäp: Five stages of meditation practices Naêm loaïi baûo veä: Five protections Naêm Loaïi Ngoân Ngöõ: Five courses of speech Naêm loaïi Phaùp Sö: Five kinds of masters of the Law Naêm Loaïi Taâm Haønh Thuoäc Saéc Giôùi: Five kinds of fine-material-sphere functional consciousness Naêm lôïi ích cuûa vieäc ñi kinh haønh: Five benefits of Walking Meditation Naêm lôïi ích cho ngöôøi ñöùc haïnh toaøn thieän giôùi: Five benefits for the virtuous in the perfecting of virtue Naêm Moùn Ngaên Che: Five hindrances Naêm Möôi Hai Taâm Sôû: Fifty-two mental states Naêm Möôi Moát Taâm Sôû: Fifty-one Dharmas interactive with the Mind Naêm möôi Tyø Kheo trong thaønh Ca Thi: Fifty Bhiksus in Kasi Naêm nguyeân taéc luaän aùn: Five principles to make a verdict Naêm Nhaân Duyeân Khieán Cho Ngöôøi Vaõng Sanh Tònh Ñoä Khoâng Thoái Chuyeån: Five reasons of non-retrogression for those who are reborn in the Pure Land Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo Caàn Phaûi Coù Neáu Muoán Chæ Trích Moät Vò Khaùc: Five points a monk who wishes to rebuke another should bear in mind Naêm phaùp tu taêng thöôïng taâm: Five things that keep cultivators from distracting thoughts Naêm Pheùp Cung Kính Cuûa Choàng Ñoái Vôùi Vôï: Five ways for a husband to show respect for his wife Naêm Pheùp Cung Kính Cuûa Vôï Ñoái Vôùi Choàng: Five ways for a wife to show respect to her husband

Naêm Phieàn Tröôïc Chöa Ñöôïc Ñoaïn Taän: Five shackles in the heart Naêm Taâm Hoang Vu: Five mental blockages Naêm loaïi Taâm Nhaäp Löu Ñaïo: Five types of path consciousness of steam-entry Naêm Taâm Quaû Saéc Giôùi: Five kinds of Fine-Material-Sphere Resultant Consciousness Naêm Taâm Thieän Saéc Giôùi: Five kinds of Fine-Sphere-Material-Wholesome- Consciousness Naêm Thieän Nghieäp Taïo Quaû Ñöôïc Höôûng Trong Voâ Saéc Giôùi: Five kinds of kusala kamma Naêm Thôøi Kyø Phaùt Trieån Cuûa Thai Nhi: Five evolutions of the embryo in the womb Naêm Thöù Chi Tieâu: Five areas of spending Naêm tieåu suy töôùng cuûa chö Thieân khi saép maïng chung: Five deterioration signs and characteristics of heavenly beings who are nearing death Naêm Tröôøng Hôïp Ñi Chuøa Baát Ñaéc Dó: Five reluctant situations the majority of people go to temple Naêm tröôøng hôïp phaân bieät ma caûnh hay thaät caûnh: Five circumstances (criteria) that can help us determine which events are real and which belong to the demonic realms Naêm vò ñeä töû ñaàu tieân cuûa Ñöùc Phaät: First five of Buddha's converts Naêng Ñaïi: Enlarge self or others Naêng taùc nhaân: Effective causes Naêng tieâu phong luaân: Evaporator of water Nga Vöông Nhaõn: Eye of king-goose Ngaõ: Ego Ngaõ Ba La Maät: Ego paramita Ngaõ Chaáp: Ego-grasping Ngaõ Ñaúng Maïn: Equal to those who surpass me Ngaõ Khoâng: Emptiness of a self Ngaõ kieán: Erroneous views of individualism, False view that every man has a permanent lord within Ngaõ Maïn: Egoism, Egotism and arrogance Ngaõ Ngu: Ego ignorance Ngaõ Nhaân Töù Töôùng: Four ejects of the ego in the Diamond Sutra Ngaõ Thaát: Ego-abode Ngaõ voâ vaät thaät: Ego is unreal, but things are real Nghieäp Ñieàn: Field of karma Nghieäp quaû: Fruit of karma Ngoõa Khí Kim

Khí: Earthern vessel-Golden vessel Ngoaïi dung: External manifestation Ngoaïi duyeân: External conditions Ngoaïi giôùi: External Realms

Ngoaïi Hoä: External aid
Ngoaïi Khaûo: External Testing Conditions
Ngoaïi khoå: External sufferings
Ngoaïi Khoâng: Emptiness of the outer things
Ngoaïi phaøm: Eternal ordinary
Ngoaïi Phaän: External Aspect
Ngoaïi traàn: External objects
Ngoaïi töôùng: External appearance
Ngoaïi xöù: External sense-spheres
Ngoan Khoâng: False emptiness
Ngoùn tay chæ Traêng: Finger pointing at the moon
Ngoä Nhaát Thöøa: Ekayanavabodha
Nguõ AÙc: Five sins
Nguõ Baát Chính Thöïc: Five improper things for a monk to eat
Nguõ Baát Khaû Tö Nghì: Five beyond mentation things, Five thought-surpassing things
Nguõ Baát Naêng Xöù: Five impossible things
Nguõ Baát Thoái: Five non-backslidings
Nguõ Bí Maät: Five Bodhisattvas in the Diamond Realms
Nguõ Bieân: Five alternatives
Nguõ Boà Ñeà: Five bodhi
Nguõ Boä: Five classes of Buddhism
Nguõ Boä Ñaïi Luaät: Five volumes of Vinaya of Hinayana sects
Nguõ boä Ñaïi Thöøa Kinh: Five chief Mahayana sutras
Nguõ Caên: Five Faculties
Nguõ Caên Saéc: Five senses that correspond to colors
Nguõ Caàn Chi: Five factors of endeavor
Nguõ Chaùnh Haïnh: Five proper courses to ensure the bliss of the Pure Land
Nguõ Chi Taùc Phaùp: Five parts of a syllogism
Nguõ Chuûng A Xaø Leâ: Five categories of acarya
Nguõ chuûng aùc: Five evils in this world
Nguõ Chuûng AÙc Beänh: Five epidemics
Nguõ Chuûng Baát Hoaøn: Five kinds of anagamins
Nguõ Chuûng Baát Nam: Five kinds of eunuchs
Nguõ Chuûng Boá Thí: Five kinds of almsgiving
Nguõ Chuûng Duy Thöùc: Five kinds of insight, Five kinds of wisdom or insight or idealistic

Nguõ Chuûng Hoä Ma: Five kinds of braziers

Nguõ Chuûng Phaùp Thaân: Five kinds of a Buddha's dharmakaya

Nguõ chuûng quaùn ñaûnh: Five abhisecani baptism of the esoteric school

Nguõ Chuûng Tam Muoäi: Five kinds of samadhi

Nguõ Chuûng Tam Quy: Five stages of taking refuge Nguõ Chuûng Taïng: Five Stores of the one Buddha-nature Nguõ Chuûng Taùnh: Five germ-natures of bodhisattva development Nguõ Chuûng Tham: Five kinds of avarice Nguõ Chuûng Thieân: Five classes of devas Nguõ Chuûng Thieàn: Five kinds of varieties of meditation Nguõ Chuûng Thuyeát Phaùp Nhaân: Five kinds of people who have testified to Buddhism Nguõ Chuûng Tín Taâm: Five right objects of faith Nguõ Chuûng Tu Phaùp: Five kinds of esoteric ceremonial Nguõ Chuûng Tyû Löôïng: Five inferences in Buddhist logic Nguõ Chuyeân: Five devotions Nguõ Chuyeån: Five developments Nguõ chöôùng: Five hindrances Nguõ Chöôùng Cuûa Nöõ Nhaân: Five hindrances of women Nguõ Chöôùng Tam Toøng Cuûa Nöõ Nhaân: Five hindrances and three subordinations of women Nguõ Coâng Ñöùc Moân: Five meritorious gates of Amitabha's Pure Land Nguõ Cuï Tuùc: Five complete utensils for worship Nguõ Cuùng Döôøng: Five kinds of offerings Nguõ duïc: Five desires Nguõ Duïc Coâng Ñöùc: Five strands of sense-desire Nguõ Duy: Five subtle and rudimentary elements out of which rise the five sensations Nguõ Duyeân: Five excellent causes Nguõ Ñaïi Saéc: Five chief colors Nguõ Ñaïi Söù Giaû: Five deva-messengers Nguõ Ñaïi Toâng Phaùi: Five great Buddhist schools Nguõ Ñaïo Taâm: Five kinds of path of consciousness Nguõ ñình taâm quaùn: Fivefold procedure for quieting the mind Nguõ Ñình Töù Nieäm: Five meditations and four foundations of mindfulness Nguõ Ñoä: Five means of transportation over the sea of mortality to salvation Nguõ Ñoäc: Five kinds of turbidity Nguõ Ñoän Söû: Five envoys of stupidity Nguõ Gia Sôû Coäng: Five classes of wealth Nguõ Giaû Danh Haûo Taâm Boá Thí Nhaân: Five kinds of people who pretend to offer alms Nguõ Giaùc: Five states of enlightenment Nguõ Giaûi Thoaùt Thaønh Thuïc Töôûng: Five perceptions of making for maturity of liberation Nguõ Giaûi Thoaùt Xöù: Five bases of deliverance Nguõ Giaùo: Five divisions of Buddhism

Nguõ giôùi: Five precepts

Nguõ Haï Phaàn Keát: Five bonds in the lower desire-realms, Five ties in the lower realm

Nguõ Haûi: Five "seas" or infinities seen in a vision by P'u-Hsien

Nguõ Hoaëc: Five fundamental passions and delusions

Nguõ Huyeàn Nghóa Tam Luaän Toâng: Five terms of twofold truth in the Madhyamika

Sastra, Five wonderful meanings

Nguõ Höông: Five kinds of incense

Nguõ Keát: Five bonds

Nguõ Khan: Five kinds of selfishness

Nguõ Khoå: Five afflictions

Nguõ Kieán Vi Teá: Five sharp servants
Nguõ Linh: Five kinds of bells
Nguõ Lôïi Söû: Five higher wholesome deeds
Nguõ Luaân: Five wheels
Nguõ Luaân Quaùn: Five elements in esoteric meditation
Nguõ Löïc: Five powers
Nguõ Ma Löïc: Five kinds of mara powers
Nguõ Minh: Five sciences
Nguõ Moân Thieàn: Fivefold meditation
Nguõ Moäng: Five bad dreams
Nguõ nghi: Five Doubts
Nguõ Nghòch: Five betrayals
Nguõ Nguõ Baùch Nieân: Five periods of each 500 years after the Buddha's death
Nguõ nhaõn: Five kinds of eyes or vision
Nguõ Nhaân: Five causes
Nguõ Nhaãn: Five kinds of paramita tolerance
Nguõ Nieäm Moân: Five devotional gates of the Pure Land Sect
Nguõ Nieát Baøn: Five kinds of immediate nirvana
Nguõ Phaùi Thieàn: Five branches of the Southern School
Nguõ Phaùp: Five laws or categories
Nguõ Phaùp Giôùi: Five forms of dharmadhatu
Nguõ Phaåm: Five grades of disciples mentioned in the Lotus Sutra
Nguõ Phaàn Giaùo Phaùp: Five parts of correct doctrines
Nguõ Phaàn Phaùp Thaân: Five attributes of the dharmakaya
Nguõ Phaät: Five dhyani Buddhas
Nguõ Phaät Ñaûnh Toân: Five Bodhisattvas who sometimes stand on the left of Sakyamuni, indicative of five forms of wisdom
Nguõ Phaät Kieát Ma AÁn: Five manual signs
Nguõ Phaät Nguõ Ñaïi: Five Buddhas that correspond to the five elements
Nguõ Phaät Nguõ Quan: Five Buddhas that correspond to the five senses
Nguõ Phaät Nguõ Saéc: Five Buddhas that correspond to the five colors
Nguõ Phaät Nguõ Vò: Five Buddhas that correspond to the five positions
Nguõ Phaät Sinh Nguõ Boà Taùt, Nguõ Kim Cang, vaø Nguõ Phaãn Noä: Five Buddhas that correspond to the five Bodhisattvas
Nguõ Phaät Taùnh: Five surnames of Buddha before he became enlightened
Nguõ Phaät Töû: Five classes of Buddhists
Nguõ quaû: Five fruits or effects
Nguõ quaû nghieäp: Five fruits of karma
Nguõ Quan: Five senses

Nguõ Quaùn: Five meditation in Lotus sutra
Nguõ Sinh: Five rebirths
Nguõ Sôû Y Ñoä: Five Buddha-kstera or dependencies
Nguõ Suy: Five major deterioration characteristics of heavenly beings
Nguõ Sö: Five masters
Nguõ Söï Thaønh Töïu: Five kinds of gain
Nguõ Söï Toån Thaát: Five kinds of loss
Nguõ Taø Kieán: Five kinds of wrong views
Nguõ Taø Sö: Five kinds of deviant livelihood
Nguõ Tam Baùt Nhò: Five dharmas-Three natures-Eight consciousnesses-Two kinds of ego
Nguõ Taùn Loaïn: Five senses of mental distraction
Nguõ Taïng: Fivefold Mahayana canon
Nguõ Taâm: Five conditions of mind produced by objective perception
Nguõ Taâm Trieàn Phöôïc: Five mental bondages
Nguõ Taân: Five forbidden pungent roots
Nguõ Thaân: Five closest relatives
Nguõ Thaân Baát Tònh: Five types of impurity of the body
Nguõ Thaäp Baùt Giôùi: Fifty-eight commandments
Nguõ Thaäp Phaùp: Fifty modes of meditation mentioned in the Maha-Prajna
Nguõ Thieân: Five devas
Nguõ Thieân Tuï: Five kinds of wrong-doing
Nguõ Thieân Töû: Five devas in the Garbhadhatu-mandala located in the northeast of Mount Meru
Nguõ Thoï: Five sensations
Nguõ Thôøi Giaùo: Five periods of Buddha’s teaching
Nguõ Thoâng: Five kinds of supernatural powers
Nguõ Thuù: Five gatis
Nguõ Thuø Thaéng Ñöùc: Five superior virtues of a Buddha
Nguõ Thuaän Thöôïng Phaàn Keát: Five ties in the higher realm
Nguõ thöøa: Five vehicles
Nguõ thöùc: Five kinds of consciousness
Nguõ Thöïc: Five kinds of spiritual food
Nguõ Thöôøng: Five cardinal virtues, Five Constant Virtues
Nguõ Thöôïng Phaàn Keát: Five fetters produced in the higher forms of becoming
Nguõ Thöôïng Phaàn Kieát Söû: Five higher bonds of desire
Nguõ Tính: Five natures
Nguõ Tònh: Five “clean” products of a cow
Nguõ Tònh Cö Thieân: Five pure-dwelling heavens in the fourth dhyana

Nguõ Tònh Nhuïc: Five kinds of clean flesh

Nguõ Toâng: Five sects in the Mahayana

Nguõ Traàn: Five indulgences of the senses

Nguõ trí: Five kinds of knowledge

Nguõ Trieàn Caùi: Five mental fetters

Nguõ Truù Ñòa: Five conditions in mortality, Five states or conditions found in mortality

Nguõ Truøng Huyeàn Nghóa: Five layers of mystic meaning when one explicates the text of a sutra

Nguõ Töôùc: Five classes of nobility in European countries

Nguõ Töôùng Thaønh Thaân: Five stages in Vairocana Buddhahood

Nguõ uaån: Five aggregates

Nguõ Uaån Thuû: Five Aggregates of Clinging or grasping

Nguõ UÙy: Five fears

Nguõ Vò: Five flavors of making ghee

Nguõ Vò Thieàn: Five kinds of concentration

Nguõ Voïng Töôûng: Five kinds of false thinking

Nguõ Voâ Giaùn: Five untinterrupted hells

Nguõ Voâ Giaùn Nghieäp Caûm: Five untinterrupted hells due to five retributions for karma

Nguõ Voâ Löôïng: Five immeasurables

Nguõ Xuaát Ly Giôùi: Five elements making for deliverance

Nguõ Xöù Cuùng Döôøng: Five places for offerings

Nguïy phaùt Boà Ñeà Taâm: False way of developing the Bodhi Mind

Nguyeân Nhaân Ñaàu Tieân: First Cause

Nguyeän baát khoâng: Fruitful vows

Ngöôøi töï cao töï maõn: Egotist

Ngöôõng Khaåu Thöïc: Earn a livelihood by astrology (looking up in the sky to talk about stars)

Nhaõn caên: Eye

Nhaõn Giôùi: Eye-realm

Nhaõn Nhaäp: Eye-entrance

Nhaõn Thöùc Giôùi: Eye consciousness

Nhaân Ngaõ Kieán: Erroneous views on a permanent personality

Nhaân Phaùp Voâ Ngaõ: Egolessness of both the individual soul and external objects

Nhaãn nhuïc: Endurance

Nhaãn Nhuïc Y: Enduring-humiliation robe

Nhaän Thöùc luaän: Epistemology

Nhaäp Chuùng: Enter the assembly of monks

Nhaäp ñòa: Enter into the state

Nhaäp Ñònh: Enter into samadhi

Nhaäp giaùc tri kieán Phaät: Enter the enlightened knowledge and vision

Nhaäp Nhö Lai: Entering Enlightenment

Nhaäp phaùp giôùi thaäm thaâm vaø Baùt Nhaõ Tam Muoäi: Enter the extremely deep Dharma realm and the Prajna samadhi

Nhaäp tam muoäi cuûa chö Ñaïi Boà Taùt: Entry into concentration of Great Enlightening

Beings

Nhaäp Thaát: Enter and shut off oneself

Nhaäp theá: Entry into the world

Nhaäp Troïng (Truøng) Huyeàn Moân: Enter (again) through the dark gate into mortality

Nhaäp Truï Xuaát Tam Tam: Enter-Stay-Exit

Nhaäp Vaên Giaûi Thích: Expound the sutra by giving out the main idea

Nhaäp voâ bieân theá giôùi: Entry into boundless worlds

Nhaát Ñieåm Taâm: Ekaggata

Nhaát taâm: Ekagrata

Nhaát thieát phaùp baát khaû thuyeát khoâng: Emptiness of the Unnamability of Existence

Nhaát Thieát Phaùp Khoâng: Emptiness of things

Nhöùt Thieát Trí Voâ Sôû UÙy: Fearlessness of all wisdom

Nhaát Thuûy Töù Kieán: Four ways to view the same water

Nhaát Thuyeát Boä: Ekavyavaharika

Nhaát Thöøa: Ekacyana

Nhaát Töï Tam Leã: Each writing thrice to pay homage to the Triratna

Nhaät Thöïc hay Nguyeät Thöïc: Eclipse of sun and moon

Nhó caên: Ear

Nhó Xuùc: Ear-contact

Nhò Nguyeân: Extremes

Nhuõ Thuûy Nhaõn: Eye ables to distinguish milk from water

Nhuõ Vò: Flavor of fresh milk

Nhuaän Nghieäp: Fertilized karma

Nhuaän Sinh: Fertilization (n) of natural conditions

Nhuïc nhaõn: Eye of flesh

Nhuïc Phaùt: Flame-shaped tuft of hair

Nhöõng böôùc cô baûn cuûa ñaïo loä dieät khoå: Essential steps of the path to the removal of suffering Nhöõng ñieàu lôïi ích maø chö Ñaïi Boà Taùt ñaõ laøm nhaèm cöùu ñoä chuùng sanh: Excellent deeds which Great Enlightening Beings have been doing to save sentient beings Nhöõng ngöôøi thoï cuï tuùc giôùi ñaàu tieân: Early Ordinations Nieäm löïc: Faculty of alertness Nieát Baøn Baùt Vò: Eight flavors of

nirvana Nieát Baøn Phöôïc: Fetter of nirvana Nieát Baøn Töôùng: Eighth sign of the Buddha Noaõn Sanh: Egg-born Noaõn Sanh A Tu La: Egg-born asuras or ghosts Noùi lôøi nhaûm nhí voâ ích: Frivolous talk Noäi Khoâng: Emptiness of the inner things Noäi Ngaõ: Ego within Noäi Ngoaïi Khoâng: Emptiness of inner-and-outer things Noäi Ngoaïi Phaùp: External and internal dharmas Nöõ nhaân duïc: Feminine attractions Nöõ thieân: Female deva Nöôùc (chaát loûng): Element of cohesion

O OÙc thieân vò: Favoritism

P

Phaøm sôû höõu töôùng, giai thò hö voïng: Forms and phenomena are illusive
Phaùp Chieáu: Fa-Chao
Phaùp Dieãn: Fa-Yan
Phaùp Dieät: Extinction of the law
Phaùp Dung: Fa-Yung
Phaùp Duyeân Khôûi: Environmental cause of all phenomena
Phaùp Ñaêng: Fa-T'eng
Phaùp Hieån vaø Phaùp Hieàn: Fa-Hsien
Phaùp Höõu: False view that all things are real
Phaùp khoâng: Unreality of all things
Phaùp Ngaõ: False notions of things
Phaùp Ngaõ Kieán: Erroneous view of an independent nature
Phaùp Nhaõn Vaên Ích: Fa-Yan-Wen-Yi
Phaùp Sö: Expounder of the Law
Phaùp Taïng: Fa-Tsang
Phaùp Theå: Embodiment of the Law
Phaùp Tuaân Thaïch Ñieàn: Fa-Hsun-Shih-T'ien
Phaùp Töôùng: Fa-Hsiang
Phaùt khôûi baát khoâng: Fruitful aspiration
Phaåm chaát thöôøng haèng: Eternal qualities
Phaân bieät ngaõ chaáp: Erroneous reasoning on the idea of self
Phaàn Döông Thieän Chaâu: Fen-Yang-Shan-Chou
Phaãn Noä Minh Vöông: Fierce maharaja
Phaät Boà Ñeà: Enlightenment of the Buddha
Phaät Cöùu Ñoä Chuùng Sanh Baèng Boán Phöông Phaùp: Four ways the Buddha used to save sentient beings
Phaät Ñaêng Thuû Tuaân: Fo-Teng-Shou-Hsun
Phaät Nhaõn: Eye of the Enlightened One
Phaät Phaùp Tinh Yeáu: Essence of Buddhist doctrine
Phaät Quang Sôn: Fo-Kuang-Shan
Phoù Phaùp Taïng: Explaining and handing down the dharmas

Phong traøo Phaät giaùo nhaäp theá: Engaged Buddhism
Phoùng Quang: Emit shining light
Phoùng Quang Ñoan: Emit auspicious rays
Phoå Moân: Fumon (jap)
Phoå nhaäp: Entry into universality
Phuø Dung Ñaïo Giai: Fu-Reng-T'ao-Jai
Phöôùc boá thí coù heát khoâng?: End of blessings?
Phöôùc ñieàn: Field of Blessing
Phöông Hoäi Döông Kyø: Fang-Hui-Yang-Qi
Phöông Khaåu Thöïc: Earn a livelihod by flattery (rich people or powerful people)
Phöông Quaûng: Extensions of Buddhist philosophy
Phöông tieän nhaân: Environmental cause
Phöông Tieän Saùt Sanh: Expedient means of killing
Phöông tieän thieän xaûo: Expedient means
Q
Quaû: Effect
Quang Dieäm Vöông Phaät: Flaming Brightness Buddha
Quang minh nhaõn: Eyes shining with Buddha-light
Quaûng Giaùo: Full teaching
Queân ñi töï ngaõ: Forgetting the self
Quy-Y sai laïc: False refuge
Quyû ma aên vaøo buoåi toái: Eat at night
Quyeàn Moân: Expedient school
R
Raøng buoäc cuûa gia ñình: Family bondage
Rôi vaøo aùc ñaïo: Falling in an evil state, a bad fate, in suffering and hell
Röøng Kieám: Forest of knives
S
Saïch heát taát caû höõu laäu: Extinction and exhaust all contamination
Sanh Khoâng: Empty at birth
Sanh Phaïn: Food offering to ghosts and other souls before the meal
Saéc: Form
Saéc giôùi: Element of form
Saéc Höõu: Existence in the realm of form
Saéc Nhaäp: Entrances where the organs and objects of physical sense meet
Saéc vaø Tam Phaùp AÁn: Forms and trilaksana
Saéc Töùc Thò Khoâng, Khoâng Töùc Thò Saéc: Form is emptiness and the very emptiness is form
Sinh baùo: Future result

Sinh thaân vaø Phaùp thaân: Earthly and Moral bodies

Sô Thieàn Ñònh: First Dhyana

Sô Thieàn Thieân: First Dhyana Heavens

Sô Thôøi Giaùo: First of the three periods of the Buddha's teaching

Sôï haõi: Fear

Sôn Haûi Khoâng Thò: Four places which men cannot conceal from the eye of impermanence

Soá Luaän Ngoaïi Ñaïo Sö: Founder of the Sankhya philosophy

Suùc sanh aên vaøo buoåi chieàu: Eat in the evening

Söï kyø dieäu chöa töøng thaáy: Extraordinary unprecedented event

Söï Phaân Bieät Thöùc: Empirical mind

T Taø ñaïo phaùt trieån Boà Ñeà Taâm: Erroneous way of developing the Bodhi Mind Taø kieán: Erroneous view, False views Taø Kieán Boäc Löu: Flood of wrong views Taùm caùch phaùt taâm Boà Ñeà: Eight ways of developing the Bodhi Mind Taùm caùi khoå lôùn: Eight sufferings Taùm caùi ngaõ töï taïi lôùn: Eight great powers of personality Taùm coõi taùi sanh: Eight adversities Taùm coâng ñöùc laøm cho Phaät coù khaû naêng ban phöôùc haïnh cho con ngöôøi: Eight virtues that enable Buddha to bestow blessing and happiness upon people Taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn: Eight chief characteristics of 'satori.' In Zen

Taùm ñieàu baát tònh: Eight impure things Taùm ñieàu coát yeáu cuûa ngöôøi tu Tònh Ñoä: Eight crucial elements for Pure Land cultivators Taùm ñieàu kieän ñöa ñeán hoaøn thaønh boån nguyeän: Eight conditions to fulfill one's vows Taùm ñieàu kieän hay hoaøn caûnh khoù gaëp Phaät phaùp: Eight difficult circumstances to see a Buddha or hear his dharma Taùm ñöùc taùnh (taùnh chaát) hay khaû naêng cuûa bieån: Eight powers of the ocean Taùm (Haïng) Ngöôøi Ñaùng Cung Kính: Eight persons worthy of offerings Taùm Kim Cang vöông hay Kim Cang Hoä Boà taùt cho Phaät: Eight diamond-kings Taùm loaïi aùc giaùc: Eight wrong perceptions of thought Taùm loaïi bieät giaûi thoaùt giôùi: Differentiated rules of liberation for the eight orders Taùm loaïi caûm xuùc hay caûm giaùc gaây trôû ngaïi trong giai ñoaïn sô thieàn: Eight physical sensations Taùm loaïi cuùng döôøng cho Taêng Ni (ñeà nghò bôûi baø Visakha) ñöôïc Phaät pheâ chuaån: Eight offerings (boons) to the Sangha (suggested by Visakha) which granted by the Buddha Taùm loaïi khoå: Eight sufferings Taùm loaïi Taâm Haønh Thieän Höõu Nhaân cuûa Duïc giôùi: Eight types of sense-sphere functional wholesome minds with roots Taùm loaïi Taâm Quaû Thieän Höõu Nhaân cuûa Duïc giôùi: Eight types of sense-sphere wholesome resultant minds with roots Taùm loaïi taâm sieâu theá: Eight types of supramundane consciousness Taùm löïc nhaãn nhuïc hay söùc nhaãn nhuïc: Eight ksantis or powers of patient endurance Taùm Lyù Do Moät Vò Boà Taùt Khoâng Neân AÊn Thòt Ñöôïc Neâu Ra Trong Kinh Laêng Giaø: Eight reasons for not eating animal food Taùm moùn caàn duøng cuûa Ñöùc Phaät: Eight requisites Taùm muoân boán ngaøn trí tueä: Eighty-four thousand wisdoms from the one Prajna Taùm Muoân Teá Haïnh: Eighty thousand

minute conducts Taùm Möôi Boán Ngaøn Phaùp Moân: Eighty-four thousand dharma-doors Taùm ngaøy vöông nhaät: Eight royal days Taùm Nghóa Cuûa Duy Taâm: Eight meanings of “Mind-only” Taùm nieäm giuùp haønh giaû choáng laïi ma quaân: Eight lines of thought Taùm Phaùp Ñöa Ñeán Söï Ñoaïn Taän: Eight things that lead to the cutting off of affairs Taùm Phaùp moân caàn thieát: Eight essential things Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå Giuùp Ñöa Ngöôøi AÁy Leân Caùc Caûnh Trôøi: Eight qualities that make a woman seek birth in happy states Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå Taïo An Vui Haïnh Phuùc Trong Ñôøi Hieän Taïi Vaø Caûnh Giôùi Töông Lai: Eight qualities in a woman that tend to wealth and happiness in this world and in the next world Taùm phöông vuõ truï: Eight directions

Taùm Taùnh Cuûa Phaùp Thaân Nhö Lai: Eight natures of Dharmakaya Taùm Taâm Duïc Giôùi ñöôïc xeáp loaïi theo Hyû Xaû vaø Trí vaø chaéc thaät: Eight Consciousnesses being classified according to joy, equanimity, knowledge, and prompting Taùm Taâm Duïc Giôùi Ñöôïc Xeáp Loaïi Theo Hyû Xaû Vaø Trí Ñöôïc Nhaéc Baûo: Eightfold consciousness being classified according to joy, equanimity, knowledge and prompting Taùm Taâm Sieâu Theá: Eight kinds of supermundane mind Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät: Eight aspects of Buddha’s life Taùm thöù chö Taêng Ni khoâng ñöôïc sôû höõu: Eight things that monks or nuns are not allowed to possessed Taùm thöù haïng cuûa ñeä töû theo Thieân Thai Vieân Giaùo: Eight grades of disciples, and Eight T’ien-T’ai classifications of Sakyamuni’s teaching Taùm tröôøng hôïp khoù gaëp Phaät hay nghe ñöôïc giaùo phaùp cuûa Ngaøi: Eight difficult circumstances to see a Buddha or hear his dharma Taùm Töôùng: Eight levels of mind development during the sleep process Taùm Yeáu Toá Taäp Trung Tö Töôûng: Eight factors of Yoga concentration Taùn Khoâng: Emptiness of dispersion Taùnh ñòa: Embryo-stage of the nature of Buddha-truth Taùnh Haûi: Essence-ocean Taùnh thanh tònh caên baûn cuûa taâm: Fundamental Purity of the Mind Taêng Nhöùt A Haøm: Ekottarikagamas Taâm Baát Töông Öng Haønh Phaùp: Elements neither substantial forms nor mental functions Taâm Ñieàn: Field of the mind Taâm löïc: Force of the mind Taâm thuoäc Saéc Giôùi: Fine-material-sphere consciousness Taán löïc: Force of active vigor Taäp Khí: Force of habit Taäp phaùp nhaãn: Endurance of the cause of suffering Taät ñoá: Envy Teà Nghieäp Thaân: Final body without any remaining karma Tha Tin: Faith in others Tham Thieàn: Enter into meditation Thanh tònh thaân taâm: Ease of body and mind Thaønh töïu Phaät phaùp: Fulfillment of the Buddha’s teachings Thaåm: Embodying a real doubt Thaân caän baát khoâng: Fruitful companionship Thaân Nhaãn YÙ Nhaãn: Forebearance in both the body and the mind Thaân oai ñöùc thanh tònh: Extreme pure bodies

Thaáp Sanh: Form of moisture-born

Thaäp Baùt Baát Coäng: Eighteen distinctive characteristics of Buddhas

Thaäp Baùt Giôùi: Eighteen realms

Thaäp Baùt Tueä Quaùn: Eighteen principal insights

Thaäp Baùt Vaán: Eighteen kinds of questions

Thaäp Nguõ Quaùn Nieäm: Fifteen modes of contemplation

Thaäp Töù Voâ UÙy: Fourteen fearlessnesses

Thaát baïi: Failure

Thaáy loãi ngöôøi thì deã: Easy to see the fault of others

Theá Gian Nhaõn: Eye of the world

Theá gian trí: Earthly wisdom

Theá giôùi beân ngoaøi: External world

Theá Maït Luaän: Eschatological questions

Theå Khoâng: Emptiness of substance

Theå Noäi Phöông Tieän Theå Ngoaïi Phöông Tieän: Expedients within the T'ien-T'ai Sect

Theå Trí: Fundamental wisdom

Thieân Chaân Ñoäc Laõng: Fundamental reality is the only illumination

Thieân Ñeá: Emperor of heaven

Thieân Long Baùt Boä: Eight classes of divinities

Thieân Thai Hoùa Nghi Töù Giaùo: Four modes of teaching

Thieân Thai Hoùa Phaùp Töù Giaùo: Four periods of teaching

Thieân Thai Nguõ Thôøi Baùt Giaùo: Five periods and eight teachings of the T'ien-T'ai

Thieân Thai Nguõ Vò: Five stages of the Buddha's teaching vs. five flavours of making clarified butter

Thieân Thöïc: Food of the gods

Thieân Truùc Nguõ Sôn: Five mountains in India

Thieàn duyeät vi thöïc: Food of Bliss of Meditation

Thieàn Moân Nguõ Toâng: Five Ch'an schools

Thieän xaûo phaùp baát khoâng: Fruitful skillful methods

Thieåu duïc: Few desires

Thoï: Feeling

Thoï meänh kieán: Fate of length of life

Thoâng Ñaït Phaät Ñaïo: Enter the Buddha's path

Thuø thaéng: Excellence

Thuaän Nhaãn: Endurance of obedient following

Thuaän theo loøng duïc ñeå mong ñöôïc danh tieáng: Follow emotion and desire and seek for fame

Thuûy Luïc Trai: Festival of water and land

Thuyeát dieãn Phaät Phaùp: Exposition of the Teachings of the Buddhas

Thuyeát Chöôùng Ñaïo Voâ Sôû UÙy: Fearlessness of expounding all obstructions to liberation

Thuyeát giaûng veà vaïn höõu: Explanation of things

Thuyeát Taän Khoå Ñaïo Voâ Sôû UÙy: Fearlessness asserting the true path to liberation

Thöùc Giôùi: Elements of consciousness
Thöôøng Bieân kieán: Eternalism
Thöôøng Laïc Ngaõ Tònh: Eternity, Bliss, True self, Purity
Thöôøng phaùp cuûa chö Phaät: Eternal law of all Buddhas
Thöôøng Quang: Eternal light
Thöôøng Taùnh: Eternal nature
Thöôøng tòch: Eternal peace
Thöôøng Trí: Eternal knowledge
Thöôøng truï: Eternal existence
Thöôøng Tuøy Hoïc Phaät: Follow the teachings of the Buddha at all time
Tieán trình thöû nghieäm trong tu taäp theo Phaät giaùo: Experimental process in Buddhist cultivation
Tieáp Tuùc: Embrace the feet
Tieát Löôïng Thöïc: Eat with limited amount
Tieåu Thöøa Thaäp Baùt Boä: Eighteen sects of Hinayana
Tieåu Thöøa Töù Moân: Four doctrines of Hinayana
Tin Lyù: Faith in theory
Tin Nhaân: Faith in causation
Tin Quaû: Faith in effect
Tín caên: Faith, Faith-root
Tín caên Baûn: Faith in bhutatathata
Tín Giaûi: Faith and interpretation
Tín Giaûi Haønh Chöùng: Faith-Interpretation-Performance-Realization
Tín Haønh: Faith and practice
Tín Haïnh Nguyeän: Faith Practice and Vow
Tín löïc: Force of belief
Tín Nhaãn: Faith-patience
Tín Thoï: Faith and receiving
Tín Thoï Phuïng Haønh: Faith receive and obey
Tinh taán: Effort
Tinh Taán Boà Taùt: Energetic Bodhisattva
Tinh taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt sanh: Effort to eliminate sins already arisen
Tinh taán ñoaïn tröø: Effort to abandon
Tinh taán ngaên ngöøa: Effort to prevent
Tinh taán ngaên ngöøa nhöõng ñieàu aùc chöa phaùt sanh: Effort not to initiate sins not yet arisen
Tinh taán phaùt trieån ñieàu thieän chöa sanh: Effort to develop unarisen good Tinh taán phaùt trieån nhöõng ñieàu thieän laønh chöa phaùt sanh: Effort to initiate virtues not yet arisen Tinh Taán Vaø Thoái Chuyeån: Great effort and retrogression Tinh taán

tieáp tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh: Effort to consolidate, increase, and not deteriorate virtues already arisen Tinh taán tu taäp: Effort to develop Toaøn Phaàn Giôùi: Fully ordained Toå Chöùc Baûo Toàn Truyeàn Thoáng Ñaïi Thöøa: Foundation for the Preservation of the Mahayana Tradition (FPMT) Toå Sö: First master, Founding patriarch Toái Haäu Taâm: Final mind Toái Haäu Thaân: Final body without any remaining karma Toân thôø linh vaät: Fetishism Traàn Caûnh: Environment of the six gunas Traàn Duyeân: Environing conditions Tri Thöùc Luaän: Epistemological questions Trí Nhaõn: Eye of wisdom Trì Quoác Thieân Vöông: Eastern Heaven King Trieàn phöôïc: Entanglement Trôï duyeân: Environing cause of attaining the perfect Buddha-nature Truï Kieáp: Existing kalpa Truï xöù baát tònh: Fetus in impure Truyeàn Thoáng cuûa Thaønh Thöïc Luaän: Establishment of Truth Tröôûng laõo: Elders Tu Ñaø Hoaøn: First fruit of “Stream Winner” Tu Kieân: Firmness in cultivation Tu Taäp Bi Taâm Giaûi Thoaùt: Emancipation of heart through compassion Tu Taäp Hyû Taâm Giaûi Thoaùt: Emancipation of the heart through sympathetic joy (mudita) Tu Taäp Tinh Caàn: Effort of development Tu Taäp Töø Taâm Giaûi Thoaùt: Emancipation of the heart through loving-kindness Tu Taäp Xaû Taâm Giaûi Thoaùt: Emancipation of the heart through equanimity Tuïc Ngaõ: False ego Tuøy Duyeân Baát Bieán: Ever changing in conditions yet immutable in Tuøy Tín Haønh: Faith-Devotee, Faith in the teaching of others Tuøy Töï YÙ Tam Muoäi: Following One’s Inclinations Samadhi Tuøy Töùc: Following one’s breath Tuøy töôùng giôùi: External observances

Tö töôûng sieâu phaøm: Extraordinary thoughts

Töù A Haøm: Four Agamas

Töù AÙc Tyø Kheo: Four wicked Bhiksus

Töù AÙch Phöôïc: Four fetters

Töù AÙi Sanh: Four sources of affection for a bhiksu or bhiksuni

Töù An Laïc Haønh: Four pleasant practices

Töù AÂn: Four Great Debts

Töù aán: Four seals

Töù Ba La Di: Four grave sins

Töù Ba La Maät Boà Taùt: Four female attendants on Vairocana

Töù Baùch Töù Beänh: Four hundred and four ailments of the body

Töù Baát Haønh Xöù Haïnh: Four ways of going wrong

Töù Baát Hoaïi Phaùp: Four imperishables

Töù Baát Khaû Ñaéc: Four unattainables

Töù Baát Khaû Khinh: Four things that may not be treated lightly

Töù Baát Khaû Tö Nghì: Four inconceivables

Töù Baát Kieán: Four invisibles

Töù Baát Sinh: Four kinds of “not-born”

Töù Baát Thoái: Four kinds of non-backslidings

Töù Beänh: Four ailments
Töù Bình Ñaúng: Fourfold sameness
Töù Bình Gia: Four great scholars
Töù Boäc Löu: Four floods
Töù Boån Chæ Quaùn: Four books of T'ien-T'ai on meditation
Töù caûnh: Four sights
Töù Chaùnh Caàn: Four right efforts
Töù Chaáp: Four erroneous tenets
Töù Chaáp Kim Cang: Four Vajra-rulers of the four elements
Töù chaâu: Four great continents
Töù Chuû: Four Lords of the world
Töù Chuùng: Fourfold disciples
Töù Chuûng A Tu La: Four kinds of asura
Töù Chuûng Bieán Thöôøng: Four theories regarding pervasive permanence
Töù Chuûng Ñaøn Phaùp: Four kinds of altar-worship
Töù Chuûng Ñieân Ñaûo: Four upside-downs
Töù Chuûng Haønh Nhaân: Four grades of earnest doers
Töù Chuûng Haïnh Phuùc: Four kinds of bliss of lay Buddhists
Töù Chuûng Höõu Bieân: Four finitenesses
Töù Chuûng Maïn Ñaø La: Four kinds of Mandala
Töù chuûng nhaân: Four kinds of human beings
Töù Chuûng Nhaäp Thai: Four modes of rebirth Töù Chuûng Phaät: Four types of Buddha Töù Chuûng Phaät AÂm: Four voices of Buddha Töù Chuûng Phong Luaân: Four kinds of atmosphere Töù Chuûng Quaû Baùo: Four kinds of retribution Töù Chuûng Quaùn Haønh: Four kinds of examination Töù Chuûng Taø Meänh: Four improper ways of obtaining a living on the part of a monk Töù Chuûng Tam Muoäi: Four kinds of samadhi Töù Chuûng Thieàn Ñònh: Four kinds of dhyana Töù Chuûng Vuõ Truï: Four kinds of universe Töù Cuù Chaáp: Four tenets held by various non-Buddhist schools Töù Cuù Phaân Bieät: Four terms of differentiation of all things Töù Cuù Thaønh Ñaïo: Four verses of enlightenment Töù Cuù Thaønh Thaät Toâng: Four terms of the Satya-siddhi School Töù Cuùng Döôøng: Four kinds of offerings Töù Daï Baùt Truù: Four hours of the night and the eight hours of the day Töù Dieäu Ñeá: Four Noble (Holy) Truths Töù Duyeân Sanh: Four principal uses of conditional causation Töù Döï Löu Höôùng Chi: Four factors of Stream-Attainment Töù Döï Löu Quaû Chi: Four characteristics of a stream-winner Töù Ñaïi: Four great elements Töù Ñaïi Danh Sôn: Four famous mountains Töù Ñaïi Ñeä Töû: Four great disciples of the Buddha Töù Ñaïi Phieàn Naõo: Four fundamental evil passions Töù Ñaïo: Four modes of progress Töù Ñaúng: Four virtues which a Buddha out of his infinte heart manifest equally to all Töù Ñieân Ñaûo: Four inverted, upside-down, or false beliefs Töù Ñieàn: Four fields for cultivating happiness Töù Ñoaït Nieäm Phaät: Four realizations in Buddha Recitation Töù Ñoä: Four Buddha-realms Töù Ñoä Gia Haønh: Four degrees of

the esoterics Töù Ñoäng Taâm: Four Buddhist holy places Töù Ñöùc Nieát Baøn: Four virtues of Nirvana Töù Ñöùc Truyeàn Thöøa Toå Tònh Ñoä: Four characteristics used to determine a distinguished master in the Pure Land Sect Töù Gia Haïnh: Four kinds of wonderfully perfect additional practices Töù Giaùc: Four apprehensions of the Awakening of faith Töù Giai Caáp AÁn Ñoä: Four castes in India Töù Giai Thaønh Ñaïo: Four Hinayana steps for attaining Buddhahood Töù Giaùo: Four teachings

Töù Giaùo Tam Quaùn: Four doctrines and three meditations
Töù Giôùi: Four stages in moral development
Töù Haø: Four rivers in India
Töù Haønh: Four kinds of progress
Töù Haønh Töôùng: Four disciplines for meditation
Töù Haïnh: Four disciplinary processes
Töù Haïnh Nieäm Phaät: Four practices of Buddha Recitation
Töù Heä Phöôïc: Four knots
Töù hoaèng theä nguyeän: Four universal vows of a Buddha or Bodhisattva
Töù Hueä: Four kinds of wisdom
Töù Keát: Four knots or bonds which hinder free development
Töù Khoâ Töù Vinh: Four doctrines of perishing and the other four of flourishing
Töù khoâng xöù: Four formless Heavens, Four formless jhanas
Töù Kieân Tín: Four firm beliefs
Töù Kieáp: Four kalpas
Töù Kính: Four resemblances between a mirror and the bhutatathata
Töù Kyù: Four methods of dealing with questions
Töù Kyù Taâm: Four ways of teaching Dhamma in regard to the telling of thought
Töù Lieäu Giaûn: Four clarifications to make comparisons
Töù loaøi chuùng sanh: Four kinds of sentient beings
Töù Loâ: Four furnaces
Töù Luaân: Four wheels
Töù Luaän: Four famous sastras
Töù Luaän Chöùng: Four arguments from Vasubandhu
Töù Luaän Toâng: Four-Sastra Sect
Töù Luaät Nguõ Luaän: Four vinayas and five sastras
Töù löïc: Four powers
Töù Löu: Four currents that carry thinking along
Töù ma: Four demons
Töù Maõ: Four kinds of horses
Töù Moân: Four doors
Töù Moân Du Quaùn: Four distresses
Töù Moân Maät Giaùo: Four stages in esoteric symbolism

Töù Moân Nieäm Phaät: Four methods of Buddha Recitation
Töù Moân Tri Kieán Phaät: Four divisions of the Enlightened Knowledge
Töù Nghi: Four types of doubts
Töù Nghieäp: Four types of kamma (karma)
Töù Nguyeän: Four kinds of resolve
Töù Nhaân Duyeân: Four Causations
Töù Nhaân Quaùn Theá: Four points of view of the world
Töù Nhaát: Four kinds of unity
Töù Nhaät: Four suns (in Buddhism)
Töù Nhieáp Boà Taùt: Four Bodhisattvas in the Vajradhatu
Töù Nhieáp phaùp: Four elements of popularity
Töù Nhö YÙ Tuùc: Four Sufficiences
Töù Nieäm Truù: Four basic subjects of Buddhist meditation
Töù Nieäm Xöù: Four kinds of mindfulness
Töù Oai Nghi: Four respect-inspiring forms of demeanor (behavior)
Töù Phaïm Chí: Four Brahmacarins
Töù Phaùp: Four dharmas
Töù Phaùp AÁn: Four dogmas
Töù Phaùp Boån Maït: Four laws
Töù Phaùp Tuùc: Four ways of Dhamma
Töù Phaàn Phaùp Töôùng: Four parts of function of cognition
Töù Phaät: Four regional Buddhas
Töù Phaät Tri Kieán: Four purposes of the Buddha’s appearing
Töù Phi Thaùnh Ngoân: Four un-Ariyan modes of speech
Töù Phieàn Naõo: Four delusions in reference to the ego
Töù Phöôïc: Four bandhanas
Töù Phöông: Four directions
Töù Phöông Ñaïi Töôùng: Four generals
Töù Phöông Töù Phaät: Four Buddhas of the four regions
Töù Quaû Danh Hieäu Sa Moân: Four titles applied to four grades of sramanas
Töù Sanh: Four forms of birth
Töù Sôn: Four mountains
Töù Söï Cuùng Döôøng Thanh Tònh: Four purifications of offerings
Töù Söï Phaùp Moân: Four methods of a bodhisattva’s preparation for preaching the Law
Töù Taùng: Four kinds of burial
Töù Taùnh Haïnh: Four kinds of conduct natural to a Bodhisattva
Töù Taàm Tö Quaùn: Four contemplations of the Dharmalaksana
Töù Taát Ñaøn: Four kinds of siddhanta

Töù Thaùnh: Four kinds of holy men
Töù Thaùnh Haønh: Four holy ways
Töù Thaùnh Ngoân: Four Ariyan modes of speech
Töù Thaùnh Quaû: Four kinds of sainthood
Töù Thaùp: Four sacred stupas
Töù Thaëng: Four vehicles
Töù Thaân: Four kayas
Töù Thaàn Tuùc: Four means of accomplishment
Töù Thaäp Baùt Nguyeän: Forty-eight vows of Amitabha
Töù Thaäp Nhò Phaåm Voâ Minh: Forty-two species of ignorance
Töù Thí: Four benefactions of the order
Töù Thieân Vöông: Four demonic-looking figures deva kings
Töù Thieàn: Four jhanas
Töù Thieàn Baùt Ñònh: Four dhyana realms and eight concentrations
Töù Thieàn Thieân: Four dhyana heavens
Töù Thieän Caên: Four good roots
Töù thieän khaåu nghieäp: Four wholesome (good) deeds of the mouth
Töù Thuû: Four clingings
Töù Thöùc Truù: Four stations of consciousness
Töù Thöïc Thôøi: Four times for food
Töù tín: Four faiths
Töù tín nguõ haïnh: Four faiths and five practices
Töù Tinh Caàn: Four efforts
Töù Toâng: Four kinds of inference in logic
Töù Trai Nhöït: Four fast days
Töù Tri Kieán Khai-Thò-Ngoä-Nhaäp: Four knowledges of Opening, Demonstrating, Awakening, and Entering the enlightened knowledge and vision of the Buddha
Töù Trí: Four knowledges
Töù Trí AÁn: Four wisdom symbols of the Shingon cult
Töù trí cuûa chö Phaät: Four forms of wisdom of a Buddha
Töù Trôï Duyeân: Four sub-causes
Töù Trung Ñaïo: Four-fold middle path
Töù Truøng Maïn Ñaø La: Four courts
Töù Truïy Laïc Phaùp: Four causes of falling from grace and final excommunication of a monk or nun
Töù Tu Du: Four short divisions of time
Töù Tu Taäp Thieàn Ñònh: Four concentrative meditations
Töù Tuyeät: Four ideas to be gotten rid of
Töù Töï Xaâm: Four self-raidings

Töù Töôùng: Four states of all phenomena
Töù Uyeån: Four pleasure grounds
Töù Vaän Taâm: Four stages of a thought
Töù Voâ Bieân Xöù: Four boundless stations
Töù Voâ Löôïng Taâm: Four immeasureable minds
Töù Voâ Ngaïi: Four Unobstructed Eloquences
Töù Voâ Saéc Ñònh: Four balanced states which transcend the world of matter
Töù Voâ Saéc Giôùi Thieân: Four heavens of the formless realm
Töù voâ uùy: Four-fold fearlessness
Töù Vu Nguyeät: Four senior months
Töù Xa: Four carts
Töù Xaø: Four snakes
Töù Xaû: Four givings
Töù y: Four necessaries of a monk
Töù Y Chæ: Four supports
Töù y phaùp: Four reliances
Töù Yeáu Phaåm: Four most important Chapters of the Lotus sutra
Töï Giaùc Ngoä Taâm: Enlightenment from within
Töï Laäp Toâng: Fallacious proposition
Töï Naêng Phaù: Fallacious counter-proposition
Töï Nhieân Ngoä Ñaïo: Enlightened by the inner light
Töï Taùnh Khoâng: Emptiness of self-nature, Emptiness of self-substance
Töï Taùnh Nguõ Phaàn Phaùp Thaân Höông: Five-fold Dharma-body refuge of the selfnature
Töï Töôùng Khoâng: Emptiness of selfhood
Töùc Töôùng Töùc Taâm: Form and mind are identical
Töông ñoái höõu: Existence of qualities
Töông Töï Töùc Phaät: Form and Buddha are identical
Töôùng Khoâng: Emptiness of Appearance
Töôøng Thaûo: Felicitous herb
Töôïng Ñaàu Sôn: Elephant Head Mountain
Töôïng Ñoïa Khanh: Elephant's hole
Töôïng Gia: Elephant chariot
Tyø Kheo Ni Ñaàu Tieân: First nun
U Uy nghi luùc aên: Eating Öu Baø Di: Female devotee

V

Vaõn Chuùc: Evening gruel
Vieân Maõn Baùo Thaân Phaät: Full reward-body of the Buddha
Voïng chaáp: False tenets

Voïng Kieán Bieät Nghieäp: False view based on living beings' individual karma
Voïng Kieán Ñoàng Phaän: False View of the collecting share
Voïng ngöõ: False speech
Voïng Nieäm: False or misleading thoughts
Voïng töôûng: False thinking
Voâ bieåu saéc: Element with no manifestation
Voâ Dö Nieát Baøn: Final nirvana without remainder of reincarnation
Voâ Ñaúng Ñaúng: Equality without equal
Voâ Haønh Khoâng: Emptiness of Non-action
Voâ Laäu Ñaïo: Enlightened way
Voâ Minh Boäc Löu: Flood of ignorance
Voâ ngaõ: Egolessness
Voâ Nhaân Höõu Quaû: Effect is independent of cause
Voâ sanh phaùp nhaãn: Endurance of nature calamities
Voâ saéc: Formless
Voâ Saéc Haønh: Formless deeds
Voâ Saéc Höõu: Formless-sphere existence
Voâ saéc thieân: Formless heaven
Voâ Saéc Töôùng: Formlessness
Voâ Taùnh Khoâng: Emptiness of non-being
Voâ Taùnh Töï Taùnh Khoâng: Emptiness of the non-being of self-nature
Voâ Teá Khoâng: Emptiness of limitlessness
Voâ Thuûy Voâ Minh: Fundamental darkness
Voâ töôûng baùo: Facts obtained by thoughtless meditation
Voâ uùy: Fearlessness
Voâ UÙy Keát Hoä: East guardian deva
Voâ UÙy Thí: Fearless giving
Voâ vi: Fugyo-ni-gyo (jap)
Voâ Vi Khoâng: Emptiness of things uncreated
Voâ Vi Nieát Baøn: Eternal unconditioned Nirvana
Voâ Vi Phaùp Thaân: Eternal body of a Buddha
Voâ Vi Sanh Töû: Effortless mortality
Vu caùo: Falsely accuse
Vui thích cuûa chö Ñaïi Boà Taùt: Enjoyment of Great Enlightening Beings
Vöôùng maéc tình caûm vôùi ngöôøi khaùc: Emotional attachment to another person

X

Xaû: Equanimity
Xuaát hieän baát khoâng: Fruitful appearance
Xuùc Thöïc: Food of sensation

Y

Y ngoân: Expressible form

YÙ Caên: Faculty of mind

YÙ chí maïnh meõ vöõng beàn: Firm and stable determination

YÙ Sinh Thaân: Evolved at will

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Ear avoiding melodious sound: Tai ñöøng nghe

E tieáng du döông—See Six robbers. Ear consciousness: Srotravijnana (skt)— Auditory consciousness—Ear-discernemtn—Ear perception—Hearing consciousness—See Srotravijnana. Ear-contact: Nhó Xuùc—According to the Sangiti E (jap): Knowing—Hueä. Sutta in the Long Discourses of the Buddha, this is Each cut thrice to pay homage to the one of the six groups of contacts—Theo Kinh Triratna: Nhaát Ñao Tam Leã—Moãi moät nhaùt dao Phuùng Tuïng trong Tröôøng Boä Kinh, ñaây laø moät chaïm troå hình töôïng Phaät ñeàu phaûi leã baùi Tam trong saùu xuùc thaân—See Six groups of contacts. Baûo. Ear of deliverance: Giaûi Thoaùt Nhó—The ear Each of us: Moãi chuùng ta. for hearing the truth which leads to nirvana (the Each writing thrice to pay homage to the ear freed, hearing the truth is the entrance to Triratna: Nhaát Töï Tam Leã—In writing Buddhist nirvana)—Tai chæ coøn nghe chaân lyù daãn tôùi Nieát scriptures, at each writing thrice to pay homage to baøn. the Triratna—Moãi chöõ vieát veà Phaät phaùp ñeàu phaûi Ear entrance: Nhó Nhaäp—See Six entrances. leã baùi Tam Baûo. Ears and eyes: Nhó Muïc. Eager desire for the multitudinousness of Ear is in union with the sound heard: Tai forms and appearances: Quaù ham muoán caùi phaûi hoøa hôïp vôùi aâm thanh nghe, moät trong saùu söï phöùc tính cuûa caùc hình saéc vaø töôùng traïng—See hoøa hôïp giöõa saùu caên vôùi saùu traàn—One of the six Four causes that cause the eye-sense to be unions of the six sense organs with the six objects awakened. of the senses—See Six unions of the six sense Eagle wood: Aguru or Tagara (skt)—Aloes organs. wood—Fragrant shrub—Sandal incense—Traàm Earlier cause: Cause generated from earlier höông. life—Earlier root—Tieàn caên. Ear (n): Srotrendriya (skt)—Nhó caên—Tai—See Earlier conditions: Predestined affinity—Tieàn Nine impure openings in our body, and Twenty duyeân. two roots.

Early morning consultation: Taûo Tham—The 1) This is one of the six senses on which one early morning assembly—Buoåi tham vaán vaøo relies or from which knowledge is received— saùng sôùm. Ñaây laø moät trong saùu giaùc quan hay saùu choã Early Ordinations: Nhöõng ngöôøi thoï cuï tuùc giôùi ñeå nhaän bieát—See Six senses on which one ñaàu tieân—Moggallana and Sariputta were two relies. very important early converts who became 2) According to The Flower Adornment Sutra, Buddha's chief disciples. Formerly they were the Chapter 38, there are ten kinds of ear of disciples of another religious guru Sanjaya, but Great Enlightening Beings. Enlightening had not attained much spiritually under their beings accomplish these will attain the teacher. They both were very wise and learned supreme ear of great wisdom of Buddhas— Brahmans. Sariputta was the first to learn of the Theo Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Buddha and his noble path from one of the Boà Taùt coù möôøi tai. Chö Boà Taùt thaønh töïu disciples of the Buddha. Therefore, he went to the phaùp naày thôøi ñöôïc ñaïi trí hueä nhó voâ thöôïng Buddha seeking the refuge and was duly cuûa caùc Ñöùc Nhö Lai—See Ten kinds of ear ordained. He was deeply impressed by the of Great Enlightening Beings. teachings and supernatural powers of the Buddha. 3) Srotra (skt): Nhó—See Seventy-five dharmas Sariputta then went to Moggallana and told him of of the Abhidharma Kosa. his conversion to Buddhism. They not only became the Buddha's disciples but also brought

with them over 200 followers. Later, Sariputta ñaït ñöôïc giaùc ngoä taâm linh. Hoï laø nhöõng baäc Baø came to be highly respected in the Order for his la moân thoâng thaùi. Tröôùc tieân Xaù lôïi Phaát nghe wisdom, while Moggallana became famous for his noùi veà Ñöùc Phaät vaø con ñöôøng thaùnh thieän cuûa supernatural powers. Right after His Ngaøi töø caùc vò ñeä töû Phaät. Vì vaäy, oâng beøn tìm Enlightenment, the Buddha went to Rajagriha, the ñeán quy-y vaø thoï giôùi vôùi Ñöùc Phaät. OÂng voâ cuøng capital of Magadha. There Bimbisara was the caûm phuïc tröôùc nhöõng giaùo phaùp vaø söùc maïnh king. Bimbisara came to receive the Blessed One, sieâu nhieân cuûa Ñöùc Phaät. Ñoaïn Xaù Lôïi Phaát tìm accompanied by a number of courtiers, wise men, gaëp Muïc Kieàn Lieân vaø baùo cho oâng ta bieát veà söï brahmans and a large number of eminent citizens. quy y vôùi Phaät giaùo cuûa mình. Sau ñoù chaúng The Buddha taught them the Noble Eightfold nhöõng hoï trôû thaønh ñeä töû Phaät maø hoï coøn mang Path, and they all became his lay followers. theo vôùi mình 200 ñeä töû khaùc. Veà sau naøy, Xaù Lôïi Bimbisara was highly pleased with the teachings Phaát raát ñöôïc kính troïng trong Taêng ñoaøn vì trí tueä of the Sakyamuni and waited in person on the cuûa ngaøi, trong khi Muïc Kieàn Lieân noåi tieáng vôùi Buddha and his monks at alms meal. As a token of thaàn thoâng. Ngay sau khi thaønh ñaïo, Ñöùc Phaät ñaõ his gratitude to the Buddha, His Dharma and ñi ñeán thaønh Vöông Xaù, thuû ñoâ cuûa xöù Ma Kieät Sangha, he donated the famous Venuvana or the Ñaø. Taïi ñaây Ngaøi ñaõ gaëp laïi vua Taàn Baø Sa La. Bamboo Grove, lying on the outskirts of the city, Vua vaø moät soá quaàn thaàn, moät soá nhaø thoâng thaùi to the community of monks. A rich merchant then cuõng nhö nhöõng coâng daân öu tuù cuûa xöù Ma Kieät erected dwelling units there and thus the first

Ñaø ñaõ ñeán gaëp Phaät. Ñöùc Phaät daïy hoï veà Baùt proper Buddhist monastery came into existence. Thaùnh Ñaïo vaø sau ñoù hoï ñaõ quy-y vaø trôû thaønh ñeä The Buddha was a great walker and a wanderer. töû cuûa Ngaøi. Vua Taàn Baø Sa La raát haøi loøng veà During the last forty-five years of his life, he giaùo phaùp cuûa Ñöùc Phaät vaø oâng ñaõ phuïc vuï Ñöùc traveled covering the whole of the north-eastern Phaät vaø chö Taêng trong suoát buoåi thoï trai. Ñeå toû India on foot. He covered 20 to 30 kilometers of loøng bieát ôn ñeán Ñöùc Phaät, giaùo Phaùp cuûa Ngaøi vaø distance a day. In his wandering, he came across Taêng ñoaøn, nhaø vua ñaõ cuùng döôøng cho Taêng all sorts of people, from kings, noblemen, rich ñoaøn ngoâi tònh xaù Truùc Laâm, naèm ôû ngoaïi thaønh merchants to farmers, ascetics, Brahmans, low Vöông Xaù. Moät ngöôøi thöông gia giaøu coù trong caste people, students and others and taught them thaønh sau ñoù ñaõ xaây döïng leân taïi khu Truùc Laâm the Ultimate Truth. His teachings were simple and ngoâi tònh xaù ñaàu tieân cho giaùo ñoaøn. Trong suoát practical which appealed both to reason and 45 naêm coøn laïi trong cuoäc ñôøi Ñöùc Phaät, Ngaøi ñaõ emotions. He did not believe in the superiority chu du baèng ñoâi chaân cuûa chính mình khaép mieàn based on caste and social status and preached Ñoâng Baéc AÁn Ñoä. Moãi ngaøy Ngaøi ñi boä töø 20 ñeán equality. Many of his chief disciples were low 30 caây soá. Trong khi chu du hoaèng hoùa nhö vaäy, caste people. Upali was a barber, Sumita a Ngaøi gaëp nhieàu haïng ngöôøi, töø vua quan, ngöôøi scavenger, Svapaka a dog-eater, Svati a cao thöôïng, thöông nhaân giaøu coù, ñeán noâng daân, fisherman, and Nanda a cowherd. Actually, his nhöõng nhaø aån tu, Baø La Moân, nhöõng ngöôøi thuoäc monks and lay followers belonged to all castes in giai caáp thaáp, hoïc sinh vaø nhieàu haïng ngöôøi khaùc, the society. He vehemently refuted the claims of vaø Ngaøi ñaõ daïy cho hoï veà Chaân Lyù Toái Thöôïng. caste and opposed the brahmans, who were Giaùo phaùp cuûa Ngaøi ñôn giaûn vaø thöïc tieån veà caû arrogant and ignorant and befooled the masses in hai maët lyù luaän vaø tình caûm. Ngaøi khoâng tin nôi söï the name of religion. He condemned them for sieâu vieät cuûa giai caáp trong xaõ hoäi vaø Ngaøi giaûng their rituals and animal sacrifices for he knew and daïy veà söï bình ñaúng cuûa moïi ngöôøi. Raát nhieàu ñaïi preached that “by birth one is neither Brahman ñeä töû cuûa Ngaøi laø nhöõng ngöôøi thuoäc giai caáp nor Sudra. Only one’s words and behavior thaáp. Öu Ba Li laø moät ngöôøi thôï hôùt toùc, Sumita laø determine whether one is solder or a craftsman or moät phu queùt ñöôøng, Svapaka laø moät keû aên thòt a priest—Muïc Kieàn Lieân vaø Xaù Lôïi Phaát laø choù, Svati laø moät ngö phuû, vaø Nan Ñaø laø moät nhöõng ñaïi ñeä töû ñaàu tieân cuûa Ñöùc Phaät. Tröôùc kia ngöôøi chaên boø. Kyø thaät, chö Taêng vaø ñeä töû taïi gia hoï laø ñeä töû cuûa giaùo phaùi Sanjaya, nhöng khoâng cuûa Ñöùc Phaät thuoäc taát caû moïi giai taàng trong xaõ

hoäi. Ngaøi kòch lieät baùc boû giai caáp vaø choáng laïi hay nhöõng phöông phaùp taø vaïy khaùc. Moät trong giai caáp Baø La Moân, nhöõng keû kieâu ngaïo vaø ngu boán caùch soáng taø meänh cuûa ngöôøi xuaát gia. si vaø löøa phænh quaàn chuùng döôùi danh nghóa toân 1) A monk or nun earns his or her living by giaùo. Ngaøi leân aùn hoï ñaõ ñem nghi leã cuùng teá baèng bending down to cultivate the land: Taêng

Ni caùch hy sinh suùc vaät vì Ngaøi bieát vaø ngaøi thuyeát laøm vieäc kieám soáng. giaûng raèng: “Sanh ra khoâng ai laø Phaïm Thieân hay 2) Colect herbs for a living; however, collecting Thuû ñaø la. Chæ coù lôøi noùi vaø caùch haønh xöû quyeát herbs to save human lives is in compliance ñònh ngöôøi aáy laø quaân nhaân, thôï thuû coâng hay giaùo with the Compassion which the Buddha had só maø thoâi. taught: Boác thuoác kieám soáng; tuy nhieân neáu Early stage of enlightement: Initial stage of boác thuoác vì nhaân ñaïo cöùu ngöôøi laø ñuùng vôùi enlightement—Brought about through the loøng bi maãn Phaät daïy. external or influence of teaching—Thuûy giaùc— 3) Another wrong way of earning a living is to See Three kinds of enlightenments (B). look up and telling or guessing as in Earn a livelihood by astrology (looking up astrology: Xem thieân vaên—Moät loái soáng taø maïng khaùc laø xem thieân vaên. in the sky to talk about stars): Ngöôõng Khaåu 4) Fortune-telling: Ngheânh Khaåu Thöïc (boùi Thöïc—Laøm ngheà chieâm tinh hay ngöôùc leân trôøi queû). xem tinh tuù, maët trôøi, maët traêng, xem gioù möa saám seùt—See Four improper ways of obtaining a Earnest (a): Ñöùng ñaén, Tinh caàn. living on the part of a monk. Earnest doers: Ngöôøi haønh ñaïo tinh caàn—Four Earn a livelihood by bending down: To grades of earnest doers, who follow the cultivate the land, collect herbs etc, one of the bodhisattva discipline and attain to the four heterodox means of living for a monk—Haï following—Boán loaïi haønh nhaân—See Four grades khaåu thöïc. of earnest doers. Earn a livelihood by doing work with his Earnest words: Lôøi tha thieát. hands: Haï Khaåu Thöïc—Troàng troït, laøm vöôøn, Earnestly trying: Viriyam (p)—Virya (skt)— cheá thuoác hay laøm vieäc baèng tay chaân ñeå kieám Tinh Taán—Tinh caàn—Diligence—Earnestly soáng—See Four improper ways of obtaining a trying—Effort—Enthusiastic—Exertion— living on the part of a monk. Fortitude—Perseverence—Unchecked progress— Virility—Vigor—Zeal. Earn a livelihod by flattery (rich people or powerful people): Phöông Khaåu Thöïc—Luoàn Earnestness (n): Söï tinh caàn. cuùi nònh bôï (nhöõng nhaø quyeàn theá giaøu coù ñeå Earth (n): Ñaát—See Nine elements or nine ñöôïc hoï ban cho aân hueä)—See Four improper substances (A). ways of obtaining a living on the part of a monk. (I) An overview of “Earth”—Toång quan veà “Ñaát”: Earn a livelihood by magic, spells, or by 1) Bhumi (skt): Ñaát—Externalits believe that in fortune-telling: Duy Khaåu Thöïc—Duøng chuù the beginning, a so-called God created the thuaät, boùi toaùn laønh döõ ñeå kieám côm aùo—See heaven and the earth—Ngoaïi ñaïo tin raèng Four improper ways of obtaining a living on the khôûi nguyeân caùi goïi laø Thöôïng ñeá ñaõ taïo part of a monk. döïng neân trôøi vaø ñaát. Earn (v) one’s living: Caàu thöïc. 2) Prithin (skt)—Pathavi (p)—Ñòa Ñaïi (Kieân)— Earns one’s living (livelihood) by the wrong Earth—Solid matter—Prithin means the ways: Haï Khaåu Thöïc—Taêng Ni kieám soáng baèng element of extension, the substratum of nhöõng caùch sai laàm—A monk earns his living matter. Without it objects have no form, nor (livelihood) by bending down to cultivate the land. can they occupy space. The qualities of One of the four heterodox means of living of a hardness and softness are two conditions of monk—Moät vò sö kieám soáng baèng caùch caøy caáy this element. After death, these

parts will decay and deteriorate to become soil. For this

reason, they belong to the Great Soil—Ñaát Earth furnace: Square in shape—Ñòa Loâ, loø ñaát (toùc, raêng, moùng, da, thòt, xöông, thaän, tim, hình vuoâng—See Four furnaces. gan, buïng, laù laùch, phoåi, bao töû, ruoät, phaån, vaø Earth-goddess: Kieân Lao Ñòa Thaàn—Deity, or nhöõng chaát cöùng khaùc). Ñòa Ñaïi laø thaønh spirit—Coøn goïi laø Kieân Lao Ñòa Thieân, hay Kieân phaàn vaät chaát môû roäng hay theå neàn cuûa vaät Lao Ñòa Kyø, teân cuûa vò Nöõ Thaàn Ñaïi Ñòa, töùc laø chaát. Khoâng coù noù vaät theå khoâng coù hình ñaát vöõng beàn vaø Thaàn kieân coá. töôùng vaø khoâng theå choaùn khoaûng khoâng. Earth-immortals: Ñòa tieân—Ñòa Haønh Tieân— Tính chaát cöùng vaø meàm laø hai ñieàu kieän cuûa Genii, one of the classes of rsis; i.e. bhudeva or thaønh phaàn naày. Sau khi chuùng ta cheát ñi roài Brahman—See Five kinds of immortals. thì nhöõng thöù naày laàn löôït tan raõ ra thaønh caùt Earth Mother: Ñòa Maãu. buïi, neân noù thuoäc veà Ñòa Ñaïi—See Four great elements. Earth-prison: Naraka (skt)—Hell or hells—Ñòa 3) Earth is considered as one of the four Nguïc—See Hells. poisonous snakes in a basket which imply the Earthquakes: Chaán ñoäng cuûa ñaát—Ñòa Ñoäng— four elements in a body (of which a man is The earth shaken, one of the signs of Buddha- formed)—Ñaát ñöôïc coi nhö laø moät trong boán power. There are six earthquakes or earth- con raén ñoäc trong gioû aùm chæ töù ñaïi trong thaân shakings of which there are three categories. theå (taïo neân thaân theå con ngöôøi)—See Four Earthquake is also one of the six auspicious poisonous snakes. indications—Ñoäng ñaát, moät trong nhöõng daáu hieäu (II) Ten aspect of “Earth”—Möôøi ñaët tính cuûa cuûa Phaät löïc. Coù saùu thöù chaán ñoäng cuûa ñaát. Ñoäng “Ñaát”: ñaát cuõng laø moät trong saùu ñieàm laønh (luïc thoaïi)— 1) It is wide and extensive: Roäng lôùn vaø traûi daøi. See Six earthquakes, and Six auspicious 2) It support all living beings: Nuoâi döôõng chuùng indications. sanh moïi loaøi. Earth’s resources: Taøi nguyeân cuûa traùi ñaát. 3) It is impartial: Ñaát khoâng thieân vò moät ai. Earth-rsi: Cavern genie—Ñòa tieân— 4) It receives the great rain: Nhaän ñaïi vuõ (möa Subterranean—Earth-immortals—Earth genii— lôùn). Land Fairies. 5) It produces grasses and trees: Saûn sanh caây Earth shaken: One of the signs of Buddha- coû. power—Ñòa ñoäng thuïy. 6) It holds all planted seeds: Giöõ taát caû nhöõng Earth-shakings: Chaán ñoäng cuûa ñaát—The six haït ñöôïc vun troàng. earthquakes or earth-shakings of which there are 7) It holds many treasures: Giöõ nhieàu baûo vaät. three categories—Saùu thöù chaán ñoäng cuûa ñaát— 8) It produces medicinal herbs: Saûn sanh döôïc See Earthquakes and Six earthquakes. thaûo. Earth spirit: Thaàn Ñaát (ñòa thaàn). 9) It is not moved by the blowing wind: Khoâng bò gioù cuoán ñi. Earth Store Bodhisattva: Ksitigarbha (skt)— 10) It does not tremble at the lion’s roar: Khoâng Ñòa Taïng Boà Taùt—See Ksitigarbha. bò rung chuyeån bôûi tieáng sö töû hoáng. Earth Store Bodhisattva’s image: Hình töôïng Earth-deva in the Garbhadhatu group: Ñòa veõ cuûa Boà Taùt Ñòa Taïng. Thieân Caáu. Earth-Store Bodhisattva’s original vows: Earth-devi: Prthivi (skt)—Earth spirit—Ñòa Ñòa Taïng Boån Nguyeän—See Ksitigarbha (III). thaàn—Land Deities—Ñòa Thieân—The earth-Earth Store Sutra: Kinh Ñòa Taïng—See deva, one of the four with thunderbolts in the

Ksitigarbhapranidhana-Sutra. Vajradhatu group—Moät trong boán vò Chaáp kim Earth-traveling immortal: Ñòa haønh tieân—See cang thaàn trong Kim Cang giôùi. Ten kinds of Immortals (1). Earth-dust: Ñòa Traàn—Atoms of the earth Earth-Treasury Bodhisattva: Ksitigarbha element—Dust of the earth. (skt): Kshigarbha—Earth-store Bodhisattva— Earth-Treasury Bodhisattva—Earth-Womb

Bodhisattva—Ñòa Taïng Vöông Boà Taùt—See Earthly wisdom: Theá gian trí—Ordinary Ksitigarbha. wisdom or normal worldly knowledge or ideas— Earth trembles, light shines everywhere: Phaøm trí chaáp tröôùc heát thaûy höõu voâ cuûa chö Luùc Phaät vaøo cöûa thaønh thôøi ñaïi ñòa chaán ñoäng, phaùp—See Three kinds of wisdom (B). quang minh chieáu khaép—See Ten kinds of Ease (n): Thoaûi maùi—To be at ease—AÁm no. Buddha-work in all worlds in all times of the Ease of body and joy at heart: Sikha (skt)— Buddhas (B) (7). Happy—Peace and happiness—Well being—Earth-Wisdom (Wealth) Youth: Ñòa Trì (Taøi) Comfort—An laïc (thaân an taâm laïc). Hueä Ñoàng Töû—The youth who controls earthly Ease of body and mind: Tranquility of body possessions, the fourth on left of the messengers and mind—Thanh tònh thaân taâm—See Seven of Majusri in the Garbhadhatu group—Ñoàng töû Bodhyangas. kieåm soaùt taøi saûn traàn theá, vò söù giaû thöù tö beân traùi Easily seen are others' faults; hard indeed cuûa Ngaøi Vaên Thuø treân Phaùp Giôùi. to see one's own faults: The Buddha taught that Earth-wheel: Ñòa Luaân—One of the five circles, we should not evade self-responsibility for our i.e. space, wind, water, earth and above them own actions by blaming them on circumstances or fire; the five wheels or umbrellas shown on the unluckiness—Thaáy loãi ngöôøi thì deã, coøn thaáy loãi top of certain stupas or pagodas—Moät trong nguõ mình thì thaät laø khoù voâ cuøng. luaân (naêm voøng troøn); nguõ luaân thöôøng ñöôïc ñaët East: Purva (skt)—Phía Ñoâng—See Ten treân ñænh caùc thaùp hay chuøa. directions. Earth-Womb Bodhisattva: Ksitigarbha (skt): East continent: Videha or Purvavideha (skt)— Kshigarbha—Earth-store Bodhisattva—Earth- Thaéng Thaàn Chaâu—The continent east of Sumeru Treasury Bodhisattva—Ñòa Taïng Vöông Boà Mountain—Ñoâng Thaéng Thaàn chaâu. Taùt—See Ksitigarbha. East guardian deva: Voâ UÙy Keát Hoä—One of Earthern vessel-Golden vessel: Ngoõa Khí Kim the four great guardian devas of the four Khí. quarters—Moät trong Töù Ñaïi Hoä Phaùp—See Four 1) An Earthern Vessel: Ngoõa Khí—Implies the great guardian devas of the four quarters. Sravaka Method—Moät caùi bình baèng saønh, Eastern Buddhism: Phaät giaùo Ñoâng phöông. aùm chæ Phöông Phaùp Thanh Vaên. 2) A golden vessel: Kim Khí—Implies the Eastern continent: Purva-Videha (skt)—Ñoâng Bodhisattva-Method—Moät caùi bình baèng kim Thaéng Thaàn Chaâu—The eastern of the four great khí, aùm chæ Phöông Phaùp Boà Taùt. continents of a world, east of Mount Meru, semicircular in shape. The continent conquering Earthly (a): Prthag-jana (skt)—Puthujjana (p)— spirits, semi-lunar in shape; its people having Phaøm phu (thuoäc veà traàn tuïc)—Common— faces of similar shape—Ñoâng Thaéng Thaàn Chaâu, Ordinary—Profane—Vulgar—Worldly. coøn goïi laø Boå La Phöôïc Vó Neã Haï, Phaát Baø Ñeà, Earthly body of the Buddha: Sambhogakaya hay Phaát Vu Ñaïi, moät trong boán ñaïi chaâu, chaâu (skt)—Sinh thaân—See Two forms of body (C).

naày ôû trong bieån Haøm Haûi, veà phía ñoâng nuùi Tu Earthly city: Coõi traàn. Di, hình baùn nguyeät. Luïc ñòa cheá ngöï ma quyû, coù Earthly deliverance to Arahatship: Active hình baùn nguyeät, daân treân ñoù cuõng coù khuoân maët deliverance to Arahatship—Höõu vi giaûi thoaùt— hình baùn nguyeät (chu vi cuûa coõi naày laø 21.000 do See Two kinds of deliverance (A). tuaàn, daân trong coõi naày coù thaân hình toát ñeïp hôn Earthly knowledge: Common knowledge, heát, vaø soáng thoï ñeán 600 tuoåi)—See Four Saha ordinary knowledge or worldly knowledge—Continents. Phaøm thöùc. Eastern esoteric sect: Ñoâng Maät—The eastern Earthly and Moral bodies: Sinh thaân vaø Phaùp esoteric or Shingon Sect of Japan, in contrast with thaân—See Two forms of body (C). the T'ien-T'ai esoteric sect—Maät giaùo taïi Nhaät Earthly pollution: Common dust—Tuïc traàn. Baûn, ñoái laïi vôùi Maät giaùo cuûa toâng Thieân Thai

(Ñoâng Maät cho raèng Ñöùc Ñaïi Nhaät vaø Thích Ca laø ghost created by his mind. However, you may khaùc theå, coøn Taây Maät cho raèng Ñöùc Ñaïi Nhaät vaø fool some of the people for some of the time, Thích Ca laø ñoàng theå). but not all the people all the time. According Eastern Heaven King: Trì Quoác Thieân to the Buddha, the fool who does not admit he Vöông—Dhrtarastra (skt)—Dhatarattha (p)— is a fool is a real fool. And the fool who Deva who rules over the Gandhabbas and keeps admits he is a fool is wise to that extent. If his kingdom (white color)—The celestial you have made a mistake, then admit it. You musicians—Ñoâng thieân vöông (Ña La Tra) cai need courage, of course admission of your quaûn Caøn Thaùt Baø (nhöõng vò trôøi nhaïc sö)—See own mistake is not pleasant. You also need Four Heavenly (Guardian) Kings. wisdom to see your own faults. Sincere Eastern land: China—Ñoâng ñoä. Buddhists should not think that you have been unlucky, or you have been a victim of fate. Eastern Roman Empire: Ñaïi Taàn—Another Face your shortcomings. You must realize name for old Syria Empire—Teân goïi khaùc cuûa that your mind has created the conditions nöôùc Syria thôøi coå, ñeá quoác La Maõ ôû phöông which gave rise to the miseries and ñoâng. difficulties you are experiencing. This is the Eastern Sacred Mountain: One of the famous only way that can help lead you to a happy mountain in Shan-Tung province, China—Thaùi life—Thaáy loãi ngöôøi thì deã, thaáy loãi mình Sôn hay Ñoâng Sôn, moät trong nhöõng ngoïn nuùi noåi khoù. Ñöùc Phaät daî chuùng ta khoâng neân traùnh tieáng trong tænh Sôn Ñoâng thuoäc Trung Quoác. neù traùch nhieäm cuûa chính mình baèng caùch ñoã Easy (a): Deã daøng. thöøa cho ngöôøi khaùc veà nhöõng hoaøn caûnh Easy-going: Deã daõi. khoâng may hay nhöõng ñieàu sui ruûi. Thoâng Easy life: An nhaøn. thöôøng con ngöôøi khi phaûi ñöông ñaàu vôùi Easy Path of Practice: Con Ñöôøng Deã—The nhöõng khuyeát ñieåm cuûa mình, hoï thöôøng doái Pure Land method which relies on both self-power mình vaø traùnh neù nhaän söï loãi laàm ñoù. Hoï seõ and other-power, the power and assistance of the tìm ñuû moïi caùch ñeå baøo chöõa, ngay caû söû Buddhas or Bodhisattvas—The Pure Land duïng phöông caùch teä haïi nhaát ñeå bieän minh Dharma Door—Recitation of Amitabha Buddha's cho vieäc laøm cuûa hoï. Hoï coù theå thaønh coâng name—Phaùp moân Tònh Ñoä döïa vaøo caû töï löïc laãn trong vieäc baøo chöõa naøy. Ñoâi khi hoï

ñaït ñöôïc tha löïc töø chö Phaät vaø chö Boà Taùt. keát quaû baèng caùch coá gaéng löøa gaït ngöôøi Easy to say: Deã noùi—Buddhist precepts are easy khaùc, ngay caû vieäc töï doái mình vôùi nhöõng yù to say, but difficult to do. töôûng xaáu xa naûy sinh trong taâm trí. Tuy Easy to see the fault of others: Thaáy loãi ngöôøi nhieân, baïn coù theå löøa ñaûo vaøi ngöôøi trong moät ñoâi luùc, chöù baïn khoâng theå luùc naøo cuõng löøa thì deã. ñaûo ñöôïc moïi ngöôøi. Theo Ñöùc Phaät: “Keû (I) An overview of “Easy to see the fault of thöïc söï xaáu aùc, khi hoï gaây taïo toäi loãi maø others”—Toång quan veà “Thaáy loãi ngöôøi deã”: khoâng töï bieát. Vaø ngöôøi laøm aùc nhöng bieát Easy seen are others’ faults; hard indeed to saùm hoái toäi loãi cuûa mính laø ngöôøi coù trí tueä see one’s own faults. The Buddha taught that vaäy.” Neáu baïn phaïm loãi, baïn neân chaáp nhaän we should not evade self-responsibility for ñieàu aáy. Dó nhieân baïn caàn coù can ñaûm ñeå our own actions by blaming them on thaáy ñöôïc söï sai quaáy cuûa chính mình. Phaät töû circumstances or unluckiness. Usually when a thuaàn thaønh ñöøng bao giôø nghó raèng mình man is forced to see his own weakness, he khoâng may, baát haïnh, hay mình laø naïn nhaân avoids it and instead gives it to self-deceit. cuûa vaän soá. Baïn neân yù thöùc raèng taâm cuûa baïn He will search his brain for an excuse, even taïo neân nhöõng nguyeân nhaân gaây neân moïi khoå the lamest one will do, to justify his actions. ñau phieàn naõo cho chính baïn. Chæ coù nhö vaäy He may succeed in doing this. Sometimes he baïn môùi ñi ñeán ñôøi soáng haïnh phuùc thaät söï succeeds so well in trying to fool others, he ñöôïc. even manages to fool himself with the very

(II)The Buddha’s teachings on “Easy to see the Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo khoâng faults of others, but it is difficult to perceive aên chung vôùi ñaïi chuùng maø aên rieâng trong phoøng, our own faults”—Ñöùc Phaät daïy veà “Thaáy loãi tröø khi vò aáy beänh hay vì coâng vieäc do giaùo hoäi sai ngöôøi deã, thaáy loãi mình khoù”: ñi, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm 1) It is easy to see the faults of others, but it is hoái—See Ninety Pacittiya offences which require difficult to perceive our own faults. A man confession and repentance and See Pacittiya (II). winnows his neighbor’s faults like chaff, but Eat at dawn: Chö thieân aên vaøo buoåi saùng—The hides his own, as a dishonest gambler devas eat at dawn—See Four times for food. conceals a losing dice (Dharmapada 252): Eat and drink without moderation: AÊn uoáng Thaáy loãi ngöôøi thì deã, thaáy loãi mình môùi khoù. khoâng ñieàu ñoä—A Bhiksu or Bhiksuni who, out of Loãi ngöôøi ta coá phanh tìm nhö tìm thoùc trong greed, eats and drinks without moderation, gaïo, coøn loãi mình ta coá che daáu nhö keû côø commits an Expression of Regret Offence—Vò Tyø gian baïc laän thu daáu quaân baøi. Kheo hay Tyø Kheo Ni naøo vì tham aên maø aên uoáng 2) He who sees others’ faults, is easy to get khoâng ñieàu ñoä laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt irritable and increases afflictions. If we loà saùm hoái—See Ninety Pacittiya offences which abandon such a habit, afflictions will also be require confession and repentance, and Pacittiya gone (Dharmapda 253): Neáu thaáy loãi ngöôøi (II). thì taâm ta deã sinh noùng giaän maø phieàn naõo Eat in the evening: Suùc sanh aên vaøo buoåi taêng theâm, neáu boû ñi thì phieàn naõo cuõng xa chieàu—Animals eat in the

evening—See Four laùnh. times for food. 3) Those who perceive wrong as wrong and Eat at night: Quyû ma aên vaøo buoåi toái— what is right as right, such men, embracing right views and go to the blissful state Demons and ghosts eat at night—See Four (Dharmapada 319): Loãi bieát raèng loãi, khoâng times for food. loãi bieát raèng khoâng loãi, giöõ taâm chaùnh kieán Eat a non-vegetarian meal: AÊn maën—A aáy, ñöôøng laønh thaáy chaúng xa. Bhiksu or Bhiksuni who eats a non-vegetarian Easy success: Deã thaønh coâng—In the Ten Non- meal, even though he or she excuses himself or seekings, the Buddha taught: “We should not wish herself by saying that he or she lacks nutrition, that our plans and activities meet with easy commits an Expression of Regret Offence—Vò Tyø success, for we will then be inclined to thoughts of Kheo hay Tyø Kheo naøo aên maën, duø laáy côù laø contempt and disrespect. This leads to the thieáu dinh döôõng, vaãn phaïm giôùi Ba Daät Ñeà, phaûi transgression of pride and conceit, thinking phaùt loà saùm hoái—See Ninety Pacittiya offences ourselves to be filled with virtues and talent.”— which require confession and repentance, and Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: Pacittiya (II). “Vieäc laøm thì ñöøng mong deã thaønh, vì vieäc deã Eat at noon: Chö Phaät aên ñuùng ngoï—All thaønh thì loøng hay khinh thöôøng kieâu ngaïo.”—See Buddhas eat at noon—See Four times for food. Ten Non-Seeking Practices. Eat only breakfast and the main noon meal: Easy way of salvation: Dò haønh ñaïo—The way Chæ aên saùng vaø böõa ngoï laø chính—See Twelve of recitation or invocation of Amitabha—Con kinds of ascetic practices (dhuta). ñöôøng deã baèng caùch nieäm hoàng danh Phaät A Di Eat only food begged: Chæ aên ñoà khaát thöïc— Ñaø—See Two ways (B). See Twelve kinds of ascetic practices (dhuta). Eat apart from the Sangha and eat in one’s Eat out of hours: AÊn khoâng ñuùng giôø (phi thôøi own room: Khoâng aên cuøng ñaïi chuùng vaø aên thöïc). trong phoøng rieâng cuûa mình—A Bhiksu or Eat with limited amount: Tieát Löôïng Thöïc— Bhiksuni who eats apart from the Sangha and eats See Twelve kinds of ascetic practices (dhuta). in his or her own room, except when he or she is Eat the pollen of flowers: AÊn phaán hoa. sick or is unable to eat with the Sangha due to Sangha services, commits an Expression of Regret

Eat uncooked food: AÊn thöùc aên chöa ñöôïc naáu 7) A Bhiksu or Bhiksuni should not leave chín—See Nine kinds of irregular death. leftover food when he or she is finished Eat what is difficult for the stomach to eating—Vò Tyø Kheo hay Tyø Kheo Ni khoâng neân boû thöøa thöùc aên. digest: AÊn khoâng tieâu ñöôïc—See Nine kinds of 8) A Bhiksu or Bhiksuni should not stand up in irregular death. the middle of a meal, nor stand up as soon as Eat what is not allowed to: Khoâng neân aên maø she has finished eating, before the sound of cöù aên—See Nine kinds of irregular death. the bell—Vò Tyø Kheo hay Tyø Kheo Ni khoâng Eat what is not suitable for the stomach: neân ñöùng daäy giöõa böõa aên, hoaëc aên xong roài Chaúng aên quen maø cöù aên—See Nine kinds of ñöùng daäy tröôùc khi coù tieáng chuoâng. irregular death. 9) A Bhiksu or Bhiksuni should eat lightly in the Eat together: Cuøng aên—See Three togethers. evening so that he or she feels light in body Eat too much: AÊn quaù löôïng—See Nine kinds and avoids wasting time cooking—Vò Tyø of irregular death. Kheo hay Tyø Kheo

Ni neân aên nheï vaøo buoåi Eating: AÊn—The fine manner of eating—Uy chieàu cho thaân theå nheï nhaøng vaø khoâng toán nghi luùc aên: thì giôø naáu nöôùng. 1) A Bhiksu or Bhiksuni should not choose only Eating and drinking: AÊn uoáng. the best tasting food for himself or herself— Eating animal meat: AÊn thòt ñoäng vaät— Vò Tyø Kheo hay Tyø Kheo Ni khoâng neân löïa According to Zen Master Suzuki in Studies in The thöùc aên ngon. Lankavatara Sutra, there are eight reasons for not 2) A Bhiksu or Bhiksuni, while eating, should eating animal food as recounted in The not chew and swallow his or her food in a Lankavatara Sutra—Theo Thieàn Sö D.T. Suzuki rush, but should chew each mouthful slowly trong Nghieân Cöùu Kinh Laêng Giaø, coù taùm lyù do about thirty times before swallowing—Vò Tyø khoâng neân aên thòt ñöôïc neâu ra trong Kinh Laêng Kheo hay Tyø Kheo Ni, luùc aên, khoâng neân vöøa Giaø—See Eight reasons for not eating animal nhai vöøa nuoát moät caùch voäi vaõ, neân nhai food. chaäm raõi khoaûng 30 laàn tröôùc khi nuoát. Eating meat will be alienated by the devas: 3) A Bhiksu or Bhiksuni should not talk during a AÊn thòt seõ bò chö Thieân gheùt boû—If a Bodhisattva meal—Vò Tyø Kheo hay Tyø Kheo ni khoâng eats meat, he cannot attain the end he wishes; for neân noùi chuyeän trong luùc aên. he will be alienated by the Devas, the heavenly 4) A Bhiksu or Bhiksuni should not chew and beings who are his spiritual sympathizers and drink soup loudly—Vò Tyø Kheo hay Tyø Kheo protectors—Neáu vò Boà Taùt maø aên thòt thì vò aáy seõ Ni khoâng neân nhai hoaëc huùp lôùn tieáng. khoâng theå naøo ñaït ñöôïc cöùu caùnh mình muoán, vì 5) A Bhiksu or Bhiksuni should not lick the food vò aáy seõ bò chö Thieân, nhöõng vò aùi moä vaø baûo hoä, from his or her plate with his or her tongue gheùt boû—See Eight reasons for not eating animal and should not open his or her mouth wide- food. open when putting food into it—Vò Tyø Kheo Eating meat will cause terror among hay Tyø Kheo Ni khoâng neân laáy löôõi lieám ñoà animals: AÊn thòt gaây kinh haõi cho thuù vaät—If aên trong dóa and khoâng neân haû mieäng quaù to sentient beings see an Enlightening Being eating khi ñöa thöùc aên vaøo mieäng. meat and causing terror among animals, their 6) A Bhiksu or Bhiksuni, in a formal meal, hearts will naturally turn away from him and from should not put down his or her empty bowl the teaching he professes. They will then loose when those who have been ordained longer faith in Buddhism—Neáu chuùng sanh thaáy moät vò than him or her are still eating—Vò Tyø Kheo Boà Taùt aên thòt vaø gaây kinh haõi cho thuù vaät, thì taâm hay Tyø Kheo Ni, trong buoåi aên vôùi chuùng, cuûa hoï töï nhieân seõ traùnh xa vò aáy vaø cuõng traùnh xa khoâng neân ñaët cheùn xuoáng khi nhöõng ngöôøi giaùo lyù maø vò aáy ñang thuyeát giaûng. Keá ñoù hoï seõ cao laïp haï (cao tuoåi ñaïo) hôn vaãn coøn ñang aên.

maát nieàm tin veà Phaät giaùo—See Eight reasons for (Hoïc vaán chi ñaïo voâ tha, caàu kyø phoùng taâm nhi dó not eating animal food. hæ). Eating at night: Night time is the time the Educational activities: Hoaït ñoäng giaùo duïc. demons feed—Quyû thöïc thôøi (ban ñeâm laø giôø aên Educational conference: Hoäi Nghò Giaùo Duïc. cuûa quyû). Eduction (n): Söï ruùt ra—Söï suy ñoaùn. Echigo (jap): Vuøng Vieät Haäu (Nhaät Baûn). Effect (n): Quaû—Consequence—Influence— Echizen (jap): Vuøng Vieät

Tieàn (Nhaät Baûn). There are three consequences associated with the Echo (n): Dö aâm. causes for a child to be born into a certain Echo arises due to mountains, valley, and family—Coù ba quaû baùo vaø boán nhaân khieán cho sound, and has no form, cannot be seen: AÂm ñöùa treû sanh vaøo moät gia ñình naøo ñoù. thanh cuûa Ñöùc Nhö Lai ví nhö tieáng vang do hang (A) See Three consequences associated with the nuùi vaø aâm thanh maø phaùt ra khoâng coù hình traïng, causes for a child to be reborn into a certain chaúng ngoù thaáy ñöôïc—See Four characteristics of family. Buddha's voice. (B) Pancaphala (skt)—Naêm quaû—The five fruits or effects—See Five fruits or effects. Eclipse of sun and moon: Emblematic of pride, one of the four films or things that becloud—Nhaät Effect of action: Höõu Vi Quaû—The result of Thöïc hay Nguyeät Thöïc, bieåu töôïng cuûa ngaõ maïn action—Haäu quaû cuûa haønh ñoäng. coáng cao, moät trong boán maøn che phuû—See Four Effect different from the cause: Vipakahetu films or things that becloud. (skt)—Dò thuïc nhaân hay quaû mang laïi khaùc vôùi Economical (a): Caàn kieäm—Thrifty. nhaân—Differential fruition, i.e. the effect different from the cause, as the hells are from evil Ecstasy (n): Kích thích—Khích ñoäng. deeds. This is the law of retribution, or fruition. Ecstatic trance of Sakyamuni: Samadhi of the This is one of the six causes of all conditioned precious place, the samadhi by which the Buddha things. Every phenomenon depends upon the dispensed His powers and riches to all beings— union of the primary cause and conditional or Baûo xa tam muoäi. environmental cause. There are six kinds—Dò Edict (n): Chieáu chæ—Chæ duï. thuïc nhaân hay quaû mang laïi khaùc vôùi nhaân. Ñaây Edification (n): Söï khai ñaïo. laø luaät baùo öùng hay keát quaû. Ñaây laø moät trong saùu Edify sentient beings in the realm of life: nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vi sanh ra Action in the realm of life, to freely edify sentient ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân—See Six beings, one of the ten kinds of action of Great chief causes in the Theory of Causal Relation. Enlightening Beings. Enlightening Beings who Effect is independent of cause: Voâ Nhaân Höõu abide by these can achieve the action of Buddhas Quaû—Creation without a cause, or spontaneous that has no coming or going—Haïnh thoï sanh taát generation—Chaáp muoân vaät khoâng nhaân, töï nhieân caû xöù, vì töï taïi giaùo hoùa chuùng sanh—See Ten maø coù (khoâng coù nhaân maø coù quaû)—See Four kinds of practice of great enlightening beings (II). erroneous tenets (A). Edo (jap): Thôøi ñaïi Giang Hoä (Nhaät Baûn). Effective (a): Efficacious—Efficient—Coù hieäu Educate (v): Giaùo duïc—To bring up—To rear. quaû. Educate oneself: Hoïc laáy. Effective causes: Karanahetu (skt)—Naêng taùc Educate someone: Giaùo duïc ai—To teach nhaân—The reason that makes the existence of someone or to provide someone with an anyhing possible. There are two kinds of effective education. causes: empowering cause and non-resistant Educated: Ngöôøi coù hoïc thöùc. cause. This is one of the six causes of all Education only consists in rediscovering conditioned things. Every phenomenon depends upon the union of the primary cause and one's own mind, which has been lost: Hoïc coát conditional or environmental cause—Naêng taùc ñeå tìm laïi caùi taâm ñaõ maát chöù khoâng coát chi khaùc nhaân hay lyù do hieän höõu cuûa moïi söï vaät coù theå coù.

Naêng taùc nhaân coù hai loaïi: döõ löïc nhaân vaø baát Ñöùc Phaät khi coøn laø moät vò Boà Taùt cuõng chöôùng nhaân. Ñaây laø moät trong saùu nhaân sanh ra khoâng bao giôø ngöøng tinh taán. Ngaøi chính laø caùc phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu do söï hình aûnh cuûa moät con ngöôøi ñaày nghò löïc. hoøa hôïp cuûa nhaân vaø duyeân—See Six chief Theo Phaät Söû (Buddhavamsa), Ngaøi laø moät causes in the Theory of Causal Relation. ngöôøi coù khaùt voïng taàm caàu Phaät quaû, Ngaøi Effective drug: Linh döôïc. ñöôïc khích leä bôûi nhöõng lôøi nhaén nhuû cuûa caùc Effective or meritorious gates to baäc tieàn nhaân: “Haõy töï mình noã löïc ñöøng chuøn böôùc! Haõy tieán tôùi.” Vaø chính Ngaøi ñaõ Amitabha’s Pure Land: There are five khoâng tieác moät noã löïc naøo trong coá gaéng cuûa effective or meritorious gates to Amitabha’s Pure mình ñeå ñaït ñeán söï giaùc ngoä cuoái cuøng. Vôùi Land—Coâng ñöùc phaûi thaønh töïu ñeå ñöôïc vaõng söï kieân trì duõng maõnh, Ngaøi ñaõ tieán ñeán muïc sanh veà coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Coù tieâu cuûa mình laø giaùc ngoä baát chaáp caû maïng naêm loaïi coâng ñöùc phaûi thaønh töïu ñeå ñöôïc vaõng soáng cuûa mình. sanh veà coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—See (II) Categories of “Effort”—Phaân loaïi “Tinh taán”: Five meritorious gates of Amitabha’s Pure Land. 1) According to the Maha-Paramita-Sastra, there Effectiveness (n): Söï coâng hieäu. are two kinds of virya—Theo Ñaïi Trí Ñoä Efficacy (n): Hieäu löïc—Coâng hieäu. Luaän, coù hai loaïi tinh taán—See Two kinds of Effort (n): Viriya (p)—Vayama (p)—Virya virya. (skt)—Tinh taán—Noã löïc (söï sieâng naêng hay naêng 2) See Four efforts. löïc cuûa söï sieâng naêng). 3) Viryabala (skt): One of the five moral (I) An overview of “Effort”—Toång quan veà powers, the power of unfailing progress; or “Tinh taán”: Effort in Buddhism implies the power of zeal which leads to overcoming mental energy and not physical strength. The all obstacles: Moät trong nguõ löïc, löïc giuùp latter is dominant in animals whereas mental chuùng ta luoân tieán maø khoâng thoái chuyeån, hay energy is so in man, who must stir up and laø nghò löïc giuùp chuùng ta vöôït qua moïi trôû develop this mental factor in order to check ngaïi—See Five powers. evil and cultivate healthy thoughts. Sincere 4) Viryendriya (skt)—Taán caên—See Twenty Buddhists should never give up hope or cease two roots. to make an effort, for even as a Bodhisattva, Effort to abandon: Tinh taán ñoaïn tröø. the Buddha never ceased to strive 1) Effort in Buddhism implies mental energy courageously. He was a typical example of and not physical strength. What is the effort to energy. According to the Buddhavamsa, as an abandon? Effort to abandon means the effort aspirant for Buddhahood, the Buddha was or the will to abandon the evil, unwholesome inspired by the words of his predecessors: thoughts that have already arisen. Here the “Be full of zealous effort. Advance!” In His practitioner does not admit sense desire that endeavor to gain final enlightenment, the have arisen, but abandons, discards and repels Buddha spared no effort. With determined them, makes an end of them. The practitioner persistence, he advanced towards his goal, his should do the same with regard to thoughts of enlightenment, caring nothing for life—Tinh ill-will and of harm that have arisen—Tinh taán trong Phaät giaùo haøm yù söùc maïnh tinh thaàn taán trong Phaät giaùo haøm yù söùc

maïnh tinh thaàn hay nghò löïc chöù khoâng phaûi laø söùc maïnh theå hay nghò löïc chöù khoâng phaûi laø söùc maïnh theå chaát. Söùc maïnh theå chaát troäi hôn ôû caùc loaøi chaát. Theá naøo laø tinh taán ñoaïn tröø? Tinh taán vaät, trong khi nghò löïc tinh thaàn chæ coù ôû con ñoaïn tröø laø tinh taán ñoaïn tröø caùc tö baát thieän ngöôøi, dó nhieân laø nhöõng ngöôøi coù theå khôi ñaõ sanh khôûi. ÔÛ ñaây haønh giaû khoâng chaáp daäy vaø phaùt trieån yeáu toá tinh thaàn naày ñeå nhaän nhöõng tö duy tham duïc ñaõ khôûi sanh, maø chaën ñöùng nhöõng tö duy aùc vaø trau doài nhöõng töø boû, ñoaïn tröø vaø khöôùc töø nhöõng tham duïc tö duy trong saùng vaø thieän laønh. Ngöôøi con aáy, chaám döùt noù vaø khieán cho noù khoâng coøn Phaät khoâng bao giôø queân tinh taán, vì baûn thaân

hieän höõu. Ñoái vôùi caùc tö duy saân haän vaø naõo Effort to cultivate from the four good roots haò ñaõ khôûi leân cuõng vaäy. to the three studies: Gia Haïnh Ñaïo—Discipline 2) Here a monk who does not assent to a thought or effort to cultivate from the four good roots to of lust, of hatred, of cruelty, makes them the three studies (morality, meditation and disappear. This monk is said to have the wisdom). This stage associated with the stage of a effort of abandoning—ÔÛ ñaây vò Tyø Kheo Srota-apanna—Ra söùc thöïc haønh tam hoïc vò, tam khoâng nhaãn chòu duïc taàm, saân taàm, vaø haïi hieàn, töù thieän caên ñeán tam tu giôùi ñònh tueä. Giai taàm ñaõ khôûi leân, töø boû, ñoaïn tröø, tieâu dieät, ñoaïn naày lieân heä tôùi Thaùnh quaû döï löu Tu Ñaø khoâng cho hieän höõu. Vò Tyø Kheo aáy ñöôïc goïi Höôøn—See Four modes of progress. laø vò ñaõ coù ñöôïc Ñoaïn Tröø Tinh Caàn—See Effort to develop: Tinh taán tu taäp—Effort in Four efforts. Buddhism implies mental energy and not physical Effort of abandoning: Ñoaïn Tröø Tinh Caàn— strength. What is the effort to develop? Effort to See Effort to abandon, and Four efforts. develop means to put forth the effort or the will to Effort to consolidate, increase, and not produce and develop wholesome thoughts that deteriorate virtues already arisen: Endeavor have not yet arisen. Here a practitioner develops to perform more good deeds—Tinh taán tieáp tuïc the Factors of Enlightenment based on seclusion, phaùt trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh. on dispassion, on cessation that ends in 1) Effort to consolidate, increase, and not deliverance, namely: Mindfulness, Investigation deteriorate virtues already arisen, one of the of the Dhamma, Energy, Rapturous Joy, Calm, four right efforts. Effort to consolidate, Concentration and Equanimity—Tinh taán trong increase, and not deteriorate virtues already Phaät giaùo haøm yù söùc maïnh tinh thaàn hay nghò löïc arisen. Developing goodness that has already chöù khoâng phaûi laø söùc maïnh theå chaát. Theá naøo laø arisen (develop existing good), or to increase tinh taán tu taäp? Tinh taán tu taäp laø tinh taán tu taäp merit when it was already produced, or to vôùi muïc ñích taïo ra vaø phaùt trieån nhöõng tö duy encourage the growth and continuance of thieän chöa sanh khôûi leân. ÔÛ ñaây haønh giaû tu taäp good deeds that have already started—Moät thaát giaùc chi, y cöù vieãn ly, y cöù ly tham, y cöù ñoaïn trong töù chaùnh caàn. Ñieàu thieän ñaõ sanh, phaûi dieät ñöa ñeán giaûi thoaùt, ñoù laø Nieäm giaùc chi, tinh caàn khieán cho ngaøy caøng phaùt trieån. Traïch phaùp giaùc chi, Tinh taán giaùc chi, Hyû giaùc 2) Developing goodness that has

already arisen chi, Khinh an giaùc chi, Ñònh giaùc chi, vaø Xaû giaùc (develop existing good). To increase merit chi. when it was already produced. To encourage Effort to develop unarisen good: Tinh taán the growth and continuance of good deeds phaùt trieån ñieàu thieän chöa sanh—See Effort to that have already started. Here a monk rouses develop. his will, makes an effort, stirs up energy, Effort of development: Tu Taäp Tinh Caàn— exerts his mind and strives to maintain Here a monk develops the enlightenment-factor wholesome mental states that have arisen, not of mindfulness, based on solitude, detachment, to let them fade away, to bring them to extinction, leading to maturity of surrender greater growth, to the full perfection of (vosagga-parinamim); he develops the development—Tinh taán tieáp tuïc phaùt trieån enlightenment factor of investigation of states, of nhöõng ñieàu thieän laønh ñaõ phaùt sanh. Ñieàu energy, of delight, of tranquility, of concentration, thieän ñaõ sanh, phaûi tinh caàn khieán cho ngaøy of equanimity, based on solitude, detachment, caøng phaùt trieån. ÔÛ ñaây vò Tyø Kheo khôûi leân yù extinction, leading to maturity of surrender. He is muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi said to have the effort of development—ÔÛ ñaây vò muïc ñích khieán cho caùc thieän phaùp ñaõ sanh Tyø Kheo tu taäp nieäm giaùc chi, phaùp naày y xaû ly, y coù theå ñöôïc taêng tröôûng, ñöôïc quaûng ñaïi vieân ly duïc, y ñoaïn dieät, thaønh thuïc trong ñoaïn tröø, tu maõn—See Four right efforts. taäp traïch phaùp giaùc chi, tu taäp tinh taán giaùc chi, tu taäp hyû giaùc chi, tu taäp khinh an giaùc chi, tu taäp

ñònh giaùc chi, tu taäp xaû giaùc chi, phaùp naày y ly xaû, strength. What is the effort to maintain? Effort to y ly duïc, y ñoaïn dieät, thaønh thuïc trong ñoaïn tröø. maintain means to try to maintain wholesome Vò Tyø Kheo naày ñöôïc goïi laø ñaõ coù ñöôïc Tu Taäp thoughts that have already arisen—Tinh taán trong Tinh Caàn—See Effort to develop, and Four Phaät giaùo haøm yù söùc maïnh tinh thaàn hay nghò löïc efforts. chöù khoâng phaûi laø söùc maïnh theå chaát. Theá naøo laø Effort to eliminate sins already arisen: Tinh tinh taán hoä trì? Tinh taán hoä trì laø tinh taán khieán taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt sanh— cho caùc thieän phaùp ñaõ sanh coù theå duy trì. Endeavor to eliminate already-formed evil. Effort to maintain the good which has Putting an end to existing evil. To abandon arisen: Tinh taán duy trì ñieàu thieän ñaõ sanh—See demerit when it arises. To remove any evil as Effort to maintain. soon as it starts. Here a monk rouses his will, Effort of preservation: Hoä Trì Tinh Caàn—Here makes an effort, stirs up energy, exerts his mind a monk who keeps firmly in his mind a favourable and strives to overcome evil unwholesome mental object of concentration which has arisen, such as a states that have arisen—Ñieàu döõ ñaõ sanh, phaûi skeleton, or a corpse that is full of worms, blue- tinh caàn döùt tröø ñi. ÔÛ ñaây vò Tyø Kheo khôûi leân yù black, full of holes, bloated. He is said to have muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc the effort of preservation—ÔÛ ñaây vò Tyø Kheo hoä ñích khieán cho caùc aùc phaùp ñaõ sanh ñöôïc dieät trì ñònh töôùng toát ñeïp ñaõ khôûi leân, coát töôûng, truøng tröø—See Four right efforts. haùm töôûng (quaùn töôûng thaân theå ñaày doøi boï), Effort not to initiate sins not yet arisen: Tinh thanh öù töôûng, ñoaïn haïi töôûng, tröông baønh töôûng. taán ngaên

ngöøa nhöõng ñieàu aùc chöa phaùt sanh— Vò Tyø Kheo naày ñöôïc goïi laø Hoä Trì Tinh Caàn— Endeavor to prevent evil from forming. See Four efforts. Preventing evil that hasn't arisen from arising (to Effort to prevent: Samvara (p)—Tinh taán ngaên prevent any evil from starting or arising). To ngöøa—Effort in Buddhism implies mental energy prevent demerit from arising. Here a monk rouses and not physical strength. What is the effort to his will, makes an effort, stirs up energy, exerts prevent? Effort to prevent means the effort or the his mind and strives to prevent the arising of will to prevent the arising of evil, of unwholesome unarisen evil unwholesome mental states—Ñieàu thoughts that have not yet arisen. When a döõ chöa sanh, phaûi tinh caàn laøm cho ñöøng sanh. ÔÛ practitioner sees a form, hears a sound, smells an ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh odor, tastes a flavor, feels some tangible thing, or taán, saùch taâm, trì taâm vôùi muïc ñích khieán cho caùc cognizes a mental object, and so forth, he aùc phaùp töø tröôùc chöa sanh khoâng cho sanh—See apprehends neither signs nor particulars. That is, Four right efforts. he is not moved by their general features or by Effort to initiate virtues not yet arisen: To their details. Therefore, evil and unwholesome produce merit—Tinh taán phaùt trieån nhöõng ñieàu thoughts can not break in upon one who dwells thieän laønh chöa phaùt sanh—Endeavor to start with senses restrained. He applies himself to such performing good deeds. Bringing forth goodness control, he guards over the senses, restrains the not yet brought forth (bring good into existence). senses—Tinh taán trong Phaät giaùo haøm yù söùc maïnh To induce the doing of good deeds. Here a monk tinh thaàn hay nghò löïc chöù khoâng phaûi laø söùc maïnh rouses his will, makes an effort, stirs up energy, theå chaát. Theá naøo laø tinh taán ngaên ngöøa? Tinh taán exerts his mind and strives to produce unarisen ngaên ngöøa laø tinh taán khieán cho caùc phaùp töø tröôùc wholesome mental states—Ñieàu thieän chöa sanh, chöa sanh khôûi, khoâng ñöôïc khôûi leân. Khi haønh phaûi tinh caàn laøm cho sanh. ÔÛ ñaây vò Tyø Kheo giaû thaáy moät saéc, nghe moät tieáng, ngöûi moät muøi, khôûi leân yù muoán, coá gaéng, tinh taán, saùch taâm, trì neám moät vò, xuùc chaïm moät vaät, hay nhaän thöùc moät taâm vôùi muïc ñích khieán cho caùc thieän phaùp töø phaùp traàn, khoâng naém giöõ töôùng chung, khoâng tröôùc chöa sanh nay cho sanh khôûi—See Four naém giöõ töôùng rieâng. Nghóa laø haønh giaû khoâng bò right efforts. taùc ñoäng bôûi nhöõng neùt chung hay bôûi nhöõng chi Effort to maintain: Tinh taán hoä trì—Effort in tieát cuûa chuùng. Töø ñoù, nhaõn caên ñöôïc ngaên ngöøa, Buddhism implies mental energy and not physical khieán tham aùi, öu bi vaø caùc baát thieän phaùp khaùc

khoâng khôûi leân. Haønh giaû phaûi töï mình cheá ngöï Effulgence or bodily halo emitted by nhö vaäy, haønh giaû phoøng hoä caùc caên, cheá ngöï caùc Buddhas, Bodhisattvas and devas: Phaät caên. quang—See Three kinds of light. Effort to prevent the arising of evil: Tinh taán Egalitarianism: Chuû nghóa bình ñaúng. ngaên chaän ñieàu baát thieän ñang sanh—See Effort Egamonogatari (jap): Luaän Vinh Hoa Vaät Ngöõ to prevent. (Nhaät Baûn). Effort to reject evil that has already arisen: Egg-born: Andaja (skt)—Noaõn Sanh—Form of Tinh taán loaïi boû ñieàu baát thieän ñaõ sanh. oviparous birth., as with birds, one of the four Effort of restraint: Samvara-padhanam

(p)— ways of coming into existence—Nhöõng loaøi töø Cheá ngöï tinh caàn—Here a monk, on seeing an tröùng maø sanh ra, moät trong töù sanh—See Four object with the eye (or hearing the sounds, or forms of birth. smelling a smell, tasting a flavour, touching an Egg-born asuras or ghosts: Noaõn Sanh A Tu object), does not grasp at the whole or its details, La—One of the four kinds of Asura. The others striving to restrain what might cause evil, are womb-born, transformation-born, and Water- unwholesome states, such as hankering or sorrow, born asuras. Egg-born Asuras are those in the path to flood in on him. Thus he watches over the of ghosts who use their strength to protect the sense of sight and guards it (watches over the dharma and who can ride their apiritual sense of hearing, smelling, tasting, touching and penetrations to enter into emptiness are asuras guards them). He is said to have the effort of born from eggs; they belong to the destiny of restraint—ÔÛ ñaây vò Tyø Kheo, khi maét thaáy saéc ghosts—Moät trong boán loaïi A Tu La. Nhöõng loaïi (tai nghe aâm thanh, muõi ngöûi muøi, löôõi neám vò, A Tu La khaùc laø thai sanh, hoùa sanh vaø thuûy sanh. thaân xuùc chaïm) khoâng naém giöõ töôùng chung, Noaûn sanh A Tu La laø thöù nöông quyû ñaïo, duøng khoâng naém giöõ töôùng rieâng. Nhöõng nguyeân nhaân söùc hoä phaùp, thöøa thaàn thoâng maø vaøo hö khoâng. A gì, vì nhaõn caên khoâng ñöôïc cheá ngöï, khieán tham Tu La ñoù do tröùng sanh ra, thuoäc veà quyû thuù—See aùi, öu bi, caùc aùc, baát thieän phaùp khôûi leân, vò Tyø Asura and Four kinds of Asura. Kheo töï cheá ngöï nguyeân nhaân aáy, hoä trì vaø thöïc Egg-Eating Ghost King: Ñaïm Noaõn Quyû haønh söï cheá ngöï nhaõn caên (nhó caên, tyû caên, thieät Vöông. caên, thaân caên, yù caên). Vò aáy ñaõ coù ñöôïc söï cheá ngöï tinh caàn—See Four efforts. Ego (n): Atta or Attan or Puggala (p)—Atman or Pudgala (skt)—Ngaõ. Effort and retrogression: Tinh Taán Vaø Thoái 1) Atman (skt)—Baûn ngaõ (caùi ta, caùi toâi, caùi töï Chuyeån—See Great effort and retrogression. ngaõ)—Self—The belief in ego creates and Effort Stage: Gia Haïnh Vò—This is the stage of fosters egoism and desire, thus preventing the giving out efforts. The first path one treads is the realization of the unity of life and the ‘effort’ stage in which there is the practice of attainment of enlightenment—Söï tin töôûng calmness and insight—Ñaây laø giai ñoaïn noã löïc. vaøo baûn ngaõ daãn tôùi vò kyû vaø duïc voïng, do ñoù Con ñöôøng ñaàu tieân maø haønh giaû phaûi ñi laø ‘gia laøm caûn trôû vieäc thöïc chöùng veà tính ñoàng haïnh vò,’ trong ñoù haønh giaû tu chæ vaø quaùn—See nhöùt cuûa ñôøi soáng cuõng nhö vieäc ñaït ñöôïc ñaïi Three flavors (II). giaùc. Effortless (a): Aceshta (skt)—Khoâng tinh taán— 2) I, My, Mine—Personality—The master of the Motionless. body, compared to the ruler of the country: Effortless action: See Mind of non-existence. Toâi—Cuûa toâi—Caùi cuûa toâi—Caù nhaân—Chuû Effortless mortality: Voâ Vi Sanh Töû—The birth teå cuûa thaân so vôùi vò vua trò vì trong moät xöù. and death of saints, i.e. without action and 3) The erroneous ideas of a permanent self transformation, or transformation such as that of continued in reincarnation is the sources of all Bodhisattva—Hoùa thaân Boà Taùt, khoâng do sanh töû ilusion. Buï the Nirvana sutra definitely luaân hoài, hay söï soáng cheát cuûa Thaùnh nhaân khoâng asserts a permanent ego in the transcendental bò daáy leân bôûi nghieäp baùo höõu

vi. world, above the range of reincarnation; and

the trend of Mahayana supports such baïn khoâng coøn chaáp tröôùc, dó nhieân laø baïn ñaõ giaûi permanence. Ego composed of the five thoaùt. skandhas and hence not a permanent entity. It Ego as the greater, rupa the inferior, and is used for Atman, the self, personality. the rupa in the ego: Ngaõ laø lôùn, saéc laø nhoû; saéc Buddhism take as a fundamental dogma, i.e. truï trong ngaõ—See Sixty-two views. impermanence, no permanent ego, only a Ego ignorance: Ngaõ Ngu—Ego that holds to the temporal or functional ego. The erroneous ida illusion of the reality of the ego—Söï ngu si cuûa of a permanent self continued in reincarnation caùi ngaõ, hay söï chaáp chaët vaøo aûo töôûng cuûa moät is the souce of all illusion: Ngoaïi ñaïo cho thöïc ngaõ. raèng ngaõ laø thaân ta, coøn ñaïo Phaät thì cho raèng Ego-infatuation: Confused by the belief in the Giaû Ngaõ laø söï hoøa hôïp cuûa nguõ uaån, chöù reality of the ego—Ngaõ Si. khoâng coù thöïc theå (voâ thöôøng, vaø voâ ngaõ). 4) See Self. Ego paramita: Ngaõ Ba La Maät—Mentioned in 5) Illusion of the concept of the reality of the the Nirvana sutra in which transcendental ego is ego, man being composed of elements and sovereign, i.e. has a real and permanent nature; disintegrated when these are dissolved: Theo the four are permanence, joy, personality, and ñaïo Phaät, chuùng sanh tuy heát thaûy ñeàu coù caùi purity—Moät trong nhöõng thöù ñöôïc noùi ñeán trong taâm thaân do nguõ uaån hoøa hôïp giaû taïm maø kinh Nieát Baøn, laø caùi ngaõ sieâu vieät vaø töï taïi laø thaønh, nhöng khoâng coù caùi thöïc theå thöôøng thöôøng, laïc, ngaõ, tònh. nhaát cuûa mình, neân goïi laø ngaõ khoâng. Ego and things have no reality: All things 6) No ego in truth: Ngaõ Khoâng Chaân Nhö—The empty—Both things are unreal—Caâu khoâng. Hinayana doctrine of impersonality in the Ego is unreal, but things are real: Ngaõ voâ vaät absolute, that in truth there is no ego; this thaät—Thieân Tieåu Tình—The partial or narrower position abrogates moral responsibility—Giaùo idea that thought the ego is unreal, things are thuyeát Tieåu Thöøa veà “Ngaõ Khoâng Chaân real—Tö töôûng thieân leäch nhoû heïp, cho raèng duø Nhö.” Kyø thaät khoâng coù caùi thöïc ngaõ. ngaõ giaû, nhöng chö phaùp laø thaät. 7) See Anatman. Ego within: Noäi Ngaõ—The antaratman, one’s Ego-abode: Ngaõ Thaát—The ego as the abode of own soul or self, in contrast with bahiratman all suffering—“Ngaõ” chính laø nhaø chöùa ñöïng (ngoaïi ngaõ/an external soul or personal or divine nhöõng khoå ñau phieàn naõo. ruler)—Chaáp thaân taâm cuûa mình baûo ñoù laø thöôøng Ego is the abode of all suffering: Ngaõ Thaát— haèng, ngöôïc laïi vôùi ngoaïi ngaõ laø chaáp töï taïi thieân “Ngaõ” chính laø nhaø chöùa ñöïng nhöõng khoå ñau ngoaøi thaân, coi ñoù laø vò chuùa teå. phieàn naõo. Egocentric: Ego as apart from the rupa: Lìa Saéc vaãn coù 1) (a): Cho mình laø trung taâm hay tö duy höõu Ngaõ—See Sixty-two views. ngaõ—Vò kyû. Ego-grasping: Lagna-atman (skt)—Chaáp Ngaõ— 2) (n): Ngöôøi töï cho mình laø trung taâm—Ngöôøi Baùm chaët vaøo caùi Ta—Egoism (Clinging to the vò kyû. “I”)—In the Four Noble Truth, Sakyamuni Egoism (n): Ngaõ Maïn—Kieâu caêng ngaïo maïn— Buddha taught that “attachment to self” is the root Self-esteem. cause of suffering. From attachment springs grief; 1) Chaáp ngaõ—Vò kyû—The concept of the ego is from grief springs fear. For him who is wholly real—See Ego-grasping. free from

attachment, there is no grief and much 2) Ngaõ Töôùng: The concept of the ego as real or less fear. If you don't have attachments, naturally anyone who believes in a real ego—YÙ nieäm you are liberated—Trong Töù Dieäu Ñeá, Phaät daïy cho raèng coù thöïc ngaõ hay baát cöù ai tin raèng coù raèng chaáp ngaõ laø nguyeân nhaân caên baûn cuûa khoå thöïc ngaõ—See Four ejects of the ego in the ñau; töø chaáp tröôùc sanh ra buoàn khoå; töø buoàn khoå Diamond Sutra. sanh ra sôï seät. Ai hoaøn toaøn thoaùt khoûi chaáp tröôùc, ** See Four delusions in reference to the ego keû ñoù khoâng coøn buoàn khoå vaø raát ít lo aâu. Neáu and Four bandhanas (B).

Egoist (n): AÙi Kyû—Egoism—Selfish— Ehi-passika (p): Giaùo thuyeát cuûa Ñöùc Phaät— Selfishness. The teaching of the Buddha. Egoistical (a): Ích kyû—Vò kyû. Ehi-passiko (skt & p): Come-and-see. Egoless (a): Voâ ngaõ. Eiei (jap): Sö Vónh Ñoác (Nhaät Baûn). Egolessness: Anatman (skt)—Voâ ngaõ—The Eight adversities: Taùm coõi taùi sanh—The eight emptiness of a self or egolessness: Nhaân Khoâng—conditions under which it is difficult to meet Illusion of the concept of the reality of the ego, Buddhas and Bodhisattvas or hear the Dharma— man being composed of elements and Taùm ñieàu kieän trong ñoù khoù gaëp Phaät, khoù gaëp disintegrated when these are dissolved—Chuùng chö Boà Taùt, cuõng nhö khoù ñöôïc nghe Phaät phaùp: sanh tuy heát thaûy ñeàu coù caùi taâm thaân do nguõ uaån 1) Rebirth in the hells: Taùi sanh trong ñòa nguïc. hoøa hôïp giaû taïm maø thaønh, nhöng khoâng coù caùi 2) Rebirth as a hungry ghosts: Taùi sanh vaøo ngaï thöïc theå thöôøng nhaát cuûa mình, neân goïi laø ngaõ quyû. khoâng—See Anatman. 3) Rebirth as an animal: Taùi sanh vaøo suùc sanh. Egolessness of both the individual soul and 4) Rebirth in Uttarakuru: Taùi sanh vaøo Baéc Cu external objects: Pudgaladharma (skt)—Nhaân Loâ Chaâu—Where life is so pleasant that Phaùp Voâ Ngaõ—Söï voâ ngaõ hay khoâng coù linh hoàn people have no motivation to practice the caù nhaân laãn caùc söï vaät beân ngoaøi. Dharma—Nôi ñôøi soáng quaù sung söôùng neân chuùng sanh khoâng coøn muoán tu taäp giaùo phaùp. Egotism (n): . 5) Rebirth in any long-life heaven: Taùi sanh vaøo Egotism: Atma-mana (skt)—Ngaõ maïn— coõi trôøi tröôøng thoï—Where one is not Overweening pride—Thoùi töï cao, töï ñaïi, töï maõn, motivated to seek the Dharma—Nôi chuùng hay töï ñeà cao baûn thaân mình—Khôûi taâm kieâu maïn sanh khoâng muoán tu taäp giaùo phaùp. chaáp coù ta vaø coù caùi sôû höõu cuûa ta—See Seven 6) Rebirth with impaired faculties: Taùi sanh laøm arrogances. chuùng sanh khieám khuyeát caùc caên. Egotism and arrogance: Asmimana (p)— 7) Rebirth as an intelligent, educated person in Abhimana or atma-mada (skt)—Ngaõ Maïn. the mundane sense: Taùi sanh laøm ngöôøi thoâng 1) Self-superiority: Self-sufficiency—Pride of minh, coù giaùo duïc cao trong coõi phaøm traàn. self—Söï kieâu haõnh cuûa töï ngaõ. 8) Rebirth in the intermediate period between a 2) Exalting self and depreciating others: Self- Buddha and his successor: Taùi sanh vaøo thôøi intoxication or pride of self—Caäy vaøo caùi ta kyø chuyeån tieáp giöõa Phaät Toå vaø Phaät vò lai. maø khinh maïn hay kieâu ngaïo ngöôøi khaùc. Eight approaches of developing the Bodhi 3) Ego-conceit: Egotism—Tính töï cao töï ñaïi cuûa Mind: Taùm caùch phaùt taâm Boà Ñeà—See Eight caùi ta. ways of developing the Bodhi Mind.

Egotist (n): Ngöôøi töï cao töï maõn—Egotist cannot Eight appurtenances of a monk or a nun: be filled with good virtues because he is not Baùt Söï Tuøy Thaân. willing to empty his dirty mind to make room for 1) Three garments: Tam y. what is to come—Ngöôøi aên noùi hay vieát laùch töï 2) A bowl: Nhöùt baùt. ñeà cao mình. Ngöôøi töï cao töï maõn, khoâng theå coøn 3) A stool: Gheá ñaåu. ñöa ñöôïc ñieàu hay leõ toát vaøo mình ñöôïc nöõa vì hoï 4) A filter: Ñoà loïc nöôùc. khoâng chòu truùt saïch nhöõng tö töôûng ích kyû ñeå doïn 5) A needle: Kim. choã cho nhöõng gì saép ñeán. 6) Thread: Chæ. Egotistic to the point of harming other 7) Knife (chopper): Dao. people's interests: Chæ nghó ñeán mình neân laøm 8) A brush: Baøn chaûy. haïi ñeán ngöôøi khaùc (Ích kyû haïi nhaân). Eight-arm deva: Baùt Tí Thieân—An epithet of Egotistical (a): Töï ñeà cao baûn thaân mình. Brahma as Narayanadeva, creator of men—Trôøi Egret: Chim haïc. taùm tay, chæ trôøi Na La Dieân Thieân.

Eight aspects of Buddha's life: Eight periods (II) Baùt Hoäi: The Avatamsaka Sutra was of Buddha's life—Taùm Thôøi Kyø Trong Cuoäc Ñôøi delivered at eight assemblies—Kinh Hoa Ñöùc Phaät—Baùt Töôùng Thaønh Ñaïo. Nghieâm ñöôïc Phaät thuyeát giaûng taïi taùm 1) Descending from the Tushita Heaven Palace: chuùng hoäi. Descend into and abode in the Tusita Eight Awakenings of Great People: Baùt Ñaïi heaven—Ñaâu Suaát lai nghinh töôùng—Xuoáng Nhaân Giaùc. töø cung trôøi Ñaâu Suaát. (I) History and usage of the Sutra on the Eight 2) Abode there visibly preaching to the devas: Awakenings of Great People—Lòch söû vaø Taïi ñaây thuyeát phaùp cho chö thieân. coâng naêng cuûa Kinh Baùt Ñaïi Nhaân Giaùc: 3) Entry into his mother's womb (Queen Maha 1) Shramana An Shi Kao, a Partian monk, Maya): Nhaäp thai nôi Hoaøng Haäu Ma Da. translated from Sanskrit into Chinese in about 4) Birth from his mother's side in Limbini: 150 A.D. (during the Later Han Dynasty). Phong Tyø Ni vieân giaùng sanh töôùng—Giaùng Most Venerable Thích Thanh Töø translated sanh taïi vöôøn Laâm Tì Ni. from Chinese into Vietnamese in the 1970s. 5) Leaving the home life: Du thaønh xuaát gia The original text of this sutra in Sanskrit is töôùng—Xuaát gia tu haønh naêm 19 (or 25) still extant to this day. This sutra is entirely in tuoåi—Leaving home at 19 (or 25) as a hermit. accord with both the Theravada and 6) Subduing mara and accomplishing the Way: Mahayana traditions: Sa moân An Theá Cao, After six years suffering, subduing mara and ngöôøi Parthia, dòch töø Phaïn sang Haùn vaøo attaining enlightenment—Boà ñeà thoï haï haøng khoaûng naêm 150 sau Taây Lòch (ñôøi Haäu Haùn) ma Thaønh ñaïo töôùng. Thaønh ñaïo sau 6 naêm taïi Trung Taâm Phaät Giaùo Laïc Döông. Hoøa khoå haïnh. Thöôïng Thích Thanh Töø dòch töø Haùn sang 7) Turning the Dharma wheel: Rolling the Law- Vieät vaøo khoaûng thaäp nieân 70s. Nguyeân vaên wheel or preaching—Loäc Daõ Uyeån chuyeån baûn kinh baèng Phaïn ngöõ khoâng bieát coøn löu Phaùp luaân töôùng—Chuyeån Phaùp Luaân vaø truyeàn tôùi ngaøy nay hay khoâng. Kinh naày Thuyeát phaùp. thích hôïp vôùi caû hai truyeàn thoáng Phaät giaùo 8) Entering nirvana (Parinirvana) at the age of Nguyeân Thuûy vaø Ñaïi Thöøa. 80: Nhaäp dieät naêm 80 tuoåi. 2) In fact, each of the eight items in this sutra Eight assemblies: Baùt Chuùng. can be considered as a subject of meditation (I) According to the Sangiti Sutta in the Long which Buddhist disciples

should at all times, Discourses of the Buddha, there are eight by day and by night, with a sincere attitude, assemblies—Theo Kinh Phuùng Tuïng trong recite and keep in mind eight truths that all Tröôøng Boä Kinh, coù taùm chuùng: great people awaken to: Kyø thaät, töøng ñieàu 1) The assembly of Khattiyas: Chuùng Saùt Ñeá trong taùm ñieàu giaùc ngoä cuûa caùc baäc vó nhaân Lôïi. trong kinh naày coù theå ñöôïc coi nhö laø ñeà taøi 2) The assembly of Brahmains: Chuùng Baø La thieàn quaùn maø haøng Phaät töû chuùng ta, ñeâm Moân. laãn ngaøy haèng giöõ thoï trì, chí thaønh tuïng nieäm 3) The assembly of Householders: Chuùng Gia ghi nhôù, taùm ñieàu giaùc ngoä cuûa caùc baäc vó Chuû. nhaân. 4) The assembly of ascetics: Chuùng Sa Moân. 3) Eight Truths that all Buddhas, Bodhisattvas 5) The assembly of devas of the Realm of the and great people awaken to. After Four Great Kings: Chuùng Töù Ñaïi Thieân awakening, they then energetically cultivate Vöông. the Way. By steeping themselves in kindness 6) The assembly of the Thirty-Three Gods: and compassion, they grow wisdom. They sail Chuùng Tam Thaäp Tam Thieân. the Dharma-body ship all the way across to 7) The assembly of maras: Chuùng Thieân Ma. Nirvana's other shore, only to re-enter the sea 8) The assembly of Brahmas: Chuùng Phaïm of death and rebirth to rescue all living Thieân. beings. They use these Eight Truths to point

out the right road to all beings and in this giaùc ngoä lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm way, help them to recognize the anguish of phaù. death and rebirth. They inspire all to cast off 1) The First Awakening: Ñieàu Giaùc Ngoä Thöù and forsake the Five Desires, and instead to Nhaát—Giaùc ngoä raèng coõi theá gian laø voâ cultivate their minds in the way of all Sages: thöôøng—See Awareness that the world is Taùm Chôn Lyù maø chö Phaät, chö Boà Taùt vaø impermanent. caùc baät vó nhaân ñaõ töøng giaùc ngoä. Sau khi a) The world is impermanent, countries are giaùc ngoä, caùc vò aáy laïi tieán tu voâ ngaàn töø bi perilous and fragile: Ñôøi voâ thöôøng quoác ñoä ñaïo haïnh ñeå taêng tröôûng trí hueä. Duøng thuyeàn bôû doøn. Phaùp Thaân thong dong daïo chôi coõi Nieát Baøn, b) The body's four elements are a source of chæ trôû vaøo bieån sanh töû theo ñaïi nguyeän cöùu pain; ultimately, they are empty: Töù ñaïi khoå ñoä chuùng sanh. Caùc baäc naày laïi duøng taùm khoâng. Ñieàu Giaùc Ngoä ñeå khai loái daét dìu chuùng c) The Five Aggregates (Skandhas) are not me: sanh, khieán cho ai naáy ñeàu bieát raønh söï khoå Naêm aám voâ ngaõ coù coøn chi ñaâu. naõo cuûa töû sanh sanh töû, ñeå töø ñoù can ñaûm xa d) Death and rebirth are simply a series of lìa nguõ duïc bôïn nhô maø quyeát taâm tu theo transformations: Ñoåi ñôøi sanh dieät chaúng laâu. Ñaïo Thaùnh. e) Misleading, unreal, and uncontrollable: Giaû 4) If Buddhist disciples recite this Sutra on the doái khoâng chuû lyù maàu khoù tin. Eight Awakenings, and constantly ponder its f) The mind is the wellspring of evil: Taâm laø meaning, they will certainly eradicate nguoàn aùc xuaát sanh. boundless offenses, advance toward Bodhi, g) The body is the breeding ground of offenses: quickly realize Proper Enlightenment, forever Thaân hình röøng toäi maø mình chaúng hay. be free of death and rebirth, and eternally h) Whoever can investigate and contemplate abide in joy: Neáu laø Phaät töû phaûi neân luoân trì these truths, will gradually break free of tuïng kinh naày, haèng ñeâm thöôøng trì tuïng vaø death and

rebirth: Ngöôøi naøo quaùn saùt theá naày nghó töôûng ñeán taùm ñieàu naày trong moãi nieäm, seõ laàn hoài sanh töû sôùm chaày thoaùt ra. thì bao nhieâu toäi loãi thaûy ñeàu tieâu saïch, thong 2) The Second Awakening: Ñieàu Giaùc Ngoä Thöù dong tieán vaøo neûo Boà Ñeà, nhanh choùng giaùc Hai—Giaùc ngoä raèng ham muoán nhieàu laø khoå ngoä, maõi maõi thoaùt ly sanh töû, vaø thöôøng truï nhieàu—See Awareness that more desire nôi an laïc vónh cöûu. brings more suffering (II) The form of the sutra: Hình thöùc cuûa kinh— a) Too much desire brings pain: Tham duïc The form of the sutra is very simple. The text nhieàu, khoå thieät theâm nhieàu. form is ancient, just like the Forty-Two b) Death and rebirth are tiresome ordeals: Nhoïc Chapters and the Sutra on the Six Paramitas. nhaèn sanh töû bao nhieâu. However, its content is extremely profound c) They stem from our thoughts of greed and and marvelous—Xeùt veà phöông dieän hình desire: Bôûi do tham duïc, maø chieâu khoå naày. thöùc thì kinh vaên raát ñôn giaûn. Kinh vaên raát d) By reducing desires: Bôùt loøng tham duïc coå, vaên theå cuûa kinh thuoäc loaïi keát taäp nhö chaúng gaây. Kinh Töù Thaäp Nhò Chöông vaø Kinh Luïc Ñoä e) We can realize absolute truth and enjoy Taäp. Tuy nhieân, noäi dung cuûa kinh raát saâu saéc independence and well-being in both body nhieäm maàu. and mind: Thaân taâm töï taïi vui naày ai hôn. (III) Content of the Sutra on the Eight Awakening 3) The Third Awakening: Ñieàu Giaùc Ngoä Thöù of Great People—Noäi dung cuûa Kinh Baùt Ñaïi Ba—Giaùc ngoä raèng taâm chuùng sanh khoâng Nhaân Giaùc: A disciple of the Buddha, day and bao giôø bieát ñuû—See Awareness that the night, should wholeheartedly recite and human mind never feels satisfied. meditate on the eight awakenings discovered a) Our minds are never satisfied or content with by the great beings—Phaät töû neân ngaøy ñeâm just enough: Ñaém meâ traàn maûi mieát chaúng heát loøng ñoïc tuïng vaø thieàn quaùn veà taùm ñieàu döøng.

b) The more we obtain, the more we want: Moät 6) The Sixth Awakening: Ñieàu Giaùc Ngoä Thöù beà caàu ñöôïc voâ chöøng. Saùu—Giaùc ngoä raèng ngheøo khoå sinh nhieàu c) Thus we create offenses and do evil deeds: oaùn haän giaän hôøn—See Awareness that Toäi kia theâm lôùn coù ngöøng ñöôïc ñaâu. poverty creates hatred and anger. d) Bodhisattvas do not make mistakes: Nhöõng a) The suffering of poverty breeds deep haøng Boà Taùt hieåu saâu. resentment: Ngöôøi khoå ngheøo laém keát oaùn e) Instead, they are always content: Nhôù caàu tri hôøn. tuùc chaúng laâu chaúng sôøn. b) Wealth unfairly distributed creates ill-will f) Nurture the way by living a quiet life in and conflict among people: Khoâng duyeân taïo humble surroundings: Cam ngheøo giöõ ñaïo laø taùc aùc ñaâu sôøn. hôn. c) So, Bodhisattvas practice giving and treat g) Their sole occupation is cultivating wisdom: friend and foe alike: Boà Taùt boá thí, ai hôn keû Laàu cao trí hueä chaúng khôøn döïng leân. naày, loøng khoâng coøn thaáy kia ñaây. 4) The Fourth Awakening: Ñieàu Giaùc Ngoä Thöù d) They neither harbor grudges nor despite evil- Tö—Giaùc ngoä raèng bieáng löôøi laø ñoïa laïc—natured poeple: Ít khi nhôù ñeán buoàn gaây thuôû See Awareness that laziness is an obstacle to naøo. Duø nguôøi laøm aùc bieát bao, moät loøng practice. thöông xoùt khoå ñau cöùu giuøm. a) Idleness and self-indulgence will be our 7) The Seventh

Awakening: Ñieàu Giaùc Ngoä Thöù downfall: Keû bieáng löôøi haï lieät traàm luaân. Baûy—Giaùc ngoä raèng nguõ duïc daãn ñeán loãi b) With unflagging vigor, Great people break vaï—See Awareness that the five categories through their afflictions and baseness: of desire lead to difficulties. Thöôøng tu tinh taán vui möøng, deïp tröø phieàn a) Great people, even as laity, are not blightly naõo aùc quaân nhieàu ñôøi. by worldly pleasures: Naêm duïc gaây laàm loãi c) They vanquish and humble the Four Kinds of ngaát trôøi. Tuy ngöôøi theá tuïc ngoaøi ñôøi. Demons, and they escape from the prison of b) Instead, they constantly aspire to take up the the Five Skandhas: Boán ma haøng phuïc nhö three precepts-robes and blessing-bowl of the chôi. Nguïc tuø aám giôùi thaûnh thôi ra ngoaøi. monastic life: Maø loøng khoâng nhieãm vui chôi 5) The Fifth Awakening: Ñieàu Giaùc Ngoä Thöù theá tình, ba y thöôøng nhôù cuûa mình, ngaøy naøo Naêm—Giaùc ngoä raèng vì si meâ neân phaûi sinh seõ ñöôïc oâm bình ngao du. töû töû sinh khoâng döùt—See Awareness that c) Their ideal and ambition is to leave the ignorance is the cause of the endless cycle of household and family life to cultivate the way birth and death. in immaculate purity: Chí mong lìa tuïc ñi tu, a) Stupidity and ignorance are the cause of ñaïo gìn trong saïch chaúng lu khoâng môø. death and rebirth: Ngu si laø goác khoå luaân hoài. d) Their virtuous qualities are lofty and sublime; b) Bodhisattvas are always attentive to: Boà Taùt their attitudes toward all creatures are kind thöôøng nhôù khoâng ngôi. and compassionate: Haïnh laønh cao vuùt kính c) And appreciative of extensive study and thôø, thöông yeâu taát caû khoâng bôø beán ñaâu. erudition: Nghe nhieàu hoïc roäng chaúng lôi chuùt 8) The Eighth Awakening: Ñieàu Giaùc Ngoä Thöù naøo. Taùm—Giaùc ngoä löûa döõ sanh töû gaây ra voâ d) They strive to expand their wisdom: Vun boài löôïng khoå naõo khaép nôi—See Awareness that trí tueä caøng cao. the fire of birth and death is raging. e) And refine their eloquence: Bieän taøi ñaày ñuû a) Rebirth and death are beset with measureless coâng lao choùng thaønh. suffering and afflictions, like a blazing fire: f) Teaching and transfoming living beings: Töû sanh hoaøi ñau khoå voâ cuøng. Ñaëng ñem giaùo hoùa chuùng sanh. b) Thus, great people make the resolve to g) Nothing brings them greater joy than this: cultivate the Great Vehicle: Phaùt taâm doõng Nieát baøn an laïc coøn laønh naøo hôn. maõnh ñaïi huøng.

c) To rescue all beings: Quyeát loøng ñoä heát ñoàng khaùt, coân truøng caén ñoát, chæ bieát keâu khoùc maø chung Nieát baøn. thoâi. Hueä nhaõn cuûa Phaät thaáy roõ nhöõng chi d) To endure endless hardship while standing in tieát aáy, neân ngaøi xaùc nhaän sanh ñaõ laø khoå. for others: Thaø mình chòu khoå muoân vaøn, thay Chính vì theá coå ñöùc coù noùi: cho taát caû an nhaøn thaûnh thôi. “Vöøa khoûi baøo thai laïi nhaäp thai, e) To lead everyone to ultimate happiness: Moïi Thaùnh nhaân troâng thaáy ñoäng bi ai! ngöôøi ñeàu ñöôïc vui töôi, ñeán bôø giaùc ngoä Huyeãn thaân xeùt roõ toaøn nhô nhôùp. raïng ngôøi haøo quang. Thoaùt phaù mau veà taùnh baûn lai.” Eight bases for giving: Baùt boá thí söï—See (Nieäm Phaät Thaäp Yeáu—Hoøa- Eight kinds of almsgiving. Thöôïng Thích Thieàn Taâm) Eight basic causes of suffering: Baùt Khoå— 2) Suffering of old age: Old age is suffering— Human beings have countless sufferings; Giaø Khoå — We suffer when we are subjected however, Sakyamuni

Buddha explained the eight to old age, which is natural. As they reach old basic causes of suffering—Chuùng sanh coù voâ soá age, human beings have diminished their noãi khoå. Tuy nhieân, trong “Khoå Ñeá” cuûa Ñöùc Theá faculties; their eyes cannot see clearly Toân coù taùm ñieàu ñau khoå caên baûn. anymore, their ears have lost their acuity, 1) Suffering of Birth: Sanh KhoåWhile still in the their backs ache easily, their legs tremble, womb, human beings already have feelings eating is not easy and pleasurable as before, and consciousness. They also experience their memories fail, their skin dries out and pleasure and pain. When the mother eats cold wrinkles, hair becomes gray and white, their food, the embryo feels as though it were teeth ache, decay and fall out. In old age, packed in ice. When hot food is ingested, it many persons become confused and mixed up feels as though it were burning, and so on. when eating or dressing or they become The embryo, living as it is in a small, dark and uncontrollable of themselves. Their children dirty place, immediately lets out scream upon and other family members, however close to birth. From then on, all it can do is cry when it them, soon grow tired and fed up. The human feels cold, hot, hungry, thirsty, or suffers condition is like that of a flower, ruled by the insect bites. Sakyamuni Buddha in his law of impermanence, which, if it can bring wisdom saw all this clearly and in detail and beauty and fragrance, also carries death and therefore, described birth as suffering. The decayin its wake. In truth, old age is nothing ancient sages had a saying in this regard but suffering and the human body has nothing “As soon as sentient beings escape one worth cherishing. For this reason, Sakyamuni womb, they enter another, Buddha said: old age is suffering! Thus, he Seeing this, sages and saints are deeply advised Buddhists to strive to cultivate so moved to such compassion! they can bear the sufferings of old age with The illusory body is really full of filth, equanimity—Chuùng ta khoå ñau khi chuùng ta Swiftly escaping from it, we return to our ñeán tuoåi giaø, ñoù laø ñieàu töi nhieân. Khi ñeán Original Nature.” tuoåi giaø, caûm quan con ngöôøi thöôøng heát nhaïy (The Pure Land Buddhism in Theory and beùn; maét khoâng coøn troâng roõ nöõa, tai khoâng Practice—Most Ven. Thích Thieàn Taâm). coøn thính nöõa, löng ñau, chaân run, aên khoâng Ngay khi coøn trong buïng meï, con ngöôøi ñaõ coù ngon, trí nhôù khoâng coøn linh maãn, da moài, toùc yù thöùc vaø caûm thoï. Thai nhi cuõng caûm thaáy baïc, raêng long. Duø cho böïc thanh nieân tuaán sung söôùng vaø ñau khoå. Khi meï aên ñoà laïnh thì nhaõ, hay trang thieáu nöõ tieân dung, khi ñeán thai nhi caûm nhö ñang bò ñoùng baêng. Khi meï tuoåi naày aâu cuõng: aên ñoà noùng, thai nhi caûm nhö ñang bò thieâu “Bao veû haøo hoa ñaâu thaáy nöõa. ñoát, vaân vaân. Thai nhi soáng trong choã chaät Moät thaân khoâ kieät nghó buoàn teânh!” heïp toái taêm nhô nhôùp, vöøa loït loøng ñaõ keâu Laé m keû tuoåi giaø luù laån, khi aên maëc, luùc ñaïi khoùc oa oa. Roài töø ñoù khi laïnh, noùng, ñoùi, tieå u tieä n ñeàu nhô nhôùp, con chaùu duø thaân,

cuõng sanh nhaøm chaùn. Kieáp ngöôøi döôøng nhö cuûa noäi thöông. Coù ngöôøi vöôùng phaûi beänh kieáp hoa, luaät voâ thöôøng chuyeån bieán khi ñaõ nan y nhö lao, cuøi, ung thö, baïi xuïi. Trong ñem ñeán cho höông saéc, noù cuõng ñem ñeán caûnh aáy, töi thaân ñaõ ñau ñôùn, laïi toán keùm, cho veû phai taøn. Xeùt ra caùi giaø

thaät khoâng vui hoaëc khoâng coù tieàn thuoác thang, chính mình chuùt naøo, thaân ngöôøi thaät khoâng ñaùng luyeán bò khoå luïy, laïi gaây theâm khoå luïy cho quyeán tieác chuùt naøo! Vì theá neân Ñöùc Phaät baûo giaø laø thuoäc. Caùi khoå veà beänh taät naày noù ñau ñôùn khoå vaø Ngaøi khuyeân Phaät töû neân tu taäp ñeå coù hôn caùi ñau khoå do tuoåi giaø gaây ra raát nhieàu. khaû naêng bình thaûn chòu ñöïng caùi ñau khoå cuûa Haõy suy gaãm, chæ caàn ñau raêng hay nhöùc ñaàu tuoåi giaø. nheï thoâi maø ñoâi khi cuõng khoâng chòu ñöïng 3) Suffering of Disease (sickness): Beänh Khoå— noåi. Tuy nhieân, duø muoán hay khoâng muoán, To have a body is to have disease for the chuùng ta cuõng phaûi chòu ñöïng caùi beänh khoå body is open to all kinds of diseases. So the naày. Thaäm chí Ñöùc Phaät laø moät baäc toaøn haûo, suffering of disease is inevitable. Those with ngöôøi ñaõ loaïi boû ñöôïc taát caû moïi oâ tröôïc, maø small ailments which have an external source Ngaøi vaãn phaûi chòu ñöïng khoå ñau vaät chaát to those dreadful diseases coming from gaây ra bôûi beänh taät. Ñöùc Phaät luoân bò ñau inside. Some people are afflicted with ñaàu. Coøn caên beänh cuoái cuøng laøm cho Ngaøi incurable diseases such as cancers or ñau ñôùn nhieàu veà theå xaùc. Do keát quaû cuûa delibitating ailments, such as osteoporosis, vieäc Ñeà Baø Ñaït Ña laên ñaù mong gieát Ngaøi. etc. In such condition, they not only Chaân Ngaøi bò thöông bôûi moät maûnh vuïn caàn experience physical pain, they also have to phaûi moå. Ñoâi khi caùc ñeä töû khoâng tuaân lôøi spend large sums of money for treatment. giaùo huaán cuûa Ngaøi, Ngaøi ñaõ ruùt vaøo röøng ba Should they lack the required funds, not only thaùng, chòu nhòn ñoùi, chæ laáy laù laøm neäm treân do they suffer, they create additional neàn ñaát cöùng, ñoái ñaàu vôùi gioù reùt laïnh buoát. suffering for their families. The sufferings Theá maø Ngaøi vaãn bình thaûn. Giöõa caùi ñau ñôùn caused by diseases is more painful than the vaø haïnh phuùc, Ñöùc Phaät soáng vôùi moät caùi taâm sufferings due to old age. Let imagine, even quaân bình. the slightest tootache or headache is 4) Suffering of Death: Death is suffering—Töû sometimes unbearable. However, like or Khoå—All human beings desire an easy birth dislike, we have no choice but bearing the and a peaceful death; however, very few of suffering of sickness. Even the Buddha, a us can fulfill these conditions. At the time of perfect being, who had destroyed all death, when the physical body is generally defilements, had to endure physical suffering stricken by disease and in great pain. With the caused by disease. The Buddha was body in this state, the mind is panic-stricken, constantly subjectd to headaches. His last bemoaning the loss of wealth and property, illness caused him much physical suffering and saddened by the impending separation was a wound in his foot. As a result of from loved ones as well as a multitude of Devadatta’s hurling a rock to kill him, his foot similar thoughts. This is indeed suffering. was wounded by splinter which necessiated Sentient beings are born with a cry of pain an operation. When his disciples disobeyed and die with even more pain. The death is his teachings, he was compelled to retire to a unwanted, but it still comes, and nobody forest for three months. In a foreston a couch knows when it comes. As fruits fall from a of leaves on a rough ground, facing fiercing tree, ripe or old even so we die in our cold winds, he maintained perfect

equnimity. infancy, prime of mankind, or old age. As the In pain and happiness, He lived with a sun rises in the East only to set in the West. balanced mind—Coù thaân laø coù bònh vì thaân As Flowers bloom in the morning to fade in naày môû cöûa cho moïi thöù bònh taät. Vì vaäy bònh the evening. The Buddha taught: “Death is khoå laø khoâng traùnh khoûi. Coù nhöõng beänh nheï inevitable. It comes to all without exception; thuoäc ngoaïi caûm, ñeán caùc chöùng beänh naëng we have to cultivate so that we are able to

face it with perfect equanimity.”—Söï khoå always shadow and slander us and look for a trong luùc cheát. Taát caû nhaân loaïi ñeàu muoán way to harm us is very hard to tolerate; sanh an nhieân cheát töï taïi; tuy nhieân, raát ít however, we must confront this almost daily ngöôøi ñaït ñöôïc thoûa nguyeän. Khi cheát phaàn in our life. There are many families in which nhieàu saéc thaân laïi bò beänh khoå haønh haï ñau relatives are not of the same mind, and which ñôùn. Thaân ñaõ nhö theá, taâm thì haõi huøng lo sôï, are constantly beset with disputes, anger and tham tieác ruoäng vöôøn cuûa caûi, buoàn raàu phaûi acrimony. This is no different from lìa boû thaân quyeán, muoân moái daäp doàn, quaû encountering enemies. This is indeed thaät laø khoå. Ña phaàn chuùng sanh sanh ra trong suffering! Thus, the Buddha advised us to try tieáng khoùc khoå ñau vaø cheát ñi trong khoå ñau to bear them, and think this way “perhaps we gaáp boäi. Caùi cheát chaúng ai môøi maø noù vaãn are reaping the effects of our karma, past or ñeán, vaø khoâng ai bieát noù seõ ñeán vaøo luùc naøo. present.” We should try to accommodate Nhö traùi rôi töø treân caây, coù traùi non, traùi chín ourselves to the new situation or try to hay traùi giaø; cuõng vaäy, chuùng ta cheát non, overcome the obstacles by some other cheát luùc tuoåi thanh xuaân hay cheát luùc giaø. means—Phaûi chòu ñöïng ngöôøi maø mình Nhö maët trôøi moïc ôû phía Ñoâng vaø chæ laën veà khoâng öa, ngöôøi mình gheùt, ngöôøi thöôøng hay phía Taây. Nhö hoa nôû buoåi saùng ñeå roài taøn cheá nhaïo phæ baùng vaø xem thöôøng mình quaû vaøo buoåi chieàu. Ñöùc Phaät daïy: “Caùi cheát laø khoù; tuy nhieân, chuùng ta phaûi luoân chòu khoâng theå traùnh ñöôïc, noù ñeán vôùi taát caû moïi caûnh naày trong cuoäc soáng haèng ngaøy. Laïi coù ngöôøi chöù khoâng chöøa moät ai. Chæ coøn caùch tu nhieàu gia ñình baø con hoï haøng thöôøng khoâng taäp ñeå coù theå ñöông ñaàu vôùi noù baèng söï bình ñoàng yù kieán, neân thöôøng coù söï tranh caõi giaän thaûn hoaøn toaøn. gheùt buoàn phieàn laãn nhau. Ñoù khaùc naøo söï 5) Parting with what we love is suffering: gaëp gôõ trong oan gia, thaät laø khoå! Chính vì Suffering due to separation from loved ones theá maø Ñöùc Phaät khuyeân chuùng ta neân coá (parting with what we love)—AÙi Bieät Ly gaéng chòu ñöïng, vaø suy nghó raèng coù leõ Khoå—Thöông Yeâu Xa Lìa Khoå—No one chuùng ta ñang gaët haùi haäu quaû cuûa nghieäp wants to be separated from the loved ones; rieâng cuûa mình ôû quaù khöù hay hieän taïi. Chuùng however, this is inevitable. We still lose our ta neân coá gaéng thích nghi vôùi hoaøn caûnh môùi loved ones to the demon of death, leaving hoaëc coá gaéng vöôït qua caùc trôû ngaïi baèng moät them helpless and forsaken. Separation from soá phöông tieän khaùc. loved ones, whether in life or through death, 7) Suffering due to unfulfilled wishes is indeed suffering. If we listen to

the (unattained aims): Unabling to obtain what Buddha's teaching "All association in life we wish is suffering—Caàu Baát Ñaéc Khoå— must end with separation." Here is a good Our greed is like a container without the opportunity for us to practice "equanimity."— bottom. We have so many desires and hopes Khoâng ai muoán xa lìa ngöôøi thaân thöông; tuy in our lives. The poor hope to be rich; the rich nhieân, ñaây laø ñieàu khoâng traùnh ñöôïc. Ngöôøi hope to be richer; the ugly desire for beauty; thaân chuùng ta vaãn phaûi cheát vaø chuùng ta phaûi the beauty desire for beautier; the childless xa hoï trong khoå ñau tuyeät voïng. Caûnh sanh ly pray for a son or daughter. Such wishes and töû bieät vôùi ngöôøi thaân yeâu quaû laø khoå. Neáu hopes are innumerable that no way we can chuùng ta chòu laéng nghe lôøi Phaät daïy "Caûnh fulfill them. Thus, they are a source of ñôøi coù hôïp coù tan" thì ñaây laø dòp toát cho suffering—Loøng tham cuûa chuùng ta nhö thuøng chuùng ta thöïc taäp haïnh "bình thaûn". khoâng ñaùy. Chuùng ta coù quaù nhieàu ham muoán 6) Meeting with what we hate is suffering: vaø hy voïng trong ñôøi soáng haèng ngaøy. Ngöôøi Suffering due to meeting with the ngheøo thì mong ñöôïc giaøu; ngöôøi giaøu mong uncongennial (meeting with what we hate)— ñöôïc giaøu hôn; keû xaáu mong ñeïp; ngöôøi ñeïp Oaùn Taéng Hoäi Khoå—To endure those to mong ñeïp hôn; ngöôøi khoâng con mong ñöôïc whom we are opposed, whom we hate, who coù con. Nhöõng öôùc mong naày laø voâ keå, chuùng

ta khoâng theå naøo maõn nguyeän ñaâu. Theá neân 3) Sarasvati: Soâng Taùt La. caàu baát ñaéc laø khoå. 4) Hiranyavati or Ajiravati: Soâng A Di La Baït 8) Suffering due to the raging aggregates (all the Ñeà. ills of the five skandhas): Nguõ AÁm Thaïnh Suy 5) Mahi: Ma Haø. Khoå—All the illnesses of the five skandhas is 6) Indus: Soâng Taân Ñaàu hay AÁn Haø. suffering—To have a body means to 7) Oxus: Soâng Baùc Xoa. experience pain and diseases on a daily basis. 8) Sita: Soâng Taát Ñaø. Pain and disease also means suffering. The Eight Bodhisattvas in the Garbhadhatu: Baùt five skandas or aggregates are form, feeling, Dieäp Chi Trung Toân—The Garbhadhatu (womb perception, volition and consciousness. The treasury) has the shape of an eight-petal lotus with skandas of form relates to the physical body, Vairocana in the centre and eight bodhisattvas on while the remaining four concern the mind. each petal—Thai Taïng phaùp giôùi coù hình nhö hoa Simply speaking, this is the suffering of the sen taùm caùnh, vôùi Ñöùc Tyø Loâ Giaù Na ôû giöõa body and the mind. The suffering of the (trung thai), coøn treân moãi caùnh ñeàu coù moät vò Boà skandas encompasses the seven kinds of Taùt. suffering mentioned above. Our physical Eight Bodhisattvas as guardians of bodies are subject to birth, old age, disease, Vairocana: Taùm Kim Cang vöông hay Kim Cang death, hunger, thirst, heat, cold and Hoä Boà taùt cho Phaät—See Eight diamond-kings. weariness. Our mind, on the other hand, are Eight calamities: Eight conditions in which it is afflicted by sadness, anger, worry, love, hate difficult to see a Buddha or hear his dharma— and hundreds of other vexations. It once Taùm tröôøng hôïp khoù gaëp Phaät hay nghe ñöôïc giaùo happened that Prince Siddhartha having phaùp cuûa Ngaøi—See Eight difficult circumstances strolled through the four gates of the city, to see a Buddha or hear his dharma. witnessed the misfortunes of old

age, disease and death. Endowed with profound wisdom, Eight cases of nouns in Sanskrit: Baùt Chuyeån he was touched by the suffering of human Thanh—Taùm chuyeån thanh trong Phaïn ngöõ (subanta). condition and left the royal palace to find the way of liberation—Coù thaân laø coù bònh ñau 1) Nirdesa (skt): Theå thanh—Chuû caùch noùi chung veà vaät theå. haèng ngaøy. Naêm aám laø saéc, thoï, töôûng, haønh, 2) Upadesana (skt): Nghieäp thanh—Muïc ñích thöùc. Saéc aám thuoäc veà thaân, coøn boán aám kia thuoäc veà taâm. Noùi moät caùch ñôn giaûn ñaây laøcaùch. 3) Kartrkarana (skt): Cuï thanh—Töø bieåu thò söï khoå veà thaân taâm hay söï khoå veà söï thaïnh suy cuûa thaân taâm. Ñieàu thöù taùm naày bao quaùtcoâng cuï cuûa caùi naêng taùc. 4) Sampradana (skt): Sôû vi thanh—Töø bieåu thò baûy ñieàu khoå keå treân: thaân chòu sanh, giaø, sôû ñoái vôùi caùi naêng taùc. beänh, cheát, ñoùi, khaùt, noùng, laïnh, vaát vaû nhoïc 5) Apadana (skt): Sôû toøng thanh—Töø bieåu thò nhaèn. Taâm thì buoàn, giaän, lo, thöông, traêm ñieàu phieàn luïy. Ngaøy tröôùc Thaùi Töû Taát Ñaïtvaät ñoù töø ñaâu tôùi. 6) Svamivacana (skt): Sôû thuoäc thanh—Töø bieåu Ña ñaõ daïo chôi boán cöûa thaønh, thaáy caûnh giaø, thò vaät chuû caùch. beänh, cheát. Ngaøi laø baäc trí tueä thaâm saâu, caûm 7) Samnidhanartha (skt): Sôû y thanh—Töø bieåu thöông ñeán noãi khoå cuûa kieáp ngöôøi, neân ñaõ lìa boû hoaøng cung tìm phöông giaûi thoaùt. thò choã sôû y cuûa vaät. 8) Amantrana (skt): Hoâ thanh—Töø bieåu thò caùch Eight big rivers: Baùt Thuûy—See Eight big goïi vaät theå. rivers of India at the time of the Buddha. Eight causes of charity: Baùt Chuûng Boá Thí— Eight big rivers of India at the time of the See Eight causes of almsgiving. Buddha: Baùt Thuûy—Taùm soâng lôùn ôû AÁn Ñoä vaøo Eight causes of dana: Baùt Chuûng Boá Thí—See thôøi Ñöùc Phaät. Eight kinds of almsgiving. 1) Ganges: Soâng Haèng. 2) Jumna: Soâng Dieäm Ma La.

Eight causes of giving: Baùt Chuûng Boá Thí— Eight circumstances in which it is difficult See Eight causes of almsgiving. to see a Buddha or hear his dharma: Eight Eight characteristics of a Buddha's special types of adversities that prevent the speaking: Baùt Bieän—Taùm taøi huøng bieän cuûa Ñöùc practice of the Dharma—Taùm tröôøng hôïp khoù gaëp Nhö Lai—Taùm ñaëc tính cuûa Phaät trong luùc noùi— ñöôïc Phaät—See Eight difficult circumstances to Eight characteristics of a Buddha's speaking: see a Buddha or hear his dharma. 1) Never hectoring: Baát teâ haùt bieän (khoâng la où Eight classes of divinities: Thieân Long Baùt Boä. hoø heùt). (I) An overview of "Eight classes of divinities— 2) Never misleading or confused: Baát meâ loaïn Toång quan veà Thieân Long Baùt Boä. bieän (khoâng meâ môø loaïn ñoäng). 1) Divinities are not ordinarily visible to human 3) Fearless: Baát boá bieän (bieän luaän khoâng toû veû eyes; however, their subtle body can be khieáp sôï). clearly seen with higher spiritual power— 4) Never haughty: Baát kieâu maïn bieän—Bieän Thieân long khoâng nhìn thaáy ñöôïc baèng maét luaän khoâng toû veû kieâu maïn. thöôøng ñöôïc; tuy nhieân, thaân theå tinh teá cuûa 5) Perfect in meaning: Nghóa cuï tuùc bieän (bieän thieân long coù theå ñöôïc nhìn thaáy vôùi nhöõng luaän vôùi ñaày ñuû yù nghóa). ngöôøi coù ñònh löïc cao. 6) Perfect in flavor: Vò cuï tuùc bieän (bieän luaän 2) Devas, nagas and others of the eight classes: vôùi ñaày ñuû höông vò yù vò). The eight

groups of demon followers which 7) Free from harshness: Baát chuyeát saùp bieän existed in ancient Indian legends; however, (bieän luaän löu loaùt, chaúng vuïng veà cöùng they were often utilized in Buddhist sutras to nhaét). suggest the diversity of the Buddha's 8) Seasonable or suited to the occasion: ÖÙng thì audiences: Thieân long vaø caùc chuùng khaùc phaân bieät (bieän luaän ñuùng luùc ñuùng thôøi). trong baùt boä, ñaõ coù trong truyeàn thuyeát coå AÁn Eight characteristics of Nirvana: Eight flavor Ñoä; tuy nhieân, thöôøng ñöôïc duøng trong Kinh of Nirvana—Baùt Vò Nieát Baøn—See Eight savours ñieån Phaät giaùo. (pleasures) of the Buddha's nirvana. 3) Eight classes of divinities, or eight kinds of Eight chief characteristics of 'satori.' In gods and demi-gods. These are various classes of non-human beings that are Zen: Taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn. regarded as protectors of Buddhist Dharma 1) Irrationality: Boäi Lyù—See Irrationality. and Buddhism as part of the audience 2) Intuitive insight: Tueä Giaùc—See Intuitive attending the Buddha's sermons: Baùt boä insight. chuùng hay taùm loaïi chuùng goàm chö thieân, hay 3) Authoritativeness: Töï Tri—See phi nhaân ñöôïc xem nhö laø nhöõng thieân long Authoritativeness. hoä phaùp, hay nhöõng vò cuøng ñeán tham döï 4) Affirmation: Khaúng Nhaän—See Affirmation. nhöõng buoåi phaùp hoäi cuûa Phaät. 5) Sense of the Beyond: Sieâu Vieät—See Sense (II) Details of "Eight classes of divinities"—Chi of the Beyond. tieát veà Thieân Long Baùt Boä: 6) Impersonal Tone: Voâ Ngaõ—See Impersonal 1) Deva (skt): Thieân chuùng—Devas, gods, or Tone. angels in the Heavens—Chö Thieân trong caùc 7) Feeling of exaltation: Caûm Giaùc Sieâu coõi trôøi (saùu coõi trôøi Duïc Giôùi, boán trôøi Töù Thoaùt—See Feeling of exaltation. Thieàn Saéc Giôùi, Töù Khoâng Xöù). 8) Momentary experience: Ñoán Ngoä Nhaát 2) Nagas (skt): Roàng—Dragons—Heavenly Thôøi—Momentariness—See Momentary dragons—Long chuùng. enlightenment. 3) Yaksas (skt): Daï Xoa chuùng—Extremely fast Eight chief rules for Bhiksuni: Baùt Kính Giaùo demons that guard Heaven's Gates, hay Taùm Ñieàu Toân Kính cuûa moät Tyø Kheo Ni— sometimes associated with the Tusita See Eight commands given to a nun before letting Heaven, but usually located on the human her entering the Bhiksuni Order. plane (realm)—Quyû bay cöïc nhanh, giöõ caùc

cöûa trôøi, coù lieân heä tôùi trôøi Ñaâu Suaát, nhöng 5) Asura: A-Tu-La. thöôøng thaáy nôi coõi ngöôøi. 6) Gadura: Ca-Laâu-La. 4) Gandharvas (skt): Caøn Thaùt Baø chuùng— 7) Kinnara: Khaån-Na-La. Musician Angels for the Cakra Heaven Kings. 8) Mahoraga: Ma-Haàu-La Giaø. Gandharvas are "incense inhaling spirits— ** Eight groups of demon followers. Caøn Thaùt Naø laø moät loaøi hay ngöõi muøi höông Eight classification or grades of disciples thôm. according to the T'ien-T'ai Perfect 5) Asuras (skt): A Tu La chuùng—War gods, or Teaching: Taùm thöù haïng cuûa ñeä töû theo Thieân evil spirits which live on the slopes of Mount Thai Vieân Giaùo—See Eight grades of disciples, Meru, below the lowest heavenly sphere, that and Eight T'ien-T'ai classifications of of the four Guardian Kings—Thaàn chieán ñaáu Sakyamuni's teaching. thöôøng ôû nuùi vaø ñaùy bieån quanh nhöõng trieàn Eight classifications of Sakyamuni's boïc quanh nuùi Tu Di, beân döôùi coõi trôøi Töù Thieân Vöông. Teaching: Baùt Giaùo—See Eight T'ien-T'ai 6) Garudas (skt): Heavenly (celestial) birds

with classifications of Sakyamuni's teaching. golden wing spans of approximately Eight cold hells: Eight cold narakas—Baùt Haøn 3,360,000 miles—Ca Laâu La chuùngThaàn Ñòa Nguïc—Taùm ñòa nguïc laïnh. 1) Hell of tumours and blains: Arbuda (skt)—AÙt chim ñaïi baøng caùnh vaøng, daøi ñeán 3.360.000 daëm. Phuø Ñaø Ñòa Nguïc—Nghaïch boä ñaø—Ñòa nguïc 7) Kinnaras (skt): Khaån Na La chuùng—quaù laïnh neân noåi gai oác. Heavenly beings with human bodies and 2) Enlarged Arbuda: Nirabuda (skt)—Ni La Phuø animal heads (half-horse, half-men)—Nöûa Ñaø Ñòa Nguïc—Ni thích boä ñaø—Ñòa nguïc laïnh quaù laøm nöùt vôõ da thòt. gioáng ngöôøi nöûa gioáng thaàn, coù taøi troåi nhaïc. 8) Mahoragas (skt): Ma Haàu La Giaø chuùng— 3) Hell of chattering teeth: Atata (skt)—A Ña Serpent or Snake gods with body length over Ña Ñòa Nguïc—AÙt Trieát Tra—Nghaïch chieát 100 miles—Thaàn maõng xaø (raén lôùn) coù thaân saù—Tieáng keâu reân do quaù laïnh reùt. daøi treân 100 daäm. 4) Hell of the only sound to possible to frozen Eight classes of nagas and devas: Thieân Long tongues: Ababa (skt)—A Baø Baø Ñòa Nguïc— Baùt Boä—Baùt Boä Kim Cang—Taùm chuùng sanh Hoaéc hoaéc baø—Tieáng keâu rít leân vì laïnh. sieâu nhaân trong Kinh Lieân Hoa—The eight 5) Hell of the only sound to frozen throats: classes of supernatural beings in the Lotus Hahava or Ahaha (skt)—AÅu Haàu Haàu Ñòa Sutra—The Eight Vajra Deities: Nguïc—Hoå hoå baø—Tieáng keâu reân höø höø töø 1) Deva: Thieân. trong coå hoïng. 2) Naga: Long. 6) Hell of blue lotus flower: Utpata (skt)—Öu 3) Yaksa: Daï Xoa. Baùt La Ñòa Nguïc—OÅn baùt ma—Thanh lieân 4) Gandharva: Caøng Thaùt baø. hoa—Where the flesh being covered with 5) Asura: A-Tu-La. sore resmebling it—Quaù laïnh neân da nöùt nôû 6) Gadura: Ca-Laâu-La. ra nhö hình coïng sen. 7) Kinnara: Khaån-Na-La. 7) Hell of Red lotus flower: Padma (skt)—Ba 8) Mahoraga: Ma-Haàu-La Giaø. Ñaàu Ma Ñòa Nguïc—Baùt ñaëc ma—Hoàng lieân hoa—Red lotus flower, the flesh being Eight classes of supernatural beings in the covered with sore resembling it—Phaïm nhaân Lotus Sutra: Baùt Boä Kim Cang—The Eight phaûi chòu reùt ñeán ñoä da thò ñoû leân nhö sen Vajra Deities—Taùm chuùng sanh sieâu nhaân trong hoàng. Kinh Lieân Hoa. 8) Hell of the great lotus flower: Pundarika 1) Deva: Thieân. (skt)—Phaân Ñaø Lôïi Ñòa Nguïc—Maha Baùt 2) Naga: Long. ñaëc ma—Ñaïi hoàng lieân hoa—Phaïm nhaân bò 3) Yaksa: Daï Xoa. laïnh ñeán ñoä da thòt ñau ñôùn vaø coù hình nhö 4) Gandharva: Caøng Thaùt baø.

nhöõng caùnh sen lôùn—The great lotus flower, phaûi ñöôïc caû Taêng ñoaøn vaø Ni ñoaøn thöøa the flesh being covered with sore resembling nhaän vaøo giaùo ñoaøn thì môùi goïi laø hôïp phaùp. it. 5) Every fortnight a Bhiksuni should ask from Eight cold narakas: Baùt Haøn Ñòa Nguïc—Taùm the Order of Bhiksus the time when the ñòa nguïc laïnh—See Eight cold hells. Bhiksus assemble to recite their fundamental Eight commands given to a nun before rules (uposatha), and when a Bhiksu would come to admonish them: Moãi nöûa thaùng phaûi letting her entering the Bhiksuni Order: Baùt hoûi Taêng ñoaøn cuûa caùc Tyø Kheo chöøng naøo Kính Giaùo hay Taùm Ñieàu toân kính cuûa moät Tyø coù leã Phaùt Loà (saùm hoái ñieàu saùi phaïm) vaø giôø kheo Ni—In the Anguttara Nikaya Sutta, naøo caùc Ngaøi ñeán hoïp. Venerable Ananda told Maha Pajapati Gotami 6) Ask the fraternity for a monk as preceptor: about the eight

commands laid down by the Thænh Tyø kheo thuyeát phaùp. Buddha, given to a nun before letting her entering 7) A Bhikkhuni should never spend a retreat the Bhiksuni Order—Trong Kinh Taêng Nhaát A (vassa) in a place where there is no Bhikkhu: Haøm, ngaøi A Nan ñaõ ñeán gaëp baø Ma Ha Ba Xaø Khoâng bao giôø an cö kieát haï nôi naøo khoâng Ba Ñeà ñeå trao truyeàn laïi taùm giôùi kính troïng maø coù caùc vò Taêng. Ñöùc Phaät ñaõ ban haønh cho tyø kheo ni tröôùc khi gia 8) After the summer retreat, the ceremony of nhaäp Ni ñoaøn: formal termination of the rainy season 1) Even though a hundred years' standing by the (pavarana) should be held by a Bhiksuni in higher ordination , a nun must always pay the presence of Bhiksus. She must report and respect to a monk, no matter how young he is, ask for a responsible confessor. A Bhikkhuni offer her seat to him, reverence him, and examines to see if she has ever committed perform all proper duties towards him though any of the three ways, seeing, hearing, or he has just received the Higher Ordination on suspicion: Sau kyø an cö kieát haï, moãi Tyø Kheo that very day: Daàu traêm tuoåi haï, tyø kheo ni Ni phaûi haønh leã Töï Töù (baùo caùo vaø saùm hoái) luùc naøo cuõng phaûi toân kính moät vò Taêng duø treû vaø chaùnh thöùc xuaát Haï tröôùc maët chö Taêng. vaø phaûi nhöôøng choã ngoài cho vò aáy, phaûi ñaûnh Tyø Kheo Ni phaûi kieåm thaûo xem trong ba leã vaø thöïc haønh boån phaän ñoái vôùi vò Tyø kheo, ñieåm thaáy, nghe, vaø hoaøi nghi, coi mình coù maëc daàu vò naày chæ môùi xuaát gia ngaøy hoâm phaïm phaûi ñieàu naøo chaêng. aáy. ** In some sutras, number 6 is replaced by: A 2) Never scold (revile, rebuke, or abuse) a monk Bhikkhuni who committed a major offence on no account: Khoâng bao giôø naëng lôøi, maéng should undergo punishment (manatta) in the chöûi hay maï lî moät vò Taêng trong baát cöù presence of the Order of both Bhikkhus and tröôøng hôïp naøo. Bhikkhunis—Moät vò Tyø Kheo Ni khi ñaõ phaïm 3) Bhiksunis (she could never accuse or speak of toäi, phaûi chòu hình phaït tröôùc caû hai Giaùo Hoäi a monk's misdeeds) should not give Tyø Kheo vaø Tyø Kheo Ni. admonition to Bhiksus, but Bhiksus should admonish Bhiksunis (he may speak of her Eight commands of paying respect: Baùt Kính misdeeds): Tyø kheo khoâng ñöôïc saùm hoái vôùi Giaùo (Taùm ñieàu toân kính cuûa moät tyø kheo ni)—Tyø Kheo Ni, nhöng Tyø Kheo Ni phaûi saùm hoái Baùt Kính Giôùi—See Eight commands given to a vôùi Tyø Kheo (nghóa laø Tyø Kheo Ni khoâng nun before letting her entering the Bhiksuni ñöôïc laøm leã saùm hoái cho Tyø Kheo, nhöng Tyø Order. Kheo coù theå laøm leã saùm hoái cho Tyø Kheo Ni). Eight commandments: The first eight of the 4) At Bhiksus' hands obtain reception into the ten commandments which the Buddha set forth for order: A female probationer (sikkhamana), lay Buddhists to observe 24 hours every who is trained in the six commandments for fornight—Taùm giôùi ñaàu trong Thaäp Giôùi maø Ñöùc two years, should receive both the Higher Phaät cheá ra cho Phaät töû taïi gia cöù moãi nöûa thaùng Ordination from the Order of both Bhikkhus laø phaûi giöõ taùm giôùi naày trong 24 giôø—See Eight and Bhikkhunis—Moät vò Thöùc Xoa Ma Na prohibitory commandments.

Eight commandments for laity: Baùt giôùi— 7) Be prepared to sacrifice even his life: Taùm giôùi cho Phaät töû taïi gia—See Two grades of Adhikara (p)—Saün saøng hy

sinh ngay thaân commandments (B). maïng naày. Eight commandments for a nun: Baùt Kính 8) The resolution has to be absolutely firm: Giaùo—See Eight commands given to a nun before Chandata (p)—Nguyeän vöõng chaéc. letting her entering the Bhiksuni Order. Eight consciousnesses: Baùt Thöùc—Taùm thöùc— Eight conditions or circumstances in which The eight parijnana, or kinds of cognition, it is difficult to see a Buddha or hear his perception, or consciousness: (I) According to The Mahayana Awakening of dharma: Eight special types of adversities that Faith—Theo Ñaïi Thöøa Khôûi Tín Luaän: prevent the practice of the Dharma—Taùm ñieàu (A) The six-sense consciousnesses—Luïc thöùc: kieän hay hoaøn caûnh khoù gaëp Phaät phaùp, hay taùm 1) Caksur-vijnana (skt)—Nhaõn thöùc: Seeing— choã chöôùng naïn, moät khi sanh vaøo thì chaúng coù Sight consciouness—We say the eyes see, but theå tu hoïc cho thaønh ñaïo ñöôïc—See Eight according to Buddhism, it's not actually the difficult circumstances to see a Buddha or hear his eyes themselves that see. It is the eye dharma. consciousness that sees—Chuùng ta noùi maét Eight conditions to fulfill one's vows: Taùm ñieàu thaáy, nhöng theo Phaät giaùo, maét khoâng töï kieän ñöa ñeán hoaøn thaønh boån nguyeän—According thaáy maø chính nhaõn thöùc thaáy—See Eye to the Mahayana-sutralankara, vow is both the consciousness. cause and the result of the Thought of 2) Srotra-vijnana (skt)—Nhó thöùc: Hearing— Enlightenment. The production of the Thought of Hearing consciousness—See Srotravijnana. Enlightenment is possible even through paying 3) Ghrana-vijnana (skt)—Tyû thöùc: Smelling— homage to the Buddha at a stupa, whereas it is Scent consciousness—Similarly, we say the obligatory for one to meet a Buddha in order to ears hear, but actually the ear consciousness make the formal Resolve. A Bodhisattva must that hears—Töông töï, chuùng ta noùi tai nghe, have the following eight conditions to fulfill his nhöng kyø thaät nhó thöùc nghe—See Olfactory Resolve—Theo Ñaïi Thöøa Trang Nghieâm Luaän, consciousness. nguyeän laø nguyeân nhaân vaø keát quaû cuûa Boà Ñeà 4) Jihva-vijnana (skt)—Thieät thöùc: Tasting— Taâm. Chö Boà Taùt, vì lôïi ích vaø giaûi thoaùt cho Taste consciousness—The tongue itself does chuùng sanh maø khôûi taâm nguyeän Boà Ñeà ñeå trôû not taste, but the taste consciousness tastes— thaønh moät vò Phaät vaø töø ñaáy vò aáy baét ñaàu haïnh Löôõi khoâng töï neám, maø thieät thöùc neám—See nghieäp Boà Taùt. Vò Boà Taùt phaûi coù ñuû taùm ñieàu Taste consciousness and Tongue perception. kieän sau ñaây thì boån nguyeän môùi hoaøn thaønh: 5) Kaya-vijnana (skt)—Thaân thöùc: Touch— 1) The aspirant should be a human being: Touch consciousness—See Kaya-vijnana. Manussottam (p)—Moät con ngöôøi. 6) Mano-vijnana (skt)—YÙ thöùc: Mind or mano 2) A male: Linga Sampatti (p)—Ngöôøi nam. consciousness—The mental sense or 3) Sufficiently developed spiritually to become intellect—Mentality—Apprehension—The an Araht in this very life: Hetu (p)—Coù ñuû thinking consciousness that coordinates the khaû naêng saùng suoát coù theå trôû thaønh baäc A La perceptions of the sense organs. The mind Haùn trong ñôøi naày. consciousness, the sixth or the intellectual 4) A recluse at the time of the declaration: consciousness is not the mind, it's the function Satthara Dassanam (p)—Coù khaû naêng laøm of the mind. The sentient being's mind

is an baäc Sa Moân. ever-spinning whirlpool in which mental 5) He should make the resolution personally activities never cease. There are four stages before a Buddha: Pabbajja (p)—Laäp nguyeän of production, dwelling, change, and decay— tröôùc Ñöùc Phaät. Söï suy nghó phoái hôïp vôùi caùc caên. YÙ thöùc hay 6) He should possess the jhanas: Guna Sampatti thöùc cuûa trí thoâng minh khoâng phaûi laø taâm, noù (p)—Chöùng caùc taàng thieàn. laø söï vaän haønh cuûa taâm. Taâm chuùng sanh laø

moät côn xoaùy khoâng ngöøng xoay chuyeån, vaän ñeán saùu thöùc kia, keát thaønh haønh ñoäng trong ñoù nhöõng hoaït ñoäng cuûa taâm khoâng bao môùi ñeán löôït caùc haønh ñoäng naày laïi saûn xuaát giôø ngöøng nghæ theo boán tieán trình sanh, truï, ra caùc haït gioáng khaùc. Quaù trình naày coù tính dò, dieät—See Manovijnana. caùch ñoàng thôøi vaø baát taän. (B) Two last consciousnesses—Hai thöùc sau (II) According to The Lankavatara Sutra—Theo cuøng: Kinh Laêng Giaø: This system of the five sense- 7) Klista-mano-vijnana (skt)—Maït-Na thöùc (YÙ vijnanas is in union with Manovijnana and caên): Klistamanas consciousness—This is the this muatuality makes the system distinguish discriminating and constructive sense. It is between what is good and what is not good. more than the intellectually perceptive. It is Manovijnana in union with the five sense- the cause of all egoism (it creates the illusion vijnanas grasps forms and appearances in of a subject “I” standing apart from the object their multitudinous apsect; and there is not a world) and individualizing of men and things moment’s cessation of activity. This is called (all illusion arising from assuming the the momentary character of the Vijnanas. seeming as the real). The self-conscious This system of vijnanas is stirred defiled mind, which thinks, wills, and is the uninterruptedly and all the time like the principal factor in the generation of waves of the great ocean—Maït Na Thöùc vaø subjectivity. It is a conveyor of the seed- naêm taâm thöùc taäp hôïp laïi vôùi nhau nhö caùc essence of sensory experiences to the eighth trieát gia ñaõ vaïch ra. Heä thoáng naêm caên thöùc level of subconsciousness. It is described as a naày phaân bieät caùi gì thieän vôùi caùi gì khoâng sea in which currents of thought surge and thieän. Maït Na Thöùc phoái hôïp vôùi naêm caên seethe. It is the transmitting consciousness thöùc thuû chaáp caùc hình saéc vaø töôùng traïng that relays sensory information from the mind trong khía caïnh ña phöùc cuûa chuùng; vaø khoâng or mano consciousness to the storehouse or coù luùc naøo ngöng hoaït ñoäng caû. Ñieàu naày ta Alaya-vijnana—Ñaây laø lyù trí taïo ra moïi hö goïi laø ñaëc tính saùt na chuyeån (taïm bôï cuûa caùc voïng. Noù chính laø nguyeân nhaân gaây ra baûn thöùc). Toaøn boä heä thoáng caùc thöùc naày bò quaáy ngaõ (taïo ra hö voïng veà moät caùi “toâi” chuû theå ñoäng khoâng ngöøng vaø vaøo moïi luùc gioáng nhö ñöùng taùch rôøi vôùi theá giôùi khaùch theå). Maït Na soùng cuûa bieån lôùn. Thöùc cuõng taùc ñoäng nhö laø cô quan chuyeån 1-5) From One to Five (same as in (I))—Töø moät vaän “haït gioáng” hay “chuûng töû” cuûa caùc kinh ñeán naêm (gioáng nhö (I)). nghieäm giaùc quan ñeán thöùc thöù taùm (hay taøng 6) Tathatgata-garbha (skt)—Nhö Lai Taïng: thöùc). Maït na thöùc ñöôïc dieãn taû nhö laø moät a) Also known as Alayavijnana. In the caùi bieån trong ñoù nhöõng doøng chaûy tö töôûng Lankavatara Sutra, the Buddha told cöù daâng traøo leân khoâng ngöøng

nghæ. Noù laø Mahamati: “Oh Mahamati! The Tathagata- thöùc chuyeån tieáp taát caû nhöõng tin töùc töø yù thöùc garbha contains in itself causes alike good qua A laïi da thöùc. and not-good, and from which are generated 8) Alaya-vijnana (skt)—A Laïi Da thöùc (Taøng all paths of existence. It is like an actor thöùc): Alaya consciousness—The storehouse playing different characters without harboring consciousness or basis from which come all any thought of ‘me and mine.’”—Cuõng goïi laø seeds of consciousness or from which it A Laïi Da Thöùc. Trong Kinh Laêng Giaø, Ñöùc responds to causes and conditions, specific Phaät noùi: “Naày Mahamati! Nhö Lai Taïng seeds are reconveyed by Manas to the six chöùa trong noù nhöõng nguyeân nhaân caû toát laãn senses, precipitating new actions, which in xaáu, vaø töø nhöõng nguyeân nhaân naày maø taát caû turn produce other seeds. This process is luïc ñaïo (saùu ñöôøng hieän höõu) ñöôïc taïo thaønh. simultaneous and endless—Taøng thöùc nôi Noù cuõng gioáng nhö nhöõng dieãn vieân ñoùng caùc chöùa ñöïng taát caû chuûng töû cuûa caùc thöùc, töø vai khaùc nhau maø khoâng nuoâi döôõng yù nghó ñaây töông öùng vôùi caùc nhaân duyeân, caùc haït naøo veà ‘toâi vaø cuûa toâi.’” gioáng ñaëc bieät laïi döôïc thöùc Maït Na chuyeån

b) Alaya means all-conserving. It is in company is essentially to reflect upon the Alaya and to with the seven Vijnanas which are generated create and to discriminate subject and object in the dwelling-house of ignorance: A Laïi Da from the pure oceans of the Alaya. The coù nghóa laø chöùa taát caû. Noù ñi chung vôùi baûy memory accumulated (ciyate) in the latter is thöùc ñöôïc sinh ra trong ngoâi nhaø voâ minh. now divided into dualities of all forms and all c) The function of Alayavijnana is to look into kinds. This is compared to the manifoldness itself where all the memory (vasana) of the of waves that stir up the ocean of Alaya. beginningless past is preserved in a way Manas is an evil spirit in one sense and a beyond consciousness (acintya) and ready for good one in another, for discrimination in further evolution (parinama); but it has no itself is not evil, is not necessarily always active energy in itself; it never acts, it simply false judgment (abhuta-parikalpa) or wrong perceives, it is in this exactly like a mirror; it reasoning (prapanca-daushthulya). But it is again like the ocean, perfectly smooth with grows to be the source of great calamity when no waves disturbing its tranquillity; and it is it creates desires based upon its wrong pure and undefiled, which means that it is judgments, such as when it believes in the free from the dualismof subject and object. reality of an ego-substance and becomes For it is the pure act of perceiving, with no attached to it as the ultimate truth. For manas differentiation yet of the knowing one and the is not only a discriminating intelligence, but a known: Chöùc naêng cuûa A Laïi Da Thöùc laø nhìn willing agency, and consequently an actor— vaøo chính noù trong ñoù taát caû taäp khí (vasana) Nhöõng côn soùng laøm gôïn maët bieån A Laïi Da töø thôøi voâ thæ ñöôïc giöõ laïi theo moät caùch vöôït thöùc khi caùi nguyeân lyù cuûa ñaëc thuø goïi laø ngoaøi tri thöùc (baát tö nghì—acintya) vaø saún vishaya hay caûnh giôùi thoåi vaøo treân ñoù nhö saøng chuyeån bieán (parinama), nhöng noù gioù. Nhöõng côn soùng ñöôïc khôûi ñaàu nhö theá khoâng coù hoaït naêng trong töï noù, noù khoâng bao laø theá giôùi cuûa nhöõng ñaëc thuø naày ñaây trong

giôø hoaït ñoäng, noù chæ nhaän thöùc, theo yù nghóa ñoù tri thöùc phaân bieät, tình caûm chaáp thuû, vaø naày thì noù gioáng nhö moät taám kieáng; noù laïi phieàn naõo, duïc voïng ñaáu tranh ñeå ñöôïc hieän gioáng nhö bieån, hoaøn toaøn phaúng laëng khoâng höõu vaø ñöôïc söï toái thaéng. Caùi nhaân toá phaân coù soùng xao ñoäng söï yeân tónh cuûa noù; vaø noù bieät naày naèm beân trong heä thoáng caùc thöùc vaø thanh tònh khoâng bò oâ nhieãm, nghóa laø noù ñöôïc goïi laø maït na (manas); thöïc ra, chính laø thoaùt khoûi caùi nhò bieân cuûa chuû theå vaø ñoái khi maït na khôûi söï vaän haønh thì moät heä thoáng töôïng. Vì noù laø caùi haønh ñoäng nhaän thöùc ñôn caùc thöùc hieån loä ra. Do ñoù maø caùc thöùc ñöôïc thuaàn, chöa coù söï khaùc bieät giöõa ngöôøi bieát goïi laø “caùi thöùc phaân bieät caùc ñoái töôïng” (söï vaø caùi ñöôïc bieát. phaân bieät thöùc—vastu-prativikalpa-vijnana). 7) Manas (skt)—Maït Na: The waves will be Chöùc naêng cuûa Maït na chuû yeáu laø suy nghó veà seen ruffling the surface of the ocean of A Laïi Da, saùng taïo vaø phaân bieät chuû theå vaø Alayavijnana when the principle of ñoái töôïng töø caùi nhaát theå thuaàn tuùy cuûa A Laïi individuation known as Vishaya blows over it Da. Taäp khí tích taäp trong A Laïi Da giôø ñaây like the wind. The waves thus started are this bò phaân ra thaønh caùi nhò bieân tính cuûa taát caû world of particulars where the intellect caùc hình thöùc vaø taát caû caùc loaïi. Ñieàu naày discriminates, the affection clings, and ñöôïc so saùnh vôùi ña phöùc cuûa soùng quaáy ñoäng passions and desires struggle for existence bieån A Laïi Da. Maït na laø moät tinh linh xaáu and supremacy. This particularizing agency theo moät nghóa vaø laø moät tinh linh toát theo sits within the system of Vijnanas and is nghóa khaùc, vì söï phaân bieät töï noù khoâng phaûi known as Manas; in fact it is when Manas laø xaáu, khoâng nhaát thieát luoân luoân laø söï phaùn begins to operate that a system of the ñoaùn laàm laïc hay hö voïng phaân bieät (abhuta- Vijnanas manifests itself. They are thus parikalpa) hay lyù luaän sai traùi (hyù luaän quaù called “object-discriminating-vijnana” (vastu-aùc—prapanca-daushthulya). Nhöng noù trôû prativikalpa-vijnana). The function of Manas thaønh nguoàn goác cuûa tai hoïa lôùn lao khi noù

taïo ra nhöõng khaùt voïng ñöôïc ñaët caên baûn treân ñoái cuûa A Laïi Da thì maït na thöùc vaø quaû thöïc nhöõng phaùn ñoaùn laàm laïc, nhö laø khi noù tin taát caû caùc thöùc khaùc cuõng baét ñaàu vaän haønh. vaøo caùi thöïc tính cuûa moät ngaõ theå roài trôû neân Chính vì theá maø trong Kinh Laêng Giaø, Ñöùc chaáp vaøo ngaõ theå maø cho raèng ñaáy laø chaân lyù Phaät baûo: “Nieát Baøn cuûa Phaät giaùo chính laø toái haäu. Vì maït na khoâng nhöõng chæ laø caùi tri söï taùch xa caùi maït na thöùc phaân bieät sai laàm. thöùc phaân bieät maø coøn laø moät nhaân toá öôùc Vì maït na thöùc laøm nguyeân nhaân vaø sôû voïng vaø do ñoù laø moät taùc giaû. duyeân thì söï phaùt sinh baûy thöùc coøn laïi xaõy 8) Manovijnana (skt)—Maït Na Thöùc: The ra. Laïi nöõa, khi maït na thöùc phaân bieät vaø function of Manovijnana is by hypothesis to chaáp thuû vaøo theá giôùi cuûa caùc ñaëc thuø ôû beân reflect on Manas, as the eye-vijnana reflects ngoaøi thì taát caû caùc loaïi taäp khí (vasana) ñöôïc on the world of forms and the ear-vijnana on sinh ra theo, vaø A Laïi da ñöôïc chuùng nuoâi that of sounds; but in fact as soon as Manas döôõng cuøng vôùi caùi yù töôûng veà “toâi vaø

cuûa evolves the dualism of subject and object out toâi," maït na naém giöõ noù, baùm vaøo noù, suy of the absolute unity of the Alaya, nghó veà noù maø thaønh hình vaø phaùt trieån. Tuy Manovijnana and indeed all the other nhieân, trong baûn chaát, maït na vaø maït na thöùc Vijnanas begin to operate. Thus, in the khoâng khaùc gì nhau, chuùng nhôø A Laïi Da laøm Lankavatara Sutra, the Buddha said: nguyeân nhaân vaø sôû duyeân. Vaø khi moät theá "Buddhist Nirvana consists in turning away giôùi beân ngoaøi thöïc voán chæ laø söï bieåu hieän from the wrongfully discriminating cuûa chính caùi taâm mình bò chaáp chaët maø cho Manovijnana. For with Manovijnana as cause laø thöïc, thì caùi heä thoáng taâm thöùc (taâm tuï— (hetu) and support (alambana), there takes citta-kalapa) lieân heä hoã töông ñöôïc sinh ra place the evolution of the seven Vijnanas. trong toång theå cuûa noù. Gioáng nhö nhöng con Further, when Manovijnana discerns and soùng bieån, ñöôïc vaän haønh bôûi côn gioù cuûa clings to an external world of particulars, all moät theá giôùi beân ngoaøi laø theá giôùi do chính kinds of habit-energy (vasana) are generated caùi taâm ngöôøi ta bieåu hieän ra, sinh khôûi vaø therefrom, and by them the Alaya is nurtured. bieán dieät. Do ñoù baûy thöùc kia dieät theo vôùi söï Together with the thought of "me and mine," dieät cuûa maït na thöùc." taking hold of it and clinging to it, and Eight Consciousnesses being classified reflecting upon it, Manas thereby takes shape according to joy, equanimity, knowledge, and is evolved. In substance (sarira), and prompting: Taùm Taâm Duïc Giôùi ñöôïc xeáp however, Manas and Manovijnana are not loaïi theo Hyû Xaû vaø Trí vaø chaéc thaät. differentthe one from the other, they depend (A) Four consciousnesses which are accompanied upon the Alaya as cause and support. And by joy—Boán taâm caâu höõu vôùi hyû: when an external world is tenaciously held as 1) When accompanied by joy, it is either real which is no other than the presentation of associated with knowledge and unprompted. one's own mind, the mentation-system (citta- When a man is happy on encountering an kalapa), mutually related, is evolved in its excellent gift to be given, or recipient, etc., or totality. Like the ocean waves, the Vijnanas some such cause for joy, and by placing right set in motion by the wind of an external world view foremost that occurs in the way which is the manifestation of one's own mind, beginning 'there is merit in giving,' he rise and cease. Therefore, the seven Vijnanas unhesitatingly and unurged by others cease with the cessation of Manovijnana."— performs such merit as giving, etc., then his Chöùc naêng cuûa maït na thöùc theo giaû thieát laø consciousness is accompanied by joy, suy nghó veà maït na, nhö nhaõn thöùc suy nghó associated with knowledge, and unprompted: veà theá giôùi hình saéc vaø nhó thöùc suy nghó veà Khi caâu höõu vôùi hyû, taâm aáy hoaëc töông öng theá giôùi cuûa aâm thanh; nhöng thöïc ra, ngay vôùi trí, khoâng caàn ñöôïc nhaéc baûo. Thí duï nhö khi maït na thöùc phaùt sinh ra caùi nhò bieân cuûa khi moät ngöôøi sung söôùng vì gaëp ñöôïc moät chuû theå vaø ñoái töôïng do töø caùi nhaát theå tuyeät taëng phaåm tuyeät haûo ñeå laøm quaø, hay vì gaëp

ñöôïc moät ngöôøi nhaän, vaân vaân, hay moät loøng tham tieác neân khoâng chòu cuùng maø phaûi nguyeân nhaân naøo töông töï laøm phaùt sinh hyû, ñôïi nhaéc

nhôû. vaø ñaët chaùnh kieán leân haøng ñaàu, nhö nghó (B) Four consciousnesses which are accompanied raèng boá thí coù coâng ñöùc lôùn, ngöôøi aáy khoâng by equanimity. When the consciousnesses are do döï, khoâng caàn nhaéc baûo khi laøm nhöõng devoid of joy, such as the cases from (5) to coâng ñöùc boá thí, vaân vaân thì taâm aáy laø caâu (8), they are accompanied by equanimity— höõu vôùi hyû, töông öng vôùi trí, vaø khoâng caàn Boán taâm caâu höõu vôùi xaû. Khi khoâng coù hyû nhaéc nhôû. nhö trong nhöõng tröôøng hôïp töø (5) ñeán (8), thì 2) When accompanied by joy, it is either nhöõng taâm naày goïi laø taâm caâu höõu vôùi xaû: associated with knowledge and prompted. 5) When accompanied by equanimity, it is either When a man is happy and content in the way associated with knowledge and unprompted: aforesaid in (1), and, while placing right view Khi caâu höõu vôùi xaû, töông öng vôùi trí, khoâng foremost, yet he does it hesitantly through caàn nhaéc baûo. lack of free generosity, etc., or urged on by 6) When accompanied by equanimity, it is either others, then, his consciousness is associated with knowledge and prompted: accompanied by joy, associated with Khi caâu höõu vôùi xaû, töông öng vôùi trí, caàn knowledge, but prompted: Khi caâu höõu vôùi nhaéc baûo. hyû, taâm aáy hoaëc töông öng vôùi trí caàn ñöôïc 7) When accompanied by equanimity, it is nhaéc baûo. Khi moät ngöôøi sung söôùng haøi loøng dissociated from knowledge and unprompted: nhö treân (1), vaø cuõng ñaët chaùnh kieán leân haøng Khi caâu höõu vôùi xaû, khoâng töông öng vôùi trí, ñaàu, nhöng laïi laøm vôùi söï do döï vì taâm khoâng khoâng caàn nhaéc baûo. roäng raõi, hoaëc caàn ñöôïc ngöôøi khaùc nhaéc baûo, 8) When accompanied by equanimity, it is thì taâm aáy thuoäc loaïi caâu höõu vôùi hyû, töông dissociated from knowledge and prompted: öng vôùi, nhöng caàn ñöôïc nhaéc baûo. Khi caâu höõu vôùi xaû, khoâng töông öng vôùi trí, 3) When accompanied by joy, it is dissociated caàn nhaéc baûo. from knowledge and unprompted. In case of Eight consciousnesses (mind) are all young children who have a natural habit due separate: Taâm phaùp—Töï töôùng cuûa thöùc— to seeing the behaviour of relatives and are Mind—Taùm taâm phaùp bieät laäp nhau. Naêm thöùc joyful on seeing monks and at once give them ñaàu laäp thaønh nhaän thöùc giaùc quan, thöù saùu laø yù whatever they have in their hands or pay thöùc (mano-vijnana), thöù baûy laø maït na thöùc— homage, this is the consciousness which is See Five laws or categories (II). accompanied by joy, dissociated from Eight continents: Baùt Trung Chaâu—Each of the knowledge, but unprompted: Khi caâu höõu vôùi four continents has two other continents—Taùm hyû, khoâng töông öng vôùi trí, khoâng caàn nhaéc chaâu ôû giöõa: baûo. Nhö tröôøng hôïp nhöõng em beù coù thoùi 1) Jambudvipa has Camara and Varacamara: quen töï nhieân do baét chöôùc ngöôøi lôùn, khi gaëp Nam Thieäm Boä Chaâu coù Camara vaø moät vò sö thì cuùng döôøng, ñoù laø taâm caâu höõu Varacamara. vôùi hyû, khoâng töông öng vôùi trí vaø khoâng caàn 2) Purvavideha has Deha and Videha: Ñoâng söï nhaéc baûo. Thaéng Thaàn Chaâu coù Deha vaø Videha. 4) When accompanied by joy, it is dissociated 3) Aparagodaniya has Satha and from knowledge and prompted. When a man Uttaramantrinah: Taây Ngöu Hoùa chaâu coù sees other people offer, he is happy and Satha vaø Uttaramantrinah. wants to offer too;

however, his stinginess 4) Uttarakuru has Kuravah and Kaurava: Baéc Cu prevents him from offering. He needs Loâ chaâu coù Kuravah vaø Kaurava. prompting from other people: Khi caâu höõu vôùi Eight correct ways: Baùt Chaùnh Ñaïo—See Eight hyû, khoâng töông öng vôùi trí, caàn nhaéc baûo. Noble Paths. Khi moät ngöôøi thaáy ngöôøi khaùc cuùng döôøng, cuõng muoán hoan hyû cuùng döôøng, nhöng vì

Eight crucial elements for Pure Land caùc ñieàm laønh ñeå laøm chöùng nghieäm cho söï cultivators: Taùm ñieàu coát yeáu cuûa ngöôøi tu Tònh vaõng sanh. Ñoä—According to Great Master Ch'i-Sun, the Eight degrees of fixed abstraction: Baùt twelfth of the thirteen Patriarchs of Pureland Ñònh—The eight degrees of fixed abstraction, Buddhism, there are eight crucial elements all four dhyanas corresponding to the four divisions in Pureland cultivators must often reflect and the heavens of form (Töù Thieàn thieân); four remember—Theo Teá Tænh Ñaïi Sö, Toå thöù 12 cuûa degrees of absolute fixed abstraction on the Lieân Toâng Thaäp Tam Toå, coù taùm ñieàu coát yeáu maø immaterial corresponding to the arupadhatu in the ngöôøi Phaät töû tu Tònh Ñoä caàn phaûi neân ghi nhôù heavens of formless (Töù Khoâng xöù)—Taùm möùc naèm loøng. ñoä tröøu töôïng coá ñònh, boán thieàn na töông öùng vôùi 1) Because of life and death, developing Bodhi "töù thieàn thieân;" boán möùc ñoä tröøu töôïng coá ñònh Mind. This should be the common path of all tuyeät ñoái töông öùng vôùi "töù khoâng xöù"—See Four Buddhists: Vì söï sanh töû maø phaùt loøng Boà Ñeà. dhyana heavens, and Four immaterial heavens. Ñaây laø ñöôøng loái chung cuûa taát caû nhöõng Eight deliverances, to be realised with the ngöôøi hoïc ñaïo. mental body: Taùm giaùc ngoä caàn phaûi chöùng ngoä 2) Use "deep faith and vow" to practice Buddha bôûi thaân—See Four things to be realized. Recitation. This is the essence of the Eight destroyers: Baùt Ma—Taùm loaïi ma—See Pureland Dharma Door: Duøng tín nguyeän saâu Eight Maras. maø trì danh nieäm Phaät. Ñaây laø chaùnh toâng Eight Devalokas: Baùt Thieân—The eight cuûa phaùp moân Tònh Ñoä. devalokas, which is composed of four dhyana 3) Use "focus and concentration" to recite devalokas (Töù Thieàn thieân) of the region of form, Buddha as a means to gain rebirth: Laáy söï and four arupalokas (Töù khoâng xöù)—Taùm coõi trôøi nhieáp taâm chuyeân chuù maø nieäm Phaät ñeå laøm goàm Töù thieàn thieân vaø Töù Khoâng xöù—See Four phöông tieän duïng coâng. dhyana heavens and Four immaterial heavens. 4) Use the matter of "taming the images and Eight devas: Baùt Thieân—Taùm coõi trôøi goàm Töù workings of afflictions" as a crucial step in thieàn thieân vaø Töù Khoâng xöù—The eight cultivating the mind: Laáy söï chieát phuïc phieàn devalokas, which is composed of four dhyana naõo hieän haønh laøm vieäc quan yeáu ñeå tu taâm. devalokas (Töù Thieàn thieân) of the region of form, 5) Use the matter of "maintaining the four grave and four arupalokas (Töù khoâng xöù). precepts" (no killing, no stealing, no sexual misconduct, and no lying) as the fundamental Eight dharmas: Baùt Phaùp—The eight dharmas, foundations of the cultivated path: Laáy söï giöõ things or methods—Taùm phaùp, vaät hay phöông chaéc boán troïng giôùi (khoâng saùt sanh, khoâng phaùp. troäm caép, khoâng taø daâm, khoâng voïng ngöõ) 1) Instruction: Giaùo. laøm caên baûn vaøo ñaïo. 2) Doctrine: Lyù.

6) Use the “Ascetic practices” as supports for 3) Knowledge or wisdom attained through the cultivated path, meaning do not become cultivation: Trí. too greedy for the pleasures of the five 4) Cutting away delusion: Ñoaïn. desires: Duøng caùc thöù khoå haïnh laøm trôï 5) Practice of religious life: Haønh. duyeân ñeå tu haønh, ñöøng quaù tham caàu caùc thöù 6) Progressive status: Laäp. nguõ duïc. 7) Producing: Nhaân. 7) Use the “one mind without distractions” as 8) The fruit of saintliness: Quaû. the ultimate goal of the Pureland Buddhism: ** See Eight winds. Laáy söï nhaát taâm baát loaïn laøm choã quy tuùc cuûa Eight diagrams: Baùt quaùi. phaùp moân Tònh Ñoä. Eight diamond-kings: Baùt Ñaïi Minh Vöông— 8) Use “wholesome spiritual achievement” as Taùm Kim Cang vöông hay Kim Cang Hoä Boà taùt proofs and validations for gaining rebirth: Laáy cho Phaät Tyø Loâ Giaù Na—The eight diamond-

kings, or bodhisattvas as guardians of Vairocana (A) The four quarters or main directions—Boán (Ñaïi Nhöït Nhö Lai): Phöông chaùnh: 1) Vajrapani (skt): Holder or protector of a 1) East: Ñoâng. vajra—Kim Cang Thuû Boà Taùt (hieän laøm 2) West: Taây. Giaùng Tam Theá). 3) South: Nam. 2) Wonderful and auspicious: Dieäu Kieát Töôøng 4) North: Baéc. Boà Taùt (hieän laøm Ñaïi Uy Ñöùc Kim Cöông). (B) The four half-quarters—Töù Duy hay boán 3) Akasagarbha (skt): Hö Khoâng Taïng Boà Taùt phöông phuï: (hieän laøm Ñaïi Tieáu Kim Cöông). 5) Southeast: Ñoâng Nam. 4) Maitreya (skt): Töø Thò Boà Taùt (hieän laøm Ñaïi 6) Southwest: Taây Nam. Luaân Kim Cöông). 7) Northeast: Ñoâng Baéc. 5) Avalokitesvara (skt): Quaùn Töï Taïi Boà Taùt 8) Northwest: Taây Baéc. (hieän laøm Maõ Ñaàu Kim Cöông). Eight directions in the universe: Taùm phöông 6) Tsitigarbha (skt): Ñòa Taïng Boà Taùt (hieän laøm vuõ truï—See Eight directions. Voâ Naêng Thaéng Minh Vöông). Eight distresses: Baùt Khoå—See Eight 7) Aryacalanatha (skt): Tröø Caùi chöôùng Boà Taùt sufferings. (hieän laøm Baát Ñoäng Toân Minh Vöông). Eight Divisions of Divinities: Thieân Long Baùt 8) Samantabhadra (skt): Phoå Hieàn Boà Taùt (hieän Boä. laøm Boä Tròch Kim Cöông Minh Vöông). (I) The meanings of “Eight Divisions of Eight differentiated rules of liberation: Taùm Divinities”—Nghóa cuûa Thieân Long Baùt Boä: loaïi bieät giaûi thoaùt giôùi—See Differentiated rules (A) Devas, nagas and others of the eight classes: of liberation for the eight orders. The eight groups of demon followers which Eight difficult circumstances to see a existed in ancient Indian legends; however, Buddha or hear his dharma: The eight they were often utilized in Buddhist sutras to conditions or circumstances in which it is difficult suggest the diversity of the Buddha’s to see a Buddha or hear his dharma; or eight audiences—Thieân long vaø caùc chuùng khaùc special types of adversities that prevent the trong baùt boä, ñaõ coù trong truyeàn thuyeát coå AÁn practice of the Dharma—Taùm ñieàu kieän hay hoaøn Ñoä; tuy nhieân, thöôøng ñöôïc duøng trong Kinh caûnh khoù gaëp Phaät phaùp, hay taùm choã chöôùng ñieån Phaät giaùo. naïn, moät khi sanh vaøo thì chaúng coù theå tu hoïc cho (B) Eight classes of divinities, or eight kinds of thaønh ñaïo ñöôïc: gods and demi-gods. These are various 1) The condition of a hell-being: Ñòa nguïc. classes of non-human beings that are 2) Hungry ghost: Ngaï quyû. regarded as protectors of Buddhist Dharma 3) Animal: Suùc sanh. and Buddhism as part of the audience 4)

Long-life heaven, where life is long and easy: attending the Buddha's sermons: Baùt boä Coõi trôøi tröôøng thoï. chuùng hay taùm loaïi chuùng goàm chö thieân, hay 5) In the northern continent where all is phi nhaân ñöôïc xem nhö laø nhöõng thieân long pleasant: Baéc Cu Loâ chaâu. hoä phaùp, hay nhöõng vò cuøng ñeán tham döï 6) As deaf, blind, or dumb: Ñieác, muø, hay caâm. nhöõng buoåi phaùp hoäi cuûa Phaät. 7) As worldly philosopher: Trieát gia theá tuïc (theá (II) Categories of "Eight Divisions of trí bieän thoâng). Divinities"—Phaân loaïi Thieân Long Baùt Boä— 8) In the intermediate time between the life of a See Eight classes of divinities (II). Buddha and his successor: Giöõa buoåi giao Eight divisions of ghosts: Thieân Long Baùt thôøi cuûa moät vò Phaät vaø vò Phaät keá tieáp. Boä—See Eight Divisions of Divinities. Eight directions: Baùt Phöông (taùm phöông)— Eight divinities: Thieân long baùt boä—Eight kinds Eight directions in the universe—Taùm phöông vuõ of gods and demi-gods believed to be protectors truï. of Buddhism:

1) Devas: Thieân. "the practice of self-concentration" and has 2) Dragons: Long. several things in common with the Yoga 3) Yaksas: Daï xoa. philosophy. The Yogacara School is Buddhist 4) Gandharvas: Caøn thaùt baø (thaàn aâm nhaïc). idealism taught by Asanga, sytematized by his 5) Asuras: A-tu-la. brother Vasubandhu as the Theory of Mere 6) Gaduras: Ca-laâu-la (thaàn chim). Ideation (Vijnaptimatrata), and introduced to 7) Kinnaras: Khaån-na-la (nöûa ngöôøi nöûa thaàn). China by Hsuan-Tsang as the Dharmalaksana (Fa- 8) Mahoragas: Ma-haàu-la-giaø (thaàn raén). Hsiang) School. According to I-Ching, a famous Eight of the early Japanese Buddhist sects: traveler in India, it was one of the only two Baùt Toâng—Caùc toâng phaùi cuûa Phaät giaùo Nhaät Baûn Mahayana School in India (Madhyamika and thôøi phoâi thai. Yogacara). According to the Yogacara Bhumi 1) Kusha: Caâu Xaù Toâng. Sastra, there are eight factors of Yoga abstraction 2) Jojitsu: Thaønh Thöïc Toâng. or concentration—Nhöõng taäp luyeän cuûa nhaø Du 3) Ritsu: Luaät Toâng. Giaø thaät ra cuõng gioáng nhö caùc nhaø thuoäc hoïc phaùi 4) Hosso: Phaùp Töôùng Toâng. Du Giaø Luaän cuûa Phaät Giaùo. "Yogacara" coù nghóa 5) Sanron: Tam Luaän Toâng. laø "thöïc haønh söï taäp trung tö töôûng" vaø coù nhieàu 6) Kegon Hoa nghieâm Toâng. ñieåm chung vôùi trieát lyù Du Giaø. Du Giaø Luaän laø 7) Tendai: Thieân Thai Toâng. Duy Taâm Luaän cuûa Phaät Giaùo do Ngaøi Voâ Tröôùc 8) Shingon Sect: Chaân Ngoân Toâng. ñeà xöôùng vaø ñöôïc em ngaøi laø Theá Thaân heä thoáng Eight entanglements or evils: Baùt Trieàn—Taùm hoùa thaønh hoïc thuyeát Duy Thöùc vaø Ngaøi Huyeàn thöù troùi buoäc. Trang ñöa vaøo Trung Quoác thaønh Phaùp Töôùng 1) To be without shame: Voâ Taøm. toâng. Theo Nghóa Tònh, nhaø chieâm baùi noåi tieáng 2) To be without a blush: Voâ quí. cuûa Trung Hoa veà AÁn Ñoä, hoïc thuyeát naày laø moät 3) To be envious: Taät ñoá. trong hai tröôøng phaùi Ñaïi Thöøa ôû AÁn Ñoä (Trung 4) Mean: Xan. Luaän vaø Du Giaø Luaän). Theo Du Giaø, coù taùm yeáu 5) To be ungrateful: Baát hoái. toá taäp trung tö töôûng. 6) To be sleepy or indolent: Thuïy mieân. 1) Yama (skt): Restraint—Cheá Giôùi. 7) Restlessness: Traïo cöû. 2) Niyama (skt): Minor restraint—Noäi Cheá. 8) Torpor: Hoân traàm. 3) Asana (skt): Sitting—Toïa Phaùp. 4) Pranayama (skt): Restraint of breaths—Soå Eight essential things: Taùm Phaùp moân

caàn Töùc (quaùn hôi thôû). thieát. 5) Pratyahara (skt): Withdrawal of senses—Cheá 1) Instruction: Giaùo. Caûm. 2) Doctrine: Lyù. 6) Dharana (skt): Retention of mind—Toång Trì. 3) Knowledge or wisdom attained through 7) Dhyana (skt): Concentration of mind—Tónh cultivation: Trí. Löï. 4) Cutting away delusion: Ñoaïn. 8) Samadhi (skt): Concentration of thought— 5) Practice of religious life: Haønh. Ñaúng Trì (taäp trung tö töôûng). 6) Progressive status: Laäp. 7) Producing: Nhaân. Eight fasting commands: Baùt trai giôùi—See 8) The fruit of saintliness: Quaû. Eight precepts. Eight factors of Yoga abstraction: Taùm Yeáu Eight fields for cultivating blessedness: Baùt Toá Taäp Trung Tö Töôûng—See Eight factors of Phuùc Ñieàn—Taùm ruoäng phöôùc ñieàn. Yoga concentration. (I) (A) Reverence-field—Kính Ñieàn: Eight factors of Yoga concentration: Taùm 1) Buddhas: Phaät. Yeáu Toá Taäp Trung Tö Töôûng—The practices of 2) Arhats or saints: Thaùnh nhaân. the Yogin are actually similar to those of the 3) Most Venerable: Upadhyaya (skt)— Yogacara School of Buddhism. “Yogacara” means Preaching monks—Hoøa Thöôïng.

4) Teacher: Asarya (skt)—Giaùo thoï sö—A Xaø 6) Transcendence: Hö Khoâng Sieâu Vieät. Leâ—Monks and nuns in general (friars)—Chö 7) Unperturbedness: Baát Ñoäng. Taêng noùi chung. 8) Joy: Khoaùi Laïc. (B) Grace or Gratitude fields—AÂn Ñieàn: Eightfold Consciousness being classified 5) Father: Cha. according to joy, equanimity, knowledge, 6) Mother: Meï. and prompting: Taùm Taâm Duïc Giôùi ñöôïc xeáp 7) Compassion-fields—Bi Ñieàn: loaïi theo Hyû Xaû vaø Trí vaø chaéc thaät—See Eight 8) The sick: Ngöôøi bònh. Consciousnesses being classified according to joy, (II) According to the Brahma Net Sutra—Theo equanimity, knowledge, and prompting. Kinh Phaïm Voõng: Eight fundamental characteristic of a 1) To make wide roads and good wells: Laøm ñöôøng roäng gieáng toát. perfect school of teaching: Baùt Vieân—Eight 2) To build bridges across rivers and canals: Baét fundamental characteristic of a complete or caàu. perfect school of teaching—Taùm thöù vieân dung 3) To repair dangerous roads: Boài loä—Tu söûa hay taùm moùn troøn ñaày trong Vieân giaùo. nhöõng ñöôøng xaù nguy hieåm. 1) Complete perfect teaching: Giaùo vieân (pheùp 4) To be dutiful to parents: Hieáu döôõng cha meï. daïy troøn ñaày). 5) To support monks: Hoä trì Taêng Giaø. 2) Complete or perfect theory: Lyù vieân (Lyù troøn 6) To tend the sick: Chaêm soùc ngöôøi beänh. ñaày maàu nhieäm). 7) Save and help people who are victims of 3) Complete or perfect knowledge or wisdom: disasters: Giuùp ñôû ngöôøi laâm naïn tai öông. Trí vieân (Trí troøn ñaày thoâng hieåu vaïn söï). 8) Love and not to kill animals: Thöông xoùt 4) Complete or perfect extinction of passion and khoâng saùt haïi suùc sanh. delusion: Ñoaïn vieân (Döùt tröø moïi phieàn naõo). (III) 5) Complete or perfect practicing or cultivating: 1) To revere the Buddha: Kính Phaät. Haïnh vieân (Haïnh tu haønh troøn ñaày). 2) To protect the Law: Hoä phaùp. 6) Complete or perfect achievement or 3) To support the Sangha: Trôï Taêng. attainment: Vò vieân (Coâng ñöùc ñuû ñaày, quaû vò 4) To be filial (pious) to one’s parents: Hieáu vieân maõn). kính cha meï. 7) Complete or perfect cause: Nhôn vieân (Nhôn 5) To support and assist those who understand duyeân troøn ñaày goùp phaàn ñöa tôùi quaû vò Phaät). the Truth and consider the monks as teachers: 8) Complete or pefect Buddhahood: Quaû

vieân Hoä trì ngöôøi bieát phaùp, hoaëc giaû xem chö (quaû vò troøn ñaày). Taêng nhö nhöõng vò Thaày. Eight fundamental principles: Baùt Caâu 6) Love and give alms to the poor: Thöông xoùt Nghóa—The eight fundamental principles, vaø boá thí cho ngöôøi ngheøo. intuitional or relating to direct mental vision of the 7) Tend the sick: Chaêm soùc ngöôøi beänh. Zen School—Taùm nguyeân taéc caên baûn, cuûa tröïc 8) Not to kill or harm animals: Khoâng saùt sanh giaùc hay lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng haïi vaät. phaùi Thieàn Toâng: Eight fields of merit: Baùt Phuùc Ñieàn—See 1) Correct Law Eye-Treasury: Treasury of the Eight fields for cultivating blessedness. eye of the true dharma—Chaùnh Phaùp Nhaõn Taïng. Eight flavors of nirvana: Nieát Baøn Baùt Vò— 2) Nirvana of Wonderful and Profound Mind: The eight rasa, i.e. flavours or characteristics of The subtle mind of nirvana—Nieát Baøn Dieäu nirvana—Taùm loaïi phaùp vò ñaày ñuû cuûa Nieát Baøn. Taâm—The wonderful and profound mind or 1) Permanence: Thöôøng Truï. heart which is beyond human thought. The 2) Peace: Tòch Dieät. mind which clings to neither to nothingness 3) No growing old: Baát Laõo. nor to actuality. The mind in which all 4) No death: Baát Töû. erronuous imaginings have been removed. 5) Purity: Thanh Tònh.

According to to the Differentiated Teaching 7) The fifty-first stage in the 52 stages or of the T'ien-T'ai school, limited this to the Bodhisattva's stage: Ñaúng Giaùc. mind of the Buddha, while the Perfect 8) The perfect or Buddha stage: Cöùu Caùnh Töùc. teaching universalized it to include the Eight grave prohibitions or sins: Parajikas unenlightened heart of all men—Dieäu taâm laø (skt)—Baùt Ñoïa—Baùt Ba La Di—Baùt Cöïc Troïng taâm theå tuyeät dieäu khoâng theå nghó baøn, noù Caûm Ñoïa Toäi—Baùt Troïng—The word Parajika is vöôït ra ngoaøi söï suy töôûng cuûa nhaân thieân, derived from the Sanskrit root Para and Jika which khoâng coøn vöôùng maéc bôûi coù khoâng, trong ñoù means that makes DEFEAT. Eight parajikas for taát caû nhöõng aûo töôûng taø vaïy ñeàu bò loaïi boû. nuns mean eight causes of falling from grace and Theo Thieân Thai Bieät Giaùo, thì ñaây chæ giôùi final excommunication or expulsion of a nun. haïn vaøo taâm Phaät, trong khi Thieân Thai Vieân According to the monastic point of view, these Giaùo laïi cho raèng ñaây laø taâm cuûa ngay caû offences are regarded as very serious in nature. nhöõng ngöôøi chöa giaùc ngoä. Any nuns, regardless of their ranks and years in 3) Reality is nullity: True marks are no marks— the Order, violate any one of these offences, are Thöïc Töôùng Voâ Töôùng. subject to expulsion from the Order of the Nuns. 4) The Door of Abhidharma: The extremely Once they are expelled, they are never allowed to subtle dharma gate—Vi Dieäu Phaùp Moân. join the Order again. They are defeated forever. 5) It is not relying on books, or not established Therefore, the Buddha cautioned all nuns not to on words: No establishment of words and indulge in any one of them—Chöõ Parajika ñöôïc letters—Baát Laäp Vaên Töï. laáy töø goác chöõ Baéc Phaïn Para vaø Jika coù nghóa laø 6) It is a special transmission outside the ÑOÏA. Baùt Ñoïa coù nghóa laø taùm toäi Ba La Di thoaùi teachings: The distinc transmission outside of ñoïa phaùp phaûi vaø bò khai tröø khoûi Ni Chuùng. Theo the teachings—Giaùo Ngoaïi Bieät Truyeàn. quan ñieåm xuaát gia cuûa Phaät giaùo thì nhöõng vi 7) It points directly to the human

mind: Directly phaïm naày ñöôïc xem laø coù tính chaát nghieâm troïng. pointing to the mind of man—Tröïc Chæ Nhaân Baát cöù vò Ni naøo, baát keå thöù baäc vaø thaâm nieân Taâm. trong Giaùo Ñoaøn, heã phaïm phaûi moät trong Baùt Ba 8) Through it one sees one's own nature and La Di naày seõ bò truïc xuaát khoûi Giaùo Ñoaøn. Moät becomes a Buddha: Seeing the nature is the khi bò truïc xuaát seõ khoâng bao giôø ñöôïc pheùp trôû attainment of Buddhahood—Kieán Taùnh laïi Giaùo Ñoaøn (baát cöù heä phaùi naøo trong Phaät Thaønh Phaät. Giaùo). Nhöõng vò naày seõ vónh vieãn bò ñoïa laïc. Vì Eight grades of disciples: Baùt vò—The theá maø Ñöùc Phaät khuyeán caùo chö Ni phaûi caån classification or grades of disciples according to troïng ñöøng ñeå vöôùng phaûi moät trong Baùt Ba La Di the T'ien-T'ai Perfect Teaching: Thöù haïng cuûa ñeä naày: töû theo Thieân Thai Vieân Giaùo. (A1)According to the Mahayana and Hinayana— 1) Grade of the five classes or stages of lay Theo Ñaïi Thöøa vaø Tieåu Thöøa: disciples: Quaùn Haïnh Töùc—Nguõ phaãm vò ñeä 1) Killing: Vadha-himsa (skt)—Saùt—Gieát haïi töû taïi gia. chuùng sanh—See Killing. 2) Grade of the ten classes of ordinary monks 2) Stealing: Adattadana (skt)—Ñaïo—Troäm and nuns: Töông Töï Töùc—Thaäp tín vò ñeä töû Caép—See Stealing. hay phaøm Taêng phaøm Ni. 3) Adultery: Abrahmacarya (skt)—Sexual 3) Ten States of Bodhisattvas: Thaäp Truï—See immorality or bestiality—Daâm Duïc—Phaïm Ten grounds. toäi thoâng daâm—See Sexual misconduct. 4) Ten practices: Thaäp Haïnh—See Ten kinds of 4) False speaking: Uttaramanusyadharma- practice of Great Enlightening Beings. pralapa (skt)—Falsity—Voïng—Voïng ngöõ 5) Ten dedications: Thaäp Hoài Höôùng—See Ten hay noùi doái—See Lying. kinds of dedication. (A2)According to the Esoteric sect—Theo Maät 6) Ten Stages: Thaäp Ñòa—See Ten grounds. Giaùo:

1) Discarding the truth: Xaû Chaùnh Phaùp—Pheá 6) Tapana (skt): Ñaøn nhieät ñòa nguïc—The hell boû Chaùnh Phaùp. of burning—Phaïm nhaân bò ñoát chaùy khi bò 2) Discarding the Bodhi-mind: Xaû Boà Ñeà haønh hình. Taâm—Pheá boû Boà Ñeà taâm. 7) Pratapana (skt): Ñaïi nhieät ñòa nguïc—The hell 3) Being mean or selfish in regard to the of fierce heat—Nôi ñaây söùc noùng taêng leân supreme law: Khan Laän Thaéng Phaùp—Ích kyû gaáp boäi. trong vieäc truyeàn baù Chaùnh Phaùp. 8) Avici (skt): Voâ giaùn ñòa nguïc—Unintermitted 4) Injuring the living: Naõo Haïi Chuùng Sanh—rebirth into its sufferings with no respite—Keû Laøm toån haïi ñeán chuùng sanh. phaïm toäi bò haønh hình cheát ñi soáng laïi khoâng (B) ngöøng. 5) A nun should not engage in the action of Eight great narakas: Baùt ñaïi ñòa nguïc—Baùt rubbing, touching, and pressing against a male Ñaïi Nhieät Ñòa Nguïc—See Eight great hot hells. person (she should never touch or press a Eight great powers of personality: Baùt Ñaïi male person below the collar-bone and above Töï Taïi Ngaõ—The eight great powers of the circle of the knees): Caám rôø, ñaåy, keùo personality or sovereign independence—Taùm caùi moät ngöôøi ñaøn oâng. ngaõ töï taïi lôùn. 6) A nun should not approach a man, standing 1) Powers of self-manifolding: Naêng thò hieän near him, holding a talk with him, or moät thaân laøm nhieàu thaân. suggesting to go a rendez-vous (date) with 2) Powers of infinite expansion: Naêng thò hieän him: Caám ñeán gaàn, noùi chuyeän, hoaëc heïn hoø moät thaân ñaày caû ñaïi thieân theá giôùi.

vôùi moät ngöôøi ñaøn oâng. 3) Powers of levitation and transportation: Naêng 7) A nun should not conceal (hide) parajika caát thaân nheï nhaøng tôùi khaép moïi nôi. offences of some other nuns: Caám daáu toäi 4) Powers of manifesting countless forms naëng cuûa moät Ni coâ khaùc. permanently in one and the same place: 8) A nun should not join in (following) another Thöôøng ôû moät coõi naêng hieän voâ löôïng loaïi. Bhikhuni who has committed a parajika 5) Powers of use of one physical organ in place offence: Caám a toøng theo moät Ni coâ khaùc of another: Naêng duøng caùc caên thay cho nhau. phaïm ñaïi giôùi. 6) Obtaining all things as if nothing: Ñöôïc moïi Eight great hot hells: Eight great narakas—Baùt phaùp maø töôûng chöøng nhö khoâng coù phaùp. Ñaïi Nhieät Ñòa Nguïc. 7) Expounding a stanza through countless 1) Sanjiva (skt): Ñaúng hoaït ñòa nguïc—The hell kalpas: Thuyeát nghóa moät baøi keä traûi qua voâ of rebirth—Sau khi bò hình phaït thì trôû laïi nhö löôïng kieáp. cuõ. 8) Ability to traverse the solid as space: Thaân 2) Kalasutra (skt): Haéc thaèng ñòa nguïc—The khaép moïi choán gioáng nhö coõi hö khoâng. hell of black cords or chains—Keû phaïm toäi bò Eight great powers of sovereign caêng daây thöøng ñen tröôùc khi haønh hình. independence: Taùm caùi ngaõ töï taïi lôùn—See 3) Sanghata (skt): Chuùng hôïp ñòa nguïc—The Eight great powers of personality. hell in which all are squeezed into a mass Eight great spiritual or sacred stupas of between two mountains falling together— Phaïm nhaân caáu xeù laãn nhau thaønh moät khoái Buddhism: Baùt ñaïi linh thaùp. giöõa hai nuùi roài cuøng rôùt xuoáng vöïc vôùi nhau. 1) Kapilavastu, Buddha's Birth place: Thaønh Ca 4) Raurava (skt): Hieäu kieáu ñòa nguïc—The hell Tyø La veä, nôi Ñöùc Phaät ñaûn sanh. of crying and wailing—Phaïm nhaân bò haønh 2) Magadha, where he was first hình keâu la thaûm thieát. enlightened: Ma Kieät Ñaø, nôi ñaàu tieân Ñöùc 5) Maharaurava (skt): Ñaïi hieäu kieáu ñòa nguïc— Phaät giaùc ngoä. The hell of great crying—Nôi tieáng keâu khoùc 3) The Deer Park Benares, where he first caøng to hôn khi bò haønh hình. preached: Vöôøn Loäc Uyeån nôi Ñöùc Phaät thuyeát phaùp laàn ñaàu tieân.

4) Jetavana, where he revealed his supernatural nhaân ñöôïc xem nhö laø nhöõng thieân long hoä powers: Tònh xaù Kyø Ñaø, nôi Ñöùc Phaät loä pheùp phaùp, hay nhöõng vò cuøng ñeán tham döï nhöõng thaàn thoâng. buoåi phaùp hoäi cuûa Phaät—See Eight classes of 5) Kanyakubja (Kanaui), where he descended divinities (II). from Indra's heaven: Kanyakubja, nôi Phaät Eight happy conditions: Baùt Phuùc Sinh Xöù— xuoáng töø cung trôøi Ñaïi Phaïm. See Eight happy conditions in which one may be 6) Rajagrha, where Devadatta was destroyed reborn. and the sangha purified: Thaønh Vöông Xaù, Eight happy conditions in which one may be nôi keát lieãu cuûa Ñeà Baø Ñaït Ña, vaø nôi maø reborn: Baùt Phuùc Sinh Xöù—The eight happy Taêng ñoaøn ñöôïc thanh tònh. conditions in which one may be reborn so that one 7) Vaisali, where he announced his speedy can keep the five commandments and the ten nirvana: Tyø Xaù Ly, nôi Phaät tuyeân boá seõ nhaäp good ways and bestows alms—Taùm ñieàu kieän taùi Nieát baøn. sanh haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi thaäp 8) Kusinagara, where he entered nirvana: Caâu thieän. Thi Na, nôi Ñöùc Phaät nhaäp Nieát baøn. 1) Rich and honorable among men: Taùi sanh Eight

groups of demon followers: Baùt Boä Quyû trong coõi ngöôøi giaøu sang phuù quyù. Chuùng. 2) In the heavens of the four deva kings: Taùi (A) The eight groups of demon-followers of the sanh trong coõi Töù thieân vöông. four maharajas—Baùt Boä Quyû Chuùng (taùm boä 3) Reborn in the Indra heavens: Taùi sanh trong quyû chuùng): coõi trôøi Ñao lôïi. 1) Half-ghost music masters: Gandharvas (skt)— 4) Reborn in the Suyama-heavens: Taùi sanh Caøn Thaùt Baø. trong coõi trôøi Daï ma. 2) Pisacas: Tì-Xaù-Xaû. 5) Reborn in the Tusita Heaven: Taùi sanh trong 3) Kumbhandas: Cöu Baøn Traø. coõi trôøi Ñaâu Suaát. 4) Hungry ghost: Pretas (skt)—Tieát Leä Ña (Ngaï 6) Reborn in the nirmanarati heaven (the fifth quyû). devaloka): Taùi sanh trong coõi trôøi Hoùa Laïc. 5) Dragon: Nagas (skt)—Snake kings—Chö 7) Reborn in the paranirmita-vasavartin (the Long. sixth devaloka heaven): Taùi sanh trong coõi 6) Putanas: Phuù Ñan Na (Xuù Ngaï Quyû). trôøi Tha Hoùa. 7) Yaksas: Spirits of the dead who fly about in 8) Reborn in the Brahma-heavens: Taùi sanh the night—Daï Xoa (Duõng Kieän Quyû). trong coõi trôøi Phaïm thieân. 8) Raksasas: Tieäp Taät Quyû (La Saùt). Eight heavens and devas at the eight points (B) Devas, nagas and others of the eight of the compass: Baùt Phöông Thieân—Chö Thieân classes—The eight groups of demon taùm höôùng—Taùm coõi Trôøi vaø chö Thieân ôû taùm followers which existed in ancient Indian höôùng. legends; however, they were often utilized in 1) East with Indra or Sakra heaven: Ñoâng Buddhist sutras to suggest the diversity of the phöông vôùi trôøi Ñeá Thích. Buddha's audiences. Eight classes of 2) South with the Yama heaven: Nam phöông divinities, or eight kinds of gods and demi- vôùi Trôøi Dieäm Ma. gods. These are various classes of non-human 3) West with the Varuna or Water heaven: Taây beings that are regarded as protectors of phöông vôùi trôøi Phoïc Loã Na hay Thuûy Thieân. Buddhist Dharma and Buddhism as part of the 4) North with the Vaisramana or Pluto heaven: audience attending the Buddha's sermons—Baéc phöông vôùi trôøi Tyø Sa Moân. Thieân Long Baùt Boä—Thieân long vaø caùc 5) Southeast with Homa or Fire heaven: Ñoâng chuùng khaùc trong baùt boä, ñaõ coù trong truyeàn Nam vôùi Trôøi Hoä Ma hay Hoûa Thieân. thuyeát coå AÁn Ñoä; tuy nhieân, thöôøng ñöôïc duøng trong Kinh ñieån Phaät giaùo. Baùt boä chuùng hay taùm loaïi chuùng goàm chö thieân, hay phi

6) Southwest with Nirrti and Raksah heaven: 3) Holding to the idea of fate or determination Taây Nam vôùi trôøi Nieát Lyù Ñeå vaø La saùt of length of life: Thoï meänh kieán—Cho raèng Thieân. ñònh meänh quyeát ñònh tröôøng thoï hay yeåu 7) Northeast with Isana and Siva heaven: Ñoâng meänh. Baéc vôùi Trôøi Y-Saù-Ni. 4) Holding to the idea of a creator: Só phu 8) Northwest with the Vayu or wind heaven: kieán—Taïo hoùa kieán, cho raèng coù moät ñaáng Taây Baéc vôùi Trôøi Phoïc Duõ vaø Phong Thieân. taïo hoùa. Eight Heavens at the eight directions: Baùt 5) Holding to the idea of permanence: Thöôøng Phöông Thieân—See Eight heavens and devas at kieán—Cho raèng moïi söï moïi vaät thöôøng haèng. the eight points of the compass. 6) Holding to the idea of annihilation: Ñoaïn Eight heterodox practices: Baùt Taø—Baùt Taø kieán—Cho raèng moïi thöù ñeàu ñoaïn dieät. Ñaïo—Eight improper practices—The opposite of 7) Holding to the idea of the reality of things: the eight

correct paths—Taùm caùch thöïc haønh theo Höõu kieán—Cho raèng chö phaùp laø hieän thöïc. taø ñaïo, ñi ngöôïc laïi vôùi Baùt chaùnh ñaïo—See 8) Holding to the idea of unreality of all things: Eight Wrongnesses, and Eight Noble Paths. Voâ kieán—Cho raèng chö phaùp laø khoâng thöïc. Eight hot hells: Baùt Nhieät Ñòa Nguïc—See Eight Eight inexpressibles: Baùt baát tö nghì—Eight great hot hells and Hell (III)(A1). things that surpass thought—See Eight commands given to a nun before letting her entering the Eight improper practices: Baùt Taø—Baùt Taø Bhiksuni Order, and Eight rules of the respect for Ñaïo—See Eight heterodox practices. a nun. Eight impure things: Taùm ñieàu baát tònh—Eight Eight kinds of almsgiving: Baùt Boá Thí—Eight things that monks or nuns are not allow to kinds of dana—Baùt Chuûng Boá Thí. possess—Eight things unclean to monks and nuns. (I) According to the Kosa Sastra, there are eight 1) To keep gold: Giöõ vaøng. causes of dana or giving—Theo Caâu Xaù 2) To keep silver or money: Giöõ baïc. Luaän, coù taùm loaïi boá thí: 3) To have male slaves, or manservant: Giöõ noâ 1) Giving of convenience or to those who come leä nam—Möôùn ñaày tôù nam. for aid: Tuøy chí thí—One gives as occasion 4) To have female slaves, or maidservant: Giöõ offers—Coù ngöôøi ñeán neân boá thí—Chæ boá thí noâ leä nöõ—Möôùn ñaày tôù nöõ. ñöôïc söï tieän ích ôû choã gaàn. 5) To raise cattles, birds, or domestic animals: 2) Giving out of fear: Boá uùy thí—Giving for fear Nuoâi gia suùc hay gia caàm. of evil—One gives from fear—Vì sôï maø boá 6) To keep supplies of grain and silk or of thí (Vì sôï tai aùch maø boá thí). anything: Döï tröõ baát cöù thöù gì—To store 3) Giving out of gratitude: Baùo aân thí—Giving in anything other than the eight appurtenances return for kindness received—One gives, (taùm moùn caàn duøng). thinking: “He gave something.”—Boá thí ñeå 7) To trade, or to do business: Buoân baùn trao traû aân (vì ngöôøi aáy ñaõ cho toâi neân toâi boá thí ñoåi. laïi). 8) To own and farm the land: Canh noâng—To 4) Seeking-reward Giving or anticipating gifts in own and cultivate the land. return: Caàu baùo thí—One gives, thinking: “I Eight incorrect views: Baùt Taø Kieán. give him something now, he will give me 1) Holding to the idea of the existence of a back something in the future.”—Boá thí vôùi yù permanent ego: Ngaõ kieán—Cho raèng coù moät mong caàu ñöôïc baùo ñaùp veà sau naày. caùi ngaõ thöôøng haèng. 5) Giving because of tradition or custom: Taäp 2) Holding to the idea of the five skandhas as tuïc thí—Continuing the parental example of not the constituents of the living: Chuùng sanh giving (one gives, thinking: “It is good to kieán—Cho raèng chuùng sanh khoâng laäp thaønh give.”)—Boá thí vì theå theo taäp tuïc cuûa toå tieân bôûi nguõ uaån. cha oâng (hay vì nghó raèng boá thí laø toát).

6) Giving because of hoping to be reborn in a cuùng döôøng cho Phaät vaø giaùo ñoaøn khi caùc ngaøi particular heaven: Hyû Thieân thí—Vì mong ñang an cöu kieát haï trong tònh xaù Truùc Laâm: ñöôïc sanh leân coõi trôøi maø boá thí. 1) Butter: Bô. 7) Giving for gaining name and fame: Yeáu danh 2) Fats: Môû. thí—Giving in hope of an honoured name 3) Hempseed: Haït gai. (one gives, thinking: “If I make this gift I shall 4) Milk: Söõa. acquire a good reputation)—Vì danh tieáng maø 5) Peas: Ñaäu non. boá thí (nghó raèng boá thí seõ coù tieáng ñoàn toát). 6) Beans: Ñaäu haït khoâ. 8) Giving for personal virtue or for the 7) Sesamum: Haït meø. adornment of the heart and life:

Coâng ñöùc 8) Plain gruel: Chaùo traéng. thí—Boá thí ñeå giuùp cho taâm ñöôïc trang Eight kinds of consciousness: Baùt Thöùc—See nghieâm, taäp haïnh buoâng xaû vaø doïn ñöôøng cho Eight consciousnesses. coâng cuoäc tu haønh giaûi thoaùt. Eight kinds of dana: Eight kinds of charity— (II) According to the Sangiti Sutta in the Long Baùt Boá Thí—See Eight kinds of almsgiving. Discourses of the Buddha, there are eight Eight kinds of gnosis: Baùt Trí—See Eight kinds bases for giving—Theo Kinh Phuùng Tuïng of jnana. trong Tröôøng Boä Kinh, coù taùm loaïi boá thí: Eight kinds of jnana: Baùt Trí—The eight kinds 1) One gives as occasion offer: Tuøy Chí Thí— of prajna or wisdom which help practitioners See (I) (1). understand clearly on the four noble truths in both 2) One gives from fear: Boá UÙy Thí—See (I) (2). the desire realm, and the realms of form and 3) One gives, thinking: “He gave me formless—Taùm trí Baùt Nhaõ hieåu bieát töôøng taän veà something.”—Baùo AÂn Thí—See (I) (3). Töù Phaùp Nhaãn vaø Töù Loaïi Nhaãn trong duïc giôùi, 4) One gives, thinking: “He will give me saéc giôùi vaø voâ saéc giôùi. something.”—Caàu Baùo Thí. 5) One gives, thinking: “It is good to give.”—Boá Eight kinds of liberation: Eight forms of Thí vì nghó raèng Boá Thí laø toát. liberation—Baùt giaûi thoaùt—See Eight liberations. 6) One gives, thinking: “I am cooking Eight kinds of people who are worthy of something, they are not. It would not be right offerings: Taùm haïng ngöôøi ñaùng cung kính—See not to give something to those who are not Eight persons worthy of offerings and Eight ways cooking.”—Boá thí vì nghó raèng: “Ta naáu, hoï of developing the Bodhi Mind. khoâng naáu. Thaät khoâng phaûi, neáu ta naáu maø Eight kinds of perception: Baùt Thöùc—See ta ñem boá thí cho keû khoâng naáu.” Eight consciousnesses. 7) One gives, thinking: “If I make this gift I shall Eight kinds of prediction: Baùt Chuûng Thoï acquire a good reputation—Yeáu Danh Thí— Kyù—Taùm loaïi thoï kyù. See (I) (7). 1) Made known to self, not to others: Chæ mình 8) One gives, thinking to adorn and prepare bieát, ngöôøi khaùc khoâng bieát. one’s heart: Boá Thí vì muoán trang nghieâm vaø 2) Made known to others, not to self: Moïi ngöôøi tö trôï taâm. ñeàu bieát, chæ mình khoâng bieát. Eight kinds of arrogance: Baùt Kieâu—Baùt 3) Made known to self and others: Moïi ngöôøi vaø Maïn—See Eight kinds of pride or arrogance. mình ñeàu bieát. Eight kinds of charity: Baùt Boá Thí—Eight 4) Unknown to self or others: Mình vaø moïi kinds of dana—See Eight kinds of almsgiving. ngöôøi ñeàu chöa bieát. Eight kinds of cognition: See Eight 5) The near made known, but the remote not: consciousnesses. Gaàn thì bieát, xa khoâng bieát. Eight kinds of congee: Baùt Chuûng Chuùc—Eight 6) The remote made known, but not the kinds of gruel served by the citizens to the Buddha intermediate: Xa bieát nhöng gaàn khoâng bieát. and his disciples when in retreat in the bamboo 7) Near and remote both made known: Gaàn xa grove of Kasi—Taùm loaïi chaùo maø ngöôøi ta coù theå ñeàu bieát.

8) Near and remote both not made known: Gaàn someone gives an ascetic or Brahmin food, xa ñeàu khoâng bieát. drink, clothes, transport, garlands, perfumes Eight kinds of pride or arrogance: Baùt and ointments, sleeping accommodation, a Kieâu—Taùm thöù kieâu maïn. dwelling, or lights, and he hopes to receive a (A) return for his gifts. He sees a rich Khattiya or 1) Arrogance because of strength: Caäy mình Brahmin or

householder living in full maïnh hôn ngöôøi neân kieâu maïn. enjoyment of the pleasures of the five senses, 2) Pride because of clan or name: Caäy nôi gia and he thinks: “If only when I die I may be theá hay tieáng taêm maø kieâu maïn. reborn as one of these rich people!” He sets 3) Arrogance because of wealth: Caäy nôi nhieàu his heart on this thought, fixes it and develops tieàn laém baïc maø kieâu maïn. it. And this thought, being launched at such a 4) Arrogance because of independence or high low level, and not developed to a higher position: Caäy nôi töï taïi hay quyeàn cao chöùc level, leads to rebirth right there. But I say troïng maø kieâu maïn. this of a moral person, not of an immoral one. 5) Pride because of years of age: Caäy nôi lôùn The mental aspiration of a moral person to tuoåi maø kieâu maïn. become a rich Khattiya, Brahmin, or 6) Arrogance because of cleverness: Caäy nôi Householder is effective through its purity— thoâng minh trí tueä maø kieâu maïn. Coù ngöôøi boá thí cho Sa Moân hay Baø La Moân, 7) Pride because of good or charitable deeds: ñoà aên, ñoà uoáng, vaûi, xe coä, hoa man, höông Caäy nôi phöôùc ñöùc boá thí thieän laønh maø kieâu thoa, saøng toïa, phoøng xaù, ñeøn saùng. Ñoà vaät vò maïn. naày boá thí, vò naày mong ñöôïc boá thí trôû laïi. 8) Arrogance because of good looks: Caäy nôi Ngöôøi naày thaáy ngöôøi Saùt Ñeá Lôïi coù nhieàu töôùng haûo maø kieâu maïn. taøi saûn, ngöôøi Baø La Moân coù nhieàu taøi saûn, (B) hay ngöôøi gia chuû coù nhieàu taøi saûn, ñöôïc sung 1) Though inferior, to think oneself equal to maõn, cuï tuùc, thuï höôûng naêm moùn duïc laïc. Vò others (in religion): Nhö maïn. naày nghó: “Mong raèng sau khi thaân hoaïi maïng 2) To think oneself superior among manifest chung, ta seõ ñöôïc sanh laø moät trong nhöõng superiors: Maïn maïn. ngöôøi Saùt Ñeá Lôïi coù nhieàu taøi saûn, ngöôøi Baø 3) To think oneself not so much inferior among La Moân coù nhieàu taøi saûn hay ngöôøi gia chuû coù manifest superiors: Baát nhö maïn. nhieàu taøi saûn.” Vò naày naém vöõng taâm aáy, an 4) To think one has attained more than is the truù taâm aáy, tu taäp taâm aáy. Taâm naày ñöôïc giaûi fact: Taêng thöôïng maïn. thoaùt trong taàm haï lieät, khoâng tu taäp cao hôn, 5) Self-superiority, or self-sufficiency: Ngaõ maïn. neân ñöa ñeán taùi sanh trong taàm aáy. Vaø toâi xaùc 6) Pride in false views or doings: Taø maïn. nhaän, ñaây laø tröôøng hôïp cuûa moät vò ñaày ñuû 7) Arrogance: Kieâu maïn. giôùi luaät, khoâng phaûi vò phaù giôùi. 8) Extreme arrogance: Ñaïi maïn. 2) The aspiration of a moral person which is to Eight kinds of rebirth due to generosity: Baùt wish to become a deva in the realm of the Thí Sanh—According to the Sangiti Sutta in the Four Great Kings is effective through its Long Discourses of the Buddha, there are eight purity: Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi kinds of rebirth due to generosity—Theo Kinh Ñöôïc Thaønh Töïu Moät Vò Töù Ñaïi Thieân Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm thí Vöông Thoï Maïng Laâu Daøi, Ñeïp Trai vaø sanh: Nhieàu An Laïc Nhôø Söï Thanh Tònh—Here a 1) The mental aspiration of a moral person person who gives such gifts and, having heard which is to wish to become a rich Khattiya, that the devas in the realm of the Four Great Brahmin or Householder, is effective through Kings live long, are good-looking and lead a its purity: Taâm Nguyeän cuûa Moät Vò Giöõ Giôùi happy life, he thinks: “If only I could be Ñöôïc Thaønh Töïu Saùt Ñeá Lôïi, Baø La Moân reborn there!” Or he

simply aspires to rebirth Hay Gia Chuû Nhôø Söï Giöõ Giôùi—Here, in the heavens the Four Great Kings. The last

part is similar to the last part of Eight kinds of Eight kinds of suffering: Taùm loaïi khoå—See rebirth due to generosity (1)—ÔÛ ñaây coù ngöôøi Eight sufferings. boá thí cho Sa Moân hay Baø La Moân, ñoà aên, ñoà Eight kinds of supermundane mind: Taùm uoáng, vaûi, xe coä, hoa man, höông xoâng, höông Taâm Sieâu Theá—According to the Abhidharma, thoa, saøng toïa, phoøng xaù, ñeøn saùng. Vôùi there are eight kinds of supermundane mind— nhöõng ñoà vaät boá thí naày, vò naày mong ñöôïc Theo A Tyø Ñaït Ma Luaän, coù taùm loaïi taâm sieâu trôû laïi taùi sanh laøm moät trong nhöõng vò trôøi Töù theá. Ñaïi Thieân Vöông thoï maïng laâu daøi, ñeïp trai (A) Four kinds of Supermundane Wholesome vaø nhieàu an laïc. Phaàn sau gioáng nhö phaàn Mind—Boán Taâm Thieän Sieäu Theá: sau cuûa Baùt Thí sanh (1). 1) Sotapatti-maggacittam (p): Path 3) The aspiration of a moral person which is to consciousness of stream-entry—Nhaäp Löu wish to be reborn as one of the devas in the Ñaïo Thieän Taâm. heavens of the Thirty-Three God (same as in i) Path consciousness of stream-entry together 1): Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc with initial application, sustained application, Thaønh Töïu Moät Trong Nhöõng Vò Chö Thieân zest, happiness and one-pointedness: Taâm Tam Thaäp Thieân, Soáng Laâu, Ñeïp Trai Vaø Thieän Nhaäp Löu Sô Thieàn, ñoàng phaùt sanh Nhieàu An Laïc vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. 4) The aspiration of a moral person which is to ii) Path consciousness of stream-entry together wish to become one of the devas in the with sustained application, zest, happiness heavens of the Yama devas (same as in 1): and one-pointedness: Taâm Thieän Nhaäp Löu Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc Nhò Thieàn, ñoàng phaùt sanh vôùi Saùt, Phæ, Laïc Thaønh Töïu Moät Trong Nhöõng Vò Trôøi Daï Ma, vaø Nhaát Ñieåm. Soáng Laâu, Ñeïp Trai Vaø Nhieàu An Laïc. iii) Path consciousness of stream-entry together 5) The aspiration of a moral person which is to with zest, happiness and one-pointedness: become one of the devas in the heavens of Taâm Thieän Nhaäp Löu Tam Thieàn, ñoàng phaùt the Tusita devas (same as in 1): Taâm Nguyeän sanh vôùi Phæ, Laïc vaø Nhaát Ñieåm. Cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh Töïu Moät iv) Path consciousness of stream-entry together Trong Nhöõng Vò Trôøi Ñaâu Suaát, Soáng Laâu, with happiness and one-pointedness: Taâm Ñeïp Trai vaø Nhieàu An Laïc. Thieän Nhaäp Löu Töù Thieàn, ñoàng phaùt sanh 6) The aspiration of a moral person which is to vôùi Laïc vaø Nhaát Ñieåm. become one of the devas in the heavens of v) Path consciousness of stream-entry together the Nimmanarati devas (same as in 1): Taâm with one-pointedness: Taâm Thieän Nhaäp Löu Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh Nguõ Thieàn, ñoàng phaùt sanh vôùi Nhaát Ñieåm. Töïu Moät Trong Nhöõng Vò Trôøi Hoùa Laïc, 2) Sakadagami-maggacittam (p): Path Soáng Laâu, Ñeïp Trai vaø An Laïc. consciousness of once-returning—Nhöùt Lai 7) The aspiration of a moral person which is to Ñaïo Thieän Taâm. become one of the devas in the heavens of i) First Jhana wholesome mind of once- the Parammita-vasavatti devas (same as in 1): returning…See second part of (1) (a): Taâm Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi

Ñöôïc Thieän Nhöùt Lai Ñaïo Sô Thieàn. Thaønh Töïu Moät Trong Nhöõng Vò Trôøi Tha ii) Second Jhana wholesome mind of once- Hoùa Töï Taïi, Soáng Laâu, Ñeïp Trai vaø An Laïc. returning…See second part of (1) (b): Taâm 8) The aspiration of a moral person which is to hieän Nhöùt Lai Ñaïo Nhò Thieàn. be rebirth in the world of Brahma (same as in iii) Third Jhana wholesome mind of once- 1): Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc returning…See second part of (1) (c): Taâm Thaønh Töïu Moät Trong Phaïm Chuùng Thieân, Thieän Nhöùt Lai Ñaïo Tam Thieàn. Soáng Laâu, Ñeïp Trai vaø An Laïc. iv) Fourth Jhana wholesome mind of once- Eight kinds of self-conceit: Baùt Maïn—See returning…See second part of (1) (d): Taâm Eight kinds of pride or arrogance. Thieän Nhöùt Lai Ñaïo Töù Thieàn.

v) Fifth Jhana wholesome mind of once- Thieàn, ñoàng phaùt sanh cuøng Taàm, Saùt, Phæ, returning…See second part of (1) (e): Taâm Laïc vaø Nhaát Ñieåm. Thieän Nhöùt Lai Ñaïo Nguõ Thieàn. ii) Second Jhana fruition consciousness of 3) Anagami-maggacittam (p): Path stream-entry together with sustained consciousness of non-returning—Baát Lai Ñaïo application, zest, happiness, and one- Thieän Taâm. pointedness: Taâm Quaû Nhaäp Löu Ñaïo Nhò i) First Jhana wholesome mind of non-Thieàn, ñoàng phaùt sanh cuøng Saùt, Phæ, Laïc vaø returning…See second part of (1) (a): Taâm Nhaát Ñieåm. Thieän Baát Lai Ñaïo Sô Thieàn. iii) Third Jhana fruition consciousness of stream- ii) Second Jhana wholesome mind of non- entry together with zest, happiness and one- returning…See second part of (1) (b): Taâm pointedness: Taâm Quaû Nhaäp Löu Ñaïo Tam Thieän Baát Lai Ñaïo Nhò Thieàn. Thieàn, ñoàng phaùt sanh cuøng Phæ, Laïc vaø Nhaát iii) Third Jhana wholesome mind of non- Ñieåm. returning…See second part of (1) (c): Taâm iv) Fourth Jhana fruition consciousness of Thieän Baát Lai Ñaïo Tam Thieàn. stream-entry together with happiness and iv) Fourth Jhana wholesome mind of non- one-pointedness: Taâm Quaû Nhaäp Löu Ñaïo Töù returning…See second part of (1) (d): Taâm Thieàn, ñoàng phaùt sanh cuøng Laïc vaø Nhaát Thieän Baát Lai Ñaïo Töù Thieàn. Ñieåm. v) Fifth Jhana wholesome mind of non-v) Fifth Jhana fruition consciousness of stream- returning…See second part of (1) (e): Taâm entry together with one-pointedness: Taâm Thieän Baát Lai Ñaïo Nguõ Thieàn. Quaû Nhaäp Löu Ñaïo Nguõ Thieàn, ñoàng phaùt 4) Arahatta-maggacittam (p): Path consciousness sanh cuøng Nhaát Ñieåm. of Arahantship—Voâ sanh Ñaïo Thieän Taâm. 6) Sakadagami-phalacittam (p): Fruition i) First Jhana wholesome mind of consciousness of once-returning—Nhöùt Lai Arahantship…See Second part of (1) (a): Quaû Taâm. Taâm Thieän Voâ Sanh Ñaïo Sô Thieàn. i) First Jhana fruition consciousness of once- ii) Second Jhana wholesome mind of returning…See second part of (5) (a): Taâm Arahantship…See second part of (1) (b): Taâm Quaû Nhöùt Lai Ñaïo Sô Thieàn. Thieän Voâ Sanh Ñaïo Nhò Thieàn. ii) Second Jhana fruition consciousness of once- iii) Third Jhana wholesome mind of returning…See second part of (5) (b): Taâm Arahantship…See second part of (1) (c): Taâm Quaû Nhöùt Lai Ñaïo Nhò Thieàn. Thieän Voâ Sanh Ñaïo Tam Thieàn. iii) Third Jhana fruition consciousness of once- iv) Fourth Jhana wholesome mind of returning…See second part of (5) (c): Taâm Arahantship…See second part of (1) (d): Taâm Quaû Nhöùt Lai Ñaïo Tam Thieàn.

Thieän Voâ Sanh Ñaïo Töù Thieàn. iv) Fourth Jhana fruition consciousness of once- v) Fifth Jhana wholesome mind of returning...See second part of (5) (d): Taâm Arahantship...See second part of (1) (e): Taâm Quaû Nhöùt Lai Ñaïo Töù Thieàn. Thieän Voâ Sanh Ñaïo Nguõ Thieàn. v) Fifth Jhana fruition consciousness of once- (B) Four kinds of Supermundane Resultant returning...See second part of (5) (e): Taâm Mind—Boán Taâm Quaû Sieâu Theá: Quaû Nhöùt Lai Ñaïo Nguõ Thieàn. 5) Sotapatti-phalacittam (p): Fruition 7) Anagami-phalacittam (p): Fruition consciousness of stream-entry—Nhaäp Löu consciousness of non-returning—Baát Lai Quaû Quaû Taâm. Taâm. i) First Jhana fruition consciousness of stream- i) First Jhana fruition consciousness of non- entry together with initial application, returning...See second part of (5) (a): Taâm sustained application, zest, happiness and Quaû Baát Lai Ñaïo Sô Thieàn. one-pointedness: Taâm Quaû Nhaäp Löu Ñaïo Sô

ii) Second Jhana fruition consciousness of non- Eight kinds of virtues of water: Eight returning...See second part of (5) (b): Taâm virtues—Baùt Coâng Ñöùc Thuûy—See Eight kinds of Quaû Baát Lai Ñaïo Nhò Thieàn. water of virtues, or eight virtues. iii) Third Jhana fruition consciousness of non- Eight kinds of water of merits and virtues: returning...See second part of (5) (c): Taâm Baùt Coâng Ñöùc Thuûy—See Eight kinds of water of Quaû Baát Lai Ñaïo Tam Thieàn. virtues, or eight virtues. iv) Fourth Jhana fruition consciousness of non- Eight kinds of water of virtues, or eight returning...See second part of (5) (d): Taâm virtues: Coøn goïi laø Baùt Coâng Ñöùc Trì, hay Baùt Vò Quaû Baát Lai Ñaïo Töù Thieàn. Thuûy, töùc laø nöôùc taùm coâng ñöùc. Ngöôøi ta noùi ñaây v) Fifth Jhana fruition consciousness of nonlaø taùnh ñaëc thuø cuûa nöôùc trong nhöõng ao hoà nôi returning...See second part of (5) (e): Taâm coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—Eight waters Quaû Baát Lai Ñaïo Nguõ Thieàn. of merit and virtue. It is said that these are 8) Arahatta-phalacittam (p): Fruition characteristics of water in the lakes and ponds in consciousness of Arahantship—Voâ Sanh Quaû the Pure Land of Amitabha Buddha. Taâm. 1) Clarity and cleanliness: Tröøng Tònh—Trong i) First Jhana fruition consciousness of saïch hay laéng saïch. Arahantship...See second part of (5) (a): Taâm 2) Coolness: Thanh Laõnh—Trong treûo vaø maùt Voâ Sanh Ñaïo Sô Thieàn. meû. ii) Second Jhana fruition consciousness of 3) Sweet: Cam Myõ—Ngoït ngaøo—Sweetness. Arahantship...See second part of (5) (b): Taâm 4) Lightness: Khinh Nhuyeãn—Nheï dòu. Voâ Sanh Ñaïo Nhò Thieàn. 5) Moisturing power: Nhuaän Traïch—Uy löïc röôùi iii) Third Jhana fruition consciousness of maùt moïi vaät. Arahantship...See second part of (5) (c): Taâm 6) Ability to give comfort: An Hoøa—Coù khaû Voâ Sanh Ñaïo Tam Thieàn. naêng laøm an laïc vaø eâm dòu moïi tình huoáng. iv) Fourth Jhana fruition consciousness of 7) Ablity to quench thirst: Coù khaû naêng laøm dòu Arahantship...See second part of (5) (d): Taâm nhöõng khao khaùt. Voâ Sanh Ñaïo Töù Thieàn. 8) Ability to improve health and nourishing all v) Fifth Jhana fruition consciousness of roots: Coù khaû naêng caûi tieán söï khang kieän vaø Arahantship...See second part of (5) (e): Taâm boå khoûe caùc caên. Voâ Sanh Ñaïo Nguõ Thieàn. Eight kinds of wind: Attha-vayubheda (p)— Eight kinds of syllogisms in Buddhist logic: The eight winds—Baùt Phong—According to the Baùt Moân—Taùm

phaùp moân hay taùm lyù luaän khoân Sangiti Sutta in the Long Discourses of the ngoan trong lyù luaän Phaät giaùo. Buddha, there are eight winds or influences (or 1) A valid proposition: Naêng laäp moân—Coù theå worldly conditions) which fan the passions and laäp leân ñöôïc. prevent cultivators from advancing along the right 2) An invalid proposition: Naêng phaù moân—Coù path to enlightenment. They are also called the theå phaù boû ñi ñöôïc. Eight Worldly States. They are so called because 3) Doubtful or seemingly valid but faulty: Töï they continually succeed each other as long as the naêng laäp moân—Töïa nhö laäp leân ñöôïc. world persists; the approval that has the gain, etc., 4) Seemingly invalid, and assailable: Töï naêng and the resentment that has the loss, etc. They are phaù moân—Töïa nhö phaù ñöôïc. so called "Eight Winds" because they prevent 5) Manifest or evidential: Hieän löôïng moân— people from advancing along the right path to Löôïng hieän thaät. enlightenment and liberation—Coøn goïi laø Baùt 6) Inferential: Tyû löôïng moân. Phaùp, hay Baùt Theá Phaùp. Theo Kinh Phuùng Tuïng 7) Seemingly evidential: Töï hieän löôïng moân. trong Tröôøng Boä Kinh, coù taùm ngoïn gioù khuaáy leân 8) Seemingly inferential: Töï tyû löôïng moân. duïc voïng, laøm caûn trôû haønh giaû treân böôùc ñöôøng tu taäp giaùc ngoä. Chuùng coøn ñöôïc goïi laø Baùt Phaùp

Theá Gian vì chuùng cöù theo nhau tieáp dieãn khi theá 3) Endurance or patience of the elimination of giôùi coøn toàn taïi. Söï vöøa yù khi vinh, khi ñöôïc..., vaø suffering: Dieät phaùp nhaãn. söï phaãn uaát khi nhuïc thua. Sôû dó goïi laø "Baùt 4) Endurance or patience of cultivation of the Phong" vì chuùng laø taùm ngoïn gioù laøm ngaên trôû söï Path of elimination of suffering: Ñaïo phaùp phaùt trieån cuûa haønh giaû treân böôùc ñöôøng giaùc ngoä nhaãn. vaø giaûi thoaùt. (B) In the realm of form and formless, the above 1) Gain: Labho (p)—Advantage—Prosperity— four axioms are called Four Kinds of Benefit—Ñaéc hay ñöôïc lôïi—See Gain and Endurance (same as in A): Töù Loaïi Nhaãn loss (I). trong coõi Voâ Saéc Giôùi—Trong hai coõi saéc giôùi 2) Loss: Alabho (p)—Decline—Thaát hay Baát vaø voâ saéc giôùi thì Töù Phaùp Nhaãn ñöôïc goïi laø Ñaéc thua keùm—See Gain and loss (II). Töù Loaïi Nhaãn. 3) Honor: Yaso (p)—Vinh hay Danh Vaên— Eight leading characters: Baùt Töï—Taùm chöõ Danh thôm hay vinh döï—Fame—See Honor trong phaåm Thaùnh Haïnh cuûa Kinh Nieát Baøn—The and dishonor. eight leading characters in the Nirvana Sutra— 4) Dishonor: Ayaso (p)—Nhuïc hay AÙc Vaên— Sinh Dieät Dieät Dó, Tòch Dieät Vi Laïc (sinh dieät dieät Tieáng nhô hay söï huûy baùng—Bad repute— roài, nieát baøn laø vui)—The teaching of the sutra is Defame—Defamation—Disgrace—Shame— death, or nirvana, as entry into joy. Malign—See Honor and dishonor. Eight leaf lotus meditation: Baùt Dieäp Lieân 5) Praise: Pasamsa (p)—Praise or laudation— Ñaøi—Ñaøi sen taùm caùnh—An esoteric name for Taùn Thaùn hay tieáng khen—See Praise and the heart is the eight-petal fleshly heart, and being blame. the seat of meditation—Teân theo maät giaùo ñeå chæ 6) Blame: Ninda (p)—Censure— nhuïc taâm cuûa chuùng ta coù hình gioáng nhö ñoùa sen Disparagement—Ridicule—Cheâ Traùch—See taùm caùnh. Praise and blame. Eight levels of mind development during the 7) Suffering: Dukkha (p)—Misery—Sorrow— sleep process: Taùm Töôùng—According to Lama

Unsatisfying—Khoå (buoàn khoå)—See Geshe Kelsang Gyatso in Buddhism in Mahayana Suffering. Tradition, there are eight levels of mind 8) Happiness: Sukkha (p)—Bliss—Joy— development during the sleep process. Each level Pleasure—Laïc (vui söôùng)—See Happiness. has a different sign—Theo Laït Ma Geshe Eight ksanti: Baùt Nhaãn—See Eight ksantis or Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng powers of patient endurance. Ñaïi Thöøa, coù taùm taàng lôùp taâm phaùt sinh trong Eight ksantis or powers of patient giaác nguû; moãi taàng lôùp coù moät daáu hieäu rieâng. endurance: Baùt Nhaãn—The eight ksanti or (A) The first four appearances are perceived by powers of patient endurance, in the desire realm relatively gross levels of the subtle mind. and the two realms above it. The eight powers of Within the body are four elements: earth, endurance are used to cease false or perplexed water, fire and air. Accompanying each views in trailokya and acquire eight kinds of element is its energy wind. The first four prajna or wisdom—Taùm loaïi nhaãn nhuïc hay söùc signs from gross to subtle which are called the nhaãn nhuïc trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. four appearances of sleeping—Boán töôùng Baùt nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán hoaëc trong ñaàu tieân ñöôïc nhaän bieát bôûi nhöõng taàng möùc tam giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt Nhaõ. töông ñoái coøn thoâ thieån cuûa caùi taâm vi teá. (A) The four axioms or truth in the sense of Trong thaân coù töù ñaïi laø ñaát, nöôùc, löûa, vaø gioù. desire—Töù phaùp nhaãn trong coõi Duïc Giôùi: Moãi ñaïi coù moät luoàng khí löïc ñi keøm. Boán 1) Endurance or patience of suffering: Khoå phaùp töôùng traïng ñaàu tieân naày ñöôïc goïi laø boán daáu nhaãn. hieäu töø thoâ ñeán teá cuûa giaác nguû: 2) Endurance or patience of the cause of 1) Mirage-like appearance: Töôùng gioáng nhö aûo suffering: Taäp phaùp nhaãn. töôïng—See Mirage-like appearance.

2) Smoke-like appearance: Töôùng gioáng nhö laøn remove passions by meditation on the khoùi—See Smoke-like appearance. impurity of one’s own body—Suy töôûng veà 3) Fireflies appearance: Hieän töôïng gioáng nhö nhöõng hình thöùc beân trong vaø beân ngoaøi thaân nhöõng con ñom ñoùm—See Fireflies theå nhaèm vöôït qua duïc voïng. Töï mình coù saéc, appearance. thaáy coù saéc. Trong giai ñoaïn naày haønh giaû töï 4) Lamp-like appearance: Hieän töôïng gioáng nhö mình quaùn thaân baát tònh. ngoïn ñeøn thaép baèng daàu bô—See Lamp-like 2) Not perceiving material forms in oneself, one appearance. sees them outside: Noäi voâ saéc töôûng, ngoaïi (B) Four appearances during the death process, quaùn saéc giaûi thoaùt Tam muoäi—After also called the four “empties.” Just as we overcoming all attachment to forms have more gross and more subtle levels of internally, cultivators continue to contemplate mind during sleep, likewise when we die we the impurity of all external forms in order to develop gross, subtle and very subtle levels reinforce his or her ability to overcome all of mind—Boán töôùng traïng trong tieán trình attachment to forms internally and externally. cheát, coøn goïi laø boán töôùng “khoâng.” Neáu Liberation when no subjective desire arises trong giaác nguû ta coù nhöõng taàng lôùp taâm töø by still meditating or contemplating of the thoâ ñeán teá thì cuõng vaäy, khi ta cheát, coù nhöõng object or of all things. First contemplating on taàng lôùp taâm töø

thoâ ñeán teá, roài voâ cuøng vi teá impurity of external objects, then on purity—phaùt sanh: Sau khi ñaõ vöôït qua ñöôïc nhöõng duïc voïng 5) Mind of white appearance: Caùi khoâng ñaàu beân trong, haønh giaû tieáp tuïc suy töôûng veà tieân laø taâm coù töôùng maøu traéng—See Mind of nhöõng hình thöùc oâ tröôïc beân ngoaøi chöù khoâng white appearance. phaûi beân trong nhaèm taêng cöôøng khaû naêng 6) Mind of red increase: Caùi khoâng keá tieáp laø vöôït qua duïc voïng. Quaùn töôûng noäi saéc laø voâ taâm maøu ñoû taêng tröôûng—See Mind of red saéc, thaáy caùc ngoaïi saéc baát tònh. increase. 3) Contemplate the impermanence of all things 7) Mind of black near-attainment: Taâm maøu ñen to eliminate the desire or attachment to the cuûa ñònh caän haønh (gaàn chöùng ñaéc ñònh an beautiful and avoid or drop the impure chæ)—See Mind of black near-attainment. substances: Suy töôûng veà baûn chaát voâ thöôøng 8) Mind of clear light: Caùi khoâng thöù tö xuaát cuûa vaät theå ñeå khoâng ham muoán caùi ñeïp cuõng hieän taâm vôùi aùnh saùng trong suoát—See Mind khoâng kinh tôûm caùi dô. of clear light. 4) Attainment of the field of the limitlessness of Eight liberations: Asta-vimoksa (skt)—Taùm space: Khoâng voâ bieân xöù giaûi thoaùt (Khoâng Giaûi Thoaùt— Meditation exercices that move xöù giaûi thoaùt Tam muoäi)—By completely through eight stages of concentration as an aid to transcending all perception of matter, by the overcoming all clinging to corporeal and vanishing of the perception of sense-reactions noncorporeal factors—Nhöõng baøi taäp thieàn ñònh and by non-attention to the perception of veà taùm giai ñoaïn taäp trung tö töôûng lieân tieáp variety, thinking: “Space is infinite,” one nhaèm muïc ñích giaûi thoaùt khoûi moïi vöôùng maéc enters and abides in the Sphere of Infinite cuûa vaät theå hay phi vaät theå: Space, where all attachments to material 1) Possessing form, one sees forms: Noäi höõu saéc objects have been completely extinguished töôûng, ngoaïi quaùn saéc giaûi thoaùt Tam muoäi— by meditation on boundless consciousness. Cognition of internal and external forms or Liberation on realization of the Sphere of contemplation of things within and outside the Infinity of Space, or the immaterial—Ñaït tôùi body as impure in order to overcome lónh vöïc khoâng gian voâ haïn. Vöôït khoûi hoaøn attachment to forms. Liberation when toaøn saéc töôûng, dieät tröø caùc töôûng höõu ñoái, subjective desire arises, by examination of khoâng suy tö ñeán nhöõng töôûng khaùc bieät, vôùi the object, or of all things and realization of suy tö: “Hö khoâng laø voâ bieân: chöùng vaø truù their filthiness. In this stage, cultivators

Khoâng Voâ Bieân Xöù, nôi moïi luyeán chaáp vaøo 8) Cessation of perception and: Dieät thoï töôûng vaät chaát ñeàu bò taän dieät baèng thieàn quaùn. ñònh giaûi thoaùt (Dieät taän ñònh xöù giaûi thoùat 5) Attainment of the field of the limitlessness of Tam muoäi)—Liberation by means of a state consciousness: Thöùc voâ bieân xöù giaûi thoaùt of mind in which there is final or total (Thöùc xöù giaûi thoaùt Tam muoäi)—By extinction, nirvana. By transcending the transcending the Sphere of Infinite Space, Sphere of Neither-Perception-Nor-Non- thinking: “Consciousness is infinite,” one Perception, one enters and abides in the enters and abides in the Sphere of Infinite of Cessation or extinguishing all thoughts Consciousness, where all attachments to void

(perceptions) and feelings—Xoùa boû moïi tri have been completely removed by giaùc vaø moïi tình caûm. Vöôït khoûi hoaøn toaøn meditation. Liberation in realization of Phi töôûng phi phi töôûng xöù, chöùng vaø truù Dieät infinite knowledge or the Sphere of Infinite thoï töôûng. Ñaây laø giai ñoaïn hoaøn toaøn tòch Consciousness—Ñaït tôùi lónh vöïc yù thöùc voâ dieät hay Nieát Baøn. haïn. Vöôït khoûi hoaøn toaøn Hö Khoâng voâ bieân Eight lines of thought: Baùt Nieäm—Eight lines xöù, vôùi suy tö “Thöùc laø voâ bieân” chöùng vaø truù of thought for resisting Mara-attacks and evil- Thöùc voâ bieân xöù, nôi moïi luyeán chaáp vaøo promptings during the meditation—Taùm nieäm “khoâng” ñeàu bò taän dieät baèng thieàn ñònh. giuùp haønh giaû choáng laïi ma quaân vaø nhöõng caùm 6) Attainment of the field of nothingness or doã xaáu aùc trong luùc haønh thieàn. emptiness: Voâ sôû höõu xöù giaûi thoaùt Tam 1) Thought of the Buddha: Nieäm Phaät. muoäi—By transcending the Sphere of Infinite 2) Thought of the Law: Nieäm Phaùp. Consciousness, thinking: “There is nothing,” 3) Thought of the fraternity: Nieäm Taêng. one enters and abides in the Sphere of No- 4) Thought of the commandments: Nieäm Giôùi. Thingness, where all attachments to 5) Thought of almsgiving: Nieäm Xaû—Nieäm Thí. consciousness have been completely 6) Thought of Devas: Nieäm Thieân. removed by meditation. Liberation in 7) Thought of the breathing: Nieäm Töùc—Nieäm realization of the Sphere of Nothingness, or hôi thôû. nowhereness—Ñaït tôùi lónh vöïc hö voâ. Vöôït 8) Thought of the death: Nieäm Töû—Nieäm veà caùi khoûi hoaøn toaøn Thöùc voâ bieân xöù, vôùi suy tö cheát. “khoâng coù vaät gì” chöùng vaø truù Voâ sôû höõu xöù, Eight lines of thought for great men: Ñaïi nôi moïi luyeán chaáp vaøo thöùc hoaøn toaøn bò taän Nhaân Baùt Nieäm—Eight lines of thought for great dieät baèng thieàn ñònh. men—Taùm nieäm phaùp cuûa caùc baäc ñaïi nhaân: 7) Attainment of the field of neither perception 1) Absence of desire: Voâ Duïc. nor nonperception: Phi töôûng phi phi töôûng xöù 2) Contentment: Tri Tuùc. giaûi thoaùt Tam muoäi—By transcending the 3) Aloneness: Vieãn Ly. Sphere of No-Thingness, one reaches and 4) Zeal: Tinh Caàn. abides in the Sphere of Neither-Perception- 5) Correct thinking: Chaùnh nieäm. Nor-Non-Perception (neither thought nor non- 6) Fixed mind: Ñònh Taâm. thought) where all attachments to non- 7) Wisdom: Trí Tueä. existence have been completely extinguished 8) Inner Joy: Hyû Laïc. by meditation. Liberation in the state of mind Eight lines of thought for resisting Mara- where there is neither thought nor absence of attacks: Taùm nieäm giuùp haønh giaû choáng laïi ma thought (the Sphere of Neither-Perception-quaân—See Eight lines of thought. Nor-Non-Perception)—Ñaït tôùi lónh vöïc khoâng tri giaùc cuõng khoâng phaûi khoâng tri giaùc. Vöôït Eight lotus-petals: Baùt Dieäp Lieân Hoa— khoûi hoaøn toaøn Voâ sôû höõu xöù, chöùng vaø truù Another name for Sumeru Mountain—Sen taùm Phi töôûng phi phi töôûng xöù. Nôi ñaây moïi caùnh, moät teân khaùc cuûa nuùi Tu Di. luyeán chaáp vaøo höõu ñoái hoaøn toaøn bò ñoaïn taän baèng thieàn ñònh.

Eight magic words to be placed on eight 6) The mara of death: Ma Töû. parts of the body: Baùt Töï Boá Thaân—Taùm chöõ 7) Deva-king mara: Thieân ma. phaân boá treân thaân. 8) The mara of the hell or of the underworld: 1) The letter “A” for

purification is placed in the AÂm ma. middle of the mind: Chöõ “A” (thuaàn baïch) ôû Eight marvellous characteristics of the giöõa taâm. ocean: Ñaïi Haûi Baùt Baát Tö Nghì—Taùm phaùp baát 2) The Letter “Sa” for Buddhism is placed right tö nghì cuûa bieån caû: under the chest: Chöõ “Sa” (Phaät boä) ôû döôùi 1) Its gradually increasing depth: Saâu laàn laàn ngöïc. (caøng ra xa caøng saâu). 3) The leter “Hung” for Lotus is placed between 2) Its unfathomableness: Chaúng theå tôùi ñaùy. the two eye brows: Chöõ “Hoàng” (Lieân Hoa 3) Its universal saltness: Cuøng moät vò maën. boä) ôû giöõa loâng maøy. 4) Its punctual tides: Thuûy trieàu chaúng bao giôø 4) The letter “A” for Vajra is placed under the quaù haïn. waist: Chöõ “A” (Kim Cang boä) ôû döôùi thaét 5) Its stores of precious things: Coù nhieàu chaâu löng. baùu. 5) The letter “Phu” for the supreme earth wheel 6) Its enormous creatures: Coù chuùng sanh thaân is placed at the navel: Chöõ “Phoïc” (Ñòa luaân lôùn truù nguï. ñeä nhaát meänh) ôû ngay roán. 7) Its objection to corpses: Chaúng dung chöùa xaùc 6) The letter “Loa” for the water wheel is cheát. placed in the centre of the mind: Chöõ “La” 8) Its unvarying level despite all that pours into (Thuûy luaân) ôû ngay taâm. it: Nhaän khaép muoân doøng möa luõ ñoå vaøo maø 7) The letter “Hung” for Fire wheel is placed in vaãn khoâng taêng giaûm. the middle of the front: Chöõ “Hoàng” (Hoûa Eight meanings of “Mind-only”: Taùm Nghóa luaân) ôû traùn. Cuûa Duy Taâm—The doctrine of “Mind-Only” 8) The letter “Suy” for the wind of hatred is runs through the Lankavatara Sutra as if it were placed right on top of the head: Chöõ “Khö” wrap and weft (sôïi ngang) of the sutra. To (Phong luaân phaån noä hay Khoâng luaân) ôû treân understand it is to realize the ultimate truth, and ñænh ñaàu. not to understand it is to transmigrate through Eight Maras: Eight destroyers—Baùt Ma—Taùm many cycles of births and deaths. The sutra lay loaïi ma. much emphasis on the importance of the doctrine, (A) so much, indeed, that it makes everything hinge 1) The mara of the passions: Phieàn naõo ma. on this one point of the salvation of the world, not 2) The skandha-maras: Nguõ aám ma. to say anything of the individual. The Buddha 3) Death-mara: Töû ma. taught about the eight meanings of “Mind-only” as 4) The mara-king: Tha hoùa töï taïi thieân ma. follows—Hoïc thuyeát Duy Taâm traûi suoát trong 5) The mara of Impermanence: Voâ thöôøng ma. Kinh Laêng Giaø. Hieåu ñöôïc noù laø theå nghieäm ñöôïc 6) The mara of Joylessness: Voâ laïc ma. chaân lyù toái haäu vaø khoâng hieåu noù laø tieáp tuïc luaân 7) The mara of Impersonality: Voâ ngaõ ma. hoài sanh töû. Kinh Laêng Giaø ñaët nhieàu söï nhaán 8) The mara of Impurity: Voâ tònh ma. maïnh vaøo taàm quan troïng cuûa hoïc thuyeát naày, quaû (B) thöïc, quaù nhieàu ñeán noãi noù laøm cho moïi söï ñeàu 1) The mara of the passions: Phieàn naõo ma. xoay quanh söï cöùu ñoä theá giôùi, chöù khoâng noùi ñeán 2) The mara of good-knowing advisor: Thieän tri nhöõng gì thuoäc veà caù nhaân. Ñöùc Phaät daïy veà taùm thöùc ma. yù nghóa cuûa Duy Taâm nhö sau: 3) The mara of wishing to attain Bodhicitta: Boà 1) The first meaning—Nghóa thöù nhaát: ñeà taâm ma. a) The “Mind-only” leads to the realization of 4) The mara of wishing to achieve Samadhi: the ultimate truth. Oh Mahamati, language is Tam Muoäi ma. not the ultimate truth; what is attainable by 5) The mara-king: Tha hoùa töï taïi thieân ma.

language is not the ultimate truth. Why?

Because the ultimate truth is what is enjoyed trong nhöõng khía caïnh ña daïng cuûa ñaëc thuø by the wise; by means of speech one can neân chaân lyù toái haäu khoâng bò aûnh höôûng cuûa enter into the truth, but words themselves are phaân bieät. not the truth. It is the self-realization inwardly c) Oh, Mahamati, when a man sees into the experienced by the wise through their abode of reality where all things are, he supreme wisdom, and does not belong to the enters upon the truth that what appears to him domain of words, discrimination, or is not other than mind itself: Naøy Mahamati, intelligence; and, therefore, discrimination khi moät ngöôøi nhìn thaáy truù xöù cuûa thöïc tính does not reveal the ultimate truth itself: Duy maø ôû ñaáy taát caû caùc söï vaät hieän höõu thì ngöôøi Taâm daãn ñeán söï theå chöùng toái haäu. Ñöùc Phaät aáy theå nhaäp caùi chaân lyù raèng nhöõng gì xuaát daïy Mahamati: "Naøy Mahamati, ngoân ngöõ hieän ra tröôùc ngöôøi aáy khoâng khaùc gì hôn khoâng phaûi laø chaân lyù toái haäu. Taïi sao? Vì chính caùi taâm. chaân lyù toái haäu laø ñieàu maø ngöôøi ta öa thích; 2) The second meaning—YÙ nghóa thöù hai: The nhôø vaøo ngoân thuyeát maø ngöôøi ta coù theå nhaäp Mind-only is grasped by pure thought. vaøo chaân lyù, nhöng töø ngöõ töï chuùng khoâng Absolute intelligence or prajna does not phaûi laø chaân lyù. Chaân lyù laø söï töï chöùng ñöôïc belong to the two Vehicles. It has, indeed, kinh nghieäm moät caùch noäi taïi bôûi ngöôøi trí nothing to do with particular objects; the baèng trí tueä toái thöôïng cuûa hoï, chöù khoâng Sravakas are attached to the notion of being; thuoäc phaïm vi cuûa ngoân töø, phaân bieät hay trí absolute intelligence, pure in essence, thöùc; vaø do ñoù, phaân bieät khoâng môû ñöôïc caùi belonging to the Tathagata who has entered chaân lyù toái haäu. upon the "Mind-Only."—Duy taâm ñöôïc thuû b) Moreover, oh Mahamati, language is subject nhieáp baèng yù töôûng thuaàn tuùy. Caùi trí tuyeät to birth and destruction, is unsteady, mutually ñoái hay trí Baùt Nhaõ khoâng thuoäc veà hai thöøa. conditioned, and produced according to the Thöïc ra noù khoâng dính daùng gì ñeán caùc söï vaät law of causation; and what is mutually ñaëc thuø; haøng Thanh Vaên bò raøng buoäc vaøo conditioning to the law of causation, and caùi yù nieäm "höõu;" trí tuyeät ñoái thanh tònh produced according to the law of causation is trong baûn theå thuoäc Nhö Lai, baäc ñaõ theå nhaäp not the ultimate truth, nor does it come out of Duy Taâm. such conditions, for it is above aspects of 3) The third meaning—YÙ nghóa thöù ba: relativity, and words are incapable of a) Bodhisattvas do not enter into Nirvana producing it, and again as the ultimate truth is because of their understanding of the truth of in conformity with the view that the visible the "Mind-Only." All the various doings in world is no more than our mind, and as there the triple world such as the grading of stages are no such external objects appearing in in the discipline of Bodhisattva and his steady their multifarious aspects of individuation, the promotion are nothing but the manifestations ultimate truth is not subject to discrimination: of Mind: Chö Boà Taùt khoâng nhaäp Nieát Baøn do Naøy Mahamati, ngoân ngöõ phaûi chòu söï sinh vaø vì chö vò thoâng hieåu caùi chaân lyù cuûa Duy dieät, khoâng oån coá, aûnh höôûng laãn nhau, ñöôïc Taâm. Taát caû nhöõng haønh ñoäng khaùc nhau

taïo ra theo luaät nhaân quaû, nhöng chaân lyù toái trong ba coõi (tam giôùi—traidhatuka) nhö haäu khoâng phaûi laø nhöõng gì aûnh höôûng laãn thaêng leân töøng ñòa trong söï tu taäp cuûa vò Boà nhau hay ñöôïc taïo ra theo luaät nhaân quaû, Taùt vaø tinh taán vöõng vaøng cuûa vò aáy ñeàu chæ cuõng khoâng phaûi phaùt sinh töø nhöõng ñieàu kieän laø nhöõng bieåu hieän cuûa Taâm. nhö theá, vì noù vöôït leân treân moïi khía caïnh b) This is not understood by the ignorant, cuûa tính töông ñoái, vaø vaên töï khoâng theå taïo ra therefore all these things are taught by the ñöôïc chaân lyù, vì chaân lyù toái haäu laø phuø hôïp Buddhas. And again, the Sravakas and the vôùi caùi kieán giaûi cho raèng theá giôùi sôû kieán Pratyekabuddhas, when they reach the eighth chính laø caùi taâm cuûa chuùng ta, vaø vì khoâng coù stage, become so intoxicated with the bliss of nhöõng söï vaät beân ngoaøi nhö theá xuaát hieän mental tranquility (nirodha-samapatti) that

they fail to realize that the visible is nothing permanence and impermanence, self- but the Mind. They are still in the realm of substance, habit-energy, causation, etc. After individuation, their insight into reality is not discriminating these notions, they go on yet pure (vivikta): Ngöôøi ngu khoâng hieåu ñieàu clinging to them as objctively real and naày, do ñoù maø chö Phaät noùi ñeán taát caû nhöõng unchangeable, like those animals who, driven thöù aáy. Laïi nöõa, haøng Thanh Vaên vaø Bích by thirst in the summer-time, run wildly after Chi, khi ñaït ñeán ñòa thöù taùm, trôû neân quaù meâ imaginary spring. To think that primary ñaém veà haïnh phuùc cuûa söï tòch tònh cuûa taâm elements really exist is due to wrong hay taän dieät ñònh ñeán noãi hoï khoâng theå hieåu discrimination and nothing else. When the ñöôïc raèng caùi sôû kieán khoâng laø gì khaùc hôn truth of the Mind-Only is understood, there caùi taâm. Hoï ñang coøn trong laõnh vöïc cuûa ñaëc are no external objects to be seen; they are thuø, caùi tueä kieán thaâm nhaäp thöïc tính cuûa hoï all due to the discrimination of what one sees chöa thanh tònh. in one’s own mind—Duy Taâm vaø caùi quan c) The Bodhisattvas, on the other hand, are alive nieäm nhò bieân veà höõu vaø phi höõu phaùt sinh töø to their original vows flowing out of their all- phaân bieät sai laàm thì ñoái laäp vôùi nhau, vaø embracing loving hearts; they do not enter khoâng theå dung hoøa cho ñeán khi caùi quan into Nirvana; they know that the visible world nieäm nhò bieân aáy bò huùt vaøo trong Duy Taâm. is nothing but the manifestation of Mind Giaùo lyù cuûa Duy Taâm, noùi theo tri thöùc luaän, itself; they are free from such ideas as mind laø chæ vaøo söï sai laïc cuûa moät theá giôùi quan (citta), will (manas), consciousness ñöôïc ñaët caên baûn treân phaân bieät ñeå ñöa chuùng (manovijnana), external world, self- ta quay vaøo trong caùch nhaän thöùc ñuùng ñaén substance, and distinguising marks: Maët khaùc, caùi thöïc tính ñuùng nhö thöïc tính: “Vì ngöôøi chö Boà Taùt yù thöùc veà caùc boån nguyeän cuûa ngu vaø keû thieáu trí khoâng hieåu giaùo lyù cuûa mình, nhöõng boån nguyeän phaùt sinh töø traùi tim Duy Taâm, neân hoï bò raøng buoäc vaøo caùc söï vaät töø aùi bao truøm heát thaûy cuûa mình; chö vò beân ngoaøi; hoï ñi töø hình thöùc phaân bieät naày khoâng nhaäp Nieát Baøn; chö vò bieát raèng theá sang hình thöùc phaân bieät khaùc, nhö caùi nhìn giôùi sôû kieán chæ laø söï bieåu hieän cuûa chính caùi nhò bieân tính veà höõu vaø phi höõu, ñoàng

vaø dò, Taâm; chö vò thoaùt khoûi nhöõng yù nieäm nhö vöøa ñoàng vöøa dò, thöôøng vaø voâ thöôøng, ngaõ taâm, yù, vaø yù thöùc, theá giôùi beân ngoaøi, ngaõ theå, theå, taäp khí, nhaân duyeân, vaân vaân. Sau khi vaø nhöõng daáu hieäu phaân bieät. phaân bieät nhöõng yù nieäm naày, hoï tieáp tuïc chaáp 4) The fourth meaning—YÙ nghóa thöù tö: The vaøo chuùng nhö laø thöïc moät caùch khaùch quan Mind-Only and the dualistic conception of vaø khoâng thay ñoåi, gioáng nhö nhöõng con vaät being and non-being, which is the outcome of kia, bò côn khaùt trong muøa heø loâi cuoán maø wrong discrimination (vikalpa), stand opposite chaïy aøo vaøo nhöõng con suoái töôûng töôïng. to each other, and are irreconcilable until the Nghó raèng caùc thaønh toá chuû yeáu hay nhöõng latter is absorbed into the former. Its teaching, thaønh toá ñaàu tieân hieän höõu thöïc söï laø do bôûi intellectually speaking, is to show the fallacy phaân bieät sai laàm chöù khoâng coù gì khaùc nöõa. of a world-conception based on Khi chaân lyù Duy Taâm ñöôïc hieåu thì khoâng coù discrimination, or rather upon wrong söï vaät beân ngoaøi naøo ñöôïc nhìn thaáy, taát caû discrimination, in order to get us back into the caùc söï vaät aáy ñeàu do bôûi phaân bieät veà nhöõng right way of comprehending reality as it is. gì maø ngöôøi ta nhìn thaáy trong caùi taâm cuûa “As the ignorant and unenlightened do not chính mình. comprehend the teaching of the Mind-Only, 5) The fifth meaning—YÙ nghóa thöù naêm: Not to they are attached to a variety of external understand the Mind-Only leads one to objects; they go from one form of eternal transmigrations. As the philosophers discrimination to another, such as the duality fail to go beyond dualism, they hurt not only of being and non-being, oneness and themselves but also the ignorant. Going otherness, bothness and non-bothness, around continually from one path of existence

to another, not understanding what is seen is subjective fabrications. The body, property, no more than their own mind, and adhering to and abode, these are no more than the the notion that things externals are endowed shadows of Mind (citta), the ignorant do not with self-substance, they are unable to free understand it. They make assertions themselves from wrong discrimination— (samaropa) or refutations (apavada), and this Khoâng hieåu Duy Taâm ñöa ngöôøi ta ñeán choã elaboration is due to Mind-Only, apart from luaân hoài maõi maõi. Vì caùc trieát gia ngoaïi ñaïo which nothing is obtainable. Even the khoâng theå vöôït khoûi nhò bieân neân hoï laøm toån spiritual stages of Bodhisattvahood are haïi khoâng nhöõng cho chính mình, maø caû cho merely the reflections of mind. The Buddha- nhöõng ngöôøi ngu nöõa. Cöù lieân tuïc quanh quaån abodes and the Buddha-stages are of Mind trong luïc ñaïo, töø söï hieän höõu naày ñeán söï hieäu only in which there are no shadows; that is höõu khaùc, maø khoâng hieåu raèng nhöõng gì ñöôïc what is taught by the Buddhas past, present, nhìn thaáy chæ laø caùi taâm cuûa chính hoï vaø chaáp and future—Nhö theá chuùng ta thaáy raèng vaøo caùi yù nieäm raèng caùc söï vaät beân ngoaøi laø khoâng coù gì treân theá giôùi laø khoâng phaûi cuûa coù ngaõ theå, hoï khoâng theå thoaùt khoûi phaân bieät taâm, do ñaáy maø coù hoïc thuyeát Duy Taâm. Vaø sai laàm. ñieàu naày aùp duïng vôùi söï nhaán maïnh ñaëc bieät 6) The sixth meaning—YÙ nghóa thöù saùu: The vaøo taát caû moïi tranh caõi coù tính caùch luaän lyù rising of

the Alaya is due to our taking the laø nhöõng thöù maø theo Kinh Laêng Giaø, chæ laø manifestations of the mind for a world of nhöõng cheá taïo coù tính caùch chuû quan suoâng objective realities. The Alayavijnana is its maø thoâi: thaân theå, taøi saûn vaø nhaø cöûa, nhöõng own subject (cause) and object (support); and thöù naày khoâng gì khaùc hôn laø nhöõng caùi boùng it clings to a world of its own mental cuûa taâm, ngöôøi ngu khoâng hieåu ñieàu aáy. Hoï presentations, a system of mentality that khaúng ñònh hay kieán laäp, hay baùc boû, baøi evolves mutually conditioning. It is like the baùng, vaø sôû dó nhö theá laø do bôûi caùi Taâm maø waves of the ocean, stirred by the wind; that thoâi, ngoaøi caùi Taâm naøy thì khoâng theå coù caùi is, a world made visible by Mind itself where gì nöõa. Ngay caû caùc caáp ñoä taâm linh cuûa quaû the mental waves come and go. This ocean- vò Boà Taùt cuõng chæ laø nhöõng phaûn aûnh cuûa and-waves simile is a favorite one with Taâm: “Caùc truù xöù cuûa Phaät vaø caùc coõi Phaät Mahayana Buddhists—Söï sinh khôûi cuûa A ñeàu thuoäc Taâm maø thoâi, trong ñoù khoâng coù Laïi Da Thöùc laø do bôûi chuùng ta töôûng nhöõng nhöõng caùi boùng naøo; töùc laø khoâng coù nhöõng gì bieåu hieän cuûa taâm laø moät theá giôùi cuûa nhöõng do chö Phaät quaù khöù, hieän taïi vaø vò lai thuyeát thöïc tính khaùch quan. Kyù thaät, A Laïi Da thöùc giaûng. laø chuû theå (nhaân) vaø khaùch theå (duyeân) cuûa 8) The eighth meaning—YÙ nghóa thöù taùm: When chính noù; vaø noù chaáp vaøo moät theá giôùi cuûa all forms of individuation are negated, there nhöõng bieåu hieän taâm thöùc cuûa chính noù, moät takes place a revulsion (paravritti) in our heä thoáng taâm thöùc phaùt sinh maø gaây aûnh minds, and we see that the truth that there is höôûng laãn nhau. Gioáng nhö soùng bieån bò gioù nothing but Mind from the very beginning and quaáy ñoäng; töùc laø, moät theá giôùi ñöôïc laøm thereby we are emancipated from the fetters thaønh khaû kieán bôûi chính caùi taâm maø trong ñoù of wrong discrimination—Khi taát caû caùc hình nhöõng côn soùng taâm thöùc ñeán vaø ñi. Ñaây laø töôùng ñaëc thuø bò choái boû seõ xaõy ra moät söï ñoät moät thí duï hay ñoái vôùi nhöõng ngöôøi theo Phaät chuyeån trong taâm ta, vaø chuùng ta thaáy caùi Giaùo Ñaïi Thöøa. chaân lyù raèng: “Ngay töø luùc khôûi ñaàu, khoâng 7) The seventh meaning—YÙ nghóa thöù baûy: coù caùi gì ngoaøi taâm vaø töø ñoù chuùng ta ñöôïc Thus we see that there is nothing in the world giaûi thoaùt khoûi nhöõng troùi buoäc cuûa söï phaân that is not of the mind, hence the Mind-Only bieät sai laàm. doctrine. And this applies with special Eight messengers of Manjusri: Baùt Ñaïi Ñoàng emphasis to all logical controversies, which, Töû cuûa Vaên Thuø—Taùm vò ñoàng töû hay söù giaû cuûa according to the Lankavatara Sutra, are more ngaøi Vaên Thuø.

Eight methods: Baùt Phaùp. Tathagata as something that transcends the (A) See Eight essential things. nature of the five Dharmas, being furnished (B) See Eight winds. with things issuing from the highest Eight minds: Baùt Taâm. knowledge, and itself abiding in the realm of 1) Erroneous: Taø. magical appearances. Here we may consider 2) Correct: Chaùnh. all these terms synonymous, Dharmakaya, 3) True: Chaân. Tathagatakaya, and Tathagata: ÔÛ choã naøo maø 4) False: Nguïy. söï ñaït Nhö Lai thaân trong caùc coõi trôøi ñöôïc 5) Great: Ñaïi. noùi ñeán nhö laø keát quaû cuûa söï

hieåu bieát 6) Small: Tieåu. nhöõng chaân lyù taâm linh toái thöôïng thuoäc Phaät 7) Imperfect: Thieân. giaùo Ñaïi Thöøa, thì taïi ñaáy Phaùp thaân ñöôïc 8) Perfect: Vieân. duøng keøm vôùi Nhö Lai nhö laø moät caùi gì vöôït khoûi baûn chaát cuûa naêm phaùp, coù ñöôïc nhöõng Eight misleadings: Baùt Meâ—Taùm thöù meâ. thöù phaùt xuaát töø Trí tueä toái thöôïng (prajna), 1) Birth: Sinh. vaø chính noù an truï trong caûnh giôùi cuûa nhöõng 2) Death: Dieät. töôùng traïng huyeãn aûo (mayavishaya). ÔÛ ñaây, 3) Past: Khöù. chuùng ta coù theå xem taát caû töø Phaùp thaân, Nhö 4) Future: Lai. Lai thaân, vaø Nhö Lai ñoàng nghóa vôùi nhau. 5) IdentityNhöùt. 2) Tathagatakaya is referred to also when the 6) Difference: Dò. Bodhisattva attains to a certain form of 7) Annihilation: Ñoaïn. meditation whereby he finds himself in 8) Perpetuity or eternity: Thöôøng. accord with the suchness of things and its Eight naraka: Baùt Nhieät Ñòa Nguïc—See Hells transformations. The Tathagatakaya is (III)(A1). realized when all his mental activities Eight natures of Dharmakaya: Taùm Taùnh conditionally working are extinguished and Cuûa Phaùp Thaân Nhö Lai—According to Zen there takes place a radical revolution in his Master D.T. Suzuki in the “Studies In The consciousness. The kaya is no less than the Lankavatara Sutra,” the idea of Dharmakaya is Dharmakaya: Nhö Lai thaân cuõng ñöôïc noùi not wanting in the Lankavatara Sutra, and that it is ñeán khi vò Boà Taùt ñaït ñeán moät hình thöùc thieàn used not in the same of the Dharmakaya of the ñònh naøo ñoù maø nhôø ñaáy vò aáy thaáy mình phuø Triple Body dogma. The Lankavatara Sutra hôïp vôùi söï nhö nhö cuûa caùc söï vaät vaø nhöõng speaks of the Tathagata’s Dharmakaya of the bieán hoùa cuûa nhö nhö. Nhö Lai thaân ñöôïc theå Inconceivable Dharmakaya, and of Dharmakaya chöùng khi nhöõng hoaït ñoäng taâm linh cuûa vò aáy as will-body. That Tathagata’s Dharmakaya has vaän haønh moät caùch coù ñieàu kieän ngöng döùt vaø eight special natures as follows—Theo Thieàn sö baáy giôø xaõy ra moät söï chuyeån bieán töø goác D.T. Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, yù trong taâm thöùc cuûa vò aáy, thaân khoâng khaùc gì nieäm veà Phaùp thaân khoâng phaûi khoâng coù trong Phaùp thaân. Kinh Laêng Giaø; tuy nhieân, yù nieäm aáy khoâng ñöôïc 3) When the Bodhisattva is described as being duøng theo yù nghóa phaùp thaân cuûa hoïc thuyeát Tam anointed like a great sovereign by all the Thaân. Laêng Giaø noùi ñeán Phaùp Thaân Nhö Lai, ñeán Buddhas as he goes beyond the final stage of Phaùp Thaân baát khaû tö nghì, vaø ñeán Phaùp thaân nhö Bodhisattvaship, mention is made of laø YÙ sinh thaân. Phaùp thaân aáy coù taùm ñaëc tính nhö Dharmakaya which he will finally realize. sau: This kaya is characterized as “vasavartin” and 1) Where the attainment of the Tathagatakaya made synonymous with Tathagata. In In the heavens is spoken of as the result of Buddhism “vasavartin” is used in the sense of the understanding of the highest spiritual supreme sovereignty whose will is deed truths belonging to Mahayana Buddhism, (action) since there is nothing standing in the Dharmakaya is used in apposition with way of its ruleship. The Dharmakaya may

here be identified with Sambhogakaya, the Buddhas who are Tathagatas, the Enlightened second member of the Trikaya. Here the Ones, and the Arhats, shared the nature of Bodhisattva is sitting in the Lotus Palace sameness as regards the

Dharmakaya and decorated with gems of all sorts, surrounded their material body with the thirty-two marks by Bodhisattvas of similar qualifications and and the eighty minor ones, except when they also by all the Buddhas whose hands are assume diiferent forms in different worlds to extended to receive the Bodhisattva here. It keep all beings in good discipline. Besides goes without saying that the Bodhisattva here the Dharmakaya expressly referred to, we described has comprehended the Mahayana have also Sambhogakaya solemnized with all truth that there is no self-substance in objects the physical features of a superior man; and external or internal, and that he is abiding in also the Nirmanakaya, the Body of the full realization of the truth most inwardly Transformation, in response to the needs of revealed to his consciousness: Khi vò Boà Taùt sentient beings who are inhabiting each in his ñöôïc moâ taû nhö laø ñöôïc ñaêng quang gioáng own realm of existence: ÔÛ choã naøo maø taát caû nhö vò ñaïi vöông bôûi taát caû chö Phaät, vò aáy ñaõ chö Phaät ñöôïc noùi ñeán nhö laø cuøng moät tính vöôït khoûi Boà Taùt ñòa sau cuøng thì baûo raèng vò chaát hay bình ñaúng tính (samata) theo boán aáy cuoái cuøng ñaõ theå chöùng Phaùp thaân. Caùi caùch thì söï bình ñaúng cuûa Thaân (kayasamata) thaân naày ñöôïc ñònh tính laø “Töï Taïi” ñöôïc xem laø moät trong boán caùch aáy. Heát thaûy (vasavartin) vaø ñöôïc ñoàng nghóa vôùi Nhö Lai chö Phaät voán laø chö Nhö Lai, baäc Giaùc Ngoä, trong Phaät giaùo, töï taïi ñöôïc duøng trong nghóa vaø A La Haùn, ñeàu chia xeû tính chaát bình ñaúng quyeàn naêng toái thöôïng maø yù muoán laø haønh veà maët Phaùp thaân vaø veà saéc thaân (rupakaya) ñoäng vì khoâng coù gì ngaên chaën trong theå caùch cuûa chö vò vôùi ba möôi hai töôùng haûo vaø taùm ñieàu ngöï cuûa quyeàn naêng aáy. Phaùp thaân ôû möôi veû ñeïp, tröø khi chö vò khoaùc laáy nhöõng ñaây coù theå ñoàng nhaát vôùi Baùo Thaân, chi phaàn hình töôùng khaùc nhau trong nhöõng theá giôùi thöù hai cuûa Tam thaân. ÔÛ ñaây vò Boà Taùt ñang khaùc nhau ñeå giöõ cho heát thaûy chuùng sanh ngoài treân ñieän Lieân Hoa ñöôïc trang hoaøng kheùo tu taäp. Ngoaøi caùi Phaùp thaân ñöôïc baøn baèng ñuû loaïi ngoïc, ñöôïc vaây quanh bôûi caùc ñeán moät caùch roõ raøng, chuùng ta thaáy coù Baùo Boà Taùt coù phaåm chaát töông töï vaø bôûi taát caû Thaân ñöôïc long troïng hoùa baèng taát caû nhöõng chö Phaät duoãi tay ñoùn nhaän. Haún khoâng caàn ñaëc tröng coù tính caùch vaät lyù cuûa moät con phaûi noùi raèng vò Boà Taùt ôû ñaây ñöôïc mieâu taû ngöôøi thöôïng ñaúng, vaø caû Hoùa Thaân, caùi thaân ñaõ hieåu caùi chaân lyù Ñaïi Thöøa raèng khoâng coù bieán hoùa, ñaùp öùng vôùi nhöõng yeâu caàu cuûa caùc töï taùnh trong caùc söï vaät ôû beân ngoaøi hay beân chuùng sanh ñang ôû rieâng trong caûnh giôùi cuûa trong, vaø raèng vò aáy ñang an truù trong söï theå hoï. chöùng vieân maõn ñöôïc hieån loä cho taâm thöùc 6) No-birth is said to be another name for the cuûa ngaøi ôû choã thaâm saâu nhöùt. Tathagata’s Manomaya-dharmakaya. 4) Dharmakaya is found again in connection Manomaya is “will-made” and as is explained with the moral provisions obtainable in a elsewhere a Bodhisattva is able to assume a realm of pure spirituality. The term is now variety of forms according to his wishes just coupled with “acintya,” inconceivable, as as easily as one can in thought pass through well as with “vasavartita.”: Ta coøn thaáy Phaùp or over all kinds of physical obstructions.

thaân noái keát vôùi nhöõng saûn phaåm tinh thaàn ñaït Does then the "Dharmakaya will-made" ñöôïc trong moät caûnh giôùi cuûa caùi taâm hoaøn mean, not the Dharmakaya in itself, but the toaøn thanh tònh. Thuaät ngöõ naày giôø ñaây ñi Dharmakaya in its relation to a world of keøm vôùi “acintya,” baát khaû tö nghì, cuõng nhö multitudinousness where it may take any vôùi “vasavartin,” töï taïi tính. forms it likes according to condition? In this 5) Where all the Buddhas are spoken of as the case the Dharmakaya thus qualified is no same character in four ways, the sameness of other than the Nirmanakaya. So we read the body is regarded as one of them. All the further that the Tathagata’s other names are a

legion in this world only that sentient beings bò huûy dieät. Trong Laêng Giaø baûn Phaïn, Phaùp fail to recognize them even when they hear thaân laø xaù lôïi (sirira hay sariravat), chöù khoâng them—Baát sinh (anutpada) ñöôïc baûo laø moät phaûi laø Dharmakaya, nhöng theo vaên baûn thì teân khaùc nöõa cuûa Phaùp Thaân do yù sinh cuûa “Sarira” ñoàng nghóa vôùi “Dharmakaya.” Nhö Lai (Nhö Lai YÙ Thaønh Phaùp Thaân). Trong Phaät giaùo, xaù lôïi laø moät caùi gì raén chaéc Manomaya coù nghóa laø ñöôïc taïo thaønh do yù vaø khoâng theå bò huûy hoaïi ñöôïc sau khi moät thi muoán, vaø nhö ñaõ ñöôïc giaûi thích, moät vò Boà theå bò ñoát chaùy, vaø ngöôøi ta nghó raèng chæ coù Taùt coù theå mang nhieàu hình töôùng khaùc nhau caùc Thaùnh nhaân môùi ñeå laïi xaù lôïi maø thoâi. tuøy theo yù muoán cuûa ngaøi, thaät deã daøng nhö Quan nieäm naày coù leõ phaùt sinh töø söï suy dieãn ngöôøi ta duøng yù nghó vöôït qua hay vöôït leân raèng Phaùp thaân vaãn soáng maõi vaø taïo thaønh treân moïi thöù trôû ngaïi vaät lyù. Theá thì coù phaûi baûn chaát tinh linh cuûa Phaät tính. caùi Phaùp Thaân do yù sanh khoâng nhaèm chæ caùi 8) The sands of the Ganges, the Buddha’s Phaùp Thaân trong chính noù maø chæ laø caùi Phaùp Buddhahood instead of Dharmakaya is made thaân trong lieân heä cuûa noù vôùi moät theá giôùi ña the subject of comparison to the sands which phöùc ôû ñaáy noù coù theå mang nhöõng hình töôùng are free from all possible faults inherent in maø noù muoán tuøy theo hoaøn caûnh hay khoâng? things relative. There is no doubt that the Trong tröôøng hôïp Phaùp thaân ñöôïc ñònh tính Buddhata too means the Dharmakaya of the nhö theá thì noù khoâng khaùc gì Hoùa Thaân. Cho Tathagata, only differently designated: Caùt neân chuùng ta coøn ñoïc thaáy raèng nhöõng danh soâng Haèng, Phaät tính cuûa Ñöùc Phaät xöng khaùc cuûa Nhö Lai laø raát nhieàu trong theá (Buddhasyabuddhatah) thay vì Phaùp thaân giôùi naày, theá nhöng caùc chuùng sanh khoâng theå ñöôïc laøm chuû theå so saùnh vôùi caùt laø nhöõng nhaän ra ñöôïc, ngay caû khi hoï nghe ñöôïc caùi thöù thoaùt khoûi moïi sai laàm voán coù trong caùc danh xöng aáy. söï vaät töông ñoái. Chaéc chaén raèng Phaùp tính 7) The Tathagata’s Dharmakaya is compared to cuõng coù nghóa laø Phaùp thaân cuûa Nhö Lai, chæ the indestructibility of the sands of the khaùc nhau veà caùch ñöôïc gaùn cho maø thoâi. Ganges which remain ever the same when Eight Negations: Baùt Baát Trung Ñaïo—Middle they are put in fire. Further down, the T’ang School (the same as ten negations except the last translation speaks of the Dharmakaya having pair). In the Eight Negations, all specific features no body whatever, and for that reason it is of

becoming are denied. The fact that there are never subject to destruction. In the Sanskrit just eight negations has no specific purport; this is text the corresponding term is “sarira” or meant to be a whole negation. It may be taken as “sariravat,” and not Dharmakaya, but from a crosswise sweeping away of all eight errors the context we can judge that “sarira” is here attached to the world of becoming, or a reciprocal used synonymously with Dahrmakaya. In rejection of the four pairs of one-sided views, or a Buddhism “sarira” is something solid and lengthwise general thrusting aside of the errors indestructible that is left behind when the one after the other. In this way, all discriminations dead body is consumed in fire, and it was of oneself and another or this and that are done thought that only holy men leave such away with—Taùm phuû ñònh cuûa Ngaøi Long Thoï, indestructible substance behind. This ngöôøi saùng laäp ra Tam Luaän Toâng. Baùt Baát Trung conception is probably after an analogy of Ñaïo phuû nhaän taát caû nhöõng saéc thaùi hieän höõu. Söï Dharmakaya forever living and constituting thöïc Baùt Baát Trung Ñaïo khoâng coù moät muïc ñích the spiritual substance of Buddhahood: Phaùp naøo caû. Chuùng ta coù theå xem noù nhö moät moùc treùo thaân cuûa Nhö Lai saùnh vôùi tính chaát baát dieät caøn queùt taát caû taùm thöù sai laàm gaén lieàn vôùi theá cuûa caùt soâng Haèng laø thöù bao giôø cuõng vaãn giôùi hieän theå, hay söï ñaøo thaûi hoã töông cuûa boán giöõ nguyeân nhö theá khi chuùng bò boû vaøo löûa. caëp thieân kieán, hay moät chuoãi daøi bieän luaän nhaèm Xa hôn nöõa, Kinh Laêng Giaø baûn dòch thôøi nhaø gaït boû töø sai laàm naày ñeán sai laàm khaùc. Theo caùch Ñöôøng coøn cho raèng Phaùp thaân khoâng coù thaân naày taát caû nhöõng bieän bieät veà ‘töï’ hay ‘tha,’ veà theå naøo caû, vì lyù do aáy neân noù khoâng bao giôø ‘bæ’ hay ‘thöû’ ñeàu ñeàu bò tuyeät dieät.

(A) The first explanations—Caùch giaûi thích ñaàu: Eight negations of the Madhyamika 1-2) Neither birth nor death: Baát Sanh Baát Dieät— Doctrine: Baùt baát hieån thöïc—See Eight There nothing appears, nothing disappears, Negations, and Ten negations. meaning there is neither origination nor Eight Noble Paths: Noble Eightfold Path—Baùt cessation; refuting the idea of appearing or Thaùnh ñaïo—The path to liberation—The path birth by the idea of disappearance—Baát sanh leading to enlightenment, taught by Sakyamuni dieäc baát dieät (khoâng sanh khoâng dieät), nghóa Buddha—Baùt Chaùnh Ñaïo. laø khoâng coù khôûi cuõng khoâng coù dieät; phaù huûy (I) An overview of Astangika-marga—Toång yù nieäm khôûi baèng yù nieäm dieät. quan veà Baùt Chaùnh Ñaïo: 3-4) Neither end nor permanence: Baát Ñoaïn Baát 1) The Noble Eightfold Path is the fourth Noble Thöôøng—There nothing has an end, nothing Truth in the Four Noble Truths that can help is eternal, meaning neither permanence nor us prevent problems or deal with any impermanence; refuting the idea of problems we may come across in our daily ‘permanence’ by the idea of ‘destruction.’— life. This is the path that leads to the end of Baát ñoaïn dieäc baát thöôøng (khoâng ñoaïn khoâng sufferings and afflictions. If we follow it, we thöôøng), nghóa laø khoâng coù tröôøng cöûu cuõng are on the way to less suffering and more khoâng coù baát tröôøng cöûu; phaù huûy yù nieäm veà happiness—Baùt

Thaùnh Ñaïo chính laø dieäu ñeá 'thöôøng' baèng 'ñoaïn.' thöù tö trong töù dieäu ñeá coù theå giuùp cho chuùng 5-6) Neither identity nor difference: Baát Nhaát Baát ta ngaên ngöøa nhöõng trôû ngaïi trong cuoäc soáng Dò—Nothing is identical with itself, nor is haèng ngaøy. Ñaây laø con ñöôøng ñöa ñeán chaám there anything differentiated, meaning döùt khoå ñau phieàn naõo. Neáu chuùng ta ñi theo neither unity nor diversity; refuting the idea Baùt Thaùnh Ñaïo thì cuoäc soáng cuûa chuùng ta seõ of 'unity' by the idea of 'diversity.'—Baát ít khoå ñau vaø nhieàu haïnh phuùc hôn. nhaát dieäc baát dò (khoâng gioáng khoâng khaùc), 2) The eight right (correct) ways. The path nghóa laø khoâng coù thoáng nhaát cuõng khoâng coù leading to release from suffering, the goal of phaân ly; phaù huûy yù nieäm veà 'nhaát' baèng 'dò.' the third in the four noble truths. These are 7-8) Neither coming nor going: Baát Lai Baát Khöù— eight in the 37 bodhi ways to enlightenment. Nothing comes, nothing goes, refuting the Practicing the Noble Eight-fold Path can bring idea of 'disappearance' by the idea of about real advantages such as improvement 'come,' meaning neither coming-in nor goingof personal conditions. It is due to the out; refuting the idea of 'come' by the idea elimination of all evil thoughts, words, and of 'go.'—Baát lai dieäc baát khöù (khoâng ñeán actions that we may commit in our daily life, khoâng ñi), phaù huûy yù nieäm veà dieät baèng yù and to the continuing practice of charitable nieäm 'ñeán,' nghóa laø khoâng coù ñeán maø cuõng work; improvement of living conditions. If khoâng coù ñi; phaù huûy yù nieäm 'ñeán' baèng yù everyone practiced this noble path, the world nieäm 'ñi.' we are living now would be devoid of all (B) The second explanations—Caùch giaûi thích miseries and sufferings caused by hatred, thöù nhì: struggle, and war between men and men, 1) Nirodha: No elimination—Khoâng thuû tieâu. countries and countries, or peoples and 2) No produce: Khoâng sinh. peoples. Peace would reign forever on earth; 3) No destruction: Khoâng dieät. attainment of enlightenment or Bodhi 4) No eternity: Khoâng vónh haèng. Awareness. The Noble Eigh-fold Path is the 5) No unity: Not one—Khoâng thoáng nhaát. first basic condition for attaining Bodhi 6) No manifoldness: Not many—Khoâng ña Consciousness that is untarnished while daïng. Alaya Consciousness is still defiled—Taùm 7) No arriving: Not coming—Khoâng ñeán. con ñöôøng ñuùng—Con ñöôøng daãn tôùi söï chaám 8) No departure: Not going—Khoâng ñi. döùt ñau khoå, muïc ñích cuûa dieäu ñeá thöù ba trong töù dieäu ñeá (Ñaïo ñeá). Baùt Chaùnh Ñaïo laø

taùm neûo trong 37 neûo boà ñeà. Tu taäp Baùt hieåu bieát töôøng taän vaø ñuùng ñaén veà töù dieäu ñeá Chaùnh Ñaïo seõ ñöa ñeán nhöõng lôïi ích thöïc söï vaø tueä giaùc thaâm saâu vaøo chôn lyù—See Right nhö töï caûi taïo töï thaân, vì tu baùt chaùnh ñaïo laø view. söûa ñoåi moïi baát chính, söûa ñoåi moïi toäi loãi 2) Right thought: Chaùnh tö duy—Right thought trong ñôøi soáng hieän taïi, ñoàng thôøi coøn taïo cho means to think in the right way. Those who thaân mình coù moät ñôøi soáng chaân chaùnh, lôïi harbor thoughts of greed and anger will easily ích vaø thieän myõ; caûi taïo hoaøn caûnh vì neáu ai get into trouble. But if we think correctly, we cuõng tu baùt chaùnh ñaïo thì caûnh theá gian seõ an would end up doing the right things. For

laønh tònh laïc, khoâng coøn caûnh khoå ñau baát example, if students harbor the right thoughts, haïnh gaây neân bôûi haän thuø, tranh chaáp hay they will know that being lazy may make chieán tranh giöõa ngöôøi vôùi ngöôøi, giöõa nöôùc them fail in exams. This would mean naày vôùi nöôùc kia, hay chuûng toäc naày vôùi spending another year doing the same things. chuûng toäc khaùc, ngöôïc laïi luùc ñoù thanh bình So they would decide to work hard rather to seõ vónh vieãn ngöï trò treân quaû ñaát naày; tu baùt pass all exams. Having only thoughts which chaùnh ñaïo coøn laø caên baûn ñaàu tieân cho söï are unselfish. Thus, right thought means giaùc ngoä, laø neàn taûng chaùnh giaùc, laø caên baûn freedom from mental attachments, to have giaûi thoaùt, ngaøy nay tu baùt chaùnh ñaïo laø gieo renounced thoughts of hatred and harm. Right troàng cho mình nhöõng haït gioáng Boà Ñeà ñeå thought also means the purification of the ngaøy sau gaët haùi quaû Nieát Baøn Voâ Thöôïng. mind so that one no longer has any polluted (II) The content of Astangika-marga—Noäi dung thinking—Chaùnh tö duy coù nghóa laø suy nghó cuûa Baùt Chaùnh Ñaïo: ñuùng. Nhöõng ai chaát chöùa nhöõng tö töôûng 1) Right view: Chaùnh kieán—Right tham saân seõ deã daøng bò trôû ngaïi. Nhöng neáu understanding: Right understanding means to chuùng ta suy nghó ñuùng, chuùng ta seõ laøm have a correct understanding of oneself and ñuùng. Tyû nhö neáu caùc em hoïc sinh chaát chöùa the world. Although we may have our own nhöõng tö töôûng ñuùng, caùc em seõ bieát raèng view of the world, it may not always be right. traây löôøi seõ ñöa ñeán thi rôùt. Nhö vaäy caùc em If we understand things as they really are, we seõ phaûi ngoài laïi moät naêm khaùc ñeå hoïc laïi would be able to live a happier and more nhöõng gì mình ñaõ hoïc. Bieát ñöôïc nhö vaäy caùc meaningful life. For example, students who em seõ coá gaéng hoïc taäp nhieàu hôn ñeå thi ñaäu understand that it is to their own benefit to trong caùc kyø thi. Chæ coù nhöõng tö töôûng vò tha learn would work hard to learn more and do maø thoâi. Nhö vaäy, chaùnh tö duy coù nghóa laø better. When they do well, everyone will be khoâng coù nhöõng chaáp tröôùc veà tö töôûng, töø boû happy, including their parents and teachers. nhöõng tö töôûng saân haän vaø toån haïi. Chaùnh tö Right Understanding also means duy cuõng coù nghóa laø söï thanh tònh taâm giuùp understanding thouroughly and correctly the cho con ngöôøi khoâng coøn tö töôûng nhieãm four noble truths and having penetrative tröôïc nöõa—See Right thought. insight into reality—Chaùnh kieán coù nghóa laø 3) Right speech: Chaùnh ngöõ—Abstention from chuùng ta coù söï hieåu bieát ñuùng ñaén veà baûn ngaõ lying, slander, harsh or abusive language, and vaø theá giôùi beân ngoaøi. Maëc duø chuùng ta coù söï idle chatter. Right speech means always hieåu bieát cuûa chính mình veà theá giôùi, thöôøng speak the truth. Right speech means to avoid thöôøng söï hieåu bieát cuûa mình laïi khoâng ñuùng. lying, tale telling, gossiping, backbiting, idle Neáu chuùng ta hieåu söï vaät ñuùng nhö thaät, coù talk and harsh words. Harsh words can wound theå cuoäc soáng cuûa chuùng ta seõ haïnh phuùc vaø more deeply than weapons, while gentle coù yù nghóa hôn. Thí duï caùc sinh vieân hieåu words can change the heart of a hardened ñöôïc caùi lôïi cuûa vieäc hoïc ñoái vôùi hoï thì hoï seõ criminal. This shows the effect on others in coá gaéng hoïc taäp toát hôn. Khi hoï hoïc

taäp toát thì the way we speak. The Buddha said: moïi ngöôøi keå caû cha meï vaø thaày giaùo seõ thaáy “Pleasant speech is as sweet as honey; sung söôùng. Chaùnh kieán cuõng coù nghóa laø truthful speech like a flower; and wrong

speech is unwholesome like filth.” Therefore, be a good husband, wife, son, daughter, we should speak words that are truthful, etc.—Taát caû nhöõng noã löïc ñeàu daønh cho söï meaningful and with good will—Chaùnh ngöõ giaùc ngoä. Chaùnh tinh taán coù nghóa laø laø tinh laø khoâng noùi lôøi doái traù, huûy baùng hay aùc ngöõ, taán caûi thieän töï thaân. Thí duï nhö ôû tröôøng thì vaø cuõng khoâng nhaøn ñaøm hyù luaän. Ngöôïc laïi hoïc haønh chaêm chæ vaø loaïi boû taùnh xaáu nhö luoân noùi lôøi chaân thaät. Chaùnh ngöõ laø traùnh noùi löôøi bieáng, noùng naûy, huùt thuoác vaø sì ke ma doái, traùnh ngoài leâ ñoâi maùch, traùnh noùi sau tuùy. Coøn ôû nhaø, coá gaéng laø moät ngöôøi choàng löng ngöôøi khaùc, traùnh taùn gaãu, vaø traùnh noùi toát, vôï toát, con trai, con gaùi toát, vaân vaân—See lôøi thoâ loã. Lôøi noùi thoâ loã coù gaây toån haïi coøn Right effort. hôn laø khí giôùi, trong khi noùi lôøi aùi ngöõ coù theå 7) Right mindfulness: Chaùnh nieäm—Right laøm thay ñoåi traùi tim cuûa keû phaïm toäi. Ñieàu mindfulness means to be always aware and naøy chöùng toû lôøi noùi cuûa chuùng ta coù aûnh attentive. We should always be aware of höôûng tôùi ngöôøi khaùc. Ñöùc Phaät daïy: “Lôøi noùi what we think, say and do. We must vui veû nhö maät; lôøi chaân thaät nhö hoa; vaø taø concentrate on everything we do before we ngöõ baát thieän nhö muøi tanh hoâi.” Chính vì vaäy can do it well. For instance, if we concentrate maø chuùng ta neân noùi lôøi chaân thaät, coù yù nghóa in class, we would not miss anything the vaø vôùi thieän yù—See Right speech. teacher says—Chaùnh nieäm coù nghóa laø luoân 4) Right action: Chaùnh nghieäp—Conducting tænh thöùc. Chuùng ta neân luoân tænh thöùc veà oneself in moral, peaceful, and honorable nhöõng ñieàu chuùng ta suy nghó, noùi naêng vaø ways and keeping the basic precepts. Right haønh ñoäng. Chuùng ta phaûi taäp trung tö töôûng action also means do not take life, steal, or vaøo moïi vieäc tröôùc khi chuùng ta coù theå laøm engage in sexual misconduct—Chaùnh nghieäp toát ñöôïc. Tyû nhö, neáu chuùng ta taäp trung tö cuõng coù nghóa laø khoâng saùt sanh, khoâng troäm töôûng trong lôùp hoïc, chuùng ta seõ khoâng boû soùt caép, vaø khoâng taø daâm—See Right action. nhöõng lôøi daïy cuûa thaày coâ—See Right 5) Right livelihood: Chaùnh maïng—Right mindfulness. livelihood means not to live on work that 8) Right concentration: Chaùnh ñònh—Right would in any way bring harm to living beings. meditation means to keep the mind steady Buddhists are discouraged from engaging in and calm in order to see clearly the true the following five kinds of livelihood: trading nature of things. This type of mental practice people, weapons, animals for slaughter, can make us become more understanding and intoxicating drinks and drugs. The Buddha a happier person—Chaùnh ñònh coù nghóa laø said: “Do not earn your living by harming chuùng ta phaûi giöõ cho taâm mình ñònh tænh ñeå others. Do not seek happiness by making thaáy roõ baûn chaát thaät cuûa vaïn höõu. Thöïc taäp others unhappy.”—Chaùnh maïng coù nghóa laø chaùnh ñònh coù theå laøm cho chuùng trôû thaønh soáng vaø laøm vieäc khoâng laøm toån haïi ñeán

moät con ngöôøi hieåu bieát vaø haïnh phuùc hôn— chuùng sanh. Phaät töû khoâng neân laøm naêm ngheà See Right concentration and Wrong nghieäp sau: buoân baùn con ngöôøi, buoân baùn vuõ concentration. khí, buoân baùn thuù vaät ñeå laøm thòt, buoân baùn (III) The Buddha's teachings on Astangika-marga nhöõng chaát cay ñoäc. Ñöùc Phaät daïy: "Khoâng in the Dharmapada Sutra—Nhöõng lôøi Phaät sinh soáng baèng caùch laøm toån haïi ngöôøi khaùc. daïy veà "Baùt Chaùnh Ñaïo" trong Kinh Phaùp Khoâng möu tìm haïnh phuùc treân söï khoå ñau Cuù: cuûa keû khaùc."—See Right livelihood. 1) The best of paths is the Eightfold Path. The 6) Right effort: Chaùnh tinh taán—All efforts must best of truths are the Four Noble Truths. Non- be for enlightenment. Right effort means to attachment is the best of states. The best of do our best to become a better person. men is he who has eyes to see (Dharmapada Examples of this are to work hard at school 273): Baùt Chaùnh Ñaïo laø ñaïo thuø thaéng hôn and to drop bad habits such as laziness, quick caùc ñaïo. Töù ñeá laø lyù thuø thaéng hôn caùc lyù. Ly temper, smoking and drugs. At home, try to

duïc laø phaùp thuø thaéng hôn caùc phaùp. Cuï nhaõn the uncompleted, to accomplish the laø baäc thuø thaéng hôn caùc baäc Thaùnh hieàn. unaccomplished, and to realise the 2) This is the only way. There is no other way unrealised—ÔÛ ñaây moät vieäc ñaõ ñöôïc vò Tyø that leads to the purity of vision. You follow Kheo laøm. Vò naày nghó: "Ta ñaõ laøm moät coâng this way, Mara is helpless before it vieäc. Do ta laøm moät coâng vieäc neân thaân ta (Dharmapada 274): Chæ coù con ñöôøng naày, meät moûi. Vaäy ta neân naèm xuoáng." Vò aáy naèm chaúng coøn con ñöôøng naøo khaùc coù theå laøm xuoáng, khoâng coù tinh taán ñaït ñöôïc ñieàu chöa cho tri kieán caùc ngöôi thanh tònh. Caùc ngöôi ñaït ñöôïc, thaønh töïu ñieàu chöa thaønh töïu vaø thuaän laøm theo, thì boïn ma bò roái loaïn. chöùng ngoä ñieàu chöa chöùng ngoä. 3) Entering upon that path, you will end your 3) The third occasion of indolence: Cô hoäi giaûi suffering. The way was taught by me when I ñaõi thöù ba—Here a monk who has to go on a understood the removal of thorns (arrows of journey, and thinks: "I have to go on this grief) (Dharmapada 275): Caùc ngöôi thuaän tu journey. It will make me tired. I'll have a theo Chaùnh ñaïo treân naøy, thì khoå naõo seõ döùt rest." So he lies down and does not stir up heát, vaø bieát raèng Ñaïo ta noùi coù söùc tröø dieät energy to complete the uncompleted, to choâng gay. accomplish the unaccomplished, and to 4) Be watchful of speech, control the mind, realise the unrealised—ÔÛ ñaây coù con ñöôøng don't let the body do any evil. Let purify maø vò Tyø Kheo phaûi ñi. Vò naày nghó: "Ñaây laø these three ways of action and achieve the con ñöôøng maø ta seõ phaûi ñi. Khi ta ñi con path realized by the sages (Dharmapada 281): ñöôøng aáy, thaân ta seõ meät moûi. Vaäy ta neân Thaän troïng lôøi noùi, keàm cheá yù nghó, thaân naèm xuoáng." Vò aáy naèm xuoáng, khoâng coù tinh khoâng laøm aùc, ba nghieäp thanh tònh, laø ñöôïc taán ñeå ñaït ñöôïc ñieàu chöa ñaït, thaønh töïu ñieàu Ñaïo Thaùnh Nhôn. chöa thaønh töïu vaø chöùng ngoä ñieàu chöa chöùng Eight occasions of indolence: Kusita-vatthuni ngoä. (p)—Baùt Giaûi Ñaõi Söï—According to the Sangiti 4) The fourth occasion of indolence: Cô hoäi giaûi Sutta in the Long Discourses of the Buddha, there ñaõi thöù tö—Here a monk who has been on a are

eight occasions of indolence—Theo Kinh journey, and thinks: “I’ve been on this Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm söï giaûi journey. Now I’m tired. I’ll have a rest.” So ñaõi. he lies down and does not stir up energy to 1) The first occasion of indolence: Cô hoäi giaûi complete the uncompleted, to accomplish the ñaõi thöù nhaát—Here a monk has a job to do. unaccomplish, and to realise the unrealised— He thinks: “I’ve got this job to do, but it will ÔÛ ñaây con ñöôøng vò Tyø Kheo ñaõ ñi. Vò naày make me tired. I’ll have a rest.” So he lies nghó: “Ta ñaõ ñi con ñöôøng, do ta ñaõ ñi con down and does not stir up enough energy to ñöôøng neân thaân ta meät moûi. Vaäy ta neân naèm complete the uncompleted, to accomplish the xuoáng.” Vò aáy naèm xuoáng, khoâng coù tinh taán unaccomplished, to realise the unrealised—ÔÛ ñaït ñöôïc ñieàu chöa ñaït, thaønh töïu ñieàu chöa ñaây coù vieäc vò Tyø Kheo phaûi laøm. Vò naày thaønh töïu vaø chöùng ngoä ñieàu chöa chöùng ngoä. nghó: “Coù coâng vieäc ta seõ phaûi laøm. Neáu ta 5) The fifth occasion of indolence: Cô hoäi giaûi laøm vieäc, thôøi thaân ta seõ meät moûi. Vaäy ta neân ñaõi thöù naêm—Here a monk who goes on the naèm xuoáng.” Vò aáy beøn naèm xuoáng, khoâng alms-round in a village or town and does not tinh taán ñeå ñaït ñöôïc ñieàu chöa ñaït ñöôïc, ñeå get his fill of food, whether coarse or fine, thaønh töïu ñieàu chöa thaønh töïu, ñeå chöùng ngoä and he thinks: “I’ve gone for alms-round in ñieàu chöa chöùng ngoä. the village or town and don’t get my fill of 2) The second occasion of indolence: Cô hoäi food, whether coarse or fine. Now I’m tired. giaûi ñaõi thöù hai—Here, a monk who has done I’ll have a rest.” So he lies down and does not some work, and thinks: “I’ve done this work, stir up energy to complete the uncompleted, now I’m tired. I’ll have a rest.” So he lies to accomplish the unaccomlished, and to down and does not stir up energy to complete realise the unrealised—ÔÛ ñaây vò Tyø Kheo ñi

khaát thöïc trong laøng hay taïi ñoâ thò, khoâng and does not stir up energy to complete the nhaän ñöôïc caùc ñoà aên loaïi cöùng hay loaïi meàm, uncompleted, to accomplish the ñaày ñuû nhö yù muoán. Vò aáy nghó: “Ta ñi khaát unaccomplished, to realise the unrealised—ÔÛ thöïc ôû laøng hay ñoâ thò, khoâng nhaän ñöôïc ñoà ñaây vò Tyø Kheo môùi khoûi beänh khoâng bao aên loaïi cöùng hay loaïi meàm ñaày ñuû nhö yù laâu. Vò aáy nghó: “Ta môùi khoûi beänh khoâng muoán. Thaân naày cuûa ta bò meät moûi, khoâng lôïi bao laâu. Thaân naày cuûa ta yeáu ñuoái, khoâng ích gì. Vaäy ta neân naèm xuoáng.” Vò aáy naèm laøm ñöôïc vieäc gì, vaäy ta haõy naèm xuoáng. Vò xuoáng, khoâng tinh taán ñaït ñöôïc ñieàu chöa ñaït, aáy naèm xuoáng, khoâng coù tinh taán ñeå ñaït ñöôïc thaønh töïu ñieàu chöa thaønh töïu vaø chöùng ngoä ñieàu chöa ñaït, ñeå thaønh töïu ñieàu chöa thaønh ñieàu chöa chöùng ngoä. töïu ñöôïc, ñeå chöùng ngoä ñieàu chöa chöùng ngoä 6) The sixth occasion of indolence: Cô hoäi giaûi ñöôïc. ñaõi thöù saùu—Here a monk who goes on alms- Eight occasions for making an effort: round in a village or town and gets his fill of Arabbha-vatthuni (p)—Baùt Tinh Taán Söï— food, whether coarse or fine, and he thinks: According to the Sangiti Sutta in the Long “I’ve gone for alms-round in a village or town Discourses of the Buddha, there are eight and get my fill of food, whether coarse or occasions for making an effort—Theo Kinh Phuùng fine, and my body is heavy and useless as if I

Tuïng trong Tröôøng Boä Kinh, coù taùm söï tinh taán. were pregnant. I'll have a rest." So he lies 1) The first occasion for making an effort: Cô down and does not stir up energy to complete hoäi tinh taán thöù nhaát—Here a monk who has the uncompleted, to accomplish the a job to do. He thinks: "I've got this job to do, unaccomplished, to realise the unrealised—ÔÛ but in doing it I won't find easy to pay ñaây vò Tyø Kheo ñi khaát thöïc taïi laøng hay thò attention to the teaching of the Buddhas. I'll xaõ, nhaän ñöôïc caùc ñoà aên loaïi cöùng vaø loaïi have to stir up my energy." And he stirs up meàm ñaày ñuû nhö yù muoán. Vò aáy nghó: "Ta ñi sufficient energy to complete the khaát thöïc taïi laøng hay taïi thò xaõ, nhaän ñöôïc uncompleted, to accomplish the caùc thöùc aên, loaïi cöùng vaø loaïi meàm, ñaày ñuû unaccomplished, to realise the unrealised—ÔÛ nhö yù muoán. Thaân ta naëng neà nhö theå ñang ñaây coù vieäc vò Tyø Kheo phaûi laøm, vò aáy nghó: mang baàu, khoâng theå laøm gì ñöôïc. Vaäy ta neân "Coù coâng vieäc ta seõ phaûi laøm, neáu ta laøm vieäc naèm xuoáng." Vò aáy naèm xuoáng, khoâng tinh thì khoâng deã gì ta suy tö ñeán giaùo phaùp cuûa taán. chö Phaät. Ta haõy tinh taán." Vaø vò aáy tinh taán 7) The seventh occasion of indolence: Cô hoäi ñeå ñaït ñöôïc ñieàu gì chöa ñaït ñöôïc, ñeå thaønh giaûi ñaõi thöù baûy—Here a monk who has töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå chöùng developed some light indisposition, and he ngoä ñieàu gì chöa chöùng ngoä ñöôïc. thinks: "I'd better have a rest." So he lies 2) The second occasion for making an effort: Cô down and does not stir up energy to complete hoäi tinh taán thöù nhì—Here a monk who has the uncompleted, to accomplish the done some work, and thinks: "Well, I did the unaccomplished, to realise the unrealised—ÔÛ job, but because of it I wasn't able to pay ñaây vò Tyø Kheo bò beänh nheï. Vò naày nghó: sufficient attention to the teaching of the "Nay ta ñau beänh nheï, caàn phaûi naèm nghæ. Buddhas. So I will stir up sufficient energy." Vaäy ta neân naèm xuoáng." Vò aáy naèm xuoáng, And he stirs up sufficient energy to complete khoâng coù tinh taán ñeå ñaït ñöôïc ñieàu chöa ñaït, the uncompleted, to accomplish the thaønh töïu ñieàu chöa thaønh töïu, vaø chöùng ngoä unaccomplished, to realise the unrealised—ÔÛ ñieàu chöa chöùng ngoä. ñaây coù vò Tyø Kheo ñaõ laøm xong coâng vieäc, vò 8) The eighth occasion of indolence: Cô hoäi giaûi aáy suy nghó: "Ta ñaõ laøm xong coâng vieäc. Khi ñaõi thöù taùm—Here a monk who is ta laøm xong coâng vieäc, ta khoâng theå suy tö recuperating, having not long recovered from ñeán giaùo phaùp cuûa chö Phaät. Ta haõy tinh taán." an illness, and he thinks: "My body is weak Vaø vò aáy coá gaéng tinh taán ñaït ñöôïc ñieàu gì and useless. I'll have a rest." So he lies down chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa

thaønh töïu ñöôïc, ñeå chöùng ngoä nhöõng gì chöa ñuû nhö yù muoán. Vò naày nghó: "Ta trong khi ñi chöùng ngoä ñöôïc. khaát thöïc taïi laøng hay taïi ñoâ thò, khoâng nhaän 3) The third occasion for making an effort: Cô ñöôïc caùc loaïi ñoà aên meàm hay cöùng ñaày ñuû hoäi tinh taán thöù ba—Here a monk who has to nhö yù muoán. Thaân ta nhö vaäy nheï nhaøng coù go on a journey, and thinks: "I have to go on theå laøm vieäc. Vaäy ta haõy coá gaéng tinh caàn." this journey, but in doing it I won't find easy Vaø vò aáy coá gaéng tinh caàn ñaït ñöôïc ñieàu gì to pay attention to the teaching of the chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa Buddhas. I'll have to stir up

energy.” And he thaønh töïu, ñeå chöùng ngoä ñieàu gì chöa chöùng stirs up sufficient energy to complete the ngoä. uncompleted, to accomplish the 6) The sixth occasion for making an effort: Cô unaccomplished, to realise the unrealised—ÔÛ hoäi tinh taán thöù saùu—Here a monk who goes ñaây vò Tyø Kheo coù con ñöôøng phaûi ñi. Vò aáy for alms-round in a village or town and gets nghó : “Ñaây laø con ñöôøng maø ta seõ phaûi ñi. his fill of food, whether coarse or fine, and he Khi ta ñi con ñöôøng aáy, khoâng deã gì ta coù theå thinks: “I’e gone for alms-round and get my suy tö ñeán giaùo phaùp cuûa chö Phaät. Vaäy ta fill of food. So my body is strong anf fit. I’ll haõy coá gaéng tinh taán.” Vaø vò aáy coá gaéng tinh stir up energy.” And he stirs up energy to taán ñaït ñöôïc nhöõng gì chöa ñaït ñöôïc, ñeå complete the uncompleted, to accomplish the thaønh töïu nhöõng gì chöa thaønh töïu ñöôïc, ñeå unaccomplished, to realise the unrealised—ÔÛ chöùng ngoä nhöõng gì chöa chöùng ngoä ñöôïc. ñaây vò Tyø Kheo trong khi ñi khaát thöïc taïi laøng 4) The fourth occasion for making an effort: Cô hay taïi ñoâ thò ñöôïc caùc loaïi ñoà aên cöùng hay hoäi tinh taán thöù tö—Here a monk who has meàm ñaày ñuû nhö yù muoán. Vò naày nghó: “Ta been on a journey, and he thinks: “I have trong khi ñi khaát thöïc taïi laøng hay taïi ñoâ thò been on a journey, but because of it I wasn’t ñöôïc caùc loaïi ñoà aên cöùng hay meàm, ñaày ñuû able to pay sufficient attention to the teaching nhö yù muoán. Nhö vaäy thaân ta maïnh, coù theå of the Buddhas. I’ll have to stir up energy.” laøm vieäc. Vaäy ta haõy coá gaéng tinh taán.” Vaø vò And he stirs up energy to complete the aáy coá gaéng tinh taán ñeå ñaït ñöôïc ñieàu gì chöa uncompleted, to accomplish the ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh töïu unaccomplished, to realise the unrealised—ÔÛ ñöôïc, ñeå chöùng ngoä ñieàu gì chöa chöùng ngoä ñaây vò Tyø Kheo ñaõ ñi con ñöôøng. Vò naày nghó: ñöôïc. “Ta ñaõ ñi con ñöôøng aáy. Khi ta ñi con ñöôøng, 7) The seventh occasion for making an effort: ta khoâng coù theå suy tö ñeán giaùo phaùp cuûa chö Cô hoäi tinh taán thöù baûy—Here a monk who Phaät. Vaäy ta haõy coá gaéng tinh caàn.” Vaø vò aáy has some slight indisposition, and he thinks: “I coá gaéng tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït get some slight indisposition, and this ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh töïu indisposition might get worse, so I’ll stir up ñöôïc, ñeå chöùng ngoä ñieàu gì chöa chöùng ngoä energy.” And he stirs up energy to complete ñöôïc. the uncompleted, to accomplish the 5) The fifth occasion for making an effort: Cô unaccomplished, to realise the unrealised—ÔÛ hoäi tinh taán thöù naêm—Here a monk who goes ñaây vò Tyø Kheo bò ñau beänh nheï. Vò aáy nghó: for alms-round in a village or town and does “Ta nay ñau beänh nheï, söï kieän naày coù theå not get his fill of food, whether coarse or fine, xaõy ra, beänh naày coù theå traàm troïng hôn. Vaäy and he thinks: “I’ve gone for alms-round ta haõy coá gaéng tinh taán.” Vaø vò aáy coá gaéng without getting my fill of food. So my body is tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït ñöôïc, ñeå light and fit. I’ll stir up energy.” And he stirs thaønh töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå up energy to complete the uncompleted, to chöùng ngoä ñieàu gì chöa chöùng ngoä ñöôïc. accomplish the unaccomplished, to realise the 8) The eighth occasion for making an effort: Cô unrealised—ÔÛ ñaây vò Tyø Kheo trong khi ñi hoäi tinh taán thöù taùm—Here a monk

who is khaát thöïc taïi laøng hay taïi ñoâ thò, khoâng nhaän recuperating from an illness, and he thinks: “I ñöôïc caùc loaïi ñoà aên cöùng hay ñoà aên meàm ñaày am just recuperating from an illness. It might

be that the illness will recur. So I’ll stir up ii) Adattadana (skt)—Ñaïo: Troäm Caép—energy.” And he stirs up energy to complete Stealing—See Stealing. the uncompleted, to accomplish the iii) Abrahmacarya (skt)—Daâm Duïc: Phaïm toäi unaccomplished, to realise the unrealised—ÔÛ thoâng daâm—Adultery—Sexual immorality or ñaây vò Tyø Kheo môùi ñau beänh daäy, môùi khoûi bestiality—See Sexual misconduct. beänh khoâng bao laâu. Vò aáy nghó: “Ta môùi ñau iv) Uttaramanusyadharma-pralapa (skt)—Voïng: beänh daäy, môùi khoûi beänh khoâng bao laâu. Söï Voïng ngöõ hay noùi doái—False speaking— kieän naày coù theå xaõy ra, beänh cuûa ta coù theå trôû Falsity—See Lying. laïi. Vaäy ta haõy coá gaéng tinh taán.” Vaø vò aáy coá 2) According to the Esoteric sect—Theo Maät gaéng tinh taán ñeå ñaït ñieàu gì chöa ñaït ñöôïc, ñeå Giaùo: thaønh töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå i) Discarding the truth: Xaû Chaùnh Phaùp—Pheá chöùng ngoä ñieàu gì chöa chöùng ngoä ñöôïc. boû Chaùnh Phaùp. Eight offerings (boons) to the Sangha ii) Discarding the Bodhi-mind: Xaû Boà Ñeà (suggested by Visakha) which granted by Taâm—Pheá boû Boà Ñeà taâm. iii) Being mean or selfish in regard to the the Buddha: Taùm loaïi cuùng döôøng cho Taêng Ni supreme law: Khan Laän Thaéng Phaùp: Ích kyû (ñeà nghò bôûi baø Visakha) ñöôïc Phaät pheâ chuaån. trong vieäc truyeàn baù Chaùnh Phaùp. 1) To offer robes to the Sangha during the Rainy iv) Injuring the living: Naõo Haïi Chuùng Sanh— season: Daâng y ñeán chö Taêng Ni trong muøa Laøm toån haïi ñeán chuùng sanh. nhaäp Haï. (B) The last four sins—Boán toäi sau: 2) To provide alms and food for the Sangha who v) Libidinous contact with a male: Ñem loøng are coming: Ñeå baùt cho chö Taêng Ni ñeán. daâm chaïm vaøo thaân theå ngöôøi nam. 3) To provide alms and food for the Sangha who vi) Any sort of improper association which leads are going out: Ñeå baùt cho nhöõng vò sö ra ñi. to adultery: Baát cöù haønh ñoäng khoâng thích 4) To give food for sick Bhiksus: Daâng thöïc hôïp naøo ñöa ñeán taø daâm vôùi ngöôøi nam. phaåm ñeán nhöõng vò sö ñau oám. * Touch the arms of a male: Sôø tay ngöôøi nam. 5) To give food for those who attend sick * Touch a male’s shirt: Sôø aùo ngöôøi nam. Bhiksus: Daâng thöïc phaåm ñeán nhöõng vò ra * Enter a male’s room: Vaøo phoøng ngöôøi nam. coâng chaêm soùc caùc sö ñau oám. * Stand alone with a male: Ñöùng moät mình vôùi 6) To give medicine for the sick Bhiksus: Daâng ngöôøi nam. thuoác men ñeán nhöõng vò sö ñau oám. * To converse with a male in a private place: 7) To give bathing garments for nuns: Daâng y Noùi chuyeän moät mình vôùi ngöôøi nam ôû nôi tö taém ñeán chö Tyø Kheo Ni. rieâng. 8) To give rice-gruel for monks: Xin daâng * To promenade with a male for whatever luùa maïch ñeán cho chö Taêng. reason(s): Cuøng ñi song ñoâi vôùi ngöôøi nam vì Eight orders of differentiated rules of baát cöù lyù do gì. liberation: Baùt chuûng bieät giaûi thoaùt—See * To lean one’s back on a male’s back: Döïa Differentiated rules of liberation for the eight mình vaøo ngöôøi nam. orders. * To arrange to meet with a male for sexual Eight parajikas: Baùt Ba La Di—Eight parajika, conduct: Heïn nhau vôùi ngöôøi nam ñeå tính in relation to the sins

of a nun—Taùm toäi cuûa chö chuyeän daâm ñaûng. Ni. vii) Concealing the misbehaviour of an equal or (A) The first four sins: Boán toäi ñaàu—See Four inferior nun: Phuù taøng tha troïng toäi giôùi—Bieát grave sins. ñoàng ñaïo phaïm toäi maø che daáu. 1) According to the Mahayana and Hinayana— viii) Improper dealings with a monk: Tuøy thuaän bò Theo Ñaïi Thöøa vaø Tieåu Thöøa: cöû Tyø Kheo giôùi—Giao dòch ñi laïi vôùi Tyø i) Vadha-himsa (skt)—Saùt: Gieát haïi chuùng Kheo khoâng ñuùng pheùp. sanh—Killing—See Killing.

Eight parijnana: Eight kinds of cognition, 2) Pink pennon in the Southeast: Ñoâng Nam perception, or consciousness—Taùm thöùc—See phöôùn hoàng. Eight consciousnesses. 3) Black pennon in the South: Chính Nam phöôùn Eight Path Factors: Baùt Thaùnh Ñaïo— ñen. According to Bhikkhu Bodhi in Abhidhamma, 4) Gray pennon in the Southwest: Taây Nam there are eight path factors—Theo Tyø Khöu Boà phöôùn xaùm. Ñeà trong Vi Dieäu Phaùp, coù Taùm con ñöôøng cao 5) Red pennon in the West: Phöông Taây phöôùn thöôïng hay Baùt Thaùnh Ñaïo: ñoû. 1) Right View: Chaùnh Kieán. 6) Blue pennon in the Northwest: Taây Baéc 2) Right Intention: Chaùnh Tö Duy. phöôùn xanh. 3) Right Speech: Chaùnh Ngöõ. 7) Yellow pennon in the North: Chaùnh Baéc 4) Right Action: Chaùnh Nghieäp. phöôùn vaøng. 5) Right Livelihood: Chaùnh Maïng. 8) Red and white pennon in the Northeast: Ñoâng 6) Right Effort: Chaùnh Tinh Taán. Baéc phöôùn ñoû traéng. 7) Right Mindfulness: Chaùnh Nieäm. Eight perfections: Baùt Phaùp Thaønh Töïu— 8) Right Concentration: Chaùnh Ñònh. According to the Vimalakirti, Chapter Tenth— ** For more information, please see Eight Noble The visiting Bodhisattvas (from Fragrant Land) Paths. asked: “How many Dharmas should a Bodhisattva Eight patriarchs of the True Word sect: achieve in this world to stop its morbid growth Chaân Ngoân Baùt Toå. (defilements) in order to be reborn in the 1) The first patriarch, the Mantra Lord, Buddha’s pure land?” Vimalakirti replied: “A Vairocana Buddha: Ñeä Nhaát Toå Giaùo Chuû Bí Bodhisattva should bring to perfection eight Maät Ñaïi Nhaät Nhö Lai. Dharmas to stop morbid growth in this world in 2) The second patriarch, The imaginary order to be reborn in the Pure Land.”—Theo Kinh Bodhisattva Vajrasattva: Ñeä Nhò Toå—Ngaøi Duy Ma Caät, Phaåm Möôøi. Caùc Boà Taùt nöôùc Kim Cang Taùt Ñoûa Boà Taùt. Chuùng Höông hoûi Ngaøi Duy Ma Caät: “Boà Taùt 3) The third patriarch, Nagarjuna Bodhisattva: phaûi thaønh töïu maáy phaùp ôû nôi coõi naày laøm khoâng Ñeä Tam Toå—Ngaøi Long Thoï Boà Taùt. laàm loãi, ñöôïc sanh veà coõi Tònh Ñoä?” Duy Ma Caät 4) The fourth patriarch, Dragon-wisdom ñaùp: “Boà Taùt thaønh töïu taùm phaùp thôøi ôû coõi naày Bodhisattva: Ñeä Töù Toå—Ngaøi Long Trí Boà laøm khoâng laàm loãi, ñöôïc sanh veà coõi Tònh Ñoä. Taùt. What are they?: Taùm phaùp laø gì? 5) The fifth patriarch, Vajramati Bodhisattva: 1) Benevolence towards all living beings with Ñeä Nguõ Toå—Ngaøi Kim Cang Trí Taïng Boà no expectation of reward: Moät laø lôïi ích Taùt. chuùng sanh khoâng mong baùo ñaùp. 6) The sixth patriarch, Amoghavajra 2) Endurance of sufferings for all living beings Bodhisattva: Ñeä Luïc Toå—Ngaøi Baát Khoâng dedicating all merits to them: Hai laø thay theá Tam Taïng Boà Taùt. taát caû chuùng sanh chòu moïi ñieàu khoå naõo. 7) The seventh patriarch, Hui-Kuo: Ñeä Thaát

3) Impartiality towards them with all humility Toå—Ngaøi Hueä Quaû. free from pride and arrogance: Ba laø bao 8) The eighth patriarch, K'ung-Hai (Japan): Ñeä nhieâu coâng ñöùc ñeàu ban cho taát caû chuùng Baùt Toå—Ngaøi Khoâng Haûi (Nhaät Baûn). sanh. 4) Reverence to all Bodhisattvas with the same Eight pennons of various colours: Baùt Saéc devotion as to all Buddhas (i.e. without Phan—The Amitabha eight pennons of various discrimination between Bodhisattvas and colours, indicating the eight directions of space— Buddhas: Boán laø loøng bình ñaúng ñoái vôùi Phöôùn taùm saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm chuùng sanh khieâm nhöôøng khoâng ngaïi, ñoái höôùng trong khoâng gian. vôùi Boà Taùt xem nhö Phaät. 1) White pennon in the East: Phöông Ñoâng 5) Absence of doubt and suspicion when hearing phöôùn traéng.

(the expounding of) sutras which he has not Eigh-petal lotus seal: AÁn hoa sen taùm caùnh (Baùt heard before: Naêm laø nhöõng kinh chöa nghe, dieäp aán). nghe khoâng nghi. Eight physical sensations: Baùt Xuùc—Eight 6) Abstention from opposition to the Sravaka physical sensations which hinder meditation in its Dharma: Saùu laø khoâng choáng traùi vôùi haøng early stages—Taùm loaïi caûm xuùc hay caûm giaùc Thanh Vaên. gaây trôû ngaïi trong giai ñoaïn sô thieàn: 7) Abstention from discrimination in regard to 1) Restlessness: Ñoäng xuùc—Traïo cöû hay loaïn donations and offerings received with no ñoäng. thought of self-profit in order to subdue his 2) Heaviness: Troïng xuùc—Hoân traàm hay thaáy mind: Baûy laø thaáy ngöôøi ñöôïc cuùng döôøng thaân theå naëng neà. cuõng khoâng taät ñoá, khoâng khoe nhöõng lôïi loäc 3) Itching: Traïo xuùc—Ngöùa ngaùi. cuûa mình, ôû nôi ñoù maø ñieàu phuïc taâm mình. 4) Buoyancy: Khinh xuùc—Nheï nhaøng eâm aùi. 8) Self-examination without contending with 5) Roughness: Saùp xuùc—Thaáy thaân theå goà gheà. others. Thus, he should achieve singleness of 6) Smoothness: Hoaït xuùc—Thaáy thaân theå eâm aùi mind bent on achieving all merits; these are hoaëc trôn nhôøn. the eight Dharmas: Taùm laø thöôøng xeùt loãi 7) Heat: Noaõn xuùc—Thaáy thaân theå noùng nhö mình, khoâng noùi ñeán loãi ngöôøi, haèng nhöùt taâm löûa. caàu caùc coâng ñöùc. 8) Coldness: Laõnh xuùc—Thaáy thaân theå laïnh nhö Eight periods of Buddha's life: Taùm thôøi kyø nöôùc. trong cuoäc ñôøi Ñöùc Phaät—See Eight aspects of Eight physical sensations which hinder Buddha's life. meditation in its early stages: Baùt Xuùc—Taùm Eight persons worthy of offerings: Taùm loaïi caûm xuùc hay caûm giaùc gaây trôû ngaïi trong giai (Haïng) Ngöôøi Ñaùng Cung Kính—According to the ñoaïn sô thieàn—See Eight physical sensations. Sangiti Sutta in the Long Discourses of the Eight powers of endurance: Taùm löïc nhaãn Buddha, there are eight persons worthy of nhuïc hay söùc nhaãn nhuïc—See Eight ksantis or offerings—Theo Kinh Phuùng Tuïng trong Tröôøng powers of patient endurance. Boä Kinh, coù taùm loaïi ngöôøi ñaùng ñöôïc cung kính: Eight powers of the ocean: Haûi Ñöùc—The 1) The Stream-Winner: Haïng ñaõ thaønh töïu Döï eight virtues, or powers of the ocean—Taùm ñöùc Löu quaû. taùnh (taùnh chaát) hay khaû naêng cuûa bieån. 2) One who has practiced to gain the fruit of 1) Vastness: Bao la. Stream-Entry: Haïng ñang thaønh töïu Döï Löu 2) Tidal regularity: Haûi trieàu ñuùng quy ñònh. quaû. 3) Throwing out of the dead:

Khoâng dung chöùa 3) The Once-Returner: Haïng ñaõ thaønh töïu Nhaát xaùc cheát (taát caû xaùc cheát cuûa chuùng höõu tình Lai quaû. ñeàu bò taáp vaøo bôø). 4) One who has practiced to gain the fruit of 4) Containing the seven kinds of pearls: Chöùa Once-returner: Haïng ñang thaønh töïu Nhaát Lai thaát baûo. quaû. 5) Absorption of all rivers without increase: 5) The Non-Returner: Haïng ñaõ thaønh töïu Baát Thaâu nhieáp ñaïi haø maø khoâng heà taêng haûi Lai quaû. trieàu. 6) One who has practiced to gain the fruit of 6) Absorption of all rain without increase: Thaâu Non-Returner: Haïng ñang thaønh töïu Baát Lai nhieáp ñaïi vuõ maø khoâng heà taêng haûi trieàu. quaû. 7) Holding the most mighty fish: Chöùa kình ngö. 7) The Arahant: Haïng ñaõ thaønh töïu A-La-Haùn 8) Universal unvarying saltness: Ñoàng moät vò quaû. maën. 8) One who has worked to gain the fruit of Arahantship: Haïng ñang thaønh töïu A-La-Haùn Eight powers of patient endurance: Baùt quaû. Nhaãn—See Eight ksantis or powers of patient endurance.

Eight powers of transformation: Baùt Bieán actions; it also enables us to decide Hoùa—Eight supernatural powers of beforehand what actions we want to avoid, transformation, characteristics of every Buddha— and prevent a situation in which we’re Taùm loaïi bieán hoùa hay taùm thaàn thoâng bieán hoùa tempted to do something we know we’ll cuûa chö Phaät—See Eight supernatural powers of regret later—Ngoaøi nguõ giôùi, Phaät töû taïi gia transformation. cuõng coù theå thoï baùt quan trai giôùi trong voøng Eight precepts: Baùt giôùi. 24 giôø moãi thaùng. Nhieàu ngöôøi thích thoï baùt (I) An overview of the “Eight Precepts”—Toång quan trai vaøo ngaøy raèm hay vaøo nhöõng ngaøy quan veà “Baùt Quan Trai Giôùi”: Beside the lay leã hoäi Phaät giaùo, maëc daàu hoï coù theå thoï baùt five precepts, lay people may also take eight quan trai trong baát cöù ngaøy naøo. Naêm giôùi precepts for a period of 24 hours every ñaàu cuûa baùt quan trai giôùi cuõng gioáng nhö month. Many lay people like to take the eight naêm giôùi taïi gia, vôùi moät ngoaïi leä laø giôùi precepts on new and full moon days or on khoâng taø daâm trôû thaønh giôùi khoâng daâm duïc, Buddhist festivals, although they may be vì nhöõng giôùi ñieàu naøy chæ ñöôïc giöõ trong thôøi taken on any day. The first five of these eight gian moät ngaøy maø thoâi. Giôùi thöù saùu laø traùnh are similar to the five lay precepts, with the duøng nöôùc hoa, ñoà trang söùc hay trang ñieåm, expception that the precept against unwise ñoàng thôøi cuõng traùnh vieäc ca haùt, nhaûy muùa sexual behavior become abstinent from sex, vaø chôi aâm nhaïc. Giôùi naøy giuùp cho ngöôøi taïi because the precepts are kept for only one gia traùnh vieäc xao laõng trong tu taäp. Khoâng day. The sixth precept is to avoid wearing laøm ñeïp cho thaân theå seõ khuyeán taán chuùng ta perfume, ornaments and cosmetics as well as tu döôõng caùi ñeïp cuûa tình thöông, loøng bi maãn to refrain from singing, dancing and playing vaø trí tueä beân trong taâm hoàn. Neáu chuùng ta ca music. This precept helps lay people avoid haùt vaø ngaâm nga thì luùc ngoài thieàn, nhöõng aâm distractions to their practice. Not beautifying ñieäu aáy seõ tieáp tuïc chaïy nhaûy trong taâm cuûa the body encourages lay people to cultivate chuùng ta. Giôùi thöù baûy laø khoâng ñöôïc ngoài their internal beauty of love, compassion and treân giöôøng hay treân beä cao hay ñaéc

tieàn, vì wisdom. If they sing and dance, then when laøm nhö vaäy seõ khieán chuùng ta caûm thaáy kieâu they sit down to meditate, the tunes keep haõnh, xem baûn thaân mình laø cao troïng hôn running throught their minds. The seventh thaân ngöôøi. Giôùi thöù taùm laø khoâng aên ñoaøn precept is not to sit or sleep on a high or thöïc (nhöõng thöùc aên cöùng) sau giôø ngoï vaø chæ expensive bed or throne, as this could make ñöôïc aên chay maø thoâi. Khi truyeàn giôùi baùt them feel proud and superior to others. The quan trai, moät soá thaày cho pheùp giôùi töû aên eighth precept is not to eat solid food after moät böûa ngoï maø thoâi, trong khi moät soá thaày noon and to be vegetarian for the day. When khaùc laïi cho pheùp aên böõa saùng vaø böõa tröa. some masters give the the eight precepts they Moät soá thaày chæ cho pheùp uoáng nöôùc sau giôø say only lunch may be eaten, while others ngoï, soá khaùc cho pheùp uoáng traø vôùi söõa, hay allow both breakfast and lunch. Some masters nöôùc eùp traùi caây. Muïc ñích cuûa cuûa giôùi thöù permit only water to be taken in the evening, taùm nhaèm giuùp laøm giaûm thieåu taâm vöôùng others allow tea with little milk, or fruit juice maéc vaøo thöùc aên. Noù cuõng giuùp cho chuùng ta without pulp. The purpose of this precept is to tu taäp thieàn ñònh toát hôn vaøo buoåi toái vì neáu reduce attachment to food. It also enables lay chuùng ta aên no vaøo buoåi toái chuùng ta seõ caûm people to meditate better in the evenings, for thaáy naëng neà vaø buoàn nguû. Giöõ giôùi khoâng if they eat a big supper, they often feel heavy nhöõng chæ coù lôïi cho mình, maø coøn khieán and sleepy. Keeping precepts is not only chuùng ta yù thöùc hôn nöõa nhöõng haønh ñoäng, lôøi better for ourselves, but it also help us noùi vaø taâm thaùi cuûa chuùng ta. Giôùi ñieàu giuùp increase awareness of our actions, words, and chuùng ta hieåu roõ baûn thaân mình hôn vì chuùng attitudes. It help us know ourselves better ta seõ trôû neân yù thöùc veà nhöõng haønh vi ñaõ trôû because we'll become aware of our habitual thaønh thoùi quen cuûa mình; giôùi ñieàu cuõng

giuùp chuùng ta quyeát ñònh tröôùc vieäc gì neân Eight qualities that make a woman seek traùnh, vaø traùnh ñöôïc hoaøn caûnh bò caùm doã birth in happy states: On various occasions, the laøm moät ñieàu gì ñoù maø chuùng ta phaûi hoái tieác Buddha mentioned to Visakha the eight qualities veà sau naøy—See Eight prohibitory that make a woman seek birth in happy states; or commandments. she will be born again where lovely devas (II) Content of "Eight precepts for lay dwell—Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå Buddhists"—Noäi dung veà "Baùt Quan Trai Giuùp Ñöa Ngöôøi AÁy Leân Caùc Caûnh Trôøi—Trong Giôùi": Eight precepts are given to lay moät vaøi dòp giaûng cho baø Visakha, Ñöùc Phaät ñaõ ñeà Buddhists to cultivate the way and must be caäp ñeán taùm phaåm chaát coù theå giuùp ngöôøi nöõ sanh observed and strictly followed for one day leân caùc caûnh trôøi. and night—Baùt Quan Trai Giôùi cho ngöôøi 1) Always active, and alert to cherish her Phaät töû taïi gia tu trì trong moät ngaøy moät ñeâm. husband: Tích cöïc hoaït ñoäng, luoân luoân dòu 1) Not to kill: Not killing living beings—Khoâng daøng chìu chuoäng choàng. saùt sanh. 2) Even though he is not the man who brings her 2) Not stealing: Not to take things not given— every joy: Daàu choàng khoâng mang laïi taát caû Khoâng troäm caép. haïnh

phuùc. 3) Not to commit sexual misconduct: Not having 3) She offers slight, nor will a good wife, move sexual intercourse—Khoâng taø daâm. to wrath her husband by some spiteful word: 4) Not to lie: Not to speak falsely—Not telling Khoâng khi naøo duøng lôøi baát caån, nghòch yù, lies—Khoâng noùi doái. thieáu leã ñoä, laøm choàng noåi leân saân giaän. 5) Not to drink wine: Not consuming 4) She reveres all whom her husband honour: intoxicants—Khoâng uoáng röôïu hay nhöõng Toân troïng taát caû nhöõng ngöôøi ñöôïc choàng chaát cay ñoäc. kính neå. 6) Not to indulge in cosmetics: Personal 5) For she is wise, deft, nimble, up bedtimes: Vì adornments—Not wearing personal naøng laø ngöôøi saùng suoát khoân ngoan, kheùo decoration—Not to wear make-up, fragrance, leùo, lanh leï, thöùc khuya daäy sôùm. and jewelry—Khoâng son phaán. 6) She mind his wealth amid his folk at work: 7) Taän taâm chaêm soùc söùc khoûe cuûa choàng trong a) Not to dance, sing, play or listen to music: khi choàng laøm vieäc cöïc nhoïc. Khoâng ca haùt muùa nhaûy hoaëc nghe nhaïc. 7) Sweetly orders all: Nhaõ nhaën hieàn hoøa. b) Not to sleep on fine or raised (high) beds, but 8) Who complies with her husband's wish and on a mat on the ground: Khoâng naèm giöôøng will: Muoán nhöõng ñieàu choàng muoán vaø coá cao. laøm cho ñöôïc. 8) Not to eat out of regulation (appropriate) ** See Visakha. hours (after noon); eat only from 11 AM to 1 Eight qualities in a woman that tend to PM: Khoâng aên saùi giôø ngoï, maø chæ aên trong wealth and happiness in this world and in khoaûng töø 11 giôø saùng ñeán 1 giôø chieàu. the next world: Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Eight priceless things: Baùt baûo voâ giaù. Coù Theå Taïo An Vui Haïnh Phuùc Trong Ñôøi Hieän Eight prohibitory commandments: Baùt Quan Taïi Vaø Caûnh Giôùi Töông Lai—In Gradual Trai Giôùi—Baùt giôùi ñaàu tieân trong thaäp giôùi—The Sayings, the Buddha commented to Visakha the first eight Prohibitory Commandments of the ten eight qualities in a woman that tend to wealth and commandments (abstinences). Eight precepts are happiness in this world and in the next world— given to lay Buddhists to cultivate the way and Trong Gradual Sayings, Ñöùc Phaät ñaõ giaûng cho must be observed and strictly followed for one Visakha nghe veà taùm phaåm chaát khieán cho ngöôøi day and night—Baùt Quan Trai Giôùi cho ngöôøi nöõ ñöôïc sanh Thieân: Phaät töû taïi gia tu trì trong moät ngaøy moät ñeâm— See Eight precepts

1) Herein, Visakha, a woman is capable at her thöùc. Moät soá chuùng sanh ñoù raát coù theå giôø work: Naày Visakha, ñoù laø haïnh phuùc cuûa ñang soáng döôùi hình thöùc nhöõng con vaät thaáp ngöôøi phuï nöõ coù khaû naêng laøm vieäc. keùm. Trong khi hieän taïi chuùng ñang khaùc vôùi 2) A woman is capable to manage the servants: chuùng ta, taát caû chuùng ñeàu cuøng moät loaïi vôùi Coù khaû naêng ñieàu khieån ngöôøi laøm. ta. Gieát vaø aên thòt chuùng töùc laø gieát haïi chuùng 3) In her ways she is lovely to her husband: Coù ta vaäy. Con ngöôøi khoâng theå caûm nhaän ñieàu loái ñoái xöû dòu daøng vaø chìu chuoäng choàng. naày neáu hoï quaù nhaãn taâm. Khi hieåu ñöôïc söï 4) She guards his wealth: Giöõ gìn cuûa caûi trong kieän naày thì ngay caû caùc loaøi La Saùt cuõng nhaø. khoâng nôû aên thòt chuùng sanh. Moät vò Boà Taùt 5) Herein, Visakha, a woman is accomplished in xem chuùng sanh nhö con moät cuûa mình, trustful confidence: Naày Visakha, ñoù laø haïnh

khoâng theå meâ ñaém trong vieäc aên thòt. phuùc cuûa ngöôøi phuï nöõ ñaõ thaønh coâng trong 2) The essence of Bodhisattvaship is a great nieàm tin. compassionate heart, for without this the 6) Accomplished in virtue: Thaønh coâng trong Bodhisattva looses his being. Therefore, he giôùi luaät. who regards others as if they were himself, 7) Accomplished in charity: Thaønh coâng trong and whose pitying thought is to benefit others loøng quaûng ñaïi. as well as himself, ought not to eat meat. He 8) Accomplished in wisdom: Thaønh coâng trong is willing for the sake of the truth to sacrifice trí tueä. himself, his body, his life, his property; he has ** See Visakha. no greed for anything; and full of compassion Eight rafts: Baùt Phieät—Taùm chieác beø—See towards all sentient beings and ready to store Eight Noble Paths. up good merit, pure and free from wrong Eight reasons for not eating animal food: discrimination, how can he have any longing Taùm Lyù Do Moät Vò Boà Taùt Khoâng Neân AÊn Thòt for meat? How can he be affected by the evil Ñöôïc Neâu Ra Trong Kinh Laêng Giaø—According habits of the carnivorous races?: Coát tuûy cuûa to Zen Master Suzuki in Studies in The Boà Taùt ñaïo laø loøng ñaïi bi, vì neáu khoâng coù Lankavatara Sutra, there are eight reasons for not loøng ñaïi bi thì Boà Taùt khoâng coøn laø Boà Taùt eating animal food as recounted in The nöõa. Do ñoù keû naøo xem ngöôøi khaùc nhö laø Lankavatara Sutra—Theo Thieàn Sö D.T. Suzuki chính mình vaø coù yù töôûng thöông xoùt laø laøm trong Nghieân Cöùu Kinh Laêng Giaø, coù taùm lyù do lôïi ích cho keû khaùc cuõng nhö cho chính mình, khoâng neân aên thòt ñöôïc neâu ra trong Kinh Laêng thì keû aáy khoâng aên thòt. Vò Boà Taùt vì chôn lyù Giaø: neân hy sinh thaân theå, ñôøi soáng, vaø taøi saûn cuûa 1) All sentient beings are constantly going mình; vò aáy khoâng ham muoán gì caû; vò aáy ñaày through a cycle of transmigration and stand to loøng töø bi ñoái vôùi taát caû chuùng sanh höõu tình one another in every possible form of vaø saün saøng tích luõy thieän haïnh, thanh tònh vaø relationship. Some of these are living at töï taïi ñoái vôùi söï phaân bieät sai laàm, thì laøm sao present even as the lower animals. While vò aáy coù theå coù söï ham aên thòt ñöôïc? Laøm sao they so differ from us now, they all are of the vò aáy coù theå maéc phaûi nhöõng thoùi quen aùc haïi same kind as ourselves. To take their lives cuûa caùc loaøi aên thòt ñöôïc? and eat their flesh is like eating our own. 3) This cruel habit of eating meat causes an Human feelings cannot stand this unless one entire transformation in the features of a is quite callous. When this fact is realized Bodhisattva, whose skin emits an offensive even the Rakshasas may cease from eating and poisonous odour. The animals are keen meat. The Bodhisattva who regards all beings enough to sense the approach of such a as if they were his only child cannot indulge person, a person who is like a Rakshasa in flesh-eating: Taát caû chuùng sanh höõu tình himself, and would be frightened and run ñeàu luoân luoân traûi qua nhöõng voøng luaân hoài away from him. He who walks in compassion, vaø coù theå coù lieân heä vôùi nhau trong moïi hình therefore, ought not to eat meat: Thoùi quen

aên thòt taøn nhaãn naày laøm thay ñoåi toaøn boä ôû moät nôi vaéng veû rieâng bieät moät mình trong daùng veû ñaëc tröng cuûa moät vò Boà Taùt, khieán röøng, vò aáy seõ bò aùc quyû aùm aûnh; vò aáy seõ bò da cuûa vò aáy phaùt ra moät muøi hoâi

thoái khoù roái ren loaïn ñoäng; khi coù moät chuùt kích thích chòu vaø ñoäc haïi. Nhöõng con vaät khaù nhaïy beùn laø vò aáy hoaûng sôï; vò aáy seõ luoân beänh hoaïn, ñeå caûm thaáy söï ñeán gaàn cuûa moät ngöôøi nhö khoâng coù khaåu vò rieâng, cuõng nhö khoâng coù vaäy, moät ngöôøi maø töï thaân gioáng nhö loaøi La söï töông ñoàng giöõa vieäc aên uoáng vaø tieâu hoùa; Saùt, vaø chuùng seõ sôï haõi maø traùnh xa. Do ñoù, quaù trình tu taäp taâm linh cuûa vò aáy luoân bò ai böôùc vaøo con ñöôøng töø bi phaûi neân traùnh giaùn ñoaïn. Do ñoù ai muoán laøm lôïi mình vaø vieäc aên thòt. lôïi ngöôøi trong söï tu taäp taâm linh, ñöøng neân 4) The mission of a Bodhisattva is to create nghó ñeán vieäc aên thòt thuù vaät. among his fellow-beings a kindly heart and 6) Animal food is filthy, not at all clean as a friendly regard for Buddhist teaching. If they nourishing agency for the Bodhisattva. It see him eating meat and causing terror among readily decays, putrefies (spoils), and taints. It animals, their hearts will naturally turn away is filled with pollutions, and the odour of it from him and from the teaching he professes. when burned is enough to injure anybody They will then loose faith in Buddhism: with refined taste for things spiritual: Thòt cuûa Nhieäm vuï cuûa moät vò Boà Taùt laø taïo ra thieän thuù vaät dô baån, chaúng saïch seõ chuùt naøo ñeå taâm vaø caùi nhìn thaân aùi veà giaùo lyù nhaø Phaät laøm nguoàn dinh döôõng cho moät vò Boà Taùt. Noù giöõa caùc chuùng sanh thaân thieát cuûa ngaøi. Neáu ñaõ hö hoaïi, thoái röõa vaø dô baån. Noù ñaày caû oâ hoï thaáy ngaøi aên thòt vaø gaây kinh haõi cho thuù ueá vaø khi bò ñoát noù phaùt ra muøi laøm toån haïi vaät, thì taâm cuûa hoï töï nhieân seõ traùnh xa vò aáy baát cöù ai coù sôû thích tinh teá veà caùc thöù thuoäc vaø cuõng traùnh xa giaùo lyù maø vò aáy ñang veà taâm linh. thuyeát giaûng. Keá ñoù hoï seõ maát nieàm tin veà 7) The eater of meat shares in this pollution, Phaät giaùo. spiritualy. Once King Sinhasaudasa who was 5) If a Bodhisattva eats meat, he cannot attain fond of eating meat began to eat human flesh, the end he wishes; for he will be alienated by and this alienated the affections of his people. the Devas, the heavenly beings who are his He was thrown out of his own kingdom. spiritual sympathizers and protectors. His Sakrendra, a celestial being, once turned mouth will smell bad; he may not sleep himself into a hawk and chased a dove soundly; when he awakes he is not refreshed; because of his past taint as a meat-eater. his dreams are filled with inauspicious omens; Meat-eating not only thus pollutes the life of when he is in a deserted place, all alone in the individual concerned, but also his the woods, he will be haunted by evil spirits; descendants: Veà maët taâm linh, ngöôøi aên thòt he will be nervous, excitable at least chia xeû söï oâ ueá naày. Khi xöa khi vua Sö Töû provocations; he will be sickly, have no Toâ Ñaø Baø voán thích aên thòt, khi oâng baét ñaàu proper taste, digestion, nor assimilation; the aên thòt ngöôøi laøm cho thaàn daân cuûa oâng chaùn course of his spiritual discipline will be gheùt. OÂng bò ñuoåi ra khoûi vöông quoác cuûa constantly interrupted. Therefore, he who is chính oâng. Thích Ñeà Hoaøn Nhaân, moät vò Trôøi, intent on benefitting himself and others in coù laàn bieán thaønh moät con dieàu haâu vaø ñuoåi their spiritual progress, ought not to think of theo moät con boà caâu, do bôûi oâng coù moät quaù partaking of animal flesh: Neáu vò Boà Taùt maø khöù dô baån laø ñaõ töøng laø moät keû aên thòt.

Söï aên aên thòt thì vò aáy seõ khoâng theå naøo ñaït ñöôïc thòt khoâng nhöõng laøm oâ ueá cuoäc soáng caù cöùu caùnh mình muoán, vì vò aáy seõ bò chö nhaân, maø noù coøn laøm oâ ueá cuoäc soáng cuûa con Thieân, nhöõng vò aùi moä vaø baûo hoä, gheùt boû. chaùu sau naày nöõa. Mieäng cuûa vò aáy seõ coù muøi hoâi, vò aáy coù theå 8) The proper food of a Bodhisattva, as was nguû khoâng yeân; khi thöùc daäy, vò aáy khoâng adopted by all the previous saintly followers caûm thaáy saûng khoaùi; nhöõng giaác moäng cuûa vò of truth, is rice, barley, wheat, all kinds of aáy seõ ñaày daãy nhöõng ñieàu baát töôøng; khi vò aáy beans, clarified butter, oil, honey, molasses

and sugar prepared in various ways. Where word means a confession of an offence or some no meat is eaten, there will be no butchers sort of transgression of monastic rules which ought taking the lives of living creatures, and no to be confessed before the Order, and the unsympathetic deeds will be committed in the punishments for these offences are decided by the world: Ñoà aên thích hôïp cuûa moät vò Boà Taùt maø Order. Any nun who is not ill, but asking for any taát caû haøng Thaùnh Hieàn ñi theo chaân lyù tröôùc one of these below mentioned things, commits an ñaây ñeàu coâng nhaän laø gaïo, luùa mì, luùa maïch, offence which ought to be confessed with clear taát caû caùc thöù ñaäu, bô loïc, daàu, maät, vaø ñöôøng expression. By clear expression, it is meant that ñöôïc laøm theo nhieàu caùch. ÔÛ choã naøo khoâng the nun should say: “I have fallen, sisters, into a coù söï aên thòt, seõ khoâng coù ngöôøi ñoà teå saùt haïi blameworthy matter which ought to be confessed ñôøi soáng cuûa chuùng sanh vaø seõ khoâng coù ai and I confessed it.”—Theo Toân Sö Minh Ñaêng phaïm nhöõng haønh ñoäng nhaãn taâm trong theá Quang trong Luaät Nghi Khaát Só, chöõ Patidesaniya giôùi naày. laø goác chöõ Baéc Phaïn, coù nghóa laø phaùt loà xöng ra Eight requisites: Attha Parikkhara (skt)—Taùm söï vi phaïm luaät xuaát gia tröôùc Giaùo Hoäi. Taùm giôùi moùn caàn duøng cuûa Ñöùc Phaät. Ba La Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït 1) The double robe: Y Taêng giaø leâ. phaûi ñöôïc Giaùo Hoäi quyeát ñònh. Neáu khoâng ñau, 2) The upper robe: Y vai traùi. maø vò Ni naøo ñoøi hoûi moät trong nhöõng ñieàu döôùi 3) Under robe: Y noäi. ñaây ñeàu phaïm toäi Ba La Ñeà Xaù Ni, phaûi xöng ra 4) Bowl: Bình baùt. roõ raøng. Xöng roõ raøng coù nghóa laø trong kyø Boá 5) Knife: Dao. Taùt, vò Ni aáy phaûi noùi: “Thöa Ni chuùng, toâi ñaõ 6) Needle: Kim may. phaïm phaûi moät vaán ñeà ñaùng traùch phaûi xöng toäi 7) Belt: Daây nòt. xaû ñoïa, vaø toâi xin xöng ra ñaây.” 8) Strainer or filter: Ñoà loïc nöôùc. 1) It is not proper for a nun who is not ill to ask Eight right ways: Baùt Chaùnh Ñaïo—See Eight for milk or beans (curd): Caám neáu khoâng ñau, Noble Paths. khoâng ñöôïc xin söõa hay ñaäu. 2) It has been stated that it is not proper for a Eight roads in eight directions: Baùt Giao nun who is not ill to ask for oil: Caám neáu Ñaïo—The eight roads that bounded with golden khoâng ñau, khoâng ñöôïc xin daàu. cords, mentioned in the Lotus Sutra as in certain 3) It is not proper for a nun who is not ill to ask Buddha-realms—Taùm con ñöôøng trong taùm for honey: Caám neáu khoâng ñau, khoâng ñöôïc höôùng, giao nhau baèng nhöõng vieàn vaøng ñaõ ñöôïc xin maät hoa. noùi ñeán trong Kinh Phaùp Hoa. 4) It is not proper for a nun who is not ill to ask Eight royal days: Baùt Vöông Nhaät—Taùm ngaøy for sugar: Caám neáu khoâng ñau,

khoâng ñöôïc vöông nhaät. xin ñöôøng. 1) Beginning of Spring (first term): Laäp Xuaân. 5) It is not proper for a nun who is not ill to ask 2) Spring equinox: Equinoxes—Equinoctial for flour: Caám neáu khoâng ñau, khoâng ñöôïc point—Xuaân Phaân. xin boät. 3) Beginning of summer: Laäp Haï. 6) It is not proper for a nun who is not ill to ask 4) Summer Solstice: Haï Chí. for ghee (rice soup): Caám neáu khoâng ñau, 5) Beginning of Autumn: Laäp Thu. khoâng ñöôïc xin chaùo. 6) Autumn Equinox: Thu Phaân. 7) It is not proper for a nun who is not ill to as 7) Beginning of winter: Laäp Ñoâng. for delicious food (for curing the illness): 8) Winter Solstice: Ñoâng Chí. Caám neáu khoâng ñau, khoâng ñöôïc xin ñoà Eight rules must be confessed for a Nun: ngon. Patidesanniya (skt)—Baùt Giôùi Hoái Quaù— 8) It is not proper for a nun who is not ill to ask According to Most Honorable Master Minh Ñaêng for precious things (usually medications for Quang in The Rules for Mendicant Bhiksus and healing the illness): Caám neáu khoâng ñau, Bhiksunis, the word Patidesaniya is a Sanskrit

khoâng ñöôïc xin ñoà quí (thöôøng laø thuoác men 8) Happiness or joy: Khoaùi laïc. ñeå trò beänh). ** Some replaces Harmony for Absolute Eight rules of the respect for a nun: Baùt Kính freedom of space— Coù ngöôøi thay theá “Ñoàng Giaùo—See Eight commands given to a nun before ñieäu” cho “Hö Khoâng”. letting her entering the Bhiksuni Order. Eight sons of the last shining Buddha: Baùt Eight sagely way shares: Baùt Chaùnh Ñaïo—See Vöông Töû—According to the first chapter of the Eight Noble Paths. Lotus Sutra, there were eight sons of the last Eight samadhi of emancipation: Baùt tam ma shining Buddha, borns before he left home to ñòa daãn ñeán giaûi thoaùt—Eight types of meditation become a monk—Theo phaåm ñaàu cuûa Kinh Phaùp for removing various attachments: Hoa, coù taùm vò vöông töû cuûa Ñaêng Minh Phaät, 1) Meditate on the impurity of one’s body to sanh ra tröôùc khi ngaøi xuaát gia trôû thaønh Taêng só. remove passions: Quaùn thaân baát tònh ñeå giaûi Eight special natures of Dharmakaya as tröø duïc voïng. will-body: Taùm taùnh cuûa phaùp thaân Nhö Lai— 2) Meditate on the impurity of external objects See Eight natures of Dharmakaya. to strengthen emancipation from passions: Eight special types of adversities that Laøm lôùn maïnh söï giaûi thoaùt baèng caùch quaùn prevent the practice of the Dharma: Eight söï baát tònh cuûa söï vaät. conditions or circumstances in which it is difficult 3) Removing passions by meditating on pure to see a Buddha or hear his dharma—See Eight aspects of external objects: Giaûi tröø duïc voïng difficult circumstances to see a Buddha or hear his baèng quaùn saùt nhöõng khía caïnh thanh tònh cuûa dharma. ngoaïi vaät. Eight-spoke wheel: Baùt Luaân—See Eight Noble 4) Removing attachment to material objects by Paths. meditating on boundless consciousness: Giaûi Eight stages: Baùt Vò—The classification or tröø vöôùng maéc baèng caùch quaùn voâ bieân thöùc. grades of disciples according to the T’ien-T’ai 5) Removing attachment to void by meditating Perfect Teaching—Thöù haïng cuûa ñeä töû theo the boundless consciousness: Giaûi tröø chaáp Thieân Thai Vieân Giaùo: khoâng baèng caùch quaùn voâ bieân thöùc. 1) Grade of the five classes or stages of lay 6) Removing attachment to consiousness by disciples: Quaùn Haïnh Töùc—Nguõ phaãm vò ñeä meditating on non-existence: Giaûi tröø tri thöùc töû taïi gia. baèng

caùch quaùn voâ ngaõ. 2) Grade of the ten classes of ordinary monks 7) Removing non-existence by meditating on the and nuns: Töông Töï Töùc—Thaäp tín vò ñeä töû state of neither nor non-thought: Giaûi tröø chaáp hay phaøm Taêng phaøm Ni. voâ ngaõ baèng quaùn voâ töôûng. 3) Ten States of Bodhisattvas: Thaäp Truï—See 8) Extinguishing all thoughts and perceptions Ten grounds. and dwelling in the stage of total extinction: 4) Ten practices: Thaäp Haïnh—See Ten kinds of Giaûi tröø taát caû tö töôûng vaø truï vaøo choã ngöng practice of Great Enlightening Beings, and baët hoaøn toaøn. Ten necessary practices of a Bodhisattva. Eight savours (pleasures) of the Buddha's 5) Ten dedications: Thaäp Hoài Höôùng—See Ten nirvana: Baùt Vò Nieát Baøn—Taùm phaùp vò trong kinds of dedication. Nieát baøn cuûa Phaät. 6) Ten Stages: Thaäp Ñòa—See Ten grounds. 1) Eternity or perpetual abode: Thöôøng truï. 7) The fifty-first stage in the 52 stages or 2) Tranquility or extinction: Tòch dieät. Bodhisattva's stage: Ñaúng Giaùc. 3) Agelessness or eternal youth: Baát laõo. 8) The perfect or Buddha stage: Cöùu Caùnh Töùc. 4) Immortality: Baát töû. Eight stages of the human fetus: Baùt Vò Thai 5) Purenes or purity: Thanh tònh. Taïng—Taùm thôøi kyø cuûa thai nhi trong buïng meï. 6) Absolute freedom of space: Hö khoâng. 7) Firmness or imperturbility: Baát ñoäng.

1) The appearance after the first week of 2) Suffering of old age: Old age is suffering—conception: Kalala (skt)—Yeát La Lam—Thôøi Suffering because of old age—Giaø khoå—See kyø ban sô ñeán luùc ñöôïc baûy ngaøy. Suffering (IV) (D) (2). 2) Ngaïch Boä Ñaøm: Arbuda (skt)—Ngaøy cuoái 3) Sickness is suffering: Suffering because of cuûa tuaàn thöù hai—At the end of the second illness—Beänh khoå—See Suffering (IV) (D) week. (3). 3) At the end of the third week. There formed a 4) Death is suffering: Suffering because of piece, or a mass, of flesh; a foetus: Pesi death—Cheát khoå—See Suffering (IV) (D) (skt)—Beá Thi—Ngaøy cuoái cuûa tuaàn thöù ba, (4). ñaõ thaønh moät khoái nhoû cuûa thai nhi. 5) Parting with what we love is suffering: 4) At the end of the fourth week: Ghana (skt)— Suffering because of separation from loved Kieän Nam—Ngaøy cuoái cuûa tuaàn thöù tö. ones—Thöông yeâu xa lìa khoå—See Suffering 5) Limbs formed during the fifth week: Prasakha (IV) (D) (5). (skt)—Baùt La Xa Khö—Töù chi thaønh hình 6) Meeting with what we hate is suffering: vaøo tuaàn thöù naêm. Suffering because of confrontation with an 6) Hair, nails, and teeth formed during the sixth undesirable person or thing—Oaùn taéng hoäi week: Mao phaùt traûo xæ—Loâng, toùc, moùng, kho—See Suffering (IV) (D) (6)å. raêng thaønh hình vaøo tuaàn thöù saùu. 7) Suffering due to unfulfilled wishes 7) The organs of sense, eyes, ears, nose, and (unattained aims): Suffering because of tongue formed during the seventh week: Töù denial of one's desires—Caàu baát ñaéc khoå— caên thaønh hình. See Suffering (IV) (D) (7). 8) Complete formation during the eighth week: 8) All the illnesses of the five skandhas is Hình töôùng hoaøn bò. suffering: Suffering because of the burning Eight stages of Mastery: Baùt Thaéng Xöù—See intensity of the five aggregates—Nguõ aám Eight victorious stages. thaïnh suy khoå—See Suffering (IV) (D) (8). Eight stages of release: Baùt Giaûi Thoaùt Tam Eight Sunyas: Baùt Khoâng—Taùm khoâng—See Muoäi—See Eight liberations. Eighty-one divisions in the

Maha-Prajna-Paramita Eight successive founders of the esoteric Sutra. sect: Baùt Toå Töông Thöøa—The succession of the Eight supernatural powers of eight founders of the esoteric sect—Taùm vò toå transformation : Baùt Bieán Hoùa—Taù m loaïi bieán töông tuïc cuûa tröôøng phaùi Chaân Ngoân. hoùa hay taùm thaàn thoâng bieán hoùa cuûa chö Phaät— 1) Great Sun: Ñaïi Nhöït. Characteristics of every Buddha: 2) Vajra: Kim Cang. 1) Animan (skt): Naêng tieåu—To shrink self or 3) Powerful Dragon: Long Maõnh. others (to make self or others smaller), or the 4) Wisdom Dragon: Trí Long. world and all things to an atom—Coù khaû naêng 5) Vajra Wisdom: Kim Cang Trí. laøm cho nhoû laïi ñöôïc. 6) Amoghavajra: Baát Khoâng. 2) Mahiman (skt): Naêng ñaïi—To enlarge self or 7) Hui-Kuo: Hueä Quaû. others (to make self or others larger than 8) Hung-Fa: Hoaèng Phaùp (Japanese). anything in the world), or the world and all Eight sufferings: Taùm caùi khoå lôùn—Human things to fill all space—Coù khaû naêng laøm cho beings have countless sufferings; however, lôùn ra ñöôïc. Sakyamuni Buddha explained the eight basic 3) Laghiman (skt): Naêng khinh—Coù khaû naêng causes of suffering—Chuùng sanh coù voâ soá noãi laøm cho nheï ñi ñöôïc—To make self or others, khoå. Tuy nhieân, trong “Khoå Ñeá” cuûa Ñöùc Theá or the world and all things light as a feather Toân coù taùm ñieàu ñau khoå caên baûn. (to make self or others lighter). 1) Birth is suffering: Suffering because of 4) Vasitva (skt): Naêng töï taïi—To make self or birth—Sanh khoå—See Suffering (IV) (D) (1). others any size or anywhere at will—To

make everything depends upon oneself, all at ñöôïc vaø nhöõng ñieàu khoâng theå traùnh khoûi trong will—Coù khaû naêng laøm cho töï taïi ñöôïc. cuoäc soáng haèng ngaøy cuûa chuùng ta. 5) Isitva (skt): Naêng höõu chuû—Coù khaû naêng laøm 1) Murder: Saùt—Keû saùt nhaân. cho coù quyeàn voâ haïn ôû khaép moïi nôi vaø treân 2) The Robbery: Ñaïo—Keû cöôùp. moïi vaät—To be able to control all natural 3) The adultery: Daâm—Keû taø daâm. laws, or to make everywhere and everthing to 4) The lying: Voïng—Keû laùo khoeùt. be omnipotent. 5) The drunkard: AÅm Töûu—Keû say söa. 6) Prapti (skt): Naêng vieãn chí—To reach any 6) The aged: Laõo—Ngöôøi giaø caû. place at will, ot to be anywhere at will, either 7) The sick: Beänh—Ngöôøi oám ñau. by self-transportation or by bringing the 8) The death: Töû—Ngöôøi cheát. destination to himself—Coù khaû naêng ñeán nôi Eight Teachings and Five Periods: Taùm Giaùo xa ñöôïc hay nhö yù thaân. Naêm Thôøi—Thieân Thai Nguõ Thôøi Baùt Giaùo—See 7) The ability to shake all things: Naêng ñoäng— Five periods and eight teachings of the T’ien-T’ai. Coù khaû naêng laøm cho ñoäng ñöôïc. Eight of the ten commandments which the 8) Prakamya (skt): Tuøy yù—To be able to assume Buddha set forth for lay Buddhists: Baùt any shape or to be one or many and at will Giôùi—The first eight of the ten commandments pass through the solid or through space, or which the Buddha set forth for lay Buddhists to through fire or water, or tranform the four observe 24 hours every fornight—Taùm giôùi ñaàu elements at will, i.e. turn earth into water— trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Phaät töû Coù khaû naêng laøm tuøy theo yù mình. taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm giôùi naày Eight surpassing things: Baùt Chuûng Thaéng trong 24 giôø—See Eight precepts. Phaùp—Taùm loaïi

thaéng phaùp. Nhöõng ai thoï trì baùt Eight things: Baùt Phaùp— See Eight dharmas. trai giôùi seõ ñöôïc taùm loaïi coâng ñöùc thuø thaéng— Eight things that lead to the cutting off of Those who keep the forst eight commandments receive eight kinds of reward: affairs: Eight things in the Noble One's 1) They escape from falling into the hells: Discipline that lead to the cutting off of affairs— Chaúng ñoïa ñòa nguïc. Taùm Phaùp Ñöa Ñeán Söï Ñoaïn Taän—According to 2) They escape from becoming pretas: Chaúng the Potaliya Sutta in the Middle Length laøm ngaï quyû. Discourses of the Buddha, there are eight things in 3) Not to be reborn in the realm of animals: the Noble One's Discipline that lead to the cutting Chaúng taùi sanh vaøo coõi suùc sanh. off of affairs—Theo Kinh Potaliya trong Trung Boä 4) They escape from falling into the realm of Kinh, coù taùm phaùp ñöa ñeán söï ñoaïn taän: asuras: Chaúng rôi vaøo coõi A-Tu-La. 1) "With the support of the non-killing of living 5) They will be reborn among men, become beings, the killing of living beings is to be monks, and obtain the truth: Sanh vaøo coõi abandoned." So it was said. And with ngöôøi vaø xuaát gia tu haønh ñaéc ñaïo. reference to what was this said? Here a noble 6) To be reborn in the heavens of desire: Taùi disciple considers thus: 'I am practicing the sanh vaøo coõi trôøi duïc giôùi. way to abandoning and cutting off of those 7) To be reborn in the Brahma Heaven or meet fetters because of which I might kill living a Buddha: Haèng sanh vaøo coõi Phaïm Thieân beings. If I were to kill living beings, I would hay vaøo thôøi gaëp Phaät. blame myself for doing so; the wise, having 8) To obtain perfect enlightenment: Chöùng ñaïo investigated, would censure me for doing so; quaû Boà Ñeà. and on the dissolution of the body, after death, because of killing living beings an Eight teachers: Baùt Sö—Taùm vò thaày—They unhappy destination would be expected. But help us contemplate avoidable sins and this killing of living beings is itself a fetter unavoidable things in our daily life—Chuùng giuùp and a hindrance. And while taints, vexation, cho chuùng ta quaùn saùt nhöõng toäi loãi coù theå traùnh and fever might arise through the killing of

living beings, there are no taints, vexation, 7) "With the support of refraining from angry and fever in one who abstains from killing despair, angry despair is to be abandoned." living beings.' So it is with reference to this (the rest remains the same as in 1): "Y cöù that it was said: "With the support of the non- khoâng phaãn naõo, phaãn naõo caàn phaûi töø boû." killing of living beings, the killing of living 8) "With the support of non-arrogance, beings is to be abandoned.": "Y cöù khoâng saùt arrogance is to be abandoned." (the rest sanh, saùt sanh caàn phaûi töø boû"—Do duyeân gì, remains the same as in 1): "Y cöù khoâng quaù lôøi noùi nhö vaäy ñöôïc noùi leân? ÔÛ ñaây, naày gia maïn, quaù maïn caàn phaûi töø boû." chuû, vò Thaùnh ñeä töû suy nghó nhö sau: "Do Eight things that monks or nuns are not nhôn nhöõng kieát söû naøo ta coù theå saùt sanh, ta allowed to possessed: Taùm thöù chö Taêng Ni ñoaïn taän, thaønh töïu söï töø boû caùc kieát söû aáy. khoâng ñöôïc sôû höõu. Neáu ta saùt sanh, khoâng nhöõng ta töï traùch 1) Gold: Vaøng. maéng ta vì duyeân saùt sanh, maø caùc baäc coù trí, 2) Silver: Baïc. sau khi tìm hieåu, cuõng seõ khieån traùch ta vì 3) Money: Tieàn. duyeân saùt sanh, vaø sau khi thaân hoaïi maïng 4) Manservant: Ñaày

tôù nam. chung, aùc thuù seõ chôø ñôïi ta, vì duyeân saùt sanh. 5) Maidservant: Ñaày tôù nöõ. Thaät laø moät kieát söû, thaät laø moät trieàn caùi, 6) Domestic animals: Gia suùc. chính söï saùt sanh naày. Nhöõng laäu hoaëc, phieàn 7) Business: Thöông nghieäp. lao nhieät naõo naøo coù theå khôûi leân, do duyeân 8) Grain seeds: Chaø luùa. saùt sanh, ñoái vôùi vò ñaõ töø boû saùt sanh, nhöõng ** See Eight things which are unclean to a monk laäu hoaëc, phieàn lao nhieät naõo nhö vaäy khoâng or a nun. coøn nöõa." Y cöù khoâng saùt sanh, saùt sanh caàn Eight things which are unclean to a monk phaûi töø boû," do duyeân nhö vaäy, lôøi noùi nhö or a nun: Baùt Ueá—Taùm Ñieàu Baát Tònh Cho Keû vaäy ñöôïc noùi leân. Xuaát Gia (taùm thöù ueá haïnh). 2) "With the support of taking only what is 1) To buy land and homes for self or family, not given, the taking of what is not given is to be for the Sangha to develop Buddhism: Mua ñaát abandoned." (the rest remains the same as in mua nhaø cho baûn thaân hay gia ñình, chöù 1): "Y cöù khoâng laáy cuûa khoâng cho, laáy cuûa khoâng phaûi cho Taêng ñoaøn ñeå hoaèng döông khoâng cho caàn phaûi töø boû." chaùnh phaùp. 3) "With the support of truthful speech, false 2) Cultivating: Troàng troït. speech is to be abandoned." (the rest remains 3) Storing up cereals: Tích tröõ thoùc luùa. the same as in 1): "Y cöù noùi lôøi chaân thaät, noùi 4) Keeping servants: Nuoâi naáng noâ tì. laùo caàn phaûi töø boû." 5) Keeping animals for slaughter: Chaên nuoâi gia 4) "With the support unmalicious speech, suùc ñeå baùn thòt. malicious speech is to be abandoned." (the 6) Treasuring up money, gold and jewels: Caát rest remains the same as in 1): "Y cöù khoâng giöõ tieàn baïc, vaøng vaø chaâu baùu. noùi hai löôõi, noùi hai löôõi caàn phaûi töø boû." 7) Treasuring up ivory and ornaments: Caát giöõ 5) "With the support of refraining from nhöõng thöù ñoà khaéc chaïm trang söùc. rapacious greed, rapacious greed is to be 8) Storing up utensils for private use: Caát giöõ noài abandoned." (the rest remains the same as in neâu laøm cuûa rieâng. 1): "Y cöù khoâng tham duïc, tham duïc caàn phaûi töø boû." Eight T'ien-T'ai classifications of 6) "With the support of refraining from spiteful Sakyamuni's teaching: Baùt Giaùo—The eight scolding, spiteful scolding is to be T'ien-T'ai classifications of Sakyamuni's abandoned." (the rest remains the same as in teaching, from the Avatamsaka to the Lotus and 1): "Y cöù khoâng huûy baùng saân haän, huûy baùng Nirvana Sutras—Taùm giaùo phaùp do tröôøng phaùi saân haän caàn phaûi töø boû." Thieân Thai ñaët ra töø nhöõng lôøi giaùo huaán cuûa Phaät

töø luùc Ngaøi giaûng Kinh Hoa Nghieâm, ñeán Phaùp 8) General or Indeterminate teaching, from Hoa vaø Nieát Baøn. which each hearer would derive benefit (A) The four kinds of teaching of the content of according to his interpretation: Baát Ñònh the Truth accommodated to the capacity of Giaùo—Giaùo lyù chung, töø ñoù ngöôøi nghe tuøy his disciples: Hoùa Phaùp Töù Giaùo—Boán giaùo theo khaû naêng cuûa mình maø laõnh hoäi. hoùa phaùp chöùa ñöïng chaân lyù thích öùng tuøy Eight tones of a Buddha's voice: Baùt AÂm— töøng khaû naêng cuûa ñeä töû. The eight tones of a Buddha's voice—Taùm aâm 1) The Tripitaka or Hinayana teaching for thanh cuûa Phaät: Sravakas and Pratyekabuddhas, the 1) Beautiful voice: Cöïc haûo aâm. Bodhisattva doctrine being subordinate; it 2) Flexible voice: Nhu nhuyeãn aâm. also

included the primitive sunya doctrine as 3) Harmonious voice: Hoøa thích aâm. developed in the Satyasiddhi sastra: Tam 4) Respect-producing voice: Toân hueä aâm. Taïng Giaùo—Tam Taïng kinh ñieån cho Thanh 5) Not effaminate voice: Baát nöõ aâm. Vaên, Duyeân Giaùc vaø Boà Taùt. 6) Unerring voice: Baát ngoä aâm. 2) His later "Immediate" teaching which 7) Deep voice: Thaâm vieãn aâm. contained Hinayan and Mahayana doctrine 8) Resonant voice: Baát kieät aâm. for Sravakas, Pratyekabuddhas, and Eight treasuries: Baùt taïng (taùm kho chöùa)—See bodhisattvas, to which are attributed the Nakamura, Hajime. doctrine of Dharmalaksana or Yogacara and Eight truths: Satya (skt)—Baùt Ñeá—The eight Madhyamika schools: Thoâng Giaùo—Ñoán truths (postulates or judgments): giaùo chöùa ñöïng trong caùc kinh ñieån Tieåu vaø (A) The first four abstract or philosophical—Taùm Ñaïi thöøa daønh cho caùc haøng Thanh Vaên, söï thaät. Duyeân Giaùc vaø Boà Taùt ñöôïc ghi laïi trong Du 1) Common postulates on reality, considering Giaø Luaän cuûa tröôøng phaùi Trung Ñaïo. the nominal as real: Theá gian theá tuïc ñeá—Voâ 3) The Buddha's differential or separated, thaät ñeá. bodhisattva teaching, definitely Mahayana: 2) Common doctrinal postulates (the five Bieät Giaùo—Daønh rieâng cho Boà Taùt cuûa skandhas): Ñaïo lyù theá tuïc ñeá—Tuøy söï sai bieät tröôøng phaùi Ñaïi thöøa. ñeá. 4) His final, perfect, bodhisattva, universal 3) Abstract postulates (the four Noble Truths): teaching as preached, i.e., the Lotus and Chöùng ñaéc theá tuïc ñeá—Phöông tieän an laäp Nirvana Sutras: Vieân Giaùo—Giaùo lyù phoå caäp ñeá. vaø hoaøn chænh cho haøng Boà Taùt ñöôïc thuyeát 4) Temporal postulates in regard to the spiritual giaûng trong caùc Kinh Phaùp Hoa vaø Nieát Baøn. in the material: Thaéng nghóa theá tuïc ñeá—Giaû (B) The Buddha's four modes of instruction: Hoùa danh phi an laäp ñeá. Nghi Töù Phaùp—Boán giaùo hoùa nghi cuûa Ñöùc (B) The second abstract or philosophical four: Phaät. 5) Postulates on constitution and function of the 5) Direct teaching without reserve of the whole five skandhas: Theá gian thaéng nghóa ñeá—Theå truth, i.e., the Avatamsaka Sutra: Ñoán Giaùo— duïng hieån hieän ñeá. Giaùo lyù tröïc tieáp giaûng heát veà chaân lyù nhö 6) Postulates on cause and effect: Ñaïo lyù thaéng trong Kinh Hoa Nghieâm. nghóa ñeá—Nhôn quaû sai bieät ñeá. 6) Gradual or or graded teaching, i.e., Agama 7) Postulates o the void or the immaterial: and Nirvana Sutras: Tieäm Giaùo—Tieäm giaùo Chöùng ñaéc thaéng nghóa ñeá—Y moân hieån thaät nhö trong Kinh A Haøm, Phöông Ñaúng vaø Nieát ñeá. Baøn. 8) Postulates on the pure inexpressible ultimate 7) Esoteric teaching, only understood by special or absolute: Thaéng nghóa thaéng nghóa ñeá— members of the assembly: Bí Maät Giaùo— Pheá thuyeân ñaøm chæ. Nhöõng lôøi daïy bí maät maø chæ coù moät vaøi vò ñaëc bieät môùi hieåu ñöôïc.

Eight types of meditation for removing Töï mình coù saéc, thaáy coù saéc. Trong giai ñoaïn various attachments: Asta-vimoksa (skt)—Baùt naày haønh giaû töï mình quaùn thaân baát tònh. Tam-Ma-Ñòa. 2) Not perceiving material forms in oneself, one (A) Eight ways of meditation—Taùm caùch thieàn sees them outside. Liberation when no ñònh: subjective desire arises by still meditating or 1) Meditate on the impurity of one's body to contemplating of the object or of all things. remove passions: Quaùn

thaân baát tònh ñeå tröø First contemplating on impurity of external duïc voïng. objects, then on purity: Noäi voâ saéc töôûng, 2) Meditate on the impurity of external objects ngoaïi quaùn saéc giaûi thoaùt Tam muoäi—Quaùn to strengthen emancipation: Laøm lôùn maïnh yù töôûng noäi saéc laø voâ saéc, thaáy caùc ngoaïi saéc chí giaûi thoaùt baèng quaùn söï baát tònh cuûa vaïn baát tònh. vaät. 3) Thinking "It is pure," one becomes intent on 3) Removing passions by meditating on pure it, one enters. Liberation by concentration on aspects of external objects: Giaûi tröø duïc voïng the pure to remove passions, or to realize a baèng quaùn nhöõng khía caïnh thanh tònh cuûa permanent state of freedom from all desires: ngoaïi vaät. Tònh thaân taùc chöùng cuï tuùc truï giaûi thoaùt— 4) Removing attachment to material objects by Tònh giaûi thoaùt thaân chöùng Tam muoäi—Quaùn meditating on boundless consciousness: Giaûi töôûng saéc laø tònh, chuù taâm treân suy töôûng aáy tröø vöôùng maéc baèng quaùn voâ bieân thöùc. ñeå ñoaïn dieät duïc voïng. 5) Removing attachment to void by meditating 4) By completely transcending all perception of the boundless consciousness: Giaûi tröø chaáp matter, by the vanishing of the perception of khoâng baèng quaùn voâ bieân thöùc. sense-reactions and by non-attention to the 6) Removing attachment to consciousness by perception of variety, thinking: "Space is meditating on non-existence: Giaûi tröø tri thöùc infinite," one enters and abides in the Sphere baèng quaùn voâ ngaõ. of Infinite Space, where all attachments to 7) Removing non-existence by meditating on the material objects have been completely state of neither nor non-thought: Giaûi tröø chaáp extinguished by meditation on boundless voâ ngaõ baèng quaùn voâ töôûng. consciousness. Liberation on realization of 8) Extinguishing all thoughts and perceptions the Sphere of Infinity of Space, or the and dwelling in the stage of total extinction: immaterial: Khoâng voâ bieân xöù giaûi thoaùt Giaûi tröø taát caû tö töôûng ñeå truï vaøo choã ngöng (Khoâng xöù giaûi thoaùt Tam muoäi)—Vöôït khoûi baët hoaøn toaøn. hoaøn toaøn saéc töôûng, dieät tröø caùc töôûng höõu (B) Eightfold liberation: Eight liberations— ñoái, khoâng suy tö ñeán nhöõng töôûng khaùc bieät, Liberation, deliverance, freedom, vôùi suy tö: "Hö khoâng laø voâ bieân: chöùng vaø emancipation, escape, release in eight forms. truù Khoâng Voâ Bieân Xöù, nôi moïi luyeán chaáp The eight types of meditation for removing vaøo vaät chaát ñeàu bò taän dieät baèng thieàn quaùn. various attachments to forms and desires— 5) By transcending the Sphere of Infinite Space, Baùt Tam Ma Ñòa—Baùt giaûi thoaùt Tam thinking: "Consciousness is infinite," one Muoäi—Taùm giaûi thoaùt, hay taùm pheùp thieàn enters and abides in the Sphere of Infinite of ñònh giaûi thoaùt khoûi saéc duïc. Consciousness, where all attachments to void 1) Possessing form, one sees forms—Liberation have been completely removed by when subjective desire arises, by examination meditation. Liberation in realization of of the object, or of all things and realization infinite knowledge or the Sphere of Infinite of their filthiness. In this stage, cultivators Consciousness: Thöùc voâ bieân xöù giaûi thoaùt remove passions by meditation on the (Thöùc xöù giaûi thoaùt Tam muoäi)—Vöôït khoûi impurity of one's own body: Noäi höõu saéc hoaøn toaøn Hö Khoâng voâ bieân xöù, vôùi suy tö töôûng, ngoaïi quaùn saéc giaûi thoaùt Tam muoäi:

“Thöùc laø voâ bieân” chöùng vaø truù Thöùc voâ bieân

xöù, nôi moïi luyeán chaáp vaøo “khoâng” ñeàu bò 1) Unprompted Mind, accompanied by joy, taän dieät baèng thieàn ñònh. associated with knowledge: Taâm khoâng bò xuùi 6) By transcending the Sphere of Infinite duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp vôùi Consciousness, thinking: “There is nothing,” tri kieán. one enters and abides in the Sphere of No- 2) Prompted Mind, accompanied by joy, Thingness, where all attachments to associated with knowledge: Taâm bò xuùi duïc, consciousness have been completely ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp vôùi tri removed by meditation. Liberation in kieán. realization of the Sphere of Nothingness, or 3) Unprompted mind, accompanied by joy, nowhereness: Voâ sôû höõu xöù giaûi thoaùt Tam dissociated from knowledge: Taâm khoâng bò muoäi—Vöôït khoûi hoaøn toaøn Thöùc voâ bieân xöù, xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng vôùi suy tö “khoâng coù vaät gì” chöùng vaø truù Voâ lieân hôïp vôùi tri kieán. sôû höõu xöù, nôi moïi luyeán chaáp vaøo thöùc hoaøn 4) Prompted Mind, accompanied by joy, toaøn bò taän dieät baèng thieàn ñònh. dissociated from knowledge: Taâm bò xuùi duïc, 7) By transcending the Sphere of No-Thingness, ñoàng phaùt sanh cuøng thoï hyû, khoâng lieân hôïp one reaches and abides in the Sphere of vôùi tri kieán. Neither-Perception-Nor-Non-Perception 5) Unprompted Mind, accompanied by (neither thought nor non-thought) where all equanimity, associated with knowledge: Taâm attachments to non-existence have been khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï completely extinguished by meditation. xaû, lieân hôïp vôùi tri kieán. Liberation in the state of mind where there is 6) Prompted Mind, accompanied by equanimity, neither thought nor absence of thought (the associated with knowledge: Taâm bò xuùi duïc, Sphere of Neither-Perception-Nor-Non- ñoàng phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri Perception): Phi töôûng phi phi töôûng xöù giaûi kieán. thoaùt Tam muoäi—Vöôït khoûi hoaøn toaøn Voâ sôû 7) Unprompted Mind, accompanied by höõu xöù, chöùng vaø truù Phi töôûng phi phi töôûng equanimity, dissociated from knowledge: xöù. Nôi ñaây moïi luyeán chaáp vaøo höõu ñoái Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng hoaøn toaøn bò ñoaïn taän baèng thieàn ñònh. thoï xaû, khoâng lieân hôïp vôùi tri kieán. 8) By transcending the Sphere of Neither- 8) Prompted Mind, accompnied by equanimity, Perception-Nor-Non-Perception, one enters dissociated from knowledge: Taâm bò xuùi duïc, and abides in the Cessation or extinguishing ñoàng phaùt sanh cuøng thoï xaû, khoâng lieân hôïp all thoughts (perceptions) and feelings— vôùi tri kieán. Liberation by means of a state of mind in Eight types of sense-sphere wholesome which there is final or total extinction, minds with roots: Kamavacara-kusalacittani nirvana: Dieät thoï töôûng ñònh giaûi thoaùt (Dieät (p)—Taùm loaïi Taâm Thieän Höõu Nhaân cuûa Duïc taän ñònh xöù giaûi thoaùt Tam muoäi)—Vöôït khoûi giôùi—See Eight types of sense-sphere functional hoaøn toaøn Phi töôûng phi phi töôûng xöù, chöùng wholesome minds with roots. vaø truù Dieät thoï töôûng. Ñaây laø giai ñoaïn hoaøn Eight types of sense-sphere wholesome toaøn tòch dieät hay Nieát Baøn. resultant minds with roots: Kamavacara Eight types of sense-sphere functional vipakacittani

(p)—Taùm loaïi Taâm Quaû Thieän Höõu wholesome minds with roots: Taùm loaïi Taâm Nhaân cuûa Duïc giôùi—According to Bhikkhu Bodhi Haønh Thieän Höõu Nhaân cuûa Duïc giôùi—According in Abhidhamma, there are eight types of sense- to Bhikkhu Bodhi in Abhidhamma, there are eight sphere wholesome resultant minds—Theo Ngaøi types of sense-sphere functional consciousness Tyø Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù taùm loaïi with roots—Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi Taâm Quaû Thieän: Dieäu Phaùp, coù taùm loaïi Taâm Haønh Thieän Höõu 1) Unprompted Mind, accompanied by joy, Nhaân cuûa Duïc giôùi: associated with knowledge: Taâm khoâng bò xuùi

duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp vôùi 5) Fruition consciousness of stream-entry: Nhaäp tri kieán. Löu Quaû Taâm. 2) Prompted Mind, accompanied by joy, 6) Fruition consciousness of Once-returning: associated with knowledge: Taâm bò xuùi duïc, Nhöùt Lai Quaû Taâm. ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp vôùi tri 7) Fruition consciousness of Non-returning: Baát kieán. Lai Quaû Taâm. 3) Unprompted Mind, accompanied by joy, 8) Fruition consciousness of Arahanship: Voâ dissociated from knowledge: Taâm khoâng bò Sanh Quaû Taâm. xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng Eight unclean things: Baùt Baát Tònh—See Eight lieân hôïp vôùi tri kieán. impure things. 4) Prompted Mind, accompanied by joy, Eight universal powers: Baùt Voâ Ngaïi—Taùm dissociated from knowledge: Taâm bò xuùi duïc, phaùp voâ ngaïi. ñoàng phaùt sanh cuøng thoï hyû, khoâng lieân hôïp (A) The universal powers of the six senses—Luïc vôùi tri kieán. thöùc: 5) Unprompted Mind, accompnied by 1) The power of the eye consciousness: Nhaõn equanimity, associated with knowledge: Taâm thöùc—See Eye consciousness. khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 2) The power of the ear consciousness: Nhó xaû, lieân hôïp vôùi tri kieán. thöùc—See Ear consciousness. 6) Prompted Mind, accompanied by equanimity, 3) The power of the nose consciousness: Tyû associated with knowledge: Taâm bò xuùi duïc, thöùc—See Nose consciousness. ñoàng phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri 4) The power of the tongue consciousness: Thieät kieán. thöùc—See Tongue consciousness. 7) Unprompted Mind, accompanied by 5) The power of the body consciousness: Thaân equanimity, dissociated from knowledge: thöùc—See Body consciousness. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng 6) The power of the mind consciousness: YÙ thoï xaû, khoâng lieân hôïp vôùi tri kieán. thöùc—Mind consciousness. 8) Prompted Mind, accompanied by equanimity, (B) dissociated from knowledge: Taâm bò xuùi duïc, 7) The power of the Mana consciousness: YÙ ñoàng phaùt sanh cuøng thoï xaû, khoâng lieân hôïp Caên—See Mana consciousness. vôùi tri kieán. 8) The power of dharmadhatu: Phaùp giôùi—See Eight types of supramundane Dharmadhatu. consciousness: Lokuttaracittani (p)—Taùm loaïi Eight upside-down views: Baùt Ñieân Ñaûo— taâm sieâu theá—According to Bhikkhu Bodhi in Taùm ñieân ñaûo. Abhdhamma, there are eight types of (A) Four upside-down views for ordinary supramundane consciousness: people—Phaøm phu Töù Ñieân Ñaûo: (A) Four types of supramundane wholesome 1) Heretics believe in permanence: Thöôøng ñieân consciousness—Boán loaïi Taâm Thieän Sieâu ñaûo. Theá: 2) Heretics believe in

pleasure: Laïc ñieân ñaûo. 1) Path consciousness of stream-entry: Nhaäp 3) Heretics believe in personality: Ngaõ ñieân Löu Ñaïo Taâm. ñaûo. 2) Path consciousness of One-returning: Nhöùt 4) Heretics believe in purity: Tònh ñieân ñaûo. Lai Ñaïo Taâm. (B) Four upside-down views for both Hinayana 3) Path consciousness of Non-returning: Baát Lai and Mahayana—Nhò Thöøa Töù Ñieân Ñaûo: Ñaïo Taâm. 5) Nirvana is permanent and eternal; however, 4) Path consciousness of Arahanship: Voâ sanh heretics believe that everything including Ñaïo Taâm. nirvana as impermanent: Voâ thöôøng ñieân (B) Four types of supramundane resultant ñaûo—Nieát baøn laø thöôøng haèng vónh cöûu; tuy consciousness—Boán loaïi Taâm Quaû Sieâu Theá:

nhieân taø ñaïo laïi cho raèng ngay caû Nieát baøn saéc, thaáy caùc loaïi ngoaïi saéc coù haïn löôïng, cuõng voâ thöôøng. ñeïp, xaáu. Vò aáy nhaän thöùc raèng: “Sau khi 6) Nirvana is a permanent place of bliss; nhieáp thaéng chuùng, ta bieát, ta thaáy.” however, heretics believe that everywhere 2) The second stage of mastery: Thaéng Xöù Thöù including nirvana as no pleasure, but Nhì—Perceiving forms internally, one sees suffering: Voâ laïc ñieân ñaûo—Nieát baøn laø nôi external forms, unlimited and beautiful or cuûa an laïc; tuy nhieân taø ñaïo laïi cho raèng moïi ugly, and in mastering these, one is aware nôi keå caû Nieát baøn ñeàu khoå chöù khoâng vui. that one knows and sees them—Moät vò quaùn 7) Nirvana is a real Buddha-nature; however, töôûng noäi saéc, thaáy caùc loaïi ngoaïi saéc voâ heretics believe that there is no such Buddha- löôïng, ñeïp, xaáu. Vò aáy nhaän thöùc: “Sau khi nature: Voâ ngaõ ñieân ñaûo—Nieát baøn laø chaân nhieáp thaéng chuùng, ta bieát, ta thaáy.” Phaät taùnh; tuy nhieân taø ñaïo cho raèng laøm gì 3) The third stage of mastery: Thaéng Xöù Thöù coù caùi Phaät taùnh. Ba—Not perceiving forms internally, one 8) Nirvana is pure; however, heretics believe sees external forms, limited and beautiful or that everything is impure: Voâ tònh ñieân ñaûo— ugly, and in mastering these, one is aware Nieát baøn laø thanh tònh; tuy nhieân, taø ñaïo cho that one knows and sees them—Moät vò quaùn raèng ngay caû Nieát baøn cuõng baát tònh. töôûng voâ saéc ôû noäi taâm, thaáy caùc loaïi ngoaïi Eight Vajra Deities: Baùt Boä Kim Cang—The saéc coù haïn löôïng, ñeïp, xaáu. Vò aáy nhaän thöùc eight classes of supernatural beings in the Lotus raèng: “Sau khi nhieáp thaéng chuùng, ta bieát, ta Sutra—Taùm chuùng sanh sieâu nhaân trong Kinh thaáy.” Lieân Hoa. 4) The fourth stage of mastery: Thaéng Xöù Thöù 1) Deva: Thieân. Tö—Not perceiving forms internally, one 2) Naga: Long. sees external forms, unlimited and beautiful 3) Yaksa: Daï Xoa. or ugly, and in mastering them, one is aware 4) Gandharva: Caøng Thaùt baø. that one knows and sees them—Moät vò quaùn 5) Asura: A-Tu-La. töôûng voâ saéc ôû noäi taâm, thaáy caùc loaïi ngoaïi 6) Gadura: Ca-Laâu-La. saéc voâ haïn löôïng, ñeïp, xaáu. Vò aáy nhaän thöùc 7) Kinnara: Khaån-Na-La. raèng: “Sau khi nhieáp thaéng chuùng, ta bieát, ta 8) Mahoraga: Ma-Haàu-La Giaø. thaáy.” ** See Eight classes of divinities, Eight classes 5) The fifth stage of mastery: Thaéng Xöù Thöù of supernatural beings in the Lotus Sutra and Naêm—Not perceiving forms internally, one Eight classes of nagas and devas. sees external forms that are blue colour, of Eight victorious stages: Baùt Thaéng Xöù—The blue lustre. Just as a flax flower which is blue, eight victorious stages or degrees in

meditation of blue colour, of blue lustre, or a Benares for overcoming desire, or attchment to the world cloth smoothed on both sides that is blue of sense. According to the Sangiti Sutta in the colour, of blue lustre, so one perceives Long Discourses of the Buddha, and the external forms that are blue colour, of blue Mahaparinibbana Sutta, there are eight stages of lustre; and in mastering these, one is aware mastery—Taùm giai ñoaïn chieán thaéng trong thieàn that one knows and sees them—Moät vò quaùn ñònh nhaèm giuùp haønh giaû vöôït thaéng duïc voïng vaø töôûng voâ saéc ôû noäi taâm thaáy caùc loaïi ngoaïi luyeán chaáp cuûa theá giôùi giaùc quan. Theo Kinh saéc maøu xanh, saéc maøu xanh, töôùng saéc xanh, Phuùng Tuïng vaø Kinh Ñaïi Baùt Nieát Baøn trong hình saéc xanh, aùnh saùng xanh; nhö boâng gai Tröôøng Boä Kinh, coù taùm thaéng xöù: maøu xanh, saéc maøu xanh, töôùng saéc xanh, 1) The first stage of mastery: Thaéng Xöù Thöù hình saéc xanh, aùnh saùng xanh; nhö luïa Ba La Nhöùt—Perceiving forms internally, one sees Naïi, caû hai maët laùng trôn, maøu xanh, saéc maøu external forms, limited and beautiful or ugly, xanh, töôùng saéc xanh. Nhö vaäy vò naày quaùn and in mastering these, one is aware that one töôûng voâ saéc ôû noäi taâm, thaáy caùc loaïi ngoaïi knows and sees them—Moät vò quaùn töôûng noäi saéc maøu xanh, saéc maøu xanh, töôùng saéc xanh,

hình saéc xanh, aùnh saùng xanh. Vò aáy nhaän 1) Ability to bring immediate benefits and thöùc raèng: “Sau khi nhieáp thaéng chuùng, ta happiness in the world through practice of His bieát, ta thaáy.” teaching: Khaû naêng laøm lôïi ích vaø haïnh phuùc 6) The sixth stage of mastery: Thaéng Xöù Thöù cho chuùng sanh qua thöïc haønh giaùo phaùp cuûa Saùu—Same as in fifth stage of mastery, Ngaøi. replace “blue” with “yellow,” and “Flax 2) Ability to judge correctly between good and flower” with “Kannikara Flower.” bad, right and wrong: Khaû naêng phaùn ñoaùn 7) The seventh stage of mastery: Thaéng Xöù Thöù moät caùch chính xaùc thieän aùc chaùnh taø. Baûy—Same as in fifth stage of mastery, 3) Ability to lead people to enlightenment by replace “blue” with “red,” and “Flax flower” teach his right way: Khaû naêng giaùo ñaïo chính with “Hibiscus flower.” ñaïo khieán chuùng sanh giaùc ngoä. 8) The eighth stage of mastery: Thaéng Xöù Thöù 4) Ability to lead and guide people to convert to Taùm—Same as in fifth stage of mastery, the right way: Khaû naêng daãn ñaïo khieán chuùng replace “bule” with “white,” and “Flax sanh nhaäp chaùnh ñaïo. flower” with “Flax flower” with “morning- 5) Ability to avoid pride and boasting: Khaû naêng star Osadhi.” traùnh taâm kieâu maïn. Eight virtues: Baùt Ñöùc—Eight virtues that 6) Ability to do what He has spoken: Khaû naêng y enable Buddha to bestow blessings and happiness ngoân thöïc haønh (Noùi laøm nhö nhöùt). upon the people—Taùm coâng ñöùc laøm cho Phaät coù 7) Ability to lead all people by an equal way: khaû naêng ban phöôùc haïnh cho con ngöôøi. Khaû naêng höôùng daãn chuùng sanh moät caùch 1) Ability to bring immediate benefits and bình ñaúng. happiness in the world through practice of His8) Ability to fulfill the vows of his teaching: Khaû naêng laøm lôïi ích vaø haïnh phuùc compassionate heart: Khaû naêng hoaøn thaønh cho chuùng sanh qua thöïc haønh giaùo phaùp cuûa maõn tuùc chö nguyeän. Ngaøi. ** See Eight virtues. 2) Ability to judge correctly between good and Eight virtues of the ocean: Baùt

haûi ñöùc—The bad, right and wrong: Khaû naêng phaùn ñoaùn eight virtues, or powers of the ocean—Taùm ñöùc moät caùch chính xaùc thieän aùc chaùnh taø. taùnh (taùnh chaát) hay khaû naêng cuûa bieån. 3) Ability to lead people to enlightenment by 1) Vastness: Bao la. teach his right way: Khaû naêng giaùo ñaïo chính 2) Tidal regularity: Haûi trieàu ñuùng quy ñònh. ñaïo khieán chuùng sanh giaùc ngoä. 3) Throwing out of the dead: Khoâng dung chöùa 4) Ability to lead and guide people to convert to xaùc cheát (taát caû xaùc cheát cuûa chuùng höõu tình the right way: Khaû naêng daãn ñaïo khieán chuùng ñeàu bò taáp vaøo bôø). sanh nhaäp chaùnh ñaïo. 4) Containing the seven kinds of pearls: Chöùa 5) Ability to avoid pride and boasting: Khaû naêng thaát baûo. traùnh taâm kieâu maïn. 5) Absorption of all rivers without increase: 6) Ability to do what He has spoken: Khaû naêng y Thaâu nhieáp ñaïi haø maø khoâng heà taêng haûi ngoân thöïc haønh (Noùi laøm nhö nhöùt). trieàu. 7) Ability to lead all people by an equal way: 6) Absorption of all rain without increase: Thaâu Khaû naêng höôùng daãn chuùng sanh moät caùch nhieáp ñaïi vuõ maø khoâng heà taêng haûi trieàu. bình ñaúng. 7) Holding the most mighty fish: Chöùa kình ngö. 8) Ability to fulfill the vows of his 8) Universal unvarying saltness: Ñoàng moät vò compassionate heart: Khaû naêng hoaøn thaønh maën. maõn tuùc chö nguyeän. Eight virtues of water: Baùt Coâng Ñöùc Thuûy— Eight virtues that enable Buddha to bestow Eight virtues of water, said metaphorically of the blessing and happiness upon people: Baùt characteristics of the water in the jewel lakes and Ñöùc—Taùm coâng ñöùc laøm cho Phaät coù khaû naêng ponds in the Pure Land of Amitabha Buddha. The ban phöôùc haïnh cho con ngöôøi. hewel ponds and the things made of gold and

silver and so on in the Pure Land are not the same nhuyeãn hay nheï dòu, chöù khoâng naëng nhö as the earth and stones in our mundane world. nöôùc ôû coõi traàn tuïc cuûa chuùng ta. Also according to the Infinite Life Sutra, the water 5) Moistening power: It is sparkling bright, in the Pure Land always keeps the jewel ponds unlike the murky water of our world—Nhuaän perfectly full, unlike the water in our world, which traïch hay hay ñöôïm nhuaàn boùng nhoaùng, coù can dry up or overflow. The bottom of the jewel uy löïc röôùi maùt laøm nhuaàn trôn moïi vaät, chöù ponds is pure golden sand, unlike the mud and khoâng thuùi naùt öôùt aùt nhö nöôùc nôi coõi traàn muck on the bottom of ponds in our world. The tuïc. walkways that lead up from all four sides of each 6) Ability to give comfort: The water is of the ponds are made of precious things, unlike peaceful, unlike the turbulent water of our the brick and stone walkways in our world—Baùt world—An hoøa hay coù khaû naêng laøm eâm dòu coâng ñöùc thuûy, hay nöôùc coù taùm coâng ñöùc. AÁy laø moïi tình huoáng, chöù khoâng nhö nöôùc cuoàn nöôùc ôû ao hoà trong coõi Cöïc Laïc cuûa Ñöùc Phaät A soùng cuoän nôi coõi traàn tuïc. Di Ñaø (theo Kinh A Di Ñaø, Phaät noùi: “Naày nöõa 7) Ability to quench thirst: The water is able to Xaù Lôïi Phaát! ÔÛ coõi Cöïc Laïc, coù ao baèng baûy baùu; eliminate hunger and thirst, unlike the water phía trong chöùa ñaày ‘Baùt Coâng Ñöùc Thuûy.’ Döôùi of our world which makes us shiver—Coù khaû ao thaáy toaøn moät thöù caùt baèng vaøng, chöù khoâng naêng laøm dòu nhöõng khao khaùt, chöù khoâng baèng ñaát ñaù nhö coõi traàn tuïc.” Theo Kinh Voâ nhö thöù

nöôùc laøm laïnh buïng nôi coõi traàn tuïc. Löôïng Thoï, Ñöùc Phaät noùi: “ÔÛ Quoác Ñoä cuûa Phaät 8) Ability to improve health: The water always Voâ Löôïng Thoï, trong ngoaøi, taû höõu, coù nhöõng hoà nurtures the capacities of sentient beings, taém hoaëc möôøi hoaëc hai möôi, hoaëc ba möôi, cho unlike the water of our world which damages chí traêm, ngaøn do tuaàn; daøi, roäng, saâu, caïn ñeàu their capacities, and can be stagnant and moät loaït nhö nhau. Baùt coâng ñöùc thuûy ñaày daãy toû insalubrious, and drown people and so on— ra boä leo leõo, trong treûo, thôm saïch, muøi neám nhö Loaïi nöôùc coù khaû naêng laøm boå khoûe caùc caên, chaát cam loà). Cuõng theo Kinh Voâ Löôïng Thoï, caûi tieán söï khang kieän veà theå chaát cuõng nhö trong ao baùu thöôøng ñaày, khaùc vôùi ao khoâ caïn nôi tinh thaàn; chöù khoâng laøm toån hoaïi caùc caên, roái coõi Ta Baø khi daøn duïa khi caïn kieät. Döôùi ñaùy ao loaïn taêng beänh, vaø laøm chìm ñaém nhö loaïi toaøn baèng caùt vaøng, chöù khoâng phaûi buøn nhô nhö nöôùc ôû nôi traàn tuïc naày. coõi oâ tröôïc. Baäc leân caùc loái ñi laøm baèng boán thöù Eight waters of merit and virtue: Baùt Coâng chaâu baûo, khaùc vôùi gaïch ñaù coõi Ta Baø (for more Ñöùc Thuûy—See Eight kinds of water of virtues, or information, please see Eight virtues): eight virtues. 1) Clairity and cleanliness: Pure and clear, Eight ways of developing the Bodhi Mind: unlike the turbid water of our world—Tröøng Taùm caùch phaùt taâm Boà Ñeà—In the below eight thanh hay laéng saïch vaø trong treûo, chöù khoâng ways of developing the Bodhi Mind, we should vaån ñuïc caùu bôïn nhö nöôùc ôû coõi traàn tuïc. not follow the “erroneous, false, imperfect, and 2) Coolness: Clear and cool, unlike the water of small” ways. We should instead follow the “true, our world, which either too cold or too hot—correct, perfect, and great” ways. Such cultivation Thanh laõnh hay trong vaø maùt meû, chöù khoâng is called developing the Bodhi Mind in a proper nhö nöôùc ôû coõi traàn tuïc cuûa chuùng ta luùc thì way—Trong taùm caùch phaùt taâm Boà Ñeà döôùi ñaây, quaù laïnh luùc thì quaù noùng. chuùng ta khoâng neân ñi theo “Taø, nguïy, thieân, 3) Sweetness: The water has a sweet pleasing tieåu”. Maø neân ñi theo “Chaân, chaùnh, vieân, ñaïi” vì taste, unlike the water of our world, which ñaây laø nhöõng caùch ñuùng ñeå phaùt taâm Boà Ñeà. has an inferior taste, being either salty or 1) Erroneous way of developing the Bodhi alkaline—Loaïi nöôùc cam myõ hay ngoït ngaøo, Mind: Taø—Caùch phaùt taâm Boà Ñeà taø vaïy— chöù khoâng maën nhaït nhö nöôùc ôû coõi traàn tuïc See Erroneous way of developing the Bodhi cuûa chuùng ta. Mind. 4) Lightness: The water is light and limpid, 2) Correct way of developing the Bodhi Mind: unlike the heavy water of our world—Khinh Chaùnh—Caùch phaùt taâm Boà Ñeà chaân chaùnh—

See Correct way of developing the Bodhi khoâng coù caùi gì coù theå thay theá noù ñöôïc tröø Mind. phi chuùng ta töï cho raèng coù söï phaùt nguoàn ñoäc 3) True way of developing the Bodhi Mind: laäp, ñieàu naày khoâng theå xaõy ra ñöôïc (theo 12 Chaân—Caùch phaùt taâm Boà Ñeà chaân thaät—See nhaân duyeân thì khoâng coù caùi gì ñöôïc goïi laø söï True way of developing the Bodhi Mind. phaùt nguoàn ñoäc laäp caû). 4) False way of developing the Bodhi Mind: 4) The notion of self-substance which is not Nguïy—Caùch phaùt taâm giaû doái—See False based on reality: YÙ

nieäm veà töï tính phaùt xuaát way of developing the Bodhi Mind. töø söï töôûng töôïng, laø thöù khoâng ñöôïc ñaët caên 5) Great way of developing the Bodhi Mind: baûn treân thöïc tính. Ñaïi—Caùch phaùt taâm Boà Ñeà lôùn lao—See 5) Because of relative dependence or Great way of developing the Bodhi Mind. paratantra, we assume natural origin, but in 6) Small way of developing the Bodhi Mind: reality there is nothing that can be called self- Tieåu—Caùch phaùt taâm Boà Ñeà nhoû heïp—See substance: Do bôûi söï tuøy thuoäc töông ñoái hay Small way of developing the Bodhi Mind. y tha khôûi hay duyeân khôûi tính (paratantra) 7) Imperfected way of developing the Bodhi maø chuùng ta tin laø nguoàn goác töï nhieân, nhöng Mind: Thieân—Caùch phaùt taâm Boà Ñeà thieân thöïc ra khoâng coù caùi gì coù theå ñöôïc goïi laø töï leäch—See Imperfected way of developing tính. the Bodhi Mind. 6) The absolute oneness of perfect knowledge 8) Perfect way of developing the Bodhi Mind: or parinishpanna excludes the idea of Vieân—Caùch phaùt taâm Boà Ñeà vieân maõn—See otherness: Söï nhaát tính tuyeät ñoái cuûa trí tueä Perfect way of developing the Bodhi Mind. toaøn haûo hay trí vieân thaønh (parinishpanna) Eight ways of no-birth: Anutpattikadharma loaïi tröø caùi yù nieäm veà dò bieät. (skt)—Baùt Baát Sinh Phaùp—According to 7) When the knowledge of complete destruction Lankavatara Sutra, there are eight ways in which or kshayajnana is realized, there is never the conception of no-birth is established. When again the assertion of evil passions: Khi caùi trí this eightfold notion of no-birth is realized, one cuûa söï ñoaïn dieät hoaøn toaøn (kshayajnana) attains the recognition of the birthlessness of all ñöôïc theå chöùng thì seõ khoâng bao giôø coøn söï things—Theo Kinh Laêng Giaø, coù taùm caùch maø xaùc ñònh veà caùc phieàn naõo nöõa. quan nieäm voâ sinh ñöôïc thieát laäp. Khi taùm yù nieäm 8) In the Dharmakaya of all Buddhas there is veà voâ sinh naày ñöôïc theå chöùng thì ngöôøi ta ñaït tôùi perfect unity, and no differentiating caùi nhaän bieát veà söï voâ sanh cuûa vaïn höõu. individuation: Trong Phaùp thaân cuûa taát caû chö 1) Things have never born because the idea of Phaät coù caùi nhaát theå toaøn haûo vaø khoâng coù söï birth-and-death does not obtain in reality: Chö caù bieät naøo phaân khaùc caû. phaùp hay caùc söï vaät chöa töøng ñöôïc sinh ra vì Eight weighty and truly precious things: Baùt yù nieäm sinh vaø dieät khoâng toàn taïi trong thöïc Truøng Chaân Baûo—The eight weighty and truly tính. precious things. The eight metals, which depend 2) From that which precedes there is that which for evaluation on gold, the highest and greatest, follows, and there is no difference between used to illustrate the Buddha as supreme and the antecedents and consequents, and no absolute other classes in grades beneath him—Taùm lôùp beginning can be assigned to anything: Töø caùi chaân baûo. Taùm loaïi kim khí tuøy thuoäc vaøo vaøng ñi tröôùc maø coù caùi sau, vaø khoâng coù phaân bieät ñeå ñònh giaù. Ví nhö vaøng laø cuûa baùu voâ giaù, neáu naøo giöõa nhöõng caùi tröôùc vaø nhöõng caùi sau, khoâng coù vaøng thì baïc laïi laø cuûa baùu voâ giaù. Neáu cuõng nhö khoâng coù söï khôûi ñaàu tuyeät ñoái naøo khoâng coù baïc thì ñoàng, thau, chì, vaân vaân laïi laàn coù theå ñöôïc quy cho söï vaät. löôït laø cuûa baùu voâ giaù. Trong theá gian thì Phaät laø 3) If anything is already here, nothing else can voâ thöôïng, taát

caû caùc thöù lôùp khaùc ñeàu saép ôû haïng take its place unless we assume an döôùi. independent origin, which is impossible: Neáu Eight winds: Attha-vayubheda (p)—Eight baát cöù söï vaät naøo ñaõ hieän höõu ôû ñaây, thì conditions which prevent people from advancing

along the right path to enlightenment—The eight continue to suffer. If life is a continuous kinds of wind or the eight winds. process of temporary happiness of gain and (I) An overview of the eight winds—Toång quan suffering of loss, life would not worth living veà baùt phong: According to the Sangiti Sutta any more. Thus, the Buddha taught: “It is in the Long Discourses of the Buddha, there under adverse circumstances one should are eight winds or influences (or worldly remain high and moral courage and maintain conditions) which fan the passions and proper equilibrium. Our life, especially that of prevent cultivators from advancing along the lay people, has ups and downs while right path to enlightenment. They are also struggling in daily activities, in order for us to called the Eight Worldly States. They are so have less disappintment, we should be called because they continually succeed each prepared to accept both the good and the other as long as the world persists; the bad.” In the time of the Buddha, a noble lady approval that has the gain, etc., and the was offering food to the Venerable Sariputra resentment that has the loss, etc. They are so and some other monks. While serving them, called “Eight Winds” because they prevent she received a note stating that certain people from advancing along the right path to misfortunes had affected her family. Without enlightenment and liberation. When these becoming upset, she calmly kept the note in eight worldly winds blow, men find her waist-pocket and continued to serve the themselves torn between them, they try to run monks as if nothing had happened. A maid toward one end to flee the other, so they who was carrying a pot of ghee to offer to the continue endlessly in the cycle of birth and monks was so startled that she slipped and death—Baùt phong hay taùm ñieàu caûn trôû böôùc broke the pot of ghee. Thinking that the lady tieán treân ñöôøng giaùc ngoä. Coøn goïi laø Baùt would naturally fell sorry at the loss, Phaùp, hay Baùt Theá Phaùp. Theo Kinh Phuùng Venerable Sariputra consoled her, saying that Tuïng trong Tröôøng Boä Kinh, coù taùm ngoïn gioù all breakable things are bound to break. The khuaáy leân duïc voïng, laøm caûn trôû haønh giaû wise lady remarked: “Bhante, what is this treân böôùc ñöôøng tu taäp giaùc ngoä. Chuùng coøn trivial loss? I have just received a note stating ñöôïc goïi laø Baùt Phaùp Theá Gian vì chuùng cöù certain misfortunes have occurred in my theo nhau tieáp dieãn khi theá giôùi coøn toàn taïi. family. I accepted without losing my balance. Söï vöøa yù khi vinh, khi ñöôïc..., vaø söï phaãn uaát I am serving you all despite the bad news.” khi nhuïc thua. Sôû dó goïi laø “Baùt Phong” vì Such barve courage of the lady should be chuùng laø taùm ngoïn gioù laøm ngaên trôû söï phaùt highly commended—Ngöôøi ta luoân coù trieån cuûa haønh giaû treân böôùc ñöôøng giaùc ngoä khuynh höôùng baùm víu laáy lôïi loäc, danh thôm, vaø giaûi thoaùt. Khi taùm ngoïn gioù chöôùng naøy tieáng khen, vaø vui söôùng; ngöôïc laïi, gheùt boû thoåi, con ngöôøi caûm thaáy bò chuùng xaâu xeù, vì söï thua loã, tieáng xaáu, söï cheâ traùch, vaø khoå vaäy maø hoï coá chaïy laïi ñaàu naøy

ñeå troán ñaàu ñau. Thaät vaäy, ñôøi laø moät chuoãi ñöôïc thua, kia, cöù nhö theá maø hoï tieáp tuïc bò xoay vaàn nhöng con ngöôøi chæ thoûa maõn neáu ñöôïc vaø trong luaân hoài sanh töû. khoå sôû neáu thua, chính vì theá maø cöù maõi khoå (II) Summary of the eight winds—Toùm löôïc veà sôû. Cuoäc ñôøi neáu maõi ñöôïc thì cöôøi thua thì baùt phong: khoùc, thì cuoäc ñôøi khoâng ñaùng ñeå soáng nöõa. 1) Gain: Labho (p)—Ñaéc hay ñöôïc lôïi— Chính vì theá maø Ñöùc Phaät daïy: "Trong moïi Advantage—Prosperity—Benefit. People are ngang traùi, ta phaûi toû ra coù tinh thaàn maïnh vaø often swayed either by their attachment to can ñaûm, duy trì tinh thaàn quaân bình thích gain, fame, praise, and pleasure, or by their hôïp. Cuoäc ñôøi cuûa nhöõng ngöôøi taïi gia phaûi aversion to loss, disgrace, blame, and coù luùc leân luùc xuoáng khi tranh ñaáu vôùi ñôøi, suffering. In fact, life is a process of gain and muoán ít bò thaát voïng, con ngöôøi phaûi saün saøng loss, but people only satisfy with gain and chaáp nhaän ñieàu toát cuõng nhö ñieàu xaáu." Vaøo feel miserable with loss; therefore, people thôøi Ñöùc Phaät coøn taïi theá, coù moät meänh phuï

quyù phaùi cuùng döôøng thöïc vaät cho ngaøi Xaù 8) Joy: Sukkha (p)—Bliss—Happiness—Joy— Lôïi Phaát vaø chö Taêng. Trong khi ñang daâng Pleasure—Vui—Laïc (vui söôùng)—What can thöïc phaåm cuùng döôøng, baø nhaän ñöôïc giaáy be borne with ease is happiness—Caùi gì baùo tin baát haïnh ñaõ xaõy ra cho gia ñình baø. mang laïi thoaûi maùi laø haïnh phuùc—See Khoâng chuùt roái loaïn, baø bình tónh boû laù thö Happiness. vaøo tuùi roài vaãn tieáp tuïc daâng thöùc aên ñeán chö (III)Eight winds according to Most Venerable Taêng laøm nhö khoâng coù chuyeän gì xaõy ra. Thich Giac Nhieân (President of the Moät noâ tyø mang bình söõa ñeå cuùng döôøng, International Sangha Buddhist Bhiksu ngaïc nhieân ñeán noãi trôït teù laøm beå bình söõa vì Order)—Taùm ngoïn gioù ñoäc theo Hoøa Thöôïng ngôõ raèng khi nghe tin naày chaéc chaén baø naày Thích Giaùc Nhieân (Phaùp Chuû Giaùo Hoäi Phaät seõ khoâng khoûi khoå ñau phieàn naõo. Nghó raèng Giaùo Taêng Giaø Khaát Só Theá Giôùi): The eight theá naøo baø naày cuõng buoàn vì caùi bình bò vôõ, winds that blow people who lack samadhi- ngaøi Xaù Lôïi Phaát lieàn khuyeân giaûi baø vaø noùi power. They are dharmas that test our mind, raèng taát caû nhöõng gì coù theå vôõ ñöôïc thì moät to see whether adverse or favorable situations ngaøy naøo ñoù cuõng seõ bò vôõ. Baø noùi: "Theá naøo will upset our equilibrium. If they upset us, laø caùi maát khoâng ñaùng keå? Toâi vöøa nhaän our cultivation still lacks maturity and we are ñöôïc tin baát haïnh ñaõ xaõy ra cho gia ñình toâi. deficient in the power of samadhi—Taùm Toâi chaáp nhaän, toâi vaãn bình tónh. Toâi vaãn tieáp ngoïn gioù laø taùm moùn: khen, cheâ, khoå, vui, lôïi, tuïc haàu haï quyù ngaøi maëc duø nhaän ñöôïc tin suy, phæ baùng vaø vinh döï. Nhöõng thöù naày ñöôïc buoàn." Söï duõng caûm cuûa ngöôøi ñaøn baø naày coi nhö laø taùm ngoïn gioù coù theå laøm lay thaät ñaùng ñöôïc ca ngôïi. chuyeån vaø quay cuoàng nhöõng ai khoâng ñuû 2) Loss: Alabho or Vyasanani (p)—Thua—Söï ñònh löïc. Taùm loaïi gioù naày chính laø moät phaùp maát maùt—According to the sangiti Sutta in moân duøng ñeå khaûo nghieäm taâm cuûa ngöôøi tu. the Long Discourses of the Buddha, there are Gaëp thuaän caûnh hay nghòch duyeân taâm ñeàu five kinds of loss—Thaát hay Baát Ñaéc thua khoâng

ñoäng. Neáu ñoäng töùc laø tu trì chöa ñuùng, keùm. Theo Kinh Phuùng Tuïng trong Tröôøng hay ñònh löïc haõy coøn keùm. Boä Kinh, coù naêm söï toån thaát—See Five kinds 1) Praise: Khen—This means adulation of loss. (flattery). When others praise us, it tastes as 3) Fame: Yaso (p)—Honor—Danh thôm—Vinh sweet as honey; it is a comfortable hay Danh Vaên—Danh thôm hay vinh döï— sensation—Khen hay xöng taùn. Neáu coù ngöôøi See Honor and dishonor. xöng taùn mình moät caâu, mình caûm giaùc ngoït 4) Defamation: Ayaso (p)—Bad repute— ngaøo nhö aên ñöôøng maät vaø caûm thaáy thoaûi Defame—Disgrace—Shame—Malign—— maùi. Tieáng nhô—Nhuïc hay AÙc Vaên—Tieáng nhô 2) Ridicule: Cheâ—This means somebody makes hay söï huûy baùng—See Honor and dishonor. fun of us. If someone mock us, even a little, 5) Praise: Pasamsa (p)—Laudation—Lôøi khen— we can not stand it, and it is a very Taùn Thaùn hay tieáng khen—See Praise and uncomfortable sensation—Cheâ laø cheâ bai. blame. Nhö coù ngöôøi cheâ bai mình, mình khoâng 6) Ridicule: Ninda (p)—Blame—Censure— thích, trong loøng raát khoù chòu. Disparagement—Cheâ—See Praise and 3) Pain: Khoå—This means suffering. When we blame. experience a little bit of suffering, we 7) Sorrow: Dukkha (p)—Misery—Suffering— become afflicted. Whenever suffering befalls Unsatisfying—Buoàn—Khoå (buoàn khoå)— us, it is a test to see whether or not we can What is difficult to bear is sorrow. Sorrow or forbear it—Ñaây laø khoå naõo. Gaëp chuyeän gì suffering comes in different guises—Caùi gì phieàn haø mình caûm thaáy khoå sôû—See mang laïi khoù khaên laø ñau khoå. Khoå ñau hay Suffering. phieàn naõo ñeán trong nhieàu loát voû khaùc nhau. 4) Pleasure: Vui—This refers to happiness. We should not let a little happiness overwhelm

us. All kinds of happy states are tests, to see The Eight Winds blow me not, as I what we will do with them—Vui hay khoaùi Meditate on this purple-golden lotus." laïc. Gaëp ñieàu gì vui söôùng khoâng neân laáy laøm He thought he had already gained ñaéc yù. Moïi ñieàu khoaùi laïc ñeán thì chuùng ta enlightenment, and he wanted this haõy coi ñoù laø moät söï khaûo nghieäm, ñeå thöû enlightenment certified by Zen Master Foyin. xem taâm yù cuûa mình ra sao. Thereupon, he sent his servant to Gold 5) Gain: Lôïi—This refers to getting advantages. Mountain Monastery across the river from his We become pleased when we gain benefits home. The elderly Zen Master took a look at and are sad when we lose them. This shows a the verse the messenger handed him and lack of samadhi-power—Ñaây laø lôïi ích. Ñöôïc wrote two words on the paper: "Fart! Fart!" lôïi ích mình caûm thaáy vui, bò thieät haïi mình and told the attendant to take the message caûm thaáy buoàn, ñoù laø söï bieåu hieän cuûa söï yeáu back. Su Tung Po read the reply and blew up keùm ñònh löïc. in a fit of anger. He thundered, "How dare 6) Loss: Thaát (suy)—This refers to failure. No you! This is my enlightenment testimonial; matter what difficulties arise, we ought to how dare you call it a fart?" He promptly take them in stride and not be upset when we rowed across the river to talk with the Zen lose out—Nghóa laø suy baïi. Gaëp baát cöù söï Master. Unexpectedly, as soon as he reached gian nan ñeán ñaâu, chuùng ta khoâng neân nao the gate of Gold Mountain, Zen Master Foyin nuùng, coù thaát baïi cuõng khoâng ñoäng taâm. was

waiting for him, to say “Oh, welcome! 7) Defamation: Phæ baùng—This means slander. Welcome to the Great Adept Su Tung Po, one If someone insults us and spreads tales about who is unmoved by the Eight Winds, but who us, we should not mind. We should let it pass, let a couple of tiny farts blow him all the way come what may. The entire episode will across the river. Welcome!” The two were eventually calm down all by itself—Ví duï coù old friends and fellow cultivators, and they ngöôøi noùi xaáu mình, mình cuõng khoâng heà gì. were in the habit of joking with each other. Mình coi chuyeän ñoù nhö khoâng coù gì, töï nhieân Su Tung Po’s vocanic anger, right on the soùng gioù seõ heát. verge of exploding, was cooled off 8) Honor: Vinh döï—This refers to situations of completely by the truth Zen Master Foyin’s exaltation. If we are praised by someone and statement. All he could do was admit that his he makes our name known, we should take it samadhi still lacked maturity and bow Master in stride and regard glory and honor as no Foyin. He apologized for making a scene, and more important than forst on the window pane thereafter he avoided bragging. Zen skill is at dawn—Nhö coù ngöôøi xöng taùn mình, proven by practice, not by skill of mouth. If truyeàn tuïng hay toân xöng mình mình cuõng we do not practice what we preach, it does khoâng neân dao ñoäng. Chæ neân coi caùc thöù not count coâng danh nhö söông mai coøn ñoïng laïi beân Vaøo ñôøi nhaø Toáng coù vò thi só teân laø Toâ Ñoâng kieán cöûa soå vaøo buoåi ban mai maø thoâi. pha, ñaõ töøng nghieân cöùu Phaät Phaùp thaâm saâu, (IV)Eight winds and Su Tung Po—Taùm ngoïn nhöng coâng phu thieàn ñònh coøn yeáu keùp. Tuy gioù ñoäc vaø thi só Toâ Ñoâng Pha: In the Sung nhieân, oâng cho raèng ñònh löïc cuûa mình ñaõ Dynasty, a poet named Su Tung Po was adept cao. Moät hoâm, nhaân caûm höùng, oâng caûm taùc in Buddhist study. Although his skill in Zen baøi thô: concentration was immature, he felt himself “Kheå thuû thieân trung thieân to be quite accomplished. One day, feeling Haøo quang chieáu ñaïi thieân exuberant and possessed by a sudden Baùt phong xuy baát ñoäng inspiration, he penned a verse: Ñoan toïa töû kim lieân.” “I pay my respect to the chief of gods, (Khaáu ñaàu laïy chö thieân Whose hairmark-light illumines the Haøo quang chieáu ñaïi thieân universe; Taùm gioù lay chaúng ñoäng

Sen vaøng ngoài ngay ngaén). offers you a gift that you like, what would you Luùc ñoù, oâng töï nghó raèng mình ñaõ khai ngoä, do?” The disciples replied: “Lord, we would nen6 muoán coù söï aán chöùng cuûa Thieàn Sö Phaät accept it.” The Buddha asked again: “If AÁn. OÂng sai ngöôøi qua soâng mang baøi keä tôùi someone offers you a gift that you do not like, chuøa Kim Sôn. Thieàn sö xem qua lieàn ñeà boán what would you do?” The disciples replied: chöõ: “Ñaùnh giaém! Ñaùnh giaém!” ngay treân baøi “Lord, we would not accept it.” The Buddha keä, roài ñöa cho thò giaû mang veà. Toâ Ñoâng Pha added: “If you did not accept it, what would xem xong, löûa voâ minh boác cao nguøn nguït. become of it?” The disciples replied: “It OÂng giaän döõ baûo: “Sao laïi coù chuyeän naày?” would remain in the owner’s hands.” The Ñaây laø baøi khai ngoä maø Thieàn sö baûo laø Buddha continued: “Now just that has “Ñaùnh giaém” nghóa laø laøm sao? Noùi xong, happened with the woman who was here. She oâng beøn qua soâng tìm Thieàn sö Phaät AÁn ñeå offered me a disagreeable gift, and I did

not chaát vaán. Khi ñeán chuøa thì Thieàn Sö Phaät AÁn accept it. So that gift is still in her hands." ñaõ chôø saün vaø cöôøi lôùn: "Chaøo möøng Ñaïi Hoïc Thus, if we do not go after these poisonous Só hoï Toâ, baùt phong khoâng lay chuyeån, nhöng winds of gain, loss, fame, defamation, praise, laïi bò caùi ñaùnh giaém ñaåy qua soâng tôùi ñaây! ridicule, sorrow, and joy... there is no way Xin chaøo!" Toâ Ñoâng Pha ñang côn giaän döõ, they can impact us—Khi taùm ngoïn gioù nhöng nghe noùi ñeán ñoù thaáy coù lyù, neân nhìn chöôùng naøy thoåi leân, con ngöôøi caûm thaáy bò nhaän coâng phu cuûa mình haõy coøn non keùm chuùng xaâu xeù, chaïy laïi ñaàu naøy ñeå troán ñaàu neân leã taï Thieàn sö. Töø ñoù oâng boû thoùi "Khaåu kia. Nhöng khi taâm ñöùng yeân trong traïng thaùi Ñaàu Thieàn". Theá môùi bieát, coâng phu thieàn an ñònh cuûa thieàn quaùn, noù coù theå vöõng vaøng ñònh khoâng theå noùi suoâng maø ñöôïc. nhö moät quaû nuùi, ngay caû khi phaûi chòu ñöïng (V) The benefits of meditation in stopping these ñuû thöù ngöôïc ñaõi. Ñöùc Phaät coù moät vò ñeä töû eight winds—Nhöõng lôïi ích cuûa thieàn quaùn taïi gia thöôøng boû beâ vôï ñeå tu taäp hay ñi nghe trong vieäc laøm ngöøng nhöõng ngoïn gioù naøy: Ñöùc Phaät thuyeát phaùp. Ñieàu naøy khieán cho When these eight winds blow, men find ngöôøi vôï giaän döõ. Baø vôï khoâng nhöõng giaän themselves torn between them, they try to run choàng maø coøn giaän luoân caû Ñöùc Phaät vì baø to one end to flee the other. But when the cho raèng Ñöùc Phaät ñaõ duøng ma löïc ñeå cöôùp mind is poised in the tranquil state of maát choàng mình. Moät hoâm, sau khi ngöôøi meditation, it can remain steadfast like a choàng ñi nghe phaùp veà treã, baø vôï tìm ñeán la mountain, even when we are subjected to all loái vaø chöôûi ruûa Ñöùc Phaät. Ñöùc Phaät chæ yeân kinds of abuse. The Buddha had a lay disciple laëng ngoài nghe maø khoâng noùi moät lôøi. Caùc ñeä who often neglected his wife in order to töû khaùc coá ñaåy ngöôøi ñaøn baø ra, nhöng Ñöùc practice the Way or to go to listen to the Phaät baûo hoï ñöøng laøm nhö vaäy. Ngöôøi ñaøn baø Buddha's teachings. This made his wife feel tieáp tuïc la loái vaø roài boû ñi khi ñaõ meät moûi. very angry. She was angry not only with her Sau khi ngöôøi ñaøn baø ñaõ boû ñi, Ñöùc Phaät beøn husband, but also with the Buddha. She hoûi caùc ñeä töû: "Neáu coù ai ñoù ñem cho caùc oâng believed that the Buddha was using some moät moùn quaø maø caùc oâng thích, thì caùc oâng seõ mystical power to steal her husband. One day, laøm gì?" Caùc ñeä töû traû lôøi: "Baïch Ñöùc Theá after her husband had come home late, she Toân, chuùng con seõ nhaän laõnh moùn quaø aáy." went to the Buddha and yelled at Him with Ñöùc Phaät hoûi tieáp: "Neáu coù ai ñoù ñem taëng very harsh words. The Buddha sat listening moùn quaø maø caùc oâng khoâng thích thì caùc oâng quietly without speaking a word. His disciples seõ laøm gì?" Caùc ñeä töû traû lôøi: "Baïch Ñöùc Theá tried to push the woman away, but the Toân, chuùng con seõ khoâng nhaän noù." Ñöùc Phaät Buddha instructed them not to do that. The noùi theâm: "Neáu caùc oâng khoâng nhaän noù, thì woman continued to yell at the Buddha and moùn quaø ñoù thuoäc veà ai?" Caùc ñeä töû traû lôøi: then left when she was tired. After she left, "Baïch Ñöùc Theá Toân, noù vaãn thuoäc veà ngöôøi the Buddha asked his disciples: "If someone chuû cuûa noù." Ñöùc Phaät tieáp: "Ñoù laø vieäc cuûa

ngöôøi ñaøn baø khi naõy. Baø aáy ñem taëng ta moät of good karma, but not a place of progress toward moùn quaø maø ta khoâng thích, neân ta khoâng bodhisattva perfection—Möôøi taùm coõi trôøi, caûnh nhaän noù. Vaäy thì moùn quaø ñoù vaãn coøn trong giôùi cao nhaát trong luïc ñaïo, goàm 18 taàng trôøi saéc tay baø ta." Nhö vaäy neáu chuùng ta khoâng chaïy giôùi vaø boán taàng trôøi voâ saéc giôùi. Moät nôi höôûng theo nhöõng ngoïn gioù ñoäc cuûa theá gian nhö phöôùc, nhöng khoâng laø nôi ñeå tieán leân quaû vò Boà ñöôïc, maát, danh, lôïi, cheâ, khen, vui, buoàn, Taùt. vaân vaân, thì chuùng seõ khoâng aûnh höôûng gì Eighteen different characteristics of a ñöôïc vôùi chuùng ta caû. Buddha as compared with Bodhisattvas: Eight worldly conditions: Baùt theá thaùp—See Avenikadharma (skt)—Thaäp Baùt Baát Coäng—Eight winds. Möôøi taùm ñieàu khoâng gioáng nhau giöõa moät vò Eight worldly dharmas: Baùt Phaùp Theá Gian— Phaät vaø chö Boà Taùt—See Eighteen distinctive See Eight winds. characteristics of Buddhas. Eight wrong factors: Baùt taø—See Eight Eighteen distinctive characteristics of Wrongnesses. Buddhas: Thaäp Baùt Baát Coäng—The eighteen Eight wrong perceptions of thought: Taùm distinctive characteristics or unique qualities of loaïi aùc giaùc. Buddhas, so called because they are not similar to 1) Desire: Duïc giaùc. those of Sravakas and Pratyeka-buddhas. There 2) Hatred: Saân giaùc. are two definitions—Möôøi taùm moùn coâng ñöùc cuûa 3) Vexation with others: Naõo giaùc. Phaät, chaúng chung cuøng vôùi hai thöøa Thanh Vaên 4) Home-sickness: Thaân lyù giaùc—Nhôù nhaø. vaø Duyeân Giaùc neân goïi laø Baát Coäng. 5) Patriotism or thoughts of the country's (I) The eighteen characteristics defined by the welfare: Quoác ñoä giaùc—AÙi quoác hay nghó Hinayana—Tieåu Thöøa Thaäp Baùt Baát Coäng ñeán söï lôïi ích cuûa quoác gia. Phaùp—Möôøi taùm Baát Coäng Phaùp cuûa Tieåu 6) Dislike of death: Baát töû giaùc—Khoâng thích Thöøa: caùi cheát. 1-10)Ten kinds of power: Thaäp Löïc—See Ten 7) Ambition for one's clan or family: Toäc tính kinds of powers. giaùc—Vì cao voïng cho doøng hoï. 11-14) Four Fearlessnesses: Töù Voâ UÙy—See Four 8) Slighting or being rude to others: Khinh vuï Fearlessnesses. giaùc—Khi deã hay thoâ loã vôùi ngöôøi khaùc. 15-17)Three kinds of mindfulness: Ba Nieäm Truï. Eight wrong views: Taùm thöù voïng töôûng. 18) The Buddha's great pity: Phaät Ñaïi Bi—Ñaïi bi Eight Wrongnesses: Micchatta (p)—Baùt Taø— cuûa Phaät—See Compassion. According to the Long Discourses of the Buddha, (II) The eighteen distinctive characteristics Sangiti Sutra, there are eight wrong factors—Theo defined by the Mahayana or eighteen kinds of Tröôøng Boä, Kinh Phuùng Tuïng, coù taùm loaïi taø— perfection, according to the Sastra on the See See Eight Noble Paths. Prajna-Paramita-Sutra—Ñaïi Thöøa Thaäp Baùt 1) Wrong views: Taø Kieán. Baát Coäng: Möôøi taùm ñieàu khoâng loãi theo Ñaïi 2) Wrong thinking: Taø Tö Duy. Trí Ñoä Luaän: 3) Wrong speech: Taø Ngöõ. 1) Perfection of body: Impacability of action— 4) Wrong action: Taø Nghieäp. Thaân Voâ Thaát—Thaân Khoâng Loãi. 5) Wrong livelihood: Taø Maïng. 2) Perfection of speech: Impacability of 6) Wrong effort: Taø Tinh Taán. speech—Khaåu Voâ Thaát—Mieäng Khoâng Loãi. 7) Wrong mindfulness: Taø Nieäm. 3) Perfection of memory: Impacability of 8) Wrong concentration: Taø Ñònh. mind—Nieäm Voâ Thaát—YÙ Khoâng Loãi. 4) Impartiality or

universality: Having no Eighteen brahmaloka: Thaäp baùt giôùi—The discriminatory thoughts—Voâ Dò Töôûng (ñoái realm of devas includes the eighteen heavens of vôùi heát thaûy chuùng sanh ñeàu bình ñaúng khoâng form and four of formlessness. A place of coù tö töôûng khaùc)—Khoâng coù tö töôûng phaân enjoyment, where the meritorious enjoy the fruits bieät.

5) Entire self-abnegation: Unfailing discernment 18) Omniscience in regard to the present or and relinquishment—Voâ Baát Tri Dó Xaû (xaû unobstructed insight into the present: Trí Hueä boû moïi phaùp khoâng chaáp tröôùc)—Chaúng phaûi Tri Hieän Taïi Theá Voâ Ngaïi—Trí Tueä Bieát Ñôøi khoâng bieát chuyeän xaû boû. Hieän Taïi Khoâng Bò Ngaên Ngaïi. 6) Ever in samadhi or unfailing concentration: Eighteen elementary spheres: Dhatu-loka Voâ Baát Ñònh Taâm—Khoâng bao giôø coù taâm (skt)—Ju-Hachi-Kai (jap)—Thaäp Baùt Giôùi—See taùn loaïn. Eighteen realms. 7) Never diminishing will to save: Endless Eighteen elements: Dhatu (p)—Möôøi taùm volition, or desire of saving beings—Duïc Voâ giôùi—According to Bhikkhu Bodhi in Dieät—YÙ muoán cöùu ñoä chuùng sanh khoâng heà Abhidhamma, there are eighteen elements—Theo nhaøm chaùn vaø khoâng cuøng taän. Tyø Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù möôøi taùm 8) Endless zeal or vigor: Tinh Taán Voâ Dieät— giôùi: Tinh Taán Khoâng Suy Giaûm. 1) The eye element: Cakkhudhatu (p)—Nhaõn 9) Endless thought or endless mindfulness: giôùi. Nieäm Voâ Dieät—Nieäm Khoâng Giaûm hay tænh 2) The ear element: Sotadhatu (p)—Nhó giôùi. thöùc khoâng cuøng taän. 3) The nose element: Ghanadhatu (p)—Tyõ giôùi. 10) Endless wisdom: Hueä Voâ Dieät—Tueä Khoâng 4) The tongue element: Jivhadhatu (p)—Thieät Giaûm. giôùi. 11) Endless salvation or liberation: Giaûi Thoaùt Voâ 5) The body element: Kayadhatu (p)—Thaân Dieät—Giaûi Thoaùt Khoâng Giaûm hay giaûi thoaùt giôùi. khoâng cuøng taän. 6) The visible form element: Rupadhatu (p)— 12) Endless insight into salvation or endless Saéc giôùi. liberated knowledge and vision: Giaûi Thoaùt 7) The sound element: Saddadhatu (p)—Thinh Tri Kieán Voâ Dieät—Giaûi Thoaùt Tri Kieán giôùi. Khoâng Giaûm hay khoâng cuøng taän. 8) The smell element: Gandhadhatu (p)—Höông 13) Deeds are accordant with wisdom: All actions giôùi. are in accordance with knowledge and 9) The taste element: Rasadhatu (p)—Vò giôùi. wisdom—Nhaát Thieát Thaân Nghieäp Tuøy Trí 10) The tangible element: Photthabbadhatu (p)— Hueä Haønh—Moïi Thaân Nghieäp Ñeàu Laøm Xuùc giôùi. Theo Trí Tueä. 11) The eye consciousness element: 14) All speech is accordant with wisdom or Cakkhuvinnanadhatu (p)—Nhaõn thöùc giôùi. knowledge and wisdom: Nhaát Thieát Khaåu 12) The ear-consciousness element: Nghieäp Tuøy Trí Hueä Haønh—Moïi Khaåu Sotavinnanadhatu (p)—Nhó thöùc giôùi. Nghieäp Ñeàu Laøm Theo Trí Tueä. 13) The nose-consciousness element: 15) Mind is accordant with wisdom or all thoughts Ghanavinnanadhatu (p)—Tyõ thöùc giôùi. are in accordance with knowledge and 14) The tongue-consciousness element: wisdom—Nhaát Thieát YÙ Nghieäp Tuøy Trí Jivhavinnanadhatu (p)—Thieät thöùc giôùi. Hueä—Moïi YÙ Nghieäp Ñeàu Laøm Theo Trí 15) The body-consciousness element: Tueä. Kayavinnanadhatu (p)—Thaân thöùc giôùi. 16) Omniscience in regard to the past or 16) The mind-element: Manodhatu (p)—yù giôùi. unobstructed insight

into the past: Trí Hueä Tri 17) The mental-object element: Dhammadhatu Quaù Khöù Theá Voâ Ngaïi—Trí Tueä Bieát Ñôøi (p)—Phaùp giôùi. Quaù Khöù Khoâng Bò Ngaên Ngaï. 18) The mind-consciousness element: 17) Omniscience in regard to the future of Manovinnanadhatu (p)—YÙ thöùc giôùi. unobstructed insight into the future: Trí Hueä Eighteen forms of emptiness: Möôøi Taùm Hình Tri Vò Lai Voâ Ngaïi—Trí Tueä Bieát Ñôøi Vò Lai Thöùc Cuûa Khoâng—According to Zen Master D.T. Khoâng Bò Ngaên Ngaïi. Suzuki in Essays in Zen Buddhism, Book III, in Hsuan-Chuang's version of the

Mahaprajnaparamita, eighteen forms of emptiness 13) Emptiness of selfhood: Svalakshana-sunyata are enumerated—Theo Thieàn Sö D.T. Suzuki (skt)—Töï Töôùng Khoâng—Khoâng cuûa töï trong Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt töôùng—See Emptiness of selfhood. Nhaõ cuûa Ngaøi Huyeàn Trang, coù 18 hình thöùc cuûa 14) Emptiness of things: Sarvadharma-sunyata "Khoâng": (skt)—Nhöùt Thieát Phaùp Khoâng—Khoâng cuûa 1) Emptiness of the inner things: Adhyatma- vaïn höõu—See Emptiness of things. sunyata (skt)—Noäi Khoâng—Khoâng cuûa caùc 15) Emptiness of unattainability: Anupalambha- phaùp noäi taïi—See Emptiness of the inner sunyata (skt)—Baát Khaû Ñaéc Khoâng—Khoâng things. cuûa caùi baát khaû ñaéc—See Emptiness of 2) Emptiness of the outer things: Bahirdha- unattainability. sunyata (skt)—Ngoaïi Khoâng—Khoâng cuûa caùc 16) Emptiness of non-being: Abhava-sunyata phaùp ngoaïi taïi—See Emptiness of the outer (skt)—Voâ Taùnh Khoâng—Khoâng cuûa voâ theå— things. See Emptiness of non-being. 3) Emptiness of inner-and-outer things: 17) Emptiness of self-nature: Svabhava-sunyata Adhyatma-bahirdha-sunyata (skt)—Noäi (skt)—Khoâng cuûa töï taùnh—See Emptiness of Ngoaïi Khoâng—Khoâng cuûa caùc phaùp noäi self-nature. ngoaïi taïi—See Emptiness of inner-and-outer 18) Emptiness of the non-being of self-nature: things. Abhava-svabhava-sunyata (skt)—Voâ Taùnh 4) Emptiness of emptiness: Sunyata-sunyata Töï Taùnh Khoâng—Khoâng cuûa voâ theå cuûa töï (skt)—Khoâng Khoâng—Khoâng cuûa Khoâng— taùnh—See Emptiness of the non-being of See Emptiness of emptiness. self-nature. 5) Great emptiness: Maha-sunyata (skt)—Ñaïi Khoâng—Caùi khoâng lôùn—See Great emptiness. 6) Emptiness of the ultimate truth: Paramartha- sunyata (skt)—Ñeä Nhaát Nghóa Khoâng— Khoâng cuûa chaân lyù cöùu caùnh—See Emptiness of the ultimate truth. 7) Emptiness of things created: Samskrita-sunyata (skt)—Höõu Vi Khoâng—Khoâng cuûa caùc phaùp höõu vi—See Emptiness of things created. 8) Emptiness of things uncreated: Asamskrita- sunyata (skt)—Voâ Vi Khoâng—Khoâng cuûa caùc phaùp voâ vi—See Emptiness of things uncreated. 9) Ultimate emptiness: Atyanta-sunyata (skt)— Taát Caùnh Khoâng—Khoâng toái haäu—See Ultimate emptiness. 10) Emptiness of limitlessness: Anavaragra- sunyata (skt)—Voâ Teá Khoâng—Khoâng khoâng bieân teá—See Emptiness of limitlessness. 11) Emptiness of dispersion: Anavakara-sunyata (skt)—Taùn Khoâng—Khoâng cuûa söï phaân taùn—See Emptiness of dispersion. 12) Emptiness of primary nature: Prakriti-sunyata (skt)—Baûn Taùnh Khoâng—Khoâng cuûa baûn taùnh—See Emptiness of primary nature.

Eighteen heavens of form: Saéc Giôùi Thaäp Baùt 9) Dharma Master Tao-Ching: Ñaïo Kính Phaùp Thieân—Möôøi taùm taàng töù thieàn saéc giôùi— Sö. Eighteen “Heavens of form.” 10) Dharma Master Tan-Hung: Ñaøm Haèng Phaùp (I) The first dhyana heavens—Sô Thieàn Thieân: Sö. 1) Brahmaparisadya (skt): Phaïm Chuùng Thieân. 11) Dharma Master Tao-Bing: Ñaïo Bính Phaùp Sö. 2) Brahmapurohita (skt): Brahmakayika (skt)— 12) Dharma Master Tan-Tsien: Ñaøm Tieân Phaùp Phaïm Phuï Thieân. Sö. 3) Mahabrahma (skt): Ñaïi Phaïm Thieân. 13) Famed Scholar Liu-Di-Ming: Danh só Löu Di (II) The second dhyana heavens—Nhò Thieàn Daân. Thieân: 14) Famed Scholar Lui-Tsi-Tsun: Danh só Loâi 4) Parittabha (skt): Thieåu Quang Thieân. Thöù Toân. 5) Apramanabha (skt): Voâ Löôïng Quang Thieân. 15) Famed Scholar Wang-De: Danh só Vöông Daõ. 6) Abhasvara (skt): Quang AÂm Thieân. 16) Famed Scholar Wang Tsuyen: Danh só Vöông (III) The third dhyana heavens—Tam Thieàn Thuyeân. Thieân: 17) Famed Scholar Tsun Bing: Danh só Toân Bính. 7) Parittasubha (skt): Thieåu Tònh Thieân. 18) Famed Scholar Tsu-Ji: Danh só Chaâu Tuïc Chi. 8) Apramanasubha (skt): Voâ Löôïng Tònh Thieân. Eighteen kinds of questions: Thaäp Baùt Vaán— 9) Subhakrtsna (skt): Bieán Tònh Thieân. According to Zen Master D.T. Suzuki in the (IV) The fourth dhyana heavens—Töù Thieàn essays in Zen Buddhism, Book II, The Eighteen Thieân: Kinds of Question, compiled by Shan-Chao of 10) Anabhraka (skt): Voâ Vaân Thieân. Fen-Yang, the way Zen teaching was practiced 11) Punyaprasava (skt): Phuùc Sanh Thieân. until about the tenth century. Fen-Yang-Shan- 12) Brhatphala (skt): Quaûng Quaû Thieân. Chao lived at the end of the tenth century and was 13) Asanjnisattva (skt): Voâ Töôûng Thieân. a disciple of Sheng-Nien of Shou-Shan. The 14) Avrha (skt): Voâ Phieàn Thieân. classification in the work is unscientific but the 15) Atapa (skt): Voâ Nhieät Thieân. “Questions” are illuminating in many ways as 16) Sudrsa (skt): Thieän Hieän Thieân. they illustrate how Zen was studied in those 17) Saéc Cöùu Caùnh Thieân: Akanistha (skt). days—Theo Thieàn Sö D.T. Suzuki trong Thieàn 18) Mahamahesvara (skt): Ñaïi Muïc Taïi Thieân. Luaän Taäp II, Thaäp Baùt Vaán cuûa Phaàn Döông ** See Devas III. Thieän Chieåu laø ñöôøng loái thöïc haønh cuûa giaùo lyù Eighteen highest virtues among 123 high Thieàn cho ñeán khoaûng theá kyû thöù möôøi. Phaàn virtues of the White Lotus Congregation: Döông Thieän Chieåu soáng vaøo khoaûng cuoái theá kyû Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn—Möôøi taùm baäc thöù möôøi, laø moân nhaân cuûa Thuû Sôn Tónh Nieäm. Thöôïng Thuû trong soá 123 baäc Hieàn cuûa Baïch Lieân Söï xeáp loaïi trong Thaäp Baùt Vaán tuy khoâng coù tính Xaõ. caùch khoa hoïc nhöng caùc caâu hoûi raát laø saùng suûa 1) Great Master Hui-Yuan: Hueä Vieãn Ñaïi Sö— vì chuùng phaùc hoïa caùch thöùc hoïc taäp cuûa Thieàn See Hui-Yuan. thôøi baáy giôø. 2) Great Master Hui-Vinh: Hueä Vónh Ñaïi Sö. 1) The question asking for instruction: Thænh 3) Dharma Master Hui-Tsi: Hueä Trì Phaùp Sö. Ích—This is what is generally asked by a 4) Dharma Master Tao-Sinh: Ñaïo Sanh Phaùp Sö. novice of the master, wishing to be 5) Great Venerable Buddhayasas: Phaät Ñaø Da enlightened on such subjects as Buddha, the Xaù Toân giaû. signification of Bodhidharma’s visit to China, 6) Great Venerable Buddhabhadra: Phaät Ñaø Baït the essence of the Buddhist teaching, the Ñaø La Toân

giaû. Dharmakaya, etc.—Caâu hoûi xin chæ daïy. 7) Dharma Master Hui-Due: Hueä Dueä Phaùp Sö. Thoâng thöôøng laø caâu hoûi cuûa ñeä töû hoûi thaày, 8) Dharma Master Tan-Shuan: Ñaøm Thuaän Phaùp muoán hieåu roõ nhöõng vaán ñeà nhö Phaät Ñaø, Toå Sö. Boà Ñeà Ñaït Ma sang Taøu laøm gì, yeáu chæ cuûa Phaät phaùp, Phaùp thaân, vaân vaân.

2) The question in which the questioner asks for Caâu hoûi maø ngöôøi hoûi noùng loøng muoán thaáy the master's judgment by describing his own ra thaùi ñoä cuûa thaày. Moät nhaø sö hoûi Trieäu mental condition: Trình Giaûi—When a monk Chaâu: "Vaïn phaùp quy nhaát; nhaát quy veà said to Chao-Chou, "What do you say to one ñaâu?" Trieäu Chaâu noùi: "Khi ôû Thanh Chaâu, who has nothing to carry about?" He was toâi coù may ñöôïc moät chieác aùo naëng baûy caân." analyzing his own state of mind. To this 6) The question asked by one who is at a loss as Chao-Chou replied, "Carry it along."—Ngöôøi to how to go on with his study of Zen: Taâm hoûi caàu xin thaày aán chöùng baèng caùch baøy toû Haønh—A monk asked Hsing-Hua: "I am ñieàu kieän tinh thaàn cuûa rieâng mình. Moät Thaày unable to distinguish black from white. Pray Taêng hoûi Trieäu Chaâu: "Thaày noùi gì vôùi moät enlighten me somehow." The question was ngöôøi khoâng mang caùi gì heát?" Y ñang phaân hardly out when the master gave him a good tích taâm traïng cuûa rieâng mình. Trieäu Chaâu slashing—Ngöôøi hoûi vì khoâng bieát tieáp tuïc ñaùp: "Thì cöù mang theo." hoïc Thieàn nhö theá naøo. Moät nhaø sö hoûi Höng 3) The question whereby the questioner Hoùa: "Keû hoïc naày khoâng phaân bieät noåi ñen attempts to see where the master stands: Saùt vôùi traéng, xin sö soi saùng cho." Caâu hoûi vöøa Bieän—A monk came to Tung-Feâng who lived xong thì sö cho moät taùt beân thaân. in a mountain hut and asked him, "If a tiger 7) The question asked with the intention to should suddenly appear here, what would you probe into the attainment of the master: Thaùm do?" The hut-keeper roared like a tiger; the Baït—This kind of question must have been in monk behaved as if terrified; whereupon the vogue when Zen monasteries were every keeper laughed heartily—Ngöôøi hoûi muoán where established and the monks travelled bieát roõ laäp tröôøng cuûa Boån Sö. Moät nhaø sö from one master to another. A monk asked ñeán kieám Ñoàng Phong cö nguï taïi moät thaûo Feâng-Hsueh, "How is it that one who am treân nuùi, hoûi: "Neáu coù con coïp boãng nhieân understand not, never cherishes a doubt?" hieän ra ôû ñaây, thaày seõ laøm gì?" Am chuû lieàn Feâng-Hsueh replied: "When a tortoise walks roáng leân nhö moät con coïp; nhaø sö kia coù veû on the ground, he can not help leaving traces hoaûng sôï; thaáy theá am chuû caû cöôøi ha haû. in the mud."—Caâu hoûi ñöôïc hoûi vôùi yù ñònh 4) The question in which the questioner shows thaêm doø sôû ñaéc cuûa thaày. Loaïi caâu hoûi naày that he still has a doubt as to his attainment chaéc chaén ñaõ thònh haønh khi caùc Thieàn vieän and expresses his desire for confirmation: ñöôïc döïng leân khaép nôi vaø caùc nhaø sö baùi Ñaàu Cô—A monk asked Tao-Wu of T'ien- phoûng töø thaày naày sang thaày khaùc. Moät nhaø Huang, "What shall I do when there is still a sö hoûi Phong Huyeät: "Keû aáy khoâng hieåu maø shadow of doubt?" Tao-Wu replied, "Even chöa töøng coù chuùt nghi, theá laø laøm sao?" Sö

oneness when held on to is wide of the ñaùp: “Khi con linh qui treøo leân ñaát baèng, noù mark.”—Trong caâu hoûi naày, ngöôøi hoûi cho khoâng theå khoâng ñeå laïi daáu veát nôi ñaát buøn.” thaáy y vaãn coøn coù choã nghi ngôø veà söï thaønh 8) The question of ignorance: Baát Hoäi—This ñaït cuûa mình vaø y dieãn taû öôùc muoán ñöôïc xaùc does not seem to differ from the sixth chöùng cuûa mình. Moät nhaø sö hoûi Thieân Hoaøng question. A monk asked Hsuan-Sha: “I am a Ñaïo Ngoä: “Toâi phaûi laøm gì khi boùng môø cuûa new comer in the monastery; please tell me nghi tình chöa döùt?” Ñaïo Ngoä ñaùp: “Giöõ laáy how to go on with my study.” Hsuan Sha moät caùi cuõng coøn caùch xa choã truùng.” replied: “Do you hear the murmuring 5) The question whereby the questioner is stream?” The monk said: “Yes, master.” anxious to find out the master’s attitude: Hsuan-Sha said: “If so, here is the Thieân Tích—A monk asked Chao-Chou, “All entrance.”—Hoûi vì khoâng hieåu; ôû ñaây coù veû things are reducible to the One; but where is khoâng khaùc vôùi loaïi caâu “Taâm Haønh.” Moät the One reducible?” Chao-Chou replied, nhaø sö hoûi Huyeàn Sa: “Toâi laø moät ngöôøi môùi “When I was in the district of Ch’ing I had a nhaäp toøng laâm; mong sö chæ thò toâi caàn phaûi robe made that weighed seven pounds.”— hoïc taäp nhö theá naøo.” Huyeàn Sa ñaùp: “Nhaø

ngöôi coù nghe doøng suoái rì raøo kia chaêng?” Vò ñeán choùi chan aùnh saùng; choã Li laâu ñi soùng voã sö ñaùp: “Baåm, coù!” Huyeàn Sa noùi: “Vaäy theo truøm trôøi. Caøng coá giöõ noù caøng tan, caøng coá loái ñoù maø vaøo.” thaáy noù caøng toái.” 9) The question proposed by one who has his 13) The question starts from an immediate fact of own view of Zen and wishes to see how the observation: Thaät—A monk as San-Sheâng: “I master takes it: Kình Ñaûm—A monk asked see that you belong to the Brotherhood, what his master: “As to worldly knowledge and is the Buddha? What is the Dharma?” San- logical cleverness, I have nothing to do with Sheâng replied: “This is the Buddha, this is the them; please let me have a Zen theme.” The Dharma, do you know?”—Caâu hoûi baét ñaàu master gave him a hearty blow—Ngöôøi hoûi baèng moät loái nhaän xeùt tröïc tieáp. Moät nhaø sö coù quan ñieåm naøo ñoù veà Thieàn vaø muoán bieát hoûi Tam Thaùnh: “Keû hoïc naày chæ thaáy Hoøa nhaän xeùt cuûa thaày ra sao: “Toâi chaúng laøm gì Thöôïng laø Taêng, ñaâu laø Phaät? Ñaâu laø Phaùp?” ñöôïc vôùi theá trí bieän thoâng; xin sö cho moät Tam Thaùnh ñaùp: “Ñaây laø Phaät, ñaây laø Phaùp, thoaïi ñaàu cuûa Thieàn.” Khi nhaø sö hoûi nhö bieát chaêng?” vaäy, oâng thaày lieàn giaùng cho moät ñoøn raát 14) The question containing a hypothetical case: naëng. Giaû—A monk asked Ching-Shan: “This 10) The question in which an ancient master’s Buddha sits in the Hall; what is the other saying is referred to: Trí—A monk said to Buddha?” Ching Shan replied: “This Buddha Yun-Meân: “What would one do when no sits in the Hall.”—Caâu hoûi chöùa ñöïng moät boundaries are seen, however wide the eyes tröôøng hôïp giaû thieát. Moät nhaø sö hoûi Kính are open?” Said Yun-Meân: “Look!”—Trong Sôn: “Ñöùc Phaät naày ngoài trong Ñieän; caùi naøo caâu hoûi naày coù ñaëc ra lôøi noùi cuûa moät baäc laõo laø Ñöùc Phaät kia?” Kính Sôn ñaùp: “Ñöùc Phaät tuùc. Moät nhaø sö hoûi Vaân Moân: “Tröøng maét naøy ngoài trong Ñieän.” leân maø cuõng khoâng thaáy bôø meù thì

laøm sao?” 15) The question embodying a real doubt: Vaân Moân baûo: “Xem kìa?” Thaåm—A monk asked his master: “All things 11) The question containing words from the are such as they are from he beginning; what sutras: Coá—A monk asked Shou-Shan: is that which is beyond existence?’ The “According to the sutra, all beings are master replied with id solution: “Your endowed with the Buddha-nature; how is it statement is quite plain; what is the use of then that they know it not?” Shou-Shan asking me?”—Caâu hoûi boäc baïch moät nghi replied: “They know.”—Caâu hoûi coù chöùa tình thöïc thuï. Moät vò sö hoûi Toå sö: “Heát thaûy ñöïng nhöõng lôøi noùi trong kinh. Moät nhaø sö hoûi caùc phaùp baûn lai ñeàu laø höõu; nhö vaäy caùi gì laø Thuû Sôn: Theo kinh noùi heát thaûy chuùng sanh Voâ?” Toå sö ñaùp: “Caâu hoûi cuûa ngöôi raát phaân ñeàu coù Phaät tính; vaäy sao chuùng sanh khoâng minh; hoûi ta laøm gì?” bieát?” Thuû Sôn ñaùp: “Bieát chöù.” 16) The question with an aggressive intent: 12) The question containing references to a Tröng—A monk asked Mu-Chou: “The known fact: Taù—A monk asked Feâng-Hsueh: Patriarch came from India and what did he “The ocean is said to contain the precious design to do here?” Mu-Chou retorted: “You gem; how can a man lay hands on it?” Feâng- tell; what did he design?” The monk gave no Hsueh replied: “When Wang-Hsiang comes, reply, so Mu-Chou struck him—Caâu hoûi coù yù its brightness is dazzling; when li-lou goes, ñònh böùc baùch. Moät vò sö hoûi Muïc Chaâu: “Toå the waves roll as high as the sky. The more sö töø AÁn sang ñaây ñeå laøm gì?” Muïc Chaâu caét one tries to take hold of, the farther it nghóa: “Haõy noùi, ñeå laøm gì?” Vò sö khoâng vanishes; the more one attempts to see it, the ñaùp. Muïc Chaâu beøn ñaùnh cho. darker it grows.”—Caâu hoûi goàm coù nhöõng ñoái 17) The question plainly and straightforwardly chieáu vôùi moät söï thöïc ñaõ bieát. Moät nhaø sö hoûi stated: Minh—A non-Buddhist philosopher Phong Huyeät: “Bieån caû coù chaâu laøm sao nhaët asked the Buddha: “Words or no-words, I ask ñöôïc?” Phong Huyeät ñaùp: “Luùc Voõng töôïng neither.” The Buddha remained silent. The

philosopher said: “The Blessed One is indeed 5) Impartiality: Khoâng coù taâm thieân vò. full of mercy and compassion. He has cleared 6) Perfect resignation: Hoaøn toaøn nhaãn nhuïc. off clouds of confusion for my sake, showing 7) Imperishable aspiration to save all living me how to enter upon the path.”—Caâu hoûi beings: Kieân trì mong muoán cöùu ñoä taát caû ñöôïc neâu leân moät caùch ñaày ñuû vaø chính xaùc. chuùng sanh. Moät trieát gia ngoaïi ñaïo hoûi Phaät: “Toâi khoâng 8) Unfailing zeal: Tinh taán khoâng ngöøng nghæ. hoûi höõu ngoân hay voâ ngoân.” Ñöùc Phaät ngoài im 9) Unfailing memory of all teachings of all laëng. Trieát gia naày noùi: “Ñöùc Theá Toân quaû Buddhas past, present, and future: Nhôù nghó ñaïi töø, ñaïi bi. Ngaøi khôi saùng nhöõng maây môø khoâng ngöøng nghæ taát caû giaùo lyù cuûa chö Phaät meâ hoaëc cho toâi, chæ cho toâi loái vaøo Chaùnh trong quaù khöù, hieän taïi vaø vò lai. ñaïo.” 10) Unfailing contemplation: Quaùn nieäm khoâng 18) The question not expressed in words: Maëc— ngöøng nghæ. A non-Buddhist philosopher came to the 11) Unfailing wisdom: Trí tueä baát taän. Buddha and stood before him without 12) Unfailing freedom from all hindrances: uttering a word. The Buddha then said, Khoâng

bao giôø bò chöôùng ngaïi. “Abundantly indeed, O philosopher!” The 13) All bodily deeds being in accord with philosopher praised the Buddha saying, “It is wisdom: Moïi haønh ñoäng veà thaân ñeàu phuø hôïp all owing to the Blessed One’s mercy that I vôùi trí tueä. now enter upon the path.”—Caâu hoûi khoâng 14) All deeds of speech being in accord with dieãn thaønh lôøi. Moät trieát gia ngoaïi ñaïo ñeán wisdom: Moïi lôøi noùi ñeàu phuø hôïp vôùi trí tueä. kieám Phaät vaø ñöùng tröôùc ngaøi maø khoâng noùi 15) All deeds of thought being in accord with moät tieáng. Phaät lieàn baûo: “Quaù nhieàu roài oâng wisdom: Moïi yù nghó ñeàu phuø hôïp vôùi trí tueä. ôi!” Trieát gia naøy taùn thaùn Phaät, noùi: “Do 16) Unhindered knowledge of the past: Trí tueä loøng töø bi cuûa Ñöùc Theá Toân maø nay toâi ñöôïc khoâng ngaên ngaïi trong quaù khöù. vaøo Ñaïo.” 17) Unhindered knowledge of the future: Trí tueä Eighteen kinds of rootless consciousness: khoâng ngaên ngaïi trong töông lai. Möôøi Taùm Loaïi Taâm Voâ Nhaân—See Eighteen 18) Unhindered knowledge of the present: Trí tueä rootless minds. khoâng ngaên ngaïi trong hieän taïi. Eighteen layers of hells: Eighteen kinds of hells Eighteen objects of worship: Möôøi taùm ñeà described as the conditions in which the six sense muïc leã baùi—In the Shingon Sect, each day a organs, their six objects and their six perceptions practitioner meditates on the eighteen objects, do not harmonize—Möôøi taùm loaïi ñòa nguïc ñöôïc nine in the Vajradhatu and nine in the dieãn taû khi ñieàu kieän cuûa saùu caên, saùu traàn vaø saùu Garbhadhatu mandala—Trong Chaân Ngoân toâng, thöùc khoâng hoøa hôïp vôùi nhau. moãi ngaøy haønh giaû phaûi thieàn quaùn treân 18 ñeà Eighteen merits of a Buddha: According to the muïc, 9 ñeà muïc trong Kim Cang Maïn ñaø la vaø 9 Lotus Sutra, there are eighteen unique trong Thai Taïng Maïn ñaø la. characteristics or eighteen merits that belong only Eighteen principal insights: Thaäp Baùt Tueä to the Buddha—Theo Kinh Phaùp Hoa, coù 18 tính Quaùn—According to The Path of Purification, chaát ñaëc bieät hay 18 coâng ñöùc maø chæ coù Ñöùc Phaät there are eighteen Principal Insights of the môùi coù ñöôïc: abandoning by substitution of opposites—Theo 1) Faultlessness in body: Khoâng sai laàm nôi thaân Thanh Tònh Ñaïo, coù möôøi taùm phaùp tueä quaùn. theå. 1) The abandoning of the perception of 2) Faultlessness in speech: Khoâng sai laàm veà permanence, through the means of the ngoân ngöõ. contemplation of impermanence: Ñoaïn 3) Faultlessness in mind and thought: Khoâng sai thöôøng töôûng baèng quaùn voâ thöôøng. laàm veà yù nieäm. 2) The abandoning of the perception of pleasure, 4) No unsteadiness of mind: Khoâng baát ñònh veà through the means of the contemplation of taâm. pain: Ñoaïn laïc töôûng baèng quaùn khoå.

3) The abandoning of the perception of self, 16) The abandoning of misinterpreting due to through the means of the contemplation of not reliance on formations, through the means of self: Ñoaïn ngaõ töôûng baèng quaùn voâ ngaõ. the contemplation of danger in them: Ñoaïn taø 4) The abandoning of delight, through the means giaûi do y cöù caùc haønh baèng quaùn nguy hieåm of the contemplation of dispassion trong caùc haønh. (revulsion): Ñoaïn khoaùi caûm baèng quaùn ly 17) The abandoning of non-reflexion, through the duïc. means of the contemplation of reflexion: 5) The abandoning of greed, through the means Ñoaïn phi tö duy baèng quaùn tö duy. of the

contemplation of fading away: Ñoaïn 18) The abandoning of misinterpreting due to tham baèng quaùn ly tham. bondage, through the means of the 6) The abandoning of originating, through the contemplation of turning away: Ñoaïn taø giaûi means of the contemplation of cessation: do troùi buoäc baèng quaùn quay ñi. Ñoaïn sinh baèng quaùn dieät. Eighteen realms: Astadasa dhatavah (skt)— 7) The abandoning of grasping, through the Thaäp Baùt Giôùi—Eighteen spheres (six senses, means of the contemplation of their six objects, and corresponding kinds of relinquishment: Ñoaïn chaáp thuû baèng quaùn töø consciousness—In the Surangama Sutra, book boû. Three, the Buddha explained to Ananda the 8) The abandoning of the perception of reasons why he said that the eighteen realms were compactness, through the means of the basically the wonderful nature of true suchness, contemplation of destruction: Ñoaïn caùi töôûng the treasury of the Thus Come One—Trong Kinh nguyeân veïn baèng quaùn hoaïi. Thuû Laêng Nghieâm, quyeån Ba, Ñöùc Phaät ñaõ giaûi 9) The abandoning of accumulation, through the thích cho oâng A Nan vì sao baûn tính cuûa Thaäp Baùt means of contemplation of fall: Ñoaïn tích luõy Giôùi laø Nhö Lai Taïng dieäu chaân nhö tính: baèng quaùn dieät. 1-2-3)The realm of eye, form, and consciousness: 10) The abandoning of the perception of Cakshu-rupa-vijnana-dhatu (skt)—Nhaõn Saéc lastingness, through the means of the Thöùc Giôùi. contemplation of change: Ñoaïn töôûng beàn bæ a) Ananda! As you understand it, the eyes and baèng quaùn bieán ñoåi. form create the conditions that produce the 11) The abandoning of the sign, through the eye-consciousness. Is the consciousness means of the contemplation of the signless: produced because of the eyes, such that the Ñoaïn töôùng baèng quaùn voâ töôùng. eyes are its realm? Or is it produced because 12) The abandoning of desire, through the means of form, such that form is its realm?—OÂng A of the contemplation of the desireless: Ñoaïn Nan! OÂng ñaõ roõ, con maét vaø saéc laøm duyeân, duïc baèng quaùn voâ duïc. sinh ra nhaõn thöùc. Caùi thöùc ñoù nhaân sinh maét, 13) The abandoning of misinterpreting, through laáy maét laøm giôùi, hay nhaân sinh saéc, laáy saéc the means of the contemplation of voidness: laøm giôùi? Ñoaïn taø giaûi baèng quaùn khoâng. * Ananda! If it were produced because of the 14) The abandoning of misinterpreting due to eyes, then in the absence of emptiness and grasping at a core, through the means of form it would not be able to make insight into states that is higher distinctions; and, so even if you had a understanding: Ñoaïn taø giaûi do chaáp thuû vaøo consciousness, what use would it be?: OÂng A moät caùi loõi kieân coá baèng quaùn ñi saâu vaøo taêng Nan! Neáu nhaân maét sinh, khoâng coù saéc vaø thöôïng tueä. khoâng, khoâng theå phaân bieät; duø coù thöùc duøng 15) The abandoning of misinterpreting due to ñeå laøm gì? confusion, through the means of correct * Moreover, Ananda, your seeing is neither knowledge and vision: Ñoaïn taø giaûi do meâ green, yellow, red, nor white. There is môø baèng chaùnh tri kieán. virtually nothing in which it is represented. Therefore, what is the realm established

from?: Caùi thaáy cuûa oâng, neáu phi caùc maøu maét, saéc vaø nhaõn thöùc voán chaúng phaûi tính xanh, vaøng, ñoû, traéng, khoâng theå chæ baøy ra, nhaân duyeân hay tính töï nhieân. vaäy töø ñaâu laäp ra giôùi haïn. 4-5-6)The realm of ear, sound,

and consciousness: * Suppose it were produced because of form. In Srota-sabda-vijnana-dhatu (skt)—Nhó Thanh emptiness, when there was no form, your Thöùc Giôùi. consciousness would be extinguished. Then, a) Ananda! As you understand it, the ear and why is it that the consciousness knows the sound create the conditions that produce the nature of emptiness?: Neáu nhaân saéc sinh, khi ear-consciousness. Is this consciousness nhìn hö khoâng, khoâng coù saéc, ñaùng leõ thöùc produced because of the ear such that the ear dieät, sao laïi bieát hö khoâng? is its realm, or is it produced because of * Suppose a form changes. You are also sound, such that sound is its realm?—OÂng A conscious of the changing appearance; but Nan! OÂng ñaõ roõ, tai vaø tieáng laøm duyeân, sinh your eye-consciousness does not change, ra nhó thöùc. Caùi thöùc ñoù nhaân tai sinh, laáy laøm where is the boundary established?: Neáu khi giôùi, hay nhaân tieáng sinh laáy tieáng laøm giôùi?: saéc töôùng thay ñoåi, oâng cuõng bieát noù thay ñoåi, * Ananda! Suppose the ear-consciousness were maø thöùc cuûa oâng khoâng thay ñoåi, thì ñaâu laäp produced because of the ear. The organ of ñöôïc giôùi? hearing would have no awareness in the * If the eye-consciousness were to change absence of both movement and stillness. when form changed, then there would be no Thus, nothing would be known by it. Since the appearance of a realm: Neáu theo saéc thay organ would lack awareness, what would ñoåi, thöùc laø caùi thay ñoåi, khoâng theå coù giôùi characterize the consciousness? You may haïn. hold that the ears hear, but when there is no * If it were not to change, it would be constant, movement and stillness, hearing cannot occur. and given that it was produced from form, it How, then, could the ears, which are but should have no conscious knowledge of physical forms, unite with external objects to where there was empty: Neáu khoâng thay ñoåi, be called the realm of consciousness? Once nhaõn thöùc laø caùi thöôøng haèng, vaäy ñaõ töø saéc again, therefore, how would the realm of sinh ra, leõ khoâng bieát ñöôïc hö khoâng laø gì?. consciousness be established?: OÂng A Nan! * Suppose the eye-consciousness arose both Neáu nhaân tai sinh, hai töôùng ñoäng tónh ñaõ from the eyes and from form. If they were khoâng hieän tieàn, caùi caên khoâng thaønh tri giaùc. united, there would still be a point of Tri giaùc khoâng thaønh, caùi thöùc hoùa ra hình separation. If they were separated, there töôùng gì? Neáu caùi tai khoâng coù ñoäng tónh, would still be a point of contact. Hence, the khoâng thaønh caùi nghe, laøm sao hình caùi tai substance and nature would be chaotic and xen vôùi saéc, chaïm vôùi traàn, maø goïi ñöôïc laø disorderly; how could a realm be set up?: Neáu thöùc giôùi. Caùi nhó thöùc giôùi laïi töø ñaâu maø laäp goàm caû hai thöù maét, saéc cuøng sinh, noùi hôïp, ra ñöôïc? chaëng giöõa laïi phaûi ly; noùi ly, hai beân phaûi * Suppose it was produced from sound. If the hôïp, theå tính taïp loaïn, laøm sao thaønh giôùi? consciousness existed because of sound, then b) Therefore, you should know that as to the it would have no connection with hearing. eyes and form being the conditions that Without hearing, then the characteristic of produce the realm of eye-consciousness, none sound would have no location. Suppose of the three places exists. Thus, the eyes, consciousness existed because of sound. form, and the form realm, these three, do not Given that

sound exists because of hearing, have their origin in causes and conditions, nor which causes the characteristic of sound to do their natures arise spontaneously: Vaäy oâng manifest, then you should also hear the neân bieát, maét vaø saéc laøm duyeân sinh nhaõn, vaø hearing-consciousness: Neáu nhaân tieáng sinh, thöùc giôùi, ba choã ñeàu khoâng thöïc coù. Ba giôùi thöùc nhaân tieáng maø coù, khoâng quan heä gì ñeán caùi nghe, nhö theá chính caùi töôùng cuûa tieáng seõ

maát. Thöùc do tieáng sinh, duø cho tieáng nhaân be the nose? Do you hold that it takes the nghe maø coù töôùng, thì caùi nghe phaûi nghe form of two fleshy claws, or do you hold it is ñöôïc thöùc. an inherent ability of the nature which * If the hearing-consciousness is not heard, perceives smells as a result of movement?: there is no realm. If it is heard, then it is the OÂng A Nan! Neáu nhaân muõi sinh, yù oâng laáy gì same as sound. If the consciousness itself is laøm tyû caên? Caùi muõi baèng thòt hay caùi tính heard, who is it that perceives and hears the ngöûi bieát? consciousness? If there is no perceiver, then * Suppose you hold that it is fleshy claws which in the end you would be like grass or wood. form an integral part of your body. Since the Nor is it likely that the sound and hearing mix body's perception is touch, the sense organ of together to form a realm in between. Since a smelling would be named 'body' instead of realm in between could not be established, 'nose,' and the objects of smelling would be how could the internal and external objects of touch. Since it would not even have characteristics be delineated?: Neáu khoâng the name 'nose,' how could a realm be nghe ñöôïc, thöùc gioáng nhö tieáng. Thöùc ñaõ bò established for it?: Neáu laáy caùi muõi baèng thòt, nghe, thì caùi gì bieát nghe caùi thöùc? Coøn neáu thòt töùc laø thaân caên, thaân bieát goïi laø xuùc. Thaân khoâng bieát, hoùa ra nhö coû caây. Khoâng leõ tieáng khoâng phaûi laø muõi. Xuùc laø traàn cuûa thaân. Vaäy vaø nghe xen loän thaønh trung giôùi. Giôùi ñaõ khoâng coù caùi gì ñaùng goïi laø muõi, sao laäp ñöôïc khoâng coù ñòa vò ôû giöõa, thì töôùng trong vaø giôùi? ngoaøi töø ñaâu maø thaønh laäp ñöôïc? * Suppose you held that the nose was the b) Therefore, you should know that as to the ear perceiver of smells. Then, in your mind, what and sound creating the conditions which is it that perceives? Suppose it were the flesh produce the realm of the ear-consciousness, that perceived. Basically, what the flesh none of the three places exists. Thus, the ear, perceives is objects of touch, which have sound, and sound-consciousness, these three, nothing to do with the nose. Suppose it were do not have their origin in causes and emptiness that perceived. Then emptiness conditions, nor do their natures arise would itself be the perceiver, and the flesh spontaneously: Vaäy oâng neân bieát, tai vaø tieáng would have no awareness. Thus, empty space laøm duyeân sinh nhó thöùc giôùi, ba choã ñeàu would be you, and since your body would be khoâng thöïc coù. Ba giôùi tai, tieáng, vaø nhó thöùc without perception, Ananda would not exist: voán chaúng phaûi tính nhaân duyeân hay tính töï Neáu laáy tính ngöûi bieát laøm tyû caên, yù oâng nhieân. muoán laáy caùi gì laøm bieát ngöûi? Neáu laáy chaát 7-8-9)The realm of nose, smell, and thòt laøm bieát ngöûi, thì caùi maø thòt bieát ñöôïc laø consciousness: Ghrana-gandha-vijnana-dhatu xuùc chöù khoâng phaûi tyû caên. Neáu laáy hö khoâng (skt)—Tyû Höông Thöùc Giôùi. laøm bieát ngöûi,

thì hö khoâng töï coù bieát, coøn a) Moreover, Ananda, as you understand it, the chaát thòt leõ ra khoâng coù bieát. Nhö vaäy ñaùng leõ nose and smell create the conditions that hö khoâng môùi thöïc laø oâng. Thaân oâng khoâng produce the nose-consciousness. Is this phaûi coù bieát, thì oâng A Nan bieát nöông vaøo consciousness produced because of the nose, ñaâu. such that the nose is its realm? Or, is it * If it is the smell that perceives, perception produced because of smell, such that smell itself would lie with the smell. What would are its realm?—OÂng A Nan! OÂng ñaõ roõ, muõi that have to do with you?: Neáu laáy muøi laøm vaø muøi laøm duyeân sinh ra tyû thöùc. Caùi thöùc ñoù bieát ngöûi, caùi bieát thuoäc veà muõi, naøo coù quan nhaân muõi sinh, laáy muõi laøm giôùi; hay nhaân heä gì ñeán oâng? muøi sinh, laáy muøi laøm giôùi?: * If it is certain that vapors of fragrance and * Suppose, Ananda, that the nose- stench are produced from your nose, then the consciousness were produced because of the two flowing vapors of fragrance and stench nose, then in your mind, what do you take to would not arise from the wood of Airavana

or Chandana. Given that the smell does not muøi, thì khoâng phaûi do muøi maø laäp ra giôùi. come from these two things, when you smell Khoâng coù tyû thöùc laø chaëng giöõa, thì noäi caên, your own nose, is it fragrant, or does it stink? ngoaïi traàn khoâng theå thaønh laäp, vaø caùc tính What stinks does not give off fragrance; what ngöûi bieát chæ laø hö voïng. is fragrance does not stink. Suppose you say b) Therefore, you should know that, as to the you can smell both the fragrance and the nose and smells being the conditions which stench; then you, one person, would have tow produce the realm of the nose-consciousness, noses, and I would now be addressing none of the three places exists. Thus, the questions to two Anandas. Which one is you?: nose, smells, and the realm of smelling, these Neáu caùc muøi thôm thuùi sinh ôû muõi cuûa oâng, three, do not have their origin in causes and khoâng phaûi ôû caây y-lan hay chieân ñaøn maø ra, conditions, nor do their natures arise vaäy khi khoâng coù hai thöù ñoù, oâng thöû ngöûi spontaneously: Vaäy oâng neân bieát, muõi vaø muøi muõi oâng xem thôm hay thuùi? Muøi thuùi khoâng laøm duyeân sinh tyû thöùc giôùi, ba choã ñeàu phaûi thôm, muøi thôm khoâng phaûi thuùi. Neáu khoâng thöïc coù. Ba giôùi muõi, muøi vaø tyû thöùc ngöûi ñöôïc caû hai muøi thôm thuùi, thì moät mình voán chaúng phaûi tính nhaân duyeân hay tính töï oâng leõ ra phaûi coù hai muõi, vaø ñöùng tröôùc toâi nhieân. hoûi ñaïo, phaûi coù hai A Nan, vaäy ai laø oâng? 10-11-12)The realm of tongue, flavors, and * Suppose there is one nose; then fragrance and consciousness: Jihva-rasa-vijnana-dhatu stench would not be two. Since stench would (skt)—Thieät Vò Thöùc Giôùi. be fragrance and fragrance would become a) Moreover, Ananda, as you understand it, the stench, there would not be two natures, thus tongue and flavors create the conditions that what would make up the realm?: Neáu muõi coù produce the tongue-consciousness. Is the moät, thôm thuùi khoâng phaûi hai, thuùi laø thôm, consciousness produced because of the thôm thaønh thuùi, hai tính khoâng coù, vaäy theo tongue, such that the tongue is its realm, or is ñaâu maø laäp giôùi? it produced because of the flavors, such that * If the nose-consciousness were produced the flavors are its realm?: OÂng A Nan! OÂng because of smells, it

follows that it is in ñaõ roõ, löôõi vaø vò laøm duyeân sinh ra thieät thöùc. existence just because of smells. Just as the Caùi thöùc ñoù nhaân löôõi sinh, laáy löôõi laøm giôùi; eyes can see but are unable to see hay nhaân vò sinh, laáy vò laøm giôùi? themselves, so, too, if it exists because of * Suppose, Ananda, that it were produced smells, it would not be aware of smells. If it is because of the tongue. Then all the sugar, aware of smells, then it is not produced from black plums, Huang-lien, salt, wild ginger, smells. If it had no awareness, the realm of and cassia in the world would be entirely smelling would not come into being. If the without flavor. Also, when you taste your own consciousness were not aware of smells, then tongue, is it sweet or bitter? Suppose the the realm would not be established from nature of your tongue were bitter. Then, what smells. Since there is no intermediate realm would it be that tasted the tongue? Since the of consciousness, there is no basis for tongue cannot taste itself, who would have establishing anything internal or external, the sense of taste? If the nature of the tongue either. Therefore, the nature of smelling is were not bitter, there would be no flavor ultimately empty and false: Neáu nhaân muøi engendered by it. Thus, how could a realm be sinh, caùi tyû thöùc nhaân muøi maø coù. Nhö con established?: OÂng A Nan! Neáu nhaân löôõi sinh, maét thaáy ñöôïc, khoâng nhìn con ñöôïc maét. thì caùc vò trong theá gian ngoït nhö mía, chua Vaäy tyû thöùc nhaân muøi maø coù, leõ ra khoâng bieát nhö me, ñaéng nhö huyønh lieân, maën nhö muoái, ñöôïc muøi. Neáu bieát ñöôïc, khoâng phaûi do muøi cay nhö göøng vaø queá, maáy thöù ñoù ñeàu khoâng sinh. Coøn neáu khoâng bieát, khoâng phaûi laø thöùc. coù vò. OÂng thöû töï neám löôõi oâng, xem ngoït hay Neáu muøi khoâng coù caùi bieát muøi thì khoâng ñaéng? Neáu ñaéng thì caùi chi ñeán neám löôõi. thaønh ñöôïc giôùi haïn caùi thöùc. Neáu khoâng bieát Löôõi ñaõ khoâng töï neám, thì laáy caùi chi maø bieát

vò? Neáu khoâng ñaéng, löôõi khoâng sinh ra ñöôïc neân bieát, löôõi vaø vò laøm duyeân sinh thieät thöùc vò, sao laäp thaønh giôùi? giôùi, ba choã ñeàu khoâng thöïc coù. Ba giôùi löôõi, * If it were produced because of flavor, the vò vaø thieät thöùc voán chaúng phaûi tính nhaân consciousness itself would be a flavor. The duyeân hay tính töï nhieân. case would be the same as with the tongue- 13-14-15)The realm of body-consciousness, organ being unable to taste itself. How could objects of touch: Kaya-sparshtavya-vijnana- the consciousness know whether it had flavor dhatu (skt)—Thaân Xuùc Thöùc Giôùi. or not? Moreover, flavors do not all come a) Moreover, Ananda, as you understand it, the from one thing. Since flavors are produced body and objects of touch create the from many things, the consciousness would conditions that produce the body- have many substances: Neáu nhaân vò sinh, thì consciousness. Is the consciousness produced thieät thöùc töï mình ñaõ laø vò, gioáng nhö löôõi, because of the body, such that the body is its khoâng theå töï neám vò mình ñöôïc, sao bieát laø vò realm, or is it produced because of objects of hay khoâng phaûi vò? Laïi taát caû caùc vò khoâng touch, such that objects of touch are its phaûi do moät vaät sinh ra. Caùc vò ñaõ do nhieàu realm?: OÂng A Nan! OÂng ñaõ roõ, thaân vaø xuùc vaät sinh ra, leõ ra thöùc coù nhieàu theå. laøm duyeân sinh ra thaân thöùc. Caùi thöùc ñoù * Suppose that the consciousness were of a nhaân thaân sinh, laáy thaân

laøm giôùi haïn, hay single substance and that the substance was nhaân xuùc sinh, laáy xuùc laøm giôùi? definitely produced from flavor. Then, when * Suppose, Ananda, that it were produced salt, bland, sweet, and pungent were because of the body. When there was no combined, their various differences would awareness of the two conditions of contact change into a single flavor and there would with and separation from objects of touch, be no distinctions among them. If there were what would the body be conscious of?: Neáu no distinctions, it could not be called nhaân thaân sinh, taát khoâng coù hai caùi duyeân consciousness. So, how could it further be giaùc quaùn hôïp ly, thaân coøn bieát gì nöõa? called the realm of tongue, flavor, and * Suppose it were produced because of objects consciousness? Nor can it be that empty space of touch. Then you would not need your body. produces your conscious awareness. The Without a body, what could perceive contact tongue and flavors could not combine without with and separation from objects of touch?: each losing its basic nature. How could a Neáu nhaân xuùc sinh, chaéc khoâng coù thaân oâng, realm be produced?: Neáu thöùc theå laø moät, vaø ai khoâng coù thaân maø bieát hôïp, bieát ly ñöôïc? theå do vò sinh ra, thì ñaùng leõ nhöõng vò maën, b) Ananda! Things do not perceive objects of nhaït, chua, cay hoøa hôïp cuøng nhau sinh ra caùc touch. It is the body that perceives objects of töôùng sai khaùc, ñoàng laø moät vò, khoâng coù touch. What the body knows is objects of phaân bieät. Ñaõ khoâng coù phaân bieät, khoâng goïi touch, and what is aware of objects of touch is laø thöùc, sao coøn goïi laø Thieät-Vò-Thöùc Giôùi? the body. What is objects of touch is not the Chaúng leõ hö khoâng sinh ra taâm thöùc cuûa oâng? body, and what is the body is not the objects Coøn noùi löôõi vaø vò hoøa hôïp nhau maø sinh, thì of touch. The two characteristics of body and caùi chaëng giöõa caên traàn ñaõ khoâng coù töï tính, objects of touch are basically without a laøm sao sinh ñöôïc giôùi? location. If it united with the body, it would b) Therefore, you should know that, as to the be the body's own substance and nature. If it tongue and flavors being the conditions and were apart from the body, it would have the that produce the realm of tongu- same appearance as empty space. Since the consciousness, none of the three places inside and the outside don't stand up, how can exists. Thus, the tongue, flavors, and the one set up a middle? The middle cannot be realm of the tongue, these three, do not have set up either. The inside and the outside are their origin in causes and conditions, nor do by nature empty. From what realm, then, is their natures arise spontaneously: Vaäy oâng your consciousness born?: OÂng A Nan! Vaät

khoâng theå bieát xuùc, thaân môùi bieát coù xuùc. Xuùc how could it be something else that arises? If bieát thaân, thaân bieát xuùc. Ñaõ laø xuùc thì khoâng it were different from the mind, it should phaûi laø thaân. Ñaõ laø thaân, töùc khoâng phaûi laø thereby be devoid of consciousness. If there xuùc. Hai töôùng thaân vaø xuùc voán khoâng coù xöù were no consciousness, how would it arise sôû. Hôïp vôùi thaân thì thaønh ra töï theå tính cuûa from the mind? If there were consciousness, thaân. Ly vôùi thaân thaønh ra nhöõng töôùng hö how would it differ from the mind? Since it is khoâng. Noäi caên vaø ngoaïi traàn ñaõ khoâng thaønh, by nature neither the same

nor different, how caùi giöõa laø thöùc laøm sao laäp ñöôïc? Giöõa ñaõ can a realm be established?: OÂng A Nan! Neáu khoâng laäp ñöôïc, tính trong ngoaøi laø khoâng, nhaân yù sinh, trong yù oâng chaéc coù suy nghó môùi vaäy töø ñaâu maø laäp ñöôïc caùi giôùi sinh ra thöùc phaùt minh yù oâng. Neáu khoâng coù söï vaät ôû cuûa oâng? ngoaøi, yù khoâng sinh ra ñöôïc. Lìa caùc phaùp c) Therefore, you should know that, as to the duyeân, yù khoâng coù hình töôùng. Vaäy thöùc duøng body and objects of touch being conditions ñeå laøm gì? Thöùc taâm cuûa oâng gioáng hay khaùc that produce the realm of body- caùc tö töôûng vaø caùc söï roõ bieát. Neáu ñoàng vôùi consciousness, none of the three places yù, sao goïi laø do yù sinh. Neáu khaùc vôùi yù, ñaùng exists. Thus, the body, objects of touch, and leõ khoâng bieát gì. Neáu theá, sao noùi laø do yù the realm of the body, thse three, do not have sinh. Neáu coù bieát, sao laïi chia ra thöùc vaø yù? their origin in causes and conditions, nor do Nguyeân ñoàng vaø khaùc coøn khoâng laäp ñöôïc, their natures arise spontaneously: Vaäy oâng sao laäp ñöôïc giôùi? neân bieát, thaân vaø xuùc laøm duyeân sinh thaân * Suppose it were produced because of thöùc giôùi, ba choã ñeàu khoâng thöïc coù. Ba giôùi dharmas. None of the dharmas of the world thaân, xuùc, vaø thaân thöùc voán chaúng phaûi tính exists apart from the five defiling objects. nhaân duyeân hay tính töï nhieân. Consider the dharmas of form, the dharmas of 16-17-18)The realm of mind, dharmas, and sound, the dharmas of smell, the dharmas of consciousness: Mano-dharma-vijnana-dhatu taste, and the dharmas of touch, each has a (skt)—YÙ-Phaùp-Thöùc Giôùi. clearly distinguishable appearance and is a) Moreover, Ananda, as you understand it, the matched with one of the five organs. They are mind and dharmas create the conditions that not what the mind takes in: Neáu töø phaùp traàn produce the mind-consciousness. Is this sinh, caùc phaùp trong theá gian, khoâng rôøi naêm consciousness produced because of the mind, traàn. OÂng haõy xem caùc saéc phaùp, thanh phaùp, such that the mind is its realm, or is it höông phaùp, vò phaùp vaø xuùc phaùp, caùc töôùng produced because of dharmas, such that traïng ñeàu phaân minh, ñeå ñoái vôùi naêm caên, caùc dharmas are its realm?: OÂng A Nan! OÂng ñaõ thöù ñoù ñeàu khoâng phaûi veà phaàn traàn caûnh cuûa roõ, yù vaø phaùp laøm duyeân sinh ra yù thöùc. Caùi yù caên. thöùc ñoù nhaân yù sinh, laáy laøm giôùi, hay nhaân * Suppose your consciousness were indeed phaùp sinh, laáy laøm giôùi? produced through a reliance on dharmas. * Suppose, Ananda, that it were produced Take a close look at them now. What does because of the mind. In your mind there each and every dharma look like?: Neáu thöùc certainly must be thoughts; these give cuûa ngöôi nhaát ñònh töø phaùp traàn ra, thì ngöôi expression to your mind. If there are no haõy xem xeùt hình töôùng cuûa moãi phaùp nhö theá dharmas before you, the mind does not give naøo? rise to anything. Apart from conditions, it has * Underlying the characteristics of form and no shape; thus, what use would the emptiness, movement and stillness, consciousness be? Moreover, Ananda, is your penetration and obstruction, unity and conscious awareness the same as your mind-separation, and production and extinction organ, with its capacity to understand and there is nothing at all: Neáu lìa saéc, khoâng, make distinctions, or is it different? If it

were thoâng, ngheõn, ly, hôïp, vaø sanh dieät, ngoaøi caùc the same as the mind, it would be the mind; töôùng naày chaúng coù sôû ñaéc.

* When there is production, then form, 4) Tongue-consciousness accompanied by emptiness, and all dharmas are produced. equanimity: Thieät thöùc ñoàng phaùt sanh cuøng When there is extinction, then form, thoï Xaû. emptiness, and all dharmas are extinguished. 5) Body-consciousness accompanied by pain: Since what is causal does not exist, if those Thaân thöùc ñoàng phaùt sanh cuøng thoï Khoå. causes produce the consciousness, what 6) Receiving consciousness accompanied by appearance does the consciousness assume? equanimity: Tieáp thoï taâm, ñoàng phaùt sanh If there is nothing discernable about the cuøng thoï Xaû. consciousness, how can a realm be 7) Investigating consciousness accompanied by established for it?: Sanh thì caùc phaùp saéc equanimity: Suy ñaït Taâm, ñoàng phaùt sanh khoâng cuøng sanh, dieät thì caùc phaùp saéc khoâng cuøng thoï Xaû. cuøng dieät, vaäy caùi nhaân sanh ra ñaõ khoâng, (B) Eight wholesome-resultant types of rootless laøm sao coù thöùc? Thöùc ñaõ chaúng coù, giôùi töø minds—Taùm loaïi Taâm Quaû Thieän Voâ Nhaân: ñaâu laäp? 8) Wholesome-resultant Eye-consciousness b) Therefore, you should know that, as to the accompanied by equanimity: Nhaõn thöùc quaû mind and dharmas being the conditions that thieän, ñoàng phaùt sanh cuøng thoï Xaû. produce the realm of the mind-consciousness, 9) Wholesome-resultant ear-consciousness none of the three places exists. Thus, the accompanied by equanimity: Nhó thöùc quaû mind, dharmas, and the realm of the mind, thieän ñoàng phaùt sanh cuøng thoï Xaû. these three, do not have their origin in causes 10) Wholesome-resultant nose-consciousness and conditions, nor do their natures arise accompanied by equanimity: Tyõ thöùc quaû spontaneously: Vì theá oâng neân bieát yù caên, thieän ñoàng phaùt sanh cuøng thoï Xaû. phaùp traàn laøm duyeân vôùi nhau sanh ra yù thöù 11) Wholesome-resultant tongue-consciousness giôùi, ba choã ñeàu khoâng, töùc yù caên, phaùp traàn, accompanied by equanimity: Thieät thöùc quaû yù thöùc giôùi voán chaúng phaûi taùnh nhaân duyeân, thieän ñoàng phaùt sanh cuøng thoï Xaû. cuõng chaúng phaûi taùnh töï nhieân. 12) Wholesome-resultant body-consciousness ** See Eighty-one divisions in the Maha-Prajna- accompanied by pleasure: Thaân thöùc quaû Paramita Sutra. thieän, ñoàng phaùt sanh cuøng thoï laïc. Eighteen realms of sense: Thaäp Baùt Giôùi—See 13) Wholesome-resultant receiving- Eighteen realms. consciousness accompanied by equanimity: Eighteen rootless minds: Möôøi Taùm Taâm Voâ Tieáp thoï taâm, ñoàng phaùt sanh cuøng thoï Xaû. Nhaân—According to Bhikkhu Bodhi in 14) Wholesome-resultant investigating- Abhidhamma, there are eighteen kinds of rootless consciousness accompanied by joy: Tieáp thoï minds—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu Taâm, ñoàng phaùt sanh cuøng thoï Hyû. Phaùp, coù caû thaûy möôøi taùm Taâm Voâ Nhaân: 15) Wholesome-resultant investigating- (A) Seven types of unwhlesome resultant types of consciousness accompanied by equanimity: minds—Baûy loaïi Taâm Quaû Baát Thieän Voâ Suy Ñaëc Taâm, ñoàng phaùt sanh cuøng thoï Xaû. Nhaân: (C) Three rootless functional types of minds—Ba 1) Eye-consciousness accompanied by loaïi taâm haønh voâ nhaân: equanimity: Nhaõn

thöùc ñoàng phaùt sanh cuøng 16) Five-sense-door adverting consciousness thoï Xaû. accompanied by equanimity: Nguõ moân höôùng 2) Ear-consciousness accompanied by Taâm, ñoàng phaùt sanh cuøng thoï Xaû. equanimity: Nhó thöùc ñoàng phaùt sanh cuøng 17) Mind-door adverting consciousness thoï Xaû. accompanied by equanimity: YÙ moân höôùng 3) Nose-consciousness accompanied by Taâm, ñoàng phaùt sanh cuøng thoï Xaû. equanimity: Tyõ thöùc ñoàng phaùt sanh cuøng thoï 18) Smile-producing consciousness accompanied Xaû. by joy: Tieáu sanh taâm, ñoàng phaùt sanh cuøng thoï Hyû.

Eighteen sects of Hinayana: Tieåu Thöøa Thaäp When a man is happy on encountering an Baùt Boä—Muôøi taùm phaùi Tieåu thöøa. excellent gift to be given, or recipient, etc., or (A) Mahasanghikah—Ñaïi Chuùng Boä: some such cause for joy, and by placing right 1) Ekavya-vaharikah: Nhöùt Thuyeát Boä. view foremost that occurs in the way 2) Lokottaravadinah: Thuyeát Xuaát Theá Boä. beginning ‘there is merit in giving,’ he 3) Bahusrutiyah: Ña Vaên Boä. unhesitatingly and unurged by others 4) Prajanptivadinah: Thuyeát Giaû Boä. performs such merit as giving, etc., then his 5) Jetavaniyah (Caityasailah): Cheá Ña Sôn Boä. consciousness is accompanied by joy, 6) Aparasailah: Taây Sôn Truï Boä (Baéc Sôn Truï associated with knowledge, and unprompted: Boä: Uttarasailah). Khi caâu höõu vôùi hyû, taâm aáy hoaëc töông öng 7) Gokulika: Kaukkutikah—Keâ Li Boä. vôùi trí, khoâng caàn ñöôïc nhaéc baûo. Thí duï nhö (B) Aryasthavirah—Thöôïng Toïa Boä: khi moät ngöôøi sung söôùng vì gaëp ñöôïc moät 8) Haimavatah: Tuyeát Sôn Boä. taëng phaåm tuyeät haûo ñeå laøm quaø, hay vì gaëp 9) Sarvastivadah: Thuyeát Nhöùt Thieát Höõu Boä. ñöôïc moät ngöôøi nhaän, vaân vaân, hay moät 10) Vatsiputriyah: Ñoäc Töû Boä. nguyeân nhaân naøo töông töï laøm phaùt sinh hyû, 11) Dharmottariyah: Phaùp Thöôïng Boä. vaø ñaët chaùnh kieán leân haøng ñaàu, nhö nghó 12) Bhadrayaniyah: Hieàn Vò Boä. raèng boá thí coù coâng ñöùc lôùn, ngöôøi aáy khoâng 13) Sammatiyah: Chính Löôïng Boä. do döï, khoâng caàn nhaéc baûo khi laøm nhöõng 14) Sannagarikah: Maät Laâm Sôn Boä. coâng ñöùc boá thí, vaân vaân thì taâm aáy laø caâu 15) Mahisasakah: Hoùa Ñòa Boä. höõu vôùi hyû, töông öng vôùi trí, vaø khoâng caàn 16) Dharmaguptah: Phaùp Taïng Boä. nhaéc nhôû. 17) Kasyahpiya: AÅm Quang Boä. 2) When accompanied by joy, it is either 18) Sautrantikah: Kinh Löôïng Boä. associated with knowledge and prompted. Eighteen spheres: Astadasa dhatavah (skt)— When a man is happy and content in the way Thaäp Baùt Giôùi—Six senses, their six objects, and aforesaid in (1), and, while placing right view corresponding kinds of consciousness—See foremost, yet he does it hesitantly through Eighteen realms. lack of free generosity, etc., or urged on by others, then, his consciousness is Eighteen unique qualities of Buddhas: Thaäp accompanied by joy, associated with Baùt Baát Coäng—See Eighteen distinctive knowledge, but prompted: Khi caâu höõu vôùi characteristics of Buddhas. hyû, taâm aáy hoaëc töông öng vôùi trí caàn ñöôïc Eighteenth vow: Ñeä Thaäp Baùt Nguyeän—The nhaéc baûo. Khi moät ngöôøi sung söôùng haøi loøng eighteenth of Amitabha’s forty-eight vows, the nhö treân (1), vaø cuõng ñaët chaùnh kieán leân haøng one vowing salvation to all believers—Nguyeän ñaàu, nhöng laïi laøm vôùi söï do döï vì taâm khoâng thöù 18

trong 48 lôøi nguyeän cuûa Ñöùc Phaät A Di Ñaø, roäng raõi, hoaëc caàn ñöôïc ngöôøi khaùc nhaéc baûo, nguyeän cöùu ñoä heát thaûy chuùng sanh—See Forty- thì taâm aáy thuoäc loaïi caâu höõu vôùi hyû, töông eight vows of Amitabha. öng vôùi, nhöng caàn ñöôïc nhaéc baûo. Eightfold consciousness being classified 3) When accompanied by joy, it is dissociated according to joy, equanimity, knowledge from knowledge and unprompted. In case of and prompting: Taùm Taâm Duïc Giôùi Ñöôïc Xeáp young children who have a natural habit due Loaïi Theo Hyû Xaû Vaø Trí Ñöôïc Nhaéc Baûo— to seeing the behaviour of relatives and are Eightfold Consciousness being classified joyful on seeing monks and at once give them according to joy, equanimity, knowledge, and whatever they have in their hands or pay prompting. homage, this is the consciousness which is (A) Four consciousnesses which are accompanied accompanied by joy, dissociated from by joy—Boán taâm caâu höõu vôùi hyû: knowledge, but unprompted: Khi caâu höõu vôùi 1) When accompanied by joy, it is either hyû, khoâng töông öng vôùi trí, khoâng caàn nhaéc associated with knowledge and unprompted. baûo. Nhö tröôøng hôïp nhöõng em beù coù thoùi

quen töï nhieân do baét chöôùc ngöôøi lôùn, khi gaëp combination. If this exists, the other exists; if this moät vò sö thì cuùng döôøng, ñoù laø taâm caâu höõu ceases to exist, the other is in no way to be able to vôùi hyû, khoâng töông öng vôùi trí vaø khoâng caàn exist." Right thinking means not to include söï nhaéc baûo. toward a self-centered attitude toward things but 4) When accompanied by joy, it is dissociated to think of things rightly. Right view teaches us to from knowledge and prompted. When a man abandon the three evils of the mind such as sees other people offer, he is happy and coveteousness, resentment, and evil-mindedness; wants to offer too; however, his stinginess and to think of things rightly, with as generous a prevents him from offering. He needs mind as the Buddha: not to have greedy mind prompting from other people: Khi caâu höõu vôùi (coveteousness) or not to think only of one's own hyû, khoâng töông öng vôùi trí, caàn nhaéc baûo. gain; not to have the angry mind (resentment) or Khi moät ngöôøi thaáy ngöôøi khaùc cuùng döôøng, not to get angry when things do not turn out as one cuõng muoán hoan hyû cuùng döôøng, nhöng vì wishes; not to have the evil mind (evil- loøng tham tieác neân khoâng chòu cuùng maø phaûi mindedness). Right speech teaches us to use right ñôïi nhaéc nhôû. words in our daily lives and to avoid the four evils (B) Four consciousnesses which are accompanied of the mouth such as not to lie (to use false by equanimity. When the consciousnesses are language), not to speak with a double tongue, not devoid of joy, such as the cases from (5) to to commit ill-speaking, and not to use improper (8), they are accompanied by equanimity: language (careless language). Right action means Boán taâm caâu höõu vôùi xaû. Khi khoâng coù hyû daily conduct in accordance with the precepts of nhö trong nhöõng tröôøng hôïp töø (5) ñeán (8), thì the Buddha. It is to say one must refrain from the nhöõng taâm naày goïi laø taâm caâu höõu vôùi xaû. three evils of the body that hinder right action 5) When accompanied by equanimity, it is either such as needless killing, stealing, and committing associated with knowledge and unprompted: adultery or other sexual misconduct. Right living Khi caâu höõu vôùi xaû, töông öng

vôùi trí, khoâng means to gain food, clothing, shlter, and other caàn nhaéc baûo. necessities of life in a right way. Right living 6) When accompanied by equanimity, it is either teaches us not to earn our livelihood through work associated with knowledge and prompted: that makes trouble for others or through a career Khi caâu höõu vôùi xaû, töông öng vôùi trí, caàn useless to society, but to live on a justifiable nhaéc baûo. income that we can obtain through right work and 7) When accompanied by equanimity, it is a vocation useful to others. Right endeavor means dissociated from knowledge and unprompted: to engage constantly in right conduct without Khi caâu höõu vôùi xaû, khoâng töông öng vôùi trí, being idle or deviating from the right way, avoid khoâng caàn nhaéc baûo. such wrongs as the three evils of the mind, the 8) When accompanied by equanimity, it is evils of the mouth, and the three evils of the body. dissociated from knowledge and prompted: Right memory means to practice with a right mind Khi caâu höõu vôùi xaû, khoâng töông öng vôùi trí, as the Buddha did, that is, we must address caàn nhaéc baûo. ourselves to all things in the universe with a fair Eightfold noble path: Astangika-marga (skt)— and right mind. And finally, right meditation Ashtangika-Magga (p)—Baùt Chaùnh ñaïo—Baùt means not to be agitated by any change of Thaùnh Ñaïo—Taùm con ñöôøng ñuùng—The external circumstances—Baùt Thaùnh Ñaïo chính laø eightfold noble path consists in right view, right thaáy ñuùng, suy nghó ñuùng, noùi naêng ñuùng, haønh thinking, right speech, right action, right living, ñoäng ñuùng, soáng ñuùng, noã löïc ñuùng, ghi nhôù ñuùng, right endeavor, right memory, and right vaø thieàn ñònh ñuùng. Chaùnh kieán laø töø boû caùch nhìn meditation. Right view means to abandon a self- höôùng veà caùi ngaõ cuûa caùc söï vaät vaø coù caùi thaáy centered way of looking at things and to have a nhö thaät cuûa Ñöùc Phaät, nghóa laø vaïn söï vaïn vaät right view of the Buddha, that is “Nothing has its khoâng coù töï taùnh, khoâng ñoäc laäp, maø hieän höõu do own self; everything exists due to temporary söï toång hôïp cuûa nhau, caùi naøy coù thì caùi kia coù,

caùi naøy khoâng thì caùi kia khoâng. Chaùnh tö duy laø Eighth vijnana: Ñeä Baùt Thöùc—Another name khoâng thieân veà thaùi ñoä quy ngaõ ñoái vôùi söï vaät, maø for Alaya-vijnana. This is the mind-essence, the suy nghó veà söï vaät moät caùch ñuùng ñaén. Chaùnh tö root and essence of all things—Teân khaùc cuûa A duy daïy chuùng ta töø boû ba caùi xaáu ñeå coù ñöôïc caùi Laïi Da Thöùc, thöùc thöù 8 trong taùm thöùc (ñaây laø taâm ñoä löôïng nhö taâm Phaät: khoâng tham muoán thöùc caên baûn cuûa moïi thöùc khaùc)—See Alaya hay chæ nghó ñeán söï thuû ñaéc cho rieâng mình; vijnana. khoâng giaän gheùt hay khoâng öa thích khi söï vieäc Eighty-eight Buddhas repentance xaûy ra khoâng nhö yù mình muoán; vaø khoâng aùc ñoäc ceremony: Hoàng danh baûo saùm (leã saùm hoái tröôùc hay muoán ñöôïc theo yù mình trong moïi söï. Chaùnh 88 hoàng danh Phaät). ngöõ daïy chuùng ta söû duïng ngoân töø ñuùng ñaén trong Eighty-eight deluded viewpoints: Baùt thaäp baùt ñôøi soáng haèng ngaøy vaø traùnh boán thöù xaáu aùc veà kieán hoaëc (taùm möôi taùm loaïi kieán hoaëc). mieäng nhö noùi doái, noùi löôõi hai chieàu, noùi lôøi vu (I) An overview of deluded views: Toång quan veà khoáng vaø noùi lôøi khoâng caån

thaän. Chaùnh nghieäp laø kieán hoaëc—Perplexities or illusions and söï öùng xöû haèng ngaøy phuø hôïp vôùi giôùi luaät cuûa temptations arise from false views or Ñöùc Phaät, nghóa laø phaûi keàm cheá ba ñieàu xaáu nôi theories. There are two kinds of deluded thaân, laøm trôû ngaïi cho nhöõng haønh ñoäng ñuùng nhö views—Caùc loaïi phieàn naõo vaø caùm doã khôûi saùt haïi khoâng caàn thieát, troäm caép, vaø taø daâm. leân töø taø kieán. Coù hai loaïi kieán hoaëc—See Chaùnh maïng laø thu hoaïch thöùc aên, quaàn aùo, nhaø Basic deluded views: cöûa vaø caùc nhu caàu khaùc trong cuoäc soáng moät 1) Delusions in the visible world: Kieán Hoaëc— caùch ñuùng ñaén. Chaùnh maïng daïy chuùng ta kieám Caùc loaïi voïng kieán, phaân bieät taø vaïy, gaây ra soáng baèng coâng vieäc khoâng phieàn khoå cho ngöôøi nhöõng meâ hoaëc. khaùc hay nhöõng ngheà voâ ích cho xaõ hoäi, maø phaûi 2) Illusions in the mental or moral world: Tö soáng baèng söï thu nhaäp chính ñaùng baèng ngheà Hoaëc—Laáy tình caûm meâ chaáp tham, saân, si, nghieäp chính ñaùng vaø coù ích cho ngöôøi khaùc. maø nghó caûm veà vaïn höõu treân theá gian. Chaùnh tinh taán laø luoân haønh söû ñuùng ñaén, khoâng (II) Eighty-eight deluded views—Taùm möôi taùm löôøi bieáng hay ñi leänh khoûi con ñöôøng chaân kieán hoaëc: chaùnh, traùnh nhöõng sai laàm nhö ba ñieàu xaáu veà yù, (A) Thirty-two deluded views in the world of boán ñieàu xaáu veà mieäng vaø ba ñieàu xaáu veà thaân. desire—32 Kieán hoaëc trong duïc giôùi: Chaùnh nieäm laø tu taäp baèng caùi taâm ñuùng ñaén nhö 1-10)All ten deluded views operate in relationship Ñöùc Phaät ñaõ tu taäp, nghóa laø chuùng ta phaûi chuù to the Truth of Suffering. They are: greed, taâm vaøo vaïn söï vaïn vaät trong vuõ truï baèng caùi taâm anger, delusion, arrogance, doubt, wrong thanh tònh vaø chính ñaùng. Cuoái cuøng laø chaùnh view of self, one-sided view, deviant views, ñònh, nghóa laø luoân luoân khoâng bò dao ñoäng vì the view of being attached to views, view of nhöõng thay ñoåi cuûa hoaøn caûnh beân ngoaøi. grasping prohibitive precepts—Möôøi kieán ** See Eight Noble Paths. hoaëc naøy hoaït ñoäng lieân heä tôùi Khoå ñeá. Ñoù laø Eightfold notion of no-birth: tham, saân, si, maïn, nghi, ngaõ kieán, bieân kieán, Anutpattikadharma (skt)—Baùt Baát Sinh Phaùp— taø kieán, kieán thuû, vaø giôùi caám thuû kieán. See Eight ways of no-birth. 11-17)Seven deluded views operate in Eighth sign of the Buddha: Nieát Baøn Töôùng— relationship to the Truth of Accumulating. The 8th sign of the Buddha, his entry into nirvana, They are: greed, anger, delusion, arrogance, i.e. his death, after delivering “in one day and doubt, the view of being attached to views, night” the Parinirvana Sutra—Töôùng nhaäp dieät and deviant views—Baûy kieán hoaëc hoaït ñoäng hoùa thaân thöù taùm cuûa Ñöùc Phaät, töùc laø töôùng nhaäp lieân heä tôùi Taäp ñeá. Ñoù laø: tham, saân, si, maïn, dieät cuûa Ñöùc Theá Toân (Ñöùc Phaät giaùo hoùa chuùng nghi, kieán thuû, vaø taø kieán. sanh ñeán naêm 80 tuoåi thì hoùa duyeân heát, ngaøi lieàn 18-24)Seven deluded views operate in ñeán giöõa hai caây Ta La beân bôø soâng Baït Ñeà, taïi relationship to the Truth of Cessation: Baûy thaønh Caâu Thi Na, vuøng trung AÁn Ñoä, thuyeát kieán hoaëc hoaït ñoäng lieân heä tôùi Dieät ñeá. giaûng xong Kinh Nieát Baøn roài nhaäp dieät).

25-32)Eight deluded views operate in relationship Eighty-four thousand signs of perfection of to the Truth of the Path. They are: greed, a Buddha: Taùm Möôi Boán Ngaøn Töôùng Haûo Cuûa anger, delusion, arrogance, doubt, the view of Phaät. being attached to views, deviant views, and Eighty-four thousand wisdoms from the one view of grasping prohibitive precepts—Baûy Prajna: Töø moät Baùt Nhaõ phaùt sanh ra taùm muoân kieán hoaëc hoaït ñoäng lieân heä tôùi Dieät ñeá. Ñoù boán ngaøn trí tueä—According to the Platform Sutra laø: tham, saân, si, maïn, nghi, kieán thuû, taø kieán, of the Sixth Patriarch's Dharma Treasure, the vaø giôùi caám thuû. Sixth Patriarch, Hui-Neng, taught: "Good (B) Twenty-eight deluded views in the world of Knowing Advisors, my Dharma-door produces form—28 kieán hoaëc trong saéc giôùi: 84,000 wisdom from the one Prajna. Why? 33-60)In the world of form, the relationship of Because worldly people have 84,000 kinds of deluded views to the Four Noble Truths defilement. In the absence of defilement, wisdom follows the same order as in the world of is always present since it is not separate from the desire with the exception of "hatred" because self-nature. Understand this dharma is simply no-hatred must be eliminated before one can thought, no-remembrance, non-attachment and the enter samadhi in the world of form—Trong non-production of falsehood and error. Use your saéc giôùi, nhöõng kieán hoaëc hoaït ñoäng lieân heä own true-suchness nature and, by means of tôùi Töù Dieäu Ñeá cuõng gioáng nhö trong duïc wisdom, contemplate and illuminate all dharmas giôùi, ngoaïi tröø "saân haän" vì tröôùc khi vaøo without grasping or rejecting them. That is to see ñònh, ngöôøi ta phaûi loaïi tröø saân haän. one's own nature and realize the Buddha Way"— (C) Twenty-eight deluded views in the formless Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: world—28 kieán hoaëc trong voâ saéc giôùi: "Naøy thieän tri thöùc, phaùp moân cuûa toâi ñaây töø moät 61-88)In the formless world, the relationship of Baùt Nhaõ phaùt sanh ra taùm muoân boán ngaøn trí tueä. deluded views to the Four Noble Truths Vì côù sao? Vì ngöôøi ñôøi coù taùm muoân boán ngaøn follows the same order as in the world of traàn lao, neáu khoâng coù traàn lao thì trí hueä thöôøng desire with the exception of "hatred" because hieän, chaúng lìa töï taùnh. Ngöôøi ngoä phaùp naày töùc laø hatred must be eliminated before one can voâ nieäm, voâ öùc, voâ tröôùc, chaúng khôûi cuoáng voïng, enter samadhi in the formless world—Trong duøng taùnh chôn nhö cuûa mình, laáy trí hueä quaùn voâ saéc giôùi, nhöõng kieán hoaëc hoaït ñoäng lieân chieáu, ñoái vôùi taát caû phaùp khoâng thuû khoâng xaû, töùc heä tôùi Töù Dieäu Ñeá cuõng gioáng nhö trong duïc laø thaáy taùnh thaønh Phaät ñaïo." giôùi, ngoaïi tröø "saân haän" vì tröôùc khi vaøo ñònh cuûa coõi voâ saéc giôùi, ngöôøi ta phaûi loaïi tröø saân Eighty-one dharmas: Taùm möôi moát phaùp—haän. There are eighty-one divisions in the Maha- Prajna-Paramita Sutra—Coù taùm möôi moát phaùp Eighty-four thousand dharma-doors: Taùm moân ñöôïc thuyeát trong Kinh Ñaïi Baùt Nhaõ—See Möôi Boán Ngaøn Phaùp Moân—Eighty-four Eighty-one divisions in the Maha-Prajna-Paramita thousand is a symbolic number, which represents Sutra. a countless number of the Buddha Dharma-door. However, we choose the Dharma-door that suits Eighty-one divisions: Baùt Thaäp Nhöùt Phaùp—

our potentials. We should never ridicule any other See Eighty-one divisions in the Maha-Prajna- Dharma-door because even though it does not suit Paramita Sutra. us, it may suit someone else's potentials—Con soá Eighty-one divisions in the Maha-Prajna-taùm möôi boán ngaøn laø moät con soá bieåu töôïng, tieâu Paramita Sutra: Baùt Thaäp Nhöùt Phaùp—Taùm bieåu cho voâ soá phaùp moân cuûa Phaät. Tuy nhieân, möôi moát phaùp ñöôïc thuyeát trong Kinh Ñaïi Baùt chuùng ta choïn phaùp moân naøo thích hôïp vôùi chuùng Nhaõ. ta nhaát. Chuùng ta khoâng bao giôø baøi baùc baát cöù 1) Form: Saéc—See Rupa. phaùp moân naøo khaùc. Maëc duø phaùp moân khaùc 2) Mind: Taâm—See Mind. khoâng thích hôïp vôùi chuùng ta, noù coù theå thích hôïp vôùi khaû naêng cuûa ngöôøi khaùc.

3-7) The five aggregates or skandhas: (5) Nguõ 1243, located in the Fukui province of Japan. aám—Naêm aám hay nguõ uaån—See Five Today it is one of the two main centers of the Soto Aggregations. school of Zen, the other being Soji-ji—Moät tu 8-12)The five faculties: Nguõ caên—See Five vieän coù teân laø "Tu Vieän Vónh An," moät Trung Faculties. Taâm Thieàn ñöôïc ngaøi Ñaïo Nguyeân saùng laäp vaøo 13-17)The five powers: Nguõ löïc—See Five naêm 1243, toïa laïc taïi tænh Fukui, Nhaät Baûn. Ngaøy powers. nay noù laø moät trong hai trung taâm chính cuûa doøng 18-29)Twelve means of sensation: (12) Thaäp Nhò Thieàn Taøo Ñoäng, trung taâm kia laø Soji-ji. Nhaäp—Möôøi hai nhaäp xöù—See Twelve Eisai Zenji (1141-1215): Name of a Japanese entrances. monk who traveled to China in 1168 and 1187 and 30-47)Eighteen realms: (18) Thaäp Baùt Phaùp who is credited with being the first successfully to Giôùi—Möôøi taùm phaùp giôùi—See Eighteen bring Zen to Japan. He traveled to China to study realms. T'ien-T'ai, the order in which he was ordained, 48-51)Four truths or four axioms: (4) Töù Ñeá—Töù but he also studied Ch'an with Hui-An Hui- Dieäu Ñeá—See Four Noble Truths. Ch'ang of Oryo lineage of the Lin-Chi order of 52-63)Twelve nidanas: (12) Thaäp Nhò Nhaân Ch'an Hui-An gave Eisai a certification of Duyeân—Möôøi hai nhaân duyeân—See Twelve awakening, and upon his return to Japan Eisai links of cause and effect. began instructing students in Ch'an practice. In 64-71)Eight Sunya: (8) Baùt Khoâng—Taùm khoâng. 1191 he founded the Soto Fuku-ji Temple in 72-77)Six paramitas: (6) Luïc Ba La Maät—Luïc Kyushu, but soon came into conflict with local Ñoä—See Six paramitas. Tendai monks, who resented his statements that 78-81)Four Prajna or wisdoms: (4) Töù Trí—See Zen is superior to Tendai. To placate them, he Four kinds of wisdom. began introducing esoteric Tendai rites in his Eighty thousand minute conducts: Taùm monastery and even wrote a treatise praising Muoân Teá Haïnh—Eighty thousand minute Tendai, but steadfastly maintained that Rinzai is conducts are the extremely small conducts of a "the quintessence of all doctrines and the totality religious figure. The eighty thousand tiny of the Buddha's Dharma."—Teân cuûa moät vò sö conducts originate from the 250 Bhiksu Precepts ngöôøi Nhaät Baûn, ngöôøi ñaõ du haønh sang Trung as follows—Taùm muoân teá haïnh laø 80.000 caùi Hoa vaøo nhöõng naêm 1168 vaø 1187, vaø oâng ñöôïc haïnh vi teá cuûa ngöôøi xuaát gia. Taùm muoân teá haïnh coâng nhaän laø ngöôøi ñaàu tieân thaønh coâng trong vieäc phaùt xuaát töø 250 giôùi cuï

tuùc cuûa chuùng Tyø Kheo mang Thieàn sang truyeàn baù taïi Nhaät. OÂng du haønh maø thaønh nhö sau: sang Trung Hoa vaø theo tu taäp vôùi toâng Thieân 1) Taking three thousand demeanors to multiply Thai, toâng phaùi maø oâng ñaõ thoï giôùi, nhöng oâng with the three commandments dealing with cuõng tu taäp thieàn vôùi ngaøi Hueä An ôû Tröôøng An the body plus the four commandments dealing cuûa doøng Thieàn Laâm Teá, chính ngaøi Hueä An ñaõ with speech to make 21,000 tiny conducts: chöùng nhaän söï giaùc ngoä cuûa oâng, vaø khi trôû veà Laáy ba ngaøn oai nghi nhôn cho Thaân Tam vaø Nhaät Baûn oâng baét ñaàu daïy ñeä töû veà thieàn taäp. Vaøo Khaåu Töù (See Kaya-karmas-Vac-karmas) naêm 1191 oâng saùng laäp chuøa Fuku-ji thuoäc toâng thaønh 21.000 teá haïnh. Taøo Ñoäng ôû Kyushu, nhöng chaúng bao laâu sau ñoù, 2) Taking 21,000 tiny conducts to multiply with oâng coù nhöõng maâu thuaãn vôùi caùc vò söï thuoäc toâng three commandments dealing with the mind Thieân Thai ôû ñòa phöông, nhöõng ngöôøi oaùn haän lôøi plus one dealing with the Manas to make tuyeân boá cuûa oâng raèng Thieàn vöôït troäi hôn giaùo 84,000 tiny conducts: Laáy 21.000 teá haïnh phaùp Thieân Thai. Ñeå laøm nguoâi côn giaän cuûa caùc nhôn cho YÙ Tam vaø Maït Na Thöùc (see Kaya- vò sö naøy, oâng giôùi thieäu nghi thöùc cuûa Maät toâng karmas-Vac-karmas) thaønh ra 84.000. Thieân Thai vaøo töï vieän cuûa oâng vaø vieát ngay caû Eihei-ji (jap): Vónh Bình Töï (Vónh An Töï)—A moät boä luaän taùn thaùn Thieân Thai, nhöng vaãn duy monastery named “Monastery of Eternal Peace,” trì moät caùch kieân coá raèng giaùo phaùp cuûa toâng Laâm a Meditation Center founded by Dogen Zenji in

Teá laø “tinh tuùy cuûa taát caû moïi giaùo phaùp vaø bao Nhaát ñieåm taâm taïm thôøi khaéc phuïc trieàn caùi tham goàm toaøn boä Phaät phaùp.” duïc, moät ñieàu kieän taát yeáu ñeå ñaït ñöôïc thieàn ñònh. Eizon (jap): Sö Dueä Toân (1201-1290)—One who “Ekaggata” thöïc taäp quaùn töôûng thaät saùt vaøo ñeà established Japanese Ritsu at Saidaiji—Vò saùng muïc; tuy nhieân, “Ekaggata” khoâng theå naøo ñaït laäp ra Luaät Toâng cuaû Nhaät Baûn taïi Taây Ñaïi Töï. ñöôïc rieâng leõ, maø noù caàn ñeán nhöõng yeáu toá khaùc Ejiki (jap): Kasaya (skt)—Broken color—Hoaïi nhö “Taàm,” “Saùt,” “Phæ,” vaø “Laïc.”—See Fifty- Saéc—See Kasaya. two mental states. Ejo (jap): Sö Hoaøi Trang—The second patriarch Ekagra (skt): of the Soto Sect in Japan—Nhò toå toâng Taøo Ñoäng 1) Undeflected concentration: Meditation on one ôû Nhaät Baûn. object—Undefeated concentration—Nhaát Tam Muoäi. Eka (skt): Moät (nhaát)—One—Unity—The 2) Oneness: Nhaát duyeân. same—Once. Ekacitta (skt): Nhöùt taâm—One mind—The one- Ekagrata (skt) Ekaggata (p): Nhöùt taâm—One- pointedness of mind—Attention focus only or thought moment in which a meditator experiences alone (focusing or concentration of mind) on a Non-duality. single object. Situtation in which all mental Ekacittam (skt): See Ekacitta. powers are concentrated on one object—Tính saéc Ekacyana (skt): Nhaát Thöøa—One vehicle. In beùn cuûa tinh thaàn—Taäp trung söï chuù yù vaøo moät Buddhist sutras, the Buddha talked about Yana or ñieåm duy nhaát. Moïi naêng löôïng taâm thaàn ñöôïc taäp Vehicle so that beings from different levels can hôïp xung quanh moät ñoái töôïng—See Samadhi. absorb and practice Buddhism. In reality, Ekai-Mumon (jap): Zen

master Hueä Khai Mahayana, Hinayana, Madhyamika, or Vajrayana (1183-1260), according to Transmission of the are only different names for Buddhayana. Lamp, was a disciple of Wan-Shou-Ch'ung- Cultivators can practice all three vehicles at Kuan—Thieàn sö Hueä Khai, theo Truyeàn Ñaêng once—Nhöùt thöøa. Trong caùc kinh ñieån Phaät giaùo, Luïc, laø ñeä töû cuûa Thieàn sö Vaïn Thoï Suøng Quaùn— Phaät ñeà ra thöøa thaëng ñeå tuøy caên cô trình ñoä cuûa See Hui-K'ai. chuùng sanh maø cöùu ñoä. Kyø thaät Ñaïi thöøa, Tieåu Eka-jati-prati-badha (skt): Nhaát Sanh Boå Xöù—thöøa, Trung thöøa hay Kim cang thöøa chæ laø nhöõng The stage of having only one lifetime or one teân khaùc cuûa Phaät thöøa. Haønh giaû coù theå cuøng luùc enlightenment to attain Buddhahood—Giai ñoaïn thöïc taäp hay ñi treân baát cöù thöøa naøo. maø vò Boà Taùt chæ moät laàn sanh ôû choã naày laø ñöôïc Ekaggata (p): One-pointedness—Nhaát Ñieåm— boå leân ngoâi vò Phaät. Nhaát Ñieåm Taâm—According to the Abhidharma, Ekaks(h)ana (skt): Nhöùt taâm—The One Pali term "Ekaggata" means a one pointed state. Moment of eternal now. This mental factor is the primary component in all jhanas. One-pointedness temporarily inhibits Ekamsamayam (skt): Nhöùt thôøi. sensual desire, a necessary condition for any Ekamsa-vyakaraniyo-panho (p): Question to meditative attainment. "Ekaggata" exercises the be answered directly—Traû lôøi caâu hoûi moät caùch function of closely contemplating the object; döùt khoaùt—See Four ways of answering however, it cannot perform this function alone. It questions. requires the joint action of the other jhanas such Ekan (jap): Thieàn sö Tueä Quaùn (Haøn Quoác). as "Vitaka" (applying the associated state on the Ekan-Seian (jap): Zen master Qi-An (750- object), "Vicara" (sustaining them there), "Piti" 839)—Zen master Xi-An was born in 750 in Hai-(bringing delight in the object, "Sukha" Men, was a disciple of Ma-Tsu—Thieàn sö Teà An (experiencing happiness in the jhana)—Theo A sanh naêm 750 taïi Haûi Moân, ñeä töû cuûa Thieàn sö Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), Phaïn ngöõ Maõ Toå—See Qi An. "Ekaggata" coù nghóa laø moät ñieåm duy nhaát hay laø Eka-tattvabhyasa (skt): Repeated activity or traïng thaùi gom taâm an truï vaøo moät ñieåm duy nhaát. study of one reality, the supreme consciousness, Ñaây laø taâm sôû naèm trong caùc taàng thieàn (jhanas). which permeates all beings as their inner most—

Hoaït ñoäng laäp ñi laäp laïi (nghieân cöùu) duy nhaát veà (II) Ekayana and Mahayana—Nhaát Thöøa vaø Ñaïi yù thöùc cao nhaát thaâm nhaäp taát caû moïi thöïc theå nhö Thöøa—Nhöùt Phaät thöøa. caùi ngaõ saâu nhaát. 1) The One Vehicle. Mahayana and Ekayana Ekatva-anyatva (skt): Nhaát dò (ñoàng nhaát vaø dò are used synonymously in all the Mahayana bieät)—Oneness and otherness. texts. The idea of considering the Buddha's Ekavyavaharika (skt): Nhaát Thuyeát Boä— teaching as an instrument of conveyance was Hinayana school (nominalistic) which considered doubtless suggested by that of crossing the things as nominal without underlying reality— stream of Samsara and reaching the other Chaáp Nhaát Ngöõ Ngoân Boä (Nhaát Thieát Höõu Boä)— side of Nirvana. In the Lankavatara Sutra, Tröôøng phaùi Tieåu thöøa cho raèng vaïn höõu giaû ñònh when Mahamati asked the Buddha the reason chöù khoâng coù thöïc theå—See Hinayana and why He did not speak of the

Vehicle of Sarvastivada. Oneness, the Buddha said: “There is no truth of Parinirvana to be realized by the Sravakas Ekayana (skt): Nhaát Thöøa—One Yana—The and Pratyeka-buddhas all by themselves; One Vehicle or Vehicle of oneness—The one therefore, I do not preach them the Vehicle Buddha-Yana. of Oneness. Their emancipation is made (I) An overview of “Ekayana”: Toång quan veà possible only by means of the Tathagata’s Nhaát Thöøa—One vehicle or Buddhayana; the guidance, discretion, discipline, and direction; one teaching that leads to supreme it does not take place by them alone. They enlightenment and the attainment of have not yet made themselves free from the Buddhahood. An idea found in a number of hindrance of knowledge (jneyavarana) and Mahayana texts, such as the Lotus Sutra, the working of memory; they have not yet which holds that the three approaches to realized the truth that there is no self- liberation believe in Mahayana literature to substance in anything, nor have they attained have been taught by the Buddha, the hearer the inconceivable transformation-death vehicle (sravakayana), the solitary realizer (acintyaparinamacyuti). For these reasons I vehicle (pratyeka-buddha-yana), and the do not preach the Vehicle of Oneness. I will Bodhisattva vehicle (Bodhisattvayana), all only preach the Ekayana to the Sravakas converge into the one Buddha vehicle when their evil habit of memory is all (Buddhayana). This is really the same as the purgated, when they have an insight into the Bodhisattva vehicle, which culminates in nature of all things that have no self- Buddhahood. The other two vehicles are said substance, and when they are awakened from to be merely expedient teachings for those the intoxicating result of Samadhi which who would initially be afraid of or comes from the evil habit of memory, they uninterested in the path of the Bodhisattva— rise from the state of non-outflowings. When Nhöùt Thöøa hay Phaät thöøa (Buddhayana). Coã they are thus awakened, they will supply xe duy nhaát cuûa ñaïo Phaät, hoïc thuyeát duy themselves with al the moral provisions on a nhaát coù theå ñöa tôùi choã ñaït ñöôïc giaùc ngoä cao plane which surpasses the state of non- nhaát vaø Phaät taùnh YÙ töôûng ñöôïc tìm thaáy outflowings where they have hitherto trong nhöõng kinh ñieån Ñaïi Thöøa, nhö kinh remained.”—Ñaïi Thöøa vaø Nhaát Thöøa ñöôïc Lieân Hoa, trong ñoù coù 3 ñieåm tôùi gaàn giaûi duøng ñoàng nghóa vôùi nhau trong taát caû kinh thoaùt tin töôûng trong kinh vaên Ñaïi Thöøa ñaõ ñieån Ñaïi Thöøa. Caùi yù nieäm xem giaùo lyù cuûa ñöôïc Ñöùc Phaät thuyeát giaûng, Thanh Vaên thöøa, Ñöùc Phaät laø moät phöông tieän chuyeân chôû ñaõ Duyeân Giaùc thöøa, vaø Boà Taùt thöøa, taát caû ñeàu naûy ra töø yù nieäm vöôït thoaùt qua doøng luaân hoài hoäi tuï vaøo Phaät Thöøa. Ñaây ñích thöïc laø y nhö sanh töû ñeå ñaït ñeán beán bôø Nieát Baøn beân kia. Boà Taùt Thöøa, leân ñeán cöïc ñieåm laø Phaät quaû. Trong Kinh Laêng Giaø, khi Mahamati hoûi Ñöùc Hai thöøa khaùc chæ laø giaùo phaùp phöông tieän Phaät taïi sao Ngaøi laïi thuyeát giaûng Nhaát Thöøa, giaûng daïy cho nhöõng ngöôøi e sôï hay khoâng Ñöùc Phaät noùi: “Khoâng coù caùi chaân lyù ñaïi tòch thích thuù vôùi Boà Taùt Ñaïo maø thoâi.

dieät naøo ñöôïc ñaït bôûi haøng Thanh Vaên hay dieäu. Theo y hoïc, cuõng cuøng moät nguyeân taéc Duyeân Giaùc do töï chính hoï; do ñoù, Ta khoâng ñoäc nhaát,

nhöng ôû trong tay cuûa moät baùc só thuyeát giaûng cho hoï veà Thöøa cuûa nhaát theå. Söï giaøu kinh nghieäm thì coù nhieàusöï aùp duïng giaûi thoaùt cuûa hoï chæ coù theå ñöôïc hình thaønh khaùc nhau. Giaùo lyù cuûa Ñöùc Phaät khoâng thay nhôø söï daãn daét, khai thò, daïy doã vaø ñieàu khieån ñoåi theo thôøi gian vaø khoâng gian, coù moät söï cuûa Nhö Lai; söï giaûi thoaùt aáy khoâng xaõy ra do öùng duïng phoå quaùt; nhöng vì ngöôøi thoï nhaän moät mình hoï. Hoï chöa theå töï laøm cho hoï khaùc nhau veà taâm tính, hoïc taäp vaø di truyeàn thoaùt khoûi söï trôû ngaïi cuûa tri thöùc vaø söï vaän neân hoï hieåu giaùo lyù theo nhöõng caùch khaùc haønh cuûa taäp khí; hoï chöa theå chöùng caùi chaân nhau vaø nhôø ñoù maø moãi ngöôøi ñöôïc chöõa laønh lyù raèng khoâng coù töï tính trong moïi söï vaät, caên beänh tinh thaàn rieâng cuûa mình. Ñaây laø cuõng chöa ñaït ñeán caùi cheát bieán hoùa khoâng moät nguyeân lyù coù theå aùp duïng moät caùch phoå theå quan nieäm ñöôïc (baát khaû tö nghì bieán dò quaùt vaø voâ cuøng, ñöôïc goïi laø “Nhaát Thöøa,” töû). Vì lyù do naày neân Ta chæ thuyeát giaûng hay “Ñaïi Thöøa.” Trong Kinh Laêng Giaø, Ñöùc Nhaát Thöøa cho haøng Thanh Vaên, khi caùi taäp Phaät daïy: “Giaùo lyù cuûa Ta khoâng bò phaân khí teä haïi cuûa hoï ñöôïc taåy saïch, khi hoï thaáy chia, noù vaãn luoân luoân laø moät vaø vaãn laø noù, suoát baûn chaát cuûa taát caû caùc söï vaät voán khoâng nhöng do bôûi caùc ham muoán vaø khaû naêng cuûa coù töï tính, vaø khi hoï giaùc tính khoûi caùi keát quaû chuùng sanh voán khaùc nhau ñeán voâ cuøng, neân gaây meâ ñaém cuûa tam ma ñòa phaùt xuaát töø taäp cuõng coù theå bieán ñoåi ñeán voâ cuøng. Chæ coù moät khí teä haïi, thì hoï vöôït khoûi traïng thaùi cuûa caùc Thöøa maø thoâi, vaø Baùt Chaùnh Ñaïo luoân nhaéc voâ laäu. Kho hoï tænh giaùc nhö theá, hoï seõ töï nhôû.” cung caáp cho mình nhöõng thöùc aên tinh thaàn (III) Ekayana and Triyana—Nhaát Thöøa vaø Tam treân cuøng moät bình dieän vöôït khoûi traïng thaùi Thöøa: cuûa caùc voâ laäu maø baáy laâu nay hoï vaãn truï ôû 1) Besides this Ekayana and Dviyana, the ñaáy.” Mahayana sutras genrally speaks of Triyana, 2) The Buddha is often compared to a great which consists of the Sravakayana, Pratyeka- physician who can cure every sort of illness buddha-yana, and Bodhisattvayana. But we by skilful treatment. As far as the science of must remember that the Ekayana has really medicine goes, there is just one principle nothing to do with the number of yanas which, however, in the hands of an though “eka” means “one.” Eka in this case experienced doctor finds a variety of rather means “oneness,” and “Ekayana” is the applications. The Teaching of the Buddha designation of the doctrine teaching the does not vary in time and space, it has a transcendental oneness of things, by which all universal application; but as its recipients beings including the Hinayanists and differ in disposition and training and heredity Mahayanists are saved from the bondage of they variously understand it and are thereby existence: Ngoaøi Nhaát Thöøa, Nhò Thöøa, caùc cured each of his own spiritual illness. This kinh ñieån Ñaïi Thöøa coøn noùi ñeán Tam Thöøa, one principle universally and infinitely goàm Thanh Vaên, Duyeân Giaùc, vaø Boà Taùt. Tuy applicable is known as “One Vehicle” or nhieân, chuùng ta phaûi nhôù raèng Nhaát Thöøa kyø “Great Vehicle.” In the Lankavatara Sutra, thaät chaúng dính daùng gì ñeán soá “Thöøa,” vì the Buddha taught: “My

teaching is not “Eka” coù nghóa laø “moät,” vaø trong tröôøng hôïp divided, it remains always one and the same, naày noù coù nghóa laø “Nhaát Theå,” vaø but because of the desires and faculties of “Ekayana” chæ caùi hoïc thuyeát daïy veà söï nhaát beings that are infinitely varied, it is capable theå cuûa caùc söï vaät, qua ñoù taát caû chuùng sanh also of infinite variation. There is One keå caû Tieåu Thöøa hay Ñaïi Thöøa ñeàu ñöôïc cöùu Vehicle only, and refreshing is the Eightfold khoûi söï raøng buoäc cuûa hieän höõu. Path of Righteousness.”: Ñöùc Phaät thöôøng 2) In the Lankavatara Sutra, the Buddha said: “I ñöôïc so saùnh vôùi moät ñaïi löông y coù theå chöõa preach the Triple Vehicle, the One Vehicle, laønh moïi thöù beänh baèng caùch chöõa trò tinh and No-Vehicle, but they are all meant for

the ignorant, the little witted, and for the wise Eko (jap): Parinama (skt)—Dedication—Merit- who are addicted to the enjoyment of transference—See Dedication of merit quietude. The gate of the ultimate truth is (Mahayana tradition), and Ten kinds of beyond the dualism of cognition. As long as dedication. mind evolves, these vehicles canot be done Ekottaragama (skt): Kinh Taêng Nhaát A Haøm— away with; when it experiences a revulsion Agama Sutra Increased by One—Name of the (paravritti), there is neither vehicle nor driver: fourth Agama or sacred ekottara: Greater or more Trong Kinh Laêng Giaø, Ñöùc Phaät noùi: “Ta by one, increasing by one—Teân cuûa boä Kinh thöù thuyeát giaûng Tam Thöøa, Nhò Thöøa, Nhaát tö trong boä A Haøm—See Agama and Four Thöøa vaø Voâ Thöøa, nhöng taát caû caùc thöøa aáy Agamas. ñeàu nhaèm cho phaøm phu, keû sô trí, vaø cho Ekottarikagamas (skt): Ekottara-agama (skt)— nhöõng keû meâ ñaém trong söï thoï höôûng söï tòch Taêng Nhöùt A Haøm—Numerical Arranged tònh. Caùnh cöûa cuûa chaân lyù toái haäu thì vöôït Subjects, 51 books. One of the four Agamas, the khoûi caùi nhò bieân cuûa tri thöùc. Heã khi naøo taâm agama in which the sections each increase by one, coøn sinh khôûi thì nhöõng thöøa naày khoâng theå e.g. the Anguttara Nikaya of the Hinayana; a naøo boû ñi ñöôïc. Khi taâm kinh nghieäm söï ñoät branch of classifying subjects numerically—Taêng bieán thì seõ khoâng coù xe maø cuõng khoâng coù Nhöùt A Haøm, 51 quyeån, söu taäp soá cuûa phaùp moân. ngöôøi laùi xe.” Boä thöù nhaát trong boán boä Kinh A Haøm, Taêng Nhaát (IV) The way to realize the path of the Ekayana: A Haøm laø boä kinh maø moãi phaàn ñöôïc taêng leân Phöông caùch theå chöùng con ñöôøng cuûa Nhaát moät—See Anguttara-Nikaya, and Five Agamas. Thöøa—The way to realize the path of the Elaborate (v): Noùi roäng ra, nghieân cöùu kyõ löôõng. Ekayana is to understand that the process of perception is due to discrimination; when this Elapattra (skt): discrimination no longer takes place, and (A) EÁ La Baùt Ñaùt La. when one abides in the suchness of things, 1) A naga who is said to have consulted there is the realization of the Vehicle of Sakyamuni about rebirth in a higher sphere: Oneness. This Vehicle has never been Teân moät loaøi roàng ñaõ ñeán tham vaán vôùi Ñöùc realized by anybody, not by the Sravakas, not Thích Ca Maâu Ni veà vaán ñeá taùi sanh treân by the Pratyeka-buddhas, nor by the ñöôøng cao hôn. Brahmans, except by the Buddha himself— 2) A palm-tree formerly destroy by that naga: Caùch ñeå theå chöùng con ñöôøng cuûa Nhaát Thöøa Moät loaïi caây keø ñaõ

bò loaøi roàng naày phaù huûy laø hieåu raèng quaù trình cuûa nhaän thöùc laø do bôûi tröôùc ñaây. phaân bieät; khi söï phaân bieät naày khoâng coøn (B) Y La Baùt. xaõy ra nöõa, vaø khi ngöôøi ta truù trong caùi nhö 1) Name of a naga, or dragon-king, who breaks nhö cuûa caùc söï vaät thì coù söï theå chöùng caùi the Buddha's commandments: Teân cuûa Y La Nhaát Thöøa cuûa Nhaát Theå. Thöøa naày chöa Baùt Long vöông (treân ñaàu coù loaïi caây raát hoâi ñöôïc ai theå chöùng bao giôø, chöa ñöôïc theå thuùi), huûy hoaïi giôùi caám cuûa Phaät laøm toån haïi chöùng bôûi haøng Thanh Vaên, Duyeân Giaùc, hay caây y-la. Baø La Moân, ngoaïi tröø chính Ñöùc Phaät. 2) Name of a place in Taxila: Teân cuûa moät nôi trong xöù Taxila. Ekayanavabodha (skt): Ngoä Nhaát Thöøa—The realization of the One Vehicle. The realization Elate (v): Laøm cho phaán chaán leân. means the extinction of wrong discrimination by Elated (a): Döông döông töï ñaéc—Self-satisfied. abiding in Suchness—Söï theå chöùng Nhaát Thöøa, Elders: Tröôûng laõo. nghóa laø söï daäp taét söï phaân bieät sai laàm baèng caùch (I) The meanings of "Elders"—Nghóa cuûa truù trong Nhö Nhö—See Ekayana. "Tröôûng Laõo": In Buddhism, elder monks Ekavyavaharika (skt): Name of a Buddhist mean a senior monk, a venerable monk. This sect—Nhaát thuyeát boä, Tyø baø ha la—Chaáp nhaát is a title for virtuous and aged monk or an ngöõ ngoân boä. abbot—Trong Phaät giaùo, tröôûng laõo coù nghóa

laø moät vò Taêng cao tuoåi haï, moät vò Thöôïng Elder Venerable Bhiksu: Sthavira (skt)— toïa. Ñaây laø toân hieäu cuûa moät vò Taêng cao tuoåi Choro (jap)—Sö Tröôûng laõo. cao ñöùc hay moät vò truï trì. Elderly: Baäc tröôûng thöôïng. (II) Categories of "Elders"—Phaân loaïi "Tröôûng Eldest son: Eldest child—Tröôûng töû. Laõo": Elect (v): Tuyeån löïa. 1) Elder by birth: Jati-thero (p)—Sanh tröôûng laõo—See Three dharmas (XXXII). Election (n): Söï tuyeån löïa. 2) Elder in Dhamma: Dhamma thero (p)—Phaùp Electronic: Ñieän töû aâm. tröôûng laõo—See Three dharmas (XXXII). Elegant and clever: Anh tuù. 3) Elder by convention: Sammuti-thero (p)— Elegant and talented boys and girls: Nam Nhaäp ñònh tröôûng laõo—See Three dharmas thanh nöõ tuù (trai ñeïp gaùi xinh). (XXXII). Elements (n): 4) Elder Venerable Bhiksu: Sthavira (skt)— 1) Dhatu (skt)—Secondary elements—Sphere— Choro (jap)—Sö Tröôûng laõo. Region—Realm—Caûnh giôùi. (III) The Buddha's teachings on "Tröôûng Laõo" in 2) According to the Sangiti Sutta in the Long the Dharmapada Sutra—Nhöõng lôøi Phaät daïy Discourses of the Buddha, there are four veà "Tröôûng Laõo" trong Kinh Phaùp Cuù: elements—Theo Kinh Phuùng Tuïng trong 1) A man is not called an elder because his hair Tröôøng Boä Kinh, coù Töù Ñaïi—See Four is gray. Ripe and wise is he in age Elements. (Dharmapada 260): Tröôûng laõo, chaúng phaûi vì 3) Skandhas (skt): The five elements—Naêm baïc ñaàu. Neáu chæ vì tuoåi taùc cao maø xöng haønh—See Five elements. tröôûng laõo, thì ñoù chæ laø xöng xuoâng. 4) See Nine elements or nine substances and 2) A man in whom are truth, virtue, Five Aggregations. harmlessness, restraint and control, that wise 5) Dhatu (skt): Dai (jap)—Ñaïi—See Four great man who is steadfast and free from impurity, elements. is indeed called an elder (Dharmapada 261): 6) Mahabhutasvabhava (skt)—Ñaïi Chuûng Töï Ñuû kieán giaûi chaân thaät, giöõ troïn caùc phaùp Taùnh—Caùc thaønh toá—See Seven types of

haønh, khoâng saùt haïi sinh linh, lo tieát cheá ñieàu self-nature. phuïc, ñoù môùi laø coù trí: tröø heát caùc caáu nhô, Element of cessation: Nirodha-dhatu (p)—Dieät môùi ñaùng danh tröôûng laõo. giôùi—See Three dharmas (XIII) (B). Elder by birth: Jati-thero (p)—Sanh tröôûng Element of cohesion: Apo (p)—Nöôùc (chaát laõo—See Three dharmas (XXXII). loûng)—According to Most Venerable Piyadassi in Elder in Dhamma: Dhamma thero (p)—Phaùp "The Buddha's Ancient Path," fluidity is the tröôûng laõo—See Three dharmas (XXXII). element of expansion. It is the element that heaps Elder by convention: Sammuti-thero (p)— particles of matter together without allowing them Nhaäp ñònh tröôûng laõo—See Three dharmas to scatter. The cohesive force in liquids is very (XXXII). strong, for unlike solids, they coalesce (stick Elder monks: Intimate disciples—Thöôïng Toïa together) even after their separation. Once a solid boä—See Two divisions of Buddhism. is broken up or separated the particles do nor Elders sect: Mahasthavirah (skt)—Thöôïng Toïa recoalesce. In order to join them it becomes Boä—See Mahasthavirah. necessary to convert the solid into a liquid by Elder Shariputra: Tröôûng Laõo Xaù Lôïi Phaát. raising the temperature, as in the welding of metals. When we see an object we only see an Elder sister: Ñaïi Tyû—A courtesy title for a lay expansion with limits, this expansion or shape is female devotee, or a nun—Moät teân goïi lòch söï possible because of the cohesive force—Theo cho caùc vò nöõ Phaät töû thuaàn thaønh, taïi gia hay xuaát Hoøa Thöôïng Piyadassi trong quyeån "Con Ñöôøng gia. Coå Xöa," chaát loûng hay yeáu toá keát dính. Chính yeáu toá naày ñaõ xeáp caùc phaân töû cuûa vaät theå laïi vôùi

nhau, khoâng cho pheùp noù rôøi raïc. Löïc keát dính Element of heat or temperature: Tejo (p)— trong chaát loûng raát maïnh, vì khoâng gioáng nhö chaát Löûa (chaát noùng)—According to Most Venerable raén, chuùng lieàn laïi vôùi nhau ngay khi bò taùch rôøi Piyadassi in "The Buddha's Ancient Path," ra. Moät khi chaát cöùng bò beå hay bò taùch rôøi ra, caùc temperature is the element of heat. It is the phaân töû cuûa chaát cöùng khoâng theå keát hôïp laïi vôùi element which matures, intensifies or imparts heat nhau ñöôïc. Ñeå noái keát chuùng laïi, caàn phaûi chuyeån to the other three primaries. The vitality of all chaát cöùng ñoù thaønh theå loûng baèng caùch taêng nhieät beings and plants is preserved by this element. ñoä, nhö trong vieäc haøn caùc kim loaïi. Khi chuùng ta From every expansion and shape we get a thaáy moät vaät, chuùng ta chæ thaáy moät söï baønh sensation of heat. This is relative; for when we tröôùng vôùi nhöõng giôùi haïn, söï baønh tröôùng hay say that an object is cold, we only mean that the "hình thuø" naày sôû dó coù ñöôïc laø nhôø löïc keát dính. heat of that particular object is less than our body Elements of consciousness: Vijnana-dhatu heat, in other words, the temperature of the object (skt)—Thöùc Giôùi—The realm of mind, the sphere is lower than the temperature of our body. Thus, it of mind, mind as a distinct realm—Taâm vöông is clear that the so-called "coldness", too, is an (luïc thöùc vaø baùt thöùc taâm vöông) töï giöõ laáy theå maø element of heat or temperature, of course in a coù sai bieät vôùi caùc loaïi khaùc. lower degree—Theo Hoøa Thöôïng Piyadassi trong Elements devoid of motion: Phaùp Voâ Khöù Lai quyeån "Con Ñöôøng Coå Xöa," yeáu toá noùng hay Toâng, moät trong Thaäp Toâng Cöông

Yeáu—See nhieät, chính yeáu toá naày laøm chín, taêng cöôøng hay Ten tenets of the Hua-Yen School. truyeàn söùc noùng vaøo ba yeáu toá kia (ñaát, nöôùc vaø Element of expansion: Pathavi (p)—Ñaát (chaát gioù). Söùc soáng hay sinh khí cuûa taát caû caùc loaøi raén)—According to Most Venerable Piyadassi in ñoäng vaät vaø thöïc vaät ñöôïc duy trì bôûi yeáu toá naày. “The Buddha’s Ancient Path,” solidity is the Töø nôi moãi hình thuø vaø söï baønh tröôùng ñoù chuùng element of expansion. It is due to this element of ta coù moät caûm giaùc veà nhieät. Caûm giaùc naày coù expansion that objects occupy space. When we tính caùch töông ñoái, vì khi chuùng ta noùi raèng moät see an object we only see something extended in vaät naøo ñoù laø laïnh, chuùng ta aùm chæ raèng söùc noùng space and we give a name to it. The element of cuûa vaät ñaëc bieät ñoù keùm hôn thaân nhieät cuûa chuùng expansion is present not only in solids, but in ta. Nhö vaäy, roõ raøng caùi goïi laø “laïnh” cuõng ñöôïc liquids, too; for when we see the sea stretched xem laø yeáu toá nhieät hay söùc noùng ôû möùc ñoä thaáp. before us even then we see the element of Elements of living being: Bhuta (skt)—Boån expansion or Pathavi. The hardeness of rock and Höõu—The original or fundamental existing— the softness of paste, the quality of heaviness and Primal existence, original dharma which is lightness in things are also qualities of the complete in each individual. The present body and element of expansion, or are particular states of mind. The source or substance of all phenomena. it—Theo Hoøa Thöôïng Piyadassi trong quyeån Elements making for deliverance: “Con Ñöôøng Coå Xöa,” chaát raén chaéc hay yeáu toá Nissaraniya-dhatuyo (p)—Xuaát ly giôùi— giaûn nôû. Chính do yeáu toá giaûn nôû naày maø caùc vaät According to the Sangiti Sutta in the Long theå chieám moät khoaûng khoâng gian. Khi chuùng ta Discourses of the Buddha, there are six elements thaáy moät vaät, chuùng ta chæ thaáy moät caùi gì ñoù môû making for deliverance—Theo Kinh Phuùng Tuïng roäng trong khoâng gian vaø chuùng ta ñaët cho noù moät trong Tröôøng Boä Kinh, coù saùu xuaát ly giôùi—See caùi teân. Yeáu toá giaûn nôû khoâng chæ hieän dieän trong Six elements making for deliverance. caùc chaát cöùng, maø coøn ôû caùc chaát loûng nöõa; vì khi Element of motion: Vayo (p)—Gioù (yeáu toá chuùng ta thaáy bieån traûi daøi tröôùc maét chuùng ta thì chuyeån ñoäng)—According to Most Venerable ngay khi aáy chuùng ta hình dung ra chaát coù tính Piyadassi in “The Buddha’s Ancient Path,” wind caùch giaûn nôû. Tính cöùng cuûa ñaù vaø meàm cuûa boät, or air is the element of motion. It is diplacement, tính chaát naëng vaø nheï trong moïi vaät cuõng thuoäc This, too, is relative. To know whether a thing is ñaëc tính giaûn nôû naày, hay coøn goïi laø Ñòa Ñaïi. moving or not we need a point which we regard as Element of form: Rupa dhatu (p)—Saéc giôùi— being fixed, by which to measure that motion, but See Three dharmas (XIII) (A). there is no absolutely motionless object in the

universe. So, the so-called stability, too, is an Element of sight-perception: Caksur-vijnana- element of motion. Motion depends on heat. In dhatu (skt)—Nhaõn Thöùc Giôùi—Realm of sight the complete absence of heat atoms cease to perception—See Eye consciousness. vibrate. Complete absence of heat is only Element of smell: Grandharammana (p)— theoretical, we can not feel it, because then we

Höông traàn—Atom of smell—The odorferous would not exist, as we, too, are made of atoms— object—Höông Traàn—The atom or element of Theo Hoøa Thöôïng Piyadassi trong quyeån “Con smell, one of the six gunas—Höông traàn laø muøi Ñöôøng Coå Xöa,” yeáu toá chuyeån ñoäng (gioù), ñoù laø höông cuûa luïc traàn nhö saéc, thanh, höông, vò, xuùc, söùc chuyeån dòch. Yeáu toá naày cuõng töông ñoái, phaùp..., khieán ngöôøi ngöôi thaáy coù caûm giaùc khoaùi muoán bieát moät vaät coù chuyeån ñoäng hay khoâng, laïc (ngöôøi tu Phaät, ñoái vôùi nhöõng muøi thôm khoâng chuùng ta caàn phaûi coù moät ñieåm maø chuùng ta xem vui thích, ñoái vôùi muøi thoái khoâng khoù chòu, maø giöõ laø coá ñònh, nhôø ñieåm naày maø chuùng ta coù theå xaùc mình töï nhieân tröôùc höông traàn). ñònh söï chuyeån ñoäng ñoù. Tuy nhieân, khoâng coù moät Elements of supreme enlightenment: Nhöõng vaät theå naøo coù theå ñöôïc xem nhö laø baát ñoäng yeáu toá cuûa söï ñaïi giaùc—See Thirteen elements of tuyeät ñoái trong vuõ truï naày. Vì vaäy, caùi goïi laø traïng supreme enlightenment. thaùi coá ñònh cuõng laø yeáu toá chuyeån ñoäng. Söï Element water: Thuûy Ñaïi—One of the four chuyeån ñoäng tuøy thuoäc vaøo söùc noùng. Neáu söùc elements (earth, water, fire, and wind)—Thuûy ñaïi noùng chaám döùt hoaøn toaøn, caùc nguyeân töû seõ ngöøng laø moät trong töù ñaïi (ñaát, nöôùc, löûa, gioù). chuyeån ñoäng. Tuy nhieân, söï vaéng maët hoaøn toaøn cuûa söùc noùng chæ coù treân lyù thuyeát, chuùng ta Elementary Doctrine of the Great Vehicle: khoâng theå caûm giaùc ñieàu ñoù. Bôûi vì ngay luùc aáy Ñaïi Thöøa Thuûy Giaùo—See Five divisions of chuùng ta aét khoâng coøn toàn taïi, vì chuùng ta cuõng Buddhism (I). ñöôïc taïo bôûi caùc nguyeân töû maø thoâi. Elementary Doctrine of the Mahayana: Ñaïi Elements neither substantial forms nor Thöøa Thuûy Giaùo—See Five divisions of Buddhism (I). mental functions: Citta-viprayukta-sanskara Elementary Mahayana: Ñaïi Thöøa Thuûy Giaùo— (skt)—Taâm Baát Töông Öng Haønh Phaùp—Phaùp See Five divisions of Buddhism (I). khoâng thuoäc saéc, cuõng khoâng thuoäc taâm—See Citta-viprayukta-sanskara, and Seventy-five Elephant: Gaya (skt)—Giaø Da—Voi (töôïng). dharmas of the Abhidharma Kosa. Elephant chariot: Töôïng Giaù—The elephant Element with no manifestation: Avijnapti- chariot, or riding forward, i.e. the eastward rupa (skt)—Voâ bieåu saéc—See Seventy-five progress of Buddhism—Xe voi chôû kinh ñi daàn veà dharmas of the Abhidharma Kosa (I) (A). phöông ñoâng ñeå ví vôùi vieäc Phaät giaùo lan daàn veà ñoâng phöông. Elements of popularity: Catvari-samgraha- vastuni (skt)—Four elements of popularity—Four Elephant Head Mountain: Gajasirsa (skt)— ways of leading human beings to emancipation. Nuùi Ca Da—Töôïng Ñaàu Sôn—Elephant head Also called four means of integration, four mountain, name of two mountains in northern integrative methods, four means of integration, India, one near Gaya, the other said to be near the four attractions, four Dharmas of attraction, or river Nairajnana—Teân cuûa hai ngoïn nuùi ôû hai nôi four all-embracing virtues—Nhieáp phaùp ñeå daãn thuoäc vuøng baéc AÁn Ñoä, moät nôi gaàn Boà Ñeà Ñaïo daét chuùng sanh—See Four elements of popularity. traøng, nôi kia gaàn soâng Ni Lieân Thieàn. Element of sense-desire: Kama-dhatu (p)—Duïc Elephant’s hole: Hastigarta (skt)—Töôïng Ñoïa giôùi—See Three dharmas (XIII) (A).

Khanh—Elephant's hole, i.e. the hollow formed Element of sight: Caksurdhatu (skt)—Nhaõn by the elephant's fall, when Sakyamuni flung aside a dead elephant put in his path by Giôùi—Eye-realm—Field of vision—Realm of Devadatta—Caùi hoá taïo neân khi con voi teù xuoáng sight—Sight faculty. ñaát, yù noùi khi Ñöùc Phaät Thích Ca neùm con voi cheát maø Ñeà Baø Ñaït Ña ñaõ boû giöõa ñöôøng ñeå caûn

loái Phaät, choã ñoù taïo ra moät loã lôùn goïi laø "Töôïng 3) Sukha-citta (skt): Taâm An Laïc—See Sukha- Ñoïa Khanh." citta. Elephant honouring country: India—Töôïng 4) Hita-citta (skt): Taâm Lôïi Ích—See Hita-citta. Toân Quoác—Chæ nöôùc AÁn Ñoä, vì caùc vò quoác 5) Daya-citta (skt): Taâm Ai Maãn—See Daya- vöông cuûa xöù naày ñeàu toân quyù loaøi voi. citta. Elephant incense: Höông Töôïng—Incense 6) Asamga-citta (skt): Taâm Voâ Ngaïi—See made in coils and burnt to measure the time—Asamga-citta. Nhang thôm ñöôïc cuoän thaønh khoanh, ñöôïc ñoát 7) Vaipulya-citta (skt): Taâm Quaûng Ñaïi—See leân ñeå ño thôøi gian. Vaipulya-citta. 8) Ananta-citta (skt): Taâm Voâ Bieân—See Elephant's trunk: Töôïng Tî—Voøi voi— Ananta-citta. Elephant's trunk, a wrong way of wearing a 9) Vimala-citta (skt): Taâm Voâ Caáu Nhieãm—See monk's robe—Maëc aùo caø sa sai caùch (maëc aùo caø Vimala-citta. sa khoâng nhö kieåu quaán cuûa voøi voi, muoán quaán 10) Visuddha-citta (skt): Taâm Thanh Tònh—See veà ñaâu thì quaán, maø phaûi ñuùng caùch, goùc phaûi Visuddha-citta. quaán leân vai traùi vaø buoâng thoûng ra phía sau). 11) Jnana-citta (skt): Taâm Trí Tueä—See Jnana- Elevate (v): Naâng cao citta. Elevated mind: High aim—Ñaïi chí. Eleven patched robe: AÙo möôøi moät maûnh—See Elevated proud: Coáng cao (ngaõ maïn). Nine grades of the monk's patched robe. Elevation (n): Söï ñeà cao—Söï caát nhaét. Eleven valuable advices for girls on their Eleven Form Dharmas: Möôøi Moät Saéc Phaùp— role in their married life: In the Anguttara Thaäp Nhaát Saéc. Nikaya, the Buddha has eleven valuable advices (A) Five Faculties—Naêm caên: for girls on their role in their married life—Möôøi 1) Eyes: Cakshus (skt)—Maét. Moät Ñieàu Ñöùc Phaät Daïy Veà Boån Phaän Cuûa Ngöôøi 2) Ears: Shrotra (skt)—Tai. Vôï Trong Cuoäc Soáng Hoân Nhaân. Trong Kinh 3) Nose: Ghrana (skt)—Muõi. Taêng Nhaát A Haøm, Ñöùc Phaät coù möôøi moät lôøi 4) Tongue: Jihva (skt)—Löôõi. khuyeân raát coù giaù trò cho nhöõng ngöôøi con gaùi 5) Body: Kaya (skt)—Thaân. tröôùc khi ñi laáy choàng: (B) Six external sense objects or dusts—Saùu traàn: 1) Should not harbour evil thoughts against her 6) Forms: Rupa (skt)—Saéc traàn. husband: Khoâng neân nuoâi tö töôûng toäi loãi ñoái 7) Sounds: Shabda (skt)—Thanh traàn. vôùi choàng. 8) Smells: Gandha (skt)—Höông traàn. 2) Should not be cruel, harsh or domineering: 9) Tastes or flavors: Rasa (skt)—Vò traàn. Khoâng neân ñoäc aùc, thoâ baïo hay laán aùt choàng. 10) Objects of touch: Sprashtavya (skt)—Xuùc 3) Should not be a spendthrift but should be traàn. economical and live within her means: Khoâng 11) Dharmas pertaining to form: neân phung phí maø neân taèn tieän soáng trong Dharmayatanikani rupani (skt)—Phaùp traàn. phaïm vi lôïi töùc kieám ñöôïc. Eleven minds that lead to enlightenment: 4) Should zealously guard and save her Möôøi Moät Taâm Daãn Ñeán Giaùc ngoä—Theo Kinh husband's property and hard-earned wealth: Hoa Nghieâm, coù 11 taâm daãn ñeán giaùc ngoä— Neân canh chöøng vaø gìn giöõ

taøi saûn vaø cuûa caûi According to The Avatamsaka Sutra, there are do ngöôøi choàng vaát vaû kieám ñöôïc. elven minds that lead to enlightenment (desire for 5) Should always be virtuous and chaste in mind enlightenment is really arouse from these minds). and action: Luoân luoân ñöùc haïnh vaø trong saïch 1) Maha-karuna-citta (skt): Taâm Ñaïi Bi—See trong taâm vaø haønh ñoäng. Maha-karuna-citta. 6) Should be faithful and harbour no thoughts of 2) Maha-maitri-citta (skt): Taâm Ñaïi Töø—See any adulterous acts: Phaûi trung thaønh vaø Maha-maitri-citta. khoâng nuoâi tö töôûng hay haønh ñoäng ngoaïi tình naøo.

7) Should be refined in speech and polite in 4) Anissuki (p): Not jealous—Khoâng ganh tî. action: Phaûi neân caån troïng veà lôøi noùi vaø leã 5) Amacchari (p): Not niggardly or stingy, but pheùp trong haønh ñoäng. largehearted or generosity—Khoâng keo kieát 8) Should be kind, industrious and hard-working: boûn xeûn maø quaûng ñaïi roäng raõi. Phaûi neân töû teá, caàn cuø vaø sieâng naêng. 6) Anaticari (p): Pure in conduct—Ñöùc haïnh 9) Should be thoughtful and compassionate trong saïch. towards her husband and her attitude should 7) Silava (p): Virtuous and moral—Soáng ñaïo equate that of a mother loving and protecting ñöùc vaø thích hôïp vôùi thuaàn phong myõ tuïc. her son: Phaûi neân quan taâm vaø töø bi vôùi choàng 8) Bahussuto (p): Learned and steeped in vaø thaùi ñoä ñoái xöû vôùi choàng phaûi nhö ngöôøi knowledge—Trau doài hoïc vaán vaø kieán thöùc meï thöông yeâu vaø baûo veä ñöùa con trai cuûa thaâm saâu. mình. 9) Araddhaviriyo (p): Arden and zealous—Haêng 10) Should be modest and respectful: Phaûi neân say vaø nhieät thaønh. nhuõn nhaën vaø leã ñoä. 10) Upatthita-sati (p): Mentally alert and 11) Should be cool, calm and understanding nimble—Caûnh giaùc vaø lanh leï. serving not only as a wife but also as a friend 11) Pannava (p): Wise and sagacious—Saùng suoát and adviser to her husband when the need vaø khoân ngoan. arises: Phaûi neân traàm tónh, bình tónh vaø hieåu Eliminate (v): Loaïi boû. bieát phuïc vuï khoâng nhöõng nhö moät ngöôøi vôï Eliminate afflictions: Pratipaksa (skt)—Ñoái maø cuõng nhö ngöôøi baïn vaø ngöôøi coá vaán cho Trò—To subdue afflictions by responding or facing choàng khi caàn thieát. up to and controlling them—Ñoaïn tröø phieàn naõo Eleven valuable advices for women on their baèng caùch ñoái ñaàu vaø cheá ngöï. role in their married life: Muôøi Moät Ñieàu Ñöùc Eliminate doubt: Loaïi boû nghi hoaëc. Phaät Daïy Veà Boån Phaän Cuûa Ngöôøi Vôï Trong Eliminate even the smallest negative karma: Cuoäc Soáng Hoân Nhaân—See Eleven valuable Loaïi boû ngay caû nhöõng aùc nghieäp nhoû nhaát. advices for girls on their role in their married life. Eliminate all evil: Get rid of all evil—Tröø heát Eleven virtues that would conduce towards thaûy moïi vieäc aùc. the well-being of women both in this world Eliminate ignorance: Hoùa giaûi voâ minh. and in the next as follows: In the Samyutta Eliminating Perversions: Loaïi tröø meâ hoaëc— Nikaya Sutta, the Buddha mentioned about eleven Eliminating deluded and confused—Eliminating virtues that would conduce towards the well-being deceived in regard to reality—Delusion also of women both in this world and in the next as implies a belief in something that is contrary to follows—Möôøi Moät Phaåm Haïnh Ñem Laïi Tình reality. Illusion, on the other hand, suggests that Traïng An Laønh Cho Ngöôøi

Nöõ Trong Theá Gian what is seen has objective reality but is Naày Vaø Trong Caûnh Giôùi Keá Tieáp—Theo Kinh misinterpreted or seen falsely. In Buddhism, Taïp A Haøm, Ñöùc Phaät ñaõ ñeà caäp veà möôøi moät delusion is ignorance, an unawareness of the true phaåm haïnh ñem laïi tình traïng an laønh cho ngöôøi nature of things or of the real meaning of nöõ trong theá giôùi naày vaø trong caûnh giôùi keá tieáp existence. We are deluded or led astray by our nhö sau: senses (which include the intellect and its 1) Saddho (p): Religious devotion—Ñaïo taâm discriminating thoughts) insofar as they cause us nhieät thaønh. to accept the phenomenal world as the whole of 2) Hirima-ottapi (p): A sense of shame and fear reality when in fact it is but a limited and of evil deeds—Bieát hoå theïn vaø kinh vì toäi loãi. ephemeral aspect of reality, and to act as though 3) Akkodhanao-anupanahi (p): Not disposed the world is external to us when in truth it is but a towards malice, animosity, and anger— reflection of ourselves. This does not say all Khoâng buoâng lung phoùng tuùng theo chieàu phenomena are illusory, they mean that compared höôùng ñoäc hieåm, thuø oaùn vaø saân haän. with Mind itself the world apprehended by the

senses is such a partial and limited aspect of truth khoâng thaáy ñöôïc thöïc chaát cuûa söï vaät thì caùi thaáy that it is dreamlike. When we fail to see the true cuûa chuùng ta luoân bò che laáp trong ñaùm maây muø nature of things our views always become meâ hoaëc. Bôûi nhöõng öa thích vaø gheùt boû cuûa mình clouded. Because of our likes and dislikes, we fail laøm cho mình khoâng thaáy roõ caùc caên vaø traàn to see the sense organs and sense objects (nhöõng ñoái töôïng cuûa caùc caên) moät caùch khaùch objectively and in their proper perspective and go quan trong boái caûnh thaät söï cuûa noù. roài töø ñoù chaïy after mirages, illusions and deceptions. The sense theo röôït baét nhöõng aûo caûnh, aûo töôûng, aûo giaùc vaø organs delude and mislead us and then we fail to nhöõng gì giaû taïo phænh löøa ta. Giaùc quan cuûa see things in their true light as a result of which chuùng ta bò laàm laïc vaø daãn chuùng ta ñi sai neûo. our way of seeing things becomes perverted. The Chuùng ta khoâng thaáy söï vaät trong aùnh saùng cuûa delusion of mind mistakes the unreal for the real, thöïc teá, vì theá phöông caùch maø chuùng ta nhìn söï the passing shadows for permanence, and the vaät bò sai laïc. Taâm meâ hoaëc laàm töôûng caùi khoâng result is confusion, conflict, disharmony and thaät laø thaät, thaáy caùi boùng bay qua ta ngôõ ñoù laø caùi perpetual sorrow. When we are caugh up in these gì coù thöïc chaát vaø tröôøng toàn vónh cöûu, keát quaû laø illusions, we perceive, think and view things taâm thaàn cuûa chuùng ta bò baán loaïn muø môø, xung incorrectly. We perceive permanence in the ñoät, baát hoøa, vaø trieàn mieân ñau khoå. Khi chuùng ta impermanence; pleasure in pain; self in what is bò keït trong tình traïng meâ hoaëc thì töø nhaän thöùc, not self; beauty in repulsive. We think and view in suy tö vaø hieåu bieát cuûa chuùng ta ñeàu khoâng ñuùng. the same erroneous manner. We are perverted for Chuùng ta luoân thaáy tröôøng toàn vónh cöûu trong four reasons: our own senses, unwise reflection, nhöõng söï vaät voâ thöôøng taïm bôï, thaáy haïnh phuùc unsystematic attention, failure to see true nature trong ñau khoå, thaáy coù baûn ngaõ trong caùi voâ ngaõ, of this world. The Buddha recommended us to thaáy

ñeïp ñeõ trong caùi ñuùng ra phaûi döùt boû khöôùc utilize right understanding or insight to remove töø. Chuùng ta cuõng suy tö vaø hieåu bieát laàm laïc nhö these illusions and help us recognize the real theá aáy. Chuùng ta bò meâ hoaëc bôûi boán lyù do: chính nature of all things. Once we really understand giaùc quan cuûa chuùng ta, loái suy tö khoâng khoân that all thing is subject to change in this world ngoan, söï chuù yù khoâng coù heä thoáng, vaø khoâng nhìn without any exception, we will surely want to rely thaáy roõ baûn chaát thaät söï cuûa theá gian naøy. Ñöùc on nothing—Meâ hoaëc hay hö voïng laø bò löøa doái Phaät ñeà nghò chuùng ta neân duøng chaùnh kieán ñeå hoaøn toaøn. Meâ hoaëc coøn aùm chæ moät nieàm tin vaøo loaïi tröø nhöõng meâ hoaëc vaø giuùp chuùng ta nhaän moät ñieàu gì ñoù traùi vôùi thöïc taïi. Maët khaùc, meâ chaân ra baûn chaát thaät söï cuûa vaïn höõu. Moät khi hoaëc gôïi yù raèng ñieàu ñöôïc thaáy coù thöïc taïi khaùch chuùng ta thaät söï hieåu bieát raèng vaïn söï vaïn vaät ñeàu quan nhöng bò giaûi thích laàm hay thaáy sai. Theo phaûi bieán ñoåi treân theá giôùi vaø vuõ truï naøy, chaéc Phaät Giaùo, meâ hoaëc laø voâ minh, laø khoâng bieát chaén chuùng ta seõ khoâng bao giôø muoán leä thuoäc chaân taùnh cuûa vaïn höõu hay yù nghóa thaät söï cuûa söï vaøo baát cöù thöù gì nöõa. hieän höõu. Chuùng ta bò caùc giaùc quan cuûa mình (keå Elimination of all hindrances and caû lyù trí vaø tö töôûng phaân bieät) laøm cho laàm laïc afflictions: Loaïi tröø chöôùng ngaïi vaø phieàn naõo— ñeán khi naøo chuùng coøn khieán chuùng ta chaáp nhaän By realizing for oneself with direct knowledge, theá giôùi hieän töôïng nhö laø toaøn theå thöïc taïi, trong one here and now enters upon and abides in the khi thaät ra noù chæ laø moät khía caïnh giôùi haïn vaø deliverance of mind and deliverance by wisdom phuø du cuûa thöïc taïi, vaø taùc ñoäng töïa hoà nhö laø ôû that are taintless with the destruction of the beân ngoaøi ñoái vôùi chuùng ta, trong khi noù chính laø taints—Vôùi söï dieät tröø caùc laäu hoaëc, sau khi töï phaûn aûnh cuûa chính chuùng ta. Ñieàu naày khoâng coù mình chöùng tri vôùi thöôïng trí, vò aáy chöùng ñaït vaø nghóa laø theá giôùi töông ñoái khoâng coù thöïc theå gì an truù ngay trong hieän taïi, taâm giaûi thoaùt, tueä giaûi caû. Khi caùc vò thaày noùi raèng taát caû moïi hieän töôïng thoaùt khoâng coù laäu hoaëc—See Ten merits of the ñeàu laø hö voïng, caùc thaày muoán noùi raèng so vôùi cultivation of the mindfulness of the body. taâm, thì theá giôùi do giaùc quan nhaän bieát chæ laø moät Elimination of suffering: Loaïi tröø khoå ñau— khía caïnh giôùi haïn vaø phieán dieän cuûa chaân lyù, Suffering can be eliminated because suffering cuõng gioáng nhö laø moäng aûo maø thoâi. Khi chuùng ta itself isn't the intrinsic nature of our minds. Since

suffering arises from ignorance or misconception, Elucidate the Buddha's Teachings: Laøm saùng once we realize emptiness, or the nature of things toû giaùo lyù cuûa Ñöùc Phaät. as they are, ignorance or misconception no longer Elucidate holy scriptures: Comment (up) on influences us. It's like turning a light on in a dark classics—To preach holy scriptures—Giaûng kinh. room, once the light is on, the darkness vanishes. Elucidate something: Make something clear— Similarly, wisdom can help us cleanse ignorance Laøm saùng toû ñieàu gì. and disturbing attitudes from our minds forever. In Elucidate the truth by factual illustrations: addition, wisdom

cleanses the karmic imprints Thaùc Söï Hieån Phaùp Sinh Giaûi Moân—See Ten currently on our minds, so they won't bring profound theories. results—Khoå ñau coù theå ñöôïc loaïi boû bôûi vì töï khoå ñau khoâng phaûi laø baûn chaát coá höõu cuûa taâm Elucidation: Söï minh chöùng. thöùc chuùng ta. Vì khoå ñau khôûi leân töø voâ minh hay Elysium: Abode of good people after death— nhöõng quan nieäm sai laàm, moät khi chuùng ta nhaän Fairyland—Coõi Tieân—Boàng Lai—See Fairyland. chaân ñöôïc taùnh khoâng hay thöïc töôùng cuûa vaïn höõu Emaciated with grief: Hoác haùt. thì voâ minh hay quan nieäm sai laàm khoâng coøn aûnh Emanation (n): Söï phaùt xuaát, söï phaùt ra. höôûng chuùng ta nöõa. Gioáng nhö khi chuùng ta baät Emancipate (v): Mukti (skt)—Khai phoùng—Giaûi ñeøn leân trong moät caên phoøng toái; moät khi ñeøn thoaùt—To deliver—To free—To liberate—To ñöôïc baät saùng leân, thì boùng toái bieán maát. Töông rescue—To save—See Deliverance. töï, nhôø vaøo trí tueä chuùng ta coù theå taåy saïch voâ Emancipate (v) from transmigration: Giaûi minh vaø nhöõng traïng thaùi nhieãu loaïn trong doøng Thoaùt—See Deliverance. chaûy taâm thöùc cuûa chuùng ta. Hôn nöõa, trí tueä coøn Emancipated from desire: Baát Thoï Nhöùt Thieát giuùp chuùng ta taåy saïch moïi daáu veá nghieäp löïc ñaõ Phaùp—Free from the receptivity or sensation of vaø ñang hieän höõu trong taâm thöùc chuùng ta, khieán things—Giaûi thoaùt khoûi söï thoï duïng chö phaùp, cho söùc maïnh cuûa nhöõng daáu veát naøy khoâng coøn giaûi thoaùt khoûi moïi duïc voïng. coù theå taùc duïng vaø taïo quaû baùo cho chuùng ta nöõa—See Meditation. Emancipated effect: Visamyoga-phala (skt)— Emanicipated effect produced by all the six Elixir of life: Linh döôïc hoài sinh. causes—Ly Heä Quaû (quaû döïa vaøo ñaïo löïc giaûi Ellora: Located in Maharashtra near thoaùt cuûa Nieát Baøn maø chöùng ñöôïc, quaû naày taïo Aurangabad, Ellora is the site of some of the best-neân bôûi luïc nhaân)—See Six chief causes in the preserved Indian Buddhist cave temples. It also Theory of Causal Relation. contains Hindu and Jain monuments, including the Emancipation: Kailasanatha temple, dedicated to the Hindu god 1) Tu thoaùt ly: Emancipation, one of the ten Siva—Toïa laïc taïi Maharashtra gaàn Aurangabad, kinds of cultivation of Great Enlightening Ellora laø vò trí cuûa nhöõng chuøa naèm trong hang Beings—See Ten kinds of cultivation of ñoäng noåi tieáng coøn ñöôïc baûo toàn cuûa Phaät giaùo AÁn Great Enlightening Beings. Ñoä. Nôi ñaây cuõng chöùa ñöïng nhöõng ñeàn ñaøi AÁn 2) Vimokshatraya (skt): Mukti or Vimutti (p)—Giaùo vaø giaùo phaùi Jain, bao goàm ñeàn Moksha (skt)—Deliverance—Liberation—Kailasanatha nôi thôø thaàn AÁn giaùo Siva. Giaûi Thoaùt—See Deliverance. Eloquence (n): Bieän taøi. Emancipation-entrance: Vimokshamukha or Eloquent (a): Citrakathi (p)—Vaco-patu (skt)— Moksa-dvara (skt)—The door of release—Gate of Bieän Taøi—Skilled in speech—Ability to discuss, emancipation—The gate of libertaion—Giaûi argue or debate, one of the four unobstructed Thoaùt Moân. eloquences—Noùi naêng hay thuyeát phaùp löu loaùt (I) The meanings of the door of release: Nghóa taøi gioûi, moät trong töù voâ ngaïi bieän taøi. cuûa cöûa giaûi thoaùt—The stage of meditation Eloquent-wisdom: Bieän taøi trí tueä. characterized by vacuity and absence of Elucidate (v): Laøm saùng toû. perception or wishes—Cöûa

giaûi thoaùt, giai

ñoaïn thieàn quaùn laøm vaéng laëng khaùi nieäm elements making for deliverance which the hay ao öôùc (khoâng, voâ töôùng vaø voâ nguyeän). Buddha taught in the Sangiti Sutta in the Long (II) Categories of gates of enlightenment used by Discourses—Tu Taäp Khöôùc Töø Söï Ngaïo Maïn “toâi the Buddha—Phaân loaïi giaûi thoaùt moân: coù maët,” maø muõi teân do döï nghi ngôø ñöôïc giaûi 1) Wisdom gate: Trí moân—Buddha-wisdom thoaùt. Ñaây laø moät trong saùu saùu xuaát ly giôùi maø gate, which directs to the enlightenment of Ñöùc Phaät ñaõ daïy trong Kinh Phuùng Tuïng trong self—Cöûa trí cuûa Phaät, ñi thaúng vaøo töï mình Tröôøng Boä Kinh—See Six elements making for giaûi thoaùt. deliverance. 2) Pity gate: Bi moân—Buddha-pity gate, which Emancipation of mind: Ceto-vimutti (p)—Giaûi directs to the salvation of others—Cöûa Bi cuûa thoaùt veà taâm. Phaät ñi vaøo cöùu ñoä chuùng sanh. Emancipation in this very life: Giaûi Thoaùt Emancipation of heart through compassion: Ngay Trong Ñôøi Naày—The Pure Land Sect Tu Taäp Bi Taâm Giaûi Thoaùt—This is one of the six believes that during this Dharma-Ending Age, it is elements making for deliverance which the difficult to attain enlightenment and emancipation Buddha taught in the Sangiti Sutta in the Long in this very life if one practices other methods Discourses—Ñaây laø moät trong saùu saùu xuaát ly without following Pure Land at the same time. If giôùi maø Ñöùc Phaät ñaõ daïy trong Kinh Phuùng Tuïng emancipation is not achieved in this lifetime, trong Tröôøng Boä Kinh—See Six elements making one’s crucial vows will become empty thoughts as for deliverance. one continues to be deluded on the path of Birth Emancipation of the heart through and Death. Devoted Buddhists should always be equanimity: Tu Taäp Xaû Taâm Giaûi Thoaùt—This very cautious, not to praise one’s school and is one of the six elements making for deliverance downplay other schools. Devoted Buddhists which the Buddha taught in the Sangiti Sutta in should always remember that we all are Buddhists the Long Discourses—Ñaây laø moät trong saùu saùu and we all practice the teachings of the Buddha, xuaát ly giôùi maø Ñöùc Phaät ñaõ daïy trong Kinh though with different means, we have the same Phuùng Tuïng trong Tröôøng Boä Kinh—See Six teachings, the Buddha’s Teachings; and the same elements making for deliverance. goal, emancipation and becoming Buddha—Tònh Emancipation of the heart through loving- Ñoä Toâng cho raèng trong thôøi Maït Phaùp, neáu tu taäp caùc phaùp moân khaùc maø khoâng coù Tònh Ñoä, raát khoù kindness: This is one of the six elements making maø ñaït ñöôïc giaûi thoaùt ngay trong ñôøi naày. Neáu söï for deliverance which the Buddha taught in the giaûi thoaùt khoâng ñöôïc thöïc hieän ngay trong ñôøi Sangiti Sutta in the Long Discourses—Tu Taäp Töø naày, thì meâ loä sanh töû seõ laøm cho haïnh nguyeän Taâm Giaûi Thoaùt. Ñaây laø moät trong saùu saùu xuaát ly cuûa chuùng ta trôû thaønh nhöõng tö töôûng troáng roãng. giôùi maø Ñöùc Phaät ñaõ daïy trong Kinh Phuùng Tuïng Phaät töû thuaàn thaønh neân luoân caån troïng, khoâng trong Tröôøng Boä Kinh—See Six elements making neân ca ngôïi toâng phaùi mình maø haï thaáp toâng phaùi for deliverance. khaùc. Phaät töû chôn thuaàn neân luoân nhôù raèng taát caû Emancipation of the heart through chuùng ta

laø Phaät töû vaø cuøng tu theo Phaät, duø sympathetic joy (mudita): Tu Taäp Hyû Taâm phöông tieän coù khaùc, nhöng chuùng ta coù cuøng giaùo Giaûi Thoaùt—This is one of the six elements phaùp laø Phaät Phaùp, vaø cuøng cöùu caùnh laø giaùc ngoä making for deliverance which the Buddha taught giaûi thoaùt vaø thaønh Phaät. in the Sangiti Sutta in the Long Discourses—Ñaây Emasculation: One of the five kinds of impotent laø moät trong saùu saùu xuaát ly giôùi maø Ñöùc Phaät ñaõ males or eunuchs—Kieàn Baát Nam hay bò thieán daïy trong Kinh Phuùng Tuïng trong Tröôøng Boä maát nam caên. Moät trong naêm loaïi baát nam—See Kinh—See Six elements making for deliverance. Five kinds of eunuchs. Emancipation of the heed to the idea: 'I am Embark (v): Lao mình vaøo. this,': The emancipation of the heed to the idea: Emblems: 'I am this,' means the emancipation of doubts, uncertainties, and problems. This is one of the six

1) Mudra (skt)—Manual signs indicative of Embodying a real doubt: Thaåm—In Zen, various ideas—Seal—Stamp—Sign— there is a kind of question which contains a real Symbol—AÁn. doubt. A monk asked his master: "All things are 2) Four Shingon emblems, aids to Yoga- such as they are from he beginning; what is that possession by a Buddha or Bodhisattva—See which is beyond existence?' The master replied Four Shingon emblems. with id solution: "Your statement is quite plain; Emblems of specific functions: Karma-jnana- what is the use of asking me?"—Trong Thieàn, coù mudra (skt)—Yeát Ma Trí AÁn—See Four wisdom loaïi caâu hoûi chöùa ñöïng hay boäc baïch moät nghi symbols of the Shingon cult. tình thöïc thuï. Moät vò sö hoûi Toå sö: "Heát thaûy caùc Embodiment (n): Söï hieän thaân—Cuï theå hoùa— phaùp baûn lai ñeàu laø höõu; nhö vaäy caùi gì laø Voâ?" Hoùa thaân. Toå sö ñaùp: "Caâu hoûi cuûa ngöôi raát phaân minh; hoûi Embodiments of Buddha are infinite: Nhö ta laøm gì?"—See Eighteen kinds of questions. Lai thaân voâ löôïng—See Ten kinds of infinite path Embosom something: Chöùa ñöïng ñieàu gì trong of Great Enlightening Beings. loøng. Embodiment of the commandments: Giôùi Embrace (v): OÂm aáp—Bao goàm. Theå—Basic or body of the commandments—The Embrace the feet: Tieáp Tuùc—Tieáp Tuùc Taùc embodiment of the commandments in the heart of Leã—To embrace the feet, i.e. Buddha's feet in the cultivator (recipient)—Giôùi ñöôïc thöïc haønh reverence or pleading. According to Buddhist qua thaân taâm ngöôøi thuï giôùi (moät khi ñaõ tu haønh tradition since the time of the Buddha, a Buddhist nhö vaäy thì giôùi theå cuûa ngöôøi aáy coù khaû naêng would embrace the Buddha's feet in reverence or phoøng ngöøa taø phi, ngaên chaën ñieàu aùc). pleading, or to extend the arms in that posture— Embodiment of the dharma-body: Phaùp Thaân OÂm chaân, nhö oâm chaân Phaät ñeå toû loøng toân kính. Theå Taùnh—See Nature of the Dharmakaya. Theo truyeàn thoáng Phaät giaùo töø thôøi Ñöùc Phaät coøn Embodiment of the Law: Embodiment of all taïi theá, khi ñaûnh leã Ñöùc Phaät, hai tay ngöôøi Phaät things—Phaùp Theå. töû chaïm chaân vò Theá Toân hay oâm chaân Phaät ñeå toû 1) Embodiment of the Law, or of things: Theå loøng toân kính, roài ngöõa hai tay naâng chaân Phaät tính cuûa chö phaùp (höõu vi vaø voâ vi). nhö tieáp nhaän laáy. a) The Abhidharma has 75: Vi Dieäu Phaùp coù 75 Embrace the truth in accord with phaùp

theå. knowledge and wisdom: Coù theå tuøy thuaän trí b) The Satyasiddhi-sastra has 84: Thaønh Thöïc hueä nhieáp thuû chaùnh phaùp—See Ten kinds of Toâng coù 84. actions of knowledge (10). c) The Yogacara has 100: Du Giaø hay Duy Thöùc Embracing and protecting by the power of Luaän coù 100. the Buddha's great, compassionate: Do 2) A monk: Vò Taêng. nguyeän löïc ñaïi bi cuûa Phaät nhieáp trì. Ñaây laø moät Embodiment of samaya: Baùo thaân—Tam Muoäi trong naêm lyù do taïi sao ngöôøi vaõng sanh Tònh Ñoä Hình—The embodiment of Samaya— khoâng coøn bò thoái chuyeån nöõa—The power of the Sambhogakaya—The distinguishing symbol of a Buddha's great, compassionate vow embraces and Buddha or a Bodhisattva which expresses his protects them. This is one of the five reasons why inner nature (the stupa as one of the symbol of those who are reborn in the Pure Land achieve Vairocana, the lotus for Kuan Shi Yin)—Tam non-retrogression—See Five reasons of non- muoäi thaân, bieåu töôïng ñaëc saéc cuûa Phaät vaø Boà retrogression for those who are reborn in the Pure Taùt, duøng dieãn taû noäi taùnh. Land. Embodiment of truth: Fundamental of Embroidered picture of a Buddha: Tuù Phaät— religion—Chaân theå hay Ñaïo theå (söï theå hieän cuûa Böùc hình Phaät ñöôïc theâu treân vaûi. chaân lyù)—A Buddha is one who embodies the Embryo (n): Garbha (skt)—Womb—Thai taïng truth—Ñöùc Phaät laø vò theå hieän chaân lyù. hay töû cung cuûa ñaøn baø. Embody (v): Hoùa thaân.

Embryo-stage of the nature of Buddha- Emotions arising from the eyes: Nhaõn Tình truth: Taùnh ñòa—Dry or unfertilized stage of hay tình khôûi leân töø nhaõn caên hay maét—See Six wisdom, one of the "ten stages" of the emotions arising from the six organs of sense. development of a bodhisattva into a Buddha— Emotions arising from the mind: YÙ Tình hay Moät trong möôøi giai ñoaïn phaùt trieån cuûa moät vò tình khôûi leân töø yù caên—See Six emotions arising Boà Taùt ñeå ñi ñeán quaû vò Phaät—See Ten grounds from the six organs of sense. (I). Emotions arising from the nose: Tyõ Tình hay Emerge from meditation: Come out of tình khôûi leân töø tyõ caên hay muõi—See Six meditation—Pass out of meditation—Xuaát ñònh. emotions arising from the six organs of sense. Emergency (n): Baát traéc—Khaån caáp— Emotions arising from the tongue: Thieät Tình Uncertainty. hay tình khôûi leân töù thieät caên hay löôõi—See Six Eminent (a): Noåi baäc—Cao caû—Exalted— emotions arising from the six organs of sense. Noble—Great—High—Lofty—Noåi danh— Emotions of desire: Emotional behaviour—AÙi Famous—Celebrated—Distinguished—Well- haønh. known. Emotional (a): Thuoäc veà xuùc caûm. Eminent disciple: Superior pupils or disicples— Emotional attachment to another person: Cao tuùc. Vöôùng maéc tình caûm vôùi ngöôøi khaùc. Eminent monk: Cao Taêng. (A) A Bhiksuni who has an emotional attachment Eminent person: Anh tuaán. to another person, whether male or female, Eminent scholar: Cao só—Old term for commits a Sangha Restoration Offence—Vò Bodhisattva—Old traduction for Bodhisattva— Tyø Kheo Ni naøo vöôùng maéc tình caûm vôùi Thuaät ngöõ coå duøng ñeå chæ Boà Taùt. ngöôøi khaùc, duø nam hay nöõ, laø phaïm giôùi Taêng taøn. Emit (v): Toûa ra. 1) Because her feelings are not reciprocated by Emit auspicious rays: Phoùng Quang Ñoan— the other, finds ways to

damage the The auspicious ray emitted from between the reputation of the other person—Khoâng ñöôïc eyebrows of the Buddha before pronouncing the vò kia ñaùp traû neân duøng nhieàu phöông thöùc Lotus Sutra—Tia haøo quang kieát töôøng ñöôïc laøm toån haïi uy danh cuûa vò kia. phoùng ra giöõa hai chaân maøy cuûa Phaät tröôùc khi 2) When she sees the other person interacting Ngaøi thuyeát giaûng Kinh Phaùp Hoa. with someone else she manifests jealousy or Emit rays of light: Phoùng haøo quang. anger, causing disturbance in the Sangha— Emit shining light: Phoùng Quang—Toûa ra aùnh Khi thaáy vò kia tieáp xuùc vôùi ai khaùc beøn sanh saùng—Light-emitting—To send out an taâm ganh tî giaän hôøn vaø laøm naùo ñoäng trong illuminating ray—To discharge halo—To chuùng. demonstrate the halo form the body (usually the 3) Uses her authority to prohibit the other person Buddha's body). from having a close relationship with anyone Emit (v) thick smoke: Khoùi höông nghi nguùt. else, and tells others that they are not to have Emotion (n): Caûm xuùc—Afflictions—Love—All a close relationship with the person to whom feelings and emotions, whether good or bad, she is attached—Duøng quyeàn löïc caám ñoaùn wholesome or evil, disturb the peacefulness of the ngöôøi kia khoâng ñöôïc quan heä thaân thieát vôùi mind—See Seven emotions. ngöôøi naøo khaùc, cuõng nhö baûo ngöôøi khaùc Emotions arising from the body: Thaân Tình khoâng ñöôïc quan heä thaân thieát vôùi ngöôøi maø hay tình khôûi leân töø thaân caên—See Six emotions vò aáy ñaõ vöôùng maéc tình caûm. arising from the six organs of sense. 4) Knowing that the other person has an Emotions arising from the ears: Nhó Tình hay emotional attachment with the third person, she does everything she can to separate them, tình khôûi leân töø nhó caên hay tai—See Six emotions and drives the third person out of the arising from the six organs of sense.

community—Bieát vò naøy cuõng ñang vöôùng Emperor of Jade: Ngoïc Hoaøng. maéc tình caûm vôùi moät ngöôøi khaùc neân tìm Emperor of the Netherworld's Ten Kings: moïi caùch ñeå ly giaùn vaø ñuoåi vò kia ra khoûi Thaäp Ñieän Dieâm Vöông. coäng ñoàng. Emphasize (v): Nhaán maïnh—The Buddha (B) A Bhiksu or Bhiksuni, after being reminded by always emphasizes the importance of practicing four or more monks or nuns that he or she is the Noble Path—Ñöùc Phaät luoân nhaán maïnh ñeán emotionally attached to another person, söï quan troïng cuûa vieäc thöïc haønh Thaùnh Ñaïo. whether female or male. However, he or she Emphasize creativeness: Nhaán maïnh ñeán tính refuses to listen, denies it, tries to negate saùng taïo. what they say, or expresses anger, he or she commits an Expression of Regret Offence—Emphasize something: Nhaán maïnh ñieàu gì— Moät vò Tyø Kheo hay Tyø Kheo Ni, sau khi The Buddha emphasizes personal striving for ñöôïc boán vò Taêng hay Ni khaùc nhaéc nhôû laø vò purification—Ñöùc Phaät nhaán maïnh veà noã löïc caù aáy ñang vöôùng maéc tình caûm vôùi ngöôøi khaùc. nhaân ñeå laøm thanh tònh. Tuy nhieân, chaúng nhöõng vò aáy khoâng laéng Empirical combination: Giaû Hôïp—Phenomena nghe maø coøn tìm caùch choái quanh, phuû nhaän are combinations of elements without permanent hoaëc toû yù giaän döõ, vò aáy phaïm giôùi Ba Daät Ñeà reality. Phenomena, empirical combinations hay giôùi Ñoïa (phaûi

phaùt loà saùm hoái). without permanent reality—Hieän töôïng tuøy theo Emotional behavior: AÙi Haønh—Emotional nhaân duyeân maø giaû hoøa hôïp, laø söï phoái hôïp cuûa behavior, or the emotions of desire, as contrasted caùc yeáu toá, chöù khoâng coù thöïc theå (hoøa hôïp aét with rational behavior—AÙi haønh coù nghóa laø tình phaûi coù ly taùn, ñoù laø söï hoøa hôïp nhöùt thôøi chöù aùi duïc voïng, ñoái laïi vôùi "kieán haønh" coù nghóa laø khoâng vónh cöûu). suy lyù. Empirical ego: Giaû Ngaõ—False ego—Giaû Emotional desire or behaviour: AÙi haønh— ngaõ—Composed of five skandhas (the empirical Emotions of desire, as contrasted with rational ego of the five skandhas), this is to be behavior—AÙi haønh, ñoái ngöôïc laïi vôùi Kieán Haønh. distinguished from the true ego, the metaphysical substratum from which all empirical elements Emotional disturbances: Xaùo troän caûm xuùc. have been eliminated—Caùi ngaõ khoâng thöïc, hoøa Emotional mind: Citta-vritti (skt)—Taâm xuùc hôïp bôûi nguõ uaån (phaøm phu hay ngoaïi ñaïo thì caûm. voïng chaáp cho ñoù laø thöïc, baäc Thaùnh giaùc ngoä cho Emotional satisfaction: Thoûa maõn xuùc ñoäng. ñoù laø caùi giaû ngaõ; tuy nhieân, neáu cöù khö khö chaáp Emotional tone: Caûm thoï. giöõ cho raèng giaû ngaõ laø "voâ" laø rôi vaøo chaáp thuû taø Emperor (n): Hoaøng ñeá—King. kieán "khoâng"). Emperor of heaven: King of Heaven—Thieân Empirical existence: Giaû Höõu—The Ñeá—Vua cuûa coõi Trôøi—Sakra, king of the phenomenal which no more exists than turtle's devaloka. One of the ancient gods of India, the hair or rabbit's horns—Caùc phaùp hay hieän töôïng god of the sky who fights the demons with his do nhaân duyeân sinh ra, nhö boùng hoa trong nöôùc, vajra or thunderbolt. He is inferior to the trimurti, hay aùnh traêng nôi ñaùy gieáng, khoâng coù thöïc tính. Brahma, Visnu, and Siva, having taken the place Tuy khoâng coù thöïc tính, laïi khoâng phaûi laø phaùp hö of Varuna or sky. Buddhism adopted him as its voâ. Söï hieän höõu cuûa chö phaùp chæ laø giaû höõu, neáu defender, though, like all the gods, he is khoâng muoán noùi laø khoâng hôn gì söï hieän höõu cuûa considered inferior to a Buddha or any who have loâng ruøa söøng thoû. attained bodhi: Vua Trôøi Ñeá Thích, vua cuûa cung Empirical knowledge: Paratantra (skt)—Kieán trôøi Ñao Lôïi, moät trong nhöõng vò trôøi cuûa AÁn Ñoä thöùc thöôøng nghieäm—Empirical knowledge is the thôøi coå. Vua coõi trôøi chieán ñaáu choáng laïi ma quyû knowledge of an object produced by its cause and baèng kim cang chuøy. Phaät giaùo xem vò naày nhö laø conditions. This is relative knowledge and serves vò trôøi hoä phaùp, thaáp hôn Phaät vaø caùc vò ñaõ chöùng the practical purposes of life—Thöôøng Nghieäm laø ngoä Boà Ñeà. söï hay bieát veà moät ñoái töôïng do nhaân duyeân maø

coù. Ñaây laø kieán thöùc töông ñoái vaø duøng ñeå phuïc hôïp maø thaønh, chöù khoâng bao giôø coù caùi töï theå vuï cho caùc muïc ñích cuûa cuoäc soáng—See Three cuûa söõa). degrees of knowledge. Empowering cause: Döõ löïc nhaân—This is one Empirical mind: Vastuprativikalpajnana of the six causes of all conditioned things. Every (skt)—Söï Phaân Bieät Thöùc—Emperical mind or phenomenon depends upon the union of the consciousness as the faculty of discriminating primary cause and conditional or environmental particular object—Caùi taâm thöïc nghieäm hay taâm

cause—Ñaây laø moät trong saùu nhaân sanh ra caùc thöùc theo nghóa khaû naêng phaân bieät caùc söï vaät ñaëc phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu do söï hoøa thuø. hôïp cuûa nhaân vaø duyeân—See Six kinds of causes Emperical name: Samketa or Vitatha-naman (A). (skt)—Provisionary symbol or sign—Unreal Empowerment: Quaùn ñaûnh—Ñieåm ñaïo. names—Giaû Danh—Daáu hieäu hay caùi töôïng tröng Emptied mind: Mind space—Mind taïm thôøi. spaciousness—Taâm khoâng. 1) All dharmas are empirical combinations Emptilessness (n): Asunnaøta (p)—Asunyata without permanent reality: Caùc phaùp do nhaân (skt)—Phi khoâng hay khoâng phaûi laø Khoâng. duyeân giaû hôïp taïm bôï maø coù chöù khoâng coù Emptiness (n): Sunnaøta (p)—Sunyata (skt)— thöïc theå. Khoâng—Phaùp khoâng—Taùnh khoâng—Absolute 2) Unreal names, i.e. nothing has a name of void—Nothingness—Transparent—The void— itself, for all names are mere human Immaterial—A Sanskrit root for “Emptiness” is appellations: Caùc phaùp voâ danh, do ngöôøi ta “sunyata”. The Sanskrit word “sunya” is derived giaû trao cho caùi teân, chöù ñeàu laø hö giaû khoâng from the root “svi,” to swell. Sunya literally thöïc: False and fictitious. means: “relating to the swollen.” According to 3) In the Lankavatara Sutra, the Buddha Edward Conze in Buddhism: Its Essence and reminded Mahamati: “Mahamati! As they are Development, in the remote past, our ancestors, attached to names, images, and signs, the with a fine instinct for the dialectical nature of ignorant allow their minds to wander away.”: reality, frequently used the same verbal root to Trong Kinh Laêng Giaø, Ñöùc Phaät nhaéc ngaøi denote the two opposite aspects of a situation. Mahamati: “Naøy Mahamati! Vì bò raøng buoäc They were as distinctly aware of the unity of vaøo caùc teân goïi, caùc hình aûnh vaø daáu hieäu, opposites, as of their opposition—Goác tieáng Phaïn neân phaøm phu ñeå maëc cho taâm thöùc cuûa hoï cuûa “Taùnh khoâng” laø “Sunyata.” “Sunya” laáy töø lang baït.” goác chöõ “svi” coù nghóa laø phoàng leân. Theo Edward Empirical world, associated with function: Conze trong Tinh Hoa vaø Söï Phaùt Trieån cuûa Ñaïo Object perceived, associated with function—The Phaät, trong quaù khöù xa xöa, toå tieân chuùng ta vôùi external, or phenomenal world—Caûnh giôùi moät baûn naêng tinh teá veà baûn chaát bieän chöùng cuûa töôùng—Theá giôùi hieän töôïng beân ngoaøi, coøn goïi laø thöïc taïi, thöôøng ñöôïc duøng cuøng moät ñoäng töø goác Hieän Töôùng hay Hieän Thöùc—See Three subtle ñeå ñònh nghóa hai phöông dieän ñoái nghòch cuûa moät conceptions. cuïc dieän. Hoï ñaëc bieät yù thöùc veà taùnh ñoàng nhaát Emperically named existence: Giaû danh höõu— cuûa nhöõng ñoái nghòch, cuõng nhö veà ñoái tính cuûa One of the three kinds of existence, things which chuùng. exist only in name, i.e. all things are combinations (I) The meanings of Emptiness—Nghóa cuûa of other things and are empirically named—Moät “Khoâng”: Unreality of things or all things trong tam höõu, moïi vaät hieän höõu nhôø söï phoái hôïp (phenomena) lack inherent existence, having cuûa caùc vaät khaùc vaø chæ laø goïi teân theo loái kinh no essence or permanent aspect whatsoever. nghieäm (nhö boán thöù saéc, thinh, höông, vò, xuùc, All phenomena are empty. All phenomena nhaân duyeân hoøa hôïp vôùi nhau ñeå thaønh moät caùi gì exist are conditioned and, relative to other ñoù trong moät

thôøi gian höõu haïn roài tan hoaïi, chaúng factors. There are two kinds of “Emptiness”— haïn nhö söõa boø, kyø thaät laø do boán thöù aáy duyeân Chö phaùp khoâng coù thöïc höõu noäi taïi, khoâng

coù baûn chaát thöôøng haèng. Nhöõng gì hieän höõu hieåu bôûi vì theo lôøi Ñöùc Phaät daïy, khoâng chæ ñeàu coù ñieàu kieän, vaø coù lieân quan vôùi nhöõng khoâng coù saéc, thanh, höông, vò, xuùc, phaùp maø yeáu toá khaùc. Coù hai loaïi Taùnh khoâng. caùc hieän töôïng hieän höõu laø tuøy duyeân. Ñöùc 1) Emptiness of persons: Nhaân khoâng—A Phaät muoán nhaán maïnh ñeán “khoâng” nhö söï person lacks of inherent existence. He or she rôøi boû nhöõng chaáp thuû vaø taø kieán. is a combination of the five aggregates—Moät b) According to Buddhism, “emptiness” should ngöôøi khoâng coù coù thöïc höõu noäi taïi, kyø thaät also be known as “no-self” or “anatta.” ngöôøi aáy laø söï duyeân hôïp cuûa nguõ uaån. However, in most of the Buddha’s teachings, 2) Emptiness of phenomena: Phaùp khoâng— He always expounds the doctrine of “no-self” Emptiness of phenomena means all rather than the theory of “emptiness” because phenomena lack of inherent existence, but a the meaning of “emptiness” is very abstract combinations of elements, causes and and difficult to comprehend. According to conditions—Vaïn höõu khoâng coù thöïc höõu noäi Culla Sunnata and Mala Sunnata, the Buddha taïi, maø chuùng laø söï phoái hôïp cuûa nhieàu yeáu toá told Ananda that He often dwelt in the nhaân duyeân. liberation of the void. When Ananda 3) In the Madhyamaka Sastra, Nagarjuna said: requested a clarification, the Buddha “One who is in harmony with emptiness is in explained: “Liberation of the void means harmony with all things.”—Trong Trung liberation through insight that discerns Quaùn Luaän, Ngaøi Long Thoï noùi: “Ngöôøi naøo voidness of self.” Indeed, Buddhaghosa hoøa hôïp cuøng taùnh khoâng, hoøa hôïp cuøng vaïn confirmed: “In meditation, ‘emptiness’ and phaùp.” ‘no-self’ are inseparable. Contemplation of 4) The word “emptiness” is different from ‘emptiness’ is nothing but contemplation of everyday term—Chöõ “khoâng” ôû ñaây khoâng ‘no-self’—Theo Phaät giaùo, “khoâng” coøn phaûi ñoàng nghóa vôùi chöõ “khoâng” maø chuùng ta ñöôïc hieåu nhö laø “voâ ngaõ.” Tuy nhieân, trong duøng thöôøng ngaøy. haàu heát kinh ñieån, Ñöùc Phaät luoân giaûng veà a) It transcends the usual concepts of emptiness “voâ ngaõ” hôn laø “taùnh khoâng” bôûi vì nghóa and form. To be empty is not to be non- cuûa “taùnh khoâng” raát tröøu töôïng vaø khoù hieåu. existent. It is to be devoid of a permanent Theo kinh Tieåu Khoâng vaø Ñaïi Khoâng, Ñöùc identity. To avoid confusion, Buddhists often Phaät baûo A Nan laø Ngaøi thöôøng an truù trong use the term “true emptiness” to refer to caûnh giôùi an tònh cuûa “khoâng.” Khi ngaøi A things that devoid of a permanent identity. In Nan thænh caàu Phaät laøm roõ nghóa cuûa söï an fact, the meaning of “emptiness” in Buddhism tònh nôi taùnh khoâng thì Ñöùc Phaät giaûi thích: is very profound and sublime and it is rather “Söï giaûi thoaùt nôi taùnh khoâg coù nghóa laø söï difficult to recognize because “emptiness” is giaûi thoaùt qua trí tueä veà voâ ngaõ.” Thaät vaäy, not only neither something, nor figure, nor ngaøi Phaät AÂm ñaõ khaúng ñònh: “Ngay trong tu sound, nor taste, nor touch, nor dharma, but taäp thieàn ñònh, ‘khoâng’ vaø ‘voâ ngaõ’

laø hai all sentient beings and phenomena come to khaùi nieäm khoâng theå taùch rôøi. Quaùn chieáu veà existence by the rule of “Causation” or ‘taùnh khoâng’ khoâng gì khaùc hôn laø quaùn chieáu “dependent co-arising.” The Buddha veà ‘voâ ngaõ.’” emphasized on “emptiness” as an (II) Emptiness or immaterial or void, one of the “elimination” of false thoughts and wrong three gates to the city of nirvana—Khoâng, beliefs—Chöõ “khoâng” ôû ñaây vöôït leân khoûi yù moät trong ba cöûa vaøo Nieát Baøn: According to nieäm bình thöôøng. “Khoâng” khoâng coù nghóa the Culla Sunnata Sutta, the Buddha affirmed laø khoâng hieän höõu, maø laø khoâng coù thöïc taùnh. Ananda: “Ananda, through abiding in the Ñeå traùnh laàm laãn, caùc Phaät töû thöôøng duøng töø ‘emptiness’, I am now abiding in the “Chaân khoâng” ñeå chæ caùi khoâng khoâng coù complete abode or the fulness of thöïc taùnh naøy. Thaät ra, yù nghóa chöõ “khoâng” transcendence.” So, what is the emptiness trong Phaät giaùo raát saâu saéc, tinh teá vaø khoù from that the Buddha abides in the fulness of

transcendence? It is nothing else but and no extinction of ignorance; no old age “Nirvana”. It is empty of cankers of sense- and death, and no extinction of old age and pleasure, becoming and ignorance. Therefore, death; no truth of sufferings, no truth of cause in meditation, practitioners try to reduce or of sufferings, of the cessation of sufferings or eliminate the amount of conscious contents of the path. There is no knowledge and no until the mind is completely motionless and attainment whatsoever. By reason of non- empty. The highest level of meditation, the attachment, the Bodhisattva dwelling in ceasing of ideation and feeling, is often used Prajnaparamita has no obstacles in his mind. as a stepping stone to realization of Because there is no obstacle in his mind, he Nirvana—Theo Kinh Tieåu Khoâng, Ñöùc Phaät has no fear, and going far beyond all baûo A Nan: “Naøy A Nan, nhôø an truù vaøo perverted view, all confusions and ‘khoâng taùnh’ maø baây giôø ta ñöôïc an truù vieân imaginations... This is a real Nirvana!”—Ñöùc maõn nhaát.” Vaäy thì nghóa cuûa traïng thaùi Phaät baûo Xaù Lôïi Phaát veà khoâng nhö sau: ‘khoâng’ laø gì maø töø ñoù Ñöùc Phaät ñöôïc an truù “Trong ‘Khoâng’ khoâng coù hình theå, khoâng coù vaøo söï vieân maõn nhaát? Chính noù laø ‘Nieát caûm xuùc, khoâng coù nieäm löï, khoâng coù tö duy, Baøn’ chöù khoâng laø thöù gì khaùc. Noù chính laø söï khoâng coù yù thöùc, khoâng coù maét, tai, muõi, löôõi, troáng vaéng taát caû nhöõng duïc laäu, höõu laäu vaø thaân vaø yù; khoâng coù hình theå, aâm thanh, voâ minh. Chính vì theá maø trong thieàn ñònh, höông thôm, muøi vò, xuùc chaïm vaø hieän höõu; haønh giaû coá gaéng chuyeån hoùa söï voïng ñoäng khoâng coù ñoái töôïng cuûa maét cho ñeán khoâng cuûa thöùc cho tôùi khi naøo taâm hoaøn toaøn laø coù ñoái töôïng cuûa yù thöùc; khoâng coù minh, khoâng vaø khoâng coù voïng töôûng. Möùc ñoä cao khoâng coù voâ minh, khoâng coù söï chaám döùt cuûa nhaát cuûa thieàn ñònh, dieät taän thoï-töôûng ñònh, minh, cuõng khoâng coù söï chaám döùt cuûa voâ khi moïi yù töôûng vaø caûm thoï ñaõ döøng thì ñöôïc minh; cho ñeán khoâng coù tuoåi giaø vaø söï cheát, xem nhö laø neàn taûng vöõng chaéc ñeå ñaït ñeán cuõng khoâng coù söï chaám döùt cuûa tuoåi giaø vaø söï Nieát Baøn—See Three gates to (the city of) cheát; khoâng coù khoå ñau, khoâng coù nguyeân nirvana and Four immaterial heavens. nhaân cuûa khoå

ñau, khoâng coù söï chaám döùt khoå (III) Seven sorts of emptiness: Thaát Chuûng ñau vaø khoâng coù con ñöôøng ñöa ñeán söï chaám Khoâng—See Seven kinds of emptiness. döùt khoå ñau; khoâng coù trí giaùc cuõng khoâng coù (IV) Eighteen forms of emptiness—According to söï thaønh töïu trí giaùc; vì chaúng coù quaû vò trí Zen Master D.T. Suzuki in Essays in Zen giaùc naøo ñeå thaønh töïu. Ngöôøi naøo tænh thöùc Buddhism, Book III, in Hsuan-Chuang's bình yeân do soáng an laønh trong tueä giaùc voâ version of the Mahaprajnaparamita, eighteen thöôïng thì thoaùt ly taát caû. Vaø raèng, vì khoâng forms of emptiness are enumerated—Möôøi coù nhöõng chöôùng ngaïi trong taâm neân khoâng Taùm Hình Thöùc Cuûa Khoâng: Theo Thieàn Sö coù sôi haõi vaø xa rôøi nhöõng cuoàng si moäng D.T. Suzuki trong Thieàn Luaän Taäp III, trong töôûng, ñoù laø cöùu caùnh Nieát Baøn vaäy!" baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn (VI) Other views on Emptiness—Nhöõng quan Trang, coù 18 hình thöùc cuûa "Khoâng"—See ñieåm khaùc veà "Taùnh Khoâng." Eighteen forms of emptiness. 1) From the standpoint of the Absolute, Sunyata (V) "Khoâng" theo Kinh Baùt Nhaõ Ba La Maät Ña— means "Devoid of, or completely free of Emptiness in the Prajnaparamita Heart thought construct, devoid of plurality." In Sutra—The Buddha told Sariputra about other words, sunyata as applied to tattva Emptiness as follows: "In Emptiness there are signifies that—Treân quan ñieåm Tuyeät Ñoái, no form, no feelings, no perceptions, no Sunyata coù nghóa laø "hoaøn toaøn khoâng coù caáu actions, no consciousnesses; no eye, no ear, taùc cuûa tö töôûng, khoâng coù ña nguyeân taùnh." no nose, no tongue, no body, and no mind; no Noùi caùch khaùc, khoâng taùnh ñöôïc söû duïng nôi form, sound, odour, taste, touch or mind nguyeân lyù coù haøm yù: object; no eye-elements until we come to no a) it is inexpressible in human language: ngoân elements of consciousnesses; no ignorance ngöõ cuûa nhaân loaïi khoâng theå dieãn taû ñöôïc.

b) that 'is', 'not is', 'both is', and 'not is', "khoâng taùnh." Vì ñaây laø khaùi nieäm chính yeáu 'neither is' nor 'not is', no thought, category cuûa heä thoáng trieát lyù naøy, cho neân, heä thoáng or predicative can be applied to it. It is trieát lyù naøy thöôøng ñöôïc goïi laø "heä thoáng trieát transcendental to thought: noù vöøa "laø" maø lyù khoâng taùnh," xaùc ñònh "khoâng" nhö laø ñaëc cuõng vöøa laø "khoâng laø," "vöøa laø vöøa khoâng taùnh cuûa Thöïc taïi. Chöõ "khoâng" ñaõ khieán cho laø," "chaúng phaûi laø cuõng khoâng phaûi laø khoâng ngöôøi ta caûm thaáy boái roái nhaát trong trieát lyù laø," phaïm truø tö töôûng hoaëc thuaät ngöõ ñeàu Phaät giaùo. Nhöõng ngöôøi khoâng phaûi laø Phaät töû khoâng theå aùp duïng vaøo nhöõng thöù vöøa keå treân ñaõ giaûi thích noù nhö laø thuyeát "hö voâ." Nhöng ñöôïc. Noù sieâu vieät treân tö töôûng. ñoù khoâng phaûi laø yù nghóa cuûa chöõ naøy. Treân c) it is free of plurality, that it is a Whole which phöông dieän ngöõ nguyeân thì chöõ goác cuûa noù can not be sundered into parts: noù voâ ña laø "svì," coù nghóa laø "nôû lôùn ra" hay "baønh nguyeân taùnh, noù laø moät toång theå, khoâng theå tröôùng ra." Coù ñieàu ñaùng toø moø laø chöõ phaân chia thaønh nhöõng boä phaän ñöôïc. "Brhaman" (Baø la moân) coù goác laø "brh" hoaëc 2) The most striking feature of Madhyamaka "brhm," cuõng coù nghóa laø nôû lôùn hay baønh philosophy is its ever, recurring use of

tröôùng. Theo lôøi Ñöùc Phaät veà “Khoâng lyù” vaø “sunya” and “sunyata.” So central is this idea veà nguyeân taéc cuûa khoâng, chöõ khoâng döôøng to the system that it is generally known as nhö ñöôïc söû duïng theo nghóa cuûa “toàn höõu “Sunyavada,” i.e., the philosophy that asserts hoïc” trong haàu heát caùc kinh vaên Phaät giaùo. Söï “Sunya” as the characterization of Reality. nguï yù veà yù nghóa ngöõ nguyeân cuûa chöõ naøy Sunya is a most perplexing word in Buddhist döôøng nhö khoâng ñöôïc dieãn taû moät caùch ñaày philosophy. Non-Buddhists have interpreted it ñuû vaø troïn veïn. Theo moät soá caùc hoïc giaû cho only as nihilism. But that is not what it means. raèng chöõ “khoâng” khoâng mang yù nghóa treân Etymonogically it is derived from the root phöông dieän toàn höõu hoïc. Noù chæ laø moät loaïi “svi” which means “to swell” or “to expand.” aùm thò treân maët “cöùu caùnh hoïc” maø thoâi. Curiously enough, the word Brahman is Nhöng roõ raøng chöõ “sunya” ñöôïc duøng theo yù derived from the root “brh” or “brhm” which nghóa “toàn höõu hoïc,” keøm theo nguï yù cuûa giaù also means “to swell” or “to expand.” trò luaän vaø boái caûnh cuûa cöùu theá hoïc. Theo According to the Buddha’s teaching on Sunya nghóa toàn höõu hoïc thì “sunya” laø moät loaïi tattva and the ‘sunya principle’, the word “khoâng” maø ñoàng thôøi cuõng “chöùa ñaày.” Bôûi sunya seems to have been used in an vì noù khoâng phaûi laø moät thöù ñaëc bieät naøo ñoù, ontological sense in most of Buddhist cho neân noù coù khaû naêng trôû thaønh moïi thöù. contexts. The implication of the etymological Noù ñöôïc xem laø ñoàng nhaát vôùi Nieát Baøn, vôùi signification of the word does not seem to Tuyeät Ñoái, vôùi Thöïc Taïi. have been fully worked out. According to 3) Sunyata is an abstract noun derived from some scholars the word “sunya” has no “sunya.” It means deprivation and suggests ontological signification. It has only a fulfillment. The word “sunya” and “sunyata” soteriological suggestion. But the word will best be understood in connexion with “sunya” has obviously been used also in an “svabhava.” Svabhava literally means ‘own ontological sense with an axiological being.’ Candrakirti says that this word has overtone and soteriological background. In been used in Buddhist philosophy in two the ontological sense, “sunya” is the void ways: 1) the essence or special property of a which is also fullness. Because it is nothing in thing, e.g., ‘heat is the svabhava or special particular, it has the possibility of everything. property of fire.’ In this world an attribute It has been identified with Nirvana, with the which always accompanies an object, never Absolute, with Supreme Reality or parts from it, that, not being indissolubly Paramartha, with Reality or Tattva—Ñaëc connected with any thing else, is known as ñieåm noåi baät nhaát cuûa trieát lyù Trung Quaùn laø the svabhava, i.e., special property of that söï söû duïng nhieàu laàn hai chöõ “khoâng” vaø object; 2) svabhava (own-being) as the

contrary of parabhava (other-being). khoâng,” hoaëc khoâng coù thöïc taïi taùnh cuûa thöïc Candrakirti says, “Svabhava is the own being, theå töi kyû ñoäc laäp cuûa chính noù; 2) töø quan the very nature of a thing.” While Nagarjuna ñieåm cuûa Tuyeät Ñoái, noù coù nghóa laø says: “That is really svabhava which is not “prapanca-sunya,” nghóa laø “hyù luaän khoâng,” brought about by anything else, unproduced hay khoâng coù söï dieãn ñaït baèng ngoân ngöõ (akrtrimah), that which is not dependent on, khoâng

coù hyù luaän, khoâng do tö töôûng taïo not relative to anything other than itself, non-thaønh, vaø khoâng coù ña nguyeân taùnh. contingent, unconditioned."—Töø "khoâng 6) In reference to "vyavahara" or empirical taùnh" laø danh töø tröøu töôïng baét nguoàn töø chöõ reality, sunyata means devoidness of self- "sunya". Noù coù nghóa laø söï töôùc ñoaït chöù being, of unconditioned nature khoâng phaûi laø vieân maõn. Hai chöõ "sunya" vaø (naihsvabhava). In other words, it connotes "sunyata" neân ñöôïc hieåu theo töông quan vôùi conditioned co-production or thorough going chöõ "svabhava" hay "töï taùnh." Nghóa ñen cuûa relativity (pratiyasamutpada). This idea is chöõ "svabhava" laø "töï kyû." conveyed in another way by the term, 4) Nguyeät Xöùng cho raèng trong trieát lyù Phaät "derived name" (upadayaprajnapti) which giaùo, chöõ naøy ñöôïc duøng baèng hai caùch: means that the presence of a name does not 1)Baûn chaát hay ñaëc taùnh cuûa moät söï vaät, thí mean the reality of the named. Candrakirti duï nhö noùng laø töï taùnh hay ñaëc taùnh cuûa löûa. says "A chariot is so named by taking into ÔÛ trong theá giôùi naøy, moät thuoäc taùnh luoân account its parts like wheel, etc; it does not luoân ñi theo moät vaät, tuyeät ñoái, baát khaû phaân, mean that the chariot is something different in nhöng khoâng lieân heä moät caùch beàn vöõng vôùi its own right apart from its constituent parts." baát cöù söï vaät naøo khaùc, ñaây ñöôïc bieát nhö laø This is another instant of relativity. As töï taùnh hay ñaëc taùnh cuûa vaät aáy; 2) chöõ relativity, sunyata also connotes the relative, "svabhava" hay töï taùnh laø phaûn nghóa cuûa non-absolute nature of specific views. "tha taùnh" (parabhava). nguyeät Xöùng noùi raèng Sunyata exposes the folly of accepting any "svabhava laø töï taùnh, caùi baûn chaát coát yeáu absolute beginning or total cessation and thus cuûa söï vaät." Trong khi ngaøi Long Thoï baûo connotes taking things as they are and raèng "Kyø thöïc töï taùnh khoâng do baát cöù moät avoiding the extremes 'is' and 'is not' vaät naøo khaùc ñem laïi, noù laø voâ taùc, noù khoâng (madhyamapratipat). Over and above these leä thuoäc vaøo baát cöù caùi gì, noù khoâng lieân heä views, there are other senses in which the vôùi baát cöù thöù gì khaùc hôn laø chính noù, noù word sunyata has been used in Madhyamaka khoâng tuøy thuoäc vaø voâ ñieàu kieän." philosophy. In reference to "ultimate reality" 5) The word "sunya" has to be understood from (paramartha), sunyata connotes the non- two points of view: 1) from the point of view conceptual nature of the absolute. In of phenomena or empirical reality, it means reference to the practitioner, sunyata implies "svabhava-sunya," i.e. devoid of svabhava or his attitude of skillfulness of non-clinging to independent, substantial reality of its own; 2) the relative as the absolute or to the absolute from the point of view of the Absolute, it as something specific (aunpalambha). The means "prapanca-sunya," i.e. devoid of Mahaprajna-paramita Sastra brings out prapanca or verbalization , thought construct another implication of the sunyata principle, and plurality. According to Buddhism, there is the irrepressible longing for the Real, beyond not a thing in the world which is the passing show of mundane life—Ñoái vôùi unconditionally, absolutely real. Everything is tuïc ñeá hoaëc thöïc taïi kinh nghieäm thì khoâng related to, contingent upon, conditioned by taùnh coù nghóa laø "voâ töï taùnh," nghóa laø khoâng

something else—Chöõ “sunya” caàn phaûi ñöôïc coù töï ngaõ, khoâng coù baûn chaát, voâ ñieàu kieän. hieåu theo hai quan ñieåm: 1) töø quan ñieåm cuûa Noùi caùch khaùc, khoâng taùnh laø chöõ bao haøm hieän töôïng hoaëc thöïc taïi kinh nghieäm, noù coù “duyeân khôûi” hoaëc söï hoaøn toaøn töông ñoái, nghóa laø “svabhava-sunya,” töùc laø “töï taùnh hoã töông laãn nhau cuûa söï vaät. YÙ töôûng naøy

cuõng ñöôïc chuyeân chôû baèng caùch khaùc vôùi wisdom (prajna) which brings about the thuaät ngöõ “giaû danh sôû taùc,” söï coù maët cuûa emancipation of the practitioner from spiritual moät caùi teân khoâng coù nghóa laø thöïc taïi taùnh darkness. Nagarjuna puts the quintessence of cuûa söï vaät ñöôïc goïi teân. Nguyeät Xöùng ñaõ noùi: his teachings about sunyata in the following “Moät caùi xe ñöôïc goïi nhö vaäy khi xeùt tôùi caùc verse: “Emancipation is obtained by the boä phaän caáu thaønh cuûa noù nhö baùnh xe, vaân dissolution of selfish deeds and passions. All vaân; ñieàu ñoù khoâng coù nghóa raèng chính caùi selfish deeds and passions are by imaginative xe coù theå laø vaät gì khaùc ngoaøi nhöõng thaønh constructs which value worthless things as full phaàn cuûa noù. Ñaây laø moät thí duï khaùc veà taùnh of worth. The imaginative constructs töông ñoái hoaëc söï hoã töông laãn nhau cuûa söï (vikalpas) are born of activity of the mind vaät. Treân phöông dieän hoã töông nöông nhau ceases when Sunyata, emptiness or maø toàn taïi thì ‘khoâng taùnh’ cuõng bao haøm tính hollowness of things is realized.” Sunyata is chaát töông ñoái vaø phi tuyeät ñoái cuûa nhöõng used in Madhayamka philosophy as a symbol quan ñieåm ñaëc thuø. Khoâng taùnh ñaõ vaïch roõ ra of the inexpressible. In calling Reality sunya, söï ñieân roà cuûa vieäc tieáp nhaän baát cöù söï khôûi the Madhyamika only means to say that it is ñaàu tuyeät ñoái naøo hoaëc söï keát thuùc hoaøn toaøn inexpressible (avacya, anabhilapya). In the naøo; vì vaäy ‘khoâng taùnh’ bao haøm ‘trung very first verse of Madhyamaka Karida, ñaïo’, ñoái xöû vôùi söï vaät theo baûn chaát cuûa Nagarjuna makes the standpoint of chuùng, traùnh nhöõng khaúng ñònh hoaëc phuû ñònh Sunyavada luminously Prominent. The cöïc ñoan nhö “laø” vaø “khoâng laø.” Ngoaøi standpoint consists of the eight notions: 1) nhöõng ñieåm treân, trong trieát hoïc Trung Quaùn, beyond destruction, 2) beyond production, 3) ‘khoâng taùnh’ coøn coù nhöõng yù nghóa khaùc. Ñoái beyond dissolution, 4) beyond eternity, 5) vôùi thöïc taïi toái thöôïng hay thaéng nghóa ñeá, beyond oneness, 6) beyond plurality, 7) khoâng taùnh coøn bao haøm baûn chaát phi khaùi beyond ingress, 8) beyond egress—Chöõ nieäm cuûa tuyeät ñoái. Ñoái vôùi haønh giaû, khoâng ‘khoâng taùnh’ khoâng phaûi chæ haøm yù toàn höõu taùnh coù nghóa laø thaùi ñoä cuûa “voâ sôû ñaéc,” hoïc, maø noù coøn haøm yù treân phöông dieän giaù khoâng baùm víu vaøo söï töông ñoái nhö laø tuyeät trò luaän. Do bôûi taát caû moïi söï vaät kinh nghieäm ñoái, cuõng khoâng baùm víu vaøo söï tuyeät ñoái nhö ñeàu khoâng coù thöïc theå, vì theá chuùng ñeàu laø moät caùi gì ñaëc bieät. Ñaïi Trí Ñoä Luaän ñaõ khoâng coù giaù trò. Sôû dó chuùng ta gaén cho ñöa ra moät haøm yù khaùc veà nguyeân lyù ‘khoâng nhöõng söï vaät cuûa traàn theá nhieàu giaù trò nhö taùnh,’ ñoù chính laø “söï tìm kieám thöïc taïi” vaäy laø vì söï ngu muoäi cuûa chuùng ta. Moät khi khoâng theå

cöôõng caàu ñöôïc, noù sieâu vieät treân chuùng ta laõnh hoäi ñöôïc khoâng taùnh moät caùch ñôøi soáng bieán ñoåi haèng ngaøy naøy. chính xaùc thì nhöõng baøm víu aáy seõ töï ñoäng 7) Sunyata is not merely a word of ontological bieán maát. Khoâng taùnh khoâng phaûi chæ laø moät signification. It has also an axiological khaùi nieäm treân maët tri thöùc. Maø söï chöùng implication. Since all empirical things are nghieäm khoâng taùnh laø phöông tieän cöùu ñoä. devoid of substantial reality, therefore they Neáu chuùng ta naém vöõng moät caùch ñuùng ñaén are 'worthless'. It is because of our ignorance veà khoâng taùnh, thì noù coù theå daãn chuùng ta ñeán that we attach so much value to worldly söï phuû ñònh taùnh "ña taïp" cuûa caùc phaùp, coù things. Once sunyata is properly understood, theå giaûi thoaùt khoûi söï "thoaùng hieän" cuûa the inordinate craving for such things will nhöõng caùm doã trong ñôøi soáng. Thieàn quaùn veà automatically disappear. Sunyata is not 'khoâng taùnh' coù theå daãn ñeán tueä giaùc Baùt Nhaõ merely an intellectual concept. Its realization hay trí tueä sieâu vieät, laø thöù ñem laïi giaûi thoaùt is a means in salvation. When rightly grasped, cho haønh giaû. Ngaøi Long Thoï ñaõ dieãn ñaït it leads to the negation of the multiplicity of ñöôïc söï tinh tuùy trong lôøi daïy cuûa ngaøi veà the dharmas and of detachment from the 'khoâng taùnh qua baøi keä döôùi ñaây: "Giaûi thoaùt 'passing show' of the tempting things of life. ñaït ñöôïc baèng caùch tieâu tröø caùc haønh vi vaø aùi Meditation on sunyata leads to transcendental duïc ích kyû. Taát caû caùc haønh vi vaø aùi duïc ích

kyû ñeàu baét nguoàn töø nhöõng caáu truùc töôûng söï kieän. Vì lyù do aáy neân coù caùi maø ta neâu ñònh laø töôïng, chöùng coi nhöõng söï vaät voâ giaù trò nhö Khoâng veà Haønh—See Seven kinds of emptiness. laø nhöõng söï vaät ñaày giaù trò. Söï caáu taùc cuûa Emptiness of Appearance: Lakshana (skt)— töôûng töôïng phaùt sanh töø taùc ñoäng cuûa taâm trí Töôùng Khoâng (caùi Khoâng veà Töôùng)—What is seõ chaám döùt khi ñaõ nhaän thöùc ñöôïc khoâng meant by Emptiness of Appearance? Existence is taùnh, söï troáng roãng cuûa söï vaät. Khoâng taùnh characterized by mutual dependence; ñöôïc söû duïng trong trieát hoïc Trung Quaùn nhö individuality and generality are empty when one laø moät bieåu töôïng cuûa nhöõng thöù khoâng theå is regarded apart from the other; when things are dieãn taû ñöôïc. Khi goïi Thöïc Taïi laø 'khoâng', analyzed to the last degree, they are to be trieát hoïc trung Quaùn chæ coù yù noùi raèng noù laø comprehended as not existent; there are, after all, 'khoâng theå dieãn taû ñöôïc baèng ngoân ngöõ.' no aspects of individuation such as "this," "that," Ngay trong caâu thöù nhaát cuûa Trung Quaùn or "both;" there are no ultimate irreducible marks Tuïng, ngaøi Long Thoï ñaõ laøm noåi baät laäp ñieåm of differentiation. For this reason, it is said that veà 'khoâng luaän' moät caùch ngôøi saùng. Laäp self-appearance is empty. By this is meant that ñieåm naøy ñöôïc caáu thaønh bôûi "taùm ñieàu appearance is not a final fact—Caùi khoâng veà khoâng": 1) Khoâng dieät, 2) Khoâng sanh, 3) töôùng nghóa laø gì? Söï hieän höõu ñöôïc ñònh tính Khoâng ñoaïn, 4) Khoâng thöôøng, 5) Khoâng nhaát baèng söï tuøy thuoäc laãn nhau; tính ñaëc thuø vaø tính nguyeân, 6) Khoâng ña nguyeân, 7) khoâng tôùi, 8) phoå quaùt ñeàu khoâng coù khi caùi naày ñöôïc xem laø Khoâng ñi. taùch bieät vôùi caùi kia, khi

caùc söï vaät ñöôïc phaân tích (VII)Empty the mind of the ideas of me, mine and cho ñeán möùc ñoä cuoái cuøng thì ngöôøi ta seõ hieåu sufferings because are all unreal: Khoâng giaûi raèng chuùng khoâng hieän höõu; cuoái cuøng, khoâng coù thoaùt, moät trong ba loaïi giaûi thoaùt—See nhöõng khía caïnh cuûa ñaëc thuø nhö 'caùi naày,' 'caùi Three emancipations. kia' hay 'caû hai;' khoâng coù nhöõng daáu hieäu sai ** Three objects of meditation that lead toward bieät cöïc vi toái haäu. Vì lyù do naày neân baûo raèng töï liberation. töôùng laø khoâng, nghóa laø töôùng khoâng phaûi laø moät Emptiness of action: Pracarita (skt)—Haønh söï kieän toái haäu—See Seven kinds of emptiness. Khoâng (caùi Khoâng veà Haønh)—What is meant by Emptiness of calmness or tranquility: the Emptiness of Action? It means that the Sunyata-sama (skt)—Khoâng tòch. Skandhas are free of selfhood and all that belongs Emptiness Cultivated Door: Khoâng Moân— to selfhood, and that whatever activities are Dharma Door of Emptiness—See Two doors (F). manifested by them are due to the combination of Emptiness of dispersion: Anavakara-sunyata causes and conditions. That is, they are not by (skt)—Taùn Khoâng—Khoâng cuûa söï phaân taùn— themselves independent creating agencies, they According to Zen Master D.T. Suzuki in Essays in have nothing which they can claim as belonging to Zen Buddhism, Book III, in Hsuan-Chuang's their "self," and their karmic activities are version of the Mahaprajnaparamita, this is one of generated by the conjunction of many causes or the eighteen forms of emptiness. Anavakara- accidents. For which reason there is what we sunyata means there is nothing perfectly simple in designate the Emptiness of Action—Caùi khoâng veà this world. Everything is doomed to final haønh nghóa laø gì? Taát caû caùc uaån thoaùt khoûi caùi decomposition. It seems to exist as a unit, to retain ngaõ tính vaø taát caû nhöõng gì thuoäc veà ngaõ tính, vaø its form, to be itself, but there is nothing here that raèng moïi hoaït ñoäng maø chuùng bieåu hieän ñeàu do cannot be reduced to its component parts. It is bôûi söï taäp hôïp cuûa caùc nguyeân nhaân vaø ñieàu kieän sure to be dispersed. Things belonging to the hay nhaân duyeân, nghóa laø töï chuùng khoâng phaûi laø world of thought may seem not to be subject to nhöõng nhaân toá saùng taïo ñoäc laäp, chuùng khoâng coù dissolution. But here change takes place in caùi gì ñeå coù theå tuyeân boá laø thuoäc caùi "ngaõ" cuûa another form. Time works, no permanency chuùng, vaø hoaït ñoäng taïo nghieäp cuûa chuùng ñöôïc prevails. The four skandhas, Vedana, Samjna, sinh ra bôûi söï noái keát cuûa nhieàu nguyeân nhaân hay Samskara, and Vijnana, are also meant for ultimate dispersion and annihilation. They are in

any way empty—Theo Thieàn Sö D.T. Suzuki all the theories, wrong ideas, and all the traces of trong Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt beginningless memory are altogether wiped out Nhaõ cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 and perfectly empty. This is another form of hình thöùc cuûa "Khoâng". Taùn Khoâng (Anavakara- emptiness—Ñeä nhaát nghóa ñeá Khoâng (caùi khoâng sunyata) coù nghóa laø khoâng coù thöù gì hoaøn toaøn cuûa caáp ñoä toái thöôïng, nghóa laø thöïc tính toái haäu ñôn nhaát trong theá gian naày. Moïi vaät bò cöôõng böùc hay Thaùnh trí). Caùi khoâng veà thöïc tính toái haäu phaûi phaân taùn kyø cuøng. Noù

hieän höõu coi chöøng nghóa laø gì? Khi trí tueä toái thöôïng ñöôïc theå chöùng nhö moät ñôn toá, nguyeân daïng, nguyeân theå, nhöng trong taâm thöùc noäi taïi cuûa chuùng ta, baáy giôø chuùng ôû ñaây khoâng thöù gì laïi khoâng theå phaân chieát thaønh ta seõ thaáy raèng taát caû moïi lyù thuyeát, yù nieäm sai nhöõng boä phaän thaønh toá. Chaéc chaén noù bò phaân laàm, vaø taát caû nhöõng daáu veát cuûa taäp khí töø voâ thæ taùn. Caùc thöù naèm trong theá giôùi cuûa tö töôûng hình ñeàu bò taåy saïch vaø hoaøn toaøn troáng khoâng—See nhö coù theå khoâng bò tieâu giaûi. Nhöng ôû ñaây söï Seven kinds of emptiness. bieán ñoåi hieän ra döôùi moät hình thöùc khaùc. Coâng Emptiness of the inner things: Adhyatma- trình cuûa thôøi gian, thöôøng truï khoâng thöôøng maõi. sunyata (skt)—Noäi Khoâng—Khoâng cuûa caùc phaùp Boán uaån: Thoï, Töôûng, Haønh vaø Thöùc, cuõng chæ noäi taïi—According to Zen Master D.T. Suzuki in cho söï phaân taùn vaø hoaïi dieät taän cuøng. Noùi gì ñi Essays in Zen Buddhism, Book III, in Hsuan- nöõa thì chuùng cuõng laø Khoâng—See Eighteen Chuang's version of the Mahaprajnaparamita, this forms of emptiness. is one of the eighteen forms of emptiness. "The Emptiness of emptiness: Sunyata-sunyata inner things" mean the six consciousnesses (skt)—Khoâng Khoâng—Khoâng cuûa Khoâng— (vijnana). When they are said to be empty, our According to Zen Master D.T. Suzuki in Essays in psychological activities have no ego-soul behind Zen Buddhism, Book III, in Hsuan-Chuang's them, as is commonly imagined by us. This is version of the Mahaprajnaparamita, this is one of another way of upholding the doctrine of Anatman the eighteen forms of emptiness. When things or Anatta—Theo Thieàn Sö D.T. Suzuki trong outside and inside are all declared empty, we are Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ led to think that the idea of emptiness remains cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình real or that this alone is something objectively thöùc cuûa "Khoâng". Chöõ "Noäi" chæ cho saùu thöùc. attainable. The emptiness of emptiness is Khi chuùng ñöôïc goïi laø "Khoâng," nghóa laø taát caû designed to destroy this attachment. To maintain moïi hoaït ñoäng cuûa chuùng khoâng coù thaàn ngaõ hay the idea of emptiness means to leave a speck of linh hoàn naèm ôû sau, nhö chuùng ta töôûng. Ñaây laø dust when all has been swept clean—Theo Thieàn moät loái giaûi thích khaùc cuûa thuyeát "Voâ Ngaõ."— Sö D.T. Suzuki trong Thieàn Luaän Taäp III, trong See Eighteen forms of emptiness. baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn Trang, Emptiness of inner-and-outer things: ñaây laø moät trong 18 hình thöùc cuûa "Khoâng". Khi Adhyatma-bahirdha-sunyata (skt)—Noäi Ngoaïi caùc phaùp ngoaïi vaø noäi ñöôïc tuyeân boá taát caû laø Khoâng—Khoâng cuûa caùc phaùp noäi ngoaïi taïi— khoâng, chuùng ta taát nghó raèng "Khoâng" vaãn laø moät According to Zen Master D.T. Suzuki in Essays in yù töôûng coù thöïc, hay chæ coù caùi ñoù môùi laø caùi khaû Zen Buddhism, Book III, in Hsuan-Chuang's ñaéc khaùch quan. Khoâng cuûa Khoâng coát huûy dieät version of the Mahaprajnaparamita, this is one of chaáp tröôùc aáy. Coøn giöõ moät yù töôûng Khoâng töùc laø the eighteen forms of emptiness. Emptiness of the coøn löu laïi moät haït buïi khi ñaõ queùt ñi taát caû—See inner-and-outer things—We generally distinguish Eighteen forms of emptiness. between the inner and the outer, but since

there is Emptiness of highest degree: Paramartra no reality in this distinction it is here negated; the (skt)—Ñaïi Khoâng—Emptiness of the highest distinction is no more than a form of thought degree by which is meant Ultimate Reality or construction, the relation can be reversed at any Supreme Wisdom. What is meant by Great moment, there is no permanent stability here. Emptiness of Ultimate Reality, which is Supreme Change the position, and what is inner is outer, Wisdom. When the supreme wisdom is realized in and what is outer is inner. This relativity is called our inner consciousness, it will then be found that here “emptiness.”—Theo Thieàn Sö D.T. Suzuki

trong Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt töø quan ñieåm raát thaän troïng—See Eighteen forms Nhaõ cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 of emptiness. hình thöùc cuûa “Khoâng”. Thoâng thöôøng chuùng ta Emptiness of Non-action: Apracarita (skt)—Voâ phaân bieät ngoaïi vôùi noäi, nhöng vì khoâng coù thöïc Haønh Khoâng (caùi Khoâng veà Voâ Haønh)—What is taïi cho söï phaân bieät naày neân ôû ñaây noù bò phuû meant by Emptiness of Non-action? It means that nhaän; söï phaân bieät chæ laø moät hình thaùi cuûa voïng harboured in all the Skandhas there is, from the taâm, moái quan heä coù theå bò ñaûo loän baát cöù luùc first, Nirvana which betrays no sign of activity. naøo, ôû ñaây khoâng coù thöôøng truï baát bieán. Thöû thay That is, their activities as perceived by our senses ñoåi vò trí, caùi noäi thaønh ra ngoaïi vaø caùi ngoaïi are not real, they are in their nature quiet and not thaønh ra noäi. Quan heä naày goïi laø khoâng—See doing. Therefore, we speak of non-acting of the Eighteen forms of emptiness. Skandhas, which is characterized as emptiness— Emptiness of limitlessness: Anavaragra- Caùi khoâng veà voâ haønh nghóa laø gì? Töø luùc ñaàu sunyata (skt)—Voâ Teá Khoâng—Khoâng khoâng bieân tieân, coù Nieát baøn ñöôïc chöùa trong taát caû caùc uaån teá—According to Zen Master D.T. Suzuki in maø khoâng ñeå loä ra daáu hieäu gì veà hoaït tính caû, töùc Essays in Zen Buddhism, Book III, in Hsuan- laø nhöõng hoaït ñoäng cuûa uaån nhö caùc giaùc quan Chuang’s version of the Mahaprajnaparamita, this cuûa chuùng ta nhaän thöùc ñeàu khoâng thaät trong töï is one of the eighteen forms of emptiness. baûn chaát, chuùng laø im laëng vaø khoâng haønh taùc. Do Anavaragra-sunyata means when existence is said ñoù chuùng ta noùi ñeán söï voâ haønh cuûa caùc uaån laø caùi to be beginningless, people think that there is such ñöôïc ñònh tính laø khoâng—See Seven kinds of a thing as beginninglessness, and cling to the idea. emptiness. In order to do away with this attachment, its Emptiness of non-being: Abhava-sunyata emptiness is pronounced. The human intellect (skt)—Voâ Taùnh Khoâng—Khoâng cuûa voâ theå— oscillates between opposites. When the idea of a According to Zen Master D.T. Suzuki in Essays in beginning is exploded, the idea of Zen Buddhism, Book III, in Hsuan-Chuang’s beginninglessness replaces it, while in truth these version of the Mahaprajnaparamita, this is one of are merely relative. The great truth of Sunyata the eighteen forms of emptiness. Abhava is the must be above those opposites, and yet not negation of being, which is one sense of outside of them. Therefore, the Prajnaparamita emptiness—Theo Thieàn Sö D.T. Suzuki trong takes pains to strike the ‘middle way’ and yet not Thieàn Luaän Taäp III, trong baûn dòch

Kinh Baùt Nhaõ to stand by it; for when this is done it ceases to be cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình the middle way. The theory of Emptiness is thus thöùc cuûa “Khoâng”. Voâ Taùnh laø phuû ñònh cuûa höõu, to be elucidated from every possible point of cuøng moät nghóa vôùi Khoâng—See Eighteen forms view—Theo Thieàn Sö D.T. Suzuki trong Thieàn of emptiness. Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ cuûa Emptiness of the non-being of self-nature: Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình thöùc Abhava-svabhava-sunyata (skt)—Voâ Taùnh Töï cuûa “Khoâng”. Voâ teá khoâng coù nghóa laø khi noùi Taùnh Khoâng—Khoâng cuûa voâ theå cuûa töï taùnh— hieän höõu laø voâ thuûy, ngöôøi ta nghó raèng coù moät caùi According to Zen Master D.T. Suzuki in Essays in nhö laø voâ thuûy, vaø baùm vaøo yù nieäm naày. Ñeå loaïi Zen Buddhism, Book III, in Hsuan-Chuang’s boû chaáp tröôùc kieåu naày, môùi neâu leân taùnh khoâng version of the Mahaprajnaparamita, this is one of cuûa noù. Tri kieán cuûa con ngöôøi laéc lö giöõa hai ñoái the eighteen forms of emptiness. Emptiness of the cöïc. Khi yù nieäm veà höõu thuûy bò deïp boû thì yù nieäm non-being of self-nature—Theo Thieàn Sö D.T. veà voâ thuûy laïi ñeán thay, maø söï thöïc chuùng chæ laø Suzuki trong Thieàn Luaän Taäp III, trong baûn dòch töông ñoái. Chaân lyù cuûa Khoâng phaûi ôû treân taát caû Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn Trang, ñaây laø moät nhöõng ñoái nghòch naày, nhöng khoâng phaûi ôû ngoaøi trong 18 hình thöùc cuûa “Khoâng”—See Eighteen chuùng. Vì vaäy kinh Baùt Nhaõ doác söùc khai thoâng forms of emptiness. con ñöôøng “trung ñaïo” duø vaäy vaãn khoâng ñöùng y Emptiness of the outer things: Bahirdha- ôû ñoù; vì neáu theá, heát coøn laø con ñöôøng giöõa. sunyata (skt)—Ngoaïi Khoâng—Khoâng cuûa caùc Thuyeát Taùnh Khoâng nhö vaäy phaûi ñöôïc minh giaûi phaùp ngoaïi taïi—According to Zen Master D.T.

Suzuki in Essays in Zen Buddhism, Book III, in primary nature, it cannot be otherwise than Hsuan-Chuang’s version of the empty—Theo Thieàn Sö D.T. Suzuki trong Thieàn Mahaprajnaparamita, this is one of the eighteen Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ cuûa forms of emptiness. “The outer things” are objects Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình thöùc of the six consciousnesses, and their emptiness cuûa “Khoâng”. Baûn taùnh laø caùi laøm cho löûa noùng means that there are no self-governing substances vaø nöôùc laïnh, noù laø baûn chaát nguyeân sô cuûa moãi behind them. As there is no Atman at the back of vaät theå caù bieät. Khi noùi raèng noù Khoâng, coù nghóa the psychological phenomena, so there is no laø khoâng coù Töï Ngaõ (Atman) beân trong noù ñeå taïo Atman at the back of the external world. This is ra baûn chaát nguyeân sô cuûa noù, vaø yù nieäm ñích thöïc technically known as the “egolessness of things.” veà baûn chaát nguyeân sô laø moät yù nieäm Khoâng. Primitive Buddhism taught the theory Anatman in Chuùng ta ñaõ ghi nhaän raèng khoâng coù töï ngaõ caù us, but it was by the Mahayanists, it is said, that bieät nôi haäu cöù cuûa caùi chuùng ta coi nhö vaät theå the theory was applied to external objects also— caù bieät, bôûi vì vaïn höõu laø nhöõng saûn phaåm cuûa voâ Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp soá nhaân vaø duyeân, vaø chaúng coù gì ñaùng goïi laø moät III, trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn baûn chaát

nguyeân sô ñoäc laäp, ñôn ñoäc, töï höõu. Taát Trang, ñaây laø moät trong 18 hình thöùc cuûa caû laø Khoâng trieät ñeå, vaø neáu coù thöù baûn chaát "Khoâng". "Ngoaïi" laø caùc ñoái töôïng cuûa saùu thöùc, nguyeân sô naøo ñoù, thì coù caùch naøo cuõng vaãn laø caùi "Khoâng" cuûa chuùng coù nghóa laø khoâng coù Khoâng—See Eighteen forms of emptiness. nhöõng baûn truï hay baûn theå cuûa caùi ngaõ chuû teå naèm Emptiness of Reciprocity: Itaretara (skt)—Bæ ôû sau. Cuõng nhö khoâng coù Töï Ngaõ (atman) nôi Bæ Khoâng (caùi khoâng veà söï hoã töông)—What is haäu tröôøng cuûa caùc hieän töôïng taâm lyù; cuõng vaäy, meant by Emptiness of Reciprocity? When khoâng coù Töï Ngaõ (ataman) nôi haäu tröôøng cuûa whatever quality possessed by one thing is lacking ngoaïi giôùi. Thuaät ngöõ ñoù goïi laø "Phaùp Voâ Ngaõ." in another, this absence is designated as Phaät giaùo Nguyeân Thuûy daïy cho chuùng ta thuyeát emptiness. For instance, in the house of "Voâ Ngaõ" (Anatman), nhöng ngöôøi ta noùi chính Srigalamatri there are no elephants, no cattle, no caùc nhaø Ñaïi Thöøa môùi luoân luoân aùp duïng thuyeát sheep, etc., and I call this house empty. This does ñoù cho caùc ñoái töôïng ngoaïi giôùi—See Eighteen not mean that there are no Bhiksus here. The forms of emptiness. Bhiksus are Bhiksus, the house is the house, each Emptiness of all phenomena: Phaùp khoâng— retaining its own characteristics. As to elephants, See Unreality of all things. horses, cattle, etc., they will be found where they Emptiness of primary nature: Prakriti-sunyata properly belong, only they are absent in a place (skt)—Baûn Taùnh Khoâng—Khoâng cuûa baûn taùnh— which is properly occupied by somebody else. In According to Zen Master D.T. Suzuki in Essays in this manner, each object has its special features Zen Buddhism, Book III, in Hsuan-Chuang's by which it is distinguished from another, as they version of the Mahaprajnaparamita, this is one of are not found in the latter. This absence is called the eighteen forms of emptiness. Prakriti is what Emptiness of Reciprocity—Caùi khoâng veà söï hoã makes fire hot and water cold, it is the primary töông nghóa laø gì? Khi baát cöù moät tính chaát naøo nature of each individual object. When it is maø moät söï vaät coù, nhöng tính chaát naày laïi khoâng declared to be empty, it means that there is no coù trong moät söï vaät khaùc, thì söï thieáu vaéng naày Atman in it, which constitutes its primary nature, ñöôïc goïi laø khoâng. Chaúng haïn nhö trong nhaø cuûa and that the very idea of primary nature is an Loäc Maãu khoâng coù voi, traâu, boø, cöøu, vaân vaân, ta empty one. That there is no individual selfhood at baûo caùi nhaø naày troáng khoâng. Ñieàu naày khoâng coù the back of what we consider a particular object nghóa laø khoâng coù caùc Tyø Kheo ôû ñaây. Caùc Tyø has already been noted, because all things are Kheo laø caùc Tyø Kheo, nhaø laø nhaø, moãi thöù ñeàu coù products of various causes and conditions, and ñaëc tính rieâng cuûa noù. Coøn veà voi, ngöïa, traâu, boø, there is nothing that can be called an independent, vaân vaân chuùng seõ ñöôïc tìm thaáy ôû nôi rieâng daønh solitary, self-originating primary nature. All is cho chuùng, chuùng chæ khoâng coù maët ôû nôi ñöôïc ultimately empty, and if there is such a thing as daønh cho moïi ngöôøi ôû ñaây. Theo caùch nhö theá thì

moãi söï vaät coù nhöõng ñaëc tröng rieâng cuûa noù maø trì caùc giôùi caám, coøn caùi ñaàu caïo vaø chieác aùo baù nhôø ñoù noù ñöôïc phaân bieät vôùi söï vaät khaùc, vì naïp laø töôùng daïng rieâng cuûa oâng ta. Kinh Baùt Nhaõ nhöõng ñaëc tröng aáy khoâng coù trong caùc söï vaät noùi vôùi chuùng ta raèng, nhöõng khía caïnh ngoaïi khaùc. Söï thieáu vaéng aáy ñöôïc goïi laø caùi khoâng hoã hieän, khaû tri, cuûa heát thaûy moïi vaät laø khoâng vì töông—See Seven kinds of emptiness. chuùng laø nhöõng giaû töôùng, keát quaû do nhieàu taäp Emptiness-samadhi: Khoâng Ñònh—See hôïp cuûa caùc nhaân vaø duyeân; vì töông ñoái neân Sunyata Samadhi. chuùng khoâng coù thöïc. Do ñoù, töï töôùng khoâng, coù Emptiness of a self: Ngaõ Khoâng—Chuùng Sanh nghóa raèng moãi vaät theå rieâng bieät khoâng coù nhöõng Khoâng—The emptiness of a self or egolessness— baûn saéc thöôøng haèng vaø baát hoaïi naøo ñaùng goïi laø Nhaân Khoâng—Illusion of the concept of the cuûa rieâng—See Eighteen forms of emptiness. reality of the ego, man being composed of Emptiness of self-nature: Svabhava-sunyata elements and disintegrated when these are (skt)—Khoâng cuûa töï taùnh—Töï Taùnh Khoâng (töï dissolved—Chuùng sanh tuy heát thaûy ñeàu coù caùi taùnh troáng khoâng)—One of the seven Sunyatas. taâm thaân do nguõ uaån hoøa hôïp giaû taïm maø thaønh, 1) What is meant by Emptiness of Self-nature nhöng khoâng coù caùi thöïc theå thöôøng nhaát cuûa (Self-substance)? It is because there is no mình, neân goïi laø ngaõ khoâng—See Anatman. birth of self-substance by itself. That is to say, Emptiness of selfhood: Svalakshana-sunyata individualization is the construction of our (skt)—Töï Töôùng Khoâng—Khoâng cuûa töï töôùng— own mind; to think that there are in reality According to Zen Master D.T. Suzuki in Essays in individual objects as such, is an illusion; they Zen Buddhism, Book III, in Hsuan-Chuang's have no self-substance, therefore, they are version of the Mahaprajnaparamita, this is one of said to be empty—Caùi khoâng veà töï tính nghóa the eighteen forms of emptiness. Lakshana is the laø gì? Ñaáy laø vì khoâng coù söï sinh ra cuûa ngaõ intelligible aspect of each individual object. In theå, töùc laø söï ñaëc thuø hoùa laø caáu truùc cuûa töï some cases Lakshana is not distinguishable from taâm chuùng ta. Neáu chuùng ta nghó raèng thöïc ra primary nature, they are inseparably related. The nhöõng söï vaät ñaëc thuø nhö theá chæ laø aûo töôûng, nature of fire is intelligible through its heat, that of chuùng khoâng coù töï tính, do ñoù maø baûo raèng water through its coolness. The Buddhist monk chuùng laø khoâng—See Seven kinds of finds his primary nature in his observance of the emptiness. rules of morality, while the shaven head and 2) According to Zen Master D.T. Suzuki in patched robe are his characteristic appearance. Essays in Zen Buddhism, Book III, in Hsuan- The Prajnaparamita tells us that these outside, Chuang's version of the Mahaprajnaparamita, perceptible aspects of things are empty, because this is one of the eighteen forms of they are mere appearances resulting from various emptiness.Svabhava means 'to be by itself,' combinations of causes and conditions; being but there is no such being it is also empty. Is relative they have no reality. By the emptiness of then opposition of being and non-being real? self-aspect or self-character (Svalakshana), No, it is also empty, because each term of the therefore, is meant that

each particular object has opposition is empty—Caùi khoâng cuûa töï taùnh, no permanent and irreducible characteristics to be moät trong baûy loaïi khoâng. Theo Thieàn Sö known as its own—Theo Thieàn Sö D.T. Suzuki D.T. Suzuki trong Thieàn Luaän Taäp III, trong trong Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn Nhaõ cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 Trang, ñaây laø moät trong 18 hình thöùc cuûa hình thöùc cuûa “Khoâng”. Trong Töï Töôùng Khoâng, “Khoâng”. Töï Taùnh Khoâng. Töï Taùnh coù nghóa töôùng laø phöông dieän khaû tri cuûa moãi vaät theå caù laø ‘noù laø noù,’ nhöng khoâng coù caùi noù naøo nhö bieät. Trong vaøi tröôøng hôïp, töôùng khoâng khaùc vôùi theá. Cho neân Khoâng. Vaäy thì ñoái nghòch cuûa baûn chaát nguyeân sô, chuùng lieân heä baát phaân. Baûn höõu vaø voâ laø thöïc ? Khoâng, noù cuõng khoâng chaát cuûa löûa coù theå bieát qua caùi noùng cuûa noù, vaø luoân, vì moãi phaàn töû trong ñoái laäp voán laø baûn chaát cuûa nöôùc qua caùi laïnh cuûa noù. Moät nhaø Khoâng—See Eighteen forms of emptiness sö thì hieän baûn chaát coá höõu cuûa oâng ta qua vieäc tu and Seven kinds of emptiness (2).

Emptiness of self-substance: Bhavasbhava Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ cuûa (skt)—Töï Tính Khoâng (caùi Khoâng veà Töï Tính)— Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình thöùc See Emptiness of self-nature. cuûa “Khoâng”. Thöøa nhaän taát caû caùc phaùp laø Emptiness of substance: Theå Khoâng—The Khoâng, caùi ñoù heát söùc haøm nguï, vì chöõ Dharma unreality, or immateriality of substance, the khoâng chæ rieâng cho moät ñoái töôïng cuûa quan naêng “mind-only” theory, that all is mind or mental, a maø coøn chæ cho caû ñoái töôïng cuûa tö töôûng. Khi Mahayana doctrine. Corporeal entities are unreal, tuyeân boá taát caû nhöõng thöù ñoù laø Khoâng, khoûi caàn for they disintegrate—Theo Duy Thöùc Hoïc hay baøn luaän chi tieát nöõa. Nhöng Kinh Baùt Nhaõ hieån giaùo thuyeát Ñaïi Thöøa, vaïn höõu vi khoâng, nghóa laø nhieân coá yù khoâng ñeå nguyeân traïng taûng ñaù ñeå ñeø taát caû caùc phaùp höõu vi töï noù laø khoâng chöù khoâng naëng nhöõng ngöôøi hoïc Baùt Nhaõ moät caùch trieät ñeå caàn phaûi lyù luaän phaân taùch môùi laøm cho chuùng baèng hoïc thuyeát Taùnh Khoâng. Theo Long Thoï, taát thaønh khoâng. Moïi phaùp ñeàu do nhaân duyeân sanh caû caùc phaùp ñeàu mang caùc ñaëc saéc naày: höõu dieät, chöù khoâng coù thöïc theå (tröïc tieáp caên cöù vaøo töôùng, tri töôùng, thöùc töôùng, duyeân töôùng, taêng theå cuûa phaùp maø quaùn nhö huyeãn nhö moäng laø thöôïng töôùng, nhaân töôùng, quaû töôùng, toång töôùng, khoâng; ngöôïc laïi, Tieåu Thöøa giaùo phaân taùch con bieät töôùng, y töôùng. Nhöng heát thaûy nhöõng töôùng ngöôøi ra laøm nguõ uaån, 12 xöù, 18 giôùi, v.v., phaân ñoù khoâng coù thöôøng truï baát bieán; taát caû ñeàu laø ñoái taùch saéc ra nhöõng phaàn cöïc kyø nhoû, taâm ra thaønh ñaõi vaø giaû höõu. Phaøm phu khoâng theå soi toû vaøo moät nieäm, roài töø keát quaû cuûa söï phaân taùch ñoù môùi baûn chaát chaân thöïc cuûa caùc phaùp, do ñoù trôû neân thaáy vaïn höõu vi khoâng thì goïi laø “tính khoâng”). chaáp thuû yù nieäm veà moät thöïc taïi thöôøng, laïc, ngaõ, vaø tònh. Khoân ngoan chæ coù nghóa laø thoaùt khoûi Emptiness of things: Sarvadharma-sunyata nhöõng quan ñieåm taø vaïy ñoù, vì chaúng coù gì trong

(skt)—Nhöùt Thieát Phaùp Khoâng—Khoâng cuûa vaïn chuùng heát, neân phaûi coi laø Khoâng—See Eighteen höõu—According to Zen Master D.T. Suzuki in forms of emptiness. Essays in Zen Buddhism, Book III, in Hsuan- Chuang's version of the Mahaprajnaparamita, this Emptiness of all things: Phaùp khoâng—See is one of the eighteen forms of emptiness. The Unreality of all things. assertion that all things (sarvadharma) are empty Emptiness of things created: Samskrita- is the most comprehensive one, for the term sunyata (skt)—Höõu Vi Khoâng—Khoâng cuûa caùc 'dharma' denotes not only an object of sense, but phaùp höõu vi—According to Zen Master D.T. also an object of thought. When all these are Suzuki in Essays in Zen Buddhism, Book III, in declared empty, no further detailed commentaries Hsuan-Chuang's version of the are needed. But the Prajnaparamita evidently Mahaprajnaparamita, this is one of the eighteen designs to leave no stone unturned in order to forms of emptiness. Samskrita means things that impress its students in a most thoroughgoing have come to existence owing to conditions of manner with the doctrine of Emptiness. According causation. In this sense they are created. To say to Nagarjuna, all dharmas are endowed with these that the Samskrita are empty is another way of characters: existentiality, intelligibility, saying that the world external as well as internal perceptibility, objectivity, efficiency, causality, is empty—Theo Thieàn Sö D.T. Suzuki trong dependence, mutuality, duality, multiplicity, Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ generality, individuality, etc. But all these cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình characterizations have no permanence, no thöùc cuûa "Khoâng". Höõu vi (Samskrita) chæ cho stability; they are all relative and phenomenal. nhöõng phaùp xuaát hieän do caùc ñieàu kieän cuûa taùc The ignorant fail to see into the true nature of thaønh. Noùi höõu vi Khoâng laø moät caùch noùi khaùc chæ things, and become attached thereby to the idea of cho theá giôùi ngoaïi taïi cuõng nhö theá giôùi noäi taïi a reality which is eternal, blissful, self-governing, ñeàu khoâng—See Eighteen forms of emptiness. and devoid of defilements. To be wise simply Emptiness of things uncreated: Asamskrita- means to be free from these false views, for there sunyata (skt)—Voâ Vi Khoâng—Khoâng cuûa caùc is nothing in them to be taken hold of as not phaùp voâ vi—According to Zen Master D.T. Suzuki empty—Theo Thieàn Sö D.T. Suzuki trong Thieàn in Essays in Zen Buddhism, Book III, in Hsuan-

Chuang's version of the Mahaprajnaparamita, this Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp is one of the eighteen forms of emptiness. III, trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn Asamskrita are things not subject to causation, Trang, ñaây laø moät trong 18 hình thöùc cuûa such as space. Existence is sometimes divided "Khoâng". "Chaân lyù cöùu caùnh" chæ coù chaân theå cuûa into Samskrita and Asamskrita, sometimes into vaïn höõu, traïng thaùi toàn taïi chaân thöïc cuûa chuùng, inner and outer, sometimes into the five ngoaøi taát caû hình thaùi cuûa chuû quan tính. Ñaây laø skandhas, etc., according to points of view caùi Khoâng bò huûy dieät, khoâng bò gaùn cho laø theá necessitated by course of reasoning. All these naày hay theá kia, cuõng khoâng thöù gì coù theå gaùn vaøo disctinctions are, however,

only relative and have ñoù. Vì vaäy chaân lyù cöùu caùnh hay ñeä nhaát nghóa laø no corresponding objectivity, and are, therefore, Khoâng. Neáu laø coù thöïc, noù laø moät trong nhöõng ñoái all empty. The Asamskrita exist because of their töôïng bò chi phoái vaø raøng buoäc vaøo ñònh luaät nhaân being contrasted to the Samskrita. When the latter quaû. Nieát Baøn chæ laø moät danh töï noùi khaùc. Khi have no reality, the former are also no more. They Nieát Baøn coù choã ñeå baùm ñöôïc, noù seõ khoâng laø both are mere names, and empty—Theo Thieàn Sö Nieát Baøn nöõa. Khoâng duøng ôû ñaây khaùc vôùi D.T. Suzuki trong Thieàn Luaän Taäp III, trong baûn "Khoâng lôùn," khi nhöõng ñoái töôïng noäi hay ngoaïi dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn Trang, ñaây laø ñöôïc tuyeân boá laø Khoâng—See Eighteen forms of moät trong 18 hình thöùc cuûa "Khoâng". Voâ vi emptiness. (Asamskrita) laø nhöõng phaùp khoâng leä thuoäc taùc Emptiness of the Unnamability of Existence: thaønh, nhö khoâng gian chaúng haïn. Hieän höõu ñoâi Sarvadharma (skt)—Nhaát thieát phaùp baát khaû khi ñöôïc chia thaønh höõu vi vaø voâ vi, ñoâi khi ñöôïc thuyeát khoâng—What is meant by the Emptiness of chia thaønh noäi vaø ngoaïi, ñoâi khi ñöôïc chia thaønh the Unnamability (khoâng theå ñöôïc goïi teân) of All naêm uaån, vaân vaân, theo caùc quan ñieåm caàn thieát Things? As this existence is dependent upon our cho quaù trình suy luaän. Tuy nhieân, taát caû nhöõng imaginative contrivance, there is no self- phaân bieät naày chæ laø töông ñoái vaø khoâng coù khaùch substance in it which can be named and described theå tính töông ñöông, vaø do ñoù laø Khoâng. Voâ vi by the phraseology of our relative knowledge. hieän höõu ñoái laïi vôùi höõu vi. Neáu höõu vi khoâng This unnamability is designated here as a form of thöïc coù thì voâ vi cuõng khoâng luoân. Caû hai ñeàu laø emptiness—Nhaát thieát phaùp baát khaû thuyeát khoâng giaû danh, laø Khoâng—See Eighteen forms of (caùi Khoâng vôùi yù nghóa laø khoâng theå goïi teân cuûa emptiness. Hieän Höõu). Caùi khoâng veà söï baát khaû thuyeát cuûa Emptiness of the ultimate truth: Paramartha- taát caû caùc söï vaät nghóa laø gì? Vì söï hieän höõu naày sunyata (skt)—Ñeä Nhaát Nghóa Khoâng—Khoâng phuï thuoäc vaøo saùng kieán töôûng töôïng hay bieán keá cuûa chaân lyù cöùu caùnh—According to Zen Master sôû chaáp cuûa chuùng ta neân khoâng coù töï tính naøo D.T. Suzuki in Essays in Zen Buddhism, Book III, trong noù coù theå ñöôïc goïi teân vaø ñöôïc mieâu taû bôûi in Hsuan-Chuang's version of the cuù phaùp cuûa trí töông ñoái cuûa chuùng ta—See Mahaprajnaparamita, this is one of the eighteen Seven kinds of emptiness. forms of emptiness. The "ultimate truth" means Emptiness of unattainability: Anupalambha- the true being of all things, the state in which they sunyata (skt)—Baát Khaû Ñaéc Khoâng—Khoâng cuûa truly are, apart from all forms of subjectivity. This caùi baát khaû ñaéc—According to Zen Master D.T. is something not subject to destruction, not to be Suzuki in Essays in Zen Buddhism, Book III, in held up as this or that, to which nothing can be Hsuan-Chuang's version of the affixed. Therefore, this ultimate truth is empty. If Mahaprajnaparamita, this is one of the eighteen real, it is one of those objects that are conditioned forms of emptiness. This kind of emptiness is and chained to the law of causation. Nirvana is but known as unattainable (anupamabha). It is not that

another name. When Nirvana has something the mind is incapable of laying its hand on it, but attachable to it, it will no more be Nirvana. It will that there is really nothing to be objectively be seen that ‘emptiness’ is here used in somewhat comprehensible. Emptiness suggests nothingness, different sense from the ‘great emptiness,’ when but when it is qualified as unattainable, it ceases objects inner or outer are declared ‘empty.’— to be merely negative. It is unattainable just

because it cannot be an object of relative thought Empty (a): Sunyata (skt)—Abhava (p)—Non- cherished by the Vijnana. When the latter is existence—Void—Khoâng toàn taïi—See elevated to the higher plans of the Prajna, the Emptiness, and Three voids (A). ‘emptiness unattainable’ is understood. The Empty at birth: Sanh Khoâng—One of the two Prajnaparamita is afraid of frightening away its kinds of void, empty at birth, or void of a followers when it makes its bold assertion that all permanent ego—Moät trong hai loaïi khoâng, chuùng is empty, and therefore it proceeds to add that the sanh do nguõ uaån hôïp laïi chöù khoâng coù thöïc theå. ** absence of all these ideas born of relativity does See Dvayanairatmya. not mean bald emptiness, but simply an emptiness Empty dream: AÛo moäng—Giaác moäng Nam Kha unattainable. With the wise this emptiness is a (the dream of a student who dreamt he was made reality. When the lion roars, the other animals are Governor of Nanke). terrified, imagining this roaring to be something Empty fruit: Khoâng quaû—Fruit of freedom from altogether extraordinary, something in a most all illusions that things and the ego are real—Quaû specific sense ‘attained’ by the king of beasts. But giaûi thoaùt khoûi taát caû phieàn naõo vì chaáp vaøo phaùp to the lion the roaring is nothing, nothing vaø ngaõ. specifically acquired by or added to them. So with the wise, there is no ‘emptiness’ in them which is Empty-handed: Nothingness—Not a thing to to be regarded as specifically attained as an object bring or carry away—Nhaát Vaät Baát Töông Lai— of thought. Their attainment is really no- Khoâng coù caùi gì ñeå mang ñi. attainment—Theo Thieàn Sö D.T. Suzuki trong Empty kalpa: Khoâng kieáp—The empty kalpa, Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ one of the four kalpas—Khoâng kieáp, moät trong cuûa Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình boán kieáp. thöùc cuûa “Khoâng”. Ñaây laø loaïi Khoâng baát khaû ñaéc Empty mind: Acitta (skt)—Khoâng Taâm—No- (anupalambha). Khoâng phaûi vì taâm khoâng baét mind—Not an object of thought—Inconceivable— ñöôïc caùi ôû ngoaøi taàm tay, nhöng ñích thöïc chaúng Unnoticed—An empty mind or heart—A mind coù gì ñaùng goïi laø sôû tri. Khoâng gôïi yù khoâng coù, meditating on the void or infinite—A mind not nhöng khi ñöôïc khoaùc cho ñaëc tính baát khaû ñaéc, entangled in cause and effect—A mind detached noù khoâng coøn laø phuû ñònh suoâng. Baát khaû ñaéc, from the phenomenal—Taâm quaùn khoâng hay taâm chính bôûi khoâng theå laøm ñoái töôïng cho tö nieäm khoâng coøn vöôùng víu vaøo nhaân quaû. ñoái ñaõi qua taùc duïng cuûa Thöùc (Vijnana). Cho tôùi Empty promise: Höùa haûo—Heïn Laàn Heïn luùc Thöùc ñöôïc naâng cao leân bình dieän Trí Baùt Löïa—Practice whatever you can practice today. Nhaõ, baáy giôø môùi nhaän ra “khoâng baát khaû ñaéc.” Do not put off until tomorrow what you can Kinh Baùt Nhaõ e raèng ngöôøi nghe phaûi

kinh haõi khi practice today because you may never have nghe kinh ñöa ra khaúng quyeát taùo baïo raèng taát caû tomorrow—Haõy tu taäp nhöõng gì ta coù theå tu taäp ñeàu khoâng, do ñoù môùi noùi theâm raèng söï vaéng maët hoâm nay, chôù ñöøng heïn laàn heïn löïa ñeán ngaøy mai cuûa taát caû nhöõng yù töôûng sinh ra töø choã ñoái ñaõi vì bieát ñaâu mình seõ chaúng bao giôø coù ngaøy mai— khoâng chæ cho caùi ngoan khoâng, caùi khoâng troáng See Hollow speech. trôn; nhöng ñôn giaûn, ñoù laø caùi Khoâng khoâng theå Empty space: Caûnh Giôùi Troáng Roãng—In The baét naém ñöôïc. Vôùi ngöôøi trí, Khoâng naày laø moät Unisha-Vijaja- Dharani-Sutra, the Buddha thöïc taïi. Luùc sö töû caát tieáng roáng, nhöõng thuù vaät reminded that those who recite this dharani, when khaùc hoaûng sôï, töôûng tieáng roáng aáy laø caùi raát phi entering the realms of hell and hungry ghost, read phaøm, gaàn nhö moät thöù maø chuùa teå sôn laâm ‘ñaït or chant it, the result is all the dwellers of such ñöôïc’ raát hy höõu. Nhöng ñoái vôùi sö töû, tieáng roáng places will be liberated, and the place will ñoù chaúng laï gì, chaúng coù gì hy höõu ñaït ñöôïc hay immediately become completely empty—Trong theâm vaøo. Vôùi keû trí cuõng vaäy, khoâng coù ‘caùi Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni, Ñöùc Phaät Khoâng’ trong hoï ñaùng coi nhö rieâng hoï baét ñöôïc ñaõ daïy raèng nhöõng ai ñem chuù naày ñi vaøo nhöõng laøm ñoái töôïng cho tö töôûng. Choã sôû ñaéc cuûa hoï laø caûnh giôùi ñòa nguïc vaø ngaï quyû maø tuyeân löu thì voâ sôû ñaéc—See Eighteen forms of emptiness. laäp töùc nhöõng nôi aáy seõ bieán thaønh nhöõng caûnh

giôùi khoâng coøn toäi nhôn, khoâng coøn ngöôøi ñeå thoï sieâng tu thieän caên, neân taâm ñöôïc an oån—See Ten khoå. kinds of attainment of peace of mind. Empty within: Noäi Khoâng—No soul or self Enable selves and others to enter deeply within. into the inexhaustible treasury of Empty words: Hö Ngoân—False words— knowledge of all Buddhas: Mình thaâm nhaäp trí Expletive (a)—Baseless talk—Untrue or taïng cuûa chö Nhö Lai, cuõng khieán ngöôøi thaâm misleading talk which is against the fourth nhaäp trí taïng voâ taän cuûa chö Nhö Lai, neân taâm commandment—Lôøi noùi khoâng thaät, laøm ngöôøi ta ñöôïc an oån—See Ten kinds of attainment of hieåu sai leäch, ñi ngöôïc laïi giôùi caám thöù tö. peace of mind. Emulate (v): Laøm theo. Enable selves and others to free from anger En (jap): Pratyaya (skt)—A co-operating cause— and strife: Ultimately free from anger and strife Circumstance—Condition—Duyeân. themselves, they should also free others from 1) A co-operating cause, the concurrent occasion anger and strife, to attain peace of mind—Mình of an event as distinguished from its ñöôïc roát raùo rôøi giaän hôøn tranh ñaáu, cuõng phaûi proximate cause: Phan duyeân. khieán ngöôøi rôøi giaän hôøn ñaáu tranh, neân taâm ñöôïc 2) The circumstantial, conditioning, or secondary an oån—See Ten kinds of attainment of peace of cause, in contrast with the Hetu, the direct or mind. fundamental cause. Hetu is the seed, Enable selves and others to free from the Pratyaya is the soil, rain, sunshine, etc.: Nhaân state of ordinary ignorance: Free from the phuï, hoaøn caûnh hay ñieàu kieän beân ngoaøi, ñoái state of ordinary ignorance themselves, they also laïi vôùi nhaân chính hay chuûng töû. Nhaân (Hetu) free others from the state of ordinary ignorance, laø haït, trong khi duyeân (Pratyaya) laø ñaát, and attain peace of

mind—Mình rôøi phaùp phaøm möa, naéng, vaân vaân. ngu, cuõng khieán ngöôøi rôøi phaùp phaøm ngu, neân Enable parents, family and relatives to taâm ñöôïc an oån—See Ten kinds of attainment of fulfill their wishes: Vì muoán khieán cha meï, gia peace of mind. ñình vaø baø con ñöôïc thoûa nguyeän maø thò hieän ôû Enable selves and others to fulfill the vow of vöông cung—See Ten reasons Enlightening all-knowing enlightenment: Fulfilling the vow Beings appear to live in a royal palace. of all-knowing enlightenment, they also enable Enable selves and others to abide in the will others to fulfill the vow of all-knowing for enlightenment: Abiding themselves in the enlightenment, and attain peace of mind—Mình will for enlightenment, they should also induce to vieân maõn nhöùt thieát trí Boà Ñeà nguyeän, cuõng khieán abide in the will for enlightenment, to attain peace ngöôøi vieân maõn nhöùt thieát trí Boà ñeà nguyeän, neân of mind—Mình truï Boà Ñeà taâm cuõng phaûi khieán taâm ñöôïc an oån—See Ten kinds of attainment of ngöôøi truï Boà Ñeà taâm, neân taâm ñöôïc an oån—See peace of mind. Ten kinds of attainment of peace of mind. Enable selves and others not to repudiate Enable selves and others to be born in the any of the Buddhas' teachings: Not house of Buddha: Mình ñöôïc sanh taïi nhaø Phaät, repudiating any of the Buddhas' teachings, they cuõng khieán ngöôøi ñöôïc sanh taïi nhaø Phaät, neân taâm also cause others not to repudiate any of the ñöôïc an oån—See Ten kinds of attainment of Buddhas' teachings, and attain peace of mind— peace of mind. Mình khoâng phæ baùng taát caû Phaät phaùp, cuõng Enable selves and others to cultivate roots khieán ngöôøi khoâng phæ baùng taát caû Phaät phaùp, neân of goodness: Diligently cultivating roots of taâm ñöôïc yeân oån—See Ten kinds of attainment of goodness themselves, they also induce others to peace of mind. cultivate roots of goodness, and attain peace of Enable selves and others to penetrate the mind—Mình sieâng tu thieän caên, cuõng khieán ngöôøi real truth: Deeply penetrating the real truth of absence of intrinsic nature, they also introduce

others into the real truth of absence of inherent his or her cultivation, should share them with nature, and attain peace of mind—Mình thaâm fellow monks or nuns, not hiding them in his or nhaäp phaùp chaân thaät khoâng töï taùnh, cuõng khieán her heart, so that he or she can be supported and ngöôøi ñöôïc thaâm nhaäp phaùp aáy, neân taâm ñöôïc an embraced by the Sangha—Vò Tyø Kheo hay Tyø oån—See Ten kinds of attainment of peace of Kheo Ni khi gaëp khoù khaên trong söï tu taäp, phaûi mind. chia xeû vôùi caùc vò Taêng hay Ni khaùc, chöù khoâng Enable selves and others to stay in the path neân giaáu kín trong loøng ñeå ñöôïc söï hoä trôï cuûa of transcendent ways: Persisting in the path of Taêng thaân. transcendent ways themselves, they also induce Encounter a good-knowing advisor: Gaëp others to abide in the path of transcendent ways, thieän höõu tri thöùc. and attain peace of mind—Mình truï ñaïo Ba La Encounter wicked teacher and evil friends Maät cuõng khieán ngöôøi truï ñaïo Ba La Maät, neân at the time of near death: Those who taâm ñöôïc an oån—See Ten kinds of attainment of encounter wicked teacher and evil friends at the peace of mind. time of near death, as such friends destroy their Enable sentient beings to be born in heaven faith. This is one of the ten types of people who or

in the human realm: Laøm cho hoï coù khaû cannot recite the Buddha's name at near-death naêng sanh vaøo coõi trôøi hay coõi ngöôøi—See Ten time—Nhöõng keû luùc caän töû gaëp thaày taø baïn aùc kinds of Buddha-work in all worlds in all times of phaù hoaïi loøng tin. Ñaây laø moät trong möôøi loaïi the Buddhas (B) (1). ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm chung— Enable sentient beings to fulfill enlightened See Ten types of people who cannot recite the Buddha's name at near-death time. knowledge: Laøm cho chuùng sanh vieân maõn Phaät trí—See Ten kinds of fulfillment. Encourage (v): Khuyeán khích—To stimulate. Enable sentient beings to see Buddhas: Laøm Encourage everyone to cultivate the Way cho chuùng sanh ñöôïc thaáy Phaät—See Ten kinds of (n): Khuyeán tu. fulfillment. Encourage the growth and continuance of Enable those who had the same aspiration good deeds that have already started: Tinh in the past to fulfill their aims: Vì muoán laøm taán tieáp tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ cho chuùng sanh ñoàng nguyeän ôû ñôøi tröôùc ñöôïc phaùt sanh—Effort to consolidate, increase, and thoûa maõn yù nguyeän maø thò hieän ôû vöông cung— not deteriorate virtues already arisen— See Ten reasons Enlightening Beings appear to Developing goodness that has already arisen live in a royal palace. (develop existing good)—To increase merit when it was already produced—Endeavor to perform Encapsulate (v): Bao boïc laïi. more good deeds. Here a monk rouses his will, Enchin (jap): Sö Nguyeät Traân (814-891)—The makes an effort, stirs up energy, exerts his mind fifth Zasu of the T'ien-T'ai Sect, who came to and strives to maintain wholesome mental states China to study T'ien-T'ai theory in 853 and that have arisen, not to let them fade away, to returned to Japan in 858—Vò Toïa Chuû thöù naêm, bring them to greater growth, to the full perfection ngöôøi ñaõ sang Trung Quoác hoïc trieát lyù Thieân Thai of development—Ñieàu thieän ñaõ sanh, phaûi tinh vaøo naêm 853 vaø trôû veà Nhaät Baûn vaøo naêm 858. caàn khieán cho ngaøy caøng phaùt trieån. ÔÛ ñaây vò Tyø Encompass (v): Bao goàm. Kheo khôûi leân yù muoán, coá gaéng, tinh taán, saùch Encompassing Adornments And Merit And taâm, trì taâm vôùi muïc ñích khieán cho caùc thieän Virtue Buddha: Phaät Chaâu Traùp Trang Nghieâm phaùp ñaõ sanh coù theå ñöôïc taêng tröôûng, ñöôïc Coâng Ñöùc. quaûng ñaïi vieân maõn—See Four right efforts. Encounter (v): Gaëp. Encouragement of the Bodhisattva Encounter Buddhas: Gaëp Phaät. Universal Virtue: Phaåm Phoå Hieàn Boà Taùt Encounter difficulties: Gaëp phaûi khoù khaên—A Khuyeán Phaùt—See Twenty-eight chapters in the Bhiksu or Bhiksuni who encounters difficulties in Lotus Sutra.

End (n): Cöùu caùnh—Muïc tieâu—Cöùu Caùnh. End of suffering: Dieät Ñeá—To end sufferings 1) Final: At the end—Finality—Utmost—Muïc and afflictions, selfish desire must be removed. ñích cuoái cuøng. Just as a fire dies when no fuel is added, so 2) Examine exhaustively: Nghieân cöùu tæ mæ. unhappiness will end when the fuel of selfish 3) Buddhism does not consider material welfare desire is removed. When selfish desire is as an end in happiness in life: Phaät Giaùo completely removed, our mind will be in a state of khoâng xem lôïi ích vaät chaát laø cöùu caùnh cuûa perfect peace. We shall be happy always. haïnh phuùc trong ñôøi soáng. Buddhists call the

state in which all suffering is 4) Worldly ends: Cöùu caùnh ngoaøi ñôøi. ended “Nirvana”. It is an everlasting state of great End (v): Uccehda (skt)—To cause to cease—To joy and peace. It is the greatest happiness in cut off—To get rid of—Ñoaïn tröø life—Ñeå chaám döùt khoå ñau phieàn naõo, ngöôøi ta End of blessings?: Phöôùc boá thí coù heát phaûi töø boû söï ham muoán ích kyû. Gioáng nhö löûa seõ khoâng?—According to the Sutra In Forty-Two taét khi khoâng coøn nhieân lieäu chaâm vaøo theâm nöõa, Sections, Chapter 10, the Buddha said: “When vì theá khoå ñau seõ chaám döùt khi khoâng coøn nhöõng you see someone practicing the Way of Giving, ham muoán ích kyû nöõa. Khi ham muoán ích kyû bò help him joyously and you will obtain vast and taän dieät, taâm cuûa chuùng ta seõ ôû trong traïng thaùi great blessings. A Saramana asked: ‘Is there an hoaøn toaøn an laïc. Chuùng ta seõ luoân caûm thaáy haïnh end to those blessings?’ The Buddha said: phuùc. Ngöôøi Phaät töû goïi traïng thaùi naøy laø “Nieát ‘Consider the flame of a single lamp, though a Baøn.” Ñaây laø traïng thaùi hyû laïc vónh cöûu, traïng thaùi hundred thousand people come and light their own haïnh phuùc lôùn nhaát trong ñôøi soáng—See lamps from it so that they can cook their food and Sufferings. ward off the darkness, the first lamp remains the End of summer: Giaûi Haï—See Four monastic same as before. Blessings are like this, too’.”— annual periods. Theo Kinh Töù Thaäp Nhò Chöông, Chöông 10, Ñöùc End of summer retreat: Kieát haï—Haï Maït— Phaät daïy: “Thaáy ngöôøi thöïc haønh boá thí, hoan hyû Toïa Ha—Toïa Laïp—The monastic end of the year giuùp ñôû thì ñöôïc phöôùc raát lôùn. Coù vò Sa moân hoûi is also the end of the summer retreat, the 15th of Phaät, ‘Phöôùc naày coù heát khoâng?’ Phaät ñaùp, ‘Thí the 7th month, lunar calendar—Cuoái naêm cuûa töï nhö löûa cuûa ngoïn ñuoác, haøng traêm haøng ngaøn vieän Phaät giaùo cuõng laø söï keát thuùc cuûa kyø an cö ngöôøi ñem ñuoác ñeán moài löûa veà ñeå naáu aên hay kieát haï, nhaèm ngaøy raèm thaùng baûy aâm lòch—See thaép saùng, löûa cuûa ngoïn ñuoác naày vaãn nhö cuõ. Summer retreat and Varsa. Phöôùc cuûa ngöôøi hoan hyû hoã trôï ngöôøi thöïc haønh End of a sutra: Keát kinh (söï chaám döùt cuûa moät boá thí cuõng vaäy’.” quyeån kinh). End of the branches: Ñaàu caønh. End of the year: Laïp (giôùi laïp, haï laïp)—The End the cycle: Destroy the round of rebirth— end of a monastic year or the end of the annual Taän dieät voøng luaân hoài sanh töû. summer retreat—Cuoái naêm trong töï vieän hay cuoái End the cycle of birth and death: Lieãu sanh muøa an cö kieát haï haøng naêm. thoaùt töû. Endanger the character by improper End of the day: Haäu Nhaät Phaàn—See Three intimacy: Nguy haïi—See Ten disturbers of the divisions of the day. religious life. End a discourse: Conclude a sermon—Keát thuùc Endeavor (v): Coá gaéng—To try—To strive. moät baøi phaùp. Endeavor to eliminate already-formed evil: End (n) justifies the means: Cöùu caùnh bieän Tinh taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt sanh— minh cho phöông tieän. Effort to eliminate sins already arisen—Putting an End of the passions: Asravaksaya (skt)—The end to existing evil—One of the four right efforts. exhaustion of the stream of transmigration—Laäu To abandon demerit when it arises, or to remove taän. any evil as soon as it starts—See Four right efforts.

Endeavor to perform more good deeds: Tinh Endless life: Maïng thoï voâ cuøng—See Three sure taán tieáp tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ things for any true disciple. phaùt sanh—See Effort to consolidate, increase, Endless mindfulness: Endless thought—Nieäm and not deteriorate virtues already arisen. Voâ Dieät hay nieäm khoâng giaûm hay tænh thöùc Endeavor to prevent evil from forming: Tinh khoâng cuøng taän—See Eighteen distinctive taán ngaên ngöøa nhöõng ñieàu aùc chöa phaùt sanh— characteristics of Buddhas (II). Effort not to initiate sins not yet arisen—One of Endless punishment: Hình Voâ Giaùn—See Five the four right efforts. Preventing evil that hasn't untinterrupted hells. arisen from arising (to prevent any evil from Endless salvation or liberation: Giaûi Thoaùt starting or arising). To prevent demerit from Voâ Dieät hay giaûi thoaùt khoâng giaûm hay giaûi thoaùt arising. Here a monk rouses his will, makes an khoâng cuøng taän—See Eighteen distinctive effort, stirs up energy, exerts his mind and strives characteristics of Buddhas (II). to prevent the arising of unarisen evil Endless succession: Tieán trình voâ taän. unwholesome mental states—Moät trong töù chaùnh Endless time: Thôøi Voâ Giaùn—See Five caàn. Ñieàu döõ chöa sanh, phaûi tinh caàn laøm cho untinterrupted hells. ñöøng sanh. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích Endless wisdom: Hueä Voâ Dieät hay tueä khoâng khieán cho caùc aùc phaùp töø tröôùc chöa sanh khoâng giaûm—Perfection of body—Endless wisdom—cho sanh—See Four right efforts. See Eighteen distinctive characteristics of Buddhas (II). Endeavor to start performing good deeds: Tinh taán phaùt trieån nhöõng ñieàu thieän laønh chöa Endless zeal: Tinh Taán Voâ Dieät hay tinh taán phaùt sanh—Effort to initiate virtues not yet khoâng suy giaûm—Endless zeal or vigor—See arisen—One of the four right efforts. Bringing Eighteen distinctive characteristics of Buddhas forth goodness not yet brought forth (bring good (II). into existence). To induce the doing of good Endlessly: Khoâng ngöøng nghæ. deeds—Moät trong töù chaùnh caàn. Ñieàu thieän chöa Endow (v): Ban cho—To grant—To bestow—To sanh, phaûi tinh caàn laøm cho sanh. give—To award. Endless (a): Ananta—Baát tuyeät—Constant— Endowment (n): Thieân baåm—Thieân phuù. Everlasting—Interminable—Perpetual— Endurance (n): Nhaãn nhuïc. Unceasing—Without ceasing—Baát ñoaïn—Voâ (I) The meanings of Endurance—Nghóa cuûa Taän. Nhaãn Nhuïc: 1) The temporal or functional teaching applied 1) To digest or suffer an insult—Endurance— the term to noumenal or absolute, being Patience. considered as infinite: Quyeàn Giaùo duøng töø 2) Endurance of human assaults and insults: "voâ taän" khi noùi veà chaân lyù tuyeät ñoái. Thaân nhaãn. 2) The real or reliable teaching applied the term 3) Endurance of the assaults of nature, heat, to the phenomenal, being considerd as cold, etc.: Phaùp nhaãn. infinite: Thöïc Giaùo duøng töø "voâ taän" khi noùi 4) Endurance in adverse circumstances: Nhaãn veà hieän töôïng voâ taän. nhuïc hoaøn caûnh ngang traùi. Endless insight into salvation or endless 5) Endurance in the religious state: Nhaãn vì liberated knowledge and vision: Endless muoán kieân trì ñaïo lyù. insight into salvation or endless liberated (II) Categories of "Endurance"—Phaân loaïi Nhaãn knowledge and vision—Giaûi Thoaùt Tri Kieán Voâ Nhuïc: Dieät hay giaûi thoaùt tri kieán khoâng giaûm, hay (A)

Coù hai loaïi nhaãn nhuïc—There are two kinds khoâng cuøng taän—See Eighteen distinctive of patience or endurance—See Two kinds of characteristics of Buddhas (II). patience.

(B) Coù ba loaïi nhaãn—There are three forms of Endurance or forebearing of the body: Thaân ksanti (Patience—Tolerance)—See Three nhaãn—Patience of the body—See Three kinds of kinds of patience. patience. (C) Five kinds of Paramita Tolerance. The five Endurance of human assaults and insults: stages of Bodhisattva-ksanti, patience or Chuùng sanh nhaãn—Patience of human assaults endurance—Naêm loaïi nhaãn nhuïc Ba La and insults, i.e., hatred, or abuse—Nhaãn naïi caùc Maät—See Five kinds of paramita tolerance. söï naõo haïi cuûa chuùng sanh, nhö caêm thuø hay lôïi (D) There are six kinds of enduance—See Six duïng—See Two kinds of patience (A). kinds of enduance. Endurance of human beings: Patience of Endurance of the assaults of nature: Voâ sanh human assaults and insults, i.e. hatred, or abuse— phaùp nhaãn—Patience of the assaults of nature, Chuùng sanh nhaãn—See Two kinds of patience i.e., heat, cold, age, sickness, etc—An nhaãn veà söï (A). noùng laïnh cuûa thieân nhieân, hay giaø beänh, vaân Endurance-humiliation robe: Nhaãn Nhuïc Y— vaân—See Two kinds of patience (A). The robe of patience, a patient heart which, like a Endurance of the cause of suffering: Taäp garment, wards off all outward sin. A general phaùp nhaãn—Patience of the cause of suffering— name for the kasaya, or monk's robe—Chieác aùo This is one of the eight ksanti or powers of patient nhaãn nhuïc, caùi taâm nhaãn nhuïc, gaït boû moïi toäi loãi endurance, in the desire realm and the two realms beân ngoaøi. Teân goïi chung cho aùo caø sa cuûa chö above it. The eight powers of endurance are used Taêng Ni. to cease false or perplexed views in trailokya and Endurance and moderation: Kham nhaãn vaø acquire eight kinds of prajna or wisdom—Ñaây laø ñieàu hoøa—Endurance and moderation are the moät trong taùm loaïi nhaãn nhuïc hay söùc nhaãn nhuïc foundation, the beginning of our practice. To start trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt nhaãn we simply follow the practice and schedule set up ñöôïc duøng ñeå ñoaïn tröø kieán hoaëc trong tam giôùi by ourself or in a retreat or monastery. Those who vaø ñaït ñeán taùm loaïi trí hueä Baùt Nhaõ—See Eight practice Buddhist teachings should limit ksantis or powers of patient endurance. themselves in regard to food, robes, and living Endurance of cultivation of the Path of quarters, to bring them down to bare essentials, to elimination of suffering: Patience of cultivation cut away infatuation. These practices are the basis of the Path of elimination of suffering—Ñaïo for concentration. Constant mindfulness in all phaùp nhaãn—See Endurance of the elimination of postures and activities will make the mind calm suffering, and Eight ksantis or powers of patient and clear. But this calm is not the end point of endurance (A). practice. Tranquil states give the mind a Endurance of the elimination of suffering: temporary rest, as eating will temporarily remove Dieät phaùp nhaãn—Patience of the elimination of hunger, but that is not all there is to life. We must suffering. This is one of the eight ksanti or powers use the calm mind to see things in a new light, the of patient endurance, in the desire realm and the light of wisdom. When the mind

becomes firm in two realms above it. The eight powers of this wisdom, we will not adhere to worldly endurance are used to cease false or perplexed standards of good and bad and will not be swayed views in trailokya and acquire eight kinds of by external conditions. With wisdom, dung can be prajna or wisdom—Ñaây laø moät trong taùm loaïi used for fertilizer, all our experiences become nhaãn nhuïc hay söùc nhaãn nhuïc trong duïc giôùi, saéc sources of insight. Normally, we want praise and giôùi vaø voâ saéc giôùi. Baùt nhaãn ñöôïc duøng ñeå ñoaïn dislike criticism, but, seen with a clear mind, we töø kieán hoaëc trong tam giôùi vaø ñaït ñeán taùm loaïi see them as equally empty. Thus, we can let go of trí hueä Baùt Nhaõ—See Eight ksantis or powers of all these things and find peace. During the period patient endurance. of meditation, we should be mindful on our breathing. If we have uncomfortable feelings in the chest, just take some deep breaths. If the mind

wanders, just hold our breath and let the mind go troâi qua moät caùch töï nhieân ñeå tìm thaáy söï an bình where it will, it will not go anyhwere. You can tónh laëng trong taâm. Suoát thôøi gian haønh thieàn change postures after an appropriate time, but do chuùng ta phaûi tænh giaùc, chaùnh nieäm vaøo hôi thôû. not let restlessness or feelings of discomfort Neáu chuùng ta coù caûm giaùc khoù chòu ôû ngöïc, haõy bother us. Sometimes it is good just to sit on them. ñeå ra vaøi phuùt thôû thaät saâu. Neáu bò phoùng taâm chæ We feel hot, legs are painful, we are unable to caàn theo doõi hôi thôû vaø ñeå cho taâm muoán ñi ñaâu concentrate, just contemplate all things in the light thì ñi, noù seõ khoâng ñi ñaâu heát. Chuùng ta coù theå of impermanence, unsatisfactoriness and no-self, thay ñoåi tö theá sau moät thôøi gian toïa thieàn, nhöng and just continue to sit still. The feelings will get ñöøng ñeå söï baát an hay khoù chòu chi phoái taâm more and more intense and then hit a breaking mình. Nhieàu luùc söï kieân trì chòu ñöïng ñem laïi keát point, after which we will be calm and cool. Do quaû toát. Chaúng haïn nhö khi caûm thaáy noùng, chaân not worry about enlightenment. When growing a ñau, khoâng theå ñònh taâm ñöôïc, haõy quaùn vaïn höõu tree, we plant it, fertilize it, keep the bugs away vaø chính thaân naày döôùi aùnh saùng voâ thöôøng, khoå and if these things are done properly, the tree will vaø voâ ngaõ, haõy ngoài yeân ñöøng nhuùc nhích. Caûm naturally grow. How quickly it grows, however, is giaùc ñau ñôùn seõ leân ñeán toät ñieåm, sau ñoù laø söï something beyond our control. At first, endurance tænh laëng vaø maùt meû. Ñöøng baän taâm vaøo chuyeän and persistence are necessary, but after a time, giaûi thoaùt. Khi troàng caây, chuùng ta chæ caàn troàng faith and certainty arise. Then we see the value of caây xuoáng, töôùi nöôùc, boùn phaân. Neáu moïi chuyeän practice and want to do it, at the same time, we ñöôïc thöïc hieän ñaày ñuû thì ñöông nhieân caây seõ lôùn want to avoid socializing and be by ourselves in leân töï nhieân. Bao laâu caây seõ lôùn, ñieàu ñoù vöôït quiet places for practicing meditation. Being khoûi taàm kieåm soaùt cuûa chuùng ta. Luùc ñaàu thì aware of whatever we do, peace and calmness kham nhaãn vaø kieân trì laø hai yeáu toá caàn thieát, will follow naturally—Kham nhaãn vaø ñieàu hoøa laø nhöng sau ñoù nieàm tin vaø quyeát taâm seõ khôûi sinh. hai ñieàu caên baûn trong söï tu taäp cuûa chuùng ta. Baét Luùc baáy giôø chuùng ta seõ thaáy

giaù trò cuûa vieäc thöïc ñaàu vieäc thöïc haønh, muoán huaán luyeän taâm chuùng haønh. Chuùng ta seõ khoâng coøn thích quaàn tuï vôùi ta phaûi töï keàm cheá chính mình. Ngöôøi tu Phaät phaûi baïn beø nöõa, maø chæ thích ôû nôi vaéng veû yeân tænh tieát cheá thöùc aên, y phuïc, choã ôû, vaân vaân, chæ giöõ moät mình ñeå thieàn taäp. Haõy tænh giaùc trong moïi nhöõng nhu caàu caên baûn ñeå caét ñöùt tham aùi. Ngöôøi vieäc maø chuùng ta ñang laøm, thì töï nhieân bình an tu Phaät phaûi luoân duy trì chaùnh nieäm trong moïi tö vaø tænh laëng seõ theo sau. theá, moïi hoaït ñoäng seõ laøm cho taâm an tònh vaø Endurance of nature calamities: Endurance of trong saùng. Nhöng söï an tònh naày khoâng phaûi laø the assaults of nature, heat, cold, age, sickness, muïc tieâu cuoái cuøng cuûa haønh giaû. Vaéng laëng vaø etc—Voâ sanh phaùp nhaãn—An nhaãn veà söï noùng an tònh chæ giuùp cho taâm an nghæ taïm thôøi, cuõng laïnh cuûa thieân nhieân, hay giaø beänh, vaân vaân—See nhö aên uoáng chæ taïm thôøi giaûi quyeát côn ñoùi, chöù Two kinds of patience (A). ñôøi soáng chuùng ta khoâng phaûi chæ coù chuyeän aên Endurance of obedient following: Thuaän vôùi uoáng. Chuùng ta phaûi duøng taâm tænh laëng cuûa Nhaãn—The third of the five Bodhisattva stages of mình ñeå nhìn söï vaät döôùi moät aùnh saùng môùi, aùnh endurance. Endurance is a gate of Dharma saùng cuûa trí tueä. Khi taâm ñaõ vöõng chaéc trong trí illumination; for with it we obey the Dharma of all tueä, chuùng ta khoâng coøn bò dính maéc vaøo nhöõng the Buddhas—Giai ñoaïn thöù ba trong naêm giai tieâu chuaån toát xaáu cuûa theá tuïc, vaø khoâng coøn bò ñoaïn nhaãn nhuïc cuûa Boà Taùt. Thuaän nhaãn laø cöûa chi phoái bôûi nhöõng ñieàu kieän beân ngoaøi nöõa. Vôùi ngoõ haøo quang chö phaùp, vì nhôø thuaän nhaãn maø trí tueä thì chaát thöøa thaûi nhö phaân seõ trôû thaønh chuùng ta chòu tuaân thuû lôøi daïy cuûa chö Phaät. chaát phaân boùn, taát caû kinh nghieäm cuûa chuùng ta Endurance-paramita: Nhaãn Nhuïc Ba La trôû thaønh nguoàn trí tueä saùng suoát. Bình thöôøng, Maät—See Ksanti-paramita. chuùng ta muoán ñöôïc ngöôøi khen ngôïi vaø gheùt khi Endurance of suffering: Khoå phaùp nhaãn— bò chæ trích, nhöng khi nhìn vôùi moät caùi taâm saùng Endurance or patience of suffering—This is one suoát, chuùng ta seõ thaáy khen taëng vaø chæ trích ñeàu of the eight ksanti or powers of patient endurance, troáng roãng nhö nhau. Vaäy chuùng ta haõy ñeå moïi söï in the desire realm and the two realms above it.

The eight powers of endurance are used to cease 1) Viriya (p)—Viriyam (p)—Virya (skt)— false or perplexed views in trailokya and acquire Viryendriya (skt)—Zealous progress—Taán eight kinds of prajna or wisdom—Ñaây laø moät caên—Tinh taán—Naêng löïc (söï sieâng naêng hay trong taùm loaïi nhaãn nhuïc hay söùc nhaãn nhuïc trong naêng löïc cuûa söï sieâng naêng)—See Four duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt nhaãn ñöôïc powers (A), Twenty two roots, Fifty-two duøng ñeå ñoaïn tröø kieán hoaëc trong tam giôùi vaø ñaït mental states, and Seventy-five dharmas of ñeán taùm loaïi trí hueä Baùt Nhaõ—See Eight ksantis the Abhidharma Kosa. or powers of patient endurance. 2) Virya-paramita (skt)—Tinh Taán Ba La Maät—Endurance of sufferings for all living beings See Ten Paramitas. dedicating all merits to them: Thay theá taát caû 3) Vigor (Zeal)—Cöôøng löïc—See Sixteen great chuùng sanh

chòu moïi ñieàu khoå naõo—See Eight powers obtainable by a bodhisattva. perfections, and Eight ksantis or powers of patient Engage in good work: Do good—Taùc thieän endurance (A). (laøm caùc vieäc laønh)—Laøm phuùc—Laøm vieäc thieän. Endure (v): Toàn taïi—Chòu ñöïng—Undergo. Engage primarily in Buddha Recitation but Endure abusive and hurtful speech: Kham practice Zen as well: Laáy nieäm Phaät laøm chaùnh, nhaãn lôøi noùi maï lî vaø gaây thöông toån. tham thieàn laøm phuï—The first category of Endure hardships: Ngaäm cay nuoát ñaéng. cultivators comprises those who engage primarily in Buddha Recitation but practice Zen as well. Endure many sufferings: Chòu nhieàu ñau khoå. They are said to practice Zen-Pure Land, also Endure patiently: Saha (skt)—To bear called dual practice of Zen and Pure Land. Here, patiently—Kham nhaãn. rebirth in the Pure Land is the principal goal, Endure the sound we hear: Patience in while seeing the True Nature and becoming hearing the sound—Understanding the truth we enlightened to the Way is a secondary matter hear—AÂm höôûng nhaãn—Kham nhaãn chòu ñöïng which depends on the individual practitioner's nhöõng aâm thanh mình nghe—See Three forms of good roots and conditions—Nhöõng vò laáy nieäm Patience (A). Phaät laøm chaùnh, tham thieàn laøm phuï, thuoäc veà Enduring-humiliation robe: Robe of haïnh Thieàn Tònh. Ñaây cuõng laø loái thieàn tònh song patience—Nhaãn Nhuïc Y—See Endurance- tu, nhöng laïi laáy söï vaõng sanh Tònh Ñoä laøm yeáu humiliation robe. ñieåm chung cuoäc, coøn vieäc thaáy taùnh ngoä ñaïo chæ Enduring rsi: Ksantirsi (skt)—Patient rsi—Saèn thuoäc phaàn tuøy duyeân—See Four practices of ñeà tieân nhaân—Name of Sakyamuni Buddha in a Buddha Recitation. previous incarnation—Teân cuûa Ñöùc Phaät Thích Engage in Buddha Recitation as their Ca Maâu Ni trong tieàn kieáp. primary practice and Mantra Recitation as Enemy (n): Keû thuø (oaùn gia)—Adversary— an ancillary one: Laáy nieäm Phaät laøm chaùnh, trì Ego—Opponent—Affliction—Mortal foes— chuù laøm phuï—The third category is composed of There are four enemies—Coù boán loaïi thuø oaùn— those who engage in Buddha Recitation as their See Four enemies. primary practice and Mantra Recitation as an Energetic Bodhisattva: Viriyadhika Bodhisatta ancillary one. They follow the practice of (p)—Tinh Taán Boà Taùt—A Bodhisattva must Esotericism-Pure Land. The mantras vary with the cultivate the diligence and practice all paramitas practitioner and include such dharani as the Great for at least sixteen asankheyas before he can Compassion Mantra, the Thousand-Armed achieve Anuttara Samyak Sambodhi—Vò Boà Taùt Avalokitesvara Dharani, the Rebirth Dharani, phaûi tu taäp tinh taán vaø traûi qua ít nhaát möôøi saùu a etc—Nhöõng vò laáy nieäm Phaät laøm chaùnh, trì chuù taêng kyø thöïc haønh caùc ba la maät tröôùc khi ngaøi coù laøm phuï, ñoù laø tu veà Maät Tònh. Trong söï trì chuù, theå ñaéc a naäu ña la tam mieäu tam boà ñeà. moãi ngöôøi laïi öa thích rieâng moãi moân ñaø la ni nhö Energism (n): Chuû nghóa Naêng löïc. Ñaïi Bi, Chuaån Ñeà, Vaõng sanh, Coâng Ñöùc Baûo Energy (n): Sôn, Vaên Thuø Nguõ Thanh thaàn chuù, Luïc Töï Ñaïi

Minh chaân ngoân, hoaëc caùc ñaø la ni khaùc—See Thieàn sö Trung Hoa teân Voâ Tuyeát Töø Nguyeân Four practices of Buddha Recitation. (Wu-Hsueh Tsu-Yuan) xaây

naêm 1282 vôùi söï taøi Engaged Buddhism: Phong traøo Phaät giaùo nhaäp trôï cuûa Söù quaân Hojo Tokimune. theá—A modern Buddhist movement with Engi (jap): Pratitya-samutpada (skt)—Dependent representatives all over the world, which seeks to origination—Duyeân Khôûi—See Theory of adapt Buddhist principles and practices to causation. contemporary social issues. Some of its most Engrave Buddhist Scriptures: Khaéc baûn kinh important figures are Sulak Sivaraksa, the Phaät. fourteenth Dalai Lama, Tenzin Gyatso, and Thich Engulf (v): Nhaän chìm. Nhat Hanh. The term “Engaged Buddhism” has Engyo (jap): been applied to a range of people engaged in 1) Sö Nguyeät Giaùo (799-852), ngöôøi Nhaät Baûn. many different activities, including social work, 2) Perfect Doctrine: Vieân giaùo. anti-poverty and development programs, political Enhencement (n): Söï naâng cao. activism, human rights agitation, etc. The common unifying component is that people who apply the Enjoy (v): Höôûng thuï. label to their activities perceive themselves as Enjoy life: Du hyù nhaân gian (höôûng thuï cuoäc manifesting Buddhist principles in concrete soáng). activities aimed at benefiting others—Phong traøo Enjoy (v) in peace: An höôûng. Phaät giaùo thôøi caän ñaïi vôùi nhöõng ñaïi bieåu khaép Enjoy one’s work: Laïc nghieäp. nôi treân theá giôùi, phong traøo naøy tìm caùch thích Enjoy the teachings and their meaning öùng nhöõng giaùo thuyeát vaø thöïc haønh cuûa Phaät giaùo tirelessly: Thích phaùp thích nghóa khoâng nhaøm vaøo nhöõng vaán ñeà xaõ hoäi. Moät trong nhöõng nhaân ñuû—See Ten kinds of actions of knowledge (4). vaät noåi tieáng cuûa phong traøo laø Sulak Sivaraksa, Enjoy together: Coäng höôûng. Ñöùc Ñaït Lai Laït Ma ñôøi thöù 14, Tenzin Gyatso, vaø Thích Nhaát Haïnh. Thuaät ngöõ “Phaät Giaùo Nhaäp Enjoy tranquility and serenity: Bodhisattvas Theá” ñaõ ñöôïc aùp duïng cho nhöõng ngöôøi tham gia are always enjoying tranquility and serenity, yet vaøo nhöõng hoaït ñoäng khaùc nhau, bao goàm nhöõng always appearing to be in company—Thöôøng coâng vieäc xaõ hoäi, choáng ngheøo ñoùi vaø nhöõng thích tòch tònh, maø luoân thò hieän taát caû quyeán chöông trình phaùt trieån, nhöõng hoaït ñoäng chaùnh thuoäc—See Ten Paths Of Emancipation Of Great trò, söï khôi daäy veà nhaân quyeàn, vaân vaân. Thaønh Enlightening Beings. phaàn keát hôïp chung goàm nhöõng ngöôøi duøng caùi Enjoy worldly pleasures: Get worldly teân naøy ñeå gaùn cho nhöõng hoaït ñoäng cuûa hoï ñeàu amusements—Have worldly entertainments—töï nhaän hoï laø nhöõng ngöôøi theå hieän giaùo phaùp nhaø Höôûng thuï duïc laïc traàn theá. Phaät vaøo nhöõng sinh hoaït cuï theå nhaèm höôùng tôùi Enjoyable: Ñaùng höôûng thu.ï laøm lôïi ích cho ngöôøi khaùc. Enjoyment body: Baùo thaân—The reward body, Engagement (n): Hoân öôùc. the sambhoga-kaya of a Buddha. The incarnation Engaku (jap): Realizer of conditions—Duyeân body of the Buddha, or retribution body in which Giaùc—See Pratyeka Buddha. he enjoys the reward of his labours. Our physical Engaku-ji: Vieân Giaùc Töï—Name of a Japanese body is called the retribution body because we are Rinzai Temple “Complete Awakening on this earth, the Saha World or World of Monastery.” This is one of the major monasteries Endurance, as a result of good and evil karma. of the Japanese Rinzai Zen lineage, built in 1282 Usually, enjoyment body of a Buddha resides in by the Chinese Ch’an master

Wu-hsueh Tsu-Yuan “pure lands” and can only be seen by advanced (1226-1286) with the finacial support of the practitioners—Baùo thaân Phaät hay thaân taùi sanh Shogun Hojo Tokimune—Teân cuûa moät töi vieän cuûa Phaät. Thaân ñöôïc laäp thaønh do bôûi nghieäp baùo thuoäc toâng Laâm Teá ôû Nhaät Baûn, “Toaøn Giaùc Töi,” cuûa chuùng ta goïi laø baùo thaân. Baùo thaân Phaät hay “Vieân Giaùc Töi.” Ñaây laø moät trong nhöõng töi thöôøng truï treân nhöõng coõi tònh ñoä vaø chæ coù nhöõng vieän chính cuûa doøng Thieàn Laâm Teá taïi Nhaät, ñöôïc

haønh giaû thaâm aùo môùi coù theå thaáy ñöôïc maø thoâi— as to the right way of living—Ñöùc Phaät khai saùng See Trikaya. nhaân loaïi veà neáp soáng chaân chaùnh. Enjoyment of Great Enlightening Beings: Söï Enlightened (a): Ngoä—Awakened—Free from vui thích cuûa chö Ñaïi Boà Taùt—According to The the mind’s limitations. Flower Adornment Sutra, Chapter 38 (detachment Enlightened apprehension: Cöùu Caùnh Giaùc— from the world), there are ten kinds of enjoyment. One of the four intelligences or apprehensions Enlightening Beings who abide by these can attain mentioned in the Awakening of Faith—Ñaõ ñoaïn the supreme enjoyment of truth of all Buddhas— heát caên baûn voâ minh, chöùng ñöôïc chaân giaùc cöùu Theo Kinh Hoa Nghieâm, Phaåm 38 Phaåm Ly Theá caùnh, moät trong boán thöù giaùc ngoä theo Ñaïi Thöøa Gian), coù möôøi söï vui thích cuûa chö Ñaïi Boà Taùt. Khôûi Tín Luaän—See Four apprehensions. Boà Taùt truï trong phaùp naày thôøi ñöôïc phaùp laïc voâ Enlightened behavior: Caùch cö xöû saùng suoát. thöôïng cuûa chö Nhö Lai—See Ten kinds of Enlightened beings: Boà Taùt—See Bodhisattva enjoyment. and Four saints (rewards) (A). Enjoyment (n) of the pleasures: Taän höôûng Enlightened to conditions: Pratyeka buddhas duïc laïc. (skt)—Duyeân Giaùc—See Four saints (rewards) Enjoyment (n) of the state of truth: Priti- (A). bodhyanga (skt)—Hyû Giaùc Phaàn—Enjoyment of Enlightened decision: Quyeát ñònh saùng suoát. the state of truth—Enjoyment of the state of truth Enlightened eye: Phaät nhaõn. is one of the most important entrances to the great enlightenment; for with it, we attain many kinds of Enlightened heart: To engrave something in balanced state. This is the third bodhyanga, the one’s memory—Minh Taâm (taâm giaùc ngoä). stage of joy on attaining the truth—Hyû giaùc phaàn Enlightened idea: YÙ kieán saùng suoát. coøn laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo Enlightened, Illuminating Recitation: Giaùc ñaïi giaùc, vì nhôø ñoù maø chuùng ta ñaït ñöôïc nhieàu Chieáu Trì Danh—This is one of the ten kinds of traïng thaùi ñònh tónh cho taâm trí. Ñaây laø giaùc chi oral recitation. With this technique, the thöù ba, giai ñoaïn maø vò Boà Taùt caûm thaáy thích thuù practitioner on the one hand recites the Buddha’s khi ñaït ñöôïc chaân lyù—See Seven Bodhyanga. name and on the other hand, returns the light and Enlarge (v): Laøm cho lôùn ra. illumines his True Nature. He thus enters into the Enlarge self or others: Mahiman (skt)—Naêng realm of ultimate transcendental emptiness; what Ñaïi—To enlarge self or others (to make self or remains is only the consciousness that his body- others larger than anything in the world), or the mind and the True Mind of the Buddha have world and all things to fill all space. This is one of become one, all-illuminating and all- the eight supernatural powers of

transformation, encompassing. At that time, meditation rooms, characteristics of every Buddha—Naêng ñaïi hay cushions, gongs and all else have disappeared. coù khaû naêng laøm cho lôùn ra ñöôïc. Ñaây laø moät Even the illusory, composite body is nowhere to trong taùm loaïi bieán hoùa hay taùm thaàn thoâng bieán be found. With this practice, even while our hoùa cuûa chö Phaät—See Eight supernatural powers present retribution body is not yet dead, silent of transformation. illumination is attained. Uttering the Buddha's name, the practitioner immediately achieves the Enlarged Arbuda: Nirabuda (skt)—Ni thích boä state of samadhi. There is no swifter method for ñaø—Ni La Phuø Ñaø Ñòa Nguïc—Laïnh quaù nöùt vôõ common mortals to enter the realm of the saints. da thòt—See Eight cold hells. Unfortunately, we cannot understand or practice Enlighten (v): Giaùc ngoä. this method unless we are of the highest capacity. Enlighten others: Awake others—Giaùc tha. Therefore, its scope is rather modest and Enlighten self and others: Töï giaùc giaùc tha. limited—Ñaây laø moät trong möôøi phaùp trì danh. Enlighten someone as to something: Khai Nieäm Phaät theo giaùc chieáu laø moät maët nieäm Phaät, saùng ai veà ñieàu gì—The Buddha enlightens men moät maët hoài quang soi trôû laïi chaân taùnh cuûa mình. Do nieäm nhö theá, haønh giaû seõ ñi vaøo caûnh giôùi hö

linh sieâu tuyeät, chæ coøn caûm giaùc thaân taâm cuûa the six "Dusts" (form, sound, fragance, taste, mình cuøng chaân taâm Phaät ngöng ñoïng thaønh moät touch, and dharmas). For example, a person who khoái, saùng troøn röïc rôõ, ñaày roäng meânh mang. Khi formerly could not read or write, but is now ñoù phoøng nhaø vaät duïng thaûy ñeàu aån maát, cho ñeán studying Vietnamese or English. When his studies thaân giaû töù ñaïi cuûa ta cuõng khoâng bieát rôi laïc vaøo are completed, he will have knowledge of choã naøo. Nieäm theo ñaây thì baùo thaân chöa maõn ñaõ Vietnamese or English. Another example is a chöùng tòch quang, Phaät hieäu vöøa tuyeân lieàn vaøo person who had not known Paris, but who later on tam muoäi. Ñem thaân phaøm phu maø döï vaøo caûnh had the opportunity to visit France and absorb the thaùnh, thaät khoâng chi mau leï hôn phöông phaùp sights and sounds of that city. Upon his return, if treân ñaây. Song chæ tieác, neáu chaúng phaûi baäc someone were to mention Paris, the sights of that thöôïng thöôïng caên taát khoâng theå laõnh hoäi thöïc metropolis would appear clearly in his mind. That haønh, neân phaàn ñoä cô cuûa caùch thöùc naày vaãn coøn knowledge formerly did not exist; when the sights sô heïp—See Ten kinds of oral recitation. and sounds entered his subconscious, they Enlightened by the inner light: Töï Nhieân Ngoä "existed." If these memories were not rekindled Ñaïo—Enlightenment by the inner light, from time to time, they would gradually fade independent of external teaching; to become a away and disappear, returning to the void. This Buddha by one's own power, i.e. Sakyamuni knowledge of ours, sometimes existing, Buddha who is called Svayambhuvah—Ngoä ñaïo sometimes not existing, some images baèng noäi trí chöù khoâng baèng giaùo phaùp beân ngoaøi; disappearing, other images arising, always thaønh Phaät baèng chính töï löïc cuûa mình nhö Phaät changing following the outside world, is illusory, Thích Ca ngöôøi ñöôïc goïi laø Töï Nhieân Thích Ca. not real. Therefore, the mind-consciousness is not

Enlightened intellect: Trí chieáu saùng— “me.” The ancients have said: “The body is like a Illuminated intellect. bubble, the mind is like the wind; they are illusions, without origin or True Nature.” If we Enlightened Knowledge: Tri kieán Phaät—There truly realize that body and mind are illusory, and are four divisions of the Enlightened do not cling to them, we will gradually enter the Knowledge—See Four divisions of the realm of “no-self,” escaping the mark of self. The Enlightened Knowledge. self of our self being thus void, the self of others Enlightened man: Giaùc Nhaân—One who has is also void, and therefore, there is no mark of apprenhended Buddha-truth—Ngöôøi giaùc ngoä ñaõ others. Our self and the self of others being void, thaáu trieät chaân lyù. the selves of countless sentient beings are also Enlightened mind: Giaùc Ngoä Taâm—Bodhi void, and therefore, there is no mark of sentient Budh (skt)—Perfect knowledge—Transcendent beings. The self being void, there is no lasting understanding—Perfect wisdom—Illuminated ego; there is really no one who has “attained mind—Boà ñeà—Mind of enlightenment. According Enlightenment.” This is also true of Nirvana, to Most Venerable Thích Thieàn Taâm in The Pure ever-dwelling, everlasting. Therefore, there is no Land Buddhism in Theory and Practice, mark of lifespan. Here we should clearly enlightened mind is one of the six points to understand: it is not that eternally dwelling “True develop a true Bodhi Mind. Sentient beings are Thusness” has no real nature or true self; it is used to grasping at this body as “me,” at this because the sages have no attachment to that discriminating mind-consciousness which is nature that it becomes void. Sentient beings being subject to sadness and anger, love and happiness, void, objects (dharmas) are also void, because as “me.” However, this flesh-and-blood body is objects always change, are born and die away, illusory; tomorrow, when it dies, it will return to with no self-nature. We should clearly realize that dust. Therefore, this body, a composite of the four this is not because objects, upon disintegration, elements (earth, water, fore, and air) is not “me.” become void and non-existent; but, rather, The same is true with our mind-consciousness, because, being illusory, their True Nature is which is merely the synthesis of our perception of empty and void. Sentient beings, too, are like that.

Therefore, ancient have said: “Why wait until khi hoaïi dieät môùi thaønh khoâng, maø vì noù hö flowers fall to understand that form is empty.” huyeãn, neân ñöông theå chính laø khoâng, caû “nhôn” The practitioner, having clearly understood that cuõng theá. Cho neân coå ñöùc ñaõ baûo: “Caàn chi ñôïi beings and dharmas are empty, can proceed to hoa ruïng, môùi bieát saéc laø khoâng.” (Haø tu ñaõi hoa recite the Buddha’s name with a pure, clear and laïc, nhieân haäu thæ tri khoâng). Haønh giaû khi ñaõ giaùc bright mind, free from all attachments. Only when ngoä “Nhôn” vaø “Phaùp” ñeàu khoâng, thì giöõ loøng he cultivates in such an enlightened frame of mind thanh tònh trong saùng khoâng chaáp tröôùc maø nieäm he be said to have “develop the Bodhi Mind.”— Phaät. Duøng loøng giaùc ngoä nhö theá maø haønh ñaïo, Theo Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm môùi goïi laø phaùt Boà Ñeà Taâm—See Six points to Phaät Thaäp Yeáu, taâm giaùc ngoä laø moät trong saùu develop a true Bodhi Mind. yeáu ñeåm phaùt trieån Boà Ñeà Taâm. Chuùng sanh

Enlightened mind free from all illusion: thöôøng chaáp saéc thaân naày laø ta, taâm thöùc coù hieåu Enlightenment ability—Giaùc tính. bieát, coù buoàn giaän thöông vui laø ta. Nhöng thaät ra, Enlightened One: Ñaáng Giaùc Ngoä—Giaùc giaû— saéc thaân naày giaû doái, ngaøy kia khi cheát ñi noù seõ An Enlightened (Awakened) One, especially a tan veà vôùi ñaát buïi, neân thaân töù ñaïi khoâng phaûi laø Buddha, enlightened self and others—Baäc giaùc ta. Taâm thöùc cuõng theá, noù chæ laø theå toång hôïp veà ngoä, nhö Phaät, töï giaùc giaùc tha, giaùc haïnh vieân caùi bieát cuûa saùu traàn laø saéc, thinh, höông, vò, xuùc, maõn—See Buddha and Bodhisattva. phaùp. Ví duï nhö moät ngöôøi tröôùc kia doát, nay theo Enlightened One and the Middle Path: Baäc hoïc chöõ Vieät, tieáng Anh, khi hoïc thaønh, coù caùi giaùc ngoä vaø Trung ñaïo—The enlightened one is bieát veà chöõ Vieät tieáng Anh. Laïi nhö moät keû chöa the person who has really attained enlightenment, bieát Ba Leâ, sau coù dòp sang Phaùp du ngoaïn, thu or one who attains a way of life that is in accord thaäp hình aûnh cuûa thaønh phoá aáy vaøo taâm. Khi trôû with the truth. His thought and conduct are veà baûn xöù coù ai noùi ñeán Ba Leâ, nôi taâm thöùc hieän naturally fit for the purpose. He can also choose a roõ quang caûnh cuûa ñoâ thò aáy. Caùi bieát ñoù tröôùc kia way of life that is always in harmony with khoâng, khi lòch caûnh thu nhaän vaøo neân taïm coù, sau everything in the world. Thus according to the boû laõng khoâng nghó ñeán, laàn laàn noù seõ phai laït ñeán definition of “enlightenment,” it is impossible for tan maát haún roài trôû veà khoâng. Caùi bieát cuûa ta khi us to find the “right” or “middle” path simply by coù khi khoâng, hình aûnh naày tieâu hình aûnh khaùc choosing the midpoint between two extremes. hieän, tuøy theo traàn caûnh thay ñoåi luoân luoân, hö giaû Each extreme represents a fundamental khoâng thaät, neân chaúng phaûi laø ta. Coå ñöùc ñaõ baûo: difference. If we conduct ourselves based on the “Thaân nhö boït tuï, taâm nhö gioù. Huyeãn hieän voâ truth of causation, without adhering to fixed ideas, caên, khoâng taùnh thaät.” Neáu giaùc ngoä thaân taâm nhö we can always lead a life that is perfectly fit for huyeãn, khoâng chaáp tröôùc, laàn laàn seõ ñi vaøo caûnh its purpose, and one that is in harmony with the giôùi “nhôn khoâng” chaúng coøn ngaõ töôùng. Caùi ta truth. This is the teaching of the Middle Path. How cuûa ta ñaõ khoâng, thì caùi ta cuûa ngöôøi khaùc cuõng can we attain such a mental state? The teaching in khoâng, neân khoâng coù “nhôn töôùng.” Caùi ta cuûa which the Buddha shows us concretely how to mình vaø ngöôøi ñaõ khoâng, taát caùi ta cuûa voâ löôïng attain this in our daily life is non other than the chuùng sanh cuõng khoâng, neân khoâng coù “chuùng doctrine of the Eightfold Noble Path. An sanh töôùng.” Caùi ta ñaõ khoâng, neân khoâng coù baûn enlightened one is the one who looks at things ngaõ beàn laâu, khoâng thaät coù ai chöùng ñaéc, cho ñeán rightly (right view), thinks about things rightly caûnh chöùng thöôøng truï vónh cöûu cuûa Nieát Baøn (right thinking), speaks the right words (right cuõng khoâng, neân khoâng coù “thoï giaû töôùng.” Ñaây speech), performs right conduct (right action), caàn neân nhaän roõ, cuõng khoâng phaûi khoâng coù thaät leads a right human life (right living), endeavors theå chaân ngaõ cuûa taùnh chaân nhö thöôøng truï, nhöng to live rightly (right endeavor), constantly aims vì Thaùnh

giaû khoâng chaáp tröôùc, neân theå aáy thaønh the mind in the right direction (right memory), and khoâng. Nhôn ñaõ khoâng thì phaùp cuõng khoâng, vì söï constantly keeps the right mind and never be caûnh luoân luoân thay ñoåi sanh dieät, khoâng coù töï agitated by anything (right meditation). An theå. Ñaây laïi caàn neân nhaän roõ chaúng phaûi caùc phaùp Enlightened One always renders service to others

in all spheres, spiritual, material, and physical, is khoâng kieâu maïn. Baäc aáy luoân tinh taán tieán thaúng donation. To remove illusion from one's own ñeán muïc ñích quan troïng maø khoâng bò nhöõng söï mind in accordance the precepts taught by the vieäc taàm thöôøng laøm leäch höôùng. Baäc aáy luoân tu Buddha, leading a right life and gaining the power taäp thieàn ñònh ñeå giöõ cho mình caùi taâm ñieàm ñaïm to save others by endeavoring to perfect oneself, vaø khoâng bò dao ñoäng trong moïi tröôøng hôïp. Baäc enduring any difficulty and maintaining a tranquil aáy luoân ñieàm ñaïm vaø taâm khoâng bò. Vaø cuoái cuøng mind without arrogance even at the height of ñaït ñöôïc trí tueä coù naêng löïc nhaän thöùc thaáu ñaùo prosperity, is perseverance. To proceed straight moïi khía caïnh chaân thaät cuûa vaïn höõu—See Eight toward an important goal without being Noble Paths and Six Paramitas. sidetracked by trivial things is assiduity. To Enlightened opinion: YÙ kieán saùng suoát. maintain a cool and un-agitated mind under all Enlightened in the self-nature of truth and circumstances is meditation. And eventually to reason: Ñaõ töï ngoä veà töï tính cuûa söï thaät vaø lyù have the power of discerning the real aspect of all taùnh—See Ten Characteristics of Sravakas in the things is wisdom—Baäc giaùc ngoä laø baäc ñaõ ñaït Gandavyuha Assembly. ñöôïc giaùc ngoä, hay laø baäc ñaõ ñaït ñöôïc cuoäc soáng Enlightened understanding: Phaùp trí—See haøi hoøa vôùi chaân lyù. Tö töôûng vaø haønh vi cuûa Ten forms of understanding (A). ngöôøi aáy thích hôïp moät caùch töï nhieân vôùi muïc ñích. Ngöôøi aáy cuõng choïn moät loái soáng luoân luoân Enlightened way: Voâ Laäu Ñaïo—The haøi hoøa vôùi moïi söï treân ñôøi naøy. Nhö vaäy, theo enlightened way of escape from the miseries of ñònh nghóa cuûa giaùc ngoä, chuùng ta khoâng theå naøo transmigration. The way of purity, or deliverance tìm ñöôïc "chaùnh ñaïo" hay "trung ñaïo" baèng caùch from the passions, i.e. morality, meditation and ñôn thuaàn tìm ñieåm giöõa cuûa hai cöïc ñoan. Moãi wisdom; the fourth of the four dogmas cessation, cöïc ñoan tieâu bieåu cho moät söï khaùc bieät caên baûn. or annihilation of suffering—Con ñöôøng giaûi thoaùt Neáu chuùng ta cö xöû döïa theo chaân lyù nhaân duyeân khoå ñau cuûa luaân hoài sanh töû. Thanh Tònh Ñaïo maø khoâng baùm chaët vaøo nhöõng yù nieäm coá chaáp thì hay con ñöôøng giaûi thoaùt khoûi duïc voïng, nhö tu chuùng ta luoân luoân coù theå soáng hoaøn toaøn thích haønh giôùi, ñònh, tueä, vaø ñeá thöù tö trong töù ñeá hay hôïp vôùi muïc ñích cuûa cuoäc soáng vaø haøi hoøa vôùi dieät ñeá—See Two ways (C). chaân lyù, ñaây laø giaùo lyù trung ñaïo. Laøm theá naøo ñeå Enlightened way of escape from miseries of ñaït ñöôïc moät traïng thaùi taâm thöùc nhö theá? Giaùo lyù transmigration: Voâ laäu ñaïo—Con ñöôøng giaùc maø trong ñoù Ñöùc Phaät daïy chuùng ta moät caùch cuï ngoä vaø giaûi thoaùt moïi khoå ñau cuûa luaân hoài sanh theå laø laøm sao ñeå ñaït ñöôïc ñieàu aáy trong ñôøi soáng töû—See Enlightened way,

and Two ways (C). haèng ngaøy khoâng coù gì khaùc hôn laø taùm con ñöôøng Enlightened wisdom: Giaùc Ngoä Trí— chaùnh. Moät baäc giaùc ngoä nhìn söï vaät vôùi chaùnh Omniscience—Wisdom that extends beyond the kieán, nghóa laø nhìn söï vaät moät caùch ñuùng ñaén, baäc limitations of time and sense. aáy noùi lôøi ñuùng ñaén, haønh ñoäng moät caùch ñuùng Enlightening of all others: Giaùc tha—See Two ñaén, soáng moät cuoäc soáng ñuùng ñaén, noã löïc moät kinds of enlightenment (C). caùch ñuùng ñaén, luoân höôùng taâm vaøo chieàu höôùng Enlightening Beings: Boà Taùt—Bodhisattvas ñuùng ñaén vaø kieân trì taâm moät caùch ñuùng ñaén vaø take all Enlightening Beings as a reliance because khoâng bao giôø bò giao ñoäng vì baát cöù vieäc gì. Moät they have the same one wisdom. This is one of the baäc Giaùc Ngoä luoân nhaém ñeán lôïi ích cho ngöôøi ten kinds of reliance of Great Enlightening khaùc trong khaép caùc phaùp giôùi, baäc aáy boá thí hay Beings. According to The Flower Adornment phuïc vuï ngöôøi khaùc töø tinh thaàn, vaät chaát ñeán theå Sutra, chapter 38 (Detachment from the World), chaát. Ñeå thaùo boû söï meâ môø cuûa taâm mình, baäc aáy the Great Enlightening Being Universally Good tu taäp ñuùng theo giôùi luaät maø Ñöùc Phaät ñaõ daïy, told Unversal Wisdom that Offsprings of Buddha, soáng moät cuoäc soáng ñöùng ñaén vaø ñaït ñöôïc naêng Great Enlightening Beings have ten kinds of löïc ñeå cöùu ñoä ngöôøi khaùc baèng caùch toaøn thieän reliance which help them be able to obtain abodes chính mình, baäc aáy luoân nhaãn nhuïc baèng caùch of the unexcelled great knowledge of Buddhas— chòu ñöïng nhöõng khoù khaên vaø duy trì tònh taâm maø Chö Boà Taùt bieát heát taát caû nhöõng phaàn vò thöôïng

trung haï thieän caên cuûa chö Boà Taùt khoâng thöøa soùt. reality: Söï tröïc ngoä veà baûn taùnh thaät cuûa vaïn Chö Boà Taùt duøng taát caû Boà Taùt laøm y-chæ, vì hoï phaùp. ñoàng moät trí hueä. Ñaây laø moät trong möôøi y chæ 3) Fully enlightened or awakened— cuûa chö Ñaïi Boà Taùt. Theo Kinh Hoa Nghieâm, Enlightenment about something. The term phaåm Ly Theá Gian, Boà Taùt Phoå Hieàn baûo Phoå Bodhi in sanskrit has no equivalent in Hueä raèng chö Boà Taùt coù möôøi choã y-chæ giuùp chö Vietnamese nor in English, only the word Boà Taùt ñaït ñöôïc choã sôû-y ñaïi trí voâ thöôïng cuûa “Loùe saùng” or “Enlightenment is the most Nhö Lai—See Ten exhaustive knowledges of all appropriate term for it. A person awakens the Buddhas, and Ten kinds of reliance of Great true nature of the all things means he Enlightening Beings. awakens to a nowness of emptiness. The Enlightening beings freely appear in infinite emptiness experienced here here is no ways for the benefit of sentient beings: nihilistic emptiness; rather it is something Bodhisattvas like enlightening beings because unperceivable, unthinkable, unfeelable for it they freely appear in infinite ways for the benefit is endless and beyond existence and of sentient beings, one of the ten kinds of nonexistence. Emptiness is no object that enjoyment of Enlightening Beings. Enlightening could be experienced by a subject, a subject Beings who abide by these can attain the supreme itself must dissolve in it (the emptiness) to enjoyment of truth of all Buddhas—Boà Taùt töï taïi, attain a true enlightenment. In real Buddhism, vì taát caû chuùng sanh duøng voâ löôïng moân maø hieän without this experience,

there would be no thaân—See Ten kinds of enjoyment. Buddhism: Khaùi nieäm veà töø Bodhi trong phaïn ngöõ khoâng coù töông ñöông trong Vieät vaø Anh Enlightening others: Giaùc Tha—Awakening of ngöõ, chæ coù danh töø "Loùe saùng" hay others, in contrast with self-enlightening—Giaùc Enlightenment laø thích hôïp. Moät ngöôøi baûn ngoä cho ngöôøi khaùc, ñoái laïi vôùi töï giaùc (sau khi töï taùnh thaät söï cuûa vaïn höõu laø giaùc ngoä caùi hö mình ñaõ giaùc ngoä laïi thuyeát phaùp ñeå giaùc ngoä cho khoâng hieän taïi. Caùi hö khoâng maø ngöôøi ta ngöôøi khaùc, khieán hoï ñöôïc khai ngoä vaø giuùp hoï thaáy ñöôïc trong khoaûnh khaéc aáy khoâng phaûi rôøi boû moïi meâ laàm vaø khoå naõo trong voøng luaân laø hö voâ, maø laø caùi khoâng theå naém baét ñöôïc, hoài—See Two kinds of enlightenment (C). khoâng theå hieåu ñöôïc baèng caûm giaùc hay tö Enlightening self and others: Töï giaùc giaùc duy vì noù voâ haïn vaø vöôït ra ngoaøi söï toàn taïi tha—Giaùc Tha—Enlightening or awakening of vaø khoâng toàn taïi. Caùi hö khoâng ñöôïc giaùc ngoä others, in contrast with self-enlightening—Giaùc khoâng phaûi laø moät ñoái töôïng cho chuû theå suy ngoä cho ngöôøi khaùc, ñoái laïi vôùi töï giaùc (sau khi töï gaãm, maø chuû theå phaûi hoøa tan trong ñoù môùi mình ñaõ giaùc ngoä laïi thuyeát phaùp ñeå giaùc ngoä cho hieåu ñöôïc noù. Trong Phaät giaùo thaät, ngoaøi theå ngöôøi khaùc, khieán hoï ñöôïc khai ngoä vaø giuùp hoï nghieäm ñaïi giaùc ra, khoâng coù Phaät giaùo. rôøi boû moïi meâ laàm vaø khoå naõo trong voøng luaân 4) The term 'Enlightenment' is very important in hoài—See Two kinds of enlightenment. the Zen sects because theultimate goal of Zen Enlightenment (n): Bodhi or Sambodhi (skt)— discipline is to attain what is known as Boà ñeà—Giaùc ngoä (Trí tueä hay söï thöùc tænh toaøn 'enlightenment.' Enlightenment is the state of dieän veà töï thaân, tha nhaân vaø theá giôùi söï vaät hieän consciousness in which Noble Wisdom töôïng). realizes its own inner nature. And this self- (I) The meanings of Enlightenment—Nghóa cuûa realization constitutes the truth of Zen, which giaùc ngoä: is emancipation (moksha) and freedom 1) Söï giaùc ngoä—Söï soi saùng—Söï khai minh— (vasavartin). Enlightenment is the whoel of Awakening—To wake up—To be awake— Zen. Zen starts with it and ends with it. When To enlighten. there is no enlightenment, there is no Zen. 2) The intuitive awareness or cognition of the Enlightenment is the measure of Zen, as is Dharma-Nature, the realization of ultimate announced by a master. Enlightenment is not a state of mere quietude, it is not

tranquilization, it is an inner experience laøm ñöôïc ñeå truyeàn ñaït kinh nghieäm aáy cho which has no trace of knowledge of ngöôøi khaùc chæ laø thöû khôi gôïi leân, hoaëc chæ discrimination; there must be a certain troû cho thaáy. Ngöôøi naøo thaáy ñöôïc laø vöøa chæ awakening from the relative field of thaáy ngay, ngöôøi naøo khoâng thaáy thì caøng consciousness, a certain turning-away from nöông theo ñoù ñeå suy nghó, laäp luaän caøng sai the ordinary form of experience which ñeà. characterizes our everyday life. The technical (II) Two kinds of enlightenment—Coù hai loaïi Mahayana term for it is 'Paravritti,' turning giaùc ngoä—See Two kinds of enlightenment. back, or turning over at the basis of (III) Three kinds of enlightenments—Ba loaïi giaùc consciousness. By this entirety of one's ngoä—See

Three kinds of enlightenments. mental construction goes through a complete (IV) According to Zen master D.T. Suzuki in the change: Töø giaùc ngoä raát quan troïng trong nhaø Essays in Zen Buddhism, Zen master Ta-Hui Thieàn vì muïc ñích cuûa vieäc tu thieàn laø ñaït tôùi in the eleventh century mentioned eight chief caùi ñöôïc bieát nhö laø 'giaùc ngoä.' Giaùc ngoä laø characteristics of 'satori.' In Zen—Theo caûnh giôùi cuûa Thaùnh Trí Töï Chöùng, nghóa laø Thieàn Sö D.T. Suzuki trong Thieàn Luaän, Taäp caùi taâm traïng trong ñoù Thaùnh Trí töï theå hieän II, Thieàn sö Ñaïi Hueä vaøo theá kyû thöù 11 ñaõ laáy baûn taùnh noäi taïi cuûa noù. Söï töï chöùng naày neâu ra taùm ñaëc ñieåm chính cuûa 'Ngoä'—See laäp neân chaân lyù cuûa Thieàn, chaân lyù aáy laø giaûi Eight chief characteristics of 'satori.' In Zen. thoaùt vaø an nhieân töï taïi. Theo Thieàn Sö D.T. Enlightenment ability: Giaùc Taùnh— Suzuki trong Thieàn Luaän, Taäp II, Ngoä laø toaøn Enlightened mind free from all illusion—The theå cuûa Thieàn. Thieàn baét ñaàu töø ñoù maø chaám mind of enlightenment, the illuminated mind, the döùt cuõng ôû ñoù. Bao giôø khoâng coù ngoä, baáy giôø original nature of man—Caùi dieäu taâm baûn giaùc khoâng coù Thieàn. Ngoä laø thöôùc ño cuûa Thieàn hay baûn taùnh nguyeân thuûy cuûa con ngöôøi. nhö moät toân tuùc ñaõ noùi. Ngoä khoâng phaûi laø Enlightenment of the Buddha: Phaät Boà Ñeà— moät traïng thaùi an tónh khoâng thoâi; noù khoâng Voâ Thöôïng Boà Ñeà (Boà Ñeà maø Phaät ñaït ñöôïc)—Y phaûi laø söï thanh thaûn maø laø moät kinh nghieäm chæ voâ löôïng Phaät Boà Ñeà thöïc haønh haïnh Boà Taùt. noäi taâm khoâng coù daáu veát cuûa tri thöùc phaân (I) Before leaving home—Tröôùc khi xuaát gia: bieät; phaûi laø söï thöùc tænh naøo ñoù phaùt khôûi töø 1) Prince Siddharta married Princess Yasodhara laõnh vöïc ñoái ñaõi cuûa taâm lyù, moät söï trôû chieàu in a solemn and happy ceremony held in the vôùi hình thaùi bình thöôøng cuûa kinh nghieäm Royal Palace—Thaùi töû Taát Ñaït Ña vaø Coâng voán laø ñaëc tính cuûa ñôøi soáng thöôøng nhaät cuûa chuùa Da Du Ñaø La thaønh hoân trong moät cuoäc chuùng ta. Thuaät ngöõ Ñaïi Thöøa goïi laø 'Chuyeån hoân leã trang nghieâm vaø vui veû trong hoaøng Y' hay quay trôû laïi, hay laät ngöôïc caùi cô sôû cung. cuûa taâm yù, ôû ñaây toaøn boä kieán truùc taâm thöùc 2) However, after their marriage, the loving traûi qua moät cuoäc thay ñoåi toaøn dieän. tenderness of Yasodhara and the luxurious 5) Enlightenment is the most intimate individual life in the Royal Palace still could not dilute experience and therefore cannot be the problems contemplated by the Prince in expressed in words or described in any his mind—Tuy nhieân, sau hoân leã, vôùi tình yeâu manner. All that one can do in the way of dòu daøng cuûa Coâng chuùa Da Du Ñaø La, vaø communicating the experience to others is to cuoäc soáng huy hoaøng trong hoaøng cung vaãn suggest or indicate, and this only tentatively. khoâng laøm môø ñi nhöõng suy nghó trong taâm tö The one who has had it understands readily cuûa Thaùi töû. enough when such indication are given, but 3) After the visits to the scenes outside the royal when we try to have a glimpse of it through palace, images of the old, the sick, and the the indices given we utterly fail: Ngoä laø kinh dead always haunted the mind of the Prince. nghieäm rieâng tö thaân thieát nhaát cuûa caù nhaân, He thought that even his beautiful wife, his neân khoâng

theå noùi baèng lôøi hay taû baèng buùt beloved son, and himself could not escape ñöôïc. Taát caû nhöõng gì caùc Thieàn sö coù theå from the cycle of old age, sickness, and death.

Human life was so short and illusionary—Sau renunciation, modeled on the example of the nhöõng laàn thaêm vieáng ngoaïi thaønh, nhöõng Buddha, is still followed by Buddhist monks hình aûnh veà giaø, beänh vaø cheát luoân aùm aûnh and nuns—Khi laø thaùi töû, Taát Ñaït Ña Coà Thaùi töû. Ngaøi nghó raèng vôï ñeïp, con ngoan, Ñaøm soáng trong xa hoa traùng leä, nhöng söï vaø ngay caû chính baûn thaân ngaøi cuõng khoâng giaøu coù lôùn lao cuûa Ngaøi khoâng theå giaûi thoaùt traùnh ñöôïc caùi voøng giaø, beänh vaø cheát naày. Ngaøi khoûi voøng sanh, giaø, beänh vaø cheát ñöôïc. Kieáp nhaân sinh thaät laø ngaén nguûi vaø huyeãn Vì vaäy Ngaøi töø boû taát caû nhöõng laïc thuù traàn aûo. gian cuõng nhö nhöõng raøng buoäc xaõ hoäi, baét 4) King Suddhodana, his father, tried to build a ñaàu ñi lang thang khaép röøng saâu nuùi thaúm ñeå summer palace for him and let him enjoy the tìm kieám söï cöùu ñoä, söï thöïc haønh xuaát gia material pleasure of singing, dancing, and dieãn hình cuûa Ñöùc Phaät vaãn coøn ñöôïc chö other entertainment. However, no joys could Taêng Ni Phaät töû noi theo. Ñöùc Phaät ñi ñeán söï arouse the interest of the Prince. The Prince hieåu bieát raèng chính söï xuaát gia cuõng khoâng always wanted to seek out ways and means of theå dieät khoå. emancipation from the sufferings of life— (III) Following the path of asceticism—Tu theo Vua Tònh Phaïn, cha ngaøi, coá gaéng xaây cung khoå haïnh: In his search for enlightenment, the ñieän muøa heø ñeå cho ngaøi höôûng thuï cuoäc Prince Siddhartha Gautama joined five soáng vaät chaát ca vui hoan laïc. Tuy nhieân, ascetics who were practicing the severest khoâng coù thuù vui naøo coù theå laøm cho Thaùi töû austerities in the hope of gaining ultimate höùng thuù. Luùc naøo Thaùi töû cuõng muoán tìm cho insight. In their company Gautama learned to ra nhöõng phöông caùch giaûi thoaùt khoûi nhöõng endure the most extreme self-mortification, thoáng khoå cuûa kieáp ngöôøi. becoming weak and frail through starvation (II) Leaving home—Xuaát gia: and pain. Even the magnificent distinguishing 1) One night, the Prince and Chandaka left the marks that had adorned him since birth almost Royal Palace. The Prince walked out of the disappeared. Prince Siddhartha Gautama, summer palace, went straight to the stables, who had known the greatest pleasure had mounted a horse, and started his unusual now experienced its exact opposite. journey. So, Chandaka had no choice but Eventually he came to realize that nothing going along with Him. The Prince rode his would be gained from extreme deprivation. horse to the foot of a hill, he dismounted, As the god Indra demonstrated to him, if the gave all his precious dress, his crown and strings of a lute are too tight they will break, jewels, and told Chandaka to return to the and if they are too slack they will not play: royal palace—Moät ñeâm, Thaùi töû cuøng Xa only if they are properly strung will music Naëc rôøi khoûi hoaøng cung. Thaùi töû ñi thaúng issue forth. Gautama understood that the ñeán chuoàng ngöïa, leân yeân ngöïa vaø baét ñaàu same balance is necessary with humankind cuoäc haønh trình baát thöôøng. Vì theá maø Xa and resolved to end the useless life of Naëc khoâng coøn caùch naøo löïa

chon, neân phaûi extreme asceticism by bathing and receiving ñi cuøng Thaùi töû. Thaùi töû cöôõi ngöïa ñeán moät food. Observing this change, his five chaân nuùi, ngaøi xuoáng ngöïa, trao hoaøng baøo, companions deserted him, believing that he vöông mieän, vaø chaâu baùu, vaø baûo Xa Naëc neân had admitted defeat and was therefore trôû veà hoaøng cung. unworthy of them—Trong khi tìm kieám söï 2) As a prince, Siddhartha Gautama lived in giaùc ngoä, Thaùi töû Taát Ñaït Ña Coà Ñaøm cuøng 5 unsurpassed luxury, but his great wealth could vò ñaïo só khoå haïnh tu taäp nhöõng phaùp khoå not liberate him from rebirth, old age, haïnh nghieâm ngaët vôùi hy voïng ñaït ñöôïc tueä sickness and death. He thus relinquished all giaùc toái cao. Cuøng vôùi nhöõng ngöôøi naày, Thaùi earthly pleasures and severed his ties with töû Coà Ñaøm hoïc caùch chòu ñöïng söï töï haønh society, setting out to wander through the xaùc, trôû neân kieät söùc vaø suy nhöôïc do bôûi ñoùi forest to seek salvation. The practice of khaùt vaø ñau ñôùn. Thaäm chí nhöõng haûo töôùng

treân ngöôøi cuûa Ngaøi coù töø luùc chaøo ñôøi haàu event sends ripples all throughout the world nhö bieán maát. Thaùi töû Taát Ñaït Ña Coà Ñaøm, system—Ñöùc Phaät thöøa nhaän raèng ngöôøi ta coù ngöôøi ñaõ töøng bieát ñeán nhöõng duïc laïc tuyeät theå ñaït ñöôïc nhieàu ñieàu thieän laønh khi soáng vôøi nhaát nay ñaõ caûm nhaän ñöôïc söï ñoái nghòch ñôøi ñaïo só khoå haïnh giaûn dò, nhöng Ngaøi cuõng chính xaùc cuûa noù. Cuoái cuøng, Ngaøi ñi ñeán söï daïy raèng hình thöùc cöïc ñoan khoå haïnh khoâng nhaän thöùc raèng ngöôøi ta khoâng theå ñaït ñöôïc daãn tôùi con ñöôøng giaûi thoaùt. Sau 6 naêm traûi baát cöù ñieàu gì töø söï suy suïp quaù möùc. Nhö vò qua nhieàu thöû thaùch khaùc nhau, Thaùi töû Coà vua trôøi Ñeá Thích ñaõ baøy toû cho Ngaøi, neáu Ñaøm quyeát ñònh chuaån bò cho con ñöôøng cuûa nhöõng sôïi daây ñaøn quaù caêng chuùng seõ ñöùt vaø chính mình: ñoù laø con ñöôøng trung ñaïo, giöõa neáu chuùng quaù chuøng chuùng seõ khoâng khaõy söï buoâng thaû quaù möùc vaø söï haønh xaùc quaù ñoä. ñöôïc: chæ khi naøo chuùng ñöôïc caêng moät caùch Beân bôø soâng Ni Lieân Thieàn, Ngaøi ñaõ nhaän vöøa phaûi thì chuùng seõ phaùt ra tieáng. Thaùi töû laáy thöïc phaåm cuùng döôøng cuûa ngöôøi thieáu nöõ Coà Ñaøm hieåu raèng söï quaân bình gioáng nhö teân Sujata. Ngaøi bieát raèng söï giaùc ngoä ñaõ gaàn vaäy raát caàn thieát vôùi nhaân loaïi vaø ñi ñeán keà do bôûi ñeâm tröôùc ñoù Ngaøi coù naêm giaác mô quyeát ñònh chaám döùt cuoäc soáng khoå haïnh quaù baùo tröôùc. Do ñoù, Ngaøi chia phaåm vaät cuùng möùc baèng caùch taém goäi vaø nhaän laáy thöïc döôøng ra laøm 49 phaàn, moãi phaàn cho moãi phaåm. Quan saùt söï thay ñoåi naøy, naêm ngöôøi ngaøy maø Ngaøi bieát seõ daønh cho söï suy nieäm ñoàng moân cuûa Ngaøi ñeàu xa laùnh Ngaøi. Hoï tieáp theo caùi ñeâm Ngaøi ñaït ñöôïc ñaïo quaû giaùc cho raèng Ngaøi ñaõ chòu thaát baïi, do ñoù khoâng ngoä. Gioáng nhö “moät con sö töû thöùc daäy sau xöùng ñaùng vôùi hoï nöõa. giaác nguû,” Ngaøi tieán haønh thöïc hieän nhöõng gì (IV) The Middle Path—Con ñöôøng Trung Ñaïo: sau khi Ngaøi hieåu bieát ñöôïc döôùi coäi Boà Ñeà 1) The Buddha came to understand that trong Boà Ñeà Ñaïo Traøng. Quan saùt 4 höôùng, renunciation itself could not bring about the Ngaøi ngoài trong tö theá hoa sen döôùi coäi caây cessation of suffering. He acknowledged that vaø phaùt nguyeän seõ khoâng

ñöùng daäy cho ñeán much can be gained from leading the simple khi trôû thaønh baäc giaùc ngoä. Hieám hoi bieát life of an ascetic, but also taught that extreme döôøng naøo cho moät vò Boà Taùt thaønh Phaät, vaø austerities are not conducive to the path of moät söï kieän lôùn lao ñoät ngoät nhö vaäy ñaõ ñöôïc liberation. At the end of six years of varied lan truyeàn ñi nhöõng chaán ñoäng khaép taát caû experiences, Gautama decided to pave his caùc coõi cuûa theá giôùi. own way: a middle path between the extreme 2) After abandoning asceticism, the Prince of self-indulgence and self-mortification. On decided to totally change his way of the banks of the river Nairajana, he accepted practicing. He walked to Nairanjana River, an offering of rice-milk from a young girl and let the clear flowing water cleanse the named Sujata. He knew that enlightenment dirt that had accumulated on his body for a was near because the previous night he had long time. He decided to engage in ways to had five premonitory dreams. He therefore purify his inner heart, exterminate delusions, divided Sujata's offering into forty-nine and expand his wisdom to understand the mouthfuls, one for each of the days he knew truth. However, the Prince was physically he would spend in contemplation following exhausted from his continuous practice of the night of his enlightenment. "Roused like a asceticism. After bathing, he was so weak and lion," he proceeded to what would later feeble that he fainted on the river bank. become known as the Bodhi Tree, in Bodh- Fortunately, at that time, a shepherd girl Gaya. After surveying the four cardinal named Nanda, who carried a bucket of cow's directions, he sat in the lotus position milk on her head, passed by. She discovered underneath the tree and vowed not to move the Prince and knew his condition was caused until he had attained complete and final by extreme exhaustion. So she poured a bowl enlightenment. Rarely does a Bodhisattva of milk for him to drink. Drinking the bowl of become a Buddha, and the onset of such an milk offered by the shepherd girl, the Prince

found it tasted like sweet nectar. He felt more töû boù coû laøm choã ngoài cho eâm. Thaùi töû chaáp and more comfortable and he gradually nhaän söï cuùng döôøng cuûa caäu beù, recovered. After the Prince revived, he (V) Confronting with the maras—Ñöông ñaàu vôùi walked towards Kaudinya and other four ma quaân: people who had practiced asceticism with him 1) Mara, the demon of all demons, sensed that in the past; however, all of them avoided him Gautama was about to escape from his power because they thought the Prince had been and gathered his troops to oust the seduced by a beautiful maid. So he left the Bodhisattva from his seat beneath the tree of forest alone, crossed over Nairanjana River enlightenment. The ensuing confrontation, in and walked to Gaya Hill. The Prince sat down which Mara was soundly defeated. This is on a stone seat under the umbrella-like bodhi one of the great stories of the Buddhist tree. He decided to stay there to continue to tradition—Ma vöông, chuùa cuûa taát caû caùc loaøi practice meditation until he was able to attain ma quyû, caûm thaáy raèng Thaùi töû Coà Ñaøm ñaõ enlightenment and emancipation. At that vöôït ra khoûi quyeàn löïc cuûa mình, neân taäp hoïp moment, a boy walked by with a bundle of ñaïo binh ma ñeå truïc xuaát vò Boà Taùt ra khoûi

grass on his shoulder. The boy offered a straw choã ngoài cuûa Ngaøi döôùi goác caây giaùc ngoä. Söï seat made from the grass he cut to the Prince chaïm traùn xaûy ra, trong traän chieán naøy Ma for comfort. The Prince accepted the boy's vöông ñaõ hoaøn toaøn bò ñaùnh baïi. Ñaây laø moät offering—Sau khi töø boû loái tu haønh khoå haïnh, trong nhöõng caâu chuyeän tuyeät vôøi cuûa truyeàn Thaùi töû quyeát ñònh thay ñoåi hoaøn toaøn loái tu thoáng Phaät giaùo. cuûa mình. Ngaøi böôùc xuoáng doøng Ni Lieân 2) Mara attacked the Bodhisattva with nine Thieàn, ñeå cho nöôùc maùt goät saïch nhöõng buïi elemental weapons, but to no avail: baëm phuû ñaày treân cô theå cuûa Ngaøi. Ngaøi whirlwinds faded away, flying rocks and quyeát ñònh ñi vaøo loái tu laøm thanh tònh noäi flaming spears turned into lotus flowers, taâm, dieät tröø phieàn naõo ñeå môû roäng trí hueä vaø clouds of sand, ashes and mud were thoâng suoát chaân lyù. Tuy nhieân, do söùc cuøng transformed into fragrant sandalwood and, löïc kieät, neân khi vöøa taém xong, Thaùi töû vaät finally, the darkest of darkness was outshone ngaõ xuoáng caïnh bôø soâng. May maén thay, by the Bodhisattva. Enraged, Mara turned to ngay luùc ñoù thì moät coâ gaùi chaên boø teân the Buddha-to-be and demanded his seat. Nanda, ñang ñoäi bình söõa ñi qua, naøng nhaän Gautama replied: "You have neither bieát Thaùi töû ngaát xæu vì quaù suy nhöôïc neân practiced the ten perfections, nor renounced naøng beøn môû naép vaø roùt moät baùt cho Thaùi töû the world, nor sought true knowledge and uoáng. Thaùi töû caûm thaáy baùt söõa vöøa daâng cuûa insight. This seat is not meant for you. I alone coâ gaùi chaên boø ngoït nhö nöôùc cam loä. Uoáng have the right to it." With a furious rage, xong Ngaøi caûm thaáy cô theå thoaûi maùi vaø töø töø Mara flung his razor-edged disc at the khoâi phuïc. Sau khi hoài söùc, Thaùi töû vui veû ñi Buddha-to-be, but it turned into a garland of veà phía naêm anh em Kieàu Traàn Nhö laø nhöõng flowers above his head. Then Gautama ngöôøi ñaõ cuøng tu khoå haïnh vôùi Ngaøi trong challenged Mara: if the demon believed that quaù khöù, nhöng bò hoï traùnh neù vì nghó raèng he entitled to occupy the seat of Thaùi töû ñaõ bò coâ gaùi ñeïp kia meâ hoaëc roài. Vì enlightenment, let him bring witnesses to his theá Thaùi töû ñaønh rôøi khu röøng moät mình, loäi meritorious deeds. Mara turned to his fiendish qua soâng Ni Lieân vaø ñi veà höôùng nuùi Ca Ña. companions, who submissively gave their Thaùi töû ngoài xuoáng taûng ñaù döôùi taøng caây Boà testimony. He then asked the Bodhisattva ñeà nhö moät caây duø lôùn, Ngaøi quyeát ñònh löu who would bear witness for him. Gautama laïi nôi ñaây, tieáp tuïc tham thieàn cho ñeán khi drew out his right hand, pointed it downward ñaït ñöôïc giaùc ngoä vaø giaûi thoaùt. Vaøo luùc ñoù and said: "Let this great solid earth be my coù moät caäu beù caét coû ñi ngang qua, treân vai witness." With this, a thunderous earthquake vaùc boù coû, caäu beù lieàn cuùng döôøng cho Thaùi swept the universe and all the demons flew

away. Even Mara's great elephant, complete knowledge of himself: Trong canh Girimekhala, knelt down before the Buddha- moät, Boà Taùt traûi qua boán giai ñoaïn thieàn lieân to-be—Ma vöông taán coâng vò Boà Taùt vôùi chín tuïc, hoaëc traïng thaùi taâm an ñònh, thoaùt khoûi loaïi vuõ khí, nhöng khoâng coù keát quaû: nhöõng

nhöõng troùi buoäc cuûa caùc yù töôûng taàm thöôøng, traän cuoàng phong, nhöõng taûng ñaù bay vaø voâ Ngaøi coù theå nhôù laïi nhieàu tieàn kieáp, töø ñoù ñaït soá nhöõng caây teân löûa ñaõ bieán thaønh nhöõng ñöôïc tri kieán hoaøn thieän cuûa baûn thaân Ngaøi. caùnh hoa sen rôi ruïng, nhöõng côn baõo caùt, tro 2) In the second watch of the night, he turned his buïi vaø buøn ñaát bieán thaønh traàm höông thôm divine eye to the universe and saw the entire ngaùt vaø cuoái cuøng caùi maøn toái taêm nhaát cuûa world as though it were reflected in a spotless söï u meâ ñaõ ñöôïc vò Boà Taùt laøm saùng toû röïc mirror. He saw the endless lives of many rôõ. Vôùi söï töùc giaän ñieân cuoàng, Ma vöông beings of the universe unfold according to the xoay sang vò Phaät töông lai vaø ñoøi laáy ñòa vò moral value of their deeds (see Karma). cuûa Ngaøi. Ngaøi töø toán ñaùp laïi: “nhaø ngöôi Some were fortunate, others miserable; some khoâng tu taäp ‘thaäp ñoä boá thí’ cuõng khoâng töø were beautiful, others ugly; but none cease to boû theá gian, maø cuõng khoâng möu caàu tri kieán turn in the endless cycle of birth and death vaø tueä giaùc chaân thaät. Ñòa vò naøy khoâng coù yù (see Samsara): Vaøo canh hai, Ngaøi höôùng nghóa vôùi ngöôi. Duy nhaát chæ moät mình ta thieân nhaõn vaøo vuõ truï vaø troâng thaáy toaøn theå môùi ñuû tö caùch ngoài nôi naøy.” Trong côn thònh theá gian nhö theå ñöôïc phaûn aùnh trong moät noä, Ma vöông phoùng caùi dóa saét caïnh veà phía taám göông khoâng chuùt tì veát. Ngaøi troâng thaáy Ñöùc Phaät, nhöng noù bieán thaønh moät traøng hoa nhöõng kieáp soáng baát taän cuûa nhieàu chuùng ôû treân ñaàu Ngaøi. Sau ñoù Ñöùc Coà Ñaøm thaùch sanh trong vuõ truï môû ra tuøy vaøo giaù trò ñaïo thöùc Ma vöông: “neáu Ma vöông tin raèng mình ñöùc veà haønh ñoäng cuûa hoï. Moät soá ngöôøi may coù quyeàn naém giöõ vò trí cuûa baäc giaùc ngoä, haõy maén, coøn nhöõng ngöôøi khaùc baát haïnh; moät soá töï mình ñöa ra nhöõng baèng chöùng veà nhöõng ngöôøi xinh ñeïp, vaø nhöõng ngöôøi khaùc xaáu xí, haønh ñoäng coâng ñöùc cuûa mình.” Ma vöông nhöng khoâng moät ai coù theå cho döøng laïi vieäc xoay qua ñoàng boïn döôùi quyeàn, baét chuùng xoay chuyeån voøng sinh töû baát taän naøy. ñöa ra baèng chöùng. Roài Ma vöông yeâu caàu 3) In the third watch of the night, Gautama Boà Taùt phaûi tröng ra baèng chöùng cho noù. Ñöùc turned his meditation to the real and essential Coà Ñaøm ñöa baøn tay phaûi ra, chæ xuoáng vaø nature of the world. He saw how everything noùi raèng “Haõy ñeå quaû ñaát to lôùn vöõng chaéc rises and falls in tandem and how one thing naøy laø chöùng nhaân cuûa ta.” Vôùi lôøi tuyeân boá always originates from another. naøy, quaû ñòa caàu chaán ñoäng queùt saïch vuõ truï Understanding this causal law of Dependent vaø taát caû loaøi ma quyû bò thoåi bay maát. Ngay Origination, he finally beheld the key to caû con voi khoảng loà cuûa Ma vöông cuõng phaûi breaking the endless of cycle of samsara, and phuû phuïc tröôùc vò Phaät töông lai. with this understanding he reached (VI) The Prince became enlightened—Thaùi töû perfection. It is said that he became tranquil thaønh ñaïo: After Mara’s defeat, the gods like a fire when its flames have died down: gathered around Gautama while he set his Vaøo canh ba, Ñöùc Coà Ñaøm chuyeån höôùng suy mind on enlightenment—Sau khi Ñöùc Phaät nieäm cuûa mình sang baûn chaát thaät cuûa theá ñaùnh baïi Ma vöông, taát caû chö thieân ñeàu

tuï gian. Ngaøi thaáy vaïn vaät laàn löôït sanh dieät ra taäp quanh Ngaøi, trong khi Ngaøi vaãn coøn chuù sao vaø luoân luoân baét nguoàn töø vaät khaùc nhö taâm vaøo söï giaùc ngoä. theá naøo. Hieåu ñöôïc ñònh luaät Nhaân Duyeân 1) In the first watch, the Bodhisattva naøy cuoái cuøng Ngaøi tìm ñöôïc lôøi giaûi ñaùp ñeå experienced the four successive stages of beû gaõy voøng luaân hoài sanh töû baát taän. Vaø vôùi meditation, or mental absorptions (dhyana). söï hieåu bieát naøy Ngaøi ñaït ñeán söï toaøn haûo. Freed from the shackles of conditioned Ngöôøi ta noùi raèng Ngaøi trôû neân vaéng laëng thought, he could look upon his many gioáng nhö moät beáp löûa khi ñaõ taøn. previous existences, thereby gaining

4) In the fourth and final watch of the night, as water. He was unperturbed by any dawn broke, the Bodhisattva's great temptations. The Prince was even more and understanding enabled him to completely more steadfast in his resolve. His mind was "blow out" (literal meaning of nirvana) the more peaceful, and he entered into a state of fires of greed, hatred and delusion that had utmost concentration (samadhi), having previously tied him to rebirth and suffering. reached the realm of no-mind and no-thought. At the moment of becoming a Buddha, his The Prince sat in a meditation pose under the entire knowledge crystallized into the Four Bodhi tree, warding off all worldly Noble Truths. Although there are many attachments. One night, there appeared a accounts of the Buddha's night of bright morning star. The Prince raised his enlightenment, at times varying in detail, head and discovered the star. He was there is complete unanimity about the Four instantly awakened to his true nature and thus Noble Truths. They can be said to contain the attained supreme enlightenment, with his entire teaching of the Buddha, and mind filled with great compassion and consequently of Buddhism, and the extent to wisdom. He had become awakened to the which they are understood is an indication of universal truth. He had become the Buddha. progress along the path: "to know" in The Enlightened One knew that all sentient Buddhism is to comprehend and realize the beings were transmigrating in the six states of Four Noble Truths. Only a Buddha has existence, each receiving different kinds of complete and final understanding of their retribution. He also knew that all sentient subtlest meaning, which is equal to beings possessed the same nature and enlightenment and nirvana: Vaøo canh tö vaø wisdom as a Buddha, that they could all cuõng laø canh choùt cuûa ñeâm, khi bình minh saép attain enlightenment, but that they were loù daïng, söï hieåu bieát cao caû nhaát cuûa vò Boà drowned in the sea of suffering and could not Taùt coù theå giuùp Ngaøi hoaøn toaøn daäp taét (nghóa redeem themselves because they were ñen cuûa Nieát Baøn) nhöõng ngoïn löûa tham, saân, immersed in ignorance. After attaining the si maø tröôùc ñoù ñaõ troùi buoäc Ngaøi vaøo voøng truth of life in the universe, and meditating sanh töû khoå ñau. trong khoaûnh khaéc thaønh for another 21 days under the Bodhi tree, the Phaät, söï hieåu bieát troïn veïn cuûa Ngaøi keát tinh Buddha entered into the domain of thaønh Töù Dieäu Ñeá. Maëc duø coù nhieàu töôøng unimpeded harmony and perfect thuaät veà söï kieän ñeâm thaønh ñaïo, tuy coù luùc coù homogeneity. So he rose from his seat and söï khaùc bieät veà chi tieát, nhöng coù moät söï headed towards Kasi city to

begin his ñoàng nhaát veà “Töù Dieäu Ñeá.” Ngöôøi ta noùi Töù preaching career to rescue the masses and Dieäu Ñeá chöùa ñöïng toaøn boä giaùo lyù cuûa Ñöùc benefit the living—Thaùi töû ngoài thaúng thoùm Phaät vaø laø keát quaû cuûa Phaät giaùo, vaø ñeán möùc vaø nguyeän: “Neáu ta khoâng ñaït thaønh giaùc ngoä moïi ngöôøi hieåu chuùng laø daáu chæ cuûa söï tieán vaø giaûi thoaùt, theà quyeát khoâng ñöùng daäy khoûi boä treân con ñöôøng ñi ñeán hieåu bieát ôû ñaïo Phaät choã naøy.” Thaùi töû ngoài nhö theá, loøng nhö nöôùc laø thoâng hieåu saâu saéc vaø nhaän thöùc ñöôïc Töù laëng, bao nhieâu caùm doã ñeàu khoâng quaáy phaù Dieäu Ñeá. Chæ Ñöùc Phaät môùi coù söï hieåu bieát ñöôïc Ngaøi. Loøng cuûa Ngaøi moãi luùc moät theâm troïn veïn vaø roát raùo veà yù nghóa vi teá nhaát cuûa kieân ñònh. Ngaøi tieán saâu vaøo caûnh giôùi thieàn chuùng, ñieàu naøy töông ñöông vôùi söï giaùc ngoä ñònh tam muoäi, ñaït ñeán thanh tònh voâ nieäm. vaø Nieát Baøn. Thaùi töû tieáp tuïc ngoài kieát giaø döôùi coäi Boà ñeà, (VII)Solemn oath—Lôøi theä nguyeän uy nghieâm: döùt boû moïi raøng buoäc. Vaøo moät ñeâm khi sao The Prince sat straight under the tree and mai vöøa loù daïng treân baàu trôøi phöông ñoâng. made a solemn oath: “If I do not succeed in Thaùi töû ngaång ñaàu leân nhìn thaáy ngoâi sao attaining enlightenment and emancipation, I naøy, loøng hoát nhieân böøng saùng. Ngaøi ñaït ñöôïc will not rise from this seat.” The Prince sat Chaùnh Ñaúng Chaùnh Giaùc, trieät ngoä baûn taùnh, like a rock with a mind unruffled like still trí tueä töø bi to lôùn. Ngaøi trôû thaønh ngöôøi giaùc

ngoä chaân lyù vuõ truï. Ngaøi laø Phaät. Luùc aáy Ngaøi Enlightenment of Prince Siddhartha: See bieát raèng taát caû chuùng sanh luaân hoài trong luïc Enlightenment of the Buddha. ñaïo, chòu nhieàu quaû baùo khaùc nhau. Phaät Enlightenment and release: Minh thoaùt— cuõng bieát raèng, taát caû chuùng sanh ñeàu coù ñöùc Enlightenment from ignorance and release from taùnh vaø trí tueä Nhö Lai, ñeàu coù cô hoäi ñaït desire—Giaùc ngoä vaø giaûi thoaùt khoûi duïc voïng. thaønh chaùnh giaùc, chæ vì bò voâ minh che laáp Enlightenment of the saints: Holy maø bò chìm ñaém trong beå khoå, khoâng theå enlightenment—Thaùnh minh. thoaùt ra ñöôïc. Sau khi Ñöùc Phaät ñaõ ñaït ñöôïc Enlightenment for self: One of the three kinds chaân lyù vuõ truï nhaân sinh, Ngaøi coøn thieàn ñònh of enlightenment—Töï giaùc, moät trong ba loaïi giaùc theâm 21 ngaøy nöõa döôùi coäi Boä ñeà, sau ñoù ngoä—See Three kinds of enlightenment, and Ngaøi ñaït ñeán caûnh giôùi hanh thoâng voâ ngaïi. Pratyeka-buddha form of enlightenment. Ngaøi beøn rôøi choã ñeå ñi veà höôùng thaønh Ca Thi ñeå baét ñaàu söï nghieäp truyeàn ñaïo cöùu ñoä Enlightenment of sravakas: Thanh Vaên Boà chuùng sanh. Ñeà—Boà Ñeà maø haøng Thanh Vaên ñaït ñöôïc—See ** See Three kinds of bodhi (A), Ten kinds of Three kinds of bodhi (A). definitive mark of Great Enlightening Beings, Enlightenment from within: Töï Giaùc Ngoä and Ten kinds of reliance of Great Taâm—A mind independent of externals, or pure Enlightening Beings. thought (capable of enlightenment from within)—Enlightenment of Buddhahood: Dieäu giaùc— Giaùc ngoä baèng chính noäi taâm cuûa mình chöù khoâng The fifty-second stage of a Bodhisattva—Giai do ngoaïi löïc beân ngoaøi. ñoaïn thöù 52 cuûa Boà Taùt hay laø giai ñoaïn giaùc ngoä Enmities (n): Haän

thuø suoát kieáp. Phaät quaû—See Two kinds of enlightenment (B). Enmity: Upanaha (skt)—Haän—Saân giôùi—See Enlightenment derived for one's self: Three dharmas (XI), and Seventy-five dharmas of Svabodhi (skt)—Töï giaùc ngoä. the Abhidharma Kosa. Enlightenment-Flower Samadhi Self- Enmity should not be consolidated but Mastery King Thus Come One: Giaùc Hoa reduced: Oaùn thuø neân côûi chöù khoâng neân buoäc Ñònh Töï Taïi Vöông Nhö Lai. (Oan gia nghi giaûi baát nghi keát). Enlightenment from ignorance and release Ennin (794-864): Sö Nguyeät Nhaân—Name of a from desire: Minh thoaùt. student of Saicho and one of the major figures in Enlightenment by the inner light: Töï Nhieân the early period of the Tendai school in Japan. He Ngoä Ñaïo—Independent of external teaching; to traveled to China following Saicho's death in 838 become a Buddha by one's own power, i.e. and returned nine years later with 559 volumes of Sakyamuni Buddha who is called sutras and commentaries. He became the third Svayambhuvah—Ngoä ñaïo baèng noäi trí chöù khoâng head monk of the order and played a significant baèng giaùo phaùp beân ngoaøi; thaønh Phaät baèng chính role in increasing its popularity—Teân cuûa moät vò töï löïc cuûa mình nhö Phaät Thích Ca ngöôøi ñöôïc goïi ñeä töû cuûa Saicho vaø laø moät trong nhöõng nhaân vaät laø Töï Nhieân Thích Ca. chính trong thôøi ban sô cuûa toâng Thieân Thai taïi Nhaät Baûn. OÂng du haønh sang Trung Hoa sau khi Enlightenment of meditation: Ñònh Giaùc Saicho thò tòch vaøo naêm 838 vaø 9 naêm sau ñoù oâng Chi—See Samadhi-bodhyanga. trôû veà Nhaät vôùi 559 boä kinh vaø luaän. OÂng trôû Enlightenment and Nirvana: Giaùc ngoä vaø thaønh vò toå thöù 3 cuûa doøng truyeàn thöøa Thieân Thai Nieát baøn. vaø giöõ moät vai troø quan troïng trong vieäc laøm cho Enlightenment power of a Buddha: Supreme nhieàu ngöôøi bieát ñeán toâng phaùi naøy. bodhi—Supreme enlightenment—Ñaïi giaùc. Enno-Ozunu (jap): Sö Dòch Tieåu Giaùc— Enlightenment of Pratyeka-buddhas: Duyeân Founder of the Shugendo School in Japan—Sô toå Giaùc Boà Ñeà—Boà Ñeà maø haøng Duyeân Giaùc ñaït tröôøng phaùi Tu Nghieäm Ñaïo taïi Nhaät Baûn. ñöôïc—See Three kinds of bodhi (A). Ennyu (jap): Sö Nguyeät Dung (Nhaät Baûn).

Enoble: Dignify—Exalt—Hieån döông (laøm cho 2) See Entrance. trôû thaønh cao quyù). Enter and abide in something: Nhaäp vaø truù Enquire (v): Muoán bieát. vaø o. Enraged: Ñieân cuoàng. Enter all ages as one instant: Nhaäp taát caû kieáp Enrich oneself: Laøm giaøu. cuø ng moät nieäm—See Ten kinds of entry into ages by Enlightening Beings. Enrollment (n): Söï ñaêng kyù hay ghi danh. Ensho (jap): Zen master Yien-Zhao (Japanese)— Enter the assembly of monks: Nhaäp Chuùng— Ngöôøi gia nhaäp Taêng ñoaøn phaûi tuaân phuïc naêm Sö Vieân Chieáu (1220-1277). quy luaät—Entrant must respect five rules: Enshrine (v): Caát giöõ. 1) Submission: Tuaân phuïc. Enshrine something: Place something in a 2) Kindness: Nhaân töø. shrine—Thôø vaät gì. 3) Respect: Toân troïng. Enso (jap): A Japanese term for "empty circle." 4) Recognition of rank or order: Toân ti traät töï. This is an important motif in Zen art, an empty 5) None but religious conversation: Chæ noùi circle drawn in a single fluid motion, is chuyeän ñaïo. particularly associated with the "Ox-herding" Enter the bones of a monk into a stupa: pictures, in which it represents the full realization Nhaäp

Thaùp—To enter the bones of body of a of the true nature of reality—Thuaät ngöõ Nhaät Baûn monk in a pagoda—Ñeå xöông coát hay thi theå cuûa duøng ñeå chæ “Voøng troøn troáng khoâng.” Ñaây laø moät moät vò sö vaøo thaùp. chuû ñeà quan troïng trong ngheä thuaät nhaø Thieàn, Enter the Buddha-nature in practice: Haønh moät voøng troøn troáng khoâng ñöôïc veû chæ vôùi moät nhaäp—Nhôø vaøo haïnh tu maø thaáu nhaäp vaøo Phaät neùt möïc, ñaëc bieät quan heä vôùi nhöõng böùc tranh taùnh cuûa chính mình—See Two ways of entering chaên traâu trong Thieàn, trong ñoù noù tieâu bieåu cho the truth. söï chöùng nghieäm troøn ñaày veà chaân taùnh cuûa hieän Enter the Buddha-nature in theory: Lyù thöïc. nhaäp—Entering by conviction intellectually that Ensue (v): Do bôûi. all sentient beings have the Buddha-nature—Thaáu Entangle (v): Laøm cho roái raém. nhaäp lyù tính raèng taát caû chuùng sanh ñeàu coù chaân Entanglement (n): Bonds—Trieàn phöôïc. nhö Phaät taùnh—See Two ways of entering the (I) The meanings of Bonds or entanglements—truth. Nghóa cuûa Trieàn: Enter the Buddha’s path: Thoâng Ñaït Phaät 1) To bind with cords: Coät troùi—Bonds. Ñaïo—According to the Vimalalkirti Sutra, chapter 2) Another name for afflictions; the passions and eighth, the Buddha Path, Upasaka Vimalakirti delusions which binds human body and minds: explained to Manjusri Boshisattva about “Entering Teân khaùc cuûa phieàn naõo. Duïc voïng vaø phieàn the Buddha Path” as follows—Theo Kinh Duy Ma naõo troùi buoäc thaân taâm ngöôøi khieán cho ngöôøi Caät, chöông taùm, phaåm Phaät Ñaïo, cö só Duy Ma khoâng ñöôïc töï taïi. Caät ñaõ noùi veà “Thoâng Ñaït Phaät Ñaïo” nhö sau. (II) Categories of bonds or entanglements—Phaân * Manjusri asked Vimalakirti: “How does a loaïi Trieàn: Bodhisattva enter the Buddha path?”—Baáy 1) Eight entanglements or bonds: Baùt Trieàn hay giôø ngaøi Vaên Thuø Sö Lôïi hoûi oâng Duy Ma taùm thöù troùi buoäc. **See Eight entanglements Caät raèng: “Boà Taùt theá naøo laø thoâng ñaït Phaät or evils. ñaïo?” 2) Ten entanglements or bonds: Thaäp Trieàn hay * Vimalakirti replied: “If a Bodhisattva treads möôøi thöù troùi buoäc. **See Ten kinds of the wrong ways (without discrimination) he entanglement. enters the Buddha path.”—Duy Ma Caät ñaùp: Enter (v): Ayana (skt)—To enter into. “Boà Taùt thöïc haønh phi ñaïo (traùi ñaïo) laø thoâng 1) Awaken to the truth: Nhaäp chôn lyù (giaùc ngoä ñaït Phaät ñaïo.” chôn lyù). * Manjusri asked: “What do you mean by a

Bodhisattva treading the wrong ways?”—Vaên extends to them his precious hand whose Thuø Sö Lôïi hoûi: “Theá naøo laø Boà Taùt thöïc merits are inexhaustible; appears amongst the haønh phi ñaïo?” crippled and disabled with his own body * Vimalakirti replied: “(In his work of adorned with the excellent physical marks (of salvation) if a Bodhisattva is free from the Buddha); appears amongst the lower irritation and anger while appearing in the classes but grows the seed of the Buddha fivefold uninterrupted hell; is free from the nature with all relevant merits; appears stain of sins while appearing in (other) hells; amongst the emaciated and ugly showing his is free from ignorance, arrogance and pride strong body to the admiration of them all; while appearing in the world of animals; is appears as an old and ill man but is actually adorned with full merits while appearing in free from all ailments with no

fear of death; the world of hungry ghosts; does not show his appears as having all the necessities of life superiority while appearing in the (heavenly) but always sees into impermanence and is worlds of form and beyond form; is immune free from greed; appears to have wives, from defilements while appearing in the concubines and maids but always keeps away world of desire; is free from anger while from the morass of the five desires; appears appearing as if he were resentful; uses amongst the dull-witted and stammerers to wisdom to control his mind while appearing to help them win the power of speech derived be stupid; appears as if he were greedy but from the perfect control of mind; appears gives away all his outer (i.e. money and amongst heretics to teach orthodoxy and worldly) and inner (i.e. bodily) possessions deliver all living beings; enters all worlds of without the least regret for his own life; existence to help them uproot the causes appears as if he broke the prohibitions while leading thereto; and appears as if entering delighting in pure living and being nirvana but without cutting off birth and apprehensive of committing even a minor death; Manjusri, this Bodhisattva can tread fault; appears as if he were filled with hatred heterodox ways because he has access to the while always abiding in compassionate Buddha path."—Duy Ma Caät ñaùp: "Neáu Boà patience; appears as if he were remiss while Taùt gaây naêm toäi voâ giaùn maø khoâng buoàn giaän, diligently practicing all meritorious virtues; ñeán ôû trong ñòa nguïc maø khoâng coù toäi caáu; appears as if he were disturbed while always ñeán trong loaøi suùc sanh maø khoâng coù nhöõng remaining in the state of serenity; appears as loãi voâ minh kieâu maïn; ñeán trong ngaï quyû maø if he were ignorant while possessing both vaãn ñaày ñuû coâng ñöùc; ñeán caûnh saéc vaø voâ mundane and supramundane wisdoms; saéc giôùi maø khoâng cho laø thuø thaéng; hieän laøm appears as if he delighted in flattering and tham duïc maø khoâng nhieãm ñaém; hieän laøm falsehood while he excels in expedient giaän döõ maø ñoái vôùi chuùng sanh khoâng coù ngaïi methods in conformity with gì; hieän caùch ngu si maø duøng trí tueä ñieàu phuïc straightforwardness as taught in the sutras; taâm mình; hieän laøm haïnh tham lam boûn xeûn shows arrogance and pride while he is as maø boû taát caû cuûa caûi, khoâng tieác thaân maïng; humble as a bridge; appears as if he were hieän phaùp giôùi caám maø ôû trong tònh giôùi, ñeán tormented by troubles while his mind remains nhö toäi beù nhoû cuõng heát loøng sôï seät; hieän laøm pure and clean; appears in the realm of thuø haän maø thöôøng töø bi nhaãn nhuïc; hieän laøm demons while defeating heterodox doctrines löôøi bieáng maø sieâng tu caùc coâng ñöùc; hieän to conform with the Buddha wisdom; appears laøm loaïn yù maø thöôøng nieäm ñònh; hieän laøm in the realm of sravakas where he expounds ngu si maø thoâng ñaït trí tueä theá gian vaø xuaát the unheard of supreme Dharma; appears in theá gian; hieän laøm dua doái maø phöông tieän the realm of pratyeka-buddhas where he thuaän theo nghóa caùc kinh; hieän laøm kieâu maïn converts living beings in fulfillment of great maø ñoái vôùi chuùng sanh mình cuõng nhö caàu ñoù; compassion; appears amongst the poor but hieän laøm taát caû phieàn naõo maø loøng thöôøng

thanh tònh; hieän vaøo trong chuùng ma maø thuaän Enter Capitals of Titans: Ñoâ aáp cuûa A-tu-la theo trí tueä cuûa Phaät, khoâng theo ñaïo giaùo vöông—See Ten kinds of Buddha-work in all khaùc; hieän laøm haøng Thanh Vaên maø noùi caùc worlds in all times of the Buddhas (B) (7). phaùp chöa töøng nghe cho chuùng sanh; hieän Enter Capitals of water spirits: Ñoâ aáp cuûa vaøo haøng Bích Chi Phaät maø thaønh töïu loøng Long vöông—See Ten kinds of Buddha-work in ñaïi bi, giaùo hoùa chuùng sanh; hieän vaøo haïng all worlds in all times of the Buddhas (B) (7). ngheøo naøn maø coù tay ñaày ñuû coâng ñöùc; hieän Enter Celestial capitals: Ñoâ aáp cuûa Thieân vaøo haïng taøn taät maø ñuû töôùng toát ñeå trang vöông—See Ten kinds of Buddha-work in all nghieâm thaân mình; hieän vaøo haïng heøn haï maø worlds in all times of the Buddhas (B) (7). sanh trong doøng gioáng Phaät, ñaày ñuû caùc coâng Enter concentration in the realm of form: ñöùc; hieän vaøo haïng ngöôøi oám yeáu xaáu xa maø Yet without abandoning life in the realm of ñöôïc thaân Na la dieân (kim cang), taát caû chuùng desire—Nhaäp saéc ñònh maø chaúng boû thoï sanh nôi sanh ñeàu muoán xem; hieän vaøo haïng giaø beänh duïc giôùi—See Ten kinds of path of Great maø ñoaïn haún goác beänh, khoâng coøn sôï cheát; Enlightening Beings (9). hieän laøm haïng giaøu coù maø xem laø voâ thöôøng, khoâng coù tham ñaém; hieän coù theâ thieáp, theá nöõ Enter concentration, stay in the door of maø traùnh xa buøn laày nguõ duïc; hieän nôi haïng nirvana, and pervade infinite worlds in the ñaàn ñoän maø thaønh töïu bieän taøi, vaãn giöõ toång ten directions: To manifest entering trì; hieän vaøo taø teá maø duøng chaùnh teá ñoä chuùng concentration, staying in the door of nirvana, and sanh; hieän vaøo khaép caùc ñaïo, ñeå ñoaïn ñöùt pervading infinite worlds in the ten directions. nhôn duyeân; hieän vaøo Nieát Baøn maø khoâng boû This is one of the ten reasons Enlightening Beings sanh töû. Thöa ngaøi Vaên Thuø Sö Lôïi! Neáu Boà appear as children which the Buddha taught in the Taùt laøm ñöôïc nhöõng vieäc traùi ñaïo nhö theá, Flower Adornment Sutra—Vì hieän moân nhaäp ñònh ñaáy laø thoâng suoát Phaät ñaïo.” truï nieát baøn khaép cuøng möôøi phöông voâ löôïng theá Enter Capitals of Birds: Ñoâ aáp cuûa Ca-laâu-la giôùi maø thò hieän ôû thaân ñoàng töû. Ñaây laø moät trong vöông—See Ten kinds of Buddha-work in all möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän ôû thaân worlds in all times of the Buddhas (B) (7). ñoàng töû maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Enter Capitals of Cherubium: Ñoâ aáp cuûa Caøn Nghieâm—See Ten reasons Enlightening Beings Thaùt Baø vöông—See Ten kinds of Buddha-work appear as children. in all worlds in all times of the Buddhas (B) (7). Enter countless great concentrations: Hoaëc Enter Capitals of Demons: Ñoâ aáp cuûa La-saùt nhaäp voâ soá tam muoäi quaûng ñaïi maø laøm Phaät söï— vöông—See Ten kinds of Buddha-work in all See Ten kinds of Buddha-work in all worlds in all worlds in all times of the Buddhas (B) (7). times of the Buddhas (B) (2). Enter Capitals of Goblins: Ñoâ aáp cuûa La-haàu- Enter deeply into all transcendent ways: Y la-giaø vöông—See Ten kinds of Buddha-work in chæ thaâm nhaäp taát caû Ba La Maät thöïc haønh haïnh all worlds in all times of the Buddhas (B) (7). Boà Taùt—See Ten kinds of reliance of Great Enlightening Beings. Enter Capitals of Hongoblins: Ñoâ aáp cuûa Khaån-na-la vöông—See Ten kinds of Buddha- Enter defiled

worlds: Nhaäp theá giôùi nhieãm— work in all worlds in all times of the Buddhas (B) See Ten kinds of entry into worlds or ten (7). directions. Enter Capitals of Monster: Ñoâ aáp cuûa Ma Enter the Dharma Realm: Gandavyuha (skt)— vöông—See Ten kinds of Buddha-work in all Nhaäp Phaùp Giôùi. worlds in all times of the Buddhas (B) (7). Enter dhyana with immediate Enter Capitals of Serpents: Ñoâ aáp cuûa Tyø-xaù concentration: Ñoán ñònh. Xaø vöông—See Ten kinds of Buddha-work in all Enter the dust: Entering the market place with worlds in all times of the Buddhas (B) (7). helping hands—Thoõng tay vaøo chôï (vaøo choán traàn ai)—See Ten Ox-herding pictures.

Enter the enlightened knowledge and vision: Enter the enlightened knowledge and vision: Nhaäp giaùc tri kieán—See Four knowledges of Nhaäp giaùc tri kieán Phaät—One of the four divisions Opening, Demonstrating, Awakening, and of the Enlightened Knowledge—Töù Moân Tri Kieán Entering the enlightened knowledge and vision of Phaät—See Four divisions of the Enlightened the Buddha. Knowledge. Enter the hermitage: Nhaäp thaát. Enter the extremely deep Dharma realm Enter the house of enlightenment with a and the Prajna samadhi: Nhaäp phaùp giôùi thaäm profound pure mind: Nhaäp nhaø Boà Ñeà vôùi thaâm vaø Baùt Nhaõ Tam Muoäi—According to the thaâm taâm thanh tònh—See Ten kinds of actions of Platform Sutra of the Sixth Patriarch’s Dharma knowledge (8). Treasure, the Sixth Patriarch, Hui-Neng, taught: Enter human capitals: Ñoâ aáp cuûa nhôn “Good Knowing Advisors, if you wish to enter the vöông—See Ten kinds of Buddha-work in all extremely deep Dharma realm and the Prajna worlds in all times of the Buddhas (B) (7). samadhi, you must cultivate the practice of Prajna. Hold and recite the ‘Diamond Prajna Paramita Enter into: Nhaäp vaøo (Consciousness). Sutra’ and that way you will see your own nature. Enter into adornment of Buddha-lands: You should know that the merit and virtue of this Nhaäp trang nghieâm Phaät quoác—See Ten ways of sutra is immeasurable, unbounded, and entry into the state of Enlightening Beings. indescribable, as the Sutra text itself clearly Enter into all ages and all nonages: Nhaäp taát states. This Dharma-door is the Superior Vehicle, caû kieáp cuøng laø phi kieáp—See Ten kinds of entry that is taught to the people of great wisdom and into ages by Enlightening Beings. superior faculties. When people of limited Enter into another body: Nhaäp vaøo thaân xaùc faculties and wisdom hear it, their minds give rise khaùc. to doubt. Why is that? Take this example, the Enter into attainment: Nhaäp thaønh töïu—See rains which the heavenly dragons shower on Ten ways of entry into the state of Enlightening Jambudvipa. Cities and villages drift about in the Beings. flood like thorns and leaves. But if the rain falls Enter into the command of spiritual on the great sea, its water neither increases nor powers: Nhaäp thaàn löïc töï taïi—See Ten ways of decreases. If people of the Great Vehicle, the entry into the state of Enlightening Beings. Most Superior Vehicle, hear the Diamond Sutra, Enter into a condition: Nhaäp taâm—See Three their minds open up, awaken and understand. Then they know that their original nature itself minds (C). possesses the wisdom of Prajna. Because they Enter into contemplation: Nhaäp quaùn. themselves use this wisdom constantly to Enter into contemplation state: Nhaäp ñònh— contemplate and illuminate. And they do not rely

Be immersed in deep thought—To be plunged in on written words. Take for example, the rain does meditation. not come from the sky. The truth is that the Enter into countable ages: Nhaäp kieáp ñeám dragons cause it to fall in order that all living ñöôïc—See Ten kinds of entry into ages by beings, all plants and trees, all those with feeling Enlightening Beings. and those without feeling may receive its Enter into countable ages as uncountable moisture. In a hundred streams, it flows into the ages: Nhaäp kieáp ñeám ñöôïc cuøng laø kieáp khoâng great sea and there unites in one substance. The ñeám ñöôïc—See Ten kinds of entry into ages by wisdom of the Prajna of the original nature of Enlightening Beings. living beings acts the same way."—Theo Kinh Enter into different undertakings: Nhaäp sai Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: "Naøy bieät nguyeän—See Ten ways of entry into the state thieän tri thöùc, neáu muoán vaøo phaùp giôùi thaäm thaâm of Enlightening Beings. vaø Baùt Nhaõ Tam Muoäi thì phaûi tu Baùt Nhaõ haïnh, phaûi trì tuïng Kinh Kim Cang Baùt Nhaõ, töùc ñöôïc thaáy taùnh. Neân bieát kinh naày coâng ñöùc voâ löôïng

voâ bieân, trong kinh ñaõ khen ngôïi roõ raøng, khoâng ñeå laøm Phaät söï—See Ten kinds of Buddha-work theå noùi ñaày ñuû ñöôïc. Phaùp moân naày laø toái thöôïng in all worlds in all times of the Buddhas (B) (2). thöøa, vì nhöõng ngöôøi ñaïi trí maø noùi, vì nhöõng Enter into Nirvana: Nhaäp dieät (nhaäp nieát baøn). ngöôøi thöôïng caên maø noùi. Nhöõng ngöôøi tieåu caên Enter into past ages: Nhaäp kieáp quaù khöù—See tieåu trí nghe phaùp naày, taâm sanh ra khoâng tin. Vì Ten kinds of entry into ages by Enlightening côù sao? Ví nhö coù moät traän möa lôùn, caû coõi nöôùc, Beings. thaønh aáp, chôï buùa ñeàu bò troâi giaït cuõng nhö troâi Enter into practices: Nhaäp haïnh—See Ten giaït nhöõng laù taùo. Neáu traän möa lôùn ñoù möa nôi ways of entry into the state of Enlightening bieån caû thì khoâng taêng khoâng giaûm. Nhö ngöôøi ñaïi Beings. thöøa, hoaëc ngöôøi toái thöôïng thöøa nghe Kinh Kim Enter into precepts: Nhaäp giôùi—See Ten ways Cang thì khai ngoä, theá neân bieát baûn taùnh hoï töï coù of entry into the state of Enlightening Beings. trí Baùt Nhaõ, töï duøng trí hueä thöôøng quaùn chieáu, neân khoâng nhôø vaên töï, thí duï nhö nöôùc möa khoâng Enter into present ages: Nhaäp kieáp hieän taïi— phaûi töø trôøi maø coù, nguyeân laø töø roàng maø daáy leân, See Ten kinds of entry into ages by Enlightening khieán cho taát caû chuùng sanh, taát caû coû caây, höõu Beings. tình voâ tình thaûy ñeàu ñöôïc ñöôïm nhuaàn. Traêm Enter (v) into religion: See Cultivation. soâng caùc doøng ñeàu chaûy vaøo bieån caû, hôïp thaønh Enter into rest: Nhaäp dieät—To die—Yeán moät theå, trí hueä Baùt Nhaõ nôi baûn taùnh chuùng sanh Tòch—To die peacefully as if in a sleep—Yeân laïi cuõng nhö theá." laëng maø thò tòch, chæ caùi cheát nheï nhaøng nhö naèm Enter into fundamental vows: Nhaäp boån nguû vaäy. nguyeän—See Ten ways of entry into the state of Enter into samadhi: Nhaäp Ñònh—Nhaäp quaùn— Enlightening Beings. A complete stillness of the mind—To enter Enter into future ages: Nhaäp kieáp vò lai—See dhyana—To enter into an utmost concentration— Ten kinds of entry into ages by Enlightening To meditate—To enter into meditation by Beings. tranquilizing the body, mouth and mind. Complete Enter into the highest knowledge in the stillness of the mind and thought for enlightenment

(thought and study for world: Nhaäp theá gian thuø thaéng trí moân—Ñi vaøo enlightenment in regard to truth)—Nhaäp ñònh trí tueä thuø thaéng nhaát cuûa theá gian. baèng thanh tònh thaân, khaåu vaø yù. Ñi vaøo thieàn Enter into manifestation of incarnation: quaùn ñeå töï taâm tòch tònh vaø töï quaùn chieáu lyù. Nhaäp thò hieän thoï sanh—See Ten ways of entry Enter into the state: Nhaäp ñòa—According to into the state of Enlightening Beings. the Flower Adornment Sutra, Chapter 18 Enter into meditation: Tham Thieàn—Come (Clarifying Methods), there are ten things which into meditation, or to pass into meditation. To cause Enlightening Beings to quickly enter the wrap in deep meditation. To seek, inquire or stages—Theo Kinh Hoa Nghieâm, Phaåm 18 (Minh discuss religious instruction. Thought and study for Phaùp), coù möôøi phaùp choùng laøm cho chö Boà Taùt enlightenment in regard to truth—Tham nhaäp vaøo nhaäp ñòa—See Ten things which cause ñaïo thieàn, hay tham vaán veà thieàn taäp. Ñi vaøo Enlightening Beings to quickly enter the stages. thieàn quaùn ñeå töï taâm tòch tònh vaø töï quaùn chieáu lyù Enter into the stream: Srota-apanna (skt)— (complete stillness of the mind and thought for Nhaäp löu—See Srota-apanna. enlightenment). Enter into uncountable ages: Nhaäp kieáp Enter into meditation by tranquilizing the khoâng ñeám ñöôïc—See Ten kinds of entry into body, mouth, and mind: Nhaäp ñònh. ages by Enlightening Beings. Enter into the mother's womb: The Buddhas, Enter into uncountable ages as countable in the mother's womb, wishing to benefit all ages: Nhaäp kieáp khoâng ñeám ñöôïc cuøng laø kieáp worldlings, show all kinds of appearances to do ñeám ñöôïc—See Ten kinds of entry into ages by Buddha-work—Ñöùc Nhö Lai ôû trong thai meï, vì Enlightening Beings. muoán lôïi ích taát caû theá gian neân hieän nhieàu caùch

Enter into various understanding: Nhaäp caùc giai ñoaïn ñaëc bieät cuûa moät trong ba giai ñoaïn thöù tri giaûi—See Ten ways of entry into the state "nhaäp, truï vaø xuaát." of Enlightening Beings. Enter all the pasts, presents and futures of Enter into ways of transcendence: Nhaäp Ba the cosmos, remaining unhindered: Nhaäp La Maät—See Ten ways of entry into the state of phaùp giôùi taát caû tam theá, voâ chöôùng ngaïi truï—See Enlightening Beings. Ten ways in which Buddhas remain unhindered. Enter into wholesome ways: Thöôøng sanh Enter the Pure Land: Sieâu sanh Tònh Ñoä. thieän ñaïo—See Ten kinds of Buddha-work in all Enter pure worlds: Nhaäp theá giôùi tònh—See worlds in all times of the Buddhas (B) (10). Ten kinds of entry into worlds or ten directions. Enter inverted worlds: Nhaäp theá giôùi ñaûo loän Enter a religion: Nhaäp ñaïo (tu haønh)—To (uùp)—See Ten kinds of entry into worlds or ten become a monk or nun—Enter the priesthood. directions. Enter a school: Nhaäp moân—To enter a sect. Enter large worlds: Nhaäp theá giôùi lôùn—See Enter the school of monism: Nhaäp Baát Nhò Ten kinds of entry into worlds or ten directions. Moân—One great reality is universal and absolute Enter the master's room for instructions: To without differentiation—Lyù theå voâ nhò hay lyù vaø enter the master's study for examination or theå khoâng sai khaùc. instruction—Vaøo buoàng thaày ñeå hoûi ñaïo hay ñöôïc Enter and shut off oneself: Nhaäp Thaát—To söï chæ daãn. enter and shut off oneself up in the room to purify Enter the mind: Nhaäp

Taâm—To enter the and strengthen one's concentration power—Nhaäp heart—To fix in the memory—The first stage in thaát vaø töi beá moân trong phoøng ñeå töi thanh tònh vaø the three stages of "Entrance, stay and exit" in taêng tröôûng ñònh löïc. each stage of Bodhisattva—Giai ñoaïn ñaàu trong Enter small worlds: Nhaäp theá giôùi nhoû—See ba giai ñoaïn "nhaäp, truï vaø xuaát" cuûa moãi ñòa Boà Ten kinds of entry into worlds or ten directions. Taùt. Enter someone else's room: Ñi vaøo phoøng cuûa Enter the monastic life: Obtain (v) salvation— ngöôøi khaùc. Obtain transport across the river of 1) This is one of the fine manners of monks and transmigration—Ñaéc ñoä. nuns. A Bhiksu or Bhiksuni should knock 1) Obtain transport across the river of slowly three times at the door and wait for the transmigration; to obtain salvation: Ñaéc Ñoä— consent before entering someone else's Ñöôïc ñöa sang bôø giaûi thoaùt (sinh töû ví nhö room—Ñaây laø moät trong nhöõng uy nghi cuûa bieån lôùn, Nieát Baøn ví nhö bôø beân kia). Vöôït chö Taêng Ni. Vò Tyø Kheo hay Tyø Kheo Ni qua ñöôïc bieån sinh töû ñeán beân kia bôø Nieát neân goõ cöûa ba tieáng vaø ñôïi cho ñeán khi ñöôïc Baøn goïi laø ñaéc ñoä (trong kinh Di Giaùo, Ñöùc söï öng thuaän môùi böôùc vaøo phoøng cuûa ngöôøi Phaät ñaõ daïy: "Nhöõng ngöôøi ñaùng ñöôïc ñoä, duø khaùc. laø trôøi hay ngöôøi ñeàu ñaõ ñöôïc ñoä. Nhöõng 2) Before entering a room, a Bhiksu or Bhiksuni ngöôøi chöa ñöôïc ñoä cuõng ñaõ taïo nhaân duyeân should leave his or her shoes or slippers ñöôïc ñoä). neatly outside—Tröôùc khi vaøo phoøng, vò Tyø 2) A Sramanera enters the monastic life: Nghi Kheo hay Tyø Kheo Ni neân ñeå giaøy deùp goïn thöùc Sa Di caét toùc xuaát gia cuõng ñöôïc goïi laø gaøng beân ngoaøi. "Ñaéc Ñoä. Enter the stage: Nhaäp ñòa—See Enter the State. Enter nonages as all ages: Nhaäp phi kieáp cuøng Enter the state of noncontention: Nhaäp phaùp laø nhaäp taát caû kieáp—See Ten kinds of entry into voâ traùnh—See Ten kinds of Buddha-work in all ages by Enlightening Beings. worlds in all times of the Buddhas (B) (2). Enter a particular stage: Nhaäp Ñòa—To enter Enter the status of a disciple: Nhaäp moân—To the state or a particular stage of one of the three enter the master's study for examination or stages of "entrance, stay and exit."—Ñi vaøo moät instruction.

Enter-Stay-Exit: Nhaäp Truï Xuaát Tam Tam—Ba Enter the worlds where there are Buddhas: taâm nhaäp, truï vaø xuaát—In each stage of the ten Nhaäp theá giôùi coù Phaät—See Ten kinds of entry stages of Bodhisattva, one must experience three into worlds or ten directions. minds of entrance, staying and exiting before Enter the worlds where there are no advancing to the next stage—Trong moãi ñòa cuûa Buddhas: Nhaäp theá giôùi khoâng Phaät—See Ten Thaäp Ñòa Boà Taùt, haønh giaû phaûi kinh qua ba taâm kinds of entry into worlds or ten directions. nhaäp, truï, vaø xuaát tröôùc khi tieán leân ñòa keá tieáp. Entered: Nhaäp—Entering into the knowledge Enter subtle worlds: Nhaäp theá giôùi vi teá—See and vision of the Buddha—Nhaäp Phaät tri kieán— Ten kinds of entry into worlds or ten directions. See Four purposes of the Buddha's appearing. Enter the temple: Nhaäp Töi (nhaäp sôn moân). Enterer of the way: One who has entered the Enter (again) through the dark gate into way—One who seeks enlightenment, a general mortality: Nhaäp Troïng (Truøng) Huyeàn Moân. name for early Buddhists and also for Taoists— 1)

Bodhisattvas enter again through the dark Ñaïo nhaân. gate into mortality, even into the hells, to Entering by conviction intellectually that all save suffering beings: Boà Taùt ñi vaøo cöûa sanh sentient beings have the Buddha-nature: Lyù töû, ngay caû ñòa nguïc ñeå cöùu ñoä chuùng sanh nhaäp—Thaáu nhaäp lyù tính raèng taát caû chuùng sanh ñau khoå. ñeàu coù chaân nhö Phaät taùnh—See Two ways of 2) The return of a Bodhisattva to common life entering the truth. for further enlightenment or salvation of Entering dhyana: Chæ Quaùn—There are three others: Söï trôû laïi ñôøi cuûa moät vò Boà Taùt ñeå modes of entering dhyana (three methods of tieán theâm treân ñöôøng ñaïi giaùc cuõng nhö cöùu attaining abstraction)—Coù ba loaïi chæ quaùn—See ñoä chuùng sanh. Three modes of entering dhyana. Enter upright worlds: Nhaäp theá giôùi ngöõa— Entering Enlightenment: Nhaäp Nhö Lai— See Ten kinds of entry into worlds or ten According to the Buddha in The Flower directions. Adornment Sutra, Chapter 38 (Detachment From Enters the womb knowing, stays there The World), Great Enlightening Beings have ten knowing, and leaves it knowing: Coù loaïi bieát ways of entering enlightenment—Theo lôøi Phaät mình nhaäp buïng ngöôøi meï, bieát mình an truù trong daïy trong Kinh Hoa Nghieâm, Phaåm 38 (Ly Theá buïng ngöôøi meï vaø bieát mình ra khoûi buïng ngöôøi Gian), thì coù möôøi caùch nhaäp Nhö Lai cho chö Boà meï—See Four modes of rebirth. Taùt—See Ten ways of entering enlightenment. Enters the womb knowing, stays there Entering nirvana (Parinirvana) at the age of knowing, but leaves it unknowing: Coù loaïi 80: Nhaäp dieät naêm 80 tuoåi—See Eight aspects of bieát mình nhaäp buïng ngöôøi meï, bieát mình an truù Buddha's life. trong buïng ngöôøi meï, nhöng khoâng bieát mình ra Entering by proving in practice: Haønh khoûi buïng ngöôøi meï—See Four modes of rebirth. nhaäp—Thaáu nhaäp vaøo haïnh tu—See Two ways of Enters the womb knowing, stays there entering the truth. unknowing, and leaves it unknowing: Coù loaïi Entering the school of nonism: Nhaäp Baát Nhò bieát mình nhaäp buïng ngöôøi meï, nhöng khoâng bieát Moân—To enter the school of monism (One great mình an truù trong buïng nguôøi meï vaø khoâng bieát reality is universal and absolute without mình ra khoûi buïng ngöôøi meï—See Four modes of differentiation)—Lyù theå voâ nhò hay lyù vaø theå rebirth. khoâng sai khaùc. Enter worlds within atoms: Nhaäp theá giôùi vi Entering the truth: Nhaäp ñaïo—There are two traàn—See Ten kinds of entry into worlds or ten ways of entering the truth—Coù hai loái nhaäp ñaïo— directions. See Two ways of entering the truth. Entertain (v): Chieâu ñaõi—Du Hyù—See Vikridita.

Entertain someone: Amuse someone—Laøm nhau thì goïi laø "Saéc Nhaäp" hay "Saéc Xöù," moät cho ai thích thuù. trong thaäp nhò nhôn duyeân. ** See Six entrances. Entertain someone with vegetarian food: Entreat (v): Khaån caàu. Ñaõi khaùch côm chay. Entrust (v): Giao phoù—To trust—To confide. Enthrone (v): Leân ngoâi. Entrust one's life to the Buddha: Devote Enthrone someone: Ñöa ai leân ngoâi. one's life to the Buddha—Obey the Buddha's Enthusiasm: Prti (p & skt)—Söï nhieät tình hay söï teaching—Quy meänh (quy maïng) hay laø phoù thaùc an vui bình thaûn trong taâm—Joy. thaân mình. Enthusiastic (a): Tinh taán—Perseverence. Entrust someone with something: Final instructions—Give in charge—Chuùc luïy (nhöõng Entice (v):

Khuyeán duï. lôøi giaùo huaán cuoái cuøng). Enticement (n): Söï caùm doã. Entrust valuables: Giao cho nhöõng thöù coù giaù Entire control: Dharani (skt)—Absolute control trò—There are four to whom one does not entrust over good and evil passions and influences—Toång valuables—Coù boán thöù khoâng coøn ñöôïc giao phoù trì (söï kieåm soaùt tuyeät ñoái treân taát caû nhöõng ham cho ñieàu gì nöõa caû—See Four to whom one does muoán vaø aûnh höôûng toát cuõng nhö xaáu). not entrust valuables. Entire obscurity: Minh Nhaát—Hoaøn toaøn toái Entrusted with duties: Thöøa Söï—Ñöôïc giao aùm—Pristine darkness. phoù nhieäm vuï—To serve—To obey. Entire ten directions: Everywhere—The Entry (n): Nhaäp—See Entrances. universe—Taän Thaäp Phöông (heát thaûy möôøi Entry into ages by Enlightening Beings: phöông phaùp giôùi hay khaép nôi trong vuõ truï). Nhaäp kieáp cuûa chö Ñaïi Boà Taùt—See Ten kinds of Entire obscure: Pristine darkness—Minh minh entry into ages by Enlightening Beings. (hoaøn toaøn taêm toái hay söï taêm toái cuûa thuôû ban Entry into the Bodhi-mind: Thoâng ñaït baûn sô). taâm Boà Ñeà—See Five stages in Vairocana Entire withdrawal from the world or fond Buddhahood. of abandoning: Hoaøn toaøn buoâng boû theá söï— Entry into boundless worlds: Nhaäp voâ bieân See Four holy ways. theá giôùi—See Ten inexhaustible treasures and Entirety or Integration: Thaønh Töôùng—See Ten principles which help enlightening beings Six characteristics of everything. fulfill their great vows. Entity (n): Thöïc theå—Höõu theå toàn taïi. Entry into concentration of Great Entity-in-Dharmadhatu Amitabha Buddha: Enlightening Beings: Nhaäp tam muoäi cuûa chö Phaùp Giôùi Taïng Thaân A Di Ñaø Phaät. Ñaïi Boà Taùt—According to The Flower Entities of neither matter nor mind: Phi saéc Adornment Sutra, Chapter 38, there are ten kinds phi taâm phaùp—Nhöõng phaùp khoâng phaûi saéc maø of entry into concentration of Great Enlightening cuõng khoâng phaûi taâm—See Three active dharmas. Beings. Enlightening Beings who abide by these Entrance (n): Söï böôùc vaøo—Sadayatana (skt)— will attain the Buddhas' supremely skillful See Two doors and Six entrances. methods of concentration—Theo Kinh Hoa Entrance of the ear: Nhó Nhaäp—One of the nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi phaùp twelve entrances. nhaäp Tam Muoäi. Chö Boà Taùt an truï trong ñaây thôøi Entrance to eternal life: Ñi vaøo cuoäc soáng ñöôïc phaùp tam muoäi thieän xaûo voâ thöôïng cuûa taát tröôøng cöûu—Nhó nhaäp, moät trong thaäp nhò nhaäp— caû chö Phaät—See Ten kinds of entry into See Six entrances, and Twelve entrances. concentration of Great Enlightening Beings. Entrances where the organs and objects of Entry into correct dhyana: Nhaäp Chaùnh physical sense meet: Saéc Nhaäp—One of the Ñònh—See Four dharmas (IV). twelve nidanas—Choã hay nôi maø caên traàn gaëp

Entry into meditation: Vaøo thieàn hay vaøo Enlightening Beings have ten kinds of entry into ñònh—See Four methods of a Bodhisattva's worlds or ten directions—Theo lôøi Phaät daïy trong preparation for preaching the Law. Kinh Hoa Nghieâm, chö Ñaïi Boà Taùt coù möôøi caùch Entry into the state by Enlightening Beings: nhaäp theá giôùi hay nhaäp möôøi phöông theá giôùi— According to the Buddha in The Flower See Ten kinds of entry into worlds or ten Adornment Sutra, Chapter 38 (Deatchment

From directions. The World), Great Enlightening Beings have ten Enumerate (v): Keâ khai—To make a list. ways of entry into the state of Enlightening Envious and mean: Taät ñoá vaø san tham—See Beings—Theo kinh Hoa Nghieâm, phaåm 38, chö Six roots of contention. Ñaïi Boà Taùt coù möôøi phaùp nhaäp Boà Taùt—See Ten Environing cause of attaining the perfect ways of entering enlightenment. Buddha-nature: Trôï duyeân—Contributory or Entry by the truth: Lyù Nhaäp—Entry by the developing cause of all undergoing development means of the doctrine, or reason, in contrast with of the Buddha-nature, in contrast with the entry by conduct or practice, one of the two kinds Buddha-nature or Bhutatathata itself—Duyeân of entry which are depending on one another— nhaân Phaät taùnh (the environing cause, his Moät trong hai nhaäp tuøy thuoäc laãn nhau. Ñi vaøo goodness or merits which result in deliverance or giaùo thuyeát hay lyù luaän thì goïi laø lyù nhaäp, ñoái laïi salvation). Nhöõng trôï duyeân hay söï phaùt trieån beân vôùi döïa vaøo lyù maø tu haønh (haønh nhaäp).** See ngoaøi giuùp phaùt trieån Phaät taùnh, ñoái laïi vôùi Chính Two ways of entering the truth. Nhaân Phaät Taùnh hay chaân nhö hay Phaät taùnh töï Entry into universality: Phoå nhaäp—According noù—See Direct cause of attaining the perfect to the Flower Adornment Sutra, Chapter 33, there Buddha-nature, and Lightening causes of attaining are ten kinds of ways of entry into universality of the perfect Buddha-nature. all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 33, Environing conditions: Traàn Duyeân—The coù möôøi thöù Phoå nhaäp phaùp cuûa chö Phaät—See circumstances or conditions environing the mind Ten kinds of ways of entry into universality of all created by the six gunas. Conditioning Buddhas. environment and natural powers in which Entry into wisdom: Vaøo hueä—See Four environment plays a main role—Caûnh cuûa luïc methods of a Bodhisattva's preparation for traàn (saéc, thanh, höông, vò, xuùc, phaùp) laø nhöõng sôû preaching the Law. duyeân laøm nhô baån taâm tính; hay söï phoái hôïp giöõa Entry into wisdom and into clear luïc caên vaø luïc traàn, maø luïc traàn laø yeáu toá chính. discernment or clear reasoning: Vaøo hueä Environment (n): Moâi sinh—Hoaøn caûnh— cuõng nhö coù nhöõng lyù luaän saùng suoát—See Four Tröôøng hôïp—Ngoaïi vi—Caûnh chung quanh. methods of a Bodhisattva's preparation for Environment causes: Ngoaïi duyeân. preaching the Law. Environment of the six gunas: Traàn Caûnh— Entry into the womb, birth, leaving home, The environment of the six gunas or qualities of attainment of enlightenment, teaching sight, sound, smell, taste, touch, and thought—Caùi activity, and ultimate nirvana: Nhaäp thai, ñoái laïi vôùi taâm sôû cuûa luïc traàn nhö saéc, thanh, giaùng sanh, xuaát gia, thaønh ñaïo, chuyeån phaùp höông, vò, xuùc, vaø phaùp (do traàn caûnh taùc ñoäng luaân, nhaäp Nieát baøn—See Ten kinds of vaøo saùu caên maø laøm cho maét thaáy, tai nghe, muõi comprehensive mind of Great Enlightening ngöûi, löôõi neám, thaân theå ñuïng chaïm, vaø yù suy Beings. xeùt). Entry into the womb of Queen Maha Maya: Environmental (a): Thuoäc veà hoaøn caûnh beân Nhaäp thai nôi Hoaøng Haäu Ma Da—See Eight ngoaøi. aspects of Buddha's life. Environmental cause: Hetupratyaya (skt)— Entry into the world: Nhaäp theá— According to Duyeân—Phöông tieän nhaân—Accessory the Buddha in

the Flower Adornment Sutra, Great conditions—Secondary cause, upon which something rests or depends, hence objects of

perception; that which is the environmental or 2) Irsya (skt)—Taät—See Seventy-five dharmas contributory cause; attendant circumstances. This of the Abhidharma Kosa. is also the adaptive cause (water and soil help the ** See Three Hinderers (C), Nine bonds that seed growing)—Caûnh ñoái ñaõi vôùi taâm thöùc (phaùp bind men to mortality, and Fifty-two mental taâm vaø sôû taâm laø naêng duyeân, caûnh laø sôû duyeân). states. Ñaây cuõng chính laø phöông tieän nhaân (chaúng haïn Enyallatta (skt): Dieãn Nhaõ Ñaït Ña—According nhö nöôùc vaø ñaát laøm phöông tieän cho haït gioáng to the Shurangama Sutra, Enyallatta believed that naãy maàm)—See Two causes (B). he did not have a head; therefore, he rambled Environmental causes which influence life: here and there looking for his head—Theo Kinh All the accessory conditions—Chö duyeân. Laêng Nghieâm thì Dieãn Nhaõ cöù töôûng mình maát Environmental cause of all phenomena: ñaàu neân dong ruoãi ñoù ñaây tìm ñaàu cho mình. Phaùp Duyeân Khôûi—The environmental cause of Eon (jap): Sö Tueä Vieãn (Hueä Vieãn)—See Hui- all phenomena. Everthing is being dependent on Yuan. everything else; therefore, one is in all and all is Ephemeral (a): Anicca (p)—Impermanent—Phuø in one—Duyeân khôûi cuûa moïi hieän töôïng—Moïi du—Taïm bôi—Voâ Thöôøng—See Impermanence. vaät ñeàu tuøy thuoäc vaøo vaät khaùc, do ñoù moät trong Ephemeral life: Kieáp phuø sinh (cuoäc soáng ngaén taát caû vaø taát caû trong moät. nguûi). Environmental force: Pratyaya-bala (skt)— Epidemics: Beänh dòch—There are five Duyeân Löïc—The environmental or secondary epidemics in Vaisali during the Buddha's force (the power of the conditioning cause, lifetime—Coù naêm loaïi beänh ngaët ngheøo trong circumstance, or contributing environement), in thaønh Vaisali vaøo thôøi cuûa Ñöùc Phaät—See Five contrasted with the causal force or direct cause epidemics. (nhaân löïc)—Söùc trôi duyeân töø nhöõng ñieàu kieän Episode (n): Giai thoaïi. hay hoaøn caûnh beân ngoaøi, ñoái laïi vôùi nhaân löïc hay Epistemological (a): Thuoäc veà nhaän thöùc. nguyeân nhaân tröïc tieáp. Epistemological questions: Tri Thöùc Luaän— Environmental influence: AÛnh höôûng moâi sinh. Concerning epistemological questions, Buddhism Envious (a): Ghen gheùt—Jealous. has much more to say than any other philosophy. Envoys of stupitity: Panca-klesa (skt)—Ñoän As sources of cognition Buddhism recognizes the söù—Five dull, unintelligent, or stupid vices or world of sensation (Pratyaksa-pramana), the world temptations. Five envoys of stupitity caused by of inference (anumana) and the world of pure the illusion of the body or self—Naêm thöù meâ môø intuition (dhyana). Thus sense-data, reason and aùm ñoän baét nguoàn töø thaân kieán maø sanh ra—See inner experience resulting from intuition will all Five envoys of stupidity. provide the content of knowledge. Besides these Envy: Taät ñoá—Taät Keát—Ganh gheùt (vôùi söï giaøu we can appeal in every case to the Word that has sanh hay hay ho cuûa ngöôøi). been uttered from the world of perfect 1) Issa (p): Ñoá kî—Ganh gheùt—Envy has the enlightenment (Bodhi), i.e., the Buddha (the characteristic of being jalous of other's Enlightened)—Veà tri thöùc luaän, Phaät giaùo khoâng success. Its function is to be dissatisfied with baøn

ñeán nhieàu nhö caùc trieát hoïc khaùc. Ñoái vôùi other's success. It is manifested as aversion nguoàn goác cuûa nhaän thöùc, Phaät giaùo nhìn nhaän coù towards that. Its proximate cause is other's theá giôùi cuûa caûm giaùc hay theá giôùi hieän löôïng success—Taùnh cuûa taät ñoá hay ganh tî laø ganh (Pratyaksa-pramana); theá giôùi cuûa suy luaän hay gheùt ñoá kî nhöõng gì maø ngöôøi ta hôn mình theá giôùi tyû löôïng (Anumana); theá giôùi cuûa tröïc hay söï thaønh coâng cuûa ngöôøi khaùc. Nguyeân giaùc thuaàn tuùy hay theá giôùi thieàn ñònh (dhyana). nhaân ñöa ñeán taät ñoá laø khoâng muoán thaáy söï Nhö vaäy, caùc giaùc quan, lyù tính vaø kinh nghieäm thaønh coâng cuûa ngöôøi khaùc—See Fourteen noäi taïi seõ cung öùng cho noäi dung cuûa tri thöùc. unwholesome factors. Ngoaøi ra, baát cöù luùc naøo chuùng ta cuõng coù theå vieän tôùi Thaùnh Giaùo Löôïng (Agama) töùc ngoân

ngöõ ñöôïc phaùt ra töø theá giôùi cuûa giaùc ngoä vieân case to the Word that has been uttered from the maõn (Bodhi), nghóa laø ngoân ngöõ cuûa Phaät, ñaáng world of perfect enlightenment (Bodhi), i.e., the giaùc ngoä. Buddha (the Enlightened)—Theo vaên chöông Epistemology (n): Nhaän Thöùc luaän—Tri thöùc Phaät giaùo thì Ñöùc Phaät pheâ bình nhöõng nghi thöùc hoïc—According to Buddhist literature, the meâ muoäi cuûa nhöõng ngöôøi Baø La Moân vaø toá giaùc Buddha ridiculed all deluded rituals of the caùc ñaïo só ñaõ ñaët ra nhöõng taäp tuïc naøy chæ vôùi lyù Brahmans and accused the priests of fabricating do laø moi tieàn cuûa ngöôøi giaøu vaø chieám ñöôïc them for no better reason than to make money quyeàn haønh maø thoâi. Tuy nhieân, söï pheâ bình naøy from the wealthy and to manipulate the power. ñöa ñeán vieäc thaùch thöùc thaåm quyeàn cuûa kinh Veä However, this ridicule of Brahman rituals led to Ñaø maø caùc giaùo só AÁn Ñoä giaùo xem laø thieâng challenging the authority of the Vedic literature lieâng. Nhöõng giaùo só Baø La Moân töø choái khoâng that the Brahman priests considered sacred. These chaáp nhaän thuyeát nhaân quaûû. Hoï tieáp tuïc theo ñuoåi Brahman priests refused to accept the theory of taø kieán, khoâng töông hôïp vôùi giaùo lyù nhaø Phaät. Taø causation. They continued to follow perverted kieán naøy khôûi leân töø quan nieäm laàm laãn veà baûn (wrong) views or opinions, not consistent with the chaát thaät cuûa söï hieän höõu. Trong thôøi Ñöùc Phaät dharma. This view arises from a misconception of coøn taïi theá, coù ít nhaát laø 62 taø kieán ngoaïi ñaïo. the real characteristic of existence. There were at Ngöôïc laïi, Phaät giaùo nhaán maïnh treân thuyeát nhaân least sixty-two heretical views (views of the quaû. Hieåu ñöôïc thuyeát nhaân quaû laø ñaõ giaûi ñöôïc externalist or non-Buddhist views) in the phaàn lôùn caâu hoûi veà nguoàn goác cuûa khoå ñau phieàn Buddha's time. On the contrary, Buddhism naõo. Khoâng hieåu hay khoâng chòu hieåu thuyeát nhaân emphasizes on theory of causation. Understanding quaû laø moät loaïi taø kieán trong Phaät giaùo. Theo Ñöùc the theory of causation means to solve most of the Phaät, chuùng sanh phaûi chòu ñöïng khoå ñau phieàn question of the causes of sufferings and naõo vì tham lam, saân haän vaø si meâ, vaø nguyeân afflictions. Not understanding or refuse of nhaân cuûa nhöõng ñieàu ñoäc haïi naøy chaúng nhöõng laø understanding of the theory of causation means a voâ minh maø coøn do taø kieán nöõa. Veà sau naøy, luaän kind of wrong

view in Buddhism. According to the sö Phaùp Xöùng pheâ bình giaùo thuyeát Baø La Moân Buddha, sentient beings suffer from sufferings and veà thaåm quyeàn ñaëc bieät cuûa kinh Veä Ñaø, vì caùc afflictions because of dersires, aversions, and giaùo só naøy cho raèng kinh Veä Ñaø laø nhöõng lôøi maëc delusion, and the causes of these harmful actions khaûi cuûa Thöôïng ñeá, nhöõng ñieàu maø ngaøi Phaùp are not only from ignorance, but also from wrong Xöùng cho raèng khoâng ai coù theå xaùc minh ñöôïc. views. Later Dharmakirti criticized the Ngöôïc laïi, Ñöùc Phaät daïy nhöõng ñieàu maø ai cuõng Brahmanical doctrine of the special authority of coù theå xaùc minh ñöôïc. Tuy nhieân, vieäc xaùc minh the Veda, which the Brahmans supposed had been troïn veïn nhöõng giaùo lyù cuûa Ñöùc Phaät ñöôïc coi laø revealed to human beings by God, which no one khoâng theå ñöôïc vôùi nhöõng ai maø nhaõn quan coøn bò can confirm. On the other hand, the Buddha taught voâ minh che phuû. Veà tri thöùc luaän, Phaät giaùo nothing but principles that every human being khoâng baøn ñeán nhieàu nhö caùc trieát hoïc khaùc. Ñoái could confirm. However, a full confirmation of the vôùi nguoàn goác cuûa nhaän thöùc, Phaät giaùo nhìn nhaän Buddha's teachings was said to be impossible for coù theá giôùi cuûa caûm giaùc hay theá giôùi hieän löôïng a person whose vision was still clouded by (Pratyaksa-pramana); theá giôùi cuûa suy luaän hay delusions. Concerning epistemological questions, theá giôùi tyû löôïng (Anumana); theá giôùi cuûa tröïc Buddhism has much more to say than any other giaùc thuaàn tuùy hay theá giôùi thieàn ñònh (dhyana). philosophy. As sources of cognition Buddhism Nhö vaäy, caùc giaùc quan, lyù tính vaø kinh nghieäm recognizes the world of sensation (Pratyaksa-noäi taïi seõ cung öùng cho noäi dung cuûa tri thöùc. pramana), the world of inference (anumana) and Ngoaøi ra, baát cöù luùc naøo chuùng ta cuõng coù theå the world of pure intuition (dhyana). Thus sense- vieän tôùi Thaùnh Giaùo Löôïng (Agama) töùc ngoân data, reason and inner experience resulting from ngöõ ñöôïc phaùt ra töø theá giôùi cuûa giaùc ngoä vieân intuition will all provide the content of maõn (Bodhi), nghóa laø ngoân ngöõ cuûa Phaät, ñaáng knowledge. Besides these we can appeal in every giaùc ngoä.

Epistemological questions: Tri Thöùc Luaän— Equal or universal currents: There are three See Epistemology. equal or universal currents or consequences—Coù Epithet: Appellation—Danh hieäu. ba bình ñaúng löu—See Three equal currents. Epochs: Kieáp—According to the Kosa Sastra, Equaled: Baèng nhau. there are four kalpas or epochs, or periods of time, Equalitarianism: Chuû nghóa bình ñaúng. each consisting of twenty small kalpas, during Equality (n): Sama or samata (skt)—Bình which worlds go through formation, existing, ñaúng—In Buddhism, "equality" refers to the lack destruction, and annihilation—Theo Caâu Xaù of discrimination between things when they are Luaän, coù boán traïng thaùi hay boán kieáp, moãi kieáp seen from the standpoint of emptiness—Trong goàm 20 tieåu kieáp qua caùc thôøi kyø thaønh, truï, hoaïi, Phaät giaùo, töø bình ñaúng chæ söï thieáu vaéng söï phaân khoâng—See Four kalpas. bieät giöõa vaïn höõu khi chuùng ñöôïc nhìn töø quan Equal: Sama or Samata (skt)—Everywhere— ñieåm taùnh khoâng—See Four virtues which a Everywhere the

same—Universal—Without Buddha out of his infinte heart manifest equally to partiality—Bình ñaúng—The Buddha's attitude is all. universal, impartial and equal towards all Equality in Buddhahood: Phaät quaû bình ñaúng beings—Thaùi ñoä cuûa Ñöùc Phaät bao la, khoâng —The Buddha-law by which all may attain to thieân vò vaø bình ñaúng vôùi taát caû chuùng sanh. Buddhahood. Equal comprehension without violating the Equality with both faithful and scornful character of ultimate reality: All Buddhas beings: Bình ñaúng khoâng sai khaùc—Buddhas abide in equal comprehension of all things without universally regard both faithful and scornful violating the character of ultimate reality—Chö beings with great compassion, impartially, without Phaät truï vaøo khaép taát caû phaùp chaúng traùi töôùng any discrimination—Ñoái vôùi hai haïng chuùng sanh thöïc teá—See Ten kinds of abode. kính tín vaø huûy baùng, taâm ñaïi bi cuûa chö Phaät vaãn Equal to me: Höõu Ñaúng Ngaõ Maïn—Duø bieát bình ñaúng khoâng khaùc—See Ten kinds of ngöôøi cuõng baèng mình, nhöng vaãn sanh taâm kieâu supreme qualities of all Buddhas. maïn cho raèng hoï chæ baèng ta thoâi—See Nine Equality mind: Bình Ñaúng Taâm. forms of pride. 1) Equal mind: Mind of the same mental Equal mercy toward all beings without characteristics—The universal mind common distinction: Universal mercy—Ñaúng töø. to all—Baûn chaát tinh thaàn gioáng nhau nôi taâm Equal mind: Universal mind—Ñaúng Taâm— cuûa moïi chuùng sanh. Equal mind; of the same mental characteristics; 2) An impartial mind, not loving one and hating the universal mind common to all—Caùi taâm bình another: Taâm bình ñaúng laø taâm khoâng phaân ñaúng ñoái vôùi heát thaûy chuùng sanh, khoâng coù keû bieät hay thieân vò, khoâng thöông ngöôøi naày maø oaùn ngöôøi thaân, coi taát caû ñeàu nhö nhau. laïi gheùt ngöôøi kia. 3) According to Most Venerable Thích Thieàn Equal state of body: Kayasamati (skt)—Thaân Taâm in The Thirteen Patriarchs of Pureland bình ñaúng. Buddhism, the Buddha taught about the Equal to those who surpass me: Ngaõ Ñaúng equality mind as follows: "The Buddha Maïn—The pride of thinking oneself equal to Nature is common to all sentient beings; they those who surpass us—Ñoái vôùi ngöôøi hôn mình, are the fathers and mothers of each other in laïi sinh taâm quaù maïn cho raèng mình baèng hoï— the past and are the Buddhas of the future." See Nine forms of pride. Therefore—Theo Hoøa Thöôïng Thích Thieàn Equal and universal characteristics: There Taâm trong Lieân Toâng Thaäp Tam Toå, Bình are three equal and universal characteristics of the Ñaúng Taâm hay taâm ngang baèng nhö nhau. Taïi one Tathagata—Coù ba bình ñaúng taùnh—See sao chuùng ta phaûi coù Bình Ñaúng Taâm? Vì Ñöùc Three equal currents. Phaät coù daïy: "Taát caû chuùng sanh ñeàu cuøng coù chung moät Phaät taùnh, laø cha meï laãn nhau

trong ñôøi quaù khöù vaø cuõng seõ laø chö Phaät ôû partiality from our daily attitudes toward thuôû vò lai." Vì vaäy cho neân: other people. Usually, our view of others a) While associating with other sentient beings, dominated by various kinds of discriminating we must develop an equal and respectful emotions. We always feel closeness and mind to look upon them as the Buddhas of the sympathy toward loved ones. In contrast, future: Ñoái vôùi caùc chuùng sanh khaùc chuùng ta toward

strangers we always feel distant and phaûi sanh taâm bình ñaúng vaø toân troïng, xem hoï indifferent, and for those we dislike we feel nhö laø nhöõng vò Phaät töông lai. aversion or contempt. That is to say we b) If this is done, the karmic obstructions of always classify friends and enemies clearly. ‘discriminations and egotism’ will be However, we should always remember that eliminated: Neáu laøm ñöôïc nhö vaäy, aét seõ döùt our sympathy, closeness and/or hatred have tröø ñöôïc nghieäp chöôùng ‘phaân bieät vaø khinh no effect on others, these feelings do not maïn’. nurture or harm others. It is we who will c) And doing so will give rise to various suffer the ill-consequences of our actions. ‘wholesome and virtuous characteristics.”: Vaø Upeksa is one of the seven Bodhyangas. The sanh ra ñöôïc caùc ‘taùnh ñöùc laønh.’ Buddha taught: “If one wishes to penetrate Equality of speech: Vaksamata (skt)—Ngoân into the profound realm of liberation of the bình ñaúng. Maha-Bodhisattvas, Buddhists must first be Equality without equal: Asamasama (skt)—Voâ able to let go of all of the five desires of Ñaúng Ñaúng. ordinary people.”: Coøn goïi laø Moät Xa, noäi 1) Equality without equal: The unequalled state taâm bình ñaúng vaø khoâng coù chaáp tröôùc, moät of equilibrium—Of rank unequalled, or equal trong nhöõng ñöùc tính chính cuûa Phaät giaùo, xaû with the unequalled—Caùi khoâng gì saùnh noåi, boû seõ ñöa ñeán traïng thaùi höûng hôø tröôùc nhöõng laïi khoâng gì saùnh ngang baèng: . vui khoå hay ñoäc laäp vôùi caû hai thöù naày. Xaû 2) Buddha and Buddhism are without equal: Toân ñöôïc ñònh nghóa laø taâm bình ñaúng, nhö khoâng hieäu cuûa chö Phaät vaø ñaïo Phaät (Phaät khoâng ai phaân bieät tröôùc ngöôøi vaät, kyû bæ; xaû boû theá saùnh baèng, ñaïo Phaät sieâu tuyeät khoâng ñaïo giôùi vaïn höõu, khoâng coøn bò phieàn naõo vaø duïc naøo saùnh baèng). voïng troùi buoäc. Moät khi coù ñöôïc taâm Xaû, chuùng ta seû thaät söï caûm thaáy ñoäng loøng Equalization: Bình quaân (chia ñeàu ra). thöông xoùt ñoái vôùi moïi ngöôøi, vaø chuùng ta coù Equanimity (n): Upeksaø (skt)—Upeksendriya khaû naêng xoùa boû ñöôïc söï thieân vò trong thaùi (skt)—Haønh xaû hay söï buoâng boû (côûi boû nhöõng ñoä haèng ngaøy cuûa chuùng ta ñoái vôùi ngöôøi ñieàu raøng buoäc trong taâm thöùc)—Xaû caên— khaùc. Thöôøng thöôøng, quan ñieåm cuûa chuùng Abnegationt—Equanimity—To let go—Neglect— ta veà ngöôøi khaùc bò cheá ngöï bôûi nhöõng caûm Neutral feeling—Indifference—Abandoning— xuùc phaân bieät. Chuùng ta luoân coù caûm giaùc gaàn Relinquish—Renounce—Self-sacrifice—See guõi vaø caûm thoâng cho nhöõng ngöôøi maø chuùng Twenty two roots. ta yeâu thöông, nhöng ngöôïc laïi ñoái vôùi ngöôøi (I) The meanings of Equanimity—Nghóa cuûa laï thì chuùng ta caûm thaáy xa caùch vaø laïnh nhaït “Xaû”: Equanimity is one of the chief Buddhist vaø ñoái vôùi nhöõng ai maø chuùng ta caêm gheùt thì virtues, that of renunciation, leading to a state chuùng ta laïi coù thaùi ñoä aùc caûm vaø khinh mieät. of iddifference without pleasure or pain, or Nghóa laø chuùng ta luoân phaân bieät baïn thuø moät independence of both. It is defined as the caùch roõ reät. Tuy nhieân, chuùng ta phaûi luoân mind in equilibrium, i.e. above the distinction nhôù raèng nhöõng caûm tình, söï gaàn guõi hay söï of things or persons, of self or others; caêm gheùt cuûa chuùng ta khoâng laøm beùo boå hay indifferent, having abandoned the world and laøm haïi

ñöôïc ngöôøi khaùc. Chính chuùng ta phaûi all things, and having no affections or desirs. chòu nhöõng haäu quaû xaáu vaø ñau khoå do chính Once we have fully developed Upeksa, we nhöõng haønh ñoäng cuûa chuùng ta. Chính vì theá will feel true compassion for all beings, and maø Ñöùc Phaät daïy: “Muoán ñöôïc vaøo trong we will have the ability to eliminate any

caûnh giôùi giaûi thoaùt thaäm thaâm cuûa caùc baäc chaáp phaùp, neân khoâng thaáy mình laø aân nhaân Boà Taùt, Phaät töû tröôùc heát caàn phaûi xaû boû taát cuûa chuùng sanh; ngöôïc laïi, luùc naøo hoï cuõng caû duïc laïc cuûa nguõ duïc cuûa phaøm phu—See thaáy chính chuùng sanh môùi laø aân nhaân cuûa Seven Bodhyanga. mình treân böôùc ñöôøng lôïi tha maãn chuùng, tieán (II) The Buddha’s Teachings on Equanimity— ñeán coâng haïnh vieân maõn. Thaáy chuùng sanh Nhöõng lôøi Phaät daïy veà Xaû: vui laø Boà Taùt vui vì loøng töø bi. Caùc ngaøi xaû 1) Detachment is the attitude of those who give boû ñeán ñoä ngöôøi gaàn xa ñeàu xem bình ñaúng, up, forget, do not attach any importance for keû trí ngu ñeàu coi nhö nhau, mình vaø ngöôøi what they have done for the benefit of others. khoâng khaùc, laøm taát caû maø thaáy nhö khoâng In general, we feel proud, self-aggrandized laøm gì caû, noùi maø khoâng thaáy mình coù noùi gì when we do something to help other people. caû, chöùng maø khoâng thaáy mình chöùng gì caû. Quarrels, conflicts, or clashes between men 2) According to the Flower Adornment Sutra, or groups of men are due to passions such as Chapter 38, there are ten kinds of equanimity greed or anger whose source can be of Great Enlightening Beings. Enlightening appraised as self-attachment or dharma- beings rest in these will attain the supreme attachment. The Buddha taught that if there is great equanimity of Buddhas—Theo Kinh someone who misjudges us, we must feel pity Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù for him; we must forgive him in order to have möôøi taâm bình ñaúng. Chö Boà Taùt truï nhöõng peace in our mind. The Bodhisattvas have trong phaùp naày thôøi ñöôïc taâm ñaïi bình ñaúng totally liberated themselves from both self- vaø voâ thöôïng cuûa Nhö Lai—See Cultivation attachment and dharma-attachment. When on Equanimity. people enjoy material or spiritual pleasures, Equanimity in accumulating all virtues: Taâm the Bodhisattvas also rejoice, from their sense bình ñaúng chöùa nhoùm taát caû coâng ñöùc—See Ten of compassion, pity, and inner joy. They kinds of equanimity of Great Enlightening Beings. always consider human beings as their Equanimity in regard to the consequences benefactors who have created the of actions of all living beings: Taâm bình ñaúng opportunities for them to practice the Four nôi nghieäp baùo cuûa taát caû chuùng sanh—See Ten Immeasurable Minds on their way to kinds of equanimity of Great Enlightening Beings. Enlightenment. In terms of the Immeasurable Equanimity in regard to (all) living beings: Detachment, the Bodhisattvas consider all Taâm bình ñaúng nôi taát caû thaân chuùng sanh—See men equal, the clever as the stupid, Ten kinds of equanimity of Great Enlightening themselves as others, they do everything as Beings. they have done nothing, say everything as they have said nothing, attain all spiritual Equanimity in regard to levels as they have attained nothing: Xaû boû laø nonconceptualization of all practices: Taâm

khoâng luyeán chaáp khi laøm lôïi laïc cho tha bình ñaúng nôi taát caû caùc haïnh khoâng phaân bieät— nhaân. Thoùi thöôøng khi chuùng ta laøm ñieàu gì See Ten kinds of equanimity of Great nhaát laø khi ñöôïc keát quaû toát, thì chuùng ta hay Enlightening Beings. töï haøo, töï maõn, vaø ñaéc chí. Söï baát bình, caõi vaõ Equanimity in regard to the nondifference xung ñoät giöõa ngöôøi vaø ngöôøi, nhoùm naày vôùi of all Buddhas' powers: Taâm bình ñaúng nôi taát nhoùm khaùc cuõng do taùnh chaáp tröôùc maø caû löïc khaùc nhau cuûa chö Phaät—See Ten kinds of nguyeân nhaân laø do söï chaáp ngaõ, chaáp phaùp equanimity of Great Enlightening Beings. maø ra. Ñöùc Phaät daïy raèng neáu coù ngöôøi leân Equanimity in regard to all phenomena: aùn mình sai, mình neân traû laïi hoï baèng loøng Taâm bình ñaúng nôi taát caû caùc phaùp—See Ten thöông, khoâng neân chaáp chaët. Khi hoï caøng kinds of equanimity of Great Enlightening Beings. cuoàng daïi thì chuùng ta caøng xaû boû, luoân tha Equanimity in regard to all pure and thöù cho hoï baèng söï laønh. Laøm ñöôïc nhö vaäy defiled lands: Taâm bình ñaúng nôi taát caû caùc quoác laø vui. Caùc vò Boà Taùt ñaõ ly khai quan nieäm

ñoä tònh ueá—See Ten kinds of equanimity of Great phuïc höng choã ñöùng cuûa nhaø vua nhö laø moät nhaø Enlightening Beings. cai trò Thieân Hoaøng töø Amaterasu Omikami. ÔÛ Equanimity in regard to understandings of Nhaät Baûn coù raát nhieàu söï vay möôïn laãn nhau giöõa all sentient beings: Taâm bình ñaúng nôi taát caû tri ñaïo Phaät vaø Thaàn ñaïo trong toàn giöõ hình aûnh cuûa giaûi cuûa chuùng sanh—See Ten kinds of chö Phaät. Moät muïc tieâu cuûa chöông trình naøy cuûa equanimity of Great Enlightening Beings. chaùnh phuû laø nhaèm thuaàn hoùa caùc ñình chuøa cuûa Equanimity in regard the wisdom of all Thaàn ñaïo vaø trieät tieâu taát caû nhöõng daáu hieäu cuûa Phaät giaùo. Buddhas: Taâm bình ñaúng nôi trí hueä cuûa taát caû Eradication (n): Dieät taän goác Nhö Lai—See Ten kinds of equanimity of Great Enlightening Beings. Erase (v) the ego: Dieät ngaõ. Equanimity in undertaking all different Eravati (skt): Y La Baït Ñeà Haø—A naga- vows: Taâm bình ñaúng phaùt taát caû nguyeän sai guardian of a sea or lake (who had plucked a herb wrongfully in a previous incarnation, been made bieät—See Ten kinds of equanimity of Great into a naga and now begged the Buddha that he Enlightening Beings. might be reborn in a higher sphere): Loaøi roàng Equilibrium (n): Söï caân baèng. baûo hoä bieån caû hay soâng hoà. Equinoctial point: Equinoxes—Spring Erect (v): Döïng leân. equinox—Xuaân Phaân—See Eight royal days. Erect and upright body: Thaân theå ngay Equinoxes: Equinoctial point—Spring equinox— thaúng—See Thirty-two auspicious marks. Xuaân Phaân—See Eight royal days. Eremite: Hermit—Recluse—AÅn só. Equitable (a): Coâng minh—Voâ tö. Eremitical (a): Thuoäc veà aån tu. Equitableness (n): Söï coâng minh—Söï voâ tö. Erotism (n): Nöõ saéc. Equity (n): Söï quaân bình—Coâng chính. Erroneous (a): Era: Thôøi ñaïi. 1) Taø: See Eight minds and Eight ways of Eradicate (v): Pativinodeti (p)—Pariksina (skt)— developing the Bodhi Mind. Tröø khöû—Dieät taän goác. 2) Mithya (skt): False—Untrue—Voïng (sai Eradicate the Buddhas and destroy laàm). Sakyamuni: Haibutsu-kishaku (jap)—Phong traøo Erroneous attachment to the reality: Laàm choáng Phaät giaùo

ñöôïc chính phuû Minh Trò baûo trôï chaáp coù. taïi Nhaät Baûn—Slogan of an anti-Buddhist Erroneous attachment to the emptiness: campaign sponsored by the Meiji government of Laàm chaáp taùnh khoâng. Japan, which began with the promulgation of a Erroneous mind: Taø taâm—See Eight minds. new constitution in 1889. The anti-Buddhist Erroneous notion: Khaùi nieäm laàm laãn. measures were part of the government's program to establish Shinto as the state religion and to Erroneous reasoning on the idea of self: restore the emperor's place as a semi-divine ruler Phaâ n bieät ngaõ chaáp—The clinging to the idea of descended from Amaterasu Omikami. In Japan self developed as the result of erroneous there is a great deal of mutual borrowing between reasoning—Ngaõ chaáp naûy sanh ra do söï phaân bieät Buddhism and Shinto to house images of buddhas. hay lyù luaän sai laàm cuûa baûn thaân—See Two One goal of the government's program was to errouneous views of individualism (B). "purify" the shrines by eliminating all Buddhist Erroneous tenets: Chaáp. symbols—Khaåu hieäu cuûa phong traøo choáng Phaät (A) Two erroneous tenets or attachments—Hai taø giaùo ñöôïc chính phuû Minh Trò baûo trôï taïi Nhaät chaáp hay luyeán aùi—See Two erroneous Baûn, baét ñaàu vôùi söï coâng boá moät baûn hieán phaùp tenets. môùi vaøo naêm 1889. Nhöõng bieän phaùp choáng laïi (B) There are four erroneous tenets—Coù boán thöù Phaät giaùo laø moät phaàn cuûa chöông trình cuûa chaùnh caâu chaáp—See Four erroneous tenets. phuû nhaèm thieát laäp Thaàn ñaïo laøm quoác giaùo vaø Erroneous theory: Taø thuyeát.

Erroneous thinking: Voïng töôûng (chaáp giöõ moïi Erroneous way: Taø haïnh. phaân bieät sai laàm). Erroneous way of developing the Bodhi Erroneous view: Heretical views—Wrong Mind: Taø ñaïo phaùt trieån Boà Ñeà Taâm—One of views—Höõu Kieán—Taø kieán. the eight ways of developing the Bodhi Mind. 1) This term is also used in the sense of the Erroneous way of developing the Bodhi Mind is erroneous view that things really exist or one of the four improper ways for Buddhist holding to the real existence of material cultivators. Some individuals cultivate without things: Töø naày cuõng duøng ñeå chæ "taø kieán" meditating on the Self-Nature. They just chase hay laø khaêng khaêng chaáp "höõu". after externals or seek fame and profit, clinging to 2) Viewing the seeming as real and the ego as the fortunate circumstances of the present time, or real: Cho nhöõng thöù giaû hôïp vaø caùi "ngaõ" laø they seek the fruits of future merits and blessings. coù thaät. In life there are cultivators who cultivate only 3) Heretical views, not recognizing the doctrine according to the "Practice form characteristics," of causality and karma in Buddhism—Taø refusing to reflect internally to "Examine the True kieán, khoâng chaáp nhaän giaùo thuyeát nhaân quaû Nature." Such development of the Bodhi Mind is vaø nghieäp cuûa Phaät giaùo—See Erroneous called ""Erroneous," or "False." The above is views on a permanent personality. truly the way the majority of cultivators, lay and Erroneous view of an independent nature: clergy, develop their minds in the present day Phaùp Ngaõ Kieán—The erroneous (false) view that Dharma Ending Age. They are everywhere anything exists with an independent nature—Taø similar to the abundance of sands of the Ganges— kieán phaùp chaáp cho raèng söï vaät hieän höõu

vôùi moät Moät trong taùm caùch phaùt taâm Boà Ñeà. Taø ñaïo phaùt baûn chaát ñoäc laäp. taâm Boà Ñeà laø moät trong boán caùch phaùt taâm sai traùi Erroneous views of individualism: Ngaõ ñoái vôùi ngöôøi tu Phaät. Coù nhöõng ngöôøi tu khoâng kieán—The two erroneous views of tham cöùu töï taâm, chæ bieát theo beân ngoaøi, hoaëc individualism—See Two errouneous views of caàu danh lôïi, ñaém caûnh vui hieän taïi, hay mong individualism. quaû phöôùc trong töông lai maø phaùt loøng Boà Ñeà. Erroneous views on a permanent Trong ñôøi soáng, ñaây laø haïng ngöôøi chæ moät beà haønh theo "Söï Töôùng" maø khoâng chòu xoay vaøo personality: Nhaân Ngaõ Kieán—The eroneous "Chaân Taâm." Phaùt taâm nhö theá goïi laø TAØ. Treân (false) view that there is an independent and ñaây laø loái phaùt taâm cuûa ña phaàn caùc ngöôøi tu, taïi permanent human personality or soul (that every gia vaø xuaát gia, trong thôøi maït phaùp naày. Nhöõng man has a permanent lord within)—Taø kieán cho ngöôøi nhö theá coù nhan nhaõn ôû khaép moïi nôi, soá raèng coù moät caùi ngaõ ñoäc laäp vaø thöôøng haèng. ñoâng nhö caùc soâng Haèng—See Eight ways of Erroneous views of real existence: Höõu developing the Bodhi Mind. Kieán—This phrase is used in the sense of the Error (n): Fault—Mistake—Quaù thaát (sai laàm). erroneous view that things really exist or holding to the real existence of material things—Töø naày Errors that arise naturally among people: ñöôïc duøng ñeå chæ "taø kieán" hay laø khaêng khaêng Caâu Sinh Khôûi—Phieàn naõo khôûi leân töï nhieân—chaáp "höõu". See Two types of arising of errors or delusions. Erroneous view that everything exists with Erudition (n): Hoïc thöùc uyeân baùc. an independent nature: Phaùp ngaõ kieán—Voïng Escape from becoming pretas: Chaúng laøm ngaï kieán cho raèng chö phaùp hieän höõu ñoäc laäp—See quyû—This is one of the eight surpassing things. Two errouneous views of individualism. Those who keep the forst eight commandments receive eight kinds of reward—Ñaây laø moät trong Erroneous view that there is an independent taùm loaïi thaéng phaùp. Nhöõng ai thoï trì baùt trai giôùi human personality or soul: Nhaân ngaõ kieán— seõ ñöôïc taùm loaïi coâng ñöùc thuø thaéng—See Eight Taø kieán sai laàm cho raèng coù moät caùi ngaõ ñoäc surpassing things. laäp—See Two errouneous views of individualism.

Escape death: Troán chaïy töû thaàn— The four Eschew (v): Kieâng cöû, traùnh laøm vieäc gì. Brahmacarins who resolved to escape death, and Escort someone: Accompany someone—Hoä yet failed—Coù boán vò phaïm chí quyeát troán töû toáng hay thaùp tuøng ai. thaàn, nhöng ñeàu thaát baïi—See Four Eschatological questions: Theá Maït Luaän—In Brahmacarins. Buddhism, there are no ordinary eschatological Escape death by flying into the air: Troán töû questions because all beings are in the eternal thaàn baèng caùch bay leân trôøi—See Four flux of becoming. One should note, however, that Brahmacarins. birth incurs death, and death again incurs birth. Escape death by going to the market place: Birth and death are two inevitable phenomena of Troán töû thaàn baèng caùch ñi vaøo phoá chôï—See Four the cycle of life which ever repeats its course. The Brahmacarins. end of self-creation is simply the realization of the Escape death by going to the mountain: Troán Life-Ideal, that is, the undoing of all life- töû thaàn baèng caùch leân non—See Four conditions, in other words, the

attainment of Brahmacarins. perfect freedom, never more to be conditioned by Escape death by going to the sea: Troán töû causation in space-time. Nirvana is the state of thaàn baèng caùch xuoáng bieån—See Four perfect freedom—Trong Phaät giaùo khoâng coù vaán Brahmacarins. ñeà Theá Maït Luaän thoâng thöôøng, bôûi vì taát caû chuùng sanh ñeàu chìm ñaém trong doøng sinh hoùa voâ Escape (v) death very narrowly: Cheát huït. cuøng taän. Tuy nhieân, neân nhôù raèng, caùi soáng môû Escape from falling into the hells: Chaúng ñoïa ñöôøng cho caùi cheát, vaø roài caùi cheát laïi môû ñöôøng ñòa nguïc—This is one of the eight surpassing cho caùi soáng. Soáng vaø cheát laø hai hieän töôïng taát things. Those who keep the forst eight nhieân cuûa chu kyø söï soáng, noù khoâng ngôùt taùi dieãn. commandments receive eight kinds of reward— Cuøng ñích cuûa chuoãi töï taïo ñoù chæ giaûn dò laø theå Ñaây laø moät trong taùm loaïi thaéng phaùp. Nhöõng ai hieän cuoäc soáng lyù töôûng, nghóa laø khoâng gaây ra thoï trì baùt quan trai giôùi seõ ñöôïc taùm loaïi coâng moïi ñieàu kieän thoï sinh; noùi caùch khaùc, laø thaønh ñöùc thuø thaéng—See Eight surpassing things. töïu töï do toaøn veïn, khoâng coøn bò leä thuoäc vaøo Escape from falling into the realm of nhaân duyeân trong thôøi-khoâng nöõa. Nieát Baøn laø asuras: Chaúng rôi vaøo coõi A-Tu-La—This is one traïng thaùi töï do toaøn veïn ñoù. of the eight surpassing things. Those who keep the Eshin'in (jap): A Japanese Buddhist term for forst eight commandments receive eight kinds of "Prajna Mind Hall"—Thuaät ngöõ Phaät giaùo Nhaät reward—Ñaây laø moät trong taùm loaïi thaéng phaùp. Baûn coù nghóa laø "Tueä Taâm Vieän." Nhöõng ai thoï trì baùt trai giôùi seõ ñöôïc taùm loaïi Esho (jap): Sö Nguyeät Chieáu (Nhaät Baûn). coâng ñöùc thuø thaéng—See Eight surpassing things. Esoteric (a): Bí maät—Hidden—Occult— Escape from meditation: Ñaøo Thieàn—To Secret—Secret The teaching was not revealed to escape in or from thought—Troán ra khoûi thieàn those unworthy or unfit to receive it. ñònh (yù noùi coù ngöôøi chæ haønh thieàn theo moät thôøi Esoteric acts of a Tathagata: Söï maät—Bí maät khoùa nhaát ñònh naøo ñoù maø thoâi, tôùi cöû tôùi giôø thì cuûa thaân khaåu yù cuûa Ñöùc Nhö Lai—See Two ngoài, coøn thì cöù buoâng lung phoùng daät). esoteric aspects. Escape from mortality: Thoaùt khoûi sanh töû— Esoteric aspects: Nhöõng khía caïnh veà Maät There are two modes of escape from mortality—Giaùo—There are two esoteric aspects—Coù hai Coù hai caùch xuaát ly hay hai caùch giaûi thoaùt—See loaïi bí maät—See Two esoteric aspects. Two modes of escape from mortality. Escape (n) from something: Söï vöôït thoaùt khoûi Esoteric canon: Maät taïng—Taïng kinh ñieån cuûa Maät toâng. caùi gì. Escape (v) something: Avoid something—Thoaùt Esoteric cause: Occult cause—Recondite cause—Maät nhaân. khoûi ñieàu gì. Escapism (n): Troán traùnh. Esoteric council: Keát Taäp Maät Giaùo—The collection of mantras, dharanis, etc., and of the

Vajradhatu and Garbhadhatu literature, attributed Phaät giaùo. Phöông phaùp daïy haønh giaû veà caùch baét to Ananda, or Vajrasattva, or both—Cuoäc keát taäp aán, trì chuù, tam maät töông öng, töùc thaân thaønh kinh ñieån cuûa Bí Maät boä, goàm maät chuù vaø toång trì Phaät. Thaân khaåu yù cuûa haønh giaû töông öng vôùi Ñaø La Ni trong Kinh Ñaïi Thöøa cuûa caùc boä Kim thaân khaåu yù cuûa Phaät—See Two

esoteric aspects, Cang vaø Thai Taïng giôùi, do oâng A Nan vaø ngaøi and Five periods and eight teachings of the T'ien- Kim Cang Thuû Boà Taùt keát taäp. T'ai. Esoteric digital sign: Maät aán—Esoteric digital Esoteric expression: Samdha (skt)—Maät Ngöõ— sign of a Buddha or Bodhisattva indicative of his Occult expression—Secret language—Secret vow—Maät aán cuûa moät vò Phaät hay Boà Taùt aùm chæ meaning—Ngoân ngöõ bí maät cuûa toâng Chaân Ngoân. lôøi nguyeän cuûa caùc ngaøi. Esoteric fivefold canon: Nguõ Taïng Maät giaùo Esoteric Doctrine: Lyù maät—Lyù vieân dung baát (kinh ñieån). ly—Maät giaùo—One of the eight types of teaching. 1) The sutras: Kinh Taïng. Esoteric teaching, only understood by special 2) The vinaya: Luaät Taïng. members of the assembly. Also the esoteric sect, 3) The Abhidharma: Luaän Taïng. one of the four modes of teachings defined by 4) The Prajnaparamita: Baùt Nhaõ Ba La Maät. T'ien-T'ai Sect. The Secret Teaching. In fact, it is 5) Dharanis: Ñaø La Ni. a mystical indeterminate doctrine. It is Esoteric incantation: Dharani (skt)—Maät indeterminate and varied because many a listener Chuù—Maät chuù Ñaø La Ni, hay maät chuù toång trì. is concealed from another by the Buddha's Esoteric letter of Vairocana: Maät töï—Esoteric supernatural power and each thinks that the letter of Vairocana, or of a Buddha, or of a Buddha is teaching him alone. Thus all hear Bodhisattva—Maät töï cuûa Ñöùc Tyø Loâ Giaù Na, hay separately and variously. Such indeterminacy cuûa moät vò Phaät, hay cuûa moät vò Boà Taùt. exists from the time of the Wreath to the time of Esoteric meaning: AÅn maät nghóa—Occult or Wisdom. The secret method, which was used by secret meaning, in contrast with exoteric, or plain the Buddha only when addressing to one person, meaning—Nghóa bí maät (yù aån naùu kín ñaùo beân in which case the Buddha was understood by this trong lôøi vaên), ñoái laïi vôùi hieån lieãu hay lôøi noùi vaên only person. Opposite to the Common Doctrine, töï coù yù nghóa phaân minh roõ raøng—See Two this Dharma is passed on at a hidden level and has meanings of the teachings. the characteristics of the deepest and most Esoteric method: Maät phaùp (nhöõng phöông profound meanings of Buddhism. This doctrine phaùp bí maät)—Maät Giaùo—The esoteric method. teaches cultivators to recite mantras, make The esoteric Mantra, or Yogacara sect, developed Buddha seals with hands, etc. If the three karmas especially in Shingon, with Vairocana as the chief of the cultivators become one with the Buddha, object of worship, and the Mandalas of then the cultivators will attain Buddhahood. Garbhadhatu and Vajradhatu. The esoteric Meaning if the cultivators' Mind, Spech and Body teaching or Tantric Buddhism, in contrast with the is similar to that of the Buddha, then Buddhahood open schools (Hieån giaùo). The Buddhist tantra is attained—Moät trong taùm loaïi giaùo phaùp cuûa consists of sutras of a so-called mystical nature Ñöùc Phaät. Bí Maät Giaùo hay nhöõng lôøi daïy bí maät which endeavor to teach the inner relationship of maø chæ coù moät vaøi vò ñaëc bieät môùi hieåu ñöôïc. the external world and the world of spirit, of the Cuõng coù nghóa laø maät toâng, moät trong boán loaïi identity of Mind and universe. Among the devices giaùo thuyeát cuûa toâng Thieân Thai. Treân thöïc teá, employed in tantric meditational practices are the ñaây laø giaùo lyù bí maät baát ñònh, noù khoâng nhaát

ñònh following—Maät giaùo hay Phaät giaùo Maät toâng, vaø bieán thieân vì thính giaû khuaát laáp nhau bôûi söùc phaùt trieån ñaëc bieät nôi Chaân Ngoân toâng, thôø Ñöùc thaàn thoâng cuûa Phaät vaø moãi ngöôøi nghó raèng Phaät Ñaïi Nhaät Nhö Lai, Thai Taïng vaø Kim Cöông Giôùi; chæ giaûng cho rieâng mình maø thoâi. Phöông phaùp bí ñoái laïi vôùi Hieån giaùo. Maät giaùo goàm caùc kinh noùi truyeàn chæ ñöôïc Phaät duøng khi noùi rieâng vôùi moät veà maät taùnh gaéng söùc daïy veà moái töông quan noäi ngöôøi vaø chæ coù ngöôøi ñoù hieåu ñöôïc. Khaùc vôùi taïi cuûa theá giôùi beân ngoaøi vaø theá giôùi taâm linh, söï Thoâng giaùo, Maät giaùo daïy veà nghóa thaâm maät cuûa

ñoàng nhaát cuûa taâm vaø vuõ truï, caùc phöông thöùc of Buddhas and Bodhisattvas—Ñaây laø ñieäu ñöôïc Maät giaùo xöû duïng trong caùc pheùp quaùn boä cuûa thaân theå, ñaëc bieät laø caùc cöû ñoäng töôûng nhö sau: töôïng tröng cuûa baøn tay, ñöôïc thöïc hieän ñeå 1) Mandala (skt): Mandala means “circle,” trôï giuùp keâu goïi nhöõng taâm thaùi song haønh “assemblage,” “picture.” There are various nhaát ñònh cuûa chö Phaät vaø chö Boà Taùt—See kinds of mandala, but the most common in Mudra. Esoteric Buddhism are of two types—Maïn Esoteric practice: Maät Haønh—Esoteric practice Ñaø La coù nghóa laø “voøng troøn,” “hoäi,” hay or discipline, the origin of which is attributed to “hình.” Coù nhieàu loaïi Maïn Ñaø La, nhöng coù Rahula—Maät haïnh baét nguoàn töø thôøi La Haàu La. hai thöù thoâng thöôøng nhaát trong Maät giaùo: Esoteric precepts: Commandments of the a) A composite picture graphically portraying esoteric vehicle—Bí maät giôùi. different classes of demons, deities, Buddhas Esoteric scriptures: Maät ñieån—Esoteric or and Bodhisattvas, representing various tantric, or occult scriptures. powers, forces, and activities, within symbolic Esoteric sect: Chaân Ngoân Toâng—Maät Giaùo— squaes and circles: Moät hình keát hôïp veõ chaân See Esoteric method, and Ten schools of Chinese dung nhieàu loaïi khaùc nhau, quyû, thaàn, Phaät vaø Buddhism. Boà Taùt, bieåu thò naêng löïc, söùc maïnh vaø caùc hoaït ñoäng chung trong caùc hình vuoâng troøn. Esoteric speech: Maät ngöõ—Theo Kinh Hoa b) In the center of which is a figure of the Nghieâm, Phaåm 38, coù möôøi xaûo maät ngöõ cuûa chö Buddha Vairocana, the Great Illuminator; and Phaät. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc a diagrammatic representation wherein vi maät ngöõ thieän xaûo voâ thöôïng cuûa Nhö Lai— certain sacred Sanskrit letters, called “bija” or According to the Flower Adornment Sutra, “seeds” are substituted for figures: Ngay taïi Chapter 38, there are ten kinds of esoteric speech trung taâm laø Phaät Tyø Loâ Giaù Na, vò Phaät of the Buddhas. Enlightening Beings who abide Quang Minh Bieán Chieáu; vaø moät löôïc ñoà tieâu by these can master the unexcelled skillful bieåu vaøi maãu aâm thieâng lieâng cuûa tieáng Phaïn esoteric speech of the Buddhas—See Ten kinds of goïi laø “bija” hay “chuûng töû,” tieâu bieåu cho unexcelled skillful esoteric speech of Great caùc hình töôïng—See Mandala. Enlightening Beings. 2) Mantra (skt): Chôn AÂm—These sacred Esoteric spell: Maät Hieäu—The esoteric name of sounds, such as OM, for example, are Vairocana; also any true word or esoteric spell— transmitted from the master to his disciple at Maät danh cuûa Ñöùc Tyø Loâ Giaù Na. the time of

initiation. When the disciple’s Esoteric superior vehicle: Maät Giaùo Thöôïng mind is properly attuned, the inner vibrations Thöøa—The esoteric sect, a name for the of this word symbol together with its Shingon—Tieáng goïi giaùo phaùp cuûa toâng Chaân associations in the consciousness of the Ngoân, töùc Thöøa Giaùo Bí Maät Toái Thöôïng. initiate are said to open his mind to higher Esoteric or Tantric sects: Esoteric or Tantric dimension—Caùc aâm thieâng lieâng nhö aâm OM methods—Toång trì moân. chaúng haïn, ñöôïc truyeàn töø thaày sang ñeä töû Esoteric teaching: Bí Maät Giaùo—Maät giaùo— trong luùc khaûi thò. Khi taâm ngöôøi ñeä töû ñaõ Esoteric teaching, only understood by special ñöôïc ñieàu hôïp ñuùng ñaén, ngöôøi ta noùi laø caùc members of the assembly. Esoteric teaching to an chaán ñoäng cuûa bieåu töôïng ngoân ngöõ naøy cuøng audience invisible to the other assembly—Nhöõng vôùi söï phoái hôïp cuûa noù trong taâm thöùc cuûa lôøi daïy bí maät maø chæ coù moät vaøi vò ñaëc bieät môùi ngöôøi khaûi thò ñeå môû taâm thöùc cuûa ngöôøi ñeä hieåu ñöôïc. Maät giaùo daïy cho thính chuùng voâ hình töû ñeán caùc chieàu kích cao hôn—See Mantra. maø nhöõng ngöôøi khaùc trong phaùp hoäi chaúng 3) Mudra (skt): Thuû AÁn—These are physical thaáy—See Esoteric Doctrine, Dual division of the gestures, especially symbolical hand Buddha’s teaching (I), and Eight T’ien-T’ai movements, which are performed to help classifications of Sakyamuni’s teaching (B). evoke certain states of mind parallel to those

Esoteric teaching to the invisible audience: Essence-and-Energy-Eating Ghost King: Maät giaùo—See Dual division of the Buddha’s Pisaci (skt)—Ñaïm Tinh Khí Quyû Vöông—Ghost teaching (I). King who eats the essential energies of both Esoteric terms which cannot be translated people and plants. The Ghost king who got his such as Dharani mantras: Bí Maät Chi—One of position because he liked to kill but would not the five kinds of terms which Hsuan-Tsang did not give the flesh of any animals he killed to his wife. translate but transliterated—Vì huyeàn bí thaâm He would not even give her the blood to drink. maät neân khoâng phieân dòch ñöôïc maø chæ phieân aâm Since he treated his own wife this way, you can nhö Chuù Ñaø La Ni. Moät trong naêm loaïi töø ngöõ imagine how he treated other people. He chaúng phieân dòch ñöôïc do Ngaøi Huyeàn Trang ñôøi extremely stingy, and as a result, he has to eat the Ñöôøng quy ñònh—See Five kinds of terms that most unclean things—Ñaïm Tinh Khí Quyû Vöông cannot be translated. laø vua quyû ngöôøi aên taát caû tinh khí cuûa ngöôøi vaø Esoteric texts: Ñaïi Nhaät kinh—Maät Kinh—The caây coû. Ngöôøi ñaõ gieát nhöng khoâng nhöôøng nhöõng thòt kieám ñöôïc cho vôï mình, khoâng cho ngay caû foundation texts of the esoteric school—Kinh ñieån maùu ñeå uoáng. Ñaõ ñoái ñaõi vôùi vôï con nhö vaäy, Maät toâng. chuùng ta coù theå töôûng töôïng noù ñoái xöû vôùi ngöôøi Esoteric transmission: Secretly transmitted— khaùc nhö theá naøo. Noù cöïc kyø boûn xeûn vaø keát quaû Bí truyeàn. laø noù aên taát caû nhöõng baát tònh nhuïc. Esoteric words: True words—Words of Truth— Essence of mind: Söï thieát yeáu cuûa taâm. Words of Tathagata—Buddha-truth—Buddha Essence-Nature Empty Space Floral mantra—Dharani—Sacred formulae—Spells— Chaân ngoân. Brilliance Samadhi: Theå taùnh Hö Khoâng Hoa Quang Ñònh. Esoteric Yoga sect: Yoga rules of

the esoteric sect—Bí maät Du giaø. Essence-ocean: Taùnh Haûi—The ocean of the bhutatathata, the all containing, immaterial nature Esoterical: Bí Truyeàn. of the Dharmakaya—Lyù taùnh cuûa chaân nhö saâu Essence (n): Bí yeáu—Tính chaát—Thöïc chaát— roäng nhö bieån caû, bao truøm taát caû, ñoù laø caûnh giôùi Taùnh theå. cuûa phaùp thaân Nhö Lai. • Metaphysical essence: Baûn chaát sieâu hình. Essence of omniscient knowledge: Nhöùt thieát • Physical essence: Baûn chaát hình theå. trí taùnh—See Ten kinds of definitive mark of Essence of Bodhisattvaship: Coát tuûy cuûa Boà Great Enlightening Beings. Taùt ñaïo—A Bodhisattva must have a great Essence and souls alternately separate and compassionate heart, if eating meat a Bodhisattva looses his being—Khoâng aên thòt vì coát tuûy cuûa Boà unite: Tinh Phaùch Ñaép Ñoåi Hôïp—See Ten states Taùt ñaïo laø loøng ñaïi bi, vì neáu khoâng coù loøng ñaïi bi of the form-skandha. thì Boà Taùt khoâng coøn laø Boà Taùt nöõa—See Eight Essence or substance of anything: Tattva reasons for not eating animal food. (skt)—Thöïc taïi, hay tinh tuùy hay baûn theå cuûa ñieàu Essence of Buddhahood: Svabuddhabuddhata gì. (skt)—Töï Giaùc Tính (theå tính cuûa Phaät tính). Essence of things: Dharma-nature—Tính ñoä— Essence of Buddhism: Yeáu chæ Phaät giaùo. See Two lands (C). Essence of Buddhist doctrine: Phaät Phaùp Tinh Essence of Zen: Coát loõi cuûa Thieàn—According Yeáu—“Do not get involved in evil deeds, do to Zen Master Ritangen: “Before I practiced Zen, whatever benefits others, always keep the mind I saw mountains as mountains, rivers as rivers. pure, that is all the Buddha’s teaching.”—“Ñöøng When I practiced Zen, mountains were no longer laøm caùc vieäc aùc, laøm caùc vieäc laønh, giöõ cho taâm yù mountains, and the rivers no longer rivers. But thanh saïch, ñoù laø taát caû nhöõng gì Phaät daïy.” now I have grasped the essence of Zen, I again Essence can be expressed in words: Y ngoân see mountains as mountains, and rivers as rivers.”—Theo Thieàn sö Ritangen: “Tröôùc khi toâi chaân nhö—See Two Truths (B). thöïc haønh thieàn, toâi thaáy nuùi laø nuùi, soâng laø soâng.

Khi toâi haønh thieàn thì nuùi khoâng coøn laø nuùi, soâng cultivation of the mind so as to produce unalloyed khoâng coøn laø soâng. Nhöng baây giôø toâi ñaõ hieåu coát happiness and supreme rest from the turmoil of loõi cuûa thieàn, thì toâi laïi thaáy nuùi laø nuùi vaø soâng laø life. The path is indeed very difficult, but if we, soâng.” with constant heedfulness, and complete Essential articles for worship: Cuï Tuùc (nhöõng awareness, walk it watching our steps, we will thöù caàn thieát trong haønh ñaïo)—There are three one day reach our destination—Nhöõng böôùc cô essential articles for worship—Coù ba moùn caàn baûn cuûa ñaïo loä dieät khoå höôùng ñeán Nieát Baøn—Ñoù thieát khi thôø cuùng—See Three essential articles laø con ñöôøng tu taäp caån troïng noäi taâm theá naøo ñeå for worship. taïo ñöôïc söï an laïc thanh khieát vaø söï yeân nghæ toái Essential being: Being—Essence—Entity— thöôïng khoûi nhöõng xaùo troän cuûa cuoäc ñôøi. Ñaïo loä Nature—Substance—Baûn theå. naày quaû thaät raát khoù, nhöng neáu chuùng ta vôùi söï chaùnh nieäm vaø hoaøn toaøn tænh thöùc, böôùc leân treân Essential Buddhism: Coát loõi ñaïo Phaät—Baûn ñoù thaän troïng töøng böôùc, chuùng ta cuõng coù ngaøy chaát tinh yeáu cuûa ñaïo Phaät.

ñeán ñích—See Eight Noble Paths. Essential characteristic of the bhutatathata: Essential tenets: The vehicle of a sect—Toâng Chaân nhö thaät töôùng—Mark (laksana) of the thöøa. bhutatathata—Reality is bhutatathata from the point of view of the void; while essential Essentials of the Truth: Phaùp yeáu. characteristic is bhutatathata from the point of Essential unit of the phenomenal realm: view of phenomena—Chaân lyù laø chaân nhö töø caùi Phaùp Giôùi Nhaát Töôùng (nhaát töôùng nhaát vò hay söï nhìn cuûa khoâng; trong khi thaät töôùng laø chaân nhö voâ ngaïi Phaùp giôùi). töø caùi nhìn cuûa hieän töôïng. Essentialism (n): Chuû nghóa baûn chaát Essential conditions: Ñieàu kieän taát yeáu. Essentially: Thieát yeáu. Essential elements: Siddhanta or Hetu (skt)— Establish (v): Fundamental law—Ruling principle—Lyù. 1) Vyavasthaøna (p): To build—To errect—To Essential mark of bhutatathata: Chaân Nhö set up—To found a school, sect, thought or Thöïc Töôùng—The essential characteristic or mark practice—Giaû laäp, kieán laäp hay thieát laäp (xaây (laksana) of the Bhutatathata, i.e. reality. The döïng neân hay thaønh hình)—Kieán Laäp— bhutatathata from the point of view of the void, Thaønh laäp—Saùng laäp. attributeless absolute; the real-nature is 2) Samaropa (skt): Assertion, or theory-making. bhutatathata from the point of view of Samaropa stands against refutation phenomena—Chaân nhö vaø thöïc töôùng laø ñoàng (apavada)—Söï khaúng ñònh hay söï thieát laäp lyù theå, nhöng teân goïi khaùc nhau. Ñoái vôùi nghóa nhaát trí, traùi laïi vôùi ñoái laäp. nhö cuûa khoâng ñeá thì goïi laø chaân nhö; coøn ñoái vôùi Establish an association: Thaønh laäp hoäi ñoaøn. nghóa dieäu höõu cuûa giaû ñeá thì goïi laø thöïc töôùng. Establish a constitution: Laäp Hieán. Essential nature dharma-body Establish a custom: Laäp leä. (dharmakaya): Dharmakaya (skt)—Phaùp tính Establish a monastery: To found a sect—Khai phaùp thaân—Phaùp tính phaùp thaân hay Quaû cöïc sôn. phaùp thaân—See Two kinds of dharma-body Establish oneself in life: Laäp thaân. (dharmakaya) (C). Establish a school or a sect: Laäp Giaùo—Thaønh Essential qualities: Ñöùc tính caàn thieát. laäp moät toâng phaùi (caên cöù treân nhöõng lôøi giaùo Essential steps of the path to the removal of thuyeát cuûa Ñöùc Phaät). suffering: Nhöõng böôùc cô baûn cuûa ñaïo loä dieät Establish someone in a wholesome place: khoå höôùng ñeán Nieát Baøn ñaõ ñöôïc Ñöùc Phaät chæ roõ Ñaët ai vaøo choã thieän laønh. (Ñaïo Loä Dieät Khoå)—The essential steps of the Establishing cause: Laäp nhaân—Holding cause, path to the removal of suffering to Nibbana are one of the five causes (four elements of earth, pointed out by the Buddha. It is the way of careful water, fire and wind which are the causers or

producers and maintainers of infinite forms of Eternal (a): Saøsvat (p)—Sanata (skt)—Baát nature (results)—Moät trong naêm nguyeân nhaân— dieät—Vónh cöûu—Vónh haèng—Thöôøng coøn (caùi See Five causes (A). khoâng bao giôø keát thuùc hay maát ñi)—Forever— Establishment (n): Söï thieát laäp. Perpetual—Baát Dieät—See Anirodha. Establishment in the practice of Universal Eternal abode: Thöôøng truï. Good: An truï trong Haïnh Phoå Hieàn—There is a Eternal body of a Buddha: Asamskrta spiritual friend who helps establishing cultivators dharmakaya (skt)—Voâ Vi Phaùp Thaân—The in the practice of Universal Good. This is one of

eternal body of Buddha not conditioned by any the ten kinds of spiritual friends who help them cause and effect—Phaùp thaân maø Phaät sôû chöùng laø along the path to enlightenment in the Flower vónh haèng, khoâng chòu chi phoái bôûi luaät nhaân quaû Adornment Sutra—Khieán an truï trong Haïnh Phoå hay xa lìa moïi nhaân duyeân taïo taùc (trong Tònh Ñoä Hieàn. Coù moät loaïi thieän tri thöùc khieán haønh giaû an Luaän: “Voâ Vi Phaùp Thaân laø phaùp tính thaân. Phaùp truï trong Haïnh Phoå Hieàn. Ñaây laø moät trong möôøi tính tòch dieät cho neân phaùp thaân voâ töôùng). loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ daïy trong Eternal damnation: Ñau khoå maõi maõi. Kinh Hoa Nghieâm—See Ten kinds of spiritual Eternal existence: Nitya (skt)—Joju (jap)— friends. Constantly abiding—Thöôøng truï—Permanent—Establishment of Truth: Satyasiddhi (skt)— Eternal—Eternal existence—Nothing having been Jojittsu (jap)—Truyeàn Thoáng cuûa Thaønh Thöïc created nothing can be destroyed—Always Luaän—A scholastic tradition brought to Japan by abiding—Phaùp khoâng sinh dieät khoâng bieán thieân the Korean monk Ekwan in 625. The doctrines of goïi laø thöôøng truï. the school are based on the Establishment of Eternal happiness: Haïnh phuùc baát dieät—Haïnh Truth by the fourth-century Indian Buddhist phuùc mieân vieãn—See Happiness. scholar Harivarman. Although it was a distinct Eternal knowledge: Thöôøng Trí—Eternal school in China, in Japan it was considered to be a wisdom, not conditioned by phenomena, part of the Sanron (San-Lun) tradition. During the abstract—Trí tueä vónh haèng. Thöïc töôùng cuûa chö Nara period (710-784), it became one of the six phaùp laø lìa boû sinh dieät maø thaønh voâ töôùng, caùi trí main schools of Japanese Buddhism, the others chöùng ñöôïc thöôøng caûnh voâ töôùng goïi laø thöôøng were Kusha, Hosso, Sanron, Ritsu, and Kegon— trí. Moät truyeàn thoáng hoïc thuyeát ñöôïc mang vaøo Nhaät Eternal law of all Buddhas: Thöôøng phaùp cuûa Baûn bôûi moät nhaø sö Trieàu Tieân teân Ekwan vaøo chö Phaät—According to the Flower Adornment naêm 625. Giaùo thuyeát cuûa truyeàn thoáng naøy döïa Sutra, Chapter 33, there are ten kinds of eternal vaøo boä “Thaønh Thöïc Luaän” cuûa moät hoïc giaû law of all Buddhas—Theo Kinh Hoa Nghieâm, ngöôøi AÁn Ñoä vaøo theá kyû thöù 4 teân laø Harivarman. Phaåm 33, coù möôøi thöù thöôøng phaùp cuûa chö Maëc daàu noù laø moät toâng phaùi rieâng bieät taïi Trung Phaät—See Ten kinds of eternal law of all Hoa, taïi Nhaät noù chæ laø moät phaàn cuûa Tam Luaän Buddhas. Toâng. Döôùi thôøi Naïi Löông, noù trôû thaønh moät trong saùu tröôøng phaùi chính cuûa Phaät giaùo Nhaät Eternal life: Long life—Tröôøng sinh. Baûn, nhöõng tröôøng phaùi kia laø Caâu Xaù, Phaùp Eternal life spent in saving others: Hoùa Tha Töôùng, Tam Luaän, Luaät Toâng, vaø Hoa Nghieâm Thoï—Buddha’s long or eternal life spent in toâng. saving others, implying Buddha’s powers of Esteem: Kính meán—To hold someone in high unlimited salvation—Thaân Phaät tröôøng thoï vaø esteem. vónh haèng ñeå cöùu ñoä chuùng sanh (chuùng sanh coù theå teá ñoä thì nhieàu voâ haïn, neân ñöùc ñaïi bi cuûa chö Estimate (v): Ñaùnh giaù—To value—To appraise. Phaät cuõng maõi maõi khoâng döùt). Estimate one’s strength: Lieäu söùc. Eternal life without death: Tröôøng sinh baát töû. Estrangement: Söï xa caùch—Söï caùch ly—Söï xa Eternal light: Thöôøng Quang—The constant laï.

light, or the unceasing radiance (halo) of the

Buddha's body—AÙnh saùng khoâng ngöøng cuûa hoùa Eternal reality of Buddha-truth: True and thaân Phaät—See Two kinds of light (C). eternal—Chaân thöôøng (chaân lyù thöôøng haèng cuûa Eternal nature: Dharmakaya (skt)—Baûn taùnh Phaät phaùp). thöôøng (Phaùp thaân)—One of the three eternal Eternal rest: Mieân tröôøng tòch tònh. qualities of a Buddha—Moät trong ba thöù thöôøng Eternal and the source of all things: haèng cuûa moät vò Phaät—See Three eternal Uncreated dharmakaøya of Vairochana—Baûn ñòa qualities in a Buddha. moân. Eternal nirvana: Eternal peace—Nieát baøn tòch Eternal spiritual nature: The eternal spiritual tònh—Tòch Tònh—See Eternal peace. nature, free from earthly errors—Xuaát Theá Taïng Eternal ordinary: Ngoaïi phaøm—The external hay xuaát theá gian thöôïng thöôïng taïng—See Five ordinary are ordinary belivers who pursue the Stores of the one Buddha-nature. stage of "ten faiths."—Chæ nghe vaø tin töôûng giaùo Eternal survival in Heaven: Söï soáng vónh haèng phaùp—See Two ordinary ranks. nôi thieân ñöôøng—In Buddhist thought, there is no Eternal peace: Nibbana (p)—Nirvana (skt)—eternal survival in heaven or hell. Thöôøng tòch—Tòch Tònh. Eternal unconditioned Nirvana: Voâ Vi Nieát (I) The meanings of "Eternal peace": Nghóa cuûa Baøn. Tòch Tònh—Eternal peace means calm and 1) The realm of the eternal, unconditioned quiet; free from temptation and distress; nirvana: Nieát Baøn baát sinh baát dieät, lìa moïi nirvana: Tòch tònh theo Phaät giaùo coù nghóa laø töôùng höõu vi. xa rôøi phieàn naõo, laø döùt heát moïi khoå ñau laø 2) The Pure Land: Tònh Ñoä Moân hay Cöïc Laïc. tónh. Tòch tónh laø caùi lyù cuûa Nieát Baøn. Tòch ** See Nirvana. tònh coøn coù nghóa laø thaân theå lìa boû töôùng voâ Eternal unity or reality behind all things: dieät vaø döùt heát moïi naõo phieàn, hay söï tòch Thöôøng Truï Nhöùt Töôùng—Chaân lyù phía sau vaïn tònh vónh haèng nôi Nieát Baøn höõu laø thöôøng truï nhöùt töôùng. (II) The Buddha's teachings on "Eternal peace" Eternal vigor Bodhisattva: Nitya Bodhisattva in the Dharmapada Sutra—Nhöõng lôøi Phaät (skt)—Thöôøng Tinh Taán Boà Taùt. daïy veà "Tòch Tònh" trong Kinh Phaùp Cuù: 1) A man who is dull and ignorant, by silence Eternal youth: Agelessness—Baát laõo—See Eight savours (pleasures) of the Buddha's nirvana. alone, does not become a sage: Keû ngu muoäi voâ trí, duø laøm thinh cuõng khoâng goïi ñöôïc laø Eternalism: Sasvatavada (skt)—Bieân kieán—Chuû tòch tònh. (Dharmapada 268). thuyeát Vónh cöûu—Thöôøng Bieân kieán—Vónh 2) A wise man is the one who weighs what is cöûu—Immortality—Believing that there is true thought worthy to be weighed. One who existence of real being in objects, or that there is understands both worlds, is called a sage: Keû some entity that exists forever—Thöôøng bieân trí tueä saùng suoát nhö baøn caân, bieát caân nhaéc kieán, tin raèng coù söï hieän höõu thaät cuûa söï vaät, vaø ñieàu thieän leõ aùc maø choïn laønh boû döõ, môùi goïi coù nhöõng thöù hieän höõu ñôøi ñôøi—See Two extreme laø ngöôøi tòch tònh. Bieát ñöôïc caû noäi giôùi vaø views. ngoaïi giôùi neân goïi laø ngöôøi tòch tònh. Eternalist (n): Ngöôøi theo thuyeát thöôøng kieán. (Dharmapada 269). Eternalist view: Thöôøng kieán. ** See Nirvana. Eternally dwelling Triple Gems: Thöôøng truï Eternal peace-Nirvana: Nieát

Baøn an laïc vónh Tam Baûo. cöûu. Eternally emancipated and are forever lofty Eternal qualities: Phaåm chaát thöôøng haèng—A paragons of wisdom for the world: Vónh vieãn Buddha in his three eternal qualities—Coù ba ñöôïc xuaát ly, maõi maõi laøm traøng cao trí hueä cho phaåm chaát thöôøng haèng cuûa Phaät—See Three theá gian—See Ten kinds of Buddha-work in all eternal qualities in a Buddha. worlds in all times of the Buddhas (B) (4). Eternally so: Thus always—Nhö laø nhö thöôøng.

Eternally unthinkable: Nityam-acintyam Eunuch by castration: Hoaïn hay baát nam vì bò (skt)—Thöôøng baát tö nghì (maõi maõi khoâng theå thieán. nghó baøn ñöôïc). Eurasia: AÂu AÙ. Eternity (n): Eva (skt): Affirmative—Yes—Tieáng traû lôøi 1) Permanence: Söï vónh cöûu. khaúng ñònh. 2) Thöôøng Ba La Maät: Thöôøng laø Ba La Maät Evade (v): Traùnh neù. ñaàu tieân trong Töù Ba La Maät—Eternity—The Evam Maya Srutam Ekasmin Samaye (skt): first of the four paramitas, the others are Bliss Evam me satam ekam samayam (p)—Moät thuôû (Laïc), Personality (Ngaõ), Purity (Tònh)—See noï Nhö vaày toâi nghe—A Sanskrit term for “Thus Four noble qualities of the Buddha’s life. have I heard at one time.” This is the standard 3) Perpetual abode—Thöôøng truï—See Eight way of introducing Buddhist sutras. It serves to savours (pleasures) of the Buddha’s nirvana. authenticate the subsequent teachings as coming Eternity-belief: Sassata-ditthi (p)—Thöôøng from Sakyamuni Buddha’s mouth. According to kieán. Buddhist tradition, it was originally used at the Eternity and bliss of the dharma-nature: first Buddhist council at Rajgrha, at which 500 Phaùp Taùnh Thöôøng Laïc—Phaùp taùnh (moät teân Arhats convened to set down the Buddha’s words khaùc cuûa nieát baøn) neân coù ñaày ñuû töù taùnh thöôøng in writing. They prefaced their recitations with the laïc ngaõ tònh. formula “Thus have I heard at one time” in order Eternity, Bliss, True self, Purity: Thöôøng Laïc to certify their personal acquaintance with a Ngaõ Tònh—The four paramitas of knowledge. particular teaching—Thuaät ngöõ Baéc Phaïn duøng ñeå Four noble qualities of the Buddha’s life chæ “Moät thuôû noï Nhö vaày toâi nghe.” Ñaây laø caùch expounded in the Nirvana Sutra, or four giôùi thieäu tieâu chuaån cho caùc giaùo ñieån Phaät giaùo. transcendental realities in nirvana—Boán phaåm Thuaät ngöõ naøy coù taùch duïng noùi leân taùnh xaùc thöïc chaát cuûa cuoäc ñôøi Ñöùc Phaät ñöôïc giaûng trong Kinh cuûa giaùo phaùp laø ñích thöïc phaùt ra töø mieäng cuûa Nieát Baøn—See Four noble qualities of the Ñöùc Phaät Thích Ca Maâu Ni. Theo truyeàn thoáng Buddha’s life. Phaät giaùo, thuaät ngöõ naøy laàn ñaàu tieân ñöôïc duøng Ethic (a): See Ethical. trong Ñaïi Hoäi Keát Taäp Kinh Ñieån laàn thöù nhaát taïi Ethical (a): Ñaïo lyù. thaønh Vöông Xaù, trong ñoù coù 500 vò A La Haùn ñöôïc trieäu taäp ngoài laïi vôùi nhau ñeå vieát laïi nhöõng Ethical behavior: Haønh vi ñaïo ñöùc—Virtuous lôøi Phaät daïy. Hoï daãn nhaäp nhöõng lôøi truøng tuïng actions. vôùi coâng thöùc “Moät thuôû noï Nhö vaày toâi nghe” Ethical codes: Ñaïo lyù. nhaèm xaùc chöùng caù nhaân hoï quen thuoäc vôùi moät Ethical endeavour: Ñaïo ñöùc lôøi daïy ñaëc bieät naøo ñoù cuûa Ñöùc Phaät. Ethical path: Con Ñöôøng Ñaïo Ñöùc. Evans-Wentz, Walter Yeeling (1878-1965): Ethics (n): Luaân lyù hoïc. Name of a pioneering scholar best known for his Ethnonationalism (n): Chuû nghóa vò chuûng, coi work on the Tibetan mortuary text

“Liberation quoác gia mình laø hay hôn taát caû. through Hearing in the Intermediate State” (Bardo Etymology (n): Töø nguyeân hoïc, hay moân hoïc veà Thosgrol), which he translated as “The Tibetan vieäc truy nguyeân nguoàn goác cuûa chöõ. Book of the Dead.” This text was a collaboration Eulogize (v): Overpraise—Taùn Thaùn. with the Tibetan scholars Kazi Dawa-Samdup, Eulogy (n): Ñieáu vaên. who apparently was mainly responsible for the actual translation, as Evans-Wentz indicates in the Eun (jap): Hui-Wen, a Japanese monk—Sö Tueä preface that he did not read Tibetan. This work Vaän (798-871), ngöôøi Nhaät Baûn. has been widely influential in introducing Tibetan Eunuch (n): Pandakas (skt)—Hoaïn quan—There Buddhism to Western audiences—Teân cuûa moät are five kinds of impotent males or eunuchs—Baát hoïc giaû tieân phong noåi tieáng vôùi taùc phaåm veà Töû nam (khoâng phaûi laø nam nhaân)—Coù naêm loaïi baát Thö Taây Taïng: Giaûi Thoaùt Qua vieäc Laéng Nghe nam—See Five kinds of eunuchs.

Thaân Trung AÁm, maø oâng ñaõ dòch töø boä “Töû Thö Eventual (a): Roát raùo. Taây Taïng.” Taùc phaåm naøy oâng ñaõ keát hôïp vôùi Eventual realization of liberation: Giaûi thoaùt moät hoïc giaû ngöôøi Taây Taïng teân laø Kazi Dawa- roát raùo. Samdup, ngöôøi hieån nhieân chòu traùch nhieäm veà Eventually: Cuoái cuøng. phaàn dòch thuaät, nhö chính Evans-Wentz ñaõ ñeà Ever changing in conditions yet immutable caäp trong phaàn daãn nhaäp raèng oâng khoâng ñoïc tieáng Taây Taïng. Taùc phaåm naøy coù aûnh höôûng roäng in: Tuøy Duyeân Baát Bieán—Adapting to conditions raõi trong vieäc giôùi thieäu Phaät giaùo Taây Taïng vôùi fundamtentally unchanging—Baát bieán trong caùc ñoïc giaû Taây phöông. nhöõng haønh ñoäng tuøy duyeân, nhö theå cuûa chaân nhö laø baát bieán, nhöng khi tieáp xuùc vôùi caùi duyeân Evaporator of the great waters: Naêng Tieâu thì naåy sinh ra voâ soá söï vaät khaùc nhau. Phong Luaân—See Evaporator of water. Ever-changing essence: Conditioned essence— Evaporator of water: The evaporator, which Conditioned substance—Tuøy duyeân chaân nhö— can evaporate the great waters, one of the four See Two Truths (A). kinds of atmosphere—Naêng tieâu phong luaân, coù khaû naêng laøm tieâu ñaïi thuûy, moät trong boán phong Ever-changing forms: Phi an laäp chaân nhö— luaân—See Four kinds of atmosphere, and Ten See Two Truths (A). types of characteristics of manifestation of a Ever-changing substance: Conditioned Buddha (1). essence—Conditioned substance—Tuøy duyeân Evarana (skt): Airavana (skt)—Y Lan. chaân nhö—See Two Truths (A). 1) Name of a tree with beautiful flowers of Ever drowning in the sea of mortality: nauseous scent which spreads its odour for 40 Thöôøng Moät—Luoân luoân bò chìm ñaém trong bieån miles: Teân cuûa moät loaøi caây coù boâng raát ñeïp sanh töû. nhöng muøi raát thuùi, muøi coù theå toûa ñi xa tôùi 40 Ever errect victorious banner: Avanamita- daäm. vaijayanta (skt)—Thöôøng Laäp Thaéng Phan— 2) Typifying the passions and delusions: Y Lan Name of Ananda’s future Buddha-realm—Danh ñöôïc duøng ñeå ví vôùi phieàn naõo (duïc voïng vaø hieäu cuûa Ñöùc Phaät maø ngaøi A Nan seõ thaønh sau aûo töôûng). naày. Even: Level—Bình (baèng phaúng). Everlasting (a): Anirodha (skt)—Constant—Even-handedness: Samata-jnana (skt)—Bình

Endless—Eternal—Indestructible—Immortal— ñaúng taùnh trí. Imperishable—Perpetual—Unceasing— Evening assembly: Vaõn tham (buoåi tham thieàn Unending—Undying—Without ceasing—Baát toái). dieät—Baát ñoaïn—Khoâng ngöøng—Thuoäc veà tröôøng cöûu—See Anirodha. Evening meditation: Toïa Tham—The evening meditation at a monastery (preceding instruction Everlasting happiness: Haïnh phuùc tröôøng cöûu. by the abbot)—Cuoäc tham vaán tröôùc buoåi thieàn Everlasting joy: Thöôøng laïc. toïa ñaàu hoâm. Every body is aware of his own Evening gruel: Vaõn Chuùc—The evening gruel, shortcomings: The sick man knows he is sick— which being against the rule of not eating after Töï mình bieát khuyeát ñieåm cuûa mình (Höõu beänh töï midday is styled medicine—Böõa aên chaùo chieàu. gia tri). Theo giôùi luaät, tuy khoâng ñöôïc aên quaù ngoï, nhöng Every cloud has a silver lining: Moãi cuïm maây nhaø thieàn vaãn cho pheùp aên chaùo vaø goïi ñoù laø ñen ñeàu coù moät veät traéng trong ñoù (khoå taän cam thuoác sau giôø ngoï. lai hay heát côn bæ cöïc ñeán hoài thôùi lai). Even-mindedness: Thaûn nhieân. Every developed cause produces its Even though: Daãu—Even if—Althought—In developed effect: Differently ripening causes spite of. produce differently ripening effects—Dò Thuïc Event (n): Söï kieän—Söï coá—Bieán coá. Nhôn Dò Thuïc Quaû.

Every hair-root dark colored: Imperial blue Everywhere on every side: Universal—Chu hair roots—Loã chaân loâng thöôøng aùnh ra saéc bieán. xanh—See Thirty-two auspicious marks. Everywhere the same: Sama (skt)—Samata Every movement, every action: Moãi cöû chæ, (skt)—Equal—Universal—Without partiality— moãi haønh ñoäng (Nhaát cöû nhaát ñoäng). Bình ñaúng. Everything changes, nothing lasts: Moïi vaät Evidence (n): Sakshita or sakshitva (skt)—Chöùng ñeàu thay ñoåi chöù khoâng toàn taïi. côù—Chöùng thöïc—Baèng chöùng—Proof— Everything has a cause: When the wind does Testimony—Witness. not blow, the grass stays motionless—Moïi thöù ñeàu Evidence of a religion: Giaùo Tích—The coù nguyeân nhaân cuûa noù (Phong baát ñoäng, thaûo baát vestiges of a religion; e.g. the doctrines, dao hay khoâng coù löûa laøm sao coù khoùi, khoâng coù institutions, and examples of teachings of Buddha maây laøm sao coù möa). and the saints—Daáu tích cuûa toân giaùo. Everything derived from constituent Evidence in the sacred canon: Thaùnh Giaùo materials: Sinh voâ taùnh—Moïi vaät ñeàu töø söï keát Löôïng—Chính Giaùo Löôïng—The argument of hôïp bôûi vaät chaát maø thaønh (chöù khoâng coù töï authority in logic, i.e. that of the sacred books— taùnh)—See Three things that are without a nature Nhöõng lyù luaän vaø chöùng cöù cuï theå trong Thaùnh or separate existence of their own (A). ñieån. Everything is emptiness, and emptiness is Evidential overcoming suffering: Chöùng everything: The physical world is one of total chuyeån—See Three turns of the law-wheel when illusion—Saéc töùc thò khoâng, khoâng töùc thò saéc. the Buddha preached in the Deer Park. Everything exists with an independent Evidential turn of the law-wheel: The Buddha preached in the Deer park on overcoming nature: Phaùp ngaõ kieán—The erroneous view that suffering, one of the three turns of the law- everything exists with an independent nature—wheel—Ñöùc Phaät duøng chöùng chuyeån ñeå giaûng Voïng kieán cho raèng chö

phaùp hieän höõu ñoäc laäp— trong vöôøn Loäc Uyeån veà vöôït thoaùt ñau khoå, moät See Two errouneous views of individualism (A). trong ba loaïi chuyeån Phaùp luaân cuûa Ñöùc Phaät— Everything reverts to its original source: See Three turns of the law-wheel when the The leaves fall and return to the root—Laù ruïng veà Buddha preached in the Deer Park. coäi (dieäp laïc quy caên). Evil (a&n): Bad—Vice—Wickedness—Wrong— Everything as unreal: Khoâng phaùp. Ñieàu baát thieän hay ñieàu aùc—From the earliest 1) According to the Prajna Sutra, Dharma of period, Buddhist thought has argued that immoral void which regards everything (things, ego, actions are the result of ignorance (avidya), which dynamics) as unreal—Theo Kinh Baùt Nhaõ, prompts beings to engage in actions (karma) that Khoâng Phaùp laø quaùn veà lyù khoâng cuûa caùc will have negative consequences for them. Thus phaùp nhö ngaõ khoâng, phaùp khoâng, höõu vi evil for Buddhism is a second-order problem, khoâng, voâ vi khoâng, vaân vaân. which is eliminated when ignorance is overcome. 2) According to the Lotus Sutra, Chapter Thus the definition of sin and evil is pragmatic: Parable, Dharma of Void means the nirvana evil actions are those that result in suffering and of Hinayana—Theo Kinh Phaùp Hoa, Phaåm whose consequences are perceived as painful for Thí Duï, vôùi Tieåu Thöøa Khoâng Phaùp coù nghóa beings who experience them—Töø thôøi khôûi thuûy, laø Nieát Baøn. tö töôûng phaät giaùo ñaõ tranh luaän raèng nhöõng haønh Everywhere: ñoäng voâ luaân laø keát quaû cuûa voâ minh, khieán cho 1) All the land: Great earth—The whole earth— chuùng sanh tham döï vaøo caùc haønh ñoäng daãn ñeán Ñaïi ñòa. nhöõng haäu quaû xaáu cho hoï. Vì vaäy ñieàu aùc trong 2) Samanta (skt): Nhaát Thieát Xöù. Phaät giaùo chæ laø vaán ñeà thöù yeáu, seõ bò trieät tieâu khi Everywhere alike: All equally—Universal khaéc phuïc ñöôïc voâ minh. Vì vaäy ñònh nghóa cuûa equality—Phoå ñaúng (khaép nôi ñeàu gioáng nhau). toäi loãi vaø xaáu aùc theo giaùo ñieån: nhöõng haønh ñoäng

xaáu aùc laø nhöõng haønh ñoäng ñöa ñeán khoå ñau vaø Noùi doái, noùi löôõi hai chieàu, noùi lôøi ñoäc aùc vaø noùi haäu quaû ñöôïc nhaän bieát nhö laø noãi ñau ñôùn cho lôøi voâ nghóa. chuùng sanh kinh qua. Evil conduct: Evil karma—AÙc haïnh—AÙc Evil accumulation with fixed result: nghieäp—Incorrect conduct in thought, word or Micchatta-niyato rasi (p)—Taø ñònh tuï—See Three deed, which leads to evil recompense—AÙc haïnh dharmas (XXIV). nôi yù, khaåu hay thaân, ñöa ñeán aùc baùo. Evil actions: All karmas are controlled by the Evil deeds: AÙc haønh—AÙc phaùp—Ñieàu aùc—Evil threefold deed (body, speech, and mind). Three work, one of the three lines of action that affect deeds of the body, four deeds of the mouth, and karma—Toäi haønh, moät trong ba ñöôøng haønh three deeds of the mind—Taát caû nghieäp ñöôïc ñoäng—See Three lines of action that affect kieåm soaùt bôûi ba thöù thaân, khaåu, yù. Coù ba nghieäp karma. nôi thaân, boán nghieäp nôi mieäng, vaø ba nghieäp nôi Evil deeds with black results: Kanha-vipakam yù—See Ten evil deeds. (p)—Haéc Nghieäp Haéc Baùo—Black kamma with Evil action springs from attachment: AÙc black results—See Four kinds of kamma. nghieäp laøm do tham duïc—See Four causes of evil Evil deeds done in a mortal body: AÙc Phaùp actions.

Höõu Laäu—Evil deeds done in a mortal body is Evil action springs from fear: AÙc nghieäp laøm rewarded accordingly in the character of another do sôï haõi—See Four causes of evil actions. body (hell, hungry ghost, or animal)—Nhöõng aùc Evil action springs from ignorance: AÙc nghieäp ñaõ laäp thaønh trong moät xaùc thaân phaûi ñöõïc nghieäp laøm do ngu si—See Four causes of evil ñeàn buø töông xöùng laïi trong moät thaân khaùc (ñòa actions. nguïc, ngaï quyû, suùc sanh). Evil action springs from ill-will: AÙc nghieäp Evil deities: AÙc thaàn. laøm do saân haän—See Four causes of evil actions. Evil demons: AÙc Ma—Evil spirit—Evil maras— Evil band: AÙc Ñaûng—A band or group of people Demon enemies of Buddhism—Teân goïi chung which exploits others for their own gains or caùc aùc thaàn gaây trôû ngaïi cho vieäc tu ñaïo Phaät. benefits—Moät baêng hay nhoùm ngöôøi chuyeân boùc Evil demon of lust: Duïc ma. loät keû khaùc ñeå laøm lôïi döôõng cho chính mình. Evil demons and devil spirits: AÙc quyû aùc thaàn. Evil cause: AÙc nhaân—A cause of evil or bad Evil desire: AÙc duïc. fate. An evil cause will lead to recompense for Evil desires and wrong views: AÙc duïc vaø taø ill—Nhaân aùc hay haønh vi gaây ra toäi aùc seõ daãn tôùi kieán—See Six roots of contention. quaû aùc baùo. Evil destinies: Aparagati or Apaya (skt)—AÙc Evil caused by deeds: Killing, stealing and Ñaïo—There are four evil destinies—See Apaya. misconduct—AÙc nghieäp gaây ra bôûi haønh ñoäng: saùt Evil directions: Aparagati (skt)—AÙc ñaïo— sanh, troäm caép, taø daâm. There are four evil directions or incarnations— Evil causes by deeds, words and thoughts: See Apaya. AÙc nghieäp taïo taùc bôûi haønh ñoäng, lôøi noùi vaø yù Evil discussion: AÙc luaän—Worldly discussion— nghó. Ordinary unenlightened ways of description or Evil cause-Evil consequence (fruit): Evil fruit definition—Ñaøm luaän hay baøn luaän theo kieåu theá from evil deeds—AÙc Nhaân AÙc Quaû. gian, kieåu cuûa nhöõng ngöôøi chöa giaùc ngoä. Evil causes suffering to oneself and others: Evil doer: Malefactor—Evil doer—Evil Ñieàu aùc gaây ñau khoå cho mình vaø cho ngöôøi. person—Wrong doer—Keû laøm aùc. Evil caused by thoughts: Greediness, anger, Evil doing: Duskrta (skt)—AÙc Taùc—Ñoät Caùt wrong views—AÙc nghieäp nôi yù: Tham, saân, si, taø La—AÙc Taùc—See Seven kinds of wrong-doing of kieán. monks and nuns. Evil caused by words: Lying, slandering, harsh Evil done in a mortal body: Höõu laäu aùc phaùp. speech and vain talk—AÙc nghieäp gaây ra bôûi khaåu. Evil dream: Nightmare—AÙc moäng.

Evil-Eyed Ghost King: AÙc Muïc Quyû Vöông. voidness, to deny the doctrine of cause and effect Evil friend: Bad friend—AÙc höõu. (Luaät nhaân quaû)—Ngöôøi theo Khoâng Kieán ngoaïi 1) A bad intimate or friend, or teacher—AÙc Tri ñaïo, choái boû luaät Nhaân quaû (thaø khôûi leân ngaõ kieán Thöùc—AÙc Sö Höõu—Thaày taø baïn aùc. nhö nuùi Tu Di, chöù ñöøng khôûi leân aùc thuû khoâng, 2) The Buddha's teachings on "Evil friends" in hay phuû nhaän lyù nhaân quaû, cho raèng caùi naày caùi the Dharmapada Sutra—Nhöõng lôøi Phaät daïy kia ñeàu laø khoâng). veà "AÙc Tri Thöùc" trong Kinh Phaùp Cuù: Evil incarnations: Aparagati (skt)—Evil i) If a traveler does not meet a companion who directions—AÙc thuù. is better or at least equal, let him firmly 1) In Buddhism, the evil directions or pursue his solitary career,

rather than being in incarnations include hells, hungry ghosts and fellowship with the foolish (Dharmapada 61): animals: Trong ñaïo Phaät, aùc thuù bao goàm ñòa Khoâng ñöôïc keát baïn vôùi keû hôn mình, khoâng nguïc, ngaï quyû vaø suùc sanh. ñöôïc keát baïn vôùi keû ngang mình, thaø quyeát 2) Sometimes, asuras are considered as evil chí ôû moät mình toát hôn keát baïn vôùi ngöôøi ngu incarnations or directions: Thænh thoaûng A Tu muoäi. La cuõng ñöôïc xem nhö laø aùc thuù. ii) Those who advise, teach or dissuade one Evil karma: AÙc nghieäp—Bad deeds—Black from evil-doing, will be beloved and admired path—Negative karma—Harmful action— by the good, but they will be hated by the bad Negative path. (Dharmapada 77): Nhöõng ngöôøi hay khuyeân (I) The meanings of Evil karma, or negative raên daïy doã, caûn ngaên toäi loãi keû khaùc, ñöôïc karma: Nghóa cuûa aùc nghieäp—Harmful ngöôøi laønh kính yeâu bao nhieâu thì bò ngöôøi döõ actions, or conduct in thought, word, or deed gheùt boû baáy nhieâu. (by the body, speech, and mind) to self and iii) Do not associate or make friends with evil others which leads to evil recompense—Haønh friends; do not associate with mean men. ñoäng cuûa thaân khaåu yù laøm toån haïi caû mình laãn Associate with good friends; associate with ngöôøi, seõ ñöa ñeán quaû baùo xaáu. noble men (Dharmapada 78): Chôù neân laøm (II) Negative Karma includes—AÙc nghieäp goàm baïn vôùi ngöôøi aùc, chôù neân laøm baïn vôùi ngöôøi coù nhöõng nghieäp sau ñaây: keùm heøn, haõy neân laøm baïn vôùi ngöôøi laønh, 1) Greed: Tham. vôùi ngöôøi chí khí cao thöôïng. 2) Anger: Saân. iv) He who companies with fools grieves for a 3) Stupidity or Ignorance: Si. long time. To be with the foolish is ever 4) Arrogance or Pride: Maïn. painful as with an enemy. To associate with 5) Doubt: Nghi. the wise is ever happy like meeting with 6) Improper (Wrong) Views: Taø Kieán. kinsfolk (Dharmapada 207): Ñi chung vôùi 7) Killing: Saùt. ngöôøi ngu, chaúng luùc naøo khoâng lo buoàn. ÔÛ 8) Stealing: Ñaïo. chung vôùi keû ngu khaùc naøo ôû chung vôùi quaân 9) Sexual Misconduct: Daâm. ñòch. ÔÛ chung vôùi ngöôøi trí khaùc naøo hoäi ngoä 10) Unwholesome thoughts: Voïng. vôùi ngöôøi thaân. (III) The Buddha's teachings on Evil karma in the Evil fruit: AÙc Quaû—Evil fruit from evil deeds—Dharmapada Sutra—Lôøi Phaät daïy veà AÙc Quaû aùc hay quaû xaáu do nhaân aùc gaây ra. Nghieäp trong Kinh Phaùp Cuù—As rust sprung Evil ghost: AÙc quyû. from iron eats itself away when arisen, just like ill deeds lead the doer to a miserable Evil and good: Black and white—Haéc Baïch— state (Dharmapada 240)—Nhö seùt do saét sinh Xaáu vaø toát. ra roài trôû laïi aên saét, cuõng nhö aùc nghieäp do Evil (bad) habit: AÙc taäp. ngöôøi ta gaây ra roài trôû laïi daét ngöôøi ta ñi vaøo Evil or heterodox views: AÙc kieán. coõi aùc. Evil ideas of the doctrine of voidness: AÙc Thuû Evil man: Evil-doer—Ngöôøi aùc—AÙc nhaân. Khoâng—One who has evil ideas of the doctrine of

Evil maras: Evil spirit—Demons enemies of Baøn, aùc luaät nghi laø nhöõng luaät nghi vaø taäp tuïc baát Buddhism—AÙc Ma—Teân goïi chung caùc aùc thaàn thieän—See Two kinds of rules or customs. gaây trôû ngaïi cho vieäc tu ñaïo Phaät. Evil samadhi: Miccha-samadhi (skt)—Taø Evil master: A evil teacher who teaches harmful Ñònh—Wrong concentration—Evil samadhi— doctrines—AÙc sö. The accummulation of suffering to be endured in Evil men in power: Wolves occupying the purgatory by

one of heterodox nature. road—Keû aùc caàm quyeàn (Saøi lang ñöông ñaïo). Evil is that which soils our mind: Ñieàu aùc laøm Evil mental functions: Klesa (skt)—Caên baûn nhô baån taâm chuùng ta. phieàn naõo—See Fifty-one Dharmas interactive Evil-speaking person: Ngöôøi aùc khaåu. with the Mind. Evil speech: Evil mouth—AÙc Khaåu— Evil mouth: Evil speech—AÙc khaåu. Slanderous, or evil mouth—Lôøi noùi ñoäc aùc hay Evil by nature: Wrongness—Bad essence— mieäng ñoäc aùc (gaây phieàn naõo cho ngöôøi). Naturally evil—Taùnh AÙc—Taùnh aùc saún coù. Evil spirit: AÙc ma. Evil One: Paøpiyaøn (skt)—Very wicked—The 1) AÙc ma—Evil spirit—Evil maras—Demon Murderer Maøra; because he strives to kill all enemies of Buddhism—Teân goïi chung caùc aùc goodness—AÙc ma—Ba tuaàn. thaàn gaây trôû ngaïi cho vieäc tu ñaïo Phaät. 2) Chi Mi: Quyû döõ—A demon of marshes having Evil passions: AÙc duïc—There are four the head of a pig and body of a man—Loaøi fundamental evil passions. These four are quyû ôû vuøng ñaàm laày, coù ñaàu heo mình ngöôøi. regarded as the fundamental evil passions originating from the view that there is really an Evil teacher: AÙc Sö—An evil teacher who eternal substance known as ego-soul—Coù boán thöù teaches heretic and harmful doctrine—Thaày aùc duïc caên baûn. Boán thöù naày ñöôïc xem laø nhöõng truyeàn daïy nhöõng taø giaùo laøm haïi ngöôøi. phieàn naõo caên baûn baét nguoàn töø kieán giaûi cho raèng Evil thoughts: AÙc nieäm—Bad intention—Ill thöïc söï coù moät baûn theå ñöôïc goïi laø ngaõ-linh hoàn thought. thöôøng haèng—See Four fundamental evil 1) One of the three subversions or subverters— passions. Nhöõng yù nghó xaáu xa—Töôûng ñaûo—Töôûng Evil paths: AÙc ñaïo—See Three evil paths. ñieân ñaûo hay aùc töôûng, hay tö töôûng xaáu xa, moät trong ba loaïi ñieân ñaûo—See Three Evil practices: Ma haïnh (Quyû xuaát ñieän nhaäp)— subversions. Movements of supernatural beings. 2) Patigha (p): AÙc yù—See Seven defilements. Evil pride: Mithyaømana (skt)—Taø maïn. 3) Negative thoughts include—Tö töôûng xaáu aùc Evil realms: AÙc thuù—The states of woe— bao goàm: Realms of woe—Evil ways—See Evil ways. i) Resentment: Oaùn haän. Evil repute: AÙc danh (tieáng xaáu, tieáng chaúng ii) Greed: Tham lam. laønh)—Baát Vaên AÙc Danh Nguyeän—The sixteenth iii) Jealousy: Ganh tî. of Amitabha's forty-eight vows, that he would not iv) Anger: Saân giaän. enter final Buddhahood as long as anyone of evil v) Wishing to harm others: Muoán haïi ngöôøi. repute existed—Lôøi nguyeän thöù möôøi saùu trong vi) Wrong views: Taø kieán. boán möôi taùm lôøi nguyeän cuûa Phaät A Di Ña ø, raèng vii) Slander: Phæ baùng. Ngaøi seõ khoâng thaønh Phaät neáu trôøi ngöôøi haõy coøn viii) Lying: Noùi doái. nghe tieáng chaúng laønh—See Forty-eight vows of ix) Arrogance: Coáng cao ngaõ maïn. Amitabha. x) Stealing: Troäm caép. Evil revealed: AÙc loä (tieát loä). xi) Sexual misconduct: Taø daâm. Evil rules and customs: Bad rules—AÙc luaät xii) Substance abuse: Huùt, uoáng hay chích nhöõng nghi—According to the Nirvana Sutra, these are chaát cay ñoäc. bad, or evil rules and customs—Theo Kinh Nieát xiii) Double-tongued: Noùi löôõi hai chieàu. xiv) Harsh speech: Noùi lôøi ñoäc aùc.

xv) Bad attitudes: Thaùi ñoä xaáu aùc. b) Never cultivate goodness: Chaúng bao giôø tu xvi) Wrong discernments: Phaân bieät sai laàm. taäp thieän nghieäp.

xvii)Faithlessness: Khoâng coù nieàm tin. c) Always harm others: Luoân laøm haïi ngöôøi xviii)Ignorance: Si meâ. khaùc. xix) Thought of killing: Tö töôûng saùt sanh. 4) Sometimes the Asura realm is also xx) Causing trouble: Gaây roái, etc. considered an evil realm because though they Evil thoughts or wrong views on (upside have heavenly merits, they lack virtues and down) perception: Töôûng Ñieân Ñaûo—See have much hatred: Thænh thoaûng A-Tu-La Seven upside-down views (I). cuõng ñöôïc xem nhö aùc ñaïo vì duø coù phöôùc ñöùc coõi trôøi nhöng laïi thieáu coâng ñöùc vaø coù Evil tongue: AÙc thieät (mieäng löôõi ñoäc aùc). quaù nhieàu saân haän. Evil touch: AÙc Xuùc—Evil touch; contaminated Evil will: AÙc taâm—Ill-will—Malevolence. as is food by being handled or touched—Thöùc aên bò baøn tay ngöôøi khaùc sôø vaøo thaønh ra nhô baån Evil word: Coarse, rude, rough, immature words (giôùi luaät cho raèng nhöõng thöùc aên ñoù khoâng tinh or talk—Rough outline, preliminary words—Thoâ khieát neân caám khoâng ñöôïc aên). Ngoân—Lôøi noùi thoâ aùc. Evil (heterodox or wrong) view: AÙc Kieán— Evil world: AÙc theá. Wrong views mean seeing or understanding in a Evil world of the five turbidities: Nguõ tröôïc wrong or wicked and grasping manner. There are aùc theá. five kinds of wrong views—AÙc kieán laø kieán giaûi Evoke (v): Ñöa ñeán—Love evokes love, hatred aùc hay söï thaáy hieåu xaáu aùc vôùi nhöõng quan nieäm evokes hatred. Thus, the Buddha taught: “Hatred sai laàm vaø coá chaáp (söï suy löôøng ñieân ñaûo veà töù does not cease by hatred, hatred ceases only by dieäu ñeá laøm oâ nhieãm trí tueä). love.”—Tình thöông ñem laïi tình thöông, söï thuø 1) Wrong views of the body: Thaân kieán. haän ñem laïi thuø haän. Vì theá Ñöùc Phaät daïy: “Haän 2) One-sided views: Bieân kieán. thuø khoâng theå chaám döùt haän thuø maø chæ coù tình 3) Wrong views which are inconsistent with the thöông môùi chaám döùt ñöôïc haän thuø.” dharma: Taø kieán. Evoke transcendent wisdom: Bodhisattvas 4) Wrong views caused by attachment to one’s evoke transcendent wisdom, yet always observing own errouneous understanding: Kieán thuû. all sentient beings—Xuaát sanh Baùt Nhaõ Ba La 5) Wrong views or wrong understandings of the Maät, maø luoân quaùn saùt taát caû chuùng sanh—See precepts: Giôùi caám thuû. Ten Paths Of Emancipation Of Great Enlightening Evil ways: AÙc Ñaïo—AÙc thuù—The states of Beings. woe—Realms of woe—Evil realms. Evolution (n): Söï chuyeån hoùa hay tieán hoùa—Coù 1) Evil ways (three evil paths, or destinies of naêm chuyeån hay naêm giai ñoaïn phaùt trieån töø nhaân hells, hungry ghosts and animals): Tam ñoà aùc ñeán quaû theo Maät Giaùo—There are five ñaïo goàm ñòa nguïc, ngaï quyû vaø suùc sanh. evolutions or developments according to the 2) Three paths can be taken as states of mind, Esoteric Sects—See Five developments. i.e., when someone has a vicious thought of Evolutions of the embryo: Nhöõng thôøi kyø phaùt killing someone, he is effectively reborn, for trieån cuûa thai nhi—There are five evolutions of that moment, in the hells: Ba ñöôøng cuûa traïng the embryo in the womb—Coù naêm thôøi kyø phaùt thaùi taâm, thí duï nhö khi chuùng ta coù taâm töôûng trieån cuûa thai nhi trong töû cung—See Five muoán gieát haïi ai, thì ngay trong giaây phuùt ñoù, evolutions of the embryo in the womb. chuùng ta ñaõ sanh vaøo ñòa nguïc vaäy. Evolutionary (a): Phaùt trieån—Tieán

hoùa. 3) Sentient beings in evil realms—Chuùng sanh Evolutionism (n): Chuû nghóa tieán hoùa. trong aùc ñaïo: a) Do not encounter the Buddhadharma: Chaúng Evolve (v): Metamorphose—Bieán hoùa. gaëp ñöôïc Phaät phaùp. Evolved at will: Manomayakaya (skt)—YÙ Thaønh—Mentally evolved—YÙ Sinh hay do naêng

löïc cuûa yù maø thaân ñöôïc thaønh laäp—YÙ Sinh Examine ourselves: Haõy töï xem xeùt laáy mình— Thaân—The will-body—YÙ Thaønh Thaân—YÙ Sinh We, devoted Buddhists, must examine ourselves Hoùa—A body mentally produced or produced at so that we are able to know who we are. Know will. Bodhisattvas from the first stage upwards our body and mind by simply watching. In sitting, are able to take any form at will to save sentient in sleeing, in eating, know our limits. Use wisdom. beings—Thaân cuûa caùc vò Boà Taùt töø baäc sô ñòa trôû The practice is not to try to achieve anything. Just leân, laø thaân vì yù muoán cöùu ñoä chuùng sanh maø ñaéc be mindful of what is. Our whole meditation is to nhö yù thuï sinh (yù sinh thaân laø söï sinh thaân baèng yù look directly at the mind. We will be able to see töôûng ví nhö yù chuyeån ñoäng nhanh choùng khoâng suffering, its cause, and its end—Chuùng ta, nhöõng coù gì trôû ngaïi). Phaät töû thuaàn thaønh, phaûi töï quaùn saùt laáy mình ñeå Evolve the never-receding wheel whereby to töø ñoù chuùng ta coù khaû naêng hieåu mình laø ai. Hieåu carry out his work of universal salvation: thaân vaø taâm mình baèng söï quan saùt theo doõi. Xoay baùnh xe baát thoái chuyeån maø töø ñoù thöïc hieän Trong luùc ngoài thieàn, trong khi aên uoáng, nguû nghæ, coâng vieäc phoå ñoä cuûa mình—See Ten vows of a chuùng ta ñeàu bieát phaûi laøm nhö theá naøo ñeå giôùi Bodhisattva. haïn vaø ñieàu hoøa. Haõy xöû duïng trí tueä cuûa chuùng Evolving of mind: Pravrtti-vijnana (skt)— ta. Haønh thieàn khoâng nhaèm muïc ñích ñaït ñöôïc, Evolving of consciousness—Taâm sinh khôûi hay ñeå hoaøn thaønh moät caùi gì caû. Chæ caàn chuù taâm (chuyeån thöùc). tænh thöùc. Toaøn theå vieäc haønh thieàn cuûa chuùng ta laø nhìn thaúng vaøo taâm mình. Khi nhìn thaúng vaøo Exactly: Chính xaùc. taâm mình chuùng ta seõ thaáy ñöôïc söï khoå, nguyeân Exaggerate (v): Laøm taêng quaù möùc. nhaân cuûa khoå, vaø chaám döùt söï khoå. Exaggeration (n): Examine self three times a day: Moät ngaøy 1) Quaù möùc. phaûi töï xeùt thaân mình ba laàn (Ngoâ nhaät tam tænh 2) Cuoáng (Doái gaït ngöôøi khaùc)—See Six things ngoâ thaân). that defile the pure mind. Examine the ways of access to omniscience: Exaggerator (n): Ngöôøi hay phoùng ñaïi—Ngöôøi Quaùn moân nhöùt thieát trí—See Ten kinds of way of hay thoåi phoàng. adornment of Great Enlightening Beings (10). Exalt (v): Dignify—Enoble—Hieån döông (laøm Examination: Söï cöùu xeùt. cho trôû thaønh cao quyù)—Suy toân—Taùn döông. Examination of conscience: Töï vaán löông taâm. Exaltation (n): Söï sieâu thaêng—Söï ñeà cao—Söï Examining: Quaùn saùt—See Ten kinds of taùn döông—Caûm Giaùc Sieâu Thoaùt—See Feeling Buddha-work in all worlds in all times of the of exaltation. Buddhas (B) (7). Exalted Beings: Nhöõng ñaáng cao caû— Examplary (a): Göông maãu. Enlightening Beings are called Exalted Beings because they reveal the unexcelled teaching— Example (n): Hieäu laø voâ thöôïng Taùt Ñoûa, vì khai thò phaùp voâ 1) Khuoân maãu—Model—Pattern—According to thöôïng—See Ten appellations of greatness of the Hetuvidya-sastra (the treatise

explaining Great Enlightening Beings. causality, or the nature of truth and error), there are two kinds of drstanta or examples— Exalted virtue: Hieàn ñöùc. Theo Nhaân Minh Luaän, coù hai loaïi duï—See Examen (n): Examination of conscience—Söï xeùt Two kinds of drstanta. löông taâm cuûa chính mình. 2) Udaharana (skt)—Daãn Duï (so saùnh vôùi caùc Examine (v): Discern—Discuss—Judge—Bieän. phaùp deã hieåu)—See Five parts of a syllogism. Examine clearly: Minh saùt. Excardinate (v): Ra khoûi moät giaùo hoäi ñeå gia Examine and define: Khaùm Bieän—Thaày thöû nhaäp vaøo giaùo hoäi khaùc. trình ñoä tieán boä cuûa hoïc troø; ngöôïc laïi hoïc troø Excardination (n): Söï ra khoûi moät giaùo hoäi ñeå cuõng xem xeùt taø chính cuûa thaày. gia nhaäp vaøo giaùo hoäi khaùc.

Exceeding sin: Vieät Toäi—Transgression of the Vimalakirti, Chapter Tenth, Vimalakirti said: “As law, particularly of esoteric law or monastic you have said, the Bodhisattvas of this world have vows—Goïi taét cuûa Vieät Tyø Ni Toäi, hay laø toäi vöôït strong compassion and their lifelong works of qua Tyø Ni Phaùp Giôùi. salvation for all living beings surpass those done Exceedingly vast: Thaät bao la. in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten Excel (v): Outshine—Trascend—Sieâu baït—Vöôït excellent deeds which are not required in other troäi hôn. pure lands—Theo Kinh Duy Ma Caät, Phaåm thöù Excellence (n): Visesa (p & skt)—Thuø thaéng. Möôøi, Duy Ma Caät noùi: “Boà Taùt ôû coõi Ta Baø naøy 1) According to the Flower Adornment Sutra, ñoái vôùi chuùng sanh, loøng ñaïi bi beàn chaéc thaät Chapter 27, there are ten kinds of excellence. ñuùng nhö lôøi caùc ngaøi ñaõ ngôïi khen. Maø Boà Taùt ôû Once Great Enlightening Beings have coõi naày lôïi ích cho chuùng sanh trong moät ñôøi coøn attained these ten oceans, they wil also attain hôn traêm ngaøn kieáp tu haønh ôû coõi nöôùc khaùc. Vì ten kinds of excellence. After they have sao? Vì coõi Ta Baø naày coù möôøi ñieàu laønh maø caùc attained ten kinds of excellence, they will Tònh Ñoä khaùc khoâng coù.”—See Ten Bodhisattvas’ also attain ten kinds of power—Theo Kinh excellent deeds in the Saha world. Hoa Nghieâm, Phaåm 27, chö ñaïi Boà Taùt coù Excellent in every detail: Tuøy Hình Haûo—Haûo möôøi thöù thuø thaéng. Moät khi chö Ñaïi Boà Taùt Töôùng—Excellent body in every detail; the ñaõ ñaït ñöôïc möôøi thöù haûi, thì cuõng ñaït ñöôïc individual excellences of others united in the möôøi thöù thuø thaéng. Sau khi ñaõ ñöôïc möôøi thöù Buddha—Thaân Phaät coù ñuû töôùng haûo cuûa baäc ñaïi thuø thaéng, thôøi chö Boà Taùt laïi cuõng ñöôïc nhaân, töøng töôùng laïi coù moät soá veû ñeïp bieåu loä tuøy möôøi thöù löïc—See Ten kinds of excellence theo hình dung cuûa moãi töôùng. ** See Thirty-two of Great Enlightening Beings. auspicious marks. 2) The seven excellences claimed for the Buddha’s teaching—Baûy ñieàu thieän thuø thaéng Exceptional: AØvenika (p)—Ñaëc thuø—Special. trong Phaät phaùp—See Seven excellences Exceptionally: Moät caùch ñaëc bieät. claimed for the Buddha’s teaching. Excess of strength: Dö söùc. Excellent! Excellent! (a): Laønh thay ! Laønh Excessive (a): Quaù möùc. thay! Exchange (v): Paravrit (skt)—Chuyeån ñoåi—To Excellent action: Excellent action is a way of change—To turn back. generating qualities of Buddhahood, because what Excision: Baát Sanh Ñoaïn—One of the three has been put into practice

is not lost—Haïnh thuø cutting off or excisions, when illusion no longer thaéng laø ñaïo xuaát sanh Phaät phaùp, vì coâng haïnh arises the sufferings of being reborn in the evil ñaõ tu khoâng hö maát—See Ten ways of generating paths are ended—Moät trong Tam Ñoaïn, khi phieàn the qualities of Buddhahood of Great Enlightening naõo khoâng coøn khôûi leân thì nhöõng khoå ñau sanh töû Beings. trong caùc ñöôøng döõ cuõng chaám döùt—See Three Excellent appearance: Dieäu töôùng. excisions of beguiling delusion (B) (3). Excellent assembly: Gia Taäp—An excellent Excisions of beguiling delusions: Ñoaïn— (delightful) assembly, or meeting—Moät chuùng hoäi There are three cutting off or excisions of hoaøn haûo. beguiling delusions or perplexities—Coù ba dieät Excellent causes: Duyeân laønh—There are five ñoaïn—See Three excisions of beguiling delusion. excellent causes of blessedness—See Five Excited: Noân noùng. excellent causes. Excitement (n): Chanda (skt)—Agitation— Excellent deeds which Great Enlightening Ambitious—Impulse—Restlessness—Unsettled— Beings have been doing to save sentient Unwholesome excitement—Traïo cöû—Söï kích beings: Nhöõng ñieàu lôïi ích maø chö Ñaïi Boà Taùt ñaõ thích nhô baån—Söï kích thích hay söï dao ñoäng, laøm nhaèm cöùu ñoä chuùng sanh—According to the xao ñoäng, taùn loaïn cuûa taâm thöùc khi haønh thieàn.

Nhöõng phieàn naõo khieán cho taâm xao xuyeán khoâng Exercise right thought: Bodhisattvas exercise an tónh. right thought, abandoning arbitrary conceptions, Excitement of sensual pleasure: Kamachanda their minds always follow universal knowledge— (skt)—Khích duïc. Khôûi chaùnh tö duy, boû voïng phaân bieät, taâm thöôøng Excluded from catastrophe: Thoaùt khoûi thaûm tuøy thuaän nhöùt thieát trí—See Ten kinds of path of hoïa. Great Enlightening Beings (8). Exclusive order: Leänh ñoäc toân (trong cheá ñoä Exercise of spiritual powers is ceaseless: quaân chuû). Thaàn thoâng töï taïi chöa töøng thoâi nghæ—See Ten Exclusively pay attention to something: kinds of Buddha-work in all worlds in all times of Samadhi (skt)—Chuyeân chuù taâm taäp trung tö the Buddhas (A). töôûng vaøo moät caùi gì ñoù—Concentration—See Exert (v): Coá gaéng—Thi thoá. Fifty-one Dharmas interactive with the Mind. Exert great effort: Thi thoá moät noã löïc lôùn lao. Exclusivity: Laõnh thoï moät haïnh, töø choái nhöõng Exertion: Apramada (skt)—Baát phoùng daät—See haïnh khaùc—See Ten kinds of possession by Seventy-five dharmas of the Abhidharma Kosa. demons of Great Enlightening Beings. Exertion of energy: Sieâng naêng tinh taán— Excommunication (n): Söï khai tröø ra khoûi giaùo According to the Buddha in The Flower hoäi. Adornment Sutra (Chapter 38—Detachment From Excrement (n): Phaân (chaát thaûy ra töø trong The World), Great Enlightening Beings have ten buïng). kinds of exertion of energy which help them fully Excrement hell: Thæ Phaån Ñòa Nguïc—Ñòa nguïc achieve the unexcelled transcendent energy of the chöùa ñaày phaân hoâi thuùi. Buddhas—Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm (Phaåm 38—Ly Theá Gian), chö Ñaïi Boà taùt Exculpate: To clear someone of a charge—To coù möôøi söï sieâng naêng tinh taán giuùp hoï coù ñöôïc exonerate someone from a charge—Giaûi oan cho ñaày ñuû tinh taán Ba-La-Maät voâ thöôïng cuûa chö ai. Nhö Lai—See Ten kinds of exertion of energy. Exculpate someone from a

charge: Exonerate Exhalation (n): Söï thôû ra. someone from a charge—Clear someone of a crime—Giaûi oan. Exhausted: Kieät queä. Excusable (a): Coù theå tha thöù ñöôïc. Exhaustible Knowledges of Buddhas: Nhöõng ñieàu bieát heát cuøng taän (bieát heát taát caû caùc phaùp Excusation (n): Exemption—Söï mieãn luaät (coù khoâng thöøa soùt) cuûa chö Phaät— According to the theå tha thöù ñöôïc khi khoâng giöõ giôùi vì lyù do beänh Flower Adornment Sutra, Chapter 33, there are hoaïn). ten exhaustive knowledges of all Buddhas—Theo Excecuted by royal decree: Bò pheùp vua tru Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu bieát luïc—See Nine major forms of untimely death. heát taát caû caùc phaùp khoâng thöøa soùt cuûa chö Phaät— Rahu (skt)—The spirit that causes eclipses—La See Ten exhaustive knowledges of all Buddhas. Haàu—See Nine luminaries. Exhaustion of the Kammic energy: Execution (n): Söï thi haønh. Kammakkhya (p)—Nghieäp Dó—See Four causes Exegete (n): Nhaø chuù giaûi. of death (The Buddha and His Teachings). Exempt from rebirth: Anutpatti (p)—Anutpada Exhaustion of the life span: Ayukkhaya (p)— (skt)—Ajata (skt)—Non-birth—Not to be Maïng Trieät—See Four causes of death (The reborn—Unproductive—Sapless—Baát sanh—See Buddha and His Teachings). Anutpatti. Exhaustion of both the life span and kamma Exemption (n): Söï mieãn töø. energy: Ubbayakkhaya (p)—Maïng Trieät Nghieäp Exercise for mental development (spiritual Dó Ñoàng Thôøi—See Four causes of death (The culture): Thöïc taäp thieàn quaùn. Buddha and His Teachings).

Exhaustion of the stream of transmigration: noù tieán haønh töø thöùc maø ra. Theo Duy Thöùc Asravaksaya (skt)—Laäu Taän—The end of the Toâng, moïi vaät hieän höõu ñöôïc xeáp tuøy theo passions—Chaám döùt duïc voïng phieàn naõo, hay laø baûn taùnh cuûa noù vaøo ba loaïi—See Three caïn doøng sinh töû luaân hoài. kinds of existence. Exhibit the truth: To tell the truth; to manifest 2) Ba loaïi hieän höõu—Three kinds of the bhutatathata or innate Buddha—Phaùt Chaân— existence—Three states of mortal existence Noùi leân chaân lyù. in the trailikya—See Three states of mortal existence. Exhort (advise) to conversion: To convert— 3) Bhavasvabhava (skt): Being—Taùnh Töï Khuyeán hoùa. Taùnh—Höõu theå hay söï hieän höõu—See Seven Exhort (advise) someone to do something: types of self-nature. Khuyeân baûo ai laøm ñieàu gì. ** See Twelve conditions of cause and effect. Exhortation (n): Söï khuyeán duï. Existence as animals: Suùc sanh höõu—See Exhortation to Hold Firm: Phaåm Trì—See Seven stages of existence. Twenty-eight chapters in the Lotus Sutra. Existence Cultivated Door: Höõu Moân— Exhortation and prohibition: Khuyeán Giôùi— Dharma Door of Existence—See Two doors (F). Exhortation and prohibition; to exhort and Existence in the Devas: Thieân höõu—See Seven admonish; exhort to be good and forbid the doing stages of existence. of evil—Daïy laøm ñieàu thieän goïi laø “khuyeán,” Existence of element and the non-existence ngaên caám laøm ñieàu aùc goïi laø “giôùi.” Giaùo phaùp cuûa Phaät ñaày ñuû hai moân Khuyeán Giôùi (nhö chö of self: Phaùp Höõu Ngaõ Voâ Toâng—See Ten tenets aùc maïc taùc thuoäc veà Giôùi Moân, coøn chuùng thieän of the Hua-Yen School. phuïng haønh thuoäc veà Khuyeán Moân). Existence is emptiness: Dieäu Höõu Töùc Chaân Exhorted: Khuyeân baûo.

Khoâng—Existence is Emptiness means Practice is 1) Be energetically exhorted: Ñöôïc aân caàn Theory or in Practice there already exists khuyeân baûo. Theory—Dieäu höõu töùc chaân khoâng coøn coù nghóa 2) Be able to exhort another person: Coù khaû laø Söï töùc Lyù, hay trong Söï ñaõ coù saün Lyù roài—See naêng khuyeán hoùa ñöôïc ngöôøi khaùc. Theory and practice are in harmony. Exile (n): Söï löu ñaøy. Existence in the formless: Existence in the immaterial realm—Voâ saéc höõu. Exilic (a): Löu ñaøy. Exist (v): Hieän höõu. Existence in a form-sphere: Hieän höõu saéc giôùi—See Three kinds of existence. Existence (n): Bhava (p)—Becoming and re-Existence in the future state: Ñöông höõu hay becoming—Being—Existence—Existing— thaân taâm cuûa ñôøi sau—See Three states of mortal Process of existence—Höõu (coù). existence (C). 1) Söï hieän höõu—Life or existence is in contrast with non-existence (abhava). According to the Existence in the hells: Ñòa nguïc höõu—See Buddhist idea, all things are born from mind Seven stages of existence. and consist of mind only. Especially in the Existence in the human beings: Nhôn höõu— idealistic theory, what we generally call See Seven stages of existence. existence proceeds from consciousness. Existence of a human being: Söï hieän höõu cuûa According to the Mind-Only School, con ngöôøi. everything that exists is classified as to the Existence in the hungry ghosts: Ngaï quyû nature of its origin into three species—Söï toàn höõu—See Seven stages of existence. taïi, ñoái laïi vôùi söï khoâng toàn taïi. Theo quan Existence in the intermediate stage: Thaân nieäm Phaät Giaùo, vaïn höõu sinh khôûi do taâm, vaø trung aám höõu—See Seven stages of existence. chæ coù taâm maø thoâi. Nhöùt laø trong hoïc thöùc Existence and joy as a deva: Thieân Höõu— “Duy Thöùc,” caùi maø chuùng ta goïi laø hieän höõu Existence and joy as a deva, derived from

previous devotion, the fourth of the seven forms Existent (a): Höõu—See Bhava. of existence. Existential (a): Thuoäc veà söï toàn taïi. Existence or non-existence: Bhavabhava Existential philosophy of religion: Trieát hoïc (skt)—Höõu Voâ Nhò Kieán—Being or non-being; toân giaùo hieän sinh. these two opposite views, opinions or theories are Existential theology: Thaàn hoïc hieän sinh. the basis of all erroneous views. Both views of Existentialism (n): Ngöôøi theo chuû nghóa hieän existence and non-existence are erroneous in the sinh. opinion of upholders of the Middle Path—Hieän höõu vaø khoâng hieän höõu, chuùng sanh vaø khoâng Existing: Höõu. chuùng sanh, hai yù kieán ñoái laäp nhau laø caên baûn 1) Bhava (skt)—Becoming and re-becoming— cuûa moïi taø kieán. Trong Trung Ñaïo thì caû hai kieán Being—Existence—Höõu—See Twelve “höõu” vaø “voâ’ ñeàu laø taø kieán. conditions of cause and effect. 2) If we express our answer, it must be “Yes.”— Existence of noumenal things: Phaùp höõu—See Höõu nhi baát khoâng. Neáu chuùng ta dieãn taû caâu Three kinds of existence. traû lôøi, noù phaûi laø “Phaûi”—See Four terms of Existence of a permanent ego: Ngaõ kieán— differentiation of all things (A). Holding to the idea of the existence of a Existing kalpa: Vivarta siddha kalpa (skt)—Truï permanent ego. This is one of the eight incorrect Kieáp—The abiding or existing kalpa; the kalpa of views—Cho raèng coù moät caùi ngaõ thöôøng haèng. human

existence—Thôøi kyø maø caùc loaøi höõu tình Ñaây laø moät moät taùm loaïi taø kieán—See Eight yeân oån toàn truï (moät trong boán trung kieáp, thaønh, incorrect views. truï, hoaïi, khoâng)—See Four kalpas. Existence of phenomenal things: Giaû danh Existing and non-existing: Dieäc Höõu Dieäc höõu (caùi baøn, ngöôøi ñaøn oâng, ngöôøi ñaøn baø, vaân Khoâng—If we express our answer, it must be vaân)—See Three kinds of existence. “Either yes or no according to circumstances.”— Existence of qualities: Töông ñoái höõu—This Vöøa Höõu vöøa Khoâng. Neáu chuùng ta dieãn taû caâu kind of existence expresses the opposites, i.e., traû lôøi, noù phaûi laø “Vöøa phaûi vöøa khoâng phaûi”— length and shortness, strength and weakness, See Four terms of differentiation of all things (A). etc—Loaïi hieän höõu naøy dieãn taû söï ñoái nghòch nhö Existing together: Caâu höõu (cuøng hieän höõu)— daøi vaø ngaén, maïnh vaø yeáu, vaân vaân—See Three Ñoàng thôøi hieän höõu—All beings—Existing—kinds of existence. Having. Existence in the realm of desire: Duïc Höõu— Exonerate someone from a charge: To clear Sense-sphere existence—Hieän höõu duïc giôùi—See someone of a charge—To exculpate—Exculpate Three states of mortal existence (B). someone from a charge—Giaûi oan cho ai. Existence in the realm of form: Saéc Höõu—Exorcism (a): Söï tröø taø—Tröø quyû. Form-sphere existence—Hieän höõu saéc giôùi—See Three kinds of existence, and Three states of Exorcismal (a): Gioáng nhö tröø taø—Thuoäc veà tröø mortal existence (B). taø. Existence in the realm of formlessness Exorcist (n): Ngöôøi tröø quyû. (immaterial realm): Formless-sphere Exoteric (a): Hieån loä—Roõ raøng. existence—Voâ Saéc Höõu—Hieän höõu hay quaû baùo Exoteric and esoteric: Hieån Maät—Hieån giaùo thöïc taïi cuûa voâ saéc giôùi—See Three states of vaø Maät giaùo—Exoteric and Esoteric. mortal existence (B). 1) Hieån Giaùo: All sects except the Shingon Existence of both self (atman) and element Sect—Taát caû caùc toâng phaùi, ngoaïi tröø toâng Chaân Ngoân. (dharma): Phaùp Ngaõ Caâu Höõu Toâng—See Ten 2) The Shingon, or True-word sect is the tenets of the Hua-Yen School. esoteric sect, which exercises occult rites of Yoga character: Chaân Ngoân toâng—Chaân Ngoân toâng tu taäp nhöõng nghi thöùc Du Giaø.

Exoteric meaning: Hieån Lieãu—Hieån nghóa— Bodhisattvas use to follow and adapt to the Plain meaning, in contrast with esoteric individual capacity, personality, and inclination of meaning—Hieån lieãu nghóa ñoái laïi vôùi maät nghóa sentient beings to aid and transform them from (lôøi noùi vaên töï coù nghóa phaân minh roõ raøng)—See unenlightened to enlightened beings. Practitioners Two meanings of the teachings (B). who possess wisdom are no longer attached to Exoteric scriptures: Hieån Kinh—Open or forms and appearances; because forms and general scriptures, as distinguished from the appearances are only expedients for them to esoteric, occult, or tantric scriptures—Kinh ñieån advance in cultivation to obtain the Buddhahood. cuûa Hieån Giaùo (taát caû caùc toâng phaùi Ñaïi Thöøa vaø Because of the different situations that arise, one Tieåu Thöøa ñeàu duøng, ngoaïi tröø Chaân Ngoân Toâng). has to use methods suited to the particular time and place. Expedient dharma implies that the Exoteric sect: Hieån toâng—The Open sects, in methods are not constant and changing, but rather contrast with the esoteric—Toâng chæ cuûa Hieån impromptu

methods set up for a special purpose. giaùo, ñoái laïi vôùi Maät giaùo (töø Chaân Ngoân Toâng, Through those expedient methods or strategies, taát caû caùc toâng phaùi khaùc ñeàu laø Hieån Toâng). Buddhas or Bodhisattvas can help rescue and lead Exoteric teaching: Hieån giaùo—Hieån Giaùo daïy other beings to Enlightenment—Phöông tieän thieän cho thính chuùng höõu hình Exoteric or public xaûo laø phöông tieän toát laønh vaø tinh xaûo maø chö teaching to the visible audience—See Dual Phaät vaø chö Boà Taùt tuøy caên taùnh cuûa caùc loaïi division of the Buddha's teaching (I), and Open chuùng sanh maø 'quyeàn cô nghi' hay quyeàn bieán teaching. hoùa ñoä hoï töø phaøm leân Thaùnh (töø si meâ thaønh giaùc Exoteric teaching to the visible audience: ngoä). Caùc baäc trí löïc khoâng chaáp neâ nôi hình thöùc, Public teaching to the visible audience—Hieån hoï chæ coi hình thöùc nhö nhöõng phöông tieän thieän giaùo—See Dual division of the Buddha's teaching xaûo ñeå tieán tu vaø ñaït cöùu caùnh laø quaû vò Phaät. Vì (I). nhieàu hoaøn caûnh khaùc nhau khôûi leân neân ngöôøi ta Exoterism: Hieån Giaùo—See Open teaching. phaûi duøng phöông caùch naøo thích hôïp cho töøng luùc Expand insight: Phaùt trieån tueä quaùn. töøng nôi. Qua nhöõng phöông tieän thieän xaûo naøy Expansion of knowledge: Taêng tröôûng kieán maø chö Phaät vaø chö Boà Taùt coù theå cöùu vôùt vaø daãn thöùc. daét chuùng sanh giaùc ngoä—See Skillful means and Expect that everyone else should be on good Ten kinds of skill in means of all Buddhas. terms and in harmony with us: Mong taát caû Expedient school: Undeveloped school—Quyeàn ñeàu thuaän theo yù mình—In the Ten Non-seekings, Moân—The sects which emphasize temporary the Buddha taught: "We should not wish that methods or expedients for saving beings—Nhöõng everyone, at all times, be on good terms and in toâng phaùi nhaán maïnh ñeán vieäc duøng phöông tieän harmony with us. This leads to pride and conceit ñeå cöùu ñoä chuùng sanh. and seeing only our own side of every issue."— Expedient teaching suited to the conditions Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: "Vôùi before the time of the Wu-Liang-Shou- ngöôøi thì ñöøng mong taát caû ñeàu thuaän theo yù Ching: Hoùa Tieàn Phöông Tieän—All the mình, vì ñöôïc thuaän theo yù mình thì loøng taát kieâu expedient, or partial, teaching suited to the caêng."—See Ten Non-Seeking Practices. conditions before the time of the Infinite Life Expectation (n): Kyø voïng. Sutra—Taát caû hay töøng phaàn phöông tieän ñöôïc Expedient dharmas: Phaùp phöông tieän—See giaûng daïy cho thích hôïp vôùi ñieàu kieän hoaøn caûnh Expedient means. tröôùc thôøi coù Kinh Quaùn Voâ Löôïng Thoï. Expedient gate: Cöûa phöông tieän. Expedient means: Upaya (skt)—Skillful means—Skill-in-means—Phöông tieän thieän xaûo— Extraordinary Skilful Means is a good and virtuous practice which Buddhas and Maha-

Expedients: Upaya (skt)—Adaptability—Skill- nhöõng ngöôøi ñaõ khuaát—See Five kinds of in-means—Use of expedient or proper means— expenditure. Phöông Tieän—Phöông tieän Ba La Maät—See Expenditures on offering merit to the Skillful means, and Ten Paramitas. deities: Daâng leã cuùng döôøng chö Thieân—See Expedients of Buddhas and Bodhisattvas: Five kinds of expenditure. Quyeàn phöông tieän cuûa chö Phaät vaø chö Boà Taùt. Expenditures on payment of state taxes and

Expedient means of killing: Phöông Tieän Saùt dues in time: Traû thueá vaø leä phí nhaø nöôùc ñuùng Sanh—The right of Great Bodhisattvas, knowing kyø haïn—See Five kinds of expenditure. every one's karma, to kill without sinning, in Expenditures on treating one's relatives: Ñoái order to prevent a person from committing sin xöû vôùi thaân quyeán—See Five kinds of involving unintermitted suffering, or to aid him expenditure. reaching one of the higher reincarnations— Expenditures on treating one's visitors: Ñoái Phöông tieän thieän xaûo cuûa vò Boà Taùt, bieát ñöôïc xöû vôùi khaùch—See Five kinds of expenditure. nghieäp baùo cuûa töøng ngöôøi, neân gieát maø khoâng bò Expenditures on offerings to monks and toäi, ñeå traùnh khoâng cho ngöôøi naày phaïm toäi laøm khoå ñau khoâng ngöøng, hay giuùp cho ngöôøi ñoù nuns: Daâng leã cuùng döôøng chö Taêng Ni—See ñöôïc sanh vaøo caûnh giôùi cao hôn. Five kinds of expenditure. Expedients within the T'ien-T'ai Sect: Theå Expense of one's own life: Hy sinh thaân maïng. Noäi Phöông Tieän Theå Ngoaïi Phöông Tieän—The Experience (v): Kinh nghieäm—Kinh qua—Kinh T'ien-T'ai school indicating that the expedients in Nghieäm—Experience means knowledge derived the "Tactiful Chapter" in the Lotus Sutra are from personal experiment; impression on the mind within the ultimate reality of that sutra, while not from memory—Söï hieåu bieát xuaát phaùt töø söï those of other schools are without it—Theo toâng quan saùt cuûa caù nhaân hay thöïc nghieäm; aán töôïng Thieân Thai, Ñöùc Phaät phöông tieän giaûng trong cuûa taâm chöù khoâng töø kyù öùc. Kinh Lieân Hoa, phaåm Phöông Tieän laø thuø thaéng Experience ease leads to joy: Thaáy an laønh trong voøng chaân lyù tuyeät ñoái neân goïi laø theå noäi hay möøng—See Ten states of Feeling Skandha. phöông tieän, trong khi caùc toâng phaùi khaùc khoâng Experience of enlightenment: Kinh nghieäm duøng phöông tieän neân goïi laø theå ngoaïi phöông giaùc ngoä—According to the Samanaphalasuttanta, tieän. the Buddha taught the followings on the Expel (v): Ñuoåi—To drive someone out-To experience of enlightenment: "With his heart thus dismiss—To discharge. serene, made pure, translucent, cultured, devoid Expenditure on charitable purposes: Chi tieâu of evil, supple, ready to act, firm, and veà muïc ñích töø thieän—See Five kinds of imperturbable, he directs and bends down to the expenditure. knowledge of the destruction of the defilements. Expenditure on food and clothing and other He knows as it really is : 'this is pain', 'this is the origin of pain', this is the cessation of pain', and needs: Chi tieâu veà thöïc phaåm, quaàn aùo vaø caùc 'this is the Way that leads to the cessation of nhu caàu khaùc—See Five kinds of expenditure. pain'. He also knows as it realy is: 'this is Expenditure on illness and other affliction', 'this is the origin of affliction', this is emergencies: Chi tieâu veà thuoác thang vaø nhöõng the cessation of affliction', and 'this is the Way tröôøng hôïp khaån caáp khaùc—See Five kinds of that leads to the cessation of affliction'. To him, expenditure. thus knowing, thus seeing, the heart is set free Expenditure on maintain of parents, wife from the defilement of lusts, of existence, of and children and servants: Nuoâi cha meï, vôï ignorance... In him, thus set free, there arises the con vaø ngöôøi laøm—See Five kinds of expenditure. knowledge of his emancipation, and he knows: Expenditures on offering alms in memory of 'Rebirth has been destroyed. The

higher life has the departed: Cuùng döôøng ñeå töôûng nhôù ñeán been fulfilled. What had to be done has been

accomplished. After this present life there will be Experience remorse: Caûm thaáy hoái haän. no more life beyond!' However, the dharma Experience sadness: Kinh qua (chòu) khoå ñau. which I have realized is indeed profound, difficult Experience something: Caûm thaáy ñieàu gì—To to perceive, difficult to comprehend, tranquil, feel something. exalted, not within the sphere of logic, subtle, and Experience oneself through insight: Töï mình is to be understood by the wise. Sentient beings kinh nghieäm qua tueä giaùc—Mundane are attached to material pleasures. This causally experiences: Kinh nghieäm theá gian. connected 'Dependent Arising' is a subject which is difficult to comprehend. And Nirvana, the Experienced and concentrated mind: cessation of the conditioned, the abandoning of all Vriddha (skt)—Shakuju-Shoyo-Shin (jap)—Tích passions, the destruction of craving, the non- tuï tinh yeáu taâm. attachment, and the cessation is also a matter not Experiential entry into Buddha-truth: Ayana easily comprehensible."—Theo Kinh Sa Moân (skt)—Chöùng Nhaäp—Going to reality——Laáy Quaû, Ñöùc Phaät daïy veà kinh nghieäm giaùc ngoä nhö chaùnh trí nhö thöïc chöùng ñöôïc chaân lyù. sau: "Vôùi caùi taâm an ñònh, trong saïch, linh maãn, 1) Partial, as in Hinayana and early Mahayana: ñieàu cheá, xaû heát aùc nghieäp, nhu thuaän, tuøy öùng, Phaàn Chöùng. kieân coá, khoâng nao nuùng, thaày Tyø Kheo phaùt taâm 2) Complete, as in the perfect school of dieät tröø phieàn naõo. Thaày bieát ñuùng nhö thöïc: 'ñaây Mahayana: Toaøn Chöùng—Vieân maõn. laø khoå', 'ñaây laø nguyeân nhaân cuûa khoå', 'ñaây laø söï Experiential knowledge: Adhigamavabodha dieät khoå', vaø 'ñaây laø con ñöôøng dieät khoå.' Thaày (skt)—Chöùng Trí—Realization or attainment of bieát ñuùng nhö thöïc: 'ñaây laø phieàn naõo', 'ñaây laø truth by the Bodhisattva in the first stage—Chöùng nguyeân nhaân cuûa phieàn naõo', 'ñaây laø söï dieät tröø trí voâ laäu cuûa Boà Taùt ôû ngoâi sô ñòa ngoä lyù trung phieàn naõo', vaø 'ñaây laø con ñöôøng ñöa tôùi söï dieät ñaïo chaân thöïc. tröø phieàn naõo' . Bieát nhö vaäy, thaáy nhö vaäy, taâm Experimental evidence: Anubhuti (skt)— thaày ñöôïc giaûi thoaùt caùc phieàn naõo laäu hoaëc cuûa Chöùng Nghieäm—To verify—Knowledge derived duïc aùi, höõu aùi, voâ minh, vaø ñöôïc trí tueä giaûi thoaùt. from any sources but memory, i.e., knowledge Thaày Tyø Kheo bieát: 'nghieäp taùi sanh ñaõ xaû tröø, from perception, from feelings, from sensing, phaïm haïnh ñaõ troøn, vieäc gì phaûi laøm nay ñaõ laøm etc.—Söï hieåu bieát khoâng do kyù öùc, nhö söï hieåu xong, sau kieáp naøy khoâng coøn thoï thaân naøo khaùc.' bieát töø tri giaùc, caûm thoï, vaø caûm giaùc, vaân vaân. Tuy nhieân, giaùo phaùp maø Nhö Lai chöùng ngoä, quaû Experimental process in Buddhist thöïc thaâm dieäu, khoù hieåu, khoù nhaän, vaéng laëng cultivation: Tieán trình thöû nghieäm trong tu taäp tuyeät ñoái, khoâng naèm trong phaïm vi lyù luaän, teá theo Phaät giaùo—The Buddha stressed in His nhò, chæ coù baäc Thaùnh nhaân môùi hieåu noåi. Chuùng Teachings the experimental process in Buddhist sanh coøn luyeán aùi trong nhuïc duïc nguõ traàn. Giaùo cultivation is a chain of objective observations lyù töông quan Duyeân Khôûi laø moät ñeà muïc raát khoù before any practices

because through objective laõnh hoäi, vaø Nieát Baøn, laø söï chaám döùt moïi hieän observations we realize the real face of sufferings töôïng phaùt sinh coù ñieàu kieän, söï töø boû khaùt voïng, and afflictions. it's is objective observation that söï ñoaïn tröø tham aùi, söï khoâng tham aùi vaø söï chaám gives us an opportunity to cultivate to totally döùt cuõng laø moät vaán ñeà khoâng deã laõnh hoäi." destroy sufferings and afflictions. Thus, at any Experience only perfect happiness: Coù nhöõng time, objective observation plays a key role in the loaïi höõu tình thaám nhuaàn, bieán maõn, sung maõn, experimental process in Buddhist cultivation— höng thònh vôùi an laïc. Hoï soáng maõn tuùc vôùi an laïc Ñöùc Phaät ñaõ nhaán maïnh trong giaùo lyù cuûa Ngaøi laø aáy, caûm thoï an laïc, nhö chö Bieán Tònh Thieân— tieán trình thöû nghieäm trong tu taäp theo giaùo lyù nhaø See Three kinds of happy rebirth. phaät laø moät chuoãi nhöõng quan saùt khaùch quan Experience a pain: Experience a sadness— tröôùc khi thöïc haønh. Qua quan saùt khaùch quan Caûm thoï noãi khoå. chuùng ta nhaän chaân ra boä maët thaät cuûa khoå ñau Experience a pleasure: Experience a joy— phieàn naõo. Töø ñoù chuùng ta môùi coù cô hoäi tu taäp ñeå Caûm thoï nieàm vui. taän dieät hoaøn toaøn khoå ñau vaø phieàn naõo. Chính vì

theá maø ôû vaøo baát cöù thôøi ñieåm naøo trong tieán trình Five layers of mystic meaning when one tu taäp, quan saùt khaùch quan luùc naøo cuõng giöõ vai explicates the text of a sutra. troø chính yeáu trong tieán trình thöû nghieäm trong tu Explain the guiding principle of the sutra: taäp theo Phaät giaùo. Noùi veà toân chæ cuûa boä kinh—See Five layers of Expiate (v): Ñeàn toäi. mystic meaning when one explicates the text of a Expiation: Söï chuoäc toäi. sutra. Expiration: Söï töû vong. Explain the inevitable ending of life: Noùi thoï Expire (v): To die—To pass way—Cheát— maïng troïn veà nôi heát maø laøm Phaät söï—See Ten According to Buddhism, Death is the moment kinds of Buddha-work in all worlds in all times of when the alaya consciousness leaves the body, the Buddhas (B) (9). not when the heart has stopped or brain waves can Explain the meaning: Explain the sense— no longer be detected—Theo Phaät giaùo, cheát laø Giaûng nghóa. giaây phuùt maø A Laïi Da thöùc rôøi boû thaân naày, chöù Explain that there is nothing enjoyable in khoâng phaûi laø luùc tim ngöøng ñaäp hay oùc ngöøng the world: Noùi theá gian khoâng moät vieäc ñaùng laøm vieäc. vui—See Ten kinds of Buddha-work in all worlds Explain: To clear up—Discourse—Expound— in all times of the Buddhas (B) (9). Preach—Talk—Bieåu Baïch—To show one's vows Explain all past, present and future: Giaûng or resolutions in front of a Buddha's image; or to noùi tam theá—According to the Flower Adornment inform, to make clear, especially to inform the Sutra, there are ten ways which Enlightening Buddhas and Bodhisattvas—Giaûi thích (khai giaûi Beings use to explain all pasts, presents and hay giaûi thích). Tröôùc Phaät baøy toû nguyeän voïng futures—Theo Kinh Hoa Nghieâm, coù möôøi phaùp muïc ñích xin vôùi Tam baûo chöùng giaùm, hay caùo maø Chö Boà Taùt ñaõ duøng ñeå noùi khaép tam theá—baïch söï vieäc leân chö Phaät vaø chö Boà Taùt. See Ten ways by which Enlightening Beings Explain the Buddha-bodies: Noùi Phaät thaân— explain all pasts, presents and futures. See Ten kinds of Buddha-work in all worlds in all Explain (v) principles:

Thuyeát phaùp—See Ten times of the Buddhas (B) (9). kinds of Buddha-work in all worlds in all times of Explain the Buddhas' turning of the wheel the Buddhas (B) (7). of pure Teaching: Noùi chö Phaät chuyeån tònh Explain the sense: Expound the meaning— Phaùp luaân—See Ten kinds of Buddha-work in all Giaûng nghóa. worlds in all times of the Buddhas (B) (9). Explain something minutely: To make Explain the complete full unitary vehicle: something clear in detail—Giaûi thích roõ raøng chi Cuõng coù luùc vì chuùng sanh maø chæ noùi vieân maõn tieát. nhöùt thöøa—See Ten kinds of Buddha-work in all Explain the sutra's powerful function: Noùi worlds in all times of the Buddhas (B) (1). veà löïc duïng cuûa boä kinh—See Five layers of Explain a dream: Chaån moäng. mystic meaning when one explicates the text of a Explain the extirpation of the roots of all sutra. existences: Noùi döùt haún nhöõng caên boån—See Explain the teaching to those whose minds Ten kinds of Buddha-work in all worlds in all are unruly: Neáu coù chuùng sanh taâm chaúng ñieàu times of the Buddhas (B) (9). thuaän thôøi Phaät vì hoï maø thuyeát phaùp—See Ten Explain the flawless fulfillment of virtuous kinds of Buddha-work in all worlds in all times of qualities: Noùi nhöõng coâng ñöùc ñaõ laøm xong— the Buddhas (A). See Ten kinds of Buddha-work in all worlds in all Explain all things: Function of wisdom—Tueä times of the Buddhas (B) (9). giaûi. Explain forms of the Buddhist teaching in Explain three different vehicles of salvation the sutra: Noùi veà giaùo töôùng cuûa boä kinh—See for sentient beings: Coù luùc vì hoï maø noùi ba thöøa

sai khaùc—See Ten kinds of Buddha-work in all phaùi Du Giaø (Duy Thöùc). Ñaây cuõng laø kinh ñieån worlds in all times of the Buddhas (B) (1). caên baûn cuûa Phaùp Töôùng Toâng, noäi dung noùi veà tö Explain the three vehicles, and reveal the töôûng cuûa tröôøng phaùi Duy Thöùc. Moïi hieän töôïng reality of the one method of salvation: Khai ñeàu laø traïng thaùi cuûa taâm thöùc. Caùc ñoái töôïng chæ tam hieån nhaát (as found in the Lotus sutra—khai toàn taïi qua quaù trình trí tueä, chöù khoâng toàn taïi nhö giaûng veà tam thöøa, nhöng laøm hieån loä nhaát thöøa voán coù. Kinh goàm möôøi chöông, trong moãi chöông nhö tìm thaáy trong kinh Phaùp Hoa) coù moät cuoäc ñoái thoaïi khaùc nhau, ñaët ra nhöõng Explain the title of the sutra: Thích nghóa roõ caâu hoûi cho Ñöùc Phaät. Toaøn boä kinh goàm chöùa nhöõng baøn luaän quan troïng veà hai chaân lyù, veà baûn caùi teân ñeà cuûa boä kinh—See Five layers of mystic chaát cuûa taâm, chuù giaûi Phaät kinh, vaø thieàn quaùn. meaning when one explicates the text of a sutra. Nguyeân baûn baèng tieáng Phaïn ñaõ bò thaát laïc. Hieän Explain the ultimate reality of all things: Taát coøn baûn Haùn töï vaø baûn baèng tieáng Taây Taïng. Baûn caû chö Phaät haèng taïi chaùnh ñònh, ôû trong moät baüng Haùn töï ñöôïc Ngaøi Huyeàn Trang dòch. nieäm khaép taát caû choã noùi chôn teá ly duïc cuûa taát caû Explaining the truth to all sentient beings in phaùp—See Ten kinds of immeasurable inconceivable Buddha-concentrations. a manner appropriate to the time: Vì taát caû Explain all the undertakings of chuùng sanh thuyeát phaùp chöa töøng loãi thôøi—See Ten unimpeded functions relating to sentient enlightening beings: Noùi taát caû nhöõng haïnh beings of Great Enlightening Beings. nguyeän cuûa Boà Taùt—See Ten kinds of Buddha- Explanation (n): Arthakartha (skt)— work in all

worlds in all times of the Buddhas (B) Commentaries—Lôøi giaûi thích—Luaän giaûi—(5). Luaän—See Abhidharma. Explaining and handing down the dharmas: Explanation of the doctrine: Giaûng ñaïo Phoù Phaùp Taïng—The work explaining the (thuyeát giaûng veà giaùo thuyeát). handing down of Sakyamuni's teaching by Mahakasyapa and the elders, twenty-four in Explanation of Meaning: Thuyeát Nghóa—See number—Sau khi Ñöùc Phaät nhaäp dieät, thì toân giaû Twelve sutras. Ma Ha Ca Dieáp ñaõ cuøng vôùi 24 vò tröôûng laõo khaùc Explanation of things: Thuyeát giaûng veà vaïn keát taäp phaùp taïng. höõu—According to the Flower Adornment Sutra, Explaining the Thought Sutra: there are ten kinds of explanation of things of Samdhinirmocana-Sutra (skt)—Kinh Giaûi Thaâm Great Enlightening Beings. Enlightening Beings Maät—Indian Mahayana text, probably composed who abide by these can skillfully explain all some time around the third to fourth centuries, things—Theo Kinh Hoa Nghieâm, Phaåm 38, coù which became the main scriptural source of the möôøi phaùp maø chö Ñaïi Boà Taùt thöôøng hay thuyeát Yogacara school. This is also the basic sutra for giaûng. Chö Boà Taùt an truï trong phaùp naày thôøi coù the Dharmalaksana sect. The sutra based on the theå thieän xaûo noùi taát caû phaùp—See Ten kinds of central notion of the Yogachara, everything explanation of things of Great Enlightening experienceable is mind only. Things exist only as Beings. processes of knowing, not as objects. It consists of Expletive (a): Hö ngoân—False words. ten chapters, in each of which a different Explicit (a): Minh baïch—Roõ raøng. interlocutor poses questions to the Buddha. It Exponent (n): Ngöôøi trình baøy. contains important discussions of the two truths, Expose form: Loä Hình—To expose the nature of mind, Buddhist hermeneutics, and appearance, naked, i.e. the Nirgrantha ascetics— meditation. The original Sanskrit is lost. It is only Traàn truoàng nhö nhoùm ngoaïi ñaïo Ni Kieàn Töû. extant in Chinese and Tibetan versions. The Exposition (n): Söï phôi baøy, söï thuyeát dieãn. Chinese version was translated by Hsuan- Exposition of Dharma by the Buddha Tsang—Kinh ñieån Ñaïi thöøa töø AÁn Ñoä, coù leõ ñöôïc bieân soaïn vaøo khoaûng nhöõng theá kyû thöù ba vaø thöù without awaiting questions or requests from tö, trôû thaønh nguoàn kinh ñieån chính cho tröôøng

his disciples: Udana (skt)—Kinh A Di Ñaø—Kinh expounding scriptures of giving the main idea Voâ Vaán Töï Thuyeát—See Amitabha Sutra. before proceeding to detail exposition—Phöông Exposition of the Teachings of the Buddhas: phaùp giaûi thích Kinh vaên baèng caùch cho bieát ñaïi yù Thuyeát dieãn Phaät Phaùp—According to the Flower tröôùc khi ñi vaøo chi tieát. Adornment Sutra, Chapter 33, there are ten kinds Expound the Teaching: Haïnh thuyeát phaùp vì of exposition of the inumerable facets of the lôïi ích chuùng sanh—Expounding the Teaching to Teaching of the Buddhas. All Buddhas expound benefit sentient beings, one of the ten kinds of the ways of knowledge of all Buddhas—Theo action of Great Enlightening Beings. Enlightening Kinh Hoa Nghieâm, Phaåm 33, coù möôøi moân dieãn Beings who abide by these can achieve the action thuyeát voâ löôïng cuûa chö Phaät. Chö Phaät dieãn of Buddhas that has no coming or going—See Ten thuyeát voâ löôïng nhöùt thieát chö Phaät trí

moân—See kinds of practice of great enlightening beings (II). Ten kinds of exposition of the innumerable facets Expound true teachings spoken by infinite of the Teaching of the Buddhas. Buddhas, remaining unhindered: Khai thò Expound (v): Khai giaûi hay giaûi thích. chaùnh phaùp voâ löôïng chö Phaät noùi, voâ chöôùng 1) Disentangle—Côûi ra—Môû ra. ngaïi truï—See Ten ways in which Buddhas remain 2) Explain—Giaûi thích. unhindered. 3) Let go—Release—Unloose—Untie—Giaûi Expound the truth in all worlds, remaining thoaùt. unhindered: Nôi taát caû theá giôùi dieãn thuyeát Expound concentration and remembrance chaùnh phaùp voâ chöôùng ngaïi truï—See Ten ways in of Buddha: Tuyeân noùi nieäm Phaät tam muoäi— which Buddhas remain unhindered. See Ten kinds of Buddha-work in all worlds in all Expounded: Ñöôïc giaûi thích. times of the Buddhas (B) (9). Expounder (n): Ngöôøi chuù giaûi—Giaûng Sö—See Expound the doctrine: Dhamma desana (p)— Seven monks (B). Hoaèng phaùp—See Ten meritorious deeds (III). Expounders of Buddhist sutras and Expound the inherent nature of indepdent scriptures: Sakya-family—Thích gia (nhöõng vò origination of everything: Taát caû chö Phaät thuyeát giaûng kinh ñieån Phaät giaùo). haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû Expounder of the Law: Dharma-bhanaka choã dieãn thuyeát taát caû duyeân khôûi töï taùnh—See (skt)—Phaùp Sö. Ten kinds of immeasurable inconceivable 1) A Buddhist teacher: Master of the Law— Buddha-concentrations. Teacher of the Law—Dharma teacher Expound the meaning: Explain the sense— (master)—Baäc tu haønh tinh thoâng Phaät phaùp, Giaûng nghóa. xöùng ñaùng laøm thaày cuûa ngöôøi khaùc. Expound the purification of the senses: 2) A Buddhist monk who preaches the Buddha-Tuyeân noùi caùc caên thanh tònh—See Ten kinds of truth. There are five different kinds—Nhaø sö Buddha-work in all worlds in all times of the chuyeân giaûng phaùp—Coù naêm loaïi: Buddhas (B) (9). i) A custodian of the sutras: Thuï Trì Phaùp Sö. Expound the sphere of Buddhahood: Tuyeân ii) Reader: Ñoïc Kinh Phaùp Sö. noùi caûnh giôùi cuûa chö Phaät—See Ten kinds of iii) Intoner: Tuïng Kinh Phaùp Sö. Buddha-work in all worlds in all times of the iv) Expounder: Giaûi Thuyeát Phaùp Sö. Buddhas (B) (9). v) Copier: Thö Taû Phaùp Sö. Expound a stanza through countless kalpas: Expounding a stanza through countless Thuyeát nghóa moät baøi keä traûi qua voâ löôïng kieáp— kalpas: This is one of the eight great powers of See Eight great powers of personality. personality or sovereign independence—Thuyeát Expound the sutra: Thuyeát kinh. nghóa moät baøi keä traûi qua voâ löôïng kieáp. Ñaây laø Expound the sutra by giving out the main moät trong taùm caùi ngaõ töï taïi lôùn—See Eight great idea: Nhaäp Vaên Giaûi Thích—The method in powers of personality.

Express (v): Dieãn taû. inexhaustible treasures and Ten principles which Express one's delight to someone: Baøy toû help enlightening beings fulfill their great vows. nieàm haân hoan cuûa mình vôùi ai. Extensive deeds: Quaûng haïnh. Express any unfriendliness: Noùi lôøi baát nhaõ. Extensive discourses: Vaipulya-sutra (skt)—Express a view: Phaùt bieåu—To state. Kinh Phöông Quaûng—Extensive discourses or Extensive sutras—Extensive Mahayana sutras. Expressly (adv): Coát ñeå, moät caùch tuyeät ñoái. Sutra of Great Extension, or a Mahayana form of Expressible form: Y

ngoân—The bhutatathata in scripture, or a collection of expanded texts. There its expressible form, in contrast with the are three different Vaipulya-sutras: bhutatathata in its inexpressible form (ly ngoân). Prajnaparamita-sutra, Avatamsaka-sutra, and That is to say the bhutatathata is beyond Ratnakuta-sutra—One of the twelve divisions of definition, and cannot be described in words— the Buddha's teachings—Kinh Phöông Quaûng, Chaân nhö y ngoân laø chaân nhö coù theå dieãn taû ñöôïc caùc kinh daøi trong tröôøng phaùi Ñaïi thöøa. Phöông baèng lôøi; ngöôïc laïi vôùi chaân nhö ly ngoân laø chaân quaûng kinh goàm ba boä (Baùt Nhaõ taâm Kinh, Hoa nhö khoâng theå nghó baøn, vaø khoâng theå dieãn taû Nghieâm Kinh vaø Ñaïi Baûo Tích Kinh). Moät trong ñöôïc baèng lôøi ñöôïc. möôøi hai boä kinh lôùn cuûa Phaät giaùo. Expression of the true meaning of the Extensive Mahayana sutras: Kinh Phöông Buddha's teachings: Giaûi thích chaân thieät nghóa Quaûng—See Extensive discourses. Phaät phaùp—According to the Flower Adornment Extensive sutras: Kinh Phöông Quaûng—See Sutra, Great Enlightening Beings have ten kinds Extensive discourses. of expression of the true meaning of the Buddhas' Extensively-Adorned-King Buddha: Quaûng Teaching—Theo Kinh Hoa Nghieâm, Phaåm 38, Trang Nghieâm Vöông Phaät. chö ñaïi Boà Taùt coù möôøi caâu thieät nghóa Phaät phaùp—See Ten kinds of expression of the true Extensively read: Very learned—Hoïc roäng meaning of the Buddhas' Teaching. (quaûng baùc). Extant (a): Hieän vaãn coøn. Exterminate (v): Dieät—To destroy—To annihilate—See Anirodha. Extension (n): Söï nôùi roäng ra hay tröông ñoä. Extensions of Buddhist philosophy: Vaipulya Exterminate (v) a race: Dieät chuûng—To wipe out a race. (skt)—Hoko (jap)—Broad—Enlargement—Extension—Fuller explanation of the doctrine— External (a): Thuoäc veà beân ngoaøi. Spacious—Square and wide—The whole of the External aid: Ngoaïi Hoä—External protection or Mahayana sutras—Phöông Quaûng. aid, such as food, clothing for monks and nuns, 1) Scriptures of measureless meaning contrasted with the internal aid of the Buddha's (universalistic or infinite). Vaipulya sutra is teaching—Nhöõng che chôû beân ngoaøi nhö quaàn aùo used to indicate all Mahayana sutras: Teân chæ vaø thöïc phaåm cho Taêng Ni, ñoái laïi vôùi Noäi Hoä hay chung cho caùc kinh Ñaïi Thöøa—See giôùi phaùp do Phaät cheá ñònh nhaèm giuùp cho thaân Mahayana sutras. khaåu yù traùnh ñieàu sai traùi. 2) Name of the tenth of the twelve Buddhist External appearance: Ngoaïi töôùng (hình töôùng sutras: Teân cuûa boä kinh thöù möôøi trong 12 boä hay haønh vi beân ngoaøi). Kinh Phaät. 1) External appearance of things: Bieåu hieän beân Extensive (a): Great—Immense—Vast—Bao ngoaøi cuûa söï vaät. la—To lôùn—Vó ñaïi. 2) Symbol: Bieåu töôïng. Extensive benefits: Lôïi laïc roäng raõi. 3) Distinctive mark or sign: Daáu hieäu hay töôùng hay töôùng traïng cuûa söï vaät. Extensive blessings and virtues satisfying 4) External characteristics: Ñaëc tính beân ngoaøi. the hearts of all beings: Phöôùc ñöùc roäng lôùn 5) According to the Dharmapada Sutra, verse laøm thoûa maõn loøng chuùng sanh—See Ten 262, the Buddha taught: "A man who is jealous, selfish, and deceitful does not

become good-natured by mere eloquence, nor (chaát laøm cho thaân taâm ham muoán vaø luyeán aùi). by handsome appearance."—Theo Kinh Phaùp Coù saùu traàn: saéc,

thanh, höông, vò, xuùc, phaùp (hieän Cuù, caâu 262, Ñöùc Phaät daïy: “Nhöõng ngöôøi hö töõïng cuûa vaät chaát vaø taâm lyù). nguïy, taät ñoá vaø xan tham, tuy coù bieän taøi löu External conditions: Ngoaïi duyeân—External loaùt, töôùng maïo ñoan trang cuõng chaúng phaûi conditions or circumstances which stir or tempt laø ngöôøi löông thieän.” one to do evil. Problems and dissatisfaction do not External Aspect: Ngoaïi Phaän—One of the two develop because of external conditions, but from aspects. According to the Surangama Sutra, book our own mind. If we don’t have internal peace, Eight, the Buddha reminded Ananda about the nothing from outside can bring us happiness. The external aspects as follows: “Ananda! The condition in which the five internal senses attach external aspect refers to what happens outside to the five external objects—Ñieàu Kieän Beân living beings. Because of longing and yearning, Ngoaøi—Ñieàu kieän hay hoaøn caûnh beân ngoaøi they invent the fallacy of discursive thought. khieán cho ngöôøi ta laøm vieäc aùc. Taát caû nhöõng trôû When this reasoning accumulates without cease, it ngaïi vaø baát toaøn khoâng do nhöõng ñieàu kieän beân can create ascending vapors. That is why when ngoaøi, maø laø do taâm taïo. Neáu chuùng ta khoâng coù living beings uphold the prohibitive precepts in söï tænh laëng noäi taâm, khoâng coù thöù gì beân ngoaøi coù their minds, their bodies will be buoyant and feel theå mang laïi haïnh phuùc cho chuùng ta. Ngoaïi light and clear. When they uphold mantra seals in duyeân laø hieän traïng naêm thöùc duyeân vaøo ngoaïi their minds, they will command a heroic and caûnh. resolute perspective. When they have the desire External Demons: Ngoaïi Ma—See Three types in their minds to be born in the Heavens, in their of demons. dreams they will have thoughts of flying and External distraction: Ngoaïi taùn loaïn—See ascending. When they cherish the Buddha lands in Five senses of mental distraction. their minds, then the sagely realms will appear in External disturbances: Outside disturbances— a shimmering vision, and they will serve the good Disturbances coming from outside—Ngoaïi ma— and wise advisors with little thought for their own See Demons and Mara. lives. Ananda! Although the thought varies, the External doctrines: Ngoaïi Ñieån (Ngoaïi lightness and uplifting is the same. With flight and Giaùo)—Non-Buddhist scriptures—Kinh ñieån vaø ascension, one will not sink, but will naturally saùch vôû cuûa theá gian vaø ngoaïi ñaïo. become transcendent. This is called the 'external aspect.'”—Moät trong hai phaän. Theo Kinh Thuû External ego: Ngoaïi ngaõ. Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû External instruction: Giaùo Ngoaïi. ngaøi A Nan veà ngoaïi phaän nhö sau: “OÂng A Nan! 1) Outside the sect, or school, or church: Beân Ngoaïi phaän töùc laø phaàn beân ngoaøi cuûa chuùng ngoaøi toâng phaùi. sanh. Nhaân caùc khao khaùt môùi phaùt minh caùc hö 2) Instruction or teaching from outsiders. Special töôûng. Töôûng chöùa maõi môùi sinh ra caùi khí hoân transmission outside of the teaching. The boàng boät. Cho neân chuùng sanh taâm giöõ caám giôùi, intuitive school which does not rely on texts caû thaân nheï nhaøng, trong saïch, taâm trì chuù aán, or writings, but on personal communication of daùng ñieäu maïnh daïn. Taâm muoán sinh coõi Trôøi, its tenets, either oral or otherwise, including moäng töôûng bay leân. Taâm muoán nöôùc Phaät,

thaéng direct contact with the Buddha or object of caûnh thaàm hieän. Thôø vò Thieän tri thöùc, töï khinh worship: Toâng phaùi khoâng truyeàn baèng nhöõng thaân meänh. OÂng A Nan! Caùc töôûng duø khaùc nhau, lôøi daïy trong kinh ñieån, maø laø taâm truyeàn nheï bay vaãn ñoàng. Bay leân chaúng chìm, töï nhieân taâm. sieâu vieät. Ñoù goïi laø ngoaïi phaän."—See Two External and internal dharmas: aspects. Bahyamdhyamaka (skt)—Noäi Ngoaïi Phaùp—Caùc External base: Baøhira-aøyatana (p) Baøhyu- phaùp beân trong vaø beân ngoaøi. aøyatana (skt)—There are six external bases: form, 1) Internal Dharmas or internal world: Noäi sound, fragrance, taste, touch and dharmas—Traàn Phaùp—Theá giôùi beân trong.

2) External world—Ngoaïi Phaùp: Bahyabhava and Bodhisattvas appearing before them, (skt)—Theá giôùi beân ngoaøi—In the preaching the Dharma, exhorting and praising Lankavatara Sutra, the Buddha taught: them. Others, while reciting the Buddha's name, "Buddhists who want to be purified, must not suddenly experience an awakening and cling to the existence or non-existence of an immediately see the Land of Ultimate Bliss. external world."—Trong Kinh Laêng Giaø, Ñöùc Some practitioners, in the midst of their pure Phaät daïy: "Phaät töû muoán ñöôïc thanh tònh, recitation, see deities and Immortals arrive, join phaûi tu taäp baèng caùch khoâng chaáp vaøo söï hieän hands and circumambulate them respectfully, or höõu hay phi hieän höõu cuûa ngoaïi phaùp." invite them for a leisurely stroll. Still other External light: Light from the sun, moon, stars, practitioners see "wandering souls of the dead" lamps, etc—Ngoaïi quang—See Three kinds of arrive, seeking to take refuge with them. Yet light. others, having reached a high level in their External manifestation: Rupalakshana (skt)— practice, have to endure challenges and Ngoaïi dung—Saéc Töôùng—External harassment from external demons. For example, manifestation—Material appearance—The visible there was once a layman of rather dull capacities or corporeal features—Töôùng maïo saéc thaân beân who constantly woeshipped Avalokitesvara ngoaøi, coù theå nhìn thaáy ñöôïc hay caùc ñaëc tröng Bodhisattva. During a dream one night, he saw the cuûa cô theå. Bodhisattva urging him to meditate on the following stanza, and in time he would experience External objects: Ngoaïi traàn—The external a Great Awakening: objects of the six senses—Six gunas—Six dusts— "Great wisdom develops from the mind The six sense objects—Six objects (inherent Where in the Mind can it be found? qualities produced by the objects and organs of To realize all meanings, sense, i.e. sight or visible objects, sounds, smell, Is to have neither past nor present." taste, touch, and idea, thought, or mental The realms and manifestations summarized above objects)—Saùu caûnh traàn beân ngoaøi hay saùu traàn are called "External realms." Some might ask, sanh ra bôûi saùu caên vaø saùu ñoái töôïng cuûa caên laø "To see Buddhas and lotus blossoms is it not to saéc, thinh, höông, vò, xuùc vaø phaùp. see demonic apparitions?" If cause and effect External observances: Tuøy töôùng giôùi—The coincide, these are not "demonic realms." This is external observances or rituals, in contrast with because the Pure Land method belongs to the the inner commands—Ngöôøi giöõ giôùi theo nghi Dharma Door of Existence; when Pure Land thöùc beân ngoaøi, taâm haõy coøn baùm víu vaøo

hình practitioners first develop the Bodhi Mind, they töôùng beân ngoaøi; ñoái laïi vôùi ly töôùng giôùi, taâm enter the Way through forms and marks and seek khoâng baùm víu, coi chö phaùp cuõng nhö hö khoâng, to view the celestial scenes of the Western Pure hieåu roõ khoâng coù giöõ giôùi vaø phaïm giôùi. Land. When they actually witness these External ordinary believers: Ngoaïi phaøm— auspicious scenes, it is only a matter of effects Ordinary belivers who pursue the stage of "ten corresponding to causes. If cause and effect are in faiths."—Chæ nghe vaø tin töôûng giaùo phaùp—See accord, how can these be "demonic realms?" In Two ordinary ranks. the Zen School, on the other hand, the practitioner External practice: Trau chuoác beân ngoaøi—The enters the Way through the Dharma Door of emphasis in Buddhism is on internal practice Emptiness. Right from the beginning of his rather than on external practice. cultivation, he wipes out all marks, even the External protection: Ngoaïi Hoä—See External marks of the Buddhas or the Dharma are aid. destroyed. The Zen practitioner does not seek to External Realms: Ngoaïi Caûnh—Ngoaïi giôùi— view the Buddhas or the lotus blossoms, yet the External realms are realms which are not created marks of the Buddhas or the lotus blossoms by the mind, but come from the outside. For appear to him. Therefore, cause and effect do not example, some practitioners might see Buddhas correspond. For something to appear without a

corresponding cause is indeed the realm of the trong Tröôøng Boä Kinh, coù saùu ngoaïi xöù—See Six demons. Thus, the Zen practitioner always holds external sense-spheres. the sword of wisdom aloft. If the demons come, he External show: Ngoaïi Dieän—Appearance— kills the demons; if the Buddha comes, he kills the Outward show. Buddha, to enter the realm of True Emptiness is External sons: Ngoaïi Töû—Who have not yet not to tolerate a single mark—Ngoaïi caûnh giôùi laø believed—Ngöôøi chöa tin ñaïo—See Three kinds caûnh khoâng phaûi do noäi taâm hieän ra, maø töø beân of Buddhist followers. ngoaøi ñeán. Hoaëc coù haønh giaû thaáy Phaät, Boà Taùt External soul: Bahiratman (skt)—External hieän thaân thuyeát phaùp, khuyeán taán khen ngôïi. Ego—An external soul, or personal or divine Hoaëc coù haønh giaû ñang khi nieäm Phaät, thoaït nhieân ruler—A Creator or ruler of the world, such as taâm khai, thaáy ngay coõi Cöïc Laïc. Hoaëc coù haønh Siva—Ngoaïi ngaõ. giaû ñang tònh nieäm thaáy chö thaàn tieân ñeán, chaép External space: Ngoaïi Khoâng. tay vi nhieãu xung quanh toû yù kính troïng, hoaëc môøi ñi daïo chôi. Hoaëc coù haønh giaû thaáy caùc vong ñeán External stains: Agantuklesa (skt)—Khaùch traàn caàu xin quy-y. Hoaëc coù haønh giaû khi möùc tu cao, hay ngoaïi traàn. bò ngoaïi ma ñeán thöû thaùch khuaáy nhieãu. Nhö khi External sufferings: Ngoaïi khoå—Sufferings xöa coù moät Phaät töû caên taùnh ngu toái, song thöôøng from outside circumstances such as calamities, kính nieäm Ñöùc Quaùn Theá AÂm. Moät ñeâm naèm mô wars, etc—Khoå töø hoaøn caûnh beân ngoaøi nhö tai thaáy Boà Taùt ñeán baûo neân thöôøng tham cöùu baøi keä hoïa, chieán tranh, vaân vaân—See Two kinds of sau ñaây, laâu ngaøy seõ ñöôïc khai ngoä: suffering. "Ñaïi trí phaùt nôi taâm External Testing Conditions: Ngoaïi Khaûo— Nôi taâm choã naøo tìm According to Most Venerable Thích Thieàn Taâm in Thaønh töïu taát caû nghóa The Pure Land

Buddhism in Theory and Practice, Khoâng coå cuõng khoâng kim!" this is one of the six types of testing conditions. Nhöõng töôùng traïng keå treân ñeàu goïi laø ngoaïi caûnh These are external obstacles creating difficult giôùi. Coù ngöôøi hoûi: "Thaáy Phaät thaáy hoa sen, coù conditions which can make the practitioner phaûi laø caûnh ma chaêng? Kyø thaät, neáu nhaân quaû retrogress. These obstacles include heat, noise, phuø hôïp, thì quyeát khoâng phaûi laø caûnh ma. Bôûi dirt and pollution, freezing weather, or an toâng Tònh Ñoä thuoäc veà "Höõu Moân," ngöôøi nieäm outbreak of mosquitoes and other insects. When Phaät khi môùi phaùt taâm, töø nôi töôùng coù maø ñi vaøo, faced with these conditions, the cultivator should caàu ñöôïc thaáy Thaùnh caûnh. Ñeán khi thaáy haûo be flexible and not become attached to forms and töôùng, ñoù laø do quaû ñeán ñaùp nhaân, nhaân vaø quaû appearances. He should just seek tranquility and hôïp nhau, quyeát khoâng phaûi laø caûnh ma. Traùi laïi, peace of mind. For instance, in sweltering heat, he nhö Thieàn toâng, töø nôi "Khoâng Moân" ñi vaøo, khi should not mind donning a light robe to bow to the phaùt taâm tu lieàn queùt saïch taát caû töôùng, cho ñeán Buddhas, and then retiring to a shady spot töôùng Phaät töôùng Phaùp ñeàu bò phaù tröø. Baäc thieàn outdoors to recite the Buddha's name. At the end só khoâng caàu thaáy Phaät hoaëc hoa sen, maø töôùng of the session, he can return to the altar to make Phaät vaø hoa sen hieän ra, ñoù laø nhaân quaû khoâng his vows and transfer the merit. If the practitioner phuø hôïp. Quaû khoâng coù nhaân maø phaùt hieän, ñoù happens to be living in a mosquito-infested area, môùi chính laø caûnh ma. Cho neân ngöôøi tu thieàn he can sit inside a net while reciting the Buddha's luoân luoân ñöa cao göôm hueä, ma ñeán gieát ma, name. As in northern China where the weather Phaät ñeán gieát Phaät, ñi vaøo caûnh chaân khoâng, can be freezing, monks and nuns must dress chaúng dung naïp moät töôùng naøo caû—See Two carefully in socks, shoes and hats when going to realms. the Buddha hall to recite sutras. As another External sense-spheres: Bahirani-ayatanani example, some destitude laymen, living from (p)—Ngoaïi xöù—According to the Sangiti Sutta in hand to mouth, going to work early and coming the Long Discourses of the Buddha, there are six home late, pursued by creditors, tattered, hungry external sense-spheres—Theo Kinh Phuùng Tuïng and cold, with sickly wives and malnourished

children, can hardly afford a decent place to gaéng vaø kheùo uyeån chuyeån tìm phöông tu haønh. practice. In such situations, cultivation is truly Söï coá gaéng uyeån chuyeån tuøy tröôøng hôïp sai bieät difficult. In order to succeed, the practitioner maø öùng duïng chôù khoâng theå noùi heát ra ñöôïc. Neân should redouble his efforts and have more nhôù gaëp hoaøn caûnh baát ñaéc dó, phaûi chuù troïng patience and endurance. Other people, with heavy phaàn taâm, ñöøng caâu neä phaàn töôùng, môùi coù theå karmic obstructions, do not experience outward dung thoâng ñöôïc. Coõi Ta Baø aùc tröôïc vaãn nhieàu occurences as long as they do not cultivate, but as khoå luïy, neáu khoâng coù söùc coá gaéng kham nhaãn, thì soon as they are ready to bow before the altar, söï tu haønh khoù mong thaønh töïu—See Two kinds they develop headaches, grow dizzy, and are of challenges, and Six types of testing condition.

afflicted with all kinds of ailments. Or else, they External things: Ngoaïi caûnh—See External may receive sudden visitors or encounter unusual world. events. Faced with these occurences, the External world: Bahyubhava (skt)—The object practitioner should redouble his efforts and find perceived, or empirical world, associated with ways to cultivate flexibly. These ways depend on function—Outside objects—Phenomenal world— circumstances; they cannot all be described. One Caûnh giôùi töôùng—Ngoaïi vaät (caûnh vaät beân point, however, should always be kept in mind: ngoaøi)—Theá giôùi beân ngoaøi—The external, or when faced with difficult circumstances, pay phenomenal world, the third aspect referred to in attention to the mind, and do not cling to the Awakening of Faith. According to Lama appearances and forms. The evil, turbid Saha Anarika Govinda, the Buddhist does not believe in World has always been full of suffering and tears. an independent or separate existing external Without perseverance and forbearance, it is very world into those dynamic forces he could insert difficult to succeed in cultivation—Theo Hoøa himself. The external world and his internal world Thöôïng Thích Thieàn Taâm trong Nieäm Phaät Thaäp are for him only two sides of the same fabric, in Yeáu, ñaây laø moät trong saùu loaïi khaûo. Ñaây laø which threads of all force and of all events, of all nhöõng chöôùng caûnh beân ngoaøi laøm duyeân khoù forms of consciousness and of their objects are khaên thoái ñoïa cho haønh giaû. Nhöõng chöôùng caûnh woven into an inseparable net of endless, naày laø söï noùng böùc, oàn aøo, ueá taïp, hoaëc choã quaù mutually conditioned relations—Coøn goïi laø Hieän reùt laïnh, hay nhieàu truøng kieán muoãi moøng. Gaëp Töôùng hay Hieän Thöùc, moät trong tam teá ñeà caäp caûnh naày cuõng neân uyeån chuyeån, ñöøng chaáp theo trong Ñaïi Thöøa Khôûi Tín Luaän, nghóa laø theá giôùi hình thöùc, chæ caàu ñöôïc an taâm. Chaúng haïn nhö ôû hieän töôïng beân ngoaøi. Theo Laït Ma Anarika caûnh quaù noùng böùc, chaúng ngaïi gì maëc aùo traøng Govinda, ngöôøi Phaät töû khoâng tin raèng coù theá giôùi moûng leã Phaät, roài ra ngoaøi choã maùt maø trì nieäm, beân ngoaøi hieän höõu ñoäc laäp, rieâng bieät maø baûn ñeán khi xong laïi trôû vaøo baøn Phaät phaùt nguyeän hoài thaân hoï coù theå len vaøo trong nhöõng maõnh löïc cuûa höôùng. Hoaëc gaëp choã nhieàu muoãi, coù theå ngoài noù. Ñoái vôùi hoï, theá giôùi beân ngoaøi vaø beân trong trong maøn thöa maø nieäm Phaät. Nhö ôû mieàn baéc noäi taâm chæ laø hai maët cuûa cuøng moät khuoân vaûi; Trung Hoa vì thôøi tieát quaù laïnh, caùc sö khi leân trong ñoù nhöõng sôïi chæ cuûa moïi ñoäng löïc vaø bieán chaùnh ñieän tuïng kinh, cuõng phaûi mang giaøy vôù vaø coá cuûa moïi hình thaùi cuûa yù thöùc vaø ñoái töôïng cuûa ñoäi muû caån thaän. Coù haøng Phaät töû vì nhaø ngheøo, noù cuøng deät thaønh moät maøng löôùi baát khaû phaân ly, laøm luïng vaát vaû, ñi sôùm veà khuya, hoaëc nôï naàn maøng löôùi cuûa nhöõng töông quan voâ taän vaø ñieàu thieáu huït, raùch röôùi ñoùi laïnh, vôï yeáu con ñau, kieän hoùa laãn nhau—See Three subtle conceptions. khoâng coù choã thôø cuùng trang nghieâm. Trong External world prajna: Wisdom of all things— nhöõng hoaøn caûnh naày söï tu taäp thaät ra raát khoù, Prajna is subjective, all things are its objective— phaûi coù theâm söï nhaãn naïi coá gaéng, môùi coù theå Caûnh giôùi baùt nhaõ. thaønh coâng

ñöôïc. Hoaëc coù ngöôøi vì nhieàu chöôùng Externalism: Thöôøng kieán. nghieäp, luùc khoâng tu thì thoâi, khi saép vaøo baøn Phaät laïi nhöùc ñaàu choùng maët vaø sanh ñuû chöùng beänh, Externalists: Ngoaïi ñaïo—Ñeä töû cuûa caùc toân hay coù khaùch vieáng thaêm vaø nhieàu vieäc baát giaùo khaùc (khoâng phaûi laø ñaïo Phaät)—Outsiders— thöôøng xaõy ñeán. Gaëp nhöõng caûnh nhö theá, phaûi coá

Outside doctrine—Followers of non-Buddhist höõu laäu. Daàu bieát taát caû phaùp voâ laäu, maø bieát laäu paths—Followers of other religions. taän cuõng bieát laäu dieät. Daàu bieát Phaät phaùp töùc theá Extenalist deities and immortals: Thaàn tieân gian phaùp, theá gian phaùp töùc Phaät phaùp, maø chaúng ngoaïi ñaïo. ôû trong Phaät phaùp phaân bieät theá gian phaùp, chaúng Externalist demons (evils): Ma ngoaïi ñaïo. ôû trong theá gian phaùp phaân bieät Phaät phaùp. Taát caû phaùp ñeàu nhaäp phaùp giôùi vì voâ sôû nhaäp. Bieát taát Extinct (v): Thaát truyeàn. caû phaùp ñeàu khoâng hai vì khoâng bieán ñoåi. Extinction (n): Nirodha (skt). Extinction of hatred: Dieät taét heát haän thuø. 1) Calmness and extinction—Cessation—Extinction—Great Nirvana—Tranquility— Extinction through intellectual power: Nieát baøn tòch dieät, hay Ñaïi Nieát Baøn—Söï daäp Pratisamkhya-nirodha (skt)—Traïch dieät—See taét—Söï tieâu dieät—See Nirvana. Seventy-five dharmas of the Abhidharma Kosa. 2) One of the four forms of activity—Dieät, moät Extinction of the law: Extinction of trong boán loaïi höõu vi töôùng—See Four forms Buddhism—Phaùp Dieät—The extinction of the of activity. Law, or Buddhism, after the third of the three 3) Tranquility—Tòch dieät—See Eight savours stages—Söï taän dieät cuûa Phaät phaùp, sau thôøi kyø (pleasures) of the Buddha's nirvana. thöù ba cuûa ba thôøi kyø Chaùnh Töôïng Maït—See Extinction of all afflictions: Dukkha-ksaya Degenerate Age of Dharma. (skt)—Khoå dieät. Extinction due to lack of productive cause: Extinction of all afflictions in the mind: Noäi Apratisamkhya-nirodha (skt)—Phi traïch dieät— dieät (tieâu dieät nhöõng phieàn naõo trong taâm). See Seventy-five dharmas of the Abhidharma Kosa. Extinction of cankers: Laäu taän (chaám döùt taát caû nhöõng laäu hoaëc)—See Six miraculous or Extinction of pain or affliction: Dieät khoå—transcendental powers and Supernatural insight. Chaám döùt khoå ñau phieàn naõo. Extinction of the chance of being reborn: Extinction of the passions or afflictions: Dieät taän nhaân duyeân cuûa söï taùi sinh. Klesakshaya (skt)—Dieät taän phieàn naõo. Extinction of the craving: Dieät aùi—Dieät taän aùi Extinction of the process of existence: duïc. Bhavanirodha (skt)—Chaám döùt tieán trình luaân hoài sanh töû (hieän höõu). Extinction and exhaust all contamination: Saïch heát taát caû höõu laäu—From the moment to Extinction of reincarnation and escape from moment Enlightening Beings enter absorption in suffering: Nirvana (skt)—Dieät ñoä—Cessation of extinction and exhaust all contamination, yet they the process of becoming—Chaám döùt tieán trình do not experience ultimate reality and do not end sanh töû luaân hoài. roots of goodness with contamination; though they Extinction of suffering: Dukkha-ksaya (skt)— know all things are free from contamination, yet Khoå dieät. they know the end and extinction of Extinction of suffering and the way of contaminations; though they know the principles extinction: Nirodha-arya-satya or Nirodha and of

Buddhas are identical to the things of the world, marga (skt)—Khoå dieät vaø Ñaïo dieät khoå. and the things of the world are identical to the Extinguish (v): Nirodha (skt)—Annihilate— principles of Buddhas, yet they do not form Destroy—Exterminate—Put out—Suppress— notions of worldly things within the principles of Hoaïi dieät. Buddhas, and do not form notions of principles of Extinguish all ailments: One of the four Buddhas in the things of the world. All things ailments or faulty ways of seeking perfection, enter the realm of reality because there is nothing mentioned in the Complete Enlightenment Sutra. entered; they know all things are nondual because The Hinayana method of endeavouring to there is no change—ÔÛ trong moãi nieäm chö Boà Taùt extinguish all perturbing passions so that nothing ñeàu nhaäp dieät taän ñònh, saïch heát taát caû höõu laäu, of them remains—Dieät Beänh, moät trong boán beänh maø chaúng chöùng thöïc teá, cuõng chaúng heát thieän caên

maø Kinh Vieân Giaùc ñaõ noùi ñeán, laø caên beänh truï Giaûi tröø taát caû tö töôûng ñeå truï vaøo choã ngöng baët vaøo tòch dieät töôùng cuûa chö phaùp. Moät phöông hoaøn toaøn. Ñaây laø moät trong taùm caùch thieàn phaùp maø Phaät Giaùo Tieåu Thöøa ñaõ duøng ñeå dieät tröø quaùn—See Eight types of meditation for khoâng cho soùt laïi chuùt phieàn naõo naøo. removing various attachments. Extinguish karma: Dieät Yeát Ma. Extirpation (n): Elimination—Eradication— 1) Dieät Nghieäp: The work or karma of nirodha, Removal—Extinction—Ñoaïn Dieät. the karma resulting from the extinction of 1) Ucchindati (p)—Ucchinatti (skt)—To suffering, i.e. nirvana—Nghieäp ñöa ñeán taän annihilate—To extirpate—To destroy dieät khoå ñau phieàn naõo, hay nghieäp ñöa ñeán utterly—Ñoaïn dieät. Nieát Baøn. 2) Uccheda (p & skt)—Annihilation— 2) The blotting out of the name of a monk and Annihilationism—Destruction—Söï ñoaïn dieät. his expulsion from the order. Blotting out the 3) When we remove all craving and desire from name and the expulsion of a monk who has our mind, suffering will come to an end—Khi committed a grievous sin without repentance: chuùng ta ñoaïn dieät heát loøng tham vaø duïc Loaïi tröø moät vò Taêng phaïm toäi maø khoâng phaùt voïng, thì söï khoå ñau seõ chaám döùt. loà saùm hoái ra khoûi Taêng ñoaøn. Tyø kheo phaïm 4) The heterodox teaching which denies the law troïng toäi maø khoâng phaùt loà saùm hoái thì bò xoùa of cause and effect, i.e. karma: Giaùo thuyeát teân trong soå Taêng tòch vaø bò ñuoåi ñi (toäi naày ngoaïi ñaïo choái boû luaät nhôn quaû cuûa nghieäp. töông ñöông vôùi toäi töû hình ngoaøi ñôøi). Extol (v): Taùn döông. Extinguish reflection, yet teach sentient Extol and make offerings to Amitabha beings with the reflection of omniscience: Buddha: Taùn thaùn cuùng döôøng chaùnh haïnh—Taùn Daàu tröø quaùn saùt, maø duøng taát caû trí quaùn saùt giaùo thaùn cuùng döôøng Ñöùc Phaät A Di Ñaø—See Five hoùa chuùng sanh—See Ten kinds of path of Great proper courses to ensure the bliss of the Pure Enlightening Beings (9). Land. Extinguish all thoughts and perceptions and Extol renunciation for the benefit of dwelling in the stage of total extinction: Giaûi sentient beings, its purity and tröø taát caû tö töôûng ñeå truï vaøo choã ngöng baët hoaøn blamelessness: Laïi vì chuùng sanh maø khen noùi toaøn—See Eight types of meditation for removing coâng ñöùc xuaát gia thanh tònh khoâng loãi—See Ten

various attachments. kinds of Buddha-work in all worlds in all times of Extinguish thought and reflection: Yet teach the Buddhas (B) (4). sentient beings with the thought and reflection of Extol the virtues of Buddhas for the benefit omniscience—Dieät tröø tö duy (giaùc), maø duøng taát of sentient beings: Bodhisattvas always extol caû trí tö duy (giaùc) giaùo hoùa chuùng sanh—See Ten the virtues of Buddhas for the benefit of sentient kinds of path of Great Enlightening Beings (9). beings, causing them to plant roots of goodness Extinguished: Bò daäp taét. with the Buddhas—Thöôøng vì chuùng sanh maø taùn Extinguished from existence: Absolute thaùn coâng ñöùc cuûa Phaät, cho hoï ôû nôi Phaät gieo annihilation—Absolute extinction—Completed troàng nhöõng coäi laønh—See Ten kinds of Buddha- extinction of individual existence—Liberated work in all worlds in all times of the Buddhas (B) from existence—Tòch dieät—See Nirvana. (4). Extinguisher: Naêng dieät (hay dieät taát caû phieàn Extract a passage from a book and insert it naõo cuûa chuùng sanh)—See Ten types of in a newspaper: Trích ñaêng. characteristics of manifestation of a Buddha. Extract a passage from a book and translate Extinguishing all thoughts and perceptions: it: Trích dòch. Giaûi tröø taát caû tö töôûng—Extinguishing all Extra-divine things: Nhöõng söï vaät ngoaøi thaàn thoughts and perceptions and dwelling in the stage linh. of total extinction. This is one of the eight types of meditation for removing various attachments— Extramundane (a): Ngoaïi theá.

Extraordinary (a): Phi thöôøng (thuø thaéng)— Those who are reborn in the Pure Land have the Exceptional—Fantastic—Out of common— highest level Bodhisattvas as their companions, Surpassing—Unnatural. and are free from all obstacles, calamities and Extraordinary influence: AÛnh höôûng phi evil conditions. Moreover, there are no thöôøng. externalists or evil demons, so their minds are always calm and still—Chuùng sanh sanh vaøo caûnh Extraordinary man: Dò nhaân. giôùi Tònh Ñoä laø nhöõng baäc Boà Taùt thöôïng thieän, Extraordinary meeting: Kyø phuøng. ñaõ döùt tröø taát caû chöôùng ngaïi aùc duyeân. Hôn nöõa, Extraordinary nature: Dò baåm. khoâng coù ngoaïi ñaïo taø ma neân taâm hoï thöôøng an Extraordinary thoughts: Tö töôûng sieâu phaøm tònh. (cuûa chö Ñaïi Boà Taùt)—According to the Buddha Extreme pure bodies: Thaân oai ñöùc thanh in The Flower Adornment Sutra, Great tònh—According to the Flower Adornment Sutra, Enlightening Beings have ten kinds of Chapter 27, there are ten kinds of extremely pure extraordinary thought which help them attain bodies of power Enlightening Beings gain when unexcelled skillful thought—Theo Ñöùc Phaät trong they enter concentration of knowledge of the kinh Hoa Nghieâm, chö Ñaïi Boà Taùt coù möôøi thöù tö adornments of Buddhas of all worlds—Theo Kinh töôûng sieâu phaøm, nhôø ñoù maø chö Boà Taùt ñaït ñöôïc Hoa Nghieâm, Phaåm 27 (Thaäp Ñònh), coù möôøi thaân töôûng thieän xaûo voâ thöôïng—See Ten kinds of oai ñöùc thanh tònh chö Boà Taùt ñaït ñöôïc khi vaøo trí extraordinary thought of Great Enlightening theá giôùi Phaät trang nghieâm tam muoäi—See Ten Beings. kinds of extremely pure bodies of power Extraordinary unprecedented event: Söï kyø Enlightening Beings. dieäu chöa töøng thaáy—According to the Flower Extreme of tormenting the body: Söï haønh haï Adornment Sutra, Chapter 38, there are ten thaân xaùc thaùi quaù.

extraordinary, unprecedented events occur when Extreme views: Antargraha (skt)—Bieân Kieán— Great Enlightening Beings sit on the site of Wrong views on extinction and permanence—See enlightenment—Theo Kinh Hoa Nghieâm, Phaåm Five higher wholesome deeds (B), Five sharp 38, coù möôøi söï kyø dieäu chöa töøng thaáy khi chö Ñaïi servants, Ten kinds of afflictions, and Ten kinds of Boà Taùt ngoài vaøo ñaïo traøng—See Ten wrong views. extraordinary, unprecedented events occur when Extremes: Dvaita, Dvaya, or Dharmadvaya Great Enlightening Beings sit on the site of (skt)—Hai ñaàu cöïc ñoan—Two extremes—Nhò enlightenment. Nguyeân. Extravagant: Hoang phí—To squander one's 1) Those who believe that things exist: Höõu money. bieân—Nhöõng ngöôøi tin vaïn höõu hieän höõu. Extreme (a): Bieân. 2) Those who believe that nothing is self- Extreme arrogance: Ñaïi maïn—This is one of existence or things cannot be said to exist: Voâ the eight kinds of pride, mana, arrogance or self- bieân—Nhöõng ngöôøi tin khoâng coù gì töï hieän conceit—Ñaây laø moät trong taùm loaïi maïn—See höõu. Eight kinds of pride or arrogance. Extremes and the Middle Path: Cöïc ñoan vaø Extreme of existence: Höõu Bieân—The one Trung Ñaïo—The Buddha was a deep thinker. He extreme of existence, the opposite extreme being was not satisfied with the ideas of his non-existence—Moät thaùi cöïc cuûa söï hieän höõu contemporary thinkers. Those who regard this (chö phaùp ñeàu phaûi möôïn söï hoøa hôïp cuûa caùc earthly life as pleasant or optimists are ignorant of duyeân maø sanh ra), ñoái laïi vôùi "voâ bieân". the disappointment and despair which are to Extreme of indulgence in pleasures: Cöïc come. Those who regard this life as a life of ñoan cuûa söï ham meâ laïc thuù. suffering or pessimists may be tolerated as long as Extreme Joys in the Pure Land: Caûnh Giôùi they are simply feeling dissatisfied with this life, Cöïc Laïc—The extreme joys in the Pure Land. but when they begin to give up this life as

hopeless and try to escape to a better life by Exult (v): Hoan hyû—Vui möøng. practicing austerities or self-mortifications, then Exultancy (n): Söï vui möøng. they are to be abhorred. The Buddha taught that Exultant (a): Hoan hyû—Vui möøng. the extremes of both hedonism and asceticism are Exultation (n): See Exultancy. to be avoided and that the middle course should be followed as the ideal. This does not mean that Eye (n): Caksuh (skt)—Caksurindriya (skt)—Maét one should simply avoid both extremes and take (Nhaõn)—Nhaõn caên—See Nine impure openings the middle course as the only remaining course of in our body, and Twenty two roots. escape. Rather, one should transcend, not merely 1) This is one of the six senses on which one escape from such extremes—Ñöùc Phaät laø moät tö relies or from which knowledge is received— töôûng gia uyeân thaâm. Ngaøi khoâng thoûa maõn vôùi Ñaây laø moät trong saùu giaùc quan hay saùu choã nhöõng tö töôûng cuûa caùc tö töôûng gia ñöông thôøi. ñeå nhaän bieát—See Six senses on which one Coù moät soá nhìn cuoäc soáng treân theá gian queân raèng relies. nhöõng thaát baïi vaø thaát voïng coøn ñang chôø neân hoï 2) According to the Flower Adornment Sutra, luoân nhìn ñôøi baèng caëp maét yeâu ñôøi vaø laïc quan. there are ten kinds of eye of Great Moät soá khaùc laïi nhìn ñôøi baèng bi quan thoáng khoå Enlightening Beings. Enlightening Beings thì hoï

laïi boû qua nhöõng caûm giaùc baát toaïi vôùi cuoäc who abide by these attain the eye of supreme ñôøi, nhöng khi hoï baét ñaàu boû qua cuoäc soáng voâ knowledge of Buddhas—Theo Kinh Hoa voïng naøy ñeå thöû tìm loái thoaùt cho mình baèng caùch Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi eùp xaùc khoå haïnh, thì hoï laïi ñaùng kinh tôûm hôn. maét. Chö Boà Taùt an truï trong phaùp naày thôøi Ñöùc Phaät daïy raèng phaûi traùnh xa caû hai cöïc ñoan ñöôïc ñaïi trí hueä nhaõn voâ thöôïng cuûa Nhö höôûng laïc vaø khoå haïnh, vaø trung ñaïo môùi laø con Lai—See Caksus and Ten kinds of eye of ñöôøng lyù töôûng ñeå theo. Ñieàu ñoù khoâng coù nghóa Great Enlightening Beings. laø chæ caàn traùnh xa hai thaùi cöïc vaø ñi theo con 3) Caksus (skt): Nhaõn—See Seventy-five ñöôøng trung ñaïo nhö laø con ñöôøng duy nhaát coøn dharmas of the Abhidharma Kosa. laïi ñeå troán chaïy cuoäc ñôøi. Maø ñuùng hôn laø ta phaûi 4) Caksurindriya (skt): Nhaõn caên—See Twenty sieâu vieät chuùng, chöù khoâng phaûi chaïy troán moät two roots. caùch ñôn giaûn caû hai cöïc ñoan aáy. Eye ables to distinguish milk from water: Extremism: Antagraha-drsti (skt)—Henken Nhuõ Thuûy Nhaõn—As the goose drinks the milk (jap)—Bieân Kieán—See One-sided standpoint. and rejects the water, so the student should distinguish orthodox from heterodox teaching— Extremist (n): Ngöôøi cöïc ñoan. Maét coù theå phaân bieät ñöôïc söõa vôùi nöôùc, nhö con Extremity (n): Bieän phaùp cöïc ñoan. ngoãng chæ uoáng söõa chöù khoâng uoáng nöôùc trong Extremely (adv): Toät böïc—Voâ cuøng. cuøng moät chaäu. Ngöôøi hoïc Phaät caàn phaûi coù phaùp Extremely evil: Dausthalva (skt)— Surpassing nhaõn phaân bieät chính taø. evil—Quaù aùc. Eye attained through the cultivation of Extremely happy: Cöïc Laïc. Buddha-truth: Insight into truth—Keen vision 1) Ultimate Bliss, highest joy: Nôi hyû laïc cöïc ñoä. of right dharmas—Ñaïo nhaõn. 2) Name of the Land of Ultimate Bliss, or the Eye avoiding beauty: Maét ñöøng nhìn saéc ñeïp— Pure Land of Amitabha in the West: Teân moät See Six robbers. coõi Phaät, quoác ñoä cuûa Ñöùc Phaät A Di Ñaø, coøn Eye of the blue lotus: Lieân nhaõn—The goïi laø Taây Phöông Tònh Ñoä, coøn goïi laø An wonderful eye of the Buddha—Dieäu nhaõ cuûa Ñöùc Döôõng, An Laïc, Voâ Löôïng Thanh Tònh Ñoä, Phaät. Voâ Löôïng Quang Minh Ñoä, Voâ Löôïng Thoï Phaät Ñoä, Lieân Hoa Taïng Theá Giôùi, Maät Eye of the body: Phaøm Nhaõn—The flesh eye— Nghieâm Quoác, hay Thanh Thaùi Quoác—See Limited vision—Maét thòt cuûa nhuïc thaân, coù taàm Amitabha, and Pure Land. nhìn giôùi haïn—Human eye—Physical eye—See Five kinds of eyes or vision. Extremeness (n): Tính cöïc ñoan.

Eye of Buddha: Phaät Nhaõn—Buddha's eye— Eye-contact: Nhaõn Xuùc—According to the The eye of Buddha—The enlightened one who Sangiti Sutta in the Long Discourses of the sees all and is omniscient—Maét cuûa Phaät hay maét Buddha, this is one of the six groups of contacts— cuûa baäc giaùc ngoä nhìn thaáu roõ thöïc töôùng cuûa chö Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, phaùp. ñaây laø moät trong saùu xuùc thaân—See Six groups of Eyes cast down: Maét nhìn xuoáng. contacts. Eye-Celestials: Maét sanh Thieân—When the Eyes deep (violet) blue: Maét xanh bieác—See person's eyes and forehead are the last to remain Thirty-two auspicious marks. warm, the spirit of that person has been reborn in Eye of the Enlightened One:

Buddha-Cakhu the celestial (heaven) realms —Khi ñieåm noùng (p)—Phaät Nhaõn hay Thöïc Nhaõn—Buddha eye— sau cuøng treân thaân theå laø hai maét vaø traùn thì thaàn Buddha vision which sees all and are thöùc cuûa ngöôøi aáy ñaõ sanh veà coõi trôøi. omniscient—Maét cuûa baäc giaùc ngoä thaáu suoát moïi Eye consciousness: Cakshurvijnana (skt)—The vaät (Ñöùc Phaät coù ñuû maét Phaät vaø boán maét treân)— sense of vision—Sight consciousness—Nhaõn See Five kinds of eyes or vision. Thöùc—Sight consciousness—Sight-preception, Eye-entrance: Nhaõn Nhaäp—One of the twelve the first vijnana. The function of the eye entrances, the eye entrance, the basis of sight consciousness is to perceive and apprehend visual consciousness—Moät trong thaäp nhò nhaäp—See forms. Without the eye consciousness we could Six entrances and Twelve entrances. not behold any visual form; however, the eye Eye-film: Hoa Ñoám—See Nine similes. consciousness depends on the eye faculty. When Eye of flesh: Mamsacakshus (skt)—Nhuïc nhaõn. the eye faculty and any form meet, the eye 1) The physical eye—The physical eye or eye consciousness develops instantly. If the eye of flesh (human eye), one of the five kinds of faculty and the form never meet, eye eye—Maét thòt hay maét cuûa phaøm phu, moät consciousness will never arise (a blind person who trong nguõ nhaõn—See Five kinds of eyes or lacks the eye faculty, thus eye consciousness can vision. never develop). Buddhist cultivators should 2) Ordinary eyes—Worldly eyes—Nhuïc nhaõn— always understand thoroughly this vital point to See Ten kinds of eyes and Ten kinds of eye minimize the meeting between eye faculty and of Great Enlightening Beings. visual forms, so that no or very limited eye Eye and foot: Knowledge and practice—Muïc consciousness will ever arise. The Buddha tuùc—Ví trí vôùi maét vaø haønh vôùi chaân. reminded his disciples that meditation is the only Eyes of judgment: Trí nhaõn—See Ten kinds of means to limit or stop the arising of the eye eyes and Ten kinds of eye of Great Enlightening consciousness—Nhieäm vuï cuûa nhaõn thöùc laø nhaän Beings. bieát hình daùng. Khoâng coù nhaõn thöùc, chuùng ta seõ khoâng nhìn thaáy gì caû; tuy nhieân nhaõn thöùc laïi tuøy Eye of king-goose: Nga Vöông Nhaõn—The eye thuoäc vaøo nhaõn caên. Khi nhaõn caên gaëp moät hình of the king-goose, distinguishing milk from water, daïng thì nhaõn thöùc lieàn phaùt sanh. Neáu Nhaõn caên used for the eye of the truth-discerner—Duøng khoâng gaëp hình daùng thì nhaõn thöùc khoâng bao giôø hình aûnh vua cuûa loaøi ngoãng bieát phaân bieät söõa vaø phaùt sinh (moät ngöôøi bò muø khoâng coù nhaõn caên, nöôùc, ñeå ví vôùi hoïc giaû coù Phaùp Nhaõn bieát choïn nhö vaäy nhaõn thöùc khoâng bao giôø phaùt sinh). löïa saùng suoát—See Ten kinds of eyes and Ten Ngöôøi tu taäp neân luoân thaáu trieät ñieåm toái yeáu naày kinds of eye of Great Enlightening Beings. ñeå thöïc taäp sao cho haïn cheá nhaõn caên tieáp xuùc vôùi Eye of knowledge: The eye of knowledge, hình saéc, ñeå laøm giaûm thieåu söï khôûi daäy cuûa nhaõn knowing and seeing all things—Trí nhaõn, vì thaáy thöùc. Phaät nhaéc nhôû chuùng ñeä töû cuûa Ngaøi raèng, bieát caùc phaùp. phöông phaùp duy nhaát ñeå giaûm thieåu söï khôûi daäy Eye lashes like a royal bull: Loâng nheo daøi— cuûa nhaõn thöùc laø thieàn ñònh. See Thirty-two auspicious marks.

Eye of leaving birth-and-death, seeing thaáy, moät trong saùu söï hoøa hôïp giöõa saùu caên vôùi nirvana: Xuaát sanh töû nhaõn, vì thaáy Nieát Baøn. saùu traàn—See Six unions of the six sense organs. Eye of light: The eye of light, seeing the light of Eye of wisdom: Tueä muïc—Trí Nhaõn. Buddha—Quang minh nhaõn, vì thaáy quang minh 1) The eye of wisdom, not the flesh eye: Maét trí cuûa Ñöùc Phaät. tueä (khoâng phaûi maét thòt). 2) Wisdom as an eye to attain the truth: Trí laø Eye of love: AÙi nhaõn—Also called the Buddha's maét nhìn ñeå ñaït tôùi chaân lyù. eye—Cuõng coøn ñöôïc goïi laø Phaät nhaõn. 3) Panna-Cakkhu (p)—Hueä Nhaõn—Hinayana Eye of the mind: Manas (skt)—Taâm Caên—The wisdom—Eye that sees all things as unreal— eye of the mind—Mental vision—The mind Maét cuûa caùc baäc Thanh Vaên, Duyeân Giaùc vaø organ, one of the twenty-five tattva or postulates A La Haùn, hay laø trí hueä soi roõ lyù chaân khoâng of a universe—Maét cuûa taâm hay Maït Na thöùc, voâ töôùng—See Three dharmas (XL), and Five moät trong 25 ñeá trong vuõ truï. kinds of eyes or vision. Eye of omniscience: The eye of omniscience, Eye without hindrance: The unobstructed eye, seeing the realm of reality in its universal its vision without hindrance—Voâ ngaïi nhaõn, vì aspect—Nhöùt thieát trí nhaõn, vì thaáy phoå moân phaùp choã thaáy khoâng chöôùng ngaïi. giôùi. Eye of the world: Theá Gian Nhaõn. Eyes of oxen and sheep: Ngöu Döông Taâm 1) Worldly or ordinary eyes: Nhuïc nhaõn. Nhaõn—The vision or insight of oxen and sheep— 2) The Buddha is the eye of the world, the eye Chæ laø khaû naêng nhìn thaáy hay taàm nhìn cuûa caùc that sees for all men. The Buddha, who is also loaøi traâu deâ maø thoâi. one of that opens the eyes of men: Phaät Eyes that produce the characteristics of Nhaõn—Ñöùc Phaät laø maét cuûa ngöôøi theá gian, form: Cakshu-rupayatana (skt)—Nhaõn saéc Xöù— chæ baûo daãn daét hoï ñi theo chaùnh ñaïo. Ñöùc See Twelve entrances (II). Phaät môû maét cho ngöôøi theá gian ñeå hoï thaáy Eye-realm: Caksurdhatu (skt)—Nhaõn Giôùi—ñöôïc chaùnh ñaïo. Field of vision, or sight faculty—The element of sight—Realm of sight—Nhaõn Caên—See Six roots of sensations. Eye that sees all things as unreal: Panna- Cakkhu (p)—Hueä Nhaõn—Eye of wisdom— Hinayana wisdom—Maét cuûa caùc baäc Thanh Vaên, Duyeân Giaùc vaø A La Haùn, hay laø trí hueä soi roõ lyù chaân khoâng voâ töôùng—See Five kinds of eyes or vision. Eyes shining with Buddha-light: Quang minh nhaõn—See Ten kinds of eyes and Ten kinds of eye of Great Enlightening Beings. Eyes were sunk: Maét thuït saâu. Eye of supreme wisdom: Aryajnanacakshus (skt)—Thaùnh Trí Nhaõn—The eye of supreme wisdom, also called the wisdom eye or Prajnanacakshus—Con maét cuûa trí tueä toái thöôïng, F cuõng ñöôïc goïi laø tueä nhaõn. Eye is in union with the object seen: One of Fable: Truyeàn thuyeát the six unions of the six sense organs with the six (Miraculous) fable: Truyeàn thuyeát. objects of the senses—Maét phaûi hoøa hôïp vôùi vaät

Fabricate (v): Bòa ñaët—To make up a story—To always cultivating and practicing the Way. One forge. morning, during breakfast at the Bhiksu during Fabulous (a): Hoang ñöôøng—Hard or impossible area, he saw in his bowl of rice soup a cloud of to believe. five colors. In this cloud clearly emerged a scene of a mountainous temple; on the Northeast side of Façade: Maët tieàn—Front. the temple was a mountain range.

Toward the Face (v): Ñoái ñaàu—To confront with someone. bottom of the mountain lay a creek and in the Face realities: Ñoái ñaàu vôùi söï thaät. North of that creek was a stone door. Inside the Face-to-face: Maët ñoái maët. small door was another large temple. The sign in Face-to-face confession: Ñoái Thuû—Phaùt loà saùm front of the temple read: “Great Saints Bamboo hoái baèng caùch maët ñoái maët vôùi vò Y Chæ Sö. Grove Temple.” Several days later, once again, Face-to-face evidence: Sammukha-vinaya he saw the great temple appearing in his bowl of (skt)—Töï thuaän—See Sammukha-vinaya and rice-soup. In this temple were a garden, a pond, Seven rules given in the Vinaya for settling large and magnificent castles and palaces, which disputes among monks and nuns. were occupied by ten thousand Bodhisattvas at Face (meet) something (a difficult situation) that time. After having these visions, the Great fearlessly: Ñoái ñaàu vôùi vieäc gì khoâng chuùt sôï haõi. Master inquired about them to some of the great knowledgeable advisors. A highly virtuous master Face (v) the truth: Ñoái dieän vôùi chaân lyù. told him: “The appearance and transformation of Fa-Chao: Name of a monk in China—Teân cuûa the Enlightened Saints are difficult to imagine, but moät vò sö taïi Trung Quoác—Phaùp Chieáu Ñaïi Sö— if we are just referring to the landscape and Name of the fourth patriarch of the Chinese Lotus general region, then what you saw has to be the Sect or Pureland Buddhism, during the T’ang Wu-Tai-Shan Mountains. Taking the advice he dynasty, around 767 A.D. According to Most received, the Great Master wanted to visit Wu- Venerable Thích Thieàn Taâm in The Thirteen Tai-Shan to seek the truth. Two years later, he Patriarchs of Pureland Buddhism, Great Master opened a “Buddha Recitation Congregation” at Fa-Chao, a native of Mount Lu region. One day Hu-Tung Temple in Hung-Chou. His opening of while entering samadhi, his spirit came to the the congregation caused the cloud of five colors to Ultimate Bliss World. As he prostrated to appear and cover the area. Within the cloud Amitabha Buddha, he saw a Bhikshu wearing a appeared many castles and palaces, the Amitabha completely worn out robe attending the Buddha. Buddha as well as Avalokitesvara and Amitabha Buddha pointed at that Bhikshu and told Mahasthamaprapta Maha-Bodhisattvas’ golden Fa-Chao the following: “Do you know him? This bodies shone and illuminated the entire sky. In the good man is Sheng-Yien Bhikshu living in the Hung-Chou City, witnessing this miracle, the region of Hung-Shan.” After coming out of the people made shrines to light incense and samadhi, Great Master Fa-Chao immediately prostrated themselves to this sighting. This went to Hung-Shan Mount to seek out the Bhikshu miraculous appearance remained for several he had seen in his spiritual vision. Upon meeting minutes before disappearing. Because of this and observing carefully the Great Venerable magnificently virtuous event, countless people Sheng-Yien, he realized the Great Master was the developed faith to practice Buddha Recitation Bhikshu he had seen in the Ultimate World. He diligently. In turn, the Great Master opened five immediately prostrated himself to the Great congregations to practice Pureland Recitation. Master and asked to become a disciple. The Great One day, he encountered an elderly woman who Venerable Master Fa-Chao’s true identity remains told him: “You have had the

thought of going to unclear. In the second year of the Ñaïi Lòch reign the Golden World at the Wu-Tai-Shan Mountains period of the T'ang Dynasty, Buddhists began to pay homage to the Manjusri Maha-Bodhisattva, hearing about him. He lived at Wind Cloud but up to this time, why have you not carried out Temple at Hoaønh Chaâu region, day and night your intentions?" After speaking, the elderly

woman immediately vanished. Knowing this was quickly?" Manjusri Maha-Bodhisattva told him: a reminder by a guardian angel, or Dharma "This period is truly the proper time for you to protector, the Great Master made preparations to practice Buddha Recitation . In all the Ways or travel with several fellow Dharma friends to visit Dharma Doors of cultivation, nothing surpasses Wu-Tai-Shan Mountain. It was not until June 4th the practice of Buddha Recitation to accumulate of the fifth year of the Tai-Li reign period before merits and wisdom. In the past, relying on the the Great Master and his fellow cultivators practice of envisioning Buddha, reciting Buddha, reached the Buddha's Light Temple of the Wu- and making offerings to the Triple Jewels, I was Tai-Shan region. That night, approximately at four able to achieve the Great Perfect Wisdom or in the morning, the Great Master saw a mysterious Maha-Prajna Wisdom. All the other Dharmas such light from afar shining toward him; he as Maha-Prajna Paramita, the various deep and immediately followed the light to investigate. vast doors of Zen Meditation, including all the After traveling about fifty miles, he came to a Buddhas themselves originated and came about mountain range. At the bottom of the mountain, by reciting Buddha. Therefore, you must know there was a creek and in the North of the creek 'Buddha Recitation is the King of all Dharma was a stone gate, at the gate, there were two Doors.'" Great Maste Fa-Chao continued to ask: young children who awaited his arrival. One of "Dear the Great saint, how should I recite?" them introduced himself as Nanda and the other Manjusri Maha-Bodhisattva taught: "To the West as Tien-Tsai. The Grat Master followed the two of this world, there exists a Buddha named children to a marvelously enchanting temple; the Amitabha who rules over the Ultimate Bliss sign read "Great Saints Bamboo Grove Temple." World. That Lokanatha has an unimaginably great In this land, the ground was made of gold. The vow power. You should often and diligently trees were made of jewels; the lotus pond, recite His Name continuously without palaces, and castles were all extremely beautiful interruption; once death arrives, you are and enchanting. This world was the exact guaranteed to gain rebirth and will no longer duplicate of the vision he had seen years ago in regress from attaining Buddhahood." After his rice-soup. As the Great Master entered the speaking, the two Maha-Bodhisattvas temple and came to the large hall where the simultaneously used their golden hands to rub the Dharma was taught, he saw Manjusri Maha- Great Master Fa-Chao's head, saying: "Through Bodhisattva in the West (represents Wisdom) and your practice of Buddha Recitation, it will not be Samantabhadra Maha-Bodhisattva in the East much longer before you will attain the Ultimate (represents wholesome conducts). Both Maha- Enlightenment of Buddhahood. If any good man Bodhisattvas were sitting on beautiful precious or faithful woman wishes to become a Buddha, thrones high above,

preaching the Dharma to ten there is nothing that surpasses cultivating Buddha thousand Bodhisattvas as they sat silently below Recitation. Such an individual is guaranteed to to listen. Great Master Fa-Chao stepped forward achieve the state of ‘Ultimate and Perfect to prostrate himself sincerely to the Maha- Enlightenment of Buddhahood.’” After receiving Bodhisattvas. He then knelt down and asked the this prophecy from the two Great Saints, Great following: “Dear the Great Saints, all Master Fa-Chao felt contented. He then unenlightened beings and I of this Dharma Ending prostrated himself to them and then withdrew Age have been separated from the Buddha for a slowly from the assembly. The two young people long time now, we are bound by heavy and deep- from before followed behind to escort him out. rooted karma as well as lacking wisdom; thus As soon as he stepped outside the temple gate, even though having the Buddha Nature within us, when he turned around, both people and the we do not know how to reveal it. The Buddha landscape had vanished completely. He quickly Dharma is too vast and great making it very assembled a rock to make a reference of the area difficult to be certain which Dharma Door is and then returned to the Buddha’s Light Temple. essential to cultivate to gain enlightenment On April thirteenth, he and over fifty other

Bhiksus came to the “Diamond Cave” to”prostrate Enlightenment of Buddhahood.” Great Master Fa- sincerely the virtuous names of thirty-five past Chao followed these instructions as he tried to Buddhas. They had just completed ten prostrations remember carefully all the details of what he had when suddenly they saw the Diamond Cave seen and then wrote them down to pass out to transformed into its full appearance. The cave was everyone to read. In the next year, a Buddhist large, tranquil, and enchantingl in it were Master named Hui-Tsuy of Jiang-Tung region as Manjusri and Samantabhadra Maha-Bodhisattvas. well as the Sangha of the Avatamsaka Temple On another occasion, he came to the Diamond followed Great Master Fa-Chao to the Diamond Cave alone, prostrated himself to the ground as he Cave to prostrate to the Buddha. Thereafter, they prayed to witness the Great Saints. As he lifted his came to the rock formation the Great Master had head from the ground after a prostration, he built earlier to admire the sight. They prayed for a suddenly saw a Brahman Monk who introduced miracle, but felt sad because nothing happened. himself as Buddhabhallika. This Buddhist Master But then suddenly they heard sounds of bells escorted the Great Master into a great and resonating from the mountain walls. The ringing anchanting temple; the sign read: “Vajra Prajna sounds were peaceful, enchanting, and Temple.” The inside was formed entirely of harmonious. Everyone was overwhelmed with joy various rare, precious gems and jewels. The light and all accepted what the Great Master Fa-Chao reflecting from these priceless treasures reflected had said before was true. Because they wanted on one another and brilliantly radiated for everyone who visited this sight to develop a throughout. Despite many times witnessing these faithful mind, they used this opportunity to miraculous and metaphysical worlds, he did not inscribe on the mountain wall the events the Great once mention it to anyone. In December of that Master had seen and heard to pass

down to future year, at the Avatamsaka Temple, he retreated and generations. Eventually, a beautiful temple was went on a fast for a pre-determined period in built at this site as a memorial, also using the title order to practice Buddha Recitation vowing to “Bamboo Grove Temple.” During the reign of gain rebirth to the Ultimate Bliss Pureland. In the Emperor T’ang-Te-Tsung, Great Master Fa-Chao morning of the seventh day, deeply engaged in opened five consecutive Budha Recitation Buddha Recitation, suddenly he saw a Brahman Congregations at the Tinh-Chou region. For this Monk who said as he came in: “You have seen reason, people of the day called him “Five the greatly enlightened world within Wu-Tai-Shan Buddha Recitations Dharma Master.” From then Mountain, why have you not recounted what you on, the Great Master cultivated with vigor, day saw so others will also know of it?” After and night he was never lazy or late in getting to speaking, the Brahman Monk disappeared. The his practice. Then one day, he once again saw the next day, while reciting Buddha’s name, the same Brahman Monk, as Buddhabhallika Master Saintly Master once again made his appearance appeared to tell him: “Your lotus flower of virtues saying exactly what he had said previously. Great and merits in the lake of seven jewels of the Master Fa-Chao replied: “It is not that I dare to Ultimate Bliss World is now complete. Three hide the living areas of the enlightened saints, but years from now your flower will blossom, prepare I am just afraid if I tell of it, people will not yourself." ”When that time arrived, Great Master believe but criticize and ridicule me.” The Fa-Chao gathered his disciples as he advised and Brahman Monk said: “Even the Great Saint instructed them: “I will now go to the Ultimate Manjusri currently living in this mountain is often Bliss World, those remaining behind must be degraded by people, what reason do you have to diligent in their cultivation.” After speaking, the worry? You should recount the worlds you have great master sat up perfectly, put his palms witnessed to sentient beings so they will lay a together, and peacefully entered Nirvana—Teân foundation for those who hear and know of these cuûa vò Toå thöù tö cuûa Lieân Toâng, vaøo ñôøi nhaø worlds; perhaps it will help them develop their Ñöôøng, khoaûng naêm 767 sau Taây Lòch. Theo Hoøa minds to want to attain the Ultimate Thöôïng Thích Thieàn Taâm trong Lieân Toâng Thaäp

Tam Toå, Queâ ngaøi ôû Loâ Sôn, moät hoâm nhaäp ñònh, cuøng theâm vôùi maáy phaùp höõu nöõa, ñoàng nhau ñeán thaàn thöùc daïo chôi nôi mieàn Cöïc Laïc, leã caån Ñöùc vieáng caûnh nuùi Ñaøi Sôn. Naêm Ñaïi Lòch thöù naêm, Phaät A Di Ñaø, thì thaáy ñöùng keà beân Ñöùc Phaät coù vaøo ngaøy moàng 6 thaùng 4, ñaïi sö cuøng ñoàng baïn moät vò Taêng maëc aùo raùch naùt ñöùng haàu. Ñöùc Phaät môùi ñeán ñöôïc chuøa Phaät Quang ôû huyeän Nguõ Ñaøi. A Di Ñaø chæ vò Taêng aáy maø baûo raèng: “Ngöôi coù Ñeâm aáy vaøo khoaûng canh tö, ngaøi thaáy coù aùnh bieát chaêng, ngöôøi naày laø Sa Moân Thöøa Vieãn ôû saùng laï töø xa chieáu ñeán thaân mình, ngaøi lieàn nhaém Hoaønh Sôn ñaáy!” Sau khi xuaát ñònh Phaùp Chieáu chöøng theo tia saùng aáy maø theo doõi. Ñi ñöôïc 50 lieàn ñeán Hoaønh Sôn ñeå tìm, luùc gaëp Thöøa Vieãn, daëm thì ñeán moät daõy nuùi, döôùi chaân nuùi coù khe nhìn kyõ thì quaû ñuùng laø vò Taêng maø ngaøi ñaõ thaáy, suoái, phía baéc khe suoái coù cöûa

baèng ñaù, nôi cöûa coù lieàn cuùi laïy xin theo laøm ñeä töû. Chöa ai roõ ngaøi hai vò ñoàng töû ñöùng ñoùn chôø, moät vò xöng laø Nan Phaùp Chieáu laø ngöôøi baäc nhö theá naøo. Trong naêm Ñaø, moät vò töï xöng laø Thieän Taøi. Ngaøi theo chaân Ñaïi Lòch thöù hai ñôøi nhaø Ñöôøng, haøng ñaïo tuïc hai vò ñoàng töû daãn ñöôøng ñeán moät ngoâi chuøa cöïc môùi ñöôïc bieát ñeán ngaøi khi ngaøi ôû chuøa Vaân kyø nguy nga loäng laãy, coù bieån ñeà "Ñaïi Thaùnh Phong taïi ñaát Hoaønh Chaâu, ngaøy ñeâm chuyeân caàn Truùc Laâm Töï." Nôi ñaây ñaát vaøng, caây baùu, ao sen, tu taäp. Töông truyeàn vaøo moät buoåi saùng, vaøo luùc laàu caùc thaûy ñeàu kyø dieãm, trang nghieâm. Caûnh thanh trai nôi Taêng ñöôøng, ngaøi thaáy trong baùt giôùi quaû ñuùng nhö aûnh töôïng maø ngaøi ñaõ thaáy chaùo hieän ra boùng maây nguõ saéc, trong maây aáy trong baùt chaùo khi tröôùc. Ngaøi vaøo chuøa, leân giaûng hieän roõ moät caûnh sôn töï, phía ñoâng baéc cuûa sôn töï ñöôøng, thaáy Ñöùc Vaên Thuø Boà Taùt ôû phía beân Taây, aáy coù moät daõy nuùi, döôùi chaân nuùi coù khe suoái, Ñöùc Phoå Hieàn Boà Taùt ôû phía beân Ñoâng. Hai vò phía baéc khe suoái aáy coù moät cöûa ngoõ baèng ñaù, ñeàu ngoài treân toøa sö töû baùu cao ñeïp, ñang thuyeát trong cöûa ngoõ aáy laïi coù moät ngoâi chuøa to, bieån phaùp cho moät vaïn vò Boà Taùt ngoài phía döôùi laëng treo tröôùc chuøa ñeà teân "Ñaïi Thaùnh Truùc Laâm Töï." leõ laéng nghe. Ñaïi sö Phaùp Chieáu böôùc ñeán chí Maáy hoâm sau, ngaøi laïi thaáy nôi baùt chaùo hieän ra thaønh ñaûnh leã, roài quyø xuoáng thöa raèng: "Kính caûnh chuøa lôùn aáy. Trong chuøa goàm coù vöôøn caây, baïch Ñaïi Thaùnh, haøng phaøm phu ñôøi maït phaùp, ao nöôùc, laâu ñaøi traùng leä nguy nga. Chuøa laïi coù caùch Phaät ñaõ xa, laïi theâm bò chöôùng nghieäp naëng moät vaïn vò Boà Taùt ñang ôû trong ñoù. Thaáy theá, saâu, trí thöùc keùm coõi. Tuy laø coù Phaät taùnh maø ngaøi beøn ñem caûnh töôïng aáy hoûi nôi caùc baäc tri khoâng bieát laøm sao hieån loä, giaùo phaùp cuûa Phaät thì thöùc. Coù moät vò cao Taêng baûo raèng: "Söï bieán hieän quaù roäng raõi meânh moâng. Chöa roõ phaùp moân naøo cuûa chö Thaùnh khoù coù theå nghó baøn, nhöng neáu thieát yeáu ñeå tu haønh cho mau ñöôïc giaûi thoaùt?" luaän rieâng veà ñòa theá, non soâng, thì ñaây ñích thöïc Ñöùc Vaên Thuø Boà Taùt baûo: "Thôøi kyø naày chính laø laø caûnh Nguõ Ñaøi Sôn vaäy." Sau khi nghe lôøi aáy, ñuùng vaøo luùc caùc ngöôi neân nieäm Phaät. Trong taát ngaøi coù yù muoán ñeán vieáng caûnh Nguõ Ñaøi ñeå thöû caû caùc haønh moân thì khoâng chi hôn laø nieäm Phaät xem söï thaät nhö theá naøo? Hai naêm sau, ñaïi sö môû vaø goàm tu phöôùc hueä. Thuôû ñôøi quaù khöù, ta nhôø "Ñaïo Traøng Nieäm Phaät" taïi chuøa Hoà Ñoâng. Ngaøy quaùn Phaät, nieäm Phaät, cuùng döôøng Tam Baûo maø khai môû hoäi caûm ñöôïc maây nguõ saéc giaêng che chöùng ñöôïc Nhaát Thieát Chuûng Trí. Taát caû caùc treân choán ñaïo traøng, trong maây hieän ra cung ñieän, phaùp nhö Baùt Nhaõ Ba La Maät, nhöõng moân Thieàn laàu caùc, Phaät A Di Ñaø cuøng hai vò Quaùn AÂm, Theá Ñònh roäng saâu, cho ñeán chö Phaät cuõng töø nôi nieäm Chí hieän thaân vaøng saùng choùi khaép caû hö khoâng. Phaät maø sanh. Vì theá neân bieát Nieäm Phaät laø Vua Taïi thaønh Hoaønh Chaâu, baù taùnh troâng thaáy, thaûy trong caùc Phaùp Moân." Ngaøi Phaùp Chieáu laïi hoûi ñeàu ñaët baøn höông aùn, ñoát nhang ñaûnh leã. Do raèng: "Kính baïch Ñaïi Thaùnh, neân nieäm

nhö theá ñieàm laønh naày maø coù voâ soá ngöôøi phaùt taâm tinh naøo?" Ñöùc Vaên Thuø Boà Taùt daïy: "Veà phöông Taây taán nieäm Phaät. Ñaïo traøng khai môû lieân tieáp ñöôïc cuûa theá giôùi naày coù Phaät A Di Ñaø laø giaùo chuû coõi naêm hoäi. Moät hoâm, ñaïi sö gaëp moät cuï giaø ñeán baûo nöôùc Cöïc Laïc, Ñöùc Theá Toân aáy coù nguyeän löïc lôùn raèng: "OÂng ñaõ töøng coù yù nieäm muoán ñeán Kim Saéc khoâng theå nghó baøn. Ngöôi neân chuyeân nieäm danh Theá Giôùi taïi Nguõ Ñaøi Sôn ñeå ñaûnh leã Ñöùc Boà Taùt hieäu cuûa ngaøi noái tieáp nhau khoâng giaùn ñoaïn, khi Vaên Thuø, vì sao ñeán nay maø vaãn chöa chòu thöïc maïng chung quyeát ñònh ñöôïc vaõng sanh, chaúng haønh yù nguyeän?" Noùi xong lieàn bieán maát. Bieát laø coøn bò thoái chuyeån nöõa." Noùi xong hai vò Boà Taùt thaàn nhaân nhaéc nhôû neân ngaøi söûa soaïn haønh trang, ñoàng ñöa tay vaøng xoa ñaàu ngaøi Phaùp Chieáu vaø

baûo raèng: "Do nôi ngöôi nieäm Phaät neân khoâng bao cuøng vôùi chö Taêng chuøa Hoa Nghieâm theo ñaïi sö laâu nöõa seõ chöùng ñöôïc quaû Voâ Thöôïng Boà Ñeà. Phaùp Chieáu ñeán hang Kim Cang leã Phaät. Keá ñoù Neáu coù thieän nam tín nöõ naøo muoán ñöôïc thaønh laïi ñeán choã döïng bia ñaù luùc tröôùc ñeå chieâm Phaät, thì khoâng coøn chi hôn laø nieäm Phaät. Keû aáy ngöôõng Thaùnh tích. Trong luùc ñaïi chuùng coøn ñang nhöùt ñònh seõ mau leân ngoâi Chaùnh Ñaúng Chaùnh ngaäm nguøi ngöôõng voïng, boãng nghe tieáng hoàng Giaùc." Ñöôïc hai vò Ñaïi Thaùnh thoï kyù xong, ngaøi chung töø trong vaùch ñaù vang ra, gioïng chuoâng Phaùp Chieáu vui möøng ñaûnh leã roài töø taï lui ra. Hai thanh thoaùt ngaân nga, nhaët khoan raønh reõ. Ai naáy ñoàng töû khi naõy theo sau ñöa tieån. Vöøa ra khoûi thaûy ñeàu kinh laï, ñoàng coâng nhaän nhöõng lôøi cuûa coảng chuøa, quay nhìn laïi thì caû ngöôøi vaø caûnh ñeàu Phaùp Chieáu ñaïi sö töôøng thuaät laø ñuùng söï thaät. Vì bieán maát. Ngaøi lieàn döïng ñaù ñaùnh daáu choã aáy roài muoán cho moïi ngöôøi vieáng caûnh ñeàu ñöôïc phaùt trôû veà chuøa Phaät Quang. Ñeán ngaøy 13 thaùng 4, khôûi ñaïo taâm, neân Taêng chuùng nhaân cô duyeân aáy, Ñaïi sö Phaùp Chieáu cuøng hôn 50 vò Taêng nöõa ñoàng cho khaéc laïi nhöõng söï vieäc cuûa ngaøi nghe thaáy ñeán hang Kim Cang, thaønh taâm ñaûnh leã hoàng danh vaøo trong vaùch ñaù ñeå löu truyeàn cho caùc ñôøi mai 35 Ñöùc Phaät. Vöøa laïy ñöôïc 10 löôït, ngaøi boãng haäu. Veà sau, ngay ôû taïi nôi ñoù, moät caûnh chuøa thaáy hang Kim Cang hieän ra, roäng lôùn, thanh tònh trang nghieâm ñöôïc xaây döïng leân, cuõng laáy hieäu laø trang nghieâm, hai vò Boà Taùt Vaên Thuø, Phoå Hieàn "Truùc Laâm Töï" ñeå löu nieäm. Trieàu vua Ñöôøng ñeàu ñoàng ngöï ôû trong ñoù. Hoâm khaùc, ngaøi laïi moät Ñöùc Toâng, ñaïi sö Phaùp Chieáu môû ñaïo traøng nieäm mình ñi rieâng ñeán hang Kim Cang, gieo mình Phaät taïi mieàn Tinh Chaâu, cuõng lieân tieáp ñöôïc naêm ñaûnh leã, nguyeän thaáy Ñaïi Thaùnh. Ñang khi cuùi laïy hoäi. Moãi ñeâm vua vaø caùc ngöôøi trong hoaøng cung xuoáng vaø vöøa ngöôùc leân, ñaïi sö boãng thaáy coù moät ñeàu nghe coù tieáng nieäm Phaät raát thanh thoaùt töø xa vò Phaïm Taêng töï xöng teân laø Phaät Ñaø Ba Lî. Vò ñöa vaúng laïi. Sau cho ngöôøi doø tìm, ñöôïc bieát ñoù naày ñöa ngaøi vaøo trong moät ñaïi ñieän trang laø tieáng nieäm Phaät ôû ñaïo traøng Tònh Ñoä taïi Tinh nghieâm, bieån ñeà teân "Kim Cang Baùt Nhaõ Töï." Chaâu. Vua lieàn

phaùi söù giaû mang leã vaät ñeán thænh Toaøn dieän do nhieàu thöù baùu laï, ñeïp, saéc maøu ngaøi vaøo trieàu. Ngaøi môû ñaïo traøng nieäm Phaät taïi trang nghieâm, aùnh saùng laáp laùnh chieáu toûa cuøng hoaøng cung, cuõng goàm ñuû naêm hoäi. Vì theá ngöôøi khaép. Duø ñaõ nhieàu laàn thaáy ñöôïc caùc söï linh dò ñöông thôøi goïi ngaøi laø Nguõ Hoäi Phaùp Sö. Töø ñoù nhö theá, nhöng ñaïi sö vaãn chöa töôøng thuaät laïi vôùi ñaïi sö tinh taán tu haønh, ngaøy ñeâm khoâng bieáng moät ai heát caû. Thaùnh chaïp naêm aáy, ngaøi nhaäp ñaïo treã. Moät hoâm, ngaøi thaáy vò Phaïm Taêng khi tröôùc traøng nieäm Phaät nôi chuøa Hoa Nghieâm, ñònh kyø laø Phaät Ñaø Ba Lî hieän ñeán baûo raèng: “Hoa sen tuyeät thöïc, tu haønh nguyeän ñöôïc vaõng sanh veà coâng ñöùc cuûa oâng nôi ao thaát baûo ôû coõi Cöïc Laïc Cöïc Laïc Tònh Ñoä. Ñeán ñaàu hoâm cuûa ngaøy thöù ñaõ ñöôïc thaønh töïu. Ba naêm sau laø ñuùng thôøi kyø baûy, ñang luùc nieäm Phaät, ñaïi sö boãng thaáy coù moät hoa nôû. OÂng neân chuaån bò” Ñeán kyø haïn, ñaïi sö vò Phaïm Taêng böôùc vaøo baûo: “OÂng ñaõ töøng thaáy cho goïi Taêng chuùng ñeán caên daën raèng: “Ta nay veà caûnh giôùi Nguõ Ñaøi Sôn, sao khoâng truyeàn thuaät laïi Cöïc Laïc, moïi ngöôøi ôû laïi phaûi coá gaéng tinh tu.” cho ngöôøi ñôøi cuøng bieát?” Noùi xong vò aáy lieàn aån Noùi xong, ngaøi ngoài ngay ngaén, chaép tay laëng yeân maát. Hoâm sau, trong luùc nieäm Phaät vò Taêng aáy laïi maø thoaùt hoùa. hieän ra, baûo y nhö hoâm tröôùc. Ngaøi ñaùp raèng: Facial (a): Thuoäc veà khuoân maët. “Khoâng phaûi toâi daùm daáu kín Thaùnh tích, nhöng Facilitate (v): Laøm cho deã daøng. chæ sôï noùi ra ngöôøi ñôøi khoâng tin roài sanh ra söï Facility (n): cheâ bai maø thoâi.” Phaïm Taêng baûo: “Chính Ñöùc 1) Cô sôû—Training facility—Cô sôû huaán luyeän. Ñaïi Thaùnh Vaên Thuø hieän taïi ôû nuùi naày maø coøn bò 2) Tính deã daõi. ngöôøi ñôøi huûy baùng, thì oâng coøn lo ngaïi laøm chi. Facing (n): Söï ñöông ñaàu. Haõy ñem nhöõng caûnh giôùi maø oâng ñaõ ñöôïc thaáy truyeàn thuaät laïi cho chuùng sanh, haàu laøm duyeân Facing north: Baéc Ñoä—The pupils’ position in cho caùc keû nghe bieát ñeå hoï phaùt khôûi taâm Voâ paying respect to his master by facing north where Thöôïng Boà Ñeà.” Ngaøi tuaân lôøi, nhôù kyõ laïi nhöõng the master sits—Vò theá cuûa ngöôøi ñeä töû toân kính söï vieäc ñaõ thaáy roài ghi cheùp ra truyeàn laïi cho moïi Thaày baèng caùch nhìn veà phöông Baéc, nôi thaày ngöôøi. Naêm sau coù sö Hueä Tuøy ôû Giang Ñoâng ngoài.

Facing wall meditation: Dieän Bích—To sit in vieân maõn voâ thöôïng cuûa Nhö Lai—See Ten meditation with the face to a wall, as did kinds of faculties of Great Enlightening Bodhidharma for nine years, without uttering a Beings. word—Toïa thieàn maët xoay vaøo töôøng, nhö Toå Boà Faculty of concentration: Samadhindriya Ñeà Ñaït Ma ñaõ 9 naêm dieän bích maø khoâng noùi moät (skt)—Meditation as the root of all virtue—Ñònh lôøi—See Bodhidharma. caên. Fact (n): Söï kieän. Faculties of life: Jivitindriya (skt)—Maïng caên Fact and fact world perfectly harmonized: (cô theå vôùi ñaày ñuû caùc quan naêng cuûa con ngöôøi). Söï söï voâ ngaïi phaùp giôùi—See Four dharma Faculty (n): Naêng löïc—Taøi naêng—Caên. realms. Faculty of alertness: Nieäm löïc—The power of Facts obtained by thoughtless meditation: memory, mindfulness or force of mindfulness Asamjnivipaka (skt)—Voâ töôûng baùo—See which is achieved through meditation—Söùc maïnh Twenty-four non-interactive

activity dharmas. cuûa söï caûnh giaùc hay laø söï chuù taâm ñaït ñöôïc nhôø Factor (n): Yeáu toá. thieàn ñònh—See Five powers. Factors of endeavor: Caàn chi—According to Faculty of concentration: Samadhindriya the Sangiti Sutta in the Long Discourses of the (skt)—Meditation as the root of all virtue—Ñònh Buddha, there are five factors of endeavour— caên. Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Faculty of highest knowledge: Annindriyam naêm caàn chi—See Five factors of endeavor. (p)—Dó tri caên—Trí caên toái thöôïng—See Three Factors of enlightenment: Various branches of dharmas (XXXIX). enlightenment—Giaùc chi—See Seven limbs of Faculty of knowledge: Ajnendriya (skt)—Thöùc enlightenment. caên. Factors of Yoga abstraction or Faculty of knowing that one will know the concentration: Nhöõng yeáu toá taäp trung tö töôûng unknown: Anannatam-nassamitindriyam (p)—Vò trong phaùp Du Giaø—See Eight factors of Yoga tri ñöông tri caên—Trí caên duøng ñeå bieát nhöõng gì concentration. chöa ñöôïc bieát—See Three dharmas (XXXIX). Factual hypothesis: Höõu theå thi thieát giaû—See Faculty of mind: Manindriya (p)—YÙ Caên—See Two hypotheses. Faculty of thinking. Factual world: World of actual life, or the real Faculty of the one who knows: Annata- world—Söï Phaùp Giôùi, theá giôùi cuûa ñôøi soáng hieän indriyam (p)—Cuï tri caên—Trí caên cuûa baäc thöùc thöïc, hay theá giôùi kieän tính—See Four states of giaû—See Three dharmas (XXXIX). universe and Four dharma realms. Faculty of reasoning: Lyù trí. Faculties: Caùc caên. Faculty of sense: Indriya (p & skt)—Naêng löïc (A) According to the Sangiti Sutta in the Long cuûa giaùc quan—Sense—Organ of sense—Caên. Discourses of the Buddha, there are five roots Faculty of thinking: Manayatanam (p)—Indriya or faculties (indriyani)Theo Kinh Phuùng Tuïng or Mana-indriya (skt)—Mana-yatana (p)—YÙ trong Tröôøng Boä Kinh, coù naêm caên—See Caên—Naêng löïc tö duy. Five Faculties. (I) The meanings of Faculty of thinking—Nghóa (B) According to the Flower Adornment Sutra, cuûa YÙ Caên: there are ten kinds of faculties of Great 1) The perception of thinking: Tri giaùc. Enlightening Beings. Enlightening Beings 2) The organ of mind: Caên cuûa taâm. who abide by these can attain the supreme 3) Thought, the mind-sense, the sixth of the faculties of fulfillment of great knowledge of senses, the perception of thinking or faculty Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, of thinking or the thinking mind: YÙ caên, moät chö ñaïi Boà Taùt coù möôøi caên. Chö Boà Taùt an trong Luïc Caên, coù söï nhaän thöùc cuûa tö duy truï trong nhöõng phaùp naày thôøi ñöôïc caên ñaïi trí hay taâm suy nghó (caûnh sôû ñoái cuûa maét, tai,

muõi, löôõi, thaân laø do saéc phaùp töù ñaïi ñaát, Indian Yogacara tradition. The main text of the nöôùc, löûa, gioù hình thaønh; trong khi caûnh sôû school is Hsuan-Tsang's Establishment of ñoái vôùi yù caên laø taâm phaùp nghóa laø ñoái vôùi Cognition-Only (ching Wei-Shih Lun— phaùp caûnh thì naåy sinh ra yù thöùc). Vijnatimatra-siddhi), which is said to be based on (II) According to Most Venerable Piyadassi in Vasubandhu's Thirty Verses (Trimsika). Hsuan- "The Buddha's Ancient Path," faculty of mind Tsang emphasizes the doctrine of "cognition- recognizes mental objects, we know, is not only," which holds that all the phenomena of something tangible and perceptible like the existence are simply products of mind and that we other five

faculties, which recognizes the never experience anything outside our own external world. The eye cognizes the world of cognitions. The school also developed an colors (vanna) or visible objects, the ear influential classification of Dharmas, which audible sounds, and so forth. The mind, divided them into 100 types, subdivided into five however, cognizes the world of ideas and categories: 1) consciousness (vijnana); 2) mental thoughts. Faculty of mind literally means factors (cetasika); 3) form (rupa); 4) dharmas that “chief” or “lord”. Forms can only be seen by are independent of consciousness; 5) the faculty of the eye and not by the ear, unconditioned dharmas (asamskrta). Marks of hearing by the faculty of the ear, and so on. Existence school, one of the most important When it comes to the world of thoughts and schools of Chinese Buddhism, which continues the ideas the faculty of the mind lord over the teaching of the Yogachara and is based on the mental realm. The eye can not think thoughts, writings of Vasubandhu and Asanga. It was and collect ideas, but it is instrumental in founded by Hsuan-Tsang (600-664). The central seeing visible forms, the world of colors— notion of the Fa-hsiang school is “everything is Theo Hoøa Thöôïng Piyadassi trong quyeån only ideation.” This means that external world is “Con Ñöôøng Coå Xöa,” yù caên nhaän thöùc caùc only the product of our consciousness and possess phaùp traàn, chuùng ta bieát khoâng phaûi laø thöù gì no reality. The world is purely mind. Fa-hsieng coù theå sôø moù hay nhaän thaáy ñöôïc nhö naêm divides all dharmas into five groups and eight caên khaùc nhaän thöùc naêm traàn, con maét nhaän consciousness. Concerning the nature of dharmas, thöùc theá giôùi cuûa maøu saéc, hay nhöõng saéc the fa-Hsieng school distinguishes three qualities traàn; loã tai coù theå nghe ñöôïc caùc aâm thanh, or three level of truth—Thuaät ngöõ Trung Hoa vaân vaân. Tuy nhieân, taâm nhaän thöùc theá giôùi duøng ñeå chæ “Töôùng traïng cuûa chö Phaùp” (Phaùp cuûa nhöõng yù nieäm vaø tö töôûng. Caên (Indriya) Töôùng). Ñaây laø moät toâng phaùi Phaät giaùo Trung theo nghóa ñen laø “thuû laõnh” hay “OÂng chuû”. Hoa ñöôïc ngaøi Huyeàn Trang vaø ñeä töû cuûa ngaøi laø Caùc saéc chæ coù theå ñöôïc thaáy baèng nhaõn caên, Qui-Chi saùng laäp. Giaùo phaùp cuûa toâng phaùi naøy chöù khoâng phaûi baèng tai, nghe cuõng vaäy, phaûi döïa treân nhöõng baøi vieát cuûa ngaøi Voâ Tröôùc vaø coù nhó caên, vaân vaân. Khi noùi ñeán theá giôùi cuûa Theá Thaân, nhöõng nhaân vaät chính trong truyeàn nhöõng yù nieäm vaø tö töôûng thì taâm caên laø oâng thoáng Du Giaø AÁn Ñoä. Kinh ñieån chính cuûa tröôøng chuû cai quaûn laõnh vöïc tinh thaàn naày. Con maét phaùi laø Boä Thaønh Duy Thöùc Luaän cuûa ngaøi khoâng theå nghó ra caùc tö töôûng vaø taäp trung Huyeàn Trang, ngöôøi ta noùi boä luaän naøy döïa treân caùc yù nieäm laïi, nhöng noù laø coâng cuï ñeå thaáy boä Tam Thaäp Luaän Keä cuûa ngaøi Theá Thaân. caùc saéc, theá giôùi cuûa maøu saéc. Huyeàn Trang nhaán maïnh ñeán giaùo thuyeát “Duy Fade (v): Become dry—Lose color—Wither— Thöùc,” cho raèng söï hieän höõu cuûa taát caû caùc hieän Phai môø—Heùo taøn. töôïng chæ laø saûn phaåm cuûa taâm maø thoâi, vaø chuùng Fa-Hsiang (chin): Dharma-laksana (skt)—Phaùp ta seõ chaúng bao giôø kinh qua baát cöù thöù gì ngoaøi Töôùng—A Chinese term for “Characteristics of söï nhaän bieát cuûa taâm. Tröôøng phaùi cuõng phaùt trieån Dharma.” This is the

Chinese school founded by söï phaân loaïi giaùo phaùp coù aûnh höôûng vôùi Phaät Hsuan-Tsang (596-664) and his disciple K'uei-Chi giaùo, chia chö phaùp ra laøm 100 loaïi khaùc nhau, (632-682). It is based on the writings of Asanga vôùi 5 phaàn: 1) Taâm phaùp; 2) Taâm sôû höõu phaùp; 3) and Vasubandhu, the main early figures in the Saéc phaùp; 4) Taâm baát töông öng phaùp; vaø 5) Voâ vi

phaùp. Tröôøng phaùi Phaùp Töôùng hay Duy Thöùc. Nirvana): Baûn tính hieän thöïc cuoái cuøng (vöôït Tröôøng phaùi ñöôïc saùng laäp bôûi Ngaøi Huyeàn Trang qua moïi tính qui ñònh vaø tính töông ñoái, (600-664), neâu ra nhöõng hieäu ñaëc tröng cuûa söï toàn khoâng coù taùnh nhò nguyeân. Ñaây chính laø taùnh taïi, moät trong nhöõng tröôøng phaùi quan troïng cuûøa "nhö theá ñoù" cuûa chaân nhö, vöôït qua ngoaøi Trung Quoác, laáy thuyeát giaûng cuûa Yogachara laøm moïi phaân bieät. Ñaây laø Nieát baøn). caên baûn, döïa vaøo nhöõng tröôùc taùc cuûa caùc vò Theá Fa-Hsien: Teân cuûa caùc vò sö Phaùp Hieån vaø Phaùp Thaân (Vasubandhu) vaø Voâ Tröôùc (Asanga) laøm Hieàn. kim chæ nam. YÙ nieäm trung taâm cuûa phaùi Phaùp (I) Phaùp Hieån (337-422)—Name of the first Töôùng laø moïi caùi ñeàu laø yù töôûng, toaøn theå theá giôùi famous Chinese monk and pilgrim who beân ngoaøi chæ laø saûn phaåm thuaàn tuùy cuûa yù thöùc travelled to India, maybe from 399 to 414, vaø khoâng coù hieän thöïc. Söï vaät chæ toàn taïi trong tö and return to China after his studies. This sort duy. Phaùp töôùng toâng qui toaøn boä chö phaùp thaønh of pilgrimage became popular in later naêm nhoùm vaø taùm thöùc: centuries and was one of the main ways in (A) Five groups of dharmas—Naêm nhoùm Phaùp: which Indian Buddhist texts made their way 1) Vijnana: Mind or consciousneTinh thaàn hay yù to China. Fa-Hsien brought back a collection thöùc. of scriptures, most importantly texts on 2) Chetasika: Mental factors—Nhöõng nhaân toá monastic discipline (Vinaya). Fa-Hsien, who taâm thaàn. with fellow-monks left Ch'ang-An 399 A.D., 3) Rupa: Form—Hình thöùc. overland for India, via Tun-Huang, Khotan, 4) Dharmas independent of mind: Nhöõng phaùp and Himalayas, finally reached it, remained ñoäc laäp vôùi tinh thaàn. alone for six years, and spent three years on 5) Asamskrita: Unconditioned dharmas—Nhöõng the return journey, arriving by sea in 414. In phaùp khoâng bò qui ñònh. India he gathered Buddhist scriptures, (B) Eight Consciousness—Taùm Thöùc: particularly various versions of the Vinaya- See Eight Consciousness. pitaka. His records of the Buddhist Kingdoms (C) Three level of truth of the nature of were made, on his information, by dharmas—Ba caáp ñoä veà chaân lyù cuûa baûn chaát Buddhabhadra, an Indian monk in China. His cuûa chö phaùp: own chief translation is the work on monastic 1) The level of the conceptualized nature of discipline. Fa-Hsien set a precedent that dharmas (people take things as they appear to many other Chinese pilgrims were to follow. our senses, can be false or illusory): Baûn tính His particular importance lies in the facts that cuûa chö phaùp nhö ngöôøi ta hình dung ra chuùng he was the first actually to reach India, to (ngöôøi ta nhaän bieát söï vaät baèng caùc giaùc quan collect scriptures, to study the teaching under neân coù theå bò sai laàm). various masters, and returned to China. His 2) The level of contingent nature (dharmas journey, begun together with four other enjoy only

temporary existence, since monks, led him from Ch'ang-An by the everything that arises contingently southern route to the centers of India (interdependent) and has neither self-nature Buddhism, including Benares, Gandhara, nor reality): Baûn taùnh phuï thuoäc (chö phaùp Bodhigaya, Magadha, and Patna, to Ceylon, chæ toàn taïi taïm thôøi, vì moïi söï vaät ñeàu phuï where he spent two years; and finally to thuoäc khoâng coù baûn taùnh rieâng cuõng nhö hieän Sumatra and Java. Altogether he visited thirty thöïc rieâng cuûa noù). different countries. In Pataliputra, he found 3) The level of of the nature of ultimate reality and brought back to China the Vinaya-pitaka (this is the level of the nature of ultimate of the mahasanghikas and the Sarvastivadas (absolute) reality, which is beyond all as well as an edition of the Mahaparinirvana- conditionality and relativity. Its characteristic sutra. Upon his return to China, he and is non duality. It is "Suchness" or tathata, Buddhabhadra translated the which transcends all appearances. It is Mahaparinirvana-Sutra and the Vinaya-Pitaka

of the Mahsamghikas into Chinese. He also was the first of the three Chinese pilgrims, wrote an account of his travels, the Fo-kuo- has recorded his own travels. Together with chi, which is an important source of four other monks, Fa-Hsien started from information concerning Indian Buddhism in Chang-An and travelled stage by stage. They the early fifth century—Teân cuûa nhaø sö vaø first reached Tun-Huang; the governor there nhaø haønh höông noåi tieáng Trung quoác ñaàu gave them all that was required to enable tieân du haønh ñeán AÁn Ñoä, coù leõ töø naêm 399 them to cross the Gobi desert. He practically ñeán naêm 414, vaø trôû veà Trung Hoa sau khi walked all the way from Central China across hoaøn taát vieäc tu hoïc taïi AÁn Ñoä. Theå loaïi haønh the Gobi desert, over the Hindu Kush and höông naøy trôû neân phoå bieán vaøo nhöõng theá kyû across Northern India to the seaport of veà sau naày, vaø laø moät trong nhöõng phöông Tamralipti in Bengal. There he embarked for caùch chính yeáu cho Phaät giaùo AÁn Ñoä ñöôïc Ceylon and returned to China by sea after an truyeàn baù sang Trung Hoa. Naêm 399 sau Taây adventurous voyage. He brought back with Lòch, sö Phaùp Hieån cuøng moät soá baïn ñoàng tu him what he had gone to seek in India: sacred rôøi Tröôøng An, ñi ñöôøng boä qua AÁn Ñoä baèng books of Buddhism and images of Buddhist ngaû Ñoân Hoaøng, Khotan, vaø Hy Maõ Laïp Sôn. deities. In his accounts, he recorded: "There Ngaøi löu laïi AÁn Ñoä saùu naêm hoïc giôùi luaät. are a great many evil spirits and also hot Sau ñoù naêm 414, sö theo ñöôøng bieån trôû veà winds that men cannot stand. There are Trung Quoác. Ngaøi ñaõ vieát quyeån Phaät Quoác neither birds above nor beasts below. Gazing Kyù vaø dòch boä Taêng Chi Luaät. Phaùp Hieån môû on all sides as far as eye can reach in order to ra moät phöông thöùc maø sau ñoù nhieàu ngöôøi mark the track, no guidance is to be obtained, haønh höông Trung Quoác ñaõ noi theo. Taàm except the rotting bones of death travellers, quan troïng ñaëc bieät cuûa oâng ñoái vôùi Phaät giaùo which point the way." He notices the laø ôû choã oâng laø ngöôøi ñaàu tieân thaät söï ñeán AÁn prevalence of Indian culture in the States he Ñoä, söu taàm caùc vaên baûn, nghieân cöùu nhöõng visited in Central Asia. They study Indian thuyeát

giaûng töø nhöõng vò thaày khaùc nhau, roài books and the Indian spoken language. Fa- môùi trôû veà Trung Quoác. Cuøng vôùi boán nhaø sö Hsien says of Kashgar as follows: “This khaùc, oâng ñi töø Traøng An tôùi nhöõng trung taâm country has a spittoon which belonged to the lôùn cuûa Phaät giaùo AÁn Ñoä bao goàm Ba La Naïi, Buddha; it is made of stone and is of the same Kieän Ñaø La, Boà Ñeà Ñaïo Traøng, Ma Kieät Ñaø, color as his alms bowl. There is also a relic of vaø Patna, baèng con ñöôøng phía nam, roài tôùi the Buddha’s teeth, for which people raised a Tích Lan, Sumatra vaø Java. OÂng ñaõ vieáng pagoda to worship.” A significantly dangerous thaêm treân 30 nöôùc khaùc nhau. Khi ôû section of his route along the Bolor-Tagh Pataliputra, oâng ñaõ phaùt hieän vaø mang veà range and the first crossing of the Indus as Trung Quoác boä Luaät Taïng cuûa phaùi Ñaïi described by Fa-Hsien are worth relating: Chuùng Boä, cuõng nhö moät baûn in cuûa Kinh Ñaïi “Keeping to the range, the party journeyed on Baùt Nieát Baøn. Phaùp Hieån mang veà Trung Hoa in a south-western direction for fifteen days moät boä söu taäp kinh ñieån, quan troïng nhaát laø over a difficult and dangerous road, the side nhöõng giaùo ñieån veà thanh quy töï vieän. khi trôû of the mountain being like a stone wall ten veà Trung Hoa ngaøi vaø sö Phaät Hieàn cuøng dòch thousand feet high. On nearing the edge, the boâ Kinh Ñaïi Baùt Nieát Baøn vaø boä Luaät Taïng eye becomes confused; and wishing to Ma Ka Taêng Kyø sang tieáng Trung Hoa. Ngaøi advance, the foot finds no resting place. cuõng vieát moät soá caâu chuyeän trong chuyeán Below, there is a river named Indus. The men haønh höông cuûa ngaøi trong cuoán Phaät Quoác of former times had cut away the rock to Kyù, laø moät nguoàn taøi lieäu quan troïng lieân heä make a way down, and had placed ladders on tôùi Phaät giaùo AÁn Ñoä vaøo ñaàu theá kyû thöù 5. the side of the rock. There are several * According to Prof. P.V. Bapat in The Twenty- hundred rock-steps in all; and after passing all Five Hundred Years of Buddhism, Fa-Hsien the ladders and rock-steps, the river is crossed

by a suspension bridge of ropes. The two administration has no corporal punishments; banks of the river are somewhat less than criminals are merely fined according to the eighty paces apart. After spending the gravity of their offences. Even for a second summer in retreat in Udyana, then a attempt at rebellion the punishment is only flourishing center of Buddhism, Fa-Hsien the loss of the right hand. The men of the marched South to Gandhara and Taksasila, king’s body-guard have all fixed salaries. where the Buddha prophesied that king Throughout the country, no one kills any Kaniska would raise a pagoda in Peshawar. living thing, nor drinks wine. In this country, Fa-Hsien writes: “Of all the pagodas and they do not raise pigs or fowls; there are no temples seen by the pilgrims, not one could dealings in cattle, no butchers’ shops or compare with this in grandeur and dignity, distilleries in their market place. In this and tradition says that of the various pagodas country, Buddhist monks are venerated and in the inhabited world this one takes the well respected. Rooms with beds and highest rank.” From Peshawar, Fa-Hsien matresses, food and clothes are provided for proceeded alone to Nagarahara (Hadda) for resident and travelling monks without fail, his companions had already left him. That and this is the same in

all places.”: Theo Giaùo city had a shrine containing the Buddha’s sö P.V. Bapat trong Hai Ngaøn Naêm Traêm skull bone. It was sealed with eight seals Naêm Phaät Giaùo, Phaùp Hieån laø ngöôøi ñaàu tieân every night for safety, each in the custody of trong ba vò khaùch Trung Hoa ñeán AÁn Ñoä. one of the leading men in the city. Fa-Hsien Phaùp Hieån ñaõ ghi cheùp laïi caùc chuyeán ñi cuûa records: “Every morning the king makes mình. Phaùp Hieån ñaõ cuøng boán vò sö khaùc khôûi offerings and worships the relic.” Half a haønh töø Tröôøng An vaø qua nhieàu chaën ñöôøng, yojana to the south of the city, Fa-Hsien hoï ñaõ ñeán Ñoân Hoaøng. Quan cai trò ôû ñaây caáp notes the the cave inside which the Buddha cho hoï moïi thöù caàn thieát ñeå hoï coù theå vöôït left his shadow: “The kings of the various qua sa maïc Goâ Bi. OÂng gaàn nhö ñi boä trong countries around have sent artists to sketch it, suoát ñoaïn ñöôøng töø mieàn trung Trung Hoa but they have not ben able to do so.” In baêng ngang sa maïc Goâ Bi, vöôït qua daõy nuùi Afghanistan, which he entered after crossing Hindu Kush, baêng qua mieàn Baéc AÁn ñeå ñeán the Safed Koh, there were three thousand haûi caûng Tamralipti ôû Bengal. Ñeán ñaây, oâng monks belonging to both the Greater and leân thuyeàn ñi Tích Lan roài trôû veà Trung Quoác Lesser Vehicles. There were the same baèng ñöôøng bieån sau moät cuoäc haønh trình ñaày number in Bannu, but all belonging to the phieâu löu. OÂng ñaõ mang veà Trung Quoác Lesser Vehicle. Crossing the Punjab, he nhöõng gì maø oâng ñaõ qua AÁn Ñoä ñeå tìm kieám: reached the Mathura country after passing caùc kinh saùch Phaät giaùo cuøng nhöõng töôïng many monasteries where there were nearly Phaät. Khi baêng qua sa maïc Goâ Bi, Phaùp Hieån ten thousand monks. Buddhism was very ñaõ ghi laïi nhö sau: “Trong sa maïc naày coù raát popular in the Mathura region and its monks nhieàu ma quaùi vaø gioù noùng, söùc ngöôøi khoâng were honored by the people and the officials chòu noåi. Treân trôøi chaúng coù chim, döôùi ñaát of the Court. Then Fa-Hsien reached the chaúng coù thuù. Ñöa maét nhìn thaät xa, moïi Middle Kingdom, the heart of the Gupta höôùng ñeå tìm moät daáu veát ñöôøng ñi, nhöng Empire. He noted: “The Mathura country has chaúng thaáy gì ngoaøi maáy boä xöông khoâ cuûa a temperate climate, without frost or snow; nhöõng khaùch boä haønh xaáu soá, nhôø ñoù maø bieát and the people are prosperous and happy, ñöôøng ñi.” OÂng ghi nhaän aûnh höôûng maïnh without registration or official restrictions. meõ cuûa vaên hoùa AÁn Ñoä taïi nhöõng nöôùc oâng Only those who till the king’s land have to ñeán ôû mieàn Trung AÙ. Nhöõng nöôùc oâng ñi qua pay so much on the profit they make. Those ñeàu hoïc kinh saùch AÁn Ñoä vaø ngoân ngöõ ñöôïc who want to go away may go; those who want duøng taïi AÁn Ñoä. Phaùp Hieån ñaõ vieát veà to stay may stay. The king and his Kashgar nhö sau: “Nöôùc naày coù moät caùi oáng

nhoå cuûa Ñöùc Phaät, oáng nhoå naày laøm baèng ñaù Safed Koh, coù ba ngaøn tu só Ñaïi Thöøa vaø vaø coù cuøng maøu vôùi baùt khaát thöïc cuûa Ngaøi. Tieåu Thöøa. ÔÛ Bannu cuõng coù soá tu só ñoâng Taïi ñaây ngöôøi ta xaây leân moät ngoâi thaùp ñeå nhö vaäy, nhöng taát caû ñeàu thuoäc veà Tieåu thôø xaù lôïi nhöõng chieác raêng cuûa Phaät.” Ñaùng Thöøa. Baêng qua Punjab, Phaùp Hieån ñeán nöôùc chuù yù nhaát

laø ñoaïn ñöôøng cöïc kyø nguy hieåm Mathura sau khi ñi qua nhieàu tu vieän vôùi soá tu doïc theo daõy nuùi Bolor-Tagh vaø vieäc vöôït só leân ñeán möôøi ngaøn ngöôøi. ÔÛ vuøng Mathura qua soâng AÁn Haø, trong ñoù oâng moâ taû nhö sau: coù raát nhieàu ngöôøi theo ñaïo Phaät, caùc tu só ôû "Baùm theo daõy nuùi, ñoaøn chuùng toâi tieáp tuïc ñaây raát ñöôïc daân chuùng vaø trieàu thaàn toân cuoäc haønh trình veà höôùng Taây Nam trong vinh. Sau ñoù Phaùp Hieån ñeán vöông quoác möôøi laêm ngaøy treân moät con ñöôøng gay go Trung Boä, traùi tim cuûa ñeá quoác Gupta. OÂng doác ñöùng vaø hieåm ngheøo, vì söôøn nuùi gioáng ñaõ moâ taû nhö sau: "Nöôùc naày coù khí haäu oân nhö moät böùc töôøng ñaù cao hôn möôøi ngaøn boä. hoøa, khoâng coù söông hay tuyeát. Daân cö sung Khi leân ñeán gaàn soáng nuùi thì maét ñaõ môø vaø tuùc vaø an laïc, khoâng phaûi ñaêng kyù gì caû, cuõng khi muoán böôùc tôùi thì cuõng khoâng coù choã ñeå khoâng coù nhöõng haïn cheá cuûa chính quyeàn. ñaët baøn chaân nöõa. Döôùi kia laø con soâng AÁn Chæ nhöõng ngöôøi caøy ñaát cuûa vua laø phaûi traû Haø. Nhöõng ngöôøi ñeán tröôùc ñuïc ñaù laøm ñöôøng phaàn lôïi töùc thu hoaïch khaù naëng. Ai muoán boû ñi vaø phaûi ñaët thang vaøo söôøn ñaù. Taát caû coù ñi thì boû ñi, ai muoán ôû laïi thì ôû. Trong vieäc cai ñeán maáy traêm baäc ñaù. Khi ñaõ vöôït qua heát trò, nhaø vua khoâng duøng ñeán cöïc hình. Ngöôøi nhöõng baäc ñaù vaø nhöõng caây thang naày thì phaïm toäi chæ bò phaït tieàn tuøy theo möùc ñoä chuùng toâi phaûi qua soâng baèng caàu treo laøm naëng nheï. Caû ñeán toäi phaûn loaïn laàn thöù hai baèng daây thöøng. Hai beân bôø soâng caùch xa cuõng chæ bò chaët moät baøn tay phaûi. Nhöõng nhau gaàn taùm möôi böôùc." Sau khi traûi qua ngöôøi caän veä cuûa vua ñöôïc traû löông coá ñònh. muøa heø taïi Udyana, khi aáy laø moät trung taâm Caû nöôùc chaúng coù moät ai gieát haïi maïng soáng, Phaät giaùo phoàn thònh, Phaùp Hieån ñi boä theo cuõng khoâng ai uoáng röôïu. Trong nöôùc naày, höôùng Nam ñeå ñeán Gandhara vaø Taksasila, ngöôøi ta khoâng nuoâi heo hay gaø, khoâng coù nôi maø Ñöùc Phaät ñaõ tieân ñoaùn vua Ca Ni Saéc chuyeän buoân baùn gia suùc, khoâng coù loø moå hay Ca seõ cho xaây moät ngoâi chuøa ôû Peshawar. tieäm röôïu ngoaøi chôï. Caùc tu só thöôøng truù hay Phaùp Hieån ñaõ vieát: "Trong soá caùc ñeàn chuøa löu truù ñöôïc caáp giöôøng, neäm, thöïc phaåm, y maø ñoaøn haønh höông ñöôïc thaáy thì khoâng nôi aùo moät caùch chu ñaùo." naøo coù theå saùnh ñöôïc vôùi chuøa naày veà maët vó * Fa-Hsien then visited in succession Sankasya ñaïi vaø uy nghi, truyeàn thuyeát cuõng noùi raèng (Kapitha); Kanyakubja (Kanauj), the city of trong soá caùc ngoâi chuøa treân theá giôùi thì ngoâi hump-back maidens; Shaki, Saketa or chuøa naày ñöôïc xeáp vaøo haïng nhaát." Töø Ayodhya; Sravasti with its shrine of the Peshawar, Phaùp Hieån moät mình ñi ñeán Garden of Gold; Kapilavastu, the city of Nagarahara (Hadda) vì nhöõng ngöôøi cuøng ñi Suddhodana, the Buddha's father, then just ñaõ rôøi boû oâng. Thaønh phoá naày coù moät ñeàn like a wilderness, except for monks and some thôø, trong coù thôø xöông soï cuûa Phaät. Xaù lôïi tens of families; Vaisali (Beshar); and the naày ñöôïc nieâm phong haèng ñeâm baèng taùm country of Magadha and the city of con daáu, moãi con daáu do moät nhaân vaät laõnh Pataliputra where he saw the marvelous ñaïo thaønh phoá troâng coi. Moãi buoåi

saùng, nhaø palace of Asoka. He has high praise for vua ñeàu ñeán daâng leã vaät vaø cuùng xaù lôïi. Caùch Magadha: “Of all the countries of Central moät nöûa do tuaàn (khoaûng 10 km) veà phía India, this has the largest cities and towns. Its Nam thaønh phoá, Phaùp Hieån nhìn thaáy hang people are rich and thriving to practise charity maø Ñöùc Phaät ñaõ löu laïi daáu veát. OÂng noùi roõ: to their neighbor.” He also mentioned the “Vua caùc nöôùc laùng gieàng xung quanh ñaõ free hospitals in the cities with much phaùi nhieàu ngheä só taøi gioûi ñeán ñeå veõ laïi hang admiration. From there he went to Nalanda naày maø hoï khoâng laøm noåi.” Taïi A Phuù Haõn, (Bargaon), Rajagrha and Gaya, then a nôi Phaùp Hieån ñeán ñöôïc sau khi baêng qua complete waste within its walls, but

surrounded by many hallowed spots, all duly thaønh. Nhöõng gì oâng ghi laïi veà caùc noã löïc cuûa noted by Fa-Hsien. Banares, including the mình ñeå coù ñöôïc caùc baûn vieát tay veà kinh Deer Park at Sarnath where the Buddha ñieån Phaät giaùo khaù lyù thuù. Thöôøng thì caùc preached his first sermon, and lastly kinh saùch naày chæ ñöôïc truyeàn mieäng töø theá Kausambi with its garden of Ghociravana, the heä naày sang theá heä khaùc, vaø chæ ôû ñieän Kyø Ghositarama of recent discovery. AT this Vieân trong moät tu vieän Ñaïi Thöøa oâng môùi point he records what he heard of the kieám ñöôïc moät baûn sao phuø hôïp vôùi kinh saùch Paravata monastery in the Deccan. From ñaõ ñöôïc Nghò Hoäi laàn thöù nhaát chaáp nhaän vaø Banares, Fa-Hsien returned to Pataliputra. ñaõ ñöôïc caùc vò sö khaép nôi haønh trì trong khi What he records of his efforts to gain written Ñöùc Phaät coøn taïi theá. texts of Buddhism is interesting. Usually, they * He then arrived in Ceylon on his way back to were transmitted orally from generation to China. In Ceylon, he spent two years to generation, and only at the shrine of the collect and copy Sanskrit texts unknown in Garden of Gold in Sravasti in a monastery of China. From Ceylon, Fa-Hsien sailed in a big the Greater Vehicle he obtained a copy merchant vessel to Java. He stayed in Java according to the text accepted at the First for five months. There he found Brahmanism Council and practised by monks generally flourishing while the faith of the Buddha was while the Buddha was still alive: Sau ñoù, very weak. From Java, Fa-Hsien sailed in Phaùp Hieån laàn löôït ñeán thaêm Sankasya another merchant vessel to Kuang-Chou. He (Kapitha), Kanyakubja (Kanauj) hay thaønh spent a winter in Kuang-Chou before going phoá cuûa nhöõng thieáu nöõ löng guø Shaki, Saketa south to the capital, Nan-Ching, where he hoaëc Ayodhya, Xaù Veä vôùi vöôøn Kyø Thoï Caáp handed over to the Order all the Sutras and Coâ Ñoäc Vieân, Ca Tyø La Veä, thaønh phoá cuûa the Disciplines he had collected: Sau ñoù oâng vua Tònh Phaïn, phuï vöông cuûa Ñöùc Phaät, luùc ñeán Tích Lan treân ñöôøng trôû veà Trung Hoa. ñoù nhö moät vuøng hoang daõ ngoaïi tröø moät soá Taïi Tích Lan, oâng daønh ra hai naêm ñeå thu tu só vaø vaøi chuïc gia ñình, thaønh Tyø Xaù Ly, thaäp vaø sao cheùp caùc kinh saùch baèng tieáng nöôùc Ma Kieät Ñaø vôùi Hoa Thò thaønh Phaïn chöa töøng coù taïi Trung Hoa. Töø Tích (Pataliputra), taïi ñaây oâng ñöôïc thaáy cung ñieän Lan, Phaùp Hieån leân moät thöông thuyeàn lôùn ñi tuyeät vôøi cuûa vua A Duïc. OÂng ñaõ heát lôøi ca Java. Phaùp Hieån löu laïi Java naêm thaùng. Taïi ngôïi Ma Kieät Ñaø nhö sau:

“Trong taát caû caùc ñaây, oâng thaáy ñaïo Baø La Moân phaùt trieån nöôùc vuøng Trung AÁn, thì Ma Kieät Ñaø coù maïnh, trong khi nieàm tin ñaïo Phaät raát yeáu ôùt. nhöõng ñoâ thò, thaønh phoá roäng lôùn nhaát. Daân Töø Java Phaùp Hieån ñaùp taøu veà Quaûng Chaâu. chuùng giaøu coù, thònh vöôïng vaø ñua nhau laøm OÂng löu laïi Quaûng Chaâu trong muøa ñoâng vieäc thieän, giuùp ñôõ laùng gieàng.” OÂng cuõng noùi tröôùc khi leân ñöôøng veà Nam Kinh. Khi ñeán ñeán caùc beänh vieän mieãn phí ôû caùc thaønh phoá Nam Kinh, oâng trao laïi cho Giaùo Hoäi taát caû vôùi veû raát khaâm phuïc. Töø ñaây oâng ñi ñeán Na nhöõng Kinh Luaät maø oâng ñaõ thu thaäp ñöôïc. Lan Ñaø, Vöông Xaù, vaø Boà Ñeà Ñaïo Traøng. * The conclusion of his account is very OÂng noùi: “Moät caûnh hoang daõ hoaøn toaøn beân touching, he says: “Fa-Hsien spent six years trong nhöõng böùc töôøng,” nhöng chung quanh in travelling from Ch’ang-An to Central India; laø nhöõng daáu tích thieâng lieâng, taát caû ñeàu he stayed there for six years, and it took him ñöôïc Phaùp Hieån ghi nhaän ñaày ñuû, keå caû Ba three more years to get back to Kuang-Chou. La Naïi, vöôøn Nai ôû Sarnath, nôi Ñöùc Phaät coù He passed through thirty countries from the baøi thuyeát phaùp ñaàu tieân, vaø cuoái cuøng laø sandy desert westwards all the way to India. Kausambi vôùi khu vöôøn Ghociranava, ngaøy In the long journey with tremendous nay môùi ñöôïc tìm thaáy vôùi teân Ghositarama. difficulties and dangers, Fa-Hsien had given Taïi nôi ñaây, oâng ñaõ ghi laïi nhöõng gì oâng ñöôïc no thought to his own unimportant life. nghe noùi veà tu vieän Paravata ôû Deccan. Töø Happily, owing to the protection of the Ba La Naïi, Phaùp Hieån quay trôû laïi Hoa Thò Precious Trinity, he returned home safely.

Therefore, he wrote down on bamboo tablets and steepness an abysmal pit; uselessly I extend and silk accounts of what he had been the hand to help the passengers; let the moss in through, desiring to share with the readers in my front court grow as green as it chooses.” China this rare information.”: Phaàn keát cuûa According to Zen master D.T. Suzuki in the taäp kyù söï oâng vieát raát xuùc ñoäng: “Phaùp Hieån Essays in Zen Buddhism, Book II, this view of ñaõ maát saùu naêm ñeå ñi töø Tröôøng An ñeán Zen is what we must expect of course of a Trung AÁn, ôû laïi ñaây saùu naêm, vaø maát theâm ba genuine Zen master. However, when the moss of naêm nöõa môùi veà Quaûng Chaâu. Baàn ñaïo ñaõ ñi the Zen courtyard is never disturbed by the qua taát caû gaàn 30 nöôùc. Trong cuoäc haønh trình footsteps of any human beings, what will become daøi vôùi bieát bao khoù khaên nguy hieåm, Phaùp of Zen? The path must be made walkable, to a Hieån chaúng nghó gì ñeán thaân maïng töï nghó laø certain extent at least; some artificial means must khoâng quan troïng cuûa mình. Raát may laø nhôø be devised to attract some minds who may one coù söï hoä trì che chôû cuûa Tam Baûo, baàn ñaïo day turn out to be true transmitters of Zen—Thieàn ñaõ bình an trôû veà ñöôïc ñeán queâ nhaø. Theá neân, sö Trung Hoa, ngöôøi ñaõ quan ngaïi ñeán söï toàn Phaùp Hieån ñaõ ghi laïi treân caùc theû tre vaø baûn vong cuûa Thieàn, nhöng qua baøi thô ngaøi laïi caû luïa caâu chuyeän chuyeán ñi ñeå mong chia seû quyeát: “Con ñöôøng cuûa Toå toâng nhaø Thieàn thaät cuøng caùc ñoäc giaû taïi Trung Quoác veà nhöõng saâu vaø hieám coù ai ñi ñöôïc. Noù saâu thaúm mòt muø

ñieàu ít ai ñöôïc bieát ñeán naày." hôn caùi hoá saâu khoâng ñaùy; khoûi caàn phaûi ñöa tay (II) Phaùp Hieàn (?-626)—He was a native Chu giuùp ñôõ nhöõng khaùch boä haønh, cöù ñeå cho rong reâu Dien of Son Tay Province. When he left tröôùc saân maëc tình xanh leân." (Toå sö moân haï tuyeät home, he studied meditation and received nhaân haønh, thaâm hieåm quaù ö vaïn nhaãn khanh, precepts with Great Master Quaùn Duyeân at thuøy thuû baát naêng khoâng phí löïc, Nhieäm giao Phaùp Vaân Temple. When Patriarch Vinituraci ñöôøng thöôïng luïc ñaøi sanh). Theo Thieàn sö D.T. came to Vietname, he joined Vinituraci Zen Suzuki trong Thieàn Luaän, Taäp II, thöøa nhaän raèng Sect and honored Vinitaruci as his master. phong thaùi cuûa Thieàn laø phaûi theá. Tuy nhieân, ngaøi When the Patriarch passed away, he went to cho raèng khi rong reâu nôi cöûa Thieàn chöa töøng bò the montain to continue to practice daãm ñaïp bôûi nhöõng böôùc chaân cuûa moät chuùng meditation. Later his reputation spread and sanh naøo, thì Thieàn seõ thaønh ra caùi gì? Phaûi laøm more and more people came to study sao cho con ñöôøng khaû dó ñi ñöôïc, ít ra trong möùc meditation with him—Sö queâ ôû Chu Dieân tænh ñoä naøo ñoù; phaûi khaùm phaù ra moät vaøi phöông tieän Sôn Taây. Khi môùi xuaát gia, sö theo hoïc thieàn giaû taïm haàu deã loâi cuoán nhöõng taâm hoàn moät ngaøy vaø thoï giôùi vôùi Ñaïi Sö Quaùn Duyeân ôû chuøa naøo ñoù trôû thaønh truyeàn nhaân ñích thöïc cuûa Thieàn. Phaùp Vaân. Ñeán luùc Toå Tyø Ni Ña Löu Chi Fail (v): Thaát baïi. sang Vieät Nam, sö theo Toå hoïc thieàn vaø toân Fail to complete one's filial duty toward Toå laøm Thaày. Khi Toå thò tòch, sö vaøo nuùi tieáp parents: Loãi ñaïo hieáu (baát hieáu). tuïc tu thieàn ñònh. Sau ñoù ngöôøi ñeán tu hoïc vôùi Fail to cultivate compassion and learn ways sö ngaøy caøng ñoâng. Sau ñoù ít laâu sö môùi laäp chuøa vaø nhaän ñoà ñeä. Sö thò tòch naêm 626 sau to protect the lives of animals: Khoâng tu taäp Taây Lòch. Sometime later, he built temple haïnh bi maãn vaø khoâng tìm caùch baûo veä maïng soáng and received disciples. He passed away in cuûa suùc vaät—A Bhiksu or Bhiksuni who kills an 626 AD. animal himself or herself, gives consent for an animal to be killed, or does not prevent someone Fa-Hsun-Shih-T'ien: Phaùp Tuaân Thaïch Ñieàn else from killing an animal, commits an (1170-1244)—A Chinese Zen master in the end of Expression of Regret Offence—Vò Tyø Kheo hay the twelfth century. He was so concerned about Tyø Kheo Ni naøo töï mình gieát haïi thuù vaät, taùn the destiny of Zen, but he was so determined that thaønh söï gieát haïi, hoaëc thaáy ngöôøi khaùc gieát maø there was no other way to penetrate into it. khoâng tìm caùch can ngaên, laø phaïm giôùi Ba Daät Through a poem he said: "Very dew indeed there Ñeà, phaûi phaùt loà saùm hoái. are who can walk the path of our Fathers! In depth

Fail to maintain good relationships with Fairyland: Abode of good people after death—other members in the Order: Khoâng hoøa hôïp Elysium—Coõi Tieân—Boàng Lai—Fairyland is the vôùi caùc thaønh vieân khaùc trong Giaùo Hoäi—A dwelling area of those who cultivate and attain Bhiksu or Bhiksuni who fails to maintain good the path of Taoism. Human beings of this world relationships with other members of the Order, cannot physically see nor get there. These commits an Expression of Regret Offence—Vò Tyø domains are situated on the seven layers of Kheo hay Tyø Kheo Ni

naøo khoâng chòu giöõ moái “Golden Mountains” surrounding the Mount giao haûo toát trong giaùo hoäi, laø phaïm giôùi Ba Daät Sumeru or the various islands in the Fragrance Ñeà, phaûi phaùt loà saùm hoái. Ocean (an ocean surrounding Mount Sumeru)— Fail to meet spiritual friends or good Boàng lai Tieân ñaûo, choã ôû cuûa caùc baäc tu tieân theo Laõo giaùo ñaéc ñaïo. Ngöôøi phaøm phu theá gian advisors: Those who fail to meet spiritual khoâng theå thaáy vaø ñeán ñöôïc. Coõi naày ôû nôi baûy friends or good advisors and thus have no one to lôùp nuùi vaøng hay “Thaát Kim Sôn” bao boïc ôû voøng urge them to recite. This is one of the ten types of ngoaøi nuùi Tu Di, hoaëc laø caùc haûi ñaûo trong bieån people who cannot recite the Buddha’s name at Höông Thuûy quanh nuùi Tu Di. near-death time—Nhöõng keû khoâng gaëp baïn laønh hay thieän höõu tri thöùc neân chaúng ai khuyeân hoï Faint glymse: Hình aûnh thoaùng qua. nieäm Phaät. Ñaây laø moät trong möôøi loaïi ngöôøi Faith (n): Sraddha (skt)—Saddha (p)— khoâng theå nieäm Phaät ñöôïc luùc laâm chung—See Saddhacarita (p)—Sraddhendriya (skt)—Nieàm Ten types of people who cannot recite the tin—Tín caên. Buddha’s name at near-death time. A. The meaning of Sraddha—Nghóa cuûa Fail to take account: Khoâng chaáp nhaän. Sraddha: • Blind faith: Nieàm tin muø quaùng. Failure: Thaát baïi—To Buddhists, failures are but • Explicit faith—Nieàm tin boäc loä roõ raøng. the pillars of success. So when we are able to • Implicit faith: Nieàm tin taøng aån. learn from our failures, it means we are on the • Inductive faith: Nieàm tin (quy naïp) qua kinh way to achieve success. Failures not only help us nghieäm. to success, but to make us kind, sympathetic, • Reflective faith: Nieàm tin do söï phaûn tænh. understanding and rich in experience—Vôùi ngöôøi B. The importance of Sraddha—Söï quan troïng Phaät töû, thaát baïi chính laø coät truï cuûa thaønh coâng. cuûa Sraddha: Faith plays an extremely Vì vaäy khi chuùng ta coù theå hoïc ñöôïc töø thaát baïi, important role in Buddhism. It is one of the coù nghóa laø chuùng ta ñang treân ñöôøng ñi ñeán thaønh Five Roots (Positive Agents) that give rise to coâng. Thaát baïi khoâng chæ giuùp chuùng ta thaønh other wholesome Dharmas (Faith, Energy, coâng, maø coøn giuùp chuùng ta soáng töû teá, bieát thoâng Mindfulness, Concentration, Wisdom)—Nieàm caûm, hieåu bieát vaø coù nhieàu kinh nghieäm hôn. tin giöõ moät vai troø cöïc kyø quan troïng trong Fain: Glad—Vui thích—Gladly—Töï nguyeän— Phaät giaùo. Nieàm tin chính laø moät trong naêm Saún saøng. caên laønh ñöa ñeán nhöõng thieän nghieäp khaùc Faint: Yeáu ôùt. (Tín, Taán, Nieäm, Ñònh, Hueä). Faint glymse: Hình aûnh thoaùng qua. C. The Buddha’s teachings on Sraddha in the Fair (a): Coâng chính—Just. Kalama Sutra—Nhöõng lôøi Phaät daïy veà Fair and impartial: Coâng baèng vaø khoâng thieân Sraddha trong Kinh Kalama: vò. 1) Do not have Faith (believe) in anything Fair sex: Female sex—Woman’s world—Nöõ simply because you have heard it: Ñöøng tin giôùi. ñieàu gì chæ vì baïn ñaõ nghe noù. Fair-Wisdom: The Wise One, an epithet of the 2) Do not believe in traditions because they have been handed down for many Buddha—Baäc Thieän Theä, moät danh hieäu cuûa Ñöùc generations: Ñöøng tin vaøo caùc truyeàn thoáng Phaät. chæ vì chuùng ñaõ ñöôïc truyeàn laïi qua nhieàu theá Fairness (n): Coâng ñaïo—Justice. heä.

3) Do not believe in anything because it is Faith in bhutatathata: Tín caên Baûn—Tin lyù spoken or rumoured by many: Ñöøng tin ñieàu Chaân Nhö laø thaày cuûa chö Phaät—Faith in gì vì noù ñöôïc nhieàu ngöôøi noùi hay ñoàn ñaïi. bhutatathata (chaân nhö) as the teacher of all 4) Do not believe in anything simply because it Buddhas—See Four kinds of faith. is found in religious books: Ñöøng tin ñieàu gì Faith in the Buddha: Tin Phaät—See Four chæ vì noù ñöôïc tìm thaáy trong caùc saùch giaùo kinds of faith. ñieån. Faith in causation: Tin Nhaân—What is it to 5) Do not believe in anything only because it is have faith in causation? This is to believe that taught by your teachers or elders: Ñöøng tin reciting Buddha is the action or cause for gaining ñieàu gì chæ vì noù ñöôïc caùc giaùo sö hay caùc baäc rebirth and enlightenment—Sao goïi laø tin nhaân? tröôûng thöôïng daïy baûo. Tin nhaân töùc laø tin raèng nieäm Phaät chính laø nhaân 6) But after observation and analysis, when you vaõng sanh giaûi thoaùt—See Six elements of faith. find that everything agrees with reason and is for the benefit of all beings, then accept it and Faith-Devotee: Tuøy Tín Haønh—According to the live accordingly: Nhöng sau khi quan saùt vaø Sampasadaniya Sutta and Sangiti Sutta in the phaân tích, khi baïn thaáy moïi söï hôïp vôùi leõ phaûi Long Discourses of the Buddha, this is one of the vaø coù lôïi ích cho moïi ngöôøi, thì haõy chaáp seven persons worthy of offerings—Theo Kinh Töï nhaän noù vaø soáng phuø hôïp theo ñoù. Hoan Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä D. There are two forms of faith: Nhò tín—See Kinh, ñaây laø moät trong baûy loaïi ngöôøi ñaùng kính Two forms of faith. troïng. **See Seven persons worthy of offerings. E. According to the Awakening of Faith, there Faith in the Dharma: Tin Phaùp—See Four are four kinds of faith—Theo Ñaïi Thöøa Khôûi kinds of faith. Tín Luaän, coù boán loaïi tín taâm—See Four Faith Discernment: Phaåm Tín Giaûi—See kinds of faith. Twenty-eight chapters in the Lotus Sutra. F. According to Most Venerable Thích Thieàn Faith in effect: Tin Quaû—What is it to believe Taâm in The Thirteen Patriarchs of Pureland in effect? To believe in effect means to believe Buddhism, he emphasized that to have Faith that in the matter of gaining rebirth and attaining is to believe in the following six elements— Buddhahood as the end result, or the consequence Theo Hoøa Thöôïng Thích Thieàn Taâm trong of reciting Buddha—Sao goïi laø tin quaû? Tin quaû Lieân Toâng Thaäp Tam Toå, trong phaàn Tín töùc laø tin raèng söï vaõng sanh vaø thaønh Phaät laø keát Haïnh Nguyeän, thaày ñaõ nhaán maïnh veà Tín laø quaû cuûa coâng haïnh tu nieäm Phaät—See Six tin ôû nôi saùu ñieàu—See Six kinds of faith. elements of faith. G. In the Surangama Sutra, book Eight, the Faith endurance: Tính nhaãn—See Faith Buddha reminded Ananda about the ten patience. grades of Bodhisattva faith—Trong Kinh Thuû Faith-filled (a): Ñaày nieàm tin. Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc Faith healing: Chöõa beänh do ñöùc tin. nhôû ngaøi A Nan veà möôøi tín taâm cuûa Boà Taùt. ** See Four dharmas (II), Four functions of Faith-inspiring (a): Arousing faith in others— cognition, Seven riches, Seven sacred graces, Inspiring faith—Filling others with faith—Laøm Ten grades of Bodhisattva's faith, Twenty phaùt khôûi nieàm tin nôi ai. two roots, and Fifty-two mental states. Faith and interpretation: Abhimukti (skt)—Faith of an almsgiver: Almsgiving and faith— Believing and understanding—Tín Giaûi.

Ñaøn tín. 1) Faith and interpretation: Tin vaø hieåu giaùo lyù nhaø Phaät—To believe and understand or Faith to believe: Tín löïc—The power of faith or explain the doctrine. the force of belief which precludes all false 2) The dull or unintellectual belief: Ñoän caên thì belief—Söùc maïnh cuûa loøng tin coù khaû naêng loaïi tin, lôïi caên thì hieåu. boû moïi taø tín—See Five powers.

3) Faith rids of heresy, interpretation of coù nghóa laø nieàm tin khoâng bò ñaûo loän cuûa Boà ignorance: Tín phaù taø kieán, giaûi phaù voâ minh. Taùt raèng chö phaùp laø khoâng thaät. Faith-Interpretation-Performance- ** See Six kinds of enduance. Realization: Tín Giaûi Haønh Chöùng—Realization Faith and practice: Believing action—Tín of the fruit of Buddha's doctrine—Tröôùc tieân laø Haønh. tin vui theo phaùp, hieåu roõ phaùp; sau ñoù y theo 1) Believing action: Nieàm tin vaø haønh ñoäng— phaùp maø tu haønh, vaø cuoái cuøng chöùng ñaéc ñöôïc Faith and practice. quaû vò Phaät. 2) Action resulting from faith (for those of Faith in or invocation of a Buddha name inferior ability)—Practice based on belief, in contrast with action resulting from direct (Amitabha): Hoaønh xuaát: Across or short way of apprehension of the doctrine; the former is the Pure Land sect—Giaùo phaùp chuû tröông döïa found among the inferior ability, the latter vaøo tha löïc—See Two modes of escape from among the mentally acute: Tin theo giaùo phaùp mortality (B). maø thöïc haønh, ñoái laïi vôùi y theo giaùo phaùp Faith-Liberated: Tín Giaûi Thoaùt—According to maø thöïc haønh. Tín haønh daønh cho ngöôøi ñoän the Sampasadaniya Sutta and Sangiti Sutta in the caên, trong khi phaùp haønh daønh cho keû lôïi caên. Long Discourses of the Buddha, this is one of the 3) What is it to have faith in practice? To faith seven persons worthy of offerings—Theo Kinh Töï faith in practice means to believe in the Hoan Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä existence of the Western Pureland and that Kinh, ñaây laø moät torng baûy loaïi ngöôøi ñaùng kính the forms and characteristics in the Ultimate troïng—See Seven persons worthy of offerings. Bliss World that the Buddha spoke of it in the Faith and morals: Tín Giôùi. sutras are all true. It exists just as this Saha 1) To put faith in the commandments: Ñaët nieàm World really exists—Tin Söï—Sao goïi laø tin tin vaøo thoï trì giôùi luaät. söï? Tin söï töùc laø tin raèng caûnh giôùi Taây 2) Faith and morals: Tín vaø giôùi. Phöông Cöïc Laïc vaø taát caû söï töôùng ôû nôi coõi Faith in others: Tha Tin—What is faith in aáy ñeàu coù thaät. Coõi naày coù thaät nhö söï coù thaät others? This is to have faith that Sakyamuni cuûa coõi Ta Baø naày vaäy—See Six elements of Buddha would never speak falsely and Amitabha faith. Buddha did not make empty vows. Therefore, if Faith Practice and Vow: Tín Haïnh Nguyeän— cultivators practice according to Pureland According to the Ninth Patriarch of Pureland teachings, then Amitabha Buddha will deliver Buddhism, the Great Master Ou-I: "If Faith and them to the Ultimate World—Sao goïi laø tha tin Vow are solidified, when nearing death, it is hay tin ôû nôi ngöôøi? Tin nôi ngöôøi laø tin Ñöùc Phaät possible to gain rebirth by reciting the Buddha's Thích Ca khoâng bao giôø noùi doái, Phaät A Di Ñaø name in ten recitations. In contrast, no matter how chaúng theä nguyeän suoâng. Cho neân neáu nhö y theo much one recites Buddha, if Faith and Vow are phaùp moân Tònh Ñoä maø

haønh trì, taát caûm ñöôïc Ñöùc weak and deficient, then this will result only in A Di Ñaø Theá Toân tieáp daãn sanh veà Cöïc Laïc—See reaping the merits and blessings in the Heavenly Six elements of faith. or Human realms." However, this teaching only Faith-patience: Faith-endurance—Tín Nhaãn. applies to beings with higher faculties. As for us, 1) To abide patiently in the faith and repeat the beings with low faculties, thin blessings and heavy name of Amitabha: Kieân trì an truï trong nieàm karmas; if we wish to gain rebirth to the Ultimate tin vaø nieäm hoàng danh Phaät A Di Ñaø. Bliss World, we must have Faith, Practices and 2) To believe in the Truth and attain the patient Vow. In other words, we must carry out both parts faith: Tin nôi chaân lyù vaø ñaït ñöôïc tín nhaãn. of Theory and Practice—Theo Lieân Toâng Cöûu Toå 3) According to the T'ien-T'ai sect, the laø ngaøi Ngaåu ích Ñaïi Sö: "Neáu Tín Nguyeän beàn differentiated teaching means the chaéc thì khi laâm chung, chæ xöng danh hieäu Phaät unperturbed faith of the Bodhisattva that all möôøi nieäm cuõng ñöôïc vaõng sanh. Coøn traùi laïi, thì dharma is unreal: Theo Thieân Thai, Bieät Giaùo duø cho coù nieäm Phaät nhieàu ñeán theá maáy ñi nöõa

maø Tín Nguyeän yeáu keùm, thì chæ ñöôïc keát quaû laø haønh, hay söï haønh trì. Theo Tònh Ñoä Toâng, höôûng phöôùc baùu nôi coõi Nhaân Thieân maø thoâi." haønh laø thieát thöïc xöng nieäm danh hieäu Phaät Tuy nhieân, ñaây laø noùi veà caùc baäc thöôïng caên, coøn A Di Ñaø cho ñeán nhöùt taâm vaø caûm öùng ñaïo chuùng ta laø nhöõng keû haï caên, phöôùc moûng nghieäp giao ñeå ñöôïc Ñöùc Phaät A Di Ñaø tieáp daãn. daày, muoán vaõng sanh Cöïc Laïc thì phaûi coù ñuû caû Theo Hoøa Thöôïng Thích Thieàn Taâm trong Tín Haïnh Nguyeän, nghóa laø ñaày ñuû heát caû hai Lieân Toâng Thaäp Tam Toå, theo quan ñieåm phaàn Lyù vaø Söï. Tònh Ñoä, haïnh laø söï thöïc haønh, nghóa laø (A) Faith: Sraddha (skt)—Tín—Faith—Belief— chuyeân trì danh hieäu Nam Moâ A Di Ñaø Phaät To believe—Faith regarded as the faculty of khoâng xen taïp vaø khoâng taùn loaïn. the mind which sees, appropriates, and trusts (C) Vow: Nguyeän.Theä nguyeän: To vow— the things of religion; it joyfully trusts in the Resolve—Vow is something that comes from Buddha, in the pure virtue of the Triratna and the heart and soul, a deep rooted promise, earthly and transcendental goodness; it is the swearing to be unrelenting in seeking to cause of the pure life, and the solvent of attain a goal. This is having a certain mind-set doubt. According to The Pureland Buddhism, or something one wishes to achieve and faith is believing in the Ultimate Bliss World never give up until the objective is realized. truly exists just as the Saha World on which Thus, there there should be absolutely no we are currently living. Faith means to have reason whatsoever that should cause one to faith that Amitabha Buddha is always regress or give up that vow or promise. protecting and will readily rescue and deliver Sincere Buddhists should vow to follow the any sentient being who knows to respect and teachings to sultivate to become Buddhas, recite sincerely His name—Loøng tin. Coù loøng then to use the magnificent Dharma of tin saâu saéc ñoái vôùi thöïc theå cuûa chö phaùp, tònh enlightenment of the Buddhas and vow to ñöùc Tam baûo, vaø thieän caên cuûa theá gian vaø give them to all sentient beings to abandon xuaát theá gian; coù khaû naêng ñem laïi ñôøi soáng their

ignorance to cross over to thanh tònh vaø hoùa giaûi nghi hoaëc. Theo Tònh enlightenment, to abandon delusion to follow Ñoä toâng, tín laø tin coõi Cöïc Laïc coù thaät vaø hieän truths. According to the Pureland Buddhism, höõu cuõng nhö coõi Ta Baø cuûa chuùng ta ñang ôû Vow is to wish sincerely, praying to find ñaây. Tín laø tin raèng Ñöùc Phaät A Di Ñaø luoân liberation from the sufferings of this saha luoân hoä nieäm, saün saøng tieáp daãn baát cöù chuùng World, to gain rebirth to the peaceful sanh naøo bieát quy kính vaø xöng nieäm ñeán Ultimate Bliss World. According to Most hoàng danh cuûa Ngaøi. **See Six kinds of faith. Venerable Thích Thieàn Taâm in The Thirteen (B) Practice: According to the Pureland Patriarchs of Pureland Buddhism, with point Buddhism, practice means one must recite the of views of the Pureland, vow is with each Amitabha Buddha with the utmost sincerely thought that arises, there is a “love and to the point of achieving one-mind or single- yearning” to gain rebirth in the Ultimate Bliss minded recitation in order to establish the World, and with each thought, there is a “wish unimaginable connections and having the and prayer” To achieve a place in the nine- Buddha rescue and deliver the cultivator to levels of Golden Lotus. In these three the Western Pureland after death. According components of faith, practice, and vow, it is to Most Venerable Thích Thieàn Taâm in The absolutely essential for the Pureland Thirteen Patriarchs of Pureland Buddhism, cultivator to have all three; however, vow is with point of view from the Pureland, practice the most important—Nguyeän laø phaùt khôûi töø means to take action or make application of trong taâm töôûng moät lôøi theà, hay lôøi höùa kieân the teaching. This means to recite often the coá, vöõng beàn, nhaát quyeát theo ñuoåi yù ñònh, virtuous name “Namo Amitabha Buddha” muïc ñích, hoaëc coâng vieäc toát laønh naøo ñoù cho without distraction and without chaos ñeán luùc ñaït thaønh, khoâng vì baát cöù lyù do gì throughout one’s life—Haïnh laø phaàn thöïc maø thoái chuyeån lui suït. Phaät töû chôn thuaàn

neân nguyeän tu y nhö Phaät ñeå ñöôïc thaønh intelligence is sharp, their religious life is evolved Phaät, roài sau ñoù nguyeän ñem phaùp maàu cuûa from practice on the teaching of others—Nhöõng chö Phaät ñoä khaép chuùng sanh, khieán cho nhaát ngöôøi ñoän caên tu haønh baèng caùch tin vaøo giaùo lyù, thieát chuùng sanh ñeàu boû meâ veà giaùc, phaûn ñoái laïi vôùi nhöõng ngöôøi lôïi caên tu haønh baèng caùch voïng quy chôn. Theo Tònh Ñoä toâng, nguyeän thöïc taäp giaùo lyù. töùc laø khôûi taâm tha thieát mong caàu thoaùt khoûi Faith in theory: Tin Lyù—What is it to have faith Ta Baø khoå luïy ñeå ñöôïc sanh veà coõi Cöïc Laïc in theory? This is to believe that “all theories are yeân vui. Theo Hoøa Thöôïng Thích Thieàn Taâm within the mind;” thus, the mind encompasses all trong Lieân Toâng Thaäp Tam Toå, theo quan the infinite Buddha Lands in the ten directions— ñieåm Tònh Ñoä, nguyeän ñaây töùc laø moãi moãi Sao goïi laø tin lyù? Tin lyù töù laø tin ñieàu “Lyù tín duy taâm phaùt ra ñeàu laø “taâm öa thích” caàu ñöôïc taâm,” nghóa laø moät chôn taâm cuûa mình bao truøm vaõng sanh veà Cöïc Laïc, moãi moãi nieäm phaùt ra heát caû möôøi phöông quoác ñoä cuûa chö Phaät—See ñeàu laø “nieäm mong caàu” ñöôïc döï vaøo nôi Six elements of faith. chín phaåm sen vaøng. Trong ba ñieàu tín haïnh Faith Tolerance: Tín

nhaãn—See Five kinds of nguyeän naày, ngöôøi tu tònh nghieäp baét buoäc paramita tolerance. caàn phaûi coù ñuû, khoâng ñöôïc thieáu soùt moät Faith and vow: Tín nguyeän. ñieàu; tuy nhieân, nguyeän laø ñieàu caàn thieát Faith and wisdom: Tín Hueä—Tín caên vaø tueä nhaát. caên (tín caên ñeå phaù boû taø kieán vaø tueä caên ñeå phaù Faith pure and purifying like water: Tín boû voâ minh). Thuûy—Loøng tin trong saïch nhö nöôùc trong. Faithful: Faith receive and obey: Tín Thoï Phuïng Haønh— 1) (a): Ñaày tin töôûng—Trung thaønh—Trung In faith receive and obey. a sentence usually tín—Thuoäc veà nieàm tin—Thaät taâm. found at the end of sutras—Tin vaø thoï trì giaùo 2) (n): Tín höõu (toân giaùo). phaùp maø Nhö Lai ñaõ noùi ra. Caâu thöôøng ñöôïc tìm Faithful to one's husband or wife: Trung thaáy ôû cuoái nhöõng baøi kinh (aùm chæ lôøi höùa tin vaø thaønh vôùi choàng hay vôùi vôï—A wife should phuïng haønh nhöõng lôøi Phaät daïy). always be faithful to her husband. This is one of Faith and receiving: Tín Thoï—Receptivity and the five ways for a wife to show compassion and obedience of faith—To believe and receive the respect to her husband which the Buddha laid doctrine—In faith receive and obey (usually down in the Sigalovada Sutta—Ñaây laø moät trong found at the end of sutras)ï—Coù loøng tin nhaän nôi naêm pheùp cung kính yeâu thöông cuûa ngöôøi vôï ñoái giaùo phaùp. vôùi choàng maø Ñöùc Phaät ñaõ ban haønh trong Kinh Faith-root: Sraddhendriya (skt)—Tín caên. Thi Ca La Vieät—See Five ways for a wife to 1) One of the five roots or organs producing a show respect to her husband and Five ways for a sound moral life—Moät trong naêm caên daãn tôùi husband to show respect to his wife. moät cuoäc soáng ñaïo haïnh toát ñeïp—See Five Faithfulness (n): Söï trung thöïc—Söï thaät taâm— organs of the senses. Ñöùc tin vöõng vaøng—See Seven Treasures of 2) Belief—Tin töôûng hay coäi reã tin töôûng—The Enlightened Beings. stage of belief or faith-root—See Ten Faithless (a): Baát nghóa—Ungrateful. grounds (III). Fa-Lang: Phaùp Laõng (507-581)—An important Faith in the Sangha: Tin Taêng—See Four kinds representative of the San-Lun school of Chinese of faith. Buddhism. In 528 he entered the Buddhist order Faith of service: Nieàm tin cuûa haïnh phuïc vuï tha and devoted himself to the practice of Dhyana and nhaân. the study of the Vinaya-pitaka texts. Later he Faith in the teaching of others: Tuøy Tín spent all time to develop and write the San-Lun. Haønh—The religious life which is evolved from In 558, he went to Nanking (capital of China at faith in the teaching of others. It is that of the that time), where he gathered thousands of unintellectual type, in contrast with those whose students around him, thus bringing the San-Lun

school great popularity. After he passed away, Fallacious proposition: Töï Laäp Toâng—A Chi-Tsang, one of his disciples, carried on the fallacious proposition; containing any one of the tradition—Sö Phaùp Laõng laø moät ñaïi dieän quan nine fallacies connected with the thesis, or troïng cuûa phaùi Tam Luaän thuoäc Phaät giaùo Trung pratijna, of the syllogism—Toâng chi trong ba chi Quoác. OÂng gia nhaäp giaùo ñoaøn naêm 528. Tröôùc cuûa nhaân minh, coù chín loãi. Toâng chi naøo phaïm tieân oâng tu taäp thieàn ñònh vaø nghieân cöùu Luaät phaûi moät trong chín loãi treân thì goïi laø "Töï Laäp Taïng. Sau ñoù oâng sang qua nghieân cöùu tu taäp veà

Toâng". nhöõng tröôùc taùc cuûa phaùi Tam Luaän. Naêm 558, Fallacy (n): Mrsavaca (skt)—Sophism—Nguïy oâng ñeán Nam Kinh (kinh ñoâ Trung Quoác thôøi baáy bieän—Giaû. giôø), nôi coù haøng ngaøn Taêng chuùng tu taäp quanh (I) The meanings of "Fallacy"—Nghóa cuûa Giaû: oâng. OÂng ñaõ goùp phaàn to lôùn trong vieäc truyeàn baù 1) Unreal: No reality—False—Fallacious— Tam Luaän. Moät ñeä töû cuûa oâng laø Caùt Taïng ñaõ tieáp Futile—Untrue—Vain—Khoâng thaät. tuïc truyeàn thoáng Tam Luaän sau khi oâng thò tòch. 2) In Buddhism nothing is real and permanent, Fall: Sa vaøo—Ngaõ—Sa ngaõ. the five aggregates make up beings, pillars Fall asleep to obscure the mind: Middha and rafters make a house, etc. All is temporal (skt)—Thuïy mieân hay buoàn nguõ laøm môø mòt taâm and merely phenomenal, fallacious, and trí—See Fifty-one Dharmas interactive with the unreal: Theo Phaät giaùo, giaû coù nghóa laø chö Mind. phaùp voâ thöôøng vaø khoâng coù thöïc theå, duyeân Fall down: To sink, to let fall, to destroy, to hôïp hay möôïn caùc phaùp khaùc maø coù, nhö ruin—Ñoïa. möôïn uaån maø coù chuùng sanh, möôïn coät keøo Fall down in a faint: Hoân Meâ—To faint—To maø coù nhaø cöûa. Taát caû chæ laø hieän töôïng giaû lose consciousness. taïm vaø khoâng thaät. (II) Categories of "Fallacy"—Phaân loaïi "giaû": Fall into decay: To sink—Ñoïa laïc. 1) Two fallacious postulates: Nhò Giaû—See Two Fall into deep thought: Maëc töôûng. hypotheses. Fallacious: vitatha (p & skt)—Giaû—Khoâng 2) Three fallacious postulates: Tam Giaû—See thaät—See Fallacy. Three fallacious postulates. Fallacious counter-proposition: Töï Naêng Fall down: To sink—Ñoïa laïc. Phaù—A fallacious counter-proposition; Fall into the hell: Sa vaøo ñòa nguïc. containing one of the thirty-three fallacies Fall ill: Bònh. connected with the thesis (pratijna—toâng), reason (hetu—nhaân), or example (udaharana—duï)— Fall into decay: Ñoïa laïc. Phaùp cuûa Nhaân Minh muoán baùc boû laäp nghóa cuûa Fall into the evil paths: Rôi (sa ñoïa) vaøo aùc ngöôøi khaùc maø laäp ra löôïng cuûa toâng chi; löôïng ñoù ñaïo. neáu phaïm vaøo moät trong ba möôi ba loãi lieân heä Fall (v) out: Ruïng. ñeán toâng, nhaân, duï, thì goïi laø "Töï Naêng Phaù". Fallacious counter-proposition: Töï Naêng Fallacious postulates: Prajnapti (skt)—Three Phaù—Containing one of the thirty-three fallacies unrealities or three phenomenals (Three connected with the thesis (pratijna—toâng), reason fallacious postulates). In Buddhism, especially in (hetu—nhaân), or example (udaharana—duï)— the Satyasiddhi-sastra and the Maha-Prajna Sutra, Phaùp cuûa Nhaân Minh muoán baùc boû laäp nghóa cuûa everything is merely phenomenal, and consists of ngöôøi khaùc maø laäp ra löôïng cuûa toâng chi; löôïng ñoù derived elements; nothing therefore has real neáu phaïm vaøo moät trong ba möôi ba loãi lieân heä existence, but all is empty and unreal—Ba caùi ñeán toâng, nhaân, duï, thì goïi laø "Töï Naêng Phaù". khoâng thaät. Trong Phaät giaùo, ñaëc bieät laø trong Fallen (a): Sa ñoïa—Sa ngaõ. Thaønh Thöïc Luaän vaø Kinh Baùt Nhaõ, moïi vaät chæ Fallen angels: Fallen devas—Nhöõng baäc trôøi sa laø hieän töôïng, goàm nhöõng yeáu toá caáu thaønh; ñoïa. khoâng coù caùi gì coù thöïc höõu, chæ laø hö khoâng vaø Fallen nature: Baûn tính sa ñoïa. khoâng thaät—See Three fallacious postulates.

Fallen state: Tình traïng sa ñoïa. doctrine that the ego or self composed of the Fallibility (n): Söï coù theå sai laàm. temporary five skandhas, is a reality and permanent—Voïng kieán coá chaáp thöïc höõu cuûa Fallible (a): Coù theå sai laàm. chuùng sanh, hay khaùi nieäm cho raèng chuùng sanh Falling in an evil state, a bad fate, in coù thaät höõu, chöù khoâng phaûi do nguõ uaån taïo thaønh. suffering and hell: Rôi vaøo aùc ñaïo—Ngöôøi aùc Taø kieán cho raèng thaân töù ñaïi do nguõ uaån hôïp giôùi, khi thaân hoaïi maïng chung seõ sanh vaøo khoå thaønh maø cho laø thöïc, laø thöôøng truï coá ñònh. giôùi, aùc thuù, ñoïa xöù, ñòa nguïc. Ñaây laø moät trong False doctrine: Adharma (skt)—Heterodoxy or naêm ñieàu nguy hieåm cho ngöôøi aùc phaù giôùi—false methods—Phi phaùp (taø thuyeát). After death, at the breaking up of the body, he False ego: Popular ego—Tuïc Ngaõ—The popular falls in an evil state, a bad fate, in suffering and idea of the ego or soul (false ego—giaû ngaõ), hell. This is one of the five dangers to the immoral composed of the five skandhas (this is to be through lapsing from morality (bad morality or distinguished from the true ego)—Giaû ngaõ (ñoái laïi failure in morality)—See Five dangers to the vôùi chaân ngaõ hay thöïc ngaõ) bao goàm nguõ uaån. immoral through lapsing from morality. Falling from high places: Nhöõng keû teù töø treân False emptiness: Ngoan Khoâng—Improper and crooked understanding of emptiness which “Mad cao maø vong maïng—Those who lose their lives Zen” practitioners always attach to—Caùi “Khoâng” falling from high places. This is one of the ten sai laàm maø nhöõng keû cuoàng thieàn thöôøng hay types of people who cannot recite the Buddha’s chaáp vaøo. **See Eight aspects of Buddha’s life. name at near-death time—Ñaây laø moät trong möôøi loaïi ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm False existence: Parikalpita-laksana (skt)— chung—See Ten types of people who cannot Character of Sole Imagination—Voïng Höõu Taùnh recite the Buddha’s name at near-death time. (Bieán Keá Sôû Chaáp Taùnh)—See Parikalpita-laksana, and Three kinds of existence. Falling off a mountain or a cliff: Bò rôi töø nuùi cao xuoáng vöïc thaúm—See Nine major forms of False-hearted: Boäi aân—Ungrateful. untimely death. Falsehood: Vitathabhavo (p)—Vitathata (skt)— Falling-Tears Honourable One: Leä Truïy Toân Khoâng thaät—Untruth—Hö Voïng—Hö voïng hay Giaû—Toân giaû hay rôi leä (sau khi Ñöùc Phaät dieät ñoä söï hö nguïy. coù vò toân giaû coù loøng ñaïi bi, thöôøng thöông xoùt 1) Non-existence (Abhuta): Vitatha (skt)—chuùng sanh laên troâi chòu khoå trong ba ñöôøng neân Unreal and false—Baseless—Nhöõng caùi hay khoùc loùc)—Saint, sage, or arhat. khoâng thöïc giaû doái, traùi vôùi chaân lyù. 2) In the Lankavatara Sutra, the Buddha False (a): Mithya (skt)—Erroneous—Untrue— reminded Mahamati: “Oh Mahamati, by Voïng (sai laàm). being false it is meant not to discriminate 1) Illusive: Illusory—AÛo. things as they are in themselves.”: Trong 2) Nguïy: See Eight minds and Eight ways of Kinh Laêng Giaø, Ñöùc Phaät nhaéc nhôû developing the Bodhi Mind. Mahamati: “Naøy Mahamati, khoâng phaân bieät 3) Voïng: Vitatho (p)—Unreal. caùc söï vaät ñuùng nhö caùc söï vaät trong chính False appearance: False form—Nguïy hình. chuùng nghóa laø hö voïng.” False belief: Taø tín. False mind: Nguïy taâm—Voïng taâm—Dellusive False boasting: Noùi lôøi khoe khoang loá bòch— mind—Deluded mind—See Eight minds.

See Five kinds of false speech. False or misleading thoughts: Vitathavitakka False concept of human beings: Chuùng Sanh (p)—Transient thoughts—Voïng Nieäm—False or Kieán—Thaân Kieán—The concept that all beings misleading thoughts—Transient thoughts—If we have reality and the five skandhas as not the are able to disregard when false thoughts arise, constituents of the livings. False view that every they will naturally vanish—Khi voïng töôûng khôûi man has a permanent lord within. Wrong view on maø chuùng ta baát chaáp ñöôïc thì töï nhieân chuùng seõ the existence of a permanent ego. The erroneous bieán maát.

False name: Vitatha-naman (skt)—Giaû danh. chuùng ta neân quyeát taâm veà nöông nôi Tam Baûo— False notions: Nhöõng yù nieäm hö giaû. See Take refuge in Triratna. False notions of anything being a thing in False speaking: Uttaramanusyadharma-pralapa (skt)—Voïng—Voïng ngöõ hay noùi doái, moät trong itself: See False notions of things. boán troïng toäi trong Phaät giaùo—False speaking or False notions of things: Phaùp Ngaõ—The false falsity, one of the four grave prohibitions or sins in views of anything being a thing in itself, Buddhism—See Lying and Slandering. individual or independent, and not merely False speech: Lying speech—Noùi lôøi doái traù— composed of elements to be disintegrated—Phaùp Voïng ngöõ. chaáp hay khaùi nieäm giaû taïo cho raèng vaïn höõu coù (A) False speaking or falsity—Noùi lôøi voïng ngöõ: töï taùnh (caùc phaùp saéc taâm thöïc coù theå tính), caù 1) False (nonsense or transgression) speaking: nhaân hay ñoäc laäp, chöù khoâng phaûi ñöôïc thaønh laäp lying (either slander, false boasting, or bôûi nhieàu yeáu toá khaùc bieät nhau. deception)—Lôøi noùi giaû doái ñeå phæ baùng, False refuge: Quy-Y sai laïc—According to khoe khoang hay löøa doái ngöôøi khaùc. Buddhism, false refuge means not to take refuge 2) According to the Dharmapada Sutra, verse in the Buddha, the Dharma, and the Sangha. From 306, the Buddha taught: “The speaker of the beginningless time, we had taken refuge in untruth goes down; also he who denies what momentary and transitory pleasures with the hope he has done, both sinned against truth. After to find some satisfaction in these pleasures. We death they go together to hells.”: Theo Kinh consider them as a way out of our depression and Phaùp Cuù, caâu 306, Ñöùc Phaät daïy “Thöôøng noùi boredom, only end up with other sufferings and lôøi voïng ngöõ thì sa ñoïa; coù laøm maø noùi khoâng, afflictions. When the Buddha talked about “taking ngöôøi taïo hai nghieäp aáy, cheát cuõng ñoïa ñòa refuge”, he wanted to advise us to break out of nguïc such desperate search for satisfaction. Taking true (B) There are five kinds of false speech: Nguõ Söï refuge involves a changing of our attitude; it Voïng Ngöõ—Coù naêm ñieàu voïng ngöõ—See comes from seeing the ultimate worthlessness of Five kinds of false speech. the transitory phenomena we are ordinarily False speech is to be abandoned: Noùi laùo caàn attached to. When we see clearly the phaûi töø boû—See Eight things that lead to the unsatisfactory nature of the things we have been cutting off of affairs. chasing after, we should determine to take refuge in the Triple Gem—Theo Phaät giaùo, quy-y sai laïc False sutras: Forged sutras—Nguïy kinh. laø khoâng quy-y vaøo Phaät, Phaùp, Taêng. Thuaät ngöõ False tenets: Voïng chaáp—Holding on to false Phaät giaùo duøng

tieáng “Quy-Y” ñeå coâng boá nieàm views—Quan nieäm chaáp tröôùc hay coá giöõ laáy tin cuûa mình nôi Phaät, Phaùp vaø Taêng. Töø voâ thæ, khoâng lìa boû hö voïng. chuùng ta ñaõ quy-y sai laïc vôùi nhöõng laïc thuù taïm False thinking: Voïng töôûng—Erroneous bôï nhaát thôøi vôùi hy voïng tìm thoûa maõn trong thinking—Deluded thought—False notions— nhöõng laïc thuù naøy. Ta xem nhöõng thöù aáy nhö moät False ideas—The mental process of living beings loái thoaùt ra khoûi nhöõng chaùn chöôøng buoàn baõ cuûa based on greed, hatred and stupidity—There are mình, neân chaïy theo chuùng ñeå roài keát quaû cuoái five kinds of false thinking—See Five kinds of cuøng cuõng vaãn laø khoå ñau phieàn naõo. Khi Ñöùc false thinking. Phaät noùi ñeán quy-y, Ngaøi khuyeân daïy chuùng ta False thoughts: Voïng töôûng. neân ñoaïn tuyeät vôùi caùi loái ñi tìm thoûa maõn moät False views: Drishti (skt)—Taø kieán—Heretical caùch voâ voïng nhö vaäy. Quy-Y chaân thaät laø moät söï views—Heterodox views—Improper views—Not thay ñoåi thaùi ñoä, do thaáy nhöõng chuyeän phuø recognizing the doctrine of normal karma—Wrong phieám maø ta thöôøng baùm víu, roát roài chaúng coù ích views, one of the three subversions or subverters. lôïi gì. Moät khi chuùng ta thaáy roõ ñöôïc baûn chaát baát (I) The meaning of “False views”—Nghóa cuûa toaïi cuûa söï vaät maø chuùng ta haèng theo ñuoåi, “Taø kieán”: Perverted (wrong) views or opinions, not consistent with the dharma, one

of the five heterodox opinions and ten evils. (B) Also according to the Hinayana Buddhism, There were at least sixty-two heretical views there are another ten kinds of wrong views— (views of the externalist or non-Buddhist Cuõng theo Phaät Giaùo Nguyeân Thuûy, coù möôøi views) in the Buddha’s time—Ñaûo kieán hay loaïi taø kieán khaùc: kieán ñieân ñaûo hay taø kieán, moät trong ba loaïi 1) There is no such virtue and generosity. This ñieân ñaûo. Theo ñaïo Phaät, taø kieán laø khoâng means that there is no good effect in giving thöøa nhaän nhaân quaû, khoâng theo Phaät phaùp, alms: Tin raèng khoâng coù caùi gì goïi laø “cuùng moät trong nguõ kieán vaø thaäp aùc. Trong thôøi döôøng,” nghóa laø cuùng döôøng cho chö Taêng Ni Ñöùc Phaät coøn taïi theá, coù ít nhaát laø 62 taø kieán khoâng ñem laïi lôïi ích gì. ngoaïi ñaïo. 2) There is no such virtue as liberal alms-giving: (II) Wrong views according to the point of views Tin raèng khoâng coù caùi goïi laø coâng ñöùc khi of Mahayana Buddhism: Taø kieán theo quan cuùng döôøng, nghóa laø cuùng döôøng cho chö ñieåm Phaät Giaùo Ñaïi Thöøa—According to Taêng Ni khoâng ñem laïi coâng ñöùc gì caû. Mahayana, there are at least two kinds of 3) There is no such virtue as offering gifts to wrong views—Theo Phaät Giaùo Ñaïi Thöøa, coù guests. This means there is no effetc in such ít nhaát hai loaïi taø kieán: charitable actions: Tin raèng khoâng coù gì goïi laø 1) Annihilation-View: Ñoaïn kieán. “daâng taëng,” hay daâng taëng vaät duïng ñeán chö 2) Eternity-View: Thöôøng kieán. Taêng Ni khoâng ñem laïi lôïi ích gì. (III) Wrong views according to Hinayana 4) There is neither fruit, nor result of good or Buddhism—Taø Kieán theo quan ñieåm Phaät evil deeds: Tin raèng khoâng coù nhaân quaû, Giaùo Nguyeân Thuûy: nghóa laø haønh ñoäng thieän aùc ñeàu khoâng gaây (A) According to Theravada Buddhism in haäu quaû naøo. Abhidharma, wrong views are

the following 5) There is no such belief as “this world.”: Tin three wrong views which mentioned in the raèng khoâng coù gì goïi laø “theá gian naày.” Sutra Pitaka—Theo Phaät Giaùo nguyeân Thuûy 6) There is no such belief as “a world beyond,” ñöôïc ghi laïi trong A Tyø Ñaït Ma Luaän, taø kieán i.e. those born here do not accept a past laø ba quan kieán sai laàm sau ñaây ñöôïc ghi laïi existence, and those living here do not accept trong Kinh Taïng: future life: Tin raèng khoâng coù gì goïi laø “theá 1) Ahetuka-ditthi (p): The acausality view, giôùi tôùi,” nghóa laø ngöôøi sanh ôû ñaây khoâng which states that there is no cause or chaáp nhaän coù tieàn kieáp vaø kieáp vò lai. condition for the defilement and purification 7) There is no “mother.”: Tin raèng khoâng coù of beings, that beings are defiled and purified “meï” by chance, or necessity—Tin raèng moïi söï vaät 8) There is no father, i.e. there is no effect in töø nhieãm ñeán tònh ñeàu phaùt sanh khoâng coù anything done to them: Tin raèng khoâng coù nguyeân nhaân, nhieãm tònh chæ laø tình côø maø “cha,” nghóa laø ñoái xöû vôùi cha meï theá naøo thoâi. cuõng khoâng coù haäu quaû. 2) Akiriya-ditthi (p): The inefficacy of action 9) There are no beings that died and are reborn: view, which claims that deeds have no Tin raèng khoâng coù chuùng sanh cheát vaø taùi efficacy in producing results and thus sanh. invalidates moral distinctions—Tin raèng haønh 10) There are no righteous and well-disciplined ñoäng daàu toát hay xaáu ñeàu khoâng taïo quaû, do recluses and brahmins who, having realized ñoù choái boû luaân lyù ñaïo ñöùc. by their own super-intellect this world and the 3) Natthika-ditthi (p): Ñoaïn kieán—Tin raèng world beyond, make known the same khoâng coù kieáp soáng naøo sau kieáp naày, do ñoù (Buddhas and Arahants): Tin raèng khoâng coù choái boû moïi yù nghóa ñaïo lyù cuûa nghieäp— nhöõng baäc tu só xa laùnh choán phoàn hoa ñoâ hoäi Nihilism, which denies the survival of the ñeå tìm nôi vaéng veû tham thieàn nhaäp ñònh, personality in any form after death, thus cuõng nhö nhöõng baäc thieän tri thöùc, ñöùc ñoä cao negating the moral significance of deed.

thöôïng, ñaïo haïnh trang nghieâm ñaõ chöùng ñaït have wrong views as follows: “Here ñaïo quaû (chö Phaät vaø A La Haùn). Bhikkhus! Someone who hears the Tathagata (IV) Categories of “False views”—Phaân loaïi “Taø or a disciple of the Tathagata teaching the kieán”: Dharma for the elimination of all standpoints, 1) There are two false views: Nhò Chuûng Taø decisions, obsessions, adherences, and Kieán—Coù hai loaïi taø kieán—See Two false underlying tendencies, for the stilling of all views. formations, for the relinquishing of all 2) Kieán ñaûo—See Three subversions. attachments, for the destruction of craving, for 3) Five types of false views: Nguõ Taø Kieán—See dispassion, for cessation, for Nirvana. He Five types of false views. thinks that he will be annihilated, he will be 4) Wrong views or illusory or misleading views: perished; he will have no more sorrow, Kieán Ñieân Ñaûo—To see things upside grieve, and lament; he does not weep beating down—See Seven upside-down views (II). his breast and become distraught.”—Theo (V) Two things that are necessary to complete the Kinh Ví Duï Con Raén trong Trung Boä Kinh, evil of wrong views—Hai ñieàu kieän caàn thieát Ñöùc Phaät ñaõ daïy: “Ngöôøi naøo nghe Nhö Lai ñeå thaønh laäp nghieäp taø kieán: hay ñeä töû Nhö Lai thuyeát phaùp ñeå

baït tröø taát 1) Perverted manner in which the object is caû kieán xöù, coá chaáp, thieân chaáp, thieân kieán, viewed: Taùnh caùch sai laàm trong loái nhìn söï tuøy mieân, söï tònh chæ moïi haønh ñoäng, söï töø boû vaät. moïi sanh y, söï dieät tröø khaùt aùi ñeå ñöa ñeán ly 2) The understanding of it according to that tham, ñoaïn dieät, Nieát Baøn. Vó aáy nghó raèng misconception: Coá chaáp theo quan nieäm sai chaéc chaén ta seõ bò ñoaïn dieät, chaéc chaén ta seõ laàm aáy. bò hoaïi dieät, chaéc chaén ta seõ khoâng toàn taïi. Vò (VI) The inevitable consequences of false views— aáy khoâng saàu muoän, khoâng than vaõn, khoâng Nhöõng haäu quaû khoâng theå traùnh ñöôïc cuûa khoùc loùc; vò aáy khoâng ñaám ngöïc, khoâng ñi nghieäp taø kieán: ñeán baát tænh." 1) Base desire: Nhöõng ham muoán thaáp heøn. (IX)The Buddha's teachings on "Wrong views" in 2) Lack of wisdom: Keùm trí tueä. the Dharmapada Sutra—Nhöõng lôøi Phaät daïy 3) Dull wit: Thieáu thoâng minh. veà "Taø Kieán" trong Kinh Phaùp Cuù: 4) Chronic diseases: Beänh hoaïn kinh nieân. 1) Those who embrace the wrong views, are 5) Blameworthy ideas: Tö töôûng xaáu xa ñaùng ashamed of what is not shameful, and are not cheâ traùch. ashamed of what is shameful, will not be able (VII)According to the Simile of the Snake in the to avoid the hell (Dharmapada 316): Khoâng Middle length Discourses of the Buddha, the ñaùng hoå laïi hoå, vieäc ñaùng hoå laïi khoâng, cöù Buddha taught about someone who has the oâm taø kieán aáy, ñòa nguïc khoù laùnh xa. wrong views as follows: "This is self, this is 2) Those who fear when they should not fear, the world; after death I shall be permanent, and don't fear in the fearsome, embrace these everlasting, eternal, not subject to change; I false views, will not be able to avoid the hell shall endure as long as eternity.": Theo Kinh (Dharmapada 317): Khoâng ñaùng sôï laïi sôï, Ví Duï Con Raén trong Kinh Trung Boä, Ñöùc vieäc ñaùng sôï laïi khoâng, cöù oâm taø kieán aáy, ñòa Phaät daïy veà ngöôøi coù taø kieán nhö sau: "Ñaây nguïc khoù laùnh xa. laø theá giôùi, ñaây laø töï ngaõ, sau khi cheát, toâi seõ 3) Those who perceive faults in the faultless, thöôøng coøn, thöôøng haèng, thöôøng truù, khoâng and see no wrong in what is wrong; such men, bieán chuyeån. Toâi seõ truù nhö theá naøy cho ñeán embracing false doctrines, will not be able to maõi maõi." avoid the hell (Dharmapada 318): Khoâng loãi (VIII)Having no wrong views: Khoâng taø kieán— töôûng laø loãi, coù loãi laïi töôûng khoâng, cöù oâm taø According to the Simile of the Snake in the kieán aáy, ñòa nguïc khoù laùnh xa. Middle Length Discourses of the Buddha, the False views based on individual karma: Buddha taught about someone who does not Voïng kieán bieät nghieäp—See False view based on

living beings' individual karma, and Two kinds of even less can it be said not to be from the lamp or upside-down discriminating false views. the seeing"—Trong Kinh Thuû Laêng Nghieâm, False view based on living beings' quyeån Nhì, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà individual karma: Voïng Kieán Bieät Nghieäp—In hai loaïi voïng kieán nhö sau: "OÂng A Nan! Taát caû the Surangama Sutra, the Buddha reminded chuùng sanh bò troâi laên trong voøng luaân hoài sanh töû Ananda about two kinds of upside-down ôû theá gian, laø do bôûi hai thöù voïng kieán. Hai thöù discriminating false views. The first one is False nhìn sai laàm ñoù laøm cho chuùng

sanh thaáy coù caûnh view based on living beings' individual karma and giôùi, vaø bò loâi cuoán trong voøng nghieäp. Hai thöù the other one is false view based on living beings' voïng kieán ñoù laø voïng kieán bieät nghieäp cuûa chuùng collective karma. What is meant by false views sanh vaø voïng kieán ñoàng phaän cuûa chuùng sanh." based on individual karma? Ananda! It is like a Voïng Kieán Bieät Nghieäp laø gì? OÂng A Nan! Nhö man in the world who has red cataracts on his ngöôøi bò ñau maét, ban ñeâm nhìn vaøo ngoïn ñeøn, eyes so that at night he alone sees around the thaáy coù naêm maøu saéc troøn chung quanh ngoïn löûa lamp a circular reflection composed of layers of saùng. OÂng nghó theá naøo? Caùi aûnh troøn naêm maøu five colors. What do you think? Is the circle of saéc ñoù laø maøu saéc cuûa ñeøn hay maøu saéc cuûa caùi light that appears around the lamp at night the thaáy? OÂng A Nan! Neáu laø maøu saéc cuûa ñeøn, sao lamp's color, or is it the seeing's colors? Ananda! chæ moät mình ngöôøi ñau maét thaáy. Neáu laø maøu If it is the lamp's colors, why is it that someone saéc cuûa tính thaáy, thì tính thaáy ñaõ thaønh maøu saéc, without the disease does not see the same thing, coøn caùi thaáy cuûa ngöôøi maét ñau goïi laø gì? Laïi nöõa, and only the one who is diseased sees the circular oâng A Nan, neáu caùi aûnh troøn kia, rôøi ñeøn maø rieâng reflection? If it is the seeing's colors, then the coù, thì khi nhìn bình phong, tröôùng, gheá, baøn, cuõng seeing has already become colored; what, then, is phaûi coù aûnh troøn hieän ra chöù. Neáu rôøi tính thaáy maø the circular reflection the diseased man sees to be rieâng coù, thì maét coù theå khoâng thaáy. Nay maét thaáy called? Moreover, Ananda, if the circular thì bieát khoâng rôøi ñöôïc. Vaäy neân bieát raèng: "Maøu reflection is in itself a thing apart from the lamp, saéc thaät ôû nôi ñeøn. Caùi thaáy beänh nhìn laàm ra aûnh then it would be seen around the folding screen, naêm saéc. Caùi aûnh vaø caùi thaáy ñeàu laø beänh. Nhöng the curtain, the table, and the mats. If it has caùi thaáy bieát laø beänh ñoù, khoâng phaûi laø beänh. nothing to do with the seeing, it should not be Ñöøng neân noùi laø ñeøn, laø thaáy, vaø chaúng phaûi ñeøn, seen by the eyes. Why is it that the man with chaúng phaûi thaáy. Ví duï maët traêng thöù hai, vì duïi cataracts sees the circular reflections with his maét maø thaáy, vaäy khoâng phaûi laø maët traêng, hay laø eyes? Therefore, you should know that: "In fact boùng cuûa traêng. Caùi aûnh naêm saéc cuõng vaäy, vì maét the colors come from the lamp, and the diseased beänh maø thaønh, khoâng neân noùi laø taïi ñeøn hay taïi seeing bring about the reflection. Both the circular thaáy."—See Two kinds of upside-down reflection and the faulty seeing are the result of discriminating false views. the cataract. But that which sees the diseased film False View of the collecting share: Voïng Kieán is not sick. Thus you should not say that it is the Ñoàng Phaän—In the Surangama Sutra, the Buddha lamp or the seeing or that it is neither the lamp reminded Ananda about two kinds of upside-down nor the seeing. It is like a second moon often seen discriminating false views. The first one is False when one presses on one's eye while looking up view based on living beings' individual karma and into the sky. It is neither substantial nor a the other one is false view based on living beings' reflection because it is an illusory vision caused collective karma. What is meant by the

false view by the pressure exerted on one's eye. Hence, a of the collective share? Ananda! In Jambudvipa, wise person should not say that the second moon besides the waters of the great seas, there is level is a form or not a form. Nor is it correct to say that land that forms some three thousand continents. the illusory second moon is apart from the seeing East and West, throughout the entire expanse of or not apart from the seeing. It is the same with the great continent. There are twenty-three the illusion created by the diseased eyes. You hundred large countries. In other, small or perhaps cannot say it is from the lamp or from the seeing: one or two, or perhaps thirty, forty, or fifty.

Ananda! Suppose that among them there is one eyes is the same as the people of that country. He small continent where there are only two sees circular reflections erroneously brought countries. The people of just one of the countries about by a disease of the seeing. The beings with together experience evil conditions. On that small a collective share see inauspicious things. In the continent, all the people of that country see all midst of their karma of identical views arise kinds of inauspicious things: perhaps they see two pestilence and evils. Both are produced from a suns, perhaps they see two moons with circles, or beginningless falsity in the seeing. It is the same a dark haze, or girdle-ornaments around them; or in the three thousand continents of Jambudvipa, comets, shooting stars, 'ears' on the sun or moon, throughout the four great seas and in the Saha eainbows, secondary rainbows, and various other World and throughout the ten directions. All evil signs. Only the people in that country see countries that have outflows and all living beings them. The living beings in the other country from are the enlightened bright wonderful mind without the first do not see or hear anything unusual. outflows. Because of the false, diseased Ananda! In the case of the living being's false conditions that are seen, heard, felt, and known, view of individual karma by which he sees the they mix and unite in false birth, mix and unite in appearance of a circular reflection around the false death. If you cane leave far behind all lamp, the appearance seems to be a state, but in conditions which mix and unite and those which the end, what is seen comes into being because of do not mix and unite, then you can also extinguish the cataracts on the eyes. The cataracts are the and cast out the causes of birth and death, and results of the weariness of the seeing rather than obtain perfect Bodhi, the nature which is neither the products of form. However, the essence of produced nor extinguished. It is the pure clear seeing which perceives the cataracts is free from basic mind, the everlasting fundamental all diseases and defects. Ananda! I will now go enlightenment."—Trong Kinh Thuû Laêng Nghieâm, back and forth comparing these two matters for quyeån Nhì, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà you, to make both of them clear: "For example, hai loaïi voïng kieán nhö sau: "OÂng A Nan! Taát caû you now use your eyes to look at the mountains, chuùng sanh bò troâi laên trong voøng luaân hoài sanh töû the rivers, the countries, and all the living beings: ôû theá gian, laø do bôûi hai thöù voïng kieán. Hai thöù and they are all brought about by the disease of nhìn sai laàm ñoù laøm cho chuùng sanh thaáy coù caûnh your seeing

contracted since time without giôùi, vaø bò loâi cuoán trong voøng nghieäp. Hai thöù beginning. Seeing and the conditions of seeing voïng kieán ñoù laø voïng kieán bieät nghieäp cuûa chuùng seem to manifest what is before you. Originally sanh vaø voïng kieán ñoàng phaän cuûa chuùng sanh." my enlightenment is bright. The seeing and OÂng A Nan! Trong coõi Dieâm Phuø Ñeà, tröø phaàn conditions arise from the cataracts. Realize that nöôùc nôi caùc bieån lôùn, phaàn ñaát baèng ôû giöõa coù the seeing arise from the cataracts: the ñeán ba ngaøn chaâu. Chaâu lôùn chính giöõa bao truøm enlightened condition of the basically enlightened caû Ñoâng Taây. Coù ñoä hai ngaøn ba traêm nöôùc lôùn. bright mind has no cataracts. That which is aware Caùc chaâu nhoû ôû giöõa bieån, hoaëc vaøi traêm nöôùc, of the faulty awareness is not diseased. It is the hoaëc moät, hoaëc hai nöôùc, cho ñeán ba möôi, boán true perception of seeing. How can you continue möôi naêm möôi nöôùc. OÂng A Nan! Trong ñaùm ñoù to speak of feeling, hearing, knowing, and seeing? coù moät chaâu nhoû, chæ coù hai nöôùc. Ngöôøi trong Therefore, you now see me and yourself and the moät nöôùc cuøng caûm vôùi aùc duyeân, chuùng sanh world and all the ten kinds of living beings trong nöôùc aáy thaáy nhöõng caûnh giôùi khoâng laønh, because of a disease in the seeing. What is aware hoaëc thaáy hai maët trôøi, hoaëc thaáy hai maët traêng. of the disease is not diseased. The true essential Hoï laïi thaáy nhöõng aùc töôùng nhö: caùc quaàng chung seeing by nature has no disease. Therefore, it is quanh maët trôøi, maët traêng; nguyeät thöïc, nhaät thöïc, not called seeing. Ananda! Let us compare the nhöõng veát ñen treân maët trôøi, maët traêng, sao choåi, false views of those living beings' collective share sao phöôùn, sao baêng, nhieàu sao baêng thaønh chuøm, with the false views of the indicidual karma of caùc thöù moáng, vaân vaân. Chæ nöôùc aáy thaáy. Coøn one person. The individual man with the diseased chuùng sanh ôû nöôùc beân kia khoâng heà thaáy hay

nghe nhöõng thöù treân. OÂng A Nan! Nay toâi vì oâng phaùp chaáp cho raèng söï vaät hieän höõu vôùi moät baûn laáy hai thöù voïng kieán treân giaûi thích cho roõ: "Nhö chaát ñoäc laäp. ngöôøi ñau maét thaáy caùi aûnh troøn naêm saéc ôû ñeøn False way of developing the Bodhi Mind: saùng. Ñoù laø do loãi beänh maét, chöù khoâng phaûi do Nguïy phaùt Boà Ñeà Taâm—One of the eight ways of loãi ôû tính thaáy, cuõng khoâng phaûi saéc ñeøn taïo ra. developing the Bodhi Mind. The false way of Laáy ñoù maø so saùnh, nay oâng vaø chuùng sanh thaáy developing the Bodhi Mind is one of the four nuùi soâng, caûnh vaät, ñeàu laø töø voâ thuûy, caùi thaáy improper ways of cultivation for Buddhists. Not beänh thaáy nhö theá. Caùi voïng kieán vaø caûnh vaät deàu repenting or renouncing our transgressions, laø hö voïng, tuøy duyeân hieän tieàn. Coøn caùi giaùc appearing pure on the outside while remaining minh bieát voïng caûnh, voïng kieán laø beänh, thì khoâng filthy on the inside, formerly full of vigor but now phaûi beänh hay meâ laàm, maø luùc naøo cuõng saùng lazy and lax, having good intentions intermingled suoát. Chaân kieán thaáy roõ voïng kieán laø beänh, thì noù with the desire for fame and profit, practicing khoâng bò beänh, maø vaãn saùng suoát. Vaäy caâu luùc good deeds tainted by defilements. Such tröôùc oâng baûo 'kieán vaên giaùc tri,' chæ laø voïng kieán development of the Bodhi Mind is

called “false.” maø thoâi. Vaäy nay oâng thaáy toâi, oâng vaø chuùng sanh This is the way the majority of cultivators develop ñeàu laø caùi thaáy beänh. Coøn caùi ‘kieán chaân tinh tính’ the mind in the Dharma Ending Age—Moät trong khoâng phaûi beänh neân khoâng goïi laø thaáy. OÂng A taùm caùch phaùt taâm Boà Ñeà. Nguïy ñaïo phaùt taâm Boà Nan! Coù theå laáy caùi voïng kieán ñoàng phaän cuûa Ñeà laø moät trong boán loái phaùt taâm sai traùi trong tu chuùng sanh ñaõ noùi treân, so saùnh vôùi caùi voïng kieán haønh cuûa ngöôøi Phaät töû. Coù toäi loãi khoâng saùm hoái bieät nghieäp cuûa moät ngöôøi. Caùi aûnh troøn cuûa moät chöøa caûi, ngoaøi döôøng trong saïch, trong thaät nhôùp ngöôøi thaáy do ñau maét, vaø nhöõng caûnh laï do nhô, tröôùc tinh taán sau löôøi bieáng. Duø coù taâm toát chuùng sanh moät nöôùc thaáy, ñeàu laø caùi hö voïng nhöng coøn xen laãn lôïi danh, coù phaùp laønh song bò kieán sinh ra töø voâ thuûy. Khaép caû möôøi phöông theá toäi loãi laøm oâ nhieãm. Phaùt taâm maø coøn nhöõng ñieàu giôùi chuùng sanh ñeàu thuoäc phaïm vi voïng. Caùc naày, goïi laø NGUÏY. Ñaây laø loái phaùt taâm cuûa haàu duyeân hoøa hôïp sinh ra, caùc duyeân hoøa hôïp maát. heát ngöôøi tu haønh trong thôøi maït phaùp naày—See Neáu ñöùng veà caûnh giôùi Phaät, ñeàu thaáy ñoù laø hö Eight ways of developing the Bodhi Mind. voïng. Neáu coù theå xa lìa caùc ‘hoøa hôïp duyeân’ vaø False witness: Chöùng côù giaû taïo. ‘khoâng hoøa hôïp duyeân,’ thì ñaõ dieät tröø caùc nhaân False words: Expletive—False talk—Hö ngoân sinh töû, chöùng ñöôïc chaân lyù, töùc caûnh giôùi (voïng ngoân hay voïng thuyeát). Phaät.”—See Two kinds of upside-down Falsely accuse: Vu caùo. discriminating false views. 1) A Bhiksu or a Bhiksuni who, out of anger or False view that every man has a permanent jealousy, falsely accuses another Bhiksu or lord within: Ngaõ Kieán—Thaân Kieán—False Bhiksuni of a Degradation Offence, with the view that every man has a permanent lord intention of destroying that Bhiksu’s or within—Wrong view on the existence of a Bhiksuni’s reputation, commits a Sangha permanent ego—The erroneous doctrine that the Restoration Offence—Vò Tyø Kheo hay Tyø ego or self composed of the temporary five Kheo Ni naøo vu caùo moät vò khaùc phaïm giôùi skandhas, is a reality and permanent—Taø kieán Rôi Ruïng, vì giaän hôøn hay ganh gheùt, vôùi chuû cho raèng thaân töù ñaïi do nguõ uaån hôïp thaønh maø cho yù laøm baïi hoaïi thanh danh cuûa vò aáy, laø phaïm laø thöïc, laø thöôøng truï coá ñònh. giôùi Taêng Taøn. False view that all things are real: Phaùp 2) A Bhiksu or Bhiksuni who, out of anger or Höõu—The false view of Hinayana that things, or jealousy, falsely accuses another Bhiksu or elements of which they are made, are real—Taø Bhiksuni of a Restoration Offence, which has kieán Tieåu Thöøa cho raèng vaïn höõu, hay nhöõng yeáu no basis in reality in order to destroy that toá taïo thaønh vaïn höõu laø coù thaät. Bhiksu’s or Bhiksuni’s reputation, commits an False view that anything exists with an offence involves Expression of Regret—Vò independent nature: Phaùp Ngaõ Kieán—Taø kieán Tyø Kheo hay Tyø Kheo Ni naøo vu caùo moät vò khaùc phaïm giôùi Taêng Taøn, vì giaän hôøn hay

ganh gheùt, vôùi chuû yù laøm baïi hoaïi thanh danh 3) A Bhiksu or Bhiksuni may regularly write cuûa vò aáy, laø phaïm giôùi Xaû Ñoïa (buoâng boû vaø home to his or

her family, sharing his or her phaùt loà saùm hoái). happiness and cultivation so that his or her Falseness of desire: AÙi giaû—The unreality of family's happiness and faith in the cultivation desire. will increase—Tyø Kheo hay Tyø Kheo Ni coù Falsification (n): Söï giaû maïo. theå thöôøng xuyeân vieát thö veà nhaø nhaèm chia xeû haïnh phuùc tu taäp cuûa mình ñeå taêng theâm Falsify (v): Giaû maïo—To counterfeit—To haïnh phuùc vaø nieàm tin cuûa gia ñình. forge—To fake. 4) A Bhiksu or Bhiksuni can help his or her Falsity (n): Tính giaû maïo. family resolve difficult situations in the Fame (n): Yaso (p)—Honor—Danh lôïi—Tieáng family—Tyø Kheo hay Tyø Kheo Ni coù theå taêm—Danh thôm hay vinh döï—See Eight winds. giuùp ñôõ gia ñình mình giaûi quyeát nhöõng khoù Fame and fortune cannot be compared with khaên trong gia ñình. a life of leisure: Danh lôïi baát nhö nhaøn (danh lôïi 5) A Bhiksu or Bhiksuni should not tell her khoâng baèng cuoäc soáng an nhaøn). family about the difficulties that he or she Fame and profit: Danh lôïi. encounters in his or her life as a monk or a Fame and wealth: Danh lôïi. nun in such a way that they become Familiar (a): Quen thuoäc. concerned and anxious about him or her—Tyø Kheo hay Tyø Kheo Ni khoâng neân noùi cho gia Familiarity breeds contempt: Lôøn quaù hoùa ñình bieát nhöõng khoù khaên cuûa mình trong töï khinh—Thaân quaù hoùa lôøn. vieän laøm cho hoï lo laéng veà mình. Family: Gia ñình—A Bhiksu or Bhiksuni is the 6) A Bhiksu or Bhiksuni may share methods one who has rennounced his or her own family and/or practices his or her own cultivation— and become a homeless monk or nun; however, Tyø Kheo hay Tyø Kheo Ni coù theå chia xeû the Buddha never prohibited his disciples to nhöõng phöông thöùc hay caùch thöïc taäp trong tu continue to keep some contacts with their taäp cuûa chính mình. families, but when contacting with their families, Family attachment: Lieân Nieäm (thöông nhôù they should abide by the Buddha's vinaya—Tyø luyeán aùi gia ñình)—See Family bondage, and Six Kheo hay Tyø Kheo Ni laø ngöôøi ñaõ töø boû gia ñình sins that smother the six paramitas or the pure cuûa chính mình ñeå trôû thaønh moät nhaø sö hay ni coâ mind. khoâng nhaø; tuy nhieân, Ñöùc Phaät chöa bao giôø ngaên caám ñeä töû cuûa Ngaøi tieáp tuïc lieân laïc vôùi gia Family bondage: Söï raøng buoäc cuûa gia ñình— According to the Sutra In Forty-Two Sections, ñình, nhöng khi lieân laïc vôùi gia ñình, chö Taêng Ni Chapter 23, the Buddha said: "Men are bound by phaûi tuaân thuû ñuùng theo lôøi Phaät daïy veà giôùi luaät: their wives, children and homes to such an extent 1) A Bhiksu or Bhiksuni should not visit his or that these are worse than a prison. The time her family more frequent the Sangha's comes when one is released from prison, but there guidelines allowed—Tyø Kheo hay Tyø Kheo is never a moment when you think of leaving your Ni khoâng neân thaêm vieáng gia ñình thöôøng wife and children. Don't you fear the control that xuyeân hôn quy ñònh cuûa Taêng Giaø. emotion, love and sex have over you? Although 2) When visiting his or her family, a Bhiksu or you are in a tiger's flaws (mouth), you are Bhiksuni should not keep asking for one thing blissfully obvious in heart. Those who throw after another, and when his or her family give themselves in the mud and drown themselves are him or her something, he or she should known as ordinary people. By passing through this always share it with the Order—Khi thaêm

door and transcending defiling objects, one vieáng gia ñình, Taêng Ni khoâng neân cöù tieáp becomes an Arahant."—Theo Kinh Töù Thaäp Nhò tuïc ñoøi hoûi hay xin xoû ôû nhaø heát thöù naøy ñeán Chöông, Chöông 23, Ñöùc Phaät daïy: “Ngöôøi bò vôï thöù khaùc. con nhaø cöûa raøng buoäc coøn hôn laø lao nguïc. Lao nguïc coøn coù kyø haïn ñöôïc phoùng thích, coøn ñoái vôùi

vôï con khoâng coù yù töôûng xa rôøi. Khi ñaõ ñam meâ baèng caùi tinh thaàn thanh tònh, hieàn hoøa cuûa ñaïo lyù saéc ñeïp, ñaâu ngaïi gì gian nguy! Duø tai hoïa nôi Ñöùc Thích Ca.” mieäng coïp vaãn cam taâm! Töï ñaém mình nôi choán (I) Haø Baéc Province—Tænh Haø Baéc: buøn laày neân goïi laø phaøm phu. Vöôït thoaùt ñöôïc 1) Daâu Pagoda: Chuøa Daâu. caûnh aáy seõ trôû neân baäc A-La-Haùn.” 2) Daøn Pagoda: Chuøa Daøn. Family of Buddhism: School of Buddhism— 3) Buùt Thaùp Pagoda: Chuøa Buùt Thaùp. Phaät Gia—All Buddhists from Srota-apanna (Tu 4) Ñöùc La Pagoda: Chuøa Ñöùc La. Ñaø hoaøn) upwards—Gia ñình Phaät giaùo. Taát caû 5) Ñaïi Laâm Pagoda: Chuøa Ñaïi Laâm. Phaät töû töø Tu Ñaø Hoaøn trôû leân. 6) Ñoàng Ky Pagoda: Chuøa Ñoàng Ky. Family preceptor: Moân Sö—The monk who is 7) Haøm Long Pagoda: Chuøa Haøm Long. recognized as teacher by any family—Vò sö ñöôïc 8) Coå Meã Pagoda: Chuøa Coå Meã. coâng nhaän nhö vò Thaày cuûa gia ñình. 9) Ñaïi Laâm Pagoda: Chuøa Ñaïi Laâm. 10) Quang Phuïc Pagoda: Chuøa Quang Phuïc. Famine (n): Naïn ñoùi. 11) Vaân Coác Pagoda: Chuøa Vaân Coác. Famous (a): Höõu danh—Celebrated—One of the 12) Phaû Laïi Pagoda: Chuøa Phaû Laïi. six charateristics of a Bhagavat—Danh Tieáng, 13) Thoân Xuaân Pagoda: Chuøa Thoân Xuaân. moät trong saùu ñaëc taùnh cuûa töø Baït Giaø Phaïm— 14) Laùi Pagoda: Chuøa Laùi. See Six charateristics of a Bhagavat. 15) Phaät Tích Pagoda: Chuøa Phaät Tích. Famous Ancient Pagodas in Vietnam: Danh 16) Linh ÖÙng Pagoda: Chuøa Linh ÖÙng. Lam Coå Töï Vieät Nam—According to Vo Van 17) Phaán Ñoäng Pagoda: Chuøa Phaán Ñoäng. Tuong in Vietnam’s Famous Ancient Pagodas, 18) Ngoâ Xaù Pagoda: Chuøa Ngoâ Xaù. there are two hundred forty-seven ancient 19) Dieân Phuùc Pagoda: Chuøa Dieân Phuùc. pagodas in Viet Nam from North to South. Most (II) Hanoi City—Haø Noäi: Venerable Doctor Thich Minh Chau wrote in the 20) Moät Coät Pagoda: Chuøa Moät Coät. Preface: “A remarkable characteristic of 21) Laùng Pagoda: Chuøa Laùng. Vietnamese Buddhist architecture is that there are 22) Traán Quoác Pagoda: Chuøa Traán Quoác. not any gigantic, magnificient construction. 23) Lieân Phaùi Pagoda: Chuøa Lieân Phaùi. Instead, there are pagodas and stupas, moderate 24) Kim Lieân Pagoda: Chuøa Kim Lieân. in shape, pretty and refined in style, and even 25) Boäc Pagoda: Chuøa Boäc. little in structure like the huts of the recluses 26) Kim Sôn Pagoda: Chuøa Kim Sôn. secluding from the world. Vietnam’s pagodas are 27) Vuõ Thaïch Pagoda: Chuøa Vuõ Thaïch. diminutive but abundant. This probably relates to 28) Hoøa Maõ Pagoda: Chuøa Hoøa Maõ. an active aspect of Vietnamese psychology. 29) Yeân Phuù Pagoda: Chuøa Yeân Phuù. Therefore, the whole country is decorated with 30) Töï Khoaùt Pagoda: Chuøa Töï Khoaùt. the pure, gentle spirit of sakyamuni Budha’s 31) Sôû Pagoda: Chuøa Sôû. Teaching”—Theo Vieät Nam Danh Lam Coå Töï 32) Phuïng Thaùnh Pagoda: Chuøa Phuïng Thaùnh. cuûa Voõ Vaên Töôøng, treân toaøn

quoác Vieät Nam töø 33) Thieân Phuùc Pagoda: Chuøa Thieân Phuùc. Baéc chí Nam coù 247 ngoâi danh lam coå töï. Hoøa 34) Thanh Nhaøn Pagoda: Chuøa Thanh Nhaøn. Thöôïng Tieán Só Thích Minh Chaâu ñaõ vieát trong lôøi 35) Naønh Pagoda: Chuøa Naønh. giôùi thieäu: “Moät ñaëc tröng noåi baät cuûa kieán truùc 36) Phuù Thò Pagoda: Chuøa Phuù Thò. Phaät Giaùo Vieät Nam laø khoâng coù nhöõng coâng trình 37) Baéc Bieân Pagoda: Chuøa Baéc Bieân. lôùn lao ñoà soä, traùi laïi, caùc chuøa thaùp ñeàu coù taàm 38) Ñaïi Lan Pagoda: Chuøa Ñaïi Lan. côû trung bình, nhöng xinh xaén, nheï nhaøng, thaäm 39) Thanh Ninh Pagoda: Chuøa Thanh Ninh. chí coù khi nhoû baèng nhö nhöõng am coác cuûa caùc vò 40) Vaân Hoà Pagoda: Chuøa Vaân Hoà. aån só ñoäc cö. Chuøa khoâng lôùn nhöng chuøa raát 41) Maät Duïng Pagoda: Chuøa Maät Duïng. nhieàu, ñieàu naày töôûng cuõng coù theå noùi leân moät 42) Kim Giang Pagoda: Chuøa Kim Giang. khía caïnh tích cöïc cuûa taâm lyù ngöôøi Vieät, vaø chính 43) Thanh Laâm Pagoda: Chuøa Thanh Laâm. vì theá maø khaép giang sôn haàu nhö ñöôïc toâ ñieåm 44) Thaùnh Chuùa Pagoda: Chuùa Thaùnh Chuùa.

45) Hoøe Nhai Pagoda: Chuøa Hoøe Nhai. 90) Phöông Trung Pagoda: Chuøa Phöông Trung. 46) Huyønh Cung Pagoda: Chuøa Huyønh Cung. 91) Kheâ Tang Pagoda: Chuøa Kheâ Tang. 47) Baùt Thaùp Pagoda: Chuøa Baùt Thaùp. 92) Thieân Truø Pagoda: Chuøa Thieân Truø. 48) Dueä Pagoda: Chuøa Dueä. (V) Haûi Phoøng City—Thaønh Phoá Haûi Phoøng: 49) Laïi Ñaø Pagoda: Chuøa Laïi Ñaø. 93) Dö Haøng Pagoda: Chuøa Dö Haøng. 50) Caàu Ñoâng Pagoda: Chuøa Caàu Ñoâng. (VI) Nam Haø Province—Tænh Nam Haø: 51) Quyønh Ñoâ Pagoda: Chuøa Quyønh Ñoâ. 94) Keo Pagoda: Chuøa Keo. 52) Thieàn Quang Pagoda: Chuøa Thieàn Quang. 95) Ñaïi Bi Pagoda: Chuøa Ñaïi Bi. 53) Baø Naønh Pagoda: Chuøa Baø Naønh. 96) Coå Leã Pagoda: Chuøa Coå Leã. 54) Kieán Sô Pagoda: Chuøa Kieán Sô. 97) Phoå Minh Pagoda: Chuøa Phoå Minh. (III) Haûi Höng Province—Tænh Haûi Höng: 98) Ñeä Töù Pagoda: Chuøa Ñeä Töù. 55) Coân Sôn Pagoda: Chuøa Coân Sôn. 99) Voïng Cung Pagoda: Chuøa Voïng Cung. 56) Thaùi Laïc Pagoda: Chuøa Thaùi Laïc. (VII)Ninh Bình Province—Tænh Ninh Bình: 57) Ñoâng Caïo Pagoda: Chuøa Ñoâng Caïo. 100)Non Nöôùc Pagoda: Chuøa Non Nöôùc. 58) Caäp Nhaát Pagoda: Chuøa Caäp Nhaát. 101)Bích Ñoäng Pagoda: Chuøa Bích Ñoäng. 59) Höông Laõng Pagoda: Chuøa Höông Laõng. (VIII)Quang Ninh Province—Tænh Quaûng Ninh: 60) Giaùm Pagoda: Chuøa Giaùm. 102)Yeân Töû Pagoda: Chuøa Yeân Töû. 61) Meã Sôû Pagoda: Chuøa Meã Sôû. (IX)Thaùi Bình Province—Tænh Thaùi Bình: 62) Laïc Thuûy Pagoda: Chuøa Laïc Thuûy. 103)Keo Pagoda: Chuøa Keo. 63) Phuù Thò Pagoda: Chuøa Phuù Thò. 104)Hoäi Pagoda: Chuøa Hoäi. (IV) Haø Taây Province—Tænh Haø Taây: 105)La Vaân Pagoda: Chuøa La Vaân. 64) Höông Trai Pagoda: Chuøa Höông Trai. 106)Coảng Pagoda: Chuøa Coảng. 65) Taây Phöông Pagoda: Chuøa Taây Phöông. (X)Vónh Phuù Province—Tænh Vónh Phuù: 66) Traàm Pagoda: Chuøa Traàm. 107)Xuaân Luõng Pagoda: Chuøa Xuaân Luõng. 67) Traêm Gian Pagoda: Chuøa Traêm Gian. (XI)Thanh Hoùa Province—Tænh Thanh Hoùa: 68) Mía pagoda: Chuøa Mía. 108)Maät Ña Pagoda: Chuøa Maät Ña. 69) Höõu Baèng Pagoda: Chuøa Höõu Baèng. (XII)Haø Tónh Province—Tænh Haø Tónh: 70) Thieäu Long Pagoda: Chuøa Thieäu Long. 109)Hôïp Töï Pagoda: Chuøa Hôïp Töï. 71) Ngaõi Caàu Pagoda: Chuøa Ngaõi Caàu.

(XIII)Quaûng trò Province—Tænh Quaûng Trò: 72) Kim Hoa Pagoda: Chuøa Kim Hoa. 110)Saéc Töù Tònh Quang Pagoda: Chuøa Saéc Töù 73) Thaày Pagoda: Chuøa Thaày. Tònh Quang. 74) Höông Tích Pagoda: Chuøa Höông Tích. (XIV)Hueá Citadel—Coá Ñoâ Hueá: 75) Ñaäu Pagoda: Chuøa Ñaäu. 111)Thieân Muï Pagoda: Chuøa Thieân Muï. 76) Xaâm Ñoäng Pagoda: Chuøa Xaâm Ñoäng. 112)Thaùnh Duyeân Pagoda: Chuøa Thaùnh Duyeân. 77) Sôû Pagoda: Chuøa Sôû. 113)Dieäu Ñeá Pagoda: Chuøa Dieäu Ñeá. 78) Töø Chaâu Pagoda: Chuøa Töø Chaâu. 114)Saéc Töù Quoác AÂn Pagoda: Chuøa Saéc Töù Quoác 79) Quaûng Nguyeân Pagoda: Chuøa Quaûng AÂn. Nguyeân. 115)Baùo Quoác Pagoda: Chuøa Baùo Quoác. 80) Vaên Phuù Pagoda: Chuøa Vaên Phuù. 116)Töø Ñaøm Pagoda: Chuøa Töø Ñaøm. 81) Ñaïi Bi Pagoda: Chuøa Ñaïi Bi. 117)Thuyeàn Toân Pagoda: Chuøa Thuyeàn Toân. 82) Laâm Döông Pagoda: Chuøa Laâm Döông. 118)Ñoâng Thuyeàn Pagoda: Chuøa Ñoâng Thuyeàn. 83) Thanh Laõm Pagoda: Chuøa Thanh Laõm. 119)Töø Hieáu Pagoda: Chuøa Töø Hieáu. 84) Tröôøng Xuaân Pagoda: Chuøa Tröôøng Xuaân. 120)Töôøng Vaân Pagoda: Chuøa Töôøng Vaân. 85) Ngoïc Ñình Pagoda: Chuøa Ngoïc Ñình. 121)Vaïn Phöôùc Pagoda: Chuøa Vaïn Phöôùc. 86) La Phuø Pagoda: Chuøa La Phuø. 122)Ba La Maät Pagoda: Chuøa Ba La Maät. 87) Dieân Khaùnh Pagoda: Chuøa Dieân Khaùnh. 123)Taây Thieân Di Ñaø Pagoda: Chuøa Taây Thieân Di 88) Phuùc Kheâ Pagoda: Chuøa Phuùc Kheâ. Ñaø. 89) Boái Kheâ Pagoda: Chuøa Boái Kheâ. 124)Truùc Laâm Pagoda: Chuøa Truùc Laâm.

125)Traø Am Pagoda: Chuøa Traø Am. 160)Long Hueâ Pagoda: Chuøa Long Hueâ. 126)Dieäu Ñöùc Pagoda: Chuøa Dieäu Ñöùc. 161)Long Thaïnh Pagoda: Chuøa Long Thaïnh. (XV)Quaûng Nam Ñaø Naúng Province—Tænh 162)Giaùc Vieân Pagoda: Chuøa Giaùc Vieân. Quaûng Nam-Ñaø Naúng: 163)Linh Sôn Pagoda: Chuøa Linh Sôn. 127)Linh ÖÙng Pagoda: Chuøa Linh ÖÙng. 164)Phuïng Sôn Pagoda: Chuøa Phuïng Sôn. 128)Tam Thai Pagoda: Chuøa Tam Thai. 165)Giaùc Haûi Pagoda: Chuøa Giaùc Haûi. 129)Chuùc Thaùnh Pagoda: Chuøa Chuùc Thaùnh. 166)Phöôùc Haûi Pagoda: Chuøa Phöôùc Haûi. 130)Phöôùc Laâm Pagoda: Chuøa Phöôùc Laâm. 167)Quaùn Theá AÂm Pagoda: Chuøa Quaùn Theá AÂm. 131)Phoå Ñaø Pagoda: Chuøa Phoå Ñaø. 168)Phaùp Hoa Pagoda: Chuøa Phaùp Hoa. 132)Phaùp Laâm Pagoda: Chuøa Phaùp Laâm. 169)Phöôùc Hoøa Pagoda: Chuøa Phöôùc Hoøa. (XVI)Quaûng Ngaõi Province—Tænh Quaûng Ngaõi: 170)Minh Töï Pagoda: Chuøa Minh Töï. 133)Thieân AÁn Pagoda: Chuøa Thieân AÁn. 171)Taân Höng Long Pagoda: Chuøa Taân Höng 134)Hoäi Phöôùc Pagoda: Chuøa Hoäi Phöôùc. Long. 135)Phaät Giaùo Pagoda: Chuøa Phaät Giaùo. 172)Böûu Quang Pagoda: Chuøa Böûu Quang. (XVII)Bình Ñònh Province—Tænh Bình Ñònh: 173)Phaùp Hoäi Pagoda: Chuøa Phaùp Hoäi. 136)Thaäp Thaùp Di Ñaø Pagoda: Chuøa Thaäp Thaùp 174)AÁn Quang Pagoda: Chuøa AÁn Quang. Di Ñaø. 175)Töø Nghieâm Pagoda: Chuøa Töø Nghieâm. 137)Long Khaùnh Pagoda: Chuøa Long Khaùnh. 176)Kyø Vieân Pagoda: Chuøa Kyø Vieân. (XVIII)Phuù Yeân Province—Tænh Phuù Yeân: 177)Nam Phoå Ñaø Pagoda: Chuøa Nam Phoå Ñaø. 138)Baûo Tònh Pagoda: Chuøa Baûo Tònh. 178)Vaïn Ñöùc Pagoda: Chuøa Vaïn Ñöùc. (XIX)Khaùnh Hoøa Province—Tænh Khaùnh Hoøa: 179)Hueâ Nghieâm Pagoda: Chuøa Hueâ Nghieâm. 139)Hoäi Phöôùc Pagoda: Chuøa Hoäi Phöôùc. 180)Xaù Lôïi Pagoda: Chuøa Xaù Lôïi. 140)Kim Sôn

Pagoda: Chuøa Kim Sôn. 181)Töø AÂn Thieàn Töï Pagoda: Töø AÂn Thieàn Töï. 141)Haûi Ñöùc Pagoda: Chuøa Haûi Ñöùc. 182)Quaûng Höông Giaø Lam Pagoda: Tu vieän 142)Long Sôn Pagoda: Chuøa Long Sôn. Quaûng Höông. (XX)Ninh Thuaän Province—Tænh Ninh Thuaän: 183)Ngoïc Phöông Monastery: Tònh Xaù Ngoïc 143)Phaät Giaùo Phan Rang Pagoda: Chuøa Phaät Phöông. Giaùo Phan Rang. 184)Baùt Böûu Phaät Ñaøi Pagoda: Baùt Böûu Phaät 144)Phaät Quang Pagoda: Chuøa Phaät Quang. Ñaøi. (XXI)Laâm Ñoàng Province—Tænh Laâm Ñoàng: 185)Vaïn Phaät Pagoda: Chuøa Vaïn Phaät. 145)Linh Quang Pagoda: Chuøa Linh Quang. 186)Nam Thieân Nhaát Truï Pagoda: Nam Thieân 146)Linh Sôn Pagoda: Chuøa Linh Sôn. Nhaát Truï. 147)Linh Phong Pagoda: Chuøa Linh Phong. 197)Hueä Nghieâm Pagoda: Chuøa Hueä Nghieâm. 148)Thieân Vöông Coå Saùt Pagoda: Chuøa Thieân 188)Vónh Nghieâm Pagoda: Chuøa Vónh Nghieâm. Vöông Coå Saùt. 189)Headquarters (Central) Monastery: Tònh Xaù (XXII)Ñaéc Laéc Province—Tænh Ñaéc Laéc: Trung Taâm. 149)Khaûi Ñoan Pagoda: Chuøa Khaûi Ñoan. 190)Phaät Baûo Pagoda: Chuøa Phaät Baûo. 150)Ngoïc Ban Monastery: Tònh Xaù Ngoïc Ban. 191)Vaïn Haïnh Meditation Center (Zen Institute): (XXIII)Sai Goøn City—Thaønh Phoá Saøi Goøn: Thieàn Vieän Vaïn Haïnh. 151)Giaùc Laâm Pagoda: Chuøa Giaùc Laâm. (XXIV)Ñoàng Nai Province—Tænh Ñoàng Nai: 152)Töø AÂn Pagoda: Chuøa Töø AÂn. 192)Böûu Phong Pagoda: Chuøa Böûu Phong. 153)Hoäi Sôn Pagoda: Chuøa Hoäi Sôn. 193)Long Thieàn Pagoda: Chuøa Long Thieàn. 154)Phöôùc Töôøng Pagoda: Chuøa Phöôùc Töôøng. 194)Ñaïi Giaùc Pagoda: Chuøa Ñaïi Giaùc. 155)Long Nhieãu Pagoda: Chuøa Long Nhieãu. 195)Phaät Tích Pagoda: Phaät Tích Toøng Laâm. 156)Hueâ Nghieâm Pagoda: Chuøa Hueâ Nghieâm. 196)Thöôøng Chieáu Meditation Center (Zen 157)Vaïn Ñöùc Pagoda: Chuøa Vaïn Ñöùc. Institute): Thieàn Vieän Thöôøng Chieáu. 158)Taäp Phöôùc Pagoda: Chuøa Taäp Phöôùc. (XXV)Vuõng Taøu City—Thò Xaõ Vuõng Taøu: 159)Tröôøng Thoï Pagoda: Chuøa Tröôøng Thoï. 197)Ñaïi Toøng Laâm Pagoda: Chuøa Ñaïi Toøng Laâm.

198)Hueâ Laâm Pagoda: Chuøa Hueâ Laâm. 233)Hoäi Linh Pagoda: Chuøa Hoäi Linh. 199)Long Hoøa Pagoda: Chuøa Long Hoøa. 234)Khaùnh Quang Pagoda: Chuøa Khaùnh Quang. 200)Thieân Thai Pagoda: Chuøa Thieân Thai. (XXXV)Soùc Traêng Province—Tænh Soùc Traêng: 201)Phöôùc Laâm Pagoda: Chuøa Phöôùc Laâm. 235)Kleang Pagoda: Chuøa Kleang. 202)Linh Sôn Pagoda: Chuøa Linh Sôn. (XXXVI)An Giang Province—Tænh An Giang: 203)Sakyamuni Buddha Monument: Thích Ca 236)Xaø Toùn Pagoda: Chuøa Xaø Toùn. Phaät Ñaøi. 237)Taây An Pagoda: Chuøa Taây An. 204)Nirvana Monastery: Tònh Xaù Nieát Baøn. 238)Phöôùc Ñieàn Pagoda: Chuøa Phöôùc Ñieàn (Chuøa (XXVI)Soâng Beù Province—Tænh Soâng Beù: Hang). 205)Hoäi Khaùnh Pagoda: Chuøa Hoäi Khaùnh. 239)Gioàng Thaønh Pagoda: Chuøa Gioàng Thaønh. 206)Nuùi Chaâu Thôùi Pagoda: Chuøa Nuùi Chaâu Thôùi. 240)Phi Lai Pagoda: Chuøa Phi Lai. 207)Long Höng Pagoda: Chuøa Long Höng. (XXXVII)Kieân Giang Province—Tænh Kieân (XXVII)Taây Ninh Province—Tænh Taây Ninh: Giang: 208)Linh Sôn Tieân Thaïch Pagoda: Linh Sôn Tieân 241)Suøng Höng Pagoda: Chuøa Suøng Höng. Thaïch. 242)Thaäp Phöông Pagoda: Chuøa Thaäp Phöông. 209)Phöôùc Löu Pagoda: Chuøa Phöôùc Löu. 243)Phoå Minh Pagoda: Chuøa Phoå Minh. (XXVIII)Long An

Province—Tænh Long An: 244)Tam Baûo Pagoda: Chuøa Tam Baûo. 210)Toân Thaïnh Pagoda: Chuøa Toân Thaïnh. (XXXVIII)Baïc Lieâu & Caø Mau Provinces—Tænh 211)Kim Cang Pagoda: Chuøa Kim cang. Baïc Lieâu & Caø Mau: (XXIX)Myõ Tho Province—Tænh Myõ Tho: 245)Quan AÂm Pagoda: Chuøa Quan AÂm. 212)Linh Thöùu Pagoda: Chuøa Linh Thöùu. 246)Höng Quaûng Pagoda: Höng Quaûng Töï. 213)Hoäi Thoï Pagoda: Chuøa Hoäi Thoï. 247)Vónh Hoøa Pagoda: Chuøa Vónh Hoøa. 214)Böûu Laâm Pagoda: Chuøa Böûu Laâm. Famous family: Danh moân. 215)Thanh Tröôùc Pagoda: Chuøa Thanh Tröôùc. Famous Light Buddha: Danh Quang Phaät. 216)Vónh Traøng Pagoda: Chuøa Vónh Traøng. Famous man: Danh nhaân—Celebrity—Great (XXX)Beán Tre Province—Tænh Beán Tre: name. 217)Hoäi Toân Pagoda: Chuøa Hoäi Toân. Famous master: Danh sö. 218)Hueä Quang Pagoda: Chuøa Hueä Quang. 219)Tuyeân Linh Pagoda: Chuøa Tuyeân Linh. Famous monasteries in China: Nhöõng töï vieän 220)Vieân Minh Pagoda: Chuøa Vieân Minh. noåi tieáng cuûa Trung Hoa—There are four famous (XXXI)Cao Laõnh & Moäc Hoùa & Sa Ñeùc hills or monasteries in China—Coù boán ngoïn nuùi Provinces—Tænh Cao Laõnh & Moäc Hoùa & Sa hay boán töï vieän noåi tieáng beân Trung Quoác—See Ñeùc: Töù Ñaïi Danh Sôn. 221)Böûu Höng Pagoda: Chuøa Böûu Höng. Famous places of ruins: Famous historical 222)Phöôùc Höng Pagoda: Chuøa Phöôùc Höng. vestiges—Famous monuments—Thaéng tích. 223)Hoäi Phöôùc Pagoda: Chuøa Hoäi Phöôùc. Famous rulers on earth: Danh Thieân—One of 224)Hoa Laâm Pagoda: Chuøa Hoa Laâm. the four kinds of devas—Thieân vöông hay thieân 225)Böûu Quang Pagoda: Chuøa Böûu Quang. töû, vua trong loaøi ngöôøi—See Three kinds of (XXXII)Vónh Long Province—Tænh Vónh Long: heaven (B). 226)Tieân Chaâu Pagoda: Chuøa Tieân Chaâu. Famous scholar: Danh só. 227)Giaùc Thieân Pagoda: Chuøa Giaùc Thieân. Famous teacher: Danh sö. 228)Ngoïc Vieân Monastery: Tònh Xaù Ngoïc Vieân. Famous words: Danh ngoân. (XXXIII)Traø Vinh Province—Tænh Traø Vinh: Fan-palm tree: Tala (skt)—Ña la. 229)Vuõng Lieâm Pagoda: Chuøa Vuõng Lieâm. 230)OÂng Meïk Pagoda: Chuøa OÂng Meïk. Fanatic (n): Keû cuoàng tín. 231)Sam Roâng Ek Pagoda: Chuøa Sam Roâng Ek. Fanatical (a): Chaáp neâ—Cuoàng tín. 232)Quy Noâng Pagoda: Chuøa Quy Noâng. Fanaticism: Cuoàng tín. (XXXIV)Caàn Thô Province—Tænh Caàn Thô: Fanaticize (v): Laøm cho cuoàng tín.

Fang-Hui-Yang-Qi: Phöông Hoäi Döông Kyø ôû Nam Nguyeân. Sö döøng laïi ñaây phuï taù cho Thieàn Sö—Zen master Fang-Hui-Yang-Qi—Zen Töø Minh moät caùch sieâng naêng caàn khoå. Töø master Fang-Hui-Yang-Qi was born in 992 in Minh dôøi sang Thaïch Söông Ñaïo Ngoâ, sö Yuan-Chou (now in Jiang-Xi Province), was a cuõng dôøi theo. Nôi ñaây sö laøm Giaùm Töï disciple and dharma successor of Shi-Shuang-(administrator). Tuy theo Töø Minh ñaõ laâu maø Chu-Yuan, and the master of Pai-Yun-Shou-Tuan. sö chöa tænh ngoä. Moãi khi ñeán thöa hoûi, Töø Yang-Qi founded the Yogi school of Lin-Chi Zen, Minh baûo: “Vieäc trong ty khoá quaù nhieàu haõy which bears his name. It is one of the two lineages ñi.” Hoâm khaùc sö ñeán hoûi, Töø Minh baûo: into which the tradition of the Lin-Chi school “Giaùm Töï ngaøy sau con chaùu khaép thieân haï divided after Master Shih-Shuang. The strict Zen caàn gì voäi

gaáp.” Moät hoâm Töø Minh vöøa ñi ra of Yogi lineage was brought to Japan by Chinese chôït möa ñeán, sö rình ôû con ñöôøng taét. Töø and Japanese masters and still flourishes there Minh ñeán, sö lieàn naém ñöùng laïi noùi: “OÂng giaø today—Thieàn sö Phöông Hoäi sanh naêm 992 taïi naøy! Hoâm nay phaûi vì toâi noùi, neáu khoâng noùi Vieân Chaâu (baây giôø thuoäc tænh Giang Taây), ñeä töû toâi seõ ñaùnh oâng.” Töø Minh noùi: “Giaùm Töï vaø laø ngöôøi keá thöøa Phaùp cuûa Thieàn Sö Thaïch bieát laø vieäc quanh co lieàn thoâi.” Caâu noùi chöa Söông Sôû Vieän, vaø laø thaày cuûa Baïch Vaân Thuû döùt, sö ñaïi ngoä, lieàn ñaûnh leã ngay döôùi buøn. Ñoan. Döông Kyø laäp ra phaùi Thieàn Laâm Teá mang Hoâm sau, sö ñaày ñuû oai nghi ñeán phöông teân oâng, moät trong hai nhaùnh thieàn Laâm Teá sau tröôïng leã taï. Töø Minh quôû: “Chöa phaûi.” khi thaày Thaïch Söông thò tòch. Phaùi Thieàn naày * Yang-Qi asked Shi-Shuang: “How is it when ñöôïc caùc thieàn sö Trung Hoa vaø Nhaät Baûn mang the great dark bird cries ‘Na! Na!’ and flies vaøo Nhaät Baûn vaø hieän nay vaãn coøn ñöôïc löu down from the clouds into the chaotic truyeàn taïi ñaây. mountain peak?” Shi-Shuang said: “I walk in * When Shi-Shuang Chu-Yuan moved from wild grasses. You rush into the village.” Nan-Yuan to Mount T’ao-Wu, and then to Yang-Qi said: “When the senses have no Shi-Shuang, Yang-Qi followed him, room for even a needle, still there is another performing administrative affairs in each question.” Shi-Shuang then shouted. Yang-Qi place. Although Yang-Qi remained with Shi- said: “Good shout.” Shi-Shuang shouted Shuang for a long time, he never attained again. Yang-Qi also shouted. Shi-Shuang then enlightenment. Each time he would have an shouted twice. Yang-Qi bowed. Shi-Shuang interview, Shi-Shuang would say: “There are said: “This affair concerns one person taking a lot of administrative affairs requiring up and carrying a lotus.” Yang-Qi shook his attention. Go do them.” On one occasion sleeves and went out—Töø Minh thöôïng when Yang-Qi went to see Shi-Shuang for ñöôøng, sö ra hoûi: “Khi chim nuùp keâu naåm instruction on practice, Shi-Shuang said: naåm, töø maây bay vaøo nuùi loaïn, laø theá naøo?” “Director! Someday your descendants will Töø Minh ñaùp: “Ta ñi trong coû hoang, ngöôi laïi cover the earth. Why are you in a hurry?” vaøo thoân saâu.” Sö thöa: “Quan chaúng nhaän One day, Shi-Shuang had just gone out when kim, laïi möôïn moät caâu hoûi.” Töø Minh lieàn it suddenly began to rain. Yang-Qi spied his heùt. Sö thöa: “Heùt hay” Töø Minh laïi heùt. Sö teacher’s walking on a small path, chased him cuõng heùt. Töø Minh heùt luoân hai tieáng. Sö leã down, and grabbed him, saying: “You’ve got baùi. Töø Minh noùi: “Vieäc naày laø caù nhôn môùi to talk to me now, or else I’m going to hit gaùnh vaùc.” Sö phuûi aùo ra ñi. you!” Shi-Shuang said: “Director! You * Zen master Yang Ch’i always talked already completely know how to take care of positively about his contentment and things, so that’s enough!” Before Shi-Shuang unworldly riches. Instead of saying that he is had finished speaking, Yang-Qi experienced empty-handed, he talked of the natural great enlightenment. He then knelt and sufficiency of things about him as we can see bowed to Shi-Shuang on the muddy path—Ñi through this poem concerning his deserted du phöông, sö ñeán yeát kieán Thieàn sö Töø Minh habitation:

My dwelling is now here at Yang-Ch'i spirit is to make one poor and humble, The walls and roof, how weather-beaten! thoroughly cleansed of inner impurities. On The whole floor is covered white with the contrary, learning makes one rich and Snow crystal, shivering down the neck, arrogant. Because learning is earning, the I am filled with thoughts. more learned, the richer, and therefore 'in How I recall the ancient masters whose much wisdom is much grief; and he that habitat was no better than the shade of a increased knowledge increased sorrow.' It is tree!" after all, Zen emphasizes that this is only a Döông Kyø thöôøng noùi moät caùch tích cöïc veà an 'vanity and a striving after wind.'—Theo taâm laäp meänh vaø caùi giaøu phi theá tuïc cuûa Thieàn sö D. T. Suzuki trong Thieàn Luaän, Taäp ngaøi. Thay vì noùi chæ coù ñoâi tay khoâng, ngaøi I, baøi thô naày khoâng nguï yù taùc giaû aên khoâng laïi noùi veà muoân vaät trong ñôøi, naøo ñeøn traêng ngoài roài hay khoâng laøm gì khaùc, hoaëc khoâng quaït gioù, naøo kho voâ taän, thaät quaù ñuû laém roài coù gì khaùc hôn ñeå laøm hôn laø thöôûng thöùc hoa nhö chuùng ta coù theå thaáy qua baøi thô sau ñaây ñaøo nôû trong naéng sôùm, hay ngaém vaàng traêng dieãn taû veà ngoâi nhaø ñieâu taøn cuûa sö: trong tuyeát baïc, trong ngoâi nhaø ñìu hiu. "Nhaø ta pheân maùi raùch tôi bôøi Ngöôïc laïi, ngaøi coù theå ñang haêng say laøm Neàn traéng moät maøu tuyeát traéng rôi vieäc, hoaëc ñang daïy ñeä töû, hoaëc ñang tuïng Giaù laïnh toaøn thaân, loøng vaïn moái kinh, queùt chuøa hay daãy coû nhö thöôøng leä, Ngöôøi xöa nhaø chæ boùng caây thoâi." nhöng loøng traøn ngaäp moät nieàm thanh tònh * According Zen master D.T. Suzuki in the khinh an. Moïi mong caàu ñeàu xaû boû heát, Essays in Zen Buddhism, Book I, this poem is khoâng coøn moät voïng töôûng naøo gaây trôû ngaïi not to convey the idea that he is idly sitting cho taâm trí öùng duïng doïc ngang, do ñoù taâm and doing nothing particularly; or that he has cuûa ngaøi luùc baáy giôø laø taâm 'khoâng,' thaân laø nothing else to do but to enjoy the cherry- 'thaân ngheøo.' Vì ngheøo neân ngaøi bieát thöôûng blossoms fragrant in the morning sun, or the thöùc hoa xuaân, bieát ngaém traêng thu. Traùi laïi, lonely moon white and silvery in a deserted neáu coù cuûa theá gian choàng chaát ñaày con tim, habitation. In the contrary, he may be in the thì coøn choã naøo daønh cho nhöõng laïc thuù thaàn midst of work, teaching pupils, reading the tieân aáy. Kyø thaät, theo sö Döông Kyø thì söï tích sutras, sweeping and farming as all the master tröõ cuûa caûi chæ toaøn taïo nghòch duyeân khoù have done, and yet his own mind is filled with thích hôïp vôùi nhöõng lyù töôûng thaùnh thieän, transcendental happiness and quietude. All chính vì theá maø sö ngheøo. Theo sö thì muïc hankerings of the heart have departed, there ñích cuûa nhaø Thieàn laø buoâng boû chaáp tröôùc. are no idle thoughts clogging the flow of life- Khoâng rieâng gì cuûa caûi, maø ngay caû moïi chaáp activity, and thus he is empty and poverty- tröôùc ñeàu laø cuûa caûi, laø tích tröõ taøi saûn. Coøn stricken. As he is poverty-stricken, he knows Thieàn thì daïy buoâng boû taát caû vaät sôû höõu, how to enjoy the 'spring flowers' and the muïc ñích laø laøm cho con ngöôøi trôû neân ngheøo 'autumnal moon.' When worldly riches are vaø khieâm cung töø toán. Traùi laïi, hoïc thöùc khieán amassed in his heart, there is no room left con ngöôøi theâm giaøu sang cao ngaïo. Vì hoïc there for such celestial enjoyments. In fact, töùc laø naém

giöõ, laø chaáp; caøng hoïc caøng coù according to Zen master Yang-Ch'i, the theâm, neân 'caøng bieát caøng lo, kieán thöùc caøng amassing of wealth has always resulted in cao thì khoå naõo caøng laém.' Ñoái vôùi Thieàn, producing characters that do not go very well nhöõng thöù aáy chæ laø khoå coâng baét gioù maø thoâi. with our ideals of saintliness, thus he was * Yang-Qi asked a monk who had just arrived: always poor. The aim of Zen discipline is to "The fog is thick and the road is obscured, so attain to the state of 'non-attainment.' All how did you get here?" The monk said: "The knowledge is an acquisition and sky does not have four walls." Yang-Qi said: accumulation, whereas Zen proposes to "How many straw sandals did you wear out deprive one of all one's possessions. The coming here?" The monk shouted. Yang-Qi

said: "One shout. Two shout. After that, then Far-reaching land: Duramgama (skt)—Vieãn what?" The monk said: "I meet you, Master, Haønh ñòa—Ground of traveling far—See Ten but you're quite busy." Yang-Qi said: "I don't grounds (II). have my staff. Sit and have some tea."—Sö Fashioned: Hôïp thôøi trang. hoûi vò Taêng môùi ñeán: "Maây daøy ñöôøng heïp xe Fast (v): Nhòn aên—Caám thöïc. to töø ñaâu ñeán?" Vò Taêng thöa: "Trôøi khoâng Fasten: Attach to—Connect—Heä (heä luïy). boán vaùch." Sö hoûi: "Ñi raùch bao nhieâu giaøy coû?" Vò Taêng lieàn heùt. Sö baûo: "Moät heùt hai Fasten to things, or the passions: Tie to heùt sau laïi laøm gì?" Vò Taêng noùi: "Xem oâng things, or the passions—Heä phöôïc. Hoøa Thöôïng giaø voäi vaøng." Sö noùi: Caây gaäy Fasting: Boá Taùt—See Uposatha. khoâng coù ôû ñaây, thoâi ngoài uoáng traø." Fasting day: Posadha or Upavasatha (skt)—Trai * When another monk arrived, Yang-Qi said to nhaät. him: "The leaves fall and the clouds gather. Fasting period: Trai kyø. Where did you come from today?" The monk Fasting room: Trai phoøng (trai xaù). said: "From Kuan-Yin." Yang-Qi asked: How Fa-Tsang (643-712): Phaùp Taïng—Name of a would you say one word from beneath Kuan- sSogdian monk who traveled to China and studied Yin's heels?" The monk said: "I've just Hua-Yen under Chih-Yen (602-668), the second arrived to see you." Yang-Qi said: "What is it patriarch of the tradition. He later succeeded him that you've seen?" The monk didn't answer. and became the third Hua-Yen patriarch, and is Yang-Qi said to a second monk who had also generally considered to be its most influential come: "You! Can you say something for this systematizer—Teân cuûa moät vò Taêng ngöôøi practitioner?" The second monk didn't sSogdian, ngöôøi ñaõ du haønh sang Trung Quoác vaø answer. Yang-Qi said: "Here are a couple of theo hoïc giaùo phaùp Hoa Nghieâm vôùi ngaøi Trí dumb horses."—Sö hoûi vò Taêng môùi ñeán: "Laù Nghieãm, nhò toå cuûa toâng phaùi naøy taïi Trung hoa. ruïng maây doàn sôùm rôøi choã naøo?" Vò Taêng Sau ñoù oâng ñöôïc laøm Phaùp töû cuûa Trí Nghieãm vaø thöa: "Quan AÂm." Sö noùi: "Döôùi chôn Quan trôû thaønh tam toå Hoa Nghieâm, vaø oâng thöôøng AÂm moät caâu laøm sao noùi?" Vò Taêng noùi: ñöôïc xem nhö laø ngöôøi coù aûnh höôûng lôùn nhaát "Vöøa ñeán thaáy nhau xong." Sö hoûi: "Vieäc trong vieäc heä thoáng hoùa giaùo phaùp Hoa Nghieâm. thaáy nhau laø theá naøo?" Vò Taêng khoâng ñaùp Fat (n): Môõ—Phaàn toát ñeïp nhaát—See Eight kinds ñöôïc: Sö baûo: "Thöôïng Toïa thöù hai ñaùp theá of congee. Thöôïng Toïa thöù nhaát xem?" Vò Taêng thöù hai cuõng khoâng ñaùp ñöôïc.

Sö baûo: “Caû hai ñeàu Fatalism (n): Thuyeát tieàn ñònh (ñònh meänh)— ñoän heát.” Thuyeát naøy tin raèng vaän meänh con ngöôøi ñaõ ñöôïc * He passed away in 1054—Sö thò tòch naêm ñònh saún, vì theá khoâng ai coù theå thay ñoåi ñöôïc— 1054. Fatalism believes that one’s lot in life is predetermined, thus, no one can change. Fantasy: Chimera—Utopia—Wild fancy—AÛo töôûng—Khaû naêng töôûng töôïng. Fatality (n): Ñònh meänh—Vaän soá. Fa-Pao: A noted monk named Fa-Pao who lived Fate (n): Tieàn ñònh—Thieân meänh—Determined in the Ta-Tzu-EÂn monastery and under the same period of life—Ñònh Meänh—Soá phaän ñaõ ñöôïc period with monk Pu-Kuang—Sö Phaùp Baûo taïi ñònh tröôùc—Fate—Determined period of life— Ñaïi Töø AÂn Töï ñôøi Ñöôøng, cuøng thôøi vôùi sö Phoå Buddhism has no concern with either determinism Quang—See Pu-Kuang. or determinateness because it is a religion of self- creation. It holds the theory of free will within the Farmers: Sudra (skt)—Thuû Ñaø la—Serfs, born sphere of human beings. Buddhism, therefore, has from the feet of Brahma—Noâng daân vaø noâ leä, nothing to do with fatalism, for it does not admit sanh töø chaân cuûa Phaïm Thieân Vöông— See Four the existence of anything like destiny or the Indian classes. decree of fate. According to Buddhism, all living Far-reaching: Cao xa—Very high—Exalted. beings have assumed the present life as the result

of self-creation, and are, even at present, in the At that moment he was enlightened and midst of creating themselves. Birth and death are composed the following verse: not the predestined fate of a living being but only “I’ve got a precious gem a corollary of action or karma. One who acts must It was buried deep for a long time sooner or later reap the result of such action. Today, being completely clean, it regains Nobody can determine the fate of anybody else in its brightness, this universe. In the Dharmapada Sutra, the Illuminates rivers, mountains all over Buddha taught: “All that we are is the result of the world.” what we have thought; it is founded on our Moät hoâm Phaùp Ñaêng hoûi moät vò Thieàn Sö: thoughts; it is made up of our thoughts.” Thus, “Ñaàu saøo traêm tröôïng laøm sao tieán ñöôïc?” Vò there is no room for the idea of “Creation” in Thieàn sö traû lôøi: “Caâm!” Ngaøi cöù khaùn caâu ñoù Buddhism—Phaät giaùo khoâng ñeå taâm ñeán caùc hoaøi trong ba naêm. Moät hoâm ngaøi cöôõi ngöïa thuyeát taát ñònh hay baát ñònh, bôûi vì Phaät giaùo chuû ñi qua caây caàu vaùn, vaùn muïc, ngöïa suïp chaân tröông lyù thuyeát töï do yù chí giöõa caùc laõnh vöïc teù nhaøo, quaêng ngaøi rôi xuoáng caàu. Vöøa rôi nhaân sinh. Do ñoù, Phaät giaùo khoâng lieân heä ñeán xuoáng ngaøi lieàn ngoä vaø laøm baøi keä: thuyeát ñònh meänh, noù khoâng chaáp nhaän söï hieän “Ngaõ höõu minh chaâu nhaát khoûa höõu cuûa moät ñònh meänh. Theo ñaïo Phaät, chuùng Cöûu bò traàn lao quang toûa sanh moïi loaøi nhaän ñôøi soáng hieän höõu nhö laø keát Kim trieâu traàn taän quang sanh quaû töï taïo, vaø ngay ôû hieän taïi, chuùng cuõng ñang töï Chieáu phaù sôn haø vaïn ñoùa.” taïo laáy keát quaû. Soáng cheát khoâng phaûi laø ñònh (Ta coù moät vieân minh chaâu meänh coù tröôùc cho moät chuùng sanh, maø chæ ñôn Ñaõ laâu bò buïi vuøi saâu thuaàn laø haäu thaân cuûa nghieäp. Ai haønh ñoäng, sôùm Hoâm nay buïi saïch phaùt saùng muoän gì roài cuõng phaûi gaët laáy

haäu quaû, chöù khoâng Soi thaáu nuùi soâng muoân vaät). ai coù khaû naêng quyeát ñònh vaän maïng cuûa ai trong Father: Cha—This is one of the five to be vuõ truï naày caû. Trong Kinh Phaùp Cuù, Ñöùc Phaät ñaõ constantly served. Father is also one of the two daïy: "Taát caû chuùng ta ñeàu laø keát quaû cuûa nhöõng gì grace or gratitude-fields which belong to the eight chuùng ta ñaõ tö töôûng; noù nöông töïa treân caùc tö fields for cultivating blessedness—Ñaây laø moät töôûng cuûa chuùng ta." Vì theá laøm gì coù choã ñöùng trong naêm choã ñeå cuùng döôøng. Cha cuõng laø moät cho quan nieäm veà "Taïo Hoùa" trong ñaïo Phaät. trong hai AÂn Ñieàn thuoäc taùm ruoäng phöôùc ñieàn— Fate is endless: Life is endless—Meänh Voâ See Five places for offerings, and Eight fields for Giaùn—See Five untinterrupted hells. cultivating blessedness. Fate of length of life: Thoï meänh kieán—Holding Father of all the living: Nhaát thieát chuùng sanh to the idea of fate or determination of length of chi phuï—Nhaát Thieát Chuùng Sanh Chi Töø Phuï— life—Cho raèng ñònh meänh quyeát ñònh tröôøng thoï Cha cuûa taát caû chuùng sanh, aùm chæ Ñöùc Phaät laø hay yeåu meänh—See Eight incorrect views. cha hieàn cuûa taát caû chuùng sanh—The Buddha. Fa-T'eng: Zen master Fa-T'eng was one of the Fathers of the Buddhist Church: Sthavira noted monks during the T'ang dynasty—Phaùp (skt)—A chief disciple, an elder or an abbot of a Ñaêng Thieàn sö laø moät trong nhöõng vò Taêng noåi Buddhist temple—Thöôïng Toïa. tieáng ñôøi nhaø Ñöôøng. Fatherhood (n): Ñaïo laøm cha. * One day he asked a famous Zen master: Fathom the explanation: Doø taän ñaùy lôøi giaûi "The top of the pole is a hundred yards thích. tall; how can you reach it?" The Zen Fathomless ocean of enlightenment: Buddha- master replied: "Just keep silent." wisdom—Giaùc haûi. He then meditated on that statement for over Fault (n): Error—Mistake—Quaù thaát (loãi laàm). three years. One day, he rode a hose across a wooden bridge. The bridge was so old that it Fault-finding: Tìm loãi ngöôøi—Proclaiming the collapsed right after the horse trod on. Both errors of others, whether true or not, is a very bad he and the horse were thrown off the bridge. deed that prevent cultivation of self and others'.

Fault of wrongly transfering object of many people in the world—Phaät giaùo ñaõ nhanh worship: Hoã Duïng Toäi—The fault of transferring choùng trôû thaønh moät söï löïa choïn öa thích cho from one object of worship over to another a gift nhieàu ngöôøi treân theá giôùi. or duty. According to the Brahma Net Sutra, there Favorite circumstances: Hoaøn caûnh thuaän tieän. are four kinds—Toäi laïm duïng duøng laãn loän caùc Favorite queen: AÙi phi. vaät cuûa Tam Baûo. Theo Kinh Phaïm Voõng thì coù Favoritism (n): OÙc thieân vò—Bhiksu or Bhiksuni boán loaïi Hoã Duïng Toäi: who plays favoritism in distributing items among 1) The fault of transferring gift given for an Sangha members. That is to say to give more to image of a Buddha to spend for publishing someone and less to others, commits an scriptures or expenditures of monks and nuns: Expression of Regret Offence—Vò Tyø Kheo hay Tam Baûo Hoã Duïng—Duøng tieàn cuùng döôøng Tyø Kheo Ni naøo thieân vò trong khi chia vaät duïng ñuùc töôïng Phaät xaøi cho in kinh hay cho chö trong giaùo hoäi. Nghóa laø chia nhieàu cho ngöôøi naøy Taêng Ni. chia ít cho ngöôøi kia, laø phaïm giôùi Ba Daät Ñeà

hay 2) The fault of transferring gift given for an giôùi Ñoïa (phaûi phaùt loà saùm hoái). image of Sakyamuni to make one for Fa-Yan: Thieàn Sö Phaùp Dieãn (1024-1104)—Zen Maitreya, or transferring gift given to Temple master was born in 1024, was a disciple of Bai- A to Temple B: Ñöông Phaàn Hoã Duïng— Yun-Shou-T'uan. He first studied the Yogacara Duøng tieàn cuûa cuùng ñeå ñuùc töôïng Thích Ca school of Buddhist philosophy and came across vaøo vieäc ñuùc töôïng Di Laëc, hoaëc duøng tieàn the following passage, 'When the Bodhisattva cuùng döôøng cuûa chuøa A ñem cho chuøa B. enters on the path of knowledge, he finds that the 3) The fault of transferring gift given for discriminating intellect is identified with Reason, publishing scriptures to make image of and that the objective world is fused with Buddhas or Bodhisattvas: Töôïng Baûo Hoã Intelligence, and there is no distinction to be made Duïng—Duøng tieàn cuùng döôøng in kinh ñieån between the knowing and the known.' The anti- vaøo vieäc taïc töôïng Phaät hay Boà Taùt. Yogacarians refuted this statement, saying that if 4) Misuse the property of the temple: Nhaát Nhaát the knowing is not distinguishing from the known, Hoã Duïng—Duøng laãn loän böøa baõi hay laïm how is knowledge at all possible? The duïng taøi saûn cuûa nhaø chuøa. Yogacarians could not answer this criticism, when Faultless (a): Hoaøn toaøn—Perfect— Hsuan-chang, who was at the time in India, Impeccable—Clean—Entire—Complete. interposed and saved his fellow-monks in the Faultlessness: Voâ laäu caên (khoâng loãi laàm). Yogacara. His answer was: "It is like drinking Faultness or unreality of desire: AÙi giaû—Söï water; one knows by oneself whether it is cold or hö giaû hay khoâng thöïc cuûa duïc voïng. not." When Fa-Yan read this answer, he Favor (n): Ôn hueä. questioned himself 'What is this that makes one know thus by oneself.' This was the way he Favor of God: Ôn Treân—Externalists believe started on his Zen tour, for his Yogacara friends, that there exists a so-called The favour of God— being philosophers, could not enlighten him, and Ngoaïi ñaïo tin raèng coù moät thöù goïi laø "Ôn treân". he finally came to a Zen master for instruction— Favorable circumstances: Opportunity— Thieàn Sö Phaùp Dieãn ôû Nguõ Toå sanh naêm 1024, ñeä Potentiality and conditions—Cô duyeân—Hoaøn töû cuûa Thieàn Sö Baïch Vaân Thuû Ñoan. Khôûi ñaàu caûnh thuaän tieän—Thuaän caûnh—Thuaän Khaûo— sö hoïc trieát lyù Baùch Phaùp Luaän cuûa phaùi Duy See Two kinds of challenges. Thöùc, oâng ñoïc thaáy caâu naày 'Khi Boà Taùt vaøo choã Favored: Thích hôïp—Thuaän lôïi. thaáy ñaïo thì trí hay yù thöùc suy luaän vaø lyù hay taâm Favorite: Thích. theå tröïc giaùc ngaàm hôïp nhau, caûnh hay ngoaïi giôùi Favorite attendant: Ngöôøi haàu thaân tín. vaø thaàn hay noäi taâm gaëp nhau, khoâng coøn phaân Favorite choice: Söï löïa choïn öa thích— bieät coù chuû theå hay naêng chöùng vaø khaùch theå hay Buddhism is fast becoming a favorite choice for so sôû chöùng nöõa. Giôùi ngoaïi ñaïo AÁn Ñoä töøng vaán naïn phaùi Duy Thöùc raèng ñaõ khoâng phaân bieät naêng

chöùng sôû chöùng thì laøm sao coù chöùng. Caùc nhaø fault was. The master said: "You have Duy Thöùc khoâng ñaùp ñöôïc lôøi coâng kích aáy. Phaùp altogether too much of Zen." Yuan-Wu sö Tam Taïng Huyeàn Trang luùc aáy ñang ôû AÁn Ñoä,

protested: “If one is studying Zen at all, don’t ñeán cöùu nguy phaùi Duy Thöùc baèng caâu noùi ‘Nhö you think it the most natural thing for one to ngöôøi uoáng nöôùc, noùng laïnh töï bieát.’ Ñoïc caâu aáy be talking of it? Why do you dislike it?” Fa- Phaùp Dieãn töï hoûi ‘Noùng laïnh coù theå bieát ñöôïc, Yan replied: “When it is like an ordinary vaäy caùi gì khieán ta töï bieát.’ Sö mang noãi thaéc maéc everyday conversation, it is somewhat aáy ñeán hoûi caùc phaùp sö thoâng thaùi cuûa phaùi Duy better.” A monk happened to be there with Thöùc, nhöng khoâng ai ñaùp ñöôïc. Coù ngöôøi ñaùp: them, asked: “Why do you specially hate “OÂng muoán roõ yù aáy haõy sang phöông nam goõ cöûa talking about Zen?” Fa-Yan said: “Because it phaùi Thieàn truyeàn Taâm aán Phaät.” Theá laø roát cuøng turns one’s stomach.”—Theo Phaùp Dieãn, Phaùp Dieãn ñi ñeán vôùi Thieàn toâng. Thieàn laø haønh chöù khoâng phaûi laø lyù luaän hay * Upon meeting Bai-Yun, Fa-Yan inquired to noùi. Do ñoù, ngaøi ít khi noùi veà Thieàn trong caùc him about a story concerning Nan-Xan and baøi giaûng cuûa ngaøi. Moät hoâm sau khi nghe the Mani Jewel. Just when he finished asking Vieân Ngoä thuyeát veà Thieàn, Phaùp Dieãn beøn this question, Bai-Yun-Shou-T’uan shouted at quôû nheï ñeä töû laø Phaät Quaû Vieân Ngoä. Phaùp Fa-Yan, causing him to instantly attain Dieãn noùi: “Ñöôïc laém, nhöng coù chuùt chöa enlightenment. Fa-Yan then thanked Bai- oån.” Vieân Ngoä gaïn hoûi hai ba laàn veà chuùt aáy Yun-Shou-T"an by offering the following laø chuùt gì, roát cuøng Phaùp Dieãn môùi noùi: “OÂng verse: noùi ñeán Thieàn nhieàu quaù.” Vieân Ngoä phaûn “Before the mountain quietly lies a patch öùng laïi: “Sao vaäy? Hoïc Thieàn thì töï nhieân of farm. phaûi noùi Thieàn, sö phuï gheùt laø sao?” Nguõ Toå Repeatedly, with folded hands before my Phaùp Dieãn noùi: “Neáu oâng noùi nhö moät cuoäc chest, I asked the elders. noùi chuyeän thöôøng ngaøy vaäy laø toát hôn.” Moät How often have you sold it and bought it vò Taêng coù maët luùc aáy hoûi: “Taïi sao Hoøa back by yourself? Thöôïng laïi gheùt ngöôøi ta noùi ñeán Thieàn chöù?” I like the pines and bamboos that bring Phaùp Dieãn traû lôøi: “Vì noù laøm cho ta bôïn daï.” forth the cloudless wind. * On the twenty-fifth day of the sixth month of Khi gaëp Baïch Vaân, Phaùp Dieãn hoûi Thuû Ñoan 1104, Fa-Yan entered the hal and bade the veà caâu chuyeän cuûa Thieàn Sö Nam Tuyeàn vaø monks farewell, saying: “Zhao-Chou had Chaâu Ma Ni. Khi vöøa döùt caâu hoûi thì sö Baïch some final words. Do you remember them? Vaân Thuû Ñoan lieàn naït, ngang ñaây sö laõnh Let’s see if you can recite them!” When no ngoä, beøn daâng baøi keä leân thaày one responded, Fa-Yan then recited Zhao- “Sôn tieàn nhaát phieán nhaøn ñieàn ñòa Chou’s words: Xoa thuû ñinh ninh vaân toå toâng “Fortune few among the thousand Kyû ñoä maõi lai hoaøn töï maïi But one has countless pains and sorrows.” Vò laân tuøng truùc daãn thanh phong.” Fa-Yan then said: “Take care!” Later that (Tröôùc nuùi moät maûnh ñaát thong dong night Fa-Yan died. Tay chaáp taän tình hoûi toå toâng Ngaøy 25 thaùng 6 naêm 1104, sö thöôïng ñöôøng Maáy thuôû baùn ra roài mua laïi noùi lôøi töø bieät vôùi Taêng chuùng: “Hoøa Thöôïng Vui thay tuøng truùc quyeän thanh phong). Trieäu Chaâu coù lôøi cuoái, caùc oâng coù nhôù * According to Fa-Yan, Zen is practical, not khoâng? Noùi thöû xem!” Khi khoâng coù ai traû lôøi, reasoning or talking. Thus, in all

his sö beøn noùi: preaching, he seldom talked about Zen. One “Giaøu hieàm ngaøn mieäng ít day, after hearing Yuan-Wu, one of his Ngheøo haän moät thaân nhieàu.” disciples, taught about Zen, he told Yuan Wu: Noùi xong sö nhaén moïi ngöôøi: “Traân troïng!” Toái “You are all right, but you have a little fault.” ñeâm ñoù sö thò tòch Yuan-Wu asked two or three times what that

Fa-Yan Sect: Phaùp Nhaõn Toâng—Doøng Thieàn daïy thieàn ñaàu tieân cuûa oâng laø Thieàn sö Tröôøng ñöôïc saùng laäp bôûi ngaøi Vaên Ích Thieàn Sö—A Khaùnh Hueä Laêng. Sau oâng ñeán gaëp Thieàn sö La Buddhist sect established by Wen-Yi Zen Haùn Queá Laâm, coøn goïi laø thieàn sö Ñòa Taïng, vaø Master—See Fa-Yan-Wen-Yi. nhaän ñöôïc ñaïi giaùc sau khi nghe Ñòa Taïng noùi “söï Fa-Yan-Wen-Yi: Phaùp Nhaõn Vaên Ích—Vaên Ích ngu doát laø caùi gì coù beà daøy nhaát.” Phaùp Nhaõn Thieàn Sö (885-958)—Chinese Zen * While on a pilgrimage with some other master Wen-Yi Fa-Yan was born in 885, a monks, Wen-Yi and his friends were disciple and Dharma successor of Lo-Han-Kuei- sidetracked by a snowstorm and forced to stay Ch’en, and the master of T’ien-T’ai Te-Shao. at the Ti-Zang Monastery. Zen master Kui- Wen-Yi was one of the most outstanding Zen Chen (served as abbot there) asked: “Where masters of his time; he was in the lineage of are you going?” Wen-Yi replied: “On an Hsuan-Sha Shih-Pei. The latter’s dharma teaching ongoing pilgrimage.” Kui-Chen asked: “Why was widely propagated by Wen-Yi and as a result do you go on a pilgrimage?” Wen-Yi replied: this lineage, which had hitherto been known as “I don’t know.” Kui-Chen said: “Not knowing the Hsuan-Sha school, was thereafter known as is most intimate.” At these words, Wen-Yi the Fa-Yen school. Nowadays only a few of Fa- instantly experienced enlightenment. When Yen’s voluminous writings are extant, among the snow was gone, the three monks bade them a few poems and a treatise. His sayings and farewell and started to depart. Kui-Chen instructions are recorded in the Record of the accompanied them to the gate and asked: Words of the Ch’an Master Wen-Yi-Fa-Yan. “I’ve heard you say several times that ‘the Wen-Yi-Fa-Yan became a monk at the age of three realms are only mind and the myriad seven. First he studied the Confucian classics and dharmas are only consciousness.’” Kui-Chen the Buddhist sutras, particularly the Avatamsaka- then pointed to a rock lying on the ground by sutra, the fundamental work for the Hua-Yen the gate and said: “So do you say that this school of Chinese Buddhism. However, he was rock is inside or outside of mind?” Wen-Yi not satisfied by such philosophical study, he said: “Inside.” Kui-Chen said: “How can a eventually sought instruction in Ch’an. His first pilgrim carry such a rock in his mind while on Ch’an master was Ch’ang-Ch’ing-Hui-Leng. Later pilgrimage?” Dumbfounded, Wen-Yi couldn’t he came to meet Zen master Lo-Han-Kuei-Ch’en, answer. He put his luggage down at Kui- who was also called Master Ti-Ts’ang. Here he Chen’s feet and asked him to clarify the truth. attained his enlightenment experience when he Each day for the next month or so Wen-Yi heard Ti-Ts’ang’s words “ignorance is the spoke about the Way Kui-Chen and thickest.”—Thieàn sö Vaên Ích Phaùp Nhaõn sanh demonstrated his understanding. Kui-Chen naêm 885. OÂng laø ñeä töû vaø ngöôøi keá thöøa Phaùp cuûa would always say: “The Buddhadharma isn’t Thieàn sö

La Haùn Queá Saâm, vaø laø thaày cuûa Thieân like that.” Finally, Wen-Yi said: “I’ve run out Thai Ñöùc Thieàu. Vaên Ích laø moät trong nhöõng thieàn of words and ideas.” Kui-Chen said: “If you sö xuaát saéc nhaát vaøo thôøi cuûa oâng. OÂng ñaõ laøm want to talk about Buddhadharma, everything cho doøng Thieàn Huyeàn Sa Giang Bieåu phaùt trieån you see embodies it.""At these words, Wen- maïnh. Chính vì vaäy maø sau naày doøng Huyeàn Sa Yi experienced great enlightenment—Khi ñi ñöôïc mang teân Phaùp Nhaõn. Hieän nay chæ moät ñeán vieän Ñòa Taïng gaëp trôøi trôû tuyeát, ba phaàn nhoû söï nghieäp bieân soaïn cuûa Vaên Ích Phaùp ngöôøi cuøng xin nguï taïi ñaây. Trôøi laïnh, cuøng Hieån ñeán ñöôïc vôùi chuùng ta, nhö Vaên Ích Thieàn vaây quanh loø söôûi, thieàn sö Queá Saâm (truï trì Sö Ngöõ Luïc. OÂng xuaát gia naêm 7 tuoåi. Luùc ñaàu Vieän Ñòa Taïng) thaáy hoûi: “Ñaây laø ñi laøm gì?” oâng hoïc nhöõng kinh ñieån Khoång giaùo, sau ñoù laø Sö thöa: “Ñi haønh khaát.” Queá Saâm hoûi: “Vieäc kinh ñieån Phaät giaùo, ñaëc bieät laø boä kinh Hoa haønh khaát laø theá naøo?” Sö thöa: “Chaúng bieát.” Nghieâm, giaùo thuyeát cô baûn cuûa tröôøng phaùi Hoa Queá Saâm baûo: “Chaúng bieát raát laø thaân thieát.” Nghieâm Trung Quoác. Vieäc hoïc trieát lyù khoâng laøm Qua caâu noùi naày Vaên Ích boãng tænh ngoä. Ñeán oâng thoûa maõn neân oâng quay sang tu thieàn. Thaày khi tuyeát tan, ba ngöôøi cuøng ñeán töø bieät Queá

Saâm ñi nôi khaùc. Queá Saâm ñöa ra ñeán cöûa, Ngaøy kia Vaên Ích hoûi Tu sôn chuû: “Sai moät hoûi: “Bình thöôøng Thöôïng Toïa noùi ‘Tam giôùi ñöôøng tô, ñaát trôøi phaân caùch, oâng hieåu theá duy taâm vaïn phaùp duy thöùc,’ vaäy phieán ñaù naøo?” Tu ñaùp: “Sai moät ñöôøng tô, ñaát trôøi döôùi saân naày, laø ôû trong taâm hay ôû ngoaøi phaân caùch.” Vaên Ích noùi: “Theá laø nghóa lyù taâm?” Sö thöa: “ÔÛ trong taâm.” Queá Saâm baûo: gì?” Vò Taêng baïch: “Tu toâi chæ bieát coù vaäy, “Ngöôøi haønh khaát maéc côù gì laïi ñeå phieán ñaù coøn yù Hoøa Thöôïng theá naøo?” Vaên Ích ñaùp leân treân ñaàu taâm?” Sö bí khoâng coù lôøi ñeå ñaùp, ngay: “Sai moät ñöôøng tô, ñaát trôøi phaân caùch.” beøn deïp haønh lyù vaøo chuøa, xin ôû laïi tham cöùu. Vaên Ích quaû laø moät cao thuû veà pheùp noùi nhaïi. Hôn moät thaùng, sö trình kieán giaûi noùi ñaïo lyù, * When Zen master Wen-Yi became abbot of vaãn bò Queá Saâm baûo: “Phaät phaùp khoâng phaûi Qing-Liang temple, he addressed the monks, theá aáy.” Sö thöa: “Con ñaõ heát lôøi cuøng lyù roài. saying: “Students of Zen need only act Queá Saâm baûo: “Neáu luaän Phaät phaùp thì taát caû according to conditions to realize the Way. hieän thaønh.” Qua caâu noùi aáy, sö ñaïi ngoä. When it’s cold, they’re cold. When it’s hot, * A monk said to Wen-Yi: “Monks everywhere they’re hot. If you must understand the are now crowded around the master’s meaning of Buddha nature, then just pay Dharma seat waiting for you to speak.” Wen- attention to what’s going on. There is no Yi said: “In that case, the monks are shortage of old and new expedients. Haven’t practicing with a genuine worthy!” After a you heard about Shi-T’ou? Upon reading the while, Wen-Yi ascended the Dharma seat. Zhao-Lun, he exclaimed: ‘Understanding that The monk said: “The assembly has gathered. all things are the self. This is what all the We ask the master to expound the Dharma.” ancient holy ones realized!’ Shi-T’ou also Wen-Yi said: You’ve

all been standing here said: ‘The holy ones did not have a self. Nor too long!” Then he said: “Since all of you was there anything that was not their selves’ have assembled here, I can’t say nothing at Shi-T’ou composed the Cantonjie. The first all. So I’ll give you all an expedient that was phrase in that text says: ‘The mind of the offered by one of the ancients. Take care!” greta sages of India.’ There’s no need to go Wen-Yi then left the Dharma seat—Vò Taêng beyond this phrase. Within it is what is always ñeán baïch sö: “Boán chuùng ñaõ vaây quanh döôùi put forth as the teaching of our school. All of phaùp toøa cuûa Hoøa Thöôïng.” Sö noùi: “Chuùng you should understand that the myriad beings nhôn ñeán tham chôn thieän tri thöùc.” Laùt sau, are your own self, and that across the great sö leân toøa, chuùng ñaûnh leã xong, sö baûo: earth there isn’t a single dharma that can be “Chuùng nhôn troïn ñaõ ñeán ñaây, sôn Taêng observed. Shi-T’ou also admonishes: ‘Don’t chaúng leõ khoâng noùi, cuøng ñaïi chuùng nhaéc moät pass your days and nights in vain.’ What I phöông tieän cuûa ngöôøi xöa.” Traân troïng! Lieàn have just said may be realized if you seize xuoáng toøa. the opportunity before you. If you miss the * One day, Wen-Yi asked one of his disciples: opportunity, then that is ‘passing your days “What do you understand by this: ‘Let the and nights in vain.’ If you spend your time difference be even a tenth of an inch, and it trying to understand form in the middle of will grow as wide as heaven and earth?’” nonform, just going on this way, you are The disciple said: “Let the difference be even missing your opportunity. So, do we therefore a tenth of an inch, and it will grow as wide as say that we should realize nonform in the heaven and earth.” However, Wen-Yi told midst of form? Is that right? If your the monk that such an answer will never do. understanding is like this, then you’re The disciple said: “I cannot do otherwise; nowhere near it. You’re just going along with how do you understand?” Wen-Yi said: “Let the illness of two-headed madness. Of what the difference be even a tenth of an inch and use is it? All of you, just do what is it will grow as wide as heaven and earth.” appropriate to the moment! Take care!”—Sau Wen-Yi was a great master of repetitions— sö dôøi veà ôû Vieän Thanh Löông, thöôïng ñöôøng

daïy chuùng: “Ngöôøi xuaát gia chæ tuøy thôøi tieát, Thieàn sö Vaên Ích thò tòch naêm 958. Sau khi thò lieàn ñöôïc laïnh thì laïnh, noùng thì noùng, muoán tòch sö ñöôïc ban hieäu “Ñaïi Phaùp Nhaõn Thieàn bieát nghóa Phaät taùnh phaûi quaùn thôøi tieát nhôn Sö.” Duø aûnh höôûng cuûa sö raát lôùn vaø sö coù duyeân, xöa nay phöông tieän chaúng ít. Ñaâu ñeán 63 Phaùp Töû, doøng thieàn cuûa sö chæ truyeàn chaúng thaáy Hoøa Thöôïng Thaïch Ñaàu nhôn laïi ñöôïc naêm ñôøi maø thoâi. xem Trieäu Luaän, trong aáy noùi: ‘Hoäi muoân vaät Fa-Yung: Phaùp Dung Thieàn Sö (594-657)—Fa- veà nôi mình, kia chæ laø ngöôøi Thaùnh vaäy.’ Yung, one of the earliest Chinese Zen masters. Ngaøi lieàn noùi: ‘Thaùnh nhôn khoâng mình, caùi Fa-Yung is also called Niu-T’ou, named after the gì chaúng mình?’ Lieàn laøm maáy lôøi goïi laø mountain on which he lived, founded the Niu- Ñoàng tham kheá, trong aáy caâu môû ñaàu noùi: T’ou school. He was a student of T’ao-Hsin, the ‘Taâm ñaïi tieân truùc ñoä’ khoâng qua lôøi naày, vaäy fourth patriarch of Chinese Ch’an; however, he khoaûng giöõa chæ tuøy thôøi noùi thoaïi.” Thöôïng was not confirmed as a dharma

successor. Thus Toïa! Nay muoán bieát vaïn vaät laø mình chaêng? Niu-T'ou school was not among the Bôûi vì ñaïi ñòa khoâng coù moät vaät coù theå thaáy. acknowledged Ch'an schools—Moät trong nhöõng Ngaøi laïi daën doø raèng: "Ngaøy thaùng chôù qua thieàn sö sôùm nhaát cuûa Trung Quoác, coøn ñöôïc goïi suoâng." Vöøa roài, noùi vôùi caùc Thöôïng Toïa chæ laø Ngöu Ñaàu, laáy teân töø ngoïn nuùi nôi oâng soáng. tuøy thôøi vaø tieát lieàn ñöôïc. Neáu laø ñoåi thôøi maát Phaùp Dung laø ñeä töû cuûa Töù Toå Ñaïo Tín; tuy haäu töùc laø qua suoâng ngaøy thaùng, ôû trong caùi nhieân, oâng khoâng ñöôïc keá thöøa Phaùp. Do ñoù phaùi phi saéc khôûi hieåu saéc. Thöôïng Toïa! ÔÛ trong cuûa oâng khoâng ñöôïc thöøa nhaän. caùi phi saéc khôûi hieåu saéc töùc laø ñoåi thôøi maát * In his younger years, he was a Confucian haäu? Haõy noùi saéc khôûi hieåu phi saéc laïi ñuùng scholar. Nevertheless, he was attracted to chaúng ñuùng? Thöôïng Toïa! Neáu bieát theá aáy Buddhism, and underwent Buddhist töùc laø khoâng giao thieäp, chính laø si cuoàng meditative training. Eventually he withdrew chaïy theo hai ñaàu coù duøng ñöôïc choã gì? into a cave on Mount Niu-T'ou—Thôøi nieân Thöôïng Toïa! Chæ giöõ phaàn tuøy thôøi qua laø toát. thieáu, Phaùp Dung laø moät nhaø Khoång hoïc uyeân Traân troïng! baùc, nhöng oâng bò Phaät giaùo loâi cuoán vaø taäp * Later his reputation spread quickly. It is said luyeän thieàn ñònh. Cuoái cuøng oâng lui veà nguï that Ch'an monks around him never to have trong ñoäng treân nuùi Ngöu Ñaàu. been less than a thousand. The dharma * According to the Ching-Te-Ch'uan-Teng-Lu, successors of Fa-Yen spread his dharma all T'ao-Hsin sensed that there was a holy man over China and as far as Korea—Sau ñoù tieáng of great power living on Mount Niu-T'ou, and taêm oâng lan roäng raát nhanh, caùc thieàn sö khaép birds brought all kinds of flowers to offer to nôi keùo ñeán töøng nhoùm. Luùc oâng coøn soáng, soá him, so Tao-Hsin decided to go there to look ñeä töû khoâng luùc naøo döôùi 1000. Nhöõng ngöôøi for him. After searching for a few days, he keá thöøa Phaùp cuûa oâng ñaõ truyeàn baù khaép caû found Fa-Yung on a cliff absorbed in Trung Quoác, taän ñeán Trieàu Tieân. meditation. Then suddenly T'ao-Hsin seemed * Wen-Yi-Fa-Yen appears in example 26 of the to hear the roaring of a tiger reverberating Wu-Men-Kuan as well as in example 7 of the from the cliff face, which startled him. "I see Pi-Yen-Lu—Teân cuûa Vaên Ích ñöôïc nhaéc tôùi you're not rid of it yet." Fa-Yung remarked, trong thí duï thöù 26 cuûa Voâ Moân Quan vaø thí by which he certainly meant that T'ao-Hsin duï thöù 7 cuûa Bích Nham Luïc. still showed traces of ego. A moment later, * Zen master Wen-Yi passed away in 958. when Fa-Yung got up from his meditation, After his death, Wen-Yi received the T'ao-Hsin inscribed the Chinese character for posthumous title "Great Zen Master Dharma "Buddha" on the spot where he had been Eye." Though the influence of his school was sitting. When Fa-Yung came back to take his widespread during and for a period after his place again, he in his turn was startled and life and he had sixty-three Dharma heirs, the unwilling to sit down on the sacred name. "I lineage died out after five generations— see you're not rid of it yet," said T'ao-Hsin,

smiling. Fa-Yung, who as shown by his Nhaät Baûn teân Saichoâ ñaõ ñöa hoïc thuyeát naày reaction was still caught in orthodox Buddhist veà Nhaät, nhöng phaùi Ngöu

Ñaàu khoâng phaùt conceptions and did not understand this trieån caû taïi Trung Quoác laãn Nhaät Baûn. Sau ñoù comment on the part of the fourth patriarch, vaøi theá heä thì taøn luïi. asked him to instruct him in its deep meaning, Fear (v): Bhaya (p)—Sôï haõi—Sôï seät—To be which T'ao Hsin then did—Theo Caûnh Ñöùc afraid of—(n) Söï sôï haõi—There are five fears of Truyeàn Ñaêng Luïc, Ñaïo Tín linh caûm thaáy beginners in the Bodhisattva way. A Bodhisattva moät vò Thaùnh coù söùc maïnh taâm linh ñang nguï at the stage of Joy has conquered all fears treân nuùi Ngöu Ñaàu, ngaøy ngaøy muoân chim including the following five fears—Coù naêm noãi lo ñeàu mang hoa ñeán cuùng döôøng, beøn quyeát hay sôï haõi. Boà Taùt môùi tu hoïc coøn trong Hoan Hyû ñònh ñeán thaêm. Sau maáy hoâm tìm kieám, Ñaïo Ñòa coù naêm moái lo sôï—See Five fears and Seven Tín tìm thaáy Phaùp Dung ñang ngoài thieàn ñònh emotions, and Ten armies of mara. treân moät taûng ñaù. Sau khi töï giôùi thieäu, Ñaïo Fear of addressing an assembly: Ñaïi Chuùng Tín boãng giöït mình khi nghe tieáng hoå gaàm ôû Uy Ñöùc UÙy—See Five fears. söôøn nuùi. "Ta xem ngöôøi vaãn chöa ñöôïc giaûi Fear of bad reputation: AÙc Danh UÙy—Fear of thoaùt," Phaùp Dung noùi, coá ñeå cho Ñaïo Tín sacrificing their reputation—Sôï tieáng xaáu hay sôï bieát raèng mình vaãn coøn nhöõng daáu veát raøng mình phaûi mang tieáng xaáu—See Five fears. buoäc vôùi caùi toâi. Moät laùt sau, khi Phaùp Dung Fear of being without existence: Voâ Höõu AÙi ñöùng leân töø choã taûng ñaù, Ñaïo Tín beøn vieát Ñeá—See Nine truths or postulates. chöõ "Phaät." Khi Phaùp Dung trôû laïi choã ngoài aáy, oâng luøi laïi chôù khoâng daùm ngoài leân chöõ Fear of cause and Effect: Sôï nhaân quaû. "Phaät" naày. Ñaïo Tín vöøa noùi vöøa mæm cöôøi, Fear of death: Töû uùy (noãi lo sôï veà caùi cheát)— "Ta xem ngöôøi vaãn chöa ñöôïc giaûi thoaùt." See Five fears. Phaùp Dung phaûn öùng moät caùch boái roái vì Fear (v) to die: UÙy töû—Sôï cheát. vöôùng phaûi nhöõng quan nieäm Phaät giaùo chính Fear of falling into the Evil Realms: AÙc Ñaïo thoáng. Ngaøi beøn yeâu caàu Ñaïo Tín chæ daïy cho UÙy—See Five fears. mình, vaø Ñaïo Tín ñaõ laøm ñieàu ñoù. Fear and hope: Sôï haõi vaø hy voïng. * It is said that after T'ao-Hsin left Fa-Yung, no Fear of illusion: Kieán tö—Sôï bò aûo töôûng. more birds brought (offered) flowers to Fa- Fear of intimidation of groups: Ñaïi Chuùng Uy Yung, a sign that his enlightenment now left Ñöùc UÙy—See Five fears. no "traces."—Ngöôøi ta noùi khi Ñaïo Tín ñi khoûi ñoù, thì chim khoâng coøn mang hoa veà cho Fear of not having enough to live on to Phaùp Dung nöõa, ñoù laø daáu hieäu chöùng toû ngaøi continue to cultivate: Baát Hoaït UÙy—Sôï khoâng ñaõ ñaït tôùi ñaïi giaùc saâu ñeán möùc khoâng coøn ñeå soáng ñuû ñeå tieán tu—See Five fears. laïi moät daáu veát naøo nöõa. Fears are nothing more than states of mind: * Later, disciples gathered around Fa-Yung and Sôï haõi chæ laø traïng thaùi taâm thaàn. he taught them the Buddha-dharma in his Fear is only a state of mind: Sôï haõi chæ laø style, thus founded the Niu-T'ou school of traïng thaùi taâm thaàn. Ch'an. The teachings of this school were Fear of the pains of hells: Caûm thaáy sôï haõi brought to Japan by the Japanese monk tröôùc nhöõng khoå ñau cuûa ñòa nguïc—See Seven named Saichoâ. However, these teachings mental attitudes in penitential meditation or never became of major importance for the worship. development of the Ch'an

tradition either in Fear of sacrificing their reputation: AÙc Danh China or Japan and died out after a few UÙy—Sôï tieáng xaáu hay sôï mình phaûi mang tieáng generations—Veà sau caùc moân ñoà tuï taäp laïi xaáu—Fear of bad reputation—See Five fears. quanh Phaùp Dung, oâng trình baøy cho hoï nghe Fear of wrong-doing: Ottappam (p)—Quyù— veà Phaät Phaùp theo loái hieåu cuûa mình, do ñoù See Fifty-two mental states. taïo thaønh tröôøng phaùi Ngöu Ñaàu. Moät nhaø sö

Fearful (a): Ñaùng sôï—Gheâ sôï. fearlessnesses as follows: “World Honored Fearing the pains of birth and death: Sôï khoå One! Using this vajra samadhi of becoming sanh töû—Fearing the pains of birth and death, one permeated with hearing and cultivating of the ten things that Bodhisattvas should avoid— hearing, and use the miraculous strength of See Ten things that cause enlightening beings to effortlessness, because I have a kind regard regress from the Buddha teachings. equally for all living beings in the six paths, I go throughout the ten directions and the three Fearless: Abhaya (skt)—Voâ uùy—Baát boá bieän periods of time cause all living beings who (bieän luaän khoâng toû veû khieáp sôï)—See Eight encounter bodies of mine to receive the characteristics of a Buddha’s speaking. meritorious virtue of fourteen kinds of Fearless giving: Abhaya-dana (skt)—Voâ UÙy fearlessness.”—Voâ quyù laø khoâng bieát hoå theïn Thí—Courage (unfearful—not dangerous— vôùi ngöôøi khi thaân khaåu laøm vaø noùi chuyeän secure—fearless—undaunted—peace—safety— xaèng baäy. Voâ quyù xaõy ra khi chuùng ta thieáu töï security)-giving—The bestowing of confidence by troïng chính mình vaø thieáu kính troïng ngöôøi. every true Buddhist, i.e. that none may fear him— Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Absence or removal of fear, one of the three ngaøi Quaùn Theá AÂm Boà Taùt ñaõ baïch Phaät veà forms of giving—Moät trong tam thí, ñem caùi voâ 14 pheùp voâ uùy nhö sau: “Baïch Theá Toân! Toâi uùy boá thí cho ngöôøi. **See Three forms of giving. laïi do caùc phaùp kim cöông tam muoäi vaên Fearless and incorruptible knowledge: trí voâ huaân, vaên tu, voâ taùc dieäu löïc aáy, vôùi möôøi uùy voâ hoaïi cuûa Nhö Lai—See Ten types of phöông ba ñôøi luïc ñaïo, taát caû chuùng sanh, characteristics of manifestation of a Buddha (8). ñoàng moät ñöùc bi ngöôõng, khieán caùc chuùng Fearlessness: Voâ uùy (khoâng sôï haõi). sanh nôi thaân taâm toâi ñöôïc 14 moùn voâ uùy.”— (A) Fearlessness is one of the eight See Fourteen fearlessnesses. characteristics of a Buddha’s speaking: Baát (D) See Ten merits, and Ten merits of the boá bieän (bieän luaän khoâng toû veû khieáp sôï) laø cultivation of the mindfulness of the body. moät trong taùm taøi huøng bieän cuûa Ñöùc Nhö Lai Fearlessness asserting the true path to hay taùm ñaëc tính cuûa Phaät trong luùc noùi—See liberation: Thuyeát Taän Khoå Ñaïo Voâ Sôû UÙy— Eight characteristics of a Buddha’s speaking. Confidence in explaining the way to end (B) According to the Flower Adornment Sutra, suffering. The Buddha has the wisdom and Chapter 38, there are ten kinds of knowledge to explain and teach different fearlessness of Great Enlightening Beings. Dharmas that will end pain and suffering; Enlightening Beings who abide by these can therfore, there is nothing he is afraid of. The attain the supreme great fearlessness of fearlessness of speaking dharmas which leads to Buddhas without giving up the fearlessness of the

end of the path of suffering—Giaûng thuyeát Enlightening Beings—Theo Kinh Hoa hay chæ daïy döùt taän caùc söï khoå neân khoâng sôï chi Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi heát—See Four-fold fearlessness. thöù voâ uùy. Chö Boà Taùt an truï trong phaùp naày Fearlessness of expounding all obstructions thôøi ñöôïc ñaïi voâ uùy voâ thöôïng cuûa chö Phaät, nhöng cuõng chaúng boû voâ uùy cuûa Boà Taùt—See to liberation: Thuyeát Chöôùng Ñaïo Voâ Sôû UÙy— Ten kinds of fearlessness of Great Confidence in explaining the obstacles to Enlightening Beings. enlightenment beings—The Buddha has the (C) Fearlessness of wrong doing, or moral wisdom and knowledge to solve all difficult recklessness is the absence of dread on problems in religion and life; therefore, there is account of bodily and verbal misconduct. This nothing he is fearful of. The fearlessness of happens due to lack of respect for self and speaking about dharmas which obstruct the others. According to The Surangama Sutra, Way—Giaûi thích hay chæ roõ raøng ñöôïc choã ngaên book Six, Avalokitesvara Bodhisattva haïi ñaïo neân khoâng sôï chi heát. Phaät coù trí tueä coù reported to the Buddha about fourteen theå giaûi quyeát moïi khoù khaên trong ñaïo giaùo neân chaúng sôï chi heát—See Four-fold fearlessness.

Fearlessness of extinguishing all Feel pure and light-hearted like a hermit: defilements: Laäu Taän Voâ Sôû UÙy—Confidence in Loøng thanh saïch nheï nhaøng nhö moät aån só (Thanh having extirpated (uprooted) all contamination. taâm quaû duïc). The Buddha has the wisdom and knowledge to Feel regret about: AÂn haän veà. end all burdens and afflictions; therefore, there is Feeling: Thoï. nothing he is fearful of—Döùt heát caùc phieàn naõo (I) The meanings of “Feelings”—Nghóa cuûa neân chaúng sôï chi heát—See Four-fold fearlessness. “Thoï”: Fearlessness of all wisdom: Nhöùt Thieát Trí Voâ 1) Vedana-kaya (p)—Sensation—Caûm thoï (thöùc Sôû UÙy—Confidence in Omniscience—Confidence aên cuûa taâm thöùc bao goàm khoå thoï, laïc thoï, phi in Buddha—Fearlessly realizing all things—The khoå phi laïc thoï)—See Sensation. Buddha has the wisdom and knowledge to know 2) Sparsa (skt)—Contact—Touch—Texture — everything; therefore, there is nothing he is Xuùc—See Twelve conditions of cause and fearful of—Chö Phaät coù ñöôïc Phaät trí bieát taát caû effect. neân chaúng sôï chi—See Four-fold fearlessness. (II) Characteristics of “Feelings”—Ñaëc tính cuûa Fearlessness of wrong-doing: Anottappam “Thoï”: Once contact is established, feeling (p)—Voâ Quyù—See Fifty-two mental states. arises—Thoï (moät khi “tieáp xuùc” ñaõ thaønh laäp, Feasts (n): Caùc troø vui. thoï lieàn khôûi leân)—See Fifty-one Dharmas interactive with the Mind and Fifty-two Features of the world: See Hieän Töôïng. mental states. Feces (n): Ñoà pheá thaûi. (III) Categories of “Feelings”—Phaân loaïi “Thoï”: Feeble old person: Ngöôøi giaø caû oám yeáu. See Sensation (III). Feed (v): Cho aên. (IV) Vedana (skt&p)—Thoï uaån—See Five Feed (v) the ox: Chaên traâu. Aggregations. Feel (v): Caûm thaáy. Feeling aggregate subject to clinging: Thoï Feel at ease: Caûm thaáy deã chòu. Thuû Uaån—See Five Aggregates of Clinging or Feel calm and relaxed: Caûm thaáy nheï nhaøng grasping. yeân tænh. Feeling based on body-contact: Thaân xuùc sôû Feel compassion for someone: Be sanh thoï—See Six groups of feeling. compassionate for

someone—Caûm thaáy thöông Feeling based on ear-contact: Nhó xuùc sôû sanh xoùt ai. thoï—See Six groups of feeling. Feel compassionate for someone: Feel Feeling based on eye-contact: Cakkhu- compassion (pity) for someone—Caûm thaáy thöông samphassaja-vedana (p)—Nhaõn xuùc sôû sanh xoùt ai. thoï—See Six groups of feeling. Feel contempt for: Khinh thöôøng—Feel Feeling based on mind-contact: YÙ xuùc sôû sanh contemptuous of something. thoï—See Six groups of feeling. Feel disgraced: Caûm thaáy nhuïc nhaõ—To be Feeling based on nose-contact: Tyû xuùc sôû sanh disgraced. thoï—See Six groups of feeling. Feel disturbed: Caûm thaáy khoù chòu. Feeling based on tongue-contact: Thieät xuùc sôû Feel fear: Caûm thaáy sôï haõi. sanh thoï—See Six groups of feeling. Feel grateful to someone or something: Haøm Feeling of exaltation: Caûm Giaùc Sieâu Thoaùt— aân (mang ôn ai hay caùi gì). One of the eight chief characteristics of 'satori.' In Feel one's way: Laàn moø. Zen. The feeling of exaltation inevitably accompanies enlightenment is due to the fact that Feel pity for: Feel compassion for—Caûm thaáy it is the breaking-upof the restriction imposed on thöông xoùt. one as an individual being, and this breaking-up is Feel pride: Caûm thaáy haõnh dieän. not a mere negative incident but quite a positive one fraught with signification because it means an

infinite expansion of the individual. The general thuoäc, bôûi vì chính yù thöùc laø haäu quaû cuûa hai theá feeling, though we are not always conscious of it, löïc töông duyeân hay giôùi haïn laãn nhau. Traùi laïi, which charaterizes all our functions of chöùng ngoä chính laø xoùa boû söï ñoái laäp cuûa hai ñaàu consciousness, is that of restriction and moái, trong baát cöù chieàu höôùng naøo, vaø söï ñoái laäp dependence, because consciousness itself is the naày laø nguyeân lyù cuûa yù thöùc, trong khi ñoù, chöùng outcome of two forces conditioning or restricting ngoä laø theå hieän caùi voâ thöùc vöôït ngoaøi ñoái ñaõi. Vì each other. Enlightenment, on the contrary, vaäy, ñeå giaûi phoùng khoûi tình traïng ñoái laäp aáy, essentially consists in doing away with the ngöôøi ta phaûi taïo ra moät caûm giaùc vöôït leân treân opposition of two terms in whatsoever sense, and taát caû. Moät tay lang baït, soáng ngoaøi voøng phaùp this opposition is the principle of consciousness, luaät, ñeán ñaâu cuõng bò baïc ñaõi, khoâng phaûi chæ bôûi while enlightenment is to realize the Unconscious nhöõng keû khaùc maø coøn bôûi chính mình, noù thaáy which goes beyond the opposition. To be released raèng mình laø sôû höõu chuû cuûa taát caû taøi saûn, vaø uy of this, must make one feel above all things quyeàn maø moät sinh vaät coù theå ñaït ñöôïc trong coõi intensely exalted. A wandering outcast maltreated ñôøi naày, sao laïi coù theå theá, neáu khoâng caûm giaùc everywhere not only by others but by himself ñöôïc kyø cuøng veû töï toân töï ñaïi cuûa mình? Moät finds that he is the possessor of all the wealth and Thieàn sö noùi: "Luùc chöùng ngoä laø luùc thaáy ra moät power that is ever attainable in this world by a laâu ñaøi traùng leä xaây baèng pha leâ treân moät tô haøo mortal being, if it does not give him a high feeling ñoäc nhaát; nhöng khi khoâng chöùng ngoä, laâu ñaøi of self-glorification, what could? Says a Zen traùng leä aáy khuaát laáp sau moät tô haøo maø thoâi." Master, "When you have enlightenment you are Moät Thieàn sö khaùc ñaõ daãn duï Kinh Hoa Nghieâm:

able to reveal a palatial mansion made of precious “Naày caùc thaày haõy xem kìa! AÙnh saùng röïc rôõ ñang stones on a single blade of grass; but when you toûa khaép caû ñaïi thieân theá giôùi, cuøng luùc hieån hieän have no enlightenment, a palatial mansion itself is taát caû nhöõng nuùi Tu Di, nhöõng maët trôøi, nhöõng maët concealed behind a simple blade of traêng, nhöõng baàu trôøi vaø coõi ñaát, nhieàu ñeán haèng grass.""Another Zen master alluding to the traêm nghìn öùc soá. Naøy caùc Thaày, caùc Thaày coù Avatamsaka, declares: “O monks, look and thaáy aùnh saùng aáy chaêng?” Theá nhöng, caûm giaùc behold! A most auspicious light is shining with the sieâu thoaùt cuûa Thieàn ñuùng ra laø moät caûm giaùc utmost brilliancy all over the great chiliocosm, traàm laëng cuûa coõi loøng tri tuùc; noù chaúng coù chuùt gì simultaneously revealing all the countries, all the loà loä, khi giaây phuùt saùng laïn ñaàu tieân ñaõ ñi qua. oceans, all the Sumerus, all the suns and moons, Caùi voâ thöùc aáy khoâng boäc loä oàn aøo ôû Thieàn. all the heavens, all the lands, each of which Feeling of Guilt: Maëc caûm toäi loãi—See number as many as hundreds of thousands of Inferiority Feeling of Guilt. kotis. O monks, do you not see the light? But the Feeling and reason: Tình lyù. Zen feeling of exaltation is rather a quiet feeling Feeling of sadness: Noãi buoàn. of self-contentment; it is not at all demonstrative, Feelings are unreal: One of the three when the first glow of it passes away. The unrealities—Thoï giaû, moät trong tam giaû—See Unconscious does not proclaim itself so Three unrealities. boisterously in the Zen consciousness—Moät trong taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn. Theo Feet: Chaân—According to the Flower Adornment Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp II, Sutra, Chapter 38, there are ten kinds of feet of caûm giaùc sieâu thoaùt keøm theo söï chöùng ngoä, laø vì Great Enlightening Beings. Enlightening Beings noù beû gaõy giôùi haïn phaân bieät caù theå; vaø ñaây who abide by these can attain the supreme feet of khoâng phaûi chæ laø moät bieán coá tieâu cöïc maø hoaøn Buddhas, which can reach all worlds in one step— toaøn tích cöïc, chöùa ñaày yù nghóa, bôûi vì noù chính laø Theo Kinh Hoa nghieâm, Phaåm 38, chö ñaïi Boà Taùt moät söï trieån khai caù theå ñeán voâ cuøng. Maëc duø coù möôøi chön. Chö Boà Taùt an truï trong nhöõng chuùng ta khoâng luoân luoân ñeå yù, nhöng caûm giaùc phaùp naày thôøi ñöôïc nhöõng chön voâ thöôïng toái thoâng thöôøng noùi leân taát caû nhöõng nhieäm vuï yù thaéng cuûa Ñöùc Nhö Lai, khi caát chön moät böôùc laø thöùc cuûa chuùng ta laø caûm giaùc höõu haïn vaø leä

coù theå ñeán khaép taát caû theá giôùi—See Ten kinds of their desires—See Ten kinds of feet of Great feet of Great Enlightening Beings. Enlightening Beings. Feet of accord: Chön tuøy thuaän, vì chaúng traùi lôøi Feign to do something: Laøm boä—To pretend— daïy cuûa caùc baäc toân tuùc—Not opposing the To assume. teachings of all the honorable—See Ten kinds of Felicitous Birth heaven: Punyaprasava (skt)— feet of Great Enlightening Beings. Phuùc Sanh Thieân—See Fourth Dhyana Heaven Feet of blessedness: Phöôùc tuùc—The first five (II) (1). paramitas, the sixth paramita is the foot of Felicitous herb: Töôøng Thaûo—The herb, or wisom—Naêm Ba La Maät ñaàu laø phöôùc tuùc, vaø Ba grass, that on which the Buddha sat when he La Maät thöù saùu laø Hueä tuùc—See Six paramitas. attained enlightenment—Loaïi coû kieát

töôøng, thöù Feet of cultivation: Chön tu haønh, vì taát caû caùc coû maø Ñöùc Phaät duøng laøm toïa cuï ñeå ngoài thieàn ñieàu aùc ñeàu xa lìa—Getting rid of all evils—See khi Ngaøi thaønh ñaïo. Ten kinds of feet of Great Enlightening Beings. Felicity: Phuùc—Three sources of felicity—See Feet of delight in truth: Chön laïc phaùp, vì nghe Three sources of felicity. vaø thoï trì taát caû phaùp cuûa chö Phaät noùi khoâng moûi Fellow cultivator: Baïn ñoàng tu. löôøi—Tirelessly hearing and holding all teachings Fellow-meditator: Fellow-monks—Thieàn löõ spoken by Buddhas—See Ten kinds of feet of (baïn ñoàng tu thieàn). Great Enlightening Beings. Fellow-ship: Hoäi ñoaøn—Ñoaøn theå. Feet of determination: Chön thaâm taâm, vì Fellow-spendthrift: Ngöôøi tieâu pha xa xæ—See nguyeän caàu taát caû phaùp thuø thaéng—Seeking all Four types of people who can be seen as foes in higher laws—See Ten kinds of feet of Great disguise. Enlightening Beings. Fellow-students: Hoïc löõ (moân löõ)—The Feet of discipline: Fulfilling all higher company of monks who are studying together— aspirations—Chön trì giôùi, vì ñaïi nguyeän thuø Taêng chuùng cuøng nhau tu hoïc. thaéng ñeàu thaønh töïu vieân maõn—See Ten kinds of Female: Girl—Maid—Woman—Ngöôøi nöõ. feet of Great Enlightening Beings. Female appearance of Avalokitesvara: Feet of energy: Assembling all of enlightenment Chundi (skt)—Chuaån Ñeà. without regreesing—Chön tinh taán, vì tích taäp taát caû phaùp Boà Ñeà phaàn khoâng thoái chuyeån—See Female beauty: Female lust—Female venery— Ten kinds of feet of Great Enlightening Beings. Nöõ saéc. Feet of psychic powers: Chön thaàn löïc, vì Female deva: Devi (skt)—Nöõ thieân—Female chaúng rôøi moät coõi Phaät maø qua ñeán taát caû coõi devas in the desire realm; however, there are no Phaät—Going to all Buddha-lands without leaving female devas in the realms of form and one Buddha-land—See Ten kinds of feet of Great formlessness (in and above the Brahmalokas)— Enlightening Beings. Thieân nhaân nöõ tính trong Duïc giôùi; tuy nhieân, khoâng coù nöõ thieân trong coõi saéc vaø voâ saéc. Feet of rain of teaching: Chön phaùp vuõ, vì ñaïi chuùng thuyeát phaùp khoâng khieáp nhöôïc—Lecturing Female devotee: Upasika (skt)—Öu Baø Di—Nöõ to the masses without timidity—See Ten kinds of Phaät töû. feet of Great Enlightening Beings. (A) A female devotee who remains at home, but strongly supports the Sangha, a keeper of the Feet of resolute commitment: Chön kieân theä, basic five commandments or eight vì taát caû vieäc laøm ñeàu roát raùo—Fulfilling all their commandments: Ngöôøi nöõ tin theo Phaät phaùp tasks—See Ten kinds of feet of Great vaø thuï trì tam quy nguõ giôùi hoaëc baùt quan trai Enlightening Beings. giôùi—See Upasika. Feet of spiritual knowledge: Chön thaàn thoâng, (B) There are eight qualities that make a woman vì tuøy theo duïc laïc cuûa chuùng sanh laøm cho hoan seek birth in happy states; or she will be born hyû—Gladdening all sentient beings according to again where lovely devas dwell—Coù taùm

phaåm chaát coù theå giuùp ngöôøi nöõ sanh leân caùc 8) Attraction to Appearance: Nhaân töôùng duïc. caûnh trôøi—See Eight qualities that make a Feminine behavior: Feminine virtues—Nöõ woman seek birth in happy states. haïnh. (C) There are eight qualities in a woman that tend Feminine virtues: Feminine behavior—Nöõ to wealth

and happiness in this world and in haïnh. the next world—Coù taùm phaåm chaát khieán cho Fen-Yang-Shan-Chou (947-1024): Thieàn sö ngöôøi nöõ ñöôïc sanh Thieân—See Eight Phaàn Döông Thieän Chaâu—Fen-Yang-Shan-Chou qualities in a woman that tend to wealth and 947-1024—Fen-Yang-Shan-Chou, a Chinese happiness in this world and in the next world. Ch'an master of the Lin-Chi school; a disciple and Female disciples: Upasika—Öu Baø Di giôùi— dharma successor of Shou-Shan-Sheng-Nien, and See Differentiated rules of liberation for the eight the master of Shih-Chuang-Ch'u-Yuan—Thieàn sö orders. Phaàn Döông (947-1024), thuoäc phaùi Laâm Teá, ñeä Female lay devotee: See Female devotee. töû vaø keá thöøa Phaùp cuûa Thieàn sö Thuû Sôn Tænh Female lust: female beauty—Female venery— Nieäm, vaø laø thaày cuûa Thaïch Söông Sôû Vieän. Nöõ saéc. * It is said of Fen-Yang that he wandered Female musicians and performers: Kyû nhaïc. throughout China ans sought out seventy-one Female observer of the minor masters in an effort to save what could be saved of the Ch'an tradition, which was then commandments: Sramanerika (skt)—Sa di ni— in decline. Thus this style of instruction See Nine classes of disciples. synthesized elements from the various Female organ: Strindriya (skt)—Nöõ caên—See lineages that then survived in the Lin-Chi Twenty two roots. school—Ngöôøi ta keå laïi raèng oâng ñaõ ñi khaép Female servant: Upasika (skt)—OÂ Ba Ti Ca (Nöõ trung quoác vaø gaëp 71 vò thaày, haàu tìm caùch cö só)—Laywoman follower—A laywoman cöùu vaõng nhöõng gì coù theå cöùu vaõng ñöôïc Buddhist who takes (observes) five precepts. A trong truyeàn thoáng nhaø Thieàn ñang suy thoaùi. Buddhist laywoman, who takes the same vows as Vì theá maø nhöõng thuyeát giaûng cuûa oâng coù laymen—Nöõ cö só trì giöõ nguõ giôùi. Moät Phaät töû nöõ nhöõng yeáu toá baét nguoàn töø nhöõng truyeàn taïi gia, cuõng thoï giôùi nhö Phaät töû nam—See thoáng khaùc nhau, nhôø ñoù maø truyeàn thoáng aáy Upasaka. vaãn coøn toàn taïi trong phaùi thieàn Laâm Teá. Female sex: Fair sex—Woman's world—Nöõ * Fen-Yang was one of the first Chinese Ch'an giôùi. masters to celebrate the sayings of the Female sex-organ: Yoni (skt)—Nöõ caên. ancient masters in poetic form. In this way he Female spirit: Goddess—Thaàn nöõ. founded the Ch'an tradition of eulogistic Female venery: Female lust—Female beauty— poetry—Phaàn Döông laø moät trong nhöõng Nöõ saéc. thieàn sö ñaàu tieân suøng kính nhöõng lôøi chæ daïy Feminine (n): Nöõ tính. cuûa caùc thaày ngaøy xöa qua hình thöùc thô, töø ñoù oâng saùng laäp ra thi thô ca ngôïi veà thieàn. Feminine appearance: Nöõ töôùng. Ferryboat: Kaula (skt)—See Raft. Feminine attractions: Nöõ nhaân duïc—There are eight feminine attractions—Coù taùm loaïi duïc maø Ferry the living across the sea of ngöôøi nöõ öa thích: reincarnation: Save the sinners from the sea of 1) Attraction to Colour: Saéc duïc. misery—Teá ñoä. 2) Attraction to Looks: Hình maïo duïc. Ferry over (v): Paramita (skt)—To cross over— 3) Attraction to Style: Uy nghi duïc. To pass over—To save—Ñoä. 4) Attraction to Talk: Ngoân ngöõ duïc. Fertile (a): Phì nhieâu. 5) Attraction to Voice: AÂm thanh duïc. Fertilization (n) of natural conditions: 6) Attraction to Carriage: Hình thaùi duïc. Nhuaän Sinh—The fertilization of the natural 7) Attraction to Refinement: Teá hoaït duïc. conditions which produce rebirth, especially those

of the three kinds of attachment in the hour of Visakha Puja in Thailand. Other important Sri death, there are three kinds of love—Phieàn naõo Lankan festivals include Poson, which khôûi leân laøm nhuaän theâm cho nghieäp thoï sinh, ñaëc commemorates the introduction of Buddhismto bieät laø vaøo luùc laâm chung coù ba loaïi luyeán aùi: the island, and Esala Parahera, in which the 1) Love of body: Töï Theá AÙi—Luyeán aùi thaân Buddha's tooth relic is paraded through the streets naày. of Kandy. In Mahayana traditions, such as in 2) Love of home and property: Caûnh Giôùi AÙi— China, Japan, Korea, Mongolia, Tibet and Luyeán aùi nhaø cöûa ruoäng vöôøn. Vietnam, the Buddha's Birth Day Festival is 3) Love of life: Ñöông Sinh AÙi—luyeán aùi veà usually celebrated on April 8 or April 15, The cuoäc soáng naày. Buddha's Awakening Festival is celebrated on Fertilized karma: Nhuaän Nghieäp—The original December 8, and the Buddha's Nirvana Festival is karma fertilized by the passions and distresses of celebrated on February 15. Another important life—Phieàn naõo sinh khôûi laøm nhuaän thaám theâm Japanese festival is Setsubon (early February), caùi nghieäp ñaõ gaây taïo khieán naåy sinh quaû khoå. which centers on driving away evil spirits. Other Fertilizing of Desire: AÙi Nhuaän—When dying important festivals in Mahayana Buddhism the illusion of attachment fertilizes the seed of include and annual "hungry ghost" (Preta) future karma, producing the fruit of further festival, in which offerings are given to placate suffering—Phaân boùn duïc voïng. Khi cheát nhöõng aûo these unhappy spirits—Taøi lieäu cuûa caùc töï vieän aûnh cuûa luyeán aùi seõ töôùi taåm nghieäp vò lai vaø laøm Phaät giaùo buoåi ban sô cho thaáy raèng caùc leã hoäi troå theâm quaû khoå. khoâng ñöôïc khuyeán khích, maëc daàu coù raát nhieàu leã hoäi ñöôïc toå chöùc, nhö leã tuïng giôùi Boá Taùt. Tuy Fertilizing of love: AÙi nhuaän—See Fertilizing of nhieân, khi toân giaùo naøy trôû thaønh moät toân giaùo vôùi Desire. con soá Phaät töû taïi gia ñaùng keå, leã hoäi thöôøng Fervent prayer: Lôøi caàu nguyeän tha thieát. xuyeân ñöôïc phaùt trieån. Trong Phaät giaùo ñöông Festivals: Leã hoäi—Records of the ealry Buddhist thôøi, coù raát nhieàu leã hoäi haèng naêm vaø leã hoäi theo monastic order indicate that festivals were muøa vôùi coâng naêng khaùc nhau, nhö leã ñaùnh daáu discouraged, although there were numerous nhöõng bieán coá quan troïng gioáng nhö ngaøy ñaàu regularly held ceremonies, such as the fortnight naêm hay ngaøy thu hoaïch muøa maøng. Nhöõng leã hoäi recitaion of the Vinaya rules in the Posadha khaùc taïo cô hoäi cho Phaät töû taïo coâng ñöùc cuùng ceremony. As it became a religion with significant döôøng boá thí, chaúng haïn nhö Leã Daâng Y ñöôïc toå numbers of lay followers, however, regular chöùc haøng naêm trong caû 2 truyeån thoáng, Nguyeân festivals were developed. In contemporary Thuûy vaø Ñaïi Thöøa hay leã Monlam Chenmo cuûa Buddhism, there are numerous yearly and ngöôøi Taây Taïng. Nhöng leã hoäi Phaät giaùo coøn ñöôïc seasonal festivals, which serve a variety of duøng nhö caùch ñeå quaûng baù Phaät giaùo ñeán vôùi functions, such as marking important occurences nhöõng ngöôøi khoâng phaûi laø Phaät töû qua nhöõng like the new year or the harvest. Others provide buoåi leã quan troïng nhö ngaøy Phaät Ñaûn Sanh, opportunities for merit-making, such as the robe- thaønh ñaïo, vaø nhaäp Nieát Baøn.

Trong truyeàn thoáng receivign ceremony (kathina), held annually in Nguyeân Thuûy, caû 3 ngaøy naøy ñöôïc toå vaøo ngaøy both Theravada and Mahayana traditions, or the traêng troøn thaùng 5. Ngaøy naøy ñöôïc goïi laø ngaøy Tibetan Monlam Chenmo festival. Buddhist Vesak ôû Sri Lanka, ngaøy Visakha Puja ôû Thaùi festivals also serve the important function of Lan. Nhöõng ngaøy leã quan troïng khaùc ôû Sri Lanka promoting Buddhism to non-Buddhists, and they coøn coù ngaøy Poson, ñeå töôûng nieäm ngaøy ñaïo Phaät punctuate the year with religiously significant ñöôïc truyeàn baù vaøo quoác ñaûo naøy, vaø ngaøy Esala events. The most widely celebrated festival is the Parahera, ngaøy raêng xaù lôïi cuûa Ñöùc Phaät ñöôïc date commemorating the birth, awakening, and dieãn haønh ñi khaép caùc ñöôøng phoá Kandy. Taïi caùc parinirvana of the Buddha. In Theravada xöù theo truyeàn thoáng Ñaïi Thöøa nhö Trung Hoa, countries, this is celebrated on the full-moon day Nhaät Baûn, Ñaïi Haøn, Moâng Coå, Taây Taïng vaø Vieät in May. It is called Vesak in Sri Lanka, and Nam, ngaøy Phaät Ñaûn thöôøng ñöôïc toå chöùc vaøo

ngaøy moàng 8 hay raèm thaùng 4, leã Phaät Thaønh Ñaïo able to produce a substitute for the sun. The moon ñöôïc toå chöùc vaøo ngaøy moàng 8 thaùng chaïp, vaø leã is a mere thing, too, although it was worshiped as Phaät nhaäp Nieát Baøn ñöôïc toå chöùc vaøo ngaøy raèm a god in ancient time, but now manned spacecrafts thaùng 2. Moät leã hoäi quan troïng khaùc taïi Nhaät Baûn have landed several times on the moon. This lunar laø leã Setsubon, taäp trung vaøo vieäc xua ñuoåi ma exploration will culminate in practical application quyû, ñöôïc toå chöùc vaøo nhöõng ngaøy ñaàu thaùng hai. of its findings to human life. In the same manner, Nhöõng leã hoäi quan troïng khaùc trong Phaät giaùo Ñaïi rivers, seas, and mountains are nothing but things Thöøa bao goàm leã “cuùng coâ hoàn” (leã Vu Lan), whose power should be put to practical use by nhaèm xoa dòu nhöõng oan hoàn khoán khoå—See human knowledge to enrich human life. The same Buddhist Festivals. can be said of the various animals and plants— Festival of all Souls: Hoan Hyû hoäi—See Ngöôøi nguyeân thuûy tin raèng nhöõng thaàn linh cö Ullambana. nguï, hoaëc taïm thôøi hoaëc vónh vieãn, beân trong caùc Festival of Departed Spirits: Vu Lan Boàn Hoäi. söï vaät vaät lyù. Choã cö nguï naøy coù theå laø moät vaät voâ tri nhö moät taûng ñaù, moät boä loâng chim, moät duïng Festival of water and land: Thuûy Luïc Trai— cuï hay coù theå laø moät caùi caây lôùn, moät con thuù hay Trai Ñaøn Thuûy Luïc—The festival of water and con chim, hay ngay caû moät con ngöôøi. Hoï xem land, attributed to Wu-Ti of the Liang dynasty nhöõng thöù naøy che chôû cho hoï, cho gia ñình hoï, consequent on a dream; it began with placing food xoùm laøng khoûi bò tai hoïa vaø hoï toân thôø nhöõng thöù on the water for the water sprites, and on the land naøy moät caùch taän tuïy. Theo quan ñieåm Phaät giaùo, for ghosts—Phaùp hoäi cuùng döôøng trai thöïc ñoái vôùi vieäc toân thôø moät con vaät, moät caùi caây, hay moät ñoà hai loaøi höõu tình ma da ôû döôùi nöôùc vaø quyû treân vaät voâ tri nhö theá thieät laø kyø quaëc. Ngöôøi ta khoâng caïn, ñöôïc vua Löông Vuõ Ñeá khôûi xöôùng. neân toân thôø vaø caàu nguyeän gì ôû nhöõng thöù aáy, maø Fetid (a): Hoâi haùm. phaûi neân ñöa chuùng vaøo nhöõng tieän ích haèng ngaøy Fetidness (n): Muøi hoâi haùm. cho ñôøi soáng ñeå

laøm gia taêng söï lôïi laïc cho mình. Fetish (n): Thí duï nhö maët trôøi laø moät vaät caàn thieát tuyeät ñoái 1) Buøa. cho söï hieän höõu cuûa con ngöôøi, nhöng ngöôøi Phaät 2) Tính meâ tín moät caùch muø quaùng. töû neân luoân nhôù raèng maët trôøi chæ laø moät vaät, chöù Fetishism (n): Toân thôø linh vaät—Baùi Vaät giaùo khoâng phaûi laø moät vò thaàn. Trong töông lai, khi (nhöõng ngöôøi chuû tröông leã laïy vaät thaàn hay vaät kieán thöùc cuûa con ngöôøi tieán xa hôn nöõa so vôùi thôø)—Primitive man believed that the spirits that ngaøy nay, thì seõ coù cô may con ngöôøi seõ taïo ra dwelt within physical things either temporarily or moät thöù thay theá cho maët trôøi. Maët traêng cuõng theá, permanently. This abode might be a nonliving chæ laø moät söï vaät, duø ngaøy xöa noù ñaõ töøng ñöôïc thing, such as a stone, a feather, or an implement, toân thôø nhö moät vò thaàn. Nhöng giôø ñaây phi or it might be a great tree, an animal or bird, or thuyeàn khoâng gian coù ngöôøi laùi ñaõ nhieàu laàn ñaùp even a human being. They regarded these things xuoáng maët traêng. Söï thaùm hieåm maët traêng leân ñeán as protecting them, their families, and their toät ñieåm seõ ñöôïc ñem aùp duïng thöïc tieãn vaøo ñôøi villages from harm, and they worship them soáng cuûa con ngöôøi. Cuõng nhö vaäy, soâng, bieån, earnestly (p.329) According to Buddhist point of nuùi non chæ laø nhöõng söï vaät maø con ngöôøi neân view, it is odd to worship such an animal, plant or ñem kieán thöùc cuûa mình nhaèm ñem nhöõng naêng nonliving thing and to pray to it. Such things löôïng cuûa chuùng laøm giaøu cho ñôøi soáng cuûa mình. should not be worshiped and prayed to but should Thuù vaät vaø caây coû cuõng laïi cuõng nhö vaäy. be freely put to practical use by people for the Fetishist (n): Ngöôøi theo Baùi Vaät giaùo. promotion of their happiness. For example, the Fetter (n): Kieát söû—Bondages or Illusions which sun is an absolute necessity for men’s existence, chain men to the cycle of birth and death—Söï but Buddhists should always remember that the raøng buoäc hay phieàn tröôïc—See Three poisons sun is only a thing, not a god. When in the future and Four fetters. human knowledge has advanced much further 1) The bondage and instigators of the passions, than at present, there is a fair chance for his being two other names for afflictions: Kieát vaø söû,

hai teân goïi khaùc nhau cuûa phieàn naõo, kieát laø Ficus religiosa: Pippala (skt): Ba ba la—The troùi buoäc thaân taâm keát thaønh quaû khoå, söû laø real name for Bodhi-tree—Teân thieät cuûa caây Boà theo ñuoåi vaø sai söû chuùng sanh. ñeà. 2) The fetters are the ten states beginning with Fidelity: Tieát thaùo. greed for the fine-material, so called because (Hell) of Fiery Arrows: Ñòa nguïc Hoûa Tieån. they fetter aggregates in this life to Few desires: Thieåu duïc—Being content with few aggregates of the next, or karma to its fruit, or desires means having few desires; “tri tuùc” means beings to suffering. For as so long the ones being content. Knowing how to feel satisfied with exist there is no cessation of the others: Theo few possessions means being content with Thanh Tònh Ñaïo, kieát söû laø möôøi phaùp khôûi töø material conditions that allow us to be healthy and saéc tham; goïi laø kieát söû vì chuùng troùi buoäc strong enough to practice the Way. “Knowing how caùc uaån trong ñôøi naày vôùi caùc uaån ñôøi keá tieáp, to feel satisfied and being content with material hoaëc

troùi buoäc nghieäp vôùi quaû, hoaëc troùi buoäc conditions” is an effective way to cut through the höõu tình vaøo ñau khoå. Vì bao laâu caùi naày coøn net of passions and desires, attain a peaceful state hieän höõu thì caùi kia khoâng chaám döùt—See of body and mind and accomplish our supreme Five bonds in the lower desire-realms and goal of cultivation. Here “desires” include not Five higher bonds of desire. only the desire for money and material things but Fetter (bind) of anger: Saân Phöôïc—One of the also the wish for status and fame. It also indicates three fetters—Moät trong tam phöôïc, söï troùi buoäc seeking the love and service of others. In cuûa saân haän. **See Three poisons. Buddhism, a person who has attained the mental Fetter has arisen: Söï raøng buoäc vöøa phaùt sanh. stage of deep faith has very few desires and is Fetter of attachment to rite and ritual: indifferent to them. We must note carefully that Silabhata-paramaso (p)—Giôùi caám thuû—See though such a person is indifferent to worldly Three dharmas (XV). desires, he is very eager for the truth, that is, he Fetter of craving for becoming: Höõu Tham has a great desire for the truth. To be indifferent Kieát Söû—See Seven fetters. to the truth is to be slothful in life. To be content Fetter of doubt: Vici-kiccha (p)—Nghi kieát söû— with few desires also means to be satisfied with See Three dharmas (XV). little material gain, that is, not to feel discontented Fetter of ignorance: Voâ Minh Kieát Söû—See with one’s lot and to be free from worldly cares. Seven fetters. Nevertheless, this does not mean to be unconcerned with self-improvement but to do Fetter of nirvana: Nieát Baøn Phöôïc—The fetter one’s best in one’s work without discontent. Such of nirvana, i.e. the desire for nirvana, which a person will never be ignored by those around hinders entry upon the Bodhisattva life of saving him. But even if people around him ignored him, others—Heä phöôïc cuûa nieát baøn hay nieàm vui baùm he would feel quite happy because he lives like a víu vaøo nieát baøn maø khoâng chòu vaøo Boà taùt ñòa ñeå king from a spiritual point of view—Thieåu duïc laø laøm lôïi cho chuùng sanh. coù ít duïc laïc; tri tuùc laø bieát ñuû. Thieåu duïc tri tuùc laø Fetter of personality belief: Sakkaya-ditthi ít ham muoán maø thöôøng hay bieát ñuû. Tri tuùc laø (p)—Thaân kieán kieát söû—See Three dharmas baèng loøng vôùi nhöõng ñieàu kieän sinh hoaït vaät chaát (XV). taïm ñuû ñeå soáng maïnh khoûe tieán tu. Tri tuùc laø moät Fetter someone: Bind someone—Troùi buoäc ai. phöông phaùp höõu hieäu nhaát ñeå phaù löôùi tham duïc, Fetus in impure: Truï xöù baát tònh—The fetus in ñeå ñaït ñöôïc söï thaûnh thôi cuûa thaân taâm vaø hoaøn impure, dirty area of the womb, under the small thaønh muïc tieâu toái haäu cuûa söï nghieäp tu taäp. ÔÛ intestines and above the large intestines—Thai ñaây “ham muoán” khoâng chæ goàm ham muoán tieàn thaân ôû trong töû cung nhô nhôùp, naèm döôùi ruoät non, baïc vaø vaät chaát, maø coøn mong öôùc ñòa vò vaø danh treân ruoät giaø—See Seven types of contemplation voïng. Ham muoán cuõng chæ veà söï mong muoán ñöôïc on the impure body. nhöõng ngöôøi khaùc thöông yeâu vaø phuïc vuï. Trong Feudal (a): Thuoäc veà phong kieán. ñaïo Phaät, moät ngöôøi ñaõ ñaït ñeán möùc ñoä taâm thöùc

thaâm saâu thì seõ coù raát ít caùc ham muoán maø coù khi La Haùn, vaø taát caû chuùng sanh, duø baïn hay thuø, coøn thôø ô vôùi chuùng nöõa laø khaùc. Chuùng ta

cuõng ñeàu laø nhöõng ruoäng phöôùc ñöùc cho ta gieo neân chuù yù raèng moät ngöôøi nhö theá thôø ô vôùi nhöõng troàng phöôùc ñöùc vaø coâng ñöùc. ham muoán theá tuïc, nhöng ngöôøi aáy laïi raát khao (II) Categories of Field of blessedness—Phaân khaùt vôùi chaân lyù, töùc laø ngöôøi aáy coù söï ham muoán loaïi Phöôùc Ñieàn: lôùn lao ñoái vôùi chaân lyù, vì theo ñaïo Phaät, thôø ô vôùi 1) There are two kinds of felicity—Nhò Phöôùc chaân lyù laø bieáng nhaùc trong ñôøi soáng. Thieåu duïc ñieàn: cuõng coøn coù nghóa laø thoûa maõn vôùi nhöõng thaâu ñaït a) Worldly field for cultivating of happiness vaät chaát ít oûi, töùc laø khoâng caûm thaáy buoàn böïc vôùi which helps the cultivator to have better soá phaän cuûa mình vaø khoâng lo laéng nhieàu ñeán living conditions in the next life: Höõu laäu vieäc ñôøi. Tuy nhieân, ñaây khoâng coù nghóa laø khoâng phöôùc ñieàn (giuùp con ngöôøi caûi thieän ñieàu quan taâm ñeán söï töï caûi tieán cuûa mình, maø laø coá kieän soáng trong kieáp lai sanh). gaéng toái ña vôùi moät thaùi ñoä khoâng chaùn naûn. Moät i) Compassion fields: Bi ñieàn—Tender the sick, ngöôøi nhö theá chaéc chaén seõ ñöôïc ngöôøi chung the pitiable, or poor and needy as the field or quanh bieát tôùi . Maø duø cho nhöõng ngöôøi chung opportunity for charity—Chaêm soùc cho ngöôøi quanh coù khoâng bieát tôùi ñi nöõa, thì ngöôøi aáy cuõng bònh ñaùng thöông hay ngöôøi ngheøo khoù. caûm thaáy hoaøn toaøn haïnh phuùc vaø theo quan ñieåm ii) Reverence fields: Kính ñieàn—Support the taâm linh thì ngöôøi aáy ñang soáng nhö moät vì vua monks and the nuns. The field of religion and vaäy. reverence of Buddhas, the saints and the Fideism (n): Chuû nghóa duy tín—Tín taâm luaän. priesthood—Hoä trôï chö Taêng Ni. Kính troïng Field (n): Saùt Ñoä. Phaät vaø Thaùnh chuùng. 1) Land: Country—Place—Ñaát ñai hay xöù sôû. iii) Gratitude fields—AÂn ñieàn: 2) A universe consisting of three thousand large * Cultivate blessedness in parents: Be dutiful to chiliocosms (great cosmo): Vuõ truï bao goàm one’s parents—Gieo phöôùc nôi cha meï. Tam Thieân Ñaïi Thieân Theá Giôùi. * Cultivate lessedness in making roads and wells, canels and bridges; repair dangerous Field of Blessedness: Löông phöôùc ñieàn— roads: Gieo phöôùc baèng caùch ñaép ñöôøng, ñaøo Cultivated by offerings to Buddha, His Dharma, gieáng, xaây caàu, boài loä. and the Sangha—Tu taäp baèng caùch cuùng döôøng b) Nirvana (out of passion) field for cultivating Phaät, Phaùp, Taêng. of an eternal happiness: Voâ laäu phöôùc ñieàn— (I) The meanings of Field of Blessedness: Nghóa Nieát baøn laø ruoäng phöôùc vónh cöûu. cuûa Phöôùc Ñieàn—The field of blessedness or 2) Three sources of felicity: Tam Phöôùc ñieàn— the field for cultivation of happiness, See Three sources of felicity. meritorious or other deeds, i.e. any sphere of 3) Four fields of felicity: Töù Phöôùc Ñieàn—See kindness, charity, or virtue. Someone who is Four fields for cultivating happiness. worthy of offerings. Just as a field can yield 4) Eight fields for cultivating blessedness: Baùt crops, so people will obtain blessed karmic Phöôùc Ñieàn—see Eight fields for cultivating results if they make offerings to one who blessedness. deserves them. According to Buddhism, Buddhas, Bodhisattvas, Arhats and all Field of Blessing: Phöôùc ñieàn—In Buddhism, sentient beings, whether friends or foes, are the term “field of blessing” is used just as a field fields of merits for the cultivator because they

where crops can be grown. People who grow provide him with an opportunity to cultivate offerings to those who deserve them will harvest merits and virtues—Ruoäng cho ngöôøi gieo blessing results accordingly—Trong Phaät giaùo, töø troàng phöôùc baùo. Ngöôøi xöùng ñaùng cho ta “phöôùc ñieàn” ñöôïc duøng nhö moät khu ruoäng nôi cuùng döôøng. Gioáng nhö thöûa ruoäng gieo muøa, ngöôøi ta laøm muøa. Heã gieo ruoäng phöôùc baèng ngöôøi ta seõ gaët thieän nghieäp neáu ngöôøi aáy cuùng döôøng cho baäc öùng cuùng seõ gaët quaû phöôùc bieát vun troàng hay cuùng döôøng cho ngöôøi theo ñuùng nhö vaäy—See Field of Blessedness. xöùng ñaùng. Theo Phaät giaùo thì Phaät, Boà taùt, A

Field of compassion: Bi ñieàn—Cultivating by vaøo ñeå thu laáy (moät khi caên traàn ñoái nhau thì taâm helping those in trouble—Tu taäp baèng caùch giuùp laäp töùc khôûi leân). ñôõ nhöõng ngöôøi gaëp khoán khoù. Field of pity: Bi Ñieàn—The field of pity, Field for cultivating blessedness: Ruoäng cultivated by helping those in trouble (the pitiable, phöôùc—There are eight fields for cultivating or poor and needy, as the field or opportunity for blessedness—Coù taùm ruoäng phöôùc ñieàn—See charity), one of the three fields of blessing—Bi Eight fields for cultivating blessedness. Ñieàn hay ruoäng “bi” nôi haønh giaû thöïc taäp giuùp ñôû Field for cultivating of happiness: ngöôøi hoaïn naïn, moät trong nhöõng phöôùc ñieàn (A) See Field of blessedness. (thöông xoùt nhöõng ngöôøi ngheøo hay cuøng khoå, ñaây (B) There are four fields for cultivating laø cô hoäi cho boá thí)—See Two fields for the happiness—See Four fields for cultivating cultivation of happiness (A), and Eight fields for happiness. cultivating blessedness. Fields for cultivating welfare: Phöôùc ñieàn— Field of religion and reverence: Kính ñieàn— There are three fields for cultivating welfare— See Two fields for the cultivation of happiness See Three sources of felicity. (A). Field of grace: AÂn ñieàn—The field of grace Field of religious power: Field of virtue, i.e. consists of parents, teachers, elders, monks, in the cult of arhats and Buddhas—Ñöùc ñieàn. return for the benefits they have conferred; one of Field for requiting blessings received: Baùo the three blessing fields—AÂn ñieàn goàm coù aân cha aân ñieàn (cha meï)—See Eight fields for cultivating meï, thaày toå, baäc tröôûng thöôïng, chö Taêng Ni, ñeå blessedness. ñaùp laïi nhöõng lôïi laïc maø hoï ñaõ ban cho mình; ñaây Field of reverence: Kính ñieàn—Worship and laø moät trong ba loaïi phöôùc ñieàn—See Three support of the Buddha, Dharma and Sangha. The sources of felicity. field of religion and reverence of the Buddhas, the Field of karma: Nghieäp Ñieàn—The field of saints, the priesthood as a means to obtain karma; the life in which the seeds of future blessing—Kính ñieàn, leã baùi Phaät, Phaùp, Taêng. harvests are sown—Khu ruoäng nghieäp, hay cuoäc Ngoâi ruoäng cung kính, nghóa laø leã kænh vaø hoä trì soáng maø trong ñoù nhöõng chuûng töû ñöôïc gieo taïo Tam Baûo, Phaät, Phaùp, Taêng thì seõ ñöôïc taêng theâm cho nhöõng kieáp lai sanh. phöôùc ñöùc. Field of knowledge: Laõnh vöïc kieán thöùc. Field of virtue: Ñöùc Ñieàn—Field of religious Field of merit: Punya-ksetra (skt)—Fukuden power, i.e. the cult of arhats, bodhisattvas, and (jap)—See Field of Blessedness. Buddhas—Ruoäng coâng ñöùc, aùm chæ nhöõng baäc A La Haùn, Boà Taùt, vaø Phaät. Field of Merit and Virtue: Coâng Ñöùc Ñieàn— The field of merit

and virtue, i.e. the Triratna, to Field of vision: Caksurdhatu (skt)—Nhaõn Giôùi— be cultivated by the faithful; it is one of the three The eye-realm, or sight faculty—The element of fields for cultivating welfare—Ruoäng phöôùc coâng sight—Realm of sight. ñöùc, nhö Tam Baûo, moät trong ba ruoäng phöôùc— Fierce (a): Döõ—Wicked—Wild—Anger. See Three sources of felicity. Firece afflictions: Maõnh lôïi phieàn naõo—Firece Field of the mind: Taâm Ñieàn—The field of the or sudden afflictions cause by lack of belief on the heart, in which spring up good and evil—Ruoäng Law of Cause and Effect—Phieàn naõo do bôûi taâm nôi khôûi leân moïi thöù thieän aùc. khoâng tin vaøo nhaân quaû—See Two kinds of Field of operation: Field of any organ—Caên affliction (D). caûnh. Fierce maharaja: Phaãn Noä Minh Vöông—The Field of organs: Caên Caûnh—The field of Fierce Maharajas as opponents of evil and operation—Coøn goïi laø Caên Traàn, töù laø phaïm vi guardian of Buddhism. One of the two bodhisattva hoaït ñoäng cuûa caên, hay caûnh maø saéc töôùng döïa forms, resisting evil, in contrast with the other form, manifesting goodness—Phaãn Noä Minh Vöông laø ñoái thuû cuûa ma, vaø laø hoä phaùp cuûa Ñaïo

Phaät. Moät trong hai hình thöùc cuûa Boà Taùt, moät laø 3) Arya-Acalanatha Raja: Baát Ñoäng Minh phaù ma, hai laø thieän hieän. Vöông. Fierce maharaja with a hook: Phaãn Noä Caâu— (II) Aksobhya appears in the three forms—A Suùc A form of Kuan-Yin with a hook—Moät hình thöùc Beä Phaät döôùi ba hình thöùc: cuûa Quan Theá AÂm. 4) Akashagarbha: Hö Khoâng Taïng. Fiery, bloody, and knife-sharp paths: Hoûa 5) Complete Power: Nhö YÙ. Huyeát Ñao—The three devil destinies—Tam AÙc 6) Kundali-Raja: Quaân Traø Lôïi Minh Vöông. Ñaïo: (III) Ratnasambhava's three forms—Nam Phaät 1) The fiery path or destiny: Hoûa Ñoà (ñöôøng (Baûo Sanh Phaät) döôùi ba hình thöùc: löûa)—Ñòa nguïc—The hells. 7) Samantabhadra: Phoå Hieàn. 2) The bloody path or destiny: Huyeát Ñoà (ñöôøng 8) Sattva-vajra: Kim Cang Taùt Ñoûa. maùu)—Suùc sanh—Animals. 9) Trailokyavijaya-raja: Giaùng Tam theá Minh 3) The knife-sharp path or destiny: Ñao Ñoà vöông. (ñöôøng ñao)—Ngaï quyû—Hungry ghosts. (IV) Amitabha Buddha—A Di Ñaø: 10) Avalokitesvara: Quaùn Theá AÂm. Fiery chariot: Hoûa xa—The fiery chariot 11) Phaùp Kim Cang: Dharmaraja. belongs to the hot hells—See Hell of fire-chariot. 12) The horse-head Dharmapala: Hayagriva Fiery chariot of the hells: Hoûa xa trong ñòa (skt)—Maõ ñaàu Minh vöông. nguïc—See Hell of fire-chariot. (V) Amoghasiddhi's (Baát Khoâng Phaät) three Fiery dog: Hoûa caåu—A Fire-vomiting dog in the forms: hell (dogs that vomit fire on sinner in hell)—Choù 13) Maitreya: Di Laëc. phun löûa vaøo toäi nhaân trong ñòa nguïc. 14) Karmavajra: Nghieäp Kim Cang. Fiery pit: Hoûa Khanh. 15) Vajrayaksa: Kim Cang Daï Xoa. 1) The fiery pit of the five desires: Haàm löûa nguõ Fifteen Books of Khuddaka-Nikaya: Möôøi duïc. laêm boä Kinh Tieåu A-Haøm. 2) The fiery pit of the three destinies—Haàm löûa 1) Shorter Texts: Khuddaka-Patha—Nhöõng baøi luïc ñaïo haï—Ba ñöôøng döôùi trong luïc ñaïo: Phaùp ngaén. a) Hells: Ñòa Nguïc. 2) The Way of Truth: Dhammapada—Kinh Phaùp b) Animals: Suùc Sanh. Cuù—Con Ñöôøng Chaân Lyù. c) Hungry ghosts: Ngaï Quyû. 3) Paeans of joy: Udana—Khuùc Ca Hoan Hyû. Fiery pit of the five desires: Hoûa

khanh—See 4) “Thus Said” Discourses: Itivuttaka—Nhöõng Fiery pit. baøi Kinh baét ñaàu baèng “Phaät Daïy nhö vaày.” Fiery way: Hoûa Ñaïo—The destiny of the hot 5) Collected Discourses: Sutta-Nipata—Nhöõng hells, one of the three evil destinies—Hoûa ñoà hay baøi Kinh söu taäp. ñòa nguïc, moät trong tam ñoà aùc ñaïo. 6) Stories of Celestial Mansions: Vimana Fifteen bodhisattvas who represent the Vatthu—Caâu chuyeän nhöõng caûnh Trôøi. Buddha’s dharmakaya, or spiritual body; 7) Stories of Petas: Peta Vatthu—Caâu chuyeän wisdom in graciousness and a pierce or Caûnh giôùi Ngaï quyû. 8) Psalms of the Brethren: Theragatha—Tröôûng angry form against evil: Nguõ Phaät sinh nguõ Boà Laõo Taêng Keä. Taùt, Nguõ Kim Cang, Nguõ Phaån Noä: 9) Psalms of the Sisters: Therigatha—Tröôûng (I) Vairocana (Ñaïi Nhaät Nhö Lai) appears in the Laõo Ni Keä. three forms—Phaät Tyø Loâ Giaù Na döôùi ba 10) Birth Stories of the Bodhisattva: Nhöõng caâu hình thöùc: chuyeän taùi sanh cuûa Boà Taùt—Kinh Boån Sanh. 1) Vajra-paramita Bodhisattva: Chuyeån Phaùp 11) Exposition: Niddesa—Nhöõng Baøi Traàn Luaân Boà Taùt. Thuaät. 2) Universally Shining Vajrasattva: Bieán Chieáu Kim Cang.

12) Book on Analytical Knowledge: 5) Fifth jhana moral or wholesome Patisambhida—Ñeà caäp ñeán nhöõng kieán thöùc consciousness together with initial phaän giaûi. application, sustained application, zest, 13) Lives of Arahants: Apadana—Ñôøi soáng cuûa happiness, and one-pointedness: Taâm Thieän chö A-La-Haùn. nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø 14) History of the Buddha: Buddhavamsa—Tieåu Nhaát Ñieåm. Söû cuûa Ñöùc Phaät. (B) Five kinds of fine-material-sphere resultant 15) Modes of Conduct: Cariya-Pitaka—Nhöõng consciousness—Naêm Loaïi Taâm Quaû Thuoäc Phaåm Haïnh. Saéc Giôùi: Fifteen kinds of fine-material-sphere 6) First jhana resultant consciousness together wholesome consciousness: Möôøi Laêm Taâm with initial application, sustained application, Thieän Thuoäc Saéc Giôùi—According to the zest, happiness, and one-pointedness: Taâm Abhidharma, there are fifteen kinds of fine- Quaû sô thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø material-sphere wholesome consciousness—Theo Nhaát Ñieåm. A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù möôøi laêm 7) Second jhana resultant consciousness taâm thieän thuoäc saéc giôùi: together with initial application, sustained (A) Five kinds of fine-material-sphere application, zest, happiness, and one- consciousness, or rupa jhanas. These jhanas pointedness: Taâm Quaû nhò thieàn cuøng vôùi have their corresponding effects in the realms Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. of form—Naêm Taâm Thieän Thuoäc Saéc Giôùi. 8) Third jhana resultant consciousness together Moãi taàng trong naêm haïng Thieàn Saéc Giôùi naày with initial application, sustained application, ñeàu laø nhaân taïo quaû töông xöùng cho haønh giaû zest, happiness, and one-pointedness: Taâm trong caûnh Saéc Giôùi sau khi töø boû xaùc thaân Quaû tam thieà n cuø n g vôùi Taàm, Saùt, Phæ, Laïc vaø naày: Nhaát Ñieåm. 1) First jhana moral or wholesome 9) Fourth jhana resultant consciousness together consciousness together with initial with initial application, sustained application, application, sustained application, zest, zest, happiness, and one-pointedness: Taâm happiness, and one-pointedness: Taâm thieän

sô Quaû töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø thieàn cuøng vôùi Taàm, saùt, Phæ, Laïc, vaø Nhaát Nhaát Ñieåm. Ñieåm hay Truï. 10) Fifth jhana resultant consciousness together 2) Second jhana moral or wholesome with initial application, sustained application, consciousness together with initial zest, happiness, and one-pointedness: Taâm application, sustained application, zest, Quaû nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø happiness, and one-pointedness: Taâm Thieän Nhaát Ñieåm. nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát (C) Five kinds of fine-material-sphere functional Ñieåm. consciousness—Naê m Loaïi Taâm Haønh Thuoäc 3) Third jhana moral or wholesome Saéc Giôùi: consciousness together with initial 11) First jhana functional consciousness together application, sustained application, zest, with initial application, sustained application, happiness, and one-pointedness: Taâm Thieän zest, happiness, and one-pointedness: Taâm tam thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc, vaø Haønh sô thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Nhaát Ñieåm. 4) Fourth jhana moral or wholesome 12) Second jhana functional consciousness consciousness together with initial together with initial application, sustained application, sustained application, zest, application, zest, happiness, and one- happiness, and one-pointedness: Taâm Thieän pointedness: Taâm Haønh nhò thieàn cuøng vôùi töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Ñieåm.

13) Third jhana functional consciousness together 6) Looking into the absence of the ego while with initial application, sustained application, continuing to teach all living beings zest, happiness, and one-pointedness: Taâm indefatigably: Quaùn Voâ Ngaõ maø daïy doã ngöôøi Haønh tam thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc khoâng nhaøm moûi. vaø Nhaát Ñieåm: . 7) Looking into nirvana with no intention of 14) Fourth jhana functional consciousness dwelling in it permanently (a Bodhisattva together with initial application, sustained contemplates on extinction but does not application, zest, happiness, and one- embrace extinction): Quaùn Tòch Dieät maø pointedness: Taâm Haønh töù thieàn cuøng vôùi khoâng tòch dieät haún. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. 8) Looking into the relinquishment (of nirvana) 15) Fifth jhana functional consciousness together while one’s body and mind are set on the with initial application, sustained application, practice of all good deeds (a Bodhisattva zest, happiness, and one-pointedness: Taâm meditates on detachment but goes on Haønh nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc realizing good things in the world): Quaùn xa vaø Nhaát Ñieåm. lìa (buoâng boû) maø thaân taâm tu caùc phaùp laønh. Fifteen modes of contemplation: Thaäp Nguõ 9) Looking into the non-existing destinations of Quaùn Nieäm—According to the Vimalakirti Sutra, all things while the mind is set on practicing Honorable lay man Vimalakirti explained about excellent actions as true destinations (a fifteen modes of contemplation on “staying in the Bodhisattva meditates on the homeless nature supramundane state” or “non-active state” of a of all dharmas but continues to orient himself Bodhisattva—Theo Kinh Duy Ma Caät, ngaøi Duy toward the good): Quaùn Khoâng Choã Veà Ma Caät ñaõ noùi veà möôøi laêm phaùp quaùn nieäm veà (khoâng quy tuùc) maø vaãn veà theo phaùp

laønh. khoâng truï voâ vi. 10) Looking into the unborn, i.e. the uncreate 1) Studying and practicing the immaterial or while abiding in the illusion of life to shoulder emptiness without abiding in voidness: Tu responsibility to save others (a Bodhisattva hoïc moân Khoâng; khoâng laáy khoâng laøm choã tu contemplates on the reality of neither- chöùng. creation-nor-destruction but still undertakes 2) Studying and practicing formlessness the responsibility in the world of creations (nonappearance) and inaction (non pursuit) and destructions): Quaùn Voâ Sanh maø duøng without abiding in them: Tu hoïc moân voâ phaùp sanh (nöông theo höõu sanh) ñeå gaùnh vaùc töôùng, voâ taùc, khoâng laáy voâ töôùng, voâ taùc laøm taát caû. choã tu chöùng. 11) Looking into passionlessness without cutting 3) Contemplating the reality of noncreation but off the passion-stream in order to stay in the does not take noncreation as an object of world to liberate others: Quaùn Voâ Laäu maø attainment: Tu hoïc phaùp Voâ Sanh khoâng laáy khoâng ñoaïn caùc laäu. Voâ Sanh laøm choã tu chöùng. 12) Looking into the state of non-action while 4) Looking into the impermanence without carrying out the Dharma to teach and convert discarding the performance of good deeds (a living beings (a Bodhisattva contemplates on Bodhisattva meditates on the truth of nonaction but continues always his acts of Impermanence but does not abandon his work service and education): Quaùn khoâng choã laøm to serve and save sentient beings): Quaùn Voâ (voâ haønh) maø duøng vieäc laøm (haønh ñoäng) ñeå Thöôøng maø khoâng nhaøm vieäc laønh (lôïi haønh). giaùo hoùa chuùng sanh. 5) Looking into suffering in the world without 13) Looking into nothingness (emptiness) without hating birth and death, i.e. samsara (a forgetting (abandoning) about great Bodhisattva contemplates on suffering but compassion: Quaùn Khoâng Voâ maø khoâng boû does not reject the world of births and ñaïi bi. deaths): Quaùn Theá Gian Khoå maø khoâng gheùt 14) Looking into the right position (of nirvana) sanh töû. without following the Hinayana habit of

staying in it (a Bodhisattva meditates on the zest, happiness and one-pointedness: Taâm position of the True Dharma but does not Thieän Nguõ Thieàn cuøng vôùi Taàm, Saùt, Phæ, Hyû, follow a rigid path): Quaùn Chaùnh Phaùp Vò Laïc vaø Nhaát Ñieåm. (choã chöùng) maø khoâng theo Tieåu thöøa. (B) Five types of Fine-Material-Sphere Resultant 15) Looking into the unreality of all phenomena Consciousness—Naêm loaïi Taâm Quaû thuoäc which are neither firm nor have an Saéc giôùi: independent nature, impermanence, and are 6) First Jhana resultant consciousness together egoless and formless (markless), but since his with initial application, sustained application, own fundamental vows are not entirely zest, happiness, and one-pointedness: Taâm fulfilled, he should not regard merits, serenity Quaû Sô Thieàn, cuøng vôùi Taàm, Saùt, Phæ, Hyû, and wisdom as unreal and so cease practicing Laïc vaø Nhaát Ñieåm. them: Quaùn caùc phaùp hö voïng, khoâng beàn 7) Second Jhana Resultant consciousness chaéc, khoâng nhaân, khoâng chuû, khoâng töôùng, together with initial application, sustained boån nguyeän chöa maõn maø khoâng boû phöôùc application, zest, happiness and one- ñöùc thieàn ñònh trí tueä. Tu caùc phaùp nhö theá pointedness: Taâm Quaû Nhò Thieàn, cuøng vôùi goïi laø Boà Taùt khoâng truï voâ vi. Taàm, Saùt,

Phæ, Hyû, Laïc vaø Nhaát Ñieåm. Fifteen patched robe: AÙo möôøi laêm maûnh— 8) Third Jhana resultant consciousness together See Nine grades of the monk's patched robe. with initial application, sustained application, Fifteen types of Fine-Material-Sphere zest, happiness, and one-pointedness: Taâm Quaû Tam Thieàn, cuøng vôùi Taàm, Saùt, Phæ, Hyû, Minds: Möôøi laêm Taâm thuoäc Saéc Giôùi— Laïc vaø Nhaát Ñieåm. According to Bhikkhu Bodhi in Abhidhamma, 9) Fourth Jhana Resultant consciousness there are fifteen types of Fine-Material-Sphere together with initial application, sustained Minds—Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi application, zest, happiness and one- Dieäu Phaùp, coù möôøi laêm taâm thuoäc saéc giôùi: pointedness: Taâm Quaû Töù Thieàn, cuøng vôùi (A) Five Fine-Material-Sphere Wholesome Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. Minds—Naêm loaïi Taâm Thieän thuoäc Saéc giôùi: 10) Fifth Jhana Resutlant consciousness together 1) First Jhana wholesome consciousness with initial application, sustained application, together with initial application, sustained zest, happiness, and one-pointedness: Taâm application, zest, happiness, and one- Quaû Nguõ Thieàn, cuøng vôùi Taàm, Saùt, Phæ, Hyû, pointedness: Taâm Thieän sô thieàn cuøng vôùi Laïc vaø Nhaát Ñieåm. Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. (C) Five types of Fine-Material-Sphere 2) Second Jhana wholesome consciousness Functional Minds—Naêm loaïi Taâm Haønh together with initial application, sustained thuoäc Saéc giôùi: application, zest, happiness and one- 11) First Jhana Functional consciousness together pointedness: Taâm Thieän Nhò Thieàn cuøng vôùi with initial application, sustained application, Taám, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. zest, happiness and one-pointedness: Taâm 3) Third Jhana wholesome consciousness Haønh Sô Thieàn, cuøng vôùi Taàm, Saùt, Phæ, Hyû, together with initial application, sustained Laïc vaø Nhaát Ñieåm. application, zest, happiness, and one- 12) Second Jhana Functional consciousness pointedness: Taâm Thieän Tam Thieàn, cuøng vôùi together with initial application, sustained Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. application, zest, happiness and one- 4) Fourth Jhana wholesome consciousness pointedness: Taâm Haønh Nhò Thieàn, cuøng vôùi together with initial application, sustained Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. application, zest, happiness, and one- 13) Third Jhana Functional consciousness pointedness: Taâm Thieän Töù Thieàn, cuøng vôùi together with initial application, sustained Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. application, zest, happiness, and one- 5) Fifth Jhan wholesome consciousness together with initial application, sustained application,

pointedness: Taâm Haønh Tam Thieàn, cuøng vôùi application, zest, happiness, and one- Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. pointedness—See Fifteen types of Fine-Material- 14) Fourth Jhana Functional consciousness Sphere Minds (A). together with initial application, sustained Fifth stage: Cöïc Nan thaéng ñòa—The fifth in the application, zest, happiness, and one- ten stages of a Bodhisattva, in which he pointedness: Taâm Haønh Töù Thieàn, cuøng vôùi overcomes his worst difficulties—Giai ñoaïn thöù Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. naêm trong 10 giai ñoaïn maø moät vò Boà Taùt tieán tôùi 15) Fifth Jhana Functional consciousness

together Phaät quaû, trong ñoù vò Boà Taùt vöôït qua nhöõng khoù with initial application, sustained application, khaên teâ haïi nhaát—See Ten grounds. zest, happiness and one-pointedness: Taâm Fifty Bhiksus in Kasi: Naêm möôi Tyø Kheo Haønh Nguõ Thieàn, cuøng vôùi Taàm, Saùt, Phæ, Hyû, trong thaønh Ca Thi—After Yasas and his parents Laïc vaø Nhaát Ñieåm. became the Buddha's disciples, fifty friends of Fifteenth of the first moon: Thöôïng nguyeân. Yasas in Kasi city responded to the Buddha's call Fifteenth day of the seventh month: Taêng Töï of compassion and wisdom by respectfully asking Töù Nhaät—The last day of the summer retreat, on the Buddha to allow them to be ordained. They which the monks confessed their sins—Ngaøy raèm were the first large group of Sangha to take the thaùng baûy. Keát thuùc muøa an cö kieát haï laø ngaøy vows after the Buddha's Enlightenment—Sau khi "Töï Töù Taùc Phaùp" hay laø töï mình neâu ra caùc loãi Da Xaù vaø cha meï xin laøm ñeä töû Phaät thì naêm laàm maø mình maéc phaûi, roài töï saùm hoái tröôùc moïi möôi nguôøi baïn cuûa Da Xaù trong thaønh Ca Thi ngöôøi (nhôø ñoù maø ñöôïc thanh tònh). cuõng ñöôïc caûm hoùa bôûi loøng töø bi vaø trí tueä cuûa Fifth element: Ñeä Nguõ Ñaïi—The fifth element, Ñöùc Phaät, cuøng nhau ñeán kính thænh Ñöùc Phaät cho or the non-existent, i.e. the turtoise's hairs and hoï xuaát gia. Ñaây laø nhoùm Taêng ñoaøn xuaát gia lôùn rabbit horns (no such things really exist)—Moïi saéc ñaàu tieân keå töø sau khi Phaät ñaéc ñaïo. phaùp chæ coù töù ñaïi (ñaát, nöôùc, löûa, gioù), chöù khoâng Fifty-eight commandments: Nguõ Thaäp Baùt coù ñaïi thöù naêm, yù noùi söï vaät khoâng hieän höõu nhö Giôùi—Fifty-eight commmandments include the loâng ruøa söøng thoû vaäy. ten primary commandments and the forty-eight Fifth jhana functional consciousness Taâm secondary commandments in the Brahma Net Haønh nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Sutra—Naêm möôi taùm giôùi goàm möôøi giôùi troïng Nhaát Ñieåm: Fifth jhana functional consciousness vaø boán möôi taùm giôùi khinh trong Kinh Phaïm together with initial application, sustained Voõng. application, zest, happiness, and one- 1-10)Ten Primary Commandments: Möôøi giôùi pointedness—See Fifteen types of Fine-Material-troïng—Möôøi Giôùi Troïng trong Kinh Phaïm Sphere Minds (A). Voõng—See Ten Major Precepts. Fifth jhana moral or wholesome 11-58)The forty-eight secondary commmaandments: Boán Möôi Taùm Giôùi consciousness Taâm Thieän nguõ thieàn cuøng vôùi Khinh—See Forty-eight Secondary Precepts Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm: Fifth jhana which the Buddha taught all bodhisattvas in moral or wholesome consciousness together with the Brahma-Net Sutra. initial application, sustained application, zest, happiness, and one-pointedness—See Fifteen Fifty evils: Nguõ Thaäp AÙc—The fifty evils types of Fine-Material-Sphere Minds (A). produced by the five skandhas (seventeen for form or rupa, eight for feelings, eight for Fifth jhana path consciousness of stream- sensation, nine for volition, and eight for entry: Taâm Nhaäp Löu Ñaïo Nguõ Thieàn—See Five consciousness)—Naêm möôi thöù aùc (Saéc coù 17, kinds of path of consciousness (A). Thoï coù 8, Töôûng coù 8, Haønh coù 9, vaø Thöùc coù 8)— Fifth jhana resultant consciousness Taâm Quaû See Fifty skandha-demon states. nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Fifty

first stage of a Bodhisattva: Ñaúng Ñieåm: Fifth jhana resultant consciousness giaùc—Fifty-first stage in the 52 stages or together with initial application, sustained

Bodhisattva's stage—Giai ñoaïn thöù 51 trong 52 5) Deliberation: Cetana (skt)—Tö—Once there giai ñoaïn cuûa Boà Taùt—See Two kinds of is "conceptualization," then "deliberation" enlightenment (B), and Eight grades of disciples. sets in—Moät khi ñaõ coù "töôûng" laø "Tö" hay Fifty modes of meditation mentioned in the söï suy nghó lieàn theo sau. Maha-Prajna: Nguõ Thaäp Phaùp—Naêm möôi (II) Five particular states: Viniyata (skt)—Naêm phaùp haønh thieàn trong Ñaïi Phaåm Baùt Nhaõ. taâm sôû bieät caûnh. (3) Three kinds of Samadhi—Tam Tam Muoäi— 6) Desire: Chanda (skt)—Duïc—Desire means to See Samadhi on the three subjects. want for something—Duïc laø mong muoán caùi (4) Four foundations of meditation: Töù Thieàn— gì ñoù . See Four Foundations of Mindfulness. 7) Resolution: Adhimoksha (skt)—Thaéng giaûi— (4) Four Immeasurable Minds: Töù Voâ Löôïng Supreme understanding. There is no doubt at Taâm—See Four Immeasurable Minds. all—Hieåu bieát roõ raøng, khoâng coøn nghi ngôø gì (4) Four balanced states which transcend the caû. world of matter: Töù Voâ Saéc Ñònh—See Four 8) Recollection: Smriti (skt)—Nieäm— balanced states which transcend the world of Remembering clearly—Nhôù roõ raøng. matter. 9) Concentration: Samadhi (skt)—Ñònh— (8) Eight liberations: Taùm Boäi Xaû—Baùt Giaûi Exclusively pay attention to something—Thoaùt Tam Muoäi—See Eight liberations. Chuyeâ n chuù taâm taäp trung tö töôû ng vaøo moät (8) Eight victorious stages or degrees: Baùt Thaéng caùi gì ñoù. Xöù—See Eight liberations and Eight 10) Judgment: Prajna (skt)—Tueä (Hueä)—Ability victorious stages. to judge which average person possesses— (9) Samadhi of the nine degrees: Cöûu Thöù Ñeä Khaû naê n g phaù n ñoaùn maø moät ngöôøi bình Ñònh—See Samadhi of the nine degrees. thöôø n g cuõn g coù . (10) Thaäp Nhöùt Thieát Xöù: Ten kinds of universal (III) Eleven Wholesome: Eleven wholesome: dhyana. Kushala (skt)—Möôøi moät thieän taâm. 11) Faith: Shraddha (skt)—Tín—To have a sense Fifty-one Dharmas interactive with the of belief or an attitude of faith—Tin töôûng, coù Mind: Fifty-one mental states—Naêm Möôi Moát nieàm tin hay coù thaùi ñoä tin. Taâm Sôû—According to the Mahayana, there are 12) Vigor: Virya (skt)—Taán—Once one has faith, fifty-one Dharmas interactive with the Mind— one should put it into action with vigor—Moät Theo Ñaïi Thöøa, coù 51 taâm sôû: khi ñaõ coù nieàm tin, chuùng ta phaûi bieán nieàm (I) Five universally interactive: Sarvatraga tin thaønh haønh ñoäng vôùi söï tinh caàn. (skt)—Naêm taâm sôû bieán haønh. 13) Shame: Hri (skt)—Taøm—Also means 1) Attention: Manaskara (skt)—Taùc yù—Pay "Repentance."—Coøn coù nghóa laø "töï xaáu hoå attention on something—Chuù taâm vaøo vieäc hoái haän". gì. 14) Remorse: Apatraya (skt)—Quí— 2) Contact: Sparsha (skt)—Xuùc—After paying Embarrassment—Caûm thaáy theïn vôùi ngöôøi. attention on something, one has a tendency to 15) Absence of greed: Alobha (skt)—Voâ tham want to come in contact with it—Sau khi chuù (khoâng tham). taâm vaøo vieäc gì, ngöôøi ta coù khuynh höôùng 16) Absence of anger: Advesha (skt)—Voâ saân tieáp xuùc vôùi noù. (khoâng saân). 3) Feeling: Vedana (skt)—Thoï—Once contact is 17)

Absence of ignorance: Amoha (skt)—Voâ si established, feeling arises—Moät khi “tieáp (khoâng si). xuùc” ñaõ thaønh laäp, thoï lieàn khôûi leân. 18) Light ease: Prashraddhi (skt)—Khinh an— 4) Conceptualization: Samjna (skt)—Töôûng— Nheï nhaøng thô thôùi—Light ease, an initial Once feeling arises, conceptualization expedient in the cultivation of Zen. Before occurs—Khi “thoï” ñaõ khôûi leân thì töôûng lieàn samadhi is actually achieved, one xaûy ra. experiences “light-ease.”—Ngöôøi tu thieàn

thöôøng traûi qua giai ñoaïn “khinh an” tröôùc khi feelings deep inside—Haän xaõy ra khi chuùng tieán vaøo “ñònh” ta ñeø neùn söï caûm xuùc giaän vaøo saâu beân trong. 19) Non-laxness: Apramada (skt)—Baát phoùng 30) Rage: Pradasa (skt)—Naõo—Rage, of which daät—To follow the rules—Khoâng buoâng lung the emotional reaction is much more severe maø theo ñuùng luaät leä. than hatred—Naõo laø phaûn öùng tình caûm naëng 20) Renunciation: Upeksha (skt)—Haønh xaû—Not neà hôn “haän”. to grasp on the past, but to renounce 31) Hiding: Mraksha (skt)—Phuù—Covering or everything within the activity skhandha which hiding something inside—Che daáu. is not in accord with the rules—Laøm roài 32) Deceit: Maya (skt)—Cuoáng—False kindness khoâng chaáp tröôùc maø ngöôïc laïi xaû boû taát caû or phone intention—Söï doái gaït. nhöõng hoaït ñoäng nguõ uaån. 33) Flattery: Shathya (skt)—Sieåm—Nònh bôï. 21) Non-harming: Ahimsa (skt)—Baát haïi—Not 34) Conceit: Mada (skt)—Kieâu—Think high of harming any living beings—Khoâng laøm toån self and low of others—Töï cho mình cao coøn haïi sinh vaät. ngöôøi thì thaáp. (IV) Six fundamental afflictions: Klesha (skt)— 35) Harming: Vihimsa (skt)—Haïi—To want to Saùu phieàn naõo caên baûn. harm other people—Muoán laøm toån haïi ai. 22) Greed: Raga (skt)—Tham—Greed for wealth, 36) Jealousy: Irshya (skt)—Taät (Ñoá kî ganh sex, fame, food, sleep or greed for forms, gheùt)—To become envious of the who sounds, smells, tastes, and objects of touch— surpass us in one way or other—Baèng caùch Tham taøi, saéc, danh, thöïc, thuøy hay saéc, thinh, naày hay caùch khaùc, ganh gheùt ñoá kî vôùi ngöôøi höông, vò, xuùc. hôn mình. 23) Anger: Pratigha (skt)—Saân—Not obtaining 37) Stinginess: Matsarya (skt)—Xan (Boûn xeûn)— what one is greedy for leads to anger— One is tight about one’s wealth, not wishing Khoâng ñaït ñöôïc caùi mình ham muoán seõ ñöa to share it with others—Ngöôøi boûn xeûn töï goùi ñeán saân haän. chaët taøi saûn, chöù khoâng muoán chia xeû vôùi ai. 24) Ignorance: Moha (skt)—Si—Once anger (B) Two Intermediate Grade Afflictions—Hai arises, one has nothing but “ignorance.”—Khi Trung Tuøy Phieàn Naõo: giaän döõ ñaõ khôûi leân thì con ngöôøi seõ khoâng 38) Lack of shame: Ahrikya (skt)—Voâ taøm—To coøn gì ngoaøi “si meâ”. do wrong, but always feel self-righteous— 25) Arrogance: Mana (skt)—Maïn—Arrogance Laøm sai maø töôûng mình ñuùng neân khoâng bieát means pride and conceit which causes one to xaáu hoå. look down on others—Ngaõ maïn Töï cao töï 39) Lack of remorse: Anapatrapya (skt)—Voâ phuï laøm cho chuùng ta khinh thöôøng ngöôøi quí—Never examine to see if one is up to the khaùc. standards of others—Voâ quí coù nghóa laø 26) Doubt: vicikitsa (skt)—Nghi—Cannot believe khoâng bieát theïn, khoâng töï xeùt coi mình coù or make up one’s mind on something—Khoâng theo ñuùng tieâu chuaån vôùi ngöôøi hay khoâng. tin hay khoâng

quyeát ñònh ñöôïc. (C)Eight Major Grade Afflictions—Taùm Ñaïi Tuøy 27) Improper views: Drishti (skt)—AÙc kieán. Phieàn Naõo: (V) Twenty derivative afflictions: Upaklesha 40) Lack of faith: Ashraddhya (skt)—Baát tín— (skt)—Hai möôi tuøy phieàn naõo. Not trust or believe in anyone, not to believe (A) Ten Minor Grade Afflictions—Möôøi Tieåu in the truth—Khoâng tín nhieäm hay tin töôûng Tuøy phieàn naõo: ai, khoâng tin chaùnh phaùp. 28) Wrath: Krodha (skt)—Phaãn—Wrath which 41) Laziness: Kausidya (skt)—Giaûi ñaõi (Bieáng comes sudenly and is a combination of anger nhaùc treã naûi)—Not to try to eliminate and hatred—Phaãn tôùi baát thình lình vaø laø söï unwholesome deeds and to perform good phoái hôïp cuûa giaän hôøn. deeds—Khoâng lo ñoaïn aùc tích thieän. 29) Hatred: Upanaha (skt)—Haän—Hatred 42) Laxiness: Pramada (skt)—Phoùng daät—Not to happens when one represses the emotional let the body and mind to follow the rules but

does whatever one pleases—Laøm baát cöù caùi 31-40)Ten states within the formation skandha: gì mình thích chöù khoâng thuùc lieãm thaân taâm Thaäp Haønh AÁm Ma—See Ten states of theo nguyeân taéc. formation-skandha. 43) Hoân traàm: Styana (skt)—Môø toái hay nguû guïc 41-50)Ten states within the consciousness trong tieán trình tu taäp—Torpor—To feel skandha: Thaäp Thöùc AÁm Ma—See Ten states obscure in mind or to fall asleep in the of consciousness-skandha. process. Fifty-two mental states : Naêm Möôi Hai Taâm 44) Restlessness: Auddhatya (skt)—Traïo cöû—Sôû—According to the Abhidharma, there are fifty- One is agitated and cannot keep still—Ngöôøi two mental states—Theo Luaän Vi Dieäu Phaùp (A luoân nhuùc nhích khoâng yeân. Tyø Ñaït Ma), coù 52 taâm sôû. 45) Distraction: Mushitasmriti (skt)—Thaát (I) Universal Mental Factors—Taâm Sôû Phoå nieäm—To lose proper mindfulness—Khoâng Thoâng: giöõ ñöôïc chaùnh nieäm. 1) Contact: Phasso (p)—Xuùc. 46) Improper knowledge: Asamprajanya (skt)— 2) Feeling: Vedana (p)—Thoï. Baát chaùnh tri—One become obssesses with 3) Perception: Sanna (p)—Töôûng. defilement—Bieát khoâng chôn chaùnh, taâm 4) Volition: Cetana (p)—Taùc YÙ (Haønh). taùnh bò ueá nhieãm aùm aûnh. 5) One-pointedness: Ekagagta (p)—Nhaát Ñieåm. 47) Baát Ñònh (Taùn loaïn): Wikshepa (skt)—Taâm 6) Life faculty: Jivitindriyam (p)—Maïng Caên. roái loaïn—Scatteredness. 7) Attention: Manasikaro (p)—Chuù YÙ. (VI) Four unfixed: Aniyata (skt)—Boán baát ñònh. (II) Occasional Mental Factors—Taâm Sôû Rieâng 48) To fall asleep to obscure the mind: Middha Bieät: (skt)—Thuïy mieân—Buoàn nguõ laøm môø mòt 8) Initial application: Vitakko (p)—Taàm. taâm trí. 9) Sustained application: Vicaro (p)—Saùt. 49) Regret or repent for wrong doings in the past: 10) Decision: Adhimokkho (p)—Xaùc Ñònh. Kaudritya (skt)—Hoái—AÊn naên vieäc laøm aùc 11) Energy: Viriyam (p)—Tinh Taán. trong quaù khöù. 12) Zest: Piti (p)—Phæ. 50) Investigation (to cause the mind unstable): 13) Desire: Chando (p)—Duïc. Vitarka (skt)—Taàm—Tìm caàu söï vieäc laøm (III) Unwholesome Mental Factors—Taâm Sôû Baát cho taâm taùnh baát oån. Thieän: 51) Correct Examination (to pacify the mind): (A) Unwholesome Universal Mental Factors— Vicara (skt)—Tö—Cöùu xeùt chính chaén laøm Taâm Sôû Baát Thieän Phoå Thoâng: cho taâm taùnh yeân oån. 14) Delusion: Moho (p)—Si. Fifty skandha-demon states: Nguõ Thaäp

AÁm 15) Shamelessness: Ahirikam (p)—Voâ Taøm. Ma—According to The Surangama Sutra, book 16) Fearlessness of wrong-doing: Anottappam Nine, there are fifty skandha-demon states—Theo (p)—Voâ Quyù. Kinh Laêng Nghieâm, quyeån thöù Chín, coù naêm möôi 17) Restlessness: Uddhaccam (p)—Phoùng Daät. aám ma. (B) Unwholesome Occasional Mental Factors— 1-10)Ten states within the form skandha: Thaäp Taâm Sôû Baát Thieän Rieâng Bieät: Saéc AÁm Ma—See Ten states of the form- 18) Greed: Lobho (p)—Tham. skandha. 19) Wrong views: Ditthi (p)—Taø Kieán. 11-20)Ten states within the feeling skandha: Thaäp 20) Conceit: Mano (p)—Ngaõ Maïn. Thoï AÁm Ma—See Ten states of feeling- 21) Hatred: Doso (p)—Saân. skandha. 22) Envy: Issa (p)—Ganh Tî. 21-30)Ten states within the thinking skndha: Thaäp 23) Avarice: Macchariyam (p)—Xan Tham. Töôûng AÁm Ma—See Ten states of thinking- 24) Worry: Kukkuc-cam (p)—Lo AÂu. skandha. 25) Sloth: Thinam (p)—Hoân Traàm. 26) Torpor: Middham (p)—Thuïy Mieân. 27) Doubt: Vicikiccha (p)—Hoaøi Nghi.

(IV) Beautiful Mental Factors—Taâm Sôû Ñeïp: Buddha; of these fifty-one are to 28) Faith: Saddha (p)—Tín. Bodhisattvahood—Naêm möôi moát giai ñoaïn 29) Mindfulness: Sati (p)—Nieäm. ñaàu ñeå ñi ñeán Boà Taùt ñaïo: 30) Shame: Hiri (p)—Taøm. 1-10)Ten stages of faith: Thaäp tín—See Ten 31) Fear of wrong-doing: Ottappam (p)—Quyù. grades of Bodhisattva's faith. 32) Non-greed: Alobho (p)—Khoâng Tham. 11-20)Ten stages (periods) in Bodhisattva- 33) Non-hatred: Adoso (p)—Khoâng Saân. wisdom: Thaäp truï—See Ten stages (periods) 34) Neutrality of mind: Tatramjjhattata (p)—Xaû. in Bodhisattva-wisdom. 35) Tranquility of mental body: Kayapassadhi 21-30)Ten kinds of practice of Great Enlightening (p)—Taâm Sôû Vaéng Laëng. Beings: Thaäp Haïnh—See Ten kinds of 36) Tranquility of consciousness: Cittapassadhi practice of Great Enlightening Beings,. (p)—Taâm Vaéng Laëng. 31-40)Ten kinds of dedication: Thaäp hoài höôùng— 37) Lightness of mental body: Kayalahuta (p)— See Ten kinds of dedication. Taâm Sôû Khinh An. 41-50)Ten grounds: Thaäp ñòa—See Ten grounds. 38) Lightness of consciousness: Cittalahuta (p)— 51) The fifty-first stage is "the balanced state of Taâm Khinh An. truth": Ñaúng giaùc—See Samyak-sambodhi. 39) Malleability of mental body: Kayamuduta (B) Way of the Buddha—Phaät Ñaïo: (p)—Taâm Sôû Nhu Thuaän. 52) The fifty second stage to Buddhahood is "the 40) Malleability of consciousness: Cittamuduta fine state of truth": Dieäu giaùc—See Fine state (p)—Taâm Nhu Thuaän. of truth. 41) Wieldiness of mental body: Fight (v): Ñaùnh ñaäp. Kayakammannata (p)—Taâm Sôû Thích ÖÙng. Fight against: Choáng laïi—People always fight 42) Wieldiness of consciousness: Citta- against things they dislike: Ngöôøi ñôøi thöôøng kammannata (p)—Taâm Thích ÖÙng. choáng laïi nhöõng ñieàu hoï khoâng thích. 43) Proficiency of mental body: Kayapagunnata Fight-War-Victory Buddha: Ñaáu Chieán (p)—Taâm Sôû Tinh Luyeän. Thaéng Phaät. 44) Proficiency of consciousness: Citta-pagunnata Figurative: Metaphorical—AÅn duï. (p)—Taâm Tinh Luyeän. 45) Rectitude of mental body: Kayujjukata (p)— Figure (n): Rupa (skt)—Appearance—Body— Taâm Sôû Chaùnh Tröïc. Figure—Form—Daùng veû. Filial (a): Hieáu thaûo—Be filial to one's parents: 46) Rectitude of consciousness: Cittujjukata (p)— Taâm Chaùnh Tröïc. Hieáu thaûo vôùi

cha meï. (V) Abstinences—Taâm Sôû Tieát Cheá: Filial debts: AÂn cha meï—If you still have 47) Right speech: Sammavaca (p)—Chaùnh Ngöõ. parents at home, you should pay filial debts by 48) Right action: Sammakammanto (p)—Chaùnh keeping explaining the Pure Land Method and the Nghieäp. accounts of rebirth to them, so they may develop 49) Right livelihood: Samma-ajivo (p)—Chaùnh the mind of joy, believe in rebirth in the Pure Maïng. Land. (VI) Illimitables—Taâm Sôû Voâ Löôïng: Filial love: Hieáu aùi. 50) Compassion: Karuna (p)—Bi. Filial piety: Hieáu kính—Hieáu thuaän. 51) Appreciative joy: Mudita pana (p)—Hyû. Filiel Piety Day: Ngaøy Baùo Hieáu. (VII)Non-Delusion—Taâm Sôû Tueä Caên: Filiality: Söï baùo hieáu. 52) Wisdom faculty: Pannindriya (p)—Tueä Caên. Filiation (n): Boån phaän laøm con ñoái vôùi cha meï. Fifty-two stages in the process of becoming Fill (v) one's day with labor and toil: Vaát vaû a Buddha: Nguõ Thaäp Nhò Vò—Naêm möôi hai cöïc nhoïc suoát caû ngaøy. giai ñoaïn trong tieán trình thaønh Phaät. (A) Way to Bodhisattvahood—Boà Taùt Ñaïo: The fifty stages in the process of becoming a

Filled with: Traøn ñaày—Our daily life is filled 1) The final body which brings to an end all with hatred and anger: Cuoäc soáng thöôøng nhöït cuûa former karma: Thaân cuoái cuøng khi ñaõ chaám chuùng ta daãy ñaày oaùn gheùt vaø thuø haän. döùt heát moïi tieàn nghieäp. Filling all universes with one body: Ñem moät 2) The final body or the body of a Buddha which thaân ñaày khaép taát caû phaùp giôùi—See Ten spheres brings to an end all former karma before of Great Enlightening Beings. entering nirvana: Thaân Phaät ñaõ ruõ saïch tieàn nghieäp vaø nhaäp nieát baøn. Filling all worlds with the adornment bodies of all Buddhas: One of the ten doors of Final catastrophes: There are three calamities or three final catastrophes—See Three calamities liberation—Duøng thaân trang nghieâm cuûa taát caû or three final catastrophes. Phaät ñaày khaép taát caû theá giôùi, moät trong möôøi moân giaûi thoaùt—See Ten kinds of doors of Final cause: Nguyeân nhaân cuoái cuøng. liberation of Great Enlightening Beings. Final Commission: Phaåm Chuùc Luïy—See Filling all worlds with one body: One of the Twenty-eight chapters in the Lotus Sutra. ten doors of liberation—Moät thaân ñaày khaép caû Story of the Bodhisattva Medicine King: Phaåm phaùp giôùi, moät trong möôøi moân giaûi thoaùt—See Döôïc Vöông Boån Söï—See Twenty-eight chapters Ten kinds of doors of liberation of Great in the Lotus Sutra. Enlightening Beings. Final or complete enlightenment: Cöùu caùnh Films: The four films or things that becloud— giaùc hay Dieäu Giaùc—Perfect quiescent stage of Boán maøn che phuû—See Four films or things that orginal bodhi—Thaønh töïu vieân maõn boån giaùc— becloud. See Five stages of bodhi. Filter: Ñoà loïc nöôùc—A filter—See Eight Final consummation: Taän theá. appurtenances of a monk or a nun. Final death and no rebirth: Anagamin (skt)— Filtering bag: Loäc Thuûy Ñaùi—A monk's Ñoä Ö Töû—See Twelve kinds of life and death. filtering bag to strain off living creatures—Tuùi loïc Final destruction of all things by fire: Hoûa nöôùc cuûa du taêng, duøng ñeå loïc nhöõng sinh vaät nhoû Nhöùt Thieát Xöù—One of the meditations on the li ti trong nöôùc. final destruction of all things by fire—Moät trong Filth of sin: Moral defilement—Toäi caáu. nhöõng phaùp thieàn quaùn (möôøi nhöùt thieát xöù)

trong Filthy: OÂ tröôïc—Defilement—Greed—Ill-will— giai ñoaïn cuoái cuøng khi theá giôùi bò löûa taøn phaù. Impure—Corrupt. Final destruction of the universe: Mahapralaya (skt)—The final and utter Final aim: Cöùu Caùnh. destruction of a universe by (wind), fllood and 1) End: Final—At the end—Finality—Utmost—fire—Ñaïi thuûy hoûa tai. Muïc ñích cuoái cuøng. 2) Buddhism does not consider material welfare Final dharma age: Maït Phaùp—See Degenerate as an end in happiness in life: Phaät Giaùo Age of Dharma. khoâng xem lôïi ích vaät chaát laø cöùu caùnh cuûa Final emancipation: Söï giaûi thoaùt cuoái cuøng— haïnh phuùc trong ñôøi soáng. The final emancipation, the highest goal, in Final body: Thaân cuoái cuøng—Toái Haäu Thaân— Buddhism, is not attained at once. It is a gradual The final body, or rebirth, that of an arhat, or a process, a gradual training. As the discourses bodhisattva in the last stage—Caùi thaân hay kieáp often point out mental purity is gained after a taùi sinh cuoái cuøng trong coõi sinh töû cuûa caùc vò A thorough training in virtuous behavior. Mental La Haùn hay Boà Taùt. **See Final body without any purity and attainments are not possible without remaining karma. moral purity. The Buddha exhorts his disciples Final body without any remaining karma: first to establish themselves in virtue or moral habits before entering on the path of meditation Teà Nghieäp Thaân. and wisdom. Hence the need to start from the very beginning. The starting point in the Dispensation of the Buddha is sila, virtuous

behavior. Standing on the firm ground of sila one trong vieäc chaám döùt nhöõng ñieàu kieän coù theå daãn should endeavor to master the fickle mind—Söï ñeán vieäc tieáp tuïc taùi sanh trong voøng luaân hoài— giaûi thoaùt cuoái cuøng hay cöùu caùnh toái haäu cuûa ñaïo See Final nirvana without remainder of Phaät, khoâng theå ñaït ñeán ngay laäp töùc ñöôïc. Ñoù laø reincarnation, Two Nirvanas, and Two surpassing moät tieán trình tuaàn töï, moät söï ñaøo luyeän töøng fruits. böôùc. Nhö kinh ñieån thöôøng noùi: söï thanh tònh taâm Final nirvana without remainder of chæ ñaït ñöôïc sau khi ñaõ thaønh töïu giôùi haïnh. reincarnation: Voâ Dö Nieát Baøn. Thanh tònh taâm vaø trí tueä laø ñieàu khoâng theå coù 1) Final nirvana without remainder of neáu khoâng thanh tònh giôùi. Ñöùc Phaät thuùc duïc caùc reincarnation where all the effects (quaû) are ñeä töû cuûa Ngaøi tröôùc tieân haõy töï ñaët mình vaøo neáp ended—The nirvana state in which exists no soáng giôùi haïnh, sau ñoù môùi böôùc vaøo con ñöôøng remainder of the karma of suffering, or the thieàn ñònh vaø trí tueä. Chính vì vaäy caàn phaûi khôûi full extinction of the groups of existence: Nieát söï ngay töø böôùc ñaàu. Ñieåm khôûi ñaàu trong giaùo baøn sau cuøng khoâng coøn thöù gì soùt laïi cho phaùp laø Giôùi. Sau khi ñaõ ñöùng vöõng treân vuøng ñaát kieáp luaân hoài sanh töû, nôi maø taát caû nhöõng giôùi, haønh giaû seõ noã löïc laøm chuû caùi taâm dao ñoäng quaû ñeàu chaám döùt, hay söï hieän höõu cuûa maïng cuûa mình. caên ñaõ hoaøn toaøn bò daäp taét. Final end of Buddhism: Cöùu caùnh cuûa ñaïo 2) The nirvana of arhat extinction of body and Phaät (muïc ñích cuoái cuøng cuûa ñaïo Phaät)—Final mind: Nieát Baøn cuûa A La Haùn nôi thaân taâm goal of Buddhism—Utmost end of Buddhism— ñeàu ñoaïn dieät. Buddhism does not consider material welfare as 3) The Nirvana without the upadhi remnant. It is an end in

happiness in life—Phaät Giaùo khoâng xem the total extinction of the conditions of being lôïi ích vaät chaát laø cöùu caùnh cuûa haïnh phuùc trong as well as of passion. One may call it the ñôøi soáng. annihilation of being. This is Nirvana of Final incarnation of the arhat, or Perfect Freedom, or the passing away of bodhisattva: Haäu höõu. Sakyamuni Buddha: Nieát Baøn khoâng coøn laïi Final instructions: Give in charge—Entrust tuï hay uaån. Noù laø söï dieät taän toaøn dieän nhöõng someone with something—Chuùc luïy. ñieàu kieän cuûa höõu cuõng nhö phieàn naõo. Coù theå goïi noù laø voâ dö cuûa höõu. Ñaáy laø Nieát Baøn Final Mahayana: Ñaïi Thöøa Chung Giaùo—See hay “Giaûi Thoaùt Vieân Maõn,” laø söï nhaäp dieät Five divisions of Buddhism (I). cuûa Ñöùc Phaät Thích Ca Maâu Ni. Final Mahayana teaching: Ñaïi Thöøa Chung Final objective: Cöùu caùnh cuoái cuøng (cöùu caùnh Giaùo—See Five divisions of Buddhism (I). muïc ñích). Final mind: Toái Haäu Taâm—The final or Final or perfected Buddha-nature: ultimate thought, on entering final nirvana—Toái 1) The final or perfected Buddha-nature haäu nieäm hay caùi taâm ôû saùt na cuoái cuøng huûy thaân resulting from the development of the original dieät trí, saép nhaäp vaøo voâ dö nieát baøn. potentiality—Trí ñaéc quaû Phaät taùnh—See Final nirvana: Parinirvana (skt)—Parinibanna Three kinds of Buddha-nature. (p)—Cöùu caùnh Nieát baøn—Voâ Dö Nieát Baøn—Voâ y 2) One of the five characteristics of a Buddha’s Nieát baøn—Originally this term referred to the nature—Moät trong naêm baûn taùnh ñaëc bieät cuûa passing of Sakyamuni Buddha, whose death Phaät taùnh—See Five surnames of Buddha marked the end of the cycle of birth, death, and before he became enlightened (A). rebirth for him. It indicates that he successfully Final rebirth before Buddhahood: Toái Haäu brought to an end all of the conditions that might Sinh—See Five rebirths. lead to further rebirth within cyclic existence— Khôûi ñaàu thuaät ngöõ naøy ñöôïc duøng ñeå chæ söï nhaäp Final separation from mortality: Arhat dieät cuûa Ñöùc Phaät Thích Ca Maâu Ni, söï thò tòch (skt)—Voâ Dö Töû—See Twelve kinds of life and naøy ñaùnh daáu vieäc chaám döùt luaân hoài sanh töû cuûa death. chính Ngaøi. Noù coøn chæ raèng Ngaøi ñaõ thaønh coâng

Final teaching: Vieân Giaùo hay giaùo lyù phoå caäp Find the way out of the path of vaø hoaøn chænh cho haøng Boà Taùt ñöôïc thuyeát giaûng transmigration: Tìm ñöôøng thoaùt ra khoûi con trong caùc Kinh Phaùp Hoa vaø Nieát Baøn—His final, ñöôøng luaân hoài sanh töû. perfect, bodhisattva, universal teaching as Fine: preached, i.e., the Lotus and Nirvana Sutras—See 1) (a): Madhura (skt)—Beautiful—Handsome— Eight T’ien-T’ai classifications of Sakyamuni’s Ñeïp ñeõ. teaching (A). 2) (v): Baét phaït—To punish—To penalize. Final ten times of the Buddha-recitation: Toái Fine-dharma: Saddharma (skt)—The true law— Haäu Thaäp Nieäm—Nieäm Phaät A Di Ñaø möôøi laàn Dieäu Phaùp. tröôùc khi cheát—To call on Amitabha ten times Fine-material-sphere consciousness: when dying. Rupavacaram (p)—Taâm thuoäc Saéc Giôùi (taâm saéc Final Triumph: Chieán thaéng cuoái cuøng—On a giôùi)—According to the Abhidharma, there are full moon day of May in 578 B.C., Prince fifteen kinds of fine-material-sphere wholesome Siddhartha attained Supreme Enlightenment by consciousness—Theo A Tyø Ñaït Ma Luaän (Vi completely

comprehending the Four Noble Truths Dieäu Phaùp), coù möôøi laêm taâm thieän thuoäc saéc and became the Buddha. This is the greatest giôùi. unshakable victory, the final victory—Vaøo ngaøy (I) The meanings of fine-material-sphere traêng troøn thaùng Naêm naêm 578 tröôùc Taây lòch, consciousness: Nghóa cuûa Taâm Saéc Giôùi— Thaùi töû Taát Ñaït Ña thaønh ñaït Giaùc Ngoä Toái According to Abhidharma, the fine-material- Thöôïng (Chaùnh Ñaúng Chaùnh Giaùc) baèng caùch sphere consciousness corresponds to the fine- hoaøn toaøn thaáu trieät Boán Chaân Lyù Cao Thöôïng material plane of existence (rupabhumi), or (Töù Dieäu Ñeá) vaø trôû thaønh Phaät. Ñaây laø chieán the plane of consciousness pertaining to the thaéng vó ñaïi khoâng lay chuyeån, chieán thaéng cuoái state of meditative absorption called the cuøng. rupajjhanas—Theo A Tyø Ñaït Ma Luaän (Vi Final trust: An ultimate reliance, i.e. Buddha— Dieäu Phaùp), taâm saéc giôùi töông öùng vôùi Thieàn Taát Caùnh Y (chæ Ñöùc Phaät laø nôi nöông töïa cuoái Saéc Giôùi, caûnh giôùi maø nhöõng ngöôøi chöùng cuøng cuûa chuùng sanh). ñaéc caùc taàng thieàn saéc giôùi seõ taùi sanh vaøo. Final wisdom: Ultimate wisdom—Knowledge of (II) Categories of Fine-Material-Sphere the ultimate—Taát caùnh trí (trí hueä toái thöôïng). Wholesome Consciousness—Phaân loaïi Taâm Finality (n): Chung cuoäc—Chung keát—Cöùu Saéc Giôùi: Caùnh—See Final body and Final body without (A) Five kinds of Fine-Material-Sphere any remaining karma. Consciousness: Naêm Taâm Thieän Saéc Giôùi— Find (v) fault with: Baét beû—To criticize. See Fifteen kinds of fine-material-sphere wholesome consciousness (A). Find the favorable occasion: Gaëp dòp. (B) Five kinds of Fine-Material Sphere Resultant Find liberation from the three worlds: Tìm Consciousness: Naêm Taâm Quaû Thuoäc Saéc caùch thoaùt khoûi tam giôùi—To want to be free from Giôùi—See Fifteen kinds of fine-material- the three worlds (Desire World: Kamavacara— sphere wholesome consciousness (B). Duïc giôùi; Form World: Saéc giôùi—Rupavacara; (C) Five kinds of Fine-Material Sphere Formless World: Voâ saéc giôùi—Arupavacara) with Functional Consciousness: Naêm Taâm Haønh no more life, death and reincarnation. Thuoäc Saéc Giôùi—See Fifteen kinds of fine- Find out one's own real face: Discover one's material-sphere wholesome consciousness own real face—Khaùm phaù ra boä maët thaät cuûa (C). chính mình. ** See Four classes of consciousness. Find salvation: Cöùu ñoä. Fine-Material-Sphere Resultant Find the truth: Tìm chaân lyù. Consciousness: Taâm Quaû Saéc Giôùi—See Fine- Find the way out: Tìm ñöôøng thoaùt ra. material-sphere consciousness (II) (B).

Fine sound: Beautiful sound—Myõ AÂm. ñöôïc ví nhö laø "ngoùn tay chæ leân traêng," chuùng 1) Beautiful, sweet, or admirable sound: Dieäu sanh phaûi bieát giaùo phaùp chæ laø phöông tieän ñeå tu AÂm—Tieáng noùi toát. haønh ñaït ñöôïc giaùc ngoä chöù khoâng phaûi laø chaân 2) A king of Gandharvas, or Indra's musicians: lyù. Maët traêng chæ cho chaân lyù hay söï giaùc ngoä. Myõ AÂm Caøn Thaùt Baø—Vua cuûa loaøi Caøn Ngöôøi tu Phaät luoân neân voâ cuøng caån troïng, chôù Thaùt Baø. neân laàm "ngoùn tay chæ traêng" hay phöông tieän tu 3) Name of the son of Sudhira and Sumitra, haønh vôùi "traêng" hay muïc ñích toái thöôïng laø söï converted by Ananda: Teân cuûa con trai cuûa giaùc ngoä vaø giaûi thoaùt. Sudhira vaø Sumitra, ngöôøi

quy-y ñaàu Phaät Finger-ring: Chæ Xuyeán—Sometime made of theo A Nan Ñaø. grass used in ceremonies by the esoteric sect— Fine sounding words but a wicked heart: Nhaãn tay, ñoâi khi ñöôïc laøm baèng coû, Maät giaùo hay Khaåu Phaät taâm xaø (mieäng thì noùi nhö Phaät nhöng duøng trong nghi leã. loøng daï thì ñoäc nhö raén). Finger (v) the rosary: Laàn Chuoãi Haït—To tell Fine-Sphere-Material-Wholesome-one's beads. Consciousness: Taâm Thieän Saéc Giôùi—See Fine- Finical (a): Caâu neä—To stick too much to material-sphere consciousness (II) (A). formalities. Fine state of truth: Dieäu Giaùc—The wonderful Finish (v): Chaám döùt—To end—To bring to an enlightenment of Mahayana Buddhism, consisting end—To put an end—To accomplish. of self-enlightenment to enlighten others and Finite (a): Höõu haïn—Coù haïn ñònh (haïn heïp, höõu Enlightenment of Buddhahood—The fifty-second löôïng)—Finite—Limitation—Limited— and the last stage of a bodhisattva before Restricted. becoming Buddha—Dieäu giaùc trong Phaät giaùo Finiteness: Höõu bieân—In the Surangama Sutra, Ñaïi thöøa goàm töï giaùc, giaùc tha, giaùc haïnh vieân book Nine, in the part of the ten states of the maõn (töï mình giaùc ngoä, giuùp ngöôøi giaùc ngoä, giaùc formation skandha, the Buddha reminded Ananda ngoä troøn ñaày). Ñaây laø quaû vò thöù 52, cuõng laø quaû about the four theories regarding finiteness as vò cuoái cuøng cuûa moät vò Boà Taùt tröôùc khi thaønh follows: "Ananda! Further, in his practice of Phaät. samadhi, the good person's mind is firm, Fine words but wicked heart: Khaåu Phaät taâm unmoving, and proper and can no longer be xaø (ngoaøi mieäng thì noùi ñieàu thieän nhö Phaät, disturbed by demons. He can thoroughly nhöng trong loøng thì thaâm ñoäc nhö loaøi raén). investigate the origin of all categories of beings Fingernails grow long: Moùng tay ra daøi—A and contemplate the source of the subtle, fleeting, Bhiksu or Bhiksuni should not let his or her and constant fluctuation. But if he begins to fingernails grow long and trim them so that they speculate about the making of certain distinctions, are tapered—Tyø Kheo hay Tyø Kheo Ni khoâng he could fall into error with four theories of neân ñeå moùng tay daøi roài sau ñoù giuõa nhoïn laïi. finiteness."—Theo Kinh Thuû Laêng Nghieâm, Finger pointing at the moon: Ngoùn tay chæ quyeån Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät Traêng—The teachings of the Buddha or the ñaõ nhaéc nhôû ngaøi A Nan veà boán thöù höõu bieân nhö Dharma is only a finger pointing at the direction sau: "Naày A Nan! Laïi caùc thieän nam, trong tam where living beings can reach enlightenment ma ñòa, chính taâm yeân laëng kieân coá. Ma chaúng tìm (moon). The Dharma is only an expedient, which ñöôïc choã tieän, cuøng toät caên baûn cuøa caùc loaøi sinh. should never be taken for the truth. The truth is Xem caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng the Enlightenment. The moon stands for truth, baûn nguyeân. Trong phaän vò, khôûi so ño chaáp tröôùc. reality, or enlightenment. Buddhist practitioners Ngöôøi ñoù bò ñoïa vaøo luaän boán thöù höõu bieân." should always be very cautious, never mistake the Fire (n): Agni or Sikhin (skt)—Löûa—Flames of teaching or the pointing finger for the moon or the undesirable forces in the mind. goal of enlightenment and liberation—Trong töø (A) There are three kinds of fire: ngöõ "Ngoùn tay chæ traêng," giaùo phaùp cuûa Ñöùc Phaät 1)

Lust: Tham—Greed.

2) Hatred: Saân—Ire. Fire of delusion: Mohaggi (p)—Löûa si—See 3) Illusion: Si—Ignorance. Three dharmas (XXVIII) (A). (B) Fire is considered as one of the four Fire of desire: Duïc hoûa. poisonous snakes in a basket which imply the Fire of destruction: Fire in the kalpa of four elements in a body (of which a man is destruction—Kieáp hoûa. formed)—Löûa ñöôïc coi nhö laø moät trong boán Fire devas: Hoûa Thieân. con raén ñoäc trong gioû aùm chæ töù ñaïi trong thaân 1) The fire devas shown as the 12th group in the theå (taïo neân thaân theå con ngöôøi)—See Four diamond court of the Garbhadhatu: Hoûa poisonous snakes. Thieân ñöôïc trình baøy trong nhoùm thöù möôøi (C) Calamity of fire: Naïn löûa—See Seven hai trong Kim Cang vieän thuoäc Thai Taïng calamities (B). Phaùp Giôùi. ** See Nine elements or nine substances (A). 2) The gods of fire in India, stated as numbering Fire altar: Quang Minh Ñaøn—Hoûa ñaøn (hoûa forty-four in the Verdic pantheon, with loø)—Connected with homa or fire worship—Lieân Mahabrahma as the first: Hoûa Thaàn—Thaàn heä tôùi vieäc thôø löûa. löûa ôû AÁn Ñoä, ñöôïc noùi ñeán nhö vò thaàn thöù Fire of anger: Saân Hoûa—Once arises can burn boán möôi boán trong ñeàn thôø Baùch Thaàn cuûa the whole forest of merits—Löûa saân haän (söï saân Kinh Veä Ñaø, trong ñoù Ñaïi Phaïm Thieân ñöôïc haän moät khi noåi leân chaúng khaùc naøo löûa ñoát chaùy xem nhö laø ñeä nhöùt. caû röøng coâng ñöùc). Fire dhyana: Hoûa ñònh—Moät pheùp Thieàn ñònh Fire of angry passions: Accumulated fires of khieán thaân ngöôøi phaùt ra löûa. hell— Accumulating one's own hell-fires—Body Fire element: Tejo-dhatu (skt)—Hoûa ñaïi. as a heap of fire—Hoûa tuï. Fire of evil karma: Nghieäp Hoûa—The fires of Fire-bell: Hoûa Linh—In warning to be careful evil karma; the fire of the hells—Löûa döõ cuûa aùc with fire—Chuoâng löûa hay chuoâng caûnh baùo caån nghieäp hay löûa cuûa ñòa nguïc. thaän vôùi löûa. Fireflies appearance: Hieän töôïng gioáng nhö Fire of birth and death is raging, causing nhöõng con ñom ñoùm—According to Lama Geshe endless suffering: Giaùc ngoä löûa döõ sanh töû—Kelsang Gyatso in Buddhism in Mahayana See Eight Awakenings of Great People. Tradition, this is one of the eight levels of mind Fire board: Hoûa Baûn—The wooden plaque, development during the sleep process. This hung in the kitchen, the striking of which warns appearance arises when the energy wind which is the monks that the meal is ready—Taám goã treo related to our fire element dissolves inwardly— trong nhaø beáp, ñaùnh leân ñeå baùo hieäu chö taêng Ni Theo Laït Ma Geshe Kelsang Gyatso trong Phaät laø côm nöôùc ñaõ saún saøng. Giaùo Truyeàn Thoáng Ñaïi Thöøa, töùôùng gioáng nhö Fire-burial: Jhapita (skt)—Hoûa Taùng— aûo töôïng laø moät trong taùm taâm phaùt sinh trong Cremation—See Four kinds of burial. giaác nguû. Töôùng naày sinh khôûi khi khí löïc töông Fire of concentration: Löûa ñònh. öùng vôùi hoûa ñaïi tan vaøo trong taâm—See Eight Fire court: Hoûa Vieän—Hoûa Giôùi—Kim Cang levels of mind development during the sleep Vieâm—The “fire-court,” a kind of contemplation, process. in which the devotee sees himself encircled by Fire flame: Fire-light—Hoûa quang. fire. A kind of contemplation, in which devotee Fire furnace: Triangular in shape—Hoûa Loâ, loø sees himself encircled by fire after löûa hình chöõ

nhaät—See Four furnaces. circumambulating three times to the right while Fire of hate (anger): Löûa saân haän. making the fire sign—Saân löûa, moät loaïi quaùn Fire of hatred: Dosaggi (p)—Löûa saân—See töôûng trong ñoù haønh giaû töï thaáy mình ñang bò löûa Three dharmas (XXVIII) (A). bao boïc (keát hoûa aán thaân xoay ba voøng veà phía Fire of hell: Löûa nôi ñòa nguïc. phaûi, laáy thaân laøm trung taâm ñeå quaùn töôûng moät ñaïi hoûa vieän vaây quanh).

Fire of the householder: Gahapataggi (p)—Löûa ñeå hoûa thieâu thaân töù ñaïi cuûa Ngaøi (vì khoâng coù cuûa ngöôøi gia chuû—See Three dharmas (XXVIII) löûa naøo coù theå ñoát chaùy ñöôïc thaân Ngaøi). (B). Fire of sexual desire: Daâm hoûa (löûa daâm duïc). Fire of ignorance: Löûa si meâ. Fire of sexual passion: Daâm hoûa (löûa daâm duïc). Fire in the kalpa of destruction: Kieáp hoûa. Fire sign: Hoûa AÁn—The sign for which a triangle Fire of karma: Nghieäp Hoûa—The fires of evil pointing upwards is used; a triangular karma; the fire of the hells—Löûa döõ cuûa aùc arrangement of fingers of the right hand with the nghieäp hay löûa cuûa ñòa nguïc. left. A sign made by putting the double fists Fire of knowledge: Trí Hoûa—The fire of together and opening the index fingers to form the wisdom which burns up misery—Ngoïn löûa trí tueä fire-sign, a triangle—AÁn tam giaùc (ba goùc) ñænh coù coâng naêng ñoát chaùy khoå ñau phieàn naõo. quay leân. AÁn tam giaùc baèng caùch beän nhöõng ngoùn tay phaûi vaø traùi vaøo nhau. Daáu aán hình thaønh baèng Fire-light: AÙnh löûa—Hoûa quang—Fire flame. caùch chuïm hai naém tay vôùi hai ngoùn troû chuïm vaøo Fire of love: AÙi Hoûa. nhau laøm thaønh moät daáu tam giaùc löûa. 1) Fire of love: Löûa cuûa luyeán aùi. Fire of sorrow: Öu hoûa (söï öu tö cuûa chuùng sanh 2) Love is fire that burns (living beings): Luyeán nhö löûa coù theå ñoát chaùy taát caû moïi thöù khaùc keå caû aùi laø löûa ñoát chuùng sanh. coâng ñöùc tu taäp). Fire of lust: Ragaggi (p)—Löûa tham duïc— Fire tender: Hoûa Baïn—The cook in a monastic According to the Dharmapada Sutra, verse 202, kitchen—Hoûa ñaàu quaân (ngöôøi troâng coi beáp nuùc) the Buddha taught: “There is no fire like the fire trong töï vieän. of lust. No crime like hate. There is no ill like the body. No bliss higher than peace in the Fire of those to be revered: Ahuneyyaggi (p)— Nirvana.”—Theo Kinh Phaùp Cuù 202, Ñöùc Phaät Löûa cuûa ngöôøi hieáu kính—See Three dharmas daî: “Khoâng löûa naøo baèng löûa tham. Khoâng aùc (XXVIII) (B). naøo baèng saân haän. Khoâng khoå naøo baèng khoå uaån. Fire of those worthy of offerings: Khoâng laïc naøo hôn söï an laïc nôi Nieát Baøn.”—See Dakkhineyyaggi (p)—Parents, husband, wife, Three dharmas (XXVIII) (A) children, monks and nuns—Löûa cuûa ngöôøi ñaùng Fire pearls: Hoûa chaâu—Fire ball—Fire balloon. cuùng döôøng (cha meï, vôï con, vaø caùc vò xuaát gia)— See Three dharmas (XXVIII) (B). Fire-pits: Hoûa Khang (haàm löûa). 1) Fire pit of the five desires—Haàm löûa nguõ Fire-vomitting dog in the hell: Hoûa caåu—Choù duïc. phun löûa trong ñòa nguïc. 2) Fire pit of the three ill destinies (hell beings, Fire-vomitting serpent in the hell: Hoûa xaø— hungry ghosts, and animals): Haàm löûa cuûa ba Raén phun löûa trong ñòa nguïc. ñöôøng döõ (ñòa nguïc, ngaï quyû, suùc sanh). Fire-wheel: Alatacakra (skt)—A wheel of fire— Fire of purgatory: See Fire of hell. Whirling fire—Whirled fire in a circle, the whole Fire rat:

Hoûa thöû. circle seeming to be on fire, emblem of illusion— Hoûa Luaân—Tuyeàn Hoûa Luaân—See Alatacakra . Fire of samadhi: Hoûa Dieäm Tam Muoäi—Hoûa Quang Tam Muoäi—Hoûa Sinh Tam Muoäi— Fire-worship: Baùi Hoûa Giaùo—Fire-worship or According to the Long Agama, this is the samadhi Zoroastrianism is a religion of ancient Persia, may entered into by the Buddha, in which he emitted also have contributed to the rise of the flames to overcome a poisonous dragon. This is Bodhisattva doctrine in India, because it supplied also the fire that consumed the body of the a great deal of mythology to Judaism. Its Buddha when he entered nirvana—Theo kinh Fravashis and Amesa-spentas bear a certain Tröôøng A Haøm, ñaây laø Tam Ma Ñòa maø Ñöùc Phaät assemblance to the Bodhisattvas. The six amesa- ñaõ vaøo, trong ñoù Ngaøi phoùng hoûa ñeå löôùt qua ñoäc spentas in Persian mythology, immortal, holy or long. Ñaây cuõng laø loaïi löûa maø Ñöùc Phaät ñaõ duøng beneficent ones, who are associated with Ahura- Mazdah, are personified abstractions, and most Bodhisattvas in Buddhism are also really

personifications of Wisdom, Love, or Courage... Firm beliefs: Nieàm tin kieân coá—There are four Zoroastrianism influenced the development of firm or indestructible beliefs—Coù boán nieàm tin Buddhism more directly through the cult of sun- khoâng hoaïi dieät—See Four firm beliefs. worship, which was introduced into India in the Firm belief in the Buddha: Firm belief in the third century B.C. Sun-worship is referred to in Buddha, one of the four firm or indestructible the Digha-Nikaya, and is ridiculed in the Jataka- beliefs—Kieân tín nôi Phaät, moät trong boán nieàm tin stories. Many familiar names of the Mahayana khoâng hoaïi dieät—See Four indestructible beliefs. are suggestive of sun-worship, i.e., Amitabha Firm belief in the commandments: Firm (Measureless Light), Vairocana (the Brilliant belief in the commandments, one of the four firm One). It is probably that they established an or indestructible beliefs—Kieân tín nôi giôùi luaät, organized sect of sun-worshippers on the basis of moät trong boán nieàm tin khoâng hoaïi dieät—See Zoroastrianism and the ancient Indian domestic Four indestructible beliefs. rites of sun-worship. The solar myth penetrated Firm belief in the Law: Firm belief in the Law, deep into every phase of Buddhism, and many one of the four firm or indestructible beliefs— Bodhisattvas were endowed with solar Kieân tín nôi Phaùp, moät trong boán nieàm tin khoâng attributes—Ñaïo thôø löûa laø moät toân giaùo coå ñaïi hoaïi dieät—See Four indestructible beliefs. cuûa Ba Tö, coù leõ ñaõ goùp phaàn trong vieäc laøm phaùt khôûi hoïc thuyeát Boà Taùt ôû AÁn Ñoä, vì noù cung caáp Firm belief in the Order (Sangha): Firm moät soá lôùn thaàn thoaïi vaø ñaïo Do Thaùi. Nhöõng vò belief in the Order (Sangha), one of the four firm thaàn Fravashis vaø Amesa-spentas coù söï gioáng or indestructible beliefs—Kieân tín nôi Taêng, moät nhau naøo ñoù ñoái vôùi chö Boà Taùt. Saùu vò thaàn trong boán nieàm tin khoâng hoaïi dieät—See Four Amesa-spentas, nhöõng toång thieân thaàn baát töû, indestructible beliefs. thaùnh thieän vaø lôïi ích, keát hôïp vôùi Ahura-Mazdah, Firm and complete Bodhisattva: laø söï tröøu töôïng hoùa nhaân caùch vaø nhöõng vò Boà Dhrtiparipurna (skt)—Kieân Maõn Boà Taùt. Taùt chính trong ñaïo Phaät cuõng ñöôïc nhaân caùch Firm

cultivation: Tu Kieân—Tu haønh kieân hoùa töø Trí Tueä, Töø Bi, vaø Duõng Caûm... Ñaïo thôø ñònh—Firmness in observing or maintaining; löûa ñaõ aûnh höôûng ñeán söï phaùt trieån Phaät giaùo tröïc established conviction, i.e. of the bodhisattva of tieáp hôn qua phong tuïc thôø löûa, ñöôïc du nhaäp vaøo the Differentiated Teaching, that all phenomena AÁn Ñoä vaøo khoaûng theá kyû thöù 3 tröôùc Taây lòch. in essence are identical. Ñaïo thôø löûa cuõng ñöôïc ñeà caäp trong Tröôøng Boä Firm, dense, and indestructible atmosphere: Kinh vaø bò chæ trích trong Tuùc Sanh Truyeän. Nhieàu Kieân Maät Voâ Naêng Hoaïi phong luaân—See Ten hoàng danh quen thuoäc trong Phaät giaùo Ñaïi Thöøa types of characteristics of manifestation of a ñaõ gôïi leân nhöõng yù nghóa cuûa vieäc thôø thaàn löûa Buddha (8). nhö Voâ Löôïng Quang (Phaät A Di Ñaø), Nhaät Firm determination: Quyeát taâm vöõng chaéc. Quang (Tyø Loâ Giaù Na)... Coù leõ hoï ñaõ thaønh laäp Firm faith: Ñaïi Tín Taâm—Great faith, surrender moät heä thoáng coù toå chöùc nhöõng ngöôøi thôø löûa döïa to Buddha, especially to Amitabha—Loøng tin lôùn treân caên baûn cuûa ñaïo thôø löûa vaø nhöõng nghi leã thôø vaø vöõng chaéc, veà nöông vôùi Phaät, ñaëc bieät laø Phaät löûa ôû trong AÁn Ñoä thôøi coå ñaïi. Nhöõng thaàn thoaïi A Di Ñaø. maët trôøi cuõng ñaõ aûnh höôûng nhieàu trong Phaät giaùo Firm foundation: Neàn taûng vöõng chaéc. vaø nhieàu Boà taùt cuõng ñöôïc gaùn cho nhöõng thuoäc tính cuûa maët trôøi. Firm heart: Kieân thöïc taâm—Taâm kieân thaät khoâng gì coù theå thay ñoåi hay lay chuyeån ñöôïc. Fire-worshipper: Ngöôøi thôø löûa—See Fire- worship. Firm knowledge or wisdom: 1) Kieân trí (trí tueä vöõng chaéc)—Trí hueä khoâng Fire-worshipping: Pyrolatry—Hoûa Giaùo hay coù gì coù theå thay ñoåi hay lay chuyeån ñöôïc. Baùi Hoûa Giaùo (toân giaùo thôø löûa)—See Fire- 2) Name of Vajrapani—Teân cuûa Kim Cang Thuû worship. Theá Toân. Firm (a): Drdha or Sthira (skt)—Kieân coá—Kieân Quyeát—Determined—Firmly fixed.

Firm mind: Sthiramati (skt)—Kieân hueä—Kieân 2) (n): Name of a Bodhisattva in the YÙ—Firm mind, also called firm wisdom—Coøn goïi Garbhadhatu—Kieân Coá YÙ, teân cuûa moät vò Boà laø Kieân Tueä. Taùt trong Thai Taïng Giôùi. 1) Firm mind or wisdom: Taâm yù hay trí tueä kieân Firm wisdom: Kieân YÙ—See Firm mind. coá khoâng gì coù theå thay ñoåi hay lay chuyeån Firmly vowing lion: Kieân Theä Sö Töû—ñöôïc. Sakyamuni Buddha in a previous incarnation—Sö 2) Name of Sthramati Bodhisattva, an early Töû Kieân Theä, hay theä nguyeän xaû thaân cuûa sö töû Indian monk of the Mahayana, about 700 khi ñaõ ngoä ñaïo. Ñöùc Thích Ca Maâu Ni trong tieàn years after the Buddha's nirvana: Boà Taùt Sa kieáp khi coøn ôû nhaân vò ñaõ noùi veà coâng ñöùc cuûa aùo La Maït Ñeå, thuoäc Phaät Giaùo Ñaïi Thöøa, xuaát caø sa cho sö töû Kieân Theä loâng vaøng nghe. Nghe hieän sau khi Ñöùc Phaät nhaäp dieät khoaûng 700 xong sö töû beøn theå nguyeän xaû thaân. naêm. Firmness: 3) Sthiramati Bodhisattva who composed The 1) Imperturbility—Baát ñoäng—See Eight savours Commentaries on Entering Mahayana: Boà (pleasures) of the Buddha's nirvana. Taùt Taát Xæ La Maït Ñeå, soaïn boä Nhaäp Ñaïi 2) Trì löïc (söï beàn chí tu trì)—See Sixteen great Thöøa Luaän. powers obtainable by a bodhisattva. Firm resolve: Nguyeän thöïc—Vows of self- Firmness in cultivation: Tu Kieân—Firmness in

control—See Five kinds of spiritual food. observing or maintaining; established conviction, Firm resolve on wisdom: Settled resolve on i.e. of the bodhisattva of the Differentiated wisdom—An hueä. Teaching, that all phenomena in essence are Firm and solid: Kieân thöïc—Kieân thaät. identical—Tu haønh kieân ñònh. Firm and stable: Kieân lao (vöõng chaéc). First (a): Firm and stable determination: YÙ chí maïnh 1) Thöù nhaát. meõ vöõng beàn. 2) Beginning (n): Luùc baét ñaàu (ban sô)—Coù hai 1) He should be firm and stable in his söï baét ñaàu—There are two beginnings—See determination. This is one of the five Two beginnings. necessary conditions for any Zen First asankhyeya: Incalculable kalpas—Sô taêng practitioners. If a Zen practitioner does not kyø (a taêng kyø kieáp thöù nhaát). meet these five conditions, he is very easily First born (a): Ñaàu loøng—First-born child—Con subject to get harm from demon—Ñaây laø moät ñaàu loøng. trong naêm ñieàu kieän caàn thieát cho baát cöù haønh First Cause: Nguyeân Nhaân Ñaàu Tieân—If one giaû tu thieàn naøo. Neáu vò tu thieàn naøo khoâng posits a first cause, one is justified in asking for hoäi ñuû naêm ñieàu kieän treân raát deã bò ma the cause of that “First Cause”, for nothing can chöôùng laøm toån haïi—See Five basic escape the law of “condition and cause” which is characteristics of any Zen cultivators. patent in the world to all but those who will not 2) Firm and stable determination. This is one of see. However, a man who attributes beings and the five basic characteristics of any Zen events to an omnipotent Creator-God would cultivators—YÙ chí kieân ñònh. Ñaây laø moät emphatically say: “It is God’s will, it is sacrilege trong naêm ñöùc taùnh caên baûn cuûa ngöôøi tu to question the Authority.” Does not this God-idea thieàn—See Five basic characteristics of any stifle the human liberty to investigate, to analyze, Zen cultivators. to scrutinize, to see what is beyond this naked Firm and sure: Kieân coá. eye, and so retards insight. It is important to Firm-Virtue Buddha: Kieân Ñöùc Phaät. understand that craving is not regarded as the First Firm-willed: Cause; for according to Buddhism, there is not 1) (a): YÙ chí kieân coá. First Cause, but beginningless causes and effects and nothing else ruling the universe. Things are neither due to one single cause nor are they

causeless, but according to the formula of First Dhyana Heavens: Pathamajjhanabhumi Dependent Arising, things are multiple caused. (skt)—Sô Thieàn Thieân. Craving, like all other things, physical or mental, (I) The meanings of Pathamajjhanabhumi— is also conditioned, interdependent and relative. It Nghóa cuûa Sô Thieàn Thieân: The first region, is neither a beginning nor an end in itself. Though as large as the whole universe. The craving is cited as the proximate cause of inhabitants in this region are without suffering, it is not independent, but gustatory (tasting) or olfactory (smelling) interdependent. Dependent on feeling or organs, not needing food, but possess the sensation arises craving, feeling dependent on other four of the six organs. Heaven beings in contact and so forth—Neáu ngöôøi ta thöøa nhaän coù this Heaven are free from all sexual desires; nguyeân nhaân ñaàu tieân, thì hoï phaûi bieän minh ñöôïc nevertheless, they still have other desires. khi bò hoûi veà nhaân cuûa nguyeân nhaân ñaàu tieân ñoù, This is the ground of joy of separation from vì khoâng coù thöù gì thoaùt ra khoûi quy luaät “nhaân- production. The first

dhyana has one world duyeân", quy luaät naày ñöôïc xem laø hieån nhieân vôùi with one moon, one meru, four continents and moïi ngöôøi, töø phi ngöôøi ta khoâng muoán nghe thaáy six devalokas. In the Surangama Sutra, book chaân lyù. Tuy nhieân, moät ngöôøi tin vaøo Thöôïng ñeá Nine, the Buddha told Ananda about the seõ cho raèng ñoù laø do yù cuûa Thöôïng ñeá, khoâng caàn Pathamajjhanabhumi as follows: "Ananda! phaûi baøn luaän chi heát, vì hoaøi nghi quyeàn naêng Those who flow to these three superior levels cuûa Thöôïng ñeá laø phaïm Thaùnh. Coù leõ chính yù in the Pathamajjhanabhumi (first dhyana) will nieäm veà Thöôïng ñeá naày ñaõ keàm cheá söï töï do suy not be oppressed by any suffering or tö cuûa con ngöôøi, khoâng cho hoï suy luaän, phaân affliction. Although they have not developed tích, tìm toøi ñeå thaáy nhöõng gì vöôït ngoaøi maét traàn proper samadhi, their minds are pure to the naày, vaø laøm trôû ngaïi cho vieäc phaùt trieån tueä giaùc. point that they are not moved by outflows."— Tuy nhieân, ñieàu quan troïng caàn phaûi hieåu ôû ñaây laø Coõi trôøi thöù nhaát nôi khoâng coøn vò giaùc hay tham aùi khoâng neân ñöôïc xem nhö laø nguyeân nhaân khöùu giaùc, khoâng caàn thöïc phaåm, nhöng vaãn ñaàu tieân, vì theo ñaoï Phaät hoaøn toaøn khoâng coù caùi coøn boán giaùc quan coøn laïi (Nhaõn, Nhó, Thaân, goïi laø "nguyeân nhaân ñaàu tieân" naày, maø caùc phaùp YÙ). Chuùng sanh trong coõi sô thieàn khoâng coøn nhaân quaû khoâng khôûi ñieåm, ngoaøi ra khoâng moät saéc duïc; tuy nhieân, hoï vaãn coøn nhöõng ham ñieàu gì khaùc chi phoái theá gian naày. Caùc phaùp phaùt muoán khaùc. Ñaây laø coõi hyû laïc xa lìa caûnh gaây sanh khoâng phaûi chæ do moät nhaân, cuõng khoâng toäi taïo nghieäp. Sô thieàn thieân goàm moät theá phaûi voâ nhaân sanh, maø tuyø thuoäc phaùt sanh (Phaùp giôùi, moät veä tinh, moät nuùi Tu Di, vaø saùu coõi Duyeân Khôûi) caùc phaùp do nhieàu nhaân sanh. Tham trôøi duïc giôùi. Trong Kinh Thuû Laêng Nghieâm, aùi, cuõng nhö caùc phaùp khaùc, thuoäc vaät chaát hay quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi ngaøi A Nan tinh thaàn, cuõng ñeàu do duyeân sanh, chuùng tuøy veà baäc Sô Thieàn nhö sau: "OÂng A Nan! Ba thuoäc vaø lieân quan laãn nhau. Töï thaân noù khoâng coù böïc thaéng löu trong sô thieàn, taát caû khoå naõo moät khôûi ñieåm hay keát thuùc naøo caû. Maëc duø tham khoâng theå böùc baùch. Duø chaúng phaûi chính tu aùi ñöôïc noùi ñeán nhö nguyeân nhaân gaàn cuûa khoå, noù tam ma ñòa, trong taâm thanh tònh, caùc meâ laäu khoâng phaûi laø moät phaùp ñoäc laäp maø tuøy thuoäc vaøo chaúng ñoäng." caùc phaùp khaùc. AÙi phaùt sanh do thoï laøm duyeân, (II) Sublevels of the First Dhyana Heaven— thoï phaùt sanh do xuùc laøm duyeân, vaân vaân. Nhöõng coõi trôøi thuoäc coõi Sô Thieàn Thieân: First day of the summer retreat of the 1) Brahma-purohita (skt): Phaïm chuùng Thieân— monk: Haï thuû. According to the Surangama Sutra, book First Dhyana: Sô Thieàn Ñònh—The first dhyana, Nine, all those in the world who cultivate the first degree of dhyana, which produces rebirth their minds but do not avail themselves of in the first dhyana heaven—Baäc thieàn thöù nhaát dhyana and so have no wisdom, can only trong boán baäc thieàn ñònh. **See First Dhyana control their bodies so as to not engage in Heavens and Four dhyana heavens. sexual desire. Whether walking or sitting, or in their thoughts, they are totally devoid of it.

Since they do not give rise to defiling love, (I) According to the Buddhist tradition—Theo they do not remain in the realm of desire. truyeàn thuyeát Phaät giaùo: After attaining the These people can, in response to their truth of life in the universe, the Buddha went thought, take on bodies of Brahma beings. straight to the Deer Park and was worshipped They are among those in the Heaven of by four of the people with whom he had Multitudes of Brahma—Theo Kinh Thuû Laêng practiced asceticism. They were Ajnata Nghieâm, quyeån Chín, ngöôøi tu haønh khoâng Kaundinya (Anna Kondanna), Asvajit möôïn thieàn na, khoâng coù trí tueä. Chæ giöõ thaân (Assajit), Bhadrika (Bhaddiya), Dasabala khoâng daâm duïc. Khi ñi, khi ngoài, khoâng coù Kasyapa (Dasabala Kassapa), and töôûng nhôù. AÙi nhieãm chaúng sinh, khoâng coøn Mahanama-Kulika (Mahanama-Kuliya). löu luyeán coõi duïc. Hoï laøm baïn vôùi Phaïm Except Kulika who slipped away because he Thieân. Goïi laø Phaïm Chuùng Thieân. felt so ashamed of himself for his past wrong- 2) Brahma-parisadya (skt): Phaïm Phuï Thieân— doings. They repented to the Buddha for their Theo Kinh Thuû Laêng Nghieâm, quyeån Chín, supicion over the matter of the Buddha ñaây laø nhöõng ngöôøi thoùi quen duïc ñaõ tröø, taâm accepting milk from the shepherd girl. They ly duïc hieän, an vui tuøy thuaän caùc luaät nghi. also reported that Kulika had evil plans and Naêng laøm Phaïm ñöùc. Goïi laø Phaïm Phuï how he slipped away several times in the Thieân—According to the Surangama Sutra, past. The Buddha already knew that book Nine, those whose hearts of desire have conditions were not ripe for Kulika to be already been cast aside, the mind apart from converted, so he accepted the four of them as desire manifests. They have a fond regard for his disciples. As for Kulika, he was caught by the rules of discipline and delight in being in Angulimala; however, he promised accord with them. These people can practice Angulimala to help the former to catch the the Brahma virtue at all times, and they are Buddha if his life can be saved, for the among those in the Heaven of the Ministers Buddha deserved to be the final goal. of Brahma. Angulimala agreed and both of them went to 3) Mahabrahmana (skt): Ñaïi Phaïm Thieân— the Deer Park to catch the Buddha. The According to the Surangama Sutra, book Buddha was fully aware of Kulika's evil plot, Nine, those whose bodies and minds are still accompanied him walking slowly into the wonderfully perfect, and whose awesome thick forest. While leading the way to the deportment is not in the least deficient, are cave, Kulika suddenly felt remorseful. He pure in the prohibitive precepts and have a leaned on the side of a tree and burst into thorough understanding of them as well. At tears, but he would not say a word. Kaudinya all times these people can govern the Brahma and the rest rushed to the scene and Multitudes as great Brahma Lords, and they questioned Kulika as to why he wished to are among those in the great Brahma lead the Buddha to such dangers. Kulika was Heaven—Theo Kinh Thuû Laêng Nghieâm, dumbfounded. As the Buddha already knew quyeån Chín, nhöõng ngöôøi thaân taâm ñöôïc dieäu of Kulika's plot, he used his supernatural vieân, uy nghi chaúng thieáu, caám giôùi thanh power to arrive at Angulimala's place first tònh, laïi saùng suoát toû ngoä. Thoáng lónh caû Phaïm and said to him: "I can help you realize your chuùng, laøm Ñaïi Phaïm

Vöông. Goïi laø Ñaïi wish, but you must swear that from now on, Phaïm Thieân. you will abstain from killing, not even ** See Seven Heavens in the Form Realm (B). harming a small insect!" Since Angulimala First Dhyana as a Nirvana: Laáy Sô Thieàn laøm only wished to achieve his goal, he agreed Nieát Baøn—See Five kinds of immediate nirvana. without thinking. At that time, Kulika First five of Buddha's converts: Naêm vò ñeä töû recovered his conscience. He was yelling as ñaàu tieân cuûa Ñöùc Phaät. he ran and stood between the Buddha and Angulimala. He pleaded: "I beg you to kill

me, but never harm the Buddha!" He knelt daãn Phaät ñeán gaàn caùi hang thì boãng nhieân before the Buddha and repented his previous caûm thaáy hoái haän, guïc ñaàu vaøo thaân caây khoùc wrong doing. The Buddha sternly pointed out: lôùn, nhöng khoâng noùi lôøi naøo. Kieàu Traàn Nhö "No Gods of Heaven will allow the exchange vaø nhoùm coøn laïi keùo ñeán traùch hoûi Kulika vì of a hundred lives for a thousand-year life sao laïi daãn Ñöùc Phaät vaøo choã nguy hieåm theá span for any individual." The Buddha naøy. Kulika chæ bieát im laëng. Ñöùc Phaät ñaõ bieát preached to these two evil men much of the aâm möu cuûa Kulika, neân Ngaøi vaän thaàn thoâng Buddha Dharma. Face to face with the ñeán ngay tröôùc choã cuûa Öông Quaät Ma La vaø solemn yet kind Buddha, and having heard his noùi vôùi haén: "Neáu ngöôi muoán ñaït nguyeän admonitions, Angulimala was finally voïng, ta coù theå giuùp, nhöng ngöôi phaûi theà convinced. He threw away the sword in his raèng töø nay veà sau tuyeät ñoái khoâng coøn saùt hand and knelt before the Buddha showing sinh, duø chæ laø moät con vaät nhoû nhaát cuõng penitence. The Buddha said: "Knowing your khoâng laøm haïi." Öông Quaät Ma La chæ muoán wrongs, you can amend your ways and turn ñaït ñöôïc muïc ñích neân chaáp nhaän ngay khoâng your back on them. You are thus saved!" caàn suy nghó. Luùc naøy löông taâm cuûa Kulika Both Angulimala and Kulika took refuge in ñaõ tænh thöùc, lieàn vöøa chaïy vöøa la vöøa xoâng the Buddha. The Buddha initially taught ñeán ngay giöõa hai ngöôøi, noùi vôùi Öông Quaät Dharma to the five Bhiksus in the Deer Park Ma La: "Xin haõy gieát toâi, chöù ñöøng laøm haïi by expounding on the Four Noble Truths (see ñeán Ñöùc Phaät!" Kulika toû veû hoái haän vaø quyø Töù Dieäu Ñeá). The Buddha also taught the goái ngay tröôùc Ñöùc Phaät. Ñöùc Phaät nghieâm five Bhiksus the "Eightfold Path," which are khaéc vaïch ra: "Thieân thaàn khoâng bao giôø ñoåi the eight ways of practice leading to moät traêm sinh maïng laáy moät ngaøn tuoåi thoï Sainthood. At last, he spoke of the Twelve cho moät ngöôøi bao giôø!" Phaät coøn giaûng giaûi Links of Causation (see Thaäp Nhò Nhaân nhieàu Phaät phaùp cho hai ngöôøi. Ñöùng tröôùc Duyeân)—Sau khi ñaït ñöôïc chaân lyù vuõ truï Ñöùc Phaät nghieâm khaéc maø nhaân töø, laïi ñöôïc nhaân sinh, Ñöùc Phaät ñi thaúng ñeán Vöôøn Nai nghe nhöõng lôøi raên daïy thaân thieát, Öông Quaät vaø ñöôïc naêm vò maø Ngaøi ñaõ töøng chung tu Ma La cuoái cuøng ñaõ giaùc ngoä, vöùt boû göôm khoå haïnh toân baùi. Ñoù laø caùc vò A Nhaõ Kieàu giaùo trong tay, raäp ñaàu hoái caûi tröôùc Phaät. Traàn Nhö, Maõ Thaéng (AÙt Beä), Baït Ñeà (Baø Phaät noùi: "Bieát sai coù theå söûa, ngoaûnh ñaàu laïi Ñeà), Thaäp Löïc Ca Dieáp, vaø Ma Ha Nam Caâu laø bôø giaùc." Öông Quaät Ma La

vaø Kulika ñeàu Ly. Chæ tröø Ma Ha Nam Caâu Ly (Kulika) vì töï veà y nöông vôùi Phaät. Ñöùc Phaät ñaõ giaûng cho caûm thaáy xaáu hoå bôûi nhöõng loãi laàm khi tröôùc naêm vò Tyø kheo ôû vöôøn Nai veà "Töù Thaùnh neân boû ñi, khoâng daùm gaëp Phaät. Nhoùm boán Ñeá" coù nghóa laø boán chaân lyù cao thöôïng (see ngöôøi coøn laïi toû yù hoái haän tröôùc Ñöùc Phaät veà Töù Dieäu Ñeá). Ñöùc Phaät coøn noùi cho naêm vò vieäc ñaõ nghi ngôø Phaät veà chuyeän coâ gaùi hieán Tyø kheo veà "Baùt Thaùnh Ñaïo". söõa vaø baåm baùo laïi vieäc Kulika coù taâm ñòa baát löông vaø nhieàu laàn boû ñi. Ñöùc Phaät ñaõ bieát Kulika chöa ñuû nhaân duyeân neân khoâng cöôõng eùp, Ngaøi beøn thu nhaän boán ngöôøi coøn laïi laøm ñeä töû. Veà phaàn Kulika, haén bò Öông Quaät Ma La baét giöõ; tuy nhieân, haén höùa vôùi Öông Quaät Ma La laø neáu ñöôïc tha maïng, haén seõ giuùp Öông Quaät Ma La baét Ñöùc Phaät vì Ñöùc Phaät môùi laø muïc tieâu chính cuûa Öông Quaät Ma La. Öông Quaät Ma La ñoàng yù vaø caû hai cuøng nhau ñi ñeán vöôøn Loäc Uyeån. Phaät bieát taâm ñòa baát chính cuûa Kulka nhöng vaãn chaäm raõi theo haén vaøo röøng saâu. Khi Kulika

(Statues of the Buddha and first five of Buddha's and equals. At this time, the Buddha converts in Sarnath—Töôïng Ñöùc Theá Toân ñang addressed them thus: "Do not, Bhikkhus, thuyeát Phaùp cho naêm anh em Kieàu Traàn Nhö taïi addressed the Tathagata by name, or by title Sarnath) "friend." An Exalted One, O Bhikkhus, is the (II) According to The Buddha and His Teaching, Tathagata. A fully enlightened one is he. written by Most Venerable Narada—Theo Give ear, O Bhikkhus! Deathlessness has Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng been attained. I shall instruct and teach the Narada: The first five disciples of the Buddha Dharma. If you act according to my were Kondanna, Bhaddiya, Dasabala- instructions, you will before long realize, by Kasyapa, Mahanama, and Assaji. They were your own intuitive wisdom, and live, attaining of the Brahmin clan. Kondanna was the in this life itself, that supreme consummation youngest and cleverest of the eight brahmins of the holy life, for the sake of which sons of who were summoned by King Suddhodana to noble families rightly leave the household for name the infant prince. The other four were homelessness." Thereupon the five ascetics the sons of those older brahmins. All these replied: "By that demeaner of yours, avuso five retired to the forest as ascetics in Gotama, by that discipline, by those painful anticipation of the Bodhisattva while he was austerities, you did not attain to any endeavouring to attain Buddhahood. When he superhuman specific knowledge and insight gave up his useless penances and severe worthy of an Ariya. How will you, when you austerities and began to nourish the body have become luxurious, have given up sparingly to regain his lost strength, these striving, and have turned into a life of favourite followers, disappointed at his abundance, gain nay such superhuman change of method, deserted him and went to specific knowledge and insight worthy of an Isipatana. Soon after their departure the Ariya?" In further explanation, the Buddha Bodhisattva attained Buddhahood. Right after said: "The Tathagata, O Bhikkhus, is not not his enlightenment, the Buddha started out to luxurious, has not given up striving, and has the Deer Park in Benares.

The five ascetics not turned into a life of abundance. An saw him coming from afar decided not to pay exalted one is the Tathagata. A fully him due respect as they miscontrued his enlightened one is he. Give ear, O Bhikkhus! discontinuance of rigid ascetic practices Deathlessness has been attained. I shall which proved absolutely futile during his instruct and teach the Dharma. If you act struggle for enlightenment. They convinced according to my instructions, you will before one another as follow: “Friends, this ascetic long realize, by your own intuitive wisdom, Gotama is coming. He is luxurious. He has and live, attaining in this life itself, that given up striving and has turned into a life of supreme consummation of the holy life, for abundance. He should not be greeted and the sake of which sons of noble families waited upon. His bowl and robe should not be rightly leave the household for taken. Nevertheless a seat should be prepared homelessness." For the second time the in case he wished to sit down with us.” prejudiced ascetics expressed their However, when the Buddha continued to disappointment in the same manner. For the draw near, his august personality was such second time the Buddha reassured theom of solemnly that they were compelled to receive his attainment to enlightenment. When the him with due honour. One came forward and adamant ascetics refusing to believe him, took his bowl and robe, another prepared a expressed their view for the third time, the seat, and yet another prepared water for his Buddha questioned them thus: “Do you know, washing of feet. Nevertheless, they addressed O Bhikkhus, of an occasion when I ever him by name and called him friend (avuso), a spoke to you thus before?” The five ascetics form of address applied generally to juniors replied: “Nay, indeed Lord!” The Buddha

then repeated for the third time that he had nhaát trong taùm vò Baø La Moân ñöôïc vua Tònh gained enlightenment and that they also could Phaïn thænh ñeán döï leã quaùn ñaûnh Thaùi Töû sô realize the truth if they would act according to sanh. Boán ngöôøi kia laø con cuûa boán trong baûy his instructions. It was indeeda frank vò Baø La Moân lôùn tuoåi kia. Taát caû naêm anh utterance, issuing from the sacred lips of the em ñeàu cuøng nhau vaøo röøng tu hoïc. Ngay khi Buddha. The cultured ascetics, though hay tin Thaùi Töû Taát Ñaït Ña rôøi boû cung ñieän, adamant in their views, were then fully caû naêm anh em cuøng ñi tìm ñaïo só Coà Ñaøm ñeå convinced of the great achievements of the phuïc vuï Ngaøi. Nhöng ñeán khi Thaùi Töû chaám Buddha and of his competence to act as their döùt cuoäc tu khoå haïnh eùp xaùc, caùc vò aáy thaát moral guide and teacher. They believed his voïng, boû Ngaøi ñi Isipatana. Chaúng bao laâu words and sat in silence to listen to his noble sau khi caùc vò naày rôøi boû Thaùi töû thì Ngaøi ñaéc teaching. Three of the ascetics the Buddha quaû thaønh Phaät. Ngay sau khi Ñöùc Phaät thaønh instructed, while three went out for alms. ñaïo, Ngaøi caát böôùc ñi veà höôùng vöôøn Loäc With what the two ascetics brought from their Uyeån cuûa xöù Ba La Naïi. Thaáy Phaät töø xa ñeán, almsround the six maintained themselves. naêm vò ñaïo só (anh em Kieàu Traàn Nhö) baøn The next day, two of the ascetics he tính quyeát ñònh khoâng ñaûnh leã Ngaøi vôùi loøng instructed, while the other three ascetics went toân kính nhö xöa. Caùc vò aáy hieåu laàm thaùi ñoä out for alms. With what the three brought cuûa Ngaøi trong cuoäc

chieán ñaáu ñeå thaønh ñaïo back, six sustained themselves. And those quaû, vì Ngaøi ñaõ töø boû loái tu khoå haïnh cöùng five ascetics thus admonished and instructed nhaéc vaø chöùng toû laø tuyeät ñoái voâ ích ñoù. Naêm by the Buddha, being themselves subject to vò ñaïo só naày noùi chuyeän vôùi nhau: “Naày caùc birth, decay, death, sorrow, and passions, ñaïo höõu, ñaïo só Coà Ñaøm ñang ñi ñeán ta. Ñaïo realized the real nature of life and, seeking só aáy xa hoa, khoâng beàn chí coá gaéng vaø ñaõ trôû out the birthless, decayless, diseaseless, laïi vôùi ñôøi soáng lôïi döôõng. Ñaïo só aáy khoâng deathless, sorrowless, passionless, ñaùng cho ta nieàm nôû tieáp ñoùn vaø cung kính incomparable supreme peace, Nirvana, phuïc vuï. Ta khoâng neân röôùc y baùt cho ñaïo só attained the incomparable security, Nirvana, aáy. Nhöng daàu sao chuùng ta cuõng neân doïn saün which is free from birth, decay, disease, moät choã ngoài. Neáu ñaïo só Coà Ñaøm muoán ngoài death, sorrow, and passions. The knowledge vôùi chuùng ta thì cöù ngoài.” Tuy nhieân, trong arose in them that their deliverance was khi Ñöùc Phaät böôùc gaàn ñeán, vôùi cung caùch oai unshakable, that it was their last birth and that nghi, Ngaøi ñaõ caûm hoùa ñöôïc naêm vò ñaïo só, vaø there would be no more of this state again. khoâng ai baûo ai, naêm ngöôøi cuøng ñeán ñaûnh leã The Dhammacakkappavattana Sutta, which Ngaøi, sau ñoù ngöôøi thì röôùc y baùt, ngöôøi doïn deals with the Four Noble Truths, was the choã ngoài, ngöôøi ñi laáy nöôùc cho Ngaøi röûa first discourses delivered by the Buddha to chaân, vaân vaân. Maëc daàu vaäy, hoï vaãn goïi Ngaøi them. heAring it, Kondanna, the eldest, baèng danh hieäu “ñaïo höõu,” moät hình thöùc attained the first stage of sainthood. After xöng hoâ cuûa nhöõng ngöôøi ngang nhau, hoaëc receiving further instructions, the other four ñeå ngöôøi treân xöng hoâ vôùi keû döôùi. Khi ñoù attained Sotapatti later. On hearing the Ñöùc Phaät môùi noùi: “Naày caùc ñaïo só, khoâng Anattalakkhana Sutta, which deals with neân goïi Nhö Lai baèng teân hay baèng danh töø soullessness, all the five attained “ñaïo höõu.” Nhö Lai laø Ñöùc Theá Toân, laø Ñaáng Arahantship, the final stage of sainthood— Toaøn Giaùc. Nghe ñaây, caùc ñaïo só, Nhö Lai Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa thaønh ñaït ñaïo quaû Voâ Sanh Baát Dieät vaø seõ Thöôïng Narada, naêm vò ñeä töû ñaàu tieân cuûa giaûng daïy giaùo phaùp. Neáu haønh ñuùng theo lôøi Ñöùc Phaät laø nhöõng vò Kieàu Traàn Nhö, Baït Ñeà giaùo huaán cuûa Nhö Lai, caùc thaày cuõng seõ sôùm (Bhaddiya), Thaäp Löïc Ca Dieáp (Dasabala- chöùng ngoä, do nhôø trí tueä tröïc giaùc, vaø trong Kasyapa), Ma Nam Caâu Lôïi (Mahanama), vaø kieáp soáng naày, caùc thaày seõ höôûng moät ñôøi AÙt Beä (Assaji). Kieàu Traàn Nhö laø vò treû tuoåi soáng cuøng toät thieâng lieâng trong saïch. Cuõng vì

muoán ñi tìm ñôøi soáng cao thöôïng aáy nhieàu vaät maø hai vò ñem veà. Qua hoâm sau hai vò ngöôøi con trong caùc gia toäc quyù phaùi ñaõ rôøi boû naày nghe phaùp thì ba vò kia ñi khaát thöïc. Sau gia ñình, söï nghieäp, ñeå trôû thaønh ngöôøi khoâng khi ñöôïc Ñöùc Phaät giaûng daïy, taát caû naêm vò nhaø khoâng cöûa.” Naêm vò ñaïo só beøn traû lôøi: ñeàu nhaän ñònh thöïc töôùng cuûa ñôøi soáng. Voán “Naày ñaïo só Coà Ñaøm, tröôùc kia, vôùi bao nhieâu laø chuùng sanh, coøn phaûi chòu sanh, laõo, beänh, coá gaéng ñeå nghieâm trì kyû luaät maø ñaïo höõu töû, vaø aùi duïc, caùc vò

tìm thoaùt ra voøng ñau khoå khoâng thaønh ñaït trí tueä sieâu phaøm, cuõng aáy ñeå ñeán choã khoâng sanh, khoâng laõo, khoâng, khoâng chöùng ngoä ñöôïc gì xöùng ñaùng vôùi chö beänh, khoâng töû, khoâng phieàn naõo, khoâng aùi Phaät. Baây giôø ñaïo höõu soáng xa hoa vaø töø boû duïc, caûnh vaéng laëng toät böïc voâ song, nieát baøn, moïi coá gaéng, ñaïo höõu ñaõ trôû laïi ñôøi soáng lôïi caûnh chaân toaøn tuyeät ñoái, nôi khoâng coøn sanh döôõng thì laøm sao maø coù theå thaønh ñaït ñöôïc laõo beänh töû, phieàn naõo vaø aùi duïc. Trí hueä phaùt trí hueä sieâu phaøm vaø chöùng ngoä ñaïo quaû sanh, naêm vò thaáu hieåu raèng söï giaûi thoaùt cuûa ngang haøng vôùi chö Phaät?" Sau ñoù Ñöùc Phaät caùc vò raát laø vöõng chaéc, khoâng theå lay giaûi thích theâm: "Naøy caùc ñaïo só, Nhö Lai chuyeån, vaø ñaây laø laàn sanh cuoái cuøng. Caùc vò khoâng xa hoa, khoâng heà ngöøng coá gaéng, vaø khoâng bao giôø coøn taùi sanh nöõa. Ñöùc Phaät ñaõ khoâng trôû veà ñôøi soáng lôïi döôõng. Nhö Lai laø giaûng Kinh Chuyeån Phaùp Luaân, ñeà caäp ñeán Ñöùc Theá Toân, laø Ñaáng Toaøn Giaùc. Nghe naày Töù Dieäu Ñeá, laø baøi phaùp ñaàu tieân maø Ñöùc caùc ñaïo só! Nhö Lai ñaõ thaønh ñaït ñaïo quaû Voâ Phaät giaûng cho naêm vò. Khi nghe xong, Kieàu Sanh Baát Dieät vaø seõ giaûng daïy Giaùo Phaùp. Traàn Nhö, nieân tröôûng trong naêm vò, ñaéc quaû Neáu haønh ñuùng theo lôøi giaùo huaán cuûa Nhö Tu Ñaø Höôøn, taàng ñaàu tieân trong boán taàng Lai, caùc thaày cuõng seõ sôùm chöùng ngoä, do nhôø Thaùnh. Veà sau boán vò kia cuõng ñaït ñöôïc quaû trí tueä tröïc giaùc, vaø trong kieáp soáng naày caùc vò naày. Ñeán khi nghe Ñöùc Phaät giaûng kinh thaày seõ höôûng moät ñôøi soáng cuøng toät thieâng Anattalakkhana Sutta, ñeà caäp ñeán phaùp voâ lieâng trong saïch. Cuõng vì muoán ñi tìm ñôøi ngaõ thì taát caû naêm vò ñeàu ñaéc quaû A La Haùn. soáng cao thöôïng aáy maø nhieàu ngöôøi con trong First five learned monks: Naêm Ñeä Töû Ñaàu caùc gia toäc quyù phaùi seõ rôøi boû gia ñình söï Tieân Cuûa Ñöùc Phaät—See First Five of Buddha's nghieäp, ñeå trôû thaønh ngöôøi khoâng nhaø cöûa." Converts. Laàn thöù nhì naêm ñaïo só vaãn giöõ nguyeân thaønh First fortnight of a lunar month: Suklapaksa kieán vaø toû yù thaát voïng. Ñeán laàn thöù ba, sau (skt)—Baïch nguyeät—Nöûa thaùng ñaàu cuûa thaùng khi ñöôïc Ñöùc Phaät laäp laïi lôøi xaùc nhaän, naêm aâm lòch (khi traêng saùng daàn vaø saùng daàn). ñaïo só vaãn giöõ vöõng laäp tröôøng, toû yù hoaøi First of the four dhyana heavens: Sô Thieàn nghi. Ñöùc Phaät hoûi laïi: "Naày caùc ñaïo só! Caùc Thieân—See First Dhyana Heavens and Four thaày coù bieát moät laàn naøo tröôùc ñaây Nhö Lai dhyana heavens. ñaõ noùi vôùi caùc thaày nhö theá khoâng?" Quaû thaät First fruit: Traùi troå ñaàu tieân (nhöõng thaønh quaû khoâng. Ñöùc Phaät laäp laïi laàn thöù ba raèng Ngaøi ñaàu tieân). ñaõ laø Ñaáng Toaøn Giaùc vaø chính naêm ñaïo só cuõng coù theå chöùng ngoä neáu chòu haønh ñoäng First fruit of "Stream Winner": Tu Ñaø ñuùng lôøi giaùo huaán. Ñoù laø nhöõng lôøi noùi chaân Hoaøn—Döï löu—Nhaäp Löu—Nghòch Löu—Quaû thaät do chính Ñöùc Phaät thoát ra. Naêm vò ñaïo só vò Döï Löu ñaàu tieân—One who has entered the laø baäc thieän trí, maëc daàu ñaõ coù thaønh kieán stream—The position of the way of seeing. He khoâng toát, nhöng khi nghe nhö vaäy ñaõ nhaän still has to undergo seven instances of birth and ñònh chaéc chaén raèng Ñöùc Phaät ñaõ thaønh töïu

death—Haønh giaû ñang trong tö theá thaáy ñöôïc ñaïo quaû voâ thöôïng vaø coù ñaày ñuû khaû naêng ñeå Ñaïo. Ngöôøi aáy vaãn coøn phaûi baûy laàn sanh töû höôùng daãn mình. Naêm thaày baáy giôø môùi tin nöõa—See Four kinds of holy men (II). lôøi Ñöùc Phaät vaø ngoài xuoáng yeân laëng nghe First Heaven: Sô Thieàn Thieân—The first region, Giaùo Phaùp Cao Quyù. Trong khi Ñöùc Phaät as large as one whole universe. The first of the thuyeát phaùp cho ba vò nghe thì hai vò kia ñi four dhyana heavens, corresponding to the first khaát thöïc, vaø saùu vò cuøng ñoä vôùi nhöõng thöïc stage of dhyana meditation—Coõi Thieàn Thieân thöù

nhaát trong töù thieàn thieân. **See First Dhyana truyeàn maõi veà sau. Coù 28 vò toå ôû AÁn Ñoä vaø 6 vò ôû Heavens and Four dhyana heavens. Trung Quoác. Töø vò Toå thöù nhaát ñeán Luïc Toå Hueä First jhana functional consciousness Taâm Naêng goàm 32 vò. Tuy nhieân, ôû Trung Quoác, ngöôøi Haønh sô thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø ta ñaëc bieät noùi ñeán Toå Sö Boà Ñeà Ñaït Ma. Nhaát Ñieåm: First jhana functional consciousness First nun: Tyø Kheo Ni Ñaàu Tieân—Ananda together with initial application, sustained insisted the Buddha to accept his mother, application, zest, happiness, and one- Mahaprajapati, she was also the Buddha's aunt pointedness—See Fifteen types of Fine-Material- and step-mother, to be the first nun to to be ordained. Sphere Minds (A). In the fourteenth years after his enlightenment, First jhana heaven: Nhaát Thieàn Thieân—See the Buddha yielded to persuation and admitted his Nine successive abidings. aunt and women to his order of religious First jhana moral or wholesome mendicants, but said that the admission of women would shorten the period of Buddhism by 500 consciousness: First jhana moral or wholesome years—Ngaøi A Nan ñaõ khaån khoaûn xin Phaät cho consciousness together with initial application, meï laø baø Ma Ha Ba Xaø Ba Ñeà, cuõng laø dì vaø nhuõ sustained application, zest, happiness, and one- maãu cuûa Ñöùc Phaät, ñöôïc xuaát gia laøm Tyø Kheo Ni pointedness, one of the fifteen kinds of fine- ñaàu tieân. Möôøi boán naêm sau ngaøy Ñöùc Phaät thaønh material-sphere wholesome consciousnessTaâm ñaïo, Ngaøi ñaõ nhaän dì cuûa Ngaøi vaø caùc phuï nöõ vaøo thieän sô thieàn cuøng vôùi Taàm, saùt, Phæ, Laïc, vaø giaùo ñoaøn ñaàu tieân, nhöng Ngaøi noùi raèng vieäc Nhaát Ñieåm hay Truï—See Fifteen types of Fine- nhaän ngöôøi nöõ vaøo giaùo ñoaøn seõ laøm cho Phaät Material-Sphere Minds (A). giaùo giaûm maát ñi 500 naêm. **See Mahaprajapati. First jhana path consciousness of stream- First Order of Bhiksunis: Giaùo Ñoaøn Ni ñaàu entry: Taâm Nhaäp Löu Ñaïo Sô Thieàn—See Five tieân—After King Suddhodana's funeral, the kinds of path of consciousness (A). Buddha still stayed at Namatighani in First jhana resultant consciousness Taâm Quaû Kapilavastu. One day, Prajapati requested the sô thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Buddha to accept the 500 odd women for Ñieåm: First jhana resultant consciousness together ordination, but the Buddha did not consent. with initial application, sustained application, zest, However, since they were already determined to happiness, and one-pointedness—See Fifteen do so, they shaved away their long hair types of Fine-Material-Sphere Minds (A). themselves, put on the kasaya, and rushed to First and last: Root and branch—Beginning and where the Buddha was staying. Ananda was

very end—Baûn maït. surprised when he saw the 500 women all with First master: Toå Sö—Patron saint—Founder— their hair shaven, he inquired as to the cause, and Patriarch—The first teacher, or leader, or founder he was sympathetic. Prajapati begged Ananda to of a school (sect) or the great masters who have plead for them. Ananda led them to see the received and formally transmitted the Buddha's Buddha and they prostrated before him. The Dharma. The First Indian Patriarch who received Buddha compassionately agreed to the sincere "mind approval" from the Buddha was Maha- request of Ananda and Prajapati. It was the Kasyapa. The act was called "Mind to mind" request of Elder Ananda and Queen transmission, and had been passed on down the Mahaprajapati, that the Buddha founded the line. There are twenty-eight patriarchs in India Order of Nuns. The Buddha also appointed Nun and six in China. From the First Patriarch to Hui- Gotami, used to be Queen Mahaprajapati, Chief Neng, there were thirty-two. However, in China, it of the Order of Nuns, and Venerable Nuns Khema has particular reference to Bodhidharma—Toå hay and Uppalavanna, two chief to be deputy for toå sö laø nhöõng baäc thaày vó ñaïi ñaõ nhaän vaø ñaõ Venerable Nun Gotami. He then spoke to them of chính thöùc truyeàn baù Phaät phaùp. Vò Toå ñaàu tieân laø Precepts for a Bhiksuni as well as the Eight Rules ngaøi Ñaïi Ca Dieáp, ñöôïc Phaät taâm chöùng. Taâm of Respect. Henceforth, there were Bhiksunis and chöùng naày goïi laø 'Taâm truyeàn taâm' vaø tieáp tuïc löu Sramanerika, femal members of the Order among

the Buddhist Sangha. They are first Bhiksunis and ñaõ ñi vaøo vöôøn Loäc uyeån taïi thaønh Ba La Naïi, ñeå Sramanerikas in Buddhist Sangha—Sau khi tang giaûng baøi phaùp ñaàu tieân veà Trung Ñaïo, Töù Dieäu leã cuûa vua Tònh Phaïn, Ñöùc Phaät coøn löu laïi tònh Ñeá vaø Baùt Chaùnh Ñaïo. xaù Na Ma Ñeà Kieän Ni trong thaønh Ca Tyø La Veä. First stage: Sô ñòa—The first of the ten Baø di maãu Ma Ha Ba Xaø Ba Ñeà daãn theo 500 phuï Bodhisattva stages to perfect enlightenment— nöõ yeâu caàu ñöôïc laøm leã xuaát gia, ñöùc Phaät khoâng Giai ñoaïn ñaàu tieân cuûa Boà Taùt ñaïo treân ñöôøng öng thuaän, nhöng loøng hoï ñaõ quyeát, töï caïo maùi toùc tieán tôùi toaøn giaùc—See Ten grounds. daøi, ñoåi caø sa, ñeán choã Phaät ôû. A Nan Ñaø nhìn First and supreme letter: Ñeä nhaát cuù—Maãu töï thaáy naêm traêm phuï nöõ caïo troïc ñaàu toùc, heát söùc ñaàu tieân "a" hay laø chöõ ñaàu tieân cuûa trí tueä—The kinh ngaïc, hoûi roõ nguyeân nhaân, raát ñoãi ñoàng tình. alpha of all wisdom. Baø Ma Ha Ba Xaø Ba Ñeà khaån caàu A Nan Ñaø haõy First of the three periods of the Buddha's vì hoï maø caàu xin vôùi Phaät. A Nan Ñaø daãn hoï ñeán teaching: Sô Thôøi Giaùo—See First period of the choã Phaät. Ñöùc Phaät töø bi ñaùp thuaän thænh caàu cuûa Buddha's teaching. A Nan Ñaø vaø baø Ma Ha Ba Xaø Ba Ñeà. Chính nhôø lôøi thænh caàu cuûa toân giaû A Nan vaø Hoaøng Haäu First vijnana: Ñeä Nhöùt Thöùc (A Laïi Da Thöùc)— Ma Ha Ba Xaø Ba Ñeà maø Ñöùc Phaät ñaõ cho thaønh Another name for Alaya-vijnana—Teân khaùc cuûa laäp Ni Ñoaøn. Ñöùc Phaät ñaõ choïn baø Ma Ha Ba Xaø A Laïi Da Thöùc (thöùc thöù nhöùt trong taùm thöùc tính Ba Ñeà ñöùng ñaàu Ni Ñoaøn, hai nöõ toân giaû An Hoøa veà taàm quan troïng hay töø goác leân ngoïn)—See vaø Lieân Hoa Saéc laøm hai nöõ ñaïi ñeä töû trong Ni Alaya-vijnana. chuùng laøm

phuï taù cho Hoaøng Haäu Ma Ha Ba Xaø Fish in troubled water: Ñuïc nöôùc beùo coø. Ba Ñeà. Sau ñoù Phaät noùi cho hoï veà giôùi luaät ñoái Fisher (n): Ngöôøi caâu caù. vôùi Tyø kheo Ni vaø Baùt Kính Phaùp. Töø ñoù Taêng Fisherman (n): Ngöôøi ñaùnh caù. ñoaøn Phaät giaùo coù phuï nöõ xuaát gia, ñoù laø nhöõng Fishy: AÙm muoäi—Shady—Dark—Doubtful— Tyø Kheo Ni vaø Sa Di Ni ñaàu tieân. Underhand—Suspicious. First period of the Buddha's teaching: Sô Fitness: Yutti (p)—Yukti (skt)—Töông öng Thôøi Giaùo—A term of the Dharmalaksana school, (töông hôïp, hoøa hôïp, phuø hôïp). the first of the three periods of the Buddha's Five abhisecani baptism of the esoteric teaching, in which he overcame the ideas of school: Nguõ chuûng quaùn ñaûnh—Naêm loaïi quaùn heterodox teachers that the ego is real, and ñaûnh. preached the four noble truths and the five 1) Abhisecani baptism for ordaining acaryas, skandhas, etc.—Moät trong ba thôøi giaùo maø Phaùp teachers or preachers of the Law: Quaùn ñaûnh Töôùng Toâng ñaõ laäp ra, trong giai ñoaïn naày Ñöùc daønh cho A Xaø Leâ (Giaùo thoï sö). Phaät coá vöôït qua nhöõng taø thuyeát cho raèng coù moät 2) Abhisecani baptism for admitting disciples: caùi ngaõ thöïc, trong giai ñoaïn naày Ngaøi cuõng daïy Quaùn ñaûnh daønh cho thu nhaän ñeä töû. veà Töù Dieäu Ñeá vaø Nguõ Uaån. **See Five Periods 3) Abhisecani baptism for putting an end to and Eight Teachings. calamities or suffering for sins: Quaùn ñaûnh First power of change: Alaya-vijnana (skt)— daønh cho chaám döùt tai öông, khoå ñau vaø toäi Ñeä nhaát naêng bieán—A Laïi Da—See Alaya- loãi. vijnana. 4) Abhisecani baptism for advancement or First Sermon: Baøi Phaùp Ñaàu Tieân—After the success: Quaùn ñaûnh daønh cho söï tieán boä vaø Buddha's Enlightenment at Buddha Gaya, he thaønh coâng. moved slowly across India until he reached the 5) Abhisecani baptism for controlling evil spirits Deer Park near Benares, where he preached to or getting rid of difficulties: Quaùn ñaûnh daønh five ascetics his First Sermon. The Sermon cho vieäc kieåm soaùt nhöõng thoùi hö taät xaáu. preached about the Middle Way between all Five advantages to one of good morality: extremes, the Four Noble Truths and the Noble Five advantages to one of good morality and of Eightfold Path—Baøi phaùp ñaàu tieân ngay sau khi success in morality—Naêm Ñieàu Lôïi Ích Cuûa Phaät ñaït ñöôïc ñaïi giaùc taïi Boà ñeà ñaïo traøng. Phaät

Ngöôøi Giöõ Ñuû Giôùi—According to the ñôøi soáng tröôùc cuûa chính mình maø khoâng Mahaparinibbana Sutta and the Sangiti Sutta in queân. the Long Discourses of the Buddha, there are five Five afflictions: Nguõ Khoå—Naêm noãi khoå ñau advantages to one of good morality and of success cuûa con ngöôøi—The five afflictions that are the in morality—Theo Kinh Ñaïi Baùt Nieát Baøn vaø lot of every man: Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm 1) Four kinds of suffering: Töù Khoå—See Eight ñieàu lôïi ích cho ngöôøi ñuû giôùi: sufferings (1-4). 1) Through careful attention to his affairs, he 2) Sufferings due to separation (parting) from gains much wealth: Ngöôøi giöõ giôùi nhôø khoâng the loved ones: AÙi Bieät Ly Khoå—See Eight phoùng tuùng neân ñöôïc taøi saûn sung tuùc. sufferings (5). 2) He gets a good reputation for morality and 3) Sufferings due to meeting with the good conduct: Ngöôøi giöõ giôùi tieáng toát ñoàn uncongennial (the hated): Oaùn Taéng Hoäi khaép.

Khoå—See Eight sufferings (6). 3) Whatever assembly he approaches, whether 4) Sufferings due to unfulfilled wishes, or failure of Khattiyas, Brahmins, Ascetics, or in one's aims: Caàu Baát Ñaéc Khoå—See Eight Householders, he does so with confidence sufferings (7). and assurance: Ngöôøi giöõ giôùi, khi vaøo hoäi 5) Sufferings due to the raging aggregates, or chuùng naøo, Saùt Ñeá Lôïi, Baø La Moân, Sa Moân sufferings caused by the five skandhas: Nguõ hay cö só, vò aáy vaøo moät caùch ñöôøng hoaøng, AÁm Thaïnh Suy Khoå—See Eight sufferings khoâng dao ñoäng. (8). 4) At the end of his life, he dies unconfused: Five Agamas: Nguõ A Haøm. Ngöôøi giöõ giôùi khi meänh chung seõ cheát moät 1) Dirghagama: Tröôøng A Haøm. caùch khoâng sôï seät, khoâng dao ñoäng. 2) Mahdyamagama: Trung A Haøm. 5) After death, at breaking up of the body, he 3) Samyuktagama: Taïp A Haøm—Taêng Duïc Ña arises in a good place, a heavenly world: A Haøm. Ngöôøi giöõ giôùi, sau khi thaân hoaïi meänh chung 4) Ekottarikagama: Taêng Nhaát A Haøm—Öông ñöôïc sanh leân thieän thuù hay Thieân giôùi. Quaät Ña La A Haøm. Five advantages for those who attain the 5) Ksudrakagama: Khuaát Ñaø Ca A Haøm. Bodhisattvahood: According to Sarvastivadis, Five aggregates: Pancakkhandha (p)— there are five advantages for those who attain the Pancaskandha (skt)—Nguõ uaån—See Five Bodhisattvahood—Theo caùc nhaø Nhaát Thieát Höõu aggregations. Boä, coù naêm ñieàu thuaän lôïi cho nhöõng ai ñaõ ñaït Five Aggregates of Clinging or grasping: ñöôïc Boà Taùt quaû: Upadanakkhandha (p)—Nguõ Uaån Thuû— 1) They are not born in woeful states, but only According to Bhikkhu Bodhi in Abhidhamma, among gods and men: Khoâng sanh nôi coõi aùc, these are called aggregates of clinging because maø chæ ôû coõi ngöôøi hoaëc coõi trôøi. they constitute the objects of clinging—Theo Tyø 2) They are no more reborn in a poor or a Khöu Boà Ñeà trong Vi Dieäu Phaùp, sôû dó goïi laø Nguõ low class family: Khoâng sanh trong nhaø Uaån thuû vì noù hôïp thaønh nhöõng ñoái töôïng cuûa söï ngheøo hoaëc giai caáp thaáp. baùm víu hay chaáp thuû. 3) They are, by virtue, a man and not a woman: 1) The materiality aggregate of clinging: Saéc Sanh laøm ngöôøi nam ñaïo ñöùc, chöù khoâng phaûi uaån thuû. laø phuï nöõ. 2) The feeling aggregate of clinging: Thoï uaån 4) They are born in perfection free from thuû. physical defects: Saùu caên hoaøn haûo khoâng 3) The perception aggregate of clinging: Töôûng thieáu keùm. uaån thuû. 5) They can remember the previous lives of 4) The mental formations aggregate of clinging: their own and never forget them: Nhôù nhöõng Haønh uaån thuû.

5) The consciousness aggregate of clinging: formation, consciousness). Matter plus the Thöùc uaån thuû. four mental factors classified below as Five Aggregations: Panca-skandha (skt)— feeling, perception, mental formation and Panca-khandha (p)—Five aggregates—Five consciousness combined together from life. Skandhas. The real nature of these five aggregates is (I) An overview of the "Five aggregations"—explained in the Teaching of the Buddha as Toång quan veà "Nguõ Uaån": According to The follows: "Matter is equated to a heap of foam, Prajnaparamita Heart Sutra, the five feeling is like a bubble, perception is aggregates are composed of form, feelings, described as a mirage, mental formations are perceptions, mental formations, and like

a banana tree and consciousness is just consciousness. Generally speaking, the five an illusion—Theo Kinh Phuùng Tuïng trong aggregates mean men and the world of Tröôøng Boä Kinh, coù naêm nhoùm caáu thaønh moät phenomena. In order to overcome all con ngöôøi (nguõ uaån). Nguõ uaån laø naêm thöù laøm sufferings and troubles, Buddhists should thaønh con ngöôøi. Nguõ uaån laø caên ñeá cuûa moïi engage in the practice of profound si meâ laøm cho chuùng sanh xa rôøi Phaät Taùnh Prajnaparamita and perceive that the five haèng höõu cuûa mình. Nguõ uaån ñöôïc coi nhö laø aggregates are empty of self-existence. The nhöõng ma quaân choáng laïi vôùi Phaät tính nôi Buddha reminded Sariputra: “O Sariputra, moãi con ngöôøi. Saéc cuøng boán yeáu toá tinh thaàn Form is not different from Emptiness, and cuøng nhau keát hôïp thaønh ñôøi soáng. Baûn chaát Emptiness is not different from Form. Form is thöïc söï cuûa naêm uaån naày ñöôïc giaûi thích Emptiness and Emptiness is Form. The same trong giaùo lyù cuûa nhaø Phaät nhö sau: “Saéc can be said of feelings, perceptions, actions töông ñoàng vôùi moät ñoáng boït bieån, thoï nhö and consciousnesses.”—Theo Kinh Baùt Nhaõ boït nöôùc, töôûng moâ taû nhö aûo aûnh, haønh nhö Ba La Maät Ña Taâm Kinh, nguõ uaån bao goàm caây chuoái vaø thöùc nhö moät aûo töôûng. saéc, thoï, töôûng, haønh, thöùc. Noùi chung, nguõ (III) Content of the “Five aggregations”—Noäi uaån coù nghóa laø con ngöôøi vaø theá giôùi söï vaät dung cuûa “Nguõ Uaån”: hieän töôïng. Muoán thoaùt ly khoå aùch, Phaät töû 1) Form: Rupa (p)—Saéc uaån—Material or neân luoân haønh thaâm baùt nhaõ vaø chieáu kieán physical factors—To be physical or form— nguõ uaån giai khoâng. Ñöùc Phaät ñaõ nhaéc nhôû Moïi thöù vaät chaát—Aggregate of matter (four Xaù Lôïi Phaát: “Naøy Xaù Lôïi Phaát, Saéc chaúng elements of our own body and other material khaùc Khoâng, Khoâng chaúng khaùc Saéc. Saéc laø objects such as solidity, fluidity, heat and Khoâng, Khoâng laø Saéc. Thoï, Töôûng, Haønh, motion comprise matter). The aggregate of Thöùc laïi cuõng nhö vaäy.”—See Five form includes the five physical sense organs Aggregations, and Eighty-one divisions in the and the corresponding physical objects of the Maha-Prajna-Paramita Sutra sense organs (the eyes and visible objects, the (II) The meanings of the “Five aggregations”— ears and sound, the nose and smell, the Nghóa cuûa “Nguõ Uaån”: According to the tongue and taste, the skin and tangible Sangiti Sutta in the Long Discourses of the objects)—Tính vaät theå goàm boán yeáu toá, raén, Buddha, there are five aggregates—The loûng, nhieät vaø di ñoäng; caùc giaùc quan vaø ñoái aggregates which make up a human being. töôïng cuûa chuùng. The five skandhas are the roots of all 2) Feeling or sensation: Vedana (skt&p)—Thoï ignorance. They keep sentient beings from uaån—To be associated with mental realizing their always-existing Buddha- functioning—Lieân heä tôùi taâm vöông— Nature. The five aggregates are considered Aggregate of feeling or sensation of three as maras or demons fighting against the kinds pleasant, unpleasant and indifferent. Buddha-nature of men. In accordance with When an object is experienced, that the Dharma, life is comprised of five experience takes on one of these emotional aggregates (form, feeling, perception, mental tones, either of pleasure, of displeasure or of

indifference—Tính tri giaùc goàm taát caû caùc They are what is called ‘illusory falseness.’ loaïi caûm giaùc sung söôùng, khoù chòu hay döûng But their nature is in truth the bright döng. substance of wonderful enlightenment. Thus 3) Thought, cognition or perception: Samjna it is throughout, up to the five skandhas and (skt)—Sanna (p)—Töôûng uaån—Thinking— the six entrances, to the twelve places and the Aggregate of perception—Activity of eighteen realms; the union and mixture of recognition or identification or attaching of a various causes and conditions account for name to an object of experience. Perceptions their illusory and false existence, and the include form, sound, smell, taste, bodily separation and dispersion of the causes and impression or touch, and mental objects—YÙ conditions result in their illusory and false thöùc chia caùc tri giaùc ra laøm saùu loaïi (saéc, extinction. Who would have thought that thinh, höông, vò, xuùc, vaø nhöõng aán töôïng tinh production, extinction, coming, and going are thaàn). fundamentally the everlasting, wonderful 4) Mental formation: Samskara (skt)—Sankhara light of the treasury of the Thus Come One, (p)—Formation, impression—Haønh uaån— the unmoving , all-pervading perfection, the Aggregate of mental formation—A wonderful nature of true suchness! If within conditioned response to the object of the true and permanent nature one seeks experience including volition, attention, coming and going, confusion and discrimination, resolve, etc.—Khaùi nieäm hay enlightenment, or birth and death, there is haønh ñoäng bao goàm phaàn lôùn nhöõng hoaït nothing that can be obtained. Ananda! Why ñoäng taâm thaàn, yù chí, phaùn xeùt, quyeát taâm, do I say that the five skandhas are basically vaân vaân. the wonderful nature of true suchness, the 5) Consciousness: Vijnana (skt)—Vinnana (p)— treasury of the Thus Come One?”: Theo kinh Thöùc uaån—Be associated with the faculty or Thuû Laêng Nghieâm, quyeån Nhì, Ñöùc Phaät ñaõ nature of the mind (manas)—Lieân heä ñeán nhaéc ngaøi A Nan veà Nguõ AÁm nhö sau: “OÂng taâm sôû—Aggregate of consciousness includes A Nan! OÂng coøn chöa bieát heát thaûy caùc töôùng the six types of consciousness (seeing, huyeãn hoùa nôi phuø traàn ñeàu do nôi voïng nieäm hearing, smelling, tasting, touching and phaân bieät maø sinh ra, laïi cuõng do nôi ñoù maø mental consciousness). Awareness or maát. Huyeãn voïng laø caùi töôùng beân ngoaøi. sensitivity to an object, i.e. the consciousness Tính saâu xa vaãn laø dieäu giaùc minh. Nhö vaäy associates with the physical factors when the cho ñeán nguõ aám, luïc nhaäp, töø thaäp nhò xöù ñeán eye and a visible object come into contact, an thaäp baùt giôùi, khi nhaân duyeân hoøa hôïp, hö awareness of a visible object occurs in our voïng nhö coù sinh. Khi nhaân duyeân chia reõ, hö mind. Consciousness or a turning of a mere voïng goïi laø dieät. Khoâng bieát raèng duø sinh awareness into personal experience is a dieät, ñi laïi, ñeàu trong voøng Nhö Lai taïng truøm combined function of feeling, perception and khaép möôøi phöông, khoâng lay ñoäng, khoâng mental formation—Nhaän thöùc bao goàm saùu theâm bôùt, sinh dieät. Trong tính chaân thöôøng loaïi yù thöùc naûy sinh töø söï tieáp xuùc cuûa giaùc aáy, caàu nhöõng söï ñi, laïi, meâ, ngoä, sinh, töû, quan töông öùng vôùi moät ñoái töôïng tri giaùc—. ñeàu khoâng theå ñöôïc. OÂng A Nan! Vì sao nguõ (IV) The “Five aggregations” according to

the aám laø Nhö Lai taïng dieäu chaân nhö tính?" Surangama Sutra—Nguõ uaån theo Kinh Laêng 1) The form skandha: Saéc AÁm—Ananda! Nghieâm: According to the Surangama Sutra, Consider this example: when a person who book Two, the Buddha reminded Ananda has pure clear eyes look at clear, bright about the five skandhas as folows: "Ananda! emptiness, he sees nothing but clear You have not yet understood that all the emptiness, and he is quite certain that nothing defiling objects that appear, all the illusory, exists within it. If for no apparent reason, the ephemeral characteristics, spring up in the peson does not move his eyes, the staring will very spot where they also come to an end. cause fatigue, and then of his own accord, he

will see strange flowers in space and other hö khoâng, ñeán khi trôû veà seõ laøm boùng loøa ôû unreal appearances that are wild and con maét. Neáu vaäy, khi thaáy hoa ñoám leõ ra con disordered. You should know that it is the maét khoâng moûi. Sao laïi chæ khi thaáy hö khoâng same with the skandha of form. Ananda! The roãng suoát môùi goïi laø maét laønh? strange flowers come neither from emptiness c) Therefore, you should know that the skandha nor from the eyes—OÂng A Nan! Coù ngöôøi of formis empty and false, because it neither maét laønh nhìn leân hö khoâng, luùc ñaàu khoâng depends on causes and conditions for thaáy chi. Sau ñoù maét moûi, thaáy caùc hoa ñoám existence nor is spontaneous in nature: Vaäy nhaûy roái rít laêng xaêng ôû giöõa hö khoâng. Saéc oâng neân bieát raèng saéc aám hö voïng, voán chaúng aám cuõng vaäy. OÂng A Nan! Caùc hoa ñoám ñoù phaûi tính nhaân duyeân hay tính töï nhieân. chaúng phaûi töø hö khoâng maø ñeán, cuõng chaúng 2) The feeling skandha: Thuï AÁm—Ananda! phaûi töø con maét maø ra. Consider the example of a person whose a) The reason for this, Ananda, is that if the hands and feet are relaxed and at ease and flowers were to come from emptiness, they whose entire body is in balance and would return to emptiness. If there is a harmony. He is unaware of his life-processes, coming out and going in, the space would not because there is nothing agreeable or be empty. If emptiness were not empty, then disagreeable in his nature. However, for it could not contain the appearance of the some unknown reason, the person rubs his arisal and extinction of the flowers, just as two hands together in emptiness, and Ananda's body cannot contain another sensations of roughness, smoothness, cold, Ananda: Thöïc vaäy, oâng A Nan, neáu noù töø hö and warmth seem to arise from nowhere khoâng ñeán, thì sau noù phaûi trôû laïi vaøo hö between his palms. You should know that it is khoâng. Nhöng neáu coù vaät ñi ra ñi vaøo, thì the same with the skandha of feeling. khoâng phaûi laø hö khoâng. Neáu hö khoâng khoâng Ananda! All this illusory contact does not phaûi laø hö khoâng, laïi khoâng theå ñeå maëc cho come from emptiness, nor does it come from hoa ñoám sinh dieät. Cuõng nhö thaân theå cuûa the hand—OÂng A Nan! Ví nhö coù ngöôøi tay oâng A Nan khoâng dung naïp ñöôïc theâm moät A chaân yeân oån, thaân theå ñieàu hoøa, khoâng coù nan nöõa. caûm giaùc gì ñaëc bieät. Boãng laáy hai baøn tay b) If the flowers were to come from the eyes, xoa vaøo nhau, hö voïng caûm thaáy rít, trôn, they would return to the eyes. If the nature of noùng, laïnh. Thuï aám cuõng nhö vaäy. A Nan! the flowers were to come from the eyes, it Nhöõng caûm xuùc treân,

khoâng phaûi töø hö khoâng would be endowed with the faculty of seeing. ñeán, cuõng khoâng phaûi töø ñoâi baøn tay ra. If it could see, then when it left the eyes it a) The reason for this, Ananda, is that if it came would become flowers in space, and when it from emptiness, then since it could make returned it should see the eyes. If it did not contact with the palms, why wouldn't it make see, then when it left the eyes it would contact with the body? It should not be that obscure emptiness, and when it returned, it emptiness chooses what it comes in contact would obscure the eyes. Moreover, when you with: Thaät vaäy, oâng A Nan! Neáu töø hö khoâng see the flowers, your eyes should not be ñeán, thì ñaõ ñeán laøm caûm xuùc baøn tay, sao obscured. So why it is that the eyes are said to khoâng ñeán laøm caûm xuùc nôi thaân theå. Chaû leõ be 'pure and bright' when they see clear hö khoâng laïi bieát löïa choã maø ñeán laøm caûm emptiness?: Coøn nhö hoa ñoám töø con maét ra, xuùc? neáu quaû theá, taát nhieân phaûi trôû vaøo con maét. b) If it came from the palms, it could be readily Hoa ñoám ñaõ töø con maét ra thì chaéc chaén phaûi felt without waiting for the two palms to be coù tính thaáy. Maø neáu coù tính thaáy, thì khi ñi ra joined. What is more, it it were to come from laøm hoa ñoám giöõa hö khoâng, khi quay trôû laïi the palms, then the palms would know when phaûi thaáy ñöôïc con maét. Coøn neáu khoâng coù they were joined. When they separated, the tính thaáy, thì khi ñi ra ñaõ laøm boùng loøa giöõa contact would return into the arms, the wrists,

the bones, and the marrow, and you also c) If it came from the mouth, the mouth itself should be aware of the course of its entry. It should hear, and what need would there be to should also be perceived by the mind because wait for the ear?: Neáu do mieäng vaøo, thì it would behave like something coming in and mieäng phaûi töï mình nghe tieáng, sao laïi caàn coù going out of the body. In that case, what need loã tai? would there be to put the two palms together d) If the ear alone heard, then why doesn't the to experience what is called 'contact?': Neáu water come out of the ear?: Neáu rieâng tai töø baøn tay maø ra, thì ñaùng leõ khoâng caàn phaûi nghe, sao nöôùc mieáng khoâng chaûy ra ôû tai? ñôïi ñeán hai tay hôïp laïi môùi ra, maø luùc naøo e) Thinking about walking along a precipice is caûm xuùc cuõng ra. Laïi neáu töø baøn tay maø ra, explained in the same way. Therefore, you thì khi hôïp laïi, baøn tay bieát coù caûm xuùc, ñeán should know that the skandha of thinking is khi rôøi nhau, caùi caûm xuùc taát chaïy vaøo. empty and false, since it neither depends Xöông tuûy trong hai caùnh tay phaûi bieát caûm upon causes and conditions for existence, nor xuùc ñi vaøo ñeán choã naøo. Laïi phaûi coù taâm hay is spontaneous in nature: Töôûng töôïng mình bieát luùc naøo ra, luùc naøo vaøo, roài laïi phaûi coù leo doác, cuõng töông töï nhö theá. Vaäy neân bieát: moät vaät goïi laø caûm xuùc ñi ñi laïi laïi trong thaân töôûng aám hö voïng, voán chaúng phaûi tính nhaân theå. Sao laïi ñôïi hai tay hôïp laïi phaùt ra tri giaùc duyeân hay tính töï nhieân. môùi goïi laø caûm xuùc? 4) The skandha of mental fromation—Haønh AÁm: c) Therefore, you should know hat the skandha a) Ananda! Consider, for example, a swift rapids of feeling is empty and false, because it whose waves follow upon one another in neither depends on causes and conditions for orderly succession, the ones behind never existence nor is spontaneous in nature:

Vaäy overtaking the ones in front. You should know neân bieát: thuï aám hö voïng, voán chaúng phaûi that it is the same with the skandha of mental tính nhaân duyeân hay tính töï nhieân. formation. Ananda! Thus the nature of the 3) The skandha of thinking—Töôûng AÁm: flow does not arise because of emptiness, nor a) Ananda! Consider the example of a person does it come into existence because of the whose mouth waters at the mention of sour water. It is not the nature of water, and yet it plums, or the soles of whose feet tingle when is not separate from either emptiness or he thinks about walking along a precipice. water: OÂng A Nan! Ví nhö doøng nöôùc chaûy You should know that it is the same with the maïnh, caùc soùng noái nhau, caùi tröôùc caùi sau skandha of thinking. Ananda! You should chaúng vöôït nhau. Haønh aám cuõng nhö vaäy. know that the watering of the mouth caused OÂng A Nan! Doøng nöôùc nhö vaäy, khoâng phaûi by the mention of the plums does not come do hö khoâng sinh, khoâng phaûi do nöôùc maø coù. from the plums, nor does it come from the Khoâng phaûi laø tính cuûa nöôùc, cuõng khoâng mouth: OÂng A Nan! Ví nhö coù ngöôøi nghe noùi phaûi ra ngoaøi hö khoâng vaø nöôùc. quaû mô chua, nöôùc mieáng ñaõ chaûy trong b) The reason for this, Ananda, is that if it arose mieäng. Nghó ñeán treøo leân doác cao, thaáy trong because of emptiness, then the inexhaustible loøng baøn chaân ñau moûi. Töôûng aám cuõng nhö emptiness throughout the ten directions wold vaäy. OÂng A Nan! Neáu caùi tieáng chua ñoù, become an inexhaustible flow, and all the khoâng töï quaû mô sinh, khoâng phaûi töï mieäng worlds would inevitably be drown: Thaät vaäy, oâng vaøo. oâng A Nan, neáu do hö khoâng sinh, thì caû hö b) The reason for this, Ananda, is that if it were khoâng voâ taän trong möôøi phöông ñeàu thaønh produced from the plums, the plums should doøng nöôùc voâ taän, maø theá giôùi bò chìm ñaém. speak for themselves, why wait for someone c) If the swift rapids existed because of water, to mention them?: Thaät vaäy oâng A Nan, neáu then their nature would differ from that of chua töø quaû mô sinh ra, thì quaû mô cöù töï noùi water and the location and characteristics of laø chua, sao laïi phaûi ñôïi ngöôøi ta noùi? its existence would be apparent. If their nature were simply that of water, then when

they became still and clear they would no neither depends upon causes and conditions longer be made up of water: Neáu nhaân nöôùc for existence nor is spontaneous in nature: maø coù, thì tính cuûa doøng nöôùc chaûy maïnh ñoù, Vaäy neân bieát: thöùc aám hö voïng, voán chaúng leõ ra khoâng phaûi laø tính nöôùc; vì coù tính rieâng phaûi tính nhaân duyeân hay tính töï nhieân. cuûa doøng nöôùc, chaéc coù theå chæ roõ raøng. (V) Ordinary people’s point of view on the Five d) Suppose it were to separate from emptiness Aggregates—Phaøm phu nhìn Nguõ Uaån: The and water, there isn’t anything outside of Buddha taught in the Sati Patthana Sutra: “If emptiness, and outside of water there isn’t you have patience and the will to see things any flow: Coøn neáu ra ngoaøi hö khoâng vaø as they truly are. If you would turn inwards to nöôùc, thì khoâng coù gì ôû ngoaøi hö khoâng, maø the recesses of your own minds and note with ngoaøi nöôùc ra khoâng coù doøng nöôùc. just bare attention (sati), not objectively e) Therefore, you should know that the skandha without projecting an ego

into the process, of mental formation is empty and false, since then cultivate this practice for a sufficient it neither depends upon causes and conditions length of time, then you will see these five for existence nor is spontaneous in nature— aggregates not as an entity but as a series of Vaäy neân bieát: haønh aám hö voïng, voán chaúng physical and mental processes. Then you wil phaûi tính nhaân duyeân hay tính töï nhieân. not mistake the superficial for the real. You 5) The skandha of consciousness—Thöùc AÁm: will then see that these aggregates arise and a) Ananda! Consider, for example, a man who disappear in rapid succession, never being the picks up a kalavinka pitcher and stops up its same for two consecutive moments, never two holes. He lift up the pitcher filled with static but always in a state of flux, never emptiness and, walking some thousand-mile being but always becoming." And the way, presents it to another country. You Buddha continued to teach in the Lankavatara should know that the skandha of Sutra: "The Tathatagata is neither different consciousness is the same way. Thus, nor not-different from the Skandhas." Ananda, the space does not come from one (Skandhebhyo-nanyo-nanayas-tathagata)— place, nor does it go to another: OÂng A Nan! Phaøm phu khoâng nhìn nguõ uaån nhö laø nhöõng Ví nhö ngöôøi laáy caùi bình taàn giaø, bòt caû hai hieän töôïng maø chuùng ta laïi nhìn chuùng nhö mieäng bình, roài vaùc ñaày moät bình hö khoâng, moät thöïc theå do bôûi taâm meâ môø löøa doái chuùng ñi xa nghìn daäm, maø taëng nöôùc khaùc. Thöùc ta, do ham muoán baåm sinh cuûa chuùng ta cho aám cuõng nhö vaäy. OÂng A Nan! Caùi hö khoâng nhöõng thöù treân laø cuûa ta ñeå thoûa maõn caùi ñoù, khoâng phaûi töø phöông kia maø laïi, cuõng "Ngaõ" quan troïng cuûa chuùng ta—We do not khoâng phaûi ôû phöông naày vaøo. see the five aggregates as phenomena but as b) The reason for this, Ananda, is that if it were an entity because of our deluded minds, and to come from another place, then when the our innate desire to treat these as a self in stored-up emptiness in the pitcher went oder to pander to our self-importance. elsewhere, there would be less emptiness in (VI) The Buddha-wisdom on the five aggregates: the place where the pitcher was originally: Tri Kieán Phaät veà Nguõ Uaån—The Buddha Thaät vaäy, oâng A Nan, neáu töø phöông kia laïi taught in the Sati Patthana Sutra: "If you have thì trong bình ñoù ñaõ ñöïng hö khoâng maø ñi, ôû patience and the will to see things as they choã cuõ leõ ra phaûi thieáu moät phaàn hö khoâng. truly are. If you would turn inwards to the c) If it were to enter this region, when the holes recesses of your own minds and note with just were unplugged and the pitcher was turned bare attention (sati), not objectively without over, one would see emptiness come out: projecting an ego into the process, then Neáu töø phöông naày maø vaøo, thì khi môû loã truùt cultivate this practice for a sufficient length of bính, phaûi thaáy hö khoâng ra. time, then you will see these five aggregates d) Therefore, you should know that the skandha not as an entity but as a series of physical and of consciousness is empty and false, since it mental processes. Then you wil not mistake

the superficial for the real. You will then see 3) For illness and other emergencies: Chi tieâu that these aggregates arise and disappear in veà thuoác thang vaø nhöõng tröôøng hôïp khaån caáp rapid succession, never being the same for khaùc. two

consecutive moments, never static but 4) For charitable purposes: Chi tieâu veà muïc ñích always in a state of flux, never being but töø thieän. always becoming." And the Buddha 5) Expenditures on the followings—Chi tieâu vaøo continued to teach in the Lankavatara Sutra: nhöõng vieäc sau ñaây: "The Tathatagata is neither different nor not- a) Treating one's relatives: Ñoái xöû vôùi thaân different from the Skandhas." (Skandhebhyo- quyeán. nanyo-nanayas-tathagata)—Ñöùc Phaät daïy b) Ñoái xöû vôùi khaùch—Treating one's visitors. trong Kinh Sati Patthana: "Neáu chòu nhaãn naïi c) Offering alms in memory of the departed: vaø coù yù chí, baïn seõ thaáy ñöôïc boä maët thaät cuûa Cuùng döôøng ñeå töôûng nhôù ñeán nhöõng ngöôøi söï vaät. Neáu baïn chòu quay vaøo noäi taâm vaø ñaõ khuaát. quaùn chieáu beà saâu cuûa taâm khaûm, chuù taâm d) Offering merit to the deities: Daâng leã cuùng nhaän xeùt moät caùch khaùch quan, khoâng lieân döôøng chö Thieân. töôûng ñeán baûn ngaõ, vaø chòu trau doài nhö vaäy e) Offerings to monks and nuns: Daâng leã cuùng trong moät thôøi gian, baïn seõ thaáy nguõ uaån döôøng chö Taêng Ni. khoâng phaûi laø moät thöïc theå maø laø moät loaït f) Payment of state taxes and dues in time: Traû caùc tieán trình vaät chaát vaø tinh thaàn. Roài baïn thueá vaø leä phí nhaø nöôùc ñuùng kyø haïn. seõ khoâng coøn laàm laãn caùi beà ngoaøi vôùi caùi Five attributes of the dharmakaya: Panca- thöïc. Baïn seõ thaáy nguõ uaån phaùt sinh vaø bieán dharmakaya—Nguõ Phaàn Phaùp Thaân—The five ñi moät caùch lieân tuïc vaø nhanh choùng. Chuùng attributes of the dharmakaya or spiritual body of luoân luoân bieán ñoåi töøng phuùt töøng giaây, khoâng Tathagata. These five attributes surpass all bao giôø tónh maø luoân ñoäng, khoâng bao giôø laø conditions of form or the five skandhas, all thöïc theå maø luoân bieán hieän. Vaø Ñöùc Phaät daïy materiality (rupa), all sensations (vedana), all tieáp trong Kinh Laêng Giaø: "Nhö Lai khoâng consciousness (samjna), all moral activity khaùc cuõng khoâng phaûi khoâng khaùc vôùi caùc (karman), all knowledge (vijnana)—Naêm loaïi uaån.". phaùp thaân coâng ñöùc cuûa Nhö Lai: Five alternatives: Nguõ Bieân—Naêm loaïi bieân 1) Budhha is above all moral conditions: Giôùi— kieán—The five alternatives: Ba nghieäp thaân khaåu yù cuûa Nhö Lai vöôït treân 1) Things exist: Thò Höõu. moïi loãi laàm sai traùi. 2) Things do not exist: Thò Voâ. 2) Tranquil and apart from all false ideas: 3) Both exist and non-exist: Dieäc Höõu Dieäc Voâ. Ñònh—Chaân taâm cuûa Nhö Lai tòch tónh vaø xa 4) Neither exist nor non-exist: Phi Höõu Phi Voâ. lìa moïi voïng nieäm. 5) Neither non-exist nor are without non- 3) Wise and omniscient: Hueä—Chaân trí Nhö Lai existence: Phi Phi Höõu, Phi Phi Voâ. vieân minh sieâu phaøm. Five areas of spending: Naêm Thöù Chi Tieâu—In 4) Free, unlimited, unconditioned, which is the the Pattakamma Sutta, the Buddha reminded a state of nirvana: Giaûi thoaùt—Thaân taâm Nhö person should spend his wealth in five areas— Lai giaûi thoaùt moïi heä phöôïc, ñoù laø traïng thaùi Trong Kinh Pattakamma, Ñöùc Phaät nhaéc nhôû moät Nieát baøn. ngöôøi neân chi tieâu cuûa caûi cuûa mình theo naêm choã 5) Buddha has perfect knowledge of this state: sau ñaây: Giaûi thoaùt tri kieán—Nhö Lai bieát ñöôïc traïng 1) Expenditure on food and clothing and other thaùi thöïc söï giaûi thoaùt. needs: Chi tieâu veà thöïc phaåm, quaàn aùo vaø caùc Five bad dreams: Nguõ

Moäng—The five bad nhu caàu khaùc. dreams of King Ajatasatru on the night that 2) Maintain of parents, wife and children and Buddha entered nirvana—Naêm caûnh moäng cuûa servants: Nuoâi cha meï, vôï con vaø ngöôøi laøm. vua A Xaø Theá trong ñeâm Döùc Nhö Lai nhaäp Nieát Baøn:

1) As the moon sank the sun rose from the earth: and with this happiness his mind is Khi maët traêng laën thì maët trôøi moïc leân töø ñaát. established—ÔÛ ñaây vò Tyø Kheo, khi nghe baäc 2) The stars fell like rain: Sao sa nhö möa. Ñaïo Sö, hay moät vò ñoàng phaïm haïnh ñaùng 3) Smoke rose from the earth: Khoùi töø ñaát boác kính naøo thuyeát phaùp, ñoái vôùi phaùp aáy, hieåu leân. ñöôïc nghóa lyù vaø vaên cuù. Nhôø vaäy maø sanh 4) Seven comets appeared: Baûy sao choåi hieän khoan khoaùi, nhôø khoan khoaùi hyû sanh. Nhôø leân treân trôøi. hyû taâm, thaân khinh an sanh. Nhôø thaân khinh 5) A great conflagration filling the sky then fell an, laïc thoï sanh. Nhôø laïc thoï, taâm ñöôïc ñònh on the earth: Treân trôøi coù ñaùm löûa lôùn che kín tænh. coõi hö khoâng roài rôùt xuoáng ñaát. 2) The second base of deliverance: Giaûi Thoaùt Five bad monks who died and went to hells: Xöù Thöù Hai—Here a monk who has not Nguõ Xieån Ñeà—The five sandhilas—Five bad heard the teaching, but in the course of monks who died, went to the hells, and were teaching Dhamma to others he has learnt it by reborn as sandhilas or imperfect males—Naêm aùc heart as he has heard it. At this, joy arises in Taêng, khi cheát sa vaøo ñòa nguïc, vaø taùi sanh laøm him, and from this joy, delight; and by this nguõ xieån ñeà hay ñoàng nam ñoàng nöõ. delight his senses are calmed, he feels Five baptisms of the esoteric school: Nguõ happiness as a result, and with this happiness Chuûng Quaùn Ñaûnh—Naêm loaïi quaùn ñaûnh—The his mind is established—ÔÛ ñaây vò Tyø Kheo five abhisecani baptisms of the esoteric school: khoâng nghe giaùo phaùp, nhöng vò aáy, theo ñieàu 1) Abhisecani baptism for ordaining acaryas, ñaõ nghe ñaõ hoïc töø tröôùc, thuyeát phaùp moät teachers or preachers of the Law: Quaùn ñaûnh caùch roäng raõi cho caùc ngöôøi khaùc, vò aáy ñoái daønh cho A Xaø Leâ (Giaùo thoï sö). vôù i phaùp aáy, hieåu ñöôïc nghóa lyù vaø vaên cuù. 2) Abhisecani baptism for admitting disciples: Nhôø vaäy maø sanh khoan khoaùi, nhôø khoan Quaùn ñaûnh daønh cho thu nhaän ñeä töû. khoaùi sanh hyû. Nhôø hyû taâm maø thaân khinh an. 3) Abhisecani baptism for putting an end to Nhôø thaân khinh an, laïc thoï sanh. Nhôø laïc thoï calamities or suffering for sins: Quaùn ñaûnh taâm ñöôïc ñònh tænh. daønh cho chaám döùt tai öông, khoå ñau vaø toäi 3) The third base of deliverance: Giaûi Thoaùt Xöù loãi. Thöù Ba—Here a monk who has not heard the 4) Abhisecani baptism for advancement or teaching, but as he is chanting the Dhamma, success: Quaùn ñaûnh daønh cho söï tieán boä vaø joy arises in him, and from this joy, delight; thaønh coâng. and by this delight his senses are calmed, he 5) Abhisecani baptism for controlling evil spirits feels happiness as a result, and with this or getting rid of difficulties: Quaùn ñaûnh daønh happiness his mind is established—ÔÛ ñaây vò cho vieäc kieåm soaùt nhöõng thoùi hö taät xaáu. Tyø Kheo khoâng ñöôïc nghe baäc Ñaïo Sö hay moät vò ñoàng phaïm ñaùng kính naøo thuyeát Five bases of deliverance: Vimuttayatanani phaùp, cuõng khoâng theo ñieàu ñaõ nghe, ñieàu ñaõ (p)—Nguõ Giaûi Thoaùt Xöù—According to the hoïc

thuyeát phaùp moät caùch roäng raõi cho caùc Sangiti Sutta in the Long Discourses of the ngöôøi khaùc. Vò aáy theo ñieàu ñaõ nghe ñaõ hoïc, Buddha, there are five bases of deliverance— tuïng ñoïc phaùp moät caùch roõ raøng, do vaäy ñoái Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù vôùi phaùp aáy hieåu ñöôïc nghóa lyù vaø vaên cuù. naêm giaûi thoaùt xöù: Nhôø hieåu ñöôïc nghóa lyù vaø vaên cuù maø thaân 1) The first base of deliverance: Giaûi Thoaùt Xöù ñöôïc khinh an. Nhôø thaân khinh an, laïc thoï Thöù Nhaát—Here, the teacher or a respected sanh. Nhôø laïc thoï, taâm ñöôïc ñònh tænh. fellow-disciple teaches a monk Dhamma. 4) The fourth base of deliverance: Giaûi Thoaùt Anh he receives the teaching, he gains a Xöù Thöù Tö—Here a monk who has not heard grasp of both the spirit and the letter of the the teaching from a teacher or a respected teaching. At this, joy arises in him, and from fellow-disciple; nor has he taught the this joy, delight; and by this delight his sense Dhamma; nor has he chanted the Dhamma; are calmed, he feels happiness as a result,

but when he applies his mind to the Dhamma, Five basic characteristics of any Zen thinks and ponders over it and concentrates cultivators: Naêm Ñöùc Tính Caên Baûn Cuûa Ngöôøi his attention on it, joy arises in him, and from Tu Thieàn. this joy, delight; and by this delight his senses 1) Strictly keep the precepts: Giôùi haïnh tinh are calmed, he feels happiness as a result, nghieâm. and with this happiness his mind is 2) Nature and roots should be active (swift) and established—ÔÛ ñaây vò Tyø Kheo, khoâng nghe enlightened: Caên taùnh nhanh nheïn saùng suoát. moät baäc Ñaïo Sö hay moät vò ñoàng phaïm haïnh 3) Understand clearly the Buddha teachings and thuyeát phaùp; cuõng khoâng theo ñieàu ñaõ nghe skillfully distinguish right from wrong, as well ñaõ hoïc maø thuyeát phaùp roäng raõi cho caùc ngöôøi as true from false: Thaáu trieät chaân lyù vaø kheùo khaùc; cuõng khoâng theo ñieàu ñaõ nghe ñaõ hoïc, phaân bieät chaùnh taø chaân nguïy. tuïng ñoïc moät caùch roõ raøng. Vò aáy theo nhöõng 4) Firm and stable determination: YÙ chí kieân ñieàu ñaõ nghe ñaõ hoïc, duøng taâm taàm caàu, suy ñònh. tö, quaùn saùt phaùp aáy. Nhôø vaäy maø ñoái vôùi 5) Should always cultivate with good advisors, phaùp aáy hieåu ñöôïc nghóa lyù vaø vaên cuù. Nhôø who have a thourough knowledge of the hieåu nghóa lyù vaø vaên cuù, khoan khoaùi sanh. sutras and who zealously practise meditation Nhôø khoan khoaùi sanh, hyû taâm sanh. Nhôø hyû to obtain the right guidance: Luoân nöông theo taâm, thaân khinh an. Nhôø khinh an, laïc thoï chö thieän höõu tri thöùc, nhöõng ngöôøi laøu thoâng sanh. Nhôø laïc thoï, taâm ñöôïc ñònh tænh. kinh ñieån, tinh chuyeân tu haønh ñeå ñöôïc höôùng 5) The fifth base of deliverance: Giaûi Thoaùt Xöù daãn ñuùng ñaén. Thöù Naêm—Here a monk who has not heard Five benefits of Walking Meditation: The the teaching from a teacher or a respected Buddha described five additional, specific fellow-disciple; nor has he taught the benefits of walking meditation—Ñöùc Phaät daïy veà Dhamma; nor has he chanted the Dhamma; 5 lôïi ích cuûa vieäc ñi kinh haønh: nor has he thought or pondered over the 1) One who does walking meditation will have Dhamma; but when he has properly grasped the stamina to go long journeys. This is some concentration-sign (samadhi-nimittam), important in the Buddha's time, when Bhiksus has well considered it, applied his mind to it and Bhiksunis (monks and

nuns), had no (supadharitam), and has well penetrated it means of transportation other than their feet with wisdom (suppatividdham-pannaya). At and legs. As a meditation practitioner today this, joy arises in him, and from this joy, can consider yourself to be Bhiksus, and can delight; and by this delight his senses are think of this benefit simply as physical calmed, he feels happiness as a result, and strengthening: Ngöôøi ñi kinh haønh seõ coù söùc with this happiness his mind is established— chòu ñöïng beàn bæ cho nhöõng cuoäc haønh trình ÔÛ ñaây vò Tyø Kheo khoâng nghe baäc Ñaïo Sö daøi. Ñaây laø ñieàu kieän quan troïng vaøo thôøi cuûa hay moät vò ñoàng phaïm haïnh ñaùng kính naøo Ñöùc Phaät vì thôøi baáy giôø Tyø Kheo vaø Tyø thuyeát phaùp, cuõng khoâng theo ñieàu ñaõ nghe Kheo Ni khoâng coù phöông tieän di chuyeån naøo ñaõ hoïc thuyeát giaûng moät caùch roäng raõi cho khaùc hôn ñoâi chaân. Laø haønh giaû cuûa thôøi buoåi caùc ngöôøi khaùc, cuõng khoâng theo ñieàu ñaõ hoâm nay baïn coù theå töï xem mình nhö caùc vò nghe ñaõ hoïc duøng taâm taàm caàu, suy tö, quaùn Tyø Kheo, vaø coù theå nghó ñeán lôïi ích naày ñôn saùt, nhöng vò Tyø Kheo aáy kheùo naém giöõ moät thuaàn nhö laø taêng cöôøng söùc maïnh veà theå ñònh töôùng, kheùo taùc yù, kheùo thoï trì, kheùo theå chaát. nhaäp nhôø trí tueä, neân ñoái vôùi phaùp aáy hieåu 2) During walking meditation, practitioner must ñöôïc nghóa lyù vaø vaên cuù. Nhôø hieåu ñöôïc triple his effort. Mechanical effort is needed nghóa lyù vaø vaên cuù, neân khoan khoaùi sanh. to lift the foot and there is also the mental Nhôø khoan khoaùi sanh, hyû taâm sanh. Nhôø hyû effort to be aware of the walking movement. taâm, thaân khinh an. Nhôø thaân khinh an, laïc This is the factor of right effort from the thoï sanh. Nhôø laïc thoï, taâm ñònh tænh. Eightfold Noble Path taught by the Buddha. If

this triple effort continues through the meal and before sitting, practitioner should do movements of lifting the foot, placing it down a good walking meditation to prevent and moving it forward, it will strengthen not drowsiness. Walking as soon as one gets up in only the physical strength, but also the mental the morning is also a good way to establish strength. This is very important for the next mindfulness and to avoid nodding head in the meditation session: Trong khi ñi kinh haønh, first sitting of the day: Thieàn haønh giuùp cho haønh giaû phaûi laøm gaáp ba laàn söï coá gaéng. Coá vieäc tieâu hoùa ñöôïc deã daøng. Vieäc tieâu hoùa gaéng veà theå chaát ñeå nhaác chaân leân vaø phaûi coù khoù khaên seõ ñem laïi nhieàu böïc boäi khoù chòu söï coá gaéng tinh thaàn ñeå tænh thöùc vaøo vieäc vaø coù theå laø moät trôû ngaïi trong vieäc tu taäp. kinh haønh. Ñaây laø yeáu toá chaùnh tinh taán trong Kinh haønh giuùp cho vieäc baøi tieát ñöôïc deã Baùt Thaùnh Ñaïo ñöôïc Ñöùc Phaät giaûng daïy. daøng, giaûm thieåu ñöôïc thuïy mieân vaø hoân Neáu söï coá gaéng gaáp ba naøy tieáp tuïc trong traàm. Sau khi aên vaø tröôùc khi ngoài thieàn, haønh suoát söï chuyeån ñoäng töø nhaác chaân leân, ñaït giaû neân ñi kinh haønh ñeå traùnh buoàn nguû. Ñi chaân xuoáng vaø di chuyeån veà phía tröôùc thì kinh haønh ngay khi thöùc daäy vaøo buoåi saùng laø chaúng nhöõng söùc maïnh theå chaát ñöôïc taêng caùch raát toát ñeå thieát laäp chaùnh nieäm vaø traùnh cöôøng maø söùc beàn bæ lieân tuïc cuûa tinh thaàn ñöôïc nguû gaät trong thôøi khoùa toïa thieàn ñaàu cuõng seõ ñöôïc taêng cöôøng.

Ñieàu naøy raát quan ngaøy. troïng cho laàn haønh thieàn saép tôùi. 5) Walking meditation can help build durable 3) The balance between sitting and walking concentration. As the mind works to focus on meditations contributes to good health, which each movement during the walking session, in turn speed up the progress in cultivation. concentration becomes continuous. Every Obviously it is difficult to practice sitting step builds the firm foundation for meditation when you don't have good health concentration, and helps the mind stay with or when you are sick. Too much sitting can the object from moment to moment, cause many physical discomfort and can lead eventually to reveal the true nature of reality to illnesses. But the shift of posture and at the deepest level. A practitioner who never movements of walking meditation revive the does walking meditation will have a difficult muscles and stimulate circulation. This does time getting anywhere when he or she sit not only help you revive your physical down on the sitting meditation. But one who strength, but it also help you prevent illness: is diligent in walking meditation will Söï quaân bình giöõa toïa thieàn vaø kinh haønh goùp automatically carry strong mindfulness and phaàn laøm toát söùc khoûe cuûa haønh giaû, vieäc naøy firm concentration into sitting meditation: laïi giuùp haønh giaû tieán nhanh trong tu taäp. Dó Kinh haønh coù theå giuùp taïo neân söï ñònh taâm nhieân laø raát khoù thöïc taäp toïa thieàn luùc baïn laâu daøi. Khi taâm taäp trung vaøo moãi chuyeån khoâng coù söùc khoûe toát hay luùc beänh hoaïn. ñoäng trong khi ñi kinh haønh, thì söï ñònh taâm Ngoài nhieàu quaù coù theå gaây ra söï khoù chòu veà seõ trôû neân lieân tuïc, moãi böôùc ñi taïo neân moät theå chaát vaø coù theå ñöa tôùi beänh hoaïn. Nhöng caên baûn vöõng chaéc cho söï ñònh taâm, vaø giuùp söï thay ñoåi tö theá vaø söï di chuyeån trong khi ñi cho taâm giöõ ñöôïc söï taäp trung vaøo ñeà muïc töø thieàn haønh coù theå phuïc hoaït caùc baép thòt vaø luùc naøy qua luùc khaùc, cuoái cuøng seõ nhaän chaân kích thích söï löu thoâng cuûa maùu. Ñieàu naøy ñöôïc thöïc töôùng cuûa vaïn höõu ôû taàng möùc chaúng nhöõng giuùp phuïc hoaït söùc maïnh theå thaâm saâu nhaát. Moät haønh giaû khoâng bao giôø chaát, maø coøn giuùp cho haønh giaû traùnh ñöôïc chòu ñi kinh haønh seõ gaëp khoù khaên khi toïa beänh taät nöõa. thieàn. Neáu haønh giaû naøo ñi kinh haønh ñeàu ñaën 4) Walking meditation assists digestion. seõ töï ñoäng coù chaùnh nieäm vaø chaùnh ñònh Improper digestion produces a lot of trong thôøi khoùa toïa thieàn. discomfort and thus a hindrance to practice. Five benefits for the virtuous in the Walking meditation helps keep the bowels perfecting of virtue: Naêm lôïi ích cho ngöôøi ñöùc clear, minimizing slth and torpor. After a haïnh toaøn thieän giôùi (Taêng Chi Boä Kinh).

1) One who is virtuous, possessed of virtue, 2) Killing (murdering) one's mother: Gieát meï comes into a large fortune as consequence of (saùt maãu). diligence: Ngöôøi coù giôùi ñöùc thöøa höôûng gia 3) Killing (murdering) or hurting an Arhat (a taøi lôùn nhôø tinh caàn. saint—an enlightened one)—Intentionally 2) One who is virtuous, possessed of virtue, a murder an Arhat, who has already achieved fair name is spread abroad: Ngöôøi coù giôùi enlightenment or raping a Buddhist nun also ñöùc, ñöôïc tieáng toát ñoàn xa. considered as an Ultimate Betrayal: Gieát A 3) One who is virtuous,

possessed of virtue, La Haùn—Gieát hay laøm toån haïi A-La-Haùn, enters an assembly of Khattiyas, Brahmans, moät vò ñaõ giaùc ngoä, hoaëc haõm hieáp moät nöõ tu householders or ascetics without fear or cuõng laø phaïm moät trong nguõ nghòch. hesitation: Ngöôøi coù giôùi ñöùc, khoâng sôï haõi 4) To disrupt the Buddhist Order: Gaây baát hoøa ruït reø khi ñeán giöõa chuùng hoäi Saùt ñeá lôïi, Baø- trong Taêng chuùng—Causing dissension within La-Moân, gia chuû hay Sa Moân. the Sangha—Causing disturbance and 4) One who is virtuous, dies unconfused: Ngöôøi disruption of harmony (disunity—destroying coù giôùi ñöùc khi cheát taâm khoâng taùn loaïn. the harmony) among Bhiksus and nuns in 5) One who is virtuous, possessed of virtue, on monasteries by spreading lies and gossip, the break up of the body after death, forcing them into abandoning their religious reappears in a happy destiny or in the lives—Gaây baát hoøa hay roái loaïn trong Taêng heavenly world: Ngöôøi coù giôùi ñöùc, luùc meänh chuùng baèng caùch loan truyeàn nhöõng tin ñoàn chung ñöôïc sanh vaøo coõi an laïc hay caûnh trôøi. hay noùi chuyeän nhaõm nhí laøm cho hoï pheá boû Five betrayals: Nguõ Nghòch—Five hellish ñôøi soáng tu haønh. deeds—Five Cardinal Sins—Five ultimate 5) Causing the Buddhas to bleed: To spill the betrayals—Five grave sins (offenses) which cause Buddha's blood—Stabbing and causing blood rebirth in the Avici or hell of interrupted (endless) to fall from Buddha or destroying Buddha suffering in the deepest and most suffering level statues—Injuring the body of a Buddha or of hell—They are considered "betrayals" or "sin" insult the Dharma—Laøm thaân Phaät chaûy maùu because instead of being filial, repaying kindness, baèng caùch ñaâm, hay huûy hoaïi hình töôïng offering, and providing nourishment, one commits Phaät, hay gaây thöông tích cho thaân Phaät, hoaëc the ultimate betrayals—The five grave sins are— huûy baùng Phaät phaùp. Phaïm moät trong naêm troïng toäi treân, chuùng sanh (II) Five Sins that equal to the first five—Ñoàng phaûi sa vaøo A tyø voâ giaùn ñòa nguïc vaø chòu khoå toäi Nguõ Nghòch: hình khoâng ngöøng trong taän cuøng ñòa nguïc—Goïi 1) Violation of a mother, or a fully ordained nun laø "nghòch" hay "toäi" vì thay vì phaûi hieáu kính, is equal to the sin of killing one's mother: ñaùp laïi baèng töø aùi vaø cuùng döôøng hay nuoâi döôõng, Xuùc phaïm tôùi meï vaø Tyø Kheo Ni thuoäc haøng thì ngöôøi ta laøm ngöôïc laïi (trong Töù Thaäp Baùt voâ hoïc laø ñoàng vôùi toäi gieát meï. Nguyeän cuûa Ñöùc Phaät A Di Ñaø, ñieàu nguyeän thöù 2) Killing a bodhisattva in dhyana is equal to the 18 coù noùi raèng: "Neáu toâi ñöôïc laøm Phaät, thì chuùng sin of killing one's father: Gieát Boà Taùt ñang sanh möôøi phöông chí taâm tín laïc, muoán sanh veà nhaäp ñònh ñoàng vôùi toäi gieát cha. nöôùc toâi, cho ñeán möôøi nieäm maø chaúng sanh ñoù, 3) Killing anyone in training to be an arhat is xin chaúng giöõ laáy ngoâi Chaùnh Giaùc. Chæ tröø ra keû equal to the sin of killing an arhat: Gieát baäc phaïm toäi nguõ nghòch, deøm pha Chaùnh Phaùp." Nhö Thaùnh giaû höõu hoïc ñoàng toäi gieát baäc Thaùnh theá chuùng ta thaáy toäi nguõ nghòch laø cöïc kyø nghieâm voâ hoïc A La Haùn. troïng—See Forty-eight vows of Amitabha): 4) Preventing the restoration of harmony in a (I) The five great sins in the Hinayana—Tieåu sangha is equal to the sin of destroying the Thöøa Nguõ Nghòch: harmony of the sangha: Khoâng

ñeå cho thaønh 1) Killing (murdering) one's father: Gieát cha (saùt töïu hoøa hôïp Taêng laø ñoàng toäi vôùi phaù hoøa hôïp phuï). Taêng.

5) Destroying the Buddha's stupa is equal to the 5) The Buddha Law is inconceivable: The sin of shedding the blood of a Buddha: Phaù powers of the Budhas—Phaät phaùp laø baát khaû thaùp Phaät laø ñoàng toäi vôùi laøm thaân Phaät chaûy tö nghì. maùu. Five bodhi or stages of enlightenment: Nguõ (III) The five great sins in the Mahayana—Ñaïi Boà Ñeà—Naêm loaïi Boà Ñeà. Thöøa Nguõ Nghòch: 1) Resolve on supreme bodhi: Phaùt taâm boà ñeà— 1) Sacrilege, such as destroying temples, Vì voâ thöôïng Boà Ñeà maø phaùt taâm. burning sutras or images of Buddhas, stealing 2) Mind control (the passions and observance of a Buddha's or monk's things, inducing others the paramitas): Phuïc taâm boà ñeà—Cheá phuïc to do so, or taking pleasure therein: Phaù haïi phieàn naõo maø tu haønh caùc haïnh Ba La Maät. chuøa thaùp, thieâu huûy kinh töôïng, laáy vaät cuûa 3) Mental enlightenment, study and increase in Phaät hay chö Taêng, hoaëc khuyeán khích ngöôøi knowledge and in the prajnaparamitas: Minh laøm, hoaëc thaáy ngöôøi laøm maø sanh taâm hoan taâm boà ñeà—Quaùn saùt caùc phaùp ñeå tu haønh hyû. Baùt Nhaõ Ba La Maät. 2) Slander or abuse the teaching of Sravakas, 4) Mental expansion, freedom from the Pratyeka-buddhas, or Bodhisattvas: Huûy baùng limitations of reincarnation and attainment of phaùp cuûa Thanh Vaên, Duyeân Giaùc hay Boà Complete knowledge: Xuaát ñaùo boà ñeà—Xuaát Taùt. ly tam giôùi vaø ñaït ñeán nhaát thieát trí. 3) Ill-treatment, or killing of monks or nuns, or 5) Attainment of a passionless condition and of force them to leave the monasteries to return supreme perfect enlightenment: Voâ thöôïng to worldly life: Ngöôïc ñaõi gieát choùc chö Taêng boà ñeà—Ñaït tôùi tình traïng voâ duïc vaø voâ Ni hoaëc buoäc hoï phaûi hoaøn tuïc. thöôïng Boà Ñeà. 4) Commit any one of the five deadly sins given Five Bodhisattvas in the Diamond Realms: above: Phaïm moät trong naêm troïng toäi treân. Nguõ Bí Maät—The five Bodhisattvas of the 5) Denial of the karma consequences of ill Diamond realm—Naêm vò Kim cang Boà Taùt trong deeds, acting or teaching others accordingly, Kim cang giôùi: and unceasing evil life: Choái boû luaät nhôn 1) Vajrasattva: Kim Cang Taùt Ñoûa—Vajrasattva quaû nghieäp baùo, thöôøng xuyeân gaây nghieäp baát represents the six fundamental elements of thieän maø coøn daïy ngöôøi gaây aùc nghieäp, luoân sentient existence and here indicates the birth soáng ñôøi xaáu xa. of bodhisattva sentience, in the middle—Taát Five beyond mentation things: Nguõ Baát Khaû caû caùc loaøi chuùng sanh ñeàu coù luïc ñaïi töï taùnh, Tö Nghì—According to the Sastra on the Prajna- ôû ñaây noùi veà caùc loaøi höõu tình chuùng sanh, Paramita Sutra, there are five inconceivable or ñöôïc ñaët ôû trung taâm. thought-surpassing or beyond mentation things— 2) Bodhisattvas of Desire: Duïc Kim Cang— Theo Trí Ñoä Luaän, coù naêm thöù baát khaû tö nghì. Ordinary people who have just met the 1) Innumerable number of sentient beings is Acarya, in the East—Desire is that of bodhi inconceivable: Chuùng sanh voâ bieân baát khaû tö and the salvation of all—Boà taùt Duïc hay nghì: The number of living beings. phaøm phu môùi gaëp ñöôïc giaùo thoï A Xaø Leâ, 2) Karmic consequence is inconceivable: All the ñöôïc ñaët ôû phía Ñoâng.

Duïc ôû ñaây laø muoán consequences of karma—Nghieäp quaû baùo baát phaùt taâm Boà Ñeà vaø cöùu ñoä chuùng sanh. khaû tö nghì. 3) Bodhisattvas of Contact: Xuùc Kim Cang— 3) The concentration power of a zen practitioner One who has resolved the Bodhicitta, vowed is inconceivable: The powers of a state of to practice great loving kindness, and wanted dhyana—Ñònh löïc cuûa Thieàn giaû laø baát khaû tö to contact with the needy world for its nghì. salvation, in the South—Boà Taùt Xuùc hay vò 4) The power of dragons is inconceivable: The ñaõ phaùt taâm Boà Ñeà, tu haïnh ñaïi bi, vaø muoán powers of nagas—Löïc cuûa caùc roàng laø baát tieáp xuùc vôùi theá giôùi beân ngoaøi ñeå cöùu ñoä, khaû tö nghì. ñöôïc ñaët ôû phía Nam.

4) Bodhisattvas of Love: AÙi Kim Cang—One Five Bodhisattvas in Vajradhatu: Nguõ Bí who has attained the Buddhahood and vowed Maät—See Five Bodhisattvas in the Diamond to love all sentient beings—Vò ñaõ thaønh töïu Realms. Phaät quaû vaø phaùt nguyeän thöông yeâu chuùng Five bonds: Nguõ Keát—According to the sanh, ñöôïc ñaët ôû phía Taây. Abhidharma, there are five bonds which bind men 5) Bodhisattvas of Pride: Maïn Kim Cang—One to mortality—Theo A Tyø Ñaït Ma Luaän, coù naêm who entered Nirvana (pride here means the keát hay naêm loaïi voïng hoaëc gioáng nhö daây troùi power of nirvana), in the North—Vò ñaõ töï taïi buoäc chuùng sanh vaøo luaân hoài sanh töû: nôi Nieát Baøn, ñöôïc ñaët ôû phía Baéc. 1) Desire: Lust—Tham Keát—Tham lam. Five Bodhisattvas who sometimes stand on 2) Hate: Saân Keát—Noùng giaän hay phaãn noä. the left of Sakyamuni, indicative of five 3) Pride: Arrogance—Maïn Keát—Kieâu maïn hay forms of wisdom: Nguõ Phaät Ñaûnh Toân—Five caäy mình khinh ngöôøi. Bodhisattvas sometimes placed on the left of 4) Envy: Taät Keát—Ghen gheùt (vôùi söï giaøu sang Sakyamuni, indicative of five forms of wisdom— hay hay ho cuûa ngöôøi). Nguõ Ñaûnh Luaân Vöông hay naêm vò Boà Taùt thöôøng 5) Grudging: Xan Keát—Boûn xeûn hay tham tieác ñöùng beân traùi cuûa Phaät Thích Ca, töôïng tröng cho cuûa caûi. naêm trí tueä: Five bonds in the lower desire-realms: Nguõ 1) Sitatapatra (skt): Baïch Taûn Phaät Ñænh—with Haï Phaàn Keát—See Five ties in the lower realm. white parasol, symbol of pure mercy, one of Five bonds to mortality: Nguõ kieát—See Five the title of Avalokitesvara—Laáy loïng traéng bonds. laøm hình Tam Muoäi Da, töôïng tröng cho ñöùc Five Books of the Sutra Pitaka: Naêm Boä Taïng ñaïi töø bi trong traéng truyeàn khaép phaùp giôùi, Kinh (A Haøm). moät trong nhöõng danh hieäu cuûa Quaùn Theá 1) Collection of Long Discourses: Digha- AÂm Boà Taùt. Nikaya—Tröôøng A-Haøm, cheùp laïi nhöõng baøi 2) Jaya (skt): Thaéng Phaät Ñaûnh—With sword, kinh daøi. symbol of wisdom or discretion—Laáy thanh 2) Collection of Middle-length Discourses: baûo kieám laøm hình Tam Muoäi Da, töôïng Majjhima-Nikaya—Trung A-Haøm, cheùp laïi tröng cho trí tueä. nhöõng baøi Phaùp daøi trung bình. 3) Vijaya (skt): Toái Thaéng Phaät Ñaûnh—With 3) Collection of Kindred Sayings: Samyutta- golden wheel symbol of unexcelled power of Nikaya—Taïp A-Haøm, cheùp laïi nhöõng caâu preaching—Toái Thaéng Kim Luaân Phaät kinh töông tôï nhau. Ñaûnh—Chuyeån Luaân Vöông Phaät Ñaûnh— 4) Collection of Gradual Sayings: Anguttara- Laáy baùnh xe vaøng laøm hình Tam Muoäi Da, Nikaya—Taêng Nhöùt A-Haøm, cheùp laïi nhöõng töôïng tröng cho

coâng ñöùc chuyeån phaùp luaân baøi Phaùp saép xeáp theo con soá. khoâng gì saùnh baèng. 5) Smaller Collection: Khuddaka-Nikaya—Tieåu 4) Tejorasi (skt): Hoûa Tuï Phaät Ñaûnh—Collected A-Haøm, cheùp laïi nhöõng caâu keä vaén taét. brilliance with insignia authority or a flame— Five Books of the Vinaya Pitaka: Naêm Boä Coøn goïi laø Hoûa Quang, Quang Tuï hay Phoùng Taïng Luaät. Quang Phaät Ñaûnh—Laáy aùnh saùng laøm hình 1) Major Offences: Parajika-Pali—Toäi Naëng. Tam Muoäi Da, töôïng tröng cho söï thu nhieáp 2) Minor Offences: Pacittiya-Pali—Toäi Nheï. chuùng sanh. 3) Greater Section: Mahavagga-Pali—Phaàn 5) Vikirna (skt): Xaû Tröø Phaät Ñaûnh—Scattering Lôùn. and destroying all distressing delusion, with a 4) Lesser Section: Cullavagga-Pali—Phaàn Nhoû. hook as symbol—Tröø Chöôùng Phaät Ñaûnh—5) Epitome of the Vinaya: Parivara-Pali—Giôùi Thoâi Toaùi Phaät Ñaûnh—Tröø nghieäp Phaät Toaùt Yeáu. Ñaûnh—Tröø Caùi Chöôùng Phaät Ñaûnh—Laáy caùi Five branches of the Southern School: Nguõ moùc laøm hình Tam Muoäi Da, töôïng tröng cho Phaùi Thieàn—The five branches of the Southern coâng ñöùc phaù naùt taát caû phieàn naõo.

school of Ch’an Buddhism in China. All the Five Buddhas that correspond to the five Southern Zen schools traced their lineage to Hui- colors: Nguõ Phaät Nguõ Saéc—The five Buddhas Neng (638-713), the sixth patriarch of Chinese correspond to five colours—Naêm vò Phaät töông Ch’an—Naêm phaùi Thieàn cuûa Thieàn Toâng Nam öùng vôùi Naêm maøu saéc: Trung Quoác. Naêm phaùi thieàn naày ñeàu laø truyeàn 1) Vairocana Buddha corresponds to White: thöøa töø Luïc Toå Hueä Naêng (638-713). Phaät Tyø Loâ Giaù Na töông öùng vôùi saéc Traéng. 1) Lin-Chi: Rinzai—Laâm Teá. 2) Aksobhya Buddha corresponds to Blue: Phaät 2) Kuei-Yang: Khueâ Ngöôõng—Vó Ngöôõng. A Suùc Beä töông öùng vôùi saéc Xanh. 3) Ts’ao-Tung: Taøo Ñoäng. 3) Ratnasambhava Buddha corresponds to 4) Yun-Men: Vaân Moân. Yellow: Phaät Baûo Sanh hay Nam Phaät töông 5) Fa-Yen: Phaùp Nhaõn. öùng vôùi saéc Vaøng. Five Buddhas that correspond to the five 4) Amitabha Buddha corresponds to Red: Phaät A Bodhisattvas: A bodhisattva who represents the Di Ñaø töông öùng vôùi saéc Ñoû. Buddha’s dharmakaya, or spiritual body; wisdom 5) Amoghasiddhi Buddha coresponds to Green: in graciousness and a pierce or angry form against Phaät Ly Boá UÙy hay Baát Khoâng Phaät töông evil—Nguõ Phaät Sinh Nguõ Boà Taùt, Nguõ Kim Cang, öùng vôùi saéc Xanh laù caây. vaø Nguõ Phaãn Noä. Five Buddhas that correspond to the five 1) Vairocana (Ñaïi Nhaät Nhö Lai) appears in the elements: Nguõ Phaät Nguõ Ñaïi—The five Buddhas three forms—Phaät Tyø Loâ Giaù Na döôùi ba correspond to five elements—Nguõ Phaät töông öùng hình thöùc: vôùi nguõ ñaïi: a) Vajra-paramita Bodhisattva: Chuyeån Phaùp 1) Vairocana Buddha corresponds to Space Luaân Boà Taùt. (Ether): Phaät Tyø Loâ Giaù Na töông öùng vôùi Hö b) Universally Shining Vajrasattva: Bieán Chieáu Khoâng. Kim Cang. 2) Aksobhya Buddha corresponds to Earth: Phaät c) Arya-Acalanatha Raja: Baát Ñoäng Minh A Suùc Beä töông öùng vôùi Ñaát. Vöông. 3) Ratnasambhava Buddha corresponds to Fire: 2) Aksobhya appears in the three forms—A Suùc Baûo Sanh Phaät hay Nam Phaät töông öùng vôùi Beä Phaät döôùi ba hình thöùc: Löûa. a) Akashagarbha: Hö Khoâng Taïng. 4)

Amitabha Buddha corresponds to Water: Phaät b) Complete Power: Nhö YÙ. A Di Ñaø töông öùng vôùi Nöôùc. c) Kundali-Raja: Quaân Traø Lôïi Minh Vöông. 5) Amoghasiddhi Buddha corrsponds to Wind or 3) Ratnasambhava's three forms: Nam Phaät Air: Phaät Ly Boá UÙy hay Baát khoâng Phaät (Baûo Sanh Phaät) döôùi ba hình thöùc. töông öùng vôùi Gioù. a) Samantabhadra: Phoå Hieàn. Five Buddhas that correspond to the five b) Sattva-vajra: Taùt Ñoûa. positions: Nguõ Phaät Nguõ Vò—The five Buddhas c) Trailokyavijaya-raja: Giaùng Tam theá Minh correspond to five positions—Naêm vò Phaät töông vöông. öùng vôùi naêm vò theá: 4) Amitabha Buddha: A Di Ñaø. 1) Vairocana Buddha in the Center: Phaät Tyø Loâ a) Avalokitesvara: Quaùn Theá AÂm. Giaù Na ôû Trung taâm. b) Dharmaraja: Phaùp Kim Cang. 2) Aksobhya Buddha in the East: Phaät A Suùc Beä c) The horse-head Dharmapala: Hayagriva— ôû Ñoâng Ñoä. Maõ ñaàu Minh vöông. 3) Ratnasambhava Buddha in the South: Phaät 5) Amoghasiddhi's three forms: Baát Khoâng Baûo Sanh hay Nam Phaät ôû Nam Ñoä. Phaät. 4) Amitabha Buddha in the West: A Di Ñaø Phaät a) Maitreya: Di Laëc. ôû Taây Phöông. b) Karmavajra: Nghieäp Kim Cang. 5) Amoghasiddhi Buddha in the North: Ly Boá c) Vajrayaksa: Kim Cang Daï Xoa. UÙy hay Baát Khoâng Phaät ôû phöông Baéc.

Five Buddhas that correspond to the five cang," nhöng dòch nhö vaäy khoâng ñöôïc chính senses: Nguõ Phaät Nguõ Quan—The five Buddhas xaùc. Theo truyeàn thoáng thì kim cang laø moät correspond to five senses—Nguõ Phaät töông öùng loaïi ñaù quyù töø coõi trôøi coù khaû naêng caét ñöùt vôùi nguõ quan: moïi vaät. Noù thaät söï hôn haún moät vieân kim 1) Vairocana Buddha corresponds to Sight: Phaät cöông cuûa theá tuïc; noù hoaøn toaøn khoâng theå bò Tyø Loâ Giaù Na töông öùng vôùi Thò giaùc. phaù huûy ñöôïc. Gia ñình Kim cang ñöôïc bieåu 2) Aksobhya Buddha corresponds to Sound: Phaät hieän qua hình töôïng cuûa chieác chuøy kim cang, A Suùc Beä töông öùng vôùi Thính giaùc. hay kim cang quyeàn tröôïng, tieáng Taây Taïng 3) Ratnasambhava corresponds to Smell: Phaät laø Dorje. Chieác chuøy kim cang hay vieân sieâu baûo Sanh hay Nam Phaät töông öùng vôùi Khöùu kim cöông naøy coù naêm caïnh, bieåu töôïng cho giaùc. naêm söï caûm thoï cuûa chuùng ta: saân haän, kieâu 4) Amitabha Buddha corresponds to Taste: Phaät maïn, tham duïc, ganh tî, vaø si meâ. Nhöõng A Di Ñaø töông öùng vôùi Vò giaùc. caïnh beùn cuûa chieác chuøy Kim cang chaúng 5) Amoghasiddhi Buddha corresponds to Touch: nhöõng coù khaû naêng caét ñöùt moïi thöù taâm lyù Phaät Ly Boá UÙy hay Baát Khoâng töông öùng vôùi beänh hoaïn thuoäc naêm laõnh vöïc treân, maø Xuùc giaùc. chuùng coøn coù khaû naêng nhaïy beùn ñoái vôùi nhöõng vieãn caûnh coù theå xaûy ra. Noùi khaùc ñi, Five Buddha families: According to the Tibetan kim cang baát hoaïi ñöôïc noùi nhö moät ñoáng löôõi Tantric Buddhism, there are five principles or five dao baøo: neáu chuùng ta ngaây ngoâ naém chuùng Buddha families—Theo Phaät giaùo Maät toâng Taây trong tay hay sôø vaøo chuùng, chuùng ta luoân Taïng, coù naêm nguyeân lyù hay naêm gia ñình Phaät. luoân baét gaëp nhöõng löôõi dao beùn caét vaøo tay 1) The first Buddha family is the Vajra family, ta vaø ñi xuyeân suoát qua thaân taâm ta. Khaùi which literally means the family of sharpness, nieäm ôû ñaây veà kim cang coù theå ñieàu chænh crystallization, and indestructible. The term hay chöõa laønh caùc taâm

lyù beänh hoaïn moät caùch Vajra is sometimes superficially translated as chính xaùc. “diamond,” but that is not quite accurate. a) In the ordinary world, the experience of vajra Traditionally, vajra is a celestial precious is perhaps not as extreme as holding razor stone that cut through any other solid object. blades in our hand, but at the same time, it is So it is more than a worldly diamond; it is penetrating and very personal. It is like a complete indestructibility. The Vajra family is sharp, cutting, biting cold winter. Each time symbolized by the vajra scepter, or dorje in we expose ourselves to the open air, we get Tibetan. This vajra scepter or super-diamond frostbite instantly. Intellectually vajra is very has five prongs, which represent relating to sharp. All the intellectual traditions belong to the five emotions: aggression, pride, passion, this family. A person in the vajra family jealousy, and ignorance. The sharp edges or knows how to evaluate logically the prongs of the vajra represent cutting through arguments that are used to explain any neurotic emotional tendencies; they also experience. He can tell whether the logic is represent the sharp quality of being aware of true or false. Vajra family intellect also has a many possible perspectives. In other words, sense of constant openness and perspective. the indestructible vajra is said to be like a For instance, a vajra person could view a heap of razor blades: if we naively try to hold crystal ball from hundreds of perspectives, it or touch it, there are all kinds of sharp according to where it was placed, the way it edges that are both cutting and penetrating. was perceived, the distance from which he The notion here is that vajra corrects or was looking at it, and so forth. The intellect of remedies any neurotic distortion in a precise the vajra family is not just encyclopedic; it is and sharp way—Gia ñình Phaät ñaàu tieân laø gia sharpness, directness, and awareness of ñình Kim cang, theo nghóa laø gia ñình cuûa söï perspectives. Such indestructibility and saéc beùn, keát tuï vaø beàn chaéc. Töø Vajra thænh sharpness are very personal and very real— thoaûng ñöôïc dòch moät caùch caïn côït laø “Kim

Trong ñôøi soáng bình thöôøng coù leõ söï caûm thoï ta chaáp chaët vaøo moät kieåu lyù luaän ñaëc bieät veà Kim cang khoâng coù taùc duïng maïnh nhö naøo ñoù thì söï nhaïy beùn cuûa Kim cang lieàn bò nhöõng löôõi dao baøo trong tay chuùng ta, nhöng cöùng nhaéc chöù khoâng coøn uyeån chuyeån nhö cuõng khoâng keùm phaàn nhaïy beùn vaø caù bieät. tröôùc nöõa. Chuùng ta trôû thaønh sôû höõu cuûa trí Noù gioáng nhö caùi laïnh caét da cuûa muøa Ñoâng. tueä, chöù khoâng coøn roäng môû nöõa. Söï saân haän Moãi khi chuùng ta ñi ra ngoaøi trôøi chuùng ta lieàn trong Kim cang coù theå ñôn thuaàn laø söï hung bò teâ coùng töùc thì. Ñoái vôùi caùc hoïc giaû thì taùc haêng, nhöng cuõng coù theå laø söï caêng thaúng vì duïng cuûa Kim cang raát nhaïy beùn. Taát caû caùc chuùng ta chaáp chaët vaøo söï nhaïy beùn cuûa trí hoïc giaû ñeàu laø thaønh vieân cuûa gia ñình naøy. naõo chuùng ta. Kim cang cuõng lieân heä tôùi Moät thaønh vieân trong gia ñình Kim Cang laø nöôùc. Doøng nöôùc ñuïc hay gôïn soùng töôïng nhöõng ngöôøi coù khaû naêng phaùn xeùt moïi vieäc tröng cho söï bieåu loä saân haän qua haønh ñoäng ñuùng hay sai moät caùch hôïp lyù. Trí thöùc cuûa giaän döõ, trong khi doøng nöôùc trong töôïng gia ñình Kim Cang bao haøm söï nhaïy beùn ñoái tröng cho söï nhaïy beùn, chính xaùc vaø phaûn vôùi söï côûi môû

vaø caùi nhìn toång quaùt moïi khía chieáu trí tueä Kim cöông. Kyø thaät, trí tueä kim caïnh cuûa caùc söï vieäc. Chaúng haïn hoï coù theå cang ñöôïc goïi laø “Ñaïi vieân caûnh trí” (loaïi trí nhìn moät quaû caàu thuûy tinh töø haøng traêm goùc tueä trong saùng nhö göông soi vaäy), noù cuõng caïnh, tuøy theo nôi ñeå quaû caàu, caùch nhìn quaû gioáng nhö maët hoà tænh laëng. Moät caùch ngaãu caàu, khoaûng caùch töø nôi quan saùt ñeán quaû nhieân, töø Kim Cang cuõng ñöôïc duøng trong caùc caàu, vaân vaân. Söï tri thöùc cuûa gia ñình Kim chöõ “Kim cang Thöøa,” “Kim cang Sö,” “Kim Cang khoâng theå ñôn thuaàn hieåu theo nghóa cang maïn,” ñeàu khoâng phaûi laø nhöõng ngoân cuûa moät boä baùch khoa töï ñieån; noù nhaïy beùn ngöõ daønh cho gia ñình Kim Cang, maø noù chæ vaø tónh giaùc veà caùc vieãn caûnh cuûa vaán ñeà. Söï ñöôïc duøng vôùi nghóa laø “Baát Hoaïi” maø thoâi. baát hoaïi vaø nhaïy beùn naøy laø nhöõng baûn naêng c) Vajra is in the East, because vajra is caù bieät vaø raát thaät. connected with the dawn. It is also connected b) The neurotic expression of vajra is associated with the color blue and is symbolized by the with anger and intellectual fixation. If we vajra scepter. It is the sharpness of become fixated on a particular logic, the experience, as in the morning when we wake sharpness of vajra can become rigidity. We up. We begin to see the dawn, when light is become possessive of our insight, rather than first reflected on the world, as a symbol of having a sense of open perspective. The awakening reality—Kim cang ôû höôùng Ñoâng, anger of vajra neurosis could be pure vì Kim cang ñöôïc xeáp vaøo söï lieân heä vôùi aùnh aggression or also a sense of uptightness bình minh khi maët trôøi moïc. Kim cang ñöôïc because we are also attached to our sharpness trình baøy qua maøu xanh döông vaø mang hình of mind. Vajra is also associated with the theå chieác chuøy kim cang. Ñaây chính laø hình element of water. Cloudy, turbulent water aûnh cuûa söï caûm thoï nhaïy beùn, gioáng nhö tinh symbolizes the defensive and aggressive thaàn tænh taùo cuûa chuùng ta vaøo buoåi ban mai nature of anger, while clear water suggests khi chuùng ta vöøa thöùc giaác. Chuùng ta nhìn the sharp, precise, clear reflectiveness of trong aùnh saùng cuûa bình minh, khi nhöõng tia vajra wisdom. In fact, vajra wisdom is saùng ñaàu ngaøy ñöôïc quaû ñaát tieáp nhaän vaø traditionally called the Mirrolike Wisdom, phaûn chieáu laïi, bieåu töôïng cuûa söï tænh thöùc veà which evokes this image of a calm pond or thöïc taïi hieän höõu. reflecting pool. Incidentally, the use of the 2) The next Buddha family is “Ratna.” Ratna is term “vajra” in such words as vajrayana, vajra a personal and real sense of expanding master, and vajra pride does not refer to this ourselves and enriching our environment. It is particular Buddha family, but simply expansion, enrichment, plentifulness. Such expresses basic indestructibility—Söï dieãn taû plentifulness could also have problems and veà beänh hoaïn cuûa Kim Cang lieân heä tôùi saân weaknesses. In the neurotic sense, the haän vaø taùnh chaáp thuû veà tri thöùc. Neáu chuùng richness of Ratna manifests as being

completely fat, or extraordinarily nhieàu ñöôøng nöùt treân quaû ñòa caàu. Ñaây laø khaû ostentatious, beyond the limits of our sanity. naêng môû roäng cuûa Baûo vöông. We expand constantly, open heedlessly, and b) The enlightened expression of ratna is called indulge ourselves to the level of insanity. It is the Wisdom of Equanimity,

because ratna can like swimming in a dense lake of honey and include everything in its expansive butter. When we coat ourselves in this environment. Thus ratna is associated with mixture of butter and honey, it is very the element of earth. It is like a rotting log difficult to remove. We cannot just remove it that makes itself at home in the country. Such by wiping it off, but we have to apply all a log does not want to leave its home ground. kinds of cleaning agents, such as cleanser and It would like to stay, but at the same time, it soap to loosen its grasp—Gia ñình Phaät keá grows all kinds of mushrooms, moss and tieáp laø gia ñình Baûo vöông. Baûo vöông coù plants and allow animals to nest in it. That thaät nghóa laø söï traûi roäng hay söï giaûn roäng lazy settling down and making ourselves at chính mình vaø laøm sung maõn theá giôùi quanh home, and inviting other people to come in mình. Söï traûi roäng, giaøu coù vaø ñong ñaày cuõng and rest as well, is ratna—Söï giaùc ngoä cuûa coù theå coù trôû ngaïi vaø yeáu ñieåm. Trong khía Baûo vöông goïi laø Bình ñaúng taùnh trí vì trong caïnh taâm lyù cuûa Baûo vöông, söï giaøu coù cuûa söï bao truøm caû vuõ truï Baûo vöông chaáp nhaän Baûo vöông coù theå hieän qua hình töôùng maäp moïi söï hieän höõu moät caùch bình ñaúng. Do ñoù maïp vaø laøm ra veû quan troïng, ngoaøi söùc töôûng Baûo vöông cuõng laø bieåu töôïng cuûa maët ñaát. töôïng cuûa chuùng ta. Hoï luoân giaûn roäng ra, Maët ñaát chaáp nhaän nhöõng khuùc goã naèm thoaûi phôi baøy moät caùch voâ tö vaø deã bò ñöa tôùi maùi treân ñaát. Khuùc goã aáy khoâng muoán rôøi nhöõng haønh ñoäng ñieân roà. Noù gioáng nhö caûm maët ñaát. Noù muoán naèm ñoù, nhöng ñoàng thôøi giaùc bôi trong maät vaø bô vaäy. Moät khi chuùng treân khuùc goã aáy ñuû thöù caùc loaïi naám vaø rong ta bò nhöõng thöù aáy baùm vaøo ngöôøi thì chuùng ta reâu vaø chaáp nhaän taát caû sinh vaät laøm toå sinh khoù loøng thoaùt ra khoûi ñöôïc chuùng. Chuùng ta soáng treân ñoù. Caùi hieän töôïng uø lì aáy cöù maõi khoâng theå chæ ñôn thuaàn phuûi chuùng, maø nhö theá moät caùch töï nhieân, töï taïo phöông tieän chuùng ta caàn phaûi coù boät taåy hay xaø boâng ñeå cho mình ñoàng thôøi môøi goïi ngöôøi khaùc ñeán taåy saïch caùc chaát nhôøn aáy ra khoûi cô theå. cuøng an döôõng, ñoù laø hình aûnh cuûa Baûo a) In the positive expression of the Ratna vöông. family, the principle of richness is c) Ratna is in the South. It is connected with extraordinary. We feel very rich and richness and is symbolized by a jewel and the plentiful, and we extend ourselves to our color yellow. Ratna is connected with the world personally, directly, emotionally, midday, when we begin to need refreshment psychologically, and spiritually. We are and nourishment—Baûo vöông thuoäc phöông extending constantly, expanding like a flood Nam. Gia ñình naøy töôïng tröng cho söï giaøu or an earthquake. There is a sense of sang, do vaäy ñöôïc trình baøy qua maøu vaøng vaø spreading, shaking the earth, and creating mang hình hình theå moät vieân ngoïc quyù vaøo more and more cracks in it. That is the buoåi tröa, khi chuùng ta caàn söï nghæ ngôi tónh powerful expansiveness of ratna—Treân döôõng vaø aên uoáng boài boå cô theå. phöông dieän tích cöïc veà söï dieãn taû vaà baûo 3) The next family is Padma, which literally vöông, nguyeân taéc giaøu coù cuûa Baûo vöông means “Lotus flower.” The symbol of the thaät ñaëc bieät laï thöôøng. Chuùng ta caûm thaáy voâ enlightened padma family is

the lotus, which cuøng giaøu coù vaø ñong ñaày, vaø chuùng ta töï traûi grows and blooms in the mud, yet still comes roäng caû theá giôùi moät caùch caù bieät, tröïc tieáp, out pure and clean, virginal and clear. Padma nhaïy caûm, taâm lyù vaø caû taâm linh nöõa. Chuùng neurosis is connected with passion, a grasping ta môû roäng nhö côn nöôùc luõ hoaëc nhö moät côn quality and a desire to possess. We are ñòa chaán. Chuùng ta luoân coù moät caûm giaùc môû completely wrapped up in desire and want roäng, laøm rung chuyeån caû theá giôùi, taïo ra only to seduce the world, without concern for

real communication. We could be a hustler or compassion. When padma neurosis is an advertiser, but basically, we are like a transmuted, it becomes fantastically precise peacock. In fact, Amitabha Buddha, the and aware; it turns into tremendous interest Buddha of the padma family, traditionally sits and inquisitiveness . Everything is seen in its on a peacock, which represents subjugating own distinct way, with its own particular padma neurosis. A person with padma qualities and characteristics. Thus the wisdom neurosis speaks gently, fantastically gently, of padma is called Discriminating Awareness and he or she is seemingly very sexy, kind, Wisdom—Lieân hoa lieân heä vôùi yeáu toá veà löûa. magnificent, and completely accommodating: Trong traïng thaùi hoãn mang, löûa khoâng phaân “If you hurt me, that’s fine. That’s part of our bieät baát cöù vaät gì maø noù gaëp, noù cöù chuïp laáy, love affair. After you calm down, come ñoát chaùy vaø huûy hoaïi . trong taâm giaùc ngoä, towards me.” Such padma seduction ngoïn löûa tình duïc ñöôïc bieán thaønh söï noàng sometimes become excessive and sometimes aám cuûa loøng bi maãn. Khi caùc taâm beänh cuûa becomes compassionate, depending on how gia ñình Lieân Hoa ñöôïc chuyeån hoùa, noù trôû we work with it—Gia ñình keá nöõa laø gia ñình thaønh ñaëc tính cuûa söï chính xaùc vaø tónh thöùc Lieân Hoa, theo nghóa ñen laø hoa sen. Bieåu moät caùch maàu nhieäm, noù trôû thaønh nhöõng töôïng cuûa söï giaùc ngoä trong gia ñình Lieân hoa haønh ñoäng ñaày quan taâm vaø söï tìm caàu hieåu laø ñoùa sen moïc leân töø trong buøn, nhöng laïi bieát chaân chaùnh. Taát caû moïi vaät ñeàu ñöôïc tinh khieát vaø trong saùng. Nhöõng chöùng beänh thaáy nhö laø ñaëc tính rieâng cuûa chuùng. Vì vaäy cuûa gia ñình Lieân hoa laø nhöõng aûnh höôûng trí tueä cuûa gia ñình Lieân Hoa ñöôïc goïi laø thaàn kinh theo caùi taâm aùi, thuû vaø höõu (yeâu Dieäu Quaùn Saùt trí hay trí tueä nhaän bieát nhieàu thích, chaáp chaët vaø sôû höõu). Laø moät thaønh khía caïnh khaùc nhau. vieân cuûa gia ñình Lieân hoa, chuùng ta laø nhöõng b) The genuine character of padma seduction is chuùng sanhcuûa theá giôùi tham duïc, chuùng ta real openness, a willingness to demonstrate saün saøng quyeán ruõ theá giôùi, nhöng laïi khoâng what they have and what they are to the chòu boû coâng ra taâm söï vôùi theá giôùi. Baûn chaát phenomenal world. What they bring to the cuûa chuùng ta laø moät con ngöôøi khoaùc laùc hay world is a sense of pleasure, a sense of laø moät keû laøm ngheà quaûng caùo, nhöng caên promise. In whatever they experience, they baûn chuùng ta laø moät con coâng thích khoe maøu begin to feel that there is lots of promise. saéc loäng laãy cuûa noù. Kyø thaät, Kim Cang Thöøa They constantly experience a sense of bieåu töôïng Ñöùc Phaät

A Di Ñaø theo truyeàn magnetization and spontaneous hospitality— thoáng ngoài treân mình coâng, noùi leân söï cheá Baûn chaát thaät cuûa söï quyeán ruõ cuûa gia ñình ngöï caùc taâm beänh. Moät ngöôøi mang nhöõng Lieân Hoa chæ laø söï môû roäng thaät söï (söï baøy toû taâm beänh cuûa gia ñình Lieân Hoa noùi naêng nhoû vôùi theá giôùi hình töôùng beân ngoaøi söï côûi môû nheï, nhoû nheï moät caùch tuyeät vôøi, hoï toûa ra cuûa hoï veà nhöõng gì hoï coù vaø hoï laø gì). Hoï seõ moät söùc quyeán ruõ maïnh veà tình duïc, vui veû, ñem laïi cho theá giôùi nhöõng caûm giaùc thích thuù roäng löôïng vaø hoaøn toaøn deã thích nghi: “Neáu ñaày höùa heïn. Trong taát caû nhöõng caûm thoï, hoï baïn laøm toån thöông toâi, khoâng sao. Ñoù laø ñeàu caûm thaáy mang laïi nhieàu höùa heïn. Hoï chuyeän thöôøng tình trong vaán ñeà tình caûm. luoân luoân caûm nhaän töø nhöõng caûnh giôùi chung Sau khi baïn laéng loøng xin haõy trôû laïi vôùi toâi.” quanh söï môøi goïi vaø söï tieáp ñoùn töï nhieân Ñaây laø loái quyeán ruõ theo taùnh Lieân hoa, ñoâi khoâng göôïng gaïo. khi quaù ñaùng, ñoâi khi noù ñong ñaày loøng bi c) This quality of padma is like bathing in maãn, tuøy theo caûm nhaän cuûa töøng caù nhaân. perfume or jasmine tea. Each time we bathe, a) Padma is connected with the element of fire. we feel refreshed, fantastic and hospitality of In the confused state, fire does not distinguish our host is magnificent. We eat the good food among the things it grasps, burns, and provided by our host, which is delicious, but destroys. But in the awakened state, the heat not too filling. We live in a world of honey of passion is transmuted into the warmth of and milk, in a very delicate sense, unlike the

rich but heavy experience of the ratna family. heïn hoø vôùi ngöôøi yeâu. Hay khi chuùng ta ñaëc Fantastic! Even our bread is scented with all bieät thích moät moùn ñoà coå, moät moùn ñoà trang kinds of delicious smells. Our ice cream is söùc thì ñaây laø luùc ñeå chuùng ta ñi mua nhöõng colored by beautiful pink lotus like colors. thöù aáy. We cannot wait to eat. Sweet music is playing 4) The next family is the “karma family,” which in the background constantly. When there is is a different kettle of fish. In this case we are no music, we listen to the whistling of the not talking about karmic debts, or karmic wind around our padma environment, and it consequences; “karma” in this case simply becomes beautiful music as well. Even means “action.” The neurotic quality of action though we are not musicians, we compose all or activity is connected with jealousy, kinds of music. We wish we were a poet or a comparison, and envy. The enlightened fantastic lover—Phaåm chaát naøy cuûa Lieân Hoa aspect of karma is called the Wisdom of All- taïo cho chuùng ta caûm giaùc chuùng ta ñang taém Accomplishing Action. It is the transcendental trong nöôùc hoa hay trong nöôùc traø laøi. Moãi laàn sense of complete fulfillment of action sau khi taém chuùng ta ñeàu caûm thaáy khoûe khaén without being hassled or pushed into neurosis. töôi taén tuyeät dieäu vaø caûm thaáy söï tieáp ñaõi It is natural fulfillment in how we relate with thaät voâ cuøng coù yù nghóa. Chuû cho chuùng ta aên our world. In either case, whether we relate nhöõng moùn aên ngon, nhöng khoâng bò ñaày to karma family on the transcendental level buïng. Chuùng ta soáng trong theá giôùi cuûa söõa vaø or the neurotic level, karma is the energy of maät, nhöng qua söï caûm thoï raát vi teá hoaøn

toaøn efficiency—Gia ñình keá tieáp laø gia ñình khaùc haún vôùi caûm thoï ñaày aép vaø ngoät ngaït nghieäp, moät gia ñình mang nhöõng ñaëc tính cuûa gia ñình Baûo vöông. Thaät laø tuyeät dieäu! hoaøn toaøn khaùc bieät. ÔÛ ñaây khoâng phaûi noùi veà Ngay caû mieáng baùnh mì chuùng ta ñang aên nhöõng nghieäp baùo, maø noùi veà nghieäp trong yù cuõng toûa muøi thôm ngaøo ngaït, vaø mieáng kem nghóa roäng hôn, noù ñôn giaûn laø haønh ñoäng. cuõng mang maøu hoàng cuûa caùnh sen. Chuùng ta Taâm beänh cuûa gia ñình cuûa nghieäp chính laø khoù keàm loøng tröôùc söï haáp daãn aáy vaø theøm söï ganh tî, so saùnh vaø ghen gheùt. Trí tueä cuûa thuoàng muoán aên ngay laäp töùc. Beân caïnh ñoù laø gia ñình Nghieäp ñöôïc goïi laø trí tueä hoaøn tieáng nhaïc deã chòu vaø ngay caû khoâng coù nhaïc thaønh cuûa moïi haønh ñoäng hay Thaønh Sôû Taùc ñi chaêng nöõa, chuùng ta thì trong gia ñình Lieân Trí. Noù mang tính sieâu vieät trong söï hoaøn taát Hoa, khi chuùng ta nghe nhöõng tieáng gioù chung taát caû moïi vieäc khoâng caàn toán nhieàu hôi söùc, quan ta noù cuõng trôû thaønh nhöõng ñieäu nhaïc du hay bò vöôùng vaøo caùc chöùng taâm beänh. Ñaây döông. Duø chuùng ta khoâng phaûi laø nhöõng nhaïc laø moät thaønh töïu quaû nhieân qua caùch soáng vaø só chuùng ta vaãn coù theå saùng taùc ñöôïc ñuû caùc tieáp nhaän theá giôùi cuûa chuùng ta. Trong taát caû loaïi nhaïc. Chuùng ta ao öôùc chuùng ta tor thaønh moïi tröôøng hôïp, sieâu vieät vaø beänh hoaïn, nhaø thô hay moät ngöôøi mang tình thöông kyø Nghieäp ñeàu ñem ñeán moät keát quaû. dieäu ñeán cho moïi ngöôøi. a) If we have a karma family neurosis, we feel d) Padma is in the West and is symbolized by highly irritated if we see a hair in our teacup. the lotus and the color red. As our day gets First we think that our cup is broken and that older, we also have to relate with recruiting a the hair is a crack in the cup. Then there is lover. It is time to socialize , to make a date some relief. Our cup is not broken; it just has with our lover. Or, if we have fallen in love a piece of hair on the side. But then, we begin with an antique or if we have fallen in love to look at the hair in our cup of tea, we with some clothing, it is time to go out and become angry all over again. We would like buy it—Lieân Hoa thuoäc veà höôùng Taây, vaø to make everything very efficient, pure, and ñöôïc trình baøy qua maøu ñoû vaø hình theå moät absolutely clean. However, if we do achieve caùnh sen. Khi moät ngaøy saép taøn, chuùng ta baét cleanliness itself becomes a further problem: ñaàu tìm kieám moät ngöôøi ñeå yeâu. Ñaây laø thôøi we feel insecure because there is nothing to gian cuûa söï hoïp maët, thôøi gian ñeå ñi ñeán cuoäc administer, nothing to work on. We constantly

try to check every loose end. Being very keen vôùi nhöõng ngöôøi coù traùch nhieäm vaø ñaøng on efficiency, we get hung up on it—Khi hoaøng. Tuy nhieân, chuùng ta cuõng thaáy raèng chuùng ta soáng trong gia ñình Nghieäp qua maøn chuùng ta cuõng ñang ganh gheùt vôùi nhöõng voâ minh chuùng ta seõ voâ cuøng khoù chòu khi ngöôøi coù naêng suaát. Chuùng ta muoán ngöôøi phaùt hieän ra moät coïng toùc trong taùch traø cuûa khaùc coù naêng suaát nhöng khoâng hôn chuùng ta. chuùng ta. Tröôùc tieân chuùng ta nghó laø caùi cheùn c) The epitome of karma family neurosis is bò nöùt vaø sôïi toùc chính laø caùi laèn raïn nöùt. Sau wanting to create a uniform world. Even ñoù chuùng ta caûm thaáy deã chòu hôn vì caùi taùch though we might

have very little philosophy, khoâng bò nöùt vaø caùi maø ta töôûng laø laèn nöùt kia very little meditation, very little chæ laø moät sôïi toùc. Nhöng roài chuùng ta baét ñaàu consciousness in terms of developing nhìn sôïi toùc trong taùch traø vaø trôû neân böïc doïc. ourselves, we feel that we can handle our Chuùng ta thích thaáy moïi vieäc phaûi ñöôïc laøm world properly. We have composure, and we moät caùch coù hieäu nghieäm vaø hoaøn toaøn tinh relate properly with the whole world, and we saïch. Tuy nhieân, neáu chuùng ta ñaït ñöôïc söï are resentful that everybody else does not see tinh saïch thì chính söï tinh saïch aáy laïi trôû things in the same way that we do. Karma is thaønh moät vaán ñeà khaùc: chuùng ta caûm thaáy connected with the element of wind. The thieáu töï tin vì khoâng coøn gì ñeå cai quaûn, hay wind never blows in all directions but it blows khoâng coøn gì ñeå tieáp tuïc thöïc hieän. Chuùng ta in one direction at a time. This is the one-way luoân tìm caùch kieåm soaùt laïi töøng chi tieát nhoû view of resentment and envy, which picks on nhaát, bôûi vì chuùng ta luoân ñoøi hoûi phaûi saéc one little fault or virtue and blows it out of xaûo trong moïi hieäu quaû. proportion. With karma wisdom, the quality of b) If we meet a person who is not efficient, who resentment falls away but the qualities of does not have his life together, we regard him energy, fulfillment of action, and openness as terrible person. We would like to get rid of remain. In other words, the active aspect of such inefficient people, and certainly we do wind is retained so that our energetic activity not respect them, even if they are talented touches everything in its path. We see the musicians or outstanding scientists or possibilities inherent in situations and whatever they may be. On the other hand, if automatically take the appropriate course. someone has immaculate efficiency, we Action fulfills its purpose—Moät trong nhöõng believe that he is a good person to be with. taâm beänh cuûa gia ñình Nghieäp laø muoán taïo We would like to associate ourselves moät theá giôùi ñoàng nhaát. Ngay caû khi chuùng ta exclusively with people who are both khoâng coù moät tö töôûng trieát lyù naøo, moät söï responsible and clean-up. However, we also haønh trì thieàn quaùn naøo, moät söï hieåu bieát naøo find that we are envious and jealous of such veà töï ngaõ nhö theá naøo, chuùng ta vaãn tin raèng efficient people. We want others to be mình coù khaû naêng giao tieáp vôùi theá giôùi moät efficient, but not more efficient than we are—caùch thích hôïp vaø ñuùng ñaén. Chuùng ta coù theå Neáu chuùng ta gaëp moät ngöôøi khoâng coù hieäu dieän vaø khaû naêng rieâng cuûa mình, chuùng ta coù quaû, moät ngöôøi beâ tha trong cuoäc soáng, thì theå tìm cho mình moät vò trí xöùng ñaùng trong chuùng ta xem anh ta laø ñaùng kinh tôûm. Chuùng ñôøi soáng. Chuùng ta caûm thaáy khoù chòu vì ta muoán boû rôi anh ta vaø khoâng muoán coù söï ngöôøi khaùc khoâng haønh söû theo caùch chuùng ta lieân heä gì ñeán con ngöôøi nhö vaäy, chaéc chaén haønh xöû. Nghieäp ñi ñoâi vôùi bieåu töôïng cuûa laø chuùng ta khoâng theå naøo kính troïng loaïi gioù. Gioù khoâng bao giôø thoåi moät luùc nhieàu ngöôøi nhö vaäy, duø cho ngöôøi aáy coù laø moät phöông höôùng, noù luoân luoân chæ thoåi moät nhaïc só kyø taøi hay moät nhaø khoa hoïc noåi baät chieàu. Ñaây chính laø hình aûnh cuûa con ñöôøng hay gì gì ñi chaêng nöõa. Ngöôïc laïi, khi chuùng moät chieàu trong taâm ganh gheùt hôøn giaän, ta gaëp ngöôøi coù naêng suaát khoâng coù

khuyeát nhöõng caùi taâm luoân xeù to nhöõng vieäc coûn con. ñieåm naøo, thì chuùng ta tin raèng ñoù laø ngöôøi toát trong trí tueä cuûa Nghieäp söï ganh gheùt khoâng neân laøm baïn. Chuùng ta chæ muoán coù quan heä coù maët, chæ coøn laïi naêng löôïng tích cöïc, khaû

naêng hoaøn taát coâng vieäc vaø söï côûi môû. Noùi a) Buddha neurosis is the quality of being caùch khaùc, taùnh tích cöïc cuûa gioù ñöôïc baûo toàn “spaced-out” rather than spacious. It is often gioáng nhö nhöõng coâng vieäc tích cöïc cuûa associated with an unwillingness to express chuùng ta luoân mang laïi lôïi laïc ñeán cho taát caû ourselves. For example, we might see that muoân loaøi. Chuùng ta seõ thaáy nhöõng khaû naêng our neighbors are destroying our picket fence coù theå ñöôïc söû duïng moät caùch thích hôïp moät with a sledge hammer. We can hear them and caùch töï nhieân trong töøng tröôøng hôïp. Haønh see them; in fact, we have been watching our ñoäng cuûa chuùng ta mang laïi haäu quaû toát. neighbors at work all day, continuously d) Karma family is in the North. It is symbolized smashing our picket fence. But instead of by a sword and the color green. Finally we reacting, we just observe them and then we have capture the whole situation: we have return to our snug little home. We eat our everything we need, and there is nothing breakfast, lunch, and dinner and ignore what more to get. We have brought our they are doing. We are paralyzed, unable to merchandise back home or our lover back talk to outsiders—Taâm beänh cuûa gia ñình home, and we say “let’s close the door; let’s Phaät laø caùi aûo giaùc khoâng thuoäc vaøo trong lock it.” So the mandala of the five Buddha khoâng gian. Thöôøng thì noù ñi keøm theo khoâng families represents the progress of a whole thích phaùt bieåu veà mình hay tính thuï ñoäng. day or a whole course of action—Nghieäp naèm Thí duï chuùng ta coù theå thaáy ngöôøi haøng xoùm ôû phöông Baéc, qua maøu xanh luïc vaø hình theå phaù haøng raøo cuûa chuùng ta baèng caây buùa taï. moät löôõi göôm. Cuoái cuøng chuùng ta ñaõ naém Chuùng ta coù theå nghe vaø thaáy roõ raøng, thaät ra ñöôïc tình hình; chuùng ta ñaõ coù taát caû nhöõng gì chuùng ta ñaõ theo doõi anh ta caû ngaøy, chuùng ta chuùng ta caàn, khoâng coù moät thöù gì maø chuùng thaáy roõ anh ta laøm theá naøo ñeå phaù hö caùi ta chöa coù. Chuùng ta ñaõ ñem nhöõng moùn haøng haøng raøo. Nhöng thay vì phaûn öùng chuùng ta maø chuùng ta ñaõ mua veà nhaø, hay ñaõ môøi ñöôïc chæ nhìn moät caùch thuï ñoäng roài trôû voâ caùi nhaø ngöôøi tình. Chuùng ta seõ noùi: “Haõy kheùp cöûa thaân thuoäc aám aùp cuûa chuùng ta. Chuùng ta aên laïi, haõy khoùa noù laïi.” Ñaøn traøng nguõ phöông saùng, aên töa, vaø aên chieàu vaø maëc keä nhöõng Phaät mang moät yù nghóa nhö theá, noù dieãn taû gì ñang xaûy ra beân ngoaøi. Chuùng ta nhö teâ tieán trình cuûa moät ngaøy trong ñôøi soáng cuûa lieät, khoâng theå naøo noùi chuyeän ñöôïc vôùi chuùng ta. ngöôøi ngoaøi. 5) The fifth family is called the Buddha family. b) Another quality of Buddha neurosis is that we It is associated with the element of space. couldn’t be bothered. Our dirty laundry is Buddha energy is the foundation or the basic piled up in a corner of our room. Sometimes space. It is the environment or oxygen that we use our laundry to wipe up spills on the makes it possible for the other principles to floor or table and then we put

it back on the function. It has a sedate, solid quality. Persons same pile. As time goes on, our dirty socks in this family have a strong sense of become unbearable, but we just sit there— contemplative experience, and they are Moät khía caïnh taâm beänh khaùc cuûa gia ñình highly meditative—Gia ñình thöù naêm laø gia Phaät laø söï maëc nhieân cuûa chuùng ta ñoái vôùi taát ñình Phaät. Gia ñình Phaät ñöôïc lieân ñôùi vôùi caû söï vieäc. Quaàn aùo dô cuûa chuùng ta chaát khoâng gian. Naêng löôïng Phaät chính laø nhöõng choàng trong goùc phoøng. Thænh thoaûng chuùng neàn taûng cuûa hieän höõu hay laø khoâng gian caên ta coøn duøng moät mieáng quaàn aùo dô aáy ñeå lau baûn. Ñoù chính laø khoâng gian hay khoaûng caùi gì ñoå xuoáng saøn hay caùi baøn, roài laïi quaêng döôõng khí chung quanh chuùng ta, yeáu toá laøm noù trôû laïi ñoáng ñoà dô. Coù luùc taát caû vôù cuûa toàn taïi caùc hieän höõu. Ñaây laø nhöõng phaùp luaät chuùng ta ñeàu dô khoâng coøn mang ñöôïc nöõa, vaø söï chaéc chaén. Nhöõng thaønh vieân cuûa gia nhöng chuùng ta vaãn ñeå yeân nhö theá. ñình Phaät coù nhöõng caûm tính töï nhieân veà caùc c) If we are embarking on a political career, our caûm thoï sieâu hình coù khaû naêng tö duy. colleagues may suggest that we develop a certain project and expand our organization.

If we have a Buddha neurosis, we will choose Nhöng coù khi chuùng ta caûm thaáy mình laø to develop the area that needs the least effort. ngöôøi coâ ñôn nhaát trong toaøn theå vuõ truï. We do not want to deal directly with the Chuùng ta khoâng muoán khieâu vuõ vaø neáu coù ai details of handling reality—Neáu chuùng ta ñoù môøi chuùng ta, chuùng ta caûm thaáy boái roái tham gia cính trò vaø nhöõng ñoàng nghieäp ñeà vaø khoù chòu. Chuùng ta luoân muoán ôû yeân trong nghò chuùng ta laøm moät keá hoaïch gì ñoù vaø môû goùc nhaø cuûa chuùng ta. roäng hoaït ñoäng. Neáu chuùng ta bò taâm beänh f) When the ignoring quality of a Buddha cuûa gia ñình Phaät, chuùng ta seõ choïn moät hoaït neurosis is transmuted into wisdom, it ñoäng toán ít coâng söùc nhaát. Chuùng ta khoâng becomes an environment of all-pervasive muoán phaûi ñoái phoù tröïc tieáp vôùi nhöõng chi tieát spaciousness. This enlightened aspect is veà caùch laøm sao ñeå haønh söû vôùi thöïc taïi. called the Wisdom of All-Encompassing d) Entertaining friends is also a hassle. We Space. In itself it might still have a somewhat prefer to take our friends to a restaurant desolate and empty quality, but at the same rather than cook in our home. And if we want time, it is a quality of completely open to have a love affair, instead of seducing a potential. It can accommodate anything. It is partner, talking to him or her and making spacious and vast like the sky—Khi chuùng ta friends, we just look for somebody who is ñaõ vöôït qua ñöôïc nhöõng caên beänh ñeå chuyeån already keen on us. We cannot be bothered noù thaønh trí tueä cuûa gia ñình Phaät thì noù cuõng with talking somebody into something—Tieáp trôû neân moät caûm nhaän roäng lôùn veà khoâng ñaõi baïn beø cuõng laø moät söï khoù chòu ñoái vôùi gian, khoaûng khoâng gian chung quanh chuùng chuùng ta. Chuùng ta thích tieáp ñaõi baïn trong ta trôû neân khoâng ngaên ngaïi cho taâm trí chuùng moät nhaø haøng naøo ñoù hôn laø môøi hoï veà nhaø. ta. Ñöùng veà khía caïnh giaùc ngoä thì Trí tueä Vaø neáu chuùng ta muoán coù moät quan heä tình naøy ñöôïc goïi laø Nhö Lai Trí, hay trí tueä coù caûm, thay vì

ve vaõn hay theo ñuoåi, hay noùi theå nhaän bieát taát caû ngoaïi caûnh chung quanh chuyeän vôùi moät ngöôøi naøo ñoù ñeå laøm quen thì trong chính thaät taùnh cuûa chuùng. Trong giai chuùng ta chæ tìm ngöôøi naøo ñoù ñaõ quen vaø ñaõ ñoaïn ñaàu coù theå caùi trí tueä naøy coøn bò che laáp coù saün caûm tình vôùi mình. Chuùng ta caûm thaáy bôûi moät soá taäp khí, nhöng ñoàng thôøi ñaây cuõng voâ cuøng phieàn phöùc trong vieäc noùi chuyeän vôùi laø giai ñoaïn ñeå caùi trí aáy phaùt trieån maø khoâng ai veà vaán ñeà gì. bò aûnh höôûng bôûi moät ñònh kieán naøo. Trí tueä e) Sometimes we feel we are sinking into the cuûa Nhö Lai roäng môû nhö chaân trôøi bao la baùt earth, the solid mud and earth. Sometimes we ngaùt. feel good because we think we are the most g) In tantric iconography, the five Buddha stable person in the universe. We slowly families are arrayed in the center and the four begin to grin to ourselves, smile at ourselves, cardinal points of a mandala. The mandala of because we are the best person of all. We are the five Buddha families of course represents the only person who manages to stay stable. their wisdom or enlightened aspect. But sometimes we feel that we are the Traditionally, the Buddha family is in the loneliest person in the whole universe. We do center. That is to say, in the center there is not particularly like to dance, and we are the basic coordination and basic wisdom of asked to dance with somebody, we feel Buddha, which is symbolized by a wheel and embarrassed and uncomfortable. We want to the color white—Trong boái caûnh ñaøn traøng stay in our own little corner—Ñoâi khi chuùng Maïn Ñaø La cuûa truyeàn thoáng Maät toâng, naêm ta coù caûm giaùc nhö ñang luùn saâu vaøo trong gia ñình Phaät ñöôïc xeáp taïi trung taâm vaø boán ñaát, vaøo trong buøn vaø ñaát. Ñoâi khi chuùng ta ñieåm troïng yeáu cuûa ñaøn traøng. Ñaøn traøng cuûa caûm thaáy thoaûi maùi vì chuùng ta nghó raèng naêm gia ñình Phaät dó nhieân tieâu bieåu cho mình laø ngöôøi vöõng vaøng nhaát trong vuõ truï. nhöõng khía caïn trí tueä hay giaûi thoaùt cuûa töøng Chuùng ta töø töø mæm cöôøi vôùi chính mình vì gia ñình. Theo truyeàn thoáng gia ñình Phaät chuùng ta laø ngöôøi haïng nhaát trong nhaân loaïi. ñöôïc ñaët giöõa ñaøn traøng. Noù noùi leân vai troø

quan troïng cuûa trí tueä vaø cuõng laø nhöõng phoái and maintainers of infinite forms of nature hôïp töông quan qua bieåu töôïng baùnh xe maøu (results): traéng. (A) Five Buddha-kstera or dependencies: Nguõ 1) Producing cause: Sinh nhaân. Sôû Y Ñoä—Naêm coõi sôû y—See Five realms of a 2) Supporting cause: Y nhaân. Buddha. 3) Holding or establishing cause: Laäp nhaân. Five Buddhas five positions: Nguõ Phaät Nguõ 4) Maintaining cause: Trì nhaân. Vò—See Five Buddhas that correspond to the five 5) Nourishing or Strengthening cause: Döôõng positions. nhaân. (B) Five Buddhist offerings: Nguõ Cuùng Döôøng— 1) Cause of rebirth: Sinh nhaân—Chuùng sanh See Five kinds of offering. theo nghieäp quaû maø taùi sanh. Five Cardinal Sins: Nguõ Nghòch—See Five 2) Intermingling cause (good with good, bad betrayals. with bad, neutral with neutral): Hoøa hôïp Five cardinal virtues: Nguõ Thöôøng—Naêm ñaïo nhaân—Thieän taâm hoøa hôïp vôùi thieän phaùp; baát laøm ngöôøi. thieän taâm hoøa hôïp vôùi baát thieän phaùp; voâ kyù 1) Benevolence: Nhôn—Thöông ngöôøi thöông taâm hoøa hôïp vôùi voâ kyù phaùp. vaät. 3) Cause of abiding in the present

condition (the 2) Righteousness: Nghóa—ÔÛ phaûi vôùi moïi self in its attachment): Truù nhaân—Taát caû ngöôøi. chuùng sanh truï vaøo nhöõng ñieàu kieän hieän taïi 3) Civility: Propriety—Leã—Bieát keû lôùn ngöôøi maø truï. nhoû. 4) Cause of development (food, clothing, etc): 4) Good knowledge: Trí—Bieát phöông keá möu Taêng tröôûng nhaân—Nhaân cuûa söï phaùt trieån löôïc löông thieän. hay tröôûng döôõng baûn thaân nhö thöïc phaåm aùo 5) Loyalty (faith or sincerity): Tín—Bieát giöõ söï quaàn. tin caäy. 5) Remoter cause, the parental seed: Vieãn Five categories of acarya: Nguõ Chuûng A Xaø nhaân—Nhaân xa nhö tinh huyeát cuûa cha meï ñeå Leâ—Naêm loaïi giaùo thoï. sinh ra thaân naày. One who has charged of novices: Xuaát Gia A Xaø Five Ch'an schools: Thieàn Moân Nguõ Toâng— Leâ—Ngöôøi sôû y ñaéc xuaát gia hay ngöôøi phuï Naêm toâng phaùi Thieàn (Töø Sô Toå Boà Ñeà Ñaït Ma traùch daïy doã nhöõng ngöôøi môùi xuaát gia. ñeán Luïc Toå Hueä Naêng, Thieàn Toâng Trung Quoác 2) A teacher of the discipline: Giaùo Thoï A xaø vaãn laø moät toâng duy nhaát, nhöng sau ñoù ñöôïc chia Leâ—Giaùo Thoï Taêng. laøm naêm toâng)—See Five Zen Schools. 3) A teacher of duties: Yeát Ma A Xaø Leâ—Thoï Five characteristics of a Buddha-nature: Giôùi Taêng hay vò Taêng laøm pheùp thoï giôùi yeát Nguõ Phaät Taùnh—See Five surnames of Buddha ma. before he became enlightened. 4) A teacher of the scriptures: Thoï Kinh A Xaø Five characteristics concerning the koan Leâ—Vò Taêng daïy kinh cho ngöôøi khaùc. 5) A master of the community (though in a very exercise: Naêm Ñaëc Tính Cuûa Coâng AÙn—Zen is short period of time): Y Chæ A Xaø Leâ—Thaày neither psychology nor philosophy, but it is an y chæ (duø chæ trong moät thôøi gian raát ngaén). experience charged with deep meaning and laden with living, exalting contents. The experience is Five categories of desire lead to difficulties: final and its own authority. It is the ultimate truth, Giaùc ngoä raèng nguõ duïc daãn ñeán loãi vaï—See Eight not born of relative knowledge, that gives full Awakenings of Great People. satisfaction to all human wants. It must be Five causes: Nguõ Nhaân—Naêm nguyeân nhaân— realized directly within oneself: no outside The five causes (four elements of earth, water, authorities are to be relied upon. Even the fire and wind which are the causers or producers Buddha's teaching and the master's discourses, however deep and true they are, do not belong to

one so long as they have not been assimilated into solution of the koan. This is what the Zen his being, which means that they are to be made master means when he refers to ''reat to grow directly out of one's own living faith''and ''reat spirit of inquiry''as the two experience. According to Zen Master D.T. Suzuki most essential powers needed in the in the Essays of Zen Buddhism, Book II, the qualification of a successful Zen devotee. above mentioned realization of experience is The fact that all great masters have been called 'satori.' All koans are the utterances od willing to give themselves up, body and soul, satori with no intellectual meditations. There are to the mastery of Zen, proves the greatness of five characteristics concerning the koan their faith in ultimate reality, and also the exercise—Thieàn chaúng phaûi laø taâm lyù hoïc hay strength of their spirit of inquiry known as trieát hoïc, maø laø moät kinh nghieäm mang ñaày yù 'seeking and contriving,' which never nghóa saâu xa vaø chöùa ñaày nhöõng noäi

dung soáng suspends its activity until it attains its end, ñoäng vaø sieâu thoaùt. Trong Thieàn, kinh nghieäm laø that is, until it has come into the very chung quyeát, laø quyeàn naêng cuûa chính noù. Noù laø presence of Buddhata itself: Nhöõng trung taâm chaân lyù cöùu caùnh, khoâng do töø tri kieán theá gian maø haønh xöû, voán dó laø nhöõng caên cô cuûa moät caù ra; noù thoûa maõn moïi khaùt voïng cuûa con ngöôøi. tính, ñöôïc vaän duïng ñeán möùc toái ña ñeå giaûi Moãi ngöôøi phaûi thöïc hieän ngay trong chính mình, quyeát coâng aùn. Ñaây laø ñieàu maø Thieàn sö noùi chöù khoâng döïa vaøo nhöõng quyeàn naêng töø beân ñeán khi oâng nhaéc ñeán tin lôùn vaø nghi lôùn nhö ngoaøi. Ngay caû giaùo lyù cuûa Phaät Thích Ca, hay hai theá löïc coát yeáu nhaát caàn coù ñeå quy ñònh thuyeát cuûa chö Toå, duø coù thaâm saâu vaø chaân chính phaåm tính cuûa moät moân ñeä Thieàn coù khaû ñi nöõa, chaúng dính gì ñeán ai caû neáu nhö ngöôøi ta naêng. Coøn nhö vieäc taát caû ngöôøi xöa quyeát yù khoâng tieâu hoùa chuùng thaønh sinh meänh cuûa chính daâng heát thaân taâm cuûa mình cho söï thaønh mình; aáy laø noùi raèng chuùng phaûi xuaát phaùt ngay töø thuïc cuûa Thieàn, thì ñieàu ñoù cho thaáy caùi vó nhöõng kinh nghieäm rieâng tö cuûa mình. Theo Thieàn ñaïi cuûa loøng tin töôûng cuûa hoï nôi chaân lyù toái sö D.T. Suzuki trong Thieàn Luaän, Taäp II, söï theå haäu, vaø cuõng chöùng toû söùc maïnh cuûa tinh thaàn hieän kinh nghieäm vöøa keå treân goïi laø ‘ngoä.’ Taát caû tham saùch cuûa hoï, goïi laø ‘khoå caàn;’ caùi tinh moïi coâng aùn laø nhöõng phaùt ngoân cuûa ‘ngoä’ khoâng thaàn aáy khoâng töøng xao laõng hoaït ñoäng cho qua trung gian trí thöùc. Coù naêm ñaëc tính cuûa vieäc ñeán luùc ñaït ñöôïc muïc ñích, nghóa laø cho ñeán thöïc taäp coâng aùn. luùc hieän chöùng ñöôïc Phaät tính. 1) The koan is given to the student first of all to 4) When the mental integration thus reaches its bring about a highly wrought-up state of highest mark there obtains a neutral state of consciousness: Coâng aùn ñöôïc ñeà ra cho ngöôøi consciousness which is erroneously hoïc laø ñeå daãn tôùi taâm traïng caêng thaúng cöïc designated as ‘ecstasy’ by the psychological ñoä. student of the religious consciousness. This 2) The reasoning faculty is kept in abeyance, Zen state of consciousness essentially differs that is, the more superficial activity of the from ecstasy in this: Ecstasy is the suspension mind is set at rest so that its more central and of the mental powers while the mind is profounder parts which are found generally passively engaged in contemplation; the Zen deeply buried can be brought out and state of consciousness on the other hand, is exercised to perform their native functions: the one that has been brought about by the Khaû naêng bieän bieät ñöôïc gaùc laïi, töùc laø ñình most intensely active exercise of all the chæ hoaït ñoäng phuø phieám hôn cuûa taâm trí haàu fundamental faculties constituting one's cho nhöõng phaàn chính yeáu vaø saâu xa hôn, ’ersonality. They are here positively thöôøng thöôøng vuøi saâu, coù theå ñöôïc khai phaùt concentrated on a single object of thought, vaø thaønh töïu nhöõng boån phaän cuûa chuùng. which is called a state of oneness (ekagra). It 3) The effective and conative centres which are is also known as a state of fixation. This is really the foundations of one’s personal the point where the empirical consciousness character are chargd to do their utmost with all its contents both conscious and

unconscious is about to tip over its border- taùc ñoäng cuûa moät aâm thanh, moät aûnh töôïng line, and get noetically related to the hay moät hình thöùc cuûa hoaït ñoäng tính ñieàu Unknown, the Beyond, the Unconscious. In ñoäng. Moät caùi nhìn thaáu suoát ñöôïc phaùt sinh ecstasy there is no such tipping or transition, töø nhöõng vuøng saâu thaúm ngay giöõa loøng taâm for it is a static finality not permitting further thöùc, khi moät nguoàn suoái cuûa moät ñôøi soáng unfoldment. There is nothing in ecstasy that môùi ñaõ tuoân traøo, vaø cuøng luùc, coâng aùn veùn corresponds to 'throwing oneself down the môû nhöõng bí maät cuûa noù. precipice,' or 'letting go the hold.': Khi söï Five chief colors: Nguõ Ñaïi Saéc—Naêm maøu vieân maõn cuûa tinh thaàn tôùi toät ñoä nhö theá ôû chính. ñaây noåi baät laø moät traïng thaùi trung tính cuûa 1) Yellow for earth: Maøu vaøng bieåu tröng cho taâm thöùc maø caùc nhaø taâm lyù hoïc khaûo cöùu veà ñaát. yù thöùc toân giaùo goïi nhaàm laø 'xuaát thaàn.' 2) White for water: Maøu traéng bieåu tröng cho Traïng thaùi taâm thöùc thieàn naày khaùc haún xuaát nöôùc. thaàn vì raèng xuaát thaàn laø ñình chæ nhöõng theá 3) Red for fire: Maøu ñoû bieåu tröng cho löûa. löïc taâm lyù trong khi tinh thaàn thì ñaém chìm 4) Black for wind: Maøu ñen bieåu tröng cho gioù. trong vieäc chieâm ngöôõng moät caùch thuï ñoäng; 5) Azure for space or sky: Maøu xanh da trôøi bieåu traùi laïi, traïng thaùi taâm thöùc cuûa thieàn laø moät tröng cho hö khoâng. traïng thaùi ñaõ ñöôïc thuùc ñaåy bôûi söï thöïc taäp voâ Five chief Mahayana sutras: Nguõ boä Ñaïi Thöøa cuøng tích cöïc cuûa taát caû nhöõng khaû naêng coát Kinh—The five chief Mahayana Sutras in the yeáu taïo thaønh moät nhaân caùch. ÔÛ ñaây chuùng T'ien-T'ai Sect—Naêm boä kinh lôùn trong tröôøng ñöôïc taäp trung haún vaøo moät sôû tri ñoäc nhaát, phaùi Thieân Thai: goïi laø traïng thaùi 'nhaát taâm.' Noù cuõng ñöôïc coi 1) Avatamsaka Sutra: Hoa Nghieâm. nhö laø moät traïng thaùi ñaïi nghi. Ñaây laø luùc taâm 2) Mahasanghata Sutra: Ñaïi Taäp. thöùc thöôøng nghieäm vôùi taát caû noäi dung vöøa 3) Mahaprajna Sutra: Ñaïi Baùt Nhaõ. höõu thöùc vöøa voâ thöùc, ñang vöôït qua ranh giôùi 4) Lotus Sutra: Phaùp Hoa. cuûa noù, vaø baèng trí naêng, baét lieân laïc vôùi caùi 5) Nirvana Sutra: Nieát Baøn. baát khaû tri, sieâu vieät, voâ thöùc. Trong traïng Five circumstances (criteria) that can help thaùi xuaát thaàn, khoâng coù söï xeù raøo vöôït qua us determine which events are real and nhö theá, bôûi vì noù laø moät thöù cöùu caùnh tónh, khoâng cho pheùp tieán xa theâm nöõa. Trong which belong to the demonic realms: traïng thaùi xuaát thaàn, chaúng coù töông ñöông (A) According to the Zen School, there are five naøo vôùi haønh vi 'nhaûy xuoáng vöïc thaúm' hay circumstances—Theo Thieàn Toâng, coù naêm 'buoâng tay'. tröôøng hôïp phaân bieät ma caûnh hay thaät caûnh: 5) Finally, what at first appears to be a 1) Circumstances where cause and effect do not temporary suspense of all psychic faculties correspond, such as visualzing one mark and suddenly becomes charged with nre energies see another, or hoping to see one realm but hitherto undreamed of. This abrupt see another, as well as scenes and realms that transformation has taken place quite do not resemble to those described in the frequently by the intrusion of a sound, or a sutras are all demonic realms: Caùc tröôøng hôïp vision, or a form of motor activity. A thaáy caûnh nhaân quaû khoâng

phuø hôïp, quaùn penetrating insight is born of the inner depths töôûng caùi naày laïi thaáy caùi kia, hy voïng caûnh of consciousness, as the source of a new life giôùi naày laïi thaáy caûnh giôùi khaùc; hoaëc giaû has been tapped, and with it the koan yields caûnh hieän ra khoâng gioáng nhö ñaõ ñöôïc dieãn taû up its secrets: Sau heát, caùi thoaït tieân coù veû trong kinh, taát caû ñeàu laø ma caûnh. nhö ñình chæ taïm thôøi taát caû moïi khaû naêng cuûa 2) Buddhas and Bodhisattvas have pure taâm thaàn nay boãng ñöôïc chaát ñaày nhöõng tinh compassion; therfore, if they take the löïc môùi meû chöa töøng mô töôûng ñeán. Söï bieán appearance of demons to test us, we should ñoåi ñoät nhieân naày dieãn ra thöôøng thöôøng laø do still feel calm, at peace and pure. Demons on

the contrary, are inherently evil and wicked; caøng môø ñi roài bieán maát, bôûi taø khoâng bao giôø thus even when they take the appearance of laán ñöôïc chaùnh. Buddhas and Bodhisattvas or of any good and ** However, an advanced meditator should moral people, we still feel agitated, angry and always remember that during meditation, you uneasy: Chö Phaät vaø chö Boà Taùt ñeàu coù taâm must eliminate whatever appear, Buddhas, töø bi thanh tònh, neân duø quí Ngaøi coù hieän Bodhisattvas or demons—Tuy nhieân, haønh töôùng quyû thaàn chuùng ta vaãn caûm thaáy an giaû thieàn ñaõ tieán tôùi moät möùc ñoä cao thì phaûi nhieân töï taïi. Ngöôïc laïi, baûn chaát cuûa ma quyû deïp boû taát caû nhöõng hieän caûnh, duø Phaät, Boà laø döõ tôïn hung aùc, neân duø chuùng coù hieän ra Taùt hay ma. töôùng Phaät, Boà Taùt hay nhöõng ngöôøi hieàn (B) Five circumstances according to Most löông ñaïo ñöùc, chuùng ta vaãn caûm thaáy xao Venerable Thích Thieàn Taâm in The Pure ñoäng noùng naûy khoâng yeân. Land Buddhism in Theory and Practice— 3) The Buddha's light always makes us feel Naêm tröôøng hôïp theo Hoøa Thöôïng Thích calm and refreshed; it has neither shadow nor Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu: a blinding effect on the eye. The light of 1) Sometimes the Buddha Recitation demons, on the other hand, affects our eyes practitioner sees marks and forms which and makes us feel agitated rather than calm could actually be demonic realms. These are and peaceful; it also has shadows as instances where cause and effect do not described in the Lankavatara Sutra: AÙnh saùng correspond. For example, while visualizing cuûa Phaät laøm ta caûm thaáy eâm dòu maùt meû, the physical features of Amitabha Buddha, a khoâng coù boùng, khoâng choùi maét. AÙnh saùng practitioner may suddenly see the features of cuûa ma, ngöôïc laïi, laøm cho ta choùi maét, böùc a beautiful woman. Another cultivator, röùc khoâng yeân, vaø coù boùng nhö trong kinh diligently reciting the Buddha's name in the Laêng Giaø ñaõ noùi. hope of seeing auspicious scenes of the Pure 4) The teachings of the Buddhas and Land, may unexpectedly see a slum area, Bodhisattvas are in accord with the sutras and with men, women and domestic animals the truth. The teachings of the demons are running back and forth in all directions. Yet contrary to the truth and not in line with the another practitioner, hoping to see precious teaching in sutras: Lôøi thuyeát giaûng cuûa chö lotus blossoms in the Pure Land, suddenly Phaät vaø chö Boà Taùt hôïp vôùi kinh ñieån vaø sees a small cart instead. These are demonic thuaän theo chaân lyù.

Lôøi cuûa ma thì traùi vôùi leõ realms, as cause and effect do not phaûi vaø khoâng ñuùng vôùi lyù kinh Phaät daïy correspond—Haønh giaû nieäm Phaät coù khi thaáy trong caùc kinh ñieån. caùc töôùng song laïi laø ma caûnh; ñieàu naày laø do 5) When an auspicious mark appears, the nhaân quaû khoâng töông öùng. Chaúng haïn nhö practitioner who wishes to test it, needs only ngöôøi ñang quaùn töôûng Phaät, ñoät nhieân thaáy concentrate on reciting the Heart Sutra with a töôùng myõ nöõ. Ngöôøi tinh taán nieäm Phaät mong pure mind, or reciting a mantra or Buddha's thaáy thaéng caûnh ôû Taây Phöông, song chôït name with one-pointedness of mind. If the thaáy moät vuøng nhaø cöûa oâ taïp, nam nöõ cuøng mark is really auspicious, the more the caùc loaøi suùc vaät ñi qua ñi laïi laên xaên. Ngöôøi practitioner recites, the clearer it becomes. If mong thaáy sen baùu, nhöng boãng thaáy moät coå the mark belongs to the demonic realm, it will xe nhoû. Do nhaân quaû khoâng hôïp nhau nhö gradually disappear because evil can never theá, neân bieát laø caûnh ma. infringe upon the truth and the auspicious: 2) There are five criteria that can help us Khi thaéng töôùng hieän ra, muoán thöû nghieäm, determine which events are real and which haønh giaû chæ nhöùt taâm tuïng Baùt Nhaõ taâm kinh, belong to the demonic realms. We should hay nhieáp taâm trì chuù, nieäm Phaät. Neáu laø judge events by all five circumstances, not Thaùnh caûnh thì khi caøng nieäm, caûnh caøng just one or two. This is because there are hieän roõ. Neáu laø ma caûnh, khi caøng tuïng caûnh many celestial demons, externalist deities

and Immortals who want to lead us their way However, their teaching does not lead to and therefore falsely take the appearance of ultimate liberation and, in the end, cannot Buddhas and Bodhisattvas preaching the transcend the cycle of ego-attachment—Coù Dharma. Although their cultivation is not the naêm tröôøng hôïp; tuy nhieân, phaûi laáy taát caû ultimate way leading to liberation, they may naêm ñieàu kieän naày ñeå xeùt nghieäm, chôù khoâng have good karma or fairly high level of theå chæ laáy moät hay hai ñieàu. Vì coù nhöõng samadhi. Thus, their light can also make us thieân ma hoaëc thaàn tieân theo ngoaïi phaùi, feel refreshed and peaceful. Moreover, their muoán daét daãn ta höôùng veà ñöôøng loái cuûa hoï, teachings at times also encourage the neân giaû hieän töôùng chö Phaät chö Boà Taùt ñeå performance of good deeds, keeping the thuyeát phaùp. Tuy moân cuûa hoï khoâng phaûi laø precepts, vegetarianism and Buddha con ñöôøng cöùu caùnh giaûi thoaùt, song hoï coù Recitation. However, they diverge from the nghieäp laønh, hoaëc söùc thieàn ñònh khaù cao, neân Buddhist sutras on certain crucial points, such haøo quang phaùt ra cuõng laøm cho ta ñöôïc maùt as the need to escape Birth and Death. Only meû eâm dòu. Laïi loái thuyeát phaùp cuûa hoï ñoâi by exercising careful judgment and khi cuõng khuyeân laøm laønh laùnh döõ, giöõ giôùi, understanding the Dharma in depth are we aên chay, nieäm Phaät, song coù vaøi ñieåm sai able to know. For example, certain externalist khaùc khoâng hôïp vôùi kinh Phaät, phaûi nhaän ñònh deities urge vegetarianism and Buddha kyõ vaø phaûi hieåu roõ giaùo lyù môùi bieát ñöôïc. Recitation, but teach that the sacred words Chaúng haïn nhö hoï cuõng khuyeân aên chay nieäm should be visualized as circulating throughout Phaät, nhöng laïi daïy phaûi

vaän haønh caâu nieäm the body, this, they say, is ‘turning the Phaät khaép chaâu thaân goïi laø ‘Chuyeån Phaùp Dharma wheel,’ to release blockages in the Luaân’ ñeå khai maïch Nhaâm, Ñoác, vaø môû Neâ energy system. This is the preaching of Hoaøn Cung. Ñaây laø loái thuyeát phaùp cuûa haøng externalist demons. There are also demons ma ngoaïi ñaïo. Hoaëc coù loaøi ma hieän ra töôùng who take the appearance of Elder Masters Taêng baûo: “Phaät ñoàng Phaät xi maêng khoâng ñoä and say, “Buddha statues made of bronze or ñöôïc nöôùc, vì xuoáng nöôùc phaûi chìm; Phaät cement cannot vanquish water, because they töôïng Phaät goã khoâng ñoä ñöôïc löûa, vì gaëp löûa sink in water; Buddha statues made of wood phaûi bò chaùy; chæ coù Phaät taâm môùi khoâng bò or paper cannot vanquish fire, because they vaät chi laøm hoaïi. Tu ñöôïc Phaät Taâm thanh would burn. Only the Mind-Buddha cannot be tònh thì khoâng caàn phaûi tu thaân khaåu nöõa; cho destroyed by anything. You need only neân duø aên thòt uoáng röôïu, coù vôï con cuõng voâ cultivate the Mind-Buddha, striving to make it haïi. Loái tu thaân vaø khaåu nhö giöõ giôùi aên chay, pure; there is no need to cultivate body and tuïng kinh, trì chuù, nieäm Phaät, laø nhöõng caùch speech. Therefore, even eating meat and khoå haïnh boù buoäc voâ ích.” Ñaây laø lôøi thuyeát drinking wine, lusting and begetting children phaùp cuûa haïnh tinh mò laâu naêm, hoaëc loaøi ma (in the case of monks and nuns) are no aùi duïc. Coù nhöõng haïng ma ngoaïi ñaïo coâng consequence. Cultivating body and speech naêng tu khaù cao, coù theå duøng söùc thieàn ñònh through such restrictive, ascetic practices as gia bò, khieán cho haønh giaû thaân taâm ñöôïc an precept-keeping, vegetarianism, Sutra, ñònh trong voøng baûy ngaøy, hoaëc hai möôi moát Mantra and Buddha Recitation is of no use ngaøy. Nhöng loái thuyeát phaùp cuûa hoï khoâng and brings no benefit. This is a typical sieâu thoaùt, keát cuoäc chæ trong voøng ngaõ chaáp. teaching of some spirits of long years 3) Ancient masters have said: “When we see standing or demons of sexual lust. There are demons yet remain undisturbed, the demons some types of demons who have reached a self-destruct; when we see ghosts yet remain fairly high level of attainment and can use undisturbed, the ghosts are vanquished.” This their powers of concentration to help the saying means if we see demons and ghosts practitioner reach a state of samadhi for a but our minds are unmoved and unafraid, period of seven or twenty-one days. holding fast to correct thoughts or

singlemindedly reciting the Buddha’s name, kinh ngaïc, vui möøng? Ngöôøi tu neáu taâm these demons and ghosts cannot hurt us in any khoâng bình tænh, quaù bi thöông, taát bò loaøi bi way, and will leave of their own accord. Not ma aùm nhaäp laøm cho thöông tieác maõi chaúng only should we act in such a manner when thoâi. Nhöng neáu quaù vui möøng, cuõng bò loaøi seeing demons, but even when we achieve ma hoan hyû aùm nhaäp, laøm cho cöôøi maõi nhö some results or see auspicious marks during ñieân cuoàng. Laïi haønh giaû nieäm Phaät tuy cuõng cultivation, we should not be moved to mong ñöôïc thaáy Thaùnh caûnh, nhöng ñöøng quaù atonishment, sadness or joy. It is as if we had mô töôûng öôùc ao, bôûi nieäm töùc laø ñaõ caàu roài. lost a diamond at the bottom of the lake and Neân giöõ taâm traïng ñieàm tænh “caàu maø khoâng because the water was murky, we were caàu,

khoâng caàu maø caàu," môùi khoâng bò söï unable to recover it despite our best efforts. mong caàu laøm xao ñoäng. Cöù chí taâm nieäm However, once the water became still and Phaät, laâu ngaøy nieäm löïc thanh tònh, ñaïo caûm transparent, we found it. Since the diamond öùng giao thoâng, taát thaáy ñöôïc Thaùnh caûnh. had always belonged to us, why should we Neáu maõi ñeå loøng mong öôùc, ñoù töùc laø voïng have been astonished and happy? If the töôûng, ma seõ thöøa cô len loûi vaøo ñeå phaù hoaïi. cultivator's mind is not calm and peaceful and 4) These are five circumstances—Ñaây laø naêm is overly given to sorrowful compassion, he tröôøng hôïp: will be harmed by the demon of sorrow and a) Instances where cause and effect do not cry all the time. If he is given to too much sorrespond, such as visualizing one mark but happiness, he will be harmed by the demon of seeing another, hoping to see one realm but happiness and laugh all the time, as though seeing another , as well as scenes and realms insane. Thus, although the Pure Land that do not resemble those described in the practitioner may also hope to see sutras, are all demonic realms—Caùc caûnh transcendental realms and scenes, he should nhaân quaû khoâng phuø hôïp, quaùn töôùng naày not long for or dream of them too much, song thaáy töôùng khaùc, caàu caûnh noï maø laïi because to recite is already to seek. He hieän caûnh kia, nhö treân vöøa noùi. Vaø laïi, caûnh should be calm and seek but not seek, not hieän ra khoâng gioáng nhö trong kinh dieãn taû, seek but seek, so as to avoid disturbing his ñeàu laø caûnh ma. mind. He should just earnestly recite the b) Buddhas and Bodhisattvas have pure Buddha's name and in time, when the power compassion; therefore, even if they take the of his recitation is pure, there will be a appearance of 'demons' to test us, we still response and he will witness auspicious feel calm, at peace and pure. Demons, on the realms. To continuously seek and hope for contrary, are inherently evil and wicked; thus, them is deluded thought which brings harm— even when they take the appearance of Coå ñöùc baûo: "Thaáy ma khoâng ma, ma lieàn töï Buddhas and Bodhisattvas, we feel agitated, hoaïi; thaáy quaùi khoâng quaùi, quaùi lieàn töï baïi." angry and uneasy—Chö Phaät chö Boà Taùt taâm Caâu naày coù nghóa laø neáu thaáy ma maø loøng töø bi trong saïch, cho neân duø caùc ngaøi coù hieän khoâng xao ñoäng sôï haõi, giöõ chaùnh nieäm ñöôïc töôùng quyû thaàn ñeán thöû thaùch, ta vaãn caûm vöõng vaøng, hoaëc chí taâm nieäm, loaøi ma quaùi thaáy an nhieân thanh tònh. Traùi laïi, baûn nghieäp aáy khoâng laøm chi ñöôïc, seõ töï boû ñi. Chaúng caùc loaøi ma laø phieàn naõo hieåm aùc, neân duø nhöõng khi thaáy ma quaùi phaûi nhö theá, maø duø hieän töôùng Phaät ñeán khuyeân daïy, ta töï caûm cho luùc tu haønh ñöôïc moät phaàn keát quaû, hay thaáy xao ñoäng noùng naûy khoâng yeân. thaáy thaéng töôùng, cuõng ñöøng neân quaù bi caûm, c) The Buddhas' light makes us feel calm and kinh ngaïc hoaëc vui möøng. Ví nhö ta coù haït refreshed; it has neither shadow nor a kim cöông laøm rôùt döôùi ñaùy hoà, vì nöôùc ñuïc blinding effect on the eye. The light of neân doø kieám maõi vaãn maát tích. Nay nöôùc laéng demons, on the other hand, affects our eyes trong laïi tìm thaáy ñöôïc, haït kim cöông aáy and makes us feel agitated rather than calm nguyeân laø cuûa ñaõ coù, vieäc chi ñeán ñoãi phaûi and peaceful; it also has shadows. The

reference to the Buddhas' light in the 3) Ratnasambhava in the south: Nam Phöông Lankavatara Sutra illustrates this point—AÙnh Baûo Sanh Phaät. saùng cuûa Phaät laøm cho ta caûm thaáy eâm dòu 4) Amitabha in the west: Taây Phöông A Di Ñaø maùt meû, laïi khoâng coù boùng, khoâng choùi maét. Phaät. AÙnh saùng cuûa ma laøm cho ta choùi xoùt ñoâi 5) Amoghasiddhi or Sakyamuni in the north: maét, böùc röùc khoâng yeân, vaø coù boùng. Nhö Baéc Phöông Baát Khoâng Thaønh Töïu. trong Kinh Laêng Giaø ñaõ dieãn taû. Five classes of Buddhists: Nguõ Phaät Töû—Naêm d) The teachings of the Buddhas and loaïi Phaät töû. Bodhisattvas are in accord with the sutras and (A) The Buddha's first five disciples: Naêm vò the truth. The words of demons are contrary Phaät töû ñaàu tieân cuûa Phaät. to the truth and not in line with the sutras' (B) teachings—Lôøi thuyeát phaùp cuûa chö Phaät chö 1) Bhikkhu: Tyø Khöu—Taêng. Boà Taùt hôïp vôùi kinh ñieån, thuaän theo chaân lyù. 2) Bhikkhuni: Tyø Khöu Ni—Ni. Lôøi cuûa ma traùi leõ phaûi, khoâng ñuùng vôùi kinh 3) Upasaka: Öu Baø Taéc—Caän söï nam. Phaät ñaõ chæ daïy. 4) Upasika: Öu Baø Di—Caän söï nöõ. e) When an auspicious mark appears, the 5) Novice: Caän truï—Ngöôøi môùi tu. practitioner who wishes to test it need only (C) concentrate on reciting the Heart Sutra with a 1) Stream-enterer: Döï Löu. pure mind, or reciting a mantra or the 2) Once-returner: Nhaát Lai. Buddha's name with one-pointedness of 3) Non-returner: Baát Lai. mind. If the mark really is auspicious, the 4) Arhat: A-La-Haùn. more he recites, the clearer it becomes, 5) Pratyeka-buddha: Bích Chi. because genuine gold is not harmed by fire. If Five classes of devas: Nguõ Chuûng Thieân—Naêm it belongs to the demonic realm, it disappears loaïi chö Thieân. as he recites, because evil can never (I) Three kinds of heaven—Ba loaïi trôøi: withstand the truth—Khi thaéng töôùng hieän ra, (A) muoán khaûo nghieäm, haønh giaû chæ chaùnh yù 1) Heaven by name or title (divine king, son of tuïng Baùt Nhaõ Taâm Kinh, hoaëc nhieáp taâm trì king, etc): Töï thieân. chuù nieäm Phaät. Neáu laø Thaùnh caûnh, caøng 2) Heaven as a place of rebirth (the heavens of nieäm laïi caøng roõ raøng, vì vaøng thaät khoâng sôï the gods): Taùi sanh thieân. löûa. Neáu laø ma caûnh, trì nieäm moät hoài noù lieàn 3) The pure Buddha-land: Tònh Phaät thieân—All aån maát, bôûi taø khoâng theå laán chaùnh. Bodhisattvas above the ten stages—Cung trôøi Five classes of Buddhism: Nguõ Boä—The five nôi chö Phaät ñoàng cö. classes or groups. (B) Famous rulers on earth: Danh Thieân—Thieân (A) The Four Noble truths and Practice: Töù Dieäu vöông hay thieân töû, vua trong loaøi ngöôøi. Ñeá vaø Tu Ñaïo—See Four Noble truths and 1) The highest incarantions of the six paths: Cultivation. Sanh Thieân—Thieân thuù trong luïc thuù (töø (B) The five early Hinayana Sects: Tieåu Thöøa vöông thieân ñeán phi töôûng thieân). Nguõ Boä—Nhaát Thieát Höõu Boä—See 2) Tònh Thieân: Coõi cuûa caùc baäc Thaùnh giaû töø Sarvastivada. Thanh Vaên ñeán Duyeân Giaùc, ñaõ dieät tröø heát (C) The five groups of Vajradhatu Mandala: Five phieàn naõo caáu chöôùng—The pure or the divisions of the Vajradhatu represented by saints, from Sravakas to Pratyeka-buddhas. five Dhyani-Buddhas—Naêm boä cuûa Kim 3) A supreme heaven with Bodhisattvas and Cang Giôùi. Kim Cang Giôùi Nguõ Boä. Buddhas in eternal immutability. 1) Vairocana in the center: Trung Ñaøi Ñaïi Nhöït (II) Five kinds of

heaven—Naêm loaïi trôøi: Nhö Lai. 1-3) Same as in (I)(A) and (I)(B). 2) Aksobhya in the east: Ñoâng Ñoä A Suùc Beä Phaät.

4) All Bodhisattvas above the ten stages: Nghóa Five complete utensils for worship: Nguõ Cuï Thieân—Caùc baäc Boà Taùt töø Thaäp Truï trôû leân Tuùc—Naêm thöù ñoà thôø ñaày ñuû. coù khaû naêng ngoä giaûi thaâm nghóa Ñaïi Thöøa. 1-2) Two flower vases: (2) Hai bình boâng. 5) A supreme heaven with Bodhisattvas and 3-4) Two candlesticks: (2) Hai chaân ñeøn. Buddhas in eternal immutability: Ñeä Nhaát 5) A censer: (1) Lö höông. Nghóa Thieân—Chö Phaät vaø Boà Taùt chaúng Five conditions of mind produced by bieán dòch, vì thöôøng truï neân chaúng sinh, objective perception: Nguõ Taâm—Naêm taâm chaúng giaø, chaúng bònh, chaúng cheát. khôûi leân theo tieán trình giaùc tri ngoaïi caûnh. Five classes of nobility in European 1) Immediate or instantaneous: The first countries: Nguõ Töôùc—The five degrees impression—Toát Di taâm—Baát chôït naåy sinh (classes) of nobility (in European countries): taâm. 1) Duke: Coâng. 2) Attention or Inquiry: Taàm caàu taâm. 2) Marquis: Haàu. 3) Conclusion or decision: Quyeát ñònh taâm. 3) Count: Baù. 4) The effect, evil or good: Nhieãm tònh taâm. 4) Viscount: Töû. 5) The production therefrom of the causation: 5) Baron: Nam. Ñaúng löu taâm. Five classes of wealth: Nguõ Gia Sôû Coäng—The Five conditions in mortality: Nguõ Truù Ñòa— five classes of wealth in the world which have Naêm thöù meâ môø aùm ñoän—The five fundamental their common prey, the wealth struggled for by passions and delusions: others—Naêm nhaø cuûa chung hay tieàn cuûa theá gian 1) Wrong views: Taø kieán. ñeàu coù moät thöù caùm doã chung: 2) Clinging or attachment to the desire-realm: 1) Rulers: Vua. Chaáp vaøo duïc giôùi. 2) Thieves: Giaëc. 3) Clinging or attachment to the form-realm: 3) Fire: Löûa. Chaáp vaøo saéc giôùi. 4) Water: Nöôùc. 4) Clinging or attachment to the formless-realm: 5) Prodigal sons: Con aùc Chaáp vaøo voâ saéc giôùi. Five “clean” products of a cow: Nguõ Tònh— 5) The state of unenlightenment or ignorance: Si The five “clean” products of the cow—The cow’s meâ. panca-gavya—Naêm moùn thanh tònh cuûa boø: ** See Five states or conditions found in 1) Urine: Nöôùc tieåu. mortality. 2) Dung: Phaân. Five conditions are necessary for the 3) Milk: Söûa. completion of the evil of stealing: Naêm ñieàu 4) Cream: Kem. kieän caàn thieát ñeå thaønh laäp nghieäp troäm caép. 5) Cheese: Phoù maùt. 1) Another’s property: Coù sôû höõu cuûa ngöôøi Five closest relatives: Nguõ Thaân—The five khaùc. closest relatives (kinships) in the family: 2) Knowledge that it is so: Bieát nhö vaäy. 1) Father: Cha. 3) Intention of stealing: Coù yù ñònh ñoaït vaät aáy 2) Mother: Meï. laøm sôû höõu cho mình. 3) Brothers: Anh em. 4) Effort to steal: Coá gaéng troäm caép. 4) Sisters: Chò em. 5) Actual removal: Chính haønh ñoäng troäm caép. 5) Husband and wife: Choàng vôï. Five conditions toward successful Five commandments: Nguõ Giôùi—See Five achievements for a Zen practitioner: Five precepts. conditions to be successful for a Zen Five commandments for laity: Nguõ giôùi— practitioner—Naêm Ñieàu Caàn Thieát Ñeå Thaønh Naêm giôùi cho Phaät töû taïi gia—See Two grades of Coâng Cuûa Ngöôøi Tu Thieàn—While treading the commandments (B), and Five precepts. Way but not yet reborn in the Pure Land, the practitioner of Buddha Recitation may also

encounter demonic obstacles. However, in most ñieån, , ñaõ coù kinh nghieäm tu thieàn nhieàu naêm cases, this is because he does not understand the ñeå nhôø söï höôùng daãn. Dharma and is not skillful at reining in his mind, Five consciousnesses: Nguõ thöùc—See Five letting internal demons or afflictions spring up, kinds of consciousness. which, in turn, attract external demons. If he can Five Constant Virtues: Nguõ Thöôøng—Naêm keep his mind empty and still and recite the ñaïo laøm ngöôøi—The five cardinal virtues: Buddha's name, external demons will be 1) Benevolence—Nhôn: Thöông ngöôøi thöông powerless and afflictions will gradually disappear. vaät—The first Constant Virtue is Thus, for the Pure Land practitioner, even if Benevolence which concerns attitude. The demonic obstacles do appear, they are few in noble man desires to be in harmony with number. Advanced Zen practitioners, on the other other men. He knows that he cannot fulfill his hand, face many demonic occurrences because role in daily life unless he is co-operative and they rely only on their own strength and self- accommodating. The right benevolence is power. A Zen follower should fulfill the following revealed through conduct. People have the five conditions to be successful. If a Zen seed of such a benevolence within them, but practitioner does not meet these five conditions, it must be helped to develop. This virtuous he is very easily subject to get harm from attitude is sometimes thought of as an inner demons—Theo Hoøa Thöôïng Thích Thieàn Taâm law of self-control—Ñöùc haïnh thöù nhaát laø trong Nieäm Phaät Thaäp Yeáu, neáu luaän xeùt treân "Nhaân," lieân heä tôùi thaùi ñoä maø ngöôøi quaân töû ñöôøng haønh ñaïo, khi chöa ñöôïc sanh veà Cöïc Laïc, mong muoán hoøa thuaän vôùi ngöôøi khaùc. Ngöôøi thì tu Tònh Ñoä cuõng coù theå bò ma chöôùng. Song quaân töû bieát khoâng theå naøo laøm troøn vai troø phaàn nhieàu laø do haønh giaû khoâng hieåu giaùo lyù, cuûa mình trong ñôøi soáng haèng ngaøy tröø phi chaúng kheùo trò taâm, ñeå noäi ma phaùt khôûi khieán ngöôøi aáy saún loøng coäng taùc vaø giuùp ñôõ tha chieâu caûm ngoaïi ma ñeán phaù hoaïi. Neáu giöõ ñöôïc nhaân. Loøng nhôn chính ñaùng bieåu loä qua haïnh taâm bình tónh, thì vôùi oai löïc coâng ñöùc cuûa caâu kieåm. Ai cuõng coù maàm nhôn nhö vaäy trong hoàng danh, ngoaïi ma khoâng laøm chi ñöôïc, vaø baûn thaân mình, nhöng noù phaûi ñöôïc giuùp phaùt phieàn naõo cuõng laàn laàn bò tieâu tröø. Vì theá ngöôøi tu trieån. Ñoâi khi thaùi ñoä ñöùc haïnh naøy ñöôïc coi Tònh Ñoä, ma caûnh neáu coù cuõng laø phaàn ít. Traùi laïi laø pheùp töï chuû beân trong. ngöôøi tu Thieàn, ma caûnh hieän nhieàu, bôûi chæ nöông 2) Righteousness—Nghóa: ÔÛ phaûi vôùi moïi vaøo töï löïc. Baäc Thieàn só phaûi ñuû naêm ñieàu kieän ngöôøi—Righteousness or right moral courage sau ñaây. Neáu vò tu thieàn naøo khoâng hoäi ñuû naêm is the second Constant Virtue. The noble man ñieàu kieän treân raát deã bò ma chöôùng laøm toån haïi. should develop the righteousness necessary to 1) He should keep the precepts strictly: Giôùi remain loyal to himself and charitable toward haïnh tinh nghieâm. his neighbors—Ngöôøi quaân töû phaùt trieån duõng 2) His nature and roots should be quick and khí luaân lyù caàn thieát ñeå trung thaønh vôùi chính enlightened: Caên taùnh leï laøng saùng suoát. mình vaø ñem loøng nhaân aùi tôùi laùng gieàng. 3) He should have a clear understanding of the 3)

Propriety—Leã: Bieát keû lôùn ngöôøi nhoû— Dharma, skillfully distinguishing the correct Civility or right procedure—Constant Virtue from the deviant, the true from the false: Phaûi is one of the most important virtues of the hieåu roõ ñaïo lyù, kheùo phaân bieät töôùng chaùnh five constant virtues. The man of noble mind taø, chaân, voïng. has made a study of the rules of conduct. He 4) He should be firm and stable in his has learned how to apply them in every determination: YÙ chí maïnh meõ vöõng beàn. incident he faces. He knows all the rules for 5) He should be guided by a good advisor, who etiquette, which set forth what each social has a thorough understanding of the sutras situation requires of the completely and many years experience in meditation: humanized person. He knows all the Phaûi nöông nôi baäc thieän tri thöùc thoâng kinh ceremonies and rituals centering around ancestor reverence. He knows how to sit, how

to stand, how to walk, how to converse, and nhaán maïnh ñeán taàm quan troïng cuûa giaùo duïc, how to control his facial expression on all Ngaøi khoâng ñeà xuaát caùi gì môùi meû maø chæ occasions. Yet all these rituals and nhaéc laïi vaø nhaán maïnh nhöõng ñieàu toå tieân ñaõ procedures are without value if a man does noùi. Traät töï xaõ hoäi tuøy thuoäc vaøo luaân lyù caên not have the proper attitude. “A man without baûn, luaân lyù trong lôøi noùi vaø haønh ñoäng ñöùng charity in his heart, what has he to do with ñaén. Cuõng gioáng nhö ngöôøi xöa, Ñöùc Khoång these rigid ceremonies?”—Leã laø moät ñöùc Phu Töû tin töôûng luaân lyù phaûi ñöôïc aùp duïng taùnh quan troïng trong nguõ thöôøng. Ngöôøi vaøo bình dieän cuoäc soáng, ñoàng thôøi noù cuõng quaân töû phaûi bieát leã nghi. Ngöôøi aáy phaûi bieát raát coù yù nghóa treân bình dieän chính quyeàn. Vì caùch hoïc hoûi vaø aùp duïng taát caû nhöõng leã nghi ngöôøi caàm quyeàn laø thaày cuûa taát caû. Nhöõng vò trong moïi tình huoáng maø ngöôøi aáy phaûi ñöông thaày naøy daïy luaân lyù moät caùch raát hieäu quaû ñaàu. Ngöôøi aáy bieát taát caû pheùp taéc xaõ giao khi hoï laø nhöõng taám göông toát veà luaân lyù vaø trong moãi hoaøn caûnh xaõ hoäi nhaân baûn. Ngöôøi khi hoï cai trò daân moät caùch nhaân töø. aáy bieát taát caû nhöõng nghi leã vaø nghi thöùc taäp 5) Loyalty (faith or sincerity)—Tín: Bieát giöõ söï trung vaøo vieäc thôø phuïng toå tieân. Ngöôøi caùch tin caäy—The fifth Constant Virtue is bieát caùch ngoài, caùch ñöùng, caùch ñi, caùch noùi Loyality. The noble man should keep for chuyeän, vaø caùch bieåu loä dieän maïo saéc thaùi himself the loyality, does what he speaks and cuûa mình trong moïi tröôøng hôïp. Tuy nhieân, speaks only what he hears. When he promise nhöõng nghi thöùc vaø thuû tuïc naøy seõ khoâng coù something, even though whatever happens, giaù trò neáu con ngöôøi aáy khoâng coù moät thaùi ñoä he still does his best to fulfill his promise. thích ñaùng. “Ngöôøi khoâng coù loøng nhaân aùi Furthermore, the noble man always knows trong taâm thì laøm ñöôïc gì vôùi nhöõng nghi leã what his duty is on each occasion, and he cöùng nhaéc naøy?” always knows how to do that duty. Because 4) Good knowledge—Trí: Bieát phöông keá möu he has developed teh seeds of virtue within löôïc löông thieän—Good knowledge is the his nature, he is in harmony with everything fourth Constant Virtue. The noble man is a in the universe—Ngöôøi quaân töû bao giôø cuõng knowing man,

for a person must be educated giöõ chöõ tín cho mình, noùi sao laøm vaäy, nghe in order to respond to all circumstances in the sao noùi vaäy. Moät khi ñaõ höùa, cho duø caùi gì right way. The Confucianists' goal is to grow xaõy ra ñi nöõa, ngöôøi aáy cuõng coá coâng thöïc gradually from rules to habits. When haønh cho kyø ñöôïc lôøi höùa cuûa mình. Ngoaøi ra, Confucius stressed the importance of ngöôøi quaân töû luùc naøo cuõng bieát boån phaän cuûa education, he was not suggesting a new idea. mình vaø bao giôø cuõng tìm caùch thöïc haønh he was repeating and emphasizing what the nhöõng boån phaän aáy. Vì ngöôøi quaân töû ñaõ phaùt ancients had said. The social order depends trieån haït gioáng ñöùc haïnh trong baûn tính cuûa upon fundamental morality, the morality of mình cho neân ngöôøi aáy luoân soáng hoøa hôïp vôùi proper words and actions. Also like the moïi thöù trong vuõ truï. ancients, Confucius believed that morality Five continents: Nguõ Ñaïi Chaâu. was to be applied in all levels of life, but in a 1) Asia: AÙ chaâu. very significant way to the ruling level. For 2) Europe: AÂu chaâu. the rulers were the teachers of all. They 3) America: Myõ chaâu. taught the needed morality most effectively 4) Afirca: Phi chaâu. when they set a good example and when they 5) Australia: UÙc chaâu. governed kindly—Ngöôøi quaân töû laø moät Five controlling powers: Nguõ Quan Ñaïi Söù— ngöôøi hieåu bieát, vì con ngöôøi phaûi ñöôïc giaùo The five controlling powers (magistrates) of birth, duïc nhaèm öùng phoù vôùi moïi tình huoáng moät old-age, sickness, suffering, death—Naêm ñaïi söù caùch ñöùng ñaén. Muïc tieâu cuûa ngöôøi theo giaû kieåm soaùt sanh, giaø, beänh, khoå vaø cheát. Khoảng Giaùo laø phaùt trieån daàn daàn nhöõng Five corruptions: Five turbidities—Nguõ pheùp taéc thaønh thoùi quen. Khi Ñöùc Khoảng Töû Tröôïc—See Five kinds of turbidity

Five courses of speech: Naêm Loaïi Ngoân Ngöõ— hoaïi maïng chung seõ sanh vaøo khoå giôùi, aùc According to the Kakacupama Sutta in the Middle thuù, ñoïa xöù, ñòa nguïc. Length Discourses of the Buddha, the Buddha Five deadly sins in Hinayana: Tieåu Thöøa Nguõ taught: "Bhikkhus! There are five courses of Nghòch—See Five betrayals. speech that others may use when they address Five defilements: Nguõ Tröôïc—See Five kinds you." They are—Theo Kinh Ví Duï Caùi Cöa trong of turbidity. Trung Boä, Ñöùc Phaät daïy: "Chö Tyø Kheo, coù naêm Five degrees of nobility in European loaïi ngoân ngöõ maø caùc ngöôøi coù theå duøng khi noùi countries: Nguõ Töôùc—See Five classes of vôùi caùc ngöôøi khaùc." Ñoù laø: nobility in European countries. 1) Their speech may be timely or untimely: Five degrees of Tung-Shan-Liang-Chieh: Ñuùng thôøi hay phi thôøi. Ñoäng Sôn Nguõ Vò—Like the Ten Osherding 2) True or untrue: Chaân thaät hay khoâng chaân Verses, these are different levels or degrees of thaät. Zen realization formulated by Zen master Tung- 3) Gentle or harsh: Nhu nhuyeãn hay thoâ baïo. Shan-Liang-Chieh—Naêm caáp baäc chöùng ngoä do 4) Connected with good or with harm: Coù lôïi ích Ñoäng Sôn Löông Giôùi thieát laäp. Gioáng nhö 10 baøi hay khoâng lôïi ích. keä chaên traâu, ñaây laø caùc möùc ñoä khaùc nhau veà söï 5) Spoken with a mind of loving-kindness or thaønh töïu trong nhaø Thieàn: with inner hate: Vôùi töø taâm hay vôùi saân taâm. 1) The first degree: Chaùnh Trung Thieân—The Five covers: Nguõ Caùi—Naêm Moùn Ngaên Che— first

level in which realization of the world of See Five hindrances. phenomena is dominant, but it is perceived as Five dangers to the immoral through a dimension of the absolute self—Ngoâi vò lapsing from morality: Sampada (skt)— thöù nhaát nhaän thöùc veà theá giôùi hieän töôïng ngöï According to the Mahaparinibbana Sutta and the trò, nhöng noù ñöôïc nhaän thöùc nhö laø chieàu Sangiti Sutta in the Long Discourses of the kích cuûa ngaõ tuyeät ñoái. Buddha, there are five dangers to the immoral 2) The second degree: Thieân Trung Chaùnh— through lapsing from morality (bad morality or The second level or second stage the failure in morality)—Naêm Ñieàu Nguy Hieåm Cuûa undifferentiated aspect comes strongly to the Ngöôøi AÙc Phaù Giôùi—Theo Kinh Ñaïi Baùt Nieát fore and diversity recedes into background—Baøn vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, Giai ñoaïn thöù nhì naày hình thaùi voâ phaân bieät coù naêm ñieàu nguy hieåm cuûa ngöôøi aùc giôùi: ñeán vôùi giai ñoaïn tröôùc moät caùch maõnh lieät 1) He suffers great loss of property through vaø söï phaân bieät bò ñaåy luøi vaøo phía sau. neglecting his affairs: Ngöôøi aùc giôùi vì phaïm 3) The third degree: Chaùnh Trung Lai—The giôùi luaät do phoùng daät thieät haïi nhieàu taøi saûn. third grade is a level of realization wherein 2) He gets bad reputation for immorality and no awareness of body or mind remains; both misconduct: Ngöôøi aùc giôùi, tieáng xaáu ñoàn “drop away” completely—Giai ñoaïn thöù ba laø khaép. ngoâi vò trong aáy khoâng coøn yù thöùc veà thaân hay 3) Whatever assembly he approaches, whether taâm. Caû hai ñaõ ñöôïc xaû boû hoaøn toaøn. of Khattiyas, Bramins, Ascetics, or 4) The fourth degree: Thieân Trung Chí—The Householders, he does so differently and fourth grade is the singularity of each object shyly: Ngöôøi aùc giôùi, khi vaøo hoäi chuùng saùt is perceived at its highest degree of Ñeá Lôïi, Baø La Moân, Sa Moân hay cö só, ñeàu uniqueness. Now mountain is mountain, river vaøo moät caùch sôï seät vaø dao ñoäng. is river; ther is no such a beautiful or loving 4) At the end of his life, he dies confused: Ngöôøi mountain or a boring river—Giai ñoaïn thöù tö, aùc giôùi, cheát moät caùch meâ loaïn khi meänh vôùi ngoâi vò naày, tính duy nhaát cuûa moãi söï vaät chung. ñöôïc nhaän thöùc ôû möùc ñoä ñoäc nhaát. Baây giôø 5) After death, at the breaking up of the body, nuùi laø nuùi, soâng laø soâng; chöù khoâng coøn nuùi he arises in an evil state, a bad fate, in ñeïp soâng buoàn nöõa. suffering and hell: Ngöôøi aùc giôùi, khi thaân

5) The fifth degree: Kieâm Trung Ñaùo—In the naêm thöù daáy leân loøng tham duïc cuûa con ngöôøi fifth and highest grade, form and emptiness töø beân trong laø saéc, thanh, höông, vò, vaø xuùc. mutually penetrate to such a degree that no 2) Five desires are five kinds of desire longer is ther consciousness of either. Ideas stimulated by external materials: Nguõ duïc laø of enlightenment or delusion entirely vanish. naêm thöù duïc daáy leân duïc voïng cuûa con ngöôøi This is the stage of perfect inner freedom—ÔÛ töø beân ngoaøi. vò thöù naêm hay laø möùc cao nhaát, saéc vaø khoâng (III) The contents of Five kinds of Desires—Noäi töông töùc töông nhaäp ñeán ñoä khoâng coøn yù dung cuûa Nguõ Duïc: thöùc caû hai, caùc yù nieäm ngoä meâ ñeàu bieán maát, 1) Wealth: Taøi Duïc. ñaây laø giai ñoaïn cuûa töï do noäi taïi troïn veïn. a) Desires of wealth, power, and money: Ham Five depravities: Nguõ Tröôïc—See Five

kinds of muoán cuûa caûi, theá löïc vaø tieàn taøi. turbidity. b) Desires for talent: Ham muoán veà taøi naêng. Five desires: Nguõ duïc—The five desires arise 2) Desire of sex or beauty: Saéc Duïc—Ham from the objects of the five senses, things seen, muoán saéc duïc. heard, smelt, tasted, or touched. 3) Desire of fame, influence and praises: Danh (I) An overview of "Five desires"—Toång quan Duïc—Ham muoán danh tieáng, aûnh höôûng vaø veà Nguõ Duïc: Ordinary people define tieáng khen. happiness as the satisfaction of all desires, but 4) Desire of food and drink or eating: Thöïc Buddhism believes that more desire brings Duïc—Ham muoán aên uoáng. more suffering because these desires are 5) Desire of sleep and rest: Thuøy Duïc—Ham boundless but our ability to realize them is muoán nguû nghæ. limited. Once desires are unfulfilled, we (IV) Buddha Sakyamuni compared sentient beings suffer. When desires are partially fulfilled, chasing after the fleeting pleasures of this we continue to pursue their complete world to a child licking honey off a sharp fulfillment, and we create more suffering. It is knife. There is no way they can avoid hurting only after we feel self-sufficient with few themselves: Ñöùc Phaät ví chuùng sanh chaïy desires, and no longer pursue fulfillment of theo duïc laïc cuûa theá gian nhö nhöõng ñöùa treû desires, we then can have a peaceful state of ñang lieám maät treân löôõi dao. Khoâng coù caùch mind—Phaøm phu ñònh nghóa haïnh phuùc laø gì maø hoï khoâng bò caét ñöùt löôõi. ñöôïc thoûa maõn nhöõng ham muoán cuûa mình, Five destinies: Nguõ Thuù—See Five gatis. nhöng theo ñaïo Phaät thì caøng ham muoán Five deterioration signs and characteristics nhieàu thì caøng khoå nhieàu, vì ham muoán cuûa of heavenly beings who are nearing death: con ngöôøi thöôøng laø voâ cuøng voâ taän maø söùc Naêm tieåu suy töôùng cuûa chö Thieân khi saép maïng löïc cuûa con ngöôøi laïi höõu haïn. Moät khi ham chung—According to the Parinirvana Sutra, muoán khoâng ñöôïc thoûa maõn laø ñau khoå. Khi heavenly beings who are nearing death will have chæ thoûa maõn ñöôïc moät phaàn ham muoán, thì the following five deterioration signs and chuùng ta vaãn tieáp tuïc theo ñuoåi chuùng, vaø vì characteristics. These characteristics are known as ñoù maø chuùng ta gaây theâm nhieàu ñau khoå. Chæ the five "minor deterioration" characteristics— khi naøo chuùng ta töï bieát ñuû hay khoâng coøn Theo Kinh Ñaïi Baùt Nieát Baøn, chö Thieân naøo khi chaïy theo ham muoán thì chuùng ta môùi thaät söï saép maïng chung coù naêm töôùng suy hieän ra. Naêm coù ñöôïc söï yeân oån nôi thaân taâm. suy töôùng naày goïi laø naêm töôùng "tieåu suy"—See (II) The meanings of Five Desires—Nghóa cuûa Five signs of decay of people when approaching Nguõ Duïc: death. 1) The five creature desires stimulated by the 1) Clothing and other adorning items on the objects of the five earthly senses—The five body such as arm gem bracelets and jewel desires, arising from the objects of the five necklaces will no longer produce soothing senses or internal organs, such as things seen, and enchanting sounds as they usually did: Y heard, smelt, tasted, or touched: Nguõ duïc laø phuïc vaø caùc ñoà trang nghieâm nôi thaân nhö

voøng xuyeán vaø chuoãi anh laïc keâu vang ra Five deva-messengers: The five duta—Five nhöõng tieáng khoâng ñöôïc thanh tao eâm dòu nhö great lictors—Nguõ

Ñaïi Söù Giaû—Nguõ Thieân Söù luùc bình thöôøng. Giaû—Naêm söù giaû lôùn—See Five great lictors. 2) The auras around their bodies will become Five developments: Nguõ Chuyeån—The five dim: AÙnh quang minh nôi thaân boãng nhieân môø evolutions according to the Esoteric Sects—Naêm yeáu. chuyeån hay naêm giai ñoaïn phaùt trieån töø nhaân ñeán 3) After bathing the water droplets will remain quaû theo Maät Giaùo: on their bodies and will not dry spontaneously 1) To resolve on Buddhahood: Phaùt Taâm Boà Ñeà as they usually did: Sau khi taém goäi xong caùc hay nguyeän ñaéc thaønh quaû vò Phaät. gioït nöôùc dính ñoïng nôi mình chôù khoâng khoâ 2) Observance of the rules: Tu Haønh hay trì giöõ ñi nhö luùc tröôùc. giôùi luaät. 4) Their personality ordinarily delightful and 3) Attainment of enlightenment: Giaùc ngoä Boà cheerful, today they seem uneasy and Ñeà—Do nhaân haønh maø chöùng ñöôïc ñaïo quaû. uncomfortable: Taùnh tình bình thöôøng thong 4) Attainment of power to aid others according dong, phoùng khoaùng nay bò trì treä laïi moät choã. to need: Naêng löïc cöùu ñoä tha nhaân—Ñaït tôùi 5) The eyes will twitch constantly and will not khaû naêng cöùu ñoä tha nhaân. be as clear as they used to be: Maét luoân maùy 5) Attainment of Nirvana: Ñaït thaønh quaû vò Nieát ñoäng khoâng ñöôïc trong laëng nhö moïi khi. baøn. Five devas: Nguõ Thieân. Five devotions: Nguõ Chuyeân—According to the (I) Five devas in the Garbhadhatu who reside in Japanese Shin Sect, to ensure rebirth in the Pure north, south, east, west and central: Naêm baäc Land, Buddhists must devote practicing one of the Thieân treân Thai Taïng giôùi, cö nguï vuøng Baéc, following devotions—Naêm thöù chuyeân caàn— Nam, Ñoâng, Taây vaø Trung taâm. Theo Chaân Toâng cuûa Nhaät Baûn, muoán vaõng sanh (II) Five kinds of other devas—Naêm baäc chö Tònh Ñoä, Phaät töû phaûi tu moät trong naêm thöù Thieân khaùc: chuyeân sau ñaây: 1) Devas in the upper realms of form and non- 1) Devotion in worship: Chuyeân Leã. form: Thöôïng giôùi thieân. 2) Devotion in reciting or reading sutras: 2) Devas in the sky (four of the six devas in the Chuyeân Ñoäc Tuïng kinh ñieån. desire realm): Hö khoâng thieân. 3) Devotion in meditation: Chuyeân Quaùn. 3) Devas on the earth (Other two of six devas on 4) Devotion in invocation of the name of Sumeru): Ñòa cö thieân. Amitabha Buddha: Chuyeân nieäm hoàng danh 4) Wandering devas of the sky (sun, moon, stars, Phaät. etc): Du Hö khoâng thieân. 5) Devotion in praising Buddhas: Chuyeân Taùn 5) Under-world devas (nagas, asuras, maras, thaùn chö Phaät. etc): Ñòa haï thieân. Five devotional gates of the Pure Land Sect: Five devas in the Garbhadhatu-mandala Nguõ Nieäm Moân—Naêm cöûa haønh ñaïo cuûa toâng located in the northeast of Mount Meru: phaùi Tònh Ñoä. Nguõ Thieân Töû—The five devas in the 1) Worship of Amitabha with the body: Leã Baùi Garbhadhatu-mandala located in the northeast— Moân—Thaân nieäm. Naêm vò trôøi ôû meù ñoâng baéc Kim Cöông Boä ngoaøi 2) Invocation with the mouth: Khen Ngôïi Moân— Maïn Ñoà La cuûa Thai Taïng Giôùi. Khaåu nieäm. 1) Devas in the North: Baéc Thieân. 3) Resolve the mind to be reborn in the Pure 2) Devas in the South: Nam Thieân. Land: Taùc Nguyeän Moân—Quyeát ñònh Vaõng 3) Devas in the East: Ñoâng Thieân. Sanh nieäm. 4) Devas in the West: Taây Thieân. 4) Meditation on the glories of the Pure Land: 5) Devas in the Centre: Trung Thieân. Quaùn Saùt Moân—Thieàn ñònh

Vaõng Sanh nieäm.

5) Resolve to bestow one's merits (works on vò Phaät töôïng tröng cho trí tueä trong haønh superogation on all creatures): Hoài Höôùng ñoäng. Moân—Hoài höôùng nieäm. 5) Sakyamuni as incarnation nirmanakaya: Phaät Five dharmas-Three natures-Eight Thích Ca cho hoùa thaân ñoä chuùng. consciousnesses-Two kinds of ego: Nguõ Tam (II) Same as in (I) with Amoghasiddhi, or the Baùt Nhò—According to the Lankavatara Sutra, Northern Buddha replaces Amitabha: Gioáng Five Dharmas, Three Natures, Eight nhö phaàn (I) chæ thay theá Phaät A Di Ñaø baèng Consciousnesses, Two kinds of Non-ego are all Ly Boá UÙy Nhö Lai, hay Baéc Phaät—See means to the end of Buddhahood—Theo Kinh Amoghasiddhi. Laêng Giaø, naêm phaùp, ba taùnh, taùm thöùc vaø hai voâ (III) According to the Shingon Sect (Real or ngaõ laø nhöõng phöông tieän ñöa haønh giaû ñeán cöùu substantive word)—Theo Chaân Ngoân toâng: caùnh Phaät quaû. 1) Bhaisajya: Döôïc Vöông Phaät. (A) Five laws or categories: Nguõ phaùp—See Five 2) Prabhutaratna: Ña Baûo Phaät. laws or categories. 3) Vairocana: Tyø Loâ Giaù Na Phaät. (B) Three natures of reality: Tam töôùng—See 4) Aksobhya: A Suùc Beä Phaät. Three natures of reality. 5) Amoghasiddhi: Ly Boá UÙy Phaät. (C) Eight consciousnesses: Baùt thöùc—See Eight (IV) Other system of five Dhyani-Buddhas in consciousnesses. Mahayana Buddhism—Heä thoáng khaùc cuûa (D) Two kinds of non-ego: Nhò voâ ngaõ—See Two naêm vò Phaät trong Phaät giaùo Ñaïi Thöøa: kinds of non-ego. 1) Bhaisajya: Döôïc Vöông Phaät. 2) Prabhutaratna: Ña Baûo Phaät. Five dhyani Buddhas: Nguõ Phaät—Naêm vò 3) Vairocana: Tyø Loâ Giaù Na Phaät. Phaät. 4) Aksobhya: A Suùc Beä Phaät. (I) The five Dhyani-Buddhas of the Vajradhatu 5) Sakyamuni: Thích Ca Maâu Ni Phaät. and Garbhadhatu: The five Buddhas in their five manifestations—Naêm vò Phaät cuûa Kim Five dhyani Buddhas' manual signs: Nguõ Cang vaø Thai taïng giôùi: Phaät Kieát Ma AÁn—See Five manual signs. 1) Vairocana (skt): Phaät Tyø Loâ Giaù Na— Five differentiations of the Buddha-nature: Vairocana as eternal and pure dharmakaya. Nguõ Chuûng Taïng—See Five Stores of the one Also called Mahavairocana. He situated in Buddha-nature. the centre of both Garbhadhatu and Five directions: Nguõ Phöông. Vajradhatu—Phaät Ñaïi Nhöït, töôïng tröng cho 1) East: Ñoâng. phaùp thaân vónh cöûu vaø thanh tònh. Coøn ñöôïc 2) West: Taây. goïi laø Ñaïi Tyø Loâ Giaù Na Phaät (laø tinh tuùy cuûa 3) South: Nam. chö Phaät). Ngaøi ngöï taïi trung taâm Thai Taïng 4) North: Baéc. vaø Kim Cang giôùi. 5) Center: Trung Taâm. 2) Aksobhya (skt): A Suùc Beä Phaät—Aksobhya, Five divisions of Buddhism: Nguõ Giaùo—The also called the Buddha of the Eastern Pure five divisions of Buddhism according to the Hua- Land, as immutable and sovereign—Coøn goïi yen School. There are two groups—Naêm giaùo laø Ñoâng Phaät, hay vò Phaät töôïng tröng cho Baát phaùi cuûa toâng Hoa Nghieâm. Coù hai nhoùm: Lai Chuyeån. (I) From Tu-Shun down to Hsien-Shou—Töø sö 3) Ratnasambhava (skt): Nam Phaät— Ñoã Thuaän xuoáng ñeán sö Hieàn Thuû: Ratnasambhava as bliss and glory—Baûo Sanh 1) The Doctrine of the Small Vehicle or Phaät, töôïng tröng cho phöôùc ñöùc huy hoaøng Hinayana: Theravada (skt)—Tieåu Thöøa (baûo hoä cho caùc kho baùu). Giaùo—The Hinayana corresponds to the 4) Amitabha (skt): A Di Ñaø Phaät—Also called Agama sutras which

interpret that the self is Buddha of the Western Pure Land. Amitabha without substance, the separate elements or as wisdom in action—Coøn goïi laø Taây Phaät, laø dharmas are real, and nirvana is their total annihilation. This doctrine refers to the

teaching of the four Agamas. Although they charateristics (laksana) and does not deny the existence of the personal self recognize the unity of fact and principle. (pudgala-sunyata), they are realistic and Also, since it maintains the basic distinction admit the existence of all separate elements of five species of men, it does not admit that (dharma). They hold that Nirvana is total all men can attain Buddhahood: Phaùp Töôùng extinction, and yet they do not understand toâng neâu leân thuyeát A-Laïi-Da duyeân khôûi much of the unreality of all elements treân neàn taûng phaùp töôùng vaø khoâng bieát ñeán (dharma-sunyata). As to the causation theory, nhaát theå cuûa söï vaø lyù. Vì toâng naày chuû tröông they attribute it to action-influence—Phaùi söï sai bieät caên ñeå cuûa naêm haïng ngöôøi, neân Tieåu Thöøa Theravada giaûi thích veà “ngaõ khoâng thöøa nhaän raèng moïi ngöôøi ñeàu coù theå khoâng,” chö phaùp laø coù thaät, vaø nieát baøn laø ñaït ñeán Phaät quaû. ñoaïn dieät (daønh cho haïng chuùng sanh coù caên c) The elementary doctrine based on negation of cô thaáp keùm nhoû nhoi). Giaùo lyù naày thuoäc all elements or dharma-sunyata, e.g., San-Lun kinh ñieån A Haøm. Maëc duø chuùng phuû nhaän söï School. This is the Idealistic Mahayana that hieän höõu cuûa moät baûn ngaõ caù bieät, laïi chuû holds all dharmas are non-substantial, found tröông thöïc höõu vaø thöøa nhaän söï hieän höõu cuûa in Prajna or Wisdom Sutras: Khoâng Thuûy taát caû phaùp sai bieät hay phaùp höõu. Theo kinh Giaùo—Giaùo lyù nhaäp moân y cöù treân söï phuû ñieån naày thì Nieát Baøn laø cöùu caùnh dieät taän, ñònh veà taát caû caùc phaùp hay phaùp khoâng, nhö nhöng laïi khoâng thaáu trieät veà tính caùch baát Tam Luaän Toâng. Khoâng Thuûy Giaùo daïy veà leõ thöïc (phaùp khoâng) cuûa chö phaùp. Veà duyeân khoâng cuûa chö phaùp, ñöôïc tìm thaáy trong caùc khôûi, luaän, giaùo lyù naày thuoäc veà nghieäp caûm kinh Baùt Nhaõ. duyeân khôûi—See Hinayana. d) The San-Lun holds the one-sided view of 2) The Elementary Doctrine of the Great “Void” on the basis of “own nature” or no Vehicle (Mahayana). The primary or abiding nature, but admitting the unity of elementary stage of Mahayana is divided into being and non-being, it affirms that men of two sections. Since neither admits the the three vehicles and the five species are all existence of the Buddha-nature (Buddha- able to attain Buddhahood: Tam Luaän toâng svabhava) in all beings, both are considered chuû tröông thieân chaáp veà “Khoâng” treân caên to be elementary: Ñaïi Thöøa Thuûy Giaùo— cöù cuûa “töï taùnh” (Svabhava-alaksana) hay Khôûi thuûy Ñaïi Thöøa, ñöôïc chia laøm hai chi taùnh voâ töôùng khoâng coù baûn chaát toàn taïi, (giaùo lyù daïy cho nhöõng ngöôøi vöøa böôùc leân nhöng laïi thöøa nhaän nhaát theå cuûa höõu, neân Ñaïi Thöøa). Caû hai ñeàu khoâng thöøa nhaän söï toâng naày xaùc nhaän raèng moïi ngöôøi trong tam hieän höõu cuûa Phaät taùnh trong moïi loaøi, neân caû thöøa vaø naêm chuûng taùnh ñeàu coù theå ñaït ñeán hai ñöôïc xem nhö laø nhaäp moân sô thuûy. Phaät quaû. a) The elementary doctrine based on the 3) The Final Mahayana teaching, or the specific character of all elements (dharma- Mahayana in its final stage which teaches

the laksana), e.g., the Idealistic School or Bhutatathata and universal Buddhahood, or Dharmalaksana. Realistic Mahayana which the essentially true nature of all things and analyzes the specific and distinct character of the ability of all beings to attain Buddhahood. the dharmas, found in the Yogachara Sutras: This is the final metaphysical concepts of Töôùng Thuûy Giaùo—Giaùo lyù nhaäp moân y cöù Mahayana, as presented in the Lankavatara treân sai bieät töôùng cuûa chö phaùp, nhö Phaùp Sutra, the Mahaparinirvana text, and the Töôùng Toâng. Töôùng Thuûy Giaùo phaân taùch veà Awakening of Faith, etc. This doctrine taùnh ñaëc thuø cuûa chö phaùp, ñöôïc tìm thaáy asserts that all living beings have Buddha- trong caùc kinh Du Giaø. nature and can attain Buddhahood. The T'ien- b) The Dharmalaksana School sets forth the T'ai School adheres to this doctrine. By this theory of causation by ideation-store (Alaya- teaching the Ultimate Truth of Mahayana is vijnana) on the basis of phenomenal expounded. Therefore, it is called the

Doctrine of Maturity. As it agrees with good works (deeds). This teaching expounds reality, it also called the True Doctrine. In the the abrupt realization of the ultimate truth elementary doctrine, fact and principle were without relying upon verbal explanations or always separate, while in this final doctrine, progression through various stages of fact is always identified with principle, or in practice, found in Vimalakirti Sutra: Ñoán giaùo short, the two are one. The causation theory baèng chaùnh ñònh nôi tö töôûng hay nieàm tin by Matrix of the Thuscome is special to this chöù khoâng baèng tu trì thieän nghieäp. Giaùo lyù doctrine. It is also called the theory of naày daïy cho ngöôøi ta chöùng ngoä töùc thì döïa causation by Thusness or Tathata: Ñaïi Thöøa treân nhöõng giaûng giaûi baèng lôøi hay qua tieán Chung Giaùo—Ñaïi Thöøa trong giai ñoaïn cuoái trình thöïc haønh tu taäp caáp toác, tìm thaáy trong daïy veà Chaân Nhö (dharmatathata) vaø Phaät Kinh Duy Ma Caät. taùnh phoå quaùt, daïy veà leõ chaân nhö bình ñaúng, d) This doctrine holds that if thought ceases to vaø khaû naêng thaønh Phaät cuûa chuùng sanh, tìm arise in one's mind, the man is a Buddha. thaáy trong Kinh Laêng Giaø, Ñaïi Baùt Nieát Baøn Such an attainment may be gained through hay Ñaïi Thöøa Khôûi Tín Luaän, vaân vaân. Giaùo silence as shown by Vimalakirti, a saintly lyù naày thöøa nhaän raèng taát caû chuùng sanh ñeàu layman in Vaisali, or through meditation as in coù Phaät taùnh vaø ñeàu coù theå ñaït ñeán Phaät quaû. the case of Bodhidharma, the founder of Thieân Thai toâng theo giaùo lyù naày. Chaân lyù Chinese Ch'an School: Giaùo lyù naày chuû cöùu caùnh Ñaïi Thöøa ñöôïc trình baøy baèng giaùo tröông neáu tö töôûng khoâng coøn moáng khôûi lyù naày. Do ñoù, noù ñöôïc goïi laø giaùo lyù thuaàn trong taâm cuûa haønh giaû thì ngöôøi aáy laø moät vò thuïc hay Thuïc Giaùo. Trong thuûy giaùo, söï vaø Phaät. Söï thaønh ñaït naày coù theå gaët haùi ñöôïc lyù luoân taùch rôøi nhau, trong khi ôû chung giaùo, qua söï im laëng, nhö ñöôïc Ngaøi Duy Ma Caät söï luùc naøo cuõng laø moät vôùi lyù, hay ñuùng hôn chöùng toû, hay qua thieàn ñònh nhö tröôøng hôïp caû hai laø moät. Nhö Lai Taïng Duyeân Khôûi laø cuûa Toå Boà Ñeà Ñaït Ma, sô toå Thieàn Toâng ñaëc ñieåm cuûa giaùo lyù naày. Noù cuõng coøn ñöôïc Trung Hoa. goïi laø Chaân Nhö Duyeân Khôûi. 5) The Round Doctrine of the Great Vehicle or 4) The Abrupt

Doctrine of the Great Vehicle: the Perfect teaching expounds the One Ñaïi Thöøa Ñoán Giaùo. Vehicle, or the Buddha Vehicle. The a) This means the training without word or complete or perfect teaching of the Hua-Yen, order, directly appealing to one's own insight: combining the rest into one all-embracing Giaùo lyù naày chæ cho ta söï tu taäp khoâng caàn vehicle, found in the Avatamsaka and Lotus ngoân ngöõ hay luaät nghi, maø goïi thaúng vaøo Sutras. There are two grades of the round or tröïc kieán cuûa moãi ngöôøi. perfect doctrine: Vieân Giaùo—Vieân giaùo daïy b) This teaching emphasized on one's own veà Nhaát Thöøa hay Phaät Thöøa. Vieân giaùo Hoa insight by which one can attain enlightenment Nghieâm, phoái hôïp taát caû laøm thaønh moät toâng, all at once. All words and speech will stop at ñöôïc tìm thaáy trong caùc Kinh Hoa Nghieâm vaø once. Reason will present itself in its purity Phaùp Hoa. Coù hai trình ñoä cuûa Ñaïi Thöøa Vieân and action will always comply with wisdom Giaùo. and knowledge: Giaùo lyù naày nhaán maïnh ñeán a) One Vehicle of the Identical Doctrine: Nhaát "tröïc kieán," nhôø ñoù maø haønh giaû coù theå ñaït Thöøa Ñoàng GiaùoIn which the One Vehicle is ñeán giaùc ngoä vieân maõn töùc khaéc. Taát caû vaên taught an identical or similar method with the töï vaø ngoân ngöõ ñeàu ñình chæ ngay. Lyù taùnh seõ other three Vehicles. The One Vehicle of the töï bieåu loä trong thuaàn tuùy cuûa noù, vaø haønh Avatamsaka School is inclusive of all ñoäng seõ luoân luoân tuøy thuaän vôùi trí hueä vaø tri Vehicles. However, for the convenience the kieán. three vehicles are taught to prepare the c) The Mahayana immediate, abrupt, direct, aspirants. The three flow out of the One sudden, or intuitive school, by right Vehicle and are taught in the identical concentration of thought, or faith , apart from method as the one. The three Vehicles

recognized by the Avatamsaka School—— of all elements (dharma-laksana): Ñaïi Thöøa Trong ñoù nhaát thöøa ñöôïc giaûng thuyeát baèng Phaùp Töôùng—See (I)(2)(a). phöông phaùp ñoàng nhaát hay töông töï vôùi caû 4) The elementary doctrine of the Great Vehicle ba thöøa. Nhaát Thöøa cuûa toâng Hoa Nghieâm (Mahayana) based on negation of all bao goàm taát caû caùc thöøa. Tuy nhieân, tuøy theo elements or dharma-sunyata: Ñaïi Thöøa Phaùp caên cô maø giaûng ba thöøa ñeå chuaån bò cho Töôùng Giaùo—See (I)(2)(c). nhöõng keû khaùt ngöôõng. Caû ba ñeàu tuoân chaûy 5) The one vehicle which reveals the universal töø Nhaát Thöøa vaø ñöôïc giaûng daïy baèng phöông Buddha-nature. It includes the Mahayana in phaùp ñoàng nhaát nhö laø moät. Theo toâng Hoa its final stage, the immediate and the Nghieâm thì ba thöøa naày laø. complete or perfect teaching of the Hua-Yen: i) The Small Vehicle: Hinayana (skt)—Tieåu Nhaát Thöøa Hieån Tính Giaùo—Trình baøy Phaät Thöøa—See Hinayana. taùnh phoå quaùt. Nhaát Thöøa Hieån Giaùo bao ii) The Gradual Mahayana: Ñaïi Thöøa Tieäm goàm caû Ñaïi thöøa chung giaùo, Ñoán giaùo vaø Giaùo. Vieân giaùo. * The Elementary Mahayana: Ñaïi Thöøa Thuûy Five divisions of Vajradhatu: Kim Cang Giôùi Giaùo. Nguõ Boä—Five divisions of the Vajradhatu * The Final Mahayana: Ñaïi Thöøa Chung Giaùo. represented by five Dhyani-Buddhas: iii) The Abrupt Doctrine of the Great Vehicle: 1) Vairocana in the center: Trung Ñaøi Ñaïi Nhöït Ñaïi Thöøa Ñoán Giaùo. Nhö Lai. b) One Vehicle of the Distinct Doctrine in which 2) Aksobhya in the

east: Ñoâng Ñoä A Suùc Beä the One Vehicle is set forth entirely distinct Phaät. or independent from the other Vehicles, as in 3) Ratnasambhava in the south: Nam Phöông the case of the teaching of the Avatamsaka Baûo Sanh Phaät. School, in which the doctrine of the world of 4) Amitabha in the west: Taây Phöông A Di Ñaø totalistic harmony mutually relating and Phaät. penetrating is set forth. The One Vehicle is 5) Amoghasiddhi or Sakyamuni in the north: higher than the other three. The One Vehicle Baéc Phöông Baát Khoâng Thaønh Töïu. is real while the three are considered as ** For more information, please see Nguõ Phaät temporary: Nhaát Thöøa Bieät Giaùo—Trong ñoù Five Doubts: Nguõ nghi—There are five doubts nhaát thöøa ñöôïc neâu leân hoaøn toaøn khaùc bieät that lurk in the shadows of the human mind and hay ñoäc laäp vôùi nhöõng thöøa khaùc nhö tröôøng tend to discourage faith—Coù naêm loaïi nghi hoaëc hôïp giaùo lyù Hoa Nghieâm trong ñoù noùi leân hoïc aån nuùp trong taâm vaø coù khuynh höôùng laøm naõn thuyeát veà theá giôùi hoã töông dung nhieáp. Nhaát nieàm tin cuûa chuùng ta. Thöøa cao hôn ba thöøa kia. Nhaát thöøa laø chaân 1) Doubt in the Buddha's wisdom: Nghi nôi trí thaät coøn ba thöøa ñöôïc coi nhö laø quyeàn bieán hueä cuûa Nhö Lai. (tam quyeàn nhaát thaät). 2) Doubt in the Buddha's Teachings: Nghi nôi (II) According to Kuei-feng—Theo Khueâ Phong: giaùo phaùp cuûa Phaät. 1) Rebirth as human beings for those who keep 3) Doubt in the person who explains the the five commandments and as devas for Buddha's teachings: Nghi ngöôøi thuyeát phaùp. those who keep the ten commandments: 4) Doubt as to whether the ways and methods Nhaân Thieân Giaùo—Nhöõng ai giöõ nguõ giôùi seõ suggested for following the Noble Path are taùi sanh trôû laïi vaøo coõi ngöôøi vaø nhöõng ai reliable: Nghi khoâng bieát con ñöôøng hay haønh thaäp thieän seõ ñöôïc taùi sanh vaøo coõi trôøi. phöông caùch ñeà nghò ñi theo coù ñaùng tin caäy 2) Doctrine of the Small Vehicle or Hinayana: hay khoâng. Tieåu Thöøa Giaùo—See (I) (1). 5) There are some people, may doubt in the 3) The elementary doctrine of the Great Vehicle sincerity of others who understand and follow (Mahayana) based on the specific character the Buddha's teachings: Coù ngöôøi nghi ngôø

loøng thaønh cuûa ngöôøi hieåu vaø ñi theo giaùo feeling: Giaûi Thoaùt Ñoái Vôùi Duïc Voïng—The phaùp cuûa Theá Toân. deliverance from SENSE-DESIRES: ÔÛ ñaây vò Five dull vices: Nguõ Ñoän Söû—See Five envoys Tyø Kheo coù taùc yù ñoái vôùi duïc voïng, taâm of stupidity. khoâng höôùng nhaäp duïc voïng, khoâng tín laïc, Five dusts: Nguõ traàn: khoâng an truù, khoâng bò chi phoái bôûi duïc voïng. 1) Form: saéc. Khi vò naày coù taùc yù ñoái vôùi ly duïc, taâm höôùng 2) Sound: Thanh. nhaäp ly duïc, tín laïc, an truù vaø bò chi phoái bôûi 3) Smell: Höông. ly duïc, taâm cuûa vò aáy kheùo ly, kheùo tu, kheùo 4) Flavor: Vò. khôûi, kheùo giaûi thoaùt, kheùo ly heä ñoái vôùi caùc 5) Touch: Xuùc. duïc laïc. Vaø caùc laäu hoaëc, caùc toån haïi, caùc nhieät naõo khôûi leân do duyeân caùc duïc laïc, vò Five duta: Five deva-messengers—Five great aáy ñoái vôùi chuùng ñöôïc giaûi thoaùt, khoâng coøn lictors—Nguõ Ñaïi Söù Giaû—Nguõ Thieân Söù Giaû— caûm thoï caûm giaùc aáy. Naêm söù giaû lôùn—See Five great lictors. 2) The deliverance from ILL-WILL: Giaûi Thoaùt Five effective gates to Amitabha's Pure Ñoái Vôùi Saân Haän—(same as in 1. Replace Land: Nguõ Coâng Ñöùc

Moân—See Five “sense-desires” with “ill-will”). meritorious gates of Amitabha’s Pure Land. 3) The deliverance from CRUELTY: Giaûi Thoaùt Five elements: Nguõ Ñaïi—Nguõ Haønh—Naêm ñaïi Ñoái Vôùi Haïi Taâm—(same as in 1. Replace hay naêm yeáu toá lôùn—See Nine elements or nine “sense-desires” with “cruelty”). substances (A). 4) The deliverance from FORMS (rupa): Giaûi 1) Earth: Ñaát. Thoaùt Ñoái Vôùi SAÉC—(same as in 1. Replace 2) Water: Nöôùc. “sense-desires” with “forms”). 3) Fire: Löûa. 5) The deliverance from PERSONALITY: Giaûi 4) Wind: Gioù. Thoaùt Ñoái Vôùi TÖÏ THAÂN—(same as in 1. 5) Space: Hö khoâng. Replace “sense-desires” with “personality”). * The esoteric sects use the five fingers, Five elements in esoteric meditation: Nguõ beginning with the little finger, to symbolize Luaân Quaùn—Contemplation on the five the five elements—Nhöõng toâng phaùi Maät elements—A meditation of the esoteric school on giaùo duøng naêm ngoùn tay, khôûi ñaàu baèng ngoùn the five elements, earth, water, fire, air and space tay uùt, laøm bieåu hieäu cho nguõ ñaïi. with their germ-words, their forms, and their Five elements making for deliverance: colors—Quaùn veà naêm yeáu toá ñaát, nöôùc, löûa, gioù, Nissaraniya-dhatuyo (p)—Nguõ Xuaát Ly Giôùi— vaø hö khoâng, vôùi hình thöùc vaø maøu saéc cuûa töøng According to the Sangiti Sutta in the Long thöù. Discourses of the Buddha, there are five elements 1) The Earth corresponds to Square and Yellow: making for deliverance—Theo Kinh Phuùng Tuïng Ñòa (ñaát) töông öùng vôùi hình Vuoâng vaø maøu trong tröôøng Boä Kinh, coù naêm xuaát ly giôùi: Vaøng. 1) Here when a monk considers sense-desires, 2) Water corresponds to Round and White color: his mind does not leap forward and take Thuûy (nöôùc) töông öùng vôùi hình Troøn vaø maøu satisfaction in them, fix on them or make free Traéng. with them, but when he considers 3) Fire corresponds to Triangular and Red color: renunciation it does leap forward, take Hoûa (löûa) töông öùng vôùi hình Tam Giaùc vaø satisfaction in it, fix on it, and make free with maøu Ñoû. it. And he gets this thought well-set, well- 4) Wind or air corresponds to Half-moon and developed, well-raised up, well freed and Black color: Phong (gioù) töông öùng vôùi Baùn disconnected from sense-desires. And thus he Nguyeät vaø maøu Ñen. is freed from the corruptions (asava), the 5) Space corresponds to Spherical shape and vexations and fevers that arise from sense- Blue color: Hö Khoâng töông öùng vôùi hình desires, and he does not feel that sensual Troøn vaø maøu Xanh da trôøi.

Five envoys of stupidity: Nguõ Ñoän Söû—Panca- 3) Wicked behavior that leads to Injustice and klesa—Five dull, unintelligent, or stupid vices or wickedness: Thaùi ñoä xaáu aùc daãn ñeán baát coâng temptations. Five envoys of stupitity caused by vaø xaáu aùc—There is a lack of a clear the illusion of the body or self—Naêm thöù meâ môø demarcation as to the behavior between men aùm ñoän baét nguoàn töø thaân kieán maø sanh ra. and women. Everyone at times has impure 1) Desire: Hankering after—Greed, which and lasvicious thoughts and desires that lead causes clinging to earthly life and things, them into questionable acts and disputes, therefore reincarnation—Tham. fighting, injustice and wickedness—Khoâng 2) Anger or resentment: Saân. coøn laèn meù veà haïnh kieåm cuûa nam nöõ. Moïi 3) Stupidity or

foolishness: Si. ngöôøi ñeàu muoán coù tö töôûng xaáu aùc cuûa rieâng 4) Arrogance: Maïn. mình, töø ñoù daãn ñeán nhöõng tranh caõi, ñaùnh 5) Doubt: Nghi. nhau, baát coâng vaø xaáu aùc. Five epidemics: Nguõ Chuûng AÙc Beänh—Five 4) Disrespect the rights of others: Khoâng toân epidemics in Vaisali during the Buddha's lifetime. troïng quyeàn lôïi cuûa ngöôøi khaùc—There is a They may not be epidemics any more in the tendency for people to disrespect the rights of modern time—Naêm loaïi beänh ngaët ngheøo trong others, to exaggerate their own importance at thaønh Vaisali vaøo thôøi cuûa Ñöùc Phaät. Chuùng coù the expense of others, to set bad examples of theå khoâng coøn laø nhöõng loaïi beänh ngaët ngheøo behavior and, being unjust in their speech, to trong thôøi caän ñaïi nöõa. deceive, slander and abuse others—Ngöôøi ta 1) Bleeding from the eyes: Xuaát Huyeát Maét. coù khuynh höôùng khoâng toân troïng quyeàn lôïi 2) Pus discharged from the ears: Xuaát Muû Tai. cuûa ngöôøi khaùc, töï taâng boác thoåi phoàng mình 3) Nose-bleeding: Xuaát Huyeát Muõi. leân baèng coâng söùc cuûa ngöôøi khaùc, laøm göông 4) Lockjaw: Chöùng Cöùng Haøm—Chöùng khít xaáu veà haïnh kieåm, baát coâng trong lôøi noùi, löøa haøm. gaït, phæ baùng vaø lôïi duïng ngöôøi khaùc. 5) Astringent taste of all food: Chöùng Taùo Boùn. 5) To neglect their duties: Xao laõng nhieäm vuï— The is a tendency for people to neglect their Five evils in this world: Nguõ chuûng aùc—Naêm duties towards others. They think too much of loaïi aùc treân theá gian naày. their own comfort and their own desires; they 1) Cruelty: Taøn baïo—Every creature, even forget the favors they have received and insects, strives against one another. The cause annoyance to others that often passes strong attack the weak; the weak deceive the into great injustice—Ngöôøi ta coù khuynh strong; everywhere there is fighting and höôùng xao laõng boån phaän cuûa mình ñoái vôùi cruelty—Moïi sinh vaät, ngay caû caùc loaøi coân ngöôøi khaùc. Hoï chæ nghó ñeán söï thoaûi maùi cho truøng, chieán ñaáu nhau. Maïnh hieáp yeáu, yeáu rieâng mình, vaø queân maát ñi nhöõng aân hueä maø löøa maïnh; cöù theá maø ñaùnh nhau vaø baïo taøn hoï ñaõ nhaän do ñoù gaây ra söï khoù chòu cho vôùi nhau. ngöôøi khaùc cuõng nhö ñöa ñeán nhöõng baát coâng. 2) Deception and lack of Sincerity: Löøa gaït vaø thieáu thaønh thaät—There is a lack of a clear Five evolutions or developments: Nguõ demarcation between the rights of a father Chuyeån—See Five developments. and a son, between an elder brother and a Five evolutions of the embryo in the womb: younger; between a husband and a wife; Naêm Thôøi Kyø Phaùt Trieån Cuûa Thai Nhi. between a senior relative and a younger. On 1) Embryo-initiation: Kalalam (skt)—Thai tuï. every occasion, each one desires to be the 2) After 27 days: Arbudam (skt)—Sau 27 ngaøy. highest and to profit off others. They cheat 3) After 37 days: Pesi (skt)—Sau 37 ngaøy. each other. They don't care about sincerity 4) After 47 days: Ghana (skt)—Sau 47 ngaøy. and trust—Khoâng coøn laèn meù (toân ti traät töï) 5) After 57 days when all form and organs all ñuùng ñaén giöõa cha con, anh em, choàng vôï, baø complete: Prasakha (skt)—Sau 57 ngaøy khi con laõo aáu. Heã coù dòp laø truïc lôïi vaø löøa gaït taát caû caùc caên hình thaønh ñaày ñuû. nhau, khoâng coøn öu tö gì ñeán thaønh tín.

Five excellent causes: Five excellent causes of world, unequalled Trainer of men to be blessedness—Nguõ Duyeân. tamed, Teacher of gods and humans, a (A) Buddha, a Blessed Lord.”: ÔÛ ñaây vò Tyø Kheo 1) Keeping the commandments: Trì giôùi. coù loøng tin, tin töôûng söï giaùc ngoä cuûa Nhö 2) Sufficient food and clothing: Ñuû ñaày thöïc Lai: “Ñaây laø Theá Toân, baäc A La Haùn, Chaùnh phaåm vaø quaàn aùo. Ñaúng Giaùc (Chaùnh Ñaúng Chaùnh Giaùc), Minh 3) Living and practicing in a secluded abode: Haïnh Tuùc, Thieän Theä, Theá Gian Giaûi, Voâ Soáng aån daät. Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân 4) Cessation of worry: Chaám döùt moïi lo aâu. Nhaân Sö, Phaät, Theá Toân.” 5) Selecting or choosing good friendship: Choïn 2) He is in good health, suffers little distress ñuùng thieän höõu tri thöùc. sickness, having a good digestion that is (B) neither too cold nor too hot, but of a middling 1) Riddance of sins: Loaïi tröø toäi loãi. temperature suitable for exertion: Vò aáy thieåu 2) Protection through long life: Hoä trì tröôøng thoï. beänh, thieåu naõo, söï tieâu hoùa ñöôïc ñieàu hoøa, 30 Vision of Buddha or Amitabha: Quaùn töôûng khoâng laïnh quaù, khoâng noùng quaù, trung bình Phaät hay Ñöùc A Di Ñaø. hôïp vôùi söï tinh taán. 4) Universal salvation by Amitabha: Phoå Cöùu A 3) He is not fraudulent or deceitful, showing Di Ñaø. himself as he really is to his teacher or to the 5) Assurance of Amitabha’s heaven: Chaéc chaén wise among his companion in the holy life: Vò vaõng sanh Taây Phöông Cöïc Laïc. aáy khoâng löôøng ñaûo, doái gaït, neâu roõ töï mình Five eyes: Nguõ nhaõn: moät caùch chôn thaät ñoái vôùi baäc Ñaïo Sö, ñoái 1) The physical eye: Phaøm nhaõn. vôùi caùc vò saùng suoát hay ñoái vôùi caùc vò ñoàng 2) The Celestial eye: Thieân nhaõn. phaïm haïnh. 3) The eye of wisdom: Hueä nhaõn. 4) He keeps his energy constantly stirred up for 4) The Objective eye: Nhö Thò Nhaõn (maét khaùch abandoning unwholesome states and arousing quan). wholesome states, and is steadfast, firm in 5) The Buddha-eye: Phaät nhaõn. advancing and persisting in wholesome states: Vò aáy soáng sieâng naêng, tinh taán, töø boû caùc aùc Five-Eye Ghost King: Quyû Vöông Nguõ Muïc. phaùp, thaønh töïu caùc thieän phaùp, cöông quyeát, Five factors (hindrances) which blind our kieân trì noã löïc, khoâng traùnh neù ñoái vôùi caùc vision from the truth: Naêm yeáu toá (chöôùng thieän phaùp. ngaïi) che môø nhaõn quang nhìn thaáy söï thaät cuûa 5) He is a man of wisdom, endowed with chuùng ta: wisdom concerning rising and cessation, wuth 1) Lust: Tham lam—Greed. the Ariyan penetration that leads to the 2) Ill-will: Saân haän—Hatred. complete destruction of suffering: Vò aáy coù trí 3) Torpor: Si meâ—Ignorance. tueä, thaønh töïu trí tueä höôùng ñeán söï sanh dieät 4) Worry: lo aâu. cuûa caùc phaùp, thaønh töïu Thaùnh quyeát traïch, 5) Doubt: Nghi hoaëc. ñöa ñeán söï ñoaïn dieät chôn chaùnh caùc khoå Five factors of endeavor: Nguõ Caàn Chi— ñau. According to the Sangiti Sutta in the Long Five Faculties: Nguõ Caên. Discourses of the Buddha, there are five factors of (I) According to Bhikkhu Bodhi in Abhidhamma, endeavour—Theo Kinh Phuùng Tuïng trong Tröôøng there are five faculties—Theo Ngaøi Tyø Khöu Boä Kinh, coù naêm caàn chi: Boà Ñeà trong Vi Dieäu Phaùp, coù naêm khaû naêng 1) Here a monk has faith, trusting in the hay Nguõ Caên: enlightenment of the Tathagata: “Thus this 1) The faculty of Faith: Tín caên. Blessed Lord is an Arahant, a fully- 2) The

faculty of Energy: Taán caên. enlightened Buddha, perfected in knowledge 3) The faculty of Mindfulness: Nieäm caên. and conduct, a Well-Farer, Knower of the 4) The faculty of Concentration: Ñònh caên.

5) The faculty of Wisdom: Hueä caên. virtue of concentration—Sense of (II) Five spiritual faculties: The five organs of the meditation—Ñònh taâm laïi moät choã hay senses—According to the Sangiti Sutta in the chuyeân chuù taâm vaøo moät choã. Long Discourses of the Buddha, there are five 5) Virtue of wisdom for awareness: Prajnendriya roots or faculties (indriyani)—Theo Kinh (skt)—Hueä Caên—Trí hueä saùng suoát khoâng Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm voïng töôûng hay söï hieåu bieát hay suy nghó caên: chaân lyù—Sense of wisdom or thinking of the (A) truth. 1) Eyes: Maét—See Eyes. Five faculties for any cultivators: 2) Ears: Tai—See Ears. Pancendriyani (skt)—The five organs of the 3) Nose: Muõi—See Nose. senses—Five spiritual faculties—Nguõ caên—See 4) Tongue: Löôõi—See Tongue. Five faculties (II)(C). 5) Body: Thaân—See Body. Five Faculties of Power: Naêm naêng löïc hay ** The five sense-organs can be entrances to the Nguõ Löïc—According to Bhikkhu Bodhi in hells; at the same time, they can be some of Abhidhamma, there are five faculties of power— the most important entrances to the great Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi Dieäu Phaùp, enlightenment; for with them, we create coù naêm khaû naêng hay Nguõ löïc: karmas and sins, but also with them, we can 1) The power of Faith: Tín löïc. practise the right way—Nguõ caên coù theå laø 2) The power of Energy: Taán löïc. nhöõng cöûa ngoõ ñi vaøo ñòa nguïc, ñoàng thôøi 3) The power of Mindfulness: Nieäm löïc. chuùng cuõng laø nhöõng cöûa ngoõ quan troïng ñi 4) The power of Concentration: Ñònh löïc. vaøo ñaïi giaùc, vì töø ñoù maø chuùng ta gaây toäi taïo 5) The power of Wisdom: Hueä löïc. nghieäp, nhöng cuõng nhôø ñoù maø chuùng ta coù ** See Five powers. theå haønh trì chaùnh ñaïo. Five fears: Nguõ UÙy—Five fears of beginners in (B) Five more faculties—Naêm Caên Khaùc: the Bodhisattva way. A Bodhisattva at the stage 1) Pleasant bodily feeling: Sukha (p)—Laïc Caên. of Joy has conquered all fears including the 2) Pain: Dukkha (p)—Khoå Caên. following five fears—Naêm noãi lo hay sôï haõi. Boà 3) Gladness: Somanassa (p)—Hyû Caên. Taùt môùi tu hoïc coøn trong Hoan Hyû Ñòa coù naêm 4) Sadness: Domanassa (p)—Öu Caên. moái lo sôï: 5) Indifferent feeling: Upekha (p)—Xaû Caên. 1) Fear of not having enough to live on to (C) Five more faculties: The five positive continue to cultivate: Baát Hoaït UÙy—Giving agents—The five roots that give rise to other away all lest they should have no means—Sôï wholesome dharmas—Naêm Caên Khaùc: khoâng soáng ñuû ñeå tieán tu. Sôï mình chaúng theå 1) Faith or virtue of belief: Sraddhendriya soáng noåi neân chaúng theå boá thí heát nhöõng thöù (skt)—Saddha (p)—Tín Caên—Tin töôûng vöõng mình coù. chaéc nôi Tam Baûo vaø Töù Dieäu Ñeá—Sense of 2) Fear of bad reputation: AÙc Danh UÙy—Fear of belief in the Triple Gem and the Four Noble sacrificing their reputation—Sôï tieáng xaáu hay Truths. sôï mình phaûi mang tieáng xaáu. 2) Energy (vigor) or virtue of active vigor: 3) Fear of death or sacrificing themselves Viryendriya (skt)—Taán Caên—Sense of through dread of dying: Töû UÙy—Sôï cheát hoaëc endeavor or vigor to cultivate good deeds— tuy ñaõ phaùt

taâm nhöng laïi sôï cheát neân chaúng Tinh taán tu taäp thieän phaùp. theå xaû boû thaân meänh ñeå laøm vieäc thieän. 3) Memory, mindfulness, or virtue of 4) Fear of falling into the Evil Realms: AÙc Ñaïo midfulness: Smrtindriya (skt)—Nieäm Caên—UÙy—Sôï mình sa vaøo aùc ñaïo. Sense of memory or right memory—Nhôù tôùi 5) Fear of intimidation of groups: Ñaïi Chuùng Uy chaùnh nieäm. Ñöùc UÙy—Fear of addressing an assembly, 4) Concentration: Samadhindriya (skt)—Ñònh especially of men of position—Sôï söï ñe doïa Caên—Visionary meditation, samadhi, or cuûa ña soá hay cuûa nhöõng ngöôøi coù quyeàn uy,

neân khoâng daùm doõng maõnh thuyeát phaùp nhö when it does no evil, does good without sö töû hoáng. becoming attached, and is respectful of Five fears of beginners in the Bodhisattva superior, considerate of inferiors, and way: Nguõ UÙy—See Five fears. sympathetic towards orphans and widows: Ba laø hueä höông, töùc laø taâm mình khoâng ngaïi, Five fetters produced in the higher forms of thöôøng duøng trí hueä quaùn chieáu töï taùnh, becoming: Nguõ Thöôïng Phaàn Keát—See Five chaúng taïo caùc aùc, tuy tu caùc haïnh laønh maø higher bonds of desire. taâm khoâng chaáp tröôùc, kính baäc treân thöông Five flavors of making ghee: Nguõ Vò—The keû döôùi, cöùu giuùp ngöôøi coâ baàn, goïi laø hueä five flavours or stages of making ghee, which is höông. said to be a cure for all ailments—Naêm moùn aên 4) The fourth is the liberation-refuge, which is cheá töø söõa boø maø ra, ngöôøi ta noùi raèng nhöõng moùn simply your own mind independent of naày coù theå trò ñöôïc nhieàu beänh: conditions, not thinking of good or evil, and 1) Fresh milk: Ksira (skt)—Nhuû Vò—Vò cuûa söõa free and unobstructed: Boán laø giaûi thoaùt töôi. höông, töùc laø töï taâm mình khoâng coù choã phan 2) Coagulated milk such as cream: Dadhi (skt)— duyeân, chaúng nghó thieän, chaúng nghó aùc, töï taïi Laïc Vò—Vò cuûa vaùn söõa chaúng haïn nhö kem. voâ ngaïi goïi laø giaûi thoaùt höông. 3) Curdled milk: Navanita (skt)—Sinh Toâ Vò— 5) The fifth is the refuge of knowledge and Vò cuûa söõa ñoâng ñaëc. views, which is simply your own mind when 4) Butter: Ghola (skt)—Thuïc Toâ Vò—Vò cuûa söõa it is independent of good and evil conditions ñaõ ñöôïc bieán cheá nhö bô. and when it does not dwell in emptiness or 5) Clarified butter, ghee: Sarpirmanda (skt)—Ñeà cling to stillness. You should then study this in Hoà—Vò cuûa söõa ñaõ ñöôïc tinh cheá nhö phoù detail, listen a great deal, recognize your maùt. original mind, and penetrate the true principle Five-fold Dharma-body refuge of the self- of all the Buddhas. You should welcome and nature: Töï Taùnh Nguõ Phaàn Phaùp Thaân Höông— be in harmony with living creatures; the According to The Jewel Platform Sutra, the Sixth unchanging true nature. Good Knowing Patriarch taught about the five-fold Dharma-body Advisors, the incense of these refuges refuge of the self-nature—Theo Phaùp Baûo Ñaøn perfumes each of you within. Do not seek Kinh, Luïc Toå Hueä Naêng ñaõ daïy veà Töï Taùnh Nguõ outside: Naêm laø giaûi thoaùt tri kieán höông, töùc Phaàn Phaùp Thaân Höông. laø töï taâm ñaõ khoâng coù choã phan duyeân thieän 1) The first is the morality-refuge, which is aùc, khoâng theå traàm, khoâng treä tòch, töùc phaûi simply your own mind when free from error, hoïc roäng nghe nhieàu, bieát baûn taâm mình, ñaït evil, jealousy, greed, hatred and hostility:

ñöôïc lyù cuûa chö Phaät, hoøa quang tieáp vaät, Moät laø giôùi höông, töùc laø trong taâm mình khoâng ngaõ khoâng nhôn, thaúng ñeán Boà Ñeà, khoâng coù quaáy, khoâng coù aùc, khoâng taät ñoá, chôn taùnh khoâng ñoåi, goïi laø giaûi thoaùt tri kieán khoâng tham saân, khoâng cöôùp haïi, goïi laø giôùi höông. Naày thieän tri thöùc! Höông naày moãi höông. ngöôøi töï huaân ôû trong, chôù höôùng ra ngoaøi tìm 2) The second is the concentration-refuge, which caàu. is just your own mind which does not become Fivefold Mahayana canon: Nguõ Taïng. confused when seeing the marks of all good (A) The fivefold Mahayana Canon—Nguõ Taïng and evil conditions: Hai laø ñònh höông, töùc laø Ñaïi Thöøa (kinh ñieån): thaáy caùc caûnh töôùng thieän aùc maø töï taâm 1) The sutras: Kinh taïng. chaúng loaïn goïi laø ñònh höông. 2) The vinaya: Luaät Taïng. 3) The third is the wisdom-refuge, which is 3) The Abhidharma: Luaän Taïng. simply your own mind when it is unobstructed 4) The miscellaneous collection: Taïp Taïng. and when it constantly uses wisdom to 5) Bodhisattva collection: Spells—Boà Taùt Taïng contemplate and illuminate the self-nature, (Chuù Taïng).

(B) The esoteric fivefold canon—Nguõ Taïng Maät excrement, urine, etc. After reflecting Giaùo (kinh ñieån): carefully of it, we can conclude that our body 1-3) From one to three are similar as in (B). is hardly worth cherishing—Quaùn theá gia baát 4) The Prajnaparamita: Baùt Nhaõ Ba La Maät. tònh ñeå dieät tröø tham duïc vaø keo kieät. Ngoaøi 5) Dharanis: Ñaø La Ni. ra, Phaät daïy neân quaùn Thaân vaø chö phaùp baát Fivefold meditation: Nguõ Moân Thieàn—Naêm tònh. Kyø thaät döôùi lôùp da, thaân theå chuùng ta moân thieàn. chöùa ñöïng toaøn laø nhöõng thöù nhô nhôùp vaø hoâi (A) thuùi nhö thòt, xöông, maùu, muû, ñaøm, daõi, 1) Impermanence: Voâ thöôøng. phaân, nöôùc tieåu, vaân vaân. Theá neân sau khi 2) Suffering: Khoå. quaùn saùt töôøng taän, chuùng ta thaáy roõ khoâng coù 3) Void: Khoâng. gì ñeå oâm aáp thaân naày. 4) Non-ego: Voâ ngaõ. 2) Contemplation on Compassion and Loving- 5) Nirvana: Nieát baøn. kindness: Quaùn Töø bi—Meditation on pity (B) See Fivefold procedure for quieting the mind. (mercy) for all and to rid of hate and to Fivefold procedure for quieting the mind: cultivate the idea of sympathy to others and Nguõ ñình taâm quaùn. to stop the tendency of anger and destroy (I) The five-fold procedures for quieting the resentment. We must visualize that all mind—The five meditations for settling the sentient beings, especially people equally mind and ridding it of the five errors of have a Buddha-nature. So, they are able, if desires, hate, ignorance, the self, and a they want, to eradicate hatred and develop wayward or confused mind—Naêm pheùp quaùn kindness and compassion to save others— ñeå laéng taâm vaø dieät tröø nguõ duïc. Quaùn töø bi ñeå thöông xoùt caùc loaøi höõu tình, 1) To contemplate that the body is impure and ñoàng thôøi vun boài yù nieäm thieän caûm vôùi moïi filthy: Quaùn thaân baát tònh. ngöôøi cuõng nhö dieät tröø saân nhueá, laáy töø bi 2) To contemplate that the results of sensation or dieät tröø saân haän. Chuùng ta neân quaùn raèng taát consciousness are always sufferings: Quaùn caû chuùng sanh, nhaát laø con ngöôøi, ñeàu ñoàng thoï thò khoå. moät chaân theå bình ñaúng. Vì theá, neáu muoán, 3) To contemplate that the mind is impermanent: hoï cuõng coù theå ñoaïn tröø loøng thuø haän vaø môû Quaùn taâm voâ thöôøng.

roäng loøng yeâu thöông cöùu ñoä chuùng sanh. 4) To contemplate that all things in general are 3) Contemplation on the Causality: Quaùn Nhaân interdependent and without having a nature of Duyeâ n—Contemplation on the twelve links their own: Quaùn phaùp voâ ngaõ. of Dependent Origination or Causality to rid 5) Quaùn Nieát Baøn tòch dieät: Contemplation of of ignorance. Contemplation on Cause and the total destruction of the nirvana. Condition to see that all things in the world (II) The five meditations for setting the mind in either visible or invisible are impermanent. Mahayana Buddhism—Naêm pheùp quaùn theo They come into being through the process of Phaät Giaùo Ñaïi Thöøa: conditions. Our body, after adulthood, grows 1) Contemplation of the impurity of the body: older, delibitates and dies; whle our mind is Meditation on impurity of the worldly life— always changing, at times filled with anger or Quaùn Baát Tònh—Quaùn thaân baát tònh— love, at times happy or sad—Quaùn saùt lyù Meditation on impurity of the worldly life to möôøi hai nhaân duyeân ñeå tröø khöû voâ minh ñeå adjust the mind with regard to passion and thaáy raèng vaïn phaùp vaïn höõu, höõu hình cuõng avarice. Besides, the Buddha also advised us nhö voâ hình ñeàu voâ thöôøng. Chuùng do duyeân to contemplate that the body and all things as sanh maø coù. Thaân ta, sau khi tröôûng thaønh, impure or filthy (vileness of all things). In giaø, beänh, cheát; trong khi taâm ta luoân thay fact, beneath the layers of skin, our body ñoåi, khi giaän khi thöông, khi vui khi buoàn. contains filthy and smelly substances such as 4) Meditation on diversity of realms to see the meat, bones, blood, pus, phlegm, saliva, difference of standpoints and to get rid of

selfish views—Quaùn giôùi phaân bieät—Quaùn vaø vaéng laëng, hôïp nhaát vaø ñònh vaøo ñeà muïc giôùi phaân bieät ñeå nhaän thöùc söï sai khaùc giöõa maø mình ñang quaùn chieáu, ñeå töï mình laøm caùc quan ñieåm, ñeå dieät tröø ngaõ kieán: chuû laáy con ñöôøng maø tieán trình tö töôûng a) Contemplation on the Relativity of the mình ñaõ traûi qua. Töï mình caét lìa tham aùi vaø eighteen realms aims at discerning the falsity troïn veïn thaùo gôõ thaèng thuùc phaùt sanh bôûi of the union of the 18 realms of six sense tham aùi. Laøm ñöôïc nhö vaäy laø töï mình ñaõ organs, six objects, and six related Alaya khaéc phuïc ngaõ maïn vaø chaám döùt khoå ñau: consciousnesses, so as to get rid of the ego- 1) If through reflection on an object, evil, attachment and the dharma-attachment: Quaùn unwholesome thoughts associated with giôùi phaân bieät laø phaân bieät vaø quaùn töôûng söï desire, hate and delusion arise in a meditator, giaû hôïp cuûa 18 giôùi goàm 6 caên, 6 traàn vaø saùu in order to get rid of them he should reflect of thöùc ñeå thaáy chuùng khoâng thaät coù “ngaõ another object which is wholesome. Then the phaùp.” Muïc ñích laø ñeå dieät tröø ngaõ chaáp vaø evil, unwholesome thoughts are removed; phaùp chaáp. they disappear. By their removal the mind b) Contemplation on all dharmas to obtain right stands firm and becoming calm, unified and discrimination and to rid of the self: Quaùn chö concentrated within his subject of meditation: phaùp ñeå coù söï phaân bieät chaân chaùnh cuõng nhö Neáu khi suy nieäm veà moät ñeà muïc maø nhöõng dieät tröø baûn ngaõ. tö töôûng xaáu xa toäi loãi, baát thieän, keát hôïp vôùi 5)

Contemplation on counting breath: Quaùn Soå tham saân si phaùt sanh ñeán haønh giaû, ñeå loaïi töùc (trì töùc nieäm)—Contemplation on töø nhöõng tö töôûng baát thieän aáy, vò naày neân counting breath (Breathing) leading to höôùng taâm suy nieäm veà moät ñeà muïc khaùc coù concentration so as to rid of scattered tính caùch thieän laønh. Chöøng aáy taâm baát thieän (inattentive—distracted—unsettled— bò loaïi töø. Do söï loaïi töø naày, taâm trôû laïi confused) mind (to correct the tendency of vöõng vaøng an truï, vaø trôû neân vaéng laëng, hôïp mental dispersion). This is the best way for nhaát vaø ñònh vaøo ñeà muïc mình ñang quaùn beginners to control and pacify their mind by chieáu. counting their breathing in and out—Ñeám soá 2) If the evil thoughts still arise in a meditator hôi thôû nhaèm ñöa ñeán söï taäp trung tö töôûng who reflects on another object which is vaø dieät töø loaïn taâm. Ñaây laø phöông thöùc hay wholesome, he should consider the nhaát cho ngöôøi sô cô kieåm soaùt vaø thanh tònh disadvantages of evil thoughts thus: “Indeed, taâm mình baèng caùch ñeám hôi thôû vaøo thôû ra. these thoughts of mine are unwholesome, (III) The five meditations for setting the mind in blameworthy, and bring painful the Theravada Buddhism. In Majjhima consequences.” Then his evil thoughts are Nikaya, the Buddha pointed out five things a removed, they disappear. By their removal cultivator should always reflect on in order to the mind stands firm and becoming calm, remove evil thoughts, and to help the mind unified and concentrated within his subject of stand firm and calm, become unified and meditation: Neáu khi ñaõ höôùng taâm veà ñeà muïc concentrated within its subject of meditation. khaùc coù tính caùch thieän laønh maø nhöõng tö To accomplish these, that meditator is called töôûng baát thieän vaãn coøn phaùt sanh, haønh giaû the master of the paths along which thoughts neân suy xeùt veà moái hieåm hoïa cuûa noù nhö sau: travel. He thinks the thought that he wants to “Quaû thaät vaäy, nhöõng tö töôûng naày cuûa ta roõ think. He has cut off craving and removed the raøng laø baát thieän, ñaùng bò cheâ traùch, vaø chuùng fetter fully; mastering pride he has made an seõ ñem laïi quaû khoå.” Chöøng aáy, nhöõng tö end of suffering—Naêm pheùp quaùn theo Phaät töôûng baát thieän seõ bò loaïi töø tan bieán. Do söï Giaùo Nguyeân Thuûy. Trong kinh Trung A loaïi töø naày maø taâm cuûa haønh giaû trôû laïi vöõng Haøm, Ñöùc Phaät ñaõ chæ vaïch 5 ñieàu maø haønh vaøng an truï, vaø trôû neân vaéng laëng, hôïp nhaát giaû caàn quaùn chieáu, ñeå loaïi töø nhöõng tö vaø ñònh vaøo ñeà muïc mình ñang quaùn chieáu. töôûng baát thieän, taâm trôû laïi an truï vöõng vaøng

3) If the evil thoughts still arise in a meditator tan bieán. Do söï loaïi töø naày maø taâm haønh giaû who thinks over their disadvantages, he trôû laïi vöõng vaøng an truï, trôû neân vaéng laëng, should pay no attention to, and not reflect on hôïp nhaát vaø ñònh vaøo ñeà muïc maø mình ñang those evil thoughts. The the evil thoughts are quaùn chieáu. removed, they disappear. By their removal Fivefold sense-pleasures: Kamaguna (p)—Nguõ the mind stands firm and becoming calm, duïc—See Five desires. unified and concentrated within his subject of Five forbidden pungent roots: Nguõ Taân— meditation: Neáu ñaõ suy xeùt veà hieåm hoïa cuûa According to the Surangama Sutra, the five nhöõng tö töôûng baát thieän maø noù vaãn coøn phaùt

forbidden pungent roots. If eaten raw they are sanh, haønh giaû neân phaùt lôø ñi, khoâng ñeå yù said to cause irretability of temper or anger and ñeán, khoâng löu taâm suy nieäm veà caùc phaùp baát disputes. If eaten cooked, to act as an aphrodisiac, thieän aáy nöõa. Chöøng aáy nhöõng tö töôûng baát or they will increase one's sexual desire; thieän seõ bò loaïi tröø tan bieán. Do söï loaïi tröø moreover, the breath of the eater, if reading the naày maø taâm haønh giaû trôû laïi vöõng vaøng an truï, sutras, will drive away the good spirits. Thus vaø trôû neân vaéng laëng, hôïp nhaát vaø ñònh vaøo Buddhism advises practitioners to avoid them, as ñeà muïc mình ñang quaùn chieáu. their consumption tends to disturb the 4) If the evil thoughts still arise in a meditator peacefulness of the mind—Theo Kinh Thuû Laêng who pays no attention to and does not reflect Nghieâm, nguõ vò taân ñeàu bò caám. Neáu aên nguõ taân on evil thoughts, he should reflect on soáng seõ gaây neân noùng naõy hay gaây goã. Neáu aên removing the roof of those thoughts. Then the chín thì nguõ taân laø nhöõng chaát kích thích cho nhuïc evil unwholesome thoughts are removed, duïc. Vaõ laïi, hôi thôû cuûa ngöôøi aên nguõ taân seõ laøm they disappear. By their removal, the mind cho caùc thieän thaàn khoâng chòu ñöôïc vaø boû ñi luùc stands firm and becoming calm, unified and ngöôøi aáy tuïng kinh. Chính vì theá maø Phaät giaùo concentrated within his subject of meditation: khuyeân neân traùnh nguõ taân vì chuùng khuaáy ñoäng söï Neáu ñaõ khoâng ñeå yù ñeán, khoâng löu taâm suy yeân tænh cuûa taâm: nieäm veà caùc tö töôûng baát thieän aáy nöõa, maø 1) Garlic: Ñaïi toaùn (toûi). chuùng vaãn coøn phaùt sanh, haønh giaû neân suy 2) Onion: Ba loaïi Caùch thoâng (haønh). nieäm veà vieäc loaïi tröø nguoàn goác cuûa nhöõng tö 3) Another form of onion: Neùn. töôûng baát thieän aáy. Chöøng aáy, nhöõng tö töôûng 4) Another form of onion: Kieäu. baát thieän bò loaïi tröø tan bieán. Do söï loaïi tröø 5) Leeks: Töø thoâng (heï). naày maø taâm haønh giaû trôû laïi vöõng vaøng an truï, Five forms of dharmadhatu: Nguõ Phaùp Giôùi. vaø trôû neân vaéng laëng, hôïp nhaát vaø ñònh vaøo 1) The phenomenal realm: Höõu vi phaùp giôùi. ñeà muïc mình ñang quaùn chieáu. 2) The noumenal realm: Voâ vi phaùp giôùi. 5) If the evil thoughts still arise in a meditator 3) Interdependent or Interactive: Söï lyù voâ ngaïi who reflects on the removal of their root, he phaùp giôùi (voâ vi laãn höõu vi). should with clenched teeth, and tongue 4) Neither active nor inactive: Phi höõu vi phi voâ pressed against his palate restraint, overcome vi phaùp giôùi. and control the evil mind with the good mind. 5) The unimpeded realm: Söï söï voâ ngaïi Then the evil thoughts are removed, they Five fruits or effects: Nguõ Quaû—Pancaphala disappear. By their removal the mind stands (skt)—Naêm quaû. firm and becoming calm, unified and 1) Fruit ripening divergently: Vipakaphala concentrated within his subject of meditation: (skt)—Dò Thuïc Quaû. Neáu ñaõ suy nieäm veà vieäc loaïi tröø nguoàn goác a) When an evil deed is committed, the doer cuûa nhöõng tö töôûng baát thieän aáy maø chuùng suffers pain; when a good deed is done, he vaãn coøn phaùt sanh, haønh giaû neân caén raêng laïi enjoys pleasure. Pleasure and pain in vaø eùp löôõi vaøo ñoùc gioïng, thu thuùc, khaéc phuïc themselves are unmoral and neutral as far as vaø laáy taâm thieän kieåm soaùt taâm baát thieän. their karmic character is concerned. Hence Chöøng aáy, nhöõng tö

töôûng baát thieän bò loaïi töø the name “differently ripening.”: Khi chaïm

phaûi moät haønh ñoäng xaáu, ngöôøi phaïm phaûi a) Literally means man-working. It is the effect chòu khoå ñau; khi laøm ñöôïc moät haønh ñoäng produced by a human agent at work: Nghóa toát, ngöôøi aáy höôûng sung söôùng. Sung söôùng ñen coù nghóa laø söï vaän duïng cuûa ngöôøi. Noù laø vaø khoå ñau trong töï chuùng laø khoâng thuoäc tính keát quaû cuûa nhaân toá trong coâng vieäc. caùch ñaïo ñöùc, xeùt veà nghieäp cuûa chuùng thì b) Vegetables or cereals grow abundantly from chuùng trung tính. Do ñoù maø quaû naày coù teân the earth owing to the will, intelligence, and “Dò Thuïc” hay “chín muoài theo nhöõng caùch hard work of the farmer; as the harvest is the khaùc nhau.” fruit brought about by a human agency, the b) Fruit ripening divergently (pleasure and name purusha is given to this form of effect: goodness are in different categories; present Rau quaû hay nguõ coác sinh soâi töø ñaát leân do organs accord in pain or pleasure with their bôûi yù chí, trí tueä, vaø söï caàn maãn cuûa ngöôøi past good or evil deeds): Quaû khoå ñau hay an noâng daân; vì muøa gaët laø keát quaû do bôûi nhaân laïc cuûa ñôøi naày laø do nghieäp aùc thieän cuûa ñôøi toá con ngöôøi mang laïi, neân “Ñoä Duïng Quaû” tröôùc. ñöôïc ñaët teân cho keát quaû naày. 2) Uniformly continuous effect: Nishyanda c) Present position and function fruit, the reward (skt)—Ñaúng Löu Quaû. of moral merit in previous life: Vò theá hieän taïi a) When an evil or a good deed is done, this vaø quaû haønh veà sau, söï thöôûng phaït ñôøi naày tends to make the doer more easily disposed do coâng ñöùc ñôøi tröôùc maø ra. towards evils or goods. As cause and effect 4) Dominant effect, or increased, or superior are of the same nature, this “phala” is called effect: Adhipatiphala (skt)—Taêng Thöôïng “flowing in the same course.”: Khi laøm moät Quaû. haønh ñoäng xaáu hay toát, khieán cho ngöôøi laøm a) That anything at all exists is due to the haønh ñoäng aáy deã coù xu höôùng tieán ñeán nhöõng cooperation positive or negative of all other haønh ñoäng xaáu hay toát. Vì nhaân quaû thuoäc things; for if the latter interfere in any way, cuøng moät baûn chaát, neân quaû naày ñöôïc goïi laø the former will cease to exist. When thus the “chaûy trong cuøng moät doøng” hay “ñaúng löu.” co-existence of things is regarded as the b) Fruit of the same order (goodness reborn from result of universal mutuality, it is called “the previous goodness): Do thieän taâm ñôøi tröôùc helping.”: Heã coù söï vaät naøo hieän höõu ñöôïc laø maø chuyeån thaønh thieän taâm sau khi taùi sanh; do bôûi söï hôïp taùc tích cöïc hay tieâu cöïc cuûa taát do aùc taâm ñôøi tröôùc maø aùc taâm ñôøi naày taêng caû caùc söï vaät khaùc, vì neáu söï hôïp taùc naày tröôûng—See Nisyanda-phala. thay ñoåi theo moät caùch naøo ñoù thì söï vaät kia c) Fruit that flows in the same course, like seõ khoâng coøn hieän höõu nöõa. Khi söï ñoàng hieän effetcs arise from like causes, e.g. good from höõu cuûa caùc söï vaät nhö theá ñöôïc xem laø keát good, evil from evil; present condition in life quaû cuûa tính hoã töông phoå quaùt, thì noù ñöôïc from conduct in previous existence; hearing goïi laø “taêng thöôïng duyeân.” from sound, etc.: Töø thieän nhaân sinh ra thieän b) Increased or superior effect (fruit) or position quaû, töø aùc nhaân sinh ra aùc quaû, töø voâ kyù nhaân arising previous earnest endeavour and sinh ra voâ kyù quaû (töø caùi thieän

taâm cuûa yù nghó superior capacity, e.g. eye-sight as an tröôùc, maø chuyeån thaønh thieän taâm sau; hoaëc advance on the eye-organ: Quaû sieâu vieät ñôøi töø caùi baát thieän taâm cuûa yù nghó tröôùc, maø sinh naày laø do khaû naêng sieâu vieät ñôøi tröôùc hay caùi ra caùi baát thieän taâm sau, hay baát thieän nghieäp quaû do taêng thöôïng duyeân maø sinh ra, nhö cuûa yù nghó sau), tính quaû gioáng tính nhaân maø nhaõn thöùc ñoái vôùi nhaõn caên laø taêng thöôïng troâi chaûy ra neân goïi laø Ñaúng Löu Quaû. quaû. d) Like producing like; The equality of cause 5) Fruit of freedom from all bonds, nirvana fruit: and effect; like causes produce like effects: Visamyoga (skt)—Ly Heä Quaû. Loaïi naøo sanh ra loaïi ñoù. a) Nirvana is the fruit of spiritual discipline, and 3) Present position and function fruit: as it enables one to be released from the Purushakara (skt)—Ñoä Duïng Quaû. bondage of birth-and-death, it is called

“freeing from bondage.”—Quaû khoâng bò raøng destinies)—Theo Kinh Phuùng Tuïng trong Tröôøng buoäc bôûi baát cöù heä luïy naøo, quaû Nieát baøn. Boä Kinh, coù naêm neûo aùc (nguõ thuù). Nieát Baøn laø keát quaû cuûa söï tu taäp taâm linh, vaø 1) Hells: Nirayo (p)—Ñòa nguïc. vì noù khieán cho ngöôøi ta thoaùt khoûi söï troùi 2) Hungry ghosts: Peta (p)—Starving demons— buoäc cuûa sinh vaø töû neân noù ñöôïc goïi laø “giaûi The realm of hungry ghosts—Ngaï quyû. thoaùt khoûi söï troùi buoäc” hay “ly heä quaû.” 3) Animals: Tiracchana-yoni (p)—Animal- b) Emanicipated effect produced by all the six rebirth—Suùc sanh. causes: Quaû döïa vaøo ñaïo löïc giaûi thoaùt cuûa 4) Human beings: Man—Humankind—Nhaân. Nieát Baøn maø chöùng ñöôïc, quaû naày taïo neân 5) Heaven: Devas—Deva world—Thieân. bôûi luïc nhaân—See Six causes. Five germ-natures of bodhisattva Five fruits of karma: Nguõ quaû nghieäp—The development: Nguõ Chuûng Taùnh. five fruits of karma. Pancaphalani, or effects 1) The germ-nature of study of the void or produced by one or more of the six hetus or immaterial, which corrects all illusions of causes—Naêm quaû dò thuïc, hay naêm quaû ñöôïc saûn time and space (Thaäp truï): Taäp Chuûng sanh bôûi saùu nhaân. Taùnh—Ngoâi vò thaäp truï, tu taäp khoâng quaùn, 1) Vipaka-phala (skt): Dò Thuïc Quaû—See Five phaù boû caùc hoaëc kieán. fruits or effects (1). 2) The germ-nature of ability to discriminate all 2) Nisyanda-phala (skt): Uniformly continuous the natures of phenomena and transform the effect—Ñaúng Löu Quaû—See Five fruits or living (Thaäp haïnh): Taùnh Chuûng Taùnh—Ngoâi effects (2). vò thaäp haïnh, coù khaû naêng phaân bieät baûn taùnh 3) Purusakara-phala (skt): Simultaneous effect cuûa vaïn phaùp. produced by the sahabhu-hetu and the 3) The middle-way germ-nature, which attains samprayukta-hetu—Só Duïng Quaû—See Five insight into Buddha-laws (Thaäp hoài höôùng): fruits or effects (3). Ñaïo Chuûng Taùnh. 4) Adhipati-phala (skt): Aggregate effect 4) The saint germ-nature which produces produced by the karma-hetu—Taêng Thöôïng holiness by destroying ignorance (Thaäp ñòa in Quaû—See Five fruits or effects (4). which the bodhisattva leaves the ranks of the 5) Visamyoga-phala (skt): Emancipated effect sages and becomes the saints): Thaùnh Chuûng produced by all six causes—Ly Heä Quaû—See Taùnh—Ngoâi vò thaäp ñòa, boà taùt phaù boû voâ Five fruits or effects (5). minh ñeå

ñi töø Hieàn giaû ñeán Thaùnh. Five fundamental conditions of the passions 5) The bodhi-rank germ-nature which produces and delusions: Nguõ Truï Ñòa—See Five states or Buddhahood: Ñaúng Giaùc Chuûng Taùnh—Ngoâi conditions found in mortality. Boà Ñeà coù khaû naêng tieán ñeán Phaät quaû. Five fundamental passions and delusions: Five good roots: Nguõ Caên—See Five faculties. Nguõ Hoaëc—Naêm thöù meâ môø aùm ñoän. Five good things: Nguõ thieän—Nguõ giôùi—See 1) Wrong views: Taø kieán. Five precepts. 2) Clinging or attachment to the desire-realm: Five grades of disciples mentioned in the Chaáp vaøo duïc giôùi. Lotus Sutra: Nguõ Phaåm—Naêm phaåm ñeä töû ñöôïc 3) Clinging or attachment to the form-realm: Phaät noùi ñeán trong Kinh Phaùp Hoa. Chaáp vaøo saéc giôùi. 1) Those who hear the Buddha dharma and 4) Clinging or attachment to the formless-realm: rejoice: Tuøy Hyû Phaåm—Nghe phaùp thöïc Chaáp vaøo voâ saéc giôùi. töôùng maø tín thoï vaø tuøy hyû. 5) The state of unenlightenment or ignorance: Si 2) Read and repeat Buddha-sutras: Ñoäc Tuïng meâ. Phaåm—Ñoäc tuïng Phaät phaùp. Five gatis: Nguõ Thuù—Gatiyo (p)—According to 3) Preach the Buddha-dharma: Thuyeát Phaùp the Sangiti Sutta in the Long Discourses of the Phaåm—Thuyeát giaûng Phaät phaùp. Buddha, there are five gati (destinations,

4) Observe and meditate on the six paramitas: 1) Birth: Sanh. Kieâm Haønh Luïc Ñoä Phaåm—Trì nieäm vaø thöïc 2) Old-age: Giaø. haønh Luïc Ñoä Ba La Maät. 3) Disease: Bònh. 5) Transform self and others: Chính Haønh Luïc 4) Sufferings: Earthly laws and punishments— Ñoä—Töi ñoä vaø ñoä tha. Khoå. Five grave offenses: Five deadly sins—Nguõ 5) Death: Cheát. Nghòch—See Five betrayals. Five great passions: Nguõ Caên Baûn Phieàn Naõo— Five grave sins: Nguõ Nghòch—See Five See Five great disturbers. betrayals. Five great sastras: Nguõ Boä Ñaïi Luaän. Five great Buddhist schools: Nguõ Ñaïi Toâng 1) Ceremonials of the esoteric cult for ridding Phaùi. from calamity: Du Giaø Sö Ñòa Luaän. 1) The Teaching school: Tröôøng phaùi giaùo 2) Ceremonials of the esoteric cult for thuyeát. prosperity: Phaân Bieät Du Giaø Luaän. 2) The Vinaya school: Tröôøng phaùi Luaät. 3) Ceremonials of the esoteric cult for subduing 3) The Zen school: Thieàn toâng. evils (spirits): Ñaïi Thöøa Trang Nghieâm Kinh 4) The Secret school: Maät toâng. Luaän. 5) The Pure Land school: Tònh Ñoä toâng. 4) Ceremonials of the esoteric cult for seeking Five great deva-messengers: Nguõ Ñaïi Söù the love of Buddhas: Bieän Trung Bieân Luaän Giaû—See Five great lictors. Tuïng. 5) Ceremonials of the esoteric cult for calling Five great disturbers: Nguõ Caên Baûn Phieàn Naõo the good to aid: Kim Cang Baùt Nhaõ Luaän. (nguõ kieán thoâ thieån)—Naêm phieàn naõo caên baûn— The five great passions or Klesas. Five great schools in Buddhism: Nguõ toâng— 1) Desire: Tham. See Five sects in Mahayana. 2) Anger or hatred: Saân. Five gross servants: Nguõ Kieán Thoâ Thieån—See 3) Stupidity or ignorance: Si. Five great disturbers. 4) Pride: Maïn. Five groups of the one hundred modes: Nguõ 5) Doubt: Nghi. Vò Baùch Phaùp—The Dharmalaksana, though Five great fears: Panca-mahabhaya (skt & p)— idealistic, takes the model of the analytical These are main fears of beginners on the method used in the Realistic and Nihilistic Bodhisattva path: 1) fear concerning livelihood Schools, and classifies the world of

becoming into (ajivika-bhaya); 2) fear of disapproval (asloka- five categories which are subdivided into one bhaya or akirti-bhaya); 3) fear of death (marana- hundred dharmas—Phaùp Töôùng toâng tuy laø duy bhaya); 4) fear of bad transmigrations (durgati- thöùc, laïi duøng khuoân maãu cuûa phöông phaùp phaân bhaya); and 5) fear that is timidity when tích duøng trong caùc toâng phaùi thuoäc Thöïc taïi vaø addressing assemblies (parisaccharadya-bhaya)— Hö voâ luaän, vaø phaân theá giôùi hieän höõu laøm naêm Ñaây laø 5 noãi lo sôï lôùn lao cuûa ngöõng ngöôøi sô cô loaïi, goàm 100 phaùp—See One hundred divisions treân ñöôøng haønh trì Boà Taùt: 1) sôï veà maïng cuûa of all mental qualities and their agents. mình; 2) sôï veà vieäc khoâng ñöôïc ngöôøi khaùc chaáp Five groups of the Order: Nguõ Chuùng Xuaát nhaän; 3) sôï cheát; 4) sôï taùi sanh vaøo aùc ñaïo; vaø 5) Gia. sôï raèng bò ruït reø nhuùt nhaùt khi phaûi thuyeát giaûng 1) Monks: Tyø Kheo. tröôùc hoäi chuùng. 2) Nuns: Tyø Kheo Ni. Five great Klesas: Nguõ Caên Baûn Phieàn Naõo— 3) Nun-Candidates: Thöùc Xoa Ma Na. The five great disturbers or passions—Naêm phieàn 4) Male novices: Sa Di. naõo caên baûn—See Five great disturbers. 5) Female novices: Sa Di Ni. Five great lictors: Nguõ Ñaïi Söù Giaû—Nguõ Thieân Five hellish deeds: Nguõ nghòch—See Five Söù Giaû—Naêm söù giaû lôùn—The five duta—Five betrayals. great lictors or deva-messengers:

Five higher bonds of desire: Nguõ Thöôïng Phaàn 4) Wrong views in self-grasping: Thuû kieán. Kieát Söû—According to the Sangiti Sutta in the 5) Wrong views in understanding the precepts: Long Discourses of the Buddha and Kosa Sastra, Giôùi kieán. there are five higher bonds of desire still exist in Five hindrances: Nivaranas (p)—Nguõ chöôùng— the upper realms of form and formlessness, for Nguõ Trieàn Caùi—Theo Kinh Phuùng Tuïng trong they fetter beings to aggregates, etc., produced in tröôøng Boä Kinh, coù naêm trieàn caùi, chuùng laøm the higher forms of becoming—Theo Kinh Phuùng chöôùng ngaïi vaø che daáu thöïc taïi khoûi taâm thöùc— Tuïng trong Tröôøng Boä Kinh vaø Caâu Xaù Luaän, coù According to the Sangiti Sutta in the Long naêm phaàn keát sinh khôûi trong caùc caûnh giôùi cao Discourses of the Buddha, there are five hôn cuûa saéc giôùi vaø voâ saéc giôùi hay nguõ thöôïng hindrances which, in the sense of obstructing and phaàn keát vì chuùng troùi buoäc höõu tình vaøo nguõ uaån hindering and concealing reality from ñeå sanh vaøo caùc coõi cao. consciousness: 1) Lust or desire for form: Rupa-raga (p)— (I) The content of Five hindrances—Noäi dung veà Attachment to the world of forms—Greed for Naêm Trieàn Caùi: the fine-material—Love in the realm of 1) Lust: Kamacchanda (p)—Tham Duïc Trieàn form—Craving for the world of form—Saéc aùi Caùi—Such as form, sound, odour, taste and keát—Tham saéc—Phieàn naõo cuûa söï tham contact. They are regarded as fetters that tröôùc nguõ duïc ôû coõi saéc giôùi hay söï luyeán aùi binds sentient beings to the Samsara. The coõi saéc. hindrance of sensuality (sensual desire). 2) Attachment to the formless world: Arupa-raga Sensual desire is lust for sense objects. (p)—Lust or desire for formlessness—Greed Sensual thoughts definitely retarded mental for the immaterial—Love in the realm of development. They disturb the mind and formlessness—Craving for the formless hinder concentration. Sensuality

is due to world—Voâ saéc aùi keát—Tham voâ saéc—Phieàn non-restraint of the six senses, which when naõo cuûa söï tham tröôùc caûnh giôùi thieàn ñònh unguarded give rises to thoughts of lust so cuûa coõi voâ saéc hay söï luyeán aùi coõi voâ saéc. that the mind-flux is defiled. Hence the need 3) Restlessness: Uddhacca (p)—Traïo keát—Traïo for any Buddhist is to be on his guard against cöû—Phieàn naõo vì taâm dao ñoäng maø boû maát this hindrance which closes the door to thieàn ñònh. deliverance—Nhö saéc, thinh, höông, vò, xuùc. 4) Pride: Mana (p)—Conceit—Maïn keát—Phieàn Chuùng laø nhöõng troùi buoäc chuùng sanh vaøo naõo gaây ra do bôûi caäy mình hay maø laán löôùt voøng luaân hoài sanh töû. Tham duïc laø söï ham ngöôøi khaùc. muoán duyeân theo nhuïc duïc nguõ traàn. Nhöõng 5) Ignorance: Voâ minh keát—Phieàn naõo gaây ra tö töôûng tham duïc chaéc chaén laøm chaäm treå söï bôûi ngu muoäi. phaùt trieån tinh thaàn. Noù laøm taâm chao ñoäng Five higher wholesome deeds: Nguõ Lôïi Söû— vaø trôû ngaïi coâng trình laéng taâm an truï. Sôû dó Naêm thieän nghieäp. coù tham duïc phaùt sanh laø vì chuùng ta khoâng (A) chòu thu thuùc luïc caên. Vì khoâng caån maät canh 1) No greed: Khoâng tham. phoøng saùu cöûa neân nhöõng tö töôûng tham aùi coù 2) No hatred (hate): Khoâng saân. theå xaâm nhaäp vaøo laøm oâ nhieãm taâm thöùc. Do 3) No stupidity: Khoâng si. vaäy ngöôøi tu theo Phaät caàn phaûi caån troïng thu 4) Nor pride nor arrogance: Khoâng ngaõ maïn nhieáp luïc caên, khoâng deã duoâi hôø höûng ñeå cho coáng cao. chöôùng ngaïi tham aùi ngaên chaën laøm bít maát 5) No doubt: Khoâng nghi hoaëc. con ñöôøng giaûi thoaùt cuûa mình. (B) 2) The hindrance of ill-will: Vyapada (p)—Saân 1) The wrong views or illusion of the body or haän Trieàn Caùi—A desirable object leads self: Thaân kieán. beings to attachment, whereas an undesirable 2) The extreme views: Bieân kieán. one leads to aversion. These are two great 3) Wrong views: Taø kieán. fires that burn the whole world. They also

produce all kinds of sufferings for sentient cuoái cuøng ñöa ñeán traïng thaùi taâm chai ñaù beings. As in the case of sense-desire, it is höûng hôø. unwise and unsystematic attention that brings 4) Agitation and worry: Uddhacca-kukkucca about ill-will. When not under control, ill-will (p)—Restlessness and worry—Traïo Cöû Hoái propagates itself, saps the mind and clouds Quaù Trieàn Caùi—Mental restlessness or the vision. It distorts the entire mind and thus excitement or worry is a mental state of the hinders awakening to ignorance, not only mind which is associated with all types of hamper mental growth, but also destroy the immoral consciousness. The hindrance of whole forest of merits which we had worry and flurry, also called restlessness and accumulated in so many lives—Ñieàu öa thích remorse. This is another disadvantage that daãn daét chuùng sanh ñeán choã luyeán aùi, trong makes progress more difficult. When the khi ñieàu traùi vôùi sôû thích ñöa ñeán söï gheùt boû. mind becomes restless like flustered bees in a Ñaây laø hai ngoïn löûa lôùn ñaõ thieâu ñoát caû theá shaken hive, it cannot concentrate. This gian. Ñaây cuõng chính laø nguyeân nhaân phaùt mental agitation prevents calmness and sanh moïi khoå ñau phieàn naõo cho chuùng sanh. blocks the upward path. Worry is just as Cuõng nhö tham duïc, söï chuù taâm sai laàm, keùm harmful. When a man worries over one thing khoân ngoan,

khoâng saùng suoát, daãn ñeán saân and another, over things done or left undone, haän. Neáu khoâng kieåm soaùt kòp thôøi, nhöõng tö and over misfortunes, he can never have töôûng baát thieän naày seõ thaám nhuaàn taâm vaø peace of mind. All this bother and worry, this che laáp maát trí tueä. Noù coù theå laøm meùo moù fidgeting and unsteadiness of mind, prevent toaøn theå taâm thöùc vaø caùc taâm sôû, cuõng nhö concentration—Phoùng daät hay lo aâu laø traïng gaây trôû ngaïi cho aùnh saùng chaân lyù, ñoùng maát thaùi taâm lieân heä ñeán nhöõng taâm thöùc baát cöûa giaûi thoaùt. Tham duïc vaø saân haän ñaët neàn thieän. Coøn goïi laø phoùng daät lo aâu, moät taûng treân voâ minh, chaúng nhöõng laøm chaäm treå chöôùng ngaïi laøm chaäm treå böôùc tieán tinh söï phaùt trieån cuûa taâm trí, maø coøn ñoát chaùy caû thaàn. Khi taâm phoùng daät thì nhö baày ong vôõ oå, röøng coâng ñöùc maø ta ñaõ tích taäp töø bao ñôøi cöù vo vo bay quanh quaån khoâng ngöøng, khoù kieáp. loøng an truï ñöôïc. Tình traïng chao ñoäng naày laø 3) Stiffness and torpor: Thina-middha (p)—Hoân moät trôû ngaïi treân ñöôøng ñi ñeán ñònh tónh. Khi Traàm Thuïy Mieân trieàn Caùi—The hindrance haønh giaû maõi lo aâu suy nghó heát chuyeän naày of sloth and torpor. This is a morbid state of ñeán chuyeän khaùc, heát vieäc noï ñeán vieäc kia, mind and mental properties. It is not the state nhöõng vieäc laøm xong, cuõng nhö nhöõng vieäc of sluggishness of the body (for even the chöa xong, luoân lo aâu veà nhöõng may ruûi cuûa arhats, who are free from this ill, also ñôøi soáng, thì chaéc chaén ngöôøi aáy seõ chaúng experience bodily fatihue). This sloth and bao giôø coù an laïc. torpor lessens the yogi's enthusiasm and 5) The hindrance of sceptical doubt or earnestness for meditation so that the uncertainty: Vicikiccha (p)—Nghi Trieàn meditator becomes mentally sick and lazy. Caùi—Doubt or indecision which is devoid of Laxity leads to greater slackness until finally the remedy of wisdom. The hindrance of there arises a state of callous indifference— doubt is the inability to decide anything Hoân traàm thuïy mieân hay hoân traàm daõ döôïi, definitely. It includes doubt with regard to the moät traïng thaùi taâm ueå oaûi, khoâng buoàn hoaït possibility of attaining the jhana, and ñoäng. Ñaây khoâng phaûi laø traïng thaùi ueå oaûi vaät uncertain on what we are doing. Unless we chaát cuûa cô theå (vì cho duø laø baäc A La Haùn, shed our doubts, we will continue to suffer ñoâi khi vaãn caûm thaáy thaân theå meät moûi). from it. As long as we continue to take Traïng thaùi naày laøm cho haønh giaû tu thieàn maát skeptical view of things, sitting on the fence, loøng nhieät thaønh, keùm quyeát taâm, roài tinh this will most detrimental to mental thaàn trôû neân öông yeáu vaø löôøi bieáng. Söï hoân development—Hoaøi nghi hay khoâng quyeát traàm laøm cho taâm thaàn caøng theâm daõ döôïi vaø ñònh laø suy nghó laøm troáng roãng trí tueä. Coøn

goïi laø hoaøi nghi, khoâng tin töôûng veà söï chöùng 4) Six conditions tend to eradication of ñaéc thieàn ñònh, khoâng quyeát ñònh ñöôïc ñieàu restlessness—Saùu ñieàu kieän coù khuynh höôùng mình ñang laøm. Ngaøy naøo mình coøn taâm traïng taän dieät phoùng daät hay lo aâu: hoaøi nghi, ngaøy ñoù tinh thaàn coøn bò lung laïc i) Erudition or learning: Thoâng suoát phaùp hoïc. nhö ngöôøi ngoài treân haøng raøo, khoâng theå naøo ii) Questioning or discussion: Nghieân cöùu hoïc trau doài taâm trí

ñöôïc. hoûi vaø thaûo luaän. (II) Methods of overcoming of these five iii) Understanding the nature of Vinaya dicipline: hindrances—Nhöõng phöông thöùc nhaèm khaéc Thaáu trieät tinh thaàn cuûa giôùi luaät. phuïc naêm trieàn caùi naøy: iv) Association with senior virtuous monks: Thaân 1) Six conditions tend to the eradication of caän vôùi nhöõng vò cao Taêng ñaïo cao ñöùc troïng. sense-desires—Saùu ñieàu kieän coù khuynh v) Good friendship: Taïo tình baèng höõu toát. höôùng taän dieät tham duïc: vi) Profitable talk: Luaän ñaøm höõu ích. i) Perceiving the loathsome of the object: Nhaän 5) Six conditions tend to eradication of doubt— thöùc veà moái nguy haïi cuûa ñoái töôïng. Saùu ñieàu kieän coù khuynh höôùng taän dieät hoaøi ii) Constant meditation on loathsome: Kieân trì nghi. quaùn töôûng veà nhöõng moái nguy haïi aáy. i) Knowledge of the Dharma and Vinaya: iii) Sense-restraint: Thu thuùc luïc caên. Thoâng suoát giaùo phaùp vaø giôùi luaät. iv) Moderation in food: AÊn uoáng ñieàu ñoä. ii) Discussion or questioning: Nghieân cöùu tìm v) Good friendship: Taïo tình baèng höõu toát. hoïc vaø thaûo luaän. vi) Profitable talk: Luaän ñaøm höõu ích. iii) Understanding of the nature of the Vinaya 2) Six conditions tend to eradication of ill-will— dicipline: Thaáu trieät tinh thaàn cuûa giôùi luaät. Saùu ñieàu kieän coù khuynh höôùng taän dieät söï iv) Excessive confidence: Nieàm tin hoaøn toaøn oaùn gheùt: vöõng chaéc. i) Perceiving the object with thoughts of v) Good friendship: Taïo tình baèng höõu toát. goodwill: Nhaän bieát ñoái töôïng vôùi thieän yù. vi) Profitable talk: Luaän ñaøm höõu ích. ii) Constant meditation on loving-kindness: Kieân (III) According to Most Venerable Piyadassi in trì quaùn töôûng veà taâm töø bi. “The Buddha’s Ancient Path,” in order to be iii) Thinking that karma is one’s own: Suy nieäm able to overcome the five hindrances, raèng nghieäp laø do chính ta taïo neân. practitioner should develop five psychic iv) Adherence to that view: Soáng tu theo quan factors known as “jhananga” or factors of nieäm nhö vaäy. jhana. They are vitakka, vicara, piti, sukha, v) Good friendship: Taïo tình baèng höõu toát. and ekaggata which are the very opposites of vi) Profitable talk: Luaän ñaøm höõu ích. the five hindrances. It is these psychic factors 3) Six conditions tend to eradicate of sloth and that raise the practitioner from lower to torpor—Saùu ñieàu kieän coù khuynh höôùng taän higher levels of mental purity. These psychic dieät hoân traàm. factors, in order, step by step, subdue the i) Reflection on the object of moderation in hindrances that block the path of food: Suy nghó veà ñoái töôïng cuûa thoùi quen aåm concentration. Sense desire, for instance, is thöïc voâ ñoä. subdued by ekaggata, that is, unification of ii) Changing of bodily postures: Thay ñoåi tö theá the mind; ill-will by joy (piti); sloth and torpor (oai nghi). by applied thought (vitakka); restlessness and iii) Contemplation of the object of light: Quaùn worry by happiness (sukha), and doubt by töôûng ñoái töôïng aùnh saùng. sustained thought (vicara)—Theo Hoøa iv) Living in the open: Soáng nôi troáng traûi. Thöôïng Piyadassi trong quyeån “Con Ñöôøng v) Good friendship: Taïo tình baèng höõu toát. Coå Xöa,” ñeå khaéc phuïc naêm trieàn caùi, haønh vi) Profitable talk: Luaän ñaøm höõu ích. giaû neân duøng naêm thieàn chi trong tu taäp, vì chính naêm thieàn chi naày seõ naâng caùc caáp thanh tònh taâm cuûa haønh giaû töø thaáp leân cao.

Taâm keát hôïp vôùi chuùng trôû thaønh taâm thieàn, caùi ngaên caûn con ñöôøng thieàn ñònh cuûa haønh caùc thieàn chi naày theo thöù töï töøng chi moät seõ giaû: cheá ngöï caùc trieàn caùi ngaên caûn con ñöôøng a) Applied thought is used to subdue sloth and thieàn ñònh cuûa haønh giaû, chaúng haïn tham duïc torpor: Vitakka (p)—Taàm—Taàm ñöôïc duøng ñöôïc cheá ngöï bôûi ñònh hay nhaát taâm, saân haän ñeå cheá ngöï hoân traàm daõ döôïi. ñöôïc cheá ngöï bôûi hyû, hoân traàm vaø thuïy mieân b) Sustained thought is used to subdue doubt: bôûi taàm, traïo cöû vaø hoái quaù bôûi laïc, vaø hoaøi Vicara (p)—Saùt—Saùt ñöôïc duøng ñeå cheá ngöï nghi bôûi töù—See Ekaggata Reflection and hoaøi nghi. Vitarka. c) Joy is used to subdue ill-will: Piti (p)—Phæ— (IV) Other methods of overcoming these five Phæ hay hyû laïc ñöôïc duøng ñeå cheá ngöï saân hindrances—Nhöõng phöông thöùc khaùc nhaèm haän. cheá ngöï naêm trieàn caùi naày: d) Happiness is used to subdue restlessness and 1) A Buddhist must always practice the right worry: Sukha (p)—Laïc—An laïc ñöôïc duøng efforts to overcome these five hindrances— ñeå cheá ngöï phoùng daät vaø lo aâu. Phaät töû neân luoân tu taäp chaùnh tinh taán ñeå cheá e) One pointedness or unification of the mind ngöï naêm trieàn caùi naày: which is used to subdue sense desire: a) To prevent the arsing of evil unwholesome Ekaggata (p)—Truï—Truï ñöôïc duøng ñeå cheá thoughts that have not yet arisen in the mind: ngöï tham duïc. Ngaên ngöøa nhöõng tö töôûng baát thieän chöa Five hindrances to spiritual progress: Nguõ phaùt sanh, khoâng cho noù phaùt sanh. Chöôùng Ngaïi—Five hindrances to spiritual b) To discard such evil thoughts already arisen: progress that hinder the mind, obstruct insight, and Loaïi tröø nhöõng tö töôûng baát thieän ñaõ phaùt prevent cultivators from attaining complete sanh. concentration and from knowing the truth (Five c) To produce wholesome thoughts not yet factors (hindrances) which blind our vision from arisen: Khai trieån nhöõng tö töôûng thieän chöa the truth)—Naêm chöôùng ngaïi cho söï tieán boä tinh phaùt sanh. thaàn, laøm roái loaïn söï nhìn saâu vaøo vaïn höõu, ngaên d) To promote and maintain the good thoughts caûn con ngöôøi ñaït tôùi söï taäp trung hoaøn toaøn, cuõng already present: Cuûng coá vaø baûo trì nhöõng tö nhö khaùm phaù ra chaân ly: töôûng thieän ñaõ phaùt sanh. (A) According to the point of view of Mahayana 2) According to Bhikkhu Piyadassi Mahathera in Buddhism—Theo quan ñieåm Phaät Giaùo Ñaïi The Spectrum of Buddhism, to overcome Thöøa: these five hindrances, one has to develop five 1) Greed: Kamachanda (p)—Sensuous lust— psychic factors known as five factors of jhana. Tham duïc—Tham aùi duyeân theo duïc giôùi. It is the psychic factors that raise the 2) Hatred: Vyapada (p)—Ill-will—Saân haän. practitioner from lower to higher levels of 3) Physical and mental torpor: Ignorance—Si mental purity. The consciousness that is meâ. associated with them becomes known as 4) Restlessness and worry: Uddhaccakukkucca “jhana.” These psychic factors, in order, step (p)—Lo aâu. by step, subdue the hindrances that block the 5) Doubt: Vicikiccha (p)—Nghi hoaëc. path of concentration—Theo Tyø Kheo (B) According to the point of view of Theravada Piyadassi Mahathera trong Phaät Giaùo Nhìn Buddhism—Theo quan ñieåm Phaät Giaùo Toaøn Dieän, ñeå ñieàu phuïc naêm trieàn caùi, haønh Nguyeân Thuûy: giaû cuõng caàn phaûi trau doài vaø phaùt

trieån naêm 1) Sensual desires: Kamachanda (p)—Tham duïc yeáu toá taâm lyù goïi laø chi thieàn. Chính naêm chi hay tham aùi duyeân theo duïc giôùi. thieàn naày seõ naâng caùc caáp thanh tònh taâm cuûa 2) Hatred: Vyapada (p)—Saân haän. haønh giaû töø thaáp leân cao. Taâm keát hôïp vôùi 3) Sloth and torpor: Thinamiddha (p)—Hoân traàm chuùng trôû thaønh taâm thieàn. Caùc thieàn chi naày daõ döôïi. theo thöù töï töøng chi moät, cheá ngöï caùc trieàn

4) Restlessness and worry: Uddhaccakukkucca Five hundred great Arhats: Nguõ Baùch Ñaïi La (p)—Phoùng daät lo aâu. Haùn—Five hundred great arhats who formed the 5) Doubt, or indecision: Vicikiccha (p)—Hoaøi synod under Kaniska and are supposed compilers nghi. of the Abhidharma-Mahavibhasa-Sastra, four Five hindrances and three subordinations of hundred years after Buddha entered nirvana— women: Nguõ Chöôùng Tam Toøng Cuûa Nöõ Nhaân— Naêm traêm vò Ñaïi La Haùn laø nhöõng vò ñaõ soaïn ra The five hindrances and the three subbordinations boä Vi Dieäu Phaùp Tyø Ba Sa Luaän, boán traêm naêm of women—Naêm chöôùng ngaïi vaø ba phuïc toøng sau ngaøy Phaät nhaäp dieät. cuûa ngöôøi nöõ: Five hundred questions: Nguõ Baùch Vaán Söï— (I) The five hindrances: Naêm Chöôùng Ngaïi— The five hundred questions of Nguõ Chöôùng Cuûa Nöõ Nhaân—See Five Mahamaudgalyayana to the Buddha on hindrances or obstacles of women. discipline—Naêm traêm caâu hoûi cuûa ngaøi Muïc Kieàn (II) The three subordinations—Tam Toøng: Lieân hoûi Phaät veà vaán ñeà giôùi luaät. 1) At home she must subordinate to her father: Five hundred sects: Nguõ Baùch Dò Boä—The five Taïi gia toøng phuï—ÔÛ nhaø thì phuïc toøng cha. hundred sects according to the five hundred years 2) When she gets married, she must subordinate after the Buddha's death—Naêm traêm boä phaùi to her husband: Xuaát giaù toøng phu—Khi laáy khaùc nhau ñöôïc thaønh laäp 500 naêm sau ngaøy Phaät choàng thì phaûi phuïc toøng choàng. nhaäp dieät. 3) When her husband dies, she must subordinate Five hundred yojanas: Nguõ Baùch Do Tuaàn— to her eldest son: Phu töû toøng töû—Khi choàng According to the Lotus Sutra, the journey to the qua ñôøi thì phaûi phuïc toøng ngöôøi con trai caû. Land of Treasure is the five hundred Yojanas of Five hindrances of women: Nguõ Chöôùng Cuûa difficult and perilous journey—Theo Kinh Phaùp Nöõ Nhaân—According to the Lotus Sutra, Hoa thì con ñöôøng ñi ñeán ñaát chaâu baûo laø con Devadatta Chapter, there are five hindrances or ñöôøng daøi naêm traêm do tuaàn (do tuaàn laø ñôn vò ño obstacles of women—Theo phaåm Ñeà Baø trong löôøng khoaûng caùch vaøo thôøi cuûa Ñöùc Phaät—See Kinh Phaùp Hoa, ngöôøi nöõ coù naêm chöôùng ngaïi: Yojanas) ñaày khoù khaên nguy hieåm. 1) Inability to become Brahma-kings: Chaúng Five immeasurables: Nguõ Voâ Löôïng—The five ñöôïc laøm Phaïm Thieân Vöông. infinites—Naêm thöù voâ löôïng: 2) Inability to become Indras: Chaúng ñöôïc laøm 1) Ratnasambhava Buddha with Immeasurable Ñeá Thích. bodies: Phaät Baûo Sanh vôùi Voâ löôïng thaân. 3) Inability to become Mara-kings: Chaúng ñöôïc 2) Aksobhya Buddha with Immeasurable Minds: laøm Ma Vöông. Phaät A Suùc Beä vôùi Voâ löôïng Taâm. 4) Inability to become Cakravarti-kings: Chaúng 3) Amitabha Buddha or Infinite-Life Buddha ñöôïc laøm Chuyeån Luaân Vöông. with Immeasurable Wisdom: Phaät A Di

Ñaø 5) Inability to become Buddhas: Chaúng ñöôïc hay Voâ Löôïng Thoï Phaät vôùi Voâ Löôïng Trí laøm Phaät—In fact, if a woman wants to Hueä. become a Buddha, that person has to cultivate 4) Vairocana Buddha with Immeasurable Space: in this life so that in her next rebirth she can Phaät Tyø Loâ Giaù Na vôùi Voâ Löôïng Hö Khoâng. become a man—Kyø thaät, moät ngöôøi mang 5) Amoghasiddhi Buddha with all the living: thaân nöõ muoán thaønh Phaät thì phaûi tu trong Phaät Baát Khoâng hay Ly Boá UÙy Phaät vôùi Voâ kieáp naày sao cho chuyeån thaønh ngöôøi nam Löôïng chuùng sanh. trong kieáp lai sanh tröôùc khi thaønh Phaät. Five impossible things: Nguõ Baát Naêng Xöù— Five Hundred Disciples Receive the According to the Sangiti Sutta, there are five Prediction of Their Destiny: Phaåm Nguõ Baù Ñeä impossible things—Theo Kinh Phuùng Tuïng trong Töû Thoï Kyù—See Twenty-eight chapters in the Tröôøng Boä Kinh, coù naêm baát naêng xöù (naêm ñieàu Lotus Sutra. maø moät vò Tyø Kheo khoâng theå laøm ñöôïc):

1) An Arahant is incapable of deliberately 1) Inference from appearance (fire from smoke): taking the life of a living being: Moät vò laäu Töôùng Tyû Löôïng—Caên cöù vaøo thöù ñaõ thaáy taän Tyø Kheo khoâng theå coá yù saùt haïi ñôøi soáng maø suy lyù ra nhöõng thöù khaùc. loaøi höõu tình. 2) Inference from the corporeal (two or more 2) An Arahant is incapable of taking what is not things from one): Theå Tyû Löôïng—Töø boä given so as to constitute theft: Moät vò laäu taän phaän maø suy ra caùi lyù cuûa toaøn theå. Tyø Kheo khoâng theå coá yù laáy cuûa khoâng cho 3) Inference from action (animal from its ñeå taïo toäi troäm caép. footmark): Nghieäp Tyû Löôïng—Töø nghieäp taùc 3) An Arahant is incapable of committing sexual maø suy lyù nghieäp taùc. intercourse: Moät vò laäu taän Tyø Kheo khoâng 4) Inference from recognized law (old age from theå coá yù haønh daâm. birth): Phaùp Tyû Löôïng—Töø moät boä phaän söï 4) An Arahant is incapable of telling a vaät maø suy lyù ra caùc boä phaän khaùc. deliberate lie: Moät vò laäu taän Tyø Kheo khoâng 5) Inference from cause and effect (a traveller theå töï mình bieát maø noùi laùo. has a destination): Nhaân quaû tyû löôïng—Thaáy 5) An Arahant is incapable of storing up goods caùi nhaân maø suy ra caùi lyù cuûa quaû. for sensual indulgence as he did formerly in Five infinites: Nguõ Voâ Löôïng—Naêm thöù voâ the household life: Moät vò laäu taän Tyø Kheo löôïng—See Five immeasurables. khoâng theå tieâu duøng caùc vaät chöùa caát vaøo caùc Five inner organs: Nguõ Taïng—Naêm boä phaän thuù vui duïc laïc nhö khi coøn laø cö só. beân trong cô theå: Five improper things for a monk to eat: Nguõ 1) Heart: Taâm (Tim). Baát Chính Thöïc—Naêm thöù khoâng hôïp cho moät vò 2) Liver: Can (Gan). Taêng aên—Five improper things for a monk to eat: 3) Stomach: Tyø (Bao töû). 1) Twigs: Caønh non. 4) Lungs: Pheá (Phoåi). 2) Leaves: Laù caây. 5) Kidneys: Thaän (Thaän). 3) Flowers: Boâng. Five kinds of almsgiving: Nguõ Chuûng Boá Thí— 4) Fruit: Traùi. Naêm loaïi boá thí. 5) Powder: Boät. 1) Alsmgiving to those from afar (a distance): Five improper ways of gaining a livelihood Thí cho keû ôû phöông xa laïi. for a monk: Nguõ Taø Sö—Naêm thöù taø meänh cuûa 2) Almsgiving to those going afar (going to a chö Taêng—See Five kinds of deviant livelihood. distance): Thí cho keû saép ñi xa. Five inconceivable things: Nguõ Baát Khaû Tö 3) Almsgiving to

the sick: Thí cho keû bònh taät Nghì—See Five beyond mentation things. oám ñau. Five indulgences of the senses: 4) Almsgiving to the hungry: Thí cho ngöôøi ñoùi pancavisayarasa (p)—Nguõ Traàn—Five dusts— khaùt. Five senses—The objects of the five senses, 5) Almsgiving to those wise in Buddhist which being dusty or earthly things can taint the doctrine: Thí trí hueä vaø ñaïo ñöùc cho ngöôøi. true nature—Naêm traàn hay naêm caûnh saéc. Five kinds of anagamins: Nguõ Chuûng Baát 1) Form: Saéc Traàn. Hoaøn—According to the Sangiti Sutta in the Long 2) Sound: Thinh Traàn. Discourses of the Buddha, there are five kinds of 3) Smell: Höông Traàn. anagamins (Na Haøm) who never return to the 4) Flavor: Vò Traàn. desire-real—Theo Kinh Phuùng Tuïng trong Tröôøng 5) Touch: Xuùc Traàn. Boä Kinh, coù naêm loaïi baát hoaøn hay nguõ chuûng Na Five inferences in Buddhist logic: Nguõ Chuûng Haøm. Tyû Löôïng—Naêm phöông phaùp suy lyù trong Phaät 1) The “less-than-half-timer”: Trung Gian Baùt giaùo. Nieát Baøn—The anagamin who enters on the intermediate stage between the realm of desire and the higher realm of form—Thaùnh

giaû baát hoaøn cheát ôû Duïc giôùi roài vaõng sanh veà 3) Avarice about gain: Tham ñoái vôùi lôïi loäc. Saéc giôùi. 4) Avarice about Dharma: Tham ñoái vôùi phaùp. 2) The “more-than-half-timer”: Sinh Baùt Nieát 5) Avarice about praise: Tham ñoái vôùi tieáng Baøn—The anagamin who is born into the khen. form world and soon overcome the remains of Five kinds of begrudging: Nguõ Xan Tham— illusions—Ñaõ sanh ra trong coõi Saéc giôùi thì Five kinds of avarice. khoâng bao laâu sau seõ ñoaïn lìa taát caû moïi Five kinds of bells: Nguõ Linh—The five kinds phieàn naõo coøn soùt laïi. of bells used by the Shingon in Japan—Naêm loaïi 3) The “gainer with exertion”: Höõu Haïnh Baùt chuoâng ñöôïc duøng trong tröôøng phaùi Chaân Ngoân Nieát Baøn—The anagamin who diligently taïi Nhaät: works his way through the final stage—Ñaõ 1) The five-pronged bell: Nguõ Ñieåm Linh— sanh vaøo coõi baát hoaøn moät thôøi gian sau khi Chuoâng naêm ñieåm. tinh taán tu taäp seõ ñi ñeán quaû vò cuoái cuøng laø 2) The Precious bell: Baùu Linh. Nieát Baøn. 3) The one-pronged bell: Nhöùt Ñieåm Linh. 4) The “gainer without exertion”: Voâ Haïnh Baùt 4) The three-pronged bell: Tam Ñieåm Linh. Nieát Baøn—The anagamin whose final 5) The bell of the stupa which is placed in the departure is delayed through lack of aid and centre while other bells are placed at four slackness—Ñaõ sanh vaøo coõi baát hoaøn maø corners of the altar: Thaùp Linh—Thaùp linh khoâng chòu tinh taán tu haønh thì quaû vò cuoái ñöôïc ñaët chính giöõa, coøn taát caû nhöõng chuoâng cuøng seõ bò trì hoaûn. khaùc ñöôïc ñaët ôû caùc goùc cuûa baøn thôø. 5) He who goes upstreamto the highest: Thöôïng Five kinds of braziers: Nguõ Chuûng Hoä Ma. Löu Baùt Thuù A-Ca-Ni-Sa—The anagamin 1) Vasikarana (skt): Phaï Thuûy Ca La Naõ— who proceeds from lower to higher heavens Semi-circular brazier for dominating, into nirvana—Ngöôøi ñaõ sanh vaøo coõi baát interpreted as calling down the good by hoaøn ñi töø Haï Thieân tieán leân Thöôïng Thieân means of enchantments—Loø hình baùn nguyeät ñeå cuoái cuøng ñaït ñeán cöùu caùnh Nieát Baøn. töôïng tröng cho “Nhieáp Thieän Phaùp” hay Five kinds of avarice: Macchariyani (p)—Five trieäu taäp

thieän loaïi. kinds of begrudging—Nguõ Chuûng Tham. 2) Santika (skt): Phieám Ñeå Ca—Round brazier (I) According to the Sangiti Sutta in the Long meaning to end calamities—Loø hình traêng Discourses of the Buddha, there are five troøn töôïng tröng cho "Töùc Tai Phaùp" hay tröø kinds of begrudging—Theo Kinh Phuùng Tuïng tai öông. trong Tröôøng Boä Kinh, coù naêm loaïi xan tham: 3) Pustika (skt): Boá Saét Trí Ca—Square brazier 1) Begrudging as to dwelling-place: Xan tham for prosperity—Loø hình vuoâng töôïng tröng ñoái vôùi truù xöù. cho "Taêng Ích Phaùp" hay laøm taêng phuùc. 2) Begrudging as to family: Xan tham ñoái vôùi 4) Abhicaraka (skt): A Tyø Giaø Loã Ca— gia ñình. Octagonal brazier meaning exorcising the 3) Begrudging as to gains: Xan tham ñoái vôùi caùc evil—Loø hình baùt giaùc töôïng tröng cho "Haøng vaät thaâu hoaïch. Phuïc Phaùp" hay haøng phuïc aùc ñaûng. 4) Begruding as to beauty: Xan tham ñoái vôùi 5) To obtain the loving protection of the saéc. Buddhas and Bodhisattvas: Kính AÙi Hoä Ma— 5) Begrudging as to Dhamma: Xan tham ñoái vôùi Ñöôïc söï thöông yeâu hoä trì cuûa chö Phaät vaø Phaùp. chö Boà Taùt. (II) According to The Path of Purification, there Five kinds of a Buddha's dharmakaya: Nguõ are five kinds of avarice—Theo Thanh Tònh Chuûng Phaùp Thaân. Ñaïo, coù naêm loaïi tham. (A) According to the T'ien-T'ai Sect—Theo 1) Avarice about dwellings: Tham ñoái vôùi choã ôû. tröôøng phaùi Thieân Thai: 2) Avarice about families: Tham ñoái vôùi quyeán 1) The spiritual body of wisdom: Nhö Nhö Trí thuoäc. Phaùp Thaân—The spiritual body of

bhutatathata-wisdom (Sambhogakaya)—Caùi meat was not used as food, there would be no thöïc trí ñaõ chöùng ngoä lyù nhö nhö. cause for the destruction of animals, hence 2) The spiritual body of all virtuous consumption of meat is directly responsible for achievement: Sambhogakaya (skt)—Coâng their slaughter and is therefore wrong. Another ñöùc phaùp thaân—Heát thaûy coâng ñöùc thaønh töïu. group regards the consumption of meat is allowed 3) The body of incarnation in the world: by the Buddha. They claim that the Vinaya or Nirmakaya (skt)—The spiritual body of diciplinary rule allows monks to eat meat under incarnation in the world—ÖÙng thaân—Töï three conditions, called "three kinds of clean thaân—Töï phaùp thaân. flesh," or "five kinds of clean flesh," or "nine 4) The body of unlimited power of kinds of clean flesh." No matter what you say, transformation: Nirmakaya (skt)—Bieán hoùa eating flesh still means eating flesh. Buddhists, thaân—Bieán hoùa phaùp thaân. especially, monks and nuns should show their 5) The body of unlimited space: Dharmakaya loving-kindness and compassion to all sentient (skt)—Hö khoâng thaân—Hö khoâng phaùp beings. Monks and nuns should try their best to thaân—Lyù nhö nhö lìa taát caû töôùng cuõng nhö prevent killing, and not to be the cause of killing hö khoâng. through the form of offering of a so-called 'clean (B) According to the Flower Adornment Sutra— flesh.' Buddhists should always remember that at Theo Kinh Hoa nghieâm: the time of the Buddha, there was one occasion 1) The body or person of Buddha born from the that the Buddha allowed monks and nuns to use dharma-nature: Phaùp taùnh sanh thaân—Thaân clean flesh because there was a great drought and Nhö Lai do phaùp taùnh sanh ra. there were no vegatables could be

grown. 2) The dharmakaya evolved by Buddha-virtue, Nowadays, Are we lacking of vegetables? Be or achievement: Coâng ñöùc phaùp thaân—Thaân careful!Veà vieäc tieâu thuï thöt nhö thöïc phaåm, chính do muoân ñöùc cuûa Nhö Lai maø hôïp thaønh. caùc Phaät töû cuõng chia thaønh hai phaùi. Moät phaùi 3) The dharmakaya with unlimited powers of cho raèng aên thöt khoâng keùm phaàn toäi loãi nhö haønh transformation: Bieán hoùa phaùp thaân—Thaân ñoäng cuûa ngöôøi gieát. Hoï cho raèng neáu thöt khoâng bieán hoùa voâ haïn cuûa Nhö Lai, heã coù caûm laø ñöôïc duøng laøm thöïc phaåm thì khoâng coù nguyeân coù hieän, coù cô laø coù öùng. nhaân phaûi gieát choùc suùc vaät, cho neân tieâu thuï thöt 4) The real dharmakaya: Thöïc töôùng phaùp chòu traùch nhieäm tröïc tieáp veà vieäc gieát, vì vaäy aên thaân—Thöïc thaân hay thaân voâ töôùng cuûa Nhö thöt laø sai. Nhoùm khaùc cho raèng vieäc aên thöt ñöôïc Lai. Ñöùc Phaät cho pheùp. Hoï cho raèng giôùi luaät hay kyõ 5) The universal dharmakaya: Hö khoâng phaùp luaät cho pheùp caùc thaày tu aên thöt trong ba tröôøng thaân—The dharmakaya as being like space hôïp goïi laø “Tam Tònh Nhuïc,” hay “Nguõ Tònh which enfolds all things, omniscient and Nhuïc,” hay “Cöûu Tònh Nhuïc.” Duø noùi theá naøo ñi pure—Phaùp thaân Nhö Lai roäng lôùn traøn ñaày nöõa, aên thöt vaãn laø aên thöt. Ngöôøi tu, nhaát laø chö khaép caû hö khoâng. Phaùp thaân cuûa Nhö Lai Taêng Ni, phaûi toû taám loøng töø bi ñoái vôùi chuùng dung thoâng caû ba coõi, bao truøm taát caû caùc sanh muoân loaøi. Chö Taêng Ni phaûi coá gaéng heát phaùp, sieâu vieät vaø thanh thònh. mình chaúng nhöõng khoâng gieát, maø coøn khoâng laø Five kinds of chaos: Nguõ Ñoäc—The five nguyeân nhaân cuûa söï gieát qua hình thöùc cuùng kysaya periods of turbidity, impurity or chaos— döôøng caùi goïi laø tònh nhuïc. Phaät töû neân luoân nhôù See Five kinds of turbidity. raèng, vaøo thôøi Phaät coøn taïi theá, coù laàn Ñöùc Phaät Five kinds of charity: Nguõ chuûng boá thí—See cho pheùp chö Taêng Ni duøng tònh nhuïc, vì ngay luùc Five kinds of almsgiving. ñoù ñaõ xaõy ra moät côn haïn haùn lôùn, rau caûi khoâng troàng troït ñöôïc. Coøn baây giôø, chuùng ta ñaâu coù Five kinds of clean flesh: Nguõ Tònh Nhuïc— thieáu rau caûi? Neân caån troïng!: With regard to the consumption of meat as food, (A) Three kinds of clean flesh (pure meat) to a Buddhists themselves are divided into groups. monk—Tam tònh nhuïc: One group regards eating meat as being no less wicked than the act of slaughter. It holds that, if

1) Has not seen the animal killed: Khoâng thaáy 1) Initial functioning of mind under the influence gieát. of the original unenlightenment or state of 2) Has not heard the animal killed: Khoâng nghe ignorance: Nghieäp Thöùc—Nöông vaøo goác reã gieát. voâ minh baét ñaàu ñoäng leân töø baûn taâm maø khôûi 3) Has not doubt about the animal killed to offer ra meâ laàm thaønh ra taùc ñoäng hay thaønh to the monk’s meal: Khoâng nghi ngôø con vaät nghieäp. bò gieát ñeå cuùng döôøng cho mình. 2) The act of turning towards the apparent object (B) Five kinds of clean flesh (pure meat) to a for its observation: Chuyeån Thöùc—Nghieäp monk—Tam tònh nhuïc: thöùc chuyeån laàn maø sanh ra naêng kieán hay töï 1-3) Same as in (A). thaáy mình maø khôûi leân taùc duïng. 4) Creatures that have died a natural death: Con 3) Observation of the object as it appears: Hieän thuù töï cheát. Thöùc—Döïa vaøo taùc duïng cuûa naêng

kieán maø 5) Creatures that have been killed by other khôûi leân sôû kieán. creatures: Thòt thuù coøn thöøa do thuù khaùc gieát 4) The deductions derived from its appearance: xong aên coøn dö laïi. Tri Thöùc—Höôùng vaøo caùc caûnh giôùi hieän ra Five kinds of concentration: Nguõ Vò Thieàn— töø taâm sôû maø sanh ra moïi thöù phaân bieät sai Naêm loaïi thieàn. laàm. 1) Heretic meditation: Meditation of heretics— 5) The consequent feelings of like or dislike, Ngoaïi Ñaïo Thieàn. pleasure or pain, from which arise the 2) Meditation of ordinary people: Phaøm Phu delusions and incarnations: Töông Tuïc Thieàn. Thöùc—Do voâ minh maø phaân bieät sai laàm neân 3) Hinayana meditation: Meditation of the sanh ra vui söôùng vôùi caùi mình yeâu thích, vaø Hinayana—Tieåu Thöøa Thieàn. khoå sôû vôùi caùi mình chaùn gheùt, nieäm khoå vui 4) Meditation of the Mahayana: Ñaïi Thöøa lieân tuïc chaúng döùt, do ñoù maø luaân hoài sanh töû Thieàn. töông tuïc. 5) Meditation of the Supreme Vehicle: Thieàn Five kinds of dana: Nguõ chuûng boá thí—See Toái Thöôïng Thöøa—Meditation of believers in Five kinds of almsgiving. the fundamental Buddha-nature of all Five kinds of deva: Nguõ Chuûng Thieân—See things—Nhö Lai Thanh Tònh Thieàn—Nhöùt Five classes of devas. Haønh Tam Muoäi Thieàn—Chaân Nhö Tam Five kinds of deviant livelihood: Nguõ Taø Sö— Muoäi Thieàn. Five improper ways of gaining a livelihood for a Five kinds of consciousness: Nguõ thöùc—The monk—Naêm thöù taø meänh cuûa chö Taêng. five senses of consciousness or five parijnanas, 1) Changing his appearance theatrically: perceptions or cognitions; ordinarily those arising Displaying an unusual appearance—Traù hieän from the five senses form, sound, smell, taste, dò töôùng—Giaû doái hieän ra dò töôùng ñeå gaït touch—Pancavijnana (skt)—Naêm thöùc hay taâm ngöôøi. thöùc döïa vaøo maét, tai, muõi, löôõi vaø thaân maø sinh 2) Advertise his own power or virtue: Using low vaø duyeân vaøo naêm caûnh saéc, thinh, höông, vò, xuùc: voice in order to appear awesome—Töï (I) According to the Mahyana, the five senses of thuyeát coâng naêng—Noùi ra caùi hay gioûi cuûa consciousness—Theo Ñaïi Thöøa: mình hay töï khoe taøi gioûi ñeå caàu lôïi döôõng. 1) Visual sense: Nhaõn thöùc. 3) Fortune-telling: Performing divination and 2) Auditory sense: Nhó thöùc. fortune telling—Chieâm töôùng kieát hung— 3) Olfactory sense: Tyû thöùc. Xem boùi töôùng noùi ñieàu laønh döõ cuûa ngöôøi ñeå 4) Gastatory: Vò thöùc. caàu lôïi döôõng. 5) Tactile sense: Xuùc thöùc. 4) Hectoring and bullying: Cao thinh hieän oai— (II) The five parijnanas according to the Noùi phaùch nhöõng lôøi maïnh döõ hoaëc noùi hueânh Awakening of Faith—Theo Khôûi Tín Luaän: hoang ñeå caàu lôïi döôõng.

5) Praising the generosity of another to induce 3) For supressing or exorcising: Abhicaraka the hearer to bestow presents: Thuyeát sôû ñaéc (skt)—A Tyø Giaø Loã Ca—Ñieàu phuïc hay haøng lôïi dó ñoäng nhôn taâm—Noùi ra caùi moái lôïi phuïc. mình kieám ñöôïc ñeå laøm ñoäng loøng ngöôøi. 4) For calling or attracting of good beings or aid: Five kinds of devotion: Nguõ Chuyeân—See Akarsani (skt)—A Yeát Sa Ni—Caâu trieäu hay Five devitions. Nhieáp trieäu coù nghóa laø vôøi ñeán. Five kinds of doubt: Naêm loaïi hoaøi nghi— 5) For seeking the aid of Budhas and Doubts that cause the practitioner to be filled with Bodhisattvas: Vasikarana (skt)—Phaït Thi Ca

anger and resistance, but also cause his or her La Naõ—Kính aùi hay Khaùnh aùi. mind become deluded. There are five kinds of Five kinds of esoteric ceremonies: Nguõ Chuûng doubt that lead to a deluded mind—Nhöõng loaïi Tu Phaùp—Naêm phöông phaùp tu taäp theo Maät nghi ngôõ chaúng nhöõng khieán cho haønh giaû traøn giaùo. ngaäp vôùi saân haän vaø choáng ñoái, maø coøn laøm cho 1) For stopping calamities: Santika (skt)—Phieán taâm haønh giaû bò meâ môø. Coù naêm loaïi hoaøi nghi Ñeå Ca—Töùc Tai hay Tòch Tai coù nghóa laø daäp khieán cho taâm meâ môø. taét tai hoïa. 1) The first doubt is regarding the Buddha, the 2) For success or prosperity: Paustika (skt)—Boá great master who showed the path to Saéc Tröøng Ca—Taêng ích hay Taêng vinh coù enlightenment: Loaïi nghi ngôø thöù nhaát lieân heä nghóa laø taêng tröôûng. tôùi Ñöùc Phaät, vò thaày vó ñaïi ñaõ chæ cho chuùng 3) For supressing or exorcising: Abhicaraka ta con ñöôøng giaûi thoaùt. (skt)—A Tyø Giaø Loã Ca—Ñieàu phuïc hay haøng 2) The second doubt is regarding the Dharma, phuïc. the path that leads to liberation: Loaïi nghi 4) For calling or attracting of good beings or aid: ngôø thöù hai lieân heä tôùi Phaùp, con ñöôøng ñöa Akarsani (skt)—A Yeát Sa Ni—Caâu trieäu hay ñeán giaûi thoaùt. Nhieáp trieäu coù nghóa laø vôøi ñeán. 3) The third doubt is regarding the Sangha, the 5) For seeking the aid of Budhas and noble ones who have uprooted some or all of Bodhisattvas: Vasikarana (skt)—Phaït Thi Ca the afflictions: Loaïi nghi ngôø thöù ba lieân heä La Naõ—Kính aùi hay Khaùnh aùi. tôùi Taêng giaø, nhöõng baäc cao thöôïng ñaõ nhoå Five kinds of eunuchs: Pandakas (skt)—Nguõ ñöôïc moät phaàn hay heát thaûy phieàn naõo. Chuûng Baát Nam—Five kinds of impotent males— 4) The fourth is the doubt of oneself, of one's Naêm loaïi baát nam. own morality and method of practice: Thöù tö 1) Impotent male by birth: Sinh Baát Nam. laø nghi ngôø chính mình, nghi ngôø giôùi luaät vaø 2) Impotent male by emasculation: Kieàn Baát caùch haønh thieàn cuûa chính mình. Nam—Bò thieán maát nam caên. 5) The last is the doubt of other people, 3) Impotent male by uncontrollable emission: including one's master and other fellow Ñoà Baát Nam—Loaïi thaáy ngöôøi khaùc daâm laø practitioners: Loaïi nghi ngôø cuoái cuøng laø nghi xuaát tinh khí. ngôø ngöôøi khaùc, bao goàm caû thieàn sö laãn 4) Hermaphrodite: Bieán Baát Nam—Loaïi gaëp nhöõng baïn ñoàng tu khaùc. nam thì nöõ caên khôûi, maø gaëp nöõ thì nam caên Five kinds of esoteric ceremonial: Nguõ Chuûng khôûi. Tu Phaùp—Naêm loaïi tu phaùp. 5) Impotent for half a month: Baùn Baát Nam— 1) For stopping calamities: Santika (skt)—Phieán Loaïi chæ duøng ñöôïc nam caên trong nöûa thaùng. Ñeå Ca—Töùc Tai hay Tòch Tai coù nghóa laø daäp Five kinds of expenditure: Naêm Thöù Chi taét tai hoïa. Tieâu—See Five areas of spending. 2) For success or prosperity: Paustika (skt)—Boá Five kinds of eyes or vision: Nguõ nhaõn. Saéc Tröøng Ca—Taêng ích hay Taêng vinh coù (I) Five kinds of eyes or vision according to the nghóa laø taêng tröôûng. Buddhist tradition—Nguõ Nhaõn theo truyeàn thoáng Phaät giaùo:

1) Human eye: Physical eye—The flesh eye, or way of looking at things. When we take this eye of the body—Limited vision—Phaøm view, we realize that water is formed by the Nhaõn—Maét thòt cuûa nhuïc thaân, coù taàm nhìn combination of oxygen and

hydrogen. From giôùi haïn. such a point of view, we can foretell when 2) Celestial (god or deva) eye: Deva-Cakkhu there will be a conjunction of light between (p)—Thieân nhaõn—Heavenly eye—Unlimited two stars down to the year, month, day, hour, eye—Attainable by men in dhyana—Maét cuûa minute, and second. At the same time, we can chö Thieân ôû coõi trôøi saéc giôùi, nhöng ngöôøi estimate exactly how many millions of tons of phaøm tu thieàn ñònh vaãn ñaït ñöôïc loaïi maét naày petroleum are buried underground. Such a (vôùi thieân nhaõn thì chaúng luaän xa gaàn, trong person, who has the ability of seeing things ngoaøi, saùng toái, ñeàu thaáy ñöôïc heát). that an ordinary man cannot see, was called a 3) Eye of wisdom: Panna-Cakkhu (p)—Hueä clairvoyant in ancient times—Thieân nhaõn Nhaõn—Maét cuûa caùc baäc Thanh Vaên, Duyeân nghóa laø quan ñieåm töø ñoù chuùng ta nghieân cöùu Giaùc vaø A La Haùn, hay laø trí hueä soi roõ lyù caùc vaán ñeà moät caùch lyù thuyeát vaø nhaän roõ caùc chaân khoâng voâ töôùng—Hinayana wisdom— tính chaát thieát yeáu cuûa chuùng. Ñaây laø loái nhìn Eye that sees all things as unreal. söï vaät döôùi laêng kính cuûa khoa hoïc. Khi 4) Bodhisattva truth: Bodhisattva-Cakkhu (p)— chuùng ta theo loái nhìn naøy, chuùng ta hieåu raèng Nhö Thò Nhaõn hay Phaùp Nhaõn—Objective nöôùc ñöôïc thaønh hình baèng moät taäp hôïp cuûa eye—The Dharma Eye that penetrates all oxy vaø hydro. Töø quan ñieåm nhö theá chuùng ta things, to see the truth that releases men from coù theå bieát tröôùc khi naøo coù moät söï giao hoäi reincarnation—Maét trí hueä cuûa chö Boà Taùt aùnh saùng giöõa hai vì sao tính ñöôïc tôùi naêm, hay phaùp nhaõn nhìn thaáu suoát söï vaät ñeå cöùu thaùng, ngaøy, giôø, phuùt vaø giaây. Ñoàng thôøi ñoä chuùng sanh. chuùng ta coù theå ñònh löôïng chính xaùc coù bao 5) Buddha vision: Buddha-Cakhu (p)—Thöïc nhieâu trieäu taán daàu ngaàm döôùi ñaát. Moät ngöôøi Nhaõn—Phaät Nhaõn—Buddha eye—Eye of the nhö theá, ngöôøi coù khaû naêng thaáy söï vaät maø Enlightened One who see all and are moät ngöôøi bình thöôøng khoâng theå thaáy ñöôïc, omniscient—Maét cuûa baäc giaùc ngoä thaáu suoát ñöôïc goïi laø moät nhaø tieân tri. moïi vaät (Ñöùc Phaät coù ñuû maét Phaät vaø boán maét 3) The eye of wisdom: Tueä nhaõn—This means treân). to discern the entity of things and their real (II) According to the Lotus Sutra, there are five state. This, in a sense, a philosophical way of kinds of eyes—Theo Kinh Dieäu Phaùp Lieân looking at things. A person with the eye of Hoa, coù naêm caùch nhìn (nguõ nhaõn): wisdom can observe things that are invisible 1) The eye of a material body: Nhuïc nhaõn—This to the average person and can perceive means the way of viewing things of an matters that are beyond imagination. He ordinary person, who can perceive only realizes that all things in this world are material shapes and forms. Such a person always changing and there is nothing existing often has a wrong or partial view of things. in a fixed form. That is to say all things are He mistakes oil for water and a whale for a impermanent, nothing in the universe is an fish—Coù nghóa laø caùch nhìn söï vaät cuûa moät isolated existence, having no relation to other ngöôøi bình thöôøng, chæ coù theå nhaän thöùc caùc things; everything exists in relationship with töôùng traïng vaø hình thaùi. Moät ngöôøi nhö theá everything else like the meshes of a net, thöôøng chæ coù caùi nhìn söï vaät moät caùch sai nothing

has an ego—Tueä nhaõn coù nghóa laø laàm vaø phieán dieän. Ngöôøi aáy nhaàm laãn daàu nhaän roõ thöïc tính cuûa caùc söï vaät cuõng nhö vôùi nöôùc, caù voi vôùi caù thöôøng. töôùng traïng thaät söï cuûa chuùng. Theo moät yù 2) The eye of celestial beings: Thieân nhaõn— nghóa rieâng, ñaây laø moät loái nhìn coù tính caùch This means the viewpoint from which we trieát hoïc veà caùc söï vaät. Moät ngöôøi coù tueä investigate matters theoretically and discern nhaõn coù theå quan saùt caùc söï vaät maø moät ngöôøi their essential qualities. This is the scientific thöôøng khoâng theå nhìn thaáy ñöôïc vaø coù theå

nhaän thöùc nhöõng vaán ñeà vöôït ngoaøi trí töôûng nature. In other words, he is endowed with töôïng. Ngöôøi aáy hieåu raèng moïi söï treân ñôøi the divine eye of celestial beings, the eye of naøyluoân luoân bieán ñoåi vaø khoâng coù moät caùi gì wisdom, the eye of the Law while also hieän höõu trong moät hình thaùi coá ñònh. Ñieàu possessing the mind of great compassion; it is naøy coù nghóa laø heát thaûy moïi söï vaät ñeàu voâ he who takes a religious view of things in the thöôøng, khoâng coù söï vaät naøo hieän höõu moät true sense. If we view all living beings with caùch rieâng leû trong vuõ truï maø khoâng coù lieân the eye of the Buddha, we can naturally quan vôùi caùc söï vaät khaùc; moïi söï vaät hieän höõu discern the means most suitable to guide each trong moái lieân heä vôùi moïi söï vaät khaùc gioáng one. The Buddha can do this perfectly. nhö nhöõng maét löôùi, khoâng coù caùi gì coù moät Granted that we as ordinary people cannot töï ngaõ. possibly attain such mental state, we can 4) The eye of the Law: Phaùp nhaõn—This means approach it step by step through our the artistic way of looking at things. To the accumulation of practice in the way to average man, a mountain is just a mountain Buddhahood. As true Buddhists, we must and a cloud is merely a cloud. But a poet always try to view everything with a mental feels that the mountain speaks to him and the attitude based on the compassionate mind of cloud teaches him something. He feels that a the Buddha—Phaät nhaõn coù nghóa laø loái nhìn beautiful flower, a dignified tree, and a little cao nhaát trong moïi loái nhìn. Moät ngöôøi coù stream talk to him, each in its own special ñöôïc caùi nhìn naøy khoâng nhöõng chæ coù theå language. Unlike the average person, an nhaän thöùc ñöôïc thöïc töôùng cuûa heát thaûy moïi outstanding artist can directly touch the lives söï vaät, maø coøn coù theå quaùn saùt noù vôùi loøng töø of such natural phenomena. In the case of bi. Vò aáy thaâm nhaäp vaøo thöïc töôùng cuûa heát man himself and his human life, such an artist thaûy moïi söï vaät vôùi yù muoán laøm cho moïi söï can also perceive truths that the ordinary vaät phaùt trieån ñeán vieân maõn khaû naêng cuûa person cannot—Phaùp nhaõn coù nghóa laø loái chuùng, moãi thöù theo nguyeân tính cuûa noù. Noùi nhìn coù tính caùch ngheä thuaät veà caùc söï vaät. caùch khaùc, vò aáy coù caùi nhìn thaùnh thieän cuûa Ñoái vôùi moät ngöôøi bình thöôøng, nuùi ñuùng laø chö thieân, con maét trí tueä vaø con maét Phaùp nuùi, maây chæ laø maây. Nhöng moät thi só nhaän trong khi ñoàng thôøi sôû höõu caùi taâm ñaïi bi; ñaáy thaáy raèng ngoïn nuùi noùi chuyeän vôùi oâng vaø laø vò aáy duøng caùi nhìn toân giaùo maø nhìn moïi ñaùm maây chæ daïy oâng veà caùi gì ñoù. OÂng caûm vaät theo yù nghóa thaät söï cuûa chuùng. Neáu thaáy moät

boâng hoa xinh ñeïp, moät coäi caây chuùng ta nhìn moïi söï vaät baèng con maét cuûa söøng söõng vaø moät doøng nöôùc nho nhoû noùi Ñöùc Phaät, töï nhieân chuùng ta seõ nhaän roõ caùi chuyeän vôùi oâng, moãi thöù ñeàu coù moät ngoân phöông caùch thích hôïp nhaát ñeå daãn daét töøng ngöõ rieâng cuûa noù. Khoâng nhö moät ngöôøi bình ngöôøi. Ñöùc Phaät coù theå laøm ñöôïc nhö theá moät thöôøng, moät ngheä só öu vieät coù theå tieáp xuùc caùch toaøn haûo. Vaãn bieát chuùng ta vaãn coøn laø tröïc tieáp vôùi ñôøi soáng cuûa nhöõng hieän töôïng nhöõng phaøm nhaân chöa coù ñöôïc nhöõng taâm thieân nhieân nhö theá. Trong tröôøng hôïp chính thaùi nhö theá, chuùng ta cuõng coù theå tieán daàn con ngöôøi vaø ñôøi ngöôøi, moät ngheä só nhö theá ñeán traïng thaùi aáy nhôø tích luõy coâng haïnh treân coù theå nhaän bieát nhöõng chaân lyù maø moät ngöôøi ñöôøng ñi ñeán Phaät quaû. Laø ngöôøi con Phaät bình thöôøng khoâng theå naøo nhaän bieát ñöôïc. chôn thuaàn, chuùng ta phaûi luoân luoân coá gaéng 5) The eye of the Buddha: Phaät nhaõn—This nhìn moïi söï moïi vaät baèng caùi thaùi ñoä taâm means the highest of all viewpoints. A person thöùc ñöôïc ñaëc caên baûn treân taâm töø bi cuûa Ñöùc with this kind of insight not only can perceive Phaät. the real state of all things but can also Five kinds of false speech: Nguõ Söï Voïng observe it with compassion. He penetrates the Ngöõ—Naêm ñieàu voïng ngöõ. real state of all things with the desire to make 1) Nonsense or trangression speech: Noùi lôøi phi all of them develop to the full extent of their lyù. potential, each according to its own original 2) Lying or false speech: Noùi lôøi doái traù.

3) Slandering: Noùi lôøi phæ baùng. Kinh Thuû Laêng Nghieâm, quyeån Möôøi, oâng A Nan 4) False boasting: Noùi lôøi khoe khoang loá bòch. sau khi nghe Phaät daïy veà nguõ aám, ñöùng daäy leã 5) Deception: Noùi lôøi doái gaït. Phaät, giöõa ñaïi chuùng laïi baïch Phaät, “Nhö Phaät daïy Five kinds of false thinking: Nguõ Voïng trong töôùng nguõ aám, naêm thöù hö voïng laøm goác Töôûng—In the Surangama Sutra, book Ten, töôûng taâm. Chuùng toâi chöa ñöôïc Nhö Lai giaûng having heard the Buddha’s instruction on the five giaûi kyõ caøng. Coù theå naøo moät löôït tröø heát naêm aám skandhas, Ananda arose from his seat. He bowed ñoù? Hay laø thöù lôùp tröø heát? Naêm lôùp ñoù ñeán ñaâu and respectfully asked the Buddha: “The Buddha laø giôùi haïn? Mong Ñöùc Nhö Lai phaùt loøng ñaïi töø, has told us that in the manifestation of the five vì ñaïi chuùng naày, daïy cho taâm muïc trong suoát, ñeå skandhas, there are five kinds of falseness that laøm con maét töông lai cho taát caû chuùng sanh trong come from our own thinking minds. We have ñôøi maït phaùp.” Ñöùc Phaät ñaõ daïy ngaøi A Nan veà never before been blessed with such subtle and naêm thöù voïng töôûng nhö sau: “OÂng A Nan! Tinh wonderful instructions as the Tathagata has now chaân dieäu minh, baûn chaát vieân tònh chaúng phaûi given. Further, are these five skandhas destroyed sinh ra vaø sinh töû caùc traàn caáu, cho ñeán hö khoâng all at the same time, or are they extinguished in thaûy ñeàu nhaân voïng töôûng sinh khôûi. AÁy goác nôi sequence? What are the boundaries of these five baûn giaùc dieäu minh tinh chaân, hö voïng phaùt sinh layers? We only hope the Tathagata, out of great caùc theá giôùi. Nhö oâng Dieãn Nhaõ Ña nhìn hình compassion, will explain this in order

to purify the mình trong göông, phaùt cuoàng cho laø mình khoâng eyes and illuminate the minds of those in the great coù ñaàu. Voïng vaãn khoâng nhaân. Trong voïng töôûng assembly, and in order to serve as eyes for living laäp tính nhaân duyeân. Meâ nhaân duyeân, noùi laø töï beings of the future." The Buddha told Ananda, nhieân. Tính hö khoâng thaät laø huyeãn sinh. Nhaân "the essential, true, wonderful brightness and duyeân vaø töï nhieân ñeàu laø voïng taâm cuûa chuùng perfect purity of basic enlightenment does not sanh so ño chaáp tröôùc. OÂng A Nan! OÂng bieát hö admit birth and death, nor any mundane voïng khôûi ra, noùi laø voïng nhaân duyeân. Neáu hö defilements, nor even empty space itself. All voïng vaãn khoâng coù, thì noùi caùi voïng nhaân duyeân these are brought forth because of false thinking. vaãn laø khoâng phaûi coù. Huoáng chi chaúng bieát maø The source of basic enlightenment, which is cho laø töï nhieân. Vaäy neân Nhö Lai cuøng oâng phaùt wonderfully bright, true, and pure, falsely gives minh baûn nhaân cuûa nguõ aám, ñoàng laø voïng töôûng." rise to the material world, just as Yajnadatta 1) The false thinking of the form skandha—Saéc became confused about his head when he saw his AÁm Voïng Töôûng: own reflection in the mirror. The falseness a) Your body's initial cause was a thought on basically has no cause, but in your false thinking, the part of your parents. But if you had not you set up causes and conditions. But those who entertained any thought in your own mind, are confused about the principle of causes and you would not have been born. Life is conditions call it spontaneity. Even empty space is perpetuated by means of thought: Thaân theå an illusory creation; how much more so are cuûa oâng, tröôùc heát nhaân caùi töôûng cuûa cha meï causes and conditions and spontaneity, which are sinh ra. Caùi taâm cuûa oâng khoâng phaûi töôûng thì mere speculations made by the false minds of khoâng theå ñeán trong töôûng aáy maø truyeàn living beings.Ananda! If you perceive the arising meänh. of falseness, you can speak of the causes and b) As I have said before, when you call to mind conditions of that falseness. But if the falseness the taste of vinegar, your mouth waters. has no source, you will have to say that the When you think of walking along a precipice, causes and conditions of that falseness basically the soles of your feet tingle. Since the have no source. How much the more is this the precipice doesn't exist and there isn't any case for those who fail to understand this and vinegar, hoe could your mouth water at the advocate spontaneity.Therefore, the Tathagata mere mention of vinegar, if it were not the has explained to you that the fundamental cause case that your body oridinated from falseness: of all five skandhas is false thinking."—Trong Nhö toâi ñaõ noùi tröôùc; taâm töôûng vò chua, nöôùc

mieáng chaûy ra, taâm töôûng treøo cao thaáy rôïn. 4) The false thinking of the formation skandha— Bôø cao chaúng coù, vaät chua chöa ñeán, thaân theå Haønh AÁm Voïng Töôûng. cuûa oâng quyeát ñònh khoâng ñoàng loaïi vôùi hö a) The metabolic processes never stop; they voïng ñöôïc, taïi sao nöôùc daõi laïi nhaân noùi chua progress through subtle changes: your nails maø ra? and hair grow, your energy wanes; and your c) Therefore, you should know that your present skin becomes wrinkled. These processes physical body is brought about by the first continue day and

night, and yet you never kind of false thinking, which is characterized wake up to them: Lyù bieán hoùa khoâng ngöøng, by solidity: Bôûi theá neân bieát; oâng hieän coù saéc trong moãi nieäm aâm thaàm dôøi ñoåi, moùng tay thaân, ñoù laø kieân coá voïng töôûng thöù nhaát. daøi, toùc moïc, khí hao moøn, hình daïng nhaên 2) The false thinking of the feeling skandha: nhoù, ngaøy ñeâm thay nhau, khoâng heà hieåu Thuï aám voïng töôûng—As described earlier, bieát. merely thinking about a high place can cause b) If these things aren't part of you, Ananda, your body to tingle and ache. Due to that then why does your body keep changing? And cause, feeling arise and affect your body, so if they are really part of you, then why aren't that at present you pursue pleasant feelings you aware of them? Your formations skandha and are repelled by unpleasant feelings. continues in thought after thought without These two kinds of feelings that compel you cease. It is the fourth kind of false thinking are brought about by the second kind of false which is subtle and hidden: OÂng A Nan! Vieäc thinking, which is characterized by illusory ñoù neáu khoâng phaûi laø oâng thì theá naøo thaân theå clarity—Nhö ñaõ noùi treân, treøo cao, töôûng taâm thay ñoåi? Coøn neáu laø oâng, sao oâng khoâng coù theå khieán oâng thaáy rôïn, bôûi nhaân lónh thuï bieát? Caùc haønh cuûa oâng nieäm nieäm khoâng ra, coù theå ñoäng ñeán thaân theå. Nay roõ raøng, nghæ. thuaän thì ñöôïc lôïi ích, nghòch thì chòu toån haïi, 5) The false thinking of the consciousness hai thöù dong ruoåi nhau. Ñoù laø hö minh, voïng skandha—Thöùc AÁm Voïng Töôûng: töôûng thöù hai. a) If you are pure, bright, clear, and unmoving 3) The false thinking of the thinking skandha— state is permanent, then there should be no Töôûng AÁm Voïng Töôûng: Once your thoughts seeing, hearing, awareness, or knowing in arise, they can control your body. Since your your body. If it is genuinely pure and true, it body is not the same as your thoughts, why is should not contain habits or falseness. How it that your body follows your thoughts and does it happen, then, that having seen some engages in every sort of grasping at objects. unusual things in the past, you eventually A thought arises, and the body grasps at forget it over time, until neither memory nor things in response to the thought. When you forgetfulness of it remain; but then later, are awake, your mind thinks. When you are upon suddenly seeing that unusual thing asleep, you dream. Thus, your thinking is again, you remember it clearly from before stirred to perceive false situations. This is the without forgetting a single detail? How can third kind of false thinking, which is you keep track of the permeation that goes on characterized by interconnectedness—Bôûi caùi in thought after thought in this pure, clear, and suy nghó noù sai söû saéc thaân cuûa oâng. Thaân unmoving consciousness?: Caùi tinh minh traïm chaúng phaûi ñoàng loaïi vôùi nieäm, thaân oâng tòch, khoâng lay ñoäng cuûa oâng, goïi laø haèng nhaân ñaâu bò theo caùc nieäm sai söû? Ñoù laø do thöôøng. Ñoái vôùi thaân khoâng vöôït ra ngoaøi caùi moãi thöù ñeàu duøng hình daïng, taâm sinh ra thì kieán vaên giaùc tri. Neáu thöïc laø tinh chaân thì thaân duøng laáy, thaân vaø taâm töông öùng. Thöùc khoâng dung ñeå taäp khí hö voïng. Nhaân sau caùc laø töôûng taâm, nguû laø chieâm bao, thì töôûng oâng ñaõ töøng coù töø nhieàu naêm tröôùc, thaáy moät nieäm cuûa oâng noù lay ñoäng caùi voïng tình. Ñoù vaät laï, traûi

qua nhieàu naêm, nhôù vaø queân ñeàu laø dung thoâng, voïng töôûng thöù ba. khoâng coøn. Veà sau boãng döng laïi thaáy caùi vaät laï tröôùc, ghi nhôù roõ raøng, chaúng heà soùt maát.

Trong caùi tinh traïm lieãu chaúng lay ñoäng, moãi 2) Second jhana functional consciousness nieäm bò huaán luyeän, ñaâu coù tính löôøng ñöôïc. together with initial application, sustained b) Ananda, you should know that this state of application, zest, happiness, and one- clarity is not real. It is like rapidly flowing pointedness: Taâm Haønh nhò thieàn cuøng vôùi water that appears to be still on the surface. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Due to its speed you cannot perceive the 3) Third jhana functional consciousness together flow, but that does not mean it is not flowing. with initial application, sustained application, If this were not the source of thinking, then zest, happiness, and one-pointedness: Taâm how could one be subject to false habits?: Haønh tam thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc OÂng A Nan! Neân bieát raèng caùi tình traïng aáy vaø Nhaát Ñieåm. chaúng phaûi chaân, nhö doøng nöôùc chaûy maïnh, 4) Fourth jhana functional consciousness xem qua nhö yeân laëng. Chaûy mau vaø chaûy together with initial application, sustained chaúng thaáy, chöù khoâng phaûi khoâng chaûy. Neáu application, zest, happiness, and one- chaúng phaûi töôûng caên nguyeân, thì ñaâu laïi chòu pointedness: Taâm Haønh töù thieàn cuøng vôùi hö voïng taäp khí. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. c) If you do not open and unite your six sense 5) Fifth jhana functional consciousness together faculties so that they function with initial application, sustained application, interchangeably, this false thinking will never zest, happiness, and one-pointedness: Taâm cease: Chaúng phaûi oâng duøng ñöôïc laãn loän caû Haønh nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc saùu caên, thì voïng töôûng ñoù khoâng bao giôø döùt vaø Nhaát Ñieåm. ñöôïc. Five kinds of Fine-Material-Sphere d) That's why your seeing, hearing, awareness, Resultant Consciousness: Naêm Taâm Quaû Saéc and knowing are presently strung together by Giôùi. subtle habits, so that within the profound 1) First jhana resultant consciousness together clarity, existence and non-existence are both with initial application, sustained application, unreal. This is the fifth kind of upside-down, zest, happiness, and one-pointedness: Taâm minutely subtle thinking: Cho neân hieän taïi, Quaû sô thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø trong kieán vaên giaùc tri cuûa oâng, quaùn taäp nhoû Nhaát Ñieåm. nhieäm, thì trong caùi traïm lieåu, möôøng töôïng 2) Second jhana resultant consciousness hö voâ. Ñoù laø ñieân ñaûo thöù naêm, vi teá tinh together with initial application, sustained töôûng. application, zest, happiness, and one- Five kinds of false views: Nguõ Taø Kieán—See pointedness: Taâm Quaû nhò thieàn cuøng vôùi Five kinds of wrong views. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Five kinds of feminine beauty: Naêm veû ñeïp 3) Third jhana resultant consciousness together cuûa ngöôøi phuï nöõ. with initial application, sustained application, 1) Toùc: Hair. zest, happiness, and one-pointedness: Taâm 2) Da thòt: Skin and flesh. Quaû tam thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø 3) Xöông: Bone. Nhaát Ñieåm. 4) Daùng veû: Appearance. 4) Fourth jhana resultant consciousness together 5) Tuoåi thanh xuaân: Youth. with initial application, sustained application, Five kinds of

fine-material-sphere zest, happiness, and one-pointedness: Taâm functional consciousness: Naêm Loaïi Taâm Quaû töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Haønh Thuoäc Saéc Giôùi. Nhaát Ñieåm. 1) First jhana functional consciousness together 5) Fifth jhana resultant consciousness together with initial application, sustained application, with initial application, sustained application, zest, happiness, and one-pointedness: Taâm zest, happiness, and one-pointedness: Taâm Haønh sô thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Quaû nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Nhaát Ñieåm.

Five kinds of Fine-Sphere-Material- wealth and health: Khoâng coù loaøi höõu tình Wholesome-Consciousness: Naêm Taâm Thieän naøo, vì ñöôïc thaân thuoäc, taøi saûn hay voâ beänh Saéc Giôùi—Five kinds of fine-material-sphere thaønh töïu maø ñöôïc sanh leân thieän thuù hay consciousness, or rupa jhanas. These jhanas have Thieân giôùi. their corresponding effects in the realms of 4) Gain of morality: Giôùi Thaønh Töïu. form—Moãi taàng trong naêm haïng Thieàn Saéc Giôùi 5) Gain of right views: Kieán Thaønh Töïu. naày ñeàu laø nhaân taïo quaû töông xöùng cho haønh giaû * Beings are reborn in a happy or heavenly trong caûnh Saéc Giôùi sau khi töø boû xaùc thaân naày: state because of gains in morality and right 1) First jhana moral or wholesome views: Loaøi höõu tình, vì giôùi vaø kieán thaønh consciousness together with initial töïu maø ñöôïc sanh leân thieän thuù hay Thieân application, sustained application, zest, giôùi. happiness, and one-pointedness: Taâm Thieän Five kinds of hindrances: Nivaranas (p)—Nguõ sô thieàn cuøng vôùi Taàm, saùt, Phæ, Laïc, vaø Nhaát chöôùng—See Five hindrances. Ñieåm hay Truï. Five kinds of immediate nirvana: Nguõ Nieát 2) Second jhana moral or wholesome Baøn—According to the Surangama Sutra, book consciousness together with initial Nine, in the section of the ten states of formation application, sustained application, zest, skandha, the Buddha reminded Ananda about the happiness, and one-pointedness: Taâm Thieän five kinds of immediate Nirvana: “Further, in his nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát practice of samadhi, the good person’s mind is Ñieåm. firm, unmoving, and proper and can no longer be 3) Third jhana moral or wholesome distrubed by demons. He can thoroughly consciousness together with initial investigate the origin of all categories of beings application, sustained application, zest, and contemplate the source of the subtle, fleeting, happiness, and one-pointedness: Taâm Thieän and constant fluctuation. But if he begins to tam thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc, vaø speculate on existence after death, he could fall Nhaát Ñieåm. into error with five theories of Nirvana. Because 4) Fourth jhana moral or wholesome of these speculations about five kinds of consciousness together with initial immediate Nirvana, he will fall into externalism application, sustained application, zest, and become confused about the Bodhi nature— happiness, and one-pointedness: Taâm Thieän Theo Kinh Thuû Laêng Nghieâm, quyeån Chín, phaàn töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Thaäp Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc nhôû Ngaøi Ñieåm. A Nan veà naêm Nieát Baøn nhö sau: “Laïi coù ngöôøi 5) Fifth jhana moral or wholesome thieän nam, trong tam ma ñòa, chính taâm yeân laëng

consciousness together with initial kieân coá. Ma chaúng tìm ñöôïc choã tieän. Cuøng toät application, sustained application, zest, caên baûn cuûa caùc loaøi sinh. Xem caùi traïng thaùi u happiness, and one-pointedness: Taâm Thieän thanh, thöôøng nhieãm ñoäng baûn nguyeân. Chaáp sau nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø khi cheát phaûi coù, khôûi so ño chaáp tröôùc. Ngöôøi ñoù Nhaát Ñieåm. bò ñoïa vaøo luaän naêm Nieát Baøn." Vì so ño chaáp Five kinds of gain: Sampada (p)—Nguõ Söï tröôùc naêm Nieát Baøn maø phaûi ñoïa laïc ngoaïi ñaïo, Thaønh Töïu—According to the Sangiti Sutta in the vaø meâ laàm tính Boà Ñeà. Long Discourses of the Buddha, there are five 1) He may consider the Heavens of the Desire kinds of gain—Theo Kinh Phuùng Tuïng trong Realm a true refuge, because he Tröôøng Boä Kinh, coù naêm söï thaønh töïu: contemplates their extensive brightness and 1) Gain of relatives: Thaân Thuoäc Thaønh Töïu. longs for it: Hoaëc laáy Duïc Giôùi laøm Nieát Baøn, 2) Gain of wealth: Taøi Saûn Thaønh Töïu. xem thaáy vieân minh, sinh ra öa meán. 3) Gain of health: Voâ Beänh Thaønh Töïu. 2) He may take refuge in the First Dhyana, * No beings arise in a happy, heavenly state because there his nature is free from worry: after death because of the gain of relatives, Hoaëc laáy Sô Thieàn vì tính khoâng lo.

3) He may take refuge in the Second Dhyana, Five kinds of insight: Nguõ Chuûng Duy Thöùc— because there his mind is free from suffering: Naêm loaïi Duy Thöùc—Five kinds of wisdom or Hoaëc laáy Nhò Thieàn taâm khoâng khoå. insight or idealistic representation in the sutras 4) He may take refuge in the Third Dhyana, and sastras (the first four are objective and the because he delights in its extreme joy: Hoaëc fifth is subjective). laáy Tam Thieàn raát vui ñeïp. 1) Wisdom or insight in objective conditions: 5) He may take refuge in the Fourth Dhyana, Caûnh Duy thöùc—Caên cöù vaøo caûnh maø thuyeát reasoning that suffering and bliss are both veà Duy Thöùc. ended there and that he will no longer 2) Wisdom or insight in interpretation: Giaùo Duy undergo transmigration. These heavens are thöùc—Giaûi thích veà Duy Thöùc. subject to outflows, but in his confusion he 3) Wisdom or insight in principles: Lyù Duy thinks that they are unconditioned; and he thöùc—Luaän veà thaønh töïu ñaïo lyù Duy Thöùc. takes these five states of tranquility to be 4) Wisdom or insight in meditation and practice: refuge of supreme purity. Considering back Haønh Duy thöùc—Noùi roõ quaùn phaùp cuûa Duy and forth in this way, he decides that these Thöùc. five states are ultimate: Hoaëc laáy Töù Thieàn 5) Wisdom or insight in the fruits or results of khoå vui ñeàu maát, chaúng bò luaân hoài sanh dieät. Buddhahood: Quaû Duy thöùc—Noùi veà dieäu Meâ trôøi höõu laäu cho laø voâ vi. Naêm choã an oån caûnh giôùi cuûa Phaät quaû. cho laø thaéng tònh. Cöù nhö theá maø bò xoay vaàn. Five kinds of knowledge: Nguõ trí—According Five kinds of immortals: Nguõ chuûng Tieân. to the Shingon Sect, there are five kinds of 1) Deva immortals: Thieân tieân. wisdom—Theo tröôøng phaùi Chaân ngoân coù naêm 2) Spirit immortals: Thaàn tieân. loaïi trí. 3) Human immortals: Nhaân tieân. 1) The wisdom derived from the pure 4) Earth immortals: Ñòa tieân. consciousness (amala-vijnana): 5) Preta immortals: Quyû tieân. Dharmadhatu-prakrti-jnana (skt)—Phaùp Giôùi Five kinds of impotent males: Nguõ Chuûng Baát Theå Tính Trí—The wisdom of the embodied Nam—See Five kinds

of eunuchs. nature of dharmadhatu, defined as the six Five kinds of impurity: Nguõ Ñoäc—See Five elements, and is associated with Vairocana in kinds of turbidity. the center—Trí chuyeån töø Yeâm-Ma-La thöùc Five kinds of incense: Nguõ Höông—Nguõ phaàn maø ñöôïc. Phaùp giôùi theå taùnh töùc laø luïc ñaïi vôùi höông—Five kinds of incense—The five Ngaøi Tyø Loâ Giaù Na hay Ñaïi Nhaät Nhö Lai truï attributes of dharmakaya or spiritual body of the nôi Trung ñoä. Goïi laø phaùp giôùi theå taùnh trí vì Tathagata—Five kinds of incense or fragrance, trí naày laøm chuû ñöùc phöông tieän cöùu caùnh. corresponding with the five kinds of 2) The great ground mirror wisdom: Adarsana- dharmakaya—Laáy naêm thöù höông ví vôùi nguõ jnana (skt)—Ñaïi Vieân Caûnh Trí—The great phaàn phaùp thaân: ground mirror wisdom, derived from alaya- 1) The dharmakaya is above all moral vijnana (alaya consciousness), reflecting all conditions: Giôùi höông. things; corresponds to the earth, and is 2) The dharmakaya is tranquil and apart from all associated with Aksobhya and the east—Laø false ideas: Ñònh höông. trí chuyeån töø A-Laïi-Da thöùc maø ñöôïc, laø trí 3) The dharmakaya is wise and omniscient: Hueä hieån hieän vaïn töôïng cuûa phaùp giôùi nhö taám höông. göông troøn lôùn, töông öùng vôùi theá giôùi vaø lieân 4) The dharmakaya is free, unlimited, heä vôùi A Suùc Beä Phaät cuõng nhö Ñoâng Ñoä. unconditioned, which is the state of nirvana: 3) The wisdom which derived from Giaûi thoaùt höông. manovijnana: Samata-jnana (skt)—Bình 5) The dharmakaya has perfect knowledge: Giaûi Ñaúng Taùnh Trí—The wisdom which derived thoaùt tri kieán höông. from manovijnana or mano consciousness, wisdom in regard to all things equally and

universally, corresponds to fire and is dieäu nghieäp töï lôïi lôïi tha, töông öùng vôùi hö associated with Ratnasambhava and the khoâng vaø Phaät Di Laëc ôû Baéc Ñoä. south—Trí chuyeån töø Maït Na thöùc maø ñöôïc, Five kinds of kusala kamma: Naêm Thieän laø trí taïo thaønh taùc duïng bình ñaúng cuûa caùc Nghieäp Taïo Quaû Ñöôïc Höôûng Trong Voâ Saéc phaùp, töông öùng vôùi löûa vaø Nam Phaät ôû Nam Giôùi—Five kinds of fine-material-sphere Ñoä. consciousness, or rupa jhanas. These jhanas have 4) The wisdom derived from wisdom of their corresponding effects in the realms of profound insight: Pratyaveksana-jnana (skt)— form—Naêm Taâm Thieän Thuoäc Saéc Giôùi. Moãi Dieäu Quaùn Saùt Trí—The wisdom derived taàng trong naêm haïng Thieàn Saéc Giôùi naày ñeàu laø from wisdom of profound insight (yù thöùc), or nhaân taïo quaû töông xöùng cho haønh giaû trong caûnh discrimination, for exposition and doubt- Saéc Giôùi sau khi töø boû xaùc thaân naày: destruction; corresponds to water, and is 1) First jhana moral or wholesome associated with Amitabha and the west. consciousness together with initial According to the T'ien-T'ai and Shingon, application, sustained application, zest, Amita is superior over the five Wisdom happiness, and one-pointedness: Taâm thieän sô Buddhas (Dhyani-Buddhas), even though he thieàn cuøng vôùi Taàm, saùt, Phæ, Laïc, vaø Nhaát governs the Western Quarter, not the center. Ñieåm hay Truï. Of the five Wisdom Buddhas, Amitabha of 2) Second jhana moral or wholesome the West may be identical with the central consciousness together with initial Mahavairocana, the Buddha of

homo-cosmic application, sustained application, zest, identity. Amitabha's original vows, his happiness, and one-pointedness: Taâm Thieän attainment of Buddhahood of Infinite Light nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát and Life, and his establishment of the Land of Ñieåm. Bliss are all fully described in the Sukhavati 3) Third jhana moral or wholesome text—Trí chuyeån töø yù thöùc maø ñöôïc, trí phaân consciousness together with initial bieät caùc phaùp haûo dieäu phaù nghi, töông öùng application, sustained application, zest, vôùi nöôùc vaø Phaät A Di Ñaø ôû Taây phöông. happiness, and one-pointedness: Taâm Thieän Theo Tònh Ñoä vaø Chaân Toâng, Phaät A Di Ñaø tam thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc, vaø thuø thaéng hôn caû trong soá Nguõ Trí Nhö Lai; Nhaát Ñieåm. maëc duø quoác ñoä cuûa Ngaøi ôû Taây Phöông chöù 4) Fourth jhana moral or wholesome khoâng ôû trung öông. Trong soá Nguõ Trí Nhö consciousness together with initial Lai, Ñöùc Phaät A Di Ñaø ôû phöông Taây coù theå application, sustained application, zest, ñoàng nhaát vôùi Trung öông Ñaïi Nhaät Nhö Lai, happiness, and one-pointedness: Taâm Thieän laø Ñöùc Phaät cuûa Phaùp Giôùi Theå Taùnh. Caùc töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát boån nguyeän cuûa Ñöùc A Di Ñaø, söï chöùng ñaéc Ñieåm. Phaät quaû Voâ Löôïng Quang vaø Voâ Löôïng Thoï, 5) Fifth jhana moral or wholesome vaø söï thieát laäp Cöïc Laïc quoác ñoä ñaõ ñöôïc moâ consciousness together with initial taû ñaày ñuû trong Kinh A Di Ñaø. application, sustained application, zest, 5) The wisdom derived from the five senses: happiness, and one-pointedness: Taâm Thieän Krtyanusthana-jnana (skt)—Thaønh Sôû Taùc nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Trí—The wisdom derived from the five Nhaát Ñieåm. senses (nguõ caên), the wisdom of perfecting Five kinds of loss: Vyasanani (p)—Nguõ Söï Toån the double work of self-welfare and the Thaát—According to the sangiti Sutta in the Long welfare of others; corresponds to the air and Discourses of the Buddha, there are five kinds of is associated with Amoghasiddhi (Di Laëc loss—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Maitreya) and the north—Trí chuyeån töø nguõ Kinh, coù naêm söï toån thaát: caên (nhaõn, nhó, tyû, thieät vaø thaân), trí thaønh töïu 1) Loss of relatives: Thaân thuoäc toån thaát. 2) Loss of wealth: Taøi saûn toån thaát.

3) Loss of health: Taät beänh toån thaát. quaû laø chuùng ta coù theå thuyeát giaûng hay sao cheùp, * Khoâng coù loaïi höõu tình naøo, vì thaân thuoäc toån hay in kinh, vaân vaân. thaát, taøi saûn toån thaát, taät beänh toån thaát, maø sau 1) Receiving and keeping master: Thuï Trì Phaùp khi hoaïi maïng bò sanh vaøo khoå giôùi, aùc thuù, Sö (ghi nhôù vaø trì giöõ khoâng queân)— ñoïa xöù hay ñòa nguïc—No beings fall into an Receiving indicates believing deeply in the evil state or a hell state after death because teachings of the Buddha, and keeping means of loss of relatives, wealth or health. to adhere firmly to that belief—Thoï chæ söï tin 4) Loss of morality: Giôùi toån thaát. töôûng saâu saéc vaøo giaùo lyù cuûa Ñöùc Phaät vaø trì 5) Loss of right view: Chaùnh kieán toån thaát. laø gaén boù chaët cheõ vôùi nieàm tin aáy. * Beings do fall into an evil state or a hell 2) Reading master: Ñoïc Kinh Phaùp Sö (Phaùp sö state by loss of morality and right views. chuyeân nhìn vaøo kinh maø ñoïc)—Reading Five kinds of mara powers: Nguõ Ma Löïc— means actually reading the sutras, this Five kinds of

Mara powers (Saéc: sight, Thinh: practice includes reading the sutras aloud, or hearing, Höông: smell, Vò: taste, Xuùc: touch)— reading them silently, or listen intently to Naêm thöù ma löïc (saéc, thinh, höông, vò, vaø xuùc). others' reading of them—Ñoïc nghóa laø thöïc Five kinds of masters of the Law: Five söï ñoïc kinh, haïnh naøy bao goàm söï ñoïc lôùn practices of teacher—Naêm loaïi Phaùp Sö—It tieáng hay ñoïc im laëng hay chuù taâm laéng nghe should be noted that "teachers of the Law" in ngöôøi khaùc ñoïc. Buddhism are not limited to monks and nuns, but 3) Reciting master: Tuïng Kinh Phaùp Sö (Phaùp sö include any persons who have the ability and ñaõ thuoäc kinh khoâng caàn ñoïc maø vaãn tuïng devote themselves to spreading the teachings of ñöôïc)—Reciting means to recite the sutras the Buddha, whether monks, nuns, lay devotees, from memory. This practice includes the either men or women. In the process of repetition of words of the sutras that we have cultivation, if we believe and discern the teaching learned by heart and the mental repetition of after hearing it, and if we raise the mind of joyful their meaning. To be able to do this, the acceptance of it, we would keep it firmly, then, teaching becomes deeply rooted in our mind reading and reciting the sutra, to inscribe it on our through repeated recitation from memory— memory. As a personal discipline, this practice is Tuïng nghóa laø ñoïc thuoäc loøng kinh. Haïnh naøy done to establish the foundation of our faith. bao goàm söï laëp laïi caùc caâu trong kinh maø When our faith reaches a high level, we cannot chuùng ta ñaõ hoïc thuoäc loøng vaø söï laëp laïi baèng help transmitting the teaching to others. As a taâm thöùc veà yù nghóa cuûa chuùng. Laøm ñöôïc result, we expound the sutra or teaching and copy nhö vaäy thì giaùo lyù seõ baét reã saâu ñaäm trong it in different forms, such as video tapes, and taâm ta nhôø söï laëp laïi cuûa vieäc thuoäc loøng naøy. DVD, etc.—Caàn neân löu yù raèng "Phaùp sö" trong 4) Expounding master: Giaûng Thuyeát Phaùp Sö Phaät giaùo khoâng chæ giôùi haïn cho chö Taêng Ni, maø (Phaùp sö coù khaû naêng ñem caùc lôøi kinh Phaät bao goàm baát cöù ai coù khaû naêng vaø taän löïc truyeàn maø giaûng giaûi cho ngöôøi khaùc)—Expounding baù giaùo phaùp cuûa Ñöùc Phaät, baát keå laø Taêng, Ni means to explain the meaning of the sutras to hay ngöôøi taïi gia, hoaëc ngöôøi nam hoaëc ngöôøi nöõ. others. This is both an indispensable practice Trong tieán trình tu taäp, neáu chuùng ta tin vaø hieåu for spreading the teachings of the Buddha and giaùo lyù sau khi nghe vaø neáu ta khôûi taâm hoan hyû also a practice for our own benefit. It is chaáp nhaän thì tröôùc heát ta thuû trì giaùo lyù moät caùch difficult for us to preach the teaching to vöõng chaéc, roài ñoïc tuïng kinh ñeå ghi nhôù kinh trong others, and for this reason we must study the trí. Nhö moät kyû luaät caù nhaân, vieäc thöïc haønh naøy sutras deeply and do this over and over again. nhaèm kieán taïo caên baûn cho nieàm tin cuûa mình. While preaching the teaching to others, it is Khi nieàm tin ñaït ñöôïc ôû möùc ñoä cao naøy thì khoâng extremely difficult if we lack our own faith theå naøo chuùng ta khoâng thuyeát giaûng giaùo lyù cho and discernment of the teaching—Giaûi thuyeát ngöôøi khaùc, baèng caùch naøy hay caùch khaùc. Keát laø giaûng yù nghóa cuûa kinh cho ngöôøi khaùc nghe. Ñaây laø haïnh caàn thieát cho vieäc truyeàn

baù giaùo phaùp cuûa ñöùc Phaät, vöøa nhaèm lôïi ích 4) Food: Phaïn Thöïc—Thöïc phaåm. cho mình vaø cho ngöôøi. Giaûng phaùp cho ngöôøi 5) Lamps or candles: Ñaêng Minh—Ñeøn hay neán khaùc laø ñieàu khoù khaên, vì theá chuùng ta phaûi thaép. nghieân cöùu thaâm saâu vaø nghieân cöùu khoâng (B) ngöøng nghæ. Trong khi giaûng cho ngöôøi khaùc, 1) Water: Nöôùc. thaät laø cöïc kyø khoù khaên neáu chuùng ta thieáu 2) Incense: Nhang. nieàm tin vaø söï nhaän thöùc roõ raøng cuûa mình veà 3) Flowers: Hoa. giaùo phaùp. 4) Rice: Gaïo. 5) Copying master: Thö Taû Phaùp Sö (Phaùp sö 5) Candles: Ñeøn. chuyeân ghi cheùp laïi kinh ñieån ñeå truyeàn (C) According to the Great Jewel Collection baù)—A master who copies the sutra by hand. Sutra, there are five kinds of offerings for the This practice is significant in two ways. One purpose of the Buddha's Dharma Body and is its practice for propagating the teaching and Birth-Body: "Bhikshus! Whether sentient the other is its practice for deepening our own beings make offerings to the Dharma-Body or faith and discernment. Before the art of Birth-Body, I will receive and approve of printing was invented, copying sutras by hand them. Through their offerings, those sentient was necessary in order to spread them. In beings will acquire complete wholesome modern times, we make use of printing and consequences, attain the three vehicles, and other high techniques in spreading the their minds will not regress. For the good men teaching, the duties of copying masters also and faithful women who have faith and make include spreading the teachings of the Buddha offerings in that way, it is possible for them to by making best use of printing, movies, video purify their bodies and minds, adorn the tapes, DVD, etc.—Thö taû nghóa laø cheùp kinh achievement of the Ultimate Enlightenment baèng tay. Haïnh naøy goàm hai nghóa. Moät laø söï of Buddhahood. It is possible to have the thöïc haønh truyeàn baù giaùo lyù vaø hai laø thöïc ultimate peace and happiness, and they often haønh nhaèm laøm saâu ñaäm nieàm tin vaø söï nhaän make offerings of all materials goods to all thöùc roõ raøng veà kinh ñieån cuûa chuùng ta. Tröôùc people across all periods past, present, and khi kyõ thuaät in aán ñöôïc phaùt minh, vieäc cheùp future. Such a person will reap all the tay kinh ñieån raát caàn thieát cho vieäc truyeàn baù wholesome consequences of those actions. giaùo lyù. Ngaøy nay chuùng ta phaûi taän duïng Moreover, with all edible items, whether they vieäc in aán vaø caùc kyõ thuaät cao khaùc trong vieäc are pure or impure, most tasteful or greatly truyeàn baù, nhieäm vuï cuûa "Thö Taû Phaùp Sö" distasteful, including items such as sand, rock, cuõng bao goàm luoân caû vieäc taän duïng kyõ thuaät dirt, mud, brick, roof tile, poison, etc., when in aán, baêng giaûng, vaø ñóa hình trong vieäc they are placed into the Tathagata's mouth. truyeàn baù giaùo lyù cuûa Ñöùc Phaät. All are turned into the most delicious and Five kinds of meanness: Nguõ Khan—See Five holiest of foods.": Theo Kinh Ñaïi Baûo Tích, kinds of selfishness. Ñöùc Phaät daïy coù naêm thöù cuùng döôøng Phaùp Five kinds of no-returners: Nguõ Chuûng Baát Thaân vaø Sanh Thaân Phaät: "Naøy chö Tyø Kheo! Hoaøn—See Five kinds of anagamins. Cho duø chuùng sanh cuùng döôøng Phaùp Thaân hay Sinh Thaân ta cuõng ñeàu nhaän, thoï cho ñoù. Five kinds of offerings: The five Buddhist Bôûi do nôi cuùng döôøng nhö vaäy, caùc chuùng offerings—Nguõ Cuùng Döôøng—Naêm thöù

leã vaät ñeå sanh aáy seõ ñöôïc ñaày ñuû caùc quaû baùo thieän cuùng döôøng: laønh, chöùng ñöôïc tam thöøa, taâm khoâng thoái (A) chuyeån. Caùc ngöôøi thieän nam tín nöõ höõu taâm 1) Unguents: Ñoà Höông—Höông xöùc—Thuoác vaø cuùng thí nhö vaäy, coù theå thanh tònh ñöôïc cao. thaân taâm, trang nghieâm quaû vò voâ thöôïng Boà 2) Chaplets: Hoa Man—Traøng haït. Ñeà, coù theå ñöôïc an laïc vi dieäu, hay boá thí taát 3) Incense: Thieâu Höông (nhang hay höông caû vaät cho taát caû ngöôøi, trong taát caû thôøi gian. thaép).

Ngöôøi aáy coù theå thoï ñöôïc taát caû caùc quaû baùo hatred and ignorance—The causes of passion laønh. Laïi nöõa, taát caû caùc vaät thöïc duø tònh hay and illusion controlled but not finally cut off, baát tònh, duø laø thöôïng vò hay ñoà toái dôû, cho chí the condition of the Differentiated ñeán caùt, ñaù, buøn, ñaát, soûi, saïn, gaïch, ngoùi, ñoäc Bodhisattvas, ten stages, ten practices, and döôïc, vaân vaân moãi khi ñöa vaøo trong mieäng ten dedications—Vôùi loaïi nhaãn naày haønh giaû cuûa Nhö Lai thì ñeàu hoùa thaønh ra chaát thöôïng coù theå nhaän chìm tham, saân, si, nhöng haït vò Cam Loà heát caû.” gioáng duïc voïng vaø phieàn naõo vaãn chöa döùt 1) Build homes, places of worship, etc, to make haún. Ñaây laø ñieàu kieän tu haønh cuûa caùc baäc Boà offerings to me, I will immediately accept: Taùt Bieät Giaùo, tam hieàn thaäp truï, thaäp haønh, Neáu coù chuùng sanh naøo vì Phaùp Thaân hoaëc vaø thaäp hoài höôùng. sanh thaân cuûa ta maø taïo döïng nhaø cöûa, choã 2) Faith Tolerance: Tín nhaãn—Faith Tolerance kinh haønh, ñeå cuùng döôøng ta, thôøi ta lieàn thoï from the stage of Joy, to the Land of Purity duïng. and the Land of Radiance. The cultivator 2) Build parks, flower gardens, roads, and purely believes that good deeds will result temples to make offerings to me, I will good consequences—Kieân trì ñöùc tin töø Hoan immediately accept: Neáu coù chuùng sanh naøo Hyû ñòa, Ly Caáu ñòa, ñeán Phaùt Quang ñòa, taïo döïng röøng caây, vöôøn hoa, giaûng ñöôøng, haønh giaû thuaàn khieát tin töôûng heã nhaân laønh tònh xaù ñeå cuùng döôøng ta, thôøi ta lieàn thoï thì quaû laønh. duïng. 3) Natural Tolerance: Thuaän nhaãn—Natural 3) The various level of Buddhists who have Tolerance from the Blazing Land to the Land foods, bedding materials such as mattresses, of Extremely Difficult to conquer. This blankets, etc., medicines, and places to live, tolerance using the pure Buddha-like intrinsic etc, make offerings to me, I will accept: Neáu and natural that only Bodhisattvas have or the caùc haøng ñeä töû coù nhöõng aåm thöïc, ngoïa cuï patience progress towards the end of nhö giöôøng, neäm, chaên, chieáu, vaân vaân, thuoác mortality—Tuøy thuaän nhaãn töø Dieãm Hueä ñòa, men, phoøng nhaø daâng cuùng ta thôøi ta lieàn thoï ñeán Cöïc Nan Thaéng ñòa vaø Hieän Tieàn ñòa, duïng. giai ñoaïn tu trì khieán cho haønh giaû coù ñöôïc 4) If any Dharma Master build high thrones to ñöùc nhaãn nhuïc cuûa Phaät vaø Boà Taùt (töø töù ñòa speak of the Dharma, during such time, I will ñeán luïc ñòa). concentrate to listen: Neáu coù caùc Phaùp sö 4) No-thought Tolerance: Voâ sanh nhaãn—No- thaêng toøa thuyeát phaùp, thôøi luùc aáy ta cuõng chí thought Tolerance from the Far-Reaching taâm laéng nghe. Land to the Immovable Land and the Land of 5) If someone makes offerings to that Dharma Good Thoughts—This is tolerance as vast and Master, such as Buddhist robes, foods,

wide as the open sky or patience for full bedding materials, medicines, a room, a apprehension of the truth of no rebirth—Voâ garden, vehicle, crop field, servants during sanh nhaãn töø Vieãn Haønh ñòa ñeán Baát Ñoäng such time I will also accept those offerings: ñòa vaø Thieän Hueä ñòa, giai ñoaïn tu ñöùc nhaãn Neáu coù ngöôøi cuùng thí cho vò phaùp sö aáy khieán haønh giaû nhaäp caùi lyù caùc phaùp ñeàu voâ nhöõng y phuïc aåm thöïc, ngoïa cuï, thuoác men, sinh (töø thaát ñòa ñeán cöûu ñòa). phoøng nhaø, vöôøn röøng, xe coä, ruoäng nöông, tyø 5) Maha-Nirvana Tolerance: Tòch dieät nhaãn— noâ, thôøi ta cuõng lieàn nhaän thoï cho ñoù. Nirvana Tolerance, or the patience nirvana, Five kinds of paramita tolerance: Nguõ the tolerance in the last stage of Nhaãn—Naêm loaïi nhaãn nhuïc Ba La Maät—The Dharmamegha or the Land of Dharma five stages of Bodhisattva-ksanti, patience or Clouds. This is the tolerance of Buddha, endurance: everything is peaceful and tranquil or the 1) Self-control or conquering tolerance: Phuïc patience that leads to complete nirvana—Tòch nhaãn—Ñieàu phuïc nhaãn—With this tolerance, dieät nhaãn cuûa haïng Phaùp Vaân ñòa hay Dieäu the cultivator is able to drown all greed,

Giaùc, giai ñoaïn haønh giaû döùt tuyeät moïi meâ Five kinds of people who have testified to hoaëc ñeå ñaït tôùi nieát baøn tòch dieät. Buddhism: Nguõ Chuûng Thuyeát Phaùp Nhaân. Five kinds of path of consciousness: Nguõ Ñaïo (A) Taâm—According to the Abhidharma, there are 1) The Buddha: Phaät töï khaåu thuyeát. five kinds of path consciousness—Theo A Tyø Ñaït 2) Buddhist disciples: Phaät ñeä töû thuyeát—Ñeä töû Ma Luaän, coù naêm loaïi ñaïo taâm. Phaät thuyeát phaùp. (A) Path consciousness of stream-entry—Ñaïo 3) The sages: Baäc Hieàn trieát thuyeát hay tieân Taâm Nhaäp Löu: nhaân thuyeát. 1) The first jhana path consciousness of stream- 4) The saints or Devas: Baäc Thaùnh nhaân hay chö entry together with initial application, Thieân thuyeát. sustained application, zest, happiness, and 5) The incarnated beings: Hoùa nhaân hay Phaøm one-pointedness: Taâm Nhaäp Löu Ñaïo Sô phu thuyeát. Thieàn, ñoàng phaùt sanh cuøng Taàm, Saùt, Phæ, (B) According to the Flower Adornment Sutra— Laïc vaø Nhaát Ñieåm. Theo Kinh Hoa Nghieâm: 2) The second jhana path consciousness of 1) The Buddha: Phaät thuyeát. stream-entry together with sustained 2) Bodhisattvas: Boà Taùt thuyeát. application, zest, happiness, and one- 3) Sravakas (hearers): Thanh vaên thuyeát. pointedness: Taâm Nhaäp Löu Ñaïo Nhò Thieàn, 4) Men: Nhaân thuyeát. ñoàng phaùt sanh cuøng Saùt, Phæ, Laïc, vaø Nhaát 5) All things: Khí hay Chö phaùp (vaïn vaät) Ñieåm. thuyeát. 3) The third jhana path consciousness of stream- Five kinds of people who pretend to offer entry together with zest, happiness, and one- alms: Nguõ Giaû Danh Haûo Taâm Boá Thí Nhaân— pointedness: Taâm Nhaäp Löu Ñaïo Tam Thieàn, Five kinds of people who pretend to give out of ñoàng phaùt sanh cuøng Phæ, Laïc, vaø Nhaát Ñieåm. goodness of their hearts—Naêm loaïi ngöôøi giaû 4) The fourth jhana path consciousness of danh haûo taâm maø boá thí. stream-entry together with happiness and 1) Talk of goodness or giving, but they never one-pointedness: Taâm Nhaäp Löu Ñaïo Töù carry out what they say, only hollow speech Thieàn, ñoàng phaùt sanh cuøng Laïc vaø Nhaát or empty promises: Mieäng noùi toát, hoaëc noùi Ñieåm. boá thí maø khoâng bao giôø chòu thöïc haønh,

chæ 5) The fifth jhana path consciousness of stream- laø nhöõng lôøi höùa troáng roãng. entry together with one-pointedness: Taâm 2) Speech and actions contradict one another: Nhaäp Löu Ñaïo Nguõ Thieàn, ñoàng phaùt sanh Lôøi noùi vaø haønh ñoäng ñeàu traùi ngöôïc nhau, cuøng Nhaát Ñieåm. töùc laø ngoân haønh baát töông öng. (B) Five kinds of path conscious of once- 3) Give but their minds always hope that their returning: The same as in (A), just replace actions will be compensated and be returned “Stream-entry” with “Once-returning.”—Nguõ in some way: Boá thí maø trong taâm luoân mong Nhöùt Lai Ñaïo Taâm. caàu ñöôïc boài hoaøn baèng caùc söï ñeàn ôn ñaùp (C) Five kinds of path consciousness of non- nghóa. returning: The same as in (A), just replace 4) Give little but want a great deal in return: Boû “Stream-entry” with “Non-returning.”—Nguõ ra coù moät taác maø muoán thaâu vaøo moät thöôùc. Baát Lai Ñaïo Taâm. 5) Plant few seeds but wish to harvest (D) Five kinds of path consciousness of abundance of fruits: Gieo troàng ít maø muoán Arahantship: The same as in (A), just replace ñaëng traùi nhieàu. “Stream-entry” with “Arahantship.”—Nguõ Voâ Five kinds of samadhi: Nguõ Chuûng Tam Sanh Ñaïo Taâm. Muoäi—Naêm loaïi Tam muoäi. Five kinds of patience or endurance: Nguõ Nhaãn—See Five kinds of paramita tolerance.

1) On mortality, four meditations and eight 1) Deva-vision: Divyacaksus (skt)—Thieân Nhaõn concentrations: Töù Thieàn Baùt Ñònh trong luaân Thoâng—Instantaneous view of anything hoài sanh töû. anywhere in the form-realm—Thieân Nhaõn trí 2) Sravaka on the four truths (axioms): Thanh chöùng hay khaû naêng thaáu roõ moïi söï moïi vaät Vaên Töù Ñeá. khaép trong saéc giôùi. 3) Pratyeka-buddha on the twelve nidanas: 2) Deva hearing: Divyasrotra (skt)—Thieân Nhó Duyeân Giaùc Thaäp Nhò Nhôn Duyeân. Thoâng—Ability to hear any sound 4) Bodhisattva on the six paramitas and ten anywhere—Thieân Nhó trí chöùng hay khaû naêng thousand good practices: Boà Taùt Luïc Ñoä Vaïn nghe ñöôïc aâm thanh ôû khaép moïi nôi. Haïnh. 3) Ability to know the thoughts of all other 5) The Buddha-vehicle which includes all minds: Paracitta-jnana (skt)—Tha Taâm others: Phaät Thöøa bao truøm taát caû. Thoâng—Knowledge of the minds of all Five kinds of selfishness: Nguõ Khan—Naêm others—Tha taâm trí chöùng hay khaû naêng bieát loaïi buûn xæn. ñöôïc taâm cuûa ngöôøi khaùc. 1) This abode (house or place) is mine and no 4) Knowledge of all former existence or one else’s: Truï Xöù Khan—Moät mình ta ôû transmigrations of self and others: ñaây, chaúng cho ai khaùc vaøo ñaây. Purvanivasanusmrti-jnana (skt)—Tuùc Maïng 2) This almsgiving household is mine and no one Thoâng—Tuùc maïng trí chöùng hay khaû naêng else’s: Gia Chuû Thí Khan—Moät mình ta ôû bieát ñöôïc ñôøi tröôùc cuûa mình vaø cuûa ngöôøi. nhaø naày laøm vieäc boá thí, chöù chaúng ai khaùc. 5) Power to be anywhere or do anything at will: 3) I am the only one who receive this alms: Thí Rddhi-Saksatkriya (skt)—Thaàn Tuùc Thoâng— Khan—Moät mình ta nhaän cuûa boá thí naày. Thaàn Tuùc trí chöùng hay khaû naêng xuaát hieän 4) I am the only one who deserve this praise; no moïi nôi nhö yù, khoâng gì ngaên ngaïi. one else who deserves this: Dö Taùn Khan— (B) Moät mình ta nhaän söï taùn thaùn naày chöù chaúng 1) Supernatural powers of Bodhisattvas through ai khaùc.

their insight into truth: Ñaïo thoâng—Nhôø 5) I am the only one who has the knowledge of chöùng ngoä lyù thöïc töôùng trung ñaïo maø ñöôïc truth, but I don't want to share with any one nhö chö Boà Taùt thoâng löïc voâ ngaïi. else: Phaùp Khan—Moät mình ta bieát thaâm 2) Supernatural powers of arhats through their nghóa cuûa kinh naày chöù chaúng cho ngöôøi khaùc mental concentration: Thaàn thoâng—Nhôø tu bieát. ñònh maø ñöôïc nhö chö A-La-Haùn thoâng löïc töï Five kinds of spiritual food: Nguõ Thöïc—The taïi. five kinds of spiritual food by which roots of 3) Supernatural or magical powers dependent on goodness are nourished—Naêm loaïi thöùc aên tinh drugs, charms, incantations, etc.: Y thoâng— thaàn nuoâi döôõng thieän caên: Nhôø vaøo thuoác men phuø chuù maø ñöôïc. 1) Correct thoughts: Nieäm thöïc. 4) Reward of karma powers of transformation 2) Delight in the Law: Phaùp hyû thöïc. possessed by devas, nagas, etc.: Baùo thoâng 3) Pleasure in meditation: Thieàn duyeät thöïc. (Nghieäp thoâng)—Nhôø quaû baùo maø ñöôïc nhö 4) Firm resolve, or vows of self-control: Nguyeän chö Thieân vaø long thaàn. thöïc. 5) Magical powers of goblins, satyrs, etc.: Yeâu 5) Deliverance from the karma of illusion: Giaûi thoâng—Do yeâu quaùi löïc maø ñöôïc nhö tính thoaùt thöïc. cuûa caùo hoà hay nhöõng caây ñaïi thuï laâu naêm. Five kinds of supernatural powers: Nguõ Five kinds of terms that cannot be Thoâng—Nguõ Thaàn Thoâng—Pancabhijna (skt)— translated: Nguõ Chuûng Baát Phieân—Five kinds of Naêm thaàn thoâng hay nguõ thoâng hay nguõ trí terms which Hsuan-Tsang did not translate but chöùng—The five supernatural powers—The five transliterated—Naêm loaïi töø ngöõ chaúng phieân dòch mystical powers: ñöôïc do Ngaøi Huyeàn Trang ñôøi Ñöôøng quy ñònh: (A)

1) The Esoteric: Bí Maät Chi—Cannot be world existence. In the Surangama Sutra, translated such as Dharani mantras—Vì book Four, the Buddha reminded Ananda huyeàn bí thaâm maät neân khoâng phieân dòch about the five turbidities as follows: "Ananda! ñöôïc maø chæ phieân aâm nhö Chuù Ñaø La Ni. While you are in your body, what is solid is of 2) Those with several meanings: Haøm Ña earth, what is moist is of water, what is warm Nghóa—Vì nhieàu nghóa neân khoâng dòch ñöôïc is of fire, and what moves is of wind. Because maø chæ phieân aâm. of these four bonds, your tranquil and perfect, 3) Those without equivalent in China: Thöû wonderfully enlightened bright mind divides Phöông Sôû Voâ—Nhöõng thöù khoâng coù nôi naày into seeing, hearing, sensation, and cognition. (Trung Hoa) neân khoâng dòch ñöôïc maø chæ From beginning to end there are the five phieân aâm. layers of turbidity. What is meant by 4) Old-established terms: Thuaän Theo Coå Leä— 'turbidity?' Ananda! Pure water, for instance, Coù theå phieân dòch ñöôïc, nhöng vì muoán theo is fundamentally clear and clean, whereas coå leä neân giöõ nguyeân chöõ maø chæ phieân aâm. dust, dirt, ashes, silt, and the like, are 5) Those which would be less impressive when basically solid substances. Such are the translated: Vi Sinh Thieän—Muoán laøm caûm properties of the two; their natures are not ñoäng ngöôøi nghe ñeå hoï phaùt thieän taâm neân compatible. Suppose, then, that an ordinary khoâng phieân dòch. person takes some dirt and tosses it into the Five kinds of those who have testified to pure water. The dirt loses its solid quality and Buddhism: Nguõ

Chuûng Thuyeát Nhaân—See Five the water is deprived of its transparency. The kinds of people who have testified to Buddhism. cloudiness which results is called ‘turbidity.’ Your five layers of turbidity are similar to Five kinds of turbidity: Nguõ Ñoäc. it.”—Naêm thöù oâ tröôïc, hay naêm thöù dô ôû coõi (I) The five kysaya periods of turbidity, impurity Ta Baø. Trong Kinh Thuû Laêng Nghieâm, quyeån or chaos: Boán, Ñöùc Phaät ñaõ nhaéc oâng A Nan veà nguõ 1) The defilement of the world-age, when war tröôïc nhö sau: “OÂng A Nan! Trong thaân oâng, and natural disasters are rife: The kalpa in chaát ñaëc laø ñòa, chaát loûng laø thuûy, chaát aám laø decay, when it suffers deterioration and gives hoûa, lay ñoäng laø phong. Do boán caùi raøng rise to the ensuing form—Kieáp ñoäc. buoäc, neân chia caùi taâm traïng vieân dieäu giaùc 2) The defilement of views, when incorrect, minh cuûa oâng laøm thaáy, nghe, bieát, xeùt, töø perverse thoughts and ideas are predominant: ñaàu ñeán cuoái taïo thaønh naêm lôùp hoãn tröôïc Deterioration of view, egoism—Kieán ñoäc. hay vaãn ñuïc. Theá naøo laø ñuïc? OÂng A Nan, ví 3) The defilement of passions, when all kinds of nhö nöôùc trong, baûn nhieân trong saïch, coøn kia transgressions are exalted: The passions and laø nhöõng buïi, ñaát, tro, caùt, baûn chaát ngaên ngaïi. delusions of desire, anger, stupidity, pride, Hai thöù ñoù khaùc nhau. Coù ngöôøi laáy ñaát boû and doubt prevail—Phieàn naõo ñoäc. vaøo nöôùc trong, ñaát maát tính ngaên ngaïi, nöôùc 4) The defilement of the human being condition, maát tính trong treûo, troâng vaån ñuïc, neân goïi laø when people are usually dissatisfied and ñuïc. Naêm lôùp ñuïc cuûa oâng laïi cuõng nhö vaäy. unhappy: In consequence human miseries 1) The Kalpa turbidity—Kieáp Tröôïc: increase and happiness decreaces—Chuùng a) The meanings of the kalpa turbidity—YÙ nghóa sanh ñoäc. cuûa Kieáp Tröôïc: 5) The defilement of the life-span, when the i) The defilement of the life-span, when the human life-span as a whole decreases: human life-span as a whole decreases: Life is Human lifetime gradually diminishes to ten turbid or this Saha world is filled with years—Meänh ñoäc. impurity—Ñôøi soáng trong coõi Ta Baø ñaày daãy (II) Five turbidities, according to the Surangama oâ tröôïc vaø ñang giaûm daàn. Sutra: Naêm thöù tröôïc theo kinh Laêng ii) In the Surangama Sutra, book Four, the Nghieâm—Five corruptions—Five Turbidities, Buddha explained to Ananda about the kalpa defilements, or depravities—Five stages of a

turbidity as follows: “Ananda! You see that aám. Neáu maét saùng suoát, möôøi phöông roãng emptiness pervades the ten directions. There thoâng, khoâng coøn toái taêm. Goïi laø saéc aám heát. is no division between emptiness and seeing. Ngöôøi ñoù sieâu vieät Kieáp Tröôïc. Xem choã sôû However, although emptiness has no nhaân, kieân coá voïng töôûng laøm goác. substance and your seeing has no awareness, 2) The view turbidity or the turbidity of view— the two become entangled in a falseness. This Kieán Tröôïc: is the first layer, called the turbidity of time: a) The meanings of the view turbidity—YÙ nghóa Trong Kinh Thuû Laêng Nghieâm, quyeån Boán, cuûa Kieán Tröôïc: Ñöùc Phaät ñaõ giaûi thích cho ngaøi A Nan veà i) Turbidity of view means all different views, Kieáp tröôïc nhö sau: “OÂng A Nan! OÂng thaáy perceptions, and knowledge of sentient hö khoâng khaép möôøi phöông theá giôùi. Caùi beings that are

based on false conceptions. khoâng vaø caùi thaáy khoâng theå rôøi nhau. Caùi They are gossip, competition, fame, self, khoâng chaúng coù thaät theå. Caùi thaáy khoâng phaûi egotism, right, wrong, etc.: Kieán tröôïc laø taát thaät bieát. Hai caùi xen loän, giaû doái thaønh laäp caû caùc söï thaáy bieát caên cöù treân nhaän thöùc sai lôùp thöù nhaát, goïi laø Kieán Tröôïc. laàm cuûa chuùng sanh. Chuùng laø nhöõng thò phi, b) The transcendency of the turbidity of kalpa: hôn thua, danh lôïi, nhôn, ngaõ, bæ, thöû, vaân Sieâu vieät Kieáp Tröôïc—In the Surangama vaân. Sutra, book Nine, the Buddha taught Ananda ii) View turbid (false and evil views): The about how to transcend the kalpa turbidity as defilement of views, or perverse thoughts— follows: “Ananda! You should know that as a Nhöõng oâ tröôïc cuûa taø kieán vaø aùc kieán hay nguõ cultivator sits in the Bodhimanda, he is doing lôïi söû (do kieán tröôïc hay kieán thöùc taø vaïy maø away with all thoughts. When his thoughts con ngöôøi chaáp quaáy boû phaûi, theo taø boû come to an end, there will be nothing in his chaùnh, ñieân ñaûo thieân leäch). mind. This state of pure clarity will stay the iii) In the Surangama Sutra, book Four, the same whether in movement or stillness, in Buddha explained to Ananda about the remembrance or forgetfulness. When he turbidity of views as follows: “Ananda! Your dwells in this place and enters samadhi, he is body appears in full, with the four elements like a person with clear vision who finds composing its substance, and from this, himself in total darkness. Although his nature seeing, hearing, sensation, and cognition is wonderfully pure, his mind is not yet become firmly defined. Water, fire, wind, and illuminated . This is the region of the form earth fluctuate between sensation and skandha. If his eyes become clear, he will cognition and become entangled in a then experience the ten directions as an open falseness. This is the second layer, called the expanse, and the darkness will be gone. This turbidity of views: Trong Kinh Thuû Laêng is the end of the form skandha. He will then Nghieâm, quyeån Boán, Ñöùc Phaät ñaõ giaûi thích be able to transcend the turbidity of kalpas. cho ngaøi A Nan veà Kieán Tröôïc nhö sau: “OÂng Contemplating the cause of the form skandha, A Nan! Thaân oâng hieän gom töù ñaïi laøm theå. one sees that false thoughts of solidity are its Caùi thaáy, nghe, hay, bieát bò haïn cheá thaønh coù source—Trong Kinh Thuû Laêng Nghieâm, ngaên ngaïi. Ñòa, thuûy, hoûa, phong laïi coù hay quyeån Chín, Ñöùc Phaät ñaõ daïy ngaøi A Nan veà bieát. Hai beân xen loän, giaû doái thaønh laäp lôùp sieâu vieät kieáp tröôïc nhö sau: “OÂng A Nan! thöù hai, goïi laø Kieán Tröôïc. OÂng neân bieát, oâng ngoài trong ñaïo traøng, tieâu b) Transcendency of the affliction turbidity: Sieâu heát caùc nieäm. Caùc nieäm heát thì caùc ly nieäm vieät Kieán Tröôïc—In the Surangama Sutra, ñeàu saùng toû roõ raøng, ñoäng tónh khoâng rôøi, nhôù book Nine, the Buddha taught Ananda about queân nhö moät möïc. Ñang ôû choã ñoù vaøo tam the transcendency of the affliction turbidity as ma ñòa, ví nhö ngöôøi saùng maét ôû choã toái taêm. follows: “Ananda! When the good person Tính tinh minh ñöôïc dieäu vaø tònh, taâm chöa who is cultivating samadhi and samatha has phaùt saùng. AÁy laø coøn bò raøng buoäc trong saéc put an end to the form skandha, he can see

the mind of all Buddhas as if seeing an image ii) The Affliction Turbidity or affliction turbid reflected in a clear mirror. He seems to have (constantly in turmoil). The defilement of obtained something, but he cannot use it. In passions, when all kinds of transgressions are this he resembles a paralyzed person. His exalted: Nhöõng ueá tröôïc cuûa duïc voïng hay hands and feet are intact, his seeing and nguõ ñoän söû (con ngöôøi trong taâm chöùa ñaày hearing are not distorted, and yet his mind has nhöõng tham lam, hôøn giaän, meâ muoäi, ngu si). come under a deviant influence, so that he is iii) In the Surangama Sutra, book Four, the unable to move. This is the region of the Buddha explained to Ananda about the the feeling skandha. Once the problem of affliction turbidity as follows: “Ananda! paralysis subsides, his mind can then leave Further, the functions of memory, his body and look back upon his face. It can discrimination, and verbal comprehension in go or stay as it pleases without further your mind bring into being knowledge and hindrance. This is the end of the feeling views. From out of them appear the six skandha. This person can then transcend the defiling objects. Apart from the defiling turbidity of views. Contemplating the cause of objects there are no appearances. Apart from the feeling skandha, one sees that false cognition they have no nature. But they thoughts of illusory clarity are its source—become entangled in a falseness. This is the Trong Kinh Thuû Laêng Nghieâm, quyeån Chín, third layer, called the turbidity of afflictions”: Ñöùc Phaät ñaõ daïy ngaøi A Nan veà caùch sieâu Trong Kinh Thuû Laêng Nghieâm, quyeån Boán, vieät kieán tröôïc nhö sau: “OÂng A Nan! Ngöôøi Ñöùc Phaät ñaõ giaûi thích cho ngaøi A Nan veà thieän nam ñoù tu tam ma nan ñeà veà Sa Ma phieàn naõo tröôïc nhö sau: “OÂng A Nan! Laïi Tha, saéc aám heát, nhìn thaáy taâm chö Phaät nhö trong taâm oâng, nhôù bieát hoïc taäp, phaùt ra tri trong göông saùng hieån hieän caùc vaät. Nhö coù kieán, dung naïp phaùt hieän saùu traàn. Rôøi traàn choã sôû ñaéc maø chöa theå duøng ñöôïc, ví nhö khoâng coù töôùng, rôøi giaùc ra khoâng coù tính, xen nguû bò boùng ñeø, chaân tay vaãn ñuû, thaáy nghe nhau giaû doái thaønh. AÁy laø lôùp thöù ba, goïi laø khoâng laàm, maø khoâng cöû ñoäng ñöôïc. Ñoù laø bò Phieàn Naõo Tröôïc.” raøng buoäc trong thuï aám. Neáu heát boùng ñeø, thì b) Transcendency of the turbidity of afflictions: taâm rôøi thaân, trôû laïi xem maët, ñi ôû töï do, Sieâu vieät Phieàn Naõo tröôïc—In the khoâng coøn löu ngaïi. Ñoù laø heát thuï aám. Ngöôøi Surangama Sutra, book Nine, the Buddha ñoù sieâu vieät kieán tröôïc. Xem sôû nhaân, hö taught Ananda about the transcendency of the minh voïng töôûng laøm goác. affliction turbidity as follows: “Ananda! 3) The affliction turbidity, turbidity of When the good person who is cultivating affliction—Phieàn Naõo Tröôïc: samadhi has put an end to the feeling a) The meanings of the affliction turbidity—YÙ skandha, although he has not achieved nghóa cuûa Phieàn Naõo Tröôïc: freedom from outflows, his mind can leave i) Turbidity of affliction means sentient beings his body the way a bird escapes from a cage. are constantly plagued with afflictions, From within his ordinary, he already has the worries, anger, vengeance, false views, etc. potential for ascending through the All such impure thoughts consume their minds Bodhisattvas’ sixty levels of sagehood. He and bodies, but kindness, compassion, joy, attains the ‘body produced by intent’ and

can and equanimity are very rare. Thus, they roam freely without obstruction. This is like cause one another innumerable afflictions: someone talking in his sleep. Although he Phieàn naõo tröôïc coù nghóa laø chuùng sanh luoân does not know he is doing it, his words are bò caùc thöù phieàn naõo, buoàn raàu, töùc giaän, oaùn clear, and his voice and inflection are all in thuø, taø kieán, vaân vaân, traøn ngaäp thaân taâm, chôù order, so those who are awake can understand ít khi coù loøng töø bi hyû xaû. Chính vì theá maø what he is saying. This is the region of the gaây ra khoâng bieát bao nhieâu laø phieàn naõo cho thinking skandha. If he puts an end to his nhau. stirring thoughts and rids himself of

superfluous thinking, it is as if he has purged and views continually wish to remain in the defilement from the enlightened, world, while your karmic patterns constantly understanding mind. Then he is perfectly move you to various places. This clear about the births and deaths of all entanglement becomes a falseness, which is categories of beings from beginning to end. the fourth layer, called the turbidity of living This is the end of the thinking skandha. He beings.": Trong Kinh Thuû Laêng Nghieâm, can then transcend the turbidity of afflictions. quyeån Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A Contemplating the cause of the thinking Nan veà Chuùng Sanh tröôïc nhö sau: "OÂng A skandha, one sees that interconnected false Nan! Ngaøy ñeâm sinh dieät khoâng ngöøng, caùi thoughts are its source—Trong Kinh Thuû thaáy bieát haèng muoán ôû trong theá gian. Nghieäp Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ daïy baùo xoay vaàn thöôøng ñoåi dôøi trong caùc coõi, ngaøi A Nan veà caùch sieâu vieät Phieàn Naõo xen nhau giaû doái thaønh. AÁy laø lôùp thöù tö, goïi Tröôïc nhö sau: "OÂng A Nan! Ngöôøi thieän laø chuùng sanh tröôïc." nam kia, tu tam ma ñeà, thuï aám heát roài, duø b) The transcendency of the turbidity of living chöa heát laäu hoaëc, taâm ñaõ xa hình theå, nhö beings: Sieâu vieät chuùng sanh tröôïc—In the chim ra khoûi loàng, ñaõ ñöôïc thaønh töïu. Töø Surangama Sutra, book Nine, the Buddha phaøm thaân naày tieán leân, traûi qua 60 Thaùnh Vò taught Ananda about the transcendcy of the Boà taùt, ñöôïc yù sinh thaân, theo nguyeän ñi ñeán, turbidity of living beings as follows: "Ananda! khoâng bò chöôùng ngaïi. Ví nhö coù ngöôøi noùi When the good person who is cultivating meâ khi nguû, ngöôøi ñoù duø khoâng bieát, maø lôøi samadhi has put an end to the thinking noùi thaønh tieáng laøm cho ngöôøi thöùc nghe bieát. skandha, he is ordinarily free of dreaming and Ñoù laø bò raøng buoäc trong töôûng aám. Neáu ñoäng idle thinking, so he stays the same whether in nieäm heát, phuø töôûng tieâu töø, ñoái vôùi giaùc wakefulness or in sleep. His mind is aware, minh taâm, nhö boû buïi nhô. Tröôùc sau vieân clear, empty, and still, like a cloudless sky, chieáu moät loaïi sinh töû. Ñoù laø töôûng aám heát. devoid of any coarse sense-impressions. he Ngöôøi aáy sieâu vieät phieàn naõo tröôïc. Xem Contemplates everything in the world, the nguyeân nhaân, dung thoâng voïng töôûng laøm mountains, the rivers, and the earth, as goác." reflections in a mirror, appearing without 4) The living beings turbidity, or turbidity of attachment and vanishing without any trace; sentient beings—Chuùng Sanh Tröôïc: they are simply received and reflected. He a) The meanings of the living turbidity—YÙ does away with all his old

habits, and only nghóa cuûa Chuùng sanh Tröôïc: the essential truth remains. From this point i) The Living Beings Turbidity or sentient on, as the origin of production and destruction beings turbid; everyone is filled with greed, is exposed, he will completely see all the hatred, ignorance, egoism, skepticism, etc. twelve categories of living beings in the ten The defilement of human condition, people directions. Although he has not fathomed the are always dissatisfied and unhappy. The source of their individual lives, he will see period where all creatures are stupid and that they share a common basis of life, which unclean: Chuùng sanh sanh ra ôû ñôøi vôùi ñaày appears as a mirage, shimmering and daãy tham, saân, si, maïn, nghi, taø kieán, vaø baát fluctuating, and is the ultimate, pivotal point tònh. Chuùng sanh oâ tröôïc, haèng bò khoå naõo vaø of the illusory sense faculties and sense baát toaïi; ñaây laø giai ñoaïn maø chuùng sanh trôû objects. This is the region of the formations neân ñaàn ñoän vaø baát tònh. skandha. Once the basic nature of this ii) In the Surangama Sutra, book Four, the shimmering fluctuation returns to its original Buddha explained to Ananda about the clarity, his habits will cease, like waves turbidity of living beings as follows: “Ananda! subsiding to become clear, calm water. This is And then day and night there is endless the end of the formations skandha. This production and extinction as your knowledge person will then be able to transcend the

turbidity of living beings. Contemplating the Tuoåi thoï con ngöôøi, do bôûi chieán tranh vaø cause of the formations skandha, one sees thieân tai, maø giaûm töø töø xuoáng coøn möôøi naêm. that subtle and hidden false thoughts are its Hôn nöõa, thaân xaùc naày chæ laø söï keát hôïp cuûa source—Trong Kinh Thuû Laêng Nghieâm, töù ñaïi, beân trong lôùp da moûng beân ngoaøi chæ quyeån Chín, Ñöùc Phaät ñaõ daïy ngaøi A Nan veà laø maùu, thòt, xöông, ñôøm, vaø nhöõng chaát hoâi caùch sieâu vieät chuùng sanh tröôïc nhö sau: tanh khaùc. Ñeán khi cheát roài seõ phaûi chòu moät “OÂng A Nan! Ngöôøi thieän nam kia, tu tam ma söï phaân hoùa, tanh hoâi, thoái tha, gôùm ghieát, ñeà, töôûng aám heát roài. Ngöôøi aáy bình thöôøng ruoài bu kieán ñaäu. Kyø thaät, noù gheâ tôûm ñeán moäng töôûng tieâu dieät, nguû vaø thöùc nhö moät, noãi chaúng ai daùm tôùi gaàn. giaùc minh troáng roãng, yeân laëng, döôøng nhö ii) In the Surangama Sutra, book Four, the khoâng tònh, khoâng coøn coù aûnh thoâ troïng cuûa Buddha explained to Ananda about the life tieàn traàn. Xem caùc nuùi soâng, ñaïi ñòa ôû theá turbidity as follows: “Ananda! Originally, gian nhö göông soi saùng. Vaät ñeán khoâng bò your seeing and hearing were not different dính, vaät ñi khoâng coøn daáu veát. Ñeán thì soi, ñi natures, but a multitude of defiling objects thì maát, nhö göông soi caùc vaät. Roõ raøng taäp has divided them until suddenly they became khí cuõ veà traàn caûnh khoâng coøn. Chæ coøn moät different. Their natures have a mutual theå tinh chaân. Caùi caên nguyeân sinh dieät töø ñoù awareness, but their functions are in toû baøy, thaáy 12 loaøi chuùng sanh ôû möôøi opposition. Sameness and difference arise phöông, cuøng toät caùc loaøi aáy. Duø chöa thoâng and they lose their identity. This moái manh caùc maïng caên cuûa hoï. Thaáy ñoàng entanglement becomes a falseness, which is moät neàn taûng sinh ra, cuøng bò thieân löu, döôøng the fifth layer, called the turbidity of a nhö aùnh saùng loùng laùnh,

laø caùi choã then choát lifespan.”: Trong Kinh Thuû Laêng Nghieâm, cuûa trong thaân. Ñoù laø bò raøng buoäc haønh aám. quyeån Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A Nhö traïng thaùi aùnh naéng loùng laùnh, caên Nan veà maïng tröôïc nhö sau: “OÂng A Nan! nguyeân tính aáy, tieán vaøo nôi nguyeân traïng. Caùi thaáy, nghe cuûa oâng voán khoâng coù tính Heã moät phen ñaõ laéng heát caùc caên nguyeân taäp rieâng. Vì caùc traàn chia caùch neân thaønh khaùc. khí, ví duï nhö heát soùng thì hoùa ra nöôùc ñöùng. Trong tính bieát nhau, trong duïng khaùc nhau. Ñoù laø haønh aám heát. Ngöôøi aáy sieâu vieät chuùng Gioáng vaø khaùc khoâng coù chuaån ñích, giaû doái sanh tröôïc. Xem nguyeân nhaân, u aån, voïng xen laãn nhau maø thaønh. AÁy laø lôùp thöù naêm, töôûng laøm goác.” goïi laø maïng tröôïc.” 5) The life turbidity, or turbidity of life (physical b) The transcendency of the life turbidity: Sieâu body)—Maïng Tröôïc: vieät Maïng tröôïc—In the Surangama Sutra, a) The meanings of the life turbidity—YÙ nghóa book Nine, the Buddha taught Ananda about cuûa Maïng Tröôïc: the transcendency of the turbidity of life span i) The Life Turbidity, or body turbid (body of as follows: “Ananda! When that good person, impurity). The defilement of the world-age, in cultivating samadhi, has put an end to the when war and natural disasters are rife. formations skandha, the subtle, fleeting Human lifetime gradually diminishes to ten fluctuations, the deep, imperceptible , pivotal years. Furthermore, the body is the source and the common foundation from accumulation of the four elements of earth, which all life in the world springs, are water, fire, and air, wrapped around a thin suddenly obliterated. In the submerged layer of skin masking the internal wreaking network of the retributive karma of the odors of the flesh, blood, bone, phlegm and pudgala, the karmic resonances are other bodily secretions, and upon death, interrupted. There is about to be a great becomes rotten and eaten by worms. In fact, illumination in the sky of Nirvana. It is like it becomes so disgusting that no one dare to gazing east at the cock’s final crow to see the go near: Nhöõng ueá tröôïc trong cuoäc soáng laøm light of dawn. The six sense faculties are giaûm tuoåi thoï, keå caû chieán tranh vaø thieân tai. empty and still; there is no further racing

about. Inside and outside there is a profound theá giôùi cuøng vôùi thaân taâm nhö ngoïc löu ly, brightness. He enters without entering. trong ngoaøi trong suoát. Ñoù laø thöùc aám heát. Fathoming the source of life of the twelve Ngöôøi ñoù sieâu vieät maïng tröôïc. Xem nguyeân categories of beings throughout the ten nhaân, voõng töôïng hö voâ, ñieân ñaûo voïng töôûng directions, he can contemplate that source laøm goác.” without being drawn into any of the Five kinds of varieties of meditation: Nguõ categories. He has become identical with Chuûng Thieàn. with the realms of the ten directions. The 1) Ordinary Zen: Phaøm Phu Thieàn—Ordinary light does not fade, and what was hidden Zen for anybody and everybody, which help before is now revealed. This is the region of people learn to concentrate and control their the consciousness skandha. If he has become mind, being free from any philosophic or identical with the beckoning masses, he may religious content. Ordinary is a pure Zen obliterate the individuality of the six gates practice, in the belief that it can improve both and succeed in uniting and opening them. physical and mental health. However,

the fact Seeing and hearing become linked so that remains that ordinary Zen, although far more they function interchangeably and purely. beneficial for the cultivation of the mind than The worlds of the ten directions and his own the reading of countless books on ethics and body and mind are as bright and transparent philosophy, is unable to resolve the as vaidurya. This is the end of the fundamental problem of man and his relation consciousness skamdha. This person can then to the universe, because it cannot pierce the transcend the turbidity of life span. ordinary man's basic delusion of himself as Contemplating the cause of the consciousness distinctly other than the universe—Thieàn skandha, one sees that the negation of phaøm phu daønh cho taát caû moïi ngöôøi, giuùp ta existence and the negation of non-existence taäp trung vaø kieåm soaùt taâm, laø loaïi thieàn are both unreal, and that upside-down false khoâng chöùa ñöïng noäi dung trieát lyù hay toân thoughts are its source—Trong Kinh Thuû giaùo. Thieàn phaøm phu laø thöù thieàn thöïc haønh Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ daïy thuaàn tuùy vì tin raèng noù coù theå caûi thieän söùc ngaøi A Nan veà caùch sieâu vieät maïng tröôïc nhö khoûe tinh thaàn laãn theå xaùc. Tuy nhieân, duø sau: "OÂng A Nan! Ngöôøi thieän nam kia, tu thieàn phaøm phu coù ích lôïi raát nhieàu trong vieäc tam ma ñeà, haønh aám heát, caùc tính theá gian, u tu taäp hôn laø ñoïc voâ soá saùch ñaïo ñöùc trieát thanh nhieãu ñoäng, ñoàng phaän sinh cô, boãng hoïc, vaãn khoâng theå giaûi quyeát ñöôïc vaán ñeà nhieân phaù hö gieàng moái traàm teá, thaân trung neàn taûng cuûa con ngöôøi vaø moái töông quan höõu ñeàn nghieäp tröôùc thaâm maät, caûm öùng cuûa con ngöôøi vaø vuõ truï, vì noù khoâng theå phaù huyeàn tuyeät. Trôøi Nieát Baøn ñaõ gaàn saùng vôõ ñöôïc caùi meâ hoaëc cô baûn veà chính mình nhieàu, ví duï nhö gaø gaùy laàn choùt, nhìn veà cuûa haïng ngöôøi thöôøng, laø mình roõ raøng khaùc phöông ñoâng ñaõ coù tinh saéc. Saùu caên hö tònh, vôùi vuõ truï. khoâng coøn dong ruoãi nöõa. Trong ngoaøi ñöùng 2) Outsider Zen: Ngoaïi Ñaïo Thieàn—An outside laëng vaø saùng suoát, tieán vaøo choã khoâng bò vaøo. way of meditation, i.e. Indian (Hindu) Yoga, Raát thoâng ñaït nguyeân do thoï maïng cuûa 12 the quiet sitting of Confucianism, loaïi chuùng sanh trong möôøi phöông. Quaùn saùt contemplation practices in Christianity, etc. caùi nguyeân do aáy, chaáp laøm choã baûn nguyeân. One aspect of the outsider Zen is that it is Caùc loaïi khoâng caûm trieäu, ñi thuï thai. Nôi often practiced in order to cultivate various möôøi phöông coõi ñaõ ñöôïc ñoàng moät. Tinh saéc supranormal powers or skills, or to master chaúng traàm, phaùt hieän caùi u uaån. Ñoù laø bò certain arts beyond the reach of ordinary man, buoäc trong thöùc aám. Nhö caùc loaøi thuï sinh i.e walking barefooted on sharp sword blades caûm trieäu ñaõ nhaän thaáy caùi choã ñoàng, tieâu ma or staring at sparrows so that they become saùu moân, khai hôïp thaønh töïu, thaáy nghe thoâng paralized. Another aspect of the outsider Zen suoát, ñaép ñoåi duïng thanh tònh. Möôøi phöông is that it is practiced to obtain rebirth in

various heavens. These aspects of the any enlightened masters point out from the outsider Zen are not the objects of Zen beginning that meditation is in fact the Buddhism; the ultimate goal of Buddhist actualization of the innate Buddha-nature and meditators is to become a Buddha—Thieàn not merely a technique for achieving

ngoaïi ñaïo hay thieàn theo con ñöôøng beân enlightenment. If meditation were no more ngoaøi Phaät giaùo, thí duï nhö pheùp Yoga cuûa than such a technique, it would follow that AÁn Ñoä, pheùp tónh toïa cuûa Khoảng giaùo, hay after awakening meditation would be pheùp tónh taâm thöïc haønh cuûa Ki Toâ giaùo, vaân unnecessary. But T'ao-Yuan himself pointed vaân. Moät khía caïnh cuûa thieàn ngoaïi ñaïo laø noù out, precisely the reverse is true; THE MORE thöôøng ñöôïc thöïc haønh ñeå luyeän caùc naêng löïc DEEPLY YOU EXPERIENCE hoaëc kyõ naêng sieâu nhieân khaùc naøo ñoù ngoaøi AWAKENING, THE MORE YOU taàm vôùi cuûa ngöôøi thöôøng, chaúng haïn nhö ñi PERCEIVE THE NEED FOR PRACTICE— chaân traàn treân nhöõng löôõi kieám beùn, hoaëc Thieàn Ñaïi Thöøa hay laø thieàn ñöôïc chuyeân nhìn nhöõng con chim seõ khieán chuùng trôû neân chôû baèng coå xe lôùn. Ñaây chính laø moät loaïi teâ lieät. Moät khía caïnh khaùc cuûa thieàn ngoaïi thieàn Phaät giaùo vì muïc ñích cuûa noù laø kieán ñaïo laø thöïc haønh ñeå ñöôïc taùi sanh vaøo caùc coõi taùnh ngoä ñaïo trong cuoäc soáng haèng ngaøy cuûa trôøi. Taát caû nhöõng khía caïnh naày ñeàu khoâng mình. Trong thöïc haønh thieàn Ñaïi thöøa, khôûi phaûi laø muïc tieâu cuûa thieàn Phaät giaùo; muïc ñaàu laø yù thöùc veà chaân taùnh, nhöng khi ñaõ ngoä tieâu toái thöôïng cuûa ngöôøi tu thieàn Phaät giaùo thì chuùng ta môùi nhaän ra raèng toïa thieàn coøn laø thaønh Phaät. hôn laø moät phöông tieän ñeå ngoä, vì toïa thieàn laø 3) Hinayana Zen: Tieåu Thöøa Thieàn—Zen of söï thöïc hieän thaät söï cuûa chaân taùnh. Trong Small Vehicle. This is the vehicle or teaching Thieàn Ñaïi Thöøa thì ñoái töôïng laø giaùc ngoä, that is to take you from one state of mind to neân ngöôøi ta deã nhaän laàm toïa thieàn chæ laø moät another state of mind, i.e. from delusion to phöông tieän maø thoâi. Kyø thaät taát caû nhöõng vò enlightenment. However, Zen of the Smal Thaày ñaõ ngoä ñaïo ñeàu cho raèng toïa thieàn Vehicle looks only into one's own peace of chính laø söï thöïc hieän cuûa Phaät taùnh voán coù mind. The purpose of Zen of Small Vehicle chöù khoâng phaûi chæ laø moät kyõ thuaät ñeå ñaït is to attain one of the four degrees of ñöôïc söï ngoä ñaïo. Neáu toïa thieàn khoâng khaùc saintliness of Hinayana—Thieàn Tieåu Thöøa hôn moät kyõ thuaät nhö theá, ngöôøi ta seõ thaáy nhaèm chæ daïy chuùng ta caùch ñöa töø traïng thaùi raèng sau khi ngoä ñaïo thì toïa thieàn seõ khoâng taâm naày ñeán traïng thaùi taâm khaùc, thí duï nhö coøn caàn thieát nöõa. Nhöng chính Ñaïo Nguyeân töø meâ môø ñeán giaùc ngoä. Tuy nhieân, Thieàn ñaõ chæ roõ raèng ngöôïc laïi môùi ñuùng, CAØNG Tieåu Thöøa chæ chuù troïng ñeán söï an taâm cuûa CHÖÙNG NGOÄ SAÂU CAØNG THAÁY CAÀN moät mình mình maø thoâi. Muïc ñích cuûa Thieàn THÖÏC HAØNH. Tieåu Thöøa laø ñaït ñöôïc moät trong töù Thaùnh 5) Zen of the highest vehicle: Toái Thöôïng Thöøa quaû cuûa Tieåu Thöøa. Thieàn—This is the culmination and crown of 4) Mahayana Zen: Ñaïi Thöøa Thieàn—Great Buddhist Zen. This Zen was practiced by all Vehicle Zen, this is a truly Buddhist Zen, for Buddhas of the past, namely Sakyamuni and it has its central purpose, seeing into your Amitabha. It is the expression of the essential nature and realizing the way in your Absolute Life, life in its purest form. It is the daily life. In the practice of Mahayana Zen meditation that T'ao-Yuan chiefly advocated your aim in the beginning is to awaken to and it involves no struggle for awakening or your

true-nature, but upon enlightenment you any other objects. In this highest practice, realize that meditation is more than a means means and end are just one, Mahayana Zen to enlightenment. It is the actualization of and Zen of the highest vehicle are in fact your true-nature. The object of the Mahayana complementary for one another. When rightly Zen is Awakening, it is easy to mistakenly practiced, you sit in the firm conviction that regard meditation as but a means. However, meditation is the actualization of your

undefiled True-nature, and at the same time giôùi vaø lieân heä vôùi A Suùc Beä Phaät cuõng nhö you sit in complete faith that the day will Ñoâng Ñoä. come when, exclaiming “Oh, this is it!” You 3) Samata-jnana (skt)—Bình Ñaúng Taùnh Trí: will unmistakably realize this True-nature. The wisdom which derived from manovijnana Therefore you need not self-consciously or mano consciousness, wisdom in regard to strive for enlightenment—Toái thöôïng thöøa all things equally and universally, thieàn laø ñænh cao cuøng toät cuûa thieàn trong corresponds to fire and is associated with Phaät giaùo. Thieàn naày ñöôïc thöïc haønh bôûi chö Ratnasambhava and the south—Trí chuyeån töø Phaät trong quaù khöù nhö Phaät Thích Ca Maâu Maït Na thöùc maø ñöôïc, laø trí taïo thaønh taùc Ni vaø Phaät A Di Ñaø. Ñaây laø söï bieåu loä cuûa söï duïng bình ñaúng cuûa caùc phaùp, töông öùng vôùi soáng tuyeät ñoái, söï soáng trong hình thöùc tinh löûa vaø Nam Phaät ôû Nam Ñoä. khieát nhaát. Ñaây laø caùch toïa thieàn maø thieàn sö 4) Pratyaveksana-jnana (skt)—Dieäu Quaùn Saùt Ñaïo Nguyeân beânh vöïc, noù khoâng dính daùng Trí: The wisdom derived from wisdom of gì ñeán vieäc phaán ñaáu ñeå ngoä hay ñaït ñöôïc baát profound insight (yù thöùc), or discrimination, cöù moät ñoái töôïng naøo khaùc. Trong phöông for exposition and doubt-destruction; phaùp thöïc haønh cao nhaát naày, phöông tieän vaø corresponds to water, and is associated with cöùu caùnh laø moät. Thieàn Ñaïi Thöøa vaø Thieàn Amitabha and the west. According to the Toái Thöôïng Thöøa kyø thaät boå sung cho nhau. T’ien-T’ai and Shingon, Amita is superior Khi ñöôïc thöïc haønh ñuùng baïn ngoài trong nieàm over the five Wisdom Buddhas (Dhyani- tin kieân ñònh raèng toïa thieàn chính laø theå hieän Buddhas), even though he governs the Chaân taùnh khoâng oâ nhieãm cuûa mình, vaø ñoàng Western Quarter, not the center. Of the five thôøi baïn ngoài trong nieàm tin troïn veïn raèng caùi Wisdom Buddhas, Amitabha of the West may ngaøy aáy seõ ñeán, khi baïn keâu leân: “OÂ, noù ñaây be identical with the central Mahavairocana, roài!” Baïn seõ nhaän ra chaân taùnh naày khoâng the Buddha of homo-cosmic identity. laàm laãn. Vì theá, veà maët töï thöùc, baïn khoâng Amitabha’s original vows, his attainment of caàn coá gaéng ñeå ngoä. Buddhahood of Infinite Light and Life, and Five kinds of wisdom: Nguõ Trí—According to his establishment of the Land of Bliss are all the Shingon Sect—Theo tröôøng phaùi Chaân ngoân: fully described in the Sukhavati text—Trí 1) Dharmadhatu-prakrti-jnana (skt)—Phaùp Giôùi chuyeån töø yù thöùc maø ñöôïc, trí phaân bieät caùc Theå Tính Trí: The wisdom derived from the phaùp haûo dieäu phaù nghi, töông öùng vôùi nöôùc pure consciousness (amala-vijnana)—The vaø Phaät A Di Ñaø ôû Taây phöông. Theo Tònh wisdom of the embodied nature of Ñoä vaø Chaân Toâng, Phaät A Di Ñaø thuø

thaéng dharmadhatu, defined as the six elements, hôn caû trong soá Nguõ Trí Nhö Lai; maëc duø and is associated with Vairocana in the quoác ñoä cuûa Ngaøi ôû Taây Phöông chöù khoâng ôû center—Trí chuyeån töø Yeâm-Ma-La thöùc maø trung öông. Trong soá Nguõ Trí Nhö Lai, Ñöùc ñöôïc—Phaùp giôùi theå taùnh töùc laø luïc ñaïi vôùi Phaä t A Di Ñaø ôû phöông Taây coù theå ñoàng nhaát Ngaøi Tyø Loâ Giaù Na hay Ñaïi Nhaät Nhö Lai truï vôùi Trung öông Ñaïi Nhaät Nhö Lai, laø Ñöùc nôi Trung ñoä. Goïi laø phaùp giôùi theå taùnh trí vì Phaät cuûa Phaùp Giôùi Theå Taùnh. Caùc boån trí naày laøm chuû ñöùc phöông tieän cöùu caùnh. nguyeän cuûa Ñöùc A Di Ñaø, söï chöùng ñaéc Phaät 2) Adarsana-jnana (skt)—Ñaïi Vieân Caûnh Trí: quaû Voâ Löôïng Quang vaø Voâ Löôïng Thoï, vaø The great ground mirror wisdom, derived söï thieát laäp Cöïc Laïc quoác ñoä ñaõ ñöôïc moâ taû from alaya-vijnana (alaya consciousness), ñaày ñuû trong Kinh A Di Ñaø. reflecting all things; corresponds to the earth, 5) Krtyanusthana-jnana (skt)—Thaønh Sôû Taùc and is associated with Aksobhya and the Trí: The wisdom derived from the five senses east—Laø trí chuyeån töø A-Laïi-Da thöùc maø (nguõ caên), the wisdom of perfecting the ñöôïc, laø trí hieån hieän vaïn töôïng cuûa phaùp giôùi double work of self-welfare and the welfare nhö taám göông troøn lôùn, töông öùng vôùi theá of others; corresponds to the air and is associated with Amoghasiddhi (Di Laëc

Maitreya) and the north—Trí chuyeån töø nguõ 5) Precept Fixation view: Giôùi Kieán Thuû—See caên (nhaõn, nhó, tyû, thieät vaø thaân), trí thaønh töïu Wrong views in understanding the precepts. dieäu nghieäp töï lôïi lôïi tha, töông öùng vôùi hö Five ksetras of a Buddha: Nguõ Sôû Y Ñoä—Five khoâng vaø Phaät Di Laëc ôû Baéc Ñoä. realms of a Buddha. Five kinds of wisdom or insight or idealistic: Five laws or categories: Nguõ Phaùp— Nguõ Chuûng Duy Thöùc—Naêm loaïi Duy Thöùc—Pancadharma or Dharmapancakam (skt)—Five See Five kinds of insight. laws or categories: Five kinds of wisdom of the Tathagata: Nguõ (I) Five categories of forms: Töôùng Danh Nguõ Trí Nhö Lai—See Five kinds of wisdom. Phaùp—According to Zen Master D. T. Suzuki Five kinds of wrong-doing: Nguõ Thieân Tuï— in The Studies In The Lankavatara Sutra, Naêm toäi cuûa ngöôøi xuaát gia. there are five categories of forms. They are 1) Sins demanding expulsion from the order, Name (nama), Appearance (nimitta), four for monks and eight for nuns: Parajika Discrimination (Right Knowledge (skt)—Ba La Di Toäi—Toäi naëng nhaát neân bò (samyagijnana), and Suchness (tathata). truïc xuaát ra khoûi giaùo ñoaøn (Tyø Kheo coù boán Those who are desirous of attaining to the giôùi, Tyø Kheo Ni coù taùm giôùi). spirituality of the Tathagata are urged to 2) Sins verging on expulsion, which demand know what these five categories are; they are confession before and absolution by the unknown to ordinary minds and, as they are assembly, 13 for monks and 17 for nuns: unknown, the latter judge wrongly and Sanghavasesa (skt)—Taêng Taøn Toäi—Taêng become attached to appearances—Theo Giaù Baø Thi sa—Phaïm toäi naëng ñaùng lyù bò truïc Thieàn Sö Suzuki trong Nghieân Cöùu Kinh xuaát khoûi Taêng Ñoaøn, nhöng vì tyø kheo bieát Laêng Giaø, coù naêm phaùp laø Töôùng, Danh, saùm hoái vôùi Taêng chuùng, neân vaãn ñöôïc ôû laïi Phaân Bieät, Chaùnh Trí, vaø Nhö Nhö. Nhöõng ai

giaùo ñoaøn (Tyø Kheo coù 13 giôùi vaø Tyø Kheo muoán ñaït tôùi tinh thaàn cuûa Ñöùc Nhö Lai thì Ni coù 17 giôùi). caàn phaûi bieát naêm phaùp naày, nhöõng ngöôøi taàm 3) Sins deserving hell which may be forgiven, thöôøng thì khoâng bieát chuùng, vì khoâng bieát 120 for monks and 208 for nuns: Prayascitta chuùng neân thöôøng phaùn ñoaùn sai laàm vaø trôû (skt)—Ba Daät Ñeà Toäi—Toäi ñaùng ñoïa ñòa neân chaáp tröôùc vaøo nhöõng hình töôùng beân nguïc (Tyø Kheo coù 120 giôùi vaø Tyø Kheo Ni coù ngoaøi. 208 giôùi). 1) Names of all appearance or phenomena: 4) Sins which must be confessed, four for monks Danh—See Names of all appearance or and 8 for nuns: Pratidesaniya (skt)—Ñeà Xaù phenomena. Ni Toäi—Ba La Ñeà Xaù Ni—Nhöõng toäi nheï 2) Appearances: Töôùng—Appearances or neân chæ caàn saùm hoái vôùi chö Taêng (Tyø Kheo phenomena. Appearances (nimitta) mean coù 4 giôùi vaø Tyø Kheo Ni coù 8 giôùi). qualities belonging to sense-objects such as 5) Light sins, errors, or faults in body, 109 for visual, olfactory, etc.—Caùc phaùp höõu vi hay both monks and nuns: Duskrta (skt)—Ñoät Caùt hieän töôïng. Töôùng nghóa laø caùc tính chaát La Toäi—AÙc Taùc hay nhöõng sai phaïm, loãi laàm thuoäc ñoái töôïng caûm quan nhö maét, muõi, vaân hay toäi nheï hôn nôi thaân (goàm 109 giôùi cho caû vaân. Tyø Kheo laãn Tyø Kheo Ni). 3) Discrimination: Vikalpa (skt)—Phaân bieät Five kinds of wrong views: Nguõ Taø Kieán— (Voïng töôûng)—See Discrimination. Five types of false views. 4) Corrective wisdom: Samyagjnana (skt)— 1) Body view: Thaân Kieán—See Body view. Chaùnh trí—See Corrective wisdom. 2) One-sided view: Bieân Kieán—See One-sided 5) Bhutatathata (skt): Tathata (skt)—Chaân nhö standpoint. (Nhö nhö)—See Bhutatathata (6). 3) Improper view: Taø Kieán—See Wrong views. (II) According to the Dharmalaksana School, 4) Obstinate view: Kieán Thuû—Kieán Thuû Kieán— there are five categories into which things See Obstinate view. and their principles are divided—Söï Lyù Nguõ

Phaùp—Theo Phaùp Töôùng Toâng, heát thaûy söï 5) Wisdom perfect in action and bringing lyù cuûa phaùp ñöôïc chia laøm naêm loaïi: blessing to self and others: Thaønh sôû taùc trí. 1) Mind: Taâm phaùp—Töï töôùng cuûa thöùc—Eight (IV) The five obnoxious rules of Devadatta: Ñeà consciousnesses (mind) are all separate. The Baø Nguõ Phaùp—Naêm taø phaùp cuûa Ñeà Baø Ñaït first five constitute sense-consciousness Ña neâu ra khi Ñöùc Phaät coøn taïi theá (Ñeà Baø (Vijnana), the sixth is the sense-center Ñaït Ña ñaõ duøng naêm taø phaùp naày ñeå phaù söï (mano-vijnana), the seventh is the thought- hoøa hôïp trong Taêng ñoaøn. Ñoù laø toäi naëng nhaát center of self-consciousness (citta). By nature trong nguõ nghòch toäi, naêm taø phaùp aáy tuy coù all of these consciousnesses are dependent on veû gioáng vôùi töù y phaùp, nhöng kyø thaät laø traùi yù something else, i.e., cause (paratantra-Phaät. laksana), but they are not mere imagination (A) (parikalpita-laksana). The assumption of the 1) Not to take milk in any forms: Chaúng neân thuï separate reality of the eight consciousnesses duïng söõa. is Dharmapala's special tenet and nowhere 2) Not to eat meat: Kieâng aên thòt. else in Buddhism can it be seen, not even in 3) Not to take salt: Kieâng aên muoái. Hinayana—Taùm taâm phaùp bieät laäp nhau. 4) To wear unshaped garments: Neân maëc aùo Naêm thöùc ñaàu laäp thaønh nhaän thöùc giaùc

quan, chaúng may caét (trong khi Phaät cho maëc vaûi thöù saùu laø yù thöùc (mano-vijnana), thöù baûy laø vuïn may thaønh caø sa). maït na thöùc (manas) vaø thöù taùm laø A Laïi Da 5) To live apart from hamlets: Khoâng neân ôû thöùc (citta). Theo töï taùnh, taát caû caùc thöùc naày chuøa caän keà beân thoân xoùm. leä thuoäc vaøo moät phaùp khaùc, töùc laø y tha khôûi (B) töôùng (paratantra-laksana) nhöng chuùng 1) To wear only cast-off rags at all times: Suoát khoâng phaûi chæ laø töôûng töôïng ñôøi maëc phaán taûo y. (parikalpitalaksana). Giaû thuyeát veà thöïc taïi 2) To beg for food at all times, while the Buddha bieät laäp cuûa 8 thöùc naày laø lyù thuyeát rieâng cuûa only allows begging for food in the morning Hoä Phaùp vaø khoâng theå tìm thaáy ôû ñaâu khaùc (before noon time): Troïn ñôøi khaát thöïc—Khaát trong Phaät giaùo, ngay caû trong Tieåu Thöøa. thöïc baát cöù luùc naøo chaúng keå ngaøy ñeâm, trong 2) Mental conditions or activities: Taâm sôû khi Phaät chæ cho ñi khaát thöïc vaøo buoåi saùng. phaùp—Caùc phaùp töông öùng vôùi taùm thöùc maø 3) To have meals any time during the day, while khôûi leân. the Buddha only allows one set of meal a day 3) The actual states or categories as conceived: at noon time: AÊn baát cöù luùc naøo, trong khi Saéc phaùp—Caùc phaùp do taâm phaùp vaø taâm sôû Phaät chæ cho pheùp aên ngaøy moät ngoï. phaùp bieán ra. 4) To dwell in the open at all times, while the 4) Hypothetic categories: Baát töông öng phaùp— Buddha allows his disciples to dwell both in Phaùp giaû laäp. the open air and in the monastery: Troïn ñôøi 5) The state of rest, or the inactive principle thöôøng ôû choã troáng vaéng, trong khi Ñöùc Phaät pervading all things: Voâ vi phaùp—Thöïc tính cho pheùp caùc ñeä töû cuûa Ngaøi coù theå ôû nôi tónh laëng cuûa chö phaùp. troáng vaéng hay ôû trong tònh xaù. (III) The five categories of essential wisdom—Lyù 5) Not to take flesh, milk, or butter: Troïn ñôøi Trí Nguõ Phaùp: chaúng aên thòt caù, söõa, bô. 1) The absolute: Chaân nhö. Five layers of mystic meaning when one 2) Wisdom as the great perfect mirror reflecting explicates the text of a sutra: Nguõ Truøng all things: Ñaïi vieân caûnh trí. Huyeàn Nghóa—Naêm taàng nghóa huyeàn vi khi giaûi 3) Wisdom of the equal Buddha-nature of all thích moät boä kinh. beings: Bình ñaúng trí. 1) To explain the title of the sutra: Thích nghóa 4) Wisdom of mystic insight into all things and roõ caùi teân ñeà cuûa boä kinh. removal of ignorance and doubt: Dieäu quaùn 2) To discern the essence of the sutra: Bieän luaän saùt trí. theå chaát cuûa boä kinh.

3) To explain the guiding principle of the sutra: 5) Upagupta: Öu Baø Cuùc Ña. Noùi veà toân chæ cuûa boä kinh. (C) Teachers of the same periods connected with 4) To explain the sutra's powerful function: Noùi the Vunaya—Dò Theá Nguõ Sö lieân heä tôùi Luaät veà löïc duïng cuûa boä kinh. Taïng: 5) To explain forms of the Buddhist teaching in 1) Upali: Öu Baø Ly. the sutra: Noùi veà giaùo töôùng cuûa boä kinh. 2) Dasaka: Ñaû Taû Caâu. Five major deterioration characteristics of 3) Sonaka: Tu Na Caâu. heavenly beings: Nguõ Suy—Naêm suy töôùng 4) Siggava: Taát Daø Baø. cuûa chuùng sanh nôi coõi trôøi—See Five major 5) Moggaliputra Tissa: Muïc Kieàn Lieân Töû Ñeá deterioration characteristics of heavenly Tu. beings. Five Means of the Northern School: Baéc Five manual signs: Nguõ Phaät Kieát Ma AÁn—The Toâng Nguõ Ñaïo—After the great Zen master manual signs by which the characteristic of each

Hung-Jen, Zen came to be divided into two of the five Dhyani-Buddhas is shown in the schools, the Northern and Southern. The Northern diamond realm group—Naêm daáu aán baèng tay cuûa school led by Shen-Shiu with Five Means—Sau moãi moät trong naêm vò Phaät trong Kim Cang Giôùi: thôøi Ñaïi sö Hoaèng Nhaãn, Thieàn ñöôïc chia laøm hai 1) Vairocana, the closed hand of wisdom: Phaät phaùi Baéc toâng vaø Nam toâng. Baéc toâng ñöôïc söï chæ Tyø Loâ Giaù Na hai tay naém laïi, daáu aán cuûa trí ñaïo cuûa Thaàn Tuù vôùi nguõ phaùp. tueä. 1) Thaønh Phaät laø giaùc ngoä coát yeáu laø khoâng khôûi 2) Aksobhya, right fingers touching the ground, taâm: Buddhahood is enlightenment, and firm wisdom: Phaät A Suùc Beä, nhöõng ngoùn tay enlightenment is not awakening the mind. phaûi chaïm ñaát, daáu aán cuûa trí tueä vöõng chaéc. 2) Khi taâm ñöôïc duy trì trong baát ñoäng, caùc thöùc 3) Ratnassambhava, right hand open uplifted, yeân tónh vaø trong traïng thaùi aáy, caùnh cöûa tri vow-making sign: Nam Phaät, tay phaûi môû ra thöùc toái thöôïng khai môû: When the mind is vaø naâng leân, daáu aán cuûa theä nguyeän. kept immovable, the senses are quietened, 4) Amitabha, samadhi sign, right fingers in left and in this state the gate of supreme palm, preaching and ending doubt: Phaät A Di knowledge opens. Ñaø, daáu aán Tam Ma Ñòa, baøn tay traùi boïc laáy 3) Söï khai môû tri thöùc toái thöôïng naày daãn ñeán söï nhöõng ngoùn tay phaûi, giaûng phaùp döùt nghi. giaûi thoaùt kyø dieäu cuûa thaân vaø taâm. Tuy 5) Amoghasiddhi or Sakyamuni, the karma sign, nhieân, ñaây khoâng phaûi laø caûnh Nieát Baøn tòch final nirvana: Ly Boá UÙy Nhö Lai hay Phaät dieät cuûa Tieåu Thöøa vaø tri thöùc toái thöôïng do Thích Ca Maâu Ni, Nghieäp aán vaø Nieát baøn chö Boà taùt thaønh töïu ñem laïi hoaït tính khoâng vónh cöûu. dính maéc cuûa caùc thöùc: This opening of supreme knowledge leads to a mystical Five masters: Nguõ Sö—Naêm loaïi phaùp sö—The emancipation of mind and body. This, five teachers: however, does not mean the absolute (A) Five kinds of masters in Buddhism—Naêm quietism of the Nirvana of the Hinayanists, loaïi “Sö” trong Phaät giaùo: for the supreme knowledge attained by 1) Teachers of the sutras: Kinh Sö. Bodhisaatvas involved unattached activity of 2) Teachers of the Vinaya: Luaät Sö. the senses. 3) Teachers of the sastras: Luaän Sö. 4) Hoaït tính khoâng dính maéc naày coù nghóa laø söï 4) Teachers of the Abhidharma: Phaùp Sö. giaûi hoaùt hai töôùng thaân taâm, söï giaûi thoaùt 5) Teachers of the Zen or meditation: Thieàn Sö. trong ñoù chaân töôùng caùc phaùp ñöôïc nhaän (B) Teachers of different periods—Dò Theá Nguõ thöùc: This unattached activity means being Sö: free from the dualism of mind and body, 1) Mahakasyapa: Ma-Ha-Ca-Dieáp. wherein the true character of things is 2) Ananda: A-Nan. grasped . 3) Madhyantika: Ma Ñieàn Ñeà. 4) Sanavasa: Thöông Na Hoøa Tu.

5) Cuoái cuøng ñoù laø con ñöôøng Nhaát Theå, daãn thanh tònh ñeå ñoaïn tröø nhöõng baát tònh coøn xoùt ñeán caûnh giôùi Chôn Nhö khoâng bieát, khoâng laïi. ngaïi, khoâng khaùc. Ñoù laø giaùc ngoä: Finally, 3) Meditations on the wider and greater wisdom: there is the path of Oneness, leading to a Quaûng ñaïi trí hueä quaùn—Quaùn veà trí hueä world of Suchness which knows no quaûng ñaïi vaø roäng lôùn. obstructions, no differences. This is 4) Meditation on pitifulness, or the pitiable

Enlightenment. condition of the living, and by the above three Five means of transportation over the sea of meditations to meditate on their salvation: Bi mortality to salvation: Nguõ Ñoä—The five quaùn—Duøng ba pheùp quaùn keå treân maø quaùn means of transportation over the sea of mortality veà nhöõng ñieàu kieän ñaùng thöông cuûa chuùng to salvation (five paramitas)—Naêm phöông tieän sanh ñeå cöùu ñoä hoï. ñöa chuùng sanh qua bieån sanh töû: 5) Meditations on mercy and the extension of (A) the first three meditations to carrying of joy to 1) Almsgiving: Boá thí. all the living: Töø quaùn—Duøng ba caùch quaùn 2) Commandment-keeping: Trì giôùi. keå treân maø quaùn roäng ra vôùi bi quaùn ñeå mang 3) Patience under provocation: Nhaãn nhuïc. laïi söï an laïc cho chuùng sanh. 4) Zeal: Tinh taán. Five members of the body: Nguõ theå. 5) Meditation: Thieàn ñònh. 1-2) Two knees: (2) Hai ñaàu goái. ** See Six paramitas. (2) Two elbows: Hai cuøi choû. (B) The five kingdoms of ancient India or five (1) Head: Ñaàu. great religions of India: Naêm vöông quoác AÁn Five mental blockages: Ceto-khila (p)—Naêm Ñoä hay naêm toân giaùo lôùn ôû AÁn Ñoä. Taâm Hoang Vu—According to the Sangiti Sutta in Five meditations: Nguõ Ñình Taâm Quaùn—See the Long Discourses of the Buddha, there are five Five-fold procedures for quieting the mind. mental blockages—Theo Kinh Phuùng Tuïng trong Five meditations and four foundations of tröôøng Boä Kinh, coù naêm taâm hoang vu: mindfulness: Nguõ Ñình Töù Nieäm—Five 1) Here a monk who has doubts and hesitations about the teacher, is dissatisfied and cannot meditations and four foundations of mindfulness settle his mind. Thus his mind is not inclined for settling the mind and ridding it of the five towards ardour, devotion, persistence and errors of desire, hate, ignorance, self, and effort: ÔÛ ñaây vò Tyø Kheo nghi ngôø, do döï, wayward or confused mind—Nguõ Ñình Taâm quaùn khoâng quyeát ñoaùn, khoâng coù thoûa maõn ñoái vaø Töù Nieäm Xöù nhaèm giuùp cho taâm ñònh tónh vôùi vò Ñaïo Sö. Theá neân vò aáy khoâng noã löïc cuõng nhö thoaùt khoûi nguõ duïc vaø loaïn taâm. ñuùng höôùng, khoâng haêng haùi, khoâng kieân trì (A) Five meditations: Nguõ Ñình Taâm Quaùn—See vaø tinh taán. Five-fold procedures for quieting the mind. 2) Here a monk who has doubts and hesitations (B) Four foundations of mindfulness: Töù Nieäm about the Dhamma, is dissatisfied and cannot Xöù—See Four foundations of mindfulness. settle his mind. Thus his mind is not inclined Five meditation in Lotus sutra: Nguõ Quaùn— towards ardour, devotion, persistence and Naêm phaùp quaùn trong Kinh Phaùp Hoa. effort: ÔÛ ñaây vò Tyø Kheo nghi ngôø ñoái vôùi 1) Meditation on the truth (Khoâng quaùn): Chaân Phaùp, do döï, khoâng quyeát ñoaùn, khoâng coù quaùn—Meditation on the reality of the void, thoûa maõn ñoái vôùi Phaùp. Theá neân vò aáy khoâng or infinite, in order to be rid of illusion in noã löïc ñuùng höôùng, khoâng haêng haùi, khoâng views and thoughts—Khoâng quaùn hay quaùn kieân trì vaø tinh taán. veà lyù chaân ñeá maø ñoaïn töø kieán hoaëc vaø tö 3) Here a monk who has doubts and hesitations hoaëc. about the Sangha, is dissatisfied and cannot 2) Meditations on purity, to be rid of any settle his mind. Thus his mind is not inclined remains of impurity connected with the towards ardour, devotion, persistence and temporal things: Thanh tònh quaùn—Quaùn effort: ÔÛ ñaây

vò Tyø Kheo nghi ngôø ñoái vôùi

Taêng, do döï, khoâng quyeát ñoaùn, khoâng coù 3) Here a monk has not got rid of passion, thoûa maõn ñoái vôùi Taêng. Theá neân vò aáy khoâng desire, love, thirst, fever, craving for noã löïc ñuùng höôùng, khoâng haêng haùi, khoâng PHYSICAL OBJECTS (rupe). Thus his mind kieân trì vaø tinh taán. is not inclined towards ardour, devotion, 4) Here a monk who has doubts and hesitations persistence and effort: ÔÛ ñaây vò Tyø Kheo taâm about the training, is dissatisfied and cannot khoâng ly tham, khoâng ly duïc, khoâng ly aùi, settle his mind. Thus his mind is not inclined khoâng ly khao khaùt, khoâng ly nhieät tình, towards ardour, devotion, persistence and khoâng ly aùi nhieãm ñoái vôùi SAÉC. Taâm cuûa vò effort: ÔÛ ñaây vò Tyø Kheo nghi ngôø ñoái vôùi aáy khoâng höôùng veà noã löïc, haêng haùi, kieân trì Hoïc Phaùp, do döï, khoâng quyeát ñoaùn, khoâng vaø tinh taán. coù thoûa maõn ñoái vôùi Hoïc Phaùp. Theá neân vò aáy 4) Here a monk has not got rid of passion, khoâng noã löïc ñuùng höôùng, khoâng haêng haùi, desire, love, thirst, fever, craving for khoâng kieân trì vaø tinh taán. EATING as much as his belly will hold, he 5) Here a monk who is angry and displeased abandons himself to the pleasure of lying with his fellows in the holy life, he feels down, of contact, of sloth. Thus his mind is depressed and negative towards them. Thus not inclined towards ardour, devotion, his mind is not inclined towards ardour, persistence and effort: ÔÛ ñaây vò Tyø Kheo devotion, persistence and effort: ÔÛ ñaây vò Tyø khoâng ly tham, khoâng ly duïc, khoâng ly aùi, Kheo töùc giaän ñoái vôùi caùc vò ñoàng phaïm khoâng ly khao khaùt, khoâng ly nhieät tình, haïnh, khoâng hoan hyû, taâm dao ñoäng, trôû thaønh khoâng ly aùi nhieãm ñoái vôùi THÖÏC (aên uoáng). hoang vu. Vì theá vò aáy khoâng noã löïc ñuùng Vò Tyø Kheo naày aên quaù söùc bao töû chòu ñöïng höôùng, khoâng haêng haùi, khoâng kieân trì vaø tinh , höôûng thoï söï sung söôùng veà naèm, ngoài, xuùc taán. chaïm vaø thuïy mieân. Taâm cuûa vò aáy khoâng Five mental bondages: Nguõ Taâm Trieàn höôùng veà noã löïc, haêng haùi, kieân trì vaø tinh Phöôïc—Cetaso-vinibandha (p)—According to the taán. Sangiti Sutta in the Long Discourses of the 5) A monk who practises the holy life for the Buddha, there are five mental bondages—Theo sake of becoming a member of some body of Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm devas (deva-nikaya), thinking: “By means of taâm trieàn phöôïc: these rites or this discipline, this austerity or 1) Here a monk has not got rid of the passion, this holy life I shall become one of the devas, desire, love, thirst (pipasa), fever, craving great or small.” Thus his mind is not inclined (tanha) for SENSE DESIRE. Thus his mind is towards ardour, devotion, persistence and not inclined towards ardour, devotion, effort: Vò Tyø Kheo soáng ñôøi phaïm haïnh vôùi persistence and effort: ÔÛ ñaây vò Tyø Kheo taâm hy voïng mong ñöôïc thaønh moät loaïi chö khoâng ly tham, khoâng ly duïc, khoâng ly aùi, Thieân: “Vôùi luaät phaùp naày, vôùi giôùi luaät naày, khoâng ly khao khaùt, khoâng ly nhieät tình, vôùi khoå haïnh naày hay vôùi phaïm haïnh naày, toâi khoâng ly aùi nhieãm ñoái vôùi caùc DUÏC VOÏNG seõ trôû thaønh moät loaïi chö Thieân naøy hay loaïi (kame). Taâm cuûa vò aáy khoâng höôùng veà noã chö Thieân khaùc.” Taâm cuûa vò naày khoâng löïc, haêng haùi, kieân trì vaø tinh taán. höôùng veà noã löïc, haêng haùi, kieân

trì vaø tinh 2) Here a monk has not got rid of passion, taán. desire, love, thirst, fever, craving for the Five mental fetters: Nguõ Trieàn Caùi—A deluded BODY (kaye). Thus his mind is not inclined mind arises not only from doubt, but also from towards ardour, devotion, persistence and mental fetters. When these mental fetters are effort: ÔÛ ñaây vò Tyø Kheo taâm khoâng ly tham, present, the mind suffers from hard and prickling khoâng ly duïc, khoâng ly aùi, khoâng ly khao states of aversion, frustration and resistence. But khaùt, khoâng ly nhieät tình, khoâng ly aùi nhieãm according to Zen master Sayadaw U Pandita in ñoái vôùi THAÂN. Taâm cuûa vò aáy khoâng höôùng "In This very Life," these five fetters can be veà noã löïc, haêng haùi, kieân trì vaø tinh taán. overcome. Vipassana meditation clears them

automatically from the mind. If they do manage to and expensive makeup to feel happy. If ever intrude upon one's practice, identifying them is they lose access to these external supports, the first step toward recovering a broad and they feel as if something is missing, and they flexible mental state—Taâm meâ môø khoâng phaûi cannot manage to do anything. Tender chæ baét nguoàn töø loøng hoaøi nghi maø coøn sinh ra töø consideration for one's own body can 5 moái phieàn tröôïc khaùc. Khi 5 moái phieàn tröôïc sometimes supplant the courage we need to naøy hieän dieän thì taâm cuûa chuùng phaûi traûi qua probe into the actual nature of pain, but traïng thaùi saân haän haän, phieàn muoän vaø phaûn excessive of self-love is really a hindrance khaùng. Nhöng theo Thieàn sö Sayadaw U Pandita for practice: Moái phieàn tröôïc thöù hai laø quaù trong quyeån "Ngay Trong Kieáp Naøy," chuùng ta coù luyeán aùi vaøo thaân theå, thænh thoaûng ñöôïc noùi theå vöôït qua 5 moái phieàn tröôïc naøy. Thieàn Minh tôùi nhö laø söï quaù yeâu chuoäng thaân xaùc. Söï Saùt seõ töï ñoäng queùt saïch chuùng vaø laøm cho taâm quaù luyeán aùi vaøo thaân xaùc naøy coù theå ñöôïc chuùng ta trôû neân trong saùng. Neáu nhöõng phieàn thaáy roõ laø phieàn naõo chöôùng ngaïi trong thieàn tröôïc naøy coù xaâm nhaäp vaøo vieäc haønh thieàn cuûa taäp. Khi baïn ngoài moät thôøi gian daøi, nhieàu chuùng ta, thì vieäc ñaàu tieân laø chuùng ta phaûi nhaän loaïi khoå thoï phaùt sinh, nhieàu loaïi thaät laø khoù dieän chuùng ñeå phuïc hoài laïi traïng thaùi taâm uyeån chòu. Baïn baét ñaàu töï hoûi veà caùi chaân toäi chuyeån vaø roäng lôùn cuûa mình. nghieäp cuûa baïn. Khoâng bieát noù coøn ñi ñöôïc 1) The first mental fetter is to be chained to the nöõa khoâng ñaây? Baïn coù theå quyeát ñònh môû various objects of the senses. Desiring only maét ra vaø duoãi thaúng chaân. Vaøo luùc ñoù thì söï pleasant objects, one will be dissatisfied with chuù taâm lieân tuïc ñaõ bò phaù vôõ. Trôùn thieàn taäp what is really occurring in the present ngay luùc ñoù ñaõ bò maát. Nhieàu ngöôøi caûm thaáy moment. The primary object, the rising and vui veû haïnh phuùc vôùi nhöõng loaïi aùo quaàn falling of the abdomen, may seem inadequate ñuùng kieåu hay caùc loaïi myõ phaåm ñaéc tieàn. and uninteresting in comparison with one's Neáu vì lyù do gì ñoù maø hoï khoâng theå trang fantasies. If this dissatisfaction occurs, one's ñieåm hay aên maëc theo yù mình, thì hoï seõ caûm meditative development will be undermined: thaáy coù caùi gì maát maùt vaø hoï khoâng theå laøm Moái phieàn tröôïc ñaàu tieân laø bò troùi buoäc vaøo ñöôïc chuyeän gì heát.

Quan taâm ñeán thaân xaùc nguõ duïc. Vì chæ thích nhöõng ñoái töôïng toát ñeïp moät caùch nheï nhaøng nhieàu luùc giuùp ta coù ñuû neân haønh giaû khoâng haøi loøng vôùi nhöõng gì can ñaûm caàn thieát ñeå nhìn saâu vaøo baûn chaát ñang thöïc söï dieãn ra trong giaây phuùt hieän taïi. cuûa söï ñau ñôùn, nhöng quaù chieàu chuoäng thaân Ñoái töôïng chính trong thieàn taäp cuûa haønh giaû xaùc quaû laø moät trôû ngaïi trong vieäc tu taäp. laø söï chuyeån ñoäng cuûa buïng khoâng ñuû söùc 3) The third fetter is attachment and haáp daãn vaø thích thuù so vôùi nhöõng ñoái töôïng possessiveness onto another person and his or töôûng töôïng cuûa haønh giaû. Neáu söï khoâng haøi her body. It is a common attachment of all loøng naøy xaûy ra, söï phaùt trieån thieàn taäp cuûa ordinary people and need be eliminated: Loaïi haønh giaû seõ bò ngaàm phaù. phieàn tröôïc thöù ba laø luyeán chaáp vaøo sôû höõu 2) The second fetter is over-attachment to one's hay thaân theå cuûa ngöôøi khaùc. Ñaây laø loaïi own body, sometimes spoken of as excessive luyeán chaáp raát thoâng thöôøng cho phaøm nhaân, self-love. Excessive self-love can be a haønh giaû caàn phaûi loaïi tröø noù. significant hindrance in the course of practice. 4) The fourth fetter of mind is to be chained to When you sits for extended periods, food. Some people like to eat large amounts, unpleasant sensations invariably arise, some other have many whims and preferences. of them rather intense. You may begin to People whose first concern is the satisfaction wonder about your poor legs. Will you ever of their bellies tend to find greater bliss in walk again? You may decide to open your snoozing than in practicing mindfulness. A eyes and stretch. At this point, continuity of few practitioners have the opposite problem, attention breaks apart; momentum is lost. worrying constantly about gaining weight. Some human beings depend on stylist clothes They, too, are chained to what they eat: Moái

phieàn tröôïc thöù tö laø dính maéc vaøo thöïc Five methods of sexual intercourse in the phaåm. Vaøi ngöôøi thích aên nhieàu, vaøi ngöôøi laïi Heaven of Desire: Duïc Thieân Nguõ Daâm—Naêm thích aên moùn naøy moùn kia thích hôïp vôùi khaåu loaïi giao caáu trong coõi trôøi duïc giôùi. vò cuûa mình. Nhöõng ngöôøi maø quan taâm ñaàu 1) The methods (of sexual intercourse) of beings tieân cuûa hoï laø caùi buïng thöôøng coù khuynh in the heavens of the Four Great Kings and höôùng tìm laïc thuù trong vieäc nguû hôn laø chaùnh Trayastrimsas the method is the same as on nieäm. Nhieàu ngöôøi laïi coù vaán ñeà ngöôïc laïi. earth: Chuùng sanh trong coõi Töù Thieân Vöông Hoï sôï bò leân caân. Nhöõng ngöôøi naøy cuõng bò vaø Ñao Lôïi Thieân thì vieäc daâm duïc khoâng troùi buoäc vaøo vaán ñeà aên uoáng. khaùc gì ôû theá giôùi nhaân gian. 5) The fifth fetter of mind is to practice with the 2) The methods (of sexual intercourse) of beings goal of gaining rebirth in a deva world. in the Yamadevaloka a mere embrace is Besides effectively basing one's practice on sufficient: Chuùng sanh trong coõi trôøi Daï Ma craving for sensual pleasures, this is also to chæ caàn oâm nhau laø ñuû. set one's sights much too low: Moái phieàn 3) The methods (of sexual intercourse) of beings tröôïc thöù naêm laø haønh thieàn vôùi muïc ñích in the Tusita heaven, holding hands: Chuùng ñöôïc taùi sinh vaøo coõi trôøi. Vieäc haønh thieàn sanh trong coõi trôøi Ñaâu Suaát chæ caàn naém tay ñaëc caên baûn treân tham aùi

vôùi muïc ñích höôûng nhau. thuï duïc laïc treân caùc coõi trôøi laø moät moái phieàn 4) The methods (of sexual intercourse) of beings tröôïc vaø cuõng laø moät quan nieäm thaáp keùm in the nirmanarati heaven, mutual smiles: heïp hoøi. Chuùng sanh trong coõi trôøi Hoùa Laïc chæ caàn Five meritorious gates of Amitabha's Pure cöôøi vôùi nhau. Land: Nguõ Coâng Ñöùc Moân—The five effective 5) The methods (of sexual intercourse) of beings or meritorious gates to Amitabha's Pure Land— in the other heavens of transformation, Naêm loaïi coâng ñöùc phaûi thaønh töïu ñeå ñöôïc vaõng regarding each other: Chuùng sanh trong coõi sanh veà coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø: trôøi Tha Hoùa chæ caàn nhìn nhau. 1) Worship Amitabha Buddha: Leã Baùi Moân— Five "minor deterioration" characteristics: Ñem thaân nghieäp thôø kính Phaät A Di Ñaø. Naêm Tieåu Suy Töôùng Cuûa Chö Thieân Khi Saép 2) Praise Amitabha Buddha: Taùn thaùn Moân— Maïng Chung—See Five deterioration signs and Ñem khaåu nghieäp xöng danh hieäu Ñöùc Phaät characteristics of heavenly beings who are A Di Ñaø. nearing death. 3) Vow to Amitabha Buddha: Taùc Nguyeän Five moral obligations in the feudal regime: Moân—Höôùng veà A Di Ñaø Phaät maø phaùt Naêm qui taéc luaân lyù trong thôøi phong kieán. nguyeän sanh veà coõi Cöïc Laïc. 1) Between king and subject: Quaân thaàn. 4) Meditate on Amitabha Buddha: Quaùn saùt 2) Between father and son: Phuï töû. Moân: Ñem trí hueä thieàn ñònh xem xeùt caùc 3) Between husband and wife: Phu phuï. coâng ñöùc cuûa coõi Phaät A Di Ñaø. 4) Between brothers: Huynh ñeä. 5) Willingness to suffer for universal salvation: 5) Between friends: Baèng höõu. Hoài höôùng Moân: Saún saøng chòu khoå ñeå cöùu doä Five mountains in India: Thieân Truùc Nguõ chuùng sanh, ñem taát caû coâng ñöùc cuûa mình boá Sôn—The five mountains of India on which the thí laïi cho heát thaûy chuùng sanh. Buddha assembled his disciples—Naêm nuùi ôû AÁn Five metals: Nguõ Kim. Ñoä, nhöõng nôi maø Phaät hoäi hoïp chuùng ñeä töû cuûa 1) Gold: Vaøng. Ngaøi: 2) Silver: Baïc. 1) Vaibhara: Beà Ba La Baït Thöù. 3) Copper: Ñoàng. 2) Saptaparnaguha: Taùt Ña Baùt Na Caàu Ha— 4) Iron: Saét. Nam Sôn Thaïch Thaát. 5) Lead: Chì. 3) Indrasailaguha: Nhaân Ñaø La Theá La Caàu Ha.

4) Sarpiskundika-pragbhara: Taùt Pha Thöù Hoàn 1) Ordinary good people: Phaøm Phu Tính—Daàu tröïc Ca Baùt Ba La. laø nhöõõng ngöôøi toát nhöng vaãn chöa ñoaïn tröø 5) Grdhrakuta: Kyø Xaø Quaät. ñöôïc chuûng töû höõu laäu. Five mystical powers: Pancabhijna (skt)—Nguõ 2) Sravakas and Pratyeka-buddhas: Nhò Thöøa Thaàn Thoâng—See Five kinds of supernatural Tính—Chæ ñoaïn tröø ñöôïc hoaëc kieán vaø tö powers. kieán töùc laø söï chöôùng, chöù chöa ñoaïn tröø Five necessary conditions to complete the ñöôïc lyù chöôùng hay traàn sa voâ minh—See Sravakas and Pratyeka-buddhas. evil of killing: Naêm ñieàu kieän caàn thieát ñeà hoaøn 3) Bodhisattvas: Boà Taùt Tính—Ñaõ töø töø ñoaïn tröø thaønh nghieäp döõ saùt sanh—See Killing (III). ñöôïc caû hai söï vaø lyù chöôùng—See Five natures: Nguõ Tính. Bodhisattvas. (I) The five different natures as grouped by the 4) Indefinite: Baát Ñònh Tính—Those with the Dharmalaksana Sect—Phaùp Tính toâng chia cô following natures—Nhöõng keû vôùi nhöõng taâm loaïi cuûa taát caû chuùng sanh ra laøm naêm tính: tính baát ñònh nhö sau: 1) Sravakas for Arhats: Thanh Vaên Tính—Who a)

Undeterminate: Khoâng quyeát ñònh. are able to attain non-return to mortality, but b) Unfixed: Khoâng coá ñònh. are unable to reach Buddhahood—Nhöõng c) Unsettled: Khoâng oån ñònh. ngöôøi coù chuûng töû voâ laäu coù theå sanh quaû voâ d) Uncertain: Khoâng chaéc chaén. sanh A La Haùn, döùt ñoaïn luaân hoài sanh töû, 5) Heretics or outsiders who have no Buddhanhöng khoâng theå ñaït ñöôïc Phaät quaû. mind: Voâ Tính—See Voâ Tính in (A). 2) Pratyeka-buddhas for Pratyeka-buddhahood: (III) The five germ-natures or roots of Bodhisattva Who are able to attain to non-return to development established by the mortality, but are unable to reach Dharmalaksana Sect—Naêm chuûng taùnh ñöôïc Buddhahood: Duyeân Giaùc Tính—Coù chuûng töû toâng Phaùp Töôùng thaønh laäp: voâ laäu sanh ra Bích Chi Phaät, döùt ñoaïn luaân 1) The germ-nature of study of the void or hoài sanh töû, nhöng chöa coù theå ñaït ñeán quaû vò immaterial which correscts all illusions of Phaät. time and space. It corresponds to the ten 3) Bodhisattva for Buddhahood: Boà Taùt Tính— grounds: Taäp Chuûng Tính—Ngoâi vò thaäp truï, Coù chuûng töû voâ laäu, döùt ñoaïn sanh töû ñeå naûy tu taäp khoâng quaùn, phaù boû caùc kieán hoaëc. sanh quaû Phaät. 2) The germ-nature of ability to discriminate all 4) Indefinite: Baát Ñònh Tính—Who have some the natures of phenomena and transform the unconditioned seeds, but are not able to attain living. It corresponds to the ten necessary to non-return to mortality—Coù vaøi chuûng töû activities of a Bodhisattva: Tính Chuûng voâ laäu, nhöng chöa döùt sanh töû luaân hoài. Tính—Ngoâi vò thaäp haønh, khoâng truï laïi ôû 5) Having no Buddha-mind—Voâ tính: “khoâng,” coù khaû naêng phaân bieät taát caû phaùp a) Outsiders who have not the Buddha-mind: Voâ tính vaø chuyeån hoùa chuùng sanh. Tính—Nhöõng keû ngoaïi ñaïo khoâng tín haønh 3) The middle-way germ-nature, which attains nhaân quaû neân khoâng coù taâm Phaät. insight into Buddha-laws. It corresponds to b) Men and devas with passions and devoid of theten kinds of dedications: Ñaïo Chuûng natures for enlightenment, hence destined to Tính—Laø ngoâi vò thaäp hoài höôùng, tu taäp dieäu remain in the six paths of transmigration: quaùn trung ñaïo ñeå thoâng ñaït taát caû Phaät phaùp. Loaøi höõu tình coù ñuû chuûng töû höõu laäu cuûa trôøi 4) The saint germ-nature which produces vaø ngöôøi, khoâng coù voâ laäu chuûng töû cuûa baäc holiness by destroying ignorance. The tam thöøa, cho neân maõi maõi xoay vaàn trong bodhisattva leave the ranks of freedom from voøng luïc ñaïo. desire in the ten stages to become a saint: (II) According to Complete Enlightenment Thaùnh Chuûng Tính—Ngoâi vò thaäp ñòa, döïa Sutra—Theo Kinh Vieân Giaùc: vaøo dieäu quaùn trung ñaïo ñeå phaù boû voâ minh vaø chöùng nhaäp Thaùnh vò.

5) The bodhi-rank germ-nature which produces 2) To beg for food at all times: Troïn ñôøi khaát Buddhahood: Ñaúng Giaùc Chuûng Tính— thöïc—To beg for food at all times, while the Chuûng tính Boà Ñeà tieán veà Phaät quaû. Buddha only allows begging for food in the Five non-backslidings: Nguõ Baát Thoái—The morning (before noon time)—Khaát thöïc baát five non-backslidings according to the cöù luùc naøo chaúng keå ngaøy ñeâm, trong khi Phaät Dharmalaksana—Naêm ñieàu baát thoái theo Phaùp chæ cho ñi khaát thöïc vaøo buoåi saùng. Töôùng Toâng: 3) To have meals any

time during the day, while 1) Never receding from the faith obtained: Tín the Buddha only allows one set of meal a day Baát Thoái. at noon time: AÊn baát cöù luùc naøo, trong khi 2) Never receding from the position attained: Vò Phaät chæ cho pheùp aên ngaøy moät ngoï. Baát Thoái. 4) To dwell in the open at all times, while the 3) Never receding from the realization attained: Buddha allows his disciples to dwell both in Chöùng Baát Thoái. the open air and in the monastery: Troïn ñôøi 4) Never receding from a right course of action: thöôøng ôû choã troáng vaéng, trong khi Ñöùc Phaät Haïnh Baát Thoái. cho pheùp caùc ñeä töû cuûa Ngaøi coù theå ôû nôi 5) Never receding from being in accordance troáng vaéng hay ôû trong tònh xaù. with procedures: Luaät Nghi Baát Thoái. 5) Not to take flesh, milk, or butter: Troïn ñôøi Five objects of the five senses: Nguõ Caûnh— chaúng aên thòt caù, söõa, bô. Nguõ Traàn—The five objects of the five senses, Five obstacles or hindrances of women: Nguõ corresponding to the senses—Naêm caûnh hay naêm Chöôùng Cuûa Nöõ Nhaân—See Five hindrances of phaùp, laø caûnh giôùi sôû duyeân cuûa nguõ caên: women. 1) Form: Saéc. Five oceans: Nguõ Ñaïi Döông. 2) Sound: Thanh. 1) Indian Ocean: AÁn Ñoä döông. 3) Smell: Höông. 2) Arctic Ocean: Baéc Baêng döông. 4) Taste: Vò. 3) Atlantic Ocean: Ñaïi Taây döông. 5) Touch: Xuùc. 4) Antarctic Ocean: Nam Baêng döông. Five obnoxious rules of Devadatta: Ñeà Baø 5) Pacific Ocean: Thaùi Bình döông. Nguõ Phaùp—Ñeà Baø Nguõ Taø Phaùp—Naêm taø phaùp Five offerings: Nguõ Cuùng Döôøng—Naêm loaïi cuûa Ñeà Baø Ñaït Ña neâu ra khi Ñöùc Phaät coøn taïi cuùng döôøng—See Five kinds of offering. theá (Ñeà Baø Ñaït Ña ñaõ duøng naêm taø phaùp naày ñeå Five orders of beings: Naêm Ñaúng Caáp Chuùng phaù söï hoøa hôïp trong Taêng ñoaøn. Ñoù laø toäi naëng Sanh—According to The Lankavatara Sutra, from nhaát trong nguõ nghòch toäi, naêm taø phaùp aáy tuy coù the religious point of view, there are five orders of veû gioáng vôùi töù y phaùp, nhöng kyø thaät laø traùi yù beings—Theo Kinh Laêng Giaø, veà quan ñieåm toân Phaät: giaùo, coù naêm ñaúng caáp chuùng sanh. (A) 1) Those who belong to the Sravaka order: 1) Not to take milk in any forms: Chaúng neân thuï Nhöõng chuùng sanh thuoäc haøng Thanh Vaên— duïng söõa. Those belong to the Sravaka order who are 2) Not to eat meat: Kieâng aên thòt. delighted at listening to such doctrines as 3) Not to take salt: Kieâng aên muoái. concern the Skandhas, Dhatus, or Ayatanas, 4) To wear unshaped garments: Neân maëc aùo but take no special interest in the theory of chaúng may caét (trong khi Phaät cho maëc vaûi causation, who have cut themselves loose vuïn may thaønh caø sa). from the bondage of evil passions but have 5) To live apart from hamlets: Khoâng neân ôû not yet destroyed their habit-energy. They chuøa caän keà beân thoân xoùm. have attained the realization of Nirvana, (B) abiding in which state they would declare that 1) To wear only cast-off rags at all times: Suoát they have put an end to existence, their life of ñôøi maëc phaán taûo y. morality is now attained, all that is to be done is done, they would not be reborn. These

have gained an insight into the non-existence 3) Those of the Tathagata order: Nhöõng chuùng of an ego-substance in a person but not yet sanh thuoäc haøng Nhö Lai—Those who may into that in objects. These philosophical listen to discourse on such subjects

as leaders who believe in a creator or in the manifestations of mind, or transcendental ego-soul may also be classified under this realm of the Alaya, from which starts this order—Caùc chuùng sanh thuoäc haøng Thanh world of particulars, and yet they may not at Vaên ñöôïc chöùng ngoä khi nghe ñöôïc nhöõng all feel astonished or frightened. The hoïc thuyeát veà caùc Uaån, Giôùi, Xöù, nhöng laïi Tathagata order may be again divided into khoâng ñaëc bieät löu taâm ñeán lyù nhaân quaû; caùc three—Chö vò coù theå nghe thuyeát giaûng veà ngaøi ñaõ giaûi thoaùt ñuôïc söï troùi buoäc cuûa caùc nhöõng chuû ñeà nhö nhöõng bieåu hieän cuûa taâm phieàn naõo nhöng vaãn chöa ñoaïn dieät ñöôïc taäp hay caûnh giôùi sieâu vieät cuûa A Laïi Da maø töø khí cuûa mình. Hoï ñaït ñöôïc söï theå chöùng Nieát ñaáy khôûi sinh theá giôùi cuûa nhöõng ñaëc thuø naày, Baøn, vaø an truù trong traïng thaùi aáy, hoï tuyeân nhöng chö vò laïi coù theå khoâng caûm thaáy chuùt boá raèng hoï ñaõ chaám döùt söï hieän höõu, ñaït ñöôïc naøo ngaïc nhieân hay sôï haõi. Nhöõng chuùng sanh ñôøi soáng phaïm haïnh, taát caû nhöõng gì caàn phaûi trong ñaúng caáp Nhö Lai coù theå ñöôïc chia laøm laøm ñaõ ñöôïc laøm, hoï seõ khoâng coøn taùi sinh ba loaïi. nöõa. Nhöõng vò naày ñaõ ñaït ñöôïc tueä kieán veà söï a) Those who gain an insight into the truth that phi hieän höõu cuûa “ngaõ theå” trong moät con there is no individual reality behind one ngöôøi, nhöng vaãn chöa thaáy ñöôïc söï phi hieän perceives: Nhöõng vò ñaõ ñaït ñöôïc tueä kieán höõu trong caùc söï vaät. Nhöõng nhaø laõnh ñaïo thaáu suoát chaân lyù raèng khoâng coù moät thöïc theå trieát hoïc naøo tin vaøo moät ñaáng saùng taïo hay ñaëc thuø naøo ñaèng sau nhöõng gì maø ngöôøi ta tin vaøo “linh hoàn” cuõng coù theå ñöôïc xeáp vaøo nhaän thöùc. ñaúng caáp naày. b) Those who know that there is an immediate 2) Those of the Partyekabuddha order: Nhöõng perception of the truth in one’s inmost chuùng sanh thuoäc haøng Bích Chi Phaät—The consciousness: Nhöõng vò bieát raèng coù moät Pratyekabuddha order comprises those who nhaän thöùc töùc thôøi veà chaân lyù trong taâm thöùc are intensely interested in anything that leads saâu kín nhaát cuûa con ngöôøi. them to the realization of c) Those who perceive that besides this world Pratyekabuddhahood. They would retire into there are a great number of Buddha-lands solitude and have no attachment to worldly wide and far-extending: Nhöõng vò nhaän thöùc things. When they hear that the Buddha raèng ngoaøi theá giôùi naøy coøn coù voâ soá Phaät ñoä manifests himself in a variety of forms, roäng lôùn bao la. sometimes in group, sometimes singly, 4) Those who belong to no definite order: exhibiting miraculous powers, they think Nhöõng chuùng sanh khoâng thuoäc ñaúng caáp roõ these are meant for their own order, and raøng naøo—Those who are of the immensely delighted in them they would indeterminate nature. For those who belong follow and accept them—Ñaúng caáp Bích Chi to it may take to either one of the above three Phaät bao goàm nhöõng vò heát söùc löu taâm ñeán orders according to their opportunities— nhöõng gì daãn hoï ñeán söï theå chöùng quaû vò Bích Nhöõng chuùng sanh coù baûn chaát baát ñònh, vì Chi Phaät. Hoï lui vaøo soáng ñoäc cö vaø khoâng nhöõng chuùng sanh naøo thuoäc ñaúng caáp naày coù dính daùng gì ñeán caùc söï vieäc treân dôøi naày. theå nhaäp vaøo moät trong ba ñaúng caáp vöøa keå Khi hoï nghe noùi raèng Ñöùc Phaät hieän thaân

ra treân tuøy theo hoaøn caûnh cuûa mình. thaønh nhieàu hình töôùng khaùc nhau, khi thì 5) Those who are altogether outside these order: nhieàu thaân, khi thì moät thaân, thi trieån thaàn Nhöõng chuùng sanh vöôït ra ngoaøi caùc ñaúng thoâng thì hoï nghó raèng ñaáy laø daønh cho ñaúng caáp treân—There is still another class of caáp cuûa chính hoï neân hoï voâ cuøng öa thích beings which cannot be comprised under any nhöõng thöù aáy maø ñi theo vaø chaáp nhaän chuùng. of the four already mentiond; for they have no desire whatever for emancipation, and

without this desire no religious teaching can the Buddhas they finally embrace the enter into any heart. They belong to the Mahayana and by amassing stock of merit Icchantika order. Two sub-classes, however, enter into Nirvana, for the Buddhas are may be distinguished here—Haõy coøn moät always working for the benefit of all beings ñaúng caáp khaùc nöõa cuûa nhöõng chuùng sanh no matter what they are. But as for khoâng theå ñöôïc bao goàm trong baát cöù ñaúng Bodhisattvas they never enter into Nirvana as caáp naøo trong boán ñaúng caáp vöøa keå treân; vì they have a deep insight into the nature of hoï khoâng heà mong muoán caùi gì ñeå giaûi thoaùt, things which are already in Nirvana even as vaø vì khoâng coù mong muoán aáy neân khoâng coù they are. Thus, we know where Bodhisattvas giaùo lyù naøo coù theå nhaäp vaøo loøng hoï ñöôïc. stand in their never-ending task of leading all Tuy nhieân, coù hai nhoùm phuï thuoäc nhoùm naày beings into the final abode of rest—Hoï goàm vaø caû hai nhoùm naày ñeàu ñöôïc goïi laø Nhaát nhöõng vò Boà Taùt mong muoán ñöa taát caû chuùng Xieån Ñeà (see Nhaát Xieån Ñeà and Voâ Chuûng sanh ñeán Nieát Baøn maø töï mình thì töø choái caùi Xieån Ñeà). haïnh phuùc aáy. Töø luùc khôûi söï ñaïo nghieäp cuûa a) Those who have forsaken all roots of merit: mình, caùc ngaøi ñaõ nguyeän raèng cho ñeán khi Nhöõng ngöôøi ñaõ töø boû taát caû caùc thieän caên—moïi ñoàng chuùng sanh cuûa hoï ñöôïc ñöa ñeán an Those who vilify the doctrines meant for the höôûng haïnh phuùc vónh cöûu cuûa Nieát Baøn, hoï Bodhisattvas, saying that they are not in seõ khoâng rôøi cuoäc ñôøi khoå ñau naày, maø phaûi accordance with the sacred texts, rules of haønh ñoäng moät caùch kieân trì vôùi moïi phöông morality, and the doctrine of emancipation. tieän coù theå ñöôïc ñeå hoaøn taát söù maïng cuûa Because of this vilification they forsake all mình. Nhöng vì vuõ truï coøn tieáp tuïc hieän höõu the roots of merit and do not enter into thì seõ khoâng coù söï chaám döùt cuoäc soáng, cho Nirvana—Nhöõng ngöôøi phæ baùng caùc hoïc neân caùc vò naày coù theå khoâng bao giôø coù cô thuyeát daønh cho chö Boà Taùt maø baûo raèng caùc hoäi ñeå hoaøn taát coâng vieäc maø tònh truù trong hoïc thuyeát aáy khoâng phuø hôïp vôùi kinh luaät Nieát Baøn tónh laëng. Cô may cuõng ñeán cho caû cuõng nhö hoïc thuyeát giaûi thoaùt. Vì söï phæ nhöõng ngöôøi phæ baùng Boà taùt thöøa khi nhôø löïc baùng naày, hoï töï caét ñöùt moïi thieän caên vaø trí gia hoä cuûa chö Phaät, maø cuoái cuøng hoï theo khoâng theå naøo vaøo ñöôïc Nieát Baøn. Ñaïi thöøa vaø do tích taäp thieän nghieäp maø nhaäp b) Those who have vowed at the beginning to Nieát Baøn, vì chö Phaät luoân luoân haønh ñoäng vì save all beings: Nhöõng ngöôøi luùc ñaõ nguyeän lôïi ích cuûa taát caû moïi chuùng sanh duø chuùng ñoä taän chuùng sanh ngay töø luùc môùi khôûi ñaàu sanh coù theá naøo

ñi nöõa. Nhöng ñoái vôùi caùc vò cuoäc tu haønh cuûa hoï—They are Bodhisattvas Boà Taùt, khoâng bao giôø nhaäp Nieát Baøn vì caùc who wish to lead all beings to Nirvana. Deny ngaøi coù tueä giaùc saâu xa, nhìn suoát baûn chaát themselves of this bliss. They vowed in the cuûa caùc söï vaät laø nhöõng thöù duø ñang nhö theá, beginning of their religious career that until voán vaãn ôû ngay trong Nieát Baøn. Nhö vaäy everyone of their fellow-beings is led to chuùng ta bieát ñaâu laø vò trí cuûa chö vò Boà taùt enjoy the eternal happiness of Nirvana, they trong coâng vieäc voâ taän cuûa caùc ngaøi laø daãn themselves would not leave this world of pain daét heát thaûy chuùng sanh ñeán truù xöù toái haäu. and suffering, but must strenuously and with Five organs of the senses: Pancendriyani every possible means work toward the (skt)—The five organs of the senses—Five completion of their mission. But as there will spiritual faculties—Nguõ Caên—See Five Faculties. be no termination of life as long as the Five paramitas: Nguõ Ba La Maät—Nguõ Ñoä— universe continues to exist, Bodhisattvas may See Five means of transportation over the sea of have no chance for ever to rest themselves mortality to salvation. quietly with their work finished in the Five parijnanas: Nguõ Thöùc—The five serenity of Nirvana. The time will come even parijnanas, ordinarily those arising from the five to those who speak evil of the senses—Naêm chaân lyù. Bodhisattvayana when through the power of 1) The cause: Nhaân ñeá—Taäp ñeá.

2) The effect (suffering): Quaû ñeá—Khoå ñeá. 1) The proposition: Pratijna (skt)—Laäp Toâng— 3) Diagnosis: Trí ñeá—Naêng tri ñeá hay Ñaïo ñeá. Noùi veà sôû tính cuûa chö phaùp. 4) The end or cure (the extinction of suffering): 2) The reason: Hetu (skt)—Bieän Nhaân—Döïa Caûnh ñeá—Sôû tri ñeá hay Dieät ñeá. theo caùc phaùp maø kieán laäp ra ngoân luaän thuaän 5) The supreme axiom: Thaéng ñeá—Chaân Nhö. ích vôùi ñaïo lyù. Five parts of correct doctrines: Nguõ Phaàn 3) The example: Udaharana (skt)—Daãn Duï—So Giaùo Phaùp—According to Most Venerable Thích saùnh vôùi caùc phaùp deã hieåu. Huyen Vi in His “Phaät Lyù Caên Baûn,” Buddhism is 4) The application: Upanaya (skt)—Hôïp. composed of two main divisions: The open, or 5) The summing up or conclusion: Nigamana general teaching; and the esoteric schools. The (skt)—Keát. open or general teaching preached by Sakyamuni Five perceptions of making for maturity of Buddha with clear words, while the esoteric liberation: Nguõ Giaûi Thoaùt Thaønh Thuïc Töôûng— teaching, not by clear words, but by dharani from According to the Sangiti Sutta in the Long Mahavairocana Tathagata. There is no Discourses of the Buddha, there are five documentation on the gathering of the esoteric perceptions of making for maturity of liberation— canon; however, according to the esoteric sects in Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Tibet, the correct doctrine of the Buddha is naêm giaûi thoaùt thaønh thuïc töôûng. divided into five parts—Theo Hoøa Thöôïng Thích 1) The perception of impermanence: Anicca-Huyeàn Vi trong boä Phaät Lyù Caên Baûn, Phaät giaùo sanna (p)—Voâ Thöôøng Töôûng. ñöôïc chia laøm hai boä phaän lôùn laø Hieån giaùo vaø 2) The perception of suffering in impermanence: Maät giaùo. Hieån giaùo ñöôïc Ñöùc Phaät Thích Ca Anicce-dukkha-sanna (p)—Khoå Töôûng Trong Maâu Ni thuyeát baèng ngoân ngöõ

vaên töï, trong khi Voâ Thöôøng. Maät giaùo khoâng duøng ngoân ngöõ, maø duøng toång trì 3) The perception of impersonality in suffering: Ñaø La Ni do Ñöùc Ñaïi Nhaät Nhö Lai chuû xöôùng. Dukkhe-anatta-sanna (p)—Voâ Ngaõ Töôûng Khoâng coù söû lieäu xaùc thaät veà vieäc keát taäp kinh trong Khoå. ñieån Maät giaùo; tuy nhieân, theo caùc toâng phaùi Maät 4) The perception of abandoning: Pahana-sanna toâng taïi Taây Taïng thì Giaùo phaùp Maät toâng ñöôïc (p)—Ñoaïn Tröø Töôûng. chia laøm naêm phaàn. 5) The perception of dispassion: Viraga-sanna 1) Sutra-pitaka: Taïng Kinh—Recited by (p)—Voâ Tham Töôûng. Ananda—Do ngaøi A Nan/Ananda truøng tuïng. Five periods of Buddha's teaching: Nguõ Thôøi 2) Vinaya-pitaka: Taïng Luaät—Recited by Giaùo—The five periods of the Buddha's Upali—Do ngaøi Öu Ba Ly/Upali truøng tuïng. teaching—In the centuries that followed the 3) Abhidharma-pitaka: Taïng Luaän—Recited by Buddha's death, various attempts were made to Katyayana—Do ngaøi Ca Chieân organize and formulate his teachings. Different Dieân/Katyayana truøng tuïng. systems appeared, basing themselves on the 4) Prajnaparamita: Trí Hueä Ba La Maät—Recited recorded scriptures, each purporting to express the by Manjusri—Vaän duïng trí hueä ñeå vöôït qua Buddha's intended meaning from the time of his bieån khoå sanh töû, ñeå ñeán bôø giaûi thoaùt Nieát enlightenment until his nirvana. The reason of his Baøn (lyù naày ñöôïc noùi roõ trong caùc boä kinh Baùt teachings of different sutras is for the benefits of Nhaõ). Do ngaøi Vaên Thuø Sö Lôïi/Manjusri thoï many different living beings, but the purpose of trì. his doctrine was always the same—Nhieàu theá kyû 5) Dharani: Toång Trì—Recited by Vajrapani sau thôøi Phaät nhaäp dieät, coù raát nhieàu coá gaéng khaùc Bodhisattva—Ñaø La Ni hay chuù ngöõ bí giaùo nhau ñeå phaân chia caùc thôøi giaùo thuyeát cuûa Ñöùc thoï trì—Do ngaøi Kim Cang Thuû Boà Phaät, thöôøng laø caên cöù treân noäi dung caùc kinh ñieån Taùt/Vajrapani Bodhisattva thoï trì vaø truyeàn töø luùc Ñöùc Phaät thaønh ñaïo ñeán luùc Ngaøi nhaäp Nieát baù. Baøn, giaùo thuyeát cuûa Ngaøi tuøy cô quyeàn bieán ñeå Five parts of a syllogism: Avayava (skt)—Nguõ lôïi laïc chuùng sanh, nhöng muïc ñích cuûa giaùo phaùp Chi Taùc Phaùp—Naêm chi taïo phaùp. vaãn khoâng thay ñoåi:

(I) A T'ien-T'ai classification of the Buddha's thuyeát Kinh Baùt Nhaõ hay Trí Tueä ñöôïc ví nhö teaching into five periods—Toâng Thieân Thai phoù saûn cuûa söõa ñaëc ñaõ cheá thaønh bô. chia moät ñôøi thuyeát phaùp cuûa Ñöùc Phaät ra 5) Nirvana period: Phaùp Hoa (Lotus) and Nieát laøm naêm thôøi kyø: Baøn (Nirvana sutra)—The eight years of his 1) Fresh milk of the Hua-Yen: Ksira—Thôøi kyø preaching of Lotus sutra, and in a day and a Hoa Nghieâm (Nhuõ Vò)—Buddha's first night, the Nirvana sutra—Ñeà hoà vò preaching. This period is called Avatamsaka (sarpirmanda or clarified butter) for the (Hoa Nghieâm) for sravakas and pratyeka- Mahayana. Thôøi kyø Phaùp Hoa Nieát Baøn ñöôïc buddhas. This period is divided into three ví vôùi thôøi kyø söõa ñaõ ñöôïc tinh cheá thaønh phoù divisions each of seven days, after his maùt. Ñaây laø thôøi kyø taùm naêm Phaät thuyeát enlightenment, when he preached the content Kinh Phaùp Hoa vaø moät ngaøy moät ñeâm Phaät of the Avatamsaka Sutra. According to the thuyeát Kinh Nieát Baøn. T'ien-T'ai sect, the Avatamsaka Sutra

was (II) According to the Nirvana School which is delivered by Sakyamuni Buddha immediately now part of the T'ien-T'ai—Theo toâng phaùi after his enlightenment; however, this is Nieát Baøn maø baây giôø laø moät phaàn cuûa Thieân questionable because the Hua-Yen Sutra is a Thai: Mahayana creation—Thôøi kyø naày ñöôïc ví 1) The period when the differentiated teaching nhö söõa töôi hay thôøi kyø thuyeát phaùp ñaàu tieân (as we can find in the Agamas) began and the cuûa Phaät, goïi laø Hoa Nghieâm Thôøi cho chö distinction of the three vehicles, as Thanh Vaên vaø Duyeân Giaùc. Thôøi kyø naày laïi represented by the four Noble Truths for ñöôïc chia laøm ba giai ñoaïn moãi giai ñoaïn baûy Sravakas, the Twelve Nidanas for Pratyeka-ngaøy ngay sau khi Phaät thaønh ñaïo khi Ngaøi buddhas, and the Six Paramitas for Thuyeát Kinh Hoa Nghieâm. Toâng Thieân Thai Bodhisattvas: Tam Thöøa Bieät Giaùo—Höõu cho raèng Phaät Thích Ca Maâu Ni thuyeát Kinh Töôùng—Giai ñoaïn khi bieät giaùo (nhö chuùng Hoa Nghieâm ngay sau khi ngaøi ñaït ñöôïc giaùc ta coù theå tìm thaáy trong caùc kinh A Haøm) baét ngoä; tuy nhieân ñieàu naày laø moät nghi vaán vì ñaàu vaø söï phaân bieät Tam thöøa, ñaïi dieän bôûi Kinh Hoa Nghieâm chæ coù trong Phaät Giaùo Ñaïi Töù Ñeá cho haøng Thanh Vaên, Möôøi Hai Nhaân Thöøa maø thoâi. Duyeân cho haøng Duyeân Giaùc vaø Luïc Ñoä cho 2) Coagulated milk for the Hinayana: Dadhi haøng Boà Taùt. (skt)—A Haøm (Agamas)—Loäc Uyeån—Laïc 2) The teaching common to all three vehicles, as vò—The twelve years of the Buddha's seen in the Nirvana Sutra: Tam Thöøa Thoâng preaching of Agamas in the Deer Park—Söõa Giaùo—Voâ Töôùng—Giaùo lyù thuyeát chung cho coâ ñaëc ñöôïc cheá ra töø söõa töôi. Thôøi kyø 12 caû ba thöøa nhö ñöôïc thaáy trong Kinh Nieát naêm Ñöùc Phaät thuyeát Kinh A Haøm trong vöôøn Baøn. Loäc Uyeån. 3) The teaching of the Vimalakirti Sutra, and Tö 3) The Vaipulya period: Vaipulyas—Phöông ích Phaïm Thieân Sôû Vaán Kinh and other sutras ñaúng—Sanh toâ vò—The eight years of extolling the Bodhisattva teaching at the preaching Mahayana-cum-Hinayana expense of that for Sravakas. This teaching doctrines or the Navanita for the Mahayana— was held by the Nirvana sect of China: ÖÙc Thôøi kyø taùm naêm Phaät thuyeát kinh Phöông Döông Giaùo—ÖÙc Döông—Thuyeát giaûng Ñaúng ñöôïc ví nhö phoù saûn söõa ñaëc. Ñaây laø Kinh Duy Ma, Tö Ích Phaïm Thieân Sôû Vaán thôøi kyø taùm naêm Ñöùc Phaät thuyeát roäng taát caû Kinh vaø caùc kinh khaùc ñeå taùn döông Boà Taùt caùc kinh cho caû Tieåu laãn Ñaïi thöøa. vaø hai thaáp Thanh Vaên. Giaùo thuyeát naày ñöôïc 4) The Prajna period: Baùt Nhaõ (Prajna)—Thuïc Nieát Baøn Toâng Trung Hoa xieån döông. toâ vò—Twenty two years of his preaching the 4) The common objective teaching calling three prajna or wisdom sutra, or the ghola or butter vehicles, through the Lotus, to union in the for the Mahayana—Thôøi kyø 22 naêm Phaät one vehicle: Ñoàng Qui Giaùo—Hoäi Tam Qui

Nhaát—Phaät thuyeát kinh Phaùp Hoa khieán ba Sutra and sees Nagarjuna as its first patriarch. thöøa qui veà Nhaát Thöøa. This sect takes advantage of all expedients to 5) The teaching of eternal life; the revelation practice to attain enlightenment. The classification through the Nirvana Sutra of the eternity of of sutras and the teachings of Buddha into five Buddhahood: Thöôøng Truï Giaùo—Vieân periods (or five stages)

and eight teachings (four Thöôøng—Phaät thuyeát kinh Nieát Baøn ñeå doctrines plus four methods of expounding them) chöùng minh Phaät quaû thöôøng truï. represents and attempt to systematize the (III) According to Great Monk Fa-Pao of the T'ang teachings of Buddha—Ñaây laø caùch xeáp loaïi dynasty—Theo Phaùp Baûo Ñaïi Sö vaøo ñôøi nhaø nhöõng lôøi Phaät daïy theo quan ñieåm cuûa phaùi Ñöôøng: Thieân Thai, do Trí Giaû Ñaïi Sö ngöôøi Trung Quoác 1) Hinayan: Tieåu Thöøa—See Fresh milk of the thieát laäp. Phaùi Thieân Thai, hoïc thuyeát döïa vaøo Hua-Yen in (I)(1). Kinh Dieäu Phaùp Lieân Hoa vaø thöøa nhaän Ngaøi 2) Prajna: Baùt Nhaõ—Ñaïi Thöøa—See The Prajna Long Thoï Boà taùt laøm tröôûng laõo ñaàu tieân cuûa period (I)(4). mình. Tröôøng phaùi naày lôïi duïng taát caû moïi phöông 3) Three Vehicles: Thaâm Maät—Tam Thöøa— tieän nhaèm ñaït tôùi ñaïi giaùc. Qua vieäc phaân loaïi See (II)(2). tieán trình giaûng kinh vaø hoïc thuyeát Phaät thaønh 4) One Vehicle: Phaùp Hoa—Nhaát Thöøa—See naêm thôøi kyø vaø Taùm Giaùo Lyù (boán loaïi giaùo lyù (II)(4). coäng theâm boán phöông phaùp giaûng giaûi) chöùng toû 5) The Nirvana or Buddha-nature: Nieát Baøn— tröôøng phaùi naày heä thoáng hoùa söï thuyeát giaûng cuûa Phaät Tính Giaùo—See (II)(5). Phaät: Five periods of each 500 years after the (I) Five Periods in which the Avatamsaka period Buddha's death: Nguõ Nguõ Baùch Nieân—The lasted for twenty-one days, the Agama period five periods each of 500 years after the Buddha's for twelve years, the Vaipulya period for death (five successive periods)—Naêm laàn naêm eight years, the Prajna period for twenty-two traêm naêm sau khi Phaät nhaäp dieät, trong moãi thôøi years, and the Nirvana period for eight kyø naày ñeàu thuyeát moät kieân coá ñeå chæ söï höng pheá years—Naêm Thôøi Kyø, trong ñoù thôøi Hoa cuûa Phaät phaùp: Nghieâm keùo daøi 21 ngaøy, thôøi A Haøm keùo daøi 1) The period of strong salvation in the first five 12 naêm, thôøi Phöông Quaûng keùo daøi 8 naêm, hundred years: Thôøi kyø Giaûi Thoaùt Kieân Coá thôøi Baùt Nhaõ keùo daøi 22 naêm, vaø thôøi Nieát trong naêm traêm naêm ñaàu. Baøn keùo daøi 8 naêm: 2) The period of strong meditation in the second 1) Hua-Yen period: The Time of the Wreath— five hundred years: Thôøi kyø Thieàn Ñònh Kieân Thôøi kyø Hoa Nghieâm—See Hua-Yen period. Coá trong naêm traêm naêm thöù nhì. 2) Agama period: Time of the Deer Park—Thôøi 3) The period of strong learning in the third five A Haøm—See Agama period. hundred years: Thôøi kyø Ña Vaên Kieân Coá 3) Vaipulya period: Thôøi kyø Phöông Quaûng hay trong naêm traêm naêm thöù ba. thôøi kyø phoâi thai cuûa Phaät giaùo Ñaïi Thöøa— 4) The period of stupa and temple building in See Vaipulya period. the fourth five hundred years: Thôøi kyø Thaùp 4) Prajnaparamita or Lotus period: Thôøi kyø Baùt Töï Kieân Coá trong naêm traêm naêm thöù tö. Nhaõ hay Lieân Hoa—See Prajnaparamita or 5) The period of dissension in the fifth five Lotus period. hundred years: Thôøi kyø Ñaáu Tranh Kieân Coá 5) Mahaparinirvana period: Thôøi kyø Phaùp Hoa trong naêm traêm naêm thöù naêm. vaø Nieát Baøn—See Mahaparinirvana period. (II) Eight methods: Baùt giaùo—Eight Doctrines are Five periods and eight teachings of the eight methods or means used by the Buddha T'ien-T'ai: Thieân Thai Nguõ Thôøi Baùt Giaùo—A to teach sentient beings to cultivate. Eight classification of the Buddha's teachings from the teachings, four of

which are methods, and the standpoint of the T'ien-T'ai sect, made by its rest four are contents—Taùm giaùo coøn goïi laø Chinese founder Chih-I. The school of Celestial Baùt Giaùo, töùc laø taùm khoa hay taùm phöông Platform of which doctrine is based on the Lotus

thöùc giaùo hoùa cuûa Phaät daïy cho chuùng sanh tu 2) Mother: Meï. haønh. Baùt Giaùo chia ra laøm boán veà phöông 3) Teacher: Thaày daïy. phaùp vaø boán veà noäi dung: 4) Religious Master: Thaày Daïy Ñaïo. (A) Four methods—Boán phöông phaùp: 5) The sick: Ngöôøi Beänh. 1) Instantaneous Doctrine: Ñoán giaùo—See Five points a monk who wishes to rebuke Instantaneous Doctrine. another should bear in mind: Naêm Phaùp Noäi 2) Gradual or Deliberate Doctrine: Tieäm giaùo— Taâm Moät Vò Tyø Kheo Caàn Phaûi Coù Neáu Muoán See Gradual Doctrine. Chæ Trích Moät Vò Khaùc—Five points to be borne 3) Esoteric Doctrine: Maät giaùo—See Esoteric in mind by a monk wishing to rebuke another— Doctrine. According to the Sangiti Sutta in the Long 4) Indefinite or Indeterminate Doctrine: Baát Discourses of the Buddha, there are five points to Ñònh giaùo—See Indeterminate Doctrine. be borne in mind by a monk wishing to rebuke (B) Four contents—Boán noäi dung: another—Theo Kinh Phuùng Tuïng trong Tröôøng 5) Pitaka Doctrine: Tieåu Thöøa hay Taïng Giaùo— Boä Kinh, coù naêm phaùp noäi taâm moät vò Tyø Kheo See Pitaka Doctrine. caàn phaûi coù neáu muoán chæ trích moät vò khaùc: 6) Common Doctrine: Thoâng Giaùo—See 1) I will speak at the right time, not at the wrong Common Doctrine. time: Toâi noùi ñuùng thôøi, khoâng phaûi phi thôøi. 7) Specific Doctrine: Bieät Giaùo—See Specific 2) I will speak (state) the truth, not what is false: Doctrine. Toâi noùi ñuùng söï thaät, khoâng sai söï thaät. 8) Perfect Doctrine: Vieân giaùo—See Perfect 3) I will speak gently, not roughly: Toâi noùi moät Doctrine. caùch töø toán, khoâng noùi lôøi aùc khaåu. Five periods of impurity: Nguõ Ñoäc—See Five 4) I will speak for his good, not for his harm: Toâi kinds of turbidity. noùi lôøi coù lôïi ích, khoâng noùi lôøi khoâng lôïi ích. Five periods of a person after birth: Thai 5) I will speak with love in my heart, not with ngoaïi nguõ vò—Naêm giai ñoaïn sau khi ra khoûi baøo enmity: Toâi noùi lôøi coù loøng töø, khoâng phaûi lôøi thai cuûa moät con ngöôøi. saân haän. 1) Infancy: Haøi nhi. Five points any Pureland practitioner 2) Childhood: Treû thô. should know how to reflect on one's self: 3) Youth: Thieáu nieân. Naêm Ñieåm Phaûi Bieát Töï Xeùt Laáy Mình Cuûa 4) Middle age: Trung nieân. Ngöôøi Tu Tònh Ñoä—According to Most Venerable 5) Old age: Giaø laõo. Thích Thieàn Taâm in The Thirteen Patriarchs of Five physical senses: Nguõ caên—Five roots: Pureland Buddhism, to prevent demonic 1) Eye: Maét. obstructions on the cultivating path, there are five 2) Ear: Tai. points any Pureland practitioner should know how 3) Nose: Muõi. to reflect on one's self—Theo Hoøa Thöôïng Thích 4) Tongue: Löôõi. Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, ñeå 5) Body: Thaân. traùnh bò ma chöôùng treân ñöôøng tu, coù naêm ñieåm Five planets: Nguõ Tinh—Naêm haønh tinh. maø ngöôøi tu Tònh Ñoä phaûi töï xeùt laáy mình. 1) Jupiter: Moäc tinh. 1) If wishing to gain rebirth in the Western 2) Mars: Hoûa tinh. Pureland of Ultimate Bliss, it takes much 3) Saturn: Thoå tinh. more than a few good meritorious and 4) Venus: Veä Nöõ Tinh. virtuous deeds: Muoán sanh veà Taây

Phöông 5) Mercury: Thuûy tinh. Cöïc Laïc, khoâng phaûi chæ duøng chuùt ít phöông Five places for offerings: Nguõ Xöù Cuùng laønh hay ñoâi chuùt coâng haïnh lô laø maø ñöôïc. Döôøng—The five to be constantly served—Naêm 2) If wishing to find liberation from the eternal choã ñeå cuùng döôøng: suffering in tens and thousands of 1) Father: Cha. reincarnations of the cycle of rebirths, it cannot be accomplished by procastinating

and being lazy: Muoán thoaùt ñöôïc söï thoáng meditation—Söùc maïnh cuûa söï caûnh giaùc hay khoå luaân hoài trong vaïn kieáp, khoâng phaûi chæ laø söï chuù taâm ñaït ñöôïc nhôø thieàn ñònh. duøng taâm daàn daø, chôø heïn hay bieáng treã maø 4) The ability to concentrate one's mind: Ñònh ñöôïc. löïc—Power of Meditation (Dhyana) or force 3) It is necessary to think that the impermanence of concentration which leads to eliminate all of life is sudden, time truly flies, the morning passions and desires—Söùc maïnh cuûa Tam Ma had just come but night has arrived. Why not ñòa nhaèm loaïi boû ñam meâ duïc voïng. be diligent and prepare in anticipation: Phaûi 5) The ability to maintain clear wisdom: Hueä nghó raèng côn voâ thöôøng mau choùng, môùi löïc—Power of Wisdom (awareness) or force saùng sôùm ñoù ñaõ laïi ñeán xeá chieàu. Ñaâu neân of wisdom which rests on insight into the four khoâng sieâng naêng, lo döï bò tröôùc hay sao? noble truths and leads to the knowledge that 4) Remember the "wheel power" is unable to liberates—Söùc maïnh cuûa trí naêng, döïa vaøo overcome the "powerful forces of love, lust chaân lyù Töù Dieäu Ñeá daãn ñeán nhaän thöùc ñuùng and desires.": Neân nhôù raèng söùc chí nguyeän vaø giaûi thoaùt. khoâng thaéng noåi söùc tình aùi ñöôïc. (III) 5) Also remember that the Buddha Recitation 1) The power of meditation: Ñònh löïc. Mind is not stronger than the the mind of 2) The resulting supernatural powers: Thoâng löïc. worldly desires: Laïi cuõng neân nhôù raèng taâm 3) Adaptability or power of borrowing or nieäm Phaät khoâng hôn noåi taâm duïc traàn ñöôïc. revolving any required organ of sense or Five poisons: Nguõ Ñoäc—See Five kinds of knowledge, by being above the second turbidity. dhyana: Taù Thöùc löïc. Five powers: Panca-balani (skt)—Nguõ löïc—The 4) The power of accomplishing a vow by a powers of five spiritual faculties—The five Buddha or bodhisattva: Ñaïi Nguyeän löïc. powers or faculties for any cultivator—The 5) The august power of Dharma: Phaùp Uy Ñöùc powers of five spiritual faculltties which are löïc. developed through strengthening the five roots. Five practical suggestions given by the These powers are—Naêm söùc maïnh hay khaû naêng Buddha: Five practical suggestions given by the taâm linh ñöôïc phaùt trieån baèng caùch cuûng coá nguõ Buddha will be beneficial to all—Naêm Ñeà Nghò caên. Cuûa Ñöùc Phaät Ích Lôïi Thöïc Tieãn Cho Haønh Giaû. (I) 1) Harbouring a good thought opposite to the 1) Power of faith: Tín löïc. encroaching one, e.g., loving-kindness in the 2) Power of zeal: Taán löïc. case of hatred: Coá taïo nhöõng tö töôûng toát , 3) Power of memory: Nieäm löïc. traùi nghòch vôùi loaïi tö töôûng trôû ngaïi, nhö khi 4) Power of meditation: Ñònh löïc. bò loøng saân haän laøm trôû ngaïi thì neân taïo taâm 5) Power of wisdom: Hueä löïc. töø. (II) 2) Reflecting upon possible evil consequences, 1) The faith to believe: Tín löïc—Power of Faith e.g., anger sometimes results in murder: Suy or force of belief

which precludes all false nieäm veà nhöõng haäu quaû xaáu coù theå xaûy ra, belief—Söùc maïnh cuûa loøng tin coù khaû naêng nhö nghó raèng saân haän coù theå ñöa ñeán toäi loãi, loaïi boû moïi taø tín. saùt nhaân, vaân vaân... 2) The will to make the endeavor: Taán löïc— 3) Simple neglect or becoming wholly Power of Zeal or force of active vigor which inattentive to them: Khoâng ñeå yù, coá queân leads to overcoming all obstacles—Söùc maïnh laõng nhöõng tö töôûng xaáu xa aáy. cuûa nghò löïc giuùp chuùng ta vöôït thaéng moïi trôû 4) Tracing the cause which led to the arising of löïc. the unwholesome thoughts and thus forgetting 3) The faculty of alertness: Nieäm löïc—Power of them in the retrospective process: Ñi ngöôïc Memory, or mindfulness, or force of doøng tö töôûng, phaêng laàn leân, tìm hieåu do ñaâu mindfulness which is achieved through tö töôûng oâ nhieãm aáy phaùt sanh, vaø nhö vaäy,

trong tieán trình ngöôïc chieàu aáy, haønh giaû thì sau cheát do nghieäp caûm thuaàn thuïc, khoù queân daàn ñieàu xaáu. giöõ ñöôïc thaân ngöôøi, maø phaûi taùi sanh löu 5) Direct physical force: Giaùn tieáp vaän duïng chuyeån trong caùc ñöôøng aùc thuù. Do ñoù ngöôøi naêng löïc vaät chaát. hoïc Phaät, thoï tam quy/Saranagamana, phaûi coá Five precepts: The five basic prohibitions of bad gaéng trì nguõ giôùi/Panca-veramana): conduct for all Buddhists, especially Buddhist lay 1) Not to kill: Pranatipataviratih (skt)— practitioners, generally conferred in a formal Panatipata (p)—Khoâng saùt sanh. ceremony that involves first chanting the Buddhist a) Not to take life: Against murder—Not to kill refuge formula and then taking a vow to avoid: or injure any living being—Refraining from killing living beings; taking what is not given taking life. This is the first of the five (stealing); sexual misconduct or adultery, lying or commandments. Pranatipata-viratih also harmful false speech; and taking intoxicating means not to have any intention to kill any substances. In both forms of Buddhism, Theravada living being; this includes animals, for they and Mahayana, the Buddha taught his disciples, feel pain just as human do. On the contrary, especially lay-disciples to keep the Five Precepts. one must lay respect and save lives of all Although details are not given in the canonical sentient beings. The Buddha always taught in texts, Buddhist teachers have offered many good his sutras: “The greatest sin is killing; the interpretations about these five precepts—Naêm highest merit is to save sentient lives.”— giôùi caên baûn cuûa Phaät töû, ñaëc bieät laø Phaät töû taïi Khoâng saùt sanh hay taøn haïi sinh maïng cuûa gia, thöôøng ñöôïc ban boá trong moät buoåi leã chính loaøi höõu tình. Trong giôùi luaät thì giôùi naày thöùc veà nghi thöùc quy-y cuûa Phaät töû, roài sau ñoù ñöùng ñaàu. Khoâng saùt sanh coøn coù nghóa laø giôùi töû nguyeän traùnh saùt sanh, troäm cöôùp, taø daâm, khoâng coá taâm gieát haïi sinh maïng, duø cho sanh voïng ngöõ vaø uoáng nhöõng chaát cay ñoäc. Trong caû maïng aáy laø sinh maïng cuûa loaøi vaät, vì loaøi vaät hai tröôøng phaùi Nguyeân Thuûy vaø Ñaïi Thöøa, Ñöùc cuõng bieát ñau khoå nhö chuùng ta. Traùi laïi, phaûi Phaät daïy caùc ñeä töû cuûa Ngaøi, nhaát laø Phaät töû taïi luoân toân troïng vaø cöùu soáng sinh maïng cuûa gia giöõ gìn nguõ giôùi. Duø Kinh Phaät khoâng ñi vaøo muoân loaøi. Ñöùc Phaät ñaõ daïy “toäi aùc lôùn khoâng chi tieát, nhöng caùc ñaïo sö caû hai

tröôøng phaùi ñaõ gì baèng gieát haïi sinh maïng; coâng ñöùc lôùn giaûi thích raát roõ raøng veà naêm giôùi naày. khoâng gì baèng cöùu soáng sinh maïng." (I) The meanings of Panca-veramani—Nghóa b) According to Most Venerable Dhammananda cuûa nguõ giôùi: The five commandments of in the Gems of Buddhism Wisdom, the Buddhism (against murder, theft, lust, lying prohibition against the taking of any life and drunkenness)—The five basic applies not only to humanity but also to commandments of Buddhism—The five basic creatures of every kind, both big and small; prohibitions binding on all Buddhists, monks black ants as well as red ants. Each day a vast and laymen alike; however, these are number of animals are slaughtered as food, especially for lay disciples. The observance for most people eat meat, while vegeterians of these five ensures rebirth in the human are not common. In the field of science, realm—Naêm giôùi caám cuûa Phaät töû taïi gia vaø animals are used in many researches and xuaát gia, tuy nhieân Phaät cheá nguõ giôùi ñaëc bieät experiments. In the administrative field, arms cho nhöõng Phaät töû taïi gia. Ngöôøi trì giöõ naêm are used in crime suppression. Law giôùi seõ ñöôïc taùi sanh trôû laïi vaøo kieáp ngöôøi enforcement agencies punish law breakers. (giôùi coù nghóa laø ngaên ngöøa, noù coù theå chaän Belligerents at war use arms to destroy one ñöùng caùc haønh ñoäng, yù nghó, lôøi noùi aùc, hay another. The actions cited here as examples ñình chæ caùc nghieäp baùo aùc trong khi phaùt are not regarded as illegal or as running khôûi. Naêm giôùi laø ñieàu kieän caên baûn laøm counter to normal worldly practice. Indeed, it ngöôøi, ai giöõ troøn caùc ñieàu kieän cô baûn naày may even be considered wrong to abstain môùi xöùng ñaùng laøm ngöôøi. Traùi laïi thì ñôøi naày from them, as is the case when constables or chæ soáng baèng thaân ngöôøi, maø phi nhaân caùch, soldiers fail in their police or military duties.

Nowadays many kinds of animals are known gieát. Nhöõng vi truøng coù ñöôïc coi nhö laø chuùng to be carriers of microbes and, thanks to the sinh hay khoâng phaûi laø chuùng sinh? Neáu nhö microscope, germs and many sorts of vaäy, khoâng ai coù theå hoaøn toaøn tuaân theo giôùi microbes have been detected. Almost naày ñöôïc. Ngoaøi ra coù moät soá ngöôøi quan everything contains them, even drinking nieäm laø ngöôøi khoâng gieát maïng soáng con vaät water. Only the larger impurities are caught cuõng neân khoâng aên thòt, vì aên thòt laø khuyeán by filter; microbes can pass through. So khích ngöôøi khaùc saùt sanh, toäi cuõng khoâng infinite microbes pass into our throats with keùm gì ngöôøi gieát. each draught of water. It is the same c) The Buddha said: "Life is dear to all." In fact, medicines. Whenever they are used, either all beings fear death and value life, we externally or internally, they destroy myriads should therefore respect life and not kill of microbes. Are these microbes to be anything. This precept forbids not only killing considered as living beings in the sense of the people but also any creature, especially if it is first sila or are they not? If so, perhaps no one for money or sport. We should have an can fully comply with it. Besides, some are of attitude of loving-kindness towards all beings, the opinion that people who refrain from wishing them to be always happy and free. taking the life of animals should also refrain Caring for the Earth, not polluting its rivers from eating

meat, because it amounts to and air, not destroying its forests, etc, are also encouraging slaughter and is no less sinful included in this precept—Ñöùc Phaät daïy: “Ñôøi according to them: Theo Hoøa Thöôïng soáng thaät quí baùu ñoái vôùi chuùng sanh moïi Dhammananda trong Nhöõng Haït Ngoïc Trí loaøi.” Thaät vaäy, taát caû chuùng sanh ñeàu tham Tueä Phaät Giaùo, söï caám laáy ñi maïng soáng soáng sôï cheát, chuùng ta neân toân troïng ñôøi soáng khoâng nhöõng chæ cho loaøi ngöôøi maø cho taát caû vaø khoâng neân saùt haïi baát cöù sinh vaät naøo. caùc sinh vaät thuoäc moïi loaøi, caû lôùn laãn beù, töø Giôùi naøy khoâng nhöõng caám chuùng ta saùt haïi con saâu con kieán. Moãi ngaøy, moät soá lôùn suùc con ngöôøi, maø coøn caám chuùng ta saùt haïi baát vaät bò gieát ñeå laøm thöïc phaåm, ngöôøi aên thòt cöù sinh vaät naøo ñeå kieám tieàn hay xem saùt haïi nhieàu, trong khi ngöôøi aên chay laïi ít. Trong nhö moät moân theå thao (saên baén). Chuùng ta coù laõnh vöïc khoa hoïc, nhieàu con vaät ñöôïc duøng moät thaùi ñoä bi maãn ñeán muoân loaøi, vaø mong trong nhieàu cuoäc khaûo cöùu vaø thöû nghieäm. cho hoï coù ñôøi soáng haïnh phuùc vaø giaûi thoaùt. Trong laõnh vöïc haønh phaùp, vuõ khí ñöôïc xöû Chaêm soùc cho traùi ñaát maø chuùng ta ñang ôû, duïng ñeå dieät toäi phaïm. Nhöõng cô quan baûo veä khoâng laøm oâ nhieãm soâng ngoøi vaø khoâng khí, luaät phaùp tröøng trò keû phaïm phaùp. Nhöõng keû khoâng phaù huûy röøng raäm cuõng ñöôïc bao goàm hieáu chieán xöû duïng vuõ khí ñeå gieát haïi laãn trong giôùi naøy. nhau. Nhöõng haønh ñoäng keå ra treân ñaây laø 2) Not to steal: Adattadanaviratih (skt)— nhöõng thí duï khoâng bò coi laø baát hôïp phaùp hay Adinnadana (p)—Khoâng troäm caép—Not to ñi ngöôïc laïi leà loái sinh hoaït haèng ngaøy treân steal—Against theft—Not to take anything theá giôùi. Thaät ra, ngöôøi ta coøn coù theå cho laø which does not belong to you or what is not sai khi caám laøm nhöõng haønh ñoäng ñoù. Ngaøy given to you. nay nhieàu ñoäng vaät bò caáy nhöõng vi truøng, vaø a) Taking possession of anything that has not nhôø nhöõng vi truøng, nhöõng maàm beänh, vaø been given by its owner or stealing, is also nhieàu loaïi vi truøng ñaõ ñöôïc khaùm phaù. Haàu wrong, even legally speaking. Refraining heát moïi thöù ñeàu chöùa vi truøng, ngay caû ñeán from taking what is not given. Adattadana- nöôùc uoáng. Tuy coù moät phaàn lôùn nhöõng baát viratih means not directly or indirectly taking tònh ñöôïc ngaên laïi bôûi maùy loïc, vi truøng vaãn other’s belongings. On the contrary, one qua ñöôïc. Cho neân voâ soá vi truøng vaøo trong should give things, not only to human beings, cuoáng hoïng ta vôùi moãi nguïm nöôùc. Cuõng but also to animals. The Buddha always gioáng nhö vaäy vôùi thuoác men, baát cöù luùc naøo taught in his sutras “desire brings great thuoác men ñöôïc duøng ñeán, voâ soá vi truøng bò misfortune; giving brings great fortune.”—

Laáy baát cöù thöù gì maø khoâng ñöôïc cho bôûi chuû toû loøng thoâng caûm vaø khuyeán taán nhöõng nhaân hay troäm caép cuõng sai ngay caû veà maët ngöôøi ñang khoå ñau phieàn naõo. Giuùp ñôõ hoï phaùp lyù. Khoâng troäm caép coù nghóa laø khoâng baèng lôøi Phaùp Nhuû cuõng ñöôïc coi nhö laø caùch tröïc tieáp hay giaùn tieáp phænh gaït ñeå laáy cuûa boá thí cao thöôïng nhaát. ngöôøi. Traùi laïi coøn phaûi coá gaéng boá thí cho 3) Not to commit sexual misconduct: muoân loaøi. Ñöùc Phaät

ñaõ töøng daïy “hoïa lôùn Kamamithyacaradviratih (skt)—Kamesu- khoâng gì baèng tham lam; phöôùc lôùn khoâng gì micchacara (p)—Khoâng taø daâm. baèng boá thí” a) Not to engage in improper sexual conduct. b) We all have the same right to own things and Against lust, not to commit adultery, to give them away as we wish. However, we abstain from all sexual excess, or refraining should not take things that do not belong to us from sexual misconduct. This includes not by stealing or cheating. Instead, we should having sexual intercourse with another’s learn to give to help others, and always take husband or wife, or being irresponsible in good care of the things that we use, whether sexual relationship. Adultery is wrong. One they belong to us or to the public. In a broader who commits it does not command respect sense, this precept means being responsible. nor does one inspire confidence. Sexual If we are lazy and neglect our studies or misconduct involving person with whom work, we are said to be “stealing time” of our conjugal relations should be avoided to own. This precept also encourages us to be custom, or those who are prohibited by law, generous. Buddhists give to the poor and the or by the Dharma, is also wrong. So is sick and make offerings to monks and nuns to coercing by physical or even financial means practice being good. Buddhists are usually a married or even unmarried person into generous to their parents, teachers and friends consenting to such conduct. The purpose of to show gratitude for their advice, guidance this third sila is to preserve the respectability and kindness. Buddhists also offer sympathy of the family of each person concerned and to and encouragement to those who feel hurt or safeguard its sanctity and inviolability—discouraged. Helping people by telling them Khoâng taø daâm coù nghóa laø khoâng lang chaï vôùi about the Dharma is considered to be the vôï hay choàng ngöôøi, hoaëc vôùi ngöôøi khoâng highest form of giving—Taát caû chuùng ta ñeàu phaûi laø vôï hay choàng cuûa mình. Gian daâm laø coù quyeàn sôû höõu nhö nhau, chuùng ta coù quyeàn sai. Ngöôøi phaïm toäi gian daâm khoâng coøn cho theo nhö yù nguyeän. Tuy nhieân, chuùng ta ñöôïc kính neå vaø khoâng ñöôïc ai tin caäy. Taø khoâng neân laáy baát cöù thöù gì khoâng thuoäc veà daâm dính líu tôùi nhöõng ngöôøi maø moái lieân heä mình baèng caùch troäm caép hay löøa ñaûo. Thay vôï choàng phaûi traùnh theo taäp tuïc, hay vôùi vaøo ñoù, chuùng ta neân hoïc caùch cho ñeå giuùp ñôû nhöõng ngöôøi caám bôûi phaùp luaät, hay bôûi ngöôøi khaùc, vaø luoân baûo trì nhöõng gì chuùng ta Phaùp, laø sai. Cho neân eùp buoäc baèng phöông ñang xöû duïng, duø vaät aáy thuoäc veà ta hay cuûa tieän vuõ löïc hay tieàn baïc moät ngöôøi ñaõ coù gia coâng coäng. Theo nghóa roäng, giôùi caám naøy ñình hay ngöôøi chöa coù gia ñình öng thuaän laø bao goàm caû phaàn traùch nhieäm. Neáu chuùng ta taø daâm. Muïc ñích cuûa giôùi thöù ba laø gìn giöõ söï traây löôøi vaø lô laø boån phaän hoïc hoûi vaø laøm kính troïng gia ñình vaø moãi ngöôøi lieân heä ñeå vieäc, ngöôøi ta noùi chuùng ta “ñang aên caép thì baûo veä tính caùch thieâng lieâng baát khaû xaâm giôø” cuûa chính mình. Giôùi naøy cuõng khuyeán phaïm. khích chuùng ta neân coù loøng quaûng ñaïi bao b) Avoiding the misuse of sex is respect for dung. Ngöôøi Phaät töû neân luoân giuùp ñôû ngöôøi people and personal relationships. Much ngheøo khoå beänh hoaïn vaø cuùng döôøng leân chö unhappiness arises from the misuse of sex

Taêng Ni ñang tu taäp. Ngöôøi Phaät töû cuõng neân and from living in irresponsible ways. Many luoân quaûng ñaïi vôùi cha meï, thaày baïn ñeå toû families have been broken as a result, and loøng bieát ôn vôùi nhöõng lôøi khuyeân lôn daïy doã many children have been victims of sexual toát laønh cuûa hoï. Ngöôøi Phaät töû cuõng neân luoân abuse. For all lay Buddhists, the happiness of

others is also the happiness of ourselves, so sila, but it is not entirely contrary to the sex should be used in a caring and loving loving-kindness and to its purpose. This sila manner, not in a craving of worldly flesh. aims at bringing about mutual benefits by When observing this precept, sexual desire adhering to truth and avoiding verbal should be controlled, and husbands and wives offences. Similarly, utterances harmful to should be faithful towards each other. This another's well-being, for example, malicious, will help to create peace in the family. In a abusive or slanderous speech intended either happy family, the husband and wife respect, to deride others or to vaunt oneself may be trust and love each other. With happy truthful, yet they must be regarded as wrong, families, the world would be a better place because they are contrary to the sila—Khoâng for us to live in. Young Buddhists should keep noùi doái bao goàm khoâng noùi lôøi ñoäc aùc, khoâng their minds and bodies pure to develop their noùi lôøi theâu deät, khoâng noùi löôõi hai chieàu, goodness—Giôùi thöù ba laø traùnh taø daâm. Traùnh khoâng noùi lôøi gian traù, nhö coù noùi khoâng, taø daâm laø toân troïng con ngöôøi vaø nhöõng quan khoâng noùi coù. Traùi laïi, phaûi noùi lôøi chaân thaät heä caù nhaân. Nhieàu baát haïnh xaõy ñeán vôùi ngay thaúng hieàn hoøa, lôïi mình lôïi ngöôøi. Tuy nhöõng con ngöôøi taø haïnh vaø coù loái soáng thieáu nhieân, trong nhöõng tröôøng hôïp ñaëc bieät, ñoâi traùch nhieäm. Keát quaû cuûa söï taø haïnh laø nhieàu khi ngöôøi ta khoâng theå noùi ñöôïc söï thaät, gia ñình tan vôõ, nhieàu treû em trôû thaønh naïn chaúng haïn hoï phaûi noùi doái ñeå khoûi bò haïi, vaø nhaân cuûa söï laïm duïng tình duïc. Ñoái vôùi taát caû baùc só noùi doái ñeå giuùp ñôõ tinh thaàn beänh nhaân. Phaät töû taïi gia, haïnh phuùc cuûa chính mình Noùi doái vaøo nhöõng tröôøng hôïp nhö vaäy coù theå cuõng laø haïnh phuùc cuûa ngöôøi khaùc, vì theá vaán traùi ngöôïc vôùi giôùi luaät, nhöng khoâng haún laø ñeà tình duïc phaûi ñöôïc thöïc thi baèng söï lo laéng traùi ngöôïc vôùi loøng töø bi hay muïc ñích. Caám yeâu thöông, chöù khoâng baèng söï ham muoán noùi doái muïc ñích laø ñem laïi lôïi ích hoã töông ñoøi hoûi cuûa xaùc thòt. Khi thoï trì giôùi naøy, Phaät baèng caùch gaén vaøo söï thaät vaø traùnh söï xuùc töû taïi gia neân töï kieåm vaán ñeà tình duïc, vaø vôï phaïm baèng lôøi noùi. Gioáng nhö vaäy, lôøi phaùt choàng neân trung thaønh vôùi nhau. Vaán ñeà naøy bieåu laøm haïi haïnh phuùc ngöôøi khaùc, chaúng cuõng giuùp taïo neân söï an laïc trong gia ñình. haïn nhö lôøi noùi hieåm ñoäc, sæ nhuïc, phæ baùng Trong moät gia ñình haïnh phuùc, ngöôøi choàng nhaèm nhaïo baùng ngöôøi khaùc vaø khoe khoang vaø ngöôøi vôï phaûi töông kính vaø thöông yeâu mình laø ngöôøi ñaùng tin, coù theå laø söï thaät, nhau. Coù ñöôïc gia ñình haïnh phuùc, theá giôùi seõ nhöng nhöõng lôøi nhö vaäy bò coi laø sai vì chuùng trôû thaønh moät nôi toát hôn cho ñôøi soáng. Nhöõng traùi vôùi giôùi luaät. ngöôøi Phaät töû treû neân luoân nhôù coù thaân theå b) We should respect each other and

not tell lies tinh khieát môùi phaùt sanh ñöôïc nhöõng vieäc or boast about ourselves. This would result in thieän laønh trong cuoäc soáng haèng ngaøy. fewer quarrels and misunderstandings, and 4) Not to lie: Mrsavadaviratih (skt)—Khoâng the world would be a more peaceful place. In voïng ngöõ. observing the fourth precept, we should a) Not to lie, deceive or slander, against lying, always speak the truth—Chuùng ta neân toân or deceiving and slandering: Refraining from troïng nhau vaø khoâng neân voïng ngöõ hay töi lying speech. Not to lie includes not saying khoaùc laùc. Traùnh voïng ngöõ coù theå ñöa ñeán ít bad things, not gossiping, not twisting stories, tranh caõi vaø hieåu laàm hôn, vaø theá giôùi seõ laø and not lying. On the contrary, one must use moät nôi an laønh hôn. Caùch haønh trì giôùi thöù tö the right gentle speech, which gives benefit to laø chuùng ta neân luoân noùi söï thaät. oneself and others. However, sometimes c) There are four committed by word—Coù boán they are unable to speak the truth; for bieåu hieän voïng ngöõ: instance, they may have to lie to save i) Lying: Musavada (p)—Noùi doái. themselves from harm, and doctors lie to ii) Slandering: Pisunavaca (p)—Noùi ñaâm thoïc bolster their patients' morale. Lying under hay noùi lôøi huûy baùng. these circumstances may be contrary to the

iii) Harsh speech: Pharusavaca (p)—Noùi lôøi thoâ weak and sickly. Day and night, he will loã coäc caèn. quarrel with his family and friends until they iv) Frivolous talk: Samphappalapa (p)—Noùi lôøi leave him. The worst thing is that he will lose nhaõm nhí voâ ích. his wisdom and become confused." By 5) Not to drink alcohol or any intoxicants: observing this precept, we can keep a clear Madyapanaviratih (skt)—Sura-meraya-majja- mind and have a healthy body—Giôùi naøy döïa pamadatthana (p)—Khoâng uoáng röôïu—Not to vaøo söï toân troïng chính mình vaø khoâng laøm drink alcohol, refrain from intoxicants, not to maát ñi söï kieåm soaùt thaân, khaåu, yù cuûa chính abuse drug—Khoâng uoáng röôïu, khoâng uoáng mình. Nhieàu thöù coù theå trôû neân nhöõng chaát nhöõng chaát say, cuõng nhö khoâng duøng caàn sa lieäu laøm cho chuùng ta ghieàn. Chuùng bao goàm ma tuùy. caû röôïu, thuoác, huùt thuoác vaø nhöõng saùch vôû a) Alcohol and other intoxicating substances khoâng laønh maïnh. Xöû duïng baát cöù thöù naøo cause mental confusion and reduce memory. trong nhöõng thöù vöøa keå treân seõ ñöa ñeán söï Not to drink intoxicants (alcohol) means toån haïi cho baûn thaân vaø gia ñình. Moät ngaøy against drunkenness, to abstain from all noï, Ñöùc Phaät ñang thuyeát Phaùp cho hoäi chuùng intoxicants, or refraining from strong drink thì coù moät ngöôøi treû say röôïu ñi kheänh khaïng and sloth-producing drugs. If one wants to vaøo trong phoøng. Ngöôøi aáy vaáp leân moät vaøi improve his knowledge and purify his mind, chö Taêng ñang ngoài treân saøn vaø baét ñaàu to he should not to drink alcohol or take any tieáng chöôûi ruûa. Hôi thôû cuûa ngöôøi aáy noàng drugs such as cocaine, which excites the naëc muøi röôïu. Roài ngöôøi aáy vöøa noùi laép baép, nervous system: Röôïu laø thöù laøm roái loaïn tinh vöøa ñi kheänh khaïng ra khoûi phoøng. Moïi ngöôøi thaàn, laøm maát trí tueä. Trong hieän taïi, röôïu laø ñeàu söõng sôø tröôùc thaùi ñoä thoâ loã cuûa ngöôøi nguyeân nhaân sanh ra nhieàu taät beänh; trong vò say aáy, nhöng Ñöùc Phaät vaãn bình thaûn noùi vôùi lai thì röôïu chính laø

nguyeân nhaân cuûa ngu si töù chuùng: “Naøy töù chuùng! Haõy nhìn con ngöôøi meâ muoäi. Kinh Phaät thöôøng ví röôïu haïi hôn say aáy! Ta daùm chaéc veà soá phaän cuûa moät thuoác ñoäc. Muoán tu taäp hay phaùt huy trí tueä ngöôøi say. Haén seõ maát söùc khoûe, maát tieáng phaûi tuyeät ñoái khoâng uoáng röôïu. Ngoaøi ra, taêm. Thaân theå ngöôøi aáy seõ yeáu ñuoái vaø beänh cuõng khoâng ñöôïc duøng caùc thöù thuoác kích hoaïn. Ngaøy vaø ñeâm, ngöôøi aáy seõ caõi coï vôùi thích thaàn kinh nhö thuoác phieän. gia ñình vaø baïn höõu cho tôùi khi naøo bò moïi b) This precept is based on self-respect. It ngöôøi xa laùnh. Ñieàu teä haïi hôn heát laø ngöôøi guards against losing control of our mind, aáy seõ maát ñi trí tueä vaø trôû neân meâ muoäi.” Giöõ body and speech. Many things can become ñöôïc giôùi naøy chuùng ta seõ coù moät thaân theå addictive. They include alcohol, drugs, traùng kieän vaø tinh thaàn linh maãn. smoking and unhealthy books. Using any of c) The Buddha has asked us to refrain from the above mentioned will bring harm to us intoxicants. There are a multitude of reasons and our family. One day, the Buddha was as to why we should follow this precept—Ñöùc speaking Dharma to the assembly when a Phaät baûo chuùng ta khoâng neân duøng chaát say. young drunken man staggered into the room. Coù raát nhieàu lyù do taïi sao phaûi giöõ giôùi naày. He tripped over some monks who were sitting Moät thi só ñaõ vieát veà ngöôøi say nhö sau: on the floor and started cursing aloud. His “Drunkenness expels reason, breath stank of alcohol and filled the air with Drowns memory, a sickening smell. Mumbling to himself, he Deface the brain, staggered out of the door. Everyone was Diminish strength, shocked at his rude behavior, but the Buddha Inflames the blood, remained calm, “Great Assembly!” he said, Causes incurable external and internal “Take a look at this man! I can tell you the wounds. fate of a drunkard. He will certainly lose his Is a witch to the body, wealth and good name. His body will grow A devil to the mind,

A thief to the purse, 2) Help us obtain dignity and respect from The beggar’s curse, others: Khieán cho chuùng ta ñöôïc moïi ngöôøi The wife’s woe, kính troïng. The children’s sorrow, 3) Help make us a good member of the family, a The picture of a beast, good father or mother, a filial child: Khieán And self murder, cho chuùng ta trôû thaønh moät thaønh vieân toát Who drinks to other’s health, trong gia ñình, moät ngöôøi cha hieàn, meï toát, And rob himself of his own. con ngoan. “Ngöôøi say choái boû leõ phaûi 4) Help make us good citizens of the society: Maát trí nhôù Khieán chuùng ta trôû thaønh coâng daân toát cuûa xaõ Bieán theå khoái oùc hoäi. Suy yeáu söùc löïc Five precious things: Nguõ Baûo—The five Laøm vieâm maïch maùu precious things such as gold, silver, pearls, coral Gaây neân caùc veát noäi vaø ngoaïi thöông and amber—Naêm thöù quí laø vaøng, baïc, traân chaâu, baát trò san hoâ, maõ naõo. Laø muï phuø thuûy cuûa cô theå Five primary colors: Nguõ Saéc. Laø con quyû cuûa trí oùc 1) White: Traéng. Laø keû troäm tuùi tieàn 2) Blue: Xanh. Laø keû aên xin gheâ tôûm 3) Yellow: Vaøng. Laø tai öông cuûa ngöôøi vôï 4) Red: Ñoû. Laø ñau buoàn cuûa con caùi 5) Black: Ñen. Laø hình aûnh moät con vaät Five principles: See Five Buddha families. Laø keû töï gieát mình Five principles to make a verdict: Naêm Uoáng söùc khoûe cuûa ngöôøi khaùc nguyeân taéc luaän aùn—When the Buddha preached Vaø

cöôùp ñoaït söùc khoûe cuûa chính mình.” about principles for wise administration, he c) Alcohol has been described as one of the mentioned a wise administration like the prime causes of man’s physical and moral principle of King Great Light with five main degradation. Currently heroin is considering a principles of a wise judge—Khi Ñöùc Theá Toân thousand times more harmful and dangerous. thuyeát giaûng veà nhöõng nguyeân taéc haønh chaùnh This problem is now worldwide. Thefts, khoân ngoan nhö nguyeân taéc cuûa King Great Light, robberies, sexual crimes and swindling of vast Ngaøi ñaõ noùi veà naêm nguyeân taéc luaän aùn cuûa moät amgnitude have taken place due to the thaåm phaùn khoân ngoan. pernicious influence of drugs: Ruôïu ñaõ töøng 1) A wise judge must examine the truthfulness ñöôïc xem nhö laø moät trong nhöõng nguyeân of the facts presented: Moät thaåm phaùn khoân nhaân chính cuûa söï sa ñoïa vaø tinh thaàn con ngoan phaûi xem xeùt kyõ löôõng veà söï thaät cuûa ngöôøi. Hieän nay caùc loaïi ma tuùy ñöôïc xem laø nhöõng söï kieän ñöôïc tröng baøy. ñoäc haïi vaø nguy hieåm hôn caû ngaøn laàn. Vaán 2) A wise judge must ascertain that they fall ñeà naày ñaõ vaø ñang trôû thaønh vaán naïn treân within his jurisdiction. If he renders a khaép theá giôùi. Troäm caép, cöôùp boùc, baïo daâm judgment with full authority, it is effective, vaø löøa ñaûo ôû taàm möùc lôùn lao ñaõ xaõy ra do but if he does so without authority, it only aûnh höôûng ñoäc haïi cuûa ma tuùy. causes complications; he should await the (II) The benefits of the five precepts. Observing correct conditions: Moät thaåm phaùn khoân of the five precepts will help us with the ngoan phaûi chaéc chaén mình coù thaåm quyeàn. followings—Coâng Duïng Cuûa Nguõ Giôùi—Nguõ Neáu vò thaåm phaùn coù thaåm quyeàn ñaày ñuû thì giôùi giuùp chuùng ta nhöõng ñieàu sau ñaây: cuoäc xöû aùn seõ coù hieäu quaû; neáu khoâng coù 1) Help make our life have more quality: Khieán thaåm quyeàn maø cöù xöû seõ gaây neân nhieàu phöùc cho ñôøi soáng chuùng ta coù phaåm chaát hôn. taïp; vò aáy neân ñôïi ñeán khi naøo coù nhöõng ñieàu kieän ñuùng ñaén.

3) He must judge justly; that is, he must enter Five protections: According to Zen master into the mind of the defendant. If he finds that Sayadaw U. Pandita in “In This Very Life,” as the deed was done without criminal intent, he gardeners do, Zen practitioners must build a fence should discharge the man: Vò aáy phaûi xeùt xöû around our little plot to protect against large phaân minh, phaûi ñi vaøo taâm trí cuûa bò caùo. animals, deer and rabbits who might devour our Neáu thaáy raèng haønh ñoäng xaõy ra khoâng coá yù tender plant as soon as it tries to sprout. There are phaïm toäi, phaûi mieãn toá ngöôøi aáy. five protections—Theo Thieàn sö Sayadaw U. 4) He should pronounce his verdict with Pandita trong quyeån “Ngay Trong Kieáp Soáng kindness but not harshness; that is, he should Naøy,” gioáng nhö ngöôøi laøm vöôøn, haønh giaû phaûi apply a proper punishment but should not go xaây döïng moät haøng raøo quanh mieáng ñaát nhoû cuûa beyond that. A good ruler will instruct a mình ñeå ngaên chaën nhöõng loaøi thuù nhö nai hay thoû criminal with kindness and give him time to coù theå phaù haïi nhöõng caây non khi chuùng vöøa môùi reflect upon his mistakes: Vò aáy neân tuyeân aùn ñaâm choài. Coù naêm loaïi baûo

veä. moät caùch töø aùi chöù khoâng cay nghieät; nghóa laø 1) The first protection is “sila nuggahita,” hình phaït vöøa phaûi chöù khoâng quaù ñaùng. Vò morality’s protection against gross and wild aáy neân chæ daïy phaïm nhaân moät caùch töø aùi vaø behavior which agitates the mind and cho phaïm nhaân thôøi gian suy nghieäm nhöõng prevents concentration and wisdom from ever loãi laàm ñaõ gaây neân. appearing: Loaïi baûo veä thöù nhaát laø “giôùi luaät” 5) He should judge with sympathy but not in nhaèm giuùp chuùng ta choáng laïi caùch haønh söû anger; that is, he should condemn the crime buoâng thaû laøm taâm giao ñoäng vaø ngaên trôû but not the criminal. He should let his Ñònh vaø Tueä phaùt sinh. judgment rest on foundation of sympathy, and 2) The second protection is “Sutta nuggahita.” he should use the occasion to try and make We must water the seed. This means listening the criminal realize his mistakes: Neân ñònh aùn to discourses on the Dharma and reading baèng söï caûm thoâng chöù khoâng baèng söï giaän texts, then carefully applying the döõ; nghóa laø chæ leân aùn toäi chöù khoâng phaûi understanding we have gained in our daily ngöôøi phaïm toäi. Söï phaùn quyeát cuûa vò aáy neân life. However, try not to over-watering for töïa treân caên baûn caûm thoâng, vaø daønh cô hoäi this will rot our seed, our goal is only cho phaïm nhaân nhaän thöùc ñöôïc nhöõng loãi laàm clarification. It is definitely not to bewilder ñaõ gaây neân. ourselves, getting lost in a maze of concepts: Five proper courses to ensure the bliss of Loaïi baûo veä thöù hai laø phaûi nghe giaûng kinh the Pure Land: Nguõ Chaùnh Haïnh. phaùp, cuõng gioáng nhö troàng caây phaûi töôùi 1) Intone the three sutras (Amitabha, Infinite nöôùc boùn phaân vaäy. Nghóa laø nghe phaùp vaø Life, Meditation on the Infinite Life): Tuïng ñoïc kinh saùch, roài sau ñoù ñem aùp duïng nhöõng ñoïc chaùnh haïnh—Tuïng ñoïc Kinh A Di Ñaø, hieåu bieát cuûa mình vaøo cuoäc soáng haèng ngaøy. Kinh Voâ Löôïng Thoï vaø Kinh Quaùn Voâ Löôïng Tuy nhieân, coá gaéng ñöøng töôùi quaù loá vì laøm Thoï. nhö vaäy seõ laøm hö maàm caây, muïc ñích cuûa 2) Meditate on the Pure Land: Quaùn saùt chaùnh chuùng ta laø hieåu roõ raøng phöông phaùp tu taäp. haïnh—Quaùn saùt veà Taây Phöông Tònh Ñoä. Ñöøng ñeå mình luùng tuùng vaø laïc höôùng trong 3) Worship solely Amitabha: Leã baùi chaùnh nhöõng khaùi nieäm laø ñöôïc. haïnh—Leã baùi Ñöùc Phaät A Di Ñaø. 3) The third protection is “Sakaccha nuggahita.” 4) Invoke the name of Amitabha Buddha: Xöng This is the one every practitioner should danh chaùnh haïnh—Xöng tuïng hoàng danh Ñöùc dwell on. “Sakaccha nuggahita” means to Phaät A Di Ñaø. discuss with a teacher, and it is likened to the 5) Extol and make offerings to Amitabha many processes involved in cultivating a Buddha: Taùn thaùn cuùng döôøng chaùnh haïnh— plant. Plants need different things at different Taùn thaùn cuùng döôøng Ñöùc Phaät A Di Ñaø. times. Soil may need to be loosened around the roots, but not too much, or the roots will

loose their grip in the soil. Leaves must be However, practitioners tend to become trimmed again with care. Overshadowing attached to early insight and unusual plants must be cut down. In just this way, experiences related to strong concentration. when we discuss our practice with a teacher, Unfortunately, this will hinder their practice the teacher will give different instructions from ripening into deeper levels of insights.

depending on what is needed to keep us on Practitioners must continue to meditate the right path: Loaïi baûo veä thöù ba laø tham vaán forcefully at a high level, not stopping to vôùi thaày. Nghóa laø haønh giaû phaûi trình phaùp dwell in the enjoyment of mind nor other vôùi thieàn sö cho vò aáy bieát ñöôïc kinh nghieäm pleasures of concentration. Craving for these kinh qua cuûa mình ñeå chæ daïy theâm, cuõng pleasures is called “Nikanti tanha.” It is gioáng nhö troàng caây caàn phaûi coù ñaát xoáp subtle, like cobwebs, aphids, mildew, tiny quanh goác, nhöng khoâng neân quaù xoáp laøm cho spiders, sticky little things that can eventually caây khoâng baét reã vaøo ñaát ñöôïc. Laù caønh phaûi choke off the growth of the plant of wisdom. ñöôïc chaêm soùc caét tæa caån thaän. Nhöõng caây Even if a practitioner gets caught in such laøm che khuaát caây mình troàng phaûi ñöôïc caét booby traps, however, a good teacher can find xuoáng. Cuõng nhö vaäy, vò thieàn sö seõ tuøy theo out about this in the interview and nudge him kinh nghieäm cuûa töøng ngöôøi maø coù nhöõng or her back onto the straight path. This is why ñieàu chæ daãn thích hôïp ñeå giuùp cho haønh giaû discussing one’s experiences with a teacher is vöõng tieán treân ñöôøng tu taäp. such an important protection for meditation 4) The fourth protection is “Samatha nuggahita,” practice: Loaïi baûo veä thöù naêm. Neáu coù ñöôïc the protection of concentration, which keeps boán loaïi baûo veä keå treân thì taâm chuùng ta seõ off the caterpillars and weeds of keát traùi trí tueä. Tuy nhieân, haønh giaû thöôøng coù unwholesome states of mind. As we practice khuynh höôùng dính maéc vaøo nhöõng kinh we make a strong effort to be aware of nghieäm ñaëc bieät hoaëc kyø dieäu do taâm ñöa tôùi. whatever is actually arising at the six sense Söï dính maéc naøy laø moät trôû ngaïi khieán haønh doors: eye, ear, nose, tongue, body and mind, giaû khoâng theå tieán xa hôn ñöôïc. Haønh giaû in the present moment. When the mind is phaûi tieáp tuïc haønh thieàn moät caùch lieân tuïc ñeå sharply focused and energetic in this way, tieán xa hôn, chöù khoâng döøng laïi ñeå truï vaøo söï greed, hatred, and delusion have no vui thích cuûa taâm cuõng khoâng vui thích tröôùc opportunity to creep in. Thus, concentration nhöõng söï taäp trung khaùc. Söï luyeán chaáp vaøo can be compared to weeding the area around nhöõng laïc thuù taïm bôï ñoù laø moät trôû ngaïi lôùn the plant, or to applying a very wholesome cho böôùc ñöôøng tu taäp. Loaïi laïc thuù naøy coù and natural type of pesticide: Loaïi baûo veä thöù teân laø “AÙi duïc vi teá.” Noù vi teá, linh hoaït vaø tö laø “taäp trung vaøo ñeà muïc ñeå coù ñònh löïc” nheï nhaøng nhö moät maïng nheän mong manh, haàu gaït boû nhöõng taâm nieäm baát thieän. Trong nhöng noù coù taùc duïng laøm trôû ngaïi söï lôùn luùc tu taäp thieàn chuùng ta phaûi coá gaéng taäp maïnh cuûa caây trí tueä. Ngay caû khi haønh giaû trung taâm yù vaøo ñeà muïc vaø tænh thöùc nhaän vöôùng maéc vaøo nhöõng trôû ngaïi naøy, moät vò dieän nhöõng gì ñang xaûy ra ôû saùu caên: maét, tai, thaày gioûi coù theå tìm ra trong buoåi tham vaán vaø muõi, löôõi, thaân vaø yù. Khi taâm coù ñònh löïc saéc coù theå daãn daét thieàn sinh trôû veà ñöôøng chaùnh. beùnvôùi söï hoã trôï cuûa tinh taán thì tham, saân, si Ñaây laø lyù do taïi sao vieäc baøn luaän kinh seõ khoâng coù cô hoäi daáy ñoäng leân. Chính vì nghieäm vôùi moät vò thaày laø moät loaïi baûo veä vaäy maø söï taäp trung coù theå ñöôïc ví vôùi vieäc quan

troïng trong tu taäp thieàn ñònh. laøm coû daïi quanh caây troàng, baèng caùch aùp Five punishments: Nguõ Hình. duïng thuoác tröø coø moät caùch töï nhieân vaø thieän 1) Death penalty: Töû hình. laønh. 2) Life sentence: Chung thaân. 5) The fifth protection is “Vipassana nuggahita.” 3) Sentence for a limited term: Caám coá höõu haïn. If the first four protections are present, 4) Detention: Caâu löu. insights have the opportunity to blossom. 5) Fine: Phaït vaï.

Five pure desires: Tònh Khieát Nguõ Duïc—The noùi vôùi ngaøi A Nan veà Nguõ Tònh Cö Thieân five pure desires or senses, i.e. of the higher nhö sau: “OÂng A Nan, trong Töù Thieàn laïi coù worlds in contrast with the coarse senses of the naêm Tònh Cö Thieân hay Baát Hoaøn Thieân, ñaõ lower worlds—Nguõ duïc thanh tònh, nhö nôi döùt heát chín phaåm taäp khí coõi döôùi. Heát söï thöôïng giôùi, ñoái laïi vôùi nhöõng giaùc quan thoâ thieån khoå vui, nôi xaû taâm chuùng ñoàng phaän an laäp trong haï giôùi. choã ôû.”: Five Pure Dwelling Heavens: Heavens of No- 1) No Affliction Heaven: Voâ Phieàn Thieân— Return—Nguõ Tònh Cö Thieân—Naêm coõi trôøi Tònh Those who have put an end to suffering and Cö—See Five pure-dwelling heavens in the fourth bliss and who do not get involved in the dhyana and Seven Heavens in the Form Realm contention between such thoughts are among (B). those in the Heaven of No Affliction—Nhöõng vò maø khoå vaø vui ñaõ dieät, taâm chaúng baän roän, Five pure-dwelling heavens in the fourth laø nhöõng vò ñang truï trong coõi Voâ Phieàn dhyana: Nguõ Tònh Cö Thieân. Thieân. (I) According to the Sangiti Sutta in the Long 2) No Heat Heaven: Voâ Nhieät Thieân—Those Discourses of the Buddha, there are five who isolate their practice, whether in pure-dwelling heavens in the fourth dhyana movement or in restraint, investigating the heaven, into which arhats are finally born— baselessness of that involvement, are among Theo Kinh Phuùng Tuïng trong Tröôøng Boä those in the Heaven of No Heat—Nhöõng vò töï Kinh, coù Nguõ Tònh Cö hay nguõ saéc giôùi ñeä töù taïi phoùng xaû, chaúng coù naêng sôû, taâm chaúng thieàn thieân, laø choã vaõng sanh cuûa caùc baäc A- ñoái ñaõi, haïng naày goïi laø Voâ Nhieät Thieân. La-Haùn (Baát Hoaøn): 3) The Good View Heaven: Thieän Kieán 1) The heaven free from all trouble: Avrhas Thieân—Those whose vision is wonderfully (skt)—Voâ phieàn thieân—Choán khoâng coøn moïi perfect and clear, view the realms of the ten söï phieàn naõo. directions as free of defiling appearances and 2) Heaven of no heat or distress: Atapas (skt)— devoid of all dirt and filth. They are among Unworried—Voâ nhieät thieân—Choán khoâng those in the Heaven of Good View—Möôøi coøn söï naõo nhieät. phöông theá giôùi, dieän kieán trong laëng, chaúng 3) Heaven of beautiful presentation: Sudrsas coøn taát caû caáu nhieãm cuûa caûnh traàn, haïng naày (skt)—Thieän hieän thieân—Choán naêng hieän goïi laø Thieän Kieán Thieân. thaéng phaùp. 4) The Good Manifestation Heaven: Thieän Hieän 4) Heaven of beauty: Sudrsanas (skt)—Thieän Thieân—Those whose subtle vision manifests kieán thieân—Choán coù theå thaáy ñöôïc thaéng as all their obstructions are refined away are phaùp. among those in the Heaven of Good 5) The highest heaven of the form-realm: Manifestation—Dieäu kieán hieän tieàn, bieán taïo Akanisthas (skt)—Peerless—Saéc cöùu caùnh voâ ngaïi, haïng naày goïi laø Thieän Hieän Thieân.

thieân—Coõi trôøi saéc giôùi cao nhaát—. 5) The Ultimate Form Heaven: Saéc Cöùu Caùnh (II) In the Surangama Sutra, book Nine, the Thieân—Those who reach the ultimately Buddha told Ananda about the Five Pure subtle level come to the end of the nature of Dwelling Heavens as follows: “Ananda! form and emptiness and enter into a Beyond the four Dhyana Heavens, are the boundless realm. They are among those in the five pure dwelling heavens or heavens of no Heaven of Ultimate Form—Saéc traàn töø töôùng return. For those who have completely cut off ñeán choã cöùu caùnh chaúng ñoäng, cuøng toät taùnh the nine categories of habits in the lower saéc chaúng coù bôø beán, haïng naày goïi laø Saéc realms, neither suffering nor bliss exist, and Cöùu Caùnh Thieân. there is no regression to the lower levels. All Five qualifications: Naêm ñieàu kieän. whose minds have achieved this renunciation (A) The Buddha taught: “To be a trainer of dwell in these heavens together—Theo Kinh elephants, one must have five qualifications.” Thuû Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ

1) Good health: Söùc khoûe toát. Coõi nöông töïa cuûa phaùp thaân thanh tònh cuûa 2) Self-confidence: Töï tin. Ñöùc Nhö Lai, laáy Chaân Nhö laøm theå, nhöng 3) Diligence: Tinh chuyeân. thaân vaø coõi ñoù khoâng sai bieät. 4) Sincerity of purpose: Thaønh thaät trong chuû 2) The Buddha’s sambhogakaya realm with its ñích. five immortal skandhas, i.e. his glorified body 5) Wisdom: Phaûi coù trí hueä. for his own enjoyment: Thöïc Baùo Ñoä—Töï (B) The Buddha also taught: “To follow the Thoï Duïng Ñoä—Coõi maø baùo thaân vieân maõn Buddha’s Noble Path to Enlightenment, one cuûa Ñöùc Nhö Lai nöông töïa vaøo, laáy naêm uaån must have the same five good qualities. voâ laäu laøm theå. Five realms: Nguõ caûnh giôùi. 3) The land or condition of his self-expression as 1) The sensual realm or the realm of desire: wisdom: Saéc Töôùng Ñoä—Coõi vi traàn töôùng Kamadhatu (skt)—The world of living haûi cuûa Ñöùc Nhö Lai, laáy haäu ñaéc trí töï haønh beings—Duïc Giôùi—Theá giôùi cuûa caùc loaøi theå. sinh ñoäng—See Kamadhatu. 4) The Buddha’s sambhogakaya realm for the 2) Heaven with form: Rupadhatu (skt)—Saéc joy of others: Tha Thuï Duïng Ñoä—Tha duïng Giôùi. thaân cuûa Ñöùc Nhö Lai, laáy haäu ñaéc trí lôïi tha i) First Dhyana Heaven: Sô thieàn thieân. laøm theå. ii) Second Dhyana Heaven: Nhò thieàn thieân. 5) The realm on which the Buddha’s iii) Third Dhyana Heaven: Tam thieàn thieân. nirmanakaya depends, which results in his iv) Fourth Dhyana Heaven: Töù thieàn thieân. relation to every kind of condition: Bieán Hoùa ** See Four dhyana heavens. Ñoä—Coõi nöông töïa cuûa bieán hoùa thaân, tuøy 3) Heaven without form: Arupadhatu (skt)—Voâ theo taâm cuûa chuùng sanh maø bieán hieän thaønh Saéc Giôùi. ñuû moïi coõi nöôùc tònh ueá. i) The endlessness of space: Five realms of existence: Nguõ giôùi (Hells, Akasanantyayatanam (skt)—Khoâng voâ bieân Hungry ghosts, Animals, Humans, Heaven). xöù. Five reasons that Buddhists reluctantly go ii) The endlessness of mind: to temple: Naêm Tröôøng Hôïp Ñi Chuøa Baát Ñaéc Vijnanantyayatanam (skt)—Thöùc voâ bieân xöù. Dó—See Five reluctant situations the majority of iii) The heaven of nothingness: people go to temple. Akincanyayatanam (skt)—Voâ sôû höõu xöù. Five reasons of non-retrogression for those iv) Neither conscious nor unconscious state of who are reborn in the Pure Land: Naêm Nhaân heaven:

Naivasamjnanasamjnayatanam Duyeân Khieán Cho Ngöôøi Vaõng Sanh Tònh Ñoä (skt)—Phi töôûng phi phi töôûng xöù. Khoâng Thoái Chuyeån—Five reasons why those ** See Four Immaterial or Formless Heavens. who are reborn in the Pure Land achieve non- 4) Extinction: Nirodha-samapatti (skt)— retrogression—The Infinite Sutra confirms that Bodhisattva or Arhat—Tòch Dieät Ñòa—Boà those who achieve rebirth in the Pure Land Taùt hay A La Haùn. always dwell in correct samadhi, and are all at the 5) Abstract-meditation on the universal stage of “Avaivartika” or non-retrogression. The principle, i.e., world: Dharmadhatu-samapatti ancients have said: “Without a vow to be reborn, (skt)—Phaät ñòa hay Phaùp giôùi ñòa—Thieàn rebirth cannot be achieved; however, with a quaùn veà nguyeân lyù phoå bieán, töù theá giôùi. sincere vow, all achieve rebirth. Without rebirth in ** See Gocara. the Pure Land, the stage of non-retrogression Five realms of a Buddha: Nguõ Sôû Y Ñoä—The cannot easily be reached; however, with rebirth, five Buddha-ksetra or dependencies, the realms or all achieve non-retrogression. According to Most conditions of a Buddha—Naêm coõi sôû y: Venerable Thích Thieàn Taâm in the Treatise on 1) The Buddha’s dharmakaya-ksetra, or realm of The Ten Doubts, question number 19, there are his spiritual nature, depend on and yet five reasons why those who are reborn in the Pure identical with Bhutatathata: Phaùp Tính Ñoä—

Land achieve non-retrogression—Kinh Voâ Löôïng eons: Ñaõ ñöôïc sanh veà Tònh Ñoä thì thoï löôïng Thoï daïy raèng nhöõng keû vaõng sanh Tònh Ñoä ñeàu voâ cuøng, ñoàng vôùi chö Phaät vaø chö Boà Taùt, an truï nôi chaùnh ñònh, vaø ñeàu laø caùc baäc A Beä Baït nhieân tu taäp traûi qua voâ bieân a taêng kyø kieáp. Trí, töùc laø baäc Baát Thoái Chuyeån. Coå Ñöùc ñaõ daïy: Five rebirths: Nguõ Sinh—Five rebirths or states “Khoâng nguyeän vaõng sanh Tònh Ñoä thì khoù loøng or conditions of a bodhisattva’s rebirth—Naêm vaõng sanh; tuy nhieân, moät khi ñaõ thöïc nguyeän thì caùch sinh cuûa chö Boà Taùt: taát caû ñeàu ñöôïc vaõng sanh. Khoâng sanh Tònh Ñoä 1) To be reborn in calamities or to stay thì khoù thaønh töïu Baát Thoái Chuyeån; tuy nhieân, khi calamities by sacrificing himself: Töùc Khoå ñaõ vaõng sanh Tònh Ñoä thì taát caû ñeàu ñöôïc baát thoái Sinh—Caùc ngaøi sanh ra trong ñôøi khoå hay töï chuyeån.” Theo Hoøa Thöôïng Thích Thieàn Taâm hy sinh ñeå cöùu khoå. trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù 2) To be reborn in any class that may need him: naêm nhaân duyeân khieán cho ngöôøi vaõng sanh Tònh Tuøy Loaïi Sinh—Tuøy loaøi chuùng sanh naøo caàn Ñoä khoâng coøn bò thoái chuyeån nöõa: thì caùc ngaøi taùi sanh vaøo ñoù maø hoùa ñoä. 1) The power of the Buddha’s great, 3) To be reborn in superior conditions, compassionate vow embraces and protects handsome, wealthy or noble: Thaéng Sinh— them: Do nguyeän löïc ñaïi bi cuûa Phaät nhieáp Caùc ngaøi sinh vaøo choã phuù quyù giaøu sang, trì. töôùng maïo ñeïp ñeõ ñeå hoùa ñoä chuùng sanh. 2) The Buddha’s light or wisdom always shines 4) To be reborn in various grades of kingship: upon them, and, therefore, the Bodhi Mind of Taêng Thöôïng Sinh—Caùc ngaøi sinh ra laøm these superior people will always progress: nhieàu thöù baäc vua chuùa ñeå tieän beà hoùa ñoä AÙnh saùng hay trí hueä Phaät thöôøng soi ñeán chuùng daân. thaân, neân loøng Boà Ñeà cuûa chö thieän nhaân 5) Final rebirth before

Buddhahood: Toái Haäu luoân luoân taêng tieán. Sinh—Caùc ngaøi taùi sanh laàn cuoái cuøng ñeå ñoä 3) In the Western Pure Land, the birds, water, chuùng sanh tröôùc khi thaønh Phaät. forests, trees, wind and music all preach the Five Records of the Torch: Nguõ Ñaêng Luïc— Dharma of 'suffering, emptiness, Five independent but complimentary collections impermanence and no-self.' Upon hearing compiled during the Sung Era (960-1279)—Naêm this, practitioners begin to focus on the baøi söu taäp ñoäc laäp ñöôïc soaïn vaøo trieàu ñaïi nhaø Buddha, the Dharma and the Sangha: Nôi coõi Toáng. Taây Phöông Tònh Ñoä, chim, nöôùc, röøng caây, Five reluctant situations the majority of gioù, aâm nhaïc thöôøng phaùt ra tieáng phaùp 'khoå, people go to temple: Five reasons that khoâng, voâ thöôøng vaø voâ ngaõ;' haønh giaû nghe Buddhists reluctantly go to temple—Naêm Tröôøng roài sanh loøng nieäm Phaät, nieäm Phaùp, nieäm Hôïp Ñi Chuøa Baát Ñaéc Dó—According to Taêng. Venerable Thích Haûi Quang in the Letters to 4) Those who are reborn in the Pure Land have Buddhist Followers, there are very few people the highest level Bodhisattvas as their who honestly wish to escape the cycle of rebirths, companions and are free from all obstacles, be liberated from birth and death, to seek rebirth calamities and evil conditions. Moreover to the Pureland to come to temple to cultivate. there are no externalists or evil demons , so There are five reasons that Buddhists reluctantly their Minds are always calm and still: Chuùng go to temple. No matter what reasons, such sanh ñöôïc sanh veà Cöïc Laïc, thì baïn laønh toaøn cultivation is still producing some wholesome laø caùc baäc Boà Taùt thöôïng thieän, tuyeät taát caû deeds, is still better than no cultivation or having caùc chöôùng naïn, aùc duyeân, laïi khoâng coù ngoaïi no faith—Theo Thöôïng Toïa Thích Haûi Quang ñaïo taø ma, neân taâm thöôøng an tònh. trong Thö Göûi Ngöôøi Hoïc Phaät, ít thaáy coù ngöôøi vì 5) Once they are reborn in the Pure Land, their thöïc tình muoán thoaùt neûo luaân hoài, xa lìa sanh töû, life span is inexhaustible, equal to that of the caàu vaõng sanh Tònh Ñoä maø ñeán chuøa tu haønh. Coù Buddhas and Bodhisattvas. Thus they can naêm tröôøng hôïp ñi chuøa baát ñaéc dó. Duø theá naøo ñi peacefully cultivate the Dharma for countless nöõa, vieäc tu haønh nhö theá cuõng gieo ñöôïc nhaân

laønh vaø phöôùc ñöùc veà sau, coøn toát hôn laø khoâng tu Five rules among the Bhiksus requested by haønh hay khoâng coù tín taâm gì caû. Devadatta: Ñeà Baø Nguõ Giôùi—The rules among 1) Some people go to the temple to pray to the Bhiksus requested by Devadatta; however, the quickly overcome their sickness or ailment: Buddha declared that his disciples were free to Coù ngöôøi vì beänh naëng maø ñi chuøa vaùi van adopt these rules or not, but would not make them cho mau qua choùng khoûi. compulsory for all—Naêm giôùi luaät cho haøng xuaát 2) Some people go to the temple to chant sutras gia maø Ñeà Baø Ñaït Ña ñaõ ñeà nghò vôùi Phaät. Tuy and practice Buddha Recitation with the nhieân Phaät ñaõ tuyeân boá raèng ñeä töû cuûa Ngaøi ñöôïc purpose to pray for their deceased parents as töi do löïa choïn, theo hay khoâng theo naêm ñieàu aáy, a way to repay their parents' kindness: Vì chöù Ngaøi khoâng baét buoäc: muoán caàu sieâu traû hieáu cho cha meï maø ñi 1) Monks should live their lives in the forest: Tyø chuøa tuïng kinh nieäm Phaät. kheo phaûi

soáng troïn ñôøi trong röøng. 3) Some people come to the temple to prostrate 2) Monks should live on alms begged: Tyø Kheo to Buddha and make offerings with the phaûi soáng ñôøi du phöông khaát só. purpose to pray for their homes and daily 3) Monks should wear robes made from rags subsistence to remain prosperous: Vì caàu cho collected from dust-heap and cemeteries: Tyø nhaø cöûa, söï nghieäp vöõng beàn maø ñeán chuøa Kheo phaûi ñaép y baù naïp (may baèng nhöõng laïy Phaät, cuùng döôøng. maûnh vaûi cuõ löôïm ôû nhöõng ñoáng raùc hay 4) Some people are afraid of calamities and nghóa ñòa). disasters so they come to the temple to vow to 4) Monks should live at a foot of a tree: Tyø become vegetarians: Vì sôï tai naïn maø ñeán Kheo phaûi soáng döôùi goác caây. chuøa vaùi nguyeän aên chay nieäm Phaät. 5) Monks should not eat fish or flesh throughout 5) Some people come to the temple because life: Tyø kheo phaûi tröôøng chay (aên chay suoát they wish to repay something they vowed ñôøi). before when they experienced hardships: Vì Five rules for the entrant: Nhaäp Chuùng Nguõ muoán traû cho roài caùc lôøi vaùi van ñaõ lôõ phaùt Phaùp—Naêm quy luaät nhaäp chuùng—Submision, nguyeän khi tröôùc. kindness, respect, recognition of rank or order, Five right objects of faith: Nguõ Chuûng Tín and non but religious conversation—See Enter the Taâm—According to the Awakening of Faith, there assembly of monks. are five kinds of faith—Theo Ñaïi Thöøa Khôûi Tín Five sciences: Nguõ Minh—Pancavidya (skt)— Luaän, coù naêm loaïi tín taâm: The five sciences or studies of India which help 1) Faith in bhutatathata (chaân nhö) as the people improve their knowledge or wisdom— teacher of all Buddhas: Tín caên Baûn—Tin lyù Naêm minh hay naêm moân hoïc xöa cuûa AÁn Ñoä giuùp Chaân Nhö laø thaày cuûa chö Phaät. con ngöôøi phaùt trieån trí hueä: 2) Faith in the Buddha: Tin Phaät. 1) Sabdavidya (skt): Thanh Minh—Grammar 3) Faith in the Dharma: Tin Phaùp. and composition. The learning of 4) Faith in the Sangha: Tin Taêng. communication which includes all means of 5) The five paramitas—Nguõ Ba La Maät: communication, all languages, writings, and a) Almsgiving: Boá Thí. the modern techniques of transmitting ideas b) Morality: Trì Giôùi. and images, i.e., radio, television, telephone, c) Patience: Nhaãn Nhuïc. telegraph, fax, etc—Thuyeát minh veà ngöõ d) Zeal (Progress): Tinh Taán. phaùp vaø luaän vaên trong ngoân ngöõ. Ñaây laø e) Meditation: Thieàn Ñònh. moân hoïc veà truyeàn ñaït hay truyeàn tin, goàm Five roots: Nguõ Caên—See Five Faculties. nhöõng phöông tieän thoâng tin, ngoân ngöõ, chöõ Five roots of Bodhisattva development: Nguõ vieát, vaø nhöõng kyõ thuaät hieän ñaïi veà söï loan Chuûng Taùnh—See five germ-natures of truyeàn tö töôûng vaø hình aûnh, nhö voâ tuyeán bodhisatva development. truyeàn thanh, truyeàn hình, ñieän thoaïi, vieãn aán,

ñieän thö, vaân vaân—See Learning of modern time, they are concerned communication. mathematics, physics, chemistry, the science, 2) Silpakarmasthana (skt): Coâng Xaûo Minh— logistic physical—Thuyeát minh veà lyù luaän The arts and mathematics. The learning of hay leõ chaùnh taø chaân nguïy. Moân hoïc veà luaän technology, which in the Buddha's time lyù vaø khoa hoïc, lieân quan tôùi kieán thöùc veà included the arts of agriculture, commerce, nguoàn goác cuûa vuõ truï, traùi ñaát,

nöôùc, naêng astronomy, geography, architecture, and löôïng vaø khoâng khí. Thôøi xöa, laõnh vöïc kieán various kinds of crafts. Nowadays, thöùc naày bò cheá ngöï bôûi caùc ngaønh luaän lyù vaø Silpakarmasthana includes housing and urban trieát hoïc, nhöng hieän nay noù chuù troïng vaøo taát development, transportation, technologies, caû nhöõng moân toaùn hoïc, vaät lyù, hoùa hoïc vaät transportation, energy, irrigation, lyù nguyeân töû, thieát keá lyù luaän trong caùc loaïi construction, industrial and business maùy ñieän toaùn, vaø taát caû nhöõng moân khoa hoïc management—Thuyeát minh veà ngheä thuaät vaø cô baûn duøng vaøo cô khí vaø coâng ngheä. toaùn phaùp, hay moân hoïc veà kyõ thuaät maø trong 5) Adhyatmatidya (skt): Noäi Minh—Philosophy thôøi Ñöùc Phaät coøn taïi theá bao goàm nhöõng kyõ or the knowledge of the supreme spirit or thuaät veà noâng nghieäp, thöông nghieäp, thieân atman—Authoritative of the scriptures. The vaên, ñòa lyù, kieán truùc, vaø caùc loaïi coâng ngheä. realization of the inner Truth, perfect wisdom Trong thôøi ñaïi hoâm nay, coâng xaûo minh bao and all the high knowledge of the goàm nhöõng ngaønh phaùt trieån gia cö vaø thaønh enlightened. We can see that the Buddha laid thò, vaän taûi, naêng löôïng, thuûy lôïi, kieán thieát, down directions for Bodhisattvas to follow. quaûn lyù kyõ ngheä vaø kinh doanh. They must be able to offer their services to 3) Cikitsa (skt): Y Phöông Minh—Medicine, or the community, or generral public, as a the learning of medicine, or the knowledge of professional or practitioner of one of the curable diseases. At the Buddha's time, it branches of knowledge. At the same time, consisted of methods and medicines for they must cultivate the Buddha's wisdom by treating internal and external diseases, constantly learning, lisitening, meditating and surgical operations to a certain extent, and contemplating—Trieát hoïc veà toâng phaùi Phaät hygenic precautions. In modern time, giaùo hay trí toái thöôïng. Moân hoïc veà "Theå biological, physiological, physical, medical Hieän Chaân Lyù Noäi Taâm," veà ñaïi trí hueä vaø and the art of healing the body and mind can Baùt nhaõ. Ñöùc Phaät ñaõ ñeà xöôùng nhöõng höôùng be included under this science—Thuyeát minh ñi cho caùc vò Boà Taùt. Caùc vò Boà Taùt phaûi coù veà y thuaät hay y hoïc. Moân hoïc veà y khoa, taøi naêng ñeå coù theå phuïc vuï cho chuùng sanh hoaëc veà beänh lyù trò lieäu. Trong thôøi Ñöùc Phaät vaø xaõ hoäi, vôùi tö caùch laø nhöõng ngöôøi taïi gia, coøn taïi theá, moân naày bao goàm nhöõng phöông Phaät töû phaûi thaáy raèng Ñöùc Phaät ñaõ ñeà xöôùng phaùp vaø caùc thöù thuoác chöõa nhöõng beänh noäi nhöõng höôùng ñi cho caùc vò Boà Taùt. Caùc vò Boà ngoaïi khoa, thuû thuaät, vaø nhöõng caùch veä sinh Taùt phaûi coù taøi naêng ñeå coù theå phuïc vuï xaõ hoäi phoøng ngöøa ôû trình ñoä sô khai. Hieän nay, Y vaø chuùng sanh, maø coøn phaûi trau doài Phaät hueä phöông minh bao goàm taát caû caùc moân sinh vaät baèng caùch khoâng ngöøng tu hoïc, tham thieàn, hoïc, sinh lyù hoïc, theå chaát hoïc, giaûi phaåu hoïc, suy tö vaø quaùn töôûng. y döôïc hoïc, vaø taâm lyù trò lieäu vôùi caùch chöõa Five seas: Nguõ Haûi—See Five oceans. trò phoái hôïp caû theå chaát laãn tinh thaàn. Five "seas" or infinities seen in a vision by 4) Hetuvidya (skt): Nhaân Minh—Logic— P'u-Hsien: Nguõ Haûi—The five "seas" or Reason—The learning of Logic and Science infinities seen in a vision by P'u-Hsien in the is concerned with the

knoeledge of the origin Flower Adornment Sutra—Naêm bieån hay naêm of the universe, the earth, water, energy, and loaïi nghóa phaàn trong voâ taän vieân minh tính haûi air. Originally, this realm of knowledge was maø Boà Taùt Phoå Hieàn thaáy ñöôïc trong Kinh Hoa dominated by realm of knowledge was Nghieâm. dominated by logic and phylosophy, but in 1) All the worlds: Nhaát thieát chuùng theá giôùi haûi.

2) All the living beings: Nhaát thieát chuùng sanh 4) Pleasure: Laïc Thoï—Sung söôùng khoâng coù söï haûi. phaân bieät. 3) Universal karma: Phaùp giôùi nghieäp haûi. (C) Limited to both mental emotion and the 4) The roots of desire and pleasure of all the senses—Thuoäc veà caû tinh thaàn laãn caûm giaùc: living: Nhaát thieát chuùng sanh duïc laïc chö caên 5) Indiffernce: Xaû Thoï—Trung tính, khoâng khoå haûi. khoâng laïc. 5) All the Buddhas, past, present, and future: Five senses: Nguõ Quan—Naêm giaùc quan. Nhaát thieát tam theá chö Phaät haûi. 1) Sight: Thò giaùc (Maét). Five sects in Buddhism: Nguõ Toâng—See Five 2) Hearing: Thính giaùc (Tai). sects in the Mahayana. 3) Small: Khöùu giaùc (Muõi). Five sects in the Mahayana: Nguõ Toâng—The 4) Taste: Vò giaùc (Löôõi). five great schools in Buddhism—Naêm toâng phaùi 5) Touch: Xuùc giaùc (Thaân). trong Phaät giaùo. Naêm toâng phaùi Ñaïi Thöøa. Five senses of consciousness: Nguõ Thöùc—See (A) Five kinds of consciousness. 1) Zen Sect: Thieàn Toâng. Five senses that correspond to colors: Nguõ 2) Teaching Sect: Phaùp Töôùng Toâng. Caên Saéc. 3) Vinaya Sect: Luaät Toâng. 1) The sense of belief corresponds to White 4) Secret Sect: Maät Toâng. colour, signifies that owing to the belief in the 5) Pure Land Sect: Tònh Ñoä Toâng. Triple Gem and the Four Noble Truths, (B) sentient beings are able to overcome all 1) T'ien-T'ai: Thieân Thai Toâng. defilements: Tín Caên töông öùng vôùi saéc Traéng 2) Hua-Yen: Hoa Nghieâm. coù nghóa laø vì tin nôi Tam Baûo vaø Töù Dieäu 3) Teaching Sect: Phaùp Töôùng. Ñeá neân chuùng sanh coù theå vöôït qua moïi caáu 4) Madhyamika-Sastra Sect: Three Sastra nhieãm. Sect—Tam Luaän. 2) Energy or Vigor corresponds to Red colour, 5) Vinaya Sect: Luaät Toâng. signifies great endeavor: Taán Caên töông öùng (C) Five sects or schools of Chinese Zen vôùi saéc Ñoû, coù nghóa laø ñaïi caàn duõng. Buddhism. The five traditions arise from one 3) Mindfulness corresponds to Yellow colour, origin which is "Directly Point to Mind to see signifies that cultivators try to reach right one's True Nature and to realize the memory so that they can obtain both Buddhahood" taught by the Sixth Zen Concentration and Wisdom: Nieäm Caên töông Patriarch Hui-Neng. These five sects include öùng vôùi saéc Vaøng, coù nghóa laø ñaït ñeán chaùnh Yun-Men, Fa-Ran, T'ao-Tung, Kui-Yang, and nieäm ñeå coù Ñònh Tueä. Lin-Chi: Naêm toâng phaùi Thieàn cuûa Phaät giaùo 4) Concentration corresponds to Blue colour, ôû Trung Hoa baét nguoàn töø Nguoàn Thieàn signifies Great Empty samadhi: Ñònh Caên "Tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät" töông öùng vôùi saéc Xanh, coù nghóa laø Ñaïi cuûa Luïc Toå Hueä Naêng. Naêm toâng naày goàm Khoâng Tam Muoäi. Vaân Moân, Phaùp Nhaõn, Taøo Ñoäng, Quy 5) Wisdom corresponds to Black colour, Ngöôõng, vaø Laâm Teá. signifies the supreme colour of the Tathagata: Five sensations: Nguõ Thoï—Naêm thoï—The five Hueä Caên töông öùng vôùi saéc Ñen, coù nghóa laø vedanas. saéc cöùu caùnh cuûa Nhö Lai. (A) Limited to mental emotion—Thuoäc veà

tinh Five senses of mental distraction: Nguõ Taùn thaàn: Loaïn. 1) Sorrow: Öu Thoï—Saàu bi. 1) The five senses themselves are not 2) Joy: Hyû Thoï—Vui möøng do coù söï phaân bieät. functioning properly: Töï nhieân taùn loaïn— (B) Limited to the senses—Thuoäc veà caûm giaùc: Naêm thöùc chaúng giöõ töï tính, chaïy theo ngoaïi 3) Pain: Khoå Thoï—Ñau khoå. caûnh, nieäm nieäm bieán thieân.

2) External distraction or inability to concentrate khoâng duïc caàu, khoâng phaûi khoâng aùi luyeán, the attention: Ngoaïi taùn loaïn—YÙ caên trì ñoän, khoâng phaûi khoâng khao khaùt, khoâng phaûi theo ñuoåi ngoaïi traàn neân khoâng coù khaû naêng khoâng nhieät tình, khoâng phaûi khoâng khaùt aùi, ñònh tónh hay chuù yù. thì taâm cuûa vò Tyø Kheo ñoù khoâng höôùng veà 3) Internal distraction or mental confusion: Noäi noã löïc, chuyeân caàn, kieân trì, tinh taán. taùn loaïn—Taâm sinh cao thaáp, nieäm nieäm 3) The third shackle in the heart that he has not chuyeån dôøi baát ñònh. severed: Phieàn tröôïc thöù ba chöa ñöôïc ñoaïn 4) Distraction caused by of me and mine, taän—A bhikkhu is not free from lust, desire, personality and possession: Thoâ taùn loaïn— affection, thirst, fever, and craving for form Chaáp vaøo ngaõ vaø ngaõ sôû maø bò taùn loaïn. (the rest remains the same as the last part of 5) Confusion of thought produced by Hinayana: 1)—Vò Tyø Kheo naøo ñoái vôùi caùc saéc phaùp Tö duy taùn loaïn—Taùn loaïn tö töôûng bôûi Tieåu khoâng phaûi khoâng tham aùi, khoâng phaûi khoâng thöøa. duïc caàu, khoâng phaûi khoâng aùi luyeán, khoâng Five sense objects: Naêm caûnh—See Seventy- phaûi khoâng nhieät tình, khoâng phaûi khoâng khaùt five dharmas of the Abhidharma Kosa (I) (A). aùi, thì taâm cuûa vò Tyø Kheo ñoù khoâng höôùng Five sense organs: Naêm caên—See Seventy-five veà noã löïc, chuyeân caàn, kieân trì, tinh taán. dharmas of the Abhidharma Kosa (I) (A). 4) The fourth shackle in the heart that that he has not severed: Phieàn tröôïc thöù tö chöa ñöôïc Five sensuous pleasures: Nguõ Duïc—See Five ñoaïn taän—A bhikkhu eats as much as he likes desires. until his belly is full and indulges in the Five shackles in the heart: Naêm Phieàn Tröôïc pleasures of sleeping, lolling, and drowsing... Chöa Ñöôïc Ñoaïn Taän—In the Middle Length As his mind does not inclined to ardour, Discourses of the Buddha, the Wilderness in the devotion, perserverance, and striving—Vò Tyø Heart Sutra, the Buddha confirmed: “There are Kheo naøo aên cho ñeán thoûa theâ, cho ñeán buïng five shackles in the heart.”—Ñöùc Phaät daïy trong chöùa ñaày, soáng thieân naëng veà khoaùi laïc, veà Trung Boä Kinh, kinh Taâm Hoang Vu, coù naêm saøng toïa, khoaùi laïc veà nguû nghæ, khoaùi laïc veà phieàn tröôïc chöa ñöôïc ñoaïn taän thuïy mieân. 1) The first shackle in the heart that he has not 5) The fifth shackle in the heart that that he has severed: Phieàn tröôïc thöù nhaát chöa ñöôïc ñoaïn not severed: Phieàn tröôïc thöù naêm chöa ñöôïc taän—Here a bhikkhu is not free from lust, ñoaïn taän—A bhikkhu lives a holy life desire, affection, thirst, fever, and craving for aspiring to some order of gods thus: “By this sensual pleasures, and thus his mind does not virtue or observance or asceticism or holy incline to ardour, devotion, perseverance, and life, I shall become a great god or some lesser striving. As his mind does not incline to god,” and thus his mind does not inclined to ardour, devotion, perserverance, and ardour, devotion, perserverance, and striving—ÔÛ ñaây vò Tyø

Kheo ñoái vôùi nhöõng striving—Tyø Kheo naøo soáng phaïm haïnh vôùi duïc, khoâng phaûi khoâng tham aùi, khoâng phaûi mong caàu ñöôïc sanh thieân giôùi vôùi yù nghó: khoâng duïc caàu, khoâng phaûi khoâng aùi luyeán, “Ta vôùi giôùi naày, vôùi haïnh naày, vôùi khoå haïnh khoâng phaûi khoâng khao khaùt, khoâng phaûi naày hay vôùi phaïm haïnh naày seõ ñöôïc sanh laøm khoâng nhieät tình, khoâng phaûi khoâng khaùt aùi, chö Thieân naøy hay chö Thieân khaùc.”. thì taâm cuûa vò Tyø Kheo ñoù khoâng höôùng veà Five sharp servants: Panca drstayah (skt)—Nguõ noã löïc, chuyeân caàn, kieân trì, tinh taán. Kieán Vi Teá—The five sharp wrong views—Five 2) The second shackle in the heart that he has sharp views—Naêm loaïi kieán giaûi sai laàm, traùi vôùi not severed: Phieàn tröôïc thöù hai chöa ñöôïc ñaïo phaùp: ñoaïn taän—A bhikkhu is not free from lust, 1a) View of the body: Thaân kieán—The view that desire, affection, thirst, fever, and craving for there is a real and permanent body—Chaúng the body (the rest remains the same as in the bieát raèng thaân naày chaúng thöôøng haèng, chæ do last part of 1)—Vò Tyø Kheo naøo ñoái vôùi töï naêm uaån giaû hôïp. thaân khoâng phaûi khoâng tham aùi, khoâng phaûi

1b) View of egoism: Ngaõ kieán—The view that 5) Uneasiness or anxiety: They no longer find there is a real self or ego—Cho raèng coù moät their place pleasurable—Khoâng yeân oån hay baûn ngaõ tröôøng toàn. khoâng coøn öa thích choã ôû cuûa mình nöõa. 1c) View of mine and thine: Ngaõ kieán sôû—The Five sins: Nivarana (skt)—Nguõ AÙc. view that there is a real mine and thine—Cho 1) Killing: Saùt sanh. raèng coù caùi sôû höõu thaät cuûa mình vaø cuûa 2) Stealing: Troäm caép. ngöôøi. 3) Sexual misconduct: Taø daâm. 2) Extreme view (of extinction and/or 4) Lying: Voïng ngöõ. permanence): Bieân kieán—Being prejudiced 5) Drinking intoxicants: Uoáng chaát cay ñoäc. to one extreme or another—Chaáp raèng cheát Five skandhas: Nguõ Uaån—See Five roài laø ñoaïn tuyeät hoaëc coù thaân thöôøng truï sau Aggregations. khi cheát. Five-skandhas mara: Ma nguõ uaån—See Four 3) Deviant views: Taø kieán—Perverse view enemies (maras). which denying cause and effect—Phuû nhaän lyù Five skandhas are not the constituents of nhaân quaû. 4) The view of grasping at views: Kieán thuû— the living: Chuùng sanh kieán—There exists a Stubborn perverted views, viewing inferior wrong view which holds to the idea of the five thing as superior, or counting the worse as the skandhas as not the constituents of the living. This better—Chaáp laáy ñuû moïi tri kieán thaáp keùm is one of the eight incorrect views—Coù moät loaïi maø cho raèng hay raèng tuyeät. taø kieán cho raèng chuùng sanh khoâng laäp thaønh bôûi 5) View of grasping at precepts and prohibitions: nguõ uaån. Ñaây laø moät moät taùm loaïi taø kieán—See Giôùi caám thuû—Rigid view in favor of Eight Wrongnesses. rigorous ascetic prohibitions—Chaáp trì nhöõng Five spiritual body of Tathagata: Nguõ Phaàn giôùi caám phi lyù maø cho laø con ñöôøng ñeå ñi Phaùp Thaân—See Five attributes of the ñeán coõi Nieát Baøn. dharmakaya. Five sharp wrong views: Nguõ Kieán Vi Teá— Five spiritual faculties: Panca-Indriyani—Nguõ See Five sharp servants. caên—See Five faculties. Five signs of decay of people when Five stages of bodhi: Nguõ Boà Ñeà—The five approaching death: Nguõ Suy—According to the bodhi or stages of enlightenment—See Five bodhi

Parinirvana Sutra, the Buddha mentioned about or stages of enlightenment. five signs of decay which refer to symptoms of Five stages of Bodhisattva-ksanti: Nguõ imminent death or approaching death and rebirth Nhaãn—See Five kinds of paramita tolerance. in the lower realms, experienced by celestials and Five stages of the Buddha's teaching vs. five deities at the end of their transcendental lives— flavours of making clarified butter: Thieân Theo Kinh Ñaïi Baùt Nieát Baøn, Ñöùc Phaät daïy coù Thai Nguõ Vò—T'ien-T'ai illustration of the five naêm thöù töôùng suy thoaùi hay naêm daáu hieäu roõ periods, or five stages, of the Buddha's teaching is raøng cuûa söï cheát hay tieán gaàn ñeán söï cheát cuûa chö similar to the five flavours or stages of making Thieân khi caùc ngaøi ñaõ höôûng heát phöôùc nôi coõi ghee or clarified butter—Söï minh hoïa cuûa toâng trôøi, saép ñi ñaàu thai: Thieân Thai veà nguõ thôøi thuyeát phaùp cuûa Phaät cuõng 1) Unpleasant odor from dirty robes: Quaàn aùo töông töï nhö naêm thôøi kyø cheá bieán töø söõa ra tinh baån thæu hoâi haùm. phoù maùt. 2) Sweating under one's armpit: Ñoå moà hoâi 1) Fresh milk is compared to that of the naùch. Avatansaka Sutra for Sravakas and Pratyeka- 3) One's hair-flower on the head withers: Ñaàu buddhas: Nhuû Vò—Söõa töôi môùi vaét ra ví nhö coå roái buø nhö hoa heùo. thôøi kyø ñaàu tieân khi Phaät thuyeát Kinh Hoa 4) One's body smelling bad due to uncontrolled Nghieâm cho haøng nhò thöøa Thanh Vaên Duyeân discharges (body will emit an unpleasant Giaùc. odor): Thaân theå hoâi thoái nhô nhôùp.

2) Coagulated milk as cream is compared to that center of breathing from chest to lower of Agama Sutra for Hinayana in general: Laïc abdomen can not be accomplished in a couple Vò—Söõa coâ ñaëc cheá ra töø söõa töôi ví nhö thôøi of days of practice. If not be so careful, kyø Phaät thuyeát Kinh A Haøm cho haøng Tieåu practitioner can damage his respiratory Thöøa. system. If you cannot shift the center down to 3) Curdled milk is compared to that the the lower abdomen, the best way is to follow Vaipulyas for the Mahayana: Sinh Toâ Vò— the natural course breathing and to keep Phoù saûn söõa ñaëc ñöôïc ví vôùi thôøi kyø Phaät concentrating on your breath, no matter deep thuyeát Kinh Phöông Ñaúng cho haøng Ñaïi or shallow. Practitioner should not force Thöøa. yourself to a quick result. In the contrary, you 4) Butter is compared to that of the Prajna Sutra should maintain your normal breathing, but for the Mahayana: Thuïc Toâ Vò—Phoù saûn bô try to practice on a regular basis. After a ñöôïc ví vôùi thôøi kyø Phaät thuyeát Kinh Baùt Nhaõ period of time of regular practice, your breath cho haøng Ñaïi Thöøa. will naturally lengthen and slow down, 5) Clarified butter is compared to that of the frequency of breath will reduce. That is to Nirvana Sutra for the Mahayana: Ñeà Hoà Vò— say, you are able to achieve deep breathing Söõa ñöôïc tinh cheá thaønh phoù maùt ñöôïc ví vôùi down to your lower abdomen—Ñeám hôi thôû, thôøi kyø Phaät thuyeát Kinh Nieát baøn cho haøng taäp trung ñeám hôi thôû vaøo vaø thôû ra töø 1 ñeán Ñaïi Thöøa. 10. Roài tieáp tuïc ñeám laïi. Neáu bò ñöùt vì ngoaïi Five stages of enlightenment: Nguõ Boà Ñeà— caûnh chi phoái, ñöøng lo, cöù ñeám trôû laïi töø 1 See Five stages of bodhi. ñeán 10. Cöù ñeám hôi thôû cho ñeán khi naøo Five stages of meditation practices: Naêm Giai khoâng coøn nhu caàu ñeám nöõa. Lyù do taïi sao Ñoaïn Thieàn Taäp—According to Most

Venerable chuùng ta caàn neân ñeám hôi thôû vì söï hoâ haáp ñaõ Thich Giac Nhien in The Methods of Sitting giuùp raát nhieàu trong vieäc laøm giaûm bôùt gaùnh Meditation, the theories and practices of Buddhist naëng cho heä thaàn kinh giao caûm cuûa con meditation are so immense that in no way we are ngöôøi. Thöôøng thì ngöôøi ta hay laáy boä ngöïc able to practice them all. However, generally laøm troïng taâm cho vieäc hoâ haáp, coøn thieàn giaû speaking, sitting-meditation practitioners should thì taäp thôû saâu, nghóa laø dôøi caùi troïng taâm naøy always undergo the following five stages—Theo xuoáng tôùi phaàn buïng döôùi. Tuy nhieân, vieäc Hoøa Thöôïng Thích Giaùc Nhieân trong Phaùp Moân dôøi troïng taâm hoâ haáp töø ngöïc xuoáng buïng Toïa Thieàn, lyù thuyeát vaø thöïc haønh cuûa Thieàn Phaät khoâng phaûi laø vieäc cuûa ñoâi ngaøy ñoâi böõa. Neáu giaùo quaù meânh moâng neân khoâng caùch gì thöïc taäp khoâng kheùo, haønh giaû coù theå mang beänh veà heát ñöôïc. Tuy nhieân, noùi chung haønh giaû toïa thieàn hoâ haáp. Neáu khoâng dôøi ñöôïc troïng taâm xuoáng ñeàu traûi qua naêm giai ñoaïn sau ñaây: phaàn buïng döôùi, caùch hay nhaát laø cöù thôû töï 1) Count the breath, focusing the mind on the nhieân vaø tieáp tuïc taäp trung vaøo hôi thôû. Haønh counting of both inhaling and exhaling giaû khoâng neân vì mong caàu coù keát quaû nhanh breaths from one to ten. Then continue to choùng maø töï eùp mình quaù ñaùng, ngöôïc laïi neân recount them. If interrupted due to phaûi baûo trì hoâ haáp bình thöôøng, nhöng coá distractions, don't worry, just repeat counting gaéng thöïc taäp ñeàu ñaën laø ñöôïc. Sau moät thôøi them from one till the need for counting gian thöïc taäp thöôøng xuyeân, töï nhieân hôi thôû vanishes. The reason why we try to count the cuûa baïn seõ daøi ra vaø chaäm laïi, nghóa laø baïn breath for breathing has a lot to do with ñaõ coù khaû naêng thôû thaät saâu tôùi taän ñan ñieàn relieving burden of the sympathetic nervous (buïng döôùi). system. Usually, a normal person would use 2) When there is no need for counting the breath the chest as the center of his breathing, a Zen any more, it is to say your mind merges with practitioner, however, would try to breath the breathing. You will feel that the air takes deeper, that is to say he try to shift the center in spreads through your entire body, even to to his lowe abdomen. However, to shift the the tip of your hair. Your mind will become

very calm and serene—Khi khoâng coøn nhu vaäy, taâm trí seõ theå nghieäm ñöôïc söï hö aûo cuûa caàu ñeám hôi thôû nöõa, coù theå noùi laø taâm trí baïn töï ngaõ. Roài thì töï nhieân baïn phaùt giaùc ra raèng ñaõ hôïp nhaát vôùi hôi thôû. Luùc naøy baïn seõ caûm söï toàn taïi cuûa mình töø tröôùc ñeán giôø chaúng thaáy khoâng khí maø baïn hít vaøo phoåi nhö traøn qua chæ laø söï tích tuï cuûa moät chuoãi daøi voïng lan khaép chaâu thaân, ngay caû nôi coïng loâng sôïi nieäm vaø phieàn naõo, vaø nhöõng thöù naøy khoâng toùc cuûa baïn. Luùc naøy taâm trí baïn trôû neân tónh phaûi laø con ngöôøi ñích thöïc cuûa baïn. Con laëng vaø thanh thoaùt. ngöôøi ñích thöïc cuûa baïn hay baûn lai dieän muïc 3) At this stage, you completely ignore the cuûa baïn cuøng vôùi taát caû moïi söï vaät khaùch breath and stop the mind on the tip of the quan khoâng theå chia caét ñöôïc (nghóa laø khoâng nose. You will feel extremely tranquil and coù moät töï ngaõ ñoäc laäp vaø tröôøng toàn). balanced. Your body and

mind will reduce to 5) After undergoing four above mentioned nothing as a leaf that is gradually falling to stages, your mind will naturally be brought the ground. This is the stage of samadhi. back to the original undefiled state. You will However, you should not cling to it. Although feel all that you have experienced up till now the experience is wondrous, but be careful— was a dualistic nature because you always ÔÛ giai ñoaïn naøy, baïn hoaøn toaøn queân heát vieác think that there is a mind to practice ñeám hôi thôû vaø ñaët taâm ngay treân soùng muõi. meditation and an object to be practiced on. Baïn seõ caûm thaáy cöïc kyø tònh laëng vaø quaân Ridding yourself of this dichotomy, you will bình. Thaân taâm baïn nhö giaûm xuoáng möùc realize that the nature of your body and mind khoâng gioáng nhö moät chieác laù ñang töø töø rôi is nothing but emptiness. However, in xuoáng ñaát. Ñaây laø traïng thaùi tam ma ñòa hay conclusion, I would like to sincerely remind ñaïi ñònh trong Thieàn Na. Tuy nhieân, baïn you about the practical nature of Dhyana: khoâng neân baùm víu vaøo traïng thaùi naøy duø noù what you have just read in “The Method of taïo cho baïn moät caûm giaùc thaät laø tuyeät vôøi, Sitting Meditation” is not meditation itself. nhöng haõy coi chöøng. Meditation requires learning, practicing, and 4) At the fourth stage, you should be alert to realizing with your own epxrience. If not, the observe your suble breath, and analyze the Medthod of Sitting Meditation is worth no five components of this physical body. This more than disordered papers that makes your will help you reduce wandering thoughts until already confused mind more confused. It will reaching the state of mindfulness. This will not assist you in any way, but it will put away also make you realize that all of them are your sincere wishes of learning and practicing momentary and delusive of no-self nature. By meditation—Sau khi traûi qua boán giai ñoaïn repeating scanning, your mind will be able to keå treân, taâm baïn luùc naøy töï nhieân ñöôïc ñöa realize the very illusion of the ego. Then you trôû veà traïng thaùi voâ nhieãm ban ñaàu hay boån will naturally realize that your existence in taâm thanh tònh. Baïn seõ caûm thaáy raèng taát caû the past was built on an accumulated pile of nhöõng gì baïn ñaõ kinh qua ñeàu coù tính chaát nhò perplexed and wrongful notions which are not nguyeân vì haõy coøn taâm naøy vaø vaät naøy töông your true self. Your true self is one that is öùng nhau. Döùt boû ñöôïc taùnh löôõng phaân naøy inalienable from all matters (that is to say, baïn seõ theå nghieäm ñöôïc taùnh “Khoâng” ngay there is no such indepdendent and permanent treân thaân taâm cuûa baïn. Tuy nhieân, ñeå keát ego) —ÔÛ giai ñoïan thöù tö baïn neân caûnh giaùc luaän, toâi xin chaân thaønh nhaéc baïn veà tính thöïc quan saùt hôi thôû nheï nhaøng cuûa baïn vaø phaân tieãn cuûa Thieàn Na: Nhöõng gì baïn vöøa ñoïc tích nguõ uaån cuûa thaân naøy. Söï phaân tích naøy ñöôïc trong quyeån “Phaùp Moân Toïa Thieàn” giuùp baïn giaûm thieåu voïng nieäm cho ñeán khi ñeàu khoâng phaûi laø Thieàn. Thieàn laø nhöõng gì ñaït ñöôïc voâ nieäm. Söï phaân tích naøy cuõng maø baïn phaûi hoïc hoûi vaø kinh qua baèng chính khieán baïn nhaän chaân ra raèng taát caû nhöõng thöù kinh nghieäm cuûa baïn. Neáu khoâng thì quyeån ñoù (nguõ uaån) ñeàu laø giaû taïm vaø hö aûo chöù “Phaùp Moân Toïa Thieàn” naøy chæ laø nhöõng khoâng coù töï taùnh. Cöù tieáp tuïc nhaän chaân nhö trang giaáy loän

laøm cho taâm thöùc voán dó ñaõ taïp

nhaïp cuûa baïn theâm taïp nhaïp hôn, chaúng 3) Rejoicing: Rejoice at others' merits and nhöõng khoâng giuùp gì ñöôïc cho baïn maø coøn coâ virtues—Tuøy Hyû—Tuøy hyû coâng ñöùc—. phuï taám loøng nhieät thaønh muoán ñaït thaønh keát 4) Appeal to the Buddhas—Khuyeán Thænh: quaû töø Thieàn taäp cuûa baïn. a) Request the Buddha to turn the dharma Five stages in a penitential service: Nguõ Hoái. wheel: Thænh Chuyeån Phaùp Luaân. (I) The five stages in a penitential service in b) Request the Buddha to remain in the world: T'ien-T'ai Sect—Nguõ Hoái Thieân Thai: Thænh Phaät Truï Theá. 1) Confess of past sins and forbidding them for c) Follow the teachings of the Buddha at all the future: Saùm Hoái—Phaùt loà saùm hoái toäi loãi times: Thöôøng Tuøy Phaät Hoïc. ñaõ qua ñeå ngaên ngöøa taùi phaïm. 5) Bestowal of all acquired merits—Hoài Höôùng: 2) Appeal to the universal Buddhas to keep the a) Accommosate and benefit all sentient beings: law-wheel rolling: Khuyeán Thænh—Khuyeán Haèng Thuaän Chuùng Sanh. thænh thaäp phöông chö Phaät chuyeån phaùp b) Transfer merits and virtues universally: Phoå luaân. Giai Hoài Höôùng. 3) Rejoicing over the good in self and others: Five stages of taking refuge: Nguõ Chuûng Tam Tuøy Hyû—Tuøy hyû thieän taùc hay ñoái vôùi moïi Quy—There are five stages of taking refuges— thieän caên ñeàu hoan hyû taùn thaùn. Naêm giai ñoaïn quy y: 4) Offering all one's goodness to all the living (A) and to the Buddha-way: Hoài Höôùng—Hoài 1) Take refuge in the Buddha: Quy Y Phaät. höôùng coâng ñöùc hay ñem taát caû thieän caên sôû 2) Take refuge in the Dharma: Quy Y Phaùp. tu höôùng vaøo chuùng sanh vaø Phaät ñaïo. 3) Take refuge in the Sangha: Quy Y Taêng. 5) To vow to become a Buddha by doing all 4) Take refuge in the eight commandments: Quy good deeds, avoiding all bad deeds, purifying Y Baùt giôùi. the mind and bestowal of acquired merits or 5) Take refuge in the Ten commandments: Quy resolve to observe and practice the four Y Thaäp giôùi. universal vows (magnanimous vows): Phaùt (B) The five modes of trisarana, or formulas of Nguyeän—Theä nguyeän thaønh Phaät baèng caùch trust in the Triratna, taken by those who— laøm taát caû caùc haïnh laønh, traùnh taát caû caùc Naêm loaïi quy y Tam Baûo, hay naêm caùch tin vieäc aùc, thanh tònh taâm yù vaø hoài höôùng coâng töôûng vaøo Tam Baûo, ñöôïc nhöõng baäc sau ñaây ñöùc hay phaùt nguyeän tu trì töù hoaèng theä trì giöõ: nguyeän. 1) Turn from heresy: Phieân taø. (II) The five stages in a penitential service in 2) Take the five commandments: Trì nguõ giôùi. Shingon Sect—Shingon Sect divides the ten 3) Take the eight commandments: Trì baùt giôùi. great vows of the Universal Good Bodhisattva 4) Take the ten commandments: Trì Thaäp giôùi. (Samantabhadra) into five stages of 5) Take the complete commandments: Trì cuï tuùc penitential service—Chaân Ngoân Nguõ Hoái— giôùi. Naêm phaùp saùm hoái cuûa toâng Chaân ngoân: Five stages in Vairocana Buddhahood: Nguõ 1) Submission—Qui Meänh: Töôùng Thaønh Thaân—Naêm giai ñoaïn hieän thaønh a) Worship and respect all Buddhas: Leã Kænh chaùnh ñaúng chaùnh giaùc cuûa Ñöùc Tyø Loâ Giaù Na. chö Phaät. 1) Entry into the Bodhi-mind: Thoâng ñaït baûn b) Praise the Thus Come Ones: Xöng Taùn Nhö taâm Boà Ñeà. Lai. 2) Maintenance of that Bodhi-mind: Taâm tu c)

Make abundanct offerings: Quaûng Tu Cuùng chaùnh giaùc. Döôøng. 3) Attainment of the diamond mind: Thaønh Kim 2) Repentance: Repent misdeeds and mental Cang taâm. hindrances or karmic obstacles—Saùm Hoái— 4) Realization of the diamond embodiment: Saùm hoái nghieäp chöôùng. Chöùng Kim Cang thaân.

5) Perfect attainment of Buddhahood: Vieân maõn 1) Absolute eternal wisdom, or bodhi which Phaät quaû. possessed by everyone: Boån giaùc—Trí hueä Five states of bodhi: Nguõ Giaùc—Naêm loaïi hay söï hieåu bieát tuyeät ñoái beân trong hay Boà giaùc—See Five states of enlightenment. Ñeà voán saún coù trong moãi ngöôøi. Five states or conditions of all errors found 2) Bodhi in its initial stages or in action, arising from right observances: Thuûy giaùc—Theå giaùc in mortality: Nguõ Truï Ñòa—The five hay trí hueä Boà Ñeà trong giai ñoaïn cuoái cuøng, fundamental conditions of the passions and döïa vaøo coâng phu tu haønh maø coù. delusions. The five states or conditions found in 3) Bodhisattva-attainment of bodhi in action of mortality; wherein are the delusions of misleading the ten faiths: Töông töï giaùc—Boà Taùt ôû ngoâi views and desires. These five states condition all Thaäp Tín ñöôïc giaùc theå töông töï nhö Thuûy error, and are the ground in which spring the roots Giaùc. of the countless passions and delusions of all 4) Further Bodhisattva-enlightenment in action mortal beings—Naêm truï ñòa trong sanh töû luaân hoài of the ten grounds, ten necessary activities hay naêm phieàn naõo caên baûn. Taát caû nhöõng aûo and ten kinds of dedications, according to töôûng ñöa ñeán taø kieán vaø duïc voïng cuûa chuùng their capacity, attain Bodhi in its final stages: sanh sanh töû: Tuøy phaàn giaùc—Boà Taùt ôû ngoâi Thaäp Truï, (A) “Branch or twig ignorance.”—Chi Maït Voâ Thaäp Haønh vaø Thaäp Hoài Höôùng, töøng phaàn Minh: ñöôïc thuûy giaùc. 1) Wrong views which are common to the 5) To reach the final or complete enlightenment: trailokya. Delusions arising from seeing To reach the perfect quiescent stage of things as they seem, not as they really are: orginal bodhi—Cöùu caùnh giaùc—Dieäu Giaùc— Kieán nhöùt thieát truï ñòa—Kieán hoaëc ôû tam giôùi Thaønh töïu vieân maõn boån giaùc. khi thaáy söï vaät theo veû daùng chöù khoâng nhö thaät. Five states in mortality: Nguõ Truù Ñòa—See 2) The desires in the desire realm. Clinging or Five states or conditions found in mortality. attachment in the desire-realm: Duïc aùi truï Five Stores of the one Buddha-nature: Nguõ ñòa: Nhöõng duïc voïng hay luyeán aùi trong duïc Chuûng Taïng—The five “stores” or the five giôùi. differentiations of the one Buddha-nature—Taùm 3) The desires in the form realm. Clinging or vaïn boán ngaøn phaùp moân cuûa Ñöùc Phaät coù theå attachment in the form-realm: Saéc aùi truï ñöôïc chia ra laøm naêm taïng (tuøy theo caên cô trình ñòa—Duïc voïng vaø luyeán aùi trong coõi saéc giôùi. ñoä cuûa chuùng sanh, hoï phaûi duøng moät trong naêm 4) The desires (clinging or attachment) in the chuûng taïng naày maø tu taäp. Khi Ñöùc Phaät coøn taïi formless realm which is still mortal: Höõu aùi theá, Ngaøi quan saùt trong haøng ñeä töû cuûa Ngaøi, truï ñòa—Nhöõng duïc voïng luyeán aùi trong coõi thaáy ai coù sôû tröôøng chuyeân moân naøo thì phoù chuùc voâ saéc giôùi vaãn coøn phaûi chòu luaân hoài sanh giaùo phaùp cho hoï thoï trì vaø truyeàn baù, töùc laø thoï töû. laõnh giaùo phaùp töø kim khaåu cuûa Ñöùc Phaät. Sau khi (B) Original

ignorance—Caên Baûn Voâ Minh: Ñöùc Phaät dieät ñoä, caùc vò naày y theo chaùnh phaùp 5) The state of ignorance. The state of maø truyeàn trì dieäu lyù, nhö toân giaû A Nan (Ananda) unenlightenment or ignorance in the trailokya ña vaên, thoï trì Taïng Kinh, Toân giaû Öu Ba Ly which is the root-cause of all distressful (Upali) thoï trì Taïng Luaät, toân giaû Ca Chieân Dieân delusion. The ground in which spring the roots (Katyayana) thoï trì Taïng Luaän, Boà taùt Vaên Thuø of the countless passions and delusions of all Sö Lôïi (Manjusri) coù ñaïi trí neân thoï trì Baùt Nhaõ mortal beings: Voâ minh truï ñòa—Taát caû Ñaïi Thöøa, ngaøi Kim Cang Thuû Boà Taùt (Vajrapani) nhöõng si aùm hay meâ muoäi trong tam giôùi laø ñöôïc truyeàn thoï Maät chuù Ñaø La Ni (Dharani), vaân goác nhaân cuûa moïi phieàn naõo. vaân: Five states of enlightenment: Nguõ Giaùc—The 1) The Tathagata-nature, which is the five states of bodhi—Naêm loaïi giaùc. fundamental universal nature possessed by all the living: Nhö Lai Taïng.

2) The source or treasury of all right laws and Pancatanmatrani (skt)—Nguõ Duy—Naêm yeáu toá virtues: Chaùnh Phaùp Taïng—Phaùp giôùi taïng. sanh ra töø ngaõ maïn, vi teá vaø thoâ thieån. 3) The storehouse of the dharmakaya obtained 1) Sensation of sound: Thanh Duy. by all saints: Phaùp Thaân Taïng. 2) Sensation of touch: Xuùc Duy. 4) The eternal spiritual nature, free from earthly 3) Sensation of form: Saéc Duy. errors: Xuaát Theá Taïng—Xuaát theá gian 4) Sensation of taste: Vò Duy. thöôïng thöôïng taïng. 5) Sensation of smell: Höông Duy. 5) The storehouse of the pure Buddha-nature: Five superior virtues of a Buddha: Nguõ Thuø Töï Taùnh Thanh Tònh Taïng. Thaéng Ñöùc—Buddha receives the respect of the Five strands of sense-desire: Panca-kama-guna world because of the five superior virtues: (p)—Nguõ Duïc Coâng Ñöùc——According to the 1) Superior conduct: Haønh vi thuø thaéng. Sangiti Sutta in the Long Discourses of the 2) Superior point of view: Kieán giaûi thuø thaéng. Buddha, there are five strands of sense-desire 3) Superior or perfect wisdom: Trí hueä thuø (cords of sensual pleasure)Theo Kinh Phuùng Tuïng thaéng. trong Tröôøng Boä Kinh, coù naêm duïc coâng ñöùc: 4) Superior preaching ability: Minh thuyeát thuø 1) A sight seen by the eye as being desire, thaéng. attractive, nice, charming, associated with lust 5) Superior ability to lead people to the practice and arousing passion: Saéc do nhaõn nhaän thöùc, of His Teaching: Khaû naêng thuø thaéng daãn ñaïo saéc naày khaû aùi, khaû hyû, khaû laïc, khaû yù, kích chuùng sanh y ñaïo tu haønh. thích vaø haáp daãn loøng duïc. Five supernatural powers: Nguõ Thaàn Thoâng. 2) A sound heard by the ear as being desire, 1) Deva vision: Thieân nhaõn thoâng— attractive, nice, charming, associated with lust Instantaneous view of anything anywhere. and arousing passion: AÂm thanh do tai nhaän 2) Ability to hear any sound anywhere: Thieân thöùc, aâm thanh naày khaû aùi, khaû hyû, khaû laïc, nhó thoâng. khaû yù, kích thích vaø haáp daãn loøng duïc. 3) Ability to know the thoughts of all other 3) A smell smelt by the nose as being desire, minds: Tha taâm thoâng. attractive, nice, charming, associated with lust 4) Knowledge of all former existence of self and and arousing passion: Muøi höông naày do muõi others: Tuùc maïng thoâng. nhaän thöùc, muøi naày khaû aùi, khaû hyû, khaû laïc, 5) Power to be

anywhere or do anything at will: khaû yù, kích thích vaø haáp daãn duïc voïng. Thaàn tuùc thoâng. 4) A flavour tasted by the tongue as being Five surnames of Buddha before he became desire, attractive, nice, charming, associated enlightened: Nguõ Phaät Taùnh—The five with lust and arousing passion: Vò do löôõi characteristics of a Buddha's nature—Naêm baûn nhaän thöùc, vò naày khaû aùi, khaû hyû, khaû laïc, khaû taùnh ñaëc bieät cuûa Phaät taùnh: yù, kích thích vaø haáp daãn loøng duïc. (A) Natural attributed Buddha-nature: Töï Taùnh 5) A tangible object felt by the body as being Phaät—Tam Nhôn Phaät Taùnh. desire, attractive, nive, charming, associated 1) The Buddha's nature which is in all living with lust and arousing passion: Xuùc chaïm do beings, even those in the three evil paths thaân nhaän thöùc, xuùc chaïm naày khaû aùi, khaû hyû, (gati): Töï tính truù Phaät taùnh. khaû laïc, khaû yù, kích thích vaø haáp daãn duïc 2) The Buddha's nature developed by the right voïng. discipline: Daãn xuaát Phaät taùnh. Five studies of India: Nguõ Minh—See Five 3) The final or perfected Buddha-nature sciences. resulting from the development of the original Five stupid vices (panca-klesa): Nguõ ñoän söû— potentiality: Trí ñaéc quaû Phaät taùnh. See Five great lictors. (B) Acquired Buddha-nature: Tu Taäp Phaät taùnh. Five subtle and rudimentary elements out of 4) The fruition of perfect enlightenment: Quaû which rise the five sensations: Phaät taùnh.

5) The fruition of that fruition, or the revelation ñöôïc bieåu thò baèng söï keát hôïp cuûa tuïc ñeá vaø of parinirvana: Quaû quaû Phaät taùnh. chaân ñeá. Five tastes: Nguõ Vò. Five things that keep cultivators from 1) Sweet: Cam (Ngoït). distracting thoughts: According to the 2) Salt: Haøm (Maën). Twentieth discourse of the Majjhima Nikaya, the 3) Sour: Toan (Chua). Buddha reminded the Bhiksus on five things that 4) Peppery-hot: Pungent—Taân (Cay). help them to keep away from distracting 5) Bitter: Khoå (Ñaéng). thoughts—Theo Kinh soá 20 trong Trung Boä Kinh, Five teachers: Nguõ sö—See Five masters. Ñöùc Phaät nhaéc nhôû caùc Tyø Kheo veà naêm phaùp tu Five tenacious bonds or skandhas attaching taäp taêng thöôïng taâm ñeå loaïi tröø tö töôûng baát thieän: to mortality: Nguõ Uaån—See Five Aggregations. 1) If through reflection on an object, unwholesome thoughts associated with Five terms of twofold truth in the desire, hate, and delusion arise in a Monk, in Madhyamika Sastra: Nguõ Huyeàn Nghóa Tam order to get rid of them, he should reflect on Luaän Toâng—According to Nagarjuna Bodhisattva another object which is wholesome. Then the in the Madhyamika Sastra, the Middle Path of the unwholesome thoughts are removed; they Twofold Truth is expounded by the "five disappear. By their removal the mind stands terms."—Theo Ngaøi Long Thoï Boà Taùt trong firm and becomes calm, unified and Trung Quaùn Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc concentrated within his subject of meditation. baèng "Naêm Huyeàn Nghóa". As a skilled carpenter or his apprentice 1) The one-sided worldly truth: Tuïc Ñeá Phieán knocks out and removes a coarse peg with a Dieän—Maintains the theory of the real fine one, so should the Monk get rid of that production and the real extinction of the unwholesome object by reflecting on another phenomenal world—Chuû tröông thuyeát thöïc object which is wholesome. The sinh thöïc dieät cuûa theá giôùi hieän töôïng. unwholesome

thoughts associated with 2) The one-sided higher truth: Chaân Ñeá Phieán desire, hate and delusion are removed, they Dieän—Adheres to the theory of the non- disappear. By their removal the mind stands production and non-extinction of the firm within the object of meditation—Neáu do phenomenal world—Chaáp vaøo thuyeát baát dieät taùc yù ñeán moät ñoái töôïng naøo, nhöõng tö duy cuûa theá giôùi hieän töôïng. baát thieän lieân heä ñeán tham, saân, si khôûi leân 3) The middle path of worldly truth: Trung Ñaïo trong moät vò Tyø Kheo, vò aáy neân ñeå yù ñeán Tuïc Ñeá—One sees that there is a temporary moät ñoái töôïng khaùc lieân heä ñeán thieän. Khi aáy production and temporary extinction of caùc tö duy baát thieän seõ bò loaïi tröø, chuùng seõ phenomenon—Thaáy raèng khoâng coù giaû sinh tieâu dieät. Nhôø loaïi tröø caùc tö duy baát thieän maø hay giaû dieät. noäi taâm ñöôïc an truù, trôû neân an tònh, nhaát taâm 4) The middle path of the higher truth: Trung vaø ñònh tónh. Ví nhö moät ngöôøi thôï moäc kheùo Ñaïo Chaân Ñeá—One sees there is neither tay hay ñeä töû cuûa ngöôøi thôï moäc kheùo tay contemporary production nor contemporary laøm vaêng ra vaø loaïi boû ñi moät caùi neâm thoâ vôùi extinction—Giaû baát sinh giaû baát dieät hay thaáy caùi neâm nhoû hôn. Cuõng vaäy, vò Tyø Kheo seõ raèng khoâng coù giaû sinh hay giaû dieät. loaïi tröø ñoái töôïng baát thieän ñoù baèng caùch ñeå yù 5) One considers that there is neither ñeán moät ñoái töôïng khaùc ñöôïc coi laø thieän production-and-extinction nor non-production- laønh hôn. Khi nhöõng tö duy baát thieän keát hôïp and non-extinction, it is the middle path vôùi tham, saân, si ñöôïc loaïi tröø, chuùng seõ tieâu elucidated by the union of both popular and dieät. Nhôø loaïi tröø nhöõng tö duy baát thieän naày higher truths: Nhò Ñeá Hieäp Minh Trung maø noäi taâm ñöôïc an truù, trôû neân an tònh, nhaát Ñaïo—Neáu ta nhaän ñònh raèng khoâng coù sinh taâm vaø ñònh tónh. dieät hay baát sinh baát dieät thì ñoù laø trung ñaïo, 2) If the unwholesome thoughts still arise in a Monk who reflects on another object which is

wholesome, he should consider the chuùng, vò aáy neân caén chaët raêng, eùp löôõi leân disadvantages of evil thoughts thus : “Indeed, ñoác hoïng, duøng thieän taâm cheá ngöï, khaéc phuïc these thoughts of mine are unwholesome, vaø kieåm soaùt aùc taâm. Khi aáy tö duy baát thieän blameworthy, and bring painful seõ ñöôïc loaò tröø, chuùng seõ tieâu dieät. consequences.” Then his evil thoughts are Five things which no one is able to removed, they disappear—Neáu nhöõng tö duy accomplish in this world: Treân theá gian naày coù baát thieän vaãn khôûi leân trong vò Tyø Kheo ñaõ naêm ñieàu maø khoâng ai coù theå thaønh töïu ñöôïc. ñeå yù ñeán moät ñoái töôïng khaùc ñöôïc xem laø 1) To cease growing old when he is growing old: thieän, vò aáy caàn phaûi suy xeùt ñeán nhöõng baát Muoán thaân khoâng giaø nhöng noù vaãn cöù giaø. lôïi cuûa nöõng tö duy baát thieän nhö vaày: “Quaû 2) To cease being sick, but he still gets sick: thaät nhöõng tö duy cuûa mình laø baát thieän, ñaùng Muoán khoâng beänh maø vaãn cöù beänh. cheâ traùch, vaø ñem laïi nhöõng haäu quaû khoå 3) To cease dying, but he is still dying at every ñau.” Nhôø suy xeùt nhöõng baát lôïi cuûa tö duy moment he lives: Muoán khoâng cheát nhöng baát thieän nhö vaäy maø nhöõng tö duy baát thieän vaãn cöù cheát töøng phuùt töøng giaây. aáy seõ bò loaïi tröø. 4) To deny extinction

when there is extinction: 3) If the unwholesome thoughts still arise in a Choái boû söï hoaïi dieät khi söï hoaïi dieät vaãn sôø Monk who thinks over their disadvantages, he sôø ra ñoù. should pay no attention to, and not reflect on 5) To deny exhaustion: Muoán baát taän nhöng vaãn those evil thoughts. Then the evil thoughts are cöù phaûi chòu taän. removed, they disappear—Neáu vò Tyø Kheo, Five thought-surpassing things: Nguõ Baát Khaû khi ñaõ suy xeùt ñeán nhöõng baát lôïi cuûa nhöõng tö Tö Nghì—See Five beyond mentation things. duy baát thieän, maø chuùng vaãn khôûi leân, vò aáy Five ties in the higher realm: Nguõ Thuaän neân khoâng chuù yù ñeán nhöõng tö duy baát thieän Thöôïng Phaàn Keát. ñoù nöõa, khoâng ñeå yù ñeán nhöõng tö duy baát (I) The five ties in the higher realm which hold thieän ñoù nöõa. Khi aáy caùc tö duy baát thieän seõ an individual in the realms of form and and bò loaïi tröø, chuùng seõ tieâu dieät. formlessness—Naêm moái keát vôùi caûnh giôùi ñi 4) If the unwholesome thoughts still arise in a leân cuûa saéc vaø voâ saéc: Monk who pays no attention and does not 1) Desire for form: Mong muoán ñaït ñeán saéc giôùi. reflect on evil thoughts, he should reflect on 2) Desire for formlessness: Mong muoán ñaït ñeán removing the root of those thoughts. Then the caûnh giôùi voâ saéc. evil thoughts are removed, they disappear— 3) Restlessness: Thao thöùc boàn choàn. Neáu vò Tyø Kheo sau khi ñaõ ñeå yù ñeán nhöõng tö 4) Pride: Ngaõ maïn. duy thieän, suy xeùt nhöõng baát lôïi cuûa nhöõng tö 5) Ignorance: Si meâ. duy baát thieän, vaø khoâng ñeå yù ñeán chuùng nöõa, (II) According to the Sangiti Sutta in the Long maø nhöõng tö duy baát thieän vaãn khôûi leân, luùc Discourses of the Buddha and Kosa Sastra, aáy vò Tyø Kheo caàn phaûi töø boû haønh töôùng there are five higher bonds of desire still exist (goác) cuûa nhöõng tö duy baát thieän ñoù. Khi aáy in the upper realms of form and formlessness, caùc tö duy baát thieän seõ ñöôïc loaò tröø, chuùng seõ for they fetter beings to aggregates, etc., tieâu dieät. produced in the higher forms of becoming— 5) If the unwholesome thoughts still arise in a Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh Monk who reflects on the removal of their vaø Caâu Xaù Luaän, coù naêm phaàn keát sinh khôûi root, he should with clenched teeth, and trong caùc caûnh giôùi cao hôn cuûa saéc giôùi vaø tongue pressed against his palate, restrain, voâ saéc giôùi hay nguõ thöôïng phaàn keát vì chuùng overcome, and control the evil mind with the troùi buoäc höõu tình vaøo nguõ uaån ñeå sanh vaøo good mind. Then the evil thoughts are caùc coõi cao: removed, they disappear—Neáu nhöõng tö duy 1) Lust or desire for form: Rupa-raga (p)— baát thieän vaãn khôûi sanh trong moät vò Tyø Kheo Attachment to the world of forms—Greed for sau khi ñaõ ñeå yù ñeán söï töø boû haønh töôùng cuûa the fine-material—Love in the realm of

form—Craving for the world of form—Saéc aùi (II) According to Abhidharma—Theo Vi Dieäu keát—Tham saéc—Phieàn naõo cuûa söï tham Phaùp: tröôùc nguõ duïc ôû coõi saéc giôùi hay söï luyeán aùi 1) Desire: Tham Keát—Phieàn naõo cuûa tham duïc. coõi saéc. 2) Dislike: Saân Nhueá Keát—Phieàn naõo gaây ra do 2) Lust or desire for formlessness: Arupa-raga saân giaän. (p)—Attachment to the formless world— 3) Pride: Maïn Keát—Phieàn naõo gaây ra do ngaõ Greed for the immaterial—Love in the realm maïn coáng cao. of formlessness—Craving for the formless 4) Envy: Taät

Keát—Phieàn naõo gaây ra do taät ñoá. world—Voâ saéc aùi keát—Tham voâ saéc—Phieàn 5) Stinginess: Xan Keát—Phieàn naõo gaây ra do naõo cuûa söï tham tröôùc caûnh giôùi thieàn ñònh tham lam boûn xeûn. cuûa coõi voâ saéc hay söï luyeán aùi coõi voâ saéc. (III) The five ties in the lower realm, which hold 3) Restlessness: Uddhacca (p)—Traïo keát—Traïo the individual in the realms of desire—Nguõ cöû—Phieàn naõo vì taâm dao ñoäng maø boû maát Thuaän Haï Phaàn Keát—Naêm moái keát trong thieàn ñònh. caûnh duïc giôùi: 4) Pride: Mana (p)—Conceit—Maïn keát—Phieàn 1) Desire: Tham duïc. naõo gaây ra do bôûi caäy mình hay maø laán löôùt 2) Resentment: Thuø haän. ngöôøi khaùc. 3) Egoism: Chaáp ngaõ. 5) Ignorance: Voâ minh keát—Phieàn naõo gaây ra 4) False tenets: Taø chaáp. bôûi ngu muoäi. 5) Doubt: Nghi hoaëc. Five ties in the lower realm: Nguõ haï phaàn keát. Five tolerance: Nguõ Nhaãn—See Five kinds of (I) According to the Sangiti Sutta in the Long paramita tolerance. Discourses of the Buddha, there are five Five turbidities: Nguõ Ñoäc—Nguõ Tröôïc—See bonds in the lower desire-realms or the lower Five kinds of turbidity. fetters which hold the individual in the realms Five types of Fine-Material-Sphere of desire—Theo Kinh Phuùng Tuïng trong Functional Consciousness: Naêm loaïi Taâm Tröôøng Boä Kinh, coù naêm thöù Keát hoaëc cuûa Haønh thuoäc Saéc Giôùi—According to Bhikkhu Duïc giôùi trong tam giôùi: Bodhi in Abhidhamma, there are five types of 1) Desire: Sensual desire—Sensuality—Tham fine-material-sphere functional consciousness— Keát (Phieàn naõo cuûa tham duïc). Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi Dieäu Phaùp, 2) Resentment: Dislike—Ill-will—Saân Keát (Saân coù naêm Taâm Thieän trong Saéc Giôùi—See Five Nhueá Keát—Phieàn naõo cuûa söï giaän döõ). kinds of fine-material-sphere functional 3) Wrong view on Personality-belief, self, consciousness, and Fifteen types of Fine-identity view, or egoism: Sakkaya-ditthi (p)— Material-Sphere Minds. Thaân Kieán Keát (Phieàn naõo cuûa ngaõ kieán)— Five types of Fine-Material-Sphere Thaân kieán vaø taø kieán veà töï ngaõ. 4) Attachment to rite and ritual: Silabbata- Resultant Minds: Naêm loaïi Taâm Quaû thuoäc saéc paramasa (p)—Heretical ideals—Distorted giôùi—See Fifteen types of Fine-Material-Sphere grasp of rules and vows—False tenets—Giôùi Minds. Thuû Keát (Phieàn naõo cuûa chaáp thuû giôùi caám Five types of Fine-Material-Sphere hay taø kieán moät caùch phi lyù). Wholesome Minds: Naêm loaïi Taâm Thieän thuoäc 5) Doubt: Nghi Keát (Phieàn naõo cuûa söï nghi Saéc giôùi—See Fifteen Fine-Material-Sphere hoaëc)ä—Doubt about the Buddha, the Dharma, Minds. the Sangha and the cultivation on the three Five types of impurity of the body: Nguõ Thaân studies of discipline, concentration and Baát Tònh. wisdom—Hoaøi nghi, khoâng tin chaéc veà Phaät, 1) The impurity of its seeds: Chuûng töû baát tònh— Phaùp, Taêng vaø söï tu taäp tam hoïc, giôùi, ñònh, The seeds of our bodies are impure because hueä. they are created from our father’s semen and mother’s blood (egg)—Chuûng töû taïo neân thaân

theå cuûa chuùng ta baát tònh vì chuùng ñöôïc taïo pointedness: Taâm Nhaäp Löu Ñaïo Töù Thieàn, neân bôûi tinh cha huyeát meï. ñoàng phaùt sanh cuøng Hyû vaø Nhaát Ñieåm. 2) The impurity of its dwelling: Cö truù baát tònh— 5) The fifth jhana

path consciousness of stream- The embryo dwells in the mother's womb entry together with equanimity and one- which is not pure—Thai nhi naèm trong buïng pointedness: Taâm Nhaäp Löu Ñaïo Nguõ Thieàn, meï, laø nôi khoâng tònh. ñoàng phaùt sanh cuøng Xaû vaø Nhaát Ñieåm. 3) The impurity of its own nature: Baûn chaát baát Five ultimate betrayals: Nguõ Nghòch—See tònh—Elements of earth, water, fire, air of Five betrayals. which our bodies are formed are unclean— Five unintelligent vices: Nguõ Ñoän Söû—See Nhöõng chaát ñaát, nöôùc, löûa, gioù taïo neân cô theå Five envoys of stupidity. chuùng ta ñeàu baát tònh. Five untinterrupted hells: Nguõ Voâ Giaùn—The 4) The impurity of the outer marks: Ngoaïi töôùng uninterrupted hells (Avici hell). It is ceaseless in baát tònh—Nine apertures of our outer bodies five respects—Ñòa nguïc vôùi naêm thöù voâ giaùn: are always impure (i.e., eyes have eye 1) Karma and its efects are an endless chain mucus, ears have ear wax, etc)—Chín loå beân with no escape: Nghieäp Quaû Voâ Giaùn—Thuï ngoaøi cuûa cô theå ñeàu baát tònh (nhö gheøn ôû quaû voâ giaùn—Taïo nghieäp vaø thuï quaû laø moät maét vaø cöùt raùi ôû tai). sôïi daây xích khoâng giaùn ñoaïn. 5) The ultimate impurity of the body: Caên baûn 2) Its sufferings are ceaseless: Thuï Khoå Voâ baát tònh—After death our bodies swell up, Giaùn—Toäi nhaân trong ñòa nguïc naày bò cöïc turn green, and breed worms, all of which is hình lieân tuïc khoâng giaùn ñoaïn. impure—Sau khi cheát, cô theå chuùng ta sình 3) It is timeless: Thôøi Voâ Giaùn—Thôøi gian thoï leân, trôû maøu xanh vôùi ñaày doøi boï raát ö laø baát khoå khoâng haïn kyø. tònh. 4) Its fate or life is endless: Meänh Voâ Giaùn— Five types of path consciousness of steam- Thoï meänh trong ñòa nguïc khoâng giaùn ñoaïn, entry: According to Bhikkhu Bodhi in duø coù muoán cheát ñeå qua kieáp khaùc cuõng Abhidhamma, there are five types of path khoâng ñöôïc. consciousness of stream-entry—Theo Ngaøi Tyø 5) It is ceaselessly full: Hình Voâ Giaùn—Ñòa Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù naêm loaïi nguïc naày luoân ñaày toäi nhaân khoâng ngöøng Taâm Nhaäp Löu Ñaïo: nghæ. 1) The first Jhana path consciousness of stream- Five untinterrupted hells due to five entry together with initial application, retributions for karma: Nguõ Voâ Giaùn Nghieäp sustained application, zest, happiness, and Caûm—According to the Earth-Store Bodhisattva one-pointedness: Taâm Nhaäp Löu Ñaïo Sô Sutra, there are five uninterrupted due to five Thieàn, ñoàng phaùt sanh cuøng Taàm, Saùt, Phæ, retributions for karma. What are they?—heo Kinh Hyû, Laïc vaø Nhaát Ñieåm. Ñòa Taïng Boà Taùt Boån Nguyeän, coù naêm ñieàu 2) The second Jhana path consciousness of nghieäp caûm keâu laø Voâ Giaùn. Naêm ñieàu ñoù laø: stream-entry together with sustained 1) Punishment is undergone day and night application, zest, happiness and one- throughout kalpas, and there is no time of pointedness: Taâm Nhaäp Löu Ñaïo Nhò Thieàn, respite. Therefore, it is called Uninterrupted ñoàng phaùt sanh cuøng Saùt, Phæ, Hyû, Laïc vaø Hell: Toäi nhaân trong ñoù chòu khoå ngaøy laãn Nhaát Ñieåm. ñeâm, cho traûi qua voâ soá kieáp khoâng luùc naøo 3) The third Jhana path consciousness of stream- ngöøng nghæ, neân goïi laø Voâ Giaùn. entry together with zest, happiness and one- 2) One person fills it, yet many people also fill pointedness: Taâm Nhaäp Löu Ñaïo Tam Thieàn, it. Therefore, it is called Uninterrupted: Moät ñoàng phaùt sanh cuøng Phæ,

Hyû, vaø Nhaát Ñieåm. toäi nhaân ñaày chaät caû nguïc, nhieàu toäi nhaân moãi 4) The fourth Jhan path consciousness of stream- moãi thaân cuõng ñeàu ñaày chaät khaép caû nguïc, entry together with happiness and one- neân goïi laø Voâ Giaùn.

3) The implements of punishment are forks, thought—Naêm loaïi taâm sôû töông öùng vôùi moïi taâm clubs, eagles, serpents, wolves, and dogs, vöông: which pound, grind, saw, drill, chisel, cut and1) The idea: Taùc YÙ. chop; boiling liquids, iron nets, iron robes, 2) Contact: Xuùc. iron asses, and iron hoses that flay one alive,3) Reception: Thoï. bind one's head in rawhide, and pour hot iron 4) Conception: Töôûng. over one's body, meals of iron pelletss and 5) Perception: Tö. drinks of iron fluids. Throughout many Five unpardonable sins of Devadatta: Ñeà Baø nayutas of kalpas such suffering continues Nguõ Nghòch. without interruption. Therefore, it is called 1) Destroyed the harmony of the community: Uninterrupted: Nhöõng khí cuï ñeå haønh hình toäi Phaù hoøa hôïp Taêng. nhaân nhö chæa ba, gaäy, dieàu haâu, raén, soùi, choù, 2) Injured Sakyamuni with a big stone, shedding coái giaû, coái xay, cöa, ñuïc, dao maùc, chaûo daàuhis blood: Neùm ñaù lôùn laøm thaân Phaät chaûy soâi, löôùi saét, daây saét, löøa saét, ngöïa saét, da maùu. soáng nieàn ñaàu, nöôùc saét noùng röôùi thaân, ñoùi 3) Induced King Ajatasatruto let loose a rutting thôøi aên hoaøn saét noùng, khaùt thôøi uoáng nöôùc elephant to trample down Sakyamuni. saét soâi. Töø naêm troïn kieáp, ñeán voâ soá kieáp 4) Killed a nun: Ñaám cheát Tyø Kheo Ni Hoa Saéc. nhöõng söï khoå sôû noái nhau luoân khoâng ngöøng 5) Put poison on his finger-nails and saluted nghæ moät giaây, neân goïi laø Voâ Giaùn. Sakyamuni intending to destroy him thereby: 4) Whether a man, a woman, a savage, or Taåm thuoác ñoäc vaøo nhöõng moùng tay, ñònh khi someone old or young, honorable or lowly, a vaøo leã Phaät seõ haïi ngaøi. dragon or a spirit, a god or ghost, everyone Five varieties of meditation: Nguõ Chuûng must undergo retribution for the offenses he Thieàn—See Five kinds of varieties of meditation. or she has committed. Therefore, it is called Five vases: Nguõ Bình—The five vases used by Uninterrupted: Khoâng luaän laø trai hay gaùi, the esoteric school for offering flowers to their Möôøng, Maùn, moïi rôï, giaø treû, sang heøn, hoaëc Buddha, the flowers are stuck in a mixture of the laø roàng, laø trôøi, hoaëc laø thaàn, laø quyû; heã gaây five precious things, the five grains and the five toäi aùc theo ñoù maø caûm laáy, taát caû ñeàu ñoàng medicines mingled with scented water—Naêm caùi chòu khoå, neân goïi laø Voâ Giaùn. bình maø Phaät giaùo Maät Toâng duøng ñeå daâng hoa 5) If one falls into this hell, from the time of cuùng Phaät, hoa trong bình ñöôïc caém chung vôùi entry one undergoes ten thousand deaths and naêm quyù vaät, naêm loaïi haït vaø naêm loaïi thuoác troän as many rebirths each day and night vôùi nöôùc hoa. throughout a hundred thousand kalpas. One Five vedanas: Nguõ Thoï—See Five sensations. may seek relief for the space of a thought, but even such a brief pause does not happen. Five vehicles: Nguõ thöøa—Five levels of dharma Only when one's karma is exhausted can one (Human,Heavenly, Sravakan, Pratyekan-Buddha, Bodhisattvan)—The five vehicles conveying to attain rebirth. Because of this continuity, it is called Uninterrupted: Neáu ngöôøi naøo bò ñoïa the karma-reward which differs according to the vehicle—Naêm coã xe coù theå ñöa ngöôøi tôùi quaû vò

vaøo ñòa nguïc ñoù, thôøi töø khi môùi vaøo cho ñeán Phaät (giaùo phaùp cuûa Phaät töø caïn ñeán saâu chia ra traêm ngaøn kieáp moãi moät ngaøy ñeâm muoân laàn naêm trình ñoä, haønh giaû chæ caàn y theo moãi giaùo cheát, muoân laàn soáng laïi, muoán caàu taïm ngöøng phaùp thöïc haønh, ñeàu coù theå ñaït ñöôïc thaønh quaû toát chöøng khoaûng moät nieäm cuõng khoâng ñöôïc, tröø ñeïp). khi toäi nghieäp tieâu heát môùi ñöôïc thoï sanh. Do (I) According to the Mahayana—Theo Ñaïi vì leõ lieân mieân maõi neân goïi laø Voâ Giaùn. Thöøa: Five universal mental activities associated (A) with every thought: Nguõ Bieán Haønh—The five 1) Rebirth among men conveyed by observing universal mental activities associated with every the five commandments: Nhaân thöøa.

2) Rebirth among the devas by observing the ten 4) The gods of the brahma-heavens: Chö Thieân commandments: Thieân thöøa. coõi trôøi Phaïm Thieân. 3) Rebirth among the Sravakas by observing the 5) Those of desire realm: Chuùng sanh trong coõi four noble truth: Thanh vaên thöøa. duïc giôùi. 4) Rebirth among pratyeka-buddhas by (III) According to the Esoteric cult—Theo Maät observing the twelve nidanas (original giaùo: interdependents): Duyeân giaùc thöøa. 1) Men, corresponding with earth: Nhaân, töông 5) Among Buddhas and bodhisattvas by öùng vôùi ñaát. observing the sic paramitas: Boà Taùt thöøa. 2) Devas, corresponding with water: Thieân, (B) töông öùng vôùi nöôùc. 1) Narayana (skt)—Nhaân thöøa: Rebirth among 3) Sravakas, corresponding with fire: Thanh men conveyed by observing the five Vaên, töông öùng vôùi löûa. commandments (Panca-veramani)—Taùi sanh 4) Pratyeka-buddhas, corresponding with wind: vaøo nhaân gian hay coõi ngöôøi nhôø tu trì nguõ Duyeân giaùc, töông öùng vôùi gioù. giôùi (höõu tình quan Phaät Giaùo laáy loaøi ngöôøi 5) Bodhisattvas, corresponding with the “void.”: laøm troïng taâm. Con ngöôøi coù theå laøm laønh maø Boà Taùt, töông öùng vôùi hö khoâng. cuõng coù theå laøm aùc, laøm aùc thì bò sa ñoïa trong Five views: Panca-drstayah (skt)—Goken (jap)— ba ñöôøng döõ nhö ñòa nguïc, ngaï quyû, suùc sanh; Nguõ Kieán. laøm laønh thì ñöôïc sanh leân caùc ñöôøng laønh 1) View of there is a real and permanent body: nhö nhôn vaø thieân, A La Haùn, Bích Chi Phaät, Ngaõ kieán. vaân vaân)—See Nguõ Giôùi. 2) Extreme views: Bieân kieán. 2) Devayana (skt)—Thieân thöøa: Rebirth among 3) Perverse or wrong views: Taø kieán. the devas by observing the ten forms of good 4) Stubborn perverted views: Kieán thuû. actions or ten commandments (Dasa- 5) Rigid views in favor of rigorous ascetic kusala)—Taùi sanh vaøo coõi trôøi nhôø tu trì thaäp prohibitions: Giôùi caám thuû. thieän. Five virtues: Nguõ Thöôøng—Naêm ñaïo laøm 3) Arava-kayanam (skt)—Thanh vaên: Rebirth ngöôøi—See Five cardinal virtues. among the sravakas by observing the four Five virtues that require in a confessor at noble truths (Catvari-arya-satyani)—Taùi sanh the annual confessional summer retreat (at vaøo quaû vò Thanh Vaên nhôø tu trì phaùp Töù Dieäu Ñeá. the end of the rainy retreat): Nguõ Ñöùc Töï 4) Pratyeka-Buddhayanam (skt)—Duyeân giaùc: Töù—Naêm ñöùc töï töù—Cöû haønh nghi thöùc töï töù cöû Rebirth among pratyeka-Buddhas and toäi trong ngaøy keát thuùc an cö kieát haï. Bodhisattvas by observing the twelve nidanas 1) Freedom from predilections: Baát AÙi—Khoâng

(Dvadasanga-pratiyasamutpada)—Taùi sanh luyeán aùi. vaøo Duyeân Giaùc nhôø tu trì thaäp nhò nhaân 2) Freedom from anger: Baát Nhueá—Khoâng saân duyeân maø chöùng quaû Bích Chi Phaät. haän. 5) Bodhisattva-yanam (skt)—Boà Taùt: Among 3) Freedom from fear: Baát Boá—Khoâng sôï haõi. the Buddhas and bodhisattvas by the six 4) Freedom from ignorance or not easily paramitas (Sdaparamita)—Nhôø tu trì luïc ñoä deceived: Baát Si—Khoâng si meâ. Ba La Maät maø ñaït ñeán quaû vò Boà Taùt vaø cuoái 5) Discernment of shirkers of confession: Trò töi cuøng ñaït ñöôïc quaû vò Phaät. töù baát döõ töï töù—Bieát töï töù vaø khoâng bieát töï (II) According to the Hinayana—Theo Tieåu töù. Thöøa: Five virtues of the teacher of the discipline: 1) Buddha: Phaät. Giôùi Sö Nguõ Ñöùc—Naêm ñöùc cuûa giôùi sö: 2) Sravakas: Thanh Vaên. 1) Obedience to the rules: Trì Giôùi—Tuaân thuû 3) Pratyeka-buddhas: Duyeân Giaùc. giôùi luaät.

2) Ten years as a monk (some sects require 20 Cö Só, Ñöùc Phaät ñaõ ban haønh naêm pheùp cung kính years or more): Thaäp Haï—Xuaát gia 10 naêm yeâu thöông cuûa ngöôøi vôï ñoái vôùi choàng nhö sau: hay coù möôøi tuoåi haï trôû leân (vaøi toâng phaùi ñoøi 1) To perform her duties well: Laøm troøn boån hoûi töø 20 tuoåi haï trôû leân). phaän cuûa mình. 3) Ability to explain the vinaya: Thoâng Hieåu 2) To be hospitable to her husband's relatives Luaät Taïng—Khaû naêng giaûi thích giôùi luaät. and friends: AÂn caàn tieáp ñoùn thaân baèng quyeán 4) Meditation: Thoâng Suoát Thieàn Ñònh. thuoäc beân choàng. 5) Ability to explain the Abhidharma: Thoâng 3) To be faithful to her husband: Trung thaønh Suoát Vi Dieäu Phaùp (Kinh Taïng) Khaû naêng vôùi choàng. giaûi thích kinh phaùp. 4) To protect what he brings home: Caån thaän giöõ Five volumes of Vinaya of Hinayana sects: gìn tieàn baïc cuûa caûi maø choàng kieám ñöôïc. Nguõ Boä Ñaïi Luaät—The first five volumes of 5) Be always skilled and industrious in Vinayana of Hinayana Sects. discharging her duties: Luoân kheùo leùo, sieâng 1) Dharmagupta Vinayana: Ñaøm Ma Cuùc Ña— naêng caàn maãn trong coâng vieäc. Töù Phaàn Luaät (Phaùp chính, phaùp hoä, phaùp Five wheels: Five wheels or things that turn— kinh, phaùp maät). Nguõ Luaân. 2) Sarvastivada Vinayana: Taùt Baø Ñeá Baø— (I) Five elements according to the Esoteric Thaäp Tuïng Luaät. Sects—The earth rests on the five revolving 3) Mahisasaka Vinayana: Di Sa Taéc Boä—Nguõ spheres or wheels—Theo Maät Giaùo, coù naêm Phaàn Luaät. yeáu toá luaân chuyeån—Theá giôùi naèm treân naêm 4) Kasyapiya Vinayana: Ca Dieáp Di Boä—Giaûi baùnh xe ñang luaân chuyeån: Thoaùt Giôùi Kinh. 1) The wheel of Earth: Ñòa Luaân—Ñaát. 5) Vatsiputriya Vinayana: Baø Thu Phuù La Boä. 2) The wheel of Water: Thuûy Luaân—Nöôùc. Five ways for a husband to show respect for 3) The wheel of Fire: Hoûa Luaân—Löûa. his wife: Naêm Pheùp Cung Kính Cuûa Choàng Ñoái 4) The wheel of Wind or air: Phong Luaân—Gioù. Vôùi Vôï—Theo Kinh Toaùt Yeáu Ñaïo Lyù Cho 5) The wheel of Space: Hö Khoâng Luaân. Ngöôøi Cö Só, Ñöùc Phaät ñaõ ban haønh naêm pheùp (II) Five foundations of the world according to cung kính cuûa ngöôøi choàng ñoái vôùi ngöôøi vôï nhö Kosa—Naêm thöù taïo neân theá giôùi theo Caâu sau—In the Sigalovada Sutta, the Buddha laid Xaù: down the five ways for a husband to show 1) The wheel or circle of Space: Hö Khoâng compassion and respect

for his wife as follows: Luaân—Above the wheel of wind. 1) He should always minister to her by courtesy: 2) The wheel or circle of Wind or Air: Phong Luoân leã ñoä vaø thanh tao nhaõ nhaën vôùi vôï. Luaân—The wheel, or circle, of wind below 2) Not to despise her: Khoâng toû yù khinh thöôøng the circle of water and metal on which the vôï. earth rests; the circle of wind rests on space— 3) To be faithful to her: Trung thaønh vôùi vôï. Phong luaân khôûi leân töø beân treân khoâng luaân, 4) To delegate authority in the household to her: thuûy luaân sanh ra treân phong luaân, vaø kim Trao quyeàn haønh quaûn lyù trong nhaø cho vôï. luaân sanh ra treân thuûy luaân, vaø ñòa luaân döïa 5) To provide her with ornaments: Mua saém nöõ treân kim luaân. trang cho vôï. 3) The wheel or circle of Water: Thuûy Luaân. 4) The wheel or circle of Fire: Hoûa Luaân. Five ways for a wife to show respect to her 5) The wheel or circle of Vajra or Earth: Ñòa husband: Naêm Pheùp Cung Kính Cuûa Vôï Ñoái Vôùi Luaân—Kim Cang Luaân. Choàng—In the Sigalovada Sutta, the Buddha laid Five wheels of liberation: Nguõ giaûi thoaùt down the guidelines of five ways for a wife to luaân—Nguõ Phaät—The five wheels of liberation or show compassion and respect to her husband as salvation (the five mandala in which are the Five follows—Theo Kinh Toaùt Yeáu Ñaïo Lyù Cho Ngöôøi Dhyani-Buddhas)—See Five Dhyani-Buddhas.

Five wisdoms: Nguõ Trí—Five kinds of and Hung-Lung: Laâm Teá Toâng—Toâng Laâm wisdom—According to the Shingon Sect—Theo Teá vaãn coøn toàn taïi ñeán hoâm nay vaø raát thaønh tröôøng phaùi Chaân ngoân. coâng. Döôùi thôøi nhaø Toáng, toâng naày chia laøm 1) Dharmadhatu-prakrti-jnana (skt): Phaùp Giôùi hai nhaùnh laø Döông Kyø vaø Hoaøng Long. Theå Tính Trí—See Dharmadhatu-prakrti- 2) Kui-Yang Sect, disappeared: Quy Ngöôõng jnana. Toâng (ñaõ bò mai moät). 2) Adarsana-jnana (skt): Ñaïi Vieân Caûnh Trí— 3) Yun-Men Sect, remains until this day: Vaân See Adarsan-jnana. Moân Toâng (vaãn coøn toàn taïi ñeán nay). 3) Samata-jnana (skt): Bình Ñaúng Taùnh Trí— 4) Fa-Yan Sect, which was removed to Korea: See Samata-jnana. Phaùp Nhaõn Toâng (ñaõ du nhaäp Cao Ly). 4) Pratyaveksana-jnana (skt): Dieäu Quaùn Saùt 5) Tsao-Tung Sect, remains until this day: Taøo Trí—See Pratyaveksana-jnana. Ñoäng Toâng (vaãn coøn toàn taïi ñeán nay). 5) Krtyanusthana-jnana (skt): Thaønh Sôû Taùc * The second already disappeared; the fourth Trí—See Krtyanusthana-jnana. was removed to Koea; the other three ** See Five kinds of knowledge. remained, the first being the most successful. Five wonderful meanings: Nguõ Huyeàn Nghóa Fivefold dharma-body refuge of the self- Tam Luaän Toâng—See Five terms of twofold truth nature: Töï Taùnh Nguõ Phaàn Phaùp Thaân Höông— in the Madhyamika Sastra. According to The Jewel Platform Sutra, the Sixth Five wonders in the Pure Land: Nguõ Dieäu— Patriarch taught about the five-fold Dharma-body The five wonders of purified or transcendental refuge of the self-nature—Theo Phaùp Baûo Ñaøn sight, sound, smell, taste, and touch in the Pure Kinh, Luïc Toå Hueä Naêng ñaõ daïy veà Töï Taùnh Nguõ Land—Naêm thöù tinh dieäu chæ naêm caûnh cuûa Saéc, Phaàn Phaùp Thaân Höông. Thanh, Höông, Vò, vaø Xuùc trong coõi Tònh Ñoä. 1) The first is the morality-refuge, which is Five working organs: Nguõ Taùc Nghieäp Thaân— simply your own mind when free from error, Naêm caên

taïo nghieäp. evil, jealousy, greed, hatred and hostility: 1) Speech: Khaåu—Ngoân ngöõ—Mouth. Moät laø giôùi höông, töùc laø trong taâm mình 2) Hands: Thuû—Tay. khoâng coù quaáy, khoâng coù aùc, khoâng taät ñoá, 3) Feet: Cöôùc—Chaân. khoâng tham saân, khoâng cöôùp haïi, goïi laø giôùi 4) Sex organ: Phaùi tính hay Sinh thöïc khí—Choã höông. tieåu tieän. 2) The second is the concentration-refuge, which 5) Anus: Haäu moân—Choã ñaïi tieän. is just your own mind which does not become confused when seeing the marks of all good Five worldly blessings: Nguõ Phuùc Theá Gian. and evil conditions: Hai laø ñònh höông, töùc laø 1) Rich: Phuù (Giaøu sang). thaáy caùc caûnh töôùng thieän aùc maø töï taâm 2) Honour: Quyù (Danh voïng). chaúng loaïn goïi laø ñònh höông. 3) Long-life: Thoï (Tröôøng thoï)ï. 3) The third is the wisdom-refuge, which is 4) Healthy: Khöông (Khang kieän). simply your own mind when it is unobstructed 5) Peace: Ninh (An laønh). and when it constantly uses wisdom to Five wrong views: Nguõ Kieán—See Five kinds contemplate and illuminate the self-nature, of wrong views. when it does no evil, does good without Five Zen schools: Thieàn Moân Nguõ Toâng—The becoming attached, and is respectful of five Ch'an schools—Naêm toâng phaùi Thieàn (Töø Sô superior, considerate of inferiors, and Toå Boà Ñeà Ñaït Ma ñeán Luïc Toå Hueä Naêng, Thieàn sympathetic towards orphans and widows: Ba Toâng Trung Quoác vaãn laø moät toâng duy nhaát, laø hueä höông, töùc laø taâm mình khoâng ngaïi, nhöng sau ñoù ñöôïc chia laøm naêm toâng). thöôøng duøng trí hueä quaùn chieáu töï taùnh, 1) Lin-Ji Sect, which remains and is very chaúng taïo caùc aùc, tuy tu caùc haïnh laønh maø successful until this day. During the Sung taâm khoâng chaáp tröôùc, kính baäc treân thöông dynasty, it divided into two sects of Yang-Qi

keû döôùi, cöùu giuùp ngöôøi coâ baàn, goïi laø hueä 1) To fix the thought on—To think of—To be höông. drawn to—Fix the mind on on thing, or fix the 4) The fourth is the liberation-refuge, which is thoughts on one thing. Always think of the simply your own mind independent of western paradise, not thinking of desires—Heä conditions, not thinking of good or evil, and nieäm tö duy (chuyeân taâm)—Raøng buoäc yù free and unobstructed: Boán laø giaûi thoaùt nieäm theo moät höôùng nhaát ñònh, chaúng nghó gì höông, töùc laø töï taâm mình khoâng coù choã phan khaùc (ñeâm ngaøy thöôøng raøng buoäc nieäm, chôù duyeân, chaúng nghó thieän, chaúng nghó aùc, töï taïi nghó tôùi caûnh duïc, ngöôïc laïi luoân nghó tôùi voâ ngaïi goïi laø giaûi thoaùt höông. caûnh Taây Phöông Cöïc Laïc). 5) The fifth is the refuge of knowledge and 2) To fix the attention on: Khaùn Phöông Tieän— views, which is simply your own mind when Ñeå taâm chuù yù, thuaät ngöõ trong nhaø Thieàn. it is independent of good and evil conditions Fix the mind in meditation: Ñình Taâm—To and when it does not dwell in emptiness or settle the mind in meditation—Giöõ taâm trong cling to stillness. You should then study this in thieàn ñònh—See Fivefold procedure for quieting detail, listen a great deal, recognize your the mind. original mind, and penetrate the true principle Fixed abode: Nôi soáng chính thöùc. of all the Buddhas. You should welcome and Fixed hour for meals: Kala (skt)—Regular hour be in harmony with living creatures; the for meals—Ca La thôøi—Thöïc thôøi hay laø thôøi unchanging true

nature. Good Knowing gian coá ñònh cho caùc böõa aên—See Two times or Advisors, the incense of these refuges periods. perfumes each of you within. Do not seek Fixed karma: Ñònh Nghieäp. outside: Naêm laø giaûi thoaùt tri kieán höông, töùc 1) Rebirth determined by the good or bad deeds laø töï taâm ñaõ khoâng coù choã phan duyeân thieän in the past: Söï taùi sanh ñöôïc quyeát ñònh bôûi aùc, khoâng theå traàm, khoâng treä tòch, töùc phaûi nghieäp thieän aùc trong quaù khöù. hoïc roäng nghe nhieàu, bieát baûn taâm mình, ñaït 2) The work of meditation with its result: Vieäc ñöôïc lyù cuûa chö Phaät, hoøa quang tieáp vaät, thöïc haønh thieàn ñònh vaø keát quaû taát yeáu cuûa khoâng ngaõ khoâng nhôn, thaúng ñeán Boà Ñeà, noù. chôn taùnh khoâng ñoåi, goïi laø giaûi thoaùt tri kieán höông. Naày thieän tri thöùc! Höông naày moãi Fixed karma can be changed: Ñònh Nghieäp ngöôøi töï huaân ôû trong, chôù höôùng ra ngoaøi tìm Dieäc Naêng Chuyeån—Even the determined fate caàu. can be changed by practicing the Buddhism precepts or by the powers of Buddhas and Fivefold Mahayana Canon: Nguõ Taïng Ñaïi Bodhisattvas—Ñònh Nghieäp Coù Theå Ñöôïc Thöøa (kinh ñieån)—There are fivefold Mahayana Chuyeån Hoùa—Ngay caû ñònh nghieäp cuõng coù theå Canon. ñöôïc chuyeån hoùa baèng caùch thöïc taäp giôùi Phaät 1) The sutras: Kinh Taïng. hay nhôø thaàn löïc cuûa chö Phaät hay chö Boà Taùt. 2) The vinaya: Luaät Taïng. 3) The Abhidharma: Luaän Taïng. Fixed Karma and Non-fixed Karma: Ñònh 4) The miscellaneous collection: Taïp Taïng. Nghieäp Baát Ñònh Nghieäp—Along the circle of 5) Bodhisattva collection (Spells): Boà Taùt Taïng births and deaths, sentient beings have created (Chuù Taïng). infinite types of karma, but overall, there are two kinds of karma: fixed or determinate karma and Fivefold meditations: Nguõ Moân Thieàn—Naêm non-fixed or indeterminate karma. Fixed karma is moân thieàn. a kind of karma that is certain to have karmic 1) Impermanence: Voâ thöôøng. consequences and is absolutely unavoidable. 2) Suffering: Khoå. While the non-fixed karma is a kind of karma that 3) Void: Khoâng. has potential for having karmic retribution, but it 4) Non-ego: Voâ ngaõ. is also possible to avoid or change from heavy to 5) Nirvana: Nieát baøn. light consequences, or change from early Fix the mind (upon): Chuyeân nieäm.

retribution to later. Generally speaking, no matter phaùt ra töø Tam Ma ñòa, duøng ñeå töï thieâu hay caùc what kind of karma, Buddhists should remember coâng duïng khaùc. Ñaëc bieät lieân heä vôùi Baát Ñoäng an absolute truth that: “No karma created will go Toân vaø Chaân Ngoân Du Giaø, keát hôïp ngöôøi tu vôùi without having karmic retribution.”—Trong voøng Ngaøi vaø naêng löïc cuûa Ngaøi. Theo kinh Tröôøng A luaân hoài sanh töû, chuùng sanh ñaõ töøng taïo ra voâ soá Haøm, ñaây laø Tam Ma Ñòa maø Phaät vaøo, trong ñoù nghieäp toäi khaùc nhau, nhöng öôùc löôïc laïi maø noùi Ngaøi phoùng hoûa ñeå löôùt qua ñoäc long. thì coù hai loaïi: Ñònh Nghieäp vaø Baát Ñònh Nghieäp. Flame-mouth demon: Jvala (skt)—Xaø Baø Leä—Ñònh Nghieäp laø thöù nghieäp nhöùt ñònh phaûi bò quaû A class of hungry ghost—Loaïi quyû mieäng phun ra baùo chöù khoâng theå naøo traùnh khoûi. Trong khi Baát löûa. Ñònh Nghieäp laø loaïi nghieäp coù theå bò quaû baùo, maø Flame samadhi: Flame-dhyana—Hoûa Quang cuõng coù theå traùnh ñöôïc, hoaëc laø

chuyeån töø naëng Tam Muoäi—Hoûa Sinh Tam Muoäi—Löûa Tam thaønh nheï, hay chuyeån quaû baùo sôùm thaønh ra quaû Muoäi—The flame samadhi, also styled the fourth baùo muoän. Tuy nhieân, duø laø ñònh nghieäp hay baát dhyana. According to the Long Agama, this is the ñònh nghieäp, ngöôøi Phaät töû neân luoân nhôù moät söï samadhi entered into by the Buddha, in which he thaät tuyeät ñoái raèng: "Taát caû caùc toäi nghieäp taïo ra, emitted flames to overcome a poisonous dragon— khoâng toäi nghieäp naøo maø chaúng coù quaû baùo caû." Moät pheùp Thieàn ñònh khieán thaân ngöôøi phaùt ra Fixed mind: Settled mind—Ñònh taâm—A löûa, cuõng laø ñeä töù thieàn ñònh. Theo kinh Tröôøng A settled mind verse A wandering mind. A mind Haøm, ñaây laø Tam Ma Ñòa maø Phaät vaøo, trong ñoù organized by meditation or disorganized by Ngaøi phoùng hoûa ñeå löôùt qua ñoäc long. distraction. The characteristic of the saint and Flame-shaped tuft of hair: Usnisa (skt)—Nhuïc sage—Taâm ñònh ngöôïc laïi vôùi taâm taùn loaïn. Taâm Phaùt—One of the thirty-two marks (laksana) of a ñònh baèng thieàn, ñoái laïi vôùi taâm taùn vôùi nhöõng Buddha; originally a conical or flame-shaped tuft loaïn ñoäng. Ñaây laø taâm cuûa nhöõng baäc Thaùnh. of hair on the crown of a Buddha, in later ages Fixed mind samadhi: Ñònh Taâm Tam Muoäi— represented as a fleshly excrescence on the skull Quaùn Phaät Tam Muoäi—A fixed mind on the Pure itself; interpreted as a coiffure of flesh. In China it Land and its glories—Quaùn töôûng tuïng nieäm (veà is low and large at the base, sometimes with söï baùo ñaùp y baùo vaø chaùnh baùo). tonsure on top of the protuberance—Moät trong ba Fixed nature Hearers: Ñònh tính Thanh Vaên— möôi hai töôùng haûo cuûa Phaät, thòt noåi cao treân See Ten states of Feeling Skandha. ñænh ñaàu nhö buùi toùc hình noùn (beân Trung Quoác, Fixed nature Pratyekas: Ñònh tính Ñoäc Giaùc— ngöôøi ta taïc töôïng hay veõ buùi toùc thaáp maø lôùn). See Ten states of Feeling Skandha. Flaming Brightness Buddha: Quang Dieäm Fixed place for an assembly of monks: Keát Vöông Phaät—The royal Buddha of shining giôùi (nôi coá ñònh cho chö Taêng hoäi hoïp). flames, or flaming brightness. This is the Fix the thoughts on one thing: Heä nieäm tö Amitabha Buddha with his virtues—Ñöùc Phaät coù duy. danh hieäu Quang Dieäm Vöông vì aùnh saùng cuûa Ñöùc Phaät aáy soi saùng nhaát. Ñaây laø Ñöùc danh cuûa Flag-rising ceremony: Leã chaøo côø. Ñöùc Phaät A Di Ñaø. Flame dhyana: By which the body is self- Flaming net: Dieäm Voõng—The shining net of immolated—Hoûa quang ñònh. Buddha, the glory of Buddha, which encloses Flame-emitting samadhi: Hoûa Sinh Tam everything like the net of Indra—AÙnh saùng cuûa Muoäi—A flame-emtting samadhi—The power to Phaät xen keû lôùp lôùp nhö maét löôùi ngoïc chaâu cuûa emit flames from the body for auto holocaust or vua Trôøi Ñeá Thích. other purposes. It is especially associated with Flaming womb: Dieäm Thai—The gabhadhatu Aryacalanatha and Shingon practice of the yoga which surrounds with light—AÙnh saùng vaây boïc which unites the devotee to him and his powers. quanh mình nhö trong Thai Taïng giôùi. According to the Long Agama, this is the samadhi entered into by the Buddha, in which he emitted Flash of lightning: Tia chôùp. flames to overcome a poisonous dragon—Löûa Flatter: Nònh bôï.

Flatterer: Ngöôøi kheùo nònh hoùt phaûi ñöôïc xem öôùc heïn, nhöng tình côø gaëp maø aên—See Nine khoâng phaûi laø baïn—See Four types of people who kinds of clean flesh. can be seen as foes in disguise. Flesh eye: Phaøm Nhaõn—Human eye—Physical Flattery: Shathya (skt)—Sieåm (nònh noït)—See eye—The eye of the body—Limited vision—Maét Six things that defile the pure mind, and Fifty-one thòt cuûa nhuïc thaân, coù taàm nhìn giôùi haïn—See Dharmas interactive with the Mind. Five kinds of eyes or vision. Flavor: Vò—There are six tastes or flavours—Coù Flesh is not clean: Thaân theå chaúng saïch—See saùu vò—See Six tastes or flavours. Seven kinds of impurity. Flavor of the Buddha's teaching: The Fleshly (a): Thuoäc veà xaùc thòt. Buddha's teaching has only one flavour, the Fleshly eye: Mamsa-cakkhu (p)—Nhuïc nhaõn— flavour of liberation—Phaät phaùp chæ coù moät vò, ñoù See Flesh eye, and Three dharmas (XL). laø vò giaûi thoaùt. Flexibility: Tính deã thích öùng. Flavor of the Dharma: Taste of the dharma— Flexible voice: Flexible voice, one of the eight Phaùp vò. tones of a Buddha's voice—Nhu nhuyeãn aâm, moät Flavor of fresh milk: Nhuõ Vò—The flavour of trong taùm aâm thanh cuûa Phaät—See Eight tones of fresh milk, to which the Buddha's teaching in the a Buddha's voice. Hua-Yen Ching is compared (in five forms Flick of a finger: Khoaûng khaûy moùng tay. illustrates the T'ien-T'ai five periods of the Fling (v) someone down: Dìm ai xuoáng. Buddha's teaching)—Vò söõa töôi, ñöôïc ví vôùi thôøi Flirt girl: Daâm nöõ. kyø ñaàu Phaät giaûng kinh Hoa Nghieâm (trong naêm Flit: Move lightly—Ñi nheï nhaøng. thôøi thuyeát giaùo ñöôïc toâng Thieân Thai noùi ñeán). Float: Flow—Spread—Wander—Löu. Flavour of liberation: Giaûi Thoaùt Vò—Flavour of release, or nirvana—Höông vò giaûi thoaùt hay Floating: Drifting—Beành boàng—Troâi noåi. Nieát Baøn. Floating bag: Lifebuoy—Swimming float—Phuø Flavor of release: Flavor of Nirvana—Höông vò nang (phao cöùu caáp). cuûa giaûi thoaùt—See Nirvana. Floating dust: Phuø traàn—Floating dust or atoms, Flavor of religion: Ñaïo vò (höông vò ñaïo). unstable matter, i.e. phenomena which hide reality—Taát caû caùc phaùp höõu vi ñeàu nhö buïi noåi, Flavour of sexual attraction: Saéc Vò—The khoâng chaân thöïc. Noù che laáp maát chaân tính. love of women—Höông vò cuûa söï haáp daãn duïc tình. Floating pieces of woods in the river will Flaw: A fault—A mistake—Tì veát. certainly reach the sea: Khuùc goã noåi vaø troâi theo doøng nöôùc chaéc chaén seõ ra ñeán bieån— Flaw in a sceptre of jade may be ground According to the Sutra In Forty-Two Sections, away, but a flaw in speech, nothing can be Chapter 27, the Buddha said: "Those who follow done: Tì veát trong ngoïc coøn coù theå maøi ñöôïc, chöù the Way are like floating pieces of woods in the lôøi noùi baäy baï thì heát caùch chöõa. water flowing above the current, not touching Flawless: Perfect—Khoâng coù tì veát. either shore and that are not picked up by people, Flawless gem: Vieân ngoïc veïn toaøn nhö yù. not intercepted by ghosts or spirits, not caught in Flee: Run away from something—Troán chaïy. whirlpools, and that which do not rot. I guarantee Flesh: Mamsa (skt)—Huyeát nhuïc—Xaùc thòt. that these pieces of wood will certainly reach the sea. I guarantee that students of the Way who are Flesh and blood: Maùu thòt. not deluded by emotional desire nor bothered by

Flesh of animals that were previously killed: myriad of devious things but who are vigorous in Moùn thòt ñaõ laøm töø tröôùc khi coù söï hieän dieän cuûa their cultivation or development of the mình taïi ñoù—See Nine kinds of clean flesh. unconditioned will certainly attain the way."— Flesh of animals that were not seasonable or Theo Kinh Töù Thaäp Nhò Chöông, Chöông 27, Ñöùc at the right time: Nhöõng moùn khoâng phaûi do Phaät daïy: "Ngöôøi thöïc haønh theo ñaïo nhö khuùc

goã noåi vaø troâi theo doøng nöôùc. Neáu khoâng bò Flow with continual reincarnation: Thuaän ngöôøi ta vôùt, khoâng bò quyû thaàn ngaên trôû, khoâng bò löu—Nhaân quaû taùi sanh löu chuyeån—See Two nöôùc xoaùy laøm cho döøng laïi, vaø khoâng bò hö naùt, ways in the current of transmigration. ta ñaûm baûo raèng khuùc caây aáy seõ ra ñeán bieån. Flow of existence: Duïc Laäu—The stream or Ngöôøi hoïc ñaïo neáu khoâng bò tình duïc meâ hoaëc, flow of existence, evoked by desire khoâng bò taø kieán laøm roái loaïn, tinh taán tu taäp ñaïo interpenetrated by unenlightened views and giaûi thoaùt, ta baûo ñaûm ngöôøi aáy seõ ñaéc Ñaïo." thoughts (these stimulating desires produce karma Floating or shifting sands: Löu sa (caùt troâi). which in turn produces reincarnation)—Doøng luaân Flock (n): Ñaøn (baày)—Crowd—Herd— hoài sanh töû bò khuaáy leân bôûi tham duïc, taø kieán, vaø Multitude. taø tö. Flood (n): Ogha (skt)—Inundation—Torrent— Flow of mind or thoughts: Citta-dhara (skt)— Doøng thaùc—Luõ luït—According to the Sangiti Doøng taâm hay doøng tö töôûng. Sutta in the Long Discourses of the Buddha, there Flow or progress of Buddha-truth: Stream of are four floods—Theo Kinh Phuùng Tuïng trong Truth—Ñaïo löu. Tröôøng Boä Kinh, coù boán boäc löu (luõ luït)—See Flow of transmigration: Sanh Töû Löu—Doøng Four floods and Seven calamities (A). sanh töû (söï sanh töû khieán cho con ngöôøi bò troâi daït Flood of becoming or existence: Höõu Boäc chìm ñaém neân goïi laø doøng sinh töû). Löu—According to the Sangiti Sutta in the Long Flow upwards against the stream of Discourses of the Buddha, this is one of the four transmigration to parinirvana: Loäi ngöôïc floods—Theo Kinh Phuùng Tuïng trong Tröôøng Boä doøng sinh töû ñaùo bæ ngaïn. Kinh, ñaây laø moät trong boán boäc löu (luõ luït)—See Flowed or floated down: Löu lai (cöù ôû hoaøi Four floods. trong voøng luaân hoài sanh töû). Flood of desire: AÙi löu—The flood of desire Flower: Kusuma or Padma or Puspa (skt)— which overwhelms—Tham aùi laøm meâ hoaëc loøng Blossom—Hoa—Flower—Blossom—Flowery, ngöôøi neân ví nhö doøng luõ duïc voïng. especially the lotus, one of the six objects for Flood of ignorance: Voâ Minh Boäc Löu— offerings—Hoa, ñaëc bieät laø hoa sen, moät trong According to the Sangiti Sutta in the Long saùu loaïi vaät ñeå cuùng ñöôøng Phaät. Discourses of the Buddha, this is one of the four Flower Adornment: Avatamsaka (skt)—Hoa floods—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Nghieâm—Garland Ornament. Kinh, ñaây laø moät trong boán boäc löu (luõ luït)—See 1) A ring-shaped ornament: The flower-adorned, Four floods. or a garland—Voøng hoa trang söùc. Flood in the kalpa of destruction: Kieáp thuûy 2) The name of the Hua-Yen Sutra: Teân cuûa (naïn hoàng thuûy trong thôøi hoaïi kieáp). Kinh Hoa Nghieâm. Flood of sensuality: Duïc Boäc Löu—According 3) The name of the Hua-Yen school: Teân cuûa to the Sangiti Sutta in the Long Discourses of

the Toâng Hoa Nghieâm (moät toâng phaùi duøng teân Buddha, this is one of the four floods—Theo Kinh kinh naày laøm choã sôû y vaø phaùp moân cho toâng Phuùng Tuïng trong Tröôøng Boä Kinh, ñaây laø moät phaùi mình). trong boán boäc löu (luõ luït)—See Four floods. ** See Hua-Yen sect. Flood of wrong views: Taø Kieán Boäc Löu— Flower Adornment Sutra: Avatamsaka (skt)— According to the Sangiti Sutta in the Long Kinh Hoa Nghieâm—Flower Ornament Sutra— Discourses of the Buddha, this is one of the four The Garland Sutra—The Sanskrit title is floods—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Avatamsaka, but it is Gandavyuha according to Kinh, ñaây laø moät trong boán boäc löu (luõ luït)—See Fa-Tsang's commentary on the sixty-fascile Four floods. Garland Sutra. Avatamsaka means a 'garland,' Flow: Float—Spread—Wander—Löu. while in Gandavyuha, ganda means 'a flower of ordinary kind,' and vyuha 'an orderly arrangement' or 'array.' Gandavyuha means

'flower-decoration.' Avatamsaka is one of the caû 53 vò, truï khaép caùc taàng caûnh giôùi, mang ñuû loát profound Mahayana sutras embodying the chuùng sanh. Ñaây laø lyù thuyeát caên baûn cuûa tröôøng sermons given by the Buddha immediately phaùi Hoa Nghieâm. Moät trong nhöõng kinh ñieån daøi following his perfect enlightenment. The nhaát cuûa Phaät giaùo, cuõng laø giaùo ñieån cao nhaát Gandavyuha is the Sanskrit title for a text cuûa ñaïo Phaät, ñöôïc Ñöùc Phaät thuyeát giaûng ngay containing the account of Sudhana, the young sau khi Ngaøi ñaïi ngoä. Ngöôøi ta tin raèng kinh naày man, who wishing to find how to realize the ideal ñöôïc giaûng daïy cho chö Boà taùt vaø nhöõng chuùng life of Bodhisattvahood, is directed by Manjusri höõu tình maø taâm linh ñaõ phaùt trieån cao. Kinh so the Bodhisattva to visit spiritual leaders one after saùnh toaøn vuõ truï vôùi söï chöùng ñaéc cuûa Phaät Tyø Loâ another in various departments of life and in Giaù Na. Kinh cuõng nhaán maïnh raèng moïi söï vaät vaø various forms of existence, altogether numbering moïi hieän töôïng ñoàng nhaát theå vôùi vuõ truï. Sau khi fifty-three. This is the basic text of the khaûo saùt veà noäi dung cuûa Kinh Hoa Nghieâm, Avatamsaka school. It is one of the longest and chuùng ta thaáy kinh khôûi ñaàu baèng nhöõng baûn kinh most profound sutras in the Buddhist Canon and ñoäc laäp vaø veà sau ñöôïc taäp hôïp thaønh moät doøng records the highest teaching of Buddha thô, moãi theå taøi ñöôïc trình baøy trong caùc kinh ñoù Sakyamuni, immediately after enlightenment. It is ñeàu ñöôïc xeáp loaïi theo töøng theå vaø ñöôïc goïi traditionally believed that the sutra was taught to chung laø Hoa Nghieâm. the Bodhisattvas and other high spiritual beings Flower bed: Luoáng boâng. while the Buddha was in samadhi. The sutra has Flower of Compassion Sutra: Karuna- been described as the "epitome of Budhist pundarika-sutra (skt)—Bi Hoa Kinh. thought, Buddhist sentiment, and Buddhist Flower of enlightenment: Giaùc hoa (hoa giaùc experiences" and is quoted by all schools of ngoä). Mhayana Buddhism. The sutra compares the Flower and fruit: Hoa quaû. whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things Flower Garland Scripture: See Kinh Hoa and phenomena are the oneness of the Universe, Nghieâm. and the whole Universe is myriad things and Flower and incense: Hoa vaø höông. phenomena. After examining the sutra, we find Flower of mankind:

Ñoùa hoa cuûa nhaân loaïi. that there were in the beginning many Flower Of Merit And Virtue Buddha: Phaät independent sutras which were later compiled into Coâng Ñöùc Hoa. one encyclopaedic collection, as the subject- Flowers opening are the occurrence of the matters treated in them are all classified under world: Hoa Khai Theá Giôùi Khôûi—The twenty- one head, and they came to be known as seventh patriarch, Master Prajnatara, said, Avatamsaka—Nhan ñeà Phaïn ngöõ cuûa Hoa "Flowers opening are the occurrence of the Nghieâm laø Avatamsaka, nhöng Phaùp Taïng trong world," in other words, phenomena and concrete baûn chuù giaûi kinh Hoa Nghieâm boä 60 quyeån noùi existence are just one—Vò toå thöù 27 taïi AÁn Ñoä laø nguyeân ngöõ chính laø Gandavyuha. Avatamsaka coù Baùt Nhaõ Ña La ñaõ daïy: "Hoa khai theá giôùi khôûi," nghóa laø "moät traøng hoa" trong khi nôi chöõ nghóa laø hieän töôïng vaø söï hieän höõu cuï theå chæ laø Gandavyuha, thì ganda laø "taïo hoa" hay moät loaïi moät. hoa thöôøng vaø "vyuha" laø "phaân phoái traät töï" hay Flower Ornament Sect: Hua-yen Sect—Hoa "trang söùc." Hoa Nghieâm coù nghóa laø trang hoaøng Nghieâm Toâng—See Ten schools of Chinese baèng hoa. Hoa Nghieâm laø moät trong nhöõng boä Buddhism. kinh thaâm aùo nhaát cuûa Ñaïi Thöøa, ghi laïi nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät sau khi Ngaøi ñaõ ñaït Flower Ornament Sutra: Kinh Hoa Nghieâm— giaùc ngoä vieân maõn. Gandavyuha laø teân phaåm kinh See Flower Adornment Sutra. keå laïi coâng trình caàu ñaïo cuûa Boà Taùt Thieän Taøi Flower of reality: Thöïc Töôùng Hoa—Thöïc Ñoàng Töû. Boà Taùt Vaên Thuø höôùng daãn Ñoàng Töû ñi Töôùng Phong—The breeze of Reality, i.e. the tham vaán heát vò ñaïo sö naày ñeán vò ñaïo sö khaùc, taát

truth, or glory, of Buddhist teaching—Chaân lyù germ—Ñaúng Löu Quaû—Like producing like; The Phaät phaùp. equality of cause and effect; like causes produce Flower recompense: Hoa baùo—The fruit like effects. One of the five fruits, uniformly corresponds to the seed, good for good and evil continuous effect, like effetcs arise from like for evil—Quaû baùo töông öùng vôùi nhaân gieo, nhaân causes, e.g. good from good, evil from evil; laønh quaû laønh nhaân aùc quaû aùc. present condition in life from conduct in previous Flower-scatterer: Taùn hoa Sö—See Seven existence; hearing from sound, etc.—Ñaây laø loaïi monks (A). quaû maø nhaân loaïi naøo sanh ra quaû loaïi ñoù. Moät trong naêm quaû, töø thieän nhaân sinh ra thieän quaû, töø Flowers in the sky: Khapuspa (skt)—Spots aùc nhaân sinh ra aùc quaû, töø voâ kyù nhaân sinh ra voâ before the eyes—Khoâng hoa (hoa ñoám trong hö kyù quaû (töø caùi thieän taâm cuûa yù nghó tröôùc, maø khoâng). chuyeån thaønh thieän taâm sau; hoaëc töø caùi baát thieän Flower Store World: Hoa Taïng Phaùp Giôùi— taâm cuûa yù nghó tröôùc, maø sinh ra caùi baát thieän taâm Coõi Hoa Taïng Theá Giôùi—The entire cosmos, sau, hay baát thieän nghieäp cuûa yù nghó sau), tính quaû consisting of worlds as described in the gioáng tính nhaân maø troâi chaûy ra neân goïi laø Ñaúng Avatamsaka Sutra. It is the realm of Vairocana Löu Quaû. Buddha, the transcendental aspect of Buddha Flowing out: Nisyanda (skt)—Flowing down— Sakyamuni and all of Buddhas. The saha World, Ñaúng löu. the Western Pure Land and, for that matter, all lands and realms are within the Flower Store Flowing and returning: Samsara (skt)—

World—Toaøn theå phaùp giôùi, bao goàm nhöõng theá Flowing back again—Transmigration—Löu giôùi ñaõ ñöôïc dieãn taû trong kinh Hoa Nghieâm. Ñoù chuyeån trong voøng luaân hoài sanh töû. laø Phaùp giôùi cuûa Phaät Tyø Loâ Giaù Na, moät bieåu Flowing through: Löu thoâng. töôïng sieâu vieät cuûa Phaät Toå Thích Ca vaø chö Phaät. Flowing through without hindrances: Theá giôùi Ta Baø, Taây phöông Tònh Ñoä, taát caû ñeàu Circulation without hindrances—Löu thoâng khoâng naèm trong Hoa taïng Phaùp Giôùi. chöôùng ngaïi. Flower-Store World Tathagata: Hoa Quang Flying in the air: Keû khaùc bay vaøo khoâng Nhö Lai. trung—See Four wise men who sought escape Flower vase: Bình hoa—See Three essential from death, all in vain. articles for worship. Flying Body Ghost King: Quyû Vöông Phi Flowery region: Hoa Phöông—Phöông Nam coù Thaân. nhieàu hoa—The South, the flowery region. Flying and changing: Phi Hoùa—Bay ñi vaø thay Flowery words: Hoa Ngoân—Lôøi noùi hoa myõ. ñoåi. Flowing back again: Samsara (skt)—Flowing Flying immortal: Flying genii—Phi haønh tieân— and returning—Transmigration—Löu chuyeån Vò Tieân coù theå phi thaân töø nôi naày ñeán nôi khaùc— trong voøng luaân hoài sanh töû. See Ten kinds of immortals. Flowing down: Nisyanda (skt)—Flowing out— (Hell of) Flying-Knives: Ñòa nguïc Phi Ñao. Ñaúng Löu. Flying ruler: Phi Haønh Hoaøng Ñeá—Vò Chuyeån 1) Flowing-out or down: Outflow, regular flow, Luaân Thaùnh Vöông cöôõi xe ñi trong khoâng equal current—Doøng troâi chaûy khoâng phaân trung—Synonym for a sovereign. bieät. Flying yaksas: Phi Haønh Daï Xoa—Moäi loaïi quyû 2) Like producing like; the equality of cause and bieát bay—Flying demons. effect; like causes produce like effects; of the Foam (n): Beøo boït. same order: Do nhaân maø troâi chaûy tôùi quaû, do Focus and concentration to recite Buddha's goác maø troâi chaûy tôùi ngoïn töông töï gioáng name: Laáy söï nhieáp taâm chuyeân chuù maø nieäm nhau. Phaät ñeå laøm phöông tieän duïng coâng—See Eight Flowing down fruit: Nisyanda-phala (skt)— crucial elements for Pure Land cultivators. Flowing out fruit—Fruit of the development of

Focused practice: Chuyeân Tu—Focused Follow and appreciate the path of Saints: practice is to selct a single Dharma Door and then Tuøy thuaän tin meán ñaïo Thaùnh—See Ten reasons practice according to the teachings of that Dharma enlightening beings leave a royal palace. Door for the remainder of the cultivator's life Follow (v) one's breath: Theo doõi hôi thôû. without changing and mixing in other practices. Follow the Buddha-truth: Walk in the way— For example, once a person chooses to practice Haønh ñaïo. Pureland Buddhism, then for the entire life, he Follow cock and dog discipline: Keâ Caåu should always and often focus his energy into Giôùi—Heterodox sects in northern India follow reciting the Buddha's virtuous name and pray to cock or dog discipline, e.g. standing on a leg all gain rebirth. If he or she chooses to practice day, or eating ordure, like certain ascetics—Ngoaïi meditation, he or she should always focus on ñaïo vuøng Baéc AÁn, coù loaïi trí thuû keâ giôùi, caåu giôùi, meditation and contemplation. Thus, the wrong keâ thì suoát ngaøy ñöùng moät chaân, caåu thì aên phaân thing to do is to practice one Dharma Door one nhô baån. day and switch to another the next—Chuyeân tu laø Follow out one's duties: Accord

with one’s choïn laáy moät phaùp moân duy nhaát naøo ñoù roài y calling—Thuaän Phaän (laøm theo nhieäm vuï cuûa moät theo phaùp moân aáy maø tu cho ñeán suoát ñôøi khoâng vò Boà Taùt). thay ñoåi; thí duï nhö choïn phaùp moân Tònh Ñoä thì suoát ñôøi chæ chuyeân nieäm Phaät caàu vaõng sanh maø Follow the East wind when it is blowing and thoâi. Neáu tu thieàn thì chæ chuù taâm vaøo thieàn quaùn to follow the West wind when it is blowing: maø thoâi, chöù khoâng neân nay tu phaùp moân naày, mai Gioù chieàu naøo theo chieàu aáy (Ñoâng phong ngaïnh ñoåi phaùp moân khaùc. tuøy Ñoâng phong, Taây phong ngaïnh tuyø Taây Focusing on carrying out the deeds of phong), chöù khoâng coù laäp tröôøng vöõng chaéc—To Enlightening Beings for innumerable eons: have no firm standpoint. Taùc yù trong baát khaû thuyeát kieáp thöïc haønh haïnh Follow emotion and desire and seek for Boà Taùt—See Ten peerless states of Great fame: Thuaän theo loøng duïc ñeå mong ñöôïc danh Enlightening Beings. tieáng—According to the Sutra In Forty-Two Foetus and Egg-Eating Ghost King: Ñaïm Sections, Chapter 21, the Buddha said: “There are Thai Noaõn Quyû Vöông. people who follow emotion and desire and seek Fo-Kuang-Shan: Phaät Quang Sôn—Name of for fame. By the time their reputation is established, they are already dead. Those who are the large Buddhist temple in Taiwan, founded in greedy for worldly fame do not study the Way and 1967 by Venerable Master Hsing-Yun. This is the wear themselves out in wasted effort. It is just like headquarters for an extensive organization which a stick of burning incense which, however has branch temples all over the world, including fragrant its scent, consumes itself. So too, greed the Hsi-Lai Temple in Hacienda Height in Los for fame brings the danger of a fire which burns Angeles. The organization emphasizes social one up in its aftermath.”—Theo Kinh Töù Thaäp service and operates vocational training centers, Nhò Chöông, Chöông 21, Ñöùc Phaät daïy: “Ngöôøi educational facilities, and healthcare facilities— thuaän theo loøng duïc ñeå mong ñöôïc danh tieáng, khi Teân cuûa moät Töï Vieän lôùn taïi Ñaøi Loan, ñöôïc Hoøa danh tieáng vöøa noåi thì thaân ñaõ maát roài. Ham muoán Thöôïng Tinh Vaân saùng laäp vaøo naêm 1967. Ñaây laø caùi danh tieáng thöôøng tình maø khoâng lo hoïc ñaïo truï sôû chính cuûa moät toå chöùc môû roäng cuûa caùc chæ uoång coâng meät söùc maø thoâi. Gioáng nhö ñoát chuøa vieän treân khaép theá giôùi, bao goàm chuøa Taây höông khi ngöôøi ta ngöûi ñöôïc muøi thôm, thì caây Lai ôû Hacienda Height thuoäc Los Angeles. Toå höông ñaõ taøn roài. Caùi löûa haïi thaân theo lieàn caùi chöùc naøy nhaán maïnh ñeán caùc dòch vuï xaõ hoäi vaø danh tieáng.” caùc trung taâm huaán ngheä, caùc cô sôû giaùo duïc vaø chaêm soùc y teá. Follow up one’s footprints: Theo daáu chaân cuûa ai. Follow (v): Theo sau.

Follow the forms and discipline of the Followers of Buddhism: Thích LöõBuddhists—Buddha: Tuøy Töôùng Giôùi—To become a —Disciple of the Buddha—Buddhist comrade— monk—Tuøy thuaän theo hình töôùng vaø tuaân theo Tín ñoà Phaät giaùo—Taêng löõ. giaùo phaùp soáng tu cuûa Phaät, nhö nhuoäm aùo caïo Followers of the esoteric school: Maät Chuùng toùc ñeå trôû thaønh moät Taêng Só. (tín ñoà Phaät giaùo Maät toâng).. Follow the good: Tuøng thieän. Following one’s breath: Making your breath Follow good friends: Tuøy thuaän thieän höõu laø calm and

even—Tuøy Töùc hay theo doõi hôi thôû ñaïo xuaát sanh Phaät phaùp, vì hoï ñoàng gieo caên trong khi thieàn quaùn laøm cho hôi thôû tónh laëng— laønh—Following good friends is a way of During meditation, Zen practitioner's breath generating qualities of Buddhahood, because they should be light, even, and flowing, like a stream plant roots of goodness together—See Ten ways of water running through the sand. Your breath of generating the qualities of Buddhahood of should be very quiet, so quiet that a person sitting Great Enlightening Beings. next to you cannot hear it. Your breath should Follow a guidance: Theo söï höôùng daãn. flow gracefully, like a river, like a watersnake crossing the water, and not like a chain of rugged Follow a path: Walk a path—Ñi theo con ñöôøng. mountains or the gallop of a horse. To master our Follow someone's advice on religious and breath is to be in control of our bodies and minds. worldly affairs: Nghe theo lôøi khuyeân cuûa ai veà Each time we find ourselves dispersed and find if caû vieäc ñaïo laãn vieäc ñôøi. difficult to gain control of ourselves by different Follow someone's example: Noi göông ai. means, the method of watching the breath should Follow in someone's footsteps: Follow the always be used. The moment you sit down to same of someone's lifestyle—Theo böôùc chaân ai. meditate, begin watching your breath. At first, Follow the teachings of the Buddha at all breathe normally, gradually letting your breath time: Thöôøng Tuøy Hoïc Phaät—This is the eighth slow down until it is quiet, even, and the lengths of the ten conducts and vows of Samantabhadra of the breaths are fairly long. From the moment bodhisattva. To follow teachings of the Buddha at you sit down to the moment your breathing has all times means that we will be like Vairocana become deep and silent, be conscious of Thus Come One, vow never retreat from vigor. everything that is happening in yourself. As the We should utilize our pure body, mouth and mind Sutra of Mindfulness says: "Breathing in a long to learn and to preach Buddha-dharma, according breath, you know, 'I am breathing in a long to the living beings' levels—Ñaây laø haïnh nguyeän breath,' Breathing out a long breath, you know, 'I thöù taùm trong Phoå Hieàn Thaäp Haïnh Nguyeän. am breathing out a long breath.' Breathing in a Thöôøng tuøy hoïc Phaät laø chuùng ta seõ gioáng nhö short breath, you know 'I am breathing in a short Phaät Tyø Loâ Giaù Na, phaùt taâm tu haønh tinh taán breath.' Breathing out a short breath, you know, 'I khoâng treã lui, ñem thaân khaåu yù thanh tònh, tuøy am breathing in a short breath.' Experiencing the theo caên taùnh cuûa chuùng sanh maø hoùa ñoä cho hoï whole body, I shall breathe in.' Thus you train ñöôïc thaønh thuïc—See Five stages in a penitential yourself. 'Experiencing the whole breath-body, I service (II) (4), and Ten vows of respect of shall breathe out.' Thus you train yourself. Samantabhadra Bodhisattva. 'Calming the activity of the breath-body, I shall Follow wrong desires or emotions: Taø duïc— breathe in.' Thus you train yourself. 'Calming the activity of the breath-body, I shall breathe out.' Chaïy theo tham duïc vaø tình caûm—See Two Thus you train yourself." After about ten to classes of misconduct. twenty minutes, your thoughts will have quieted Follow wrong views: Taø kieán—Chaïy theo taø down like a pond on which not even a ripple kieán—See Two classes of misconduct. stirs—Trong khi thieàn quaùn, hôi thôû cuûa

haønh giaû Follower (n): Vada (skt)—Moân ñeä—Ngöôøi ñi phaûi thaät nheï nhaøng, ñeàu ñaën, troâi chaûy tieáp noái sau. nhö moät laïch nöôùc chaûy treân caùt. Hôi thôû phaûi thaät im laëng, im laëng ñeán noãi ngöôøi keá beân cuõng

khoâng nghe bieát. Hôi thôû neân uyeån chuyeån nhö walking, standing, lying down, or sitting up, he moät doøng soâng, moät con raén nöôùc ñang vöôït qua recites the Buddha's name, either fingering the kinh, chöù khoâng theå nhö moät daõy nuùi lôûm chôûm rosary or simply reciting. Before going to bed, he hay nhö nhòp phi nöôùc ñaïi cuûa moät con ngöïa. Laøm bows once more to Amitabha Buddha and chuû ñöôïc hôi thôû mình nhö theá töùc laø laøm chuû dedicates the merits of the whole day's practice ñöôïc thaân taâm mình. Moãi khi taâm yù taùn loaïn khoù toward rebirth in the Pure Land. If he is distracted keàm cheá ta neân aùp duïng phöông phaùp quan saùt hôi during practice, he should resume recitation as thôû. Luùc môùi ngoài xuoáng ñeå thieàn ñònh, sau khi soon as the circumstances of the distraction have ñieàu chænh tö theá ngoài, lieàn ñieàu chænh hôi thôû. passed. This method is flexible and easy, but the Ban ñaàu thôû töï nhieân, laøm cho hôi thôû dòu daàn, cultivator should minimize distracting conditions laéng daàn, saâu daàn vaø daøi daân. Trong suoát thôøi gian and have a good deal of perseverance—Moät trong naøy haønh giaû yù thöùc ñöôïc taát caû nhöõng gì ñang boán loaïi tam muoäi. Nhöõng tam muoäi kia laø Baùt xaõy ra. Nhö Kinh Quaùn Nieäm daïy: "Toâi ñang thôû chu Tam Muoäi, Nhaát Haïnh Tam Muoäi vaø Phaùp vaøo thì bieát roõ toâi ñang thôû vaøo. Toâi ñang thôû ra Hoa Tam Muoäi. Phaùp thöùc naày coù nghóa laø tuøy thì bieát roõ toâi ñang thôû ra. Toâi ñang thôû vaøo moät taâm hoaëc ñi ñöùng, hoaëc naèm ngoài, ñeàu nhieáp nieäm hôi ngaén thì bieát roõ laø toâi ñang thôû vaøo moät hôi khoâng rôøi danh hieäu Ñöùc A Di Ñaø ñeå tu chöùng ngaén. Toâi ñang thôû ra moät hôi ngaén thì bieát roõ toâi vaøo tam muoäi. Haønh nghi ñaây laïi coøn coù teân laø ñang thôû ra moät hôi ngaén. Toâi ñang thôû vaøo moät "Löu Thuûy Nieäm Phaät." Ví nhö doøng nöôùc nôi hôi daøi thì bieát roõ toâi ñang thôû vaøo moät hôi daøi. soâng cöù lieân tuïc chaûy maõi, duø gaëp caây ñaù ngaên Toâi ñang thôû ra moät hôi daøi thì bieát roõ toâi ñang thôû caûn, noù chæ doäi laïi roài tìm loái chaûy tieáp. Thoâng ra moät hôi daøi. Toâi yù thöùc troïn veïn veà caû chieàu thöôøng ngöôøi tu theo moân naày, cöù moãi buoåi khuya daøi hôi thôû maø toâi dang thôû vaøo. Toâi yù thöùc troïn leã Phaät A Di Ñaø boán möôi taùm laïy, Quaùn AÂm, veïn caû chieàu daøi hôi thôû maø toâi ñang thôû ra. Toâi Theá Chí vaø Ñaïi Haûi Chuùng moãi danh hieäu ñeàu ñang thôû vaøo vaø laøm cho söï ñieàu hoøa cuûa caû thaân baûy laïy, keá quyø xuoáng saùm hoái. Roài töø ñoù cho ñeán theå toâi trôû neân tónh laëng. Trong khoaûng töø möôøi toái, luùc ñi ñöùng naèm ngoài ñeàu nieäm Phaät, hoaëc laàn ñeán hai möôi phuùt, taâm yù cuûa haønh giaû töø töø laéng chuoãi ghi soá, hoaëc nieäm suoâng, ñeán tröôùc khi ñi xuoáng nhö hoà nöôùc trong vaø khoâng bò loâi keùo vaø nguû, laïi leã Phaät moät laàn nöõa vaø ñem coâng ñöùc tu phaân taùn nöõa. trong ngaøy, maø phaùt nguyeän hoài höôùng vaõng sanh. Following One's Inclinations Samadhi: Tuøy Trong khi haønh trì neáu coù tieáp xuùc vôùi caùc duyeân, Töï YÙ Tam Muoäi—One of the four kinds of khi qua roài vaãn trôû laïi nieäm Phaät. Phaùp tu naày tuy samadhi. The other three

samadhis are tuøy tieän deã daøng, nhöng phaûi kheùo traùnh bôùt Pratyutpanna Samadhi, Single-Practice Samadhi, duyeân vaø taâm beàn bó môùi mong thaønh töïu—See and Lotus-Blossom Samadhi. With this technique, Pratyutpanna Samadhi, Single-Practice Samadhi, we walk or stand, lie down or sit up as we wish, Lotus-Blossom Samadhi, and Four kinds of constantly focussing our thoughts and never samadhi. abandoning the sacred name Amitabha Buddha, Fond father: Affectionate father—Töø phuï. attaining samadhi in the process. This practice is Food (n): Nutrition—Thöïc—Thöïc phaåm—See also called “Flowing Water Buddha Recitation.” It Three kinds of desire (II). is like water continuously flowing in a river; if it 1) A plant: Thöïc vaät—Troàng caây. encounters an obstacle such as a rock or a tree, it 2) Two kinds of food for any Buddhist—Hai loaïi simply bounces back and continues to flow around thöùc aên cuûa ngöôøi con Phaät. it. Normally, the practitioner of this method, early (a) each morning, bows forty-eight times to Amitabha i) The joy of the Law: Phaùp duyeät. Buddha, and seven times each to the Bodhisattva ii) The bliss of meditation: Thieàn duyeät. Avalokitesvara, the Bodhisattva (b) Mahasthamaprapta, and the Ocean-Wide i) The right kind of monk’s livelihood by Assembly. He then kneels down to seek mendicancy: Chaùnh maïng thöïc hay Chaùnh repentance. From then on until nightfall, whether

maïng Taêng—Ngöôøi xuaát gia phaûi laáy vieäc Food for the body and its senses: Ñoaïn thöïc khaát thöïc maø nuoâi saéc thaân maø tu haønh. (Ñoaøn thöïc) hay thöùc aên cho thaân theå—See Four ii) The wrong kind of monk’s livelihood by any kinds of food (A). other means: Taø maïng thöïc hay Taø maïng Food in Cereals, fish and flesh: Bhojaniya Taêng—Ngöôøi xuaát gia maø khoâng chòu khaát (skt)—Ñaïm Thöïc—Boà Xaø Ni—Trong nguõ coác, caù thöïc thoï maïng laø haïng taø maïng thöïc. vaø thòt—See Two groups of food, each of five 3) Two groups of food, each of five kinds—Nhò kinds. Nguõ Thöïc—Hai loaïi Nguõ thöïc—Hai loaïi ñaïm Food and Drink spirits: Thaàn Chuû AÊn Uoáng. thöïc vaø töôùc thöïc: Food for the emotion: Laïc thöïc hay thöùc aên cho a) In Cereals, fish and flesh: Bhojaniya (skt)— tình caûm—See Four kinds of food (A). Boà Xaø Ni—Ñaïm Thöïc—Trong nguõ coác, caù vaø thòt. Food in fruits: Khadaniya (skt)—Töôùc Thöïc— b) In fruits: Khadaniya (skt)—Töôùc Thöïc—Khö Khö Xaø Ni—Trong traùi caây rau quaû—See Two Xaø Ni—Trong traùi caây rau quaû. groups of food, each of five kinds. 4) Ahara (p)—Four kinds of food (four Food of the gods: Sudha (skt)—Deva-food— nutriments)—Boán loaïi thöïc phaåm—See Four Thieân Thöïc—Food of the gods include sweet kinds of food. dew, nectar and ambrosia. White-coloured Food 5) Food is one of the four sources of affection for gods of higher ranks. Coloured Food for gods for a bhiksu or bhiksuni: Thöïc phaåm laø moät of lower ranks (blue—yellow—red)—Thöïc phaåm trong boán thöù laøm khôûi daäy aùi duïc cho chö cuûa chö Thieân goàm nöôùc cam loä, nöôùc hoà ñaøo vaø Taêng Ni—See Four sources of affection for a tröôøng sanh baát töû. Thöïc phaåm cho chö Thieân cao bhiksu or bhiksuni. caáp maøu traéng. Thöïc phaåm cho chö Thieân caáp 6) Eating: AÊn—Bhikhsu should get his food thaáp hôn thì coù nhieàu maøu (xanh, vaøng, ñoû). through alms-begging—Moät vò Tyø Kheo chæ Food

of joy in the Law: Phaùp Hyû Thöïc—Laáy neân khaát thöïc—A See Four necessaries of a phaùp hyû laøm thöùc aên. monk. Food made clean by fire: Hoûa Tònh—Food 7) There are six kinds of food—Coù saùu loaïi thöïc made clean by cooking, or food purified by fire— phaåm—See Six dusts. Thöùc aên ñöôïc laøm saïch nhôø naáu chín baèng löûa. Food of Bliss of Meditation: Thieàn duyeät vi Food offering to ghosts and other souls thöïc (laáy söï tham thieàn laøm thöïc phaåm)—Sincere before the meal: Sanh Phaïn—Xuaát Phaïn—Xuaát Buddhists should always remember that in Chuùng Sanh Thöïc—According to the Nirvana cultivation we must realize the state of 'taking the Sutra, these are offerings made before a meal of a bliss of Zen as our food,' that means we should let small portion of food to ghosts and all others our sustenance come from Zen meditation. A living or souls—Theo Kinh Nieát Baøn thì ñaây laø person who is genuinely doing the work of moät phaàn côm cuùng cho ma quyû vaø chö chuùng meditation is no longer aware of heaven above, sanh tröôùc khi chö Taêng Ni ñoä côm. earth below, or people in between. He has Food of sensation: Xuùc Thöïc—One of the four merged completely with empty space. He no nutriments or four kinds of food—Moät trong boán longer has any sense of self, others, living beings, loaïi thöïc phaåm. or a life span—Ngöôøi Phaät töû chôn thuaàn neân luoân 1) Food made unclean by being touched, or nhôù raèng chuùng ta phaûi caàn ñaït tôùi trình ñoä 'Thieàn handled; any food soiled, or unclean: Ñoà aên duyeät vi thöïc' nghóa laø laáy söï tham thieàn laøm thöïc baát tònh vì bò tay chaân chaïm vaøo. phaåm. Ngöôøi tham thieàn tôùi choã roát raùo thì treân 2) The food of sensation, or imagination, khoâng bieát coù trôøi, döôùi khoâng bieát coù ñaát, chaëng mentally conceived: Caûm xuùc vui söôùng laøm giöõa khoâng thaáy coù ngöôøi, hoøa vôùi hö khoâng laøm cho mình no nhö ñaõ aên roài (nghe haùt, xem moät, soáng trong moät caûnh giôùi voâ nhaân, voâ ngaõ, kòch, v, v. laøm cho thaân taâm thoaûi maùi vui voâ chuùng sanh, voâ thoï giaû. söôùng). ** See Four kinds of food.

Food for thought: Tö (nieäm) thöïc hay thöùc aên For appearance sake: Coá laøm ra veû beà ngoaøi. cho tö töôûng—See Four kinds of food (A). For ordinary human being: Ñoái vôùi phaøm phu. Food for wisdom: Thöùc aên cho trí tueä—Food For the sake of: Vì. for wisdom (Alayavijnana is the chief)—See Four For the sake of converting the people: Hoùa kinds of food (A). Tuïc Keát Duyeân—Vì cô duyeân hoùa ñoä chuùng sanh. Fool's paradise: Thieân ñaøng hoang töôûng. For the sake of that goal: Vì muïc ñích aáy. Fool's talk: Keû ngu si noùi chuyeän moäng mô (Si For the sake of a great cause: Ñaïi Söï Nhaân nhaân thuyeát moäng). Duyeân—For the sake of a great matter. The Foolish: Ñieân khuøng—Ñieân roà. Buddha appeared, for the changing beings from Foolish and dull: Ngu xuaãn vaø ñaàn ñoän. illusion into enlightenment (according to the Lotus Foolish passion of clinging to the unreal: Sutra), or the Buddha-nature (according to the Chaáp tình—Duïc voïng ngu xuaãn chaáp tröôùc vaøo Nirvana Sutra), or the joy of Paradise (according nhöõng caùi khoâng thaät. to the Infinite Life Sutra)—Phaät xuaát hieän vì moät Foolish talk: Cuoàng ngoân—Loaïn thuyeát. ñaïi söï nhaân duyeân: Khai thò cho chuùng sanh ngoä nhaäp tri kieán Phaät, hay laø giaùc ngoä theo kinh Phaùp Foolish Wisdom: Cuoàng hueä—Clever but Hoa,

Phaät taùnh theo kinh Nieát Baøn vaø thieân ñöôøng without calm meditation—Intelligence without cöïc laïc theo kinh Voâ Löôïng Tho. calm meditation—Khoân nhöng khoâng coù thieàn ñònh—Keû trí tueä bò taùn loaïn maø phaùt cuoàng (ñònh For the sake of peace and purity: Vì an bình maø khoâng tueä goïi laø si ñònh, gioáng nhö ngöôøi muø vaø thanh tònh. cöôõi ngöïa taát phaûi teù nhaøo; ngöôïc laïi tueä maø For the sake of sentient beings who are khoâng ñònh goïi laø cuoàng tueä, gioáng nhö ñeøn baûo attached to sensual pleasures and selfish tröôùc gioù lung linh khoâng soi saùng ñöôïc gì). pleasure: This is one of the ten reasons Great Foolishness: Moha (skt)—Guchi (jap)— Enlightening Beings practice austerities. Delusion—Ignorance—Ngu si. Enlightening Beings use these expendient means Foot (n): Baøn chaân. of austerities to pacify all sentient beings—Vì Foot of blessedness: Phöôùc Tuùc—The feet of nhöõng chuùng sanh say ñaém duïc laïc vaø ngaõ laïc maø blessedness, one consisting of the first five thò hieän khoå haïnh. Ñaây laø moät trong möôøi lyù do paramitas, the other being the sixth paramita, i.e. khieán chö Ñaïi Boà Taùt thò hieän khoå haïnh. Chö Boà wisdom; happiness—Moät trong nhò tuùc, chaân thöù Taùt duøng phöông tieän khoå haïnh naày ñeå ñieàu phuïc nhaát bao goàm naêm Ba La Maät ñaàu, vaø chaân thöù vaø laøm cho chuùng sanh an laïc—See Ten reasons hai coøn goïi laø “trí tuùc,” goàm Ba La Maät thöù saùu— Great Enlightening Beings practice austerities. See Two feet in the Bodhisattva’s practices, and Forbid (v): Prohibitions—Prohibit—Caám ñoaùn. Six paramitas. Forbid absolutely: Caám ñöùt. Footmark: Footprint—Daáu chaân. Forbid flesh: Mamsa-bhak-sana-vinivrtta (skt)—Footprint: Footmark—Daáu chaân. Ñoaïn Nhuïc—To forbid flesh; meat was permitted Footprints of mind: Indications of mind—Taâm by the Buddha under the Hinayana cult, but Tích—Indications of mind (the mind revealed by forbidden in Mahayana under the Bodhisattva deeds)—Daáu chaân cuûa taâm qua haønh ñoäng. cult—Caám aên thòt. Tieåu Thöøa khoâng caám duøng thòt (tam tònh, nguõ tònh, hay cöûu tònh nhuïc), coøn Foot of tree: Coäi caây. trong luaät Ñaïi Thöøa Boà Taùt ñaïo, laáy taâm ñaïi bi Foot of wisdom: Trí Tuùc—One of the two feet, laøm goác neân nghieâm caám vieäc aên thòt (trong Kinh the foot of wisdom consisting of the sixth paramita Ñaïi Baùt Nieát Baøn, Ngaøi Ca Dieáp hoûi Ñöùc Theá in the six paramitas—Moät trong nhò tuùc, trí tuùc laø Toân: “Vì sao maø Theá Toân laïi khoâng cho aên thòt?” Ba La Maät thöù saùu trong luïc Ba La Maät—See Ñöùc Theá Toân baûo: “AÊn thòt laø laøm maát ñi haït Two feet in the Bodhisattva’s practices, and Six gioáng töø bi.”). paramitas (6). Forbidden fruit: Traùi caám (yù noùi nhuïc duïc). For all one’s labor: Cho coâng lao.

Forbidden pungent roots: Nhöõng thöù cuû cay khôûi daäy cuûa tö töôûng, duïc voïng, hay aûo noàng bò caám—See Five forbidden pungent roots. töôûng sau khi chuùng ñaõ ñöôïc cheá ngöï. For convenience’ sake: Vì lôïi ích. Force of the mind: Taâm löïc—Also called the Force(n & v): Söùc löïc—Baét buoäc. “power of the mind.” In Buddhist point of view, man’s mind influences his body profoundly. If Force of active vigor: Taán löïc—Söùc maïnh cuûa allowed to function viciously and indulge in nghò löïc giuùp chuùng ta vöôït thaéng moïi trôû löïc— unwholesome thoughts, mind can cause disaster, The will to make the endeavor or the power of can even cause one’s

death. But on the other zeal which leads to overcoming all obstacles— hand, a mind imbued with wholesome thoughts See Five powers. can cure a sick body. When the mind is Force of belief: Tín löïc—Söùc maïnh cuûa loøng tin concentrated on right thoughts with right effort coù khaû naêng loaïi boû moïi taø tín—The faith to and right understanding, the effects it can produce believe or the power of faith which precludes all are immense. Thus a mind with pure and false belief—See Five powers. wholesome thoughts leads to a healthy and Force of concentration: Ñònh löïc—Söùc maïnh relaxed life. Mind is such a subtle and intricate cuûa Tam Ma ñòa nhaèm loaïi boû ñam meâ duïc phenomenon that it is impossible to fine two men voïng—The ability to concentrate one's mind or of the same mind. Man's thoughts are translated the power of meditation (dhyana) which leads to into speech and action. Repetition of such speech eliminate all passions and desires—See Five and action gives rise to habits and finally habits powers. form character. Character is the result of man's Force of the energy: Viriya (p)—Virya (skt)— mind-directed activities and so the characters of Tinh taán (söï sieâng naêng hay naêng löïc cuûa söï sieâng human beings vary. Thus to understand the real naêng)—Effort—Energy—Vigor. nature of life, one has to explore the innermost Force of habit: Vasana (p & skt)—Taäp Khí. recesses of one's mind which can only be 1) Old habit: Habit energy—Former habit—Thoùi accomplished by deep self-introspection based on quen cuõ. purity of conduct and meditation. The Buddhist 2) The accumulation of the past thoughts, point of view is that the mind or consciousness is affections, deeds, and passions: Söï tích luõy yù the core of our existence. Of all forces the force nghó, tình caûm, vieäc laøm vaø nhöõng duïc voïng of mind is the most potent. It is the power by trong quaù khöù. itself. All our psychological experiences, such as 3) The impression of any past action or pain and pleasure, sorrow and happiness, good experience remaining unconsciously in the and evil, life and death, are not attributed to any mind: Nhöõng aán töôïng cuûa baát cöù haønh ñoäng external agency. They are the result of our own vaø kinh nghieäm quaù khöù ñöôïc ghi laïi trong thoughts and their resultant actions. To train our taâm chuùng ta moät caùch voâ yù thöùc. "force of mind" means to try to guide our minds to 4) The present consciousness of past follow the wholesome path and to stay away from perceptions: Nhöõng tri giaùc quaù khöù maø trong the unwholesome path. According to Buddhism hieän taïi chuùng ta hoài töôûng laïi. teachings, training the mind doesn't mean to gain 5) Past knowledge derived from memory: Kieán union with any supreme beings, nor to bring about thöùc quaù khöù ñöôïc löu tröõ trong kyù öùc. any mystical experiences, nor is it for any self- 6) Good or evil karma from habits or practice in hypnosis. It is for gaining tranquility of mind and a former existence—The force of habit—The insight for the sole purpose of attaining uprising or recurrence of thoughts, passions or unshakable deliverance of the mind. For a long delusions after the passion or delusion has long period of time, we all talk about air, land and itself been overcome, the remainder or environment pollution, what about our mind remaining influence of illusion: Nhöõng chaát pollution? Should we do something to prevent our choàng cuûa nghieäp, thieän vaø baát thieän töø nhöõng minds from wandering far

deep into the polluted thoùi quen hay thöïc taäp trong tieàn kieáp. Söï courses? Yes, we should. We should equally

protect and cleanse our mind. The Buddha once ñau ñôùn vaø sung söôùng, phieàn muoän vaø haïnh taught: “For a long time has man’s mind been phuùc, thieän aùc, soáng cheát, ñeàu khoâng do moät defiled by greed, hatred and delusion. Mental nguyeân lyù ngoaïi caûnh naøo mang ñeán, maø chæ laø defilements make beings impure; and only mental keát quaû cuûa nhöõng tö töôûng cuûa chuùng ta cuõng nhö cleansing can purify them.” Devout Buddhists nhöõng haønh ñoäng do chính nhöõng tö töôûng aáy should always keep in mind that our daily life is mang ñeán. Huaán luyeän taâm löïc coù nghóa laø höôùng an intense process of cleansing our own action, daãn taâm chuùng ta ñi theo thieän ñaïo vaø traùnh xa aùc speech and thoughts. And we can only achieve ñaïo. Theo giaùo thuyeát nhaø Phaät, luyeän taâm khoâng this kind of cleansing through practice, not coù nghóa laø hoäi nhaäp vôùi thaàn linh, cuõng khoâng philosophical speculation or logical abstraction. nhaèm ñaït tôùi nhöõng chöùng nghieäm huyeàn bí, hay Remember the Buddha once said: “Though one töï thoâi mieân, maø nhaèm thaønh töïu söï tænh laëng vaø conquers in battle thousand times thousand men, trí tueä cuûa taâm mình cho muïc tieâu duy nhaát laø yet he is the greatest conqueror who conquers thaønh ñaït taâm giaûi thoaùt khoâng lay chuyeån. Trong himself.” This is nothing other than “training of moät thôøi gian daøi chuùng ta luoân noùi veà söï oâ nhieãm your own monkey mind,” or “self-mastery,” or cuûa khoâng khí, ñaát ñai vaø moâi tröôøng, coøn söï oâ “control your own mind.” It means mastering our nhieãm trong taâm chuùng ta thì sao? Chuùng ta coù own mental contents, our emotions, likes and neân laøm moät caùi gì ñoù ñeå traùnh cho taâm chuùng ta dislikes, and so forth. Thus, “self-mastery” is the ñöøng ñi saâu hôn vaøo nhöõng con ñöôøng oâ nhieãm greatest empire a man can aspire unto, and to be hay khoâng? Vaâng, chuùng ta neân laøm nhö vaäy. subject to our own passions is the most grievous Chuùng ta neân vöøa baûo veä vöøa thanh loïc taâm mình. slavery—Taâm löïc, theo quan ñieåm Phaät giaùo, taâm Ñöùc Phaät daïy: “Töø laâu roài taâm chuùng ta ñaõ töøng bò cuûa con ngöôøi coù theå aûnh höôûng ñeán cô theå moät tham, saân, si laøm oâ nhieãm. Nhöõng nhô bôïn trong caùch saâu ñaäm. neáu cho pheùp taâm buoâng lung vôùi taâm laøm cho chuùng sanh oâ nhieãm, vaø chæ coù nhöõng tö töôûng xaáu xa, taâm coù theå gaây neân nhöõng phöông caùch goäi röõa taâm môùi laøm cho chuùng sanh tai hoïa, laém khi toån haïi ñeán taùnh maïng. Nhöng thanh saïch maø thoâi.” Phaät töû thuaàn thaønh neân luoân ngöôïc laïi, moät caùi taâm thaám nhuaàn tö töôûng thieän nhôù raèng loái soáng haèng ngaøy cuûa chuùng ta phaûi laø laønh coù theå chöõa laønh moät thaân xaùc beänh hoaïn. moät tieán trình thanh loïc oâ nhieãm lôøi noùi vaø haønh Khi taâm taäp trung vaøo chaùnh tö duy vaø chaùnh tinh ñoäng moät caùch tích cöïc. Vaø chuùng ta chæ coù theå taán cuõng nhö chaùnh kieán (söï hieåu bieát ñuùng ñaén) thöïc hieän loaïi thanh loïc naøy baèng thieàn taäp, chöù thì aûnh höôûng cuûa noù thaät saâu roäng voâ cuøng. Vì khoâng phaûi baèng tranh luaän trieát lyù hay lyù luaän vaäy maø moät caùi taâm thanh tònh vaø thieän laønh seõ tröøu töôïng. Ñöùc Phaät daïy: “Daàu ta coù chinh

phuïc laøm cho cuoäc soáng maïnh khoûe vaø thö giaõn hôn. caû ngaøn laàn, caû ngaøn ngöôøi nôi chieán tröôøng, Taâm laø moät hieän töôïng vi teá vaø phöùc taïp ñeán noãi ngöôøi chinh phuïc vó ñaïi nhaát vaãn laø ngöôøi chinh khoâng theå tìm ra hai ngöôøi vôùi cuøng moät taâm taùnh phuïc ñöôïc chính mình." Chinh phuïc chính mình gioáng nhau. Tö töôûng cuûa con ngöôøi dieãn ñaït ra khoâng gì khaùc hôn laø töï chuû, hay töï laøm chuû laáy lôøi noùi vaø haønh ñoäng. Söï laëp ñi laëp laïi cuûa lôøi noùi mình. Chinh phuïc chính mình laø naém vöõng phaàn vaø haønh ñoäng khôûi leân thoùi quen vaø cuoái cuøng taâm linh cuûa mình, laøm chuû nhöõng caûm kích, tình thoùi quen laâu ngaøy seõ bieán thaønh taâm taùnh. Taâm caûm, nhöõng öa thích vaø gheùt boû cuûa chính mình. taùnh laø keát quaû cuûa nhöõng haønh ñoäng ñöôïc höôùng Vì vaäy, chinh phuïc chính mình laø moät vöông quoác bôûi taâm, vaø nhö vaäy taâm taùnh cuûa moãi ngöôøi khaùc vó ñaïi maø moïi ngöôøi ñeàu mô öôùc, vaø bò duïc voïng nhau. Nhö vaäy ñeå thaáu ñaït baûn chaát thaät söï cuûa ñieàu khieån laø söï noâ leä ñau ñôùn nhaát cuûa ñôøi ñôøi soáng chuùng ta caàn phaûi khaûo saùt töôøng taän ngöôøi. nhöõng hoùc hieåm saâu taän trong taâm chæ coù theå hoaøn Force of mindfulness: Nieäm löïc—The faculty taát ñöôïc baèng caùch duy nhaát laø phaûi nhìn trôû laïi of alertness, mindfulness or power of memory saâu vaøo beân trong cuûa chính mình döïa treân giôùi which is achieved through meditation—Söùc maïnh ñöùc vaø ñaïo haïnh cuûa thieàn ñònh. Theo quan ñieåm cuûa söï caûnh giaùc hay laø söï chuù taâm ñaït ñöôïc nhôø Phaät giaùo, taâm hay thöùc, laø phaàn coát loõi cuûa kieáp thieàn ñònh—See Five powers. nhaân sinh. Taát caû nhöõng kinh nghieäm taâm lyù, nhö

Force other monks and nuns to do worldly ñoä, laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaùt loà work: Baét buoäc Taêng Ni laøm vieäc theá tuïc—A saùm hoái). Bhiksu or Bhiksuni who forces other monks and Force someone to swear an oath: Baét buoäc ai nuns to work hard or to do worldly work to phaûi theà—Under no circumstances a Bhiksu or increase personal income or even the income of Bhiksuni forces someone else to swear an oath. If the monastery, therefore, does not allow them he or she does so, he or she commits an enough time for their cultivation, commits an Expression of Regret Offence—Trong baát cöù Expression of Regret Offence—Tyø Kheo hay Tyø tröôøng hôïp naøo Taêng Ni khoâng ñöôïc pheùp baét ai Kheo Ni naøo baét buoäc chö Taêng Ni laøm vieäc theá phaûi theà. Neáu laøm nhö vaäy thì vò Taêng hay Ni aáy tuïc hay laøm vieäc vaát vaû ñeå laøm taêng lôïi töùc caù phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà nhaân, hay ngay caû vieäc laøm taêng lôïi töùc cho töï saùm hoái). vieän, do vaäy khoâng cho pheùp hoï coù ñuû thôøi giôø tu Force of wisdom: Prajnabala (skt)—Hueä löïc— taäp, laø phaïm giôùi Ba Daät Ñeà. The ability to maintain clear wisdom or the power Force other people to admit offence which of wisdom (awareness) which rests on insight into they haven't committed or there is no the four noble truths and leads to the knowledge that liberates—Söùc maïnh cuûa trí naêng (söùc maïnh ground for such offence: Baét buoäc ngöôøi khaùc cuûa trí tueä), döïa vaøo chaân lyù Töù Dieäu Ñeá daãn ñeán nhaän toäi maø hoï khoâng phaïm hay khoâng coù caên cöù nhaän thöùc ñuùng vaø giaûi thoaùt—See Five powers. gì ñeå

buoäc toäi—A Bhiksu or Bhiksuni who, out of resentment, uses his or her authority to force Forebearance: another Bhiksu or Bhiksuni to admit an offence 1) Ksanti (skt)—Nhaãn nhuïc—Patience—There which they haven't committed or there is no are three kinds of patience or forebearance— ground for such offence, and makes that monk or Coù ba loaïi nhaãn nhuïc—See Three kinds of nun to leave the monastery, to suffer, and to patience. become discouraged and disrobes, commits a 2) Ksanti paramita (skt)—Patience-paramita— Sangha Restoration offence—Vò Tyø Kheo hay Tyø Nhaãn Ba La Maät—See Ten Paramitas. Kheo Ni naøo vì hieàm khích maø laáy quyeàn löïc cuûa Forbearance of the body: Thaân nhaãn, moät mình trong giaùo hoäi ñeå baét eùp moät vò Taêng hay Ni trong ba loaïi nhaãn nhuïc—The patience or khaùc nhaän toäi maø hoï khoâng coù phaïm hay khoâng forbearance of the body, one of the three kinds of coù caên cöù naøo ñeå buoäc toäi, roài baét vò aáy phaûi rôøi patience or forebearance—See Three kinds of boû töï vieän, chòu ñau khoå vaø thoái taâm ñeán noãi phaûi patience. hoaøn tuïc, laø phaïm toäi Taêng Taøn. Forebearance in both the body and the Force of purpose: Bala-paramita (skt)— mind: Patience in both the body and the mind— Power—Strength—Löïc Ba La Maät—See Ten Thaân Nhaãn YÙ Nhaãn—To forebear in both the Paramitas. body and the mind—If we want to accomplish the Force someone else to adopt one's views: Baét Bodhisattvahood, we should always be eùp ai chaáp nhaän quan ñieåm cuûa mình—A Bhiksu forebearing in both the body and the mind—Neáu or Bhiksuni who uses authority, bribery, threat, muoán thaønh töïu quaû vò Boà Taùt, chuùng ta phaûi thöïc propaganda, and so on, to force others to adopt his haønh thaân nhaãn yù nhaãn. or her views, after having been warned by three Forbearance of the mind: Taâm nhaãn, moät other monks or nuns and still refusing to change trong ba loaïi nhaãn nhuïc—The patience or his or her attitude, commits an Expression of forbearance of the mind, one of the three kinds of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni patience or forebearance—See Three kinds of naøo duøng uy quyeàn, mua chuoäc, doïa naït hay patience. tuyeân truyeàn ñeå buoäc ngöôøi khaùc phaûi chaáp nhaän Forbearance of the mouth: Khaåu nhaãn, moät quan ñieåm cuûa mình, sau khi ñaõ ñöôïc ba vò Taêng trong ba loaïi nhaãn nhuïc—The patience or hay Ni caûnh caùo maø vaãn khoâng chòu thay ñoåi thaùi forbearance of the mouth, one of the three kinds

of patience or forebearance—See Three kinds of who find pleasure in hunting and burning sentient patience. beings—Röøng maø trong ñoù taát caû caây coái, töø thaân Forebearance-perfection: Nhaãn nhuïc Ba La laù, ñeán boâng traùi ñeàu beùn nhö göôm ñao. Ngöôøi Maät—See Ksanti-paramita. coù toäi bò caùc loaøi thuù döõ röôït baét, hoaûng sôï chaïy Forbid flesh: Ñoaïn Nhuïc—See Mamsa-bhak- leo leân caây troán, bò gioù maïnh thoåi tôùi, nhaùnh laù sana-vinivrtta. caây ñeàu khua ñoäng, cheùm ngöôøi ñoù naùt nhö töông. Röøng kieám naày daønh trò toäi keû saên baén thuù vaät, Ford of delusion: Meâ taân (beán meâ). hay thieâu ñoát caùc loaïi chuùng sanh—See Three Ford of life: Ford of life or mortality—Sinh taân evil paths. (beán sanh töû). Forest and stream: Laâm tuyeàn. Forefather: Cha oâng. Foretell (v): Tieân ñoaùn. Forefront: Tuyeán ñaàu. Foretell something through astrology: Tieân Forego (v): Ñi

tröôùc. ñoaùn söï vieäc baèng thieân vaên töû vi. Foreign lands: Xöù laï queâ ngöôøi hay ñaát khaùch Foretell something by clairvoyance: Tieân queâ ngöôøi (Tha höông dò vöïc). ñoaùn söï vieäc baèng thaàn thoâng. Foreknow (v): Bieát tröôùc—To know beforehand. Forever: Maõi maõi. Foreknowledge: Söï bieát tröôùc. Forever leaving afflictions: Forever leaving Foremost: Danh tieáng. afflictions, yet living together with all sentient Foremost Beings: Hieäu laø Ñeä Nhöùt Taùt Ñoûa, vì beings—Rôøi haún phieàn naõo, maø ôû chung vôùi taát caû chöùng phaùp ñeä nhöùt—Enlightening Beings are chuùng sanh—See Ten Paths Of Emancipation Of called Foremost Beings because they realize the Great Enlightening Beings. foremost truth. Forever Replete In All Dharmas Buddha: Foremost Honoured One in Meditation as Phaät Nhöùt Thieát Phaùp Thöôøng Maõn Vöông. Universal Wise Sovereign: Phaät Ñaûnh—Ñöùc Foreword: Huyeàn Ñaøm—An introduction to a Phaät Thích Ca Maâu Ni trong ñeä tam toøa Thai discourse on a scripture, outlining the main Taïng Giôùi ñöôïc coi nhö laø Phaät Ñaûnh Toân Thieàn ideas—Lôøi phi loä veà cöông lónh yeáu nghóa cuûa Ñònh Phoå Trí Töï Taïi—Sakyamuni in the third vaên kinh. court of the Garbhadhatu. Forge (v): Bòa ñaët—To fabricate—To make up a Foreordain (v): Predestinate—Ñònh tröôùc. story. Foreordination: Söï döï ñònh. Forged sutras: False sutras—Nguïy kinh. Forerunner (n): Ngöôøi ñi tieân phong. Forget the ox: Self alone—Ox dies, man lives—Foresee (v): Döï ñoaùn—To predict—To forecast. Queân traâu coøn ngöôøi—See Ten Ox-herding Forest of affliction: Phieàn naõo laâm (röøng phieàn pictures. naõo). Forget the ox and self: Both dead—Ngöôøi traâu Forest burial: Buried in the forest. To cast the ñeàu queân—See Ten Ox-herding pictures. corpse into a forest to be eaten by animals—Laâm Forgetfulness (n): Buoâng boû. Taùng hay mai taùng trong röøng, baèng caùch ñem Forgetting the self: Queân ñi töï ngaõ—In Zen, neùm thi theå ngöôøi cheát vaøo röøng cho thuù aên thòt— when one practices to a point that one can forget See Four kinds of burial. the self means Realization. At that time on’es Forest of knives: Röøng Kieám—A forest in body and mind dropped away. The experience of which everything is sharp as knives and daggers. everything disappearing with an instant or a long The offenders are chased by vicious predators; to period of time. This might be confirmed as overcome with terror, they climb onto trees to Realization—Trong Thieàn, khi haønh giaû haønh trì escape. A great cold wind gusts the leaves on the ñeán ñoä queân ñi töï ngaõ coù nghóa laø thaân taâm ñaõ töï trees to move rapidly, shredding the prisoners to a coi nhö boû ñi. Kinh nghieäm moïi söï ñeàu ñang bieán thick bloody syrup. This hell is reserved for those maát daàn trong moät khoaûnh khaéc hay trong moät

khoaûng thôøi gian thaät daøi. Ñaây coù theå ñöôïc xaùc Form and Buddha are identical: Töông Töï chöùng laø ñaõ Chöùng Ngoä. Töùc Phaät—Töông Töï Töùc—Töông Töï Phaät— Forgive: Tha thöù—To pardon—To excuse. Identity of the Individual and Buddha—Similarity “Forgive and forget” mind: Taâm hyû xaû. in form with the Buddha, one of the six forms or Forgiveness (n): Abandonment—Söï tha thöù stages of Bodhisattva developments as defined in (khoâng chaáp giöõ trong taâm)—See Seven T’ien-T’ai Perfect or Final Teaching, in contrast Treasures of Enlightened Beings.

with the ordinary six developments as found in the Differentiated or Separated School—Moät trong Form: Rupa (skt)—Appearance—Body— saùu giai ñoaïn phaùt trieån leân Phaät cuûa Boà Taùt theo Figure—See Rupa. Thieân Thai Vieân Giaùo, ñoái laïi vôùi Luïc Vò trong (I) The meanings of form—Nghóa cuûa Saéc töôùng: Bieät Giaùo—See Six stages of Bodhisattva 1) General meanings—Nghóa roäng: developments. • Hình theå: Form—Body. • Hình thöùc—Appearance—Object. Form (v) a cause: Keát duyeân—Form a basis— • Maøu saéc: Color. To form a connection for future salvation—Keát 2) The meanings of rupa in Buddhism—Nghóa duyeân ñeå cöùu ñoä trong töông lai—To form a cuûa "saéc" theo Phaät giaùo: cause or basis, to form a connection, e.g. for future salvation. The basis or condition laid 84,000 a) See Eighty-one divisions in the Maha-Prajna- Paramita Sutra. kalpas ago by Mahabhijna-jnanabhibhu in his teaching of the Lotus Sutra to 16 disciples who b) Töôùng: One of the three great characteristics became incarnate as 16 Buddhas, for the mentioned in the Awakening of Faith—Moät subsequent teaching of the Lotus scriptures by trong ba ñaëc taùnh lôùn (tam ñaïi) ñöôïc noùi ñeán trong Khôûi Tín Luaän—See Three great Sakyamuni, the last of the 16 incarnations, to his disciples—Keát duyeân (vôùi Phaät Phaùp) ñeå ñöôïc ñoä characteristics in the awakening faith. sau naày. Caên baûn 84.000 kieáp qua maø Ñöùc Ñaïi c) Rupani (skt): Saéc Phaùp—See Seventy-five dharmas of the Abhidharma Kosa. Thoâng Trí Thaéng Nhö Lai ñaõ daïy trong Kinh Phaùp Hoa cho 16 vò ñeä töû ñeå trôû thaønh 16 vò Phaät, maø d) Saéc uaån—Rupa (p)—See Five Aggregations. Phaät Thích Ca laø laàn taùi sanh thöù 16. e) Töôùng ñaïi—The greatness of its attributes or Forms of component parts: Individuality— manifestations; perfect in wisdom and mercy and every achievement—See Three great Personal—Particular—Töï Töôùng—See Two forms (characteristics) of the bhutatathata. characteristics in the awakening faith. Forms of dharmadhatu: There are five forms (II) Categories of "rupa"—Phaân loaïi "saéc": 1) There are two forms (characteristics) of the of dharmadhatu—Coù naêm loaïi phaùp giôùi—See bhutatathata—Coù hai töôùng Chaân Nhö: See Five forms of dharmadhatu. Two forms (characteristics) of the Forms that display particular qualities: All bhutatathata. things are fundamentally of the same universal, 2) According to the Lotus Sutra, there are three but display particular qualities, as affected by forms or positions—Theo Kinh Phaùp Hoa, coù pure or impure causes: Dò töôùng—Lyù chaân nhö ba töôùng. **See Trilaksana. bình ñaúng, hai töôùng nhieãm tònh tuøy duyeân hieån Form, appearance or seeming is unreal: hieän kieán giôùi cuûa moïi töôùng sai bieät—See Two forms (characteristics) of the bhutatathata. Töôùng voâ taùnh—Hình töôùng khoâng thaät—See Three things that are without a nature or separate Form element: Rupa-dharma (skt)—Saéc phaùp— existence of their own (A). See One hundred divisions of all mental qualities Form of behavior: Karma (skt)—Go (jap)—and their agents. Action—Performance—Nghieäp—See Karma. Form and emptiness: Saéc khoâng. Form-Body's Light Appearing Everywhere Form is emptiness: Saéc töùc thò khoâng—See Buddha: Phaät Phoå Hieän Saéc Thaân Quang. Form is emptiness and the very emptiness is form.

Form is emptiness and the very emptiness is 1) Transformation body—Manifested body, or form: Rupam eva sunyata, sunyataiva rupam (p any incarnation of Buddha, one of the three & skt)—Saéc Töùc Thò Khoâng, Khoâng Töùc Thò bodies of a Buddha: Thaân Phaät öùng vôùi cô Saéc—According to Zen Master Seng-Tsan in duyeân khaùc nhau maø hoùa hieän, moät trong ba Faith in Mind, abiding no where, yet everywhere. thaân Phaät. Ten directions are right before you. The smallest 2) The Buddha-incarnation of the Bhutatathata: is the same as the largest in the realm where Thaân Phaät töông öùng vôùi chaân nhö. delusion is cut off. The largest is the same as the ** See Trikaya. smallest, no boundaries are visible. Existence is Form or matter returns to the void: Khoâng— precisely emptiness and emptiness is precisely Taát caû vaät chaát ñeàu trôû veà daïng khoâng—See Four existence. If it is not like this, you should not laws. preserve it—Theo Thieàn sö Taêng Xaùn trong Tín Form and measurement: Höõu Töôùng Höõu Taâm Minh, khoâng truù ôû nôi naøo nhöng truù ôû khaép Löôïng—That which has form and measurement is nôi. Möôøi phöông ñang ôû ngay tröôùc maët baïn. Caùi called “coarse” or “palpable.”—Caùi gì coù hình nhoû nhaát cuõng gioáng nhö caùi lôùn nhaát nôi maø voâ töôùng vaø coù theå ño löôøng ñöôïc thì goïi laø “thoâ”. minh bò ñoaïn taän. Caùi lôùn nhaát cuõng gioáng nhö caùi Form and mind are identical: Töùc Töôùng Töùc nhoû nhaát, khoâng coøn thaáy bieân giôùi nöõa. Söï hieän Taâm—A doctrine of the Pure Land, both form and höõu ñuùng laø troáng roãng (Saéc laø Khoâng). Söï troáng mind are identical, i.e. the Pure Land as a place is roãng ñuùng laø söï hieän höõu (Khoâng laø Saéc). Neáu noù identical with the Pure Land in the mind or khoâng gioáng nhö theá thì baïn khoâng neân duy trì noù. heart—Giaùo thuyeát cuûa Tònh Ñoä Toâng, caû hai thöù Form is finite: Saéc laø höõu bieân—See Sixty-two töôùng vaø taâm khoâng theå taùch rôøi, taùch rôøi töï thaân views. thì khoâng bao giôø coù Tònh Ñoä (Tònh Ñoä hình töôùng Form is both finite and infinite: Saéc laø caû höõu cuõng laø Tònh Ñoä trong taâm). laãn voâ bieân—See Sixty-two views. Form of moisture-born: Thaáp Sanh—Form of Form and formless states: Saéc vaø Voâ Saéc— water-born, born in damp or wet place, as worms See Nine states of bondage and the one state of and fishes, one of the four forms of birth—Nhôø liberation (A). vaøo khí aåm thaáp maø sanh ra, moät trong töù sanh. Form a friendship with someone: Keát giao— **See Four forms of birth. Laøm baïn vôùi ai. Form and nature: Töôùng taùnh—Phenomenon Form is gone: Saéc nhö khöù (saéc keå nhö maát)— and noumenon. See Sixty-two views. Form is neither finite nor infinite: Saéc phi Form is both gone and not gone: Saéc nhö khöù höõu phi voâ bieân—See Sixty-two views. chaúng nhö khöù (saéc keå nhö maát maø cuõng keå nhö Form is neither gone nor not gone: Saéc phi chaúng maát)—See Sixty-two views. nhö khö phi chaúng nhö khöù (saéc chaúng keå nhö Forms of the images: Maha-jnana-mudra maát, chaúng keå nhö chaúng maát)—See Sixty-two (skt)—Ñaïi Trí AÁn—See Four wisdom symbols of views. the Shingon cult. Form is neither permanent nor Form is impermanent: Saéc laø voâ thöôøng—See impermanent: Saéc laø khoâng (phi) thöôøng cuõng Sixty-two views. khoâng (phi) voâ thöôøng—See Sixty-two views. Forms of Individuality: Personal—Particular— Form and non-form are not different:

Saéc Component parts—Töï Töôùng—See Two forms cuøng voâ saéc khoâng khaùc. (characteristics) of the bhutatathata. Form is not gone: Saéc chaúng nhö khöù (saéc keå Form is infinite: Saéc laø voâ bieân—See Sixty-two nhö chaúng maát)—See Sixty-two views. views. Form of oviparous birth: Noaõn Sanh—Nhöõng Form of manifestation: ÖÙng Hình—ÖÙng loaøi töø tröùng maø sanh ra, moät trong töù sanh—As Thaân—The nirmanakaya.

with birds, one of the four ways of coming into Forms and trilaksana: Saéc vaø Tam Phaùp AÁn— existence. ** See Four forms of birth. According to the Anattalakkhana Sutta, the Form is permanent: Saéc laø thöôøng—See Sixty- Buddha taught: “O, Bhiksus, is the form not the two views. self. If the form, o Bhiksus, were the self, the Form is both permanent and impermanent: body would not be subject to disease and we Saéc laø caû thöôøng laãn voâ thöôøng—See Sixty-two should be able to say ‘Let my body be such and views. such a one, let my body not be such and such a Form of all phenomena: Höõu vi töôùng. one. But since this body, o Bhiksus, is not the self, therefore, the body is subject to disease, and we Forms and phenomena are illusive: In the are not able to say ‘Let my body be such and such Diamond Sutra, the Buddha taught: “All forms and a one, let my body not be such and such a one.’” phenomena are illusive. If one can see beyond The Buddha further said: “Now what do you think, forms, one sees the Tathagata.”—Phaøm sôû höõu o Bhiksus, is the body permanent or perishable?” töôùng, giai thò hö voïng. Nhöôïc kieán chö töôùng phi “It is perishable, Lord.” The Buddha added: “And töôùng, töùc kieán Nhö Lai. Theo Kinh Kim Cang, that which is perishable, does that cause pain or Ñöùc Phaät daïy: “Baát cöù vaät gì heã coù hình töôùng joy?” “It causes pain, Lord.” “And that which is ñeàu laø giaû doái. Neáu thaáy caùc töôùng khoâng phaûi perishable, painful, subject to change, is it hình töôùng, nhö theá môùi taïm goïi laø thaáy ñöôïc Nhö possible to regard that in this way: ‘This is mine, Lai.” this am I, this is myself?’” “That is impossible, Forms of sameness and universality: Ñoàng Lord.” By the method of analysis the Buddha töôùng—All things, pure or impure, are pointed out to his disciples that attachment to fundamentally of the same universal (clay which things without a correct view as to their true is made into tiles)—Hai töôùng nhieãm tònh ñoàng nature is the cause of suffering. Impermanence giaûi laø kieán giôùi tính töôùng chaân nhö—See Two and change are inherent in the nature of all things. forms (characteristics) of the bhutatathata. This is their true nature and this is the correct Form-sphere existence: Saéc Höõu—Existence in view, and as long as we are at variance with it, we the realm of form—Hieän höõu saéc giôùi—See are bound to run into conflicts. We cannot alter or Three states of mortal existence (B). control the nature of things, and the result is Form, sound, fame, fortune or profit: Saéc, disappointment or suffering. The only solution to Thanh, Danh, Lôïi. this problem lies in correcting our own point of Forms, sounds, scents, tastes, textures: Saéc, view—Theo kinh Voâ Ngaõ Töôùng, Ñöùc Phaät daïy: Thanh, Höông, Vò, Xuùc, Phaùp. “Naøy caùc Tyø Kheo, saéc khoâng phaûi laø ngaõ. Vì naøy Forms of statement: Coù hai loaïi chaân lyù— caùc Tyø Kheo, neáu saéc laø ngaõ, thì thaân naøy seõ There are two Truths—Two forms of statement— khoâng

bò beänh vaø chuùng ta coù theå noùi ‘öôùc mong See Two Truths. saéc cuûa ta ñöôïc nhö vaày, öôùc mong saéc cuûa ta Forms are only temporary names: Töôùng khoâng phaûi nhö vaày. Nhöng vì naøy caùc Tyø Kheo, khoâng—Nothing has a nature of its own; saéc thaân khoâng phaûi laø Ngaõ cho neân thaân naøy bò therefore, its form is unreal—Vì phaùp khoâng coù beänh vaø chuùng ta khoâng theå noùi ‘öôùc mong cho thöïc taùnh cuûa chính noù neân hình töôùng cuûa noù saéc cuûa ta ñöôïc nhö vaày, hay öôùc mong cho saéc ta cuõng laø khoâng thaät—See Two voids (B). khoâng phaûi nhö vaày. Laïi nöõa naøy caùc Tyø Kheo, Forms of things are unreal: Töôùng Khoâng—caùc oâng nghó theá naøo? Saéc laø thöôøng hay voâ thöôøng?” Baïch Ñöùc Theá Toân: “Saéc laø voâ thöôøng.” Forms are temporary names, the unreality of “Caùi gì voâ thöôøng thì taïo khoå ñau hay laïc thuù?” form. The doctrine that phenomena have no Baïch Ñöùc Theá Toân: “Noù taïo khoå ñau.” Vaäy caùi gì reality in themselves, in contrast with that of voâ thöôøng, khoå ñau, chòu söï bieán hoaïi thì coù theå Hinayana which only held that the ego had no naøo suy nghó theo caùch naøy: “Caùi naøy laø cuûa toâi, reality—Yeáu toá khoâng cuûa töôùng. Giaùo thuyeát cho caùi naøy laø töï ngaõ cuûa toâi, ñöôïc chaêng?” Baïch Ñöùc raèng vaïn höõu giai khoâng, ñoái laïi vôùi Tieåu Thöøa Theá Toân: “Khoâng theå nhö vaäy ñöôïc.” Nhö vaäy cho raèng chæ coù caùi “ngaõ” môùi laø khoâng.

baèng phöông phaùp phaân tích, Ñöùc Phaät ñaõ nhìn Formal and spatial: Hình töôùng. nhaän söï hieän dieän cuûa khoå ñau treân ñôøi naøy. Ngaøi Formal or spacial forms: As length, breadth, cho thaáy raèng luyeán aùi moïi vaät maø khoâng coù ect—Hình töôùng—See Three kinds of appearance chaùnh kieán veà thöïc chaát cuûa chuùng laø nguyeân (A). nhaân cuûa khoå ñau. Taùnh voâ thöôøng vaø bieán ñoåi Formal uniform: Leã phuïc—Formal dress. voán coù saün trong baûn chaát cuûa vaïn höõu. Ñaây laø Formalism (n): Chuû nghóa caâu neä hình thöùc beân baûn chaát cuûa chuùng ta vaø ñaây laø chaùnh kieán. Neáu ngoaøi. chuùng ta khoâng chaáp nhaän ñieàu naøy, chaéc chaén chuùng ta seõ gaëp nhieàu ñieàu xung ñoät maâu thuaãn vì Formality of confession: Tatsvabhavaisiya- chuùng ta khoâng theå naøo thay ñoåi ñöôïc baûn chaát vinaya (skt)—Voluntary confession—Öng Döõ Töï cuûa vaïn höõu vaø keát quaû laø ‘nieàm hy voïng xa daàn Ngoân Trò—Töï aên naên xin loãi—See Seven rules khieán cho chuùng ta ñau khoå. Vaäy giaûi phaùp duy given in the Vinaya for settling disputes among nhaát laø ôû choã phaûi ñieàu chænh quan ñieåm cuûa monks and nuns. chính mình. Formation: Samskara (skt)—Sankhara (p)— Forms of understanding: Trí—See Ten forms Haønh uaån—Söï hình thaønh—See Five of understanding and Ten kinds of knowledge of Aggregations. all Buddhas. Formation, development, disintegration, Form is unreal: Töôùng khoâng—Nothing has a and void: Thaønh, Truï, Hoaïi, Khoâng. nature of its own; therefore, forms are only Formation of hair, nails and teeth: Mao Phaùt temporary names—Vì phaùp khoâng coù thöïc taùnh Traûo Xæ—Hair, nails, and teeth formed during the cuûa chính noù neân hình töôùng cuûa noù cuõng laø sixth week—Loâng, toùc, moùng, raêng thaønh hình khoâng thaät—See Two voids (B). vaøo tuaàn thöù saùu—See Eight stages of the human Form of the void: Mystic form of the foetus. bhutatathata—Subtle form of the bhutatathata—

Formation of the wisdom: Tueä Hoïc—One of Chaân saéc. the three studies, the study of wisdom—Moät trong Form of wheels: Töôùng Luaân (luaân töôùng)—The tam hoïc, quaùn chieáu chaân lyù ñeå caét ñöùt phieàn sign of wheels, i.e. the nine-wheels or circles at naõo—See Three studies. the top of a pagoda—Chæ cöûu luaân hay chín voøng Formative tendencies: Haønh. troøn ñaët treân ñænh thaùp. Formed: Samkrta (skt)—Conditioned—Caáu taïo. Form one's will: Reøn luyeän yù chí—To cultivate. Former: Purva (skt)—Previous—Tieàn (tröôùc). Formal (a): Former abidings: Purva-nivasa (skt)—Former 1) Chính thöùc—Hôïp vôùi luaät leä. habitations—Tuùc Truù (nôi truù nguï trong tieàn 2) Thuoäc veà hình thöùc. kieáp). Formal cause: Nguyeân nhaân moâ thöùc. Former Awakened Ones: The Buddhas of the Formal existence of the dharma: Töôùng ñoä— past—Chö Phaät quaù khöù. Form-nature or formal existence of the dharma, Former connections: Puvayoga (skt)—Nhöõng pure or impure according to the mind and action noái keát töø nhöõng ñôøi tröôùc. of the living—See Two lands (C). Former existence: Tuùc Theá (tieàn kieáp hay vieäc Formal object: Hình thöùc ñoái töôïng—Hình thöùc soáng cheát cuûa moät ñôøi hoaëc nhieàu ñôøi tröôùc). khaùch quan. Former habits: Vasana (p & skt)—The Formal principle: Nguyeân taéc theo moâ thöùc. accumulation of the past thoughts, affections, Formal robe: Y leã phuïc—A Bhiksu or Bhiksuni deeds, and passions—Habit energy—Old habit— should bring one formal robe with him or her if he Taäp Khí (thoùi quen cuõ)—Söï tích luõy yù nghó, tình or she has to be away from the monastery or caûm, vieäc laøm vaø nhöõng duïc voïng trong quaù nunnery overnight—Vò Tyø Kheo hay Tyø Kheo Ni khöù)—See Vasana. chæ neân mang theo moät boä y leã phuïc khi phaûi ñi ra khoûi töï vieän hay ni vieän caùch ñeâm.

Former existence: Purvakalpa (skt)—Previous 3) Voâ töôùng, moät trong ba cöûa vaøo Nieát Baøn— life or lives—Tieàn kieáp—Tuùc Maïng—Tieàn kieáp One of the three gates to the city of nirvana— hay cuoäc soáng ôû nhöõng ñôøi tröôùc (Phaät cho raèng See Three gates to (the city of) nirvana. ngöôøi ñôøi ñeàu coù cuoäc soáng trong ñôøi quaù khöù, Formless beings: Voâ saéc töôùng sanh—See hoaëc laø trôøi, ngöôøi, ngaï quyû, suùc sanh, laên loùc Twelve categories of living beings. luaân hoài, ñoù laø tuùc meänh). Formless deeds: Arupyacarin (skt)—Voâ Saéc Former karma: Earlier karma, the karma of Haønh—The exact meaning of this term is difficult previous existence—Tieàn nghieäp hay Tuùc Nghieäp to know. It may refer to the life in the world of no- (nghieäp tieàn kieáp). form, or it is rrgarded as synonymous with (The) Former Le Dynasty: Nhaø Tieàn Leâ (VN). "Anabhogacarya"—Nhöõng haønh ñoäng voâ hình Former impression: Vaøsana (p & skt)—Taäp khí saéc. Nghóa chính xaùc cuûa thuaät ngöõ naày thaät khoù (nhöõng yù thöùc vaø haønh ñoäng ñaõ laøm trong quaù khöù bieát. Coù leõ noù nhaèm aùm chæ ñôøi soáng ôû coõi voâ saéc, nhö thoùi quen hay taäp quaùn)—Recollection of the hay noù ñoàng nghóa vôùi voâ coâng duïng haïnh. past. Formless element: Arupa-dhatu (p)—Voâ saéc Former karma: Tuùc nghieäp (nghieäp ñôøi tröôùc). giôùi—See Three dharmas (XIII) (A). Former life: Tieàn theá. Formless forms: Voâ töôùng töôùng—See Three kinds of appearance (B). Former lives to be realised by recollection: Tuùc maïng caàn phaûi chöùng ngoä bôûi

nieäm—See Formless heaven: Voâ saéc thieân—According to Four things to be realized. the Sangiti Sutta in the Long Discourses of the Buddha, there are four formless jhanas—Theo Former state of things: Original form—Initial Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán form—Baûn lai dieän muïc. Thieàn Voâ Saéc—See Four formless jhanas. Formerly and now: Tröôùc ñaây vaø baây giôø. Formless-sphere existence: Existence in the Formidable (a): Khoác lieät. realm of formlessness (immaterial realm)—Voâ Forming-connection Assembly: Keát Duyeân Saéc Höõu—Hieän höõu hay quaû baùo thöïc taïi cuûa voâ Chuùng—Those who only profited in having seen saéc giôùi—See Three states of mortal existence and heard a Buddha, and therefore whose (B). enlightenment is delayed to a future life—Nhöõng Formless and with form: Noumenon and chuùng sanh keát duyeân ñöôïc thaáy vaø nghe Phaät phenomenon—Khoâng saéc—See Noumenon and thuyeát phaùp, neân nhaân duyeân chöùng ngoä cuûa hoï phenomenon are mutually merged and immersed seõ ñöôïc veà ñôøi sau naày—See Fourfold disciples in each other. (B). Formless realms: Formless (a): 1) Realms beyond form—Voâ Saéc Giôùi—See 1) Arupa (skt): Immaterial—Non-form— Nine lands (C). Shapeless—Voâ saéc. 2) Birth in the formless realm is a palace of 2) Animitta (skt)—Voâ saéc—Devoid of Enlightening Beings because they enable appearances—The characteristic of all things sentient beings to escape difficult situations— is unreality, i.e. they are composed of Sanh voâ saéc giôùi laø cung ñieän cuûa Boà Taùt vì elements which disintegrate. Immaterial khieán taát caû chuùng sanh lìa choã naïn—See which cannot be expressed in the terms of Ten kinds of palace of great enlightening material—Töôùng traïng cuûa caùc phaùp ñeàu laø beings. khoâng, phaùp do nhaân duyeân sanh ra khoâng coù Formless-sphere existence: Voâ Saéc Höõu— töï tính. Tính khoâng naày khoâng theå naøo ñöôïc Existence in the realm of formlessness dieãn taû baèng lôøi (chæ coù Ñöùc Phaät môùi thaáu (immaterial realm)—Hieän höõu hay quaû baùo thöïc trieät ñöôïc caùi khoâng töôùng). taïi cuûa voâ saéc giôùi.

Formlessness (n): Na-vidyate, or Nirabhasa, or 1) Auspicious—Srì (skt)—Lucky—Caùt töôøng. Animitta, or Alakshana (skt)—Voâ Saéc Töôùng— 2) Blessed—Coù phöôùc—May maén. Imagelessness or shadowlessness. Fortunate realm: Thieän ñaïo—White path. 1) Signlessness: Without appearance, form, or Fortune teller: Ngöôøi xem boùi toaùn. sign—No marks or characteristics— Fortune-telling: Boùi toaùn—Chieâm töôùng kieát Nothingness—Have no existence—Is not hung hay xem boùi töôùng noùi ñieàu laønh döõ cuûa found—Does not occur—Khoâng coù hình ngöôøi ñeå caàu lôïi döôõng—See Five kinds of töôùng. deviant livelihood. 2) Absolute truth as having no differentiated Forty (a & n): Boán möôi. ideas: Chaân lyù döùt tuyeät moïi töôùng. Forty bodhisattva positions in Brahma-Net 3) Nirvana: Nieát Baøn—Voâ töôùng—See Three gates to (the city of) nirvana. Sutra: Töù Thaäp Vò—Boán möôi Taâm Boà Taùt trong 4) Voâ Töôùng Taâm—See Ten dwelling minds. Kinh Phaïm Voõng. ** See Animitta and Nirvana. (I) Ten initial stages of directional decisions (these minds are associated with the ten Form-sphere existence: Saéc höõu—See Three stages) in which the bodhisattvas have the kinds of existence. following minds—Thaäp

Phaùt Thuù Taâm— Formula (n): Coâng thöùc—Qui taéc. Möôøi giai ñoaïn phaùt taâm ñaàu tieân (nhöõng taâm Formula uttered in behalf of donors, or of naày lieân heä ñeán Thaäp Truï): the dead: Vows uttered in behalf of donors, or of 1) The mind of abandoning things of the world: the dead—Prayers uttered in behalf of donors, or Xaû Taâm—Boà taùt xaû boû moïi thöù. of the dead; especially on the All Souls Day's 2) The mind of keeping moral law: Giôùi Taâm— offerings to the seven generations of ancestors— Taâm giöõ gìn giôùi luaät. Chuù nguyeän. 3) The mind of patience: Nhaãn Nhuïc Taâm— Formulation (n): Coâng thöùc. Taâm nhaãn nhuïc. Fornicate (v): Gian daâm—Thoâng daâm. 4) The mind of zealous progress: Tieán Taâm— Fornication (n): Söï gian daâm—Söï thoâng daâm. Taâm tinh taán. 5) The mind of Dhyana: Ñònh Taâm—Taâm thieàn Fornicator (n): Ngöôøi gian daâm—Ngöôøi thoâng ñònh. daâm. 6) The mind of wisdom: Tueä Taâm—Taâm trí hueä. Fornicatress (n): Ngöôøi nöõ gian daâm—Ngöôøi nöõ 7) The mind of resolve: Nguyeän Taâm—Taâm thoâng daâm. phaùt theä nguyeän. Forsake: Parityajati (skt)—Boû rôi—To 8) The mind of guarding the law: Hoä Taâm— abandon—To desert—To drop. Taâm hoä phaùp. Forsake spirits: Disconsolate spirit—Forsaken 9) The mind of joy: Hyû Taâm—Taâm hyû laïc. spirit—Solitary spirit—Coâ hoàn—See Disconsolate 10) The mind of spiritual baptism by the Buddha: spirit. Ñænh Taâm—Taâm quyeát ñöôïc Phaät thoï kyù. Forsaken: Bò boû rôi. ** For more information, please see Ten Forswear (v): Theà chöøa boû thoùi xaáu. directional decisions. Fortify oneself spiritually: Cultivate one’s (II) Ten steps in the nourishment of perfection mind—Tu taäp taâm (tu döôõng). (these minds are associated with the ten Fortitude (a): Duõng caûm. necessary activities) in which the Bodhisattvas have the following minds— Fortitude in body: Thaân Tinh Taán—See Two Thaäp Tröôûng Döôõng Taâm—Möôøi giai ñoaïn kinds of virya. nuoâi döôõng taâm (nhöõng taâm naày lieân heä vôùi Fortnightly (a): Hai tuaàn moät laàn (baùn nguyeät). Thaäp Haønh): Fortress (n): Thaønh luõy. 11) The mind of Kindness: Töø Taâm. Fortunate (a): 12) The mind of Pity: Bi Taâm.

13) The mind of Joy: Hyû Taâm. they will disturb our peace of mind. In fact, 14) Relinquishing: Xaû Taâm. the reason we fail to let go things, good or 15) Almsgiving: Boá Thí Taâm. bad, because our mind has not yet tamed. If 16) Good Discourse: Haûo Ngöõ Taâm (taâm giaûng we have practiced Buddha Recitation to the phaùp). point where our mind is bright and clear, it 17) Benefitting: Ích Taâm (taâm lôïi tha). has no room for any odd thoughts. We should 18) Friendship: Ñoàng Taâm (taâm keát tuï boà ñeà realize that Buddha Recitation can turn quyeán thuoäc). ordinary people into sages. It is the most 19) Dhyana: Thieàn Ñònh Taâm. important means of liberation in this world 20) Wisdom: Trí Tueä Taâm. and the supramundane worlds—Ñaõ ñem taâm ** For more information, please see Ten naøy nieäm Phaät, baïn khoâng neân truï treân caû Dwelling Minds. vieäc thieän laãn vieäc aùc. Töùc laø haèng ngaøy chæ (III) Ten “diamond” steps of firmness associated laøm moïi vieäc vôùi yù nieäm baát ñaéc dó phaûi laøm, with ten bestowings one’s merits to anothers neân laøm roài xaû boû, chöù ñöøng vöôùng víu vaøo (these are associated with the ten chuùng maø chöôùng ngaïi ñeán taâm nieäm cuûa dedications)—Thaäp Kim Cang Taâm—Möôøi mình. Kyø

thaät, sôû dó taâm nieäm chuùng ta cöù taâm kim cang lieân heä vôùi Thaäp Hoài Höôùng: maõi day döa vôùi nhöõng vieäc taïp nhaïp thieän aùc 21) The Bodhisattvas have the mind of faith: Tín vì noù chöa thuaàn. Neáu mình nieäm Phaät ñeán Taâm. luùc taâm ñòa saùng toû thì yù ñòa töï nhieân chuyeân 22) Remembrance: Nieäm Taâm. roøng nôi quaùn saùt chöù khoâng coù choã cho 23) Bestowing one's merits on others: Hoài Höôùng duyeân taïp söï. Phaûi bieát nieäm Phaät coù theå Taâm. chuyeån phaøm thaønh Thaùnh, laø phöông tieän 24) Understanding: Ñaït Taâm—Thoâng trieät phaùp giaûi thoaùt thöù nhaát cuûa theá gian vaø xuaát theá tính. gian vaäy. 25) Uprightness: Tröïc Taâm. 2) Watch your mouth during Buddha 26) No-retreat: Baát Thoái Taâm. Recitation—Nieäm Phaät neân giöõ gìn khaåu 27) Mahayana: Ñaïi Thöøa Taâm. nghieäp: Once we make up our mind to 28) Formlessness: Voâ Töôùng Taâm. engage in practicing Buddha Recitation, with 29) Wisdom: Tueä Taâm. bad karmas of killing, stealing, sexual 30) Indestructibility: Baát Hoaïi Taâm. misconduct and dishonesty, we should not be ** For more information, please see Ten reckless or inconsiderate with words. If we charateristics of the Diamond Heart as have mistaken, we should remind ourselves developed by a Bodhisattva. immediately that practitioners of Buddha (IV) Ten grounds: Thaäp ñòa—From 31 to 40, Recitation should never utter such words, please see Ten grounds. then try to recite the Buddha's name aloud a Forty-eight Aspects of Buddha Recitation: few times to quell the mind and immediately Boán möôi taùm phaùp nieäm Phaät—Theo söï töôøng wash away the unwholesome words—Moät thuaät cuûa hoïc giaû Phaät giaùo Tròng Vi Am, coù boán khi ñaõ duøng mieäng naøy nieäm Phaät, phaøm taát möôi taùm phaùp nieäm Phaät—According to the caû nhöõng vieäc Saùt, Ñaïo, Daâm, Voïng khoâng Buddhist scholar Cheng-Wei-An's narration, there neân buoâng lôøi noùi caøn noùi quaáy. Moät khi noùi are forty-eight aspects of Buddha Recitation. lôõ, neân töï nghó raèng: ngöôøi nieäm Phaät khoâng 1) Buddha Recitation and the Mind—Nieäm Phaät neân noùi nhö theá, roài coá gaéng nieäm lôùn ít tieáng neân giöõ yù caên: Once we make up our mind to danh hieäu Phaät ñeå traán aùp taâm mình vaø goät engage in practicing Buddha Recitation, we röûa ngay nhöõng lôøi baát thieän aáy. should not dwell on any actions, good or bad. 3) Regulating actions of the body during Buddha It is to say, we should carry out our daily Recitation—Nieäm Phaät phaûi chænh thaân activities in a matter of fact way, and once nghieäp: Once we make up our mind to finished, let them go. Do not cling to them, or engage in practicing Buddha Recitation, we

should keep actions of our body pure at all be done, are naturally abandoned—Neáu luùc times and in all movements and gestures, thaàn trí hoân traàm hay khi voïng töôûng ñua whether walking, standing, sitting or lying, for khôûi, haõy neân traán tónh tinh thaàn, to tieáng when the body is solemn, the mind will be nieäm Phaät, nieäm cho ñöôïc vaøi ba traêm tieáng, pure. Practitioners of Buddha Recitation thì töï nhieân seõ ñoåi thaønh caûnh giôùi an tònh. should ponder this teaching, it's never Bôûi vì nhó caên raát thính, neân ngoaïi duyeân deã wrong—Ñaõ ñem thaân naøy nieäm Phaät, thôøi vaøo, tieáng laøm cho taâm ñoäng, taïp töôûng noåi trong moïi luùc cuõng nhö trong moïi cöû chæ, ñi, daäy, neân phaûi to tieáng nieäm Phaät ñeå giöõ gìn

ñöùng, ngoài, naèm, thaân caàn phaûi ñoan chaùnh, nhó caên, haàu môû toû taâm linh. Baáy giôø, taâm chæ vì thaân coù ñöôïc ñoan chaùnh thì taâm môùi ñöôïc nghe tieáng cuûa chính mình, moãi tieáng lieân tuïc, thanh tònh. Ngöôøi nieäm Phaät neân töï nghieäm ñaày ñuû, taát caû nhöõng gì phaûi quaáy, neân hö, töï ñieàu naøy, thaät khoâng bao giôø doái. nhieân phoùng xaû. 4) Buddha Recitation with a string of beads 6) Recitation in a low voice—Nieäm nhoû: When (rosary)—Nieäm Phaät laàn chuoãi: We finger the the mind is scattered, or when we are tired string of beads on each Recitation of the and weighed down by many pressing tasks, Buddha's name. We should recite four we need not recite aloud. We need only focus syllables of "A-mi-tabha Buddh", rather than our mind and thoughts and recite in a low the six syllables of "Na-mo A-mi-tabha voice. Only when our breath returns to Buddh", as it is very easy to achieve normal, our spirits rise, and our mind is calm singlemindedness with the shorter expression. and at peace, should we recite aloud—Neáu We can finger the rosary upon the first or luùc tinh thaàn taùn thaát, hoaëc khi nhieàu vieäc third syllable of the word "Amitabha", either nhoïc nhaèn hay phaûi nhieàu ñieàu böùc baùch, thì on the syllable of "A" or on "tabha". We khoâng caàn phaûi nieäm to, chæ neân thaâu lieãm should plan and stick to what we have plan thaàn minh nhoû tieáng nieäm kyõ. Ñeán khi hôi thôû and not to make mistakes. This is called the ñieàu hoøa, tinh thaàn höng khôûi, an ñònh taâm method of using the string of beads to focus hoàn môùi neân nieäm to tieáng. the mind—Nieäm Phaät moät tieáng, tay laàn moät 7) Whispering or diamond Recitation—Nieäm hoät. Chæ neân nieäm boán chöõ, ñöøng loän saùu chöõ, thaàm: If the mind is agitated and the breath vì boán chöõ raát deã thaønh khoái. Trong boán chöõ uneven, something is bothering us, or reciting A Di Ñaø Phaät, hoaëc laàn chuoãi taïi chöõ A, hoaëc the Buddha's name either aloud or in a low laàn taïi chöõ Ñaø, hoaïch ñònh cho coù phaùp taéc voice is inconvenient, we should just move khoâng ñöôïc laàm laãn, ñaây laø phaùp möôïn chuoãi our lips, practicing silent recitation or ñeå nhieáp taâm. diamond recitation. With this method, the 5) Reciting aloud—Nieäm lôùn tieáng: When our number of recitations does not matter; the mind is in a state of torpor or when delusive essential condition is that each word, each thoughts arise, compose ourselves and recite recitation should come from the mind—Neáu the Buddha's name aloud a few hundred taâm khí khoâng ñöôïc ñieàu hoøa, hoaëc ngöôøi hay times. We will then naturally experience a choã coù trôû ngaïi, nieäm to, nieäm nhoû ñeàu thaáy pure and peaceful state. This is because the khoâng tieän, thì chæ neân ñoäng moâi, duøng phaùp faculty of hearing is very keen and therefore nieäm thaàm hay kim cang trì (diamond people are easily influenced by external recitation) , khoâng baét buoäc nhieàu ít, nhöng factors which disturb the mind and lead to caàn nhöùt laø moãi chöõ moãi caâu phaûi töø töï taâm errant, delusive thoughts. Thus, we need to löu xuaát. recite aloud to control the faculty of hearing 8) Silent Recitation—Maëc nieäm: There are and enlighten the mind. When the mind hears instances when it is not appropriate to recite only its own sounds, each sound in its totality either aloud or in a low voice. There are following upon the one before, all thoughts of times when it is awkward to finger a rosary. right and wrong,

what should and should not There are still other times when even silent

recitation may be inappropriate. For such there will no longer be a distinction between instances, the ancients have advised an the breath and the recitation, our body and excellent expedient. It is notto move the lips, mind merging with empty space. When not to utter a sound, but merely to concentrate recitation is perfected, the mind-eye will mind and thoughts on recitation, silently open up and samadhi is suddenly realized. touching the upper teeth with the tongue, or This is the state of Mind-Only Pure Land— alternatively, to visualize this action. The Hoaëc luùc khí tònh, taâm bình, thì tröôùc neân only condition is that the Buddha's name be töôûng thaân mình ñang ôû trong voøng haøo quang clear and distinct, though it is uttered not form troøn, thaàm quaùn treân ñaàu choùt muõi, töôûng hôi the mouth but from the Self-Nature. The thôû ra vaøo, moãi moät hôi thôû thaàm nieäm moät faculty of hearing and the inner mind caâu A Di Ñaø Phaät. Phöông tieän ñieàu hoøa hôi interpenetrate, the inner mind is stamped on thôû , khoâng höôûn, khoâng gaáp, taâm nieäm vaø the tip of the tongue, the tip of the tongue hôi thôû nöông nhau, theo nhau ra, vaøo, ñi, pulls along the faculty of recitation, the ñöùng, ngoài, naèm ñeàu neân laøm nhö theá, ñöøng faculty of hearing hears the Self-Nature, the ñeå giaùn ñoaïn. Thöôøng phaûi töï "maät trì", nhieáp three (inner mind, hearing, recitation) form taâm ñaõ laâu, caû hôi thôû laãn caâu nieäm, caû hai one unit. recitation interpenetrates with ñeàu khoâng coøn phaân bieät, töùc thaân taâm naøy recitation, in time the visualization of cuøng ñoàng vôùi hö khoâng. Trì ñeán thuaàn thuïc, "everything as Mind Only" is realized—Laïi, taâm nhaõn khai thoâng, tam muoäi thoaït nhieân hoaëc nieäm to, nieäm nhoû ñeàu khoâng hôïp, tay hieän tieàn, chính laø "Duy taâm Tònh ñoä" ñoù. laàn chuoãi laïi hieàm phieàn phöùc, nieäm thaàm 10) Reciting according to one's situations—Tuøy vaãn thaáy coøn coù daáu veát, thì xöa coù phöông phaän: When we experience the delusive tieän chí xaûo laø khoâng caàn ñoäng moàm, khoâng obstruction of drowsiness, we should stand up phaùt ra tieáng, chæ baét taâm nieäm duyeân chuyeân and practice reciting the Buddha's name moät caûnh, aâm thaàm duøng löôõi goõ vaøo raêng while walking. When we are occupied with tröôùc hay taâm töôûng cuõng ñöôïc, tuøy yù, chæ numerous odd thoughts, we should sit straight phaûi laøm sao cho tieáng thaät roõ raøng, nhöng and recite silently. If neither walking or tieáng khoâng phaûi laø phaùt ra töø cöûa mieäng, maø sitting is inappropriate, we can kneel or stand, phaûi phaùt ra töø töï taùnh. Taùnh nghe laïi phaûi or even lie down for a moment, or whatever dung thoâng noäi taâm, noäi taâm laïi phaûi in nôi position which can alleviate our Buddha ñaàu löôõi, ñaàu löôõi keùo laáy nieäm caên, töø taùnh Recitation. The important thing is not to nghe nghe töï taùnh, ba thöù dung hoäi, nieäm forget the words "Amitabha Buddha", even nieäm vieân thoâng, laâu sau seõ ñöôïc thaønh töïu for an instant. This is the essential art to phaùp quaùn: Duy taâm thöùc. subdue the deluded mind—Hoaëc luùc hoân 9) Regulating the breath—Ñieàu hoøa hôi thôû: traàm nhieàu thì neân kinh haønh nieäm Phaät, hay When the breath is regular and the mind is at khi taïp loaïn nhieàu thì neân ngoài ngay thaúng, peace, we should first visualize ourselves yeân laëng maø nieäm.

Giaû söû ñi hay ngoài ñeàu sitting in circular zone of the halo, then khoâng hôïp, thôøi hoaëc quyø, hoaëc ñöùng, cho visualize the breath going in and out of our ñeán taïm naèm, cuõng ñeàu cho phöông tieän roäng nose as we silently recite the Buddha's name raõi, coù theå nieäm Phaät ñöôïc caû. Coát yeáu boán once with each breath. We should regulate chöõ hoàng danh ñöøng ñeå moät nieäm laõng queân, the breath so that it is neither slow nor fast, ñoù laø yeáu thuaät haøng phuïc taâm ma vaäy. the mind and the breath leaning on 11) Buddha Recitation can be practiced (reinforcing) each other, following each other anywhere—Choã naøo cuõng nieäm Phaät ñöôïc: in and out in any position, whether walking, We should practice Buddha Recitation standing, sitting, or lying without interruption. anywhere, whether in a clean or dirty place, a We should always secretly recite and focus quiet or a noisy place, a place we like or a the mind over a long period of time until place we dislike, we should only turn the light

inwards on ourselves, thinking thus: I have 12) Planned schedules for Buddha Recitation or encountered situations like this countless not?—Nieäm Phaät coù ñònh thôøi hay khoâng?: In times throughout numerous lifetimes, yet the eleventh method, we talked about there is one thing I have not been able to do practicing Buddha Recitation at all times is to recite the Buddha's name to achieve without interruption, if so, few people can rebirth in the Pure Land. That's why even practice it. With this method, the expedient of now I am still in the cycle of birth and death. fixed periods of recitation. There should At this time, I should not worry about where usually be two periods per day, in the Buddha Recitation takes place, I need only morning and in the evening, and these periods hold firmly to this 'mind of Buddha should be strictly observed everyday, without Recitation', even if it costs my life. I must fail, throughout life. Furthermore, if during recite without interruption, one recitation the 24-hour period, we can recite Buddha's after another without any gap." Why? name one additional time, do it once; if we Because if there is just a single gap, all kinds can recite it many times, do so many times. It of odd thoughts, such as good, bad, or neutral, does not matter whether the recitation is will arise. For this reason, even in the audible or not. The ancients had a saying: bathroom, or even in the process of giving "Utter one fewer idle phrase; birth, we should concentrate on reciting the Recite the Buddha's name one more time Buddha's name. The greater the suffering, How wonderful it is! the greater the pain, the more we need to Trong phaùp thöù möôøi moät, khoâng coù ñònh thôøi, recite, just as an infant cries out for his neáu nhö vaäy seõ ít ngöôøi laøm ñöôïc. Baøi naøy mother, without being afraid that she will phöông tieän noùi coù ñònh thôøi laø sôùm, toái hai become upset or angry. If he is afraid of his thôøi, hoaïch ñònh thöôøng khoùa, töø nay ñeán suoát mother's anger and stops calling her, he may ñôøi, khoâng theâm, khoâng bôùt; ngoaøi ra, trong fall into the dung-ditch. Thus he can die suoát 24 tieáng ñoàng hoà, coù theå nieäm ñöôïc moät without seeing his mother—Khoâng luaän choã caâu, thì neân nieäm moät caâu, coù theå nieäm ñöôïc saïch hay chaêng, hoaëc choã vaéng veû hay choã nhieàu caâu, thì neân nieäm nhieàu caâu, baát luaän choän roän, choã vöøa daï hoaëc nôi thaát yù, chæ nieäm lôùn hay

nhoû. Coå ñöùc coù daïy: “Hoài quang phaûn chieáu” vaø suy nghó: nhöõng “Ít noùi moät caâu taïp caûnh theá naøy ta ñaõ gaëp hôn traêm ngaøn muoân Nhieàu nieäm moät caâu Phaät öùc laàn, töø nhieàu kieáp ñeán giôø; chæ coù vieäc Ñeïp ñeõ bieát bao nhieâu!” “Nieäm Phaät vaõng sanh” laø ta chöa coù theå thöïc 13) Do practitioners of Buddha Recitation need to haønh troïn veïn ñöôïc, neân vaãn coøn bò trong face an image of the Buddha?—Coù ñoái tröôùc voøng laån quaån luaân hoài. Giôø ñaây ta cuõng töôïng Phaät hay khoâng khi nieäm Phaät?: When chaúng quaûn nieäm ñöôïc cuøng chaêng, chæ theà we face a statue of the Buddha during giöõ chaët “taâm nieäm Phaät” naøy, daàu cheát cuõng recitation, we should consider it as a real khoâng ñeå döùt “nieäm ñaàu”. Taïi sao? Bôûi nieäm Buddha. There is no need to get attached to ñaàu maø ñeå moät phuùt giaùn ñoaïn, thôøi taát caû any particular direction or to any of the Three thieän, aùc, voâ kyù bao nhieâu taïp nieäm laïi sanh. Bodies of the Buddha. We should think thus: I Vì leõ ñoù, neân duø luùc ñi ñaïi, tieåu tieän, hay saûn must achieve singlemindedness, and that phuï luùc laâm boàn, chæ chaêm chuù vieäc nieäm singlemindedness must be about the Buddha. Phaät, caøng khoå caøng nieäm, caøng ñau caøng My eyes should be focused on the Buddha’s nieäm nhieàu hôn, nhö con thô goïi meï, khoâng image, my mind should recite the Buddha’s sôï meï hieàm giaän; neáu sôï meï giaän maø khoâng name with utmost sincerity, for with utmost goïi nöõa, aét ñöùa treû seõ bò sa chaân vaøo haàm sincerity a response will be guaranteed. If we phaån nhôùp, vì nhöõng söï daïi doät do noù gaây do not have a statue, just sit straight facing neân. Nhö theá chæ coù cheát maát ñi maø khoâng west. As soon as we begin reciting, visualize laøm sao ñöôïc gaëp meï. the Buddha’s light shinning on our head,

recitation following recitation without a even a single leisure time, however much break. If we practice this way, even the they may so desire. Therefore, they cannot heaviest karma can be dissipated—Luùc ñoái cultivate. Now we have the time, and tröôùc töôïng Phaät, phaûi cho töôïng naøy laø thaät moreover, the opportunity to learn about the Phaät, khoâng caàn caâu chaáp moät phöông höôùng practice of Buddha Recitation, we should naøo, chaúng luaän moät thaân naøo trong ba thaân make every effort to bind both body and mind cuûa Phaät, chæ töï nghó: ta chæ nhöùt taâm, taâm chæ in reciting the Buddha’s name at all times, nhöùt Phaät, maét nhìn töôïng Phaät, taâm nieäm without interruption, so we will not be danh Phaät, thaät heát söùc thaønh kính, maø heát wasting time. If we let our mind and thoughts söùc thaønh kính taát ñöôïc linh caûm. Luùc khoâng wander, not doing anything worthwhile, coù töôïng Phaät, neân ngoài ngay ngaén, xoay maët wasting days and months, turning our back on veà phöông Taây, luùc khôûi taâm ñoäng nieäm, neân the original debts (parent’s, patriarch’s, nieäm töôûng haøo quang cuûa Ñöùc Phaät A Di Ñaø country’s and all other sentient beings’), and truï treân ñænh ñaàu ta, moãi nieäm, moãi caâu, töï then, tomorrow, the ghost of impermanence chaúng ñeå rôi vaøo khoaûng khoâng, haéc nghieäp suddenly arrives, what can we do to resist cuõng coù theå tieâu dieät. it?—Trong ñôøi, coù nhieàu keû quaù ö khoán khoå, 14) Buddha Recitation at busy times—Nieäm Phaät muoán chuùt raûnh cuõng khoâng sao coù

ñöôïc, neân trong luùc baän roän: If we can recite the khoâng theå tu haønh. Nay ta ñöôïc raûnh rang, laïi Buddha's name once, recite it once; if we can nghe bieát ñöôïc phaùp nieäm Phaät naøy, caàn phaûi recite it ten times, recite it ten times. In one coá gaéng, töông tuïc thuùc lieãm thaân taâm, hundred busy things, we should try our best to chuyeân trì nieäm Phaät; nhö theá môùi khoâng spare a moment to let go everything and uoång phí taác boùng quang aâm. Neáu ñeå taâm recite the Buddha's name clearly and nieäm buoâng troâi, khoâng laøm ñöôïc vieäc gì, distinctly. The famous Chinese poet Po-Lo- luoáng tieâu hao ngaøy thaùng, coâ phuï boån ôn, T'ien wrote the following verse: moät mai voâ thöôøng thoaït ñeán, seõ laáy gì ñeå Recite the Buddha's name while walking choáng cöï ñaây? Recite the Buddha's name while seated. 16) Rich and noble people should practice Even when busy as an arrow Buddha Recitation—Ngöôøi sang giaøu phaûi Always recite the Buddha's name. neân nieäm Phaät: Merits and virtues in this life The ancients practiced Buddha Recitation all stem from cultivation in past lifetimes. with such eagerness, we should follow their This is true of those who presently enjoy footsteps truly. honors and esteem, as well as of high ranking Neáu nieäm ñöôïc moät caâu, thì neân nieäm moät monks whose goal is to rescue humanity. caâu, coù theå nieäm 10 caâu, thì neân nieäm 10 caâu; However, honors and esteem cannot last; if chæ laøm sao trong 100 ñieàu baän roän, coù ñöôïc because of them evil karma is created, it will trong khoaûnh khaéc moät chuùt raûnh rang lieàn be difficult to escape the ocean of birth and buoâng boû thaân taâm, saùng suoát tuïng trì. Ngaøi death. We should ponder this: what can we Baïch Laïc Thieân coù baøi thi raèng: carry with us when we close our eyes "Ñi nieäm A Di Ñaø forever? It is the virtues generated by Buddha Ngoài nieäm A Di Ñaø Recitation. It is the same as a boat that sails Ví duø baän roän nhö teân thanks to the current of the river. Thus, we A Di Ñaø Phaät should schedule sessions of Buddha Nieäm leân thöôøng thöôøng." Recitation, or invite monks and nuns to Ngöôøi xöa duïng taâm nhö theá, thaät khoâng theå provide guidance in Buddha Recitation, or cheâ ñöôïc. publish and distribute Pure Land sutras and 15) Buddha Recitation at leisure times—Luùc commentaries, or placing image of Amitabha nhaøn roãi neân nieäm Phaät: In this world, there Buddha for veneration and recitation. Such are many unfortunate people who don't have activities may be limited, we should try our

best to practice Buddha Recitation with a treû, giaø, trai, gaùi, chæ caàn moãi ngaøy vaøo luùc strong determination to be reborn in the saùng sôùm, chí taâm xoay maët veà phöông Taây, Western Pure Land. This is the path of nieäm 10 caâu danh hieäu Phaät, khoâng xen, cultivation for everyone, no matter what we khoâng döùt, ñeå caàu sanh Cöïc Laïc, thì hieän ñôøi are, rich, poor, noble, vile...What can be more seõ ñöôïc höôûng nhieàu lôïi ích, khi thaùc töï nhieân honorable than to serve as the envoy of the ñöôïc vaõng sanh. Ñöùc Phaät A Di Ñaø thieät laø King of the Dharma?—Phöôùc ñöùc cuûa ñôøi chieác thuyeàn cöùu maïng cho moïi ngöôøi torng naøy ñeàu töø vieäc tu haønh kieáp tröôùc. Nhöõng vò bieån khoå vaäy. toân quyù vinh hoa, quaù nöûa laø caùc baäc cao 18) Pure Buddha Recitation—Tònh teá nieäm Phaät: Taêng chuyeån theá. Nhöng, tuy coù vinh hoa maø A wise man should not let himself misled. He

khoâng ñöôïc tröôøng cöûu, neáu laïi taïo ñieàu should recite the Buddha's name in a pure nghieät chöôùng, aét khoù thoaùt khoûi bieån traàm way so as to strengthen his wisdom. We luaân. Vaäy neân caùc ngaøi phaûi töï suy nghó: should know that if a wise person recites the nhöõng gì ta coù theå mang theo ñöôïc khi nhaém Buddha's name, many others will follow his maét? AÁy laø coâng ñöùc nieäm Phaät. Cuõng nhö lead and externalists will find it easier to thuyeàn ñi nhôø nöôùc. Theá neân, hoaëc laäp thaát return to the Buddha's way. Why? It is nieäm Phaät, hoaëc môøi chö Taêng höôùng daãn because the reputation of a wise person can mình nieäm Phaät, in khaéc kinh saùch Tònh ñoä, open their minds, and his mind (the mind of a hoaëc ñaët töôïng Phaät Di Ñaø ñeå chieâm ngöôõng wise person) can find a way to rescue them— maø nieäm, vieäc laøm tuy ít, nhöng phaûi duïng Ñaõ laø ngöôøi coù trí hueä thì ñöøng ñeå bò meâ coâng cho nhieàu, laïi phaûi chí quyeát vaõng sanh, hoaëc, caàn phaûi heát söùc tònh teá nieäm Phaät ñeå ñoù laø con ñöôøng tu haønh cuûa taát caû moïi ngöôøi, cho trí hueä ñöôïc theâm kieân coá. Phaûi bieát, chaúng luaän giaøu, ngheøo, sang, heøn. Laøm vò söù ngöôøi trí nieäm Phaät thì thieân haï seõ coù raát giaû cuûa ngoâi Phaùp Vöông coøn gì toân quyù hôn! nhieàu ngöôøi nieäm Phaät. Ngöôøi trí nieäm Phaät 17) The poor should also practice Buddha thôøi nhöõng keû tu haønh theo ngoaïi ñaïo seõ deã Recitation—Keû ngheøo heøn cuõng neân nieäm trôû veà chaùnh ñaïo. Taïi sao? Vì tieáng taêm cuûa Phaät: Alas! there are slaves who toil day in ngöôøi trí coù theå môû toû loøng daï hoï, vì coù taùc and day out, ordered by others, miserable and duïng trí cuûa ngöôøi trí cöùu roãi hoï. suffering. If they do not seek to escape such a 19) True and honest Buddha Recitation—Laõo life, they will be worse in future lifetimes. thaät nieäm Phaät: Not seeking wealth and fame, Remember that the word "Amitabha" is for nor showing off one's capacities, but merely everyone, whether we are rich, poor, exalted to practice sincerely is difficult and not so or humble, young or old, male or female. We many people can do it. Patriarchs taught that should face west early each morning and it is difficult to find a "dull and ignorant" Zen recite the Buddha's name with utmost pratictioner, yet, a practitioner of Buddha sincerity and without interruption, without Recitation need only worry that he is not "dull letting odd thoughts intrude upon the and ignorant". The two words "True and utterances. The dedicate all virtues toward earnest" are a straight boulevard leading to rebirth in the Pure Land. In doing that, we the Western Pure Land. Why? Because when will have numerous benefits in this very life Buddha Recitation is true and earnest, there and, upon leaving this world, naturally are only the words "Amitabha Buddha", and achieve rebirth in the Pure Land. Amitabha not a single deluded thought—Ñaõ khoâng caàu Buddha is truly a rescue ship for everyone in danh lôïi, cuõng khoâng khoe taøi naêng, chaéc thaät the ocean of suffering—Than oâi! Coù keû ñaõ tu haønh, thaät laø raát khoù coù ngöôøi laøm ñöôïc. Toå ñem thaân laøm noâ leä, bò ngöôøi khaùc sai söû, vaát sö daïy: veà phöông dieän tham thieàn, bôùi tìm vaû, khoå sôû, maø khoâng caàu mong thoaùt khoûi, moät ngöôøi si ñoän cuõng khoâng coù. Nay ngöôøi thì veà sau caøng khoå hôn. Neân bieát boán chöõ nieäm Phaät chính lo mình khoâng ñöôïc si ñoän hoàng danh chaúng luaän sang, heøn, giaøu, ngheøo, maø thoâi. Hai chöõ Laõo

thaúng taáp ñöa ngöôøi sanh Taây Phöông vaäy. Someone might ask: what if we fail to obtain Taïi sao? Vì hai chöõ Laõo Thaät laø ngoaøi boán a response after reciting the Buddha's name? chöõ A Di Ñaø Phaät khoâng theâm moät maûy may Answer: you have not yet recite and are voïng töôûng naøo. already worried about not obtaining a 20) People should practice Buddha Recitation response. This doubt is the very cause that even when they are happy—Ñöôïc ñieàu vui will bring the result of non-response. Cause möøng neân nhôù nieäm Phaät: Happiness derives and result cannot differ. Is the doubt not either from our interaction with other people something you should fear?—Trì danh nieäm or from favorable events. Even though the Phaät nguyeân ñeå caàu vaõng sanh; nhöng oai cause may be trivial, this kind of happiness phong cuûa chö Phaät khoâng theå nghó baøn, heã are part of a human life. We, practitioners of nieäm danh hieäu cuûa caùc Ngaøi thì sôû nguyeän Buddha Recitation, should realize that such ñeàu tuøy taâm. Vì leõ ñoù, trong kinh daïy: "Nieäm happiness is ephemeral, it is false and not Phaät coù möôøi ñieàu lôïi ích. Nhöõng vieäc caàu true. We should take advantage of those cuùng quyû thaàn, taïp tu söï saùm, khaán höùa nhieàu moments of happiness to return the light aùc nguyeän, tin xaèng nhöõng vieäc boùi toaùn, xaêm inward and recite the Buddha's name. We queû, khoâng baèng duøng phöông phaùp nieäm should then avail ourselves of the Buddha's Phaät ñeå caàu nguyeän. Coù ngöôøi hoûi: vaû nhö light and within the context of those joyful nieäm Phaät maø khoâng öùng nghieäm thì sao? events, abandon our negative thoughts to Ñaùp: OÂng chöa nieäm Phaät maø ñaõ lo khoâng cultivate good deeds continuously for the rest öùng nghieäm, chính caùi nhôn khoâng öùng of our life. We will then surely be reborn in nghieäm ñoù seõ ñem ñeán caùi keát quaû khoâng öùng the Pure Land, a great happiness indeed!— nghieäm vaäy. Nhôn theá naøo thì quaû theá aáy, haù Hoaëc nhôn nôi ngöôøi maø vui, hoaëc nhôn nôi khoâng ñaùng sôï laém sao? vieäc maø möøng, moái manh tuy nhoû nhít, nhöng 22) To practice Buddha Recitation to overcome ñeàu laø nhöõng caûnh vui veû cuûa kieáp ngöôøi. adversities—Nieäm Phaät ñeå caàu côûi môû: All Song phaûi bieát: caùi vui ñoù nhö huyeãn, khoâng untoward circumstances and events in life are thaät, khoâng theå coøn laâu, vaäy neân nöông nôi the result of adverse cause and conditions giaây phuùt töôi vui ñoù, xoay taâm nieäm Phaät, from previous lives. Do not try to develop evil thôøi aét ñöôïc nhôø aùnh haøo quang cuûa Phaät, thoughts and create karmic debts, leading to trong thuaän caûnh aáy, boû döùt ñi ít nhieàu aùc the cycle of resentment and wrongdoing into nieäm, nhöõng ñieàu toát ñeïp lieân mieân, nhö yù tu the future. Adapt to causes and conditions haønh, maõi ñeán luùc maïng chung, seõ ñöôïc vaõng and, more important, not to forget to recite sanh Cöïc Laïc, haù chaúng vui möøng laém sao! the Buddha's name. The Buddha has all 21) Vow to practice Buddha Recitation—Höùa wisdom, all light, all merit and virtue. He will nguyeän nieäm Phaät: The goal of Buddha respond to our call, and even if we meet with Recitation is rebirth in the Pure Land. untoward circumstances, these will soon turn However, the solemn power of the Buddha is out to be favorable—Phaøm taát caû nghòch caûnh unfathomable, if we

recite their names and quanh ta, ñeàu do traùi duyeân neân coù hieän, ta wish will be fulfilled. For this reason, the phaûi coá cam nhaän chòu, khoâng neân laïi khôûi aùc sutras teach that Buddha Recitation can bring nieäm, ñeå phaûi daãn khôûi oan traùi ñeán maõi veà ten major benefits. On the other hand, sau khoâng döùt. Ta phaûi neân tuøy thuaän nhaän worshiping and bowing down before spirits laõnh, coù theå traùnh ñöôïc thôøi traùnh, döùt ñöôïc and repenting before their altars, engaging in thôøi döùt, chæ tuøy nhôn duyeân maø ñöøng queân odd practices, taking unwholesome vows, or nieäm Phaät. Phaät coù voâ löôïng trí hueä, phöôùc foolishly believing in divination, fortune- ñöùc quang minh, ngaøi seõ gia hoä cho ta: duø gaëp telling and horoscopes... non of these nghòch duyeân, traùi caûnh, cuõng chuyeån thaønh activities can be compared to reciting thuaän caûnh, thuaän duyeân ngay. Amitabha's name and seeking His assistance.

23) To practice Buddha Recitation when However, if we only develop intellectual ashamed—Hoå theïn, töï gaéng nieäm Phaät: In compassionate but fail to act, how can we this life or in previous ones, once evil karma merge with the compassionate nature of the has matured, suffering follows in its wake. Buddhas? Once compassion has developed, Each bit of suffering in this life is due to a bit we must find a way to save others from of evil karma. We cannot blame fate for suffering, a way to help all sentient beings being uneven; we can only be ashamed for escape suffering once and for all. We should not having cultivated sooner. Each time we realize that the reason why Amitabha Buddha think of the Buddha, we should be so moved is honored with the title "Great that every hair on our body stands on end and, Compassionate Being" is that He always overcome with emotion, we are completely rescues sentient beings. Since it is based on drained. Each utterance of the Buddha's this compassionate that we seek the Buddha's name, each syllable, then comes from our assistance to escape suffering, how can we liver, marrow... this is the true state of fail to recite with the highest level of Buddha Recitation. Nowadays, laymen or resolve?—Phaøm ngöôøi ôû trong taát caû hoaøn monks and nuns recite the Buddha's name caûnh khoå ñaùng thöông, maø ta khoâng thöông, with their lips, while their minds are taát traùi vôùi nhaân tình, nhöng ôû trong taát caû scattered, or else they concentrate the mind hoaøn caûnh ñaùng thöông, ta chæ thöông suoâng only during recitation, when recitation is over, thì laøm sao hôïp ñöôïc vôùi taùnh Phaät? Ñaõ the mind is again deluded. Others engage in thöông thì phaûi tìm phöông thoaùt khoå, phaûi mundane conversation while reciting. Thus, tìm caùch cho moïi ngöôøi roát raùo thoaùt khoå. even if they recite all their life, they obtain no Phaûi bieát raèng: Phaät sôû dó ñöôïc toân xöng laø response. People who witness this may think ñaáng Ñaïi Bi, vì Ngaøi hay cöùu khoå cho chuùng that seeking rebirth in the Pure Land through sanh. Ta do loøng töø bi nieäm Phaät laø coát caàu Buddha Recitation is just an illusion, but this loøng töø bi cuûa Phaät ban cho, cöùu vôùt khoå naõo is assuredly not the Buddha's fault—Phaøm cho chuùng ta, thì caùi nieäm ñoù phaûi khaån thieát ñôøi naøy hay kieáp tröôùc, aùc quaû ñaõ thaønh töïu, ñeán böïc naøo? thì khoå baùo aét ñeán, maø moät phaàn khoå ôû ñôøi 25) Buddha Recitation as an offering—Cuùng naøy töùc laø moät phaàn aùc

trong kieáp tröôùc, döôøng nieäm Phaät: On the occasion of a khoâng theå ñoå thöøa cho vaän maïng baát teà, maø seasonal festival or the festival of a Buddha chæ neân töï hoå phaän mình chaúng sôùm lo tu. Moãi or Bodhisattva, it is customary to make moät khi töôûng Phaät, töôûng nhö loâng trong thaân offerings of incense, lights, flowers and fruits. ñeàu döïng ñöùng, naêm voùc nhö raõ rôøi, buoàn, However, these are only material offerings, thöông, caûm meán, ñau xoùt, khoâng muoán soáng. not offerings of the Dharma. Dharma Nhö vaäy thôøi moãi caâu, moãi chöõ töø trong gan, offerings relate to the mind and are on a tuûy maø ra, môùi laø chôn caûnh nieäm Phaät. Ngaøy much higher plane than any material offering. nay, keû Taêng, ngöôøi tuïc nieäm Phaät, hoaëc Recently, because of the popularity of heresy mieäng nieäm maø taâm taùn, hoaëc chæ nhieáp taâm beliefs, with all kinds of weird (odd or luùc nieäm, döùt nieäm thì taâm meâ. Laïi coù ngöôøi strange) practices such as making offerings of ñang luùc nieäm Phaät xen noùi chuyeän taïp. Theá non-vegetarian foods on the Buddha's altar or thì duø nieäm suoát ñôøi cuõng khoâng linh caûm. conjuring up ghosts and spirits in search of Moïi ngöôøi thaáy vaäy, cho raèng: nieäm Phaät health and riches. Such practices are wasteful vaõng sanh laø nhöõng lôøi doái. Loãi aáy ñaâu phaûi and deceptive. Only Buddha recitation can do Phaät sao? eliminate all ills and it costs nothing. Yet, few 24) Earnest Buddha Recitation—Nieäm Phaät khaån people bother to learn about it. Sincerely thieát: If we see anyone stuck in a situation hoping that the wise will not allow that deserves compassion, but we do not themselves to be misled—Phaøm gaëp giai tieát respond, it is contrary to human mortality. (tieát ñoan ngoï, tieát trung thu...) hoaëc ngaøy vía

Phaät, Boà Taùt, thì neân höông ñaêng hoa quaû tuøy toäi chöôùng. Nhöõng ai muoán baùo thaâm aân cha phaän cuùng döôøng, ñoù chæ laø taøi cuùng, chöa meï, khoâng theå khoâng bieát phaùp naøy. phaûi phaùp cuùng. Phaùp cuùng thuoäc veà taâm, quyù 27) Practicing charity through Buddha hôn taát caû taøi cuùng. Gaàn ñaây vì taø giaùo thònh Recitation—Boá thí baèng caùch nieäm Phaät: haønh, baøy ñaët ra caùc phaùp cuùng kieán, la lieät When we see someone suffering, we should quaû phaåm, tam seân, heo, deâ, gaø, vòt, coù ích gì first help him with the necessities of life and cho söï tu haønh? Thaäm chí coøn baøy boá traän ñoà, then comfort him and counsel him to recite chieâu hoàn daãn quyû, taø mò, dò ñoan, caøng laøm the Buddha's name. To relieve suffering cho hao taøi toån maïng, doái traù baäy baï, phænh temporarily, charity is the urgent thing. gaït ngöôøi ñôøi. Chæ phaùp moân nieäm Phaät thì However, to relieve the suffering of many vaïn beänh tieâu töø, khoâng toán, khoâng hao, laïi ít lifetimes, the Pure Land method is more ngöôøi chòu bieát ñeán. Kính mong nhöõng trang urgent still. If we see a person or an animal in thöùc giaû ñöøng ñeå bò laàm. danger but cannot help, immediately recite 26) To practice Buddha Recitation to repay your the Buddha's name, dedicating all the merits filial debts to your parents—Nieäm Phaät ñeå and virtues to his soul. Moreover, during a baùo aân cha meï: How can we ever repay our serene night, we might recite a sutra or the parents' greatest debts? To provide all their Buddha's name, wishing that all sentient necessities and earn titles and honors to beings may escape suffering and disaster. In glorify their

names are mundane ways. While time of war or epidemic, recite the Buddha's these actions are meritorious, from the name throughout the night, wishing that all vantage point of Truth, they are not the ideal, the wrongs and suffering of sentient beings perfect way because they still fall within the may be eliminated. While reciting the cycle of suffering that is the human condition. Buddha's name, we should visualize that each There is only one perfect way, it is to recite recitation is bringing benefits to all sentient the Buddha's name and counsel our parents to beings, from the heavens above to the cosmic do likewise, dedicating all the merits and winds below (the wheel, or circle, of wind virtues toward rebirth in the Pure Land. We below the circle of water and metal on which will thus sow a diamond seed, as in the future, the earth rests; the circle of wind rests on both we and our parents will be liberated. space). Such charitable practice is truly Moreover, one utterance of the Buddha's inconceivable—Phaøm thaáy ngöôøi khoå naõo, name can eradicate the karma of countless tröôùc phaûi giuùp cho hoï an thaân (cho côm, cho transgressions and afflictions. Therefore, aùo) roài sau môùi an uûi khuyeân lôn hoï nieäm anyone who wishes to repay his profound Phaät. Bôûi vì, cöùu caùi khoå trong nhöùt thôøi, boá debt to his parents cannot fail to learn about thí laø gaáp, maø cöùu caùi khoå nhieåu kieáp, phöông the Pure Land method—AÂn cuûa cha meï laø caùi phaùp nieäm Phaät laïi gaáp hôn. Hoaëc thaáy ngöôøi aân to lôùn nhaát phaûi laøm sao baùo ñaùp? Cung hay vaät bò naïn, söùc mình khoâng cöùu roãi ñöôïc, phuïng taát caû nhöõng thöùc uoáng aên, laäp coâng phaûi gaáp ruùt nieäm Phaät caàu an cho hoàn thöùc danh ñeå hieån ñaït phuï maãu, chæ laø pheùp baùo aáy. Hoaëc ñeâm thanh tuïng nieäm caàu nguyeän ñaùp cuûa theá gian; maëc duø khoâng phaûi laø baát cho moïi loaøi thoaùt khoûi tai öông. Gaëp luùc ñao thieän, xong xeùt cho toät thì ñaáy chöa phaûi troïn binh, taät dòch, naêm canh trì nieäm Phaät danh, veïn, vì duø sao cuõng vaãn coøn trong voøng khoå caàu cho chuùng sanh ñöôïc tieâu tröø moïi oan luïy cuûa kieáp ngöôøi. Chæ coù caùch laø ta nieäm khoå. Neân quaùn töôûng: Moät caâu A Di Ñaø Phaät Phaät, vaø khuyeân cha meï nieäm Phaät, ñem coâng cuûa ta ñaây, treân toät trôøi höõu ñaûnh, döôùi duoát ñöùc aáy hoài höôùng Taây phöông, ñoù laø gieo moät ñaùy phong luaân. hoät gioáng kim cöông, veà sau ta vaø cha meï 28) Self-nature Recitation, self-nature cuøng töï ñöôïc giaûi thoaùt. Huoáng chi moät caâu Listening—Töï taâm nieäm, töï taâm nghe: The nieäm Phaät laïi coù theå tieâu dieät ñöôïc voâ bieân mind begins to think will move the tongue; the tongue in turn producing sound, and that

sound returns to the Self-Mind. This is the mind full of afflictions, and which the method of "mind-reciting, mind-listening". If practitioner should endeavor to reach—Tieáng the mind recites and listens, the eyes cannot nieäm Phaät ñaõ thuaàn thuïc roài, thôøi trong saùu see wrongly, the nose cannot smell wrongly, traàn chæ coøn moät thanh traàn. Taát caû saùu caên the body cannot move wrongly because the hoaøn toaøn gôûi nôi nhó caên. Thaân cuõng khoâng mind has been "kidnapped" by the words coøn caûm bieát tôùi lui, löôõi cuõng khoâng coøn bieát "Amitabha Buddha"—Taâm töôûng roài môùi khua ñoäng, yù cuõng khoâng coøn caûm bieát

phaân ñoäng ñeán löôõi, löôõi khua ñoäng thaønh tieáng laïi bieät, muõi cuõng khoâng coøn caûm bieát hít thôû, trôû vaøo töï taâm, laø phaùp: Taâm Nieäm Taâm maét cuõng khoâng coøn caûm thaáy môû nhaém. Hai Nghe vaây. Maø heã taâm nieäm taâm nghe thôøi thöù vieân thoâng cuûa hai ngaøi Quaùn Theá AÂm vaø maét khoâng theå thaáy baäy, muõi khoâng theå ngöûi Ñaïi Theá Chí cuõng töùc laø moät, khoâng chi laø baäy, thaân khoâng theå ñoäng baäy, vì chuû nhôn chaúng vieân vaø chaúng chi laø khoâng thoâng caû. oâng (töï taâm) ñaõ bò boán chöõ A Di Ñaø Phaät baét Vì caên töùc laø traàn, traàn töùc laø caên, caên vaø traàn coùc maát roài. töùc laø thöùc. Möôøi taùm giôùi ñeàu dung hôïp 29) Recitation within Recitation—Nieäm Phaät thaønh moät giôùi. tröôùc chöa ñöôïc thuaàn, laâu trong tieáng nieäm: Once Buddha Recitation is sau seõ daàn daàn thaâm nhaäp. Phaøm trong khi perfected, in the six dust, only the ‘dust’ of nieäm Phaät phaûi löïa moät choã vaéng, yeân, saïch, hearing remains. All six faculties are entirely khoaûng 4 hay 5 thöôùc vuoâng, ñi nhieãu moät concentrated in the faculty of hearing. The voøng theo phía tay maët, roài sau töø töø caát tieáng body no longer feels any coming or going, the nieäm Phaät, tieáng cao leân daàn daàn, nieäm nhö tongue no longer knows how to move, the vaäy ñoä ba voøng trôû leân seõ töï caûm thaáy taâm, mind how to discriminate, the nose how to tieáng toû baøy, voøng quanh khaép thaùi hö, bao breath, the eyes how to open and close. The boïc caû 10 phöông, truøm ñaày toaøn phaùp giôùi. two supreme methods of cultivation of the Ñoù laø caùch an truï thaân, taâm, theá giôùi vaøo Avalokitesvara and Mahasthama trong tieáng nieäm Phaät, vaø ñoù laø ñem thaân taâm Bodhisattvas are but one; nothing is not round cuûa mình an truï trong tieáng nieäm Phaät, maø and perfect. This is because sense organ is nieäm Phaät ñaây laø caûnh thuø thaéng ñeå tieâu dieät sense object, sense object is sense organ, and taâm ñòa phieàn naõo nhô tröôïc, haønh giaû caàn both organ and object are consciousness. The phaûi gaéng taäp cho kyø ñöôïc. Eighteen Elements are all gathered in one 30) Buddha Recitation in the light of the self- element. Although at the outset they do not mind—Nieäm Phaät trong aùnh saùng cuûa töï taâm: penetrate one another, in time they will All sounds are the sound of the Self-Mind, all gradually do so. Usually a clean and quiet lights also the light of Self-Mind. If the sound place should be selected for Buddha of the Slef-Mind exists anywhere, the light of recitation, about 4 to 5 square meters in area. the Self-Mind also shines from that place. If We should circumambulate once, moving we rest in the sound of the Self-Mind to recite clockwise, then slowly recite the Buddha'' the Buddha’s name, we are also resting in the name with our voice growing louder and light of the Self-Mind as we recite. This is louder. As we recite this way for three or also the supreme realm where the polluted, more circumambulations, we will feel our afflicted mind has been eliminated. The mind and voice becoming clearer, filling the practitioner should strive to cultivate this universe, encircling the Ten Directions, method—Phaøm tieáng laø tieáng cuûa töï taâm, thì encompassing the whole Dharma Realm. This aùnh saùng cuõng laø aùnh saùng cuûa töï taâm. Heã is the method of resting body, mind and realm tieáng cuûa töï taâm quanh loän ôû choã naøo thì aùnh in the sound of the Buddha’s name, and it is saùng cuûa töï taâm phoùng

ra ôû choã aáy; neáu ta an to rest body and mind in the sound of the truï trong tieáng cuûa töï taâm maø nieäm Phaät töùc Buddha's name that we recite. This is the laø an truï trong aùnh saùng cuûa töï taâm maø nieäm supreme realm, which erases the polluted Phaät vaäy. Ñaây cuõng laø caûnh thuø thaéng dieät

ñöôïc loøng tham phieàn naõo nhô baån, haønh giaû nieäm. Nieäm Phaät maø coâng phu ñeán theá, thì seõ neân gaéng sieâng tu taäp. deã thaønh tam muoäi laém. 31) Buddha Recitation in the nature of the self- 33) Buddha Recitation without odd thoughts— mind—Nieäm Phaät trong theå cuûa töï taâm: As Nieäm Phaät khoâng xen taïp nieäm: The absence the sound of the Self-Mind surrounds us and of odd thoughts is stopping. Stopping is the the light of the Self-Mind shines upon us, the cause of samadhi. If we can put a stop to odd Mind-Nature naturally reveals itself. This and impure thoughts, correct thoughts or True Mind is like a huge round, bright mirror samadhi will naturally appear. Odd thoughts that nothing can obstruct. The Ten Directions, fall into three categories: good, bad, and the Three Periods of Time, ourselves, the neutral. To eliminate all three is to eliminate Buddhas and sentient beings, the cycle of odd thoughts. The mind requires stillness. suffering in the impure world, the lotus seat in With stillness, neither good nor bad thoguhts the Pure Land, all are but images in the arise. The mind requires clarity. With clarity, mirror. Thus, to recite aloud is to recite in the there is not neutral thought. There is no light, to recite in the mirror; it is neither the recitation except recitation of the Buddha's same nor different. This is the ultimate name. Therefore, the mind is always still. In auspicious realm, completely free of deluded recitation, there is only Buddha, therefore, mind. We should strive our best to attain it— the mind is always bright and clear—Khoâng Tieáng noùi cuûa töï taâm voøng quaây vaø aùnh saùng xen taïp nieäm töùc laø Chæ, Chæ laø nhôn cuûa cuûa töï taâm chieáu phaùt, töï nhieân taâm theå phôi Ñònh, döøng ñöôïc taïp nieäm, thì chaùnh nieäm baøy. Moät chôn taâm naøy nhö taám göông troøn (ñònh) töï nhieân phaùt hieän. Taïp nieäm coù ba: lôùn (ñaïi vieân caûnh) roãng thoâng saùng suoát, thieän, aùc vaø voâ kyù, tröø heát ba thöù môùi laø khoâng gì ngaên ngaïi, möôøi phöông, ba ñôøi, ta, khoâng taïp. Taâm caàn vaéng laëng, vaéng laëng Phaät, vaø chuùng sanh, voøng khoå cuûa ñôøi tröôïc, thôøi caùc nieäm thieän, aùc khoâng sanh. Taâm caàn ñaøi sen nôi caûnh tònh ñeàu laø boùng trong göông saùng suoát, saùng suoát thôøi voâ kyù nieäm khoâng caû. Cho neân nieäm Phaät trong tieáng töùc trong coù. Ngoaøi Phaät khoâng coù nieäm neân thöôøng aùnh saùng, trong aùnh saùng töùc trong göông, vaéng laëng, trong nieäm coù Phaät neân thöôøng khoâng phaûi moät, khoâng phaûi khaùc. Ñaây cuõng saùng suoát, roõ raøng. laø caûnh thuø thaéng toät cuøng, dieät haún ñöôïc taâm 34) Unstopped Buddha Recitation—Nieäm Phaät nhô, caàn phaûi gia coâng heát loøng tu taäp. khoâng döøng: Buddha Recitation without 32) Uninterrupted Buddha Recitation—Nieäm interruption is visualization, and visualization Phaät khoâng döùt: Buddha Recitation in the is the cause of wisdom. The previous morning, in the evening, at leisure time, at utterance of the Buddha's name has gone, the busy time, at clean place, or at an unclean next one has not come, the present utterance place, there should not be a single thought is not

static. Practice visualization in this which is not of the Buddha. Even if we have manner, clearly but without attachment, to entertain friends and serve guests everyday without attachment but clearly. Proceeding and thus have to interrupt our recitation, only continuously in this way, we will arrive at the vocal recitation should be interrupted, not truth that “everything is made from Mind mental recitation. Practicing with such alone”. Buddha is Mind, Mind is Buddha— constancy, we can easily achieve samadhi— Khoâng Döøng töùc laø Quaùn, Quaùn laø nhôn cuûa Buoåi saùng nieäm, buoåi toái cuõng nieäm; voâ söï Hueä. Caâu nieäm Phaät tröôùc ñaõ qua, caâu sau nieäm, höõu söï cuõng nieäm; choã saïch nieäm, choã chöa ñeán, caâu hieän taïi cuõng khoâng döøng. Cöù dô vaãn nieäm; khoâng moät nieäm naøo maø khoâng theá maø quaùn saùt, roõ raøng nhöng khoâng caâu phaûi laø nieäm Phaät. Giaû söû haèng ngaøy coù söï chaáp, khoâng caâu chaáp nhöng laïi roõ raøng. Ñuoåi thuø tieáp baïn beø, ñaõi ñaèng khaùch khöùa, phaûi coù nhö vaäy maõi seõ thaáu ñaït leõ vaïn phaùp duy taâm, luùc giaùn ñoaïn, nhöng chæ giaùn ñoaïn thinh töùc Phaät töùc taâm, töùc taâm töùc Phaät. nieäm, chôù khoâng theå giaùn ñoaïn ñöôïc taâm

35) Zen is Buddha Recitation—Töùc Thieàn töùc nieäm vieân thaønh; neáu muoán tìm thieàn, thieàn ôû nieäm Phaät (Thieàn cuõng laø nieäm Phaät): ñaâu nöõa? Meditation based on a koan is called koan 36) Precepts are Buddha—Töùc giôùi töùc Phaät: To meditation. meditation in which the observe the precepts is to control the body; to practitioner sits and stops the thought process recite the Buddha’s name is to control the is referred to sitting meditation. Koan and mind. Observing the precepts for an extended sitting meditation are both Zen. Zen and period of time rectifies the body; reciting the Buddha are both Mind. Zen is the Zen of Buddha’s name for an extended period of Buddha. Buddha is Buddha in Zen. Buddha time leads to an empty mind. The nature of Recitation does not conflict with koan or the precepts and the nature of recitation are sitting meditation. Moreover, teh meditator not two different things. Constantly observing can use the words “Amitabha Buddha” as a the precepts prevents transgressions and koan, reciting forward, reciting backward, mistakes; constantly reciting the Buddha’s reciting in one direction, reciting in another, name enables the cultivator to overcome upside down, turning around, without leaving “near-death karma” and transcend the triple his current thought. Even if it is not called Realm. If our precept-keeping has reached a Zen, Zen is still part of it. The Zen high level and we dedicate these virtues practitioner, to succeed in his cultivation, toward rebirth in the Pure Land, we are bound must practice to the stage of “one thought in to achieve rebirth in the middle Lotus Grades. resonance with the Mind” or samadhi, and If, on the other hand, we cannot do both, then enter suddenly into the realm of Emptiness. try to recite the Buddha’s name earnestly, as To recite the Buddha’s name to the level of though we were extinguishing a fire burning one-pointedness of mind, if this is not on our head—Trì giôùi luaät cuûa Phaät ñeå trò resonance (samadhi), what else can it be? To thaân, trì danh hieäu cuûa Phaät ñeå trò taâm. Trì laâu recite to the point where the mind is empty, is thì thaân thuaàn, nieäm laâu ñöôïc taâm khoâng. it not perpetual samadhi? In alert, focused Taùnh cuûa nieäm hay taùnh cuûa giôùi khoâng hai;

Buddha recitation there is samatha, luoân luoân trì giôùi thì toäi loãi khoâng hieän, luoân vipassana, samadhi, wisdom, each recitation luoân nieäm Phaät thôøi luùc laâm chung haønh giaû is perfect. Where else can Zen be found if not coù theå vöôït qua ñöôïc "caän töû nghieäp," ñeå here?—Hoaëc khôûi töø moät caâu thoaïi ñaàu goïi vöôït qua khoûi ba coõi. Neáu giöõ giôùi ñaõ coù coâng laø tham thieàn, hoaëc ngoài maø döùt nieäm goïi laø phu, lieàn ñem coâng ñöùc naøy hoài höôùng Taây toïa thieàn. Tham hay toïa ñeàu laø thieàn caû. phöông, chaéc chaén ñöôïc veà trung phaåm. Coøn Thieàn hay Phaät ñeàu laø taâm caû. Thieàn töùc laø nhö chöa coù theå giöõ troïn caû hai, thôøi neân phaûi thieàn cuûa Phaät. Phaät töùc laø Phaät cuûa Thieàn. sieâng nieäm Phaät, nhö cöùu löûa chaùy ñaàu. Phaùp moân nieäm Phaät ñaâu coù gì ngaïi vôùi phaùp 37) Sutras are Buddha—Töùc giaùo töùc Phaät: The tham thieàn, toïa thieàn? Vaû laïi, ngöôøi tham entire Buddhist canon comes from the Mind; thieàn coù theå duøng boán chöõ A Di Ñaø Phaät laøm if the Mind is not Buddha, the teachings are moät caâu thoaïi ñaàu, nieäm ñeán, nieäm lui, nieäm just a waste. However, is there anyone's mind xuoâi, nieäm ngöôïc, trôû laïi, xoay qua khoâng rôøi which is not Buddha? It is because he does ñöông nieäm, maëc duø khoâng noùi tham thieàn, not stop and think. Those who have studied th maø thieàn ôû trong ñoù roài. Ngöôøi toïa thieàn caàn Dharma must have read the Surangama Sutra, phaûi ñeán giai ñoaïn moät nieäm töông öng, hoaùt and among them there are some who belittle nhieân nhö vin vaøo choã hö khoâng, môùi laø ñaéc the Bodhisattva Mahasthamaprapta while thuû. Nieäm Phaät ñeán luùc nhöùt taâm baát loaïn, praising the Bodhisattva Avalokitesvara. A khoâng phaûi töông öng laø gì? Nieäm ñeán luùc tiny bit of attachment on this point is enough taâm khoâng, khoâng phaûi vónh vieãn töông öng to plant a seed of Birth and Death. All their sao? Trong luùc nieäm Phaät, khoâng hoân traàm, learning, farsighted views and profound khoâng taùn loaïn, chæ, quaùn, ñònh, hueä moãi understanding serve merely to strengthen the

seed of suffering; they are of no help at all hieän leân ngay. Ñaây laø traïng thaùi deã thaønh tam toward the goal of escaping birth and death. muoäi (chaùnh ñònh). let's let go quickly, let go of everything and 39) Reciting but not reciting—Trì maø khoâng trì: concentrate on Buddha recitation, seeking Reciting but not reciting means reciting rebirth in the Pure Land and the company of without growing weary or bored, while Amitabha Buddha. Otherwise, if we cannot feeling better and better. It means reciting the let go of these attachments immediately, then words "Amitabha Buddha" in a very clear and dedicate the virtues of studying and distinct way, without interruption and finding explaining the sutras toward rebirth in the that these words have suddenly, temporarily, Pure Land and fulfilment of the Four Great become frozen in our mind. It is to have no Vows. This will bring rebirth in the Pure thoughts of the word "Amitabha" and no Land. If , moreover, we can spread the Pure thoughts other than this word. This can Land teachings, making others understand the provisionally be called attaining an auspicious benefits of Buddha Recitation, then even a realm, but not true the state of Empty Mind. wink or a thought will adorn the Pure Land. However, if we are diligent in reciting the Thus, there is no doubt that our rebirth will be Buddha's name, the

realm always appears at the highest Lotus Grade!—Moät ñaïi taïng and in time we will achieve the state. If kinh ñeàu töø taâm khôûi, taâm neáu khoâng Phaät thì because of a thought of Empty Mind, we giaùo lyù cuõng luoáng maø thoâi. Nhöng coù taâm ai succumb to drowsiness and lethargy, we are maø khoâng Phaät? Chæ vì töï mình khoâng nieäm lacking in wisdom. We should realize that the vaäy. Ngöôøi coù hoïc giaùo lyù, aét coù coi Kinh more empty our mind is, the more wondrous Laêng Nghieâm, maø coù coi Kinh Laêng Nghieâm and pure our recitation will be. When we use aét coù keû cheâ Ñöùc Theá Chí maø troïng ñöùc Quaùn the self within the Buddha Mind to recite the AÂm, moät chuùt chaáp tröôùc ñoù cuõng ñuû keát Buddha in our own mind, neither Emptiness thaønh nguoàn goác sanh töû, duø hoïc hay, thaáy xa, nor Non-Emptiness can be found. It is as hieåu roäng, chaúng qua chæ giuùp cho caùi maàm though the sun or moon, while shining on the khoå theâm töôi maø thoâi, khoâng giuùp ích ñöôïc Jade Palace, were revolving around the Polar gì trong vieäc thoaùt ly sanh töû. Xin haõy mau Mountain and shining on the whole world. mau boû ñi, boû taát caû, ñeå taâm nieäm Phaät caàu Indeed, what can be better than Wonderful vaõng sanh Taây phöông, gaàn guõi ñöùc Di Ñaø. Enlightenment becoming Perfect Coøn neáu khoâng buoâng boû ñöôïc thì haõy ñem Enlightenment or Buddhahood?—Trì danh coâng ñöùc hoïc kinh, giaûng thuyeát naøy hoài nieäm Phaät khoâng moûi chaùn, khoan khoaùi laïi höôùng Taây phöông, phaùt boán ñieàu theä nguyeän caøng khoan khoaùi hôn. Trong luùc nieäm Phaät, roäng lôùn, cuõng ñöôïc keát quaû khoâng luoáng. trì nieäm boán chöõ thaät roõ raøng, nieäm ñaàu Thaûng hoaëc hoaèng döông ñöôïc phaùp moân khoâng lay ñoäng, boán chöõ boãng nhieân taïm Tònh ñoä, noùi cho ngöôøi ta hieåu coâng ñöùc nieäm döøng. Cuõng khoâng phaûi coù caùi nieäm töùc boán Phaät, thôøi nhaùy maét, ñoäng nieäm ñeàu laø trang chöõ, cuõng khoâng coù caùi nieäm ngoaøi boán chöõ, nghieâm Tònh ñoä, theá thì ñöôïc vaõng sanh nhö theá coù theå taïm goïi laø ñöôïc thaéng caûnh, thöôïng phaåm ñaâu coøn nghi gì? chôù chöa phaûi thaät taâm khoâng. Nhöng sieâng 38) Not reciting is reciting—Khoâng trì maø trì: As naêng nieäm Phaät, caûnh naøy thöôøng hieän, thôøi soon as any action is completed or a word is daàn daàn ñöôïc taâm khoâng. Neáu nhaân moät nieäm uttered , and there has not even been time to taâm khoâng lieàn bò hoân traàm, thì goïi laø khoâng think of reciting the Buddha’s name, yet the coù hueä. Phaûi bieát raèng: taâm caøng khoâng thôøi Buddha’s name has already appeared, this is nieäm caøng linh, taâm caøng khoâng thôøi nieäm the state leading to samadhi—Khi vöøa laøm caøng tònh, ñem caùi ta trong taâm Phaät maø nieäm xong moät vieäc gì, hay luùc noùi döùt moät lôøi naøo, Phaät ôû trong taâm ta, khoâng vaø baát khoâng (coù) coøn chöa kòp ñaù ñoäng ñeán caâu nieäm Phaät, ñaâu coøn xöù sôû? Ví nhö maët trôøi, maët traêng röïc nhöng boán chöõ hoàng danh cuûa Phaät ñaõ noåi rôû nôi böûu cung, voøng quanh nuùi Tu di, chaâu

löu chieáu thieân haï. OÂi! Coøn gì baèng Dieäu giaùc Sö Tònh ñoä chæ quy, Long Thô Tònh Ñoä Vaên, ñöôïc vieân minh! Tònh Ñoä Thaàn Chung, Taây Phöông Coâng Cöù, 40) Practice Buddha Recitation in isolation—Coâ Taây Phöông Xaùc Chæ, Di Ñaø Sôù Sao, vaân thaân Nieäm Phaät: When cultivating, a monk or vaân... Ñaây chæ daãn

moät ít ñieàu roõ raøng deã a nun does not require the presence of fellow- hieåu, ngoaøi ra, coøn nhieàu thöù hay ho hôn, cultivators. The more isolated his place of khoâng keå xieát. Neân tìm hoïc hoûi nôi caùc baäc practice the better! He may recite in either a cao minh thoâng hieåu tònh ñoä. loud or low voice, as he pleases, slowly and 41) Organizing a Buddha Recitation Retreat— deliberately, or with utterances following Keát kyø nieäm Phaät: Buddha Recitation Retreat one another in rapid succession. The only usually lasts seven days. If we are in retreat important condition is to achieve alone, we should see to it that all the basic singlemindedness. He should tell himself “my necessities of life are available. During the body is alone but my mind is not, because the retreat, we should discovered others from Mind of Amitabha Buddha and of all the moving about in the general area, so as to Buddhas has never left me, even reserve the entire time for Buddha Recitation. momentarily. The Buddhas know If there are five or six persons who wish to go immediately what is going through my mind. into retreat together, we should plan to have a If I give rise to even a single thought, the retreat attendant, as well as to establish strict Buddhas know it. How can I be isolated? If rules and affix them to the door. All comings we have questions about the Pure Land and goings, meals, offerings of flowers and method, we should consult Pure Land sutras fruits should be handled by the attendant, so and treaties for clarification. There are many that the participants can concentrate on such sutras and commentaries such as the reciting the Buddha’s name throughout the Shorter Amitabha Sutra, the Longer seven-day period—Keát kyø laø keát thaát (7 ngaøy Amitabha Sutra, the Meditation Sutra, laøm moät kyø); neáu keát kyø moät mình, thì neân Patriarch Chih-i’s Treaties on Ten Doubts saém boán thöù ñeå aên: côm khoâ, traùi caây, göøng about the Pure Land, Master T’ien Ju’s soáng, daàu meø; taùm thöù ñeå duøng: lö höông, Doubts and Questions about Pure Land, etc. ñeøn daàu, boà ñoaøn, gheá döïa, aùo boâng, khaên These are only some of the books on Pure hay muõ, thuøng veä sinh, giaáy veä sinh. Ngoaøi 12 Land teachings. There are many more thöù ñoù, khoâng ñeå moät thöù gì caû. Coù theå trong interesting teachings to be found throughout suoát moät tuaàn, khoâng cho ai lai vaõng, ñeå raõnh the above-mentioned books. Furthermore, we rang bieäm Phaät. Neáu coù 5, 6 ngöôøi ñoàng phaùt should also try to study at the feet of masters taâm keát kyø nieäm Phaät, thôøi caàn phaûi thænh moät who understand the Pure Land method in vò hoä thaát, laäp quy ñieàu cho nghieâm chænh daùn depth—Tyø kheo tu haønh khoâng caàn baïn löõ. ôû tröôùc cöûa. Taát caû moïi cöû ñoäng, aên uoáng, Caûnh nieäm Phaät caøng voâ tòch caøng hay! Cao höông hoa ñeàu do vò hoä thaát cung caáp coù theå thaáp tuøy hôïp, huôûn gaáp tuøy phaàn, coát mong suoát trong baûy ngaøy, chí taâm nieäm Phaät. Neáu nhöùt taâm. Chính luùc baáy giôø neân bieát: thaân coøn haïn cuoäc trong tình chaáp buoäc raøng, chöa coâi nhöng taâm khoâng coâi, vì taâm cuûa chö Phaät bieát nhöõng ñieàu lôïi haïi cuûa vieäc tu haønh, thì vaø Ñöùc Di Ñaø chöa töøng taïm rôøi ta. Chö Phaät ñöøng neân sôùm khinh suaát maø laøm vieäc naøy luoân bieát ñöôïc nhöõng gì ñang xaõy ra trong 42) Group Recitation—Hoäi tuï nieäm Phaät: In case chuùng ta. Neáu chuùng ta khôûi nieäm leân laø chö four or five people decide to

meet as a group Phaät hay lieàn, lo gì coâ tòch? Neáu phaùp moân to engage in Buddha Recitation, they should Tònh ñoä coøn ñieàu gì chöa ñöôïc hieåu roõ, neân establish the rules and agree on the order of tìm kinh saùch Tònh ñoä maø coi. Nhö kinh A Di seniority at the outset, before beginning to Ñaø, kinh Quaùn Voâ Löôïng Thoï, Thieân Thai Trí practice. Someone is assigned to strike a Giaû Ñaïi Sö Thaäp Nghi Luaän, Thieân Nhö Hoøa wooden fish before each time the Buddha's Thöôïng Tònh Ñoä Hoaëc Vaán, Ñaïi Höïu Thieàn name is recited, one person should take the

lead, while everyone else follows in a suffering invasion or a village decimated by a regular, even manner, without confusion— plague. if one person recites, one person is at Boán hay naêm ngöôøi heïn nhau hoäi hoïp tu phaùp peace; if a hundred persons recite, a hundred nieäm Phaät. Tröôùc heát phaûi ñaët ñieàu öôùc, traät are at peace. It is not that the Buddha is being töï, sau môùi baét ñaàu nieäm. Luùc ñaàu nieäm thì partial, but rather that He always appears in moät tieáng moû moät tieáng nieäm, moät ngöôøi the equal, non-discriminating light... the light xöôùng bao nhieâu ngöôøi nieäm theo, ñeàu ñeàu, of the Buddha coming to protect us, the khoâng neân so le, loän xoän, maø laøm loaïn ñoäng Dharma protecting deities resuming us, we taâm ngöôøi ñoàng nieäm. will naturally escape danger and calamity. Do 43) Buddha Recitation for the purpose of helping not doubt this—Phaøm luùc xaõy ra tai naïn, maø others—Nieäm Phaät ñeå thaønh töïu cho ngöôøi: nhôù phaùt taâm nieäm Phaät, taát coù kyø öùng (öùng To dedicate the merits and virtues to others, nghieäm laï thöôøng). Tuy raèng moät nöôùc bò can we can either recite the Buddha's name qua hay moät laøng bò dòch leä, maø nieäm Phaät ñeå peacefully in one spot and; or join in a retreat caàu, thì moät ngöôøi nieäm moät ngöôøi an, traêm with other people; or propagate the Pure Land ngöôøi nieäm traêm ngöôøi an. Khoâng phaûi Phaät method; or lend Pure Land texts to others; or coù loøng rieâng, luùc naøo cuõng trong aùnh saùng dispel other people's doubts about the Pure bình ñaúng, voâ taâm maø öùng hieän. Vì sao? Vì Land method; or counsel others to recite the ñoäng nieäm thaønh tieáng töï mình roõ bieát haøo Buddha's name steadfastly. However, if we quang saùng cuûa ñöùc A Di Ñaø truï treân ñænh can practice "supportive recitation" at ñaàu ta, thôøi töï nhieân moãi nieäm ñaày ñuû, moãi bedside of the dying, helping them to keep nieäm beàn chaéc, moãi nieäm daøi laâu, thôøi haøo the Buddha's name continuously in mind so quang cuûa Phaät chieáu ñeán gia hoä, caùc vò thieän that they may be reborn in the Pure Land, we thaàn ñoä trì, töï mình coù theå lìa khoûi naïn tai, xin will helping to realize the Dharma Body ñöøng chuyeån nieäm Wisdom-Life or Pure Mind of others. The 45) Buddha Recitation in dreams—Nieäm Phaät virtues of such action are on a higher level trong luùc chieâm bao: If we have unshakeable than all other activities—Hoaëc ôû yeân moät choã vows and engage in deep, pure cultivation, nieäm Phaät maø caàu nguyeän cho ngöôøi, hoaëc holding firmly to the Buddha's name in the ñoàng vôùi ngöôøi khaùc keát kyø nieäm Phaät. Hoaëc daytime, holding firmly to it at night, then we ñem phaùp moân nieäm Phaät chæ daïy cho ngöôøi will naturally recite the Buddha's name even bieát, hoaëc cho ngöôøi möôïn saùch tònh ñoä maø in our dreams. This presages that we will xem, hoaëc phaù nhöõng moái nghi laàm cuûa

ngöôøi soon achieve the goal of rebirth in the Pure khaùc trong phaùp moân naøy, hoaëc khuyeân ngöôøi Land. Therefore, we should continue to recite beàn chí nieäm Phaät, nhöõng vieäc aáy ñeàu toát vaø evenly, redouble our efforts, never scaling ñeàu coù coâng ñöùc caû. Nhöng neáu ngöôøi trong them down, never allowing our mind to luùc laâm chung maø coù mình ñeán hoä nieäm, become scattered—Nguyeän löïc beàn chaéc, khieán cho ngöôøi beänh luoân nhôù caâu nieäm coâng phu tinh thuaàn, ban ngaøy giöõ nieäm Phaät, vöøa nhôù vöøa nieäm, laøm cho ngöôøi aáy khaêng khaêng, ban ñeâm vaãn giöõ nieäm khö khö, sau khi taét hôi roài ñöôïc vaõng sanh veà coõi Taây thôøi trong giaác chieâm bao töï mình coù theå phöông, ñoù laø thaønh töïu phaùp thaân hueä maïng nieäm Phaät, ñoù laø trieäu chöùng saép vaõng sanh, cho ngöôøi coâng ñöùc naøy laïi coøn thuø thaéng vaäy phaûi giöõ ñieàu hoøa vaø phaûi coá gaéng leân hôn! maõi, ñöøng lui, ñöøng loaïn. 44) Buddha Recitation in time of calamity—Nieäm 46) Buddha Recitation in times of illness—Nieäm Phaät khi coù tai naïn: If we remember to Phaät trong luùc beänh: A serious illness is a practice Buddha Recitation in time of reminder of death. Death is the important link calamity, we will receive a wonderful between sages and ordinary men, the pure response. Buddha Recitation should be and the impure. In the event of terminal practiced steadfastly in both a country illness, we should develop thoughts of death

to avoid fearing it and be diligent in reciting coøn maø tieáng “oâi cha” chaúng bieát bieán ñaâu. the Buddha’s name, awaiting death with Hy höõu thay! Ñaây laø tröôøng hôïp tinh taán trong determination. When the time comes, the luùc beänh vaäy. light of Amitabha Buddha will appear to 47) Buddha Recitation at the time of death—Phuùt welcome and escort us, thus fulfilling our vow laâm chung neân nieäm Phaät: At the time of of rebirth in the Pure Land. If we stop reciting death, make the effort to remember teh words the Buddha’s name when we are ill, all our “Amitabha Buddha”, never letting them slip feelings of attachment, fear and affliction away from our mind. If we can recite aloud, will create a turmoil in our mind, while all by all means do so. If not, then recite softly. If manner of odd thoughts will arise. How then we are too weak to recite at all, think of the can we escape the path of birth and death? words “Amitabha Buddha”, engraving them in Once, long ago, there was a monk who, the depths of our mind, and never forget afflicted with a serious illness, groaned loudly them. Those who attend the dying should “help, help!” He then realized that a Buddhist counsel them, continuously urging them to cultivator should remember to practice, and remember the Buddha, to recite the Buddha’s that to groan was wrong. Immediately, he name. We should realize that because of began to recite the Buddha’s name. However, scattered, deluded thoughts at time of death, his suffering did not diminish. Therefore, we have been sunk in the Triple Realm each time he groaned “help, help” he would throughout many lifetimes, many eons. Why? follow the groan with the Buddha’s name , It is because Birth and Death are governed by day and night without fail. Upon recovering, our last thought at the time of death. If that he told everyone: “when I was ill, each time I single thought is focus on the Buddha, our groan, I followed it with the Buddha’s name. body may be dead but our mind, being Now that

I am well, the words ‘Amitabha undisturbed, will immediately follow that Buddha’ remain while teh words ‘help, help’ single thought toward rebirth in the Pure have disappeared and are nowhere to be Land. Therefore, remember to recite the found. How amazing!” This is an instance of Buddha’s name, always, without fail!—Phuùt being steadfast in teh face of illness—Beänh laâm chung neân coá gaéng ghi nhôù boán chöõ A Di naëng laø cô saép cheát, cheát laø moái quan heä cuûa Ñaø Phaät ñöøng ñeå soùt queân. Neáu nieäm lôùn caùc Thaùnh, phaøm, tònh, ueá. Trong luùc beänh ñöôïc thôøi nieäm, coøn khoâng nieäm lôùn ñöôïc thì naëng phaûi khôûi töôûng nieäm laø seõ cheát, ñeå nieäm nhoû. Tröôøng hôïp lôùn nhoû ñeàu khoâng khoâng sôï cheát. Phaûi sieâng nieäm Phaät, quyeát nieäm ñöôïc ví quaù meät, thì neân ghi khaéc, thaàm ñònh chôø cheát, aét coù haøo quang cuûa Phaät ñeán töôûng boán chöõ trong thaâm taâm, ñöøng cho tieáp daãn, laøm toaïi chí nguyeän vaõng sanh cuûa queân soùt. Nhöõng ngöôøi haàu haï chung quanh ta. Neáu trong luùc beänh, döøng khoâng nieäm phaûi thöôøng nhaéc nhôû, khuyeán khích ngöôøi Phaät, thì taát caû söï aùi luyeán sôï seät, phieàn naõo beänh nhôù Phaät, nieäm Phaät. Phaûi bieát raèng hieän leân raàn raàn, caùc thöù taïp nieäm nhöùt teà troåi trong nhieàu ñôøi nhieàu kieáp, sôû dó ta bò loaïn daäy. Theá thì con ñöôøng sanh töû laáy gì cöùu nieäm trong luùc naøy (gaàn cheát) maø phaûi luaân vôùt? Ngaøy xöa, coù moät vò Taêng beänh naëng, hoài maõi trong voøng ba coõi. Taïi sao? Vì sanh reân thaønh tieáng “oâi cha”. Boãng töï bieát ngöôøi töû luaân hoài ñeàu do nhöùt nieäm laøm chuû, neáu tu luùc nghó nhôù ñeán ñaïo maø laïi reân nhö theá laø nhöùt nieäm chuyeân chuù nieäm Phaät, thì thaân tuy sai, lieàn khôûi nieäm A Di Ñaø Phaät. Nhöng côn cheát nhöng taâm thaàn khoâng taùn loaïn, lieàn ñau khoâng chòu döùt, neân moät tieáng reân “oâi theo nhöùt nieäm aáy maø vaõng sanh Tònh ñoä. cha” laø moät tieáng nieäm Phaät tieáp theo, ngaøy Vaäy neân haõy nhöùt taâm ghi nhôù boán chöõ A Di ñeâm khoâng döùt. Khi laønh beänh, thaày baûo moïi Ñaø Phaät ñöøng queân! ngöôøi: Trong luùc beänh toâi reân thaønh tieáng “oâi 48) Vows, repentance and Buddha Recitation— cha” vaø chen moät tieáng nieäm A Di Ñaø Phaät, Phaùt nguyeän, saùm hoái vaø nieäm Phaät: Alas! hoâm nay beänh laønh, tieáng A Di Ñaø Phaät hieän There are countless people who know nothing

about Buddha Recitation. Those who think Forty-eight Secondary Precepts which Buddha Recitation is akin to superstition and the Buddha taught all bodhisattvas in the refuse to recite. There are monks and nuns Brahma-Net Sutra: Boán Möôi Taùm Giôùi Khinh who recite the Buddha’s name as a matter of maø Ñöùc Phaät ñaõ daïy trong Kinh Phaïm Voõng Boà routine without knowing the true reason why. Taùt Giôùi. There are people with ‘deluded wisdom’ who 1) Disrespect toward Teachers and Friends— believe in the Buddha yet refuse to recite. Giôùi Khoâng Kính Thaày Baïn: There are ignorant people who do not know a) A disciple of the Buddha who is destined to about the Buddha and therefore do not recite. become an emperor, a Wheel-Turning King, These are but a few examples. In addition, or high official should first receive the there are ordinary people who, upon learning Bodhisattva precepts. He will then be under about cause and effect, recite the Buddha’s the protection of all

guardians dieties and name. However, they do so with the spirits, and the Buddhas will be pleased— expectation of receiving merits and blessings Neáu Phaät töû luùc saép laõnh ngoâi Quoác Vöông, in future lifetimes. Thus, they, too, cannot ngoâi Chuyeån Luaân Vöông, hay saép laõnh chöùc escape the seeds of Birth and Death. It is quan, tröôùc neân thoï giôùi Boà Taùt. Nhö theá taát truly difficult to find anyone who recites the caû quyû thaàn cöùu hoä thaân vua vaø thaân caùc Buddha's name for the sake of transcending quan. Chö Phaät ñeàu hoan hyû. Birth and Death, perhaps one or two out of a b) Once he has received the precepts, the hundred! We should realize that to recite the disciple should develop a mind of filial piety Buddha's name is to be unison with the and respect. Whenever he meets an Elder compassionate Mind of the Buddha; it is to Master, a monk, or a fellow cultivator of like make the great vow of rescuing all sentient views and like conduct, he should rise and beings. All offenses and past wrongs done to greet him with respect. He must then others, I now repent; all virtues and good respectfully make offerings to the guestroots, large and small, I now dedicate to monks, in accord with the Dharma. He should rebirth in the Pure Land. This is the principal be willing to pledge himself, his family, as cause or motive of Buddha Recitation—Than well as his kingdom, cities, jewels and other oâi! Trong ñôøi coù thieáu gì keû khoâng bieát nieäm possessions. If instead, he should develop Phaät, coù ngöôøi cho nieäm Phaät laø dò ñoan neân conceit or arrogance, delusion or anger, khoâng chòu nieäm, ngöôøi xuaát gia cho nieäm refusing to rise and greet guest-monks and Phaät laø vieäc taát nhieân cuûa mình phaûi laøm, chôù make offerings to them respectfully, in khoâng bieát taïi sao phaûi nieäm, keû cuoàng hueä accordance with the Dharma, he commits a bieát coù Phaät, nhöng laïi khoâng khöùng nieäm, keû secondary offense—Ñaõ ñaéc giôùi roài, Phaät töû ngu si khoâng bieát Phaät neân khoâng nieäm. Ñaây neân coù loøng hieáu thuaän vaø cung kính. Neáu laø ñem so saùnh, coøn coù nhöõng ngu phu, ngu thaáy coù böïc Thöôïng Toïa, Hoøa Thöôïng, A Xaø phuï, nghe noùi lyù nhôn quaû cuõng bieát nieäm Leâ, nhöõng böïc Ñaïi Ñöùc, ñoàng hoïc, ñoàng kieán, Phaät, nhöng laïi mong caàu ñöôïc phöôùc baùo ñôøi ñoàng haïnh ñeán nhaø, phaûi ñöùng daäy tieáp röôùc sau, vaãn khoâng thoaùt khoûi hoät gioáng luaân hoài. laïy chaøo, thaêm hoûi. Moãi söï ñeàu ñuùng nhö Tìm keû thaät vì ñöôøng sanh töû maø nieäm Phaät, Phaùp maø cuùng döôøng, hoaëc töï baûn thaân cho trong traêm ngöôøi hoïa chaêng chæ coù moät hai! ñeán quoác-thaønh con caùi, cuøng baûo baûy baùu Neân bieát raèng, ngöôøi ñaõ nieäm Phaät, töùc xöùng traêm vaät ñeå cung caáp caùc böïc aáy. Neáu Phaät töû hôïp vôùi loøng töø cuûa Phaät, phaùt theä nguyeän laïi sanh loøng kieâu maïn, saân haän, ngu si, roäng lôùn teá ñoä chuùng sanh. Taát caû toäi caáu oan khoâng chòu tieáp röôùc laïy chaøo, cho ñeán khoâng khieân thaûy ñeàu saùm hoái. Taát caû nhöõng coâng chòu y theo phaùp maø cuùng döôøng, Phaät töû naày ñöùc duø nhoû duø lôùn ñeàu ñem hoài höôùng Taây phaïm "Khinh Caáu Toäi." phöông, nhö theá môùi laø Chaùnh Nhôn Nieäm 2) On Consuming Alcoholic Beverages—Giôùi Phaät. Uoáng Röôïu: A disciple of the Buddha should

not intentionally consume alcoholic Hence, if he deliberately does so, he commits beverages, as they are the source of countless a secondary offense—Phaät töû chaúng ñöôïc aên offenses. If he but offers a glass of wine to loaïi “nguõ taân” loaïi haønh, heï, toûi, neùn vaø höng another person, his retribution will be to have cöø. Loaïi nguõ taân naày theâm vaøo trong taát caû no hands for five hundred lifetimes. How caùc thöù thöïc phaåm ñeàu khoâng ñöôïc aên. Neáu could he then consume liquor himself! coá aên, Phaät töû naày phaïm “Khinh Caáu Toäi.” Indeed, a Bodhisattva should not encourage 5) On Not Teaching Repentance—Giôùi Khoâng any person of any other sentient being to Daïy Ngöôøi Saùm Hoái: Should a disciple of the consume alcoholic, much less take any Buddha see any being violate the Five alcoholic beverages himself. A disciple Precepts, the Eight Precepts, the Ten should not drink any alcoholic beverages Precepts, other prohibitions, or commit any of whatsoever. If instead, he deliberately does the Seven Cardinal Sins or any offense which so or encourage others to do so, he commits a leads to the Eight Adversities, any violations secondary offense—Neáu Phaät töû coá uoáng of the precepts whatever, he should counsel röôïu, maø röôïu laø thöù laøm cho ngöôøi uoáng hay the offender to repent and reform. Hence, if a sanh ra voâ löôïng toäi loãi. Neáu töï tay trao cheùn Bodhisattva does not do so and furthermore röôïu cho ngöôøi uoáng, seõ mang aùc baùo naêm continues to live together in the assembly traêm ñôøi khoâng tay, huoáng laø töï uoáng. Cuõng with the offender, share in the offerings of the chaúng ñöôïc baûo ngöôøi vaø taát caû chuùng sanh laity, participate in the same Uposatha uoáng röôïu, huoáng laø töï mình uoáng! Taát caû caùc ceremony and recite the precepts, while thöù röôïu, Phaät töû khoâng ñöôïc uoáng. Neáu mình failing to bring up that person’s offense, coá uoáng vaø baûo ngöôøi uoáng, Phaät töû naày enjoining himself to reprent, the disciple phaïm “Khinh Caáu Toäi.” commits a secondary offense—Neáu laø Phaät töû 3) On Eating Meat—Giôùi AÊn Thòt: A disciple of khi thaáy ngöôøi khaùc phaïm nguõ giôùi, baùt giôùi, the Buddha must not deliberately eat meat. thaäp giôùi, phaù giôùi, hay phaïm thaát nghòch, baùt He should not eat the flesh of any sentient naïn taát caû toäi phaïm giôùi, vaân vaân, phaûi being. The meat-eater forfeits the seed of khuyeân baûo ngöôøi aáy saùm hoái. Neáu Phaät töû Great Compassion, severs the seed of the chaúng khuyeân baûo ngöôøi phaïm toäi saùm hoái, Buddha Nature and causes animals and laïi cuøng ôû chung, ñoàng soáng chung, ñoàng transcendental beings to avoid him. Those chuùng boá taùt, ñoàng thuyeát giôùi, maø khoâng cöõ who do so are guilty of countless offenses. toäi ngöôøi aáy, khoâng nhaéc ngöôøi aáy saùm hoái, Therefore, Bodhisattvas should not eat flesh Phaät töû naày phaïm “Khinh Caáu Toäi.” of any sentient beings whatsoever. If instead, 6) Failing to Request the Dharma or Make he deliberately eats meat, he commits a Offerings—Giôùi Khoâng Cuùng Döôøng Thænh secondary offense—Neáu laø Phaät töû coá aên thòt. Phaùp: Taát caû thòt cuûa moïi loaøi chuùng sanh ñeàu a) Should an Elder Master, a Mahayana monk or khoâng ñöôïc aên. Luaän veà ngöôøi aên thòt thôøi fellow cultivator of like views and practice, maát loøng ñaïi töø bi, döùt gioáng Phaät taùnh; taát caû come from far away to the temple, residence, chuùng sanh thaûy ñeàu traùnh xa ngöôøi naày. city or village of a

disciple of the Buddha, the Ngöôøi aên thòt maéc voâ löôïng toäi loãi. Vì theá neân disciple should respectfully welcome him and taát caû Phaät töû khoâng ñöôïc aên thòt cuûa taát caû see him off. He should minister to his needs moïi loaøi chuùng sanh. Neáu coá aên thòt, Phaät töû at all times, though doing so may cost as naày phaïm “Khinh Caáu Toäi.” much as three taels of gold! Neáu laø Phaät töû, 4) On Five Pungent Herbs—Giôùi AÂn Nguõ Taân: thaáy coù vò Phaùp Sö ñaïi thöøa, hay nhöõng böïc A disciple of the Buddha should not eat the ñoàng hoïc, ñoàng kieán, ñoàng haïnh ñaïi thöøa, töø five pungent herbs: garlic, chives, leeks, traêm daëm nghìn daëm ñeán nôi Taêng phöôøng, onions, and asafoetida. This is so even if they nhaø cöûa, thaønh aáp, thôøi lieàn ñöùng daäy röôùc are added as flavoring to the main dishes. vaøo, ñöa ñi, leã baùi, cuùng döôøng. Moãi ngaøy ba

cuùng döôøng, traêm thöùc uoáng aên, giöôøng gheá, giôùi cuûa haøng Thanh Vaên nhò thöøa cuøng ngoaïi thuoác men, taát caû ñoà caàn duøng giaù ñaùng ba ñaïo aùc kieán, Phaät töû naày phaïm “Khinh Caáu löôïng vaøng ñeàu phaûi caáp hoä cho Phaùp Sö. Toäi.” b) Moreover, the disciple of the Buddha should 9) On Failure to Care for the Sick—Giôùi Khoâng respectfully request the guest-master to Chaêm Soùc Ngöôøi Beänh: Should a disciple of preach the Dharma three times a day by the Buddha see anyone who is sick, he is bowing to him without a single thought of constantly to provide for that person’s needs resentment or weariness. He should be just as he would for a Buddha. Of the eight willing to sacrifice imself for the Dharma and Fields of Blessings, looking after the sick is never be lax in requesting it. If he does not the most important. A Buddha’s disciple act in this manner, he commits a secondary should take care of his father, mother, offense—Moãi ngaøy saùng, tröa, chieàu, thöôøng Dharma teacher or disciple, regardless of thænh Phaùp Sö thuyeát phaùp vaø ñaûnh leã. Khoâng whether he or she is disabled or suffering heà coù loøng saân haän buoàn raàu. Luoân thænh from various kinds of diseases. If instead, he phaùp khoâng moûi nhaøm, chæ troïng phaùp chôù becomes angry and resentful and fails to do khoâng keå thaân. Neáu Phaät töû khoâng nhö theá so, or refuses to rescue the sick or disabled in thôøi phaïm “Khinh Caáu Toäi.” the temple, cities and towns, forests and 7) Failing to Attend Dharma Lectures—Giôùi mountains, or along the road, he commits a Khoâng Ñi Nghe Phaùp: A disciple of the secondary offense—Neáu laø Phaät töû, thaáy taát Buddha, who has just begun Bodhisattva caû ngöôøi taät beänh phaûi taän taâm cuùng döôøng training should take copies of the appropriate nhö cuùng döôøng Phaät. Trong taùm phöôùc ñieàn, sutras or precept codes to any place where chaêm soùc cho ngöôøi beänh laø “phöôùc ñieàn thöù such sutras or moral codes are being nhaát.” Neáu nhö cha meï, Sö Taêng cuøng ñeä töû explained , to listen, study, and inquire about coù beänh, coù taät, traêm thöù beänh ñau khoå, ñeàu the Dharma. He should go to wherever there neân saên soùc cho ñöôïc laønh maïnh, Phaät töû laïi is a Dharma Master lecturing, be it in a house, vì loøng hôøn giaän maø khoâng chaêm soùc, nhaãn beneath a tree, in a temple, in the forests or ñeán thaáy trong Taêng phöôøng, thaønh aáp, nôi mountains, or elsewhere. If he fails to do so, nuùi röøng, ñoàng noäi, ñöôøng saù coù ngöôøi taät he commits a secondary

offense—Neáu laø beänh maø khoâng lo cöùu teá, Phaät töû naày phaïm Phaät töû, haøng taân hoïc Boà Taùt, phaøm nôi choán “Khinh Caáu Toäi.” naøo coù giaûng kinh, luaät, phaûi mang kinh luaät 10) On Storing Deathly Weapons—Giôùi Chöùa ñeán choã Phaùp Sö ñeå nghe giaûng vaø thöa hoûi. Khí Cuï Saùt Sanh: A disciple of the Buddha Hoaëc nôi nuùi röøng, trong vöôøn caây, chuøa, nhaø, should not store weapons such as knives, vaân vaân, taát caû choã thuyeát phaùp ñeàu ñeán nghe clubs, bows, arrows, spears, axes or any other hoïc. Neáu Phaät töû khoâng ñeán nôi aáy ñeå nghe weapons, nor may he keep nets, traps or any phaùp cuøng thöa hoûi, thôøi phaïm “Khinh Caáu such devices used in destroying life. As a Toäi.” disciple of the Buddha, he must not even 8) On Turning Away from the Mahayana—Giôùi avenge the death of his parents, let alone kill Traùi Boû Ñaïi Thöøa: If a disciple of the Buddha sentient beings! He should not store any disavows the external Mahayana sutras and weapons or devices that can be used to kill moral codes, declaring that they were not sentient beings. If he deliberately does so, he actually taught by the Buddha, and instead commits a secondary offense—Neáu laø Phaät follows and observes those of the Two töû, khoâng ñaëng caát chöùa nhöõng binh khí nhö Vehicles and deluded externalists, he dao, gaäy, cung, teân, buøa, giaùo, vaân vaân, cuøng commits a secondary offense—Neáu laø Phaät nhöõng ñoà saùt sanh nhö chaøi, löôùi, raäp, baãy, töû, coù quan nieäm traùi boû kinh luaätÑaïi Thöøa vaân vaân. Laø Phaät töû , daàu cho ñeán cha meï bò thöôøng truï, cho raèng khoâng phaûi cuûa Phaät noùi ngöôøi gieát, coøn khoâng baùo thuø, huoáng laïi ñi maø ñi thoï trì kinh luaät taø kieán vaø taát caû caám gieát chuùng sanh! Khoâng ñöôïc caát chöùa nhöõng

khí cuï saùt sanh! Neáu coá caát chöùa, Phaät töû naày hoaëc Quoác Vöông vaø haøng quyù nhôn, voán voâ phaïm “Khinh Caáu Toäi.” söï maø huûy baùng laø phaïm baûy toäi nghòch, möôøi 11) On Serving as an Emissary—Giôùi Ñi Söù: A giôùi troïng. Vôùi cha meï, anh, em, luïc thaân phaûi disciple of the Buddha shall not, out of coù loøng töø bi hieáu thuaän, maø trôû laïi vu khoáng personal benefit or evil intentions, act as a cho laø phaïm toäi nghòch, ñoïa nôi aùc ñaïo, Phaät country emissary to foster military töû naày phaïm “Khinh Caáu Toäi.” confrontation and war causing the slaughter 14) On Starting Wildfire—Giôùi Phoùng Hoûa: A of countless sentient beings. As a disciple of disciple of the Buddha shall not, out of evil the Buddha, he should not be involved in intentions, start wildfires to clear forests and military affairs, or serve as a courier between burn vegetation on mountains and plains, armies, much less act as a willing catalyst for during the fourth to the ninth months of the war. If he deliberately does so, he commits a lunar year. Such fires are particularly secondary offense—Neáu laø Phaät töû, chaúng injurious to animals during that period and ñaëng vì quyeàn lôïi vaø aùc taâm maø ñi thoâng söù may spread to people’s homes, towns and maïng cho hai nöôùc hieäp hoäi quaân traän, ñem villages, temples and monasteries, fields and binh ñaùnh nhau laøm cho voâ löôïng chuùng sanh groves, as weel as the unseen dwelings and bò gieát haïi. Laø Phaät töû khoâng ñöôïc vaøo, cuøng possessions of deities and ghosts. He must not qua laïi trong quaân traän, huoáng laïi coá laøm moâi intentionally set fire to any place where there giôùi chieán tranh. Neáu coá laøm,

Phaät töû naày is life. If he deliberately does so, he commits phaïm “Khinh Caáu Toäi.” a secondary offense—Neáu Phaät töû, vì aùc taâm, 12) On Unlawful Business Undertakings—Giôùi phoùng hoûa ñoát nuùi, röøng, ñoàng noäi. Töø thaùng Buoân Baùn Phi Phaùp: A disciple of the Buddha tö ñeán thaùng chín phoùng hoûa. Hoaëc chaùy lan must not deliberately trade in slaves or sell ñeán nhaø cöûa, thaønh aáp, Taêng phöôøng, ruoäng anyone into servitude, nor should he trade in caây cuûa ngöôøi vaø cung ñieän taøi vaät cuûa quyû domestic animals, coffins or wood for caskets. thaàn. Taát caû choã coù sanh vaät khoâng ñöôïc coá yù He cannot engage in these types of business thieâu ñoát. Neáu coá thieâu ñoát, Phaät töû naày phaïm himself much less encourage others to do so. “Khinh Caáu Toäi.” Otherwise, he commits a secondary offense— 15) Teaching Non-Mahayana Dharma—Giôùi Daïy Neáu Phaät töû coá baùn ngöôøi laønh, toâi trai, tôù Giaùo Lyù Ngoaøi Ñaïi Thöøa: gaùi, luïc suùc, buoân baùn quan taøi, vaùn caây, ñoà a) A disciple of the Buddha must teach one and ñöïng thaây cheát, coøn khoâng ñöôïc töï mình buoân all, from fellow disciples, relatives and baùn caùc thöù aáy, huoáng laïi baûo ngöôøi. Neáu coá spiritual friends to externalists and evil töï buoân baùn hay baûo ngöôøi buoân baùn caùc thöù beings, how to receive and observe the aáy, Phaät töû naày phaïm “Khinh Caáu Toäi.” Mahayana sutras and moral codes. He should 13) On Slander and Libel—Giôùi Huûy Baùng: A teach the Mahayana principles to them and disciple of the Buddha must not, without them develop the Bodhi Mind, as well as the cause and with evil intentions, slander ten Dwellings, the Ten Practices and the Ten virtuous people, such as Elder Masters, Dedications, explaining the order and monks or nuns, kings, princes or other upright function of each of these Thirty Minds or persons, saying that they have committed the levels—Neáu Phaät töû, töø Phaät ñeä töû, luïc thaân, Seven Cardinal Sins or broken the Ten Major taát caû thieän tri thöùc, ñeán ngoaïi ñaïo aùc nhôn, Bodhisattva Precepts. He should be ñeàu phaûi khuyeân baûo thoï trì kinh luaät Ñaïi compassionate and filial and treat all virtuous thöøa. Neân giaûng cho hieåu nghóa lyù khieán phaùt people as if they were his father, mother, Boà Ñeà Taâm, Thaäp Phaùt Thuù taâm, Thaäp siblings or other close relatives. If instead, he Tröôûng Döôõng taâm, Thaäp Kim Cang taâm. slanders and harms them, he commits a Trong ba möôi taâm aáy, giaûng cho hoï hieåu secondary offense—Neáu Phaät töû, vì aùc taâm, phaùp duïng tuaàn thöù cuûa moãi moùn. nôi ngöôøi toát, ngöôøi laønh, Phaùp Sö, Sö Taêng,

b) If instead, the disciple, with evil, hateful theo caên cô cuûa moãi ngöôøi maø giaûng chaùnh intentions, perversely teaches them the sutras phaùp cho haøng taân hoïc aáy ñöôïc môû thoâng taâm and moral codes of the Two Vehicle tradition yù. Neáu Phaät töû vì quyeàn lôïi, ñaùng daïy maø as well as the commentaries of deluded khoâng daïy, laïi giaûng kinh luaät moät caùch ñieân externalists, he thereby commits a secondary ñaûo, vaên töï loän xoän khoâng coù thöù lôùp tröôùc offense—Neáu Phaät töû vì aùc taâm, saân taâm maø sau, thuyeát phaùp coù tính caùch huûy baùng Tam ñem kinh luaät cuûa Thanh Vaên Nhò thöøa cuøng Baûo, Phaät töû naày phaïm “Khinh Caáu Toäi.” caùc boä luaän cuûa ngoaïi ñaïo taø kieán ñeå daïy cho 17) On Exacting

Donations—Giôùi Caäy Theá Löïc ngöôøi, Phaät töû naày phaïm “Khinh Caáu Toäi.” Quyeân Goùp Tieàn Cuûa: A disciple of the 16) Unsound Explanation of the Dharma—Giôùi Buddha must not, for the sake of food, drink, Vì Lôïi Maø Giaûng Phaùp Loän Laïo: A money, possessions or fame, approach and Bodhisattva Dharma Master must first, with a befriend kings, princes, or high officials and wholesome mind, study the rules of on the strength of such relationships, raise deportment, as well as sutras and moral codes funds, or obtain other advantages. Nor may of the Mahayana tradition, and understand he encourage others to do so. These actions their meanings in depth. Then, whenever are called untoward, excessive demands and novices come from afar to seek instruction, he lack compassion and filial piety. Such a should explain, in conformity with the disciple commits a secondary offense—Neáu Dharma, all the Bodhisattva renunciation Phaät töû, töï mình vì vieäc aên uoáng tieàn cuûa, lôïi practices, such as burning one’s body, arm, or döôõng, danh döï maø thaân caän quoác vöông, finger as the ultimate act in the quest for hoaøng töû cuøng caùc quan, nöông quyeàn caäy theá Supreme Enlightenement. If a novice is not böùc ngöôøi ñeå laáy tieàn cuûa, laïi baûo ngöôøi khaùc prepared to follow these practices as an cuõng caàu lôïi nhö vaäy. Taát caû söï caàu lôïi aáy goïi offering to the Buddhas, he is not a laø aùc caàu, ña caàu, ñeàu khoâng coù loøng töø bi, Bodhisattva monk. Moreover, a Bodhisattva loøng hieáu thuaän. Phaät töû naày phaïm “Khinh monk should be willing to sacrifice his body Caáu Toäi.” and limbs for starving beasts and hungry 18) On Serving as an Inadequate Master—Giôùi ghosts as the ultimate act of compassion in Khoâng Thoâng Hieåu Maø Laøm Thaày Truyeàn rescuing sentient beings. After these Giôùi: A disciple of the Buddha should study explanations, the Bodhisattva Dharma Master the Twelve Divisions of the Dharma and should teach the novices in an orderly way, to recite the Bodhisattva Precepts frequently. awaken their minds. If instead, for personal He should strictly observe these precepts in gain, he refuses to teach or teaches in a the Six Periods of the day and night and fully confused manner, quoting passages out of understand their meaning and principles as order and context, or teaches in a manner that well as the essence of their Buddha Nature. If disparages the Triple Jewel, he commits a instead, the disciple of the Buddha fails to secondary offense—Neáu Phaät töû, phaûi taän understand even a sentence or a verse of the taâm hoïc kinh luaät oai nghi Ñaïi thöøa, thoâng moral code or the causes and conditions hieåu nghóa lyù, khi thaáy coù haøng taân hoïc Boà related to the precepts, but pretends to Taùt töø xa traêm daëm nghìn daëm ñeán caàu hoïc understand them, he is deceiving both himself kinh luaät Ñaïi thöøa, neân ñuùng nhö phaùp giaûng and others. A disciple who understands othing giaûi taát caû khoå haïnh, hoaëc ñoát thaân, ñoát caùnh of the Dharma, yet acts as a teacher tay, ñoát ngoùn tay. Neáu khoâng ñoát thaân hay transmitting the precepts, comits a secondary caùnh tay, ngoùn tay cuùng döôøng chö Phaät thôøi offense—Neáu Phaät töû, phaûi hoïc möôøi hai khoâng phaûi laø haøng Boà Taùt xuaát gia. Nhaãn phaàn kinh, thöôøng tuïng giôùi. Moãi ngaøy saùu ñeán xaû thòt nôi thaân mình cuøng tay chaân maø thôøi, nghieâm trì Boà Taùt giôùi, hieåu roõ nghóa lyù boá thí cho taát caû nhöõng coïp, soùi, sö töû ñoùi, taùnh,

Phaät taùnh cuûa giôùi. Neáu Phaät töû khoâng cuøng taát caû loaøi quyû ñoùi. Roài sau môùi tuaàn töï hieåu moät keä moät caâu cuøng nhôn duyeân cuûa

giôùi luaät, maø doái raèng thoâng hieåu, ñoù chính laø helping it to escape suffering and death. The doái gaït mình vaø cuõng laø doái gaït ngöôøi khaùc. disciple should always teach the Boddhisattva Khoâng hieåu moät phaùp, khoâng bieát moät luaät precepts to rescue and deliver sentient maø laïi ñi laøm Thaày Truyeàn Giôùi cho ngöôøi, beings—Taát caû chaát töù ñaïi ñeàu laø boån thaân Phaät töû naày phaïm “Khinh Caáu Toäi.” boån theå cuûa ta, cho neân phaûi thöôøng laøm vieäc 19) On Double-Tongue Speech—Giôùi Löôõng phoùng sanh, vaø khuyeân baûo ngöôøi laøm. Neáu Thieät: A disciple of the Buddha must not, with luùc thaáy ngöôøi ñôøi saùt sanh, neân tìm caùch cöùu malicious intent gossip or spread rumors and hoä cho chuùng ñöôïc thoaùt khoûi naïn khoå! slander, create discord and disdain for Thöôøng ñem giôùi Boà Taùt giaûng daïy ñeå cöùu ñoä virtuous people. An example is disparaging a chuùng sanh. monk who observes the Bodhisattva precepts, d) On the day of his father, mother, and siblings as he makes offerings to the Buddha by die, he should invite Dharma Master to holding an incense burner to his forehead. A explain the Bodhisattva sutras and precepts. disciple of the Buddha who does so commits a This will generate merits and virtues and help secondary offense—Neáu Phaät töû, vì aùc taâm, the deceased either to achieve rebirth in the thaáy Thaày Tyø Kheo trì giôùi tay böng lö höông, Pure Land and meet the Buddhas or to secure tu haïnh Boà Taùt, töï ñi ñaâm thoïc hai ñaàu, cho rebirth in the human or celestial realms. If sanh söï baát hoøa, khinh khi ngöôøi hieàn, taïo instead, a disciple fals to do so, he commits a nhieàu toäi aùc. Phaät töû naày phaïm “Khinh Caáu secondary offense—Neáu ngaøy cha meï hay Toäi.” anh em cheát, neân thænh Phaùp sö giaûng kinh 20) Failure to Liberate Sentient Beings—Giôùi luaät Boà taùt giôùi. Ngöôøi cheát nhôø phöông ñöùc Khoâng Phoùng Sanh: aáy, hoaëc ñöôïc vaõng sanh Tònh Ñoära maét chö a) A disciple of the Buddha should have a mind Phaät, hay thaùc sanh trong coõi trôøi ngöôøi. Neáu of compassion and cultivate the practice of khoâng laøm caùc ñieàu treân ñaây, Phaät töû naøy liberating sentient beings. He must reflect phaïm “Khinh Caáu Toäi.” thus: “Throughout the eons of time, all male 21) On Violence and Vengefulness—Giôùi Ñem sentient beings have been my father, all Saân Baùo Saân, Ñem Ñaùnh Traû Ñaùnh: female sentient beings my mother. I was born a) A disciple of the Buddha must not return of them.”—Neáu laø Phaät töû, phaûi vì taâm töø bi anger for anger, blow for blow. He should not maø laøm vieäc phoùng sanh. Ngöôøi aáy phaûi luoân seek revenge, even if his father, mother, quaùn töôûng: “Taát caû nam töû laø cha ta, taát caû siblings, or close relatives are killed, nor nöõ nhôn laø meï ta. Töø nhieàu ñôøi ta ñeàu thaùc should he do so if the ruler or king of his sanh nôi ñoù.” country is murdered. To take the life of one b) I now slaughter them, I would be slaughtering being in order to avenge the killing of another my parents as well as eating flesh that was is contrary to filial piety as we are all related once my own—Neáu gieát chuùng ñeå aên thòt, thì through eons of birth and rebirth. chính laø gieát cha meï ta, maø cuõng laø gieát thaân Furthermore, he should not keep others in cuõ cuûa ta.

servitude, much less beat or abuse them, c) This is so because all elemental earth, water, creating evil karma of mind, speech and body fire and air, the four constituents of all life, day after day, particularly the offenses of have previously been part of my body, part of speech. How much less should he my substance. I must therefore always deliberately commit the Seven Cardinal cultivate the practice of liberating sentient Sins—Neáu Phaät töû, khoâng ñöôïc ñem giaän traû beings and enjoin others to do likewise, as giaän, ñem ñaùnh traû ñaùnh. Neáu cha meï anh em sentient beings are forever reborn, again and hay luïc thaân bò ngöôøi gieát cuõng chaúng ñöôïc again, lifetime after lifetime. If a Bodhisattva baùo thuø, hoaëc quoác chuû bò ngöôøi thí cheát cuõng sees an animal on the verge of being killed, chaúng ñöôïc baùo thuø. Gieát sanh maïng ñeå baùo he must devise a way to rescue and protect it, thuø sanh maïng, ñoù laø vieäc khoâng thuaän vôùi

hieáu ñaïo. Haõy coøn khoâng ñöôïc chöùa nuoâi toâi 23) On Teaching the Dharma Grudgingly—Giôùi tôù, roài ñaùnh ñaäp maéng nhieác chuùng, moãi ngaøy Khinh Ngaïo Khoâng Taän Taâm Daïy: tam nghieäp taïo voâ löôïng toäi, nhöùt laø khaåu a) After my passing, should a disciple, with a nghieäp. Huoáng laïi coá ñi laøm toäi thaát nghòch. wholesome mind, wish to receive the b) Therefore, if a Bodhisattva-monk lacks Bodhisattva precepts, he may make a vow to compassion and deliberately seeks revenge, do so before the images of Buddhas and even for an injustice done to his close Bodhisattvas and practice repentance before relatives, he commits a secondary offense— these images fro seven days. If he then Neáu xuaát gia Boà Taùt khoâng coù loøng töø bi coá experienced a vision, he has received the baùo thuø, nhaãn ñeán coá baùo thuø cho trong haøng pecepts. If he does not, he should continue luïc thaân, Phaät töû naày phaïm “Khinh Caáu Toäi.” doing so for fourteen days, twenty-one days, 22) Arrogance and Failure to Request the or even a whole year, seeking to witness an Dharma—Giôùi Khoâng Kieâu Maïn Khoâng auspicious sign. After witnessing such a sign, Thænh Phaùp: he could , in front of images of Buddhas and a) A disciple of the Buddha who has only Bodhisatvas, formally receive the precepts. If recently become a monk and is still a novice he has not witnessed such a sign, although he in the Dharma should not be conceited. He may have accepted the precepts before the must not refuse instruction on the sutras and Buddha images, he has not actually received moral codes from Dharma Masters on account the precepts—Neáu Phaät töû, sau khi Phaät nhaäp of his own intelligence, worldly learning, high dieät, luùc coù taâm toát muoán thoï giôùi Boà taùt, thôøi position, advanced age, noble lineage, vast ñoái tröôùc töôïng Phaät, cuøng töôïng Boà Taùt maø understanding, great merits, extensive wealth töï nguyeän thoï giôùi. Neân ôû tröôùc töôïng Phaät and possessions, etc. Although these Masters cuøng töôïng Boà Taùt saùm hoái trong baûy ngaøy, may be of humble birth, young in age, poor, heã ñöôïc thaáy haûo töôùng laø ñaéc giôùi. Nhö or suffering physical disabilities, they may chöa thaáy haûo töôùng thôøi phaûi saùm hoái möôøi still have genuine virtue and deep boán ngaøy, haêm moát ngaøy, hay ñeán caû naêm, understanding of sutras and moral codes— caàu thaáy ñöôïc haûo töôùng. Khi ñöôïc thaáy haûo Neáu Phaät töû, môùi xuaát gia chöa thoâng hieåu töôùng roài, thôøi ñöôïc

ñoái tröôùc töôïng Phaät hay kinh luaät, maø töï yû mình laø trí thöùc thoâng minh, töôïng Boà taùt maø thoï giôùi. Nhö chöa thaáy haûo hoaëc yû mình laø cao quyù, lôùn tuoåi, hoaëc yû mình töôùng thôøi daàu coù ñoái tröôùc töôïng Phaät thoï laø gioøng sang, con nhaø quyeàn quyù, hoaëc yû giôùi, vaãn khoâng goïi laø ñaéc giôùi. mình hoïc roäng, phöôùc to, giaøu lôùn, vaân vaân, b) However, the witnessing of auspicious signs roài sanh loøng kieâu maïn maø khoâng chòu hoïc is not necessary if the disciple receive the hoûi kinh luaät vôùi caùc vò Phaùp sö hoïc ñaïo preceptss directly from a Dharma Master who tröôùc mình. Vò Phaùp sö aáy hoaëc gioøng heøn, has himself received the precepts. Why is this con nhaø haï tieän, tuoåi treû, ngeøo naøn, heøn haï, so? It is because this is a case of transmission hay coù taät nguyeàn, nhöng laïi thöïc coù ñöùc from Master to Master and therefore all that haïnh cuøng thoâng hieåu nhieàu kinh luaät. is required is a mind of utter sincerity and b) The novice Bodhisattva should not judge respect on the part of the disciple—Tuy Dharma Masters on the basis of their family nhieân, neáu ñoái tröôùc vò Phaùp sö maø thoï giôùi background and refuse to seek instructions on Boà Taùt, thôøi khoâng caàn thaáy haûo töôùng. Taïi the Mahayana truths from them. If he does so, sao vaäy? Vì vò Phaùp sö aáy laø chö sö truyeàn he commits a secondary offense—Haøng taân giôùi cho nhau, neân khoâng caàn haûo töôùng. Heã hoïc Boà Taùt khoâng ñöôïc nhìn vaøo doøng gioáng ñoái tröôùc vò Phaùp sö aáy maø thoï giôùi lieàn ñaéc vò phaùp sö maø khoâng chòu ñeán hoïc ñaïo lyù Ñaïi giôùi, do vì heát loøng kính troïng neân ñaéc giôùi. thöøa vôùi vò aáy. Phaät töû neáu nhö vaäy thôøi phaïm c) If, within a radius of some thousand miles, a “Khinh Caáu Toäi.” disciple cannot find a Master capable of conferring the Bodhisattva precepts, he may

seek to receive them in front of Buddha or Prefect, he must develop a compassionate Bodhisattva images. However, he must mind and peacefully settle differences within witness an auspicious sign—Neáu ôû trong the Assembly, skillfully administering the nghìn daëm, maø khoâng tìm ñöôïc vò Phaùp sö resources of the Three Jewels, spending truyeàn giôùi, thôøi Phaät töû ñöôïc pheùp ñoái tröôùc frugally and not treating them as his own töôïng Phaät vaø Boà Taùt maø töï nguyeän thoï giôùi property. If instead, he were to create Boà Taùt, nhöng caàn phaûi thaáy haûo töôùng. disorder, provoke quarrels and disputes or d) If a Dharma Master, on account of his squander the resources of the Assembly, he extensive knowledge of sutras and Mahayana would commit a secondary offense—Neáu moral codes as well as his close relationship Phaät töû, sau khi Phaät nhaäp dieät, laøm Phaùp sö, with kings, princes, and high officials, refuses Giaûng Sö, Luaät Sö, Thieàn Sö, Thuû Toïa, Tri to give appropriate answer to student- Söï, Tri Khaùch, phaûi coù loøng töø bi kheùo hoøa Bodhisattvas seeking the meaning of sutras giaûi trong chuùng, kheùo giöõ gìn taøi vaät cuûa and moral codes, or does so grudgingly, with Tam Baûo, chôù duøng voâ ñoä nhö cuûa rieâng resentment and arrogance, he commits a mình, maø trôû laïi khuaáy chuùng gaây goã, kình secondary offense—Neáu caùc vò phaùp sö yû choáng, lung loøng xaøi cuûa Tam Baûo, Phaät töû mình thoâng kinh luaät cuøng giôùi phaùp Ñaïi thöøa, naày phaïm “Khinh Caáu Toäi.” keát giao vôùi caùc nhaø quyeàn quyù, khi coù

haøng 26) Accepting Personal Offerings—Giôùi Rieâng taân hoïc Boà taùt ñeán caàu hoïc nghóa kinh luaät, Thoï Lôïi Döôõng: laïi giaän gheùt, hay khinh ngaïo, khoâng chòu taän a) Once a disciple of the Buddha has settled taâm chæ baûo, vò naày phaïm “Khinh Caáu Toäi.” down in a temple, if visiting Bodhisattva 24) Failure to Practice Mahayana Teaching— Bhikshu should arrive at the temple precints, Giôùi Khoâng Taäp Hoïc Ñaïi Thöøa: If a disciple the guest quarters established by the king, or of the Buddha fails to study Mahayana sutras even the summer retreat quarters, or the and moral codes assduously and cultivate quarters of the Great Assembly, the disciple correct views, correct nature and correct should welcome the visiting monks and see Dharma Body, it is like abandoning the Seven them off. He should provide them with such Precious Jewels for mere stones: worldly essentials as food and drink, a place to live, texts and the Two Vehicle or externalist beds, chairs, and the like. If the host does not commentaries. To do so is to create the have the necessary means, he should be causes and conditions that obstruct the Pah to willing to pawn himself or cut off and sell his Enlightenment and cut himself off from his own flesh—Neáu Phaät töû, ôû tröôùc trong Taêng Buddha Nature. It is a failure to follow the phöôøng, luùc sau thaáy coù khaùch Boà Taùt Tyø Bodhisattva path. If a disciple intentionally Kheo ñeán, hoaëc nôi thaønh aáp nhaø cöûa cuûa acts in such a manner, he commits a Taêng hay cuûa Vua, nhaân ñeán choã kieát haï an secondary offense—Neáu Phaät töû, coù kinh luaät cö cuøng trong ñaïi hoäi... Chö Taêng ôû tröôùc Ñaïi thöøa phaùp, chaùnh kieán, chaùnh taùnh, chaùnh phaûi röôùc ñeán ñöa ñi, cung caáp cho nhöõng ñoà phaùp thaân, maø khoâng chòu sieâng hoïc sieâng tu, uoáng aên, ñoà naèm, thuoác men, nhaø, phoøng, laïi boû baûy cuûa baùu, trôû laïi hoïc nhöõng saùch giöôøng, gheá, vaân vaân. Neáu töï mình khoâng coù, luaän taø kieán cuûa nhò thöøa, ngoaïi ñaïo, theá tuïc, thì phaûi baùn thaân, baùn con caùi, loùc thòt thaân ñoù laø laøm maát gioáng Phaät, laø nhôn duyeân mình maø baùn, ñeå saém ñoà cung caáp cho nhöõng chöôùng ñaïo, chaúng phaûi thöïc haønh ñaïo Boà khaùch Taêng aáy. Taùt. Neáu coá laøm nhö vaäy, Phaät töû naày phaïm b) Whenever there are meal offerings and “Khinh Caáu Toäi.” ceremonies at a layman's home, visiting 25) Unskilled Leadership of the Assembly—Giôùi monks should be given a fair share of the Tri Chuùng Vuïng Veà: After my pasing, should offerings. The abbot should send the monks, a disciple serve as an abbot, elder Master, whether residents or guests, to the donor’s Precept Master, Meditation Master, or Guest place in turn according to their sacerdotal age

or merits and virtues. If only resident monks hundred Arhats or Bodhisattva-monks will not are allowed to accept invitations and not generate as much merit as inviting one visiting monks, the abbot is committing a ordinary monk, if it is his turn. There is no grievous offense and is behaving no provision in the teachings of the Seven differently than an animal. He is unworthy of Buddhas for discriminatory invitations. To do being a monk or a son of the Buddha, and is so is to follow externalist practices and to guilty of a secondary offense—Neáu coù thí contradict filial toward all sentient beings. If a chuû ñeán thænh chuùng Taêng thoï trai, khaùch disciple deliberately issues a discriminatory Taêng coù döï phaàn, vò tri söï phaûi theo thöù töï invitation,

he commits a secondary offense— phaùi khaùch Taêng ñi thoï trai. Neáu chö Taêng ôû Neáu Phaät töû, coù nhöõng haøng Boà Taùt xuaát gia, tröôùc rieâng ñi thoï trai maø khoâng phaùi khaùch Boà Taùt taïi gia vaø taát caû ñaøn vieät luùc muoán Taêng ñi, thôøi vò tri söï maéc voâ löôïng toäi, khoâng thænh Taêng ñeå cuùng döôøng caàu nguyeän, neân ñaùng laø haøng Sa Moân, khoâng phaûi doøng Thích vaøo Taêng phöôøng thöa vôùi vò Tri Söï. Vò Tri Töû, naøo khaùc loaøi suùc sanh. Phaät töû naày phaïm Söï baûo theo thöù töï maø thænh thôøi ñöôïc thaäp "Khinh Caáu Toäi." phöông Hieàn Thaùnh Taêng. Maø ngöôøi ñôøi 27) Accepting Discriminatory Invitation—Giôùi thænh rieâng naêm traêm vò A La haùn Boà Taùt Thoï Bieät Thænh: A disciple of the Buddha Taêng vaãn khoâng baèng theo thöù töï thænh moät must not accept personal invitations nor phaøm phu Taêng. Trong giaùo phaùp cuûa baûy appropriate the offerings for himself. Such Ñöùc Phaät ñeàu khoâng coù phaùp thænh Taêng offerings rightly belong to the Sangha, the rieâng. Neáu thænh Taêng rieâng ñoù laø phaùp cuûa whole community of monks and nuns of the ngoaïi ñaïo, laø khoâng thuaän vôùi hieáu ñaïo. Neáu Ten Directions. To accept personal offerings Phaät töû coá thænh rieâng thôøi phaïm "Khinh Caáu is to steal the possessions of the Sangha of the Toäi." Ten Directions. It is tantamount to stealing 29) On Improper Livelihood—Giôùi Taø Maïng what belongs to the Eight Fields of Blessings: Nuoâi Soáng: A disciple of the Buddha should Bh=uddhas, Sages, Dharma Masters, Precept not, for the sake of gain or with evil Masters, Monks/Nuns, mothers, fathers, the intentions, engage in the business of sick. Such a disciple commits a secondary prostitution, selling the wiles and charms of offense—Neáu Phaät töû, taát caû chaúng ñöôïc men and women. He must also not cook for nhaäncuûa cuùng döôøng daønh rieâng veà mình. himself, milling and pounding grain. Neither Cuûa cuùng döôøng naày thuoäc thaäp phöông may he act as a fortune-teller predicting the Taêng, neáu nhaän rieâng thôøi laø laáy cuûa thaäp gender of children, reading dreams and the phöông Taêng ñem veà phaàn mình. Vaø cuûa vaät like. Nor shall he practice sorcery, work as a trong taùm phöôùc ñieàn: chö Phaät, Thaùnh nhôn, trainer of falcons or hunting dogs, nor make a chö Taêng, cha, meï, vaø ngöôøi beänh, maø töï living concocting hundreds and thousands of mình rieâng nhaän duøng. Phaät töû naày phaïm poisons from deadly snakes, insects, or from "Khinh Caáu Toäi." gold and silver. Such occupations lack mercy, 28) Issuing Discriminatory Invitation—Giôùi Bieät compassion, and filial piety toward sentient Thænh Taêng: A disciple of the Buddha, be he beings. Therefore, if a Bodhisattva a Bodhisattva monk, lay Bodhisattva, or other intentionally engages in these occupations, he donor, should, when inviting monks or nuns to commits a secondary offense—Neáu Phaät töû conduct a prayer session, come to the temple duøng aùc taâm vì lôïi döôõng buoân baùn nam saéc, and inform the monk in charge. The monk nöõ saéc, töï tay laøm ñoà aên, töï xay, töï giaõ xem will then tell him: "Inviting members of the töôùng, baøn moäng, ñoaùn seõ sanh trai hay gaùi, Sangha according to the proper order is buøa chuù, phaùp thuaät, ngheà nghieäp, phöông tantamount to inviting the arhats of the Ten phaùp nuoâi où vaø choù saên, hoøa hieäp traêm thöù Directions. To offer a discriminatory special thuoác ñoäc, nghìn thöù thuoác ñoäc, ñoäc raén, ñoäc

invitation to such a worthy group as five sanh kim, sanh ngaân, ñoäc saâu coå, ñeàu khoâng

coù loøng töø bi, loøng hieáu thuaän. Neáu coá laøm ngoaïi ñaïo, boïn giaëc cöôùp cuøng taát caû ngöôøi caùc ñieàu nhö theá, Phaät töû naày phaïm “Khinh aùc ñem baùn hình töôïng Phaät, Boà Taùt, cha meï, Caáu Toäi.” ñem baùn kinh luaät, ñem baùn Tyø Kheo, Tyø 30) On Handling Business Affairs fro the Laity— Kheo Ni, cuøng ngöôøi haønh ñaïo Boà Taùt, keû Giôùi Quaûn Lyù Cho Baïch Y: A disciple of the phaùt taâm Boà Ñeà, ñeå laøm tay sai cho caùc quan Buddha must not, with evil intentions, slander hay laøm toâi tôù cho moïi ngöôøi. Phaät töû thaáy the Triple Jewel while pretending to be their nhöõng söï nhö theá, neân coù loøng töø bi tìm caùch close adherent, preaching the Truth of cöùu vôùt. Neáu khoâng ñuû söùc, Phaät töû phaûi ñi Emptiness while his actions are in the realm quyeân tieàn caùc nôi ñeå chuoäc hình töôïng Phaät, of Existence. Thus, he must not handle Boà taùt vaø taát caû kinh luaät, chuoäc Tyø Kheo, Tyø worldly affairs for the laity, acting as a go- Kheo Ni, ngöôøi tu haïnh Boà taùt, keû phaùt taâm between or matchmaker, creating the karma Boà Ñeà. Neáu khoâng chuoäc, Phaät töû naày phaïm of attachment. Moreover, during the six days “Khinh Caáu Toäi.” of fasting each month and the three months of 32) On Harming Sentient Beings—Giôùi Toån Haïi fasting each year, a disciple should strictly Chuùng Sanh: A disciple of the Buddha must observe all precepts, particularly those not sell knives, clubs, bows, arrows, other against kiling, stealing and the rules against life-taking devices, nor keep altred scales or breaking the fast. Otherwise, the disciple measuring devices. He should not abuse his commits a secondary offense—Neáu Phaät töû vì governmental position to confiscate people’s aùc taâm, töï mình huûy baùng tam Baûo, giaû tuoàng possessions, nor should he, with malice at kính meán, mieäng thì noùi khoâng, maø haønh vi heart, restrain or imprison others or sabotage laïi coù, laøm quaûn lyù cho haøng baïch y, vì haøng their success. In addition, he should not raise baïch y laøm mai laøm moái cho nam cho nöõ giao cats, dogs, foxes, pigs and other such animals. hoäi daâm saéc, gaây thaønh caùc nghieäp kieát If he intentionally does such things, he phöôïc; nhöõng ngaøy luïc trai trong moãi thaùng, commits a secondary offense—Phaät töû khoâng ba thaùng tröôøng trai trong moãi naêm, laøm vieäc ñöôïc buoân baùn dao, gaäy, cung, teân, nhöõng khí saùt sanh, troäm cöôùp, phaù trai, phaïm giôùi. Phaät giôùi saùt sanh. Khoâng ñöôïc chöùa caân non thöôùc töû naày phaïm “Khinh Caáu Toäi.” thieáu. Khoâng ñöôïc nöông theá löïc quan quyeàn 31) Rescuing Clerics Along with Sacred maø laáy taøi vaät cuûa ngöôøi. Khoâng ñöôïc aùc taâm Objects—Giôùi Khoâng Mua Chuoäc: After my troùi buoäc ngöôøi, vaø phaù hoaïi vieäc thaønh coâng passing, in the evil periods that will follow, cuûa ngöôøi. Khoâng ñöôïc nuoâi meøo, choàn, heo, there will be externalists, evil persons, choù. Neáu coá laøm caùc ñieàu treân, Phaät töû naày thieves and robbers who steal and sell statues phaïm “Khinh Caáu Toäi.” and paintings of Buddhas, Bodhisattvas and 33) On Watching Improper Activities—Giôùi Taø those to whom respect is due such as their Nghieäp Giaùc Quaùn: A disciple of the Buddha parents. They may even peddle copies of must not, with evil intentions, watch people sutras and moral codes, or sell monks,

nuns or fighting or battling of armies, rebels, gangs those who follow the Bodhisattva Path or and the like. He should not listen to the have developed the Bodhi Mind to serve as sounds of conch shells, drums, horns, guitars, retainers or servants to officials and others. A flutes, songs or other music, nor should he be disicple of the Buddha, upon witnessing such party to any form of gambling, whether dice, pitiful events, must develop a mind of checkers, or the like. Furthermore, he should compassion and find ways to rescue and not practice fortune-telling or divination nor protect all persons and valuables, raising should he be an accomplice to thieves and funds wherever he can for this purpose. If a bandits. He must not participate in any of Bodhisattva does not act in this manner, he these activities. If instead, he intentionally commits a secondary offense—Phaät töû, sau does so, he commits a secondary offense— khi Phaät nhaäp dieät ôû trong ñôøi aùc, thaáy haøng Phaät töû khoâng ñöôïc vì aùc taâm ñi xem taát caû

nam nöõ ñaùnh nhau, hay quaân traän binh töôùng, Ten Grounds. He should further vow to giaëc cöôùp, vaân vaân, ñaáu chieán vôùi nhau. Cuõng understand these teachings clearly so that he chaúng ñöôïc ñi xem haùt, nghe nhaïc, chôi côø, can practice according to the Dharma while ñaùnh baïc, ñaù caàu, ñaù boùng, vaân vaân, cho ñeán resolutely keeping the precepts of the boùi xuû. Chaúng ñöôïc laøm tay sai cho keû troäm Buddhas. If necessary, he should lay down his cöôùp. Neáu coá laøm caùc ñieàu treân, Phaät töû life rather than abandon this resolve. If any phaïm “Khinh Caáu Toäi.” Bodhisattva does not make such vows, he 34) Temporary Abandoning of the Bodhi Mind— commits a secondary offense—Neáu Phaät töû, Giôùi Taïm Boû Boà Ñeà Taâm: A disciple of the neân phaùt nhöõng ñieàu nguyeän lôùn: nguyeän aên Buddha should observe the Bodhisattva ôû hieáu thuaän vôùi cha meï, sö tröôûng; nguyeän precepts at all times, whether walking, ñöôïc gaëp Thaày toát baïn hieàn, ñeå thöôøng ñöôïc standing, reclining or seated, reading and hoïc hoûi caùc kinh luaät Ñaïi thöøa, ñöôïc daïy veà reciting them day and night. He should be Thaäp Phaùt Thuù, Thaäp Tröôûng Döôõng, Thaäp resolute in keeping the precepts, as strong as Kim Cang, Thaäp Ñòa; nguyeän hieåu roõ ñeå tu a diamond, as desperate as a shipwrecked haønh ñuùng chaùnh phaùp; nguyeän giöõ vöõng giôùi person clinging to a small log while luaät nhaø Phaät: thaø cheát chôù khoâng chòu phai attempting to cross the ocean, or as principled loøng. Neáu taát caû Phaät töû khoâng phaùt nhöõng as the Bhiksu bound by reeds. Furthermore, ñieàu nguyeän treân ñaây thôøi phaïm “Khinh Caáu he should always have a wholesome faith in Toäi.” the teachings of the Mahayana. Conscious 36) Failure to Take Solemn Oaths—Giôùi Khoâng that sentient beings are Buddhas-to-be while Phaùt Theä: Once a Bodhisattva has made these the Buddhas are realized Buddhas, he should great vows, he should strictly keep the develop the Bodhi Mind and maintain it in precepts of the Buddhas and take the each and every thought, without following oaths—Neáu Phaät töû, khi ñaõ phaùt ñaïi retrogression. If a Bodhisattva has but a nguyeän treân ñaây roài, phaûi giöõ gìn giôùi caám single thought in the direction of the Two cuûa Phaät. Phaûi töï theä raèng: Vehicles or externalist teachings, he commits a) I would rather jump into a raging blaze, a a

secondary offense—Neáu Phaät töû, ngaøy ñeâm deep abyss, or into a mountain of knives, than saùu thôøi ñoïc tuïng giôùi Boà Taùt naày. Neân giöõ engage in impure actions with any woman, gìn giôùi luaät trong taát caû khi ñi ñöùng naèm thus violating the sutras and moral codes of ngoài, vöõng chaéc nhö kim cöông, nhö ñeo traùi the Buddhas of the Three Periods of Time— noåi ñeå qua bieån lôùn, nhö Tyø Kheo bò coät baèng Thaø nhaûy vaøo ñoáng löûa, hoá saâu, nuùi dao, daây coû. Thöôøng coù tín taâm laønh ñoái vôùi Ñaïi quyeát khoâng cuøng vôùi taát caû ngöôøi nöõ laøm thöøa. Töï bieát raèng mình laø Phaät chöa thaønh, ñieàu baát tònh ñeå phaïm ñieàu caám trong kinh coøn chö Phaät laø Phaät ñaõ thaønh, roài phaùt Boà luaät cuûa Tam Theá chö Phaät. Ñeà Taâm vaø giöõ vöõng khoâng thoái chuyeån. Neáu b) I would rather wrap myself a thousand times coù moät taâm nieäm xu höôùng theo Nhò thöøa hay with a red-hot iron net, than let this body, ngoaïi ñaïo, Phaät töû naày phaïm “Khinh Caáu should it break the precepts, wear clothing Toäi.” provided by the faithful—Laïi theà raèng thaø laáy 35) Failure to Make Great Vows—Giôùi Khoâng löôùi saét quaán thaân mình caû ngaøn lôùp, quyeát Phaùt Nguyeän: A Bodhisattva must make khoâng ñeå thaân naày phaù giôùi maø thoï nhöõng ñoà many great vows, to be filial to his parents phuïc cuûa tín taâm ñaøn vieät. and Dharma teachers, to meet good spiritual • I would rather swallow red hot iron pellets advisors, friends, and colleagues who will and drink molten iron for hundreds of keep teaching him the Mahayana sutras and thousands of eons, than let this mouth, should moral codes as well as the Stages of it break the precepts, consume food and drink Bodhisattva Practice, the Ten Dwellings, the provided by the faithful—Thaø chòu nuoát hoøn Ten Practices, the Ten Dedications, and the saét chaùy ñoû vaø uoáng nöôùc ñoàng soâi maõi ñeán

traêm nghìn kieáp, quyeát khoâng ñeå mieäng naày nghìn löôõi dao caét ñöùt löôõi mình, quyeát khoâng phaù giôùi maø aên caùc thöù thöïc phaåm cuûa tín ñem taâm phaù giôùi naày maø aên caùc thöùc tònh taâm ñaøn vieät. thöïc cuûa ngöôøi. Thaø laáy buùa beùn chaët cheùm • I would rather lie on a bonfire or burning iron thaân theå mình, quyeát khoâng ñem taâm phaù giôùi net than let this body, should it break the naày maø tham maëc ñoà toát. precepts, rest on bedding, blankets and mats e) I further vow that all sentient beings will supplied by the faithful—Thaø naèm treân ñoáng achieve Buddhahood—Laïi phaùt nguyeän: löûa lôùn, treân taám saét noùng, quyeát khoâng ñeå nguyeän cho taát caû chuùng sanh ñeàu troïn thaønh thaân naày phaù giôùi maø nhaän laáy caùc thöù giöôøng Phaät quaû. gheá cuûa tín taâm ñaøn vieät. If a disciple of the Buddha does not make the • I would rather be impaled for eons by preceding great resolutions, he commits a hundreds of spears, than let this body, should secondary offense—Neáu Phaät töû khoâng phaùt it break the precepts, receive medications nhöõng ñieàu theä nguyeän naày, thôøi phaïm from the faithful—Thaø trong moät hai kieáp cho “Khinh Caáu Toäi.” caû traêm göôm giaùo ñaâm vaøo mình, quyeát 37) Traveling in Dangerous Areas—Giôùi Vaøo khoâng ñeå thaân naày phaù giôùi maø thoï caùc thöù Choã Hieåm Naïn: thuoác men cuûa tín taâm ñaøn vieät. a) As a cleric, a disciple of the Buddha should • I would rather jump

into a cauldron of boiling engage in ascetic practices twice each year. oil and roast for hundreds of thousands of He should sit in meditation, winter and eons, than let this body, should it break the summer, and observe the summer retreat. precepts, receive shelter, groves, gardens, or During those periods, he should always carry fields from the faithful—Thaø nhaûy vaøo vaïc eighteen essentials such as a willow branch daàu soâi trong traêm nghìn kieáp, quyeát khoâng for a toothbrush, ash-water for soap, the ñeå thaân naày phaù giôùi maø laõnh nhöõng phoøng traditional three clerical robes, an incense nhaø, ruoäng vöôøn, ñaát ñai cuûa tín taâm ñaøn vieät. burner, a begging bowl, a sitting mat, a water c) I would rather be pulverized from head to toe filter, bedding, copies of sutras and moral by an iron sledge hammer, than let this body, codes as well as statues of Buddhas and should it break the precepts, accept respect Bodhisattvas—Neáu Phaät töû moãi naêm phaûi hai and reverence from the faithful—Laïi phaùt theä kyø haønh ñaàu ñaø, muøa ñoâng muøa haï thôøi ngoài raèng: Thaø duøng chaøy saét ñaäp thaân naày töø ñaàu thieàn vaø an cö kieát haï. Thöôøng duøng nhaønh tôùi chaân cho naùt nhö tro buïi, quyeát khoâng ñeå döông, nöôùc tro, ba y, baùt, bình, toïa cuï, tích thaân naày phaù giôùi maø thoï söï cung kính leã baùi tröôïng, hoäp lö höông, ñaõy loïc nöôùc, khaên tay, cuûa tín taâm ñaøn vieät. con dao, ñaù löûa, caùi nhíp, giöôøng daây, kinh, d) I would rather have both eyes blinded by luaät, töôïng Phaät, töôïng Boá Taùt. hundreds of thousands of swords and spears, b) When praticing austerities and when than break the precepts by looking at traveling, be it for thirty miles or three beautiful forms. In the same vein, I shall keep hundred miles, a disciple of the Buddha my mind from being sullied by exquisite should always have the eighteen essentials sounds, fragrances, food and sensations—Laïi with him. The two periods of austerities are phaùt theä raèng: Thaø laáy traêm nghìn löôõi göôm from the 15th of the first lunar month to the giaùo khoeùt ñoâi maét mình, quyeát khoâng ñem 15th of the third lunar month, and from the 15th taâm phaù giôùi naày maø nhìn xem saéc ñeïp cuûa of the eighth lunar month to the 15th of the ngöôøi. Thaø laáy traêm nghìn duøi saét, ñaâm thuûng tenth lunar month. During the periods of loã tai mình traûi trong moät hai kieáp, quyeát austerities, he requires these eighteen khoâng ñem taâm phaù giôùi naày maø nghe tieáng essentials just as a bird needs its two wings— toát gioïng hay. Thaø laáy traêm nghìn löôõi dao caét Khi Phaät töû haønh ñaàu ñaø cuøng luùc du phöông boû loã muõi mình, quyeát khoâng ñem taâm phaù ñi laïi traêm daëm ngaøn daëm, möôøi taùm moùn giôùi naày maø ngöûi caùc muøi thôm. Thaø laáy traêm naày luoân mang beân mình. Ñaây laø hai kyø haønh

ñaàu ñaø trong moãi naêm: töø raèm thaùng gieâng töû, coïp, soùi, cuøng nôi bò baõo luït, naïn chaùy, ñeán raèm thaùng ba, vaø töø raèm thaùng taùm ñeán giaëc cöôùp, ñöôøng saù coù raén rít, vaân vaân. Taát raèm thaùng möôøi. Trong hai kyø haønh ñaàu ñaø, caû nhöõng nôi hieåm naïn aáy ñeàu khoâng ñöôïc luoân mang theo mình 18 moùn aáy nhö chim ñeán. Chaúng nhöõng luùc haønh ñaàu ñaø, maø luùc mang hai caùnh. kieát haï an cö cuõng khoâng ñöôïc vaøo nhöõng choã c) Twice each month, the novice Bodhisattva hieåm naïn aáy. Neáu coá vaøo nhöõng nôi aáy, Phaät should

attend the Uposatha ceremony and töû naøy phaïm “Khinh Caáu Toäi.” recite the Ten Major and Forty-Eight 38) Order of Seating Within the Assembly—Giôùi Secondary Precepts—Moãi thaùng hai laàn, Traùi Thöù Töï Toân Ty: A disciple of the haøng taân hoïc Phaät töû, phaûi luoân tuïng giôùi Boá Buddha should sit in the proper order when in Taùt, tuïng möôøi giôùi troïng vaø boán möôi taùm the Assembly. Those who rceived the giôùi khinh. Bodhisattva precepts first sit first, those who d) Such recitations should be done before received the precepts afterwards should sit images of the Buddhas and Bodhisattvas. If behind. Whether old or young, a Bhiksu or only one person attends the ceremony, then Bhiksuni, a person of status, a king, a prince, he should do the reciting. If two, three, or a eunuch, or a servant, etc., each should sit even hundreds of thousands attend the according to the order in which he received ceremony, still only one person should recite. the precepts. Disciples of the Buddha should Veryone else should listen in silence. The not be like externalists or deluded people one reciting should sit on a higher level than who base their order on age or sit without any the audience, and everyone should be dressed order at all, in barbarian fashion. In my in clerical robes. During the summer retreat, Dharma, the order of sitting is based on each and every activity should be managed in seniority of ordination. Therefore, if a accordance with the Dharma—Luùc tuïng giôùi, Bodhisattva does not follow the order of neân ôû tröôùc töôïng Phaät vaø Boà Taùt maø tuïng. sitting according to the Dharma, he commits a Neáu chæ coù moät ngöôøi boá taùt thôøi moät ngöôøi secondary offense—Neáu Phaät töû, phaûi theo tuïng. Neáu coù hai ngöôøi, ba ngöôøi, nhaãn ñeán thöù töï ñuùng phaùp maø ngoài: ngöôøi thoï giôùi traêm nghìn ngöôøi, cuõng chæ moät ngöôøi tuïng, tröôùc thôøi ngoài tröôùc, ngöôøi thoï giôùi sau thôøi coøn bao nhieâu thôøi laéng nghe. Ngöôøi tuïng ngoài sau. Khoâng luaän giaø treû, Tyø Kheo, Tyø ngoài cao, ngöôøi nghe ngoài thaáp. Moãi ngöôøi Kheo Ni, ngöôøi sang nhö Quoác Vöông, Hoaøng ñeàu ñaép y hoaïi saéc cöûu ñieàu, thaát ñieàu vaø nguõ Töû, nhaãn ñeán keû heøn nhö huyønh moân, toâi tôù, ñieàu (chín, baûy hay naêm maûnh). Trong luùc vaân vaân, taát caû ñeàu neân theo thöù töï maø ngoài kieát haï an cö moãi moãi ñeàu phaûi ñuùng theo (ngöôøi thoï giôùi tröôùc ngoài tröôùc, ngöôøi thoï pheùp taéc. giôùi sau ngoài sau). Khoâng ñöôïc nhö haøng e) When practicing the austerities, the Buddhist ngoaïi ñaïo, si meâ, hoaëc giaø, hoaëc treû, ngoài disciple should avoid dangerous areas, tröôùc sau loän xoän khoâng coù thöù töï, khoâng unstable kingdoms, countries ruled by evil khaùc caùch ngoài cuûa boïn binh noâ. Trong Phaät kings, precipitousterrains, remote phaùp, heã ngöôøi thoï giôùi tröôùc thôøi ngoài tröôùc, wildernesses, regions inhabited by bandits, coøn ngöôøi thoï giôùi sau thôøi ngoài sau. Neáu thieves, or lions, tigers, wolves, poisonous Phaät töû khoâng theo thöù töï ñuùng phaùp maø ngoài, snakes, or areas subject to hurricanes, floods thôøi phaïm “Khinh Caáu Toäi.” and fires. The disciple should avoid all such 39) Failure to Cultivate Merits and Wisdom— dangerous areas when practicing austerities Giôùi Khoâng Tu Phöôùc Hueä: and also when observing the summer retreat. a) A disciple of the Buddha should constantly Otherwise, he commits a secondary offense—counsel and teach all people to establish Luùc haønh ñaàu ñaø chôù ñi ñeán choã coù

tai naïn, monasteries, temples and pagodas in coõi nöôùc hieåm aùc, nhaø vua hung baïo, ñaát ñai mountains and forests, gardens and fields. He gaäp gheành, coû caây raäm raïp, choã coù gioáng sö should also construct stupas for the Buddhas

and buildings for winter and summer retreats. 40) Discrimination in Conferring the Precepts— All facilities required for the practice of the Giôùi Khoâng Bình Ñaúng Truyeàn Giôùi: A Dharma should be established—Neáu Phaät töû, disciple of the Buddha should not be thöôøng phaûi khuyeán hoùa taát caû moïi ngöôøi selective and show preference in conferring kieán taïo Taêng phöôøng nôi nuùi röøng vöôøn the Bodhisattva precepts. Each and every ruoäng, xaây döïng Phaät thaùp, choã an cö, ngoài person can receive the precepts, kings, thieàn trong muøa ñoâng muøa haï, taát caû nhöõng princes, high officials, Bhiksus, Bhksunis, cô sôû haønh ñaïo ñeàu neân kieán laäp. laymen, laywomen, libertines, prostitudes, the b) Moreover, a disciple of the Buddha should gods in the eighteen Brahma Heavens or the explain Mahayana sutras and the Bodhisattva six Desire Heavens, asexual persons, precepts to all sentient beings. In times of bisexual persons, eunuchs, slaves, or demons sickness, national calamities, impending and ghosts of all types. Buddhist disciples warfare or upon the death of one's parents, should be instructed to wear robes and sleep brothers and sisters, Dharma Masters and on cloth of a neutral color, formed by Precept Masters, a Bodhisattva should lecture blending blue, yellow, red, black and purple and explain Mahayana sutras and the dyes all together—Neáu Phaät töû, luùc cho ngöôøi Bodhisattva precepts weekly for up to seven thoï giôùi khoâng ñöôïc löïa choïn. Taát caû haøng weeks. The disciple should read, recite, and Quoác vöông, Hoaøng töû, caùc quan, Tyø Kheo, explain the Mahayana sutras and the Tyø Kheo Ni, Thieän nam, Tín nöõ, Daâm nam, Bodhisattva precepts in all prayer gatherings, Daâm nöõ, Phaïm Thieân trong 18 coõi saéc, Thieân in his business undertakings and during töû trong saùu coõi duïc, ngöôøi thieáu caên, hai caên, periods of calamities, fire, floods, storms, ship huyønh moân, toâi tôù vaø taát caû quyû thaàn ñeàu lost at sea in turbulent waters or stalked by ñöôïc thoï giôùi. Taát caû y phuïc ngoïa cuï neân baûo demons, etc. In the same vein, he should do phaûi hoøa maøu: xanh, vaøng, ñoû, ñen, tím so in order to transcend evil karma, the Three nhuoäm thaønh hoaïi saéc cho hôïp vôùi ñaïo. Evil Realms, the Eight Difficulties, the Seven a) The clothing of monks and nuns should, in all Cardinal Sins, all forms of imprisonment, or countries, be different from those worn by excessive sexual desire, anger, delusion, and ordinary persons—Trong taát caû caùc quoác ñoä, illness. If a novice Bodhisattva fails to act as neân theo y phuïc cuûa ngöôøi trong nöôùc aáy indicated, he commits a secondary offense— maëc, y phuïc cuûa Thaày Tyø Kheo ñeàu phaûi Ngöôøi Phaät töû phaûi giaûng thuyeát kinh luaät Ñaïi khaùc vôùi y phuïc cuûa ngöôøi theá tuïc. thöøa cho taát caû chuùng sanh. Luùc taät beänh, b) Before someone is allowed to receive the nöôùc coù naïn coù giaëc, ngaøy cha meï, anh em, Bodhisattva precepts, he should be asked: Hoøa Thöôïng, A Xaø Leâ khuaát tòch, vaø moãi "have you committed any Cardinal Sins?" tuaàn thaát, nhaãn ñeán baûy tuaàn thaát, cuõng neân The Precept Master should not allow those giaûng thuyeát kinh luaät Ñaïi thöøa. Taát caû nhöõng who have committed such sins

to receive the trai hoäi caàu nguyeän, nhöõng luùc ñi laøm aên, precepts—Khi ai muoán thoï giôùi Boà Taùt, vò sö nhöõng khi coù tai naïn baõo luït, hoûa hoaïn, ghe phaûi hoûi raèng: trong ñôøi naày ngöôi coù phaïm thuyeàn troâi giaït nôi soâng to bieån lôùn, gaëp quyû toäi thaát nghòch chaêng? Boà Taùt Phaùp Sö khoâng la saùt, vaân vaân, ñeàu cuõng ñoïc tuïng kinh luaät ñöôïc cho ngöôøi phaïm toäi thaát nghòch thoï giôùi Ñaïi thöøa. Nhaãn ñeán taát caû toäi baùo, tam aùc, baùt trong ñôøi naày. naïn, thaát nghòch, goâng cuøm xieàng xích troùi c) Here are the Seven Cardinal Sins: Shedding buoäc tay chaân, hoaëc ngöôøi nhieàu daâm, nhieàu the Buddha's blood, murdering a sage, killing saân, nhieàu ngu si, nhieàu taät beänh, ñeàu neân one's father, one's mother, murdering a giaûng kinh luaät Ñaïi thöøa. Neáu haøng taân hoïc DharmaTeacher, mudering a Precept Master Phaät töû khoâng thöïc haønh nhö treân ñaây, thôøi or disrupting the harmony of the Sangha— phaïm "Khinh Caáu Toäi." Ñaây laø toäi thaát nghòch: AÙc taâm laøm thaân Phaät chaûy maùu; haïi baäc Thaùnh nhaân; gieát cha; gieát

meï; gieát Hoøa Thöôïng; gieát A Xaø Leâ; phaù Yeát times a day and recite the Ten Major and Ma Taêng hay Chuyeån Luaân Taêng. Forty-Eight Minor Precepts, paying respect d) Except for those who have committed the with utter sincerity to the Buddhas of the Cardinal Sins, everyone can receive the Three Periods of Time. He should continue in Bodhisattva precepts—Neáu phaïm toäi thaát this manner until he receives an auspicious nghòch, thôøi hieän ñôøi khoâng ñaéc giôùi. Ngoaøi response, which could occur after seven days, ra taát caû moïi ngöôøi ñeàu ñöôïc thoï giôùi. fourteen days, twenty-one days, or even a e) The Dharma rules of the Buddhist Order year. Examples of auspicious signs include: prohibit monks and nuns from bowing down experiencing the Budhas rub the crown of before rulers, parents, relatives, demons and one's head, or seeing lights, halos, flowers ghosts—Theo phaùp cuûa ngöôøi xuaát gia, khoâng and other such rare phenomena. The laïy quoác vöông, cha meï, luïc thaân vaø quyû witnessing of an auspicious sign indicates that thaàn. the candidate's karma has been dissipated. f) Anyone who understands the explanations of Othewise, although he has repented, it was of the Precept Master can receive the no avail. He still has not received the Bodhisattva precepts. Therefore, if a person precepts. However, the merits accrued will were to come from thirty to three hundred increase his chances of receiving the precepts miles away seeking the Dharma and Precept in a future lifetime—Phaûi hoûi ngöôøi aáy coù Master, out of meanness and anger, does not phaïm toäi thaát nghòch khoâng? Neáu ngöôøi aáy promptly confer these precepts, he commits a hieän ñôøi coù phaïm toäi thaát nghòch, thôøi Phaùp secondary offense—Phaøm heã ai nhaän hieåu lôøi Sö khoâng ñöôïc cho ngöôøi aáy thoï giôùi. Nhö noùi cuûa Phaùp Sö ñeàu ñöôïc thoï giôùi. Maø coù khoâng phaïm toäi thaát nghòch, thôøi cho thoï giôùi. ngöôøi töø traêm daëm nghìn daëm ñeán caàu phaùp, Neáu coù phaïm trong möôøi giôùi troïng, phaûi baûo neáu Boà Taùt Phaùp Sö vì aùc taâm, saân taâm, maø ngöôøi aáy saùm hoái tröôùc töôïng Phaät vaø Boà Taùt. khoâng mau maén truyeàn giôùi Boà Taùt cho ngöôøi Ngaøy ñeâm saùu thôøi tuïng giôùi Boà Taùt tha thieát aáy, thôøi phaïm "Khinh Caáu Toäi." ñaûnh leã Tam Theá Chö

Phaät, cho ñöôïc thaáy 41) Teaching for the Sake of Profit—Giôùi Vì Lôïi haûo töôùng. Saùm hoái nhö theá trong baûy ngaøy, Laøm Thaày: möôøi boán ngaøy, haêm moát ngaøy, nhaãn ñeán troïn a) If a disciple of the Buddha, when teaching naêm, maõi ñeán chöøng naøo thaáy ñöôïc haûo others and developing their faith in the töôùng. Ñaây laø haûo töôùng: thaáy Phaät ñeán xoa Mahayana, should discover that a particular ñaàu mình, haáy quang minh, thaáy hoa baùu, vaân person wishes to receive the Bodhisattva vaân, caùc thöù caûnh töôïng laï. Thaáy ñöôïc nhöõng precepts, he should act as a teaching master haûo töôùng aáy laø trieäu chöùng toäi ñaõ tieâu dieät. and instruct that person to seek out two Neáu khoâng ñöôïc thaáy haûo töôùng, daàu coù saùm Masters, a Dharma Master and a Precept hoái vaãn voâ ích. Ngöôøi naày hieän ñôøi cuõng Master—Neáu Phaät töû, giaùo hoùa ngöôøi sanh khoâng ñaéc giôùi, nhöng ñaëng taêng-ích thoï giôùi. loøng tin töôûng phaùp Ñaïi thöøa, Boà Taùt laøm c) Unlike the case of a major Bodhisattva phaùp sö giaùo giôùi cho ngöôøi. Luùc thaáy coù precept, if a candidate has violated any of the ngöôøi muoán thoï giôùi Boà Taùt, neân baûo ngöôøi Forty-Eight Secondary Precepts, he can aáy thænh hai ñaïi sö: Hoøa Thöôïng vaø A Xaø Leâ. confess his infraction and sincerely repent b) These two Masters should ask the Precept before Bodhisattva-monks or nuns. After that, candidate whether he has committed any of his offense will be eradicated—Neáu laø ngöôøi the Seven Cardinal Sins in this life. If he has, phaïm trong boán möôi taùm ñieàu giôùi khinh, he cannot receive the precepts. If not, he may “ñoái thuù saùm hoái,” thôøi ñaëng tieâu dieät, khoâng receive the precepts. If he has broken any of phaûi nhö toäi thaát nghòch. the Ten Major Precepts, he should be d) The officiating Master, however, must fully instructed to repent befoe the statues of understand the Mahayana sutras and moral Buddhas and Bodhiattvas. He sould do so six codes, the secondary as well as the major

Bodhisattva precepts, what constitutes an senseless as trees and stones; they are no offense and what does not, the truth of different from wooden stumps. Hence, if a Primary Meaning, as well as he various disciple of the Buddha expounds the precepts Bodhisattva cultivation stages, the Ten of the Seven Buddhas before such persons, he Dwellings, the Ten Practices, the Ten commits a secondary offense—Neáu Phaät töû Dedications, the Ten Grounds, and Equal and khoâng ñöôïc vì taøi lôïi maø ñem ñaïi giôùi cuûa Wonderful Enlightenment. He should also chö Phaät noùi vôùi ngöôøi chöa thoï giôùi Boà Taùt, know the type and degree of contemplation hoaëc vôùi haøng ngoaïi ñaïo, nhöõng keû taø kieán, required for entering and exiting these stages vaân vaân. Tröø Quoác vöông, ngoaøi ra khoâng and be familiar with the Ten Limbs of ñöôïc noùi vôùi taát caû haïng ngöôøi aáy. Nhöõng Enlightenment as well as a variety of other haïng ngöôøi chaúng thoï giôùi cuûa Phaät, goïi laø contemplations—Vò Phaùp Sö giaùo giôùi ôû trong suùc sanh, ñôøi ñôøi sanh ra khoâng gaëp ñöôïc nhöõng phaùp naày phaûi hieåu roõ. Neáu khoâng Tam Baûo, nhö caây ñaù, khoâng coù taâm thöùc; goïi hieåu kinh luaät Ñaïi thöøa, nhöõng giôùi khinh, laø ngoaïi ñaïo, boïn taø kieán, naøo khaùc caây coái. giôùi troïng, haønh töôùng phaûi, chaúng phaûi; Vôùi nhöõng haïng ngöôøi taø aùc aáy, neáu Phaät töû khoâng hieåu ñeä nhöùt nghóa ñeá, thaäp

chuûng giaûng noùi giôùi phaùp cuûa chö Phaät, thôøi phaïm taùnh, tröôûng döôõng taùnh, taùnh chuûng taùnh baát “Khinh Caáu Toäi.” khaû hoaïi taùnh, ñaïo chuûng taùnh, chaùnh phaùp 43) Thoughts of Violating the Precepts—Giôùi Coá taùnh. Nhöõng quaùn haïnh ña thieåu, xuaát nhaäp Moáng Taâm Phaïm Giôùi: trong caùc phaùp ñoù, cuøng möôøi chi thieàn, taát caû a) If a disciple of the Buddha joins the Order out phaùp haïnh, moãi moãi ñeàu thoâng hieåu. of pure faith, receives the correct precepts of e) If he is not familiar with the above and, out of the Buddhas, but then develops thoughts of greed for fame, disciples or offerings, he violating the precepts, he is unworthy of makes a pretense of understanding the sutras receiving any offerings from the faithful, and moral codes, he is deceiving himself as unworthy of walking on the ground of his well as others. Hence, if he intentionally acts motherland, unworthy of drinking its water. as Precept Master, transmitting the precepts Five thousand guardians spirits constantly to others, he commits a secondary offense— block his way, calling him “Evil thief!” These Phaät töû vì taøi lôïi, vì danh tieáng, caàu quaáy, caàu spirits always follow him into people’s nhieàu, tham ñeä töû ñoâng neân giaû tuoàng laø mình homes, villages and towns, sweeping away hieåu bieát taát caû kinh luaät, ñeå ñöôïc cuùng his very footsprints. Everyone curses such a döôøng, ñoù laø töï doái mình maø cuõng khi doái disciple, calling him a “Thief within the ngöôøi khaùc. Neáu coá laøm Giôùi Sö truyeàn giôùi Dharma.”—Neáu Phaät töû, do ñöùc tin maø xuaát cho ngöôøi, Phaät töû naày phaïm “Khinh Caáu gia, thoï chaùnh giôùi cuûa Phaät, laïi coá moáng taâm Toäi.” huûy phaïm giôùi phaùp, thôøi khoâng ñöôïc thoï 42) Reciting the Precepts to Evil Persons—Giôùi laõnh ñoà cuùng döôøng cuûa taát caû ñaøn vieät, cuõng Vì Ngöôøi AÙc Giaûng Giôùi: A disciple of the khoâng ñöôïc ñi treân ñaát cuûa quoác daân. Naêm Buddha should not, with a greedy motive, nghìn ñaïi quyû luoân ñöùng aùn tröôùc maët ngöôøi expound the great precepts of the ñoù maø goïi laø “Gaõ bôïm giaëc.” Neáu khi ñi vaøo Buddhas before those who have not received trong phoøng nhaø, thaønh aáp, caùc quyû thöôøng them, externalists or persons with heterodox theo chaø queùt daáu chaân cuûa ngöôøi aáy. Taát caû views. Except in the case of kings or supreme moïi ngöôøi ñeàu maéng keû aáy laø keû giaëc trong rulers, he may not expound the precepts Phaät phaùp. before any such persons. Persons who hold b) All sentient beings avert their eyes, not heterodox views and do not accept the wishing to see him. A disciple of the Buddha precepts of the Buddhas are animalistic in who breaks the precepts is no different from nature. They will not, lifetime after lifetime, an animal or a wooden stump. Hence, if a encounter the Triple Jewel. They are as disciple intentionally violates the correct

precepts, he commits a secondary offense— develop the Bodhi Mind. If a disciple of the Heát thaûy chuùng sanh ñeàu khoâng muoán nhìn Buddha does not wholeheartedly teach and ngoù ngöôøi aáy. Ngöôøi phaïm giôùi, khaùc naøo rescue sentient beings in such a manner, he loaøi suùc sanh, caây coû. Neáu coá phaù huûy giôùi commits a secondary offense—Neáu Phaät töû, phaùp cuûa Phaät, Phaät töû naày phaïm “Khinh Caáu neân coù loøng ñaïi bi, khi vaøo trong taát caû nhaø Toäi.’ cöûa thaønh aáp, thaáy nhöõng loaøi chuùng sanh, 44) Failure to Honor the Sutras and Moral phaûi

xöôùng leân raèng: “Caùc ngöôøi ñeàu neân thoï Codes—Giôùi Khoâng Cuùng Döôøng Kinh Luaät: tam quy vaø thaäp giôùi.” Neáu gaëp traâu boø, choù, A disciple of the Buddha should always ngöïa, heo, deâ, vaân vaân, neân taâm nghó mieäng singlemindedly receive, observe, read and noùi: “Caùc ngöôi laø suùc sanh phaùt Boà Ñeà taâm.” recite the Mahayana sutras and moral codes. Khi Phaät töû ñi ñeán nuùi, röøng, soâng, noäi cuøng He should copy the sutras and moral codes taát caû choã, ñeàu laøm cho heát thaûy chuùng sanh onto bark, paper, fine cloth, or bamboo clats phaùt Boà Ñeà taâm. Neáu Phaät töû khoâng phaùt taâm and not hesitate to use his own skin as paper, giaùo hoùa chuùng sanh, thôøi phaïm “Khinh Caáu draw his own blood for ink and his marrow for Toäi.” ink solvent, or split his bones for use as pens. 46) Preaching in an Inappropriate Manner—Giôùi He should use precious gems, priceless Thuyeát Phaùp Khoâng Ñuùng Phaùp: incense and flowers and other precious things a) A disciple of the Buddha should always have to make and adorn covers and cases to store a mind of Great Compassion to teach and the sutras and codes. Hence, if he does not transform sentient beings. Whether visiting make offerings to the sutras and moral codes, wealthy and aristocratic donors or addressing in accordance with the Dharma, he commits a Dharma gatherings, he should not remain secondary offense—Neáu Phaät töû, phaûi thöôøng standing while explaining the Dharma to nhaát taâm thoï trì ñoïc tuïng kinh luaät ñaïi thöøa, laymen, but should occupy a raised seat in duøng giaáy, vaûi, haøng, luïa, theû tre, voû caây, cho front of the lay assembly—Neáu Phaät töû, ñeán loät da laøm giaáy, chích maùu laøm möïc, laáy thöôøng neân coù loøng ñaïi bi phaùt taâm giaùo hoùa. tuûy laøm nöôùc, cheû xöông laøm vieát, ñeå bieân Luùc vaøo nhaø ñaøn vieät sang giaøu, cuøng trong cheùp kinh luaät, duøng vaøng baïc cuøng höông taát caû chuùng hoäi, khoâng ñöôïc ñöùng thuyeát hoa voâ giaù vaø taát caû chaâu baùu laøm hoäp, röông, phaùp cho haøng baïch-y. Phaûi ngoài treân toøa cao ñöïng nhöõng quyeån kinh luaät. Neáu khoâng y tröôùc chuùng baïch-y. theo phaùp maø cuùng döôøng kinh luaät, Phaät töû b) A Bhiksu serving as Dharma instructor must naày phaïm “Khinh Caáu Toäi.” not be standing while lecturing to the 45) Failure to Teach Sentient Beings—Giôùi Fourfold Assembly. During such lectures, the Khoâng Giaùo Hoùa Chuùng Sanh: A disciple of Dharma Master should sit on a raised seat the Buddha should develop a mind of Great amidst flowers and incense, while the Compassion. Whenever he enters people’s Fourfold Assembly must listen from lower homes, villages, cities or towns, and sees seats. The Assembly must respect and follow sentient beings, he should say aloud, “You the Master like filial sons following their sentient beings should all take the Three parents or Brahmans worshipping fire. If a Refuges and receive the Ten Major Dharma Master does not follow these rules Bodhisattva Precepts.” Should he come while preaching the Dharma, he commits a across cows, pigs, horses, sheep and other secondary offense—Vò Tyø Kheo Phaùp Sö kinds of animals, he should concentrate and khoâng ñöôïc ñöùng döôùi ñaát thuyeát phaùp cho töù say aloud “You are now animals; you should chuùng. Khi thuyeát phaùp, vò phaùp sö ngoài toøa develop the Bodhi Mind.” A Bodhisattva, cao, duøng höông hoa cuùng döôøng, coøn töù wherever

he goes, be it climbing a mountain, chuùng, haøng thính giaû, thôøi ngoài döôùi. Ñoái vôùi entering a forest, crossing a river, or walking Phaùp sö phaûi nhö laø hieáu thuaän meï cha, kính through a field should help all sentient beings thuaän Sö tröôûng nhö Baø La Moân thôø löûa. Neáu

Phaät töû thuyeát phaùp maø khoâng ñuùng nhö phaùp a) A disciple of the Buddha who becomes a thôøi phaïm “Khinh Caáu Toäi.” monk with wholesome intentions must not, for 47) On Regulations Against the Dharma—Giôùi fame or profit, explain the precepts to kings Cheá Haïn Phi Phaùp: A disciple of the Buddha or officials in such a way as to cause monks, who has accepted the precepts of the Buddhas nuns or laymen who have received the with a faithful mind, must not use his high Bodhisattva precepts to be tied up, thrown official position as a king, prince, official, etc. into prison, conscripted or enslaved. If a to undermine the moral code of the Buddhas. Bodhisattva acts in such a manner, he is no He may not establish rules and regulations different from a worm in a lion’s body, eating preventing the four kinds of lay disciples from away at the lion’s flesh. Tis is not something joining the Order and practicing the Way, nor a worm living outside the lion can do. may he prohibit the making of Buddha or Likewise, only disciples of the Buddhas can Bodhisattva images, statues and stupas, or the bring down the Dharma, no externalist or printing and distribution of sutras and codes. celestial demon can do so. Those who have Likewise, he must not establish rules and received the precepts of the Buddha should regulations placing controls on the Fourfold protect and observe them just as a mother Assembly. If highly placed lay disciples would care for her only child or a filial son his engage in actions contrary to the Dharma, parents. They must not bring down the they are no different from vassals in the Dharma—Neáu Phaät töû do loøng toát maø xuaát service of illegitimate rulers. A Bodhisattva gia, laïi vì danh tieáng cuøng taøi lôïi, giaûng should rightfully receive respect and offerings thuyeát giôùi cuûa Phaät cho Quoác vöông vaø caùc from all. If instead, he is forced to defer to quan, laøm nhöõng söï goâng troùi caùc Tyø Kheo, officials, this is contrary to the Dharma, Tyø Kheo Ni, ngöôøi thoï giôùi Boà Taùt nhö caùch contrary to the moral code. Hence, if a king or cuûa nguïc tuø vaø binh noâ. Nhö truøng trong thaân official has received the Bodhisattva precepts sö töû töï aên thòt sö töû, chôù chaúng phaûi truøng ôû with a wholesome mind, he should avoid ngoaøi ñeán aên. Cuõng theá, caùc Phaät töû töï huûy offenses that harm the Three Jewels. If phaù Phaät phaùp, khoâng phaûi ngoaïi ñaïo hay instead, he intentionally commits such acts, Thieân Ma phaù ñöôïc. Ngöôøi ñaõ thoï giôùi cuûa he is guilty of a secondary offense—Neáu Phaät, neân hoä trì giôùi luaät cuûa Phaät nhö aáp yeâu Phaät töû, ñeàu ñaõ coù loøng tin thoï giôùi cuûa Phaät, con ruoät, nhö kính thôø cha meï, khoâng ñöôïc hoaëc Quoác vöông, Hoaøng töû, caùc quan, boán huûy phaù. boä ñeä töû töï yû theá löïc cao quyù, phaù dieät giôùi b) If a Bodhisattva hears externalists or evil- luaät Phaät phaùp, laäp ra ñieàu luaät cheá, haïn cheá minded persons speak ill of, or disparage, the boán boä ñeä töû cuûa Phaät, khoâng cho xuaát gia precepts of the Buddhas, he should feel as haønh ñaïo, cuõng khoâng cho taïo laäp hình töôïng though his heart were pierced by three Phaät vaø Boà Taùt, cuøng Thaùp vaø Kinh Luaät. Laïi

hundred spears, or his body stabbed with a ñaët ra chöùc quan ñoång lyù nhaèm haïn cheá töù thousand knives or thrashed with a thousand chuùng, vaø laäp soå boä ghi soá Taêng. Tyø Kheo Boà clubs. He would rather suffer in the hells Taùt ñöùng döôùi ñaát coøn baïch y ngoài toøa cao, himself for a hundred eons than hear evil laøm nhieàu vieäc phi phaùp nhö binh noâ thôø chuû. beings disparage the precepts of the Buddha. Haøng Boà Taùt naày chính neân ñöôïc moïi ngöôøi How much worse it would be if the disciple cuùng döôøng, maø trôû laïi baét laøm tay sai cuûa were to break the precepts himself or incite caùc quan chöùc, theá laø phi phaùp phi luaät. Neáu others to do so! This is indeed an unfilial quoác vöông vaø caùc quan coù loøng toát thoï giôùi mind! Hence, if he violates the precepts cuûa Phaät, chôù laøm toäi phaù Tam Baûo aáy. Neáu intentionally, he commits a secondary coá laøm thôøi phaïm “Khinh Caáu Toäi.” offense—Ngöôøi Phaät töû khi nghe ngoaïi ñaïo, 48) On Destroying the Dharma—Giôùi Phaù Dieät ngöôøi aùc duøng lôøi xaáu huûy baùng giôùi phaùp cuûa Phaät Phaùp: Phaät, thôøi ñau ñôùn khoâng khaùc naøo caû ba traêm

caây giaùo nhoïn ñaâm vaøo tim mình, hay caû important, promises a birth in His Land of nghìn löôõi dao, caû vaïn caây gaäy ñaùnh boå vaøo Bliss to those who have a perfect reliance on thaân mình. Thaø töï cam vaøo ôû ñòa nguïc ñeán the Buddha, believing with serene heart and traêm kieáp, chôù khoâng muoán nghe lôøi huûy repeating the Buddha’s name. The nineteenth baùng giôùi phaùp cuûa Phaät do boïn ngöôøi aùc. vow promises a welcome by the Buddha Huoáng laø khoâng loøng hieáu thuaän, töï mình huûy himself on the eve of death to those who phaù giôùi phaùp cuûa Phaät, hay laøm nhôn duyeân perform meritorious deeds. The twentieth baûo ngöôøi khaùc huûy phaù. Neáu coá phaù giôùi vow further indicates that anyone who phaùp, Phaät töû naày phaïm “Khinh Caáu Toäi.” repeats his name with the object of winning a Forty-eight vows of Amitabha: Töù Thaäp Baùt rebirth in His Land will also be received— Nguyeän—Boán möôi taùm lôøi nguyeän cuûa Ñöùc Phaät Boán möôi taùm lôøi nguyeän cuûa Phaät A Di Ñaø A Di Ñaø. trong Kinh Voâ Löôïng Thoï. Ngaøi ñaõ theä (I) History and overview of the forty-eight nguyeän khi coøn laø Boà Taùt Phaùp Taïng. Theo vows—Lòch söû vaø ñaïi cöông cuûa 48 lôøi tröôøng kinh A Di Ñaø, Boà Taùt Phaùp Taïng nguyeän: The forty-eight vows of Amitabha nguyeän taïo coõi Phaät nôi ñoù ngaøi seõ ngöï khi that he would not enter into his final nirvana thaønh Phaät. Theo Kinh Voâ Löôïng Thoï, Ñöùc or heaven, unless all beings share it. The Phaät A Di Ñaø laø toái yeáu vì söùc maïnh nôi vows which Amitabha Buddha made while nhöõng lôøi nguyeän cuûa Ngaøi. Söùc maïnh naày vó still engaged in Bodhisattva practice as ñaïi ñeán noãi ai nhaát taâm nieäm “Nam Moâ A Di Bodhisattva Dharmakara. According to Ñaø Phaät,” khi laâm chung coù theå vaõng sanh Longer Amitabha Sutra, Bodhisattva Cöïc Laïc, vaø thaønh Phaät töø nôi coõi nöôùc naày. Dharmakara wished to create a splendid Chæ caàn nieäm Hoàng Danh Phaät laø ñöôïc. Theä Buddha land in which he would live when he nguyeän cuûa Boà Taùt Phaùp Taïng, vò Boà Taùt saép attained Buddhahood. Also according to thaønh Phaät, hay ngay caû Ñöùc Phaät Thích Ca Amitabha Sutra (The Sutra of Infinite Life), Maâu Ni, ñöôïc bieåu loä ñaày ñuû baèng 48 lôøi Amitabha Buddha is foremost. This is nguyeän,

trong ñoù lôøi nguyeän thöù 12 vaø 13 noùi because of the power of his vows. This power veà Voâ Löôïng Quang vaø Voâ Löôïng Thoï: “Neáu is so great that when you singlemindedly ta khoâng chöùng ñöôïc Voâ Löôïng Quang vaø Voâ recite “Nam Mo Amitabha Buddha,” after Löôïng Thoï, ta seõ khoâng thaønh Phaät.” Khi death you can be reborn in the Western Pure Ngaøi thaønh Phaät, Ngaøi coù theå taïo neân coõi Land, and become a Buddha from there. All Phaät tuøy yù. Moät Ñöùc Phaät, leõ dó nhieân laø truï you need to do is recite the Buddha’s name. taïi “Nieát Baøn Voâ Truï,” vaø do ñoù coù theå ôû baát The vow, original to Dharmakara, the would- cöù nôi naøo vaø khaép caû moïi nôi. Nguyeän cuûa be Buddha, or even to Sakyamuni Buddha Ngaøi laø laäp neân coõi Cöïc Laïc cho taát caû chuùng himself, is fully expressed in the forty-eight sanh moïi loaøi. Moät quoác ñoä lyù töôûng trang vows in the text. Vows numbered 12 and and nghieâm baèng baûo vaät, coù caây quyù, coù ao quyù, 13 refer to the Infinite Light and the Infinite ñeå tieáp daãn nhöõng thieän tín thuaàn thaønh. Life. “If he cannot get such aspects of Infinite Nguyeän thöù 18 ñöôïc xem laø quan troïng nhaát, Light and Life, he will not be a Buddha.” If höù a cho nhöõng ai y chæ hoaøn toaøn nôi Phaät löïc he becomes a Buddha he can constitute a vôù i troïn taám loøng thanh tònh vaø chuyeân nieäm Buddha Land as he likes. A Buddha, of Phaät hieäu, seõ ñöôïc thaùc sinh veà coõi Cöïc Laïc course, lives in the ‘Nirvana of No Abode,’ naày. Nguyeän thöù 19, nguyeän tieáp daãn tröôùc and hence he can live anywhere and giôø laâm chung cho nhöõng ai coù nhieàu coâng everywhere. His vow is to establish the Land ñöùc. Nguyeän thöù 20 noùi raèng nhöõng ai chuyeân of Bliss for the sake of all beings. An ideal nieä m danh hieäu Ngaøi vôùi yù nguyeän thaùc sanh land with adornments, ideal plants, ideal vaøo nôi quoác ñoä cuûa Ngaøi thì seõ ñöôïc nhö yù. lakes for receiving all pious aspirants. The (II) Contents of the forty-eight vows—Noäi dung eighteenth vow which is regarded as most cuûa 48 lôøi nguyeän:

1) I shall not attain supreme enlightenment if laøm Phaät, maø trôøi, ngöôøi trong nöôùc chaúng there would still be the planes (realms) of bieát tuùc maïng, trôû xuoáng chaúng bieát traêm hell-dwellers, hungry ghosts, and animals in ngaøn öùc Na-do-tha vieäc caùc kieáp ñoù, xin my land (When I become a Buddha, if, in my chaúng giöõ laáy ngoâi chaùnh giaùc. land, there are still the planes of hell- 6) I shall not attain supreme enlightenment if dwellers, hungry ghosts, or animals, I will not any sentient beings in my land, especially the ultimately take up supreme enlightenment): devas and humans, would not be endowed Voâ Taâm AÙc Thuù Nguyeän (nguyeän khoâng coøn with the deva-eye, enabling him to see ba neûo aùc)—Neáu toâi ñöôïc laøm Phaät, maø trong hundreds of thousands of millions of billions coõi nöôùc coøn coù ñòa nguïc, ngaï quyû, suùc sanh, of myriads of Buddha-lands: Thieân Nhaõn Trí xin chaúng giöõ laáy ngoâi chaùnh giaùc. Thoâng Nguyeän (nguyeän heát thaûy chuùng sanh 2) I shall not attain supreme enlightenment if ñeàu ñöôïc thieân nhaõn thoâng)—Neáu toâi ñöôïc any sentient beings, especially the devas and laøm Phaät, maø trôøi ngöôøi trong nöôùc chaúng humans from my land would fall to the three ñöôïc thieân nhaõn, trôû xuoáng nghe tieáng traêm miserable planes (realms) of existence in ngaøn öùc Na-do-tha caùc coõi Phaät ñoù, xin chaúng other lands: Baát Caùnh AÙc Thuù Nguyeän

giöõ laáy ngoâi chaùnh giaùc. (nguyeän chuùng sanh chaúng coøn phaûi sa vaøo ba 7) I shall not attain supreme enlightenment if neûo aùc)—Neáu toâi ñöôïc laøm Phaät, maø trôøi, any sentient beings in my land, especially the ngöôøi trong nöôùc sau khi thoï chung, coøn phaûi devas and humans, would fail to obtain the traûi qua ba neûo döõ, xin chaúng giöõ laáy ngoâi deva-ear, enabling him to hear the Dharma chaùnh giaùc. expounded by another Buddha hundreds of 3) I shall not attain supreme enlightenment if the thousands of millions of billions of myriads of sentient beings, especially the devas and leagues away: Thieân Nhó Trí Thoâng Nguyeän humans in my land would not be endowed (nguyeän heát thaûy chuùng sanh ñeàu ñöôïc thieân with a complexion of genuine gold: Taát Giai nhó thoâng)—Neáu toâi ñöôïc laøm Phaät, maø trôøi Kim Saéc Nguyeän (nguyeän heát thaûy chuùng ngöôøi trong nöôùc chaúng ñöôïc thieân nhó, trôû sanh ñeàu maøu vaøng roøng)—Neáu toâi ñöôïc laøm xuoáng nghe tieáng traêm ngaøn öùc Na-do-tha chö Phaät, maø trôøi, ngöôøi trong nöôùc chaúng heäch Phaät thuyeát phaùp maø chaúng thoï trì taát caû ñoù, nhö maøu vaøng y heát caû ñoù, xin chaúng giöõ laáy xin chaúng giöõ laáy ngoâi chaùnh giaùc. ngoâi chaùnh giaùc. 8) I shall not attain supreme enlightenment if 4) I shall not attain supreme enlightenment if any sentient beings in my land, especiall the there would be such distinctions as good and devas and humans, would not be endowed ugly appearances among the sentient beings with the power of knowing others' minds, so in my land, especially among the devas and that he would not know the mentalities of the humans: Voâ Höõu Haûo Xuù Nguyeän (nguyeän sentient beings in hundreds of thousands of khoâng coøn keû ñeïp ngöôøi xaáu)—Neáu toâi ñöôïc millions of billions of myriads of other laøm Phaät, maø trôøi ngöôøi trong nöôùc hình saéc Buddha-lands: Tha Taâm Trí Thoâng Nguyeän chaúng ñoàng, coøn coù ngöôøi ñeïp keû xaáu, xin (nguyeän heát thaûy chuùng sanh ñeàu ñöôïc tha chaúng giöõ laáy ngoâi chaùnh giaùc. taâm thoâng)—Neáu toâi ñöôïc laøm Phaät, maø trôøi 5) I shall not attain supreme enlightenment if ngöôøi trong nöôùc chaúng ñöôïc thaáy tha taâm trí, any sentient beings in my land, especially the trôû xuoáng chaúng bieát traêm ngaøn öùc Na-do-tha devas and humans, would fail to achieve the taâm nieäm cuûa chuùng sanh trong caùc coõi Phaät power to remember the past lives of himself ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc. and others, even events that happened 9) I shall not attain supreme enlightenment if hundreds of thousands of millions of billions any sentient beings in my land, especially the of myriads of kalpas ago: Tuùc Meänh Trí devas and humans, would fail to achieve the Thoâng Nguyeän (nguyeän heát thaûy chuùng sanh perfect mastery of the power to appear ñeàu ñöôïc tuùc meänh thoâng)—Neáu toâi ñöôïc anywhere at will, so that he would not be able

to traverse hundreds of thousands of millions do-tha Kieáp ñoù, xin chaúng giöõ laáy ngoâi chaùnh of billions of myriads of Buddha-lands in a giaùc. flash of thought: Thaàn caûnh Trí Thoâng 14) I shall not attain supreme enlightenment if Nguyeän (nguyeän heát thaûy chuùng sanh ñeàu anyone would be able to know number of ñöôïc thaàn tuùc thoâng)—Neáu toâi ñöôïc laøm Sravakas in my land. Even if all sentient Phaät, maø trôøi ngöôøi trong nöôùc chaúng ñöôïc beings and Pratyeka-buddhas in a billion-

thaàn tuùc, ôû trong loái moät nieäm trôû xuoáng world universe exercised their utmost chaúng vöôït qua ñöôïc traêm ngaøn öùc Na-do-tha counting power to count together for hundreds caùc nöôùc Phaät ñoù, xin chaúng giöõ laáy ngoâi of thousands of years, they would not be able chaùnh giaùc. to know it: Thanh Vaên Voâ Soá Nguyeän 10) I shall not attain supreme enlightenment if (nguyeän coù voâ soá chuùng Thanh Vaên)—Neáu any sentient beings in my land, especially the toâi ñöôïc laøm Phaät, maø baäc Thanh Vaên trong devas and humas, would entertain even a coõi nöôùc coù theå ñeám löôøng ñöôïc, cho chí single the notion of “I” and “mine.”: Toác Ñaéc chuùng sanh trong tam thieân ñaïi thieân theá giôùi Laäu taän Nguyeän (nguyeän heát thaûy chuùng sanh ñeàu thaønh Duyeân giaùc, ôû traêm ngaøn öùc Kieáp ñeàu choùng laäu taän)—Neáu toâi ñöôïc laøm Phaät tính ñeám coïng laïi bieát ñöôïc caùi soá (Thinh maø trôøi ngöôøi trong coõi nöôùc coøn khôûi töôûng vaên) ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc. nieäm tham, tính chuyeän rieâng thaân mình ñoù, 15) I shall not attain supreme enlightenment if xin chaúng giöõ laáy ngoâi chaùnh giaùc any sentient beings in my land would have a 11) I shall not attain supreme enlightenment if limited life span, except those who are born any sentient beings in my land, especially the due to their vows: Quyeán Thuoäc Tröôøng Thoï devas and humans, would not certainly Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì thoï achieve supreme enlightenment and realize maïng cuûa trôøi ngöôøi trong coõi nöôùc khoâng great nirvana: Truï Chính Ñònh Töï Nguyeän haïn löôïng ñöôïc; tröø ra boån nguyeän cuûa hoï (nguyeän heát thaûy chuùng sanh ñeàu truï trong daøi, vaén ñeàu ñöôïc töï taïi. Neáu chaúng ñöôïc chính ñònh)—Neáu toâi ñöôïc laøm Phaät, maø trôøi vaäy, xin chaúng giöõ laáy ngoâi chaùnh giaùc. ngöôøi trong coõi nöôùc chaúng truï nôi ñònh-tuï, 16) I shall not attain supreme enlightenment if roài dieät ñoä ñoù, xin chaúng giöõ laáy ngoâi chaùnh any sentient beings in my lands, especially giaùc. the devas and humans, would have a bad 12) I shall not attain supreme enlightenment if reputation: Voâ Chö Baát Thieän Nguyeän my light would be so limited as to be unable (nguyeän heát thaûy chuùng sanh ñeàu khoâng coù to illuminate hundreds of thousands of caùc ñieàu baát thieän)—Neáu toâi ñöôïc laøm Phaät, millions of billions of myriads (or any maø trôøi ngöôøi trong coõi nöôùc cho ñeán nghe coù number) of Buddha-lands: Quang Minh Voâ tieáng chaúng laønh ñoù, xin chaúng giöõ laáy ngoâi Löôïng Nguyeän (nguyeän heát thaûy chuùng sanh chaùnh giaùc. ñeàu ñöôïc voâ löôïng quang minh)—Neáu toâi 17) I shall not attain supreme enlightenment if my ñöôïc laøm Phaät, maø quang minh coù haïn löôïng land would not be praised and acclaimed by trôû xuoáng chaúng chieáu ñöôïc traêm ngaøn öùc Na- inumerable Buddhas in countless Buddha- do-tha caùc coõi Phaät ñoù, xin chaúng giöõ laáy ngoâi lands: Chö Phaät Xöng Döông Nguyeän chaùnh giaùc. (nguyeän möôøi phöông ñeàu ñöôïc chö Phaät 13) I shall not attaint enlightenment if my life khen ngôïi)—Neáu toâi ñöôïc laøm Phaät, maø voâ span would be limited to even hundreds of löôïng chö Phaät ôû möôøi phöông theá giôùi chaúng thousands of millions of billions of myriads of ñeàu nöùc nôû xöng danh hieäu coõi nöôùc cuûa toâi kalpas, or any countable number of kalpas: ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc. Thoï Meänh Voâ

Löôïng Nguyeän (nguyeän heát 18) When I realize supreme enlightenment, there thaûy chuùng sanh ñeàu ñöôïc voâ löôïng thoï will be sentient beings in the Buddha-lands meänh)—Neáu toâi ñöôïc laøm Phaät, maø thoï maïng who, after hearing my name, dictate their coù haïn löôïng, trôû xuoáng tôùi traêm ngaøn öùc Na- good roots to be born in my land in thought

after thought. Even if they had only ten such chaúng ñeàu thaønh maõn 32 töôùng cuûa böïc ñaïi thoughts, they will be born in my land, except nhaân ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc. for those who have performed karmas leading 22) I shall not attain supreme enlightenment if to Uninterrupted Hell and those who speak ill any Bodhisattvas in my land on their way to of the true Dharma or saints. If this would not great bodhi would fail to reach the stage of be the case, I shall not attain enlightenment: being only one lifetime away from Nieäm Phaät Vaõng Sanh Nguyeän—Neáu toâi Buddhahood. This excludes those ñöôïc laøm Phaät, thì chuùng sanh möôøi phöông Bodhisattvas with great vows who wear the chí taâm tín laïc, muoán sanh veà nöôùc toâi, cho armor of vigor for the sake of sentient beings; ñeán möôøi nieäm maø chaúng sanh ñoù, Xin chaúng who strive to do beneficial deeds and giöõ laáy ngoâi chaùnh giaùc. Chæ tröø nhöõng keû cultivate great nirvana; who perform the phaïm toäi nguõ nghòch vaø phæ baùng chaùnh phaùp. deeds of a Bodhisattva throughout all 19) When I become a Buddha, I shall appear with Buddha-lands and make offerings to all an assembly of monks at the deathbeds of Buddhas, the Tathagatas; and who establish sentient beings of other Buddha-lands who as many sentient beings as the sands of the have brought forth bodhicitta, who think of Ganges in supreme enlightenment. This also my land with a pure mind, and who dedicate excludes those who seek liberation by their good roots to birth in the Land of Utmost following the path of Samantabhadra, Bliss. I shall not attain supreme devoting themselves to Bodhisattvas' enlightenment if I would fail to do so: Phaùt practices even more than those who have Boà Ñeà Taâm Nguyeän (nguyeän heát thaûy chuùng attained the stage of being only one lifetime sanh ñeàu phaùt boà ñeà taâm)—Neáu toâi ñöôïc laøm away from Buddhahood: Taát Chí Boå Xöù Phaät, thì chuùng sanh möôøi phöông phaùt taâm Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì caùc Boà ñeà, tu caùc coâng ñöùc, chí taâm phaùt nguyeän, chuùng Boà Taùt ôû caùc coõi Phaät caùc phöông khaùc muoán sanh veà nöôùc toâi; tôùi luùc laâm maïng sanh laïi nöôùc toâi, roát cuoäc aét tôùi Nhöùt sanh boå chung thôøi, nhö toâi chaúng cuøng ñaïi chuùng haàu xöù. Tröø ra caùi boån nguyeän cuûa mình, töï taïi quanh hieän ra ôû tröôùc ngöôøi aáy, xin chaúng giöõ hoùa ra, vì côù chuùng sanh muoán ñöôïc cöùu ñoä laáy ngoâi chaùnh giaùc. neân theä nguyeän roäng lôùn, kieân nhö aùo giaùp 20) When I become a Buddha, all the sentient saét, chöùa chan coäi ñöùc, ñoä thoaùt heát thaûy, du beings in countless Buddha-lands, who, haønh ñeán caùc coõi Phaät, tu haïnh Boà taùt, cuùng having heard my name and dedicated their döôøng chö Phaät Nhö Lai möôøi phöông, khai good roots to be born in the Land of Utmost hoùa cho voâ löôïng chuùng sanh ñoâng nhö caùt Bliss, will be born there. Otherwise, I shall soâng Haèng, khieán cho laäp neân caùi ñaïo chaùnh not attain supreme enlightenment:

Phaùt Tín chôn, khoâng chi treân ñöôïc, cao toät hôn caùi Taâm Nguyeän (nguyeän heát thaûy chuùng sanh haïnh cuûa caùc ñòa vò taàm thöôøng, hieän ra maø tu ñeàu phaùt tín taâm)—Neáu toâi ñöôïc laøm Phaät, taäp caùi ñöùc Phoå Hieàn. Neáu chaúng ñöôïc vaäy, thì chuùng sanh möôøi phöông nghe danh hieäu xin chaúng giöõ laáy ngoâi chaùnh giaùc. cuûa toâi, ñem loøng töôûng nieäm ñeán nöôùc toâi, 23) I shall not attain supreme enlightenment if the troàng caùc coäi ñöùc, chí taâm hoài höôùng, muoán Bodhisattvas in my land would not, by the sanh veà nöôùc toâi, nhö chaúng quaû toaïi loøng ñoù, awesome power of the Buddha, be able to xin chaúng giöõ laáy ngoâi chaùnh giaùc. make offerings to countless hundreds of 21) I shall not attain supreme enlightenment if thousands of millions of billions of myriads of any bodhisattva in my land would fail to Buddhas in other Buddha-lands every achieve the thirty-two auspicious signs: Tam morning return to their own land before Thaäp Nhò Töôùng Nguyeän (nguyeän heát thaûy mealtime: Cuùng Döôøng Chö Phaät Nguyeän—chuùng sanh ñeàu ñöôïc 32 töôùng haûo)—Neáu toâi Neáu toâi ñöôïc laøm Phaät, maø Boà Taùt trong coõi ñöôïc laøm Phaät maø trôøi ngöôøi trong coõi nöôùc nöôùc nöông vaøo thaàn löïc cuûa Phaät, muoán cuùng döôøng chö Phaät, trong khoaûng moät böõa

aên, chaúng khaép tôùi ñöôïc voâ soá voâ löôïng öùc toâi ñöôïc laøm Phaät, maø töø Boà Taùt trong coõi Na-do-tha caùc coõi Phaät ñoù, xin chaúng giöõ laáy nöôùc chí ñeán keû ít coâng ñöùc chaúng thaáy bieát ngoâi chaùnh giaùc. ñöôïc caùi veû saùng chieáu voâ löôïng cuûa caây Ñaïo 24) I shall not attain supreme enlightenment if the Traøng cao boán traêm muoân daëm ñoù, xin chaúng Bodhisattvas in my land would not possess giöõ laáy ngoâi chaùnh giaùc. every variety of offering they need to plan 29) I shall not attain supreme enlightenment if good roots in various Buddha-lands: Cuùng Cuï those sentient beings in my land who read and Nhö Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì Boà recite sutras and explain them to others would Taùt ôû trong coõi nöôùc, tröôùc chö Phaät, hieän ra not acquire superb eloquence: Ñaéc Bieän Taøi coäi ñöùc cuûa mình, nhöõng ñoà mình caàu muoán Trí Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì Boà cuùng döôøng, neáu chaúng nhö yù ñoù, xin chaúng Taùt trong coõi nöôùc neáu ai thoï ñoïc kinh phaùp, giöõ laáy ngoâi chaùnh giaùc. phuùng, tuïng, trì, thuyeát, maø chaúng ñaëng caùi 25) I shall not attain supreme enlightenment if bieän taøi trí hueä ñoù, xin chaúng giöõ laáy ngoâi the Bodhisattvas in my land would not be chaùnh giaùc. skilled in expounding the essence of the 30) I shall not attain supreme enlightenment if Dharma in harmony with all-knowing any Bodhisattva in my land would be unable wisdom: Thuyeát Nhaát Thieát Trí Nguyeän— to achieve limitless eloquence: Trí Bieän Voâ Neáu toâi ñöôïc laøm Phaät maø Boà Taùt trong nöôùc Cuøng Nguyeän—Neáu toâi ñöôïc laøm Phaät maø trí chaúng dieãn thuyeát ñöôïc “heát thaåy moïi trí” ñoù, hueä, bieän taøi cuûa Boà Taùt trong coõi nöôùc coøn xin chaúng giöõ laáy ngoâi chaùnh giaùc. coù theå haïn löôïng ñöôïc, xin chaúng giöõ laáy ngoâi 26) I shall not attain supreme enlightenment if chaùnh giaùc. the Bodhisattvas in my land would not have 31) When I become a Buddha, my land will be enormous strength of a Narayana: Na La unequaled in brightness and purity; it will Dieân Thaân Nguyeän—Neáu toâi ñöôïc laøm Phaät, clearly illuminate countless,

numberless maø Boà Taùt trong coõi nuôùc chaúng ñaëng caùi Buddha-lands, inconceivable in number, just thaân kim cang Na-la-dieân ñoù, xin chaúng giöõ as a clear mirror reveals one's features. If this laáy ngoâi chaùnh giaùc. would not be so, I shall not attain supreme 27) When I become a Buddha, no one will be enlightenment: Quoác Ñoä Thanh Tònh able to describe completely the articles of Nguyeän—Neáu toâi ñöôïc laøm Phaät thì coõi nöôùc adornment in my land; even one with the thanh tònh ñeàu chieáu thaáy voâ löôïng voâ soá theá deva-eye will not be able to know all their giôùi chö Phaät möôøi phöông chaúng theå nghó varieties of shape, color, and brillance. If baøn, döôøng nhö taám göông saùng soi thaáy boä anyone could know and describe them all, I maët vaäy. Neáu chaúng ñöôïc nhö vaäy, xin chaúng shall not attain supreme enlightenment: Sôû Tu giöõ laáy ngoâi chaùnh giaùc. Nghieâm Tònh Nguyeän—Neáu toâi ñöôïc laøm 32) When I become a Buddha, there will be Phaät, thì trôøi ngöôøi trong coõi nöôùc vaø heát thaûy inumerable kinds of incense on land and in air muoân vaät ñeàu nghieâm tònh saùng ñeïp, hình saéc within the borders of my land, and there wil tinh dieäu, khoâng theå caân löôøng cho xieát ñöôïc. be hundreds of thousands of millions of Töø caùc chuùng sanh cho chí caùc baäc ñaõ ñöôïc billions of myriads of precious censers, from thieân nhaõn, neáu chaúng ai bieän ñöôïc teân vaø soá which will rise the fragrance of the incense, cho raønh reõ ñoù, xin chaúng giöõ laáy ngoâi chaùnh permeating all of space. The incense will be giaùc. superior to the most cherished incense of 28) I shall not attain supreme enlightenment if in humans and gods, and wil be used as an my land there would be Bodhisattvas with offering to Tathagatas and Bodhisattvas. If inferior roots of virtue who could not know this would not be the case, I shall not attain the numerous kinds of trees, four hundred supreme enlightenment: Quoác Ñoä Trang Söùc thousand leagues high, which will abound in Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì töø döôùi my land: Kieán Ñaïo Traøng Thuï Nguyeän—Neáu ñaát trôû leân tôùi choán hö khoâng, cung ñieän, laàu

quaùn, ao hoà, hoa, caây… heát thaûy muoân vaät ôû woman): Pheá Nöõ Nhaân Thaân Vaõng Sanh trong coõi nöôùc, ñeàu duøng voâ löôïng cuûa baùu Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì voâ goùp laïi vaø traêm ngaøn caùc thöù höông maø hieäp löôïng theá giôùi chö Phaät möôøi phöông chaúng coäng thaønh ra, söûa soaïn cho thieät laï luøng maàu coù theå suy nghó baøn baïc, trong ñoù heã coù ngöôøi nhieäm, hôn heát caùc coõi trôøi vaø coõi ngöôøi; muøi phaùi nöõ naøo nghe danh töï cuûa toâi maø hoan hyû höông cuûa caùc vaät aáy huaân khaép theá giôùi tin vui, phaùt taâm Boà ñeà, chaùn gheùt nöõ thaân, möôøi phöông; heã chö Boà Taùt ngöûi muøi ñeàu tu theá maø sau khi qua ñôøi, coøn phaûi laøm hình Phaät haïnh. Neáu chaúng nhö vaäy, xin chaúng giöõ con gaùi nöõa, xin chaúng giöõ laáy ngoâi chaùnh laáy ngoâi chaùnh giaùc. giaùc. 33) When I become a Buddha, sentient beings in 36) I shall not attain supreme enlightenment if countless realms, inconceivable and Bodhisattvas in countless Buddha-lands, unequaled in number, throughout the ten inconceivable and unequaled in number, who directions who are touched by the awesome attain doctrine of non-arising after hearing my light of the Buddha will feel more secure and name would fail to cultivate superb, pure joyful in body and mind than other humans

or conduct until they attain great bodhi: Thöôøng gods. Otherwise, I shall not attain supreme Tu Phaïm Haïnh Nguyeän—Neáu toâi ñöôïc laøm enlightenment: Xuùc Quang Nhu Nhuyeãn Phaät, thì voâ löôïng chuùng Boà taùt trong theá giôùi Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì voâ chö Phaät möôøi phöông chaúng coù theå suy nghó löôïng caùc loaøi chuùng sanh trong theá giôùi chö baøn baïc, heã nghe danh töï cuûa toâi, thì sau khi Phaät möôøi phöông chaúng coù theå suy nghó baøn qua ñôøi, thöôøng tu phaïm haïnh cho tôùi khi baïc, ñeàu nhôø aùnh quang minh cuûa toâi chaïm thaønh Phaät ñaïo. Neáu chaúng nhö vaäy, xin voâ mình cuûa hoï, thaân taâm trôû neân nhu nhuyeãn chaúng giöõ laáy ngoâi chaùnh giaùc. troäi hôn trôøi vaø ngöôøi. Neáu chaúng nhö vaäy, 37) I shall not attain supreme enlightenment if, xin chaúng giöõ laáy ngoâi chaùnh giaùc. when I become a Buddha, humans and gods 34) I shall not attain supreme enlightenment If would not pay homage to all the Bodhisattvas Bodhisattvas in countless Buddha-lands, of numberless Buddha-lands who, after inconceivable and unequaled in number, hearing my name, prostrate themselves in would not realize the truth of non-arising and obeisance to me and cultivate the deeds of acquire dharanis after they hear my name: Bodhisattva with a pure mind: Thieân Nhaân Vaên Danh Ñaéc Nhaãn Nguyeän—Neáu toâi ñöôïc Trí Kính Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì laøm Phaät, maø caùc loaïi chuùng sanh trong theá voâ löôïng chö thieân, nhaân daân caùc coõi theá giôùi giôùi chö Phaät möôøi phöông voâ löôïng chaúng chö Phaät möôøi phöông chaúng coù theå suy nghó coù theå suy nghó baøn baïc, ñeàu nghe danh töï baøn baïc, heã nghe danh töï cuûa toâi, thì naêm theå cuûa toâi, neáu chaúng ñaëng ñöùc voâ sanh phaùp (ñaàu, hai cuøi choû vaø hai ñaàu goái) ñaàu ñòa, daäp nhaãn vaø caùc thaâm toång trì cuûa böïc Boà Taùt, xin ñaàu laøm leã, hoan hyû tin vui, tu haïnh Boà Taùt, chaúng giöõ laáy ngoâi chaùnh giaùc. trôøi vaø ngöôøi khoâng ai chaúng ñem loøng kính. 35) When I become a Buddha, all the women in Neáu chaúng nhö vaäy, xin chaúng giöõ laáy ngoâi numberless Buddha-lands, inconceivable and chaùnh giaùc. unequaled in number, who, after hearing my 38) When I become a Buddha, sentient beings in name, acquire pure faith, bring forth my land will obtain the clothing they need as bodhicitta, and are tired of the female body, soon as they think of it, just as a man will be will rid themselves of the female body in spontaneously clad in a monastic robe when their future lives. If this would not be the the Buddha says, “Welcome, monk !” If this case, I shall not attain supreme enlightenment would not be the case, I shall not attain (I refuse to enter into final nirvana or final joy supreme enlightenment: Y Phuïc Tuøng Nieäm until every woman who calls on my name Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì trôøi rejoices in enlightenment and who, hating her ngöôøi trong coõi nöôùc muoán ñöôïc ñoà y phuïc, yù woman’s body, has ceased to be reborn as a vöøa döùt thì ñoà lieàn tôùi, y nhö ñoà maëc maàu

nhieäm öùng phaùp maø ñöùc Phaät khen, töï nhieân enlightenment: Truï Ñònh Cuùng Döôøng Phaät ôû nôi mình. Neáu ai coøn phaûi caàu laáy söï may Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì chö Boà vaù, nhuoäm, giaët, xin chaúng giöõ laáy ngoâi chaùnh Taùt chuùng trong caùc coõi ôû caùc phöông khaùc giaùc. nghe

danh töï cuûa toâi, ñeàu kòp tôùi ñöôïc caûnh 39) I shall not attain supreme enlightenment if Tam Muoäi “Thanh tònh giaûi thoaùt” heát caû. Truï any sentient beings in my land would not at ôû caûnh Tam muoäi aáy, trong moät khoaûnh vöøa birth obtain the necessities of life and become phaùt ra yù töôûng, thì cuùng döôøng voâ löôïng, secure, pure, and blissful in mind, like a monk chaúng coù theå suy nghó baøn baïc soá chö Phaät who has ended all defilements: Thuï Laïc Voâ Theá toân, theá maø chaúng laïc maát caùi yù ñònh. Nhieãm Nguyeän—Neáu toâi ñöôïc laøm Phaät, maø Neáu chaúng nhö vaäy, xin chaúng giöõ laáy ngoâi söï khoaùi laïc cuûa trôøi ngöôøi trong coõi nöôùc thoï chaùnh giaùc. höôûng chaúng baèng baäc Tyø Kheo laäu taän, xin 43) I shall not attain supreme enlightenment if, chaúng giöõ laáy ngoâi chaùnh giaùc. when I become Buddha, any Bodhisattva in 40) When I become a Buddha, if sentient beings any other Buddha-lands who has heard my in my land wish to see other superbly name would not be born in a noble family adorned, pure Buddha-lands, these lands will after death: Sinh Toàn Quyù Gia Nguyeän—Neáu immediately appear to them among the toâi ñöôïc laøm Phaät, thì chö Boà Taùt chuùng ôû precious trees, just as one’s face appears in a trong caùc coõi phöông khaùc nghe danh töï cuûa clear mirror. If this would not be the case, I toâi, sau khi qua ñôøi, sanh vaøo nhaø toân quí. shall not attain supreme enlightenment: Kieâm Neáu chaúng nhö vaäy, xin chaúng giöõ laáy ngoâi Chö Phaät Ñoä Nguyeän—Neáu toâi ñöôïc laøm chaùnh giaùc. Phaät, thì Boà Taùt trong coõi nöôùc tuøy yù muoán 44) I shall not attain supreme enlightenment if thaáy voâ löôïng coõi Phaät möôøi phöông nghieâm when become a Buddha, any Bodhisattva in tònh, töùc thì nhö nguyeän, töø trong caây baùu any other Buddha-lands would not chieáu thaáy ñuû heát, döôøng nhö taám göông saùng immediately cultivate the Bodhisattva ngoù thaáy boä maët. Neáu chaúng nhö vaäy, xin practices, become purified and joyful, abide chaúng giöõ laáy ngoâi chaùnh giaùc. in equality, and possess all good roots after he 41) I shall not attain supreme enlightenment if hears my name: Cuï Tuùc Ñöùc Baûn Nguyeän— any sentient beings in any other Buddha- Neáu toâi ñöôïc laøm Phaät, thì Boà Taùt chuùng lands, after hearing my name and before trong caùc coõi phöông khaùc nghe danh töï cuûa attaining bodhi, would be born with toâi, vui möøng hôùn hôû, tu haïng Boà Taùt, troïn ñuû incomplete organs or organs restricted in coäi ñöùc. Neáu chaúng nhö vaäy, xin chaúng giöõ function: Chö Caên Cuï Tuùc Nguyeän—Neáu toâi laáy ngoâi chaùnh giaùc. ñöôïc laøm Phaät, thì chö Boà Taùt chuùng trong 45) When I become a Buddha, Bodhisattvas in caùc coõi ôû caùc phöông khaùc nghe danh töï cuûa other Buddha-lands will achieve the Samadhi toâi, cho ñeán khi ñöôïc laøm Phaät maø caùc caên of Equality after hearing my name and will, coøn thieáu thoán, chaúng ñaày ñuû ñoù, xin chaúng without regression, abide in this samadhi and giöõ laáy ngoâi chaùnh giaùc. make constant offerings to an inumerable, 42) When I become a Buddha, any Bodhisattva in unequaled number of Buddhas until those any other Buddha-lands, after hearing my Bodhisattvas attain bodhi. If this would not be name, will be able to know distinctly the the case, I shall not attain supreme name of superb samadhis. While in remaining enlightenment: Truï Ñònh Kieán Phaät in samadhi, they will be

able to make Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì chö Boà offerings to countless, numberless Buddhas, Taùt chuùng trong caùc coõi ôû caùc phöông khaùc inconceivable and unequaled in number, in a nghe danh töï cuûa toâi, ñeàu kòp tôùi caûnh Phoå moment, and will be able to realize great Ñaúng Tam Muoäi. Truï ôû caûnh Tam muoäi aáy samadhis instantly. If this would not be the cho tôùi khi thaønh Phaät, thöôøng thaáy heát thaûy case, I shall not attained supreme voâ löôïng chö Phaät chaúng coù theå suy nghó baøn

baïc. Neáu chaúng nhö vaäy, xin chaúng giöõ laáy 35) One perception: Sanna (p)—Moät Ñeà Muïc ngoâi chaùnh giaùc. Quaùn Töôûng—Moät ñeà muïc veà tri giaùc—See 46) I shall not attain supreme enlightenment if Contemplation on one-pointedness. Bodhisattvas in my land would not hear at 36) One Analysis: Moät Ñeà Muïc Phaân Taùch—One will the Dharma they wish to hear: Tuøy YÙ analysis or the analysis of the four Vaên Phaùp Nguyeän—Neáu toâi ñöôïc laøm Phaät, elements—Phaân taùch veà töù ñaïi—See Four thì Boà Taùt trong coõi nöôùc tuøy theo caùi nguyeän great elements. cuûa mình, heã muoán nghe phaùp, töï nhieân ñöôïc 37-40)Four subjects on the immaterial states: Boán nghe. Neáu chaúng nhö vaäy, xin chaúng giöõ laáy Ñeà Muïc veà Thieàn Voâ Saéc—See Four ngoâi chaùnh giaùc. formless Heavens. 47) I shall not attain supreme enlightenment if, Forty-nine-day ceremony: Leã Thaát 49 Ngaøy— when I become a Buddha, any Bodhisattva in Forty-Nine-Day Ceremony—A memorial any other Buddha-lands would regress from ceremony performed on behalf of a deceased on the path to supreme enlightenment after he what is believed by Buddhists to be the final day hears my name: Ñaéc Baát Thoái Chuyeån of the Bardo Period (in the intermediate state Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì chö Boà between death and rebirth)Leã maø gia ñình ngöôøi Taùt chuùng trong caùc coõi caùc phöông khaùc cheát cöû haønh vaøo ngaøy cuoái cuûa thôøi kyø “Thaân nghe danh töï cuûa toâi, maø chaúng ñöôïc tôùi nôi Trung AÁm”. Baát Thoái Chuyeån töùc thì xin chaúng giöõ laáy Forty-six Rainy Season Retreats of the ngoâi chaùnh giaùc. Buddha: Boán Möôi Saùu Muøa An Cö Kieát Haï 48) I shall not attain supreme enlightenment if, Cuûa Ñöùc Phaät. when I become a Buddha, any Bodhisattva in 1) Rsi-patana. any other Buddha-lands would not acquire the 2-4) Rajagrha (skt): Vöông Xaù. first, the second or the third realization as 5) Vaisali: Tyø Xaù Ly. soon as he heard my name, or would not 6) Mankula-parvata. instantly attain nonregression with regard to 7) Trayastrimsa Heaven: Ñao Lôïi Thieân. Buddha-Dharmas: Ñaéc Tam Phaùp Nhaãn 8) Bhesakalavana (gaàn Summanra-giri). Nguyeän—Neáu toâi ñöôïc laøm Phaät, thì chö Boà 9) Kausambi: Kieàu Thöôøng Di. Taùt chuùng trong caùc coõi caùc phöông khaùc 10) Parikeyyaka. nghe danh töï cuûa toâi, maø chaúng tôùi ñöôïc lieàn 11) Nala. baäc Phaùp nhaãn thöù nhöùt, thöù nhì vaø thöù ba, 12) Veranja. ñoái vôùi phaùp cuûa chö Phaät lieàn chaúng ñöôïc 13) Caliya-parvata. nôi Baát Thoái Chuyeån, xin chaúng giöõ laáy ngoâi 14) Jetavana in Sravasti: Tònh Xaù Kyø Hoaøn trong chaùnh giaùc. thaønh Xaù Veä. Forty meditation subjects: Boán Möôi Ñeà Muïc 15) Kapilavastu: Thaønh Ca Tyø La Veä. Haønh Thieàn—According to The Abhidharma, 16) Alavi. there are forty meditation

subjects—Theo Vi 17) Rajagrha: Thaønh Vöông Xaù. Dieäu Phaùp, coù boán möôi ñeà muïc haønh thieàn. 18-19) Caliya-parvata. 1-10)Ten kasinas: Kasina (p)—Thaäp Ñaïi—See 20) Rajagrha: Thaønh Vöông Xaù. Kasina. 21-46)Jetavana in Sravasti: Tònh Xaù Kyø Hoaøn 11-20)Ten Asubha (p): Möôøi Ñeà Muïc veà Baát trong thaønh Xaù Veä. Tònh—See Ten kinds of foulness. Forty teeth: Boán möôi caùi raêng—See Thirty-two 21-30)Ten recollections: Anussati (p)—Möôøi Ñeà auspicious marks. Muïc Suy Nieäm—See Ten recollections. Forty-two Sections Sutra: Dvachatvarimshat- 31-34)Four illimitables: Töù Voâ Löôïng Taâm—See khanda-Sutra (skt)—Kinh Töù Thaäp Nhò Chöông— Four Four immeasureable minds. Sutra in Forty-Two Sections. The first Buddhist written work in Chinese language, the essential

teachings of the Lesser Vehicle, such as his parents. Seven weeks thus elapsed—Thieàn sö impermanence and desire or craving. The sutra Phaät Ñaêng Thuû Tuaân (1079-1134), ngöôøi Trung was translated into Chinese by (attributed to) Hoa. Ngaøi khôûi söï theo hoïc Thieàn vôùi Quaûng Kasyapamatanga and Gobharana (Chu-Fa-Lan), Giaùm Anh. Sau ñoù ñeán Thaùi Bình, nôi Phaät Giaùm the first Indian monks to arrive officially in China. cö nguï, nhöng khoâng bieát laøm caùch naøo ñeå naém It was, however, probably first produced in China ñöôïc Thieàn. Sö quaán chaên laïi theà raèng: “Ñôøi naày in the Chin dynasty—Kinh Boán Möôi Hai Chöông. maø khoâng thaáu suoát leõ Thieàn, seõ khoâng bao giôø Kinh ñaàu tieân ñöôïc dòch sang tieáng Trung Hoa, giôû chaên ra maø naèm nghæ.” Ngaøy ngoài thieàn, ñeâm kinh chöùa ñöïng nhöõng lyù thuyeát chính yeáu veà ñöùng daäy, sö doác chí tinh nghieân Thieàn caàn maãn Tieåu thöøa nhö caùc khaùi nieäm veà ham muoán hay cô hoà nhö maát cha maát meï. Cöù baûy ngaøy, roài baûy voâ thöôøng. Kinh ñöôïc caùc Ngaøi Ca Dieáp Ma Ñaèng ngaøy nhö theá troâi qua. vaø Truùc Phaùp Lan (nhöõng sö AÁn Ñoä ñaàu tieân ñeán * When Fo-Chien gave a sermon saying, ‘A Trung Quoác) dòch sang Haùn töï. Tuy nhieân, maõi world of multiplicities is all stamped with the ñeán ñôøi Taán môùi ñöôïc in aán vaø löu haønh. One.’ Tis opened the eye of Shou-Hsun. Fo-Forty-two species of ignorance: Töù Thaäp Nhò Chien said: “What a pity that the lustrous gem Phaåm Voâ Minh—Boán möôi hai phaåm voâ minh— has been carried away by this lunatic!” He The forty-two species of ignorance which, then said to Shou-Hsun: “According to Ling- according to the T’ien-t’ai, are to be cut off in the Yun, ‘Since I once saw the peach bloom, I forty-two stages—Thieân Thai Vieân Giaùo ñoaïn töø have never again cherrished a doubt.’ What is 42 vò. this when no doubts are ever cherrished by 1-10)The ten grounds: Thaäp Truï—See Ten anybody?”—Nhaân luùc Phaät Giaùm thöôïng grounds. ñöôøng thuyeát phaùp, raèng: “Sum la vaïn töôïng 11-20)Ten necessary activities: Thaäp Haïnh—See ñöôïc aán thaønh Nhaát phaùp.” Nhôø ñoù maø Thuû Ten necessary practices of a Bodhisattva. Tuaân saùng maét ra. Phaät Giaùm baûo: Tieác thay 21-30)Ten kinds of dedication—Thaäp Hoài moät haït minh chaâu bò gaõ phong ñieân löôïm Höôùng—See Ten kinds of dedication. ñöôïc.” Roài Phaät Giaùm baûo Thuû Tuaân: Linh 31-40)Ten stages: Thaäp Ñòa—See Ten grounds. Nguyeân noùi raèng ‘nhaát kieán ñaøo haäu, tröïc chí 41) The fifty-first in the fifty-two stages toward nhö kim baát caùnh nghi (moät laàn töø thaáy hoa the

Budhahood or the balanced state of truth: ñaøo ñoù, cho ñeán baèng nay heát caû ngôø). Caùi Ñaúng Giaùc—See Samyak Sambodhi. choã ngöôøi ta khoâng coøn oâm aáp moái ngôø aáy laø 42) The wonderful enlightenment: Dieäu Giaùc— gì?" See Fine state of truth. * Shou-Hsun answered, "Don't say that Ling- Foster father: Döôõng phuï. Yun never cherrishes a doubt; it is in fact impossible for any doubt to be cherrished Foster mother: Döôõng maãu. anywhere even now."—Thuû Tuaân ñaùp: Foster someone: Baûo döôõng ai. "Ñöøng noùi Linh Nguyeân khoâng heà oâm aáp moät Fo-Teng-Shou-Hsun: Thieàn sö Phaät Ñaêng Thuû moái ngôø; thöïc tình chính nay chaúng theå coù Tuaân (1079-1134)—Zen master Fo-Teng-Shou- moái ngôø bò oâm aáp ôû ñaâu caû." Hsun, a famous Chinese Zen master, was born in * Fo-Chien said: "Hsuan-Sha criticized Ling- 1079. He began to study Zen under Kuang-Chien- Yun, saying: 'You are al right as far as you Ying. He came later to T'ai-Ping, where Fo-Chien go, but you have not yet really penetrated.' resided, but was at a loss how to take hold of Zen. Now tell me where is this unpenetrated He put a seal on his bedding and made this vow: spot."—Phaät Giaùm noùi: "Huyeàn Sa quôû Linh "If I do not attain the experience of Zen in this Nguyeân raèng 'Ñuùng thì ñuùng ñaáy, nhöng chöa life, this will never be spread to rest my body in." thaät thaáu trieät.' Giôø haõy baûo cho ta bieát caùi He sat in meditation during the day, but the night choã thaáu trieät naøy ôû ñaâu?" was passed standing up. He applied himself to the * Shou-Hsun replied: "Most deeply I appreciate monastery Zen most assiduously as if he had lost your grand-motherly kindness—Thuû Tuaân

ñaùp: "Con caûm kích saâu ñaäm taám loøng thieát thì sao?" Thuû Tuaân traû lôøi: "Ñaàm saâu, nhieàu tha nhö baø meï cuûa thaày." caù." Phaät Quaû hoûi tieáp: "Veà sau thì sao?" Thuû * Fo-Chien gave his approval to this remark. Tuaân ñaùp: "Caây cao vôøi gioù." Phaät Quaû laïi Thereupon, Shou-Hsun produced the hoûi: "Khi thaáy vaø chöa thaáy thì sao?" Thuû following stanza—Phaät Giaùm ñoàng yù lôøi giaûi Tuaân ñaùp: "Chaân co chaân duoãi." Cuoäc thöû baøy naày. Roài thì Thuû Tuaân laøm moät baøi keä: thaùch hoaøn toaøn vöøa yù Phaät Quaû, vaø do ñoù, All day he has been looking at the sky Phaät Quaû ñaõ laø baù phuï cuûa Thuû Tuaân veà maët yet chaùnh tín. without lifting his head, Fo-T'u-Teng (232-348): Name of a Central Seeing the peach in full bloom he has Asian monk who settled in Lo-Yang, where he for the first time raised his eyebrows: became an advisor to the emperor Shih-lo of the Mind you, however, Later Chou. He is reported to have been there's still a world-enveloping net responsible for establishing the order of Chinese Only when the last barrier-gate is broken nuns—Teân cuûa moät vò Taêng vuøng Trung AÙ, ñònh through, there is complete rest. cö taïi thaønh Laïc Döông, taïi ñaây oâng laøm quoác sö Troïn ngaøy nhìn trôøi maø khoâng ngaång ñaàu cho vua Shih-lo, veà sau naøy tôùi nhaø Chaâu. Ngöôøi Khi thaáy hoa ñaøo raäm raïp môùi nhöôùng mi ta töôøng thuaät raèng oâng laø ngöôøi chòu traùch nhieäm Giaû söû cho ngaøi coù löôùi truøm trôøi ñaát cho vieäc thieát laäp giaùo hoäi Tyø Kheo Ni ñaàu tieân Qua khoûi quan aûi roài haõy nghæ ñi. taïi Trung Hoa. (Chung nhaät khaùn thieân baát cöû ñaàu Fouguen (jap): Phoå Hieàn—See Samantabhadra. Ñaøo hoa laïn maïn thuûy ñaøi maâu Foul

language: Lôøi thoâ tuïc—Bad language— Nhieâu quaân caùnh höõu giaø thieân voõng Coarse language. Thaáu ñaéc lao quan töùc tieän höu). Found (v): Khai saùng—To establish. * Yuen-Wu-Fo-Kuo who heard of this had some misgiving about Shou-Hsun's Found the Sangha (Order of Monks): Thaønh attainment he would give it a test and see for laäp Giaùo Hoäi. himself how genuine Shou-Hsun was. He Found (v) a school: Samaropa (skt)—Kieán called him in and had a walk with him in the Laäp—To build—To establish—To errect—To set mountain. When they came to a deep pool, up—To found a school, sect, thought or practice— Fo-Kuo rudely pushed his companon into the Xaây döïng—Thaønh laäp—Saùng laäp. water. No sooner he did this than he asked: Found a sect: Khai phaùp. "How about Niu-T'ou before he saw the Found a society: Laäp hoäi. Fourth Patriarch?" Shou-Hsun replied: "Deep Found a teaching: Khai phaùp. is the pool, many are the fish." Fo-Kuo asked Foundation (n): Neàn moùng—Establishment. agai: "How afterwards?" Shou-Hsun replied: Foundation of Earth: Baûn teá—The deepest "The high trees invite a breeze." Fo-Kuo layer of the earth is made of diamond and serves asked: "How when he is seen and not seen?" as its foundation—Lôùp kim cöông naèm saâu trong Sho-Hsun replied: "The legs stretched are the loøng ñaát laøm neàn taûng cho quaû ñòa caàu. legs bent." The test fully satisfied Fo-Kuo, who was by the way Shou-Hsun's uncle in Foundation for the Preservation of the faith—Vieân Ngoä Phaät Quaû, nghe chuyeän naøy, Mahayana Tradition (FPMT): Toå Chöùc Baûo hôi ngôø choã chöùng cuûa Thuû Tuaân. Ngaøi nghó, Toàn Truyeàn Thoáng Ñaïi Thöøa—Tibetan Buddhist phaûi ñeå töï mình chöùng kieán thöïc tình Thuû organization founded by two Gelukpa teachers, Tuaân laø nhö theá naøo. Ngaøi cho goïi sö ñeán vaø Lama Tupden Yeshe (1935-1984), and Lama cuøng ñi daïo nuùi vôùi sö. Khi hoï ñeán moät ñaàm Tupden Zopa Rinpoche (1946 -) in 1975. It grew nöôùc saâu, Phaät Quaû ñaåy maïnh ñoàng haønh cuûa quickly and now claims 110 centers around the mình xuoáng nöôùc. Khoâng ñôïi laâu, ngaøi hoûi world. Its headquarters are at Kopan Monastery in ngay: "Tröôùc khi Ngöu Ñaàu chöa thaáy Töù Toå Kathmandu, Nepal. According to Lama Yeshe, it

was created "for all mother sentient beings. It who have received and formally transmitted the aims to help the dharma knowledge-wisdom Buddha's Dharma. The First Indian Patriarch who develop in the human consciousness. This is its received "mind approval" from the Buddha was only reason to exist."—Moät toå chöùc Phaät giaùo Taây Maha-Kasyapa. The act was called "Mind to Taïng ñöôïc 2 vò thaày cuûa tröôøng phaùi Gelukpa mind" transmission, and had been passed on down saùng laäp vaøo naêm 1975, thöù nhaát laø Laït Ma the line. There are twenty-eight patriarchs in India Tupden Yeshe, vaø thöù nhì laø Laït Ma Tupden Zopa and six in China. From the First Patriarch to Hui- Rinpoche. Toå chöùc naøy lôùn maïnh nhanh choùng vaø Neng, there were thirty-two. However, in China, it hieän giôø tuyeân boá raèng mình coù 110 trung taâm has particular reference to Bodhidharma—Toå hay treân theá giôùi. Truï sôû chính ñaët taïi Tu Vieän Kopan toå sö laø nhöõng baäc thaày vó ñaïi ñaõ nhaän vaø ñaõ ôû Kathmandu, Nepal. Theo Laït Ma Yeshe, toå chính thöùc truyeàn baù Phaät phaùp. Vò Toå ñaàu tieân laø chöùc naøy ñöôïc laäp ra vì toaøn theå chuùng sanh.

Muïc ngaøi Ñaïi Ca Dieáp, ñöôïc Phaät taâm chöùng. Taâm ñích cuûa toå chöùc giuùp cho chuùng sanh ñaït ñöôïc tri chöùng naày goïi laø 'Taâm truyeàn taâm' vaø tieáp tuïc löu thöùc veà Phaät Phaùp. Vaø ñaây laø lyù do duy nhaát ñeå toå truyeàn maõi veà sau. Coù 28 vò toå ôû AÁn Ñoä vaø 6 vò ôû chöùc naøy toàn taïi. Trung Quoác. Töø vò Toå thöù nhaát ñeán Luïc Toå Hueä Foundation texts: Boån Thö—Giaùo Thö Boån Naêng goàm 32 vò. Tuy nhieân, ôû Trung Quoác, ngöôøi Moân—The foundation books of any school. ta ñaëc bieät noùi ñeán Toå Sö Boà Ñeà Ñaït Ma. ** See Foundation texts of the esoteric school: Maät Twenty eight Indian Patriarchs, and Six Chinese kinh. Patriarchs. Founder (n): Toå Sö—The Buddha was the Founder of a religion: Giaùo chuû (the Buddha). founder of the First Order of Buddhist Monks— Founding teacher: Sô Toå—Ancestral Teacher. Ñöùc Phaät laø vò saùng laäp ra Giaùo Hoäi Phaät giaùo ñaàu Fount (n): Maïch nguoàn. tieân. Fountain (n): Nguoàn suoái. (The) founder of the Ly Dynasty: Thaùi Toå Fountain of the mind: Taâm Nguyeân—The (ngöôøi saùng laäp) nhaø Lyù. fountain of the mind—The thought-welling Founder of a religion: Giaùo Chuû—The founder fountain—Suoái nguoàn cuûa taâm hay nguoàn taâm. of a religion, i.e. The sakyamuni Buddha—Vò Taâm laø suoái nguoàn (caên baûn) cuûa vaïn phaùp. khai saùng neàn ñaïo, nhö Ñöùc Phaät Thích Ca Maâu Four (a & n): Soá boán. Ni. Four abidings: The four abidings found in the Founder of the Sankhya philosophy: Kapila three realms of mortality—Boán loaïi truï trong (skt)—Soá Luaän Ngoaïi Ñaïo Sö—Founder of the voøng sanh töû tam giôùi: Sankhya philosophy (Taêng Khö Luaän). It is an 1) The delusions arising from seeing things as attempt to place all concepts in twenty-five they seem, not as they are: Kieán nhöùt thieát truï categories, with Purusa at the head and the others ñòa—Moïi kieán hoaëc trong tam giôùi. in ordered progress. It also teaches "the eternity 2) The desires in the desire realm: Duïc aùi truï— and multiplicity of souls." Vasubandhu wrote in Tö hoaëc trong duïc giôùi, maø tham aùi laø naëng criticism of the system—Kieáp Tyø La laø ngöôøi nhaát. saùng laäp ra Soá Luaän Ngoaïi Ñaïo. Boä luaän coá ñaët 3) The desires in the form-realm: Saéc aùi truï—Tö vaïn phaùp trong 25 ñeá. Thieân Thaân Boà Taùt ñaõ vieát hoaëc hay AÙi duïc trong saéc giôùi. Chaân Thöïc Luaän ñeå phaù laïi boä Taêng Khö Luaän 4) The desires in the formless realm: Höõu aùi naày—See Sankhya philosophy. tru—Tö hoaëc hay AÙi duïc trong voâ saéc giôùi. Founder of a sect: Khai toå—The founder of a Four abodes of mindfulness: Smrty-upasthana clan or school—Vò sô toå saùng laäp ra moät toâng (skt)—Four foundations of mindfulness (in phaùi. Theravada)—Töù Nieäm Truï—Töù Nieäm Xöù—See Founding patriarch: Toå Sö—Patron saint— Four foundations of mindfulness. Founder—Patriarch—The first teacher, or leader, Four afflictions: Töù Khoå. or founder of a school (sect) or the great masters

Four Agamas: Four divisions of the Hinayana Four apprehensions of the Awakening of scriptures—Töù A Haøm—Boán boä kinh A Haøm. faith: Töù Giaùc—The four intelligences or 1) Dirghagamas (skt): Tröôøng A Haøm— apprehensions mentioned in the Awakening of Long work scriptures—Cosmological, 22 Faith (Khôûi Tín Luaän)—Boán thöù giaùc ngoä theo books—22 quyeån, taäp hôïp nhöõng kinh Ñaïi Thöøa Khôûi Tín Luaän: vaên daøi. 1) The original apprehension: Boån Giaùc—Töï 2)

Madhyamagamas (skt): Trung A Haøm— taùnh thanh tònh taâm cuûa heát thaûy chuùng sanh Middle Work—Metaphysical, 60 books—60 voán dó lìa voïng nieäm vaø coù ñöùc chieáu minh. quyeån, taäp hôïp kinh vaên khoâng daøi khoâng 2) Resembling to apprehension: Töông Töï ngaén. Giaùc—Giaùc ñöôïc tri kieán vaø tö hoaëc maø lìa 3) Samyuktagama (skt): Taïp A Haøm—General ñöôïc chuùng. on dhyana, trance, etc, 50 books—50 quyeån, 3) Partial apprehension: Tuøy Phaàn Giaùc—Töøng hoån hôïp cuûa caùc kinh A Haøm khaùc. phaàn ñoaïn voâ minh, töøng phaàn giaùc chaân 4) Ekottarikagamas (skt): Taêng Nhöùt A Haøm— giaùo. Numerical Arranged Subjects, 51 books—51 4) Enlightened apprehension: Cöùu Caùnh Giaùc—quyeån, söu taäp soá cuûa phaùp moân. Ñaõ ñoaïn heát caên baûn voâ minh, chöùng ñöôïc Four ailments: Töù Beänh—The four mistaken chaân giaùc cöùu caùnh. ways of seeking perfection, mentioned in The Four arguments from Vasubandhu: Töù Luaän Complete Enlightenment Sutra—Boán beänh ñöôïc Chöùng—The four arguments which Vasubandhu noùi ñeán trong Kinh Vieân Giaùc: quoted from the Exegetic Literature. Vasubandhu 1) Works or effort (for the purpose to seek prefers Vasumitra's opinion (3) as the best of the perfection is an ailment): Taùc Beänh—Sanh four arguments though he was not entirely taâm taïo taùc (hay tu haønh ñeå caàu vieân giaùc laø satisfied with it—Boán luaän chöùng maø ngaøi Theá taùc beänh vì taùnh vieân giaùc chaúng phaûi do taïo Thaân ñaõ trích daãn töø neàn vaên hoïc Luaän Taïng. taùc maø ñöôïc). Trong ñoù Theá Thaân taùn ñoàng quan ñieåm cuûa Theá 2) Laissez-faire: Nhieäm Beänh—Tuøy duyeân Höõu (3) laø hôïp lyù nhaát trong soá boán luaän chöùng, nhieäm tính (phoù maëc cho sanh töû ñeå caàu vieân duø oâng khoâng hoaøn toaøn thoûa maõn vôùi noù. giaùc thì goïi laø nhieäm beänh vì vieân giaùc chaúng 1) Dharmatrata's argument from the difference phaûi do tuøy duyeân). of kind or result, as a gold piece may be made 3) Cessation of all mental operation: Chæ into three different articles, yet each retains Beänh—Chæ voïng töùc chaân (tòch nieäm ñeå caàu the real nature of gold: Luaän chöùng cuûa Phaùp vieân giaùc laø chæ beänh, vì vieân giaùc chaúng phaûi Cöùu, baøn veà sai bieät giöõa phaåm loaïi hay keát do chæ nieäm maø ñöôïc). quaû, nhö moät thoi vaøng coù theå ñöôïc laøm thaønh 4) Annihilation of all desire: Dieät Beänh—Dieät ba thöù ñoà duøng, nhöng moãi thöù vaãn giöõ y baûn phieàn naõo nôi thaân taâm ñeå caàu vieân giaùc goïi chaát cuûa vaøng. laø dieät beänh, vì taùnh vieân giaùc chaúng phaûi do 2) Shosa's argument from the difference of tòch dieät maø ñöôïc). mark or factor as the same service can be Four all-embracing virtues: Töù nhieáp phaùp: obtained from three different employees: Luaän chöùng cuûa Dieäu AÂm, baøn veà sai bieät 1) Giving what others need in order to lead them töôùng daïng hay kieän toá, nhö cuøng moät coâng to love and receive the truth: Boá thí. vieäc coù theå ñaït ñeán ñöôïc baèng ba nhaân coâng 2) Affectionate speech: AÙi ngöõ. khaùc nhau. 3) Conduct profitable to others: Lôïi haønh. 3) Vasumitra's argument from the difference of 4) Cooperation with and adaptation of oneself to function or position in accounting where the others: Ñoàng söï. same numeral may be used to express three Four all-encompassing vows: Töù hoaèng theä different values, for instance, the numeral nguyeän—See Four universal vows of a

Buddha one may by 1 or the index of 10 or of 100 (1 or Bodhisattva. meter=10 decimeters=100 centimeters).

According to this argument, it is possible to 1) Retraining from lying: Ly voïng ngöõ. give different values to each of the three 2) Refraining from slandering: Ly löôõng thieät. periods of time, the future is the stage which 3) Refraining from abusing or using rude words: has not come to function, the present is the Ly aùc khaåu. actually functioning stage, and the past is the 4) Refraining from iddle gossip: Ly yû ngöõ. stage in which the function has come to an (B) There are four more Ariyan modes of end. Owing to the differences in stages, the speech—Boán Thaùnh Ngoân Khaùc: three periods are distinctly separate, and all 1) Stating that one has not seen, known what things or elements in them are real entities. one has not seen: Khoâng thaáy noùi khoâng thaáy. Hence the formula: “The three periods of 2) Stating that one has not heard, known what time, are real and so is the entity of all one has not heard: Khoâng nghe noùi khoâng elements at any instant.”: Luaän chöùng cuûa nghe. Theá Höõu, baøn veà sai bieät nhieäm vuï hay vò trí, 3) Stating that one has not sensed, known what nhö trong keá toaùn, cuøng moät con soá coù theå one has not sensed: Khoâng nghó noùi khoâng ñöôïc duøng ñeå dieãn taû ba giaù trò khaùc nhau, ví nghó. duï nhö moät ñôn vò soá coù theå laø moät hay chæ 4) Stating that one has not known, known what cho 10, hay cho 100 (1 meùt=10 deci-meùt=100 one has not known: Khoâng bieát noùi khoâng centi-meùt). Theo luaän chöùng naày thì ta coù theå bieát. ñöa ra nhieàu giaù trò khaùc nhau cho moãi moät (C) Four more Ariyan modes of speech—Boán trong ba thôøi (quaù khöù, vò lai, vaø hieän taïi): vò Thaùnh Ngoân Khaùc: lai laø giai ñoaïn chöa hieän haønh, hieän taïi laø 1) Stating that one has seen, known what one giai ñoaïn ñang hieän haønh thöïc söï, vaø quaù khöù has seen: Thaáy noùi thaáy. laø giai ñoaïn maø hieän haønh ñaõ chaám döùt. Do 2) Stating that one has heard, known what one bôûi nhöõng sai bieät veà giai ñoaïn, neân ba thôøi has heard: Nghe noùi nghe. phaân ly roõ reät, vaø taát caû caùc phaùp trong ñoù 3) Stating that one has sensed, known what one ñeàu laø nhöõng thöïc theå coù thöïc. Do ñoù coù coâng has sensed: Nghó noùi nghó. thöùc “Tam Theá Thöïc Höõu, Phaùp Theå Haèng 4) Stating that one has known, known what one Höõu” (ba giai ñoaïn cuûa thôøi gian ñeàu coù thöïc has known: Bieát noùi bieát. vaø do ñoù thöïc theå cuûa taát caû caùc phaùp ñeàu Four arts: Töù Thuaät—Boán ngheä thuaät. lieân tuïc laø thöïc höõu). 1) Playing music instrument: Caàm—Ñaøn haùt. 4) Buddhadeva’ argument from the difference of 2) Playing chess: Kyø—Ñaùnh côø. view or relation, as a woman can at once be 3) Poetry: Thi—Thi thô. daughter, wife, and mother according to the 4) Painting: Hoïa—Hoïa veõ. relation she holds to her mother, her husband, Four of ascetic practictioners: Haønh Töù Y— and her child: Luaän chöùng cuûa Giaùc Thieân, Töù Thaùnh Chuûng—Boán thöù maø ngöôøi tu khoå haïnh sai bieät veà quan ñieåm hay töông quan; nhö phaûi tuaân theo. moät ngöôøi ñaøn baø coù theå cuøng moät luùc vöøa laø 1) Patched or rag clothing: Maëc quaàn aùo baù naïp. con gaùi, laø vôï vaø baø meï, tuøy theo söï töông 2) Begging for food: Khaát thöïc. quan vôùi meï, vôùi choàng hay vôùi con cuûa 3) Sitting under trees: Ngoài nôi goác caây. mình. 4) Always

purify the body and mind with Four Ariyan lineages: Töù Thaùnh Haønh—See precepts and spiritual means: Luoân thanh loïc Four holy ways. thaân taâm baèng giôùi luaät. Four Ariyan modes of speech: Töù Thaùnh Four aspects of Amitabha Pietism: Boán Saéc Ngoân—According to the Sangiti Sutta in the Long Thaùi Tín Ngöôõng Di Ñaø—According to the Pure Discourses of the Buddha, there are four Ariyan Land Sects, Amitabha Buddha is more than one of modes of speech—Theo Kinh Phuùng Tuïng trong the five Buddhas, although his land is laid in the tröôøng Boä Kinh, coù boán Thaùnh ngoân: Western Quarter; instead, he is one of the (A) principal Buddha in Buddhism. Thus we see the

ideas of the Amitabha schools concerning the Thoï. Phaät Thích Ca ñaõ nhaán maïnh vaøo ñöùc tin Buddhological principle of Mahayana. According tuyeät ñoái nôi Phaät A Di Ñaø. Tín taâm laø phöông to the theory of “original immanence” of T’ien- tieän duy nhaát ñeå giaûi thoaùt. Theo Giaùo Sö Junjiro T’ai and the “two essences in one” theory of the Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Shingon, the principle of “one-is-all and all-are- tín ngöôõng Di Ñaø goàm coù boán saéc thaùi. one” will be readily admitted. Of the five Wisdom 1) The aspect of T’ien-T’ai and Shingon, in Buddhas, Amitabha of the West may be identical which Amitabha Buddha is one of the five with the cenral Mahavairocana, the Buddha of Wisdom Buddhas (Dhyani-Buddhas) homo-cosmic identity. Amitabha’s original vows, governing the Western Quarter, having his attainment of Buddhahood of Inifite Light and Mahavairocana (the Great Sun Buddha) at the Life, and his establishment of the Land of Bliss center: Saéc Thaùi Thieân Thai vaø Chaân Ngoân, are al fully described in the Sukhavati text. It is theo ñoù Phaät Di Ñaø laø moät trong Nguõ Trí Nhö but natural that Sakyamuni Buddha, who hinted to Lai, ngöï ôû Taây phöông, coù Ñöùc Ñaïi Nhaät Nhö his disciples in the Lotus Sutra not to regard Lai ôû giöõa. Amitabha Buddha as a Buddha of eighty years of 2) The aspect of combining reciting Amitabha age with a small stature, for he is in reality a Buddha’s name and cultivating Buddha of remote ages and of world-wide (Yuzunembutsu), in which the value of one’s pervasions, should be identified with the Budha of faith in Amitabha is transferable to another Infinite Light and Life. A complete reliance on or vice versa, i.e., religion of mutual help such a Buddha’s power will be a reasonable with faith: Saéc thaùi dung thoâng nieäm Phaät outcome of this teaching. Sakyamuni Buddha theo ñoù, giaù trò cuûa moät ngöôøi tin töôûng nôi insisted on an absolute faith in Amitabha Buddha Phaät A Di Ñaø coù theå truyeàn ñeán ngöôøi khaùc because faith alone being the cause of salvation. vaø ngöôïc laïi. Nghóa laø moät toân giaùo hoã töông According to Prof. Junjiro Takakusu in The hoã trôï baèng ñöùc tin. Essentials of Buddhist Philosophy, Amitabha- 3) The aspect of the Pure Land Sect, in which pietism is of four aspects—Theo Tònh Ñoä toâng, Amitabha Buddha’s faith is taught exclusively Phaät Di Ñaø thuø thaéng hôn caû trong soá Nguõ Trí Nhö in accordance with the three Sukhavati texts Lai maëc duø quoác ñoä cuûa Ngaøi ôû Taây Phöông chöù of the school, especially based on the khoâng ôû Trung Öông, Ngaøi laø moät trong nhöõng vò Buddha’s vows: Saéc thaùi cuûa Tònh Ñoä toâng, Phaät chính trong Phaät giaùo. Do

vaäy chuùng ta thaáy theo ñoù tín ngöôõng Di Ñaø ñoäc nhaát chæ ñöôïc ñöôïc caùc quan nieäm cuûa caùc toâng phaùi Di Ñaø veà giaûng theo nôi tam kinh Tònh Ñoä, ñaëc bieät caên vaán ñeà Phaät Ñaø Luaän cuûa Ñaïi Thöøa. Theo thuyeát cöù treân nhöõng lôøi nguyeän cuûa Ñöùc Phaät A Di "Taùnh Cuï" cuûa toâng Thieân Thai vaø "Löôõng Boä Ñaø. Baát Nhò" cuûa toâng Chaân Ngoân, nguyeân lyù "moät 4) The aspect of the Shingon Sect, in which the trong taát caû vaø taát caû trong moät" ñaõ ñöôïc saún saøng faith is taught strictly in accordance with the chaáp nhaän. Trong soá Nguõ Trí Nhö Lai, Ñöùc Phaät eighteeth vow of Amitabha Buddha described Di Ñaø ôû phöông Taây coù theå ñoàng nhaát vôùi Trung in the larger Sukhavati text: Saéc thaùi cuûa toâng Öông Ñaïi Nhaät Nhö Lai, laø Ñöùc Phaät cuûa phaùp Chaân Ngoân, theo ñoù tín ngöôõng naày ñöôïc giôùi theå taùnh. Caùc baûn nguyeän cuûa Ngaøi, söï chöùng giaûng daïy moät caùch chaët cheõ theo nguyeän thöù quaû Voâ Löôïng Quang vaø Voâ Löôïng Thoï, vaø söï 18 cuûa Phaät A Di Ñaø, moâ taû trong kinh thieát laäp Cöïc Laïc Quoác Ñoä ñöôïc moâ taû ñaày ñuû Tröôøng Di Ñaø—See Forty-eight vows of trong Kinh A Di Ñaø. Leõ ñöông nhieân khi Ñöùc Phaät Amitabha (18). Thích Ca Maâu Ni, trong Kinh Phaùp Hoa, aån duï Four balanced states which transcend the cho caùc ñeä töû raèng khoâng neân xem Ngaøi nhö vò world of matter: Töù Voâ Saéc Ñònh—The four Phaät 80 tuoåi giaø vôùi voùc ngöôøi nhoû thoù, bôûi vì balanced states which transcend the world of Ngaøi thöïc söï laø moät vò Phaät laâu ñôøi laâu kieáp, vaø matter, the last four of the twelve dhyanas—Boán hieän thaân ñaày khaép vuõ truï; phaûi coi Ngaøi nhö laø traïng thaùi thieàn ñònh cuoái cuøng trong thaäp nhò moät vôùi Ñöùc Phaät Voâ Löôïng Quang vaø Voâ Löôïng thieàn ñònh.

1) Balance in infinite space in which the mind Nhaát Haïnh in the explanation of the first becomes void and vast like space: Khoâng Voâ Awakening in the Sutra On The Eight Bieân Xöù Ñònh—Traïng thaùi thieàn ñònh trong Realizations of the Great Beings, the first ñoù taâm troáng roãng nhö hö khoâng. awakening explains and clarifies the four basic 2) Balance in infinite consciousness in which the subjects of Buddhist meditation: impermanence, power of perception and understanding are suffering, no-self, and impurity. If we always unlimited: Thöùc Voâ Bieân Xöù Ñònh—Traïng remember and meditate on these four principles thaùi thieàn ñònh trong ñoù khaû naêng hieåu bieát of reality, we will gradually be released from the khoâng coøn giôùi haïn. round of birth and death (samsara)—Theo Thieàn 3) Balance in not having anything in which the Sö Thích Nhaát Haïnh trong phaàn giaûi Kinh Baùt Ñaïi discriminative powers of mind are subdued: Nhaân Giaùc, thì ñoaïn kinh noùi veà ñieàu giaùc ngoä thöù Voâ Sôû Höõu Xöù Ñònh—Traïng thaùi thieàn ñònh nhaát laø ñoaïn kinh thuyeát minh veà pheùp "Töù Nieäm trong ñoù söï phaân bieät cuûa taâm bò cheá ngöï. Truù." Töù nieäm truù laø boán pheùp thieàn quaùn caên baûn 4) Balance in transcendence of thinking and not cuûa ñaïo Phaät, laø söï nhôù nghó thöôøng tröïc veà boán thinking: The realm of consciouness or ñaëc tính cuûa thöïc höõu: voâ thöôøng, khoå khoâng, voâ knowledge without thought is reached—The ngaõ vaø baát tònh. Neáu chuùng ta bieát quaùn saâu vaøo intuitive wisdom—Phi Töôûng Phi Phi Töôûng nhöõng thöù naày moät caùch caàn maãn thì coù theå daàn

Xöù Ñònh—Traïng thaùi sieâu vieät thieàn ñònh cuûa daàn thoaùt ly ñöôïc theá giôùi sinh töû. töôûng vaø phi töôûng. 1) Impermanence or the impermanent nature of Four bandhanas: Töù Phöôïc. all things: Voâ Thöôøng hay baûn chaát voâ thöôøng (A) cuûa vaïn höõu—All things in this world, 1) Desire: Tham duïc. including human life, mountains, rivers, and 2) Possession or existence: Chaáp thuû. political systems, are constantly changing 3) Smoke of ignorance: Ignorance—Si meâ— from moment to moment. This is called Maây muø voâ minh. impermanence in each moment. Everything 4) Unenlightened views: Taø kieán. passes through a period of birth, maturity, (B) transformation, and destruction. This 1) Desire: Tham duïc. destruction is called impermanence in each 2) Resentment: Dust-storms of hate—Saân haän. cycle. To see the impermanent nature of all 3) Heretical morality: Taø giôùi. things, we must examine this closely. Doing 4) Egoism: Chaáp ngaõ. so will prevent us from being imprisoned by (C) According to the Sangiti Sutta in the Long the things of this world—Moïi vaät treân theá Discourses of the Buddha, there are four ties gian naày bieán ñoåi trong töøng giaây töøng phuùt, (gantha)—Theo Kinh Phuùng Tuïng trong ñoù goïi laø saùt na voâ thöôøng. Moïi vaät treân theá Tröôøng Boä Kinh, coù boán heä phöôïc: gian, keå caû nhaân maïng, nuùi soâng vaø cheá ñoä 1) The body tie of hankering (abhijjha): Kaya- chính trò, vaân vaân, ñeàu phaûi traûi qua nhöõng gantha (p)—Tham Thaân Heä Phöôïc: . giai ñoaïn sinh, truï, dò, dieät. Söï tieâu dieät naày 2) Tie of ill-will: Vyapada (p)—Saân Thaân Heä ñöôïc goïi laø “Nhaát kyø voâ thöôøng.” Phaûi quaùn Phöôïc. saùt ñeå thöôøng xuyeân nhìn thaáy tính caùch voâ 3) Attachment to rite and ritual: Silabbata- thöôøng cuûa moïi söï vaät, töø ñoù traùnh khoûi caùi paramasa (p)—Giôùi Caám Thuû Thaân Heä aûo töôûng veà söï mieân vieãn cuûa söï vaät vaø Phöôïc. khoâng bò söï vaät loâi keùo raøng buoäc. 4) Dogmatic fanaticism: Idam-sacca-bhinivesa 2) Suffering from the impermanent nature of (p)—Thöû Thöïc Chaáp Thaân Heä Phöôïc. things: Khoå Khoâng—The ancient people of Four bases of mindfulness: Töù Nieäm Xöù—See India said that all things are composed of four Four kinds of mindfulness. elements: earth, water, fire, and air. Acknowledging this, Buddhas and Four basic subjects of Buddhist meditation: Bodhisattvas understand that when there is a Töù Nieäm Truù—According to Zen Master Thích

harmonious relationship among the four 3) Selflessness: Voâ Ngaõ—The nature of our elements, there is peace. When the four bodies. Buddhism teaches that human beings’ elements are not in harmony, there is bodies are composed of five aggregates, suffering. Because all things are created by a called skandhas in Sanskrit. If the form combination of these elements, nothing can created by the four elements is empty and exist independently or permanently. All without self, then human beings' bodies, things are impermanent. Consequently, when created by the unification of the five we are caught up in the things of the world, skandhas, must also be empty and without we suffer from their impermanent nature. self. Human beings’ bodies are involved in a And since all things are empty, when we are transformation process from second to caught up by things, we also suffer from their second, minute to minute, continually

emptiness. Awareness of the existence of experiencing impermanence in each moment. suffering leads us to begin to practice the way By looking very deeply into the five of realization. This is the first of the Four skandhas, we can experience the selfless Noble Truths. When we lose awareness of nature of our bodies, our passage through and do not meditate on the existence of birth and death, and emptiness, thereby suffering in all things, we can easily be destroying the illusion that our bodies are pushed around by passions and desires for permanent. In Buddhism, no-self is the most worldly things, increasingly destroying our important subject for meditation. By lives in the pursuit of these desires. Only by meditating no-self, we can break through the being aware of suffering can we find its barrier between self and other. When we no cause, confront it directly, and eliminate it— longer are separate from the universe, a Ngöôøi AÁn Ñoä xöa coù quan nieäm veà töù ñaïi, completely harmonious existence with the cho raèng baûn chaát cuûa söï vaät laø ñaát hay yeáu universe is created. We see that all other toá raén chaéc, nöôùc hay yeáu toá löu nhuaän, löûa human beings exist in us and that we exist in hay yeáu toá nhieät löôïng, vaø gioù hay yeáu toá all other human beings. We see that the past naêng löïc, goïi chung laø töù ñaïi. Baäc giaùc ngoä and the future are contained in the present thaáy raèng vì söï vaät laø do töù ñaïi keát hôïp, cho moment, and we can penetrate and be neân khi coù söï ñieàu hoøa cuûa töù ñaïi thì coù söï an completely liberated from the cycle of birth laïc, coøn khi thieáu söï ñieàu hoøa aáy thì coù söï and death—Tính caùch voâ ngaõ cuûa töï thaân. thoáng khoå. Vaïn vaät vì do töù ñaïi keát hôïp, Ñaïo Phaät daïy raèng con ngöôøi ñöôïc naêm yeáu khoâng phaûi laø nhöõng caù theå toàn taïi vónh cöõu, toá keát hôïp neân, goïi laø nguõ uaån: vaät chaát, caûm cho neân vaïn vaät coù tính caùch hö huyeãn, troáng giaùc, tö töôûng, haønh nghieäp vaø nhaän thöùc. roãng. Vaïn vaät vì voâ thöôøng, neân khi bò raøng Neáu vaät chaát laø do töù ñaïi caáu thaønh, troáng buoäc vaøo vaïn vaät, ngöôøi ta cuõng bò söï voâ roãng, khoâng coù thöïc chaát thì con ngöôøi, do thöôøng laøm cho ñau khoå. Vaïn vaät vì troáng nguõ uaån keát hôïp, cuõng khoâng coù töï ngaõ vónh roãng cho neân khi bò raøng buoäc vaøo vaïn vaät, cöõu, hay moät chuû theå baát bieán. Con ngöôøi ngöôøi ta cuõng bò söï troáng roãng laøm cho ñau thay ñoåi töøng giaây töøng phuùt, cuõng traûi qua khoå. Nhaän thöùc ñöôïc söï coù maët cuûa khoå ñau saùt na voâ thöôøng vaø nhaát kyø voâ thöôøng. Nhôø laø khôûi ñieåm cuûa söï tu ñaïo. Ñoù laø chaân lyù thöù nhìn saâu vaøo nguõ uaån cho neân thaáy “Nguõ aám nhaát cuûa Töù Dieäu Ñeá. Maát yù thöùc veà söï coù voâ ngaõ, sinh dieät bieán ñoåi, hö nguïy khoâng maët cuûa khoå ñau, khoâng quaùn nieäm veà tính chuû” vaø ñaùnh tan ñöôïc aûo giaùc cho raèng thaân caùch khoå ñau cuûa vaïn höõu thì deã bò loâi keùo naày laø moät baûn ngaõ vónh cöõu. Voâ Ngaõ Quaùn theo vaät duïc, laøm tieâu moøn cuoäc ñôøi mình laø moät ñeà taøi thieàn quaùn quan troïng vaøo baäc trong söï ñuoåi theo vaät duïc. Thaáy ñöôïc khoå nhaát cuûa ñaïo Phaät. Nhôø Voâ Ngaõ Quaùn maø ñau môùi coù cô hoäi tìm ra nguyeân nhaân cuûa haønh giaû thaùo tung ñöôïc bieân giôùi giöõa ngaõ khoå ñau ñeå maø ñoái trò. vaø phi ngaõ, thaáy ñöôïc hoøa ñieäu ñaïi ñoàng cuûa vuõ truï, thaáy ta trong ngöôøi vaø ngöôøi trong ta,

thaáy quaù khöù vaø vò lai trong hieän taïi, vaø sieâu Four basic ways to subdue greed, anger and vieät ñöôïc sinh töû. delusion: Boán Caùch Ñoái Trò Tham Saân Si—The 4) Impurity: Baát Tònh—Tính chaát baát tònh cuûa karma of greed, anger and delusion manifest thaân taâm—Impurity is the nature of our themselves in many forms, which are impossible bodies and minds. Impurity means the to describe fully. According to Most Venerable absence of an immaculate state of being, one Thích Thieàn Taâm in The Pure Land Buddhism in that is neither holy nor beautiful. From the Theory and Practice, there are four basic ways to psychological and physiological standpoint, subdue them. Depending on the circumstances, human beings are impure. This is not negative the practitioner can use either one of these four or pessimistic, but an objective perspective on methods to counteract the karma of greed, anger human beings. If we examine the constituents and delusion—Nghieäp tham saân si bieåu hieän döôùi of our bodies from the hair on our head to the nhieàu hình thöùc, khoâng theå taû xieát! Theo Hoøa blood, pus, phlegm, excrement, urine, the Thöôïng Thích Thieàn Taâm trong Nieäm Phaät Thaäp many bacteria dwelling in the intestines, and Yeáu, coù boán caùch ñoái trò tham saân si. Tuøy theo the many diseases present waiting for the tröôøng hôïp, haønh giaû coù theå duøng moät trong boán opportunity to develop, we can see clearly caùch naày ñeå ñoái trò tham saân si. that our bodies are quite impure and subject 1) Suppressing afflictions with the mind: Duøng to decay. Our bodies also create the Taâm Ñoái trò—There are only two points of motivation to pursue the satisfaction of our divergence between the deluded and the desires and passions. That is why the sutra enlightened, i.e., Buddhas and Bodhisattvas: regards the body as the place where misleads purity is Buddhahood, defilement is the state gather. Let us now consider our psychological of sentient beings. Because the Buddhas are state. Since we are unable to see the truth of in accord with the Pure Mind, they are impermanence, suffering, and the selfless enlightened, fully endowed with spiritual nature of all things, our minds often become powers and wisdom. Because sentient beings the victims of greed and hatred, and we act are attached to worldly Dusts, they are wrongly. So the sutra says, “The mind is the deluded and revolve in the cycle of Birth and source of all confusion.”—Baát tònh coù nghóa Death. To practice Pure Land is to go deep laø khoâng tinh saïch, khoâng thaùnh thieän, khoâng into the Buddha Recitation Samadhi, ñeïp ñeõ. Ñöùng veà caû hai phöông dieän sinh lyù awakening to the Original Mind and attaining vaø taâm lyù, con ngöôøi laø baát tònh. Ñaây khoâng Buddhahood. Therefore, if any deluded, phaûi laø moät caùi nhìn tieâu cöïc hay bi quan, maø agitated thought develops during Buddha chæ laø caùi nhìn khaùch quan veà con ngöôøi. Recitation, it should be severed immediately, Thaáy ñöôïc söï caáu taïo cuûa cô theå, töø toùc treân allowing us to return to the state of the Pure ñænh ñaàu, cho ñeán maùu, muû, ñaøm, phaân, nöôùc Mind. This is the method of counteracting tieåu, nhöõng vi khuaån aån naùo trong ruoät vaø afflictions with the mind—Ngöôøi meâ vôùi baäc nhöõng beänh taät cöù chöïc saún ñeå phaùt sinh, ta giaùc ngoä chæ coù hai ñieåm sai bieät: tònh laø chö thaáy phaàn sinh lyù cuûa ta quaû laø baát tònh. Phaàn Phaät, nhieãm laø chuùng sanh. Chö Phaät do sinh lyù ñoù cuõng laø ñoäng löïc

thuùc ñaåy ta ñi tìm thuaän theo tònh taâm neân giaùc ngoä, ñuû thaàn söï thoûa maõn duïc laïc, do ñoù neân kinh goïi thaân thoâng trí hueä; chuùng sanh bôûi tuøy nôi traàn theå laø nôi tích tuï cuûa toäi loãi. Coøn phaàn taâm nhieãm neân meâ hoaëc, bò luaân hoài sanh töû. Tu lyù? Vì khoâng thaáy ñöôïc söï thaät veà voâ thöôøng, Tònh Ñoä laø ñi saâu vaøo Nieäm Phaät Tam Muoäi khoå khoâng vaø voâ ngaõ cuûa söï vaät cho neân taâm ñeå giaùc ngoä baûn taâm, chöùng leân quaû vò Phaät. ta thöôøng trôû thaønh naïn nhaân cuûa tham voïng Vaäy trong nieäm Phaät, neáu thaáy baát cöù moät thuø gheùt; do tham voïng vaø thuø gheùt maø chuùng voïng nieäm voïng ñoäng naøo khaùc noåi leân, lieàn ta taïo ra bieát bao toäi loãi, cho neân kinh noùi phaûi tröø ngay vaø trôû veà tònh taâm. Ñaây laø caùch "taâm laø nguoàn suoái phaùt sinh ñieàu aùc." duøng taâm ñeå ñoái trò.

2) Suppressing afflictions with noumenon: Duøng thöôïng, laøm Phaät söï nhieàu, hoaëc ñi xa ra ñeå Lyù Ñoái Trò—When deluded thoughts arise queân laõng laàn taâm nhôù thöông, nhö caâu chaâm which cannot be suppressed with the mind, ngoân "xa maët caùch loøng." Bôûi taâm chuùng sanh we should move to the second stage and y theo caûnh, caûnh ñaõ vaéng töùc taâm maát choã "visualize principles." For example, nöông, laàn laàn seõ phai nhaït. whenever the affliction of greed develops, we 4) Suppressing afflictions with repentance and should visualize the principles of impurity, recitation: Duøng Saùm Tuïng Ñoái Trò—In suffering, impermanence, and no-self. addition to the above three methods, which Whenever the affliction of anger arises, we range from the subtle to the gross, there is should visualize the principles of compassion, also a fourth: repentance and the recitation of forgiveness and emptiness of all dharmas— sutras, mantras and the Buddha's name. If Neáu khi voïng nieäm khôûi leân, duøng taâm ngaên performed regularly, repentance and tröø khoâng noåi, phaûi chuyeån sang giai ñoaïn hai recitation eradicate bad karma and generate laø duøng ñeán quaùn lyù. Chaúng haïn nhö khi taâm merit and wisdom. For this reason, many tham nhieãm noåi leân, quaùn lyù baát tònh, khoå, voâ cultivators in times past, before receiving the thöôøng, voâ ngaõ. Taâm giaän hôøn phaùt khôûi, precepts or embarking upon some great quaùn lyù töø, bi, hyû, xaû, nhaãn nhuïc, nhu hoøa, Dharma work such as building a temple or caùc phaùp ñeàu khoâng. translating a sutra, would vow to recite the 3) Supressing afflictions with phenomena: Duøng Great Compassion Mantra tens of thousands Söï Ñoái Trò—People with heavy karma who of times, or to recite the entire Larger Prajna cannot suppress their afflictions by visualizing Paramita Sutra, the longest sutra in the principles alone, we should use Buddha canon. In the past, during lay retreats, "phenomena," that is external forms. For if a practitioner had heavy karmic example, individuals who are prone to anger obstructions and could not recite the Buddha's and delusion and are aware of their name with a pure mind or clearly visualize shortcomings, should, when they are on the Amitabha Buddha, the presiding Dharma verge of bursting into a quarrel, immediately Master would usually advise him to follow leave the scene and slowly sip a glass of cold the practice of "bowing repentance with water. Those heavily afflicted with the karma incense." This method consists of lighting a of lust-attachment who

cannot suppress their long incense stick and respectfully bowing in afflictions through “visualization of repentance while uttering the Buddha’s principle,” should arrange to be near virtuous name, until the stick is burnt out. There are Elders and concentrate on Buddhist activities cases of individuals with heavy karma who or distant travel, to overcome lust and would spend the entire seven or twenty-one memories gradually as mentioned in the days retreat doing nothing but "bo“ing with saying “out of sight, out of mind.” This is incense."—Ngoaøi ba caùch treân töø teá ñeán thoâ, because sentient beings’ minds closely coøn coù phöông phaùp thöù tö laø duøng saùm hoái trì parallel their surroundings and environment. tuïng ñeå ñoái trò. Söï saùm hoái, nieäm Phaät, trì chuù If the surroundings disappear, the mind loses hoaëc tuïng kinh, maø giöõ cho ñeàu ñeàu, coù naêng its anchor, and gradually, all memories fade löïc dieät toäi nghieäp sanh phöôùc hueä. Vì theá away—Nhöõng keû naëng nghieäp, duøng lyù ñoái thuôû xöa coù nhieàu vò tröôùc khi thoï giôùi hay trò khoâng kham, taát phaûi duøng söï, nghóa laø saép laøm Phaät söï lôùn, thöôøng phaùt nguyeän tuïng duøng ñeán hình thöùc. Thí duï, ngöôøi taùnh deã saân maáy muoân bieán chuù Ñaïi Bi, hoaëc moät taïng si, bieát roõ nghieäp mình, khi phaùt noùng böïc hay kinh Kim Cang Baùt Nhaõ. Thuôû xöa, caùc cö só saép muoán tranh caõi, hoï lieàn boû ñi vaø uoáng töø khi hoïp laïi Nieäm Phaät Ñöôøng ñeå kieát thaát, moät ly nöôùc laïnh ñeå daèn côn giaän xuoáng. neáu ai nghieäp naëng nieäm Phaät khoâng thanh Hoaëc nhö keû naëng nghieäp aùi, duøng lyù trí ngaên tònh, hay quaùn Phaät khoâng ñöôïc roõ raøng, vò khoâng noåi, hoï löïa caùch gaàn baäc tröôûng Phaùp sö chuû thaát thöôøng baûo phaûi laïy höông

saùm. Ñaây laø caùch ñoát moät caây höông daøi, roài Four books of T’ien-T’ai on meditation: Töù thaønh kính ñaûnh leã hoàng danh Phaät saùm hoái, Boån Chæ Quaùn—Boán quyeån kinh noùi veà thieàn cho ñeán khi naøo caây höông taøn môùi thoâi. Coù quaùn cuûa toâng Thieân Thai. vò suoát trong thôøi kyø kieát thaát baûy ngaøy hoaëc 1) Maha-samadhi: Ma Ha Chæ Quaùn. hai möôi moát ngaøy, toaøn laø laïy höông saùm. 2) Dhyana-paramita: Thieàn Ba La Maät. Four benefactions of the order: Töù Thí—Boán 3) Six Wonderful Gates to Meditation: Luïc Dieäu thöù ñeå boá thí cuûa chö Taêng Ni. Moân. 1) Pen: Vieát. 4) Guidelines for Meditation: Toïa Thieàn Chæ 2) Ink: Möïc. Yeáu. 3) Sutras: Kinh. Four boundless minds: Töù voâ löôïng taâm: 4) Preaching: Thuyeát phaùp. 1) The heart of great kindness: Töø voâ löôïng taâm. Four Bodhisattvas: Töù Boà Taùt—Boán vò Boà Taùt. 2) The heart of great pity: Bi voâ löôïng taâm. 1) Avalokitesvara: Quaùn Theá AÂm Boà Taùt—See 3) The heart of great joy: Hyû voâ löôïng taâm. Avalokitesvara. 4) The heart of great indifference 2) Maitreya: Di Laëc Boà Taùt—See Maitreya. (abandonment): Xaû voâ löôïng taâm. 3) Samantabhadra: Phoå Hieàn Boà Taùt—See Four boundless stations: Töù Voâ Bieân Xöù. Samantabhadra. 1) The station of Boundless Empty Space: 4) Manjusri: Vaên Thuø Sö Lôïi Boà Taùt—See Khoâng voâ bieân xöù. Manjusri. 2) The station of Boundless Consciousness: Four Bodhisattvas in the Vajradhatu: Töù Thöùc Voâ Bieân xöù. Nhieáp Boà Taùt—Töù Chuùng Boà Taùt—The four 3) The station of Nothing Whatsoever: Voâ sôû Bodhisattvas in the Vajradhatu whose office is to höõu xöù. convert or transform

the living—Chæ boán vò Boà 4) The station of neither thought nor non- Taùt trong Kim Cang Giôùi vôùi boán ñöùc hoùa tha: thought: Phi töôûng phi phi töôûng xöù. 1) The Bodhisattva with the Hook: Kim Cang Four Brahmacarins: Töù Phaïm Chí—Boán vò caâu Boà Taùt. phaïm chí quyeát troán töû thaàn, nhöng ñeàu thaát baïi— 2) The Bodhisattva with the Rope: Kim Cang The four Brahmacarins who resolved to escape Saùch Boà Taùt. death, and yet failed: 3) The Bodhisattva with the Chain: Kim Cang 1) To escape death by going to the mountain: Toûa Boà Taùt. Troán töû thaàn baèng caùch leân non. 4) The Bodhisattva with the Bell: Kim Cang 2) To escape death by going to the sea: Troán töû Kinh Boà Taùt. thaàn baèng caùch xuoáng bieån. Four Bodhisattva winning devices: For the 3) To escape death by flying into the air: Troán töû purpose of leading all living beings to their goals thaàn baèng caùch bay leân trôøi. (in Bodhisattva development)—Thöôøng duøng töù 4) To escape death by going to the market nhieáp ñeå thaønh töïu chuùng sanh—See Ten place: Troán töû thaàn baèng caùch ñi vaøo phoá chôï. meritorious deeds (II). Four braveries and courages being unafraid Four bodies: Töù Thaân—See Four kayas. of anything: Töù Voâ UÙy—See Four-fold Four bonds: Four bandhana or bonds—Töù Fearlessness. Phöôïc—See Four bandhanas, and Eight Four Buddhas of the four regions: Töù Phöông entanglements or evils and Ten bonds. Töù Phaät—Boán vò Phaät ôû boán phöông. Four books and five classics: Töù Thö Nguõ 1) East, the world of abundant fragrance where Kinh—Volumes of Confucianism teaching reigns Aksobhya Buddha: Ñoâng phöông, theá responsibility and the need to be a good and giôùi Höông Tích coù A Suùc Beä Phaät. virtuous human being—Boán quyeån thi thô vaø naêm 2) South, the world of pleasure where reigns quyeån kinh phaùp cuûa Khoảng giaùo, daïy con ngöôøi Ratnaketu Buddha: Nam phöông, Hoan Hyû veà nhaân ñöùc. theá giôùi coù Baûo Töôùng Phaät.

3) West, the world of restfulness or joyful Thöôøng Tòch Quang Ñoä, nôi thöôøng truù cuûa comfort where reigns Amitabha Buddha: Taây chö Phaät. phöông, Hoan Laïc theá giôùi coù Voâ Löôïng Thoï Four Buddhist Councils: Boán Hoäi nghò Phaät Phaät. giaùo—See Buddhist Councils. 4) North, the world of Lotus Adornment where Four Buddhist holy places: Four Buddhist reigns Amoghasiddhi Buddha or Sakyamuni: Sacred Places, or Pilgrimage Sites in India—Töù Baéc phöông, Lieân Hoa Trang Nghieâm theá Ñoäng Taâm—According to the Buddhist tradition, giôùi coù Vi Dieäu Thanh Phaät hay Thích Ca every year Buddhists often go on a pilgrim to the Maâu Ni Phaät. Buddhist centers in India and Nepal associated Four Buddha-ksetras: Töù Ñoä—See Four with the life of the Buddha. According to The Buddha-realms. Spectrum of Buddhism, written by Bhikkhu Bodhi, Four Buddha-realms: Töù Ñoä—According to while staying in the Sala Grove at Kusinara a few the T'ien-T'ai Sect, there are four Buddha- hours before he attained parinirvana, the Supreme ksetras—Theo Toâng Thieân Thai, coù Töù Phaät Ñoä: Buddha, at the age of eighty, addressing the 1) The land of common residence of beings and Venerable Ananda, his most dutiful and beloved saints: Phaøm Thaùnh Ñoàng Cö Ñoä—Coõi Thaùnh attendant about the four holy places of Buddhism. phaøm ñoàng cö—Realms where all classes The Buddha said: "There are four places, Ananda, dwell (men, devas, Buddhas, disciples, non- which

devotees should visit with feelings of disciples). Lands where saints (Buddhas and inspiration."—Theo truyeàn thoáng Phaät giaùo, haèng Bodhisattvas) and ordinary people (six lower naêm Phaät töû thöôøng haønh höông veà nhöõng trung and six upper worlds) dwell together—Coõi taâm Phaät giaùo ôû AÁn Ñoä vaø Neùpal coù lieân heä vôùi nöôùc trong ñoù haïng Nhaân, Thieân, Thanh Vaên, cuoäc ñôøi cuûa Ñöùc Phaät. Theo Phaät Giaùo Nhìn Duyeân Giaùc, Boà Taùt vaø Phaät cuøng ôû chung Toaøn Dieän cuûa Tyø Khöu Boà Ñeà, trong khi ngöï taïi vôùi nhau. röøng Long Thoï ôû Caâu Thi Na moät vaøi tieáng ñoàng 2) The Land of Expediency: Phöông Tieän Höõu hoà tröôùc khi Ngaøi nhaäp dieät, Ñöùc Phaät luùc aáy ñaõ Dö Ñoä—Temporary realms, where the taùm möôi tuoåi, noùi vôùi Ñaïi Ñöùc A Nan, vò thò giaû occupants have got rid of the evils of trung tín vaø quí meán nhaát cuûa Ngaøi veà Töù Ñoäng unenlightened views and thoughts, but still Taâm. Phaät noùi: "Nhöõng Phaät töû thuaàn thaønh neân have to be reborn. Land of Expedient nhieät taâm ñeán vieáng vôùi nhöõng caûm xuùc gôïi Liberation, inhabited by Arhats and lesser höùng." Bodhisattvas—Choán vaõng sanh cuûa chö A-la- 1) Lumbini, the birth-place of the Buddha: Nôi haùn vaø nhöõng vò Thaùnh coøn keùm baäc Boà Taùt, Ñöùc Phaät Ñaûn Sanh—Lumbini Park, now is nhöõng baäc ñaõ ñoaïn tröø kieán tö phieàn naõo. known as Rummindei in Nepal which is the 3) The Land of Real Reward: Thöïc Baùo Voâ Birth Place of Prince Siddhattha (the Chöôùng Ngaïi Ñoä—Realms of permanent Buddha). Situated one hundred miles north of reward and freedom, for those who have Benares, the full range of the snow-crowned attained bodhisattva rank. The Land of Real Himalayas can be seen—Vöôøn Laâm Tyø Ni Reward, inhabited by the highest maø baây giôø laø Rummindei ôû Neù-Pal, nôi Thaùi Bodhisattvas—Nôi truï cuûa chö Boà Taùt saép Töû Só Ñaït Ta (Phaät) ñaûn sanh. Vöôøn naèm veà thaønh Phaät. höôùng baéc caùch Ba La naïi moät traêm daëm 4) The Land of Eternally Quiescent Light: Anh, vaø töø nôi ñaây ngöôøi ta coù theå nhìn thaáy Realm of eternal rest and light (wisdom) and troïn veïn daõy nuùi Hy Maõ Laïp Sôn phuû tuyeát of eternal spirit (dharmakaya), the abode of traéng phao—See Lumbini. Buddhas; but in reality all the others are 2) Buddha-Gaya in India, where the Buddha included in this, and are only separated for attained Enlightenment: Nôi Ñöùc Phaät Thaønh convenience' sake. The Land of Eternally Ñaïo—Buddhagaya or Bodhi Gaya in India, Quiescent Light, in which Buddhas dwell— the most sacred place to all the Buddhists in the world, where the Buddha became

enlightened (the site of the Buddha's 1) The goat cart representing the Sravakas: Xe enlightenment) on the full moon day of Deâ cho baäc Thanh Vaên. December as the sun rose in a glowing 2) The deer cart representing the Pratyeka- eastern sky, at the the age of thirty-five—Boà buddhas: Xe Nai cho baäc Duyeân Giaùc. Ñeà Ñaïo Traøng ôû AÁn Ñoä nôi Phaät giaùc ngoä, 3) The ox-cart for the Hinayana Bodhisattvas: moät thaùnh tích thieâng lieâng nhaát cuûa ngöôøi Xe Traâu cho baäc Boà Taùt Tieåu Thöøa. Phaät töû treân khaép theá giôùi vì chính nôi naày 4) The great white ox-cart for the Mahayana Phaät ñaõ giaùc ngoä ñaïo quaû Toái Thöôïng Chaùnh Bodhisattvas: Ñaïi xa baïch ngöu cho Boà Taùt Ñaúng Chaùnh Giaùc vaøo ngaøy traêng troøn thaùng Ñaïi

Thöøa. chaïp, luùc maët trôøi vöøa loù daïng treân vuøng trôøi Four carts which the Buddha mentioned in phöông Ñoâng, luùc aáy Ngaøi vöøa ba möôi laêm the Lotus sutra: Töù Xa—See Four carts. tuoåi—See Bodh-Gaya. Four castes in India: Töù Giai Caáp AÁn Ñoä— 3) Sarnath, where the Buddha preached his first Four classes or castes in India at the time of the sermon: Nôi Ñöùc Phaät Thuyeát Phaùp Ñaàu Buddha. The hierarchical structure of the Hindu Tieân—Isipatana or presently Sarnath in India, old society resulted in oppression, suspicion, where the Buddha set in motion the Wheel of resentment and hostility. From there sprung the Dharma (preached his first sermon about opposition movements and hostility. This is why the Four Noble Truths) on the full moon day Buddhism had come out as a spiritual counter- of Asalha (July)—Vöôøn Loäc Uyeån (Isipatana) force. Apart from these four castes, there is still a maø baây giôø goïi laø Sarnath, nôi Phaät chuyeån fifth category of people called Candala, the Phaùp Luaân (thuyeát thôøi phaùp ñaàu tieân veà Töù lowest one, regarded by the other castes as Dieäu Ñeá) vaøo ngaøy traêng troøn thaùng baûy— untouchables who are mistreated and exploited— See Mrgadava. Boán giai caáp ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi 4) Kusinagara, where the Buddha passed away: theá. Cheá ñoä giai caáp baát bình ñaúng cuûa xaõ hoäi AÁn Nôi Ñöùc Phaät Nhaäp Dieät—Kusinara, Ñoä thôøi baáy giôø gaây neân aùp böùc, nghi kî, vaø thuø presently Kusinagara in Northern India where hieàm laãn nhau; töø ñoù phaùt sinh nhöõng phong traøo the Buddha entered Nirvana (at the age of choáng ñoái vaø caûi caùch. Ñaây laø söï kieän khieán Phaät eighty) under the Tala trees. It is in Uttar giaùo xuaát hieän. Ngoaøi boán giai caáp keå treân, coøn coù Pradesh about 120 miles north-east of moät haïng ngöôøi thuoäc giai caáp Chieân Ñaø La, bò Baranasi—Caâu Thi Na nôi Phaät nhaäp dieät caùc giai caáp treân coi nhö giai caáp thaáp nhaát, gôøm (luùc Ngaøi 80 tuoåi) trong röøng Ta La Song nhôùp maø khoâng ai daùm ñuïng tôùi, bò ñoái xöû taøn Thoï, naèm trong vuøng Uttar Pradesh khoaûng nhaãn nhö thuù vaät. 120 daäm veà phía Ñoâng Baéc cuûa Baranasi— 1) Brahman (skt): Baø La Moân—One who See Kusinagara. observes ascetic practices. They created so Four Buddhist sacred places: Töù Ñoäng Taâm—many legends to strengthen and consolidate See Four Buddhist holy places. their powers. According to the Vedics, Four canine teeth are pure white: Boán raêng Brahmans were traditionally the custodians, cöûa lôùn hôn—See Thirty-two auspicious marks. interpreters, and teachers of religious Four cardinal directions: Töù Phöông—See knowledge, and as priests, acted as Four directions. intermediaries between humans, the world, Four cardinal points: Töù Phöông—See Four and God. They were expected to maintain directions. pure conduct and observe dietary rules, e.g. Four carts: Töù Xa—Töù Thöøa—Töù Thaëng—The vegetarianism, abstinence from alcohol, four carts which the Buddha mentioned in the etc.—Giai caáp tu só tònh haïnh (hoï chuyeân veà Lotus Sutra, representing the four yanas from the leã nghi teá töï, hoï caäy vaøo theá löïc AÁn Ñoä Burning House parable—Boán loaïi xe ñöôïc Phaät Giaùo—Hinduism, luoân luoân cuûng coá ñòa vò vaø keå trong Kinh Phaùp Hoa, trong nhaø löûa: quyeàn lôïi aên treân ngoài tröôùc cuûa hoï). Hoï taïo ra nhieàu huyeàn thoaïi ñeå cuûng coá ñòa vò cuûa

mình. Theo Kinh Veä Ñaø thì haïng Baø La Moân 4) Karana-hetu (skt): Taêng Thöôïng Duyeân—The ñôøi ñôøi noái nghieäp giöõ ñaïo coå truyeàn trong supreme condition—Ñieàu kieän toái cao—See saïch cuûa cha oâng, ngöôøi giaûng giaûi kinh Veä Karana-hetu. Ñaø, thaày daïy veà kieán thöùc toân giaùo, vaø chuû Four causes that cause the eye-sense to be chaên hay laø gaïch noái giöõa con ngöôøi, theá giôùi awakened: Boán Nguyeân Nhaân Khôi Daäy Nhaõn vaø Thöôïng ñeá. Nhöõng vò naày phaûi giöõ gìn tònh Caên. haïnh nhö aên chay, cöû röôïu, vaân vaân. (I) In the Lankavatara Sutra, the Buddha a) Brahman, born from the mouth of Brahma or reminded Mahamati about the four causes Lord of the heavens: Hoï cho raèng Baø La Moân that cause the eye-sense to be awakened— sanh ra töø mieäng cuûa Phaïm Thieân. Trong Kinh Laêng Giaø, Ñöùc Phaät ñaõ nhaéc b) Ksattriya, born from the shoulders of Brahma: Mahamati veà boán nguyeân nhaân khôi daäy nhaõn Saùt Ñeá Lôïi sanh ra töø vai cuûa Phaïm Thieân. caên. c) Vaisya, born from the flanks of Brahma: Pheä 1) Being attached to the visible world, not Xaù sanh ra töø hoâng cuûa Phaïm Thieân. knowing it is mind-made: Chaáp vaøo theá giôùi d) Sudra, born from the feet of Brahma: Thuû Ñaø sôû kieán, khoâng bieát raèng ñaáy laø do taâm taïo La sanh ra töø baøn chaân cuûa Phaïm Thieân. neân. 2) Ksattriya (skt): Saùt Ñeá Lôïi—Military and 2) The tenaciously clinging to forms due to the ruling. Ksattriya, born from the shoulders of habit-energy of unwarranted speculations and Brahma—Giai caáp quyù toäc (giöõ quyeàn thoáng erroneous views from beginningless time: trò ñaát nöôùc veà quaân söï vaø haønh chaùnh). Saùt Baùm chaët vaøo caùc hình saéc do bôûi taäp khí cuûa Ñeá Lôïi sanh ra töø vai cuûa Phaïm Thieân. nhöõng suy luaän khoâng vöõng chaéc vaø nhöõng 3) Vaisya (skt): Pheä Xaù—Traders and landlords. kieán giaûi sai laàm töø voâ thæ. Vaisya, born from the flanks of Brahma— 3) The self-nature of the Vijnana itself: Töï tính Giai caáp thöông nhaân vaø ñòa chuû (hoï chuyeân cuûa chính caùi thöùc. buoân baùn vaø laøm chuû caùc sôû ñaát). Pheä Xaù 4) An eager desire for the multitudinousness of sanh ra töø hoâng cuûa Phaïm Thieân forms and appearances: Quaù ham muoán caùi 4) Farmers and serfs: Sudra (skt)—Thuû Ñaø La— phöùc tính cuûa caùc hình saéc vaø töôùng traïng. Born from the feet of Brahma—Noâng noâ hay (II) The Buddha's teachings on "Four causes that giai caáp noâng daân vaø toâi moïi (Aryan chinh cause the eye-sense to be awakened"—Lôøi phuïc, sai khieán, vaø baét buoäc laøm noâ leä cho ba Phaät daïy veà "Boán Nguyeân Nhaân Khôi Daäy giai caáp vöøa keå treân, hoï laø nhöõng ngöôøi bò Nhaõn Caên": The Buddha reminded daân toäc Nhaõ Lôïi An thoáng trò). Thuû Ñaø La Mahamati: "Oh, Mahamati! Owing to the four sanh ra töø baøn chaân cuûa Phaïm Thieân. causes, the waves of the evolving Vijnanas Four Causations: Töù Nhaân Duyeân—Theo Kinh are set in motion in the Alaya which flows Laêng Giaø, coù boán nhaân duyeân—According to the like the water in the midst of the ocean. Oh Lankavatara Sutra, there are four Causations Mahamati, as with the eye-sense, so with the (Hetupratyaya): other senses, the perception of the objective 1) Hetupratyaya-hetu (skt): Nhaân Duyeân—The world takes place simultaneously and general law of causation—Luaät toång quaùt veà regularly in all the sense-organs, atoms, and nhaân

duyeân. pores; it is like the mirror reflecting images, 2) Samanantara-hetu (skt): Thöù Ñeä Duyeân—Ñeä and oh Mahamati, like the wind-tossed ocean, Voâ Giaùn Duyeân—Condition governing the the ocean of mind is disturbed by the wind of succession of events—Ñieàu kieän ñieàu ñoäng objectivity and the Vijnana-waves rage söï dieãn tieán cuûa caùc söï kieän. without ceasing. The cause and the 3) Alambana-hetu (skt): Sôû Duyeân Duyeân— manifestation of its action are not separated Condition becoming an object of cognition— the one from the other; and on account of the Ñieàu kieän trôû thaønh moät ñoái töôïng cuûa nhaän karma-aspect of the Vijnana being closely thöùc—See Alambana-hetu. united with the original-aspect, the self-

nature of form or an objective world is not bò phaù vôõ, maø moãi thöù töï nhaän laáy moâi tröôøng accurately ascertained, and, o Mahamati, thus theå hieän rieâng. evolves the system of the five Vijnanas. Four causes children are born: Boán Nhaân When together, oh Mahamati, with these five Sanh Töû Cuûa Con Caùi. Vijnanas, the objective world is regarded as 1) Repaying past kindness which the child the reason of the differentiation and incurred a debt of gratitude to the parents in appearances are definitely prescribed, we previous lifetime. To repay it, the child has have the Manovijnana. Caused by this is the come to be born in the parent's household and birth of the body or the system of the will attend painstakingly to their needs Vijnanas. They do not, however, reflect thus: throughout their life: Baùo aân laøm con ñaõ 'we, mutually dependent, come to get mang vôùi cha meï töø ñôøi tröôùc. Ñeå traû aân ñöùa attached to the visible world which grows out nhoû phaûi sanh ra laøm con vaø troïn ñôøi phuïc od one's own mind and is discriminated by it.' dòch lao khoå. The Vijnanas and Manovijnana rise 2) Repaying the past wrongs which the parents simultaneously, mutually conditioning, and committed in their previous life. To seek not broken up, but each taking in its own field retribution, the children have come to be born of representations—Do ñoù Ñöùc Phaät noùi: in their household. Thus when they are still "Naøy Mahamati! Do bôûi boán nguyeân nhaân young, they are so unruly and when grown khôi daäy nhaõn caên naày maø caùc con soùng cuûa they will create misfortunes and calamities caùc thöùc phaùt sinh ñöõïc vaän ñoäng ôû trong A implicating their parents. In old age the Laïi Da tuoân chaûy nhö nhöõng doøng nöôùc giöõa parents will be left in want, and their bieån. Naøy Mahamati, cuõng nhö tröôøng hôïp treatment after the parents' death will not nhaõn caên, caùc caên khaùc cuõng vaäy, söï nhaän only dishonor them, but the shame will extend thöùc veà theá giôùi ñoái töôïng xaõy ra ñoàng thôøi vaø to the ancestors as well: Baùo oaùn hay ñoøi quaû ñeàu ñaën trong taát caû caùc caên, caùc nguyeân töû, baùo ñoái vôùi nhöõng sai laàm ñôøi tröôùc cuûa cha vaø caùc loã chaân loâng; cuõng nhö taám göông meï. Ñeå ñoøi quaû baùo cho nhöõng vieäc sai laàm phaûn chieáu hình aûnh, vaø naøy Mahamati, gioáng cuûa cha meï ñôøi tröôùc, treû con sanh vaøo gia nhö gioù laøm bieån ñoäng, bieån taâm xao ñoäng ñình cha meï ñeå laøm con. Khi coøn nhoû chuùng bôûi gioù cuûa caûnh giôùi vaø nhöõng con soùng ñaõ ngoã nghòch, luùc lôùn thì gaây hoïa vaø laøm luïy loàng leân khoâng döùt. Nguyeân nhaân vaø söï bieåu ñeán meï cha. Khi cha

meï coøn soáng thì khoâng hieän veà hoaït ñoäng cuûa noù khoâng taùch rôøi nuoâi döôõng, maø coøn laøm nhuïc laây ñeán toå tieân nhau, vaø vì khía caïnh nghieäp cuûa thöùc ñöôïc khi cha meï ñaõ cheát roài. noái keát chaët cheõ vôùi khía caïnh boån nguyeân 3) For repaying past debts, the children have neân töï tính veà hình saéc hay moät theá giôùi ñoái come to be reborn in their parents' household. töôïng khoâng ñöôïc xaùc quyeát ñuùng ñaén, vaø If it is a great debt, repayment can be for the naøy Mahamati, do ñoù maø heä thoáng naêm thöùc parents' entire lifetime. If the debt is small, phaùt sanh. Naøy Mahamati, khi keát hôïp naêm repayment can cover part of the parents' thöùc naày, theá giôùi ñoái töôïng ñöôïc xem nhö laø lifetime before the children die: Vì traû nôï ñaõ lyù do cuûa söï sai bieät vaø caùc ñoái töôïng ñöôïc thieáu cha meï töø ñôøi tröôùc neân sanh laøm con, neâu ñònh roõ raøng thì baáy giôø chuùng ta coù Maït neáu nôï nhieàu thì traû ñeán maõn ñôøi song thaân, Na Thöùc. Do ñoù maø coù söï sinh ra cuûa thaân theå neáu nôï ít thì traû xong roài ñi. hay heä thoáng caùc thöùc. Tuy nhieân, caùc thöùc 4) To claim past debts, the children have come aáy khoâng nghó raèng chuùng phuï thuoäc vaøo to be reborn in the family. If the debt is small, nhau maø gaén chaët vaøo theá giôùi sôû kieán hay the parents will merely have to spend money theá giôùi sinh khôûi töø chính caùi taâm cuûa ngöôøi to feed, clothe, education, health and helping ta hay töï taâm sôû hieän, vaø ñöôïc caùi taâm aáy them getting married. If the debt is big, the phaân bieät. Caùc thöùc vaø Maït Na Thöùc sinh children may sometimes deplete all the khôûi ñoàng thôøi, phuï thuoäc vaøo nhau, vaø khoâng parents' assets: Ñoøi nôï ñôøi tröôùc maø cha meï

ñaõ thieáu mình baèng caùch sanh vaøo laøm con. burning off of the wick at the same time—Söï Neáu nôï ít thì cha meï chæ lo nuoâi naáng, aên chaám döùt cuøng luùc cuûa maïng trieät vaø nghieäp maëc, thuoác men, hoïc haønh, cöôùi gaû. Neáu nôï dó. Ñieàu naày gioáng nhö ñeøn taét vì caïn daàu tim to thì laém khi ñöùa con aên xaøi phung phí phaù luïn. tan söï nghieäp. 4) Sudden death due to external circumstances: Four causes of death (The Buddha and His Upachedake (p)—Death can be due to Teachings): Boán nguyeân nhaân daãn ñeán caùi cheát. external circumstances, such as accidents, (I) According to Most Venerable Narada in The untimely happenings. This is likened to the Buddha and His Teachings—Theo Hoøa effect of external factors such as the wind or Thöôïng Narada trong Ñöùc Phaät vaø Phaät Phaùp. someone blows out the light: Baát Ñaéc Kyø Töû 1) Exhaustion of the reproductive karmic energy (vì tai naïn baát ngôø hay nhöõng bieán coá beân (Kammackhaya): Söï cuøng kieät cuûa Nghieäp taùi ngoaøi). Ñieàu naày gioáng nhö ñeøn taét vì gioù hay Taïo. ngöôøi naøo ñoù thoåi taét. 2) The expiration of the life-term (ayukkhaya): Four causes of evil actions: Boán Nguyeân Nhaân Heát tuoåi thoï. Gaây Neân AÙc Nghieäp—According to the Sigalaka 3) The simultaneous exhaustion of the Sutra, there are four causes of evil actions—Theo reproductive karmic energy and the Kinh Thi Ca La Vieät, coù boán nguyeân nhaân gaây expiration of the life-term: Nghieäp taùi taïo vaø neân aùc nghieäp: tuoåi thoï ñoàng thôøi chaám döùt. (I) Content of four causes of evil actions—Noäi 4) The opposing action of a stronger karma dung veà Boán Nguyeân Nhaân Gaây Neân AÙc unexpectedly obstructing the flow of the Nghieäp: reproductive karma before the

life-term 1) Evil action springs from attachment: AÙc expires: Moät nghieäp löïc nghòch thaät maïnh, nghieäp laøm do tham duïc. ngaên chaän laøm thình lình beá taéc luoàng troâi 2) Evil action springs from ill-will: AÙc nghieäp chaûy cuûa Nghieäp Taùi Taïo. laøm do saân haän. (II) According to the Buddhist traditions—Theo 3) Evil action springs from ignorance: AÙc nghieäp truyeàn thoáng Phaät Giaùo: laøm do ngu si. 1) Exhaustion of the life span: Ayukkhaya (p)— 4) Evil action springs from fear: AÙc nghieäp laøm Maïng Trieät—Death can be due to the do sôï haõi. exhaustion of the life span assigned to beings (II) The Buddha's teaching on four causes of evil of that particular species. This is likened to th actions: Lôøi Phaät daïy veà Boán Nguyeân Nhaân wick in the lamp burns up—Maïng caên hay Gaây Neân AÙc Nghieäp—Thus the Buddha thoï maïng cuûa moãi loaøi ñaõ heát. Ñieàu naày further taught: "If the Ariyan disciple does gioáng nhö ñeøn taét vì heát tim. not act out of attachment, ill-will, folly or 2) Exhaustion of the Kammic energy: fear, he will not do evil from any one of the Kammakkhya (p)—Nghieäp Dó—Death can be four above mentioned causes."—Vì theá Ñöùc due to the exhaustion of the Kammic energy Phaät daïy tieáp: "Naøy gia chuû töû, vì vò Thaùnh that caused the birth of the deceased. This is ñeä töû khoâng tham duïc, khoâng saân haän, khoâng likened to the consumption of the oil in the ngu si, khoâng sôï haõi, neân vò aáy khoâng laøm aùc lamp—Naêng löôïng nghieäp gaây neân söï sanh nghieäp theo boán lyù do keå treân." cuûa ngöôøi cheát ñaõ kieät. Ñieàu naày gioáng nhö Four causes of falling from grace and final ñeøn taét vì daàu trong ñeøn ñaõ caïn. excommunication of a monk or nun: Parajika 3) Exhaustion of both the life span and kamma (skt)—Töù Truïy (Ñoïa) Laïc Phaùp—Boán toäi sa ñoïa energy: Ubbayakkhaya (p)—Maïng Trieät cuûa chö Taêng Ni. Nghieäp Dó Ñoàng Thôøi—Death can be due to 1) Killing: Saùt sanh. the exhaustion of both the life span and 2) Stealing: Troäm caép. kamma energy. This is likened the 3) Adultery: Daâm duïc. consumption of the oil in the lamp and the 4) Falsity: Gian doái.

Four celestial kings: Töù Thieân vöông (boán maø coù theå theo doõi taát caû ngöõ ngoân. Cuõng nhö ngöôøi canh giöõ quanh trieàn nuùi Tu Di)—The four vaäy, aâm thanh cuûa Ñöùc Nhö Lai khoâng coù celestial kings, who are the protectors of the four hình traïng, chaúng thaáy ñöôïc, chaúng phaûi coù directions and live on the slope of Mount Meru— phöông sôû, chaúng phaûi khoâng phöông sôû, chæ See Six Desire Heavens. tuøy nôi duyeân duïc giaûi cuûa chuùng sanh maø Four certainties: Boán nieàm tin chaéc chaén (a phaùt ra. Taùnh aâm thanh naày roát raùo, khoâng characteristic mark of a Buddha): noùi khoâng baøy, chaúng tuyeân thuyeát döôïc. 1) Tin raèng ñaïi giaùc toaøn haûo theá naøo cuõng ñeán 3) The third characteristic of Buddha's voice— vôùi mình: Certainty that the Buddha's perfect Töôù n g thöù ba cuûa aâm thanh Nhö Lai: enlightenment is irreversible. a) It is like the heavens' great drum of law, 2) Tin raèng moïi ueá tröôïc ñeàu bò xoùa traéng: called awakener: when the celestials act Certainty that all defilements are exhausted. without restraint, the drum produces a voice 3) Tin raèng seõ vöôït qua moïi chöôùng ngaïi: in the sky saying, 'You should know that all Certainty that all obstacles have been pleasures are impermanent, unreal, illusory, overcome. changing and disintegrating in a moment. 4)

Tin raèng Phaät phaùp laø con ñöôøng ñuùng giuùp ta They only fool the ignorant, causing rôøi boû ta baø: Certainty of Buddha dharma is attachment. Don't be indulgent, for the the right way of abandoning samsara. unrestrained fall into bad ways, and it is of no use to regret afterward.' The indulgent Four characteristics of Buddha's voice: Boán celestials, having heard this voice, are greatly Töôùng Cuûa AÂm Thanh Cuûa Ñöùc Nhö Lai— distressed and frightened; they leave the According to The Flower Ornament Scripture, pleasures in their own abodes, go to the king Chapter Manifestation of Buddha (37), there are of gods, seek the truth and practice the way: four characteristics of Buddha's voice—Theo Ví nhö chö Thieân coù phaùp coå lôùn teân laø 'giaùc Kinh Hoa Nghieâm, Phaåm Nhö Lai Xuaát Hieän (37), ngoä.' Luùc chö Thieân töû neáu ham vui phoùng aâm thanh cuûa Ñöùc Nhö Lai coù boán töôùng. daät, thôøi phaùp coå nôi hö khoâng phaùt ra tieáng 1) The first characteristic of Buddha-s voice: baûo chö thieân ñoù raèng 'Chö Thieân töû neân bieát Töôùng thöù nhaát cuûa aâm thanh Nhö Lai— taát caû duïc laïc thaûy ñeàu voâ thöôøng, hö voïng, Buddha's voice does not come from the body ñieân ñaûo, giaây laùt ñaõ bieán hoaïi, chæ keû cuoàng or from the mind, yet it can benefit infinite ngu môùi tham luyeán. Chö Thieân töû chôù phoùng sentient beings—AÂm thanh cuûa Ñöùc Nhö Lai, daät, neáu phoùng daät veà sau seõ ñoïa aùc thuù aên chaúng töø thaân phaùt ra, chaúng töø taâm phaùt ra, naên daõ muoän.' Chö Thieân töû nghe aâm thanh maø coù theå laøm lôïi ích cho voâ löôïng chuùng naày loøng raát kinh haõi, lieàn boû nhöõng söï duïc sanh. laïc trong thieân cung, cuøng nhau ñeán choã 2) The second characteristic of Buddha's voice: Thieân vöông caàu phaùp tu haønh. Töôùng thöù hai cuûa aâm thanh Nhö Lai—Just as b) The sound of that drum has no master, no an echo arises due to mountains, valley, and maker, no origin, no destruction, yet it can sound, and has no form, cannot be sen, and benefit infinite sentient beings. Know that the though it has no discrimination can follow all Buddha likewise utters the voice of infinite words, so also is the voice of Buddha; it has sublime truths in order to awaken indulgent no form, cannot be seen, has no direction or beings. These voices pervade the cosmos, location yet it is not without direction and awakening the beings therein: Tieáng cuûa location; it just emerges according to the Thieân coå khoâng chuû, khoâng laøm, khoâng khôûi conditions of sentient beings' inclinations and khoâng dieät, maø coù theå lôïi ích voâ löôïng chuùng understandings. Its nature ultimately has no sanh. Phaûi bieát Ñöùc Nhö Lai laïi cuõng nhö words, no information, and cannot be vaäy, vì muoán giaùc ngoä chuùng sanh phoùng daät explained—Ví nhö tieáng vang do hang nuùi vaø maø phaùt ra voâ löôïng dieäu phaùp aâm thanh. Ñöùc aâm thanh maø phaùt ra khoâng coù hình traïng, chaúng ngoù thaáy ñöôïc, cuõng khoâng phaân bieät

Nhö Lai duøng nhöõng aâm thanh naày khaép trong all and enabling them to gain understanding— phaùp giôùi ñeå khai ngoä chuùng sanh. Ví nhö Töï Taïi Thieân Vöông coù Thieân theå nöõ * The voice of non-attachment: Tieáng voâ tröôùc. teân laø Thieän Khaåu. Nôi mieäng Thieân nöõ naày * The voice of nonindulgence: Tieáng chaúng phaùt ra moät aâm thanh hay hoøa cuøng vôùi traêm phoùng daät. ngaøn thöù nhaïc, trong moãi thöù nhaïc laïi coù traêm * The voice of impermanence: Tieáng voâ

ngaøn aâm thanh sai khaùc. Thieân nöõ Thieän thöôøng. Khaåu töø nôi mieäng phaùt ra moät aâm thanh maø * The voice of suffering: Tieáng khoå. thaønh voâ löôïng aâm thanh. Phaûi bieát Ñöùc Nhö * The voice of selflessness: Tieáng voâ ngaõ. Lai cuõng nhö theá, töø trong moät aâm thanh phaùt * The voice of impurity: Tieáng baát tònh. ra voâ löôïng aâm thanh, tuøy theo taâm sôû thích * The voice of annulment: Tieáng tòch dieät. sai khaùc cuûa chuùng sanh thaûy ñeàu ñeán khaép, * The voice of Nirvana: Tieáng Nieát Baøn. ñeàu laøm cho ñöôïc hieåu. * The voice of measureless spontaneous Four characteristics of a stream-winner: Töù knowledge: Tieáng voâ löôïng töï nhieân trí. Döï Löu Quaû Chi—According to the Sangiti Sutta * The voice of incorruptible enlightening in the Long Discourses of the Buddha, there are practices: Tieáng Boà Taùt haïnh baát khaû hoaïi. four characteristics of a Stream-Winner—Theo * The voice of all-pervasive effortless Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán knowledge of Buddhas: Tieáng trí ñòa voâ- Döï Löu Quaû Chi. coâng-duïng cuûa Nhö Lai ñeán taát caû choã. 1) Here, the Ariyan disciple is possessed of c) Countless sentient beings, having heard these unwavering confidence in the Buddha, this: voices, all become joyful and diligently “This Blessed Lord is an Arahant, a fully- cultivate good ways, each seeking enlightened Buddha, endowed with wisdom emancipation by their respective vehicles of and conduct, the Well-Farer, Knower of the emancipation; that is, some practice the worlds, incomparable Trainer of men to be vehicle of listeners, some practice the vehicle tamed, Teachers of gods and humans, of individual awakening, and some practice enlightened and blessed: Thaønh Töïu Loøng the unsurpassed Great Vehicle of Tin Tuyeät Ñoái Vôùi Phaät—ÔÛ ñaây Thaùnh ñeä töû enlightening beings. Yet the voice of Buddha thaønh töïu loøng tin tuyeät ñoái vôùi Phaät, ñaây laø does not remain in any place; it has no Theá Toân, baäc A La Haùn, Chaùnh Ñaúng Giaùc, speech: Voâ soá chuùng sanh ñöôïc nghe aâm Minh Haïnh Tuùc, Thieän Theä, Theá Gian Giaûi, thanh naày ñeàu raát hoan hyû sieâng tu phaùp laønh. Voâ Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân Ñeàu ôû nôi töï thöøa maø caàu xuaát ly. Nhöõng laø Nhôn Sö, Phaät. hoaëc tu Thanh Vaên thöøa, hoaëc tu Ñoäc Giaùc 2) He is possessed of unwavering confidence in thöøa, hoaëc tu Boà taùt voâ thöôïng ñaïi thöøa. the Dharma, thus: “Well-proclaimed by the Nhöng aâm thanh cuûa Nhö Lai vaãn khoâng truï ôû Lord is the Dharma, visible here and now, phöông sôû, khoâng coù ngoân thuyeát. timeless, inviting inspection, leading onward, 4) The fourth characteristic of Buddha’s voice: to be comprehended by the wise each one for Töôùng thöù tö cuûa aâm thanh Nhö Lai—It is himself.”: Thaønh Töïu Loøng Tin Tuyeät Ñoái like the case of the celestial concubine of the Vôùi Phaùp—Vò naày thaønh töïu loøng tin tuyeät great lord god, name beautiful Mouth, whose ñoái ñoái vôùi Phaùp, ñaây laø Phaùp ñöôïc Ñöùc Theá voice corresponds to a hundred thousand Toân kheùo leùo thuyeát giaûng, Phaùp aáy laø thieát kinds of music, within each of which are also thöïc hieän taïi, vöôït ngoaøi thôøi gian, ñeán ñeå maø a hundred thousand different tones. Just as thaáy, coù hieäu naêng höôùng thöôïng, chæ ngöôøi that of goddess Beautiful Mouth produces coù trí môùi töï mình giaùc hieåu. countless sounds in one utterance, in the same 3) He is possessed of unwavering confidence in way Buddha

produces innumerable voices in the Sangha, thus: “Well-directed is the one utterance, according to the differences in Sangha of the Lord’s disciples, of upright mentalities of sentient beings, reaching them conduct, on the right path, on the perfect path;

that is to say the four pairs of persons, the hoïp laïi choïn löïa ra nhöõng vò sieâu xuaát maø toân leân eight kinds of men. The Sangha of the Lord’s laøm Toå. Söï sieâu xuaát ñoù ñöôïc bieåu loä qua “Töù disciples is worthy of veneration, an Ñöùc Truyeàn Thöøa Toå Tònh Ñoä” hay boán ñieåm unsurpassed field of merit in the world.”: chaùnh yeáu sau ñaây. Thaønh Töïu Loøng Tin Tuyeät Ñoái Nôi Giaùo (I) With regard to knowledge and Ñoaøn—Vò aáy thaønh töïu loøng tin tuyeät ñoái nôi understanding—Veà phaàn kieán thöùc: chuùng Taêng. Chuùng Taêng ñeä töû cuûa Theá Toân 1) The individual must be a person with a deep laø ñaày ñuû dieäu haïnh, ñaày ñuû tröïc haïnh, ñaày and profound grasp of the purpose and ñuû nhö lyù haïnh, ñaày ñuû chaùnh haïnh; ñaây laø teachings of Buddhism: Phaûi laø baäc thoâng boán ñoâi taùm vò. Chuùng Taêng ñeä töû cuûa Theá hieåu thaâm saâu caû toâng laãn giaùo. Toân naøy ñaùng cung kính, ñaùng toân troïng, 2) The person must be at the highest level in ñaùng ñöôïc cuùng döôøng, ñaùng ñöôïc chaáp tay, having insights and understanding of the laø phöôùc ñieàn voâ thöôïng ôû ñôøi. Buddha Dharma: Phaûi giaûi ngoä Phaät phaùp ñeán 4) He is possessed of morality dear to the Noble möùc thöôïng thöøa. Ones, unbroken, without defect, unspotted, (II) With regard to religious conduct—Veà phaàn without inconsistency, liberating, praised by ñaïo haïnh: the wise, uncorrupted, and conducive to 1) Must maintain precepts purely in a most concentration: Thaønh Töïu Giôùi Ñöùc Ñöôïc examplary manner: Phaûi giöõ giôùi phaåm tinh Caùc Vò Thaùnh AÙi Moä—Vò naày thaønh töïu giôùi nghieâm, hoaøn toaøn thanh tònh. ñöùc ñöôïc caùc baäc Thaùnh aùi moä, khoâng bò hö 2) Must cultivate diligently and with great vigor: hoaïi, khoâng bò tì veát, ñöôïc thöïc haønh lieân tuïc, Phaûi tu haønh tinh taán. khoâng bò khieám khuyeát, khieán con ngöôøi töï 3) Upon death, demonstrate clear signs and taïi, ñöôïc baäc Thaùnh taùn thaùn, khoâng bò nhieãm characteristics of gaining rebirth to the oâ, höôùng ñeán thieàn ñònh. Amitabha Buddha’s Pureland: Laâm chung Four characteristics used to determine a hieän roõ thoaïi töôùng vaõng sanh. distinguished master in the Pure Land Sect: (III) With regard to propagating Pureland Four characteristics used to determine whether a Teachings—Veà phaàn hoaèng hoùa: Great Master was most ‘distinguished.’: Töù Ñöùc 1) Must have made significant contributions in Truyeàn Thöøa Toå Tònh Ñoä—According to Most propagating Pureland Buddhism: Phaûi coù Venerable Thích Thieàn Taâm in The Thirteen coâng lao lôùn trong vieâc tuyeân döông phaùp Patriarchs of Pureland Buddhism, Pureland moân Tònh Ñoä. Buddhism’s Patriarchs do not have a tradition of 2) Must protect the Proper Dharma Teachings ‘handed-down’ of robe and bowl, similar to the without any reservation: Phaûi hoä trì chaùnh Patriarchs of Zen Buddhism. The reason there are phaùp khoâng tieác thaân meänh. Pureland Patriarchs is because in the generations 3) Must encourage and guide up to hundreds following the death of a Great Master, various and thousands of people to practice Buddha ordained and lay Buddhists who cultivate recitation: Phaûi

khuyeán daét daãn ñaïo ñeán ngaøn Pureland Buddhism would come together and muoân ngöôøi nieäm Phaät. selected Great Masters who were considered the (IV) With regard to literary works—Veà phaàn tröôùc most extraordinary and distinguished in their taùc phieân dòch: contributions to the Pureland Buddhism. There 1) Must have written a minimum of three books were four characteristics they used to determine teaching and encouraging others or whether a Great Master was most popularizing Pureland Buddhism: Phaûi coù 'distinguished.'—Theo Hoøa Thöôïng Thích Thieàn tröôùc taùc bieân soaïn toái thieåu töø ba boä saùch Taâm trong Lieân Toâng Thaäp Tam Toå, Tònh Ñoä khuyeán daïy hoaëc hoaèng tuyeân Tònh Ñoä trôû khoâng coù söï truyeàn thöøa y baùt nhö chö vò Toå sö leân. beân Thieàn Toâng. Sôû dó coù chö Toå Tònh Ñoä laø do 2) Must have the highest ability in translating caùc vò Taêng, Tuïc tu phaùp moân nieäm Phaät ñôøi sau and explaining the Sutra teachings: Phaûi coù

khaû naêng phieân dòch vaø chuù sôù kinh ñieån ñeán coát caùch cuûa lòch söû Thieàn; nhöng nhöõng caùi möùc thöôïng thöøa. naày laïi môû ngoû cho giaûi thích cuûa trí thöùc, coù Four chief disciples of Kumarajiva: Boán vò haïi cho söï chín muøi cuûa kinh nghieäm Thieàn. ñaïi ñeä töû cuûa Ngaøi Cöu Ma La Thaäp. 4) The rampant growth of Zen quietism since the 1) Tao-Sheâng: Ñaïo Sinh. beginning of Zen history most dangerously 2) Seâng-Chao: Taêng Trieäu. threatened the living experience of Zen. The 3) Tao-Jung: Ñaïo Dung. two tendencies, quietism or the school of 4) Seâng-Jui: Taêng Dueä. 'silent illumination,' and intuitionalism or the Four circumstances leading to the "koan" school of noetic experience, had been from the beginning , covertly if not openly, at war exercises: Boán Hoaøn Caûnh Daãn Ñeán Thieàn Coâng with each other: Söï sinh tröôûng nhö taèm aên AÙn—According to Zen master D.T. Suzuki in the daâu cuûa thöù maëc chieáu Thieàn keå töø khôûi thuûy Essays in Zen Buddhism, the innovation of the cuûa söû Thieàn laø moái ñe doïa hieåm ngheøo nhaát koan exercise was inevitable owing to the cho kinh nghieäm soáng ñoäng cuûa Thieàn. Caû hai following four circumstances—Theo Thieàn sö xu höôùng, chuû tröông tòch maëc hay phaùi 'maëc D.T. Suzuki trong Thieàn Luaän, Taäp II, söï canh taân chieáu,' vaø chuû tröông tröïc giaùc hay kinh cuûa loái tu taäp coâng aùn chaéc chaén do bôûi boán hoaøn nghieäm trí naêng, ngay töø ñaàu ñaõ tranh chaáp caûnh sau ñaây. nhau, neáu khoâng coâng khai thì cuõng aâm thaàm. 1) If the study of Zen had run its natural course it would soon have come to its own extinction Four clarifications to make comparisons: Töù owing to the aristocratic nature of its Lieäu Giaûn. discipline and experience: Neáu Thieàn hoïc cöù (I) A summary of Lin-Chi school, an offshoot of troâi ñeàu theo ñaø cuûa noù, noù ñaõ ñi ñeán choã töï the Ch'an—Boán caùch caân nhaéc trong giaùo tieâu dieät do baûn chaát thöôïng lö veà hoïc vaán vaø töôùng cuûa toâng Laâm Teá: kinh nghieäm cuûa noù. 1) Subjective: Chuû Quan—Boû ngöôøi chaúng boû 2) As Zen gradually exhausted its creative caû nh. originality in two or three hundred years of 2) Objective: Khaùch Quan—Boû caûnh chaúng boû the development after the time of the Sixth ngöôøi. Patriarch Hui-Neng, it found that a new life 3) Both subjective and objective: Caû Chuû Quan must be awakened in it, if it were to survive, laãn Khaù ch Quan—Boû caû ngöôøi laãn caûnh. by using some radical method which would 4)

Neither subjective nor objective: Chaúng Chuû vigorously stir up the Zen consciousness: Bôûi Quan chaúng Khaùch Quan—Chaúng boû ngöôøi vì daàn daàn Thieàn ñaõ caïn nguoàn saùng taïo trong chaúng boû caûnh. voøng hai hay ba traêm naêm phaùt trieån sau thôøi (II) During the time of Den Suu, many Buddhists Luïc Toå Hueä Naêng, neân ñaõ caàn phaûi coù moät were skeptical and unclear about the sinh khí môùi meû böøng tænh daäy ñeå coù theå soáng differences between Zen and Pureland, not coøn, baèng caùch öùng duïng moät phöông phaùp knowing which tradition to practice to obtain trieät ñeå naøo ñoù khaû dó khuaáy maïnh taâm thöùc guaranteed results; therefore, Den-Suu wrote Thieàn. a poem entitled “Four Clarifications” to make 3) With the passing of the age of creative comparisons—Trong thôøi Ñaïi Sö Dieân Thoï, activity there was an accumulation of ngöôøi ñôøi coøn ñang bò phaân vaân, ngôø vöïc giöõa materials known as ‘stories,’ or ‘conditions,’ Thieàn toâng vaø Tònh Ñoä, chöa bieát phaûi tu moân or ‘questions and answers,’ which made up naøo ñeå ñöôïc keát quaû chaéc chaén, neân ngaøi the bulk of Zen history; and this tended to Dieân Thoï ñaõ laøm baøi keä TÖÙ LIEÄU GIAÛN ñeå invite intellectual interpretation, ruinous to so saùnh vôùi Thieàn Toâng: the maturing of the Zen experience: Traûi qua 1) Having Zen but not having Pureland, nine out moät thôøi gian hoaït ñoäng saùng taïo, caùc chaát of ten cultivators will be lost. When life lieäu ñaõ ñuôïc taäp ñaïi thaønh goïi laø ‘thoaïi ñaàu,’ images flash before death, in a split second, ‘cô duyeân,’ hay ‘vaán ñaùp,’ chuùng taïo thaønh must follow that karma: Höõu Thieàn Voâ Tònh

Ñoä, thaäp nhaân cöûu thaùc loä. AÁm caûnh nhöôïc 4) Supermundane consciousness: Lokutaran hieän tieàn, mieát nhó tuøy tha khöù (Coù Thieàn (p)—Taâm Sieâu Theá—See Supermundane khoâng Tònh Ñoä, möôøi ngöôøi chín laïc ñöôøng. consciousness. AÁm caûnh khi hieän ra, chôùp maét ñi theo noù). Four classes of deva: Töù Chuûng Thieân—Boán 2) Without Zen but having Pureland, thousand loaïi chö Thieân. cultivators, thousand find liberation. Gain 1-3) From 1 to 3 are similar to that of the three rebirth, witness Amitabha Buddha, what classes of devas: Töø 1 ñeán 3 cuõng gioáng nhö worry is there for not becoming awakened!: Tam Chuûng Thieân—See Three kinds of Voâ Thieàn Höõu Tònh Ñoä, vaïn tu vaïn nhôn khöù. heaven. Ñaûn ñaéc kieán Di Ñaø, haø saàu baát khai ngoä 4) All Bodhisattvas above the ten stages: Nghóa (Khoâng Thieàn coù Tònh Ñoä, muoân tu muoân Thieân—Taát caû Boà Taùt töø Thaäp truï trôû leân coù thoaùt khoå. Vaõng sanh thaáy Di Ñaø, lo gì khoâng theå ngoä giaûi ñöôïc thaâm nghóa cuûa Ñaïi Thöøa. khai ngoä). Four classes of people in the feudal society: 3) Having Zen and having Pureland, is similar to Töù Daân (boán giai caáp döôùi thôøi phong kieán). giving horns to a tiger. Present life one will 1) Scholars: Só. be the master of men; in the future one will 2) Farmers: Noâng. become Buddha and Patriarch: Höõu Thieàn 3) Craftsmen: Coâng. Höõu Tònh Ñoä, do nhö ñaùi giaùc hoã. Hieän theá vi 4) Merchants: Thöông. nhaân sö, lai sanh taùc Phaät Toå (Coù Thieàn coù Four classes of “prayer-beads”: Töù Nieäm Tònh Ñoä, nhö theâm söøng maõnh hoå. Hieän ñôøi Chaâu—Boán loaïi nieäm chaâu. laøm thaày ngöôøi, veà sau thaønh Phaät Toå). 1) Lower, numbering 27: Haï phaåm. 4) Without Zen and

without Pureland, iron beds 2) Middle, numbering 54: Trung phaåm. and copper poles await. In tens and thousands 3) Superior, numbering 108: Toái thaéng phaåm. of lifetimes, having nothing to lean on: Voâ 4) Most superior, numbering 1.080: Thöôïng Thieàn Voâ Tònh Ñoä, thieát saøng tinh ñoàng truï. phaåm. Vaïn kieáp döõ Thieân sanh, moät caù nhôn y hoå Four classifications of karma: According to (Khoâng Thieàn khoâng Tònh Ñoä, giöôøng saét coät The Buddha and His Teaching (Ven. Dr. Narada ñoàng löûa. Muoân kieáp laïi ngaøn ñôøi, chaúng coù Maha Thera), there are four classifications of nôi nöông töïa). karma—Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Tieán Só Four classes or castes in India at the time of Narada, thì nghieäp coù theå phaân ra laøm boán loaïi: the Buddha: Töù Giai Caáp AÁn Ñoä—See Four (A) Four classifications of karma with reference castes in India. to its time of operation: Boán loaïi nghieäp caên Four classes of consciousness: Catubbidha- cöù theo thôøi gian hoaït ñoäng. citta (p)—Boán Loaïi Taâm Vöông—According to 1) Immediately effective karma: Dittha- the Abhidharma, there are four classes of dhamma-vedaniya-kamma (p)—Hieän consciousness—Theo A Tyø Ñaït Ma Luaän (Vi Nghieäp—Quaû laønh vaø quaû döõ ñeàu troå sanh Dieäu Phaùp), coù boán loaïi taâm vöông. trong kieáp hieän taïi—The results of good or 1) Sense-sphere consciousness: Kamavacaram bad karmas reaped in this life. (p)—Taâm thuoäc Duïc Giôùi—See Sense- 2) Subsequently effective larma: Upapajja- sphere consciousness. vedaniya-kamma (p)—Haäu nghieäp—The 2) Fine-material-sphere consciousness: results of good or bad karmas reaped in the Rupavacaram (p)—Taâm thuoäc Saéc Giôùi—See next life, for example, someone fasts and Fine-material-sphere consciousness. keeps eight precepts in this life, even though 3) Immaterial-sphere consciousness: just one day, the results may not be reaped in Arupavacaram (p)—Taâm thuoäc Voâ Saéc this life; however, that person may be reborn Giôùi—See Immaterial-sphere consciousness. as Deva for his current good action—Quaû laønh vaø döõ troå sanh trong kieáp keá tieáp, thí duï nhö ai ñoù trì trai giöõ giôùi trong kieáp naày duø

chæ moät ngaøy, coù theå quaû chö troå lieàn, nhöng potential energy of the reproductive karma kieáp sau laïi ñöôïc sanh leân coõi Trôøi. can be totally annulled by a more powerful 3) Indefinitely effective karma: Aparapariya- opposing past karma, which may happen quite vedaniya-kamma (p)—Voâ ñònh nghieäp—The unexpectedly, just as a counteractive force or results of good or bad karmas may be reaped a wall can obstruct the path of a flying arrow. in this life, next life or any life in the future Such an action is termed “Destructive until final liberation. No person is exempt Karma” which is more powerful than the from this kind of karma. Even the Buddha and above two in that it not only obstructs, but Arahants may reap the effects of their also destroys the whole force of Reproductive karma—Quaû laønh döõ coù theå troå sanh trong Karma—Theo luaät Nghieäp Baùo, khaû naêng troå hieän kieáp, kieáp tôùi hoaëc baát cöù kieáp naøo trong quaû cuûa “Nghieäp Taùi Taïo” coù theå bò moät töông lai. Khoâng ai coù theå traùnh khoûi Voâ Ñònh nghieäp quaù khöù nghòch vaø maïnh hôn tieâu dieät Nghieäp. Ngay caû Ñöùc Phaät vaø nhöõng vò A-La- hoaøn toaøn moät caùch baát ngôø nhö moät chöôùng Haùn cuõng phaûi gaët laáy nhöõng

nghieäp ñaõ gieo ngaïi hay moät böùc töôøng chaän ñöùng muõi teân trong quaù khöù. bay. AÛnh höôûng phaûn nghòch aáy goïi laø 4) Ineffective karma: Ahosi-kamma (p)—Voâ "Nghieäp Tieâu Dieät." Nghieäp naày maïnh hôn hieäu nghieäp. hai nghieäp "Trôï Duyeân" vaø "Boå Ñoàng" vì (B) Four classifications of karma according to its chaúng nhöõng noù gaây trôû ngaïi maø noù coù theå function: trieät tieâu naêng löïc cuûa Nghieäp Taùi Taïo. 1) Reproductive Karma: Janaka-kamma (p)— (C) Four classifications of karma according to the Nghieäp Taùi Taïo—According to Buddhism, priority of effect—Boán loaïi nghieäp caên cöù subsequent birth is conditioned by good or theo khaû naêng baùo öùng: bad karma which predominated at the 1) Weighty or Serious Action: Garuka-Kamma moment of death. This kind of karma is (p)—Troïng Nghieäp—It is called Serious known as Reproductive Karma—Theo Phaät Karma because it produces its effects for giaùo, söï taùi sanh vaøo choã laønh döõ ñöôïc ñònh certain in this life or in the next. This may be ñoaït bôûi nhöõng giaây phuùt laâm chung cuoái caused by the results of parricide, matricide, cuøng. Nghieäp aáy goïi laø Nghieäp Taùi Taïo. the murder of an Arahant, the wound of the 2) Supportive Karma: Upatthambhaka-Kamma Buddha, and the creation of a schism in the (p)—Nghieäp Trôï Duyeân—Past karmas may Sangha—Goïi laø "Troïng Nghieäp" vì noù laø intervene Reproductive Karma by assisting, haønh ñoäng troïng yeáu hay nghieâm troïng vaø mainatianing, weakening, or even obstructing chaéc chaén seõ troå quaû trong kieáp hieän taïi hay the fruition of this reproductive karma. This keá tieáp. Ñaây laø haäu quaû cuûa nhöõng ai phaïm kind of karma is known as "Supportive toäi nguõ nghòch nhö gieát cha, gieát meï, gieát moät Karma."—Nghieäp Taùi Taïo coù theå bò nhöõng vò A-La-Haùn, gaây thöông tích cho Phaät, vaø nghieäp quaù khöù chen vaøo laøm yeáu ñi hay chia reõ Taêng Giaø. ngaên trôû. Nhöõng aûnh höôûng naày goïi laø 2) A Death-Proximate Karma: Asanna-Kamma "Nghieäp Trôï Duyeân." (p)—Caän Töû Nghieäp—When there is no 3) Counteractive Karma: Upapidaka-Kamma "Weighty Karma" to condition the future (p)—Nghieäp Boå Ñoàng—A past karma which birth, "A Death-Proximate Karma" might weakens or obstructs the fruition of operate the rebirth. This is the action one "Reproductive Karma" is known as does, or recollects, immediately before the "Counteractive Karma."—Nhöõng aûnh höôûng dying-moment. Thus, Buddhist monks advises laøm suy nhöôïc vaø ngaên trôû "Nghieäp Taùi Taïo" relatives of a dying person to remind him or goïi laø "Nghieäp Boå Ñoàng." her of good deeds or making him or her to 4) Destructive Karma: Upaghataka-Kamma recite Buddha's name on his or her dying (p)—Nghieäp Tieâu Dieät—According to the bed—Khi khoâng coù "Troïng Nghieäp laøm ñieàu law of Cause and Effect (Karma), the kieän cho söï taùi sanh cho kieáp keá tieáp, thì

"Caän Töû Nghieäp" laø nghieäp daãn daét thoï sanh. • Slandering: Pisunavaca (p)—Noùi lôøi ñaâm Caän Töû Nghieäp laø nhöõng haønh vi hoaëc nhöõng thoïc. hoài töôûng cuoái cuøng tröôùc khi laâm chung. • Harsh Speech: Pharusavaca (p)—Noùi lôøi thoâ Chính vì vaäy maø caùc vò sö Phaät giaùo thöôøng loã coäc caèn. khuyeân thaân nhaân cuûa ngöôøi saép laâm chung • Frivolous talk: Samphappalapa (p)—Noùi

lôøi neân khuyeân ngöôøi aáy nhieáp taâm laøm laønh hay mhaûm nhí voâ ích. nieäm Phaät treân giöôøng beänh tröôùc phuùt laâm c. Three Evil actions are committed by mind— chung. YÙ tam: 3) Habitual Karma: Acinna Kamma (p)— • Covetousness: Abhijjha (p)—Tham lam. Thöôøng Nghieäp—The karma that one • Ill-will: Vyapada (p)—Saân haän. constantly performs and recollects and • False view: Micchaditthi (p)—Taø towards which one has a great liking. This kieán. kind of karma, more or less tends to mould 2) Good actions which may ripen in the sense- the character of a person. At the death- sphere (desire-realm—Kusala)—Nhöõng haønh moment, unless influenced by other ñoäng thieän, taïo quaû troå sanh trong duïc giôùi— circumstances, as a rule, we have a tendency There are ten kinds of good actions—Coù to recallour habitual thoughts and deeds— möôøi loaïi haønh ñoäng thieän laønh: Thöôøng Nghieäp laø haønh ñoäng haèng ngaøy, a. Generosity: Dana (p)—Boá thí. nhöõng vieäc laøm laäp ñi laäp laïi. Nhöõng thoùi b. Keeping precepts (morality): Sila (p)—Trì quen naày ít nhieàu uoán naén taâm taùnh con giôùi. ngöôøi. Trong phuùt laâm chung, neáu khoâng coù c. Meditation: Dhyana—Tham thieàn. moät aûnh höôûng maïnh khaùc, thì chuùng ta d. Reverence: Apacayana (p)—Toân kính ngöôøi thöôøng coù khuynh höôùng nhôù laïi nhöõng tö ñaùng kính. töôûng quen thuoäc naày. e. Services: Veyyavacca (p)—Phuïc vuï. 4) Cumulative Karma: Katatta-Kamma (p)— f. Transference of merit: Pattidana (p)—Hoài Tích Tröû Nghieäp—Other than Serious, Death- höôùng phöôùc baùu. Proximate, and Habitual Karmas, the last g. Rejoicing in others' good actions: karma is called Cumulative Karma—Ngoaïi Anumodana (p)—Tuøy hyû. tröø Troïng Nghieäp, Caän Töû Nghieäp, vaø h. Hearing the doctrine: Dhamma savana (p)— Thöôøng Nghieäp ra, taát caû nhöõng nghieäp tích Nghe phaùp. tröõ khaùc. i. Expounding the doctrine: Dhamma-desana (D) Four classifications of karma based on the (p)—Giaûng phaùp. realms on which effect takes place: Boán loaïi j. Straigthening one's own views: Ditthijjukama nghieäp cuoái cuøng caên cöù treân nhöõng caûnh giôùi (p)—Cuûng coá chaùnh kieán. maø quaû coù theå troå sanh. 3) Good karmas which may ripen among one of 1) Evil actions which may ripen in the sense- the five realms of form as follows: Thieän sphere (desire realm): Nhöõng haønh ñoäng nghieäp taïo quaû coù theå troå sanh vaøo moät trong thieän taïo quaû troå sanh Duïc giôùi. nhöõng caûnh saéc giôùi sau: a. Three Evil actions committed by deed—Thaân a. The first Dhyana moral consciousness—Taâm tam: thieän cuûa Sô Thieàn: • Killing: Panatipata (p)—Saùt sanh. • Initial Application: Vitakka (p)— • Stealing: Adinnadana (p)—Troäm caép. Taàm. • Sexual Misconduct: Kamesu- micchacara • Sustained Application: Vicara (p)—Saùt. (p)—Taø daâm. • Pleasure Interest: Piti (p)—Phæ. b. Four Evil actions committed by word—Khaåu • Happiness: Sukha (p)—Laïc. töù: • One-pointedness: Ekaggata (p)—Truï. • Lying: Musavada (p)—Noùi doái. b. The Second Dhyana Moral Consciousness— Taâm thieän Nhò Thieàn:

• Sustained Application: Saùt. encourage others to abolish human • Pleasurable Interest: Phæ. weaknesses and do some service to them, but • Happiness: Laïc. do not strive for the abolition of their own • One-pointedness: Truï. weaknesses: Nhöõng

ngöôøi laøm vieäc vì lôïi ích c. The Third Dhyana Moral Consciousness— cuûa ngöôøi, chöù khoâng vì lôïi ích cuûa mình: Taâm Thieän cuûa Tam Thieàn: Haïng ngöôøi naày khuyeán khích ngöôøi khaùc • Pleasurable Interest: Phæ. loaïi boû nhöôïc ñieåm con ngöôøi vaø phuïc vuï cho • Happiness: Laïc. hoï nhöng khoâng töï mình tranh ñaáu loaïi boû • One-pointedness: Truï. nhöôïc ñieåm cuûa chính mình (naêng thuyeát baát d. The Fourth Dhyana Moral Consciousness— naêng haønh). Taâm Thieän cuûa Töù Thieàn: 3) Those who work neither for their own good • Happiness: Laïc. nor for the good of others. They are those • One-pointedness: Truï. who neither strive for the abolition of their e. The Fifth Dhyana Moral Consciousness— own weaknesses, nor do they encourage Taâm Thieän cuûa Nguõ Thieàn: others to abolish their weaknesses, nor do • Equanimity: Upekkha (p)—Xaû. they do some service to others: Nhöõng ngöôøi • One-pointedness: Truï. laøm vieäc khoâng vì lôïi ích cuûa mình maø cuõng 4) Good actions which may ripen among one of chaúng vì lôïi ích cuûa ngöôøi: Haïng ngöôøi naày the formless realms—Thieän nghieäp taïo quaû khoâng tranh ñaáu ñeå loaïi boû nhöôïc ñieåm cuûa troå sanh trong nhöõng coõi trôøi Voâ Saéc giôùi: chính mình vaø cuõng chaúng khuyeán khích • Moral consciousness dwelling in the infinity ngöôøi khaùc loaïi boû caùc nhöôïc ñieåm vaø cuõng of space: Khoâng Voâ Bieân Xöù. khoâng phuïc vuï tha nhaân. • Moral consciousness dwelling on the infinity 4) Those who work for their own good as well as of consciousness: Thöùc Voâ Bieân Xöù. for the good of others. They are those who • Moral consciousness dwelling on strive for the abolition of evil thoughts from nothingness: Voâ Sôû Höõu Xöù. their minds and at the same time help others • Moral consciousness wherein perception abolish evil thoughts in their minds: Nhöõng neither is noe is not: Phi Töôûng Phi Phi Töôûng ngöôøi laøm vieäc vì lôïi ích cuûa mình vaø cuõng Xöù. laøm vieäc vì lôïi ích cuûa ngöôøi: Haïng ngöôøi naày Four classifications of mankind: Boán Haïng tranh ñaáu ñeå loaïi boû tö töôûng toäi loãi trong taâm Ngöôøi—The Buddha has classified all mankind cuûa mình, ñoàng thôøi giuùp ngöôøi khaùc loaïi boû into four kinds—Ñöùc Phaät phaân chia taát caû nhaân tö töôûng toäi loãi trong taâm cuûa hoï. loaïi thaønh boán haïng. Four clingings: Upadanani (p)—Töù Thuû— 1) Those who work for their own good, but not According to the Sangiti Sutta in the Long for the good of others. They are those who Discourses of the Buddha, there are four strive for the abolition of greed, hatred and clingings—Theo Kinh Phuùng Tuïng trong Tröôøng delusion in themselves, but they do not Boä Kinh, coù boán thuû: encourage others to abolish greed, hatred and 1) Clinging to sensuality: Duïc Thuû—Chaáp thuû delusion and also do not do anything for the vaøo duïc laïc. welfare of others: Nhöõng ngöôøi laøm vieäc vì 2) Clinging to wrong views: Ditthi (p)—Kieán lôïi ích cuûa chính mình, chöù khoâng vì lôïi ích Thuû—Chaáp thuû vaøo taø kieán. cuûa ngöôøi khaùc: Nhöõng ngöôøi naày chæ phaán 3) Clinging to rules and ritual: Silabbata- ñaáu loaïi boû tham saân si cho chính mình, chöù paramasa (p)—Giôùi Caám Thuû—Chaáp thuû vaøo khoâng khuyeán khích ngöôøi khaùc loaïi boû tham giôùi caám hay leã nghi. saân si vaø cuõng khoâng laøm phuùc lôïi cho ngöôøi 4) Clinging to ego-belief: Attavada (p)—Ngaõ khaùc. Thuyeát Thuû—Chaáp thuû vaøo ngaõ tín. 2) Those who work for the good of others, but Four

concentrative meditations: Samadhi- not for their own good. They are those who bhavana (p)—Töù Tu Taäp Thieàn Ñònh—According

to the Sangiti Sutta in the Long Discourses of the the corruptions: Tu Taäp Thieàn Ñònh Ñöa Ñeán Buddha, there are four concentrative Söï Dieät Taän Caùc Laäu Hoaëc—ÔÛ ñaây vò Tyø meditations—Theo Kinh Phuùng Tuïng trong Kheo an truù, quaùn taùnh sanh dieät treân naêm Tröôøng Boä Kinh, coù boán söï tu taäp thieàn ñònh. thuû uaån, Ñaây laø saéc, ñaây laø saéc taäp, ñaây laø 1) Here a monk, having given up desires and saéc dieät; ñaây laø thoï; ñaây laø töôûng; ñaây laø unwholesome deeds, having practiced, haønh; ñaây laø thöùc, vaân vaân. Nhôø ñoù maø vò Tyø developed and expanded the first, second, Kheo naày dieät taän caùc laäu hoaëc. third and fourth jhanas, he will attain Four conditions that are necessary to happines here and now: Tu Taäp Thieàn Ñònh complete the evil of lying (The Buddha and Ñöa Ñeán Laïc Truù Ngay Trong Hieän Taïi—ÔÛ His Teaching): Boán ñieàu kieän caàn thieát ñeå taïo ñaây vò Tyø Kheo ly duïc, ly aùc phaùp, vaø truù sô nghieäp noùi doái. thieàn, nhò thieàn, tam thieàn, töù thieàn. Nhö vaäy 1) An untruth: Coù söï giaû doái. nhôø tu taäp vaø haønh trì thieàn ñònh nhieàu laàn maø 2) Deceiving intention: Coù yù muoán gaït ngöôøi ñaït ñeán laïc truù ngay trong hieän taïi. (laøm ngöôøi khaùc hieåu sai laïc). 2) Here a monk attends to the perception of light 3) Utterance of lying words: Thoát ra (alokasannam-manasikaroti), he fixes his nhöõng lôøi giaû doái. mind to the perception of day, by night as by 4) Actual deception: Söï löøa doái thaät söï. day, by day as by night. In this way, with a Four conditions that are necessary to mind clear and unclouded, he develops a state of mind that is full of brightness complete the evil of sexual misconduct: Boán (sappabhasam cittam). This monk is gaining ñieàu kieän caàn thieát ñeå taïo nghieäp taø daâm. knowledge-and-vision: Tu Taäp Thieàn Ñònh 1) The thought to enjoy: YÙ nghó muoán thoûa maõn Ñöa Ñeán Chöùng Ñaéc Tri Kieán—ÔÛ ñaây vò Tyø nhuïc duïc. Kheo taùc yù quang minh töôûng, an truù töôûng 2) Consequent effort: Coá gaéng taïo nghieäp taø ban ngaøy, ban ngaøy theá naøo ban ñeâm nhö daâm. vaäy, ban ñeâm theá naøo ban ngaøy nhö vaäy. Vaø 3) Means to gratify: Tìm phöông tieän ñeå ñaït nhö vaäy vôùi taâm môû roäng khoâng ñoùng kín, taïo muïc tieâu. ra moät taâm coù haøo quang. Vò Tyø Kheo naày 4) Gratification (Act of sexual misconduct): ñang chöùng ñaéc tri kieán. Haønh ñoäng taø daâm. 3) Here a monk knows feelings as they arise, Four conditions that are necessary to remain and vanish; he knows perceptions as complete the evil of slandering (The Buddha they arise, remain and vanish; he knows and His Teaching): Boán ñieàu kieän caàn thieát ñeå thoughts as they arise, remain and vanish. He taïo nghieäp ñaâm thoïc (Ñöùc Phaät vaø Phaät Phaùp). therefore always has mindfulness and clear 1) Persons that are to be divided: Coù nhöõng awareness: Tu Taäp Thieàn Ñònh Ñöa Ñeán ngöôøi seõ laø naïn nhaân cuûa söï chia reõ. Chaùnh Nieäm Tænh Giaùc—ÔÛ ñaây vò Tyø Kheo 2) The intention to separate them or the desire bieát ñöôïc luùc thoï khôûi, thoï truù vaø thoï dieät; to endear oneself to another: YÙ muoán phaân ly bieát ñöôïc töôûng khôûi, töôûng truù vaø töôûng dieät; nhöõng ngöôøi aáy hay muoán laáy loøng moät bieát ñöôïc taàm khôûi, taàm truù vaø taàm dieät. Nhôø ngöôøi. ñoù maø vò Tyø Kheo naày

luoân chaùnh nieäm vaø 3) Corresponding effort: Coá gaéng thöïc hieän tình tænh giaùc. traïng phaân ly. 4) Here a monk abides in the contemplation of 4) The communication by using slandering the rise and fall of the five aggregates of words: Thoát ra nhöõng lôøi ñaâm thoïc. grasping. This material form, this is its arising, Four contemplations: Quaùn Töù Nieäm Xöù—See this is its ceasing; these are feelings; this is Four contemplations of the Dharmalaksana and perception; these are mental formations; this Four foundations of mindfulness. is consciousness, etc. Accomplishing these contemplations will lead to the destruction of

Four contemplations of the Dharmalaksana: ñaït ñeán quaû Boà Ñeà theo ñuùng trình töï. Ñöùc Töù Taàm Tö Quaùn—Boán phaùp taàm tö quaùn cuûa Thích Ca Maâu Ni ñaõ naêm laàn coù quyeát taâm Phaùp Töôùng Toâng. naày trong quaù nhieàu kieáp soáng cuûa ngaøi. 1) The terms used: Danh—Danh cuûa saéc. 3) Anuloma (skt): Sôû Ñaéc Phaåm Haïnh Phaät—It 2) The meaning of the things or phenomena: is a continuation of the previous Carya, and Nghóa—Döïa vaøo danh maø noùi roõ caùi theå cuûa consists in acquiring the virtues necessary to saéc. become a Buddha. Sakyamuni began this 3) The nature of the things: Töï tính—Theå tính töï Carya at the time of Samitavi Buddha. During thaân cuûa chö phaùp. the second and third Caryas, a Bodhisattva 4) Their differentiation: Sai bieät—Chuûng loaïi acquires the virtues mentioned in the Jatakas khaùc nhau trong theå (cuûa ngöôøi khaùc vôùi cuûa and advances from the first to the eight chö thieân). bhumi. Sakyamuni reached the seventh Four continents: The four land areas centered bhumi, when he was born as prince Kusa— around Mount Sumeru—Töù chaâu: Ñaây laø söï noái tieáp cuûa söï quyeát taâm ñaït quaû 1) Jambudvipa: Nam Thieäm boä chaâu. Boà Ñeà; giai ñoaïn naày bao goàm sôû ñaéc nhöõng 2) Purvavideha: Ñoâng Thaéng thaàn chaâu. phaåm haïnh caàn thieát ñeå trôû thaønh Phaät. Ñöùc 3) Aparagondana: Taây ngöu hoùa chaâu. Phaät Thích Ca Maâu Ni baét ñaàu sôû ñaéc nhöõng 4) Uttarakuru: Baéc Cu loâ chaâu. phaåm haïnh Phaät vaøo thôøi Ñöùc Phaät Samitavi. Trong giai ñoaïn thöù hai vaø thöù ba, moät vò Boà Four courses of attainment of Buddhahood: Taùt sôû ñaéc caùc phaåm haïnh noùi ñeán trong Boán Tieán Trình Tieán Ñeán Phaät Quaû—According Jatakas vaø tieán töø ñòa thöù nhaát leân ñòa thöù to the Mahavastu, there are four courses of taùm. Ñöùc Thích Ca Maâu Ni ñaõ leân ñòa thöù baûy attainment of Buddhahood—Theo Kinh Ñaïi Söï, khi ngaøi sinh ra laøm Hoaøng Töû Kusa. coù boán tieán trình tieán ñeán Phaät Quaû. 4) Avivarta or Anivartana (skt): Baát Hoaøn—This 1) Prakrticarya (skt): Sô Haønh—In this carya, an is called a non-returning Carya. It commences individual is expected to be obedient to his with the Bodhisattva reaching the eighth parents, to the Sramanas and Brahmins, and Bhumi when retrogression becomes to the elders, to perform good deeds, to impossible for him. When Sakyamuni was instruct others to offer gifts, and to worship reborn as Meghamanava, he reached this the Buddhas. While a being is in this carya, Carya the time of Dipankara Buddha, who he is just a common being and not a confirmed his ultimate success in attaining Bodhisattva. Sakyamuni Buddha practised Bodhi. It was reconfirmed by Sarvabhibhu this Carya from the time of Aparajitadhvaja Budha when

Sakyamuni was born as Abhiya Buddha—Trong ñoù ngöôøi tu haønh phaûi bieát or Abhiji Bhikshu. Subsequently, the vaâng lôøi cha meï, vaâng lôøi caùc sa moân cuøng Bodhisattva was born innumerable times in caùc Baø La Moân, vaø toân kính ngöôøi giaø, phaûi order to cross the eighth and ninth bhumis. He laøm vieäc thieän, phaûi khuyeân ngöôøi khaùc cuùng ultimately reached the tenth bhumi to be born döôøng vaø phaûi thôø cuùng Ñöùc Phaät. Khi coøn ôû as Jyotipalamanava and given 'sô haønh' thì ngöôøi ñoù chæ laø moät ngöôøi Yauvarajyabhiseka by Kasyapa Buddha, at thöôøng chöù chöa phaûi laø Boà Taùt. Ñöùc Phaät last becoming the god of gods in the Tusita Thích Ca ñaõ traûi qua sô haønh töø thôøi Ñöùc Phaät Heaven. He was to complete the tenth bhumi Aparajitadhvaja. as Gautama Buddha under the Bodhi tree at 2) Pranidhi (skt): Quyeát Taâm Ñaït Quaû Boà Ñeà— Gaya—Ñaây goïi laø baát hoaøn. Baét ñaàu khi Boà This consists in a being's resolving to attain Taùt ñeán ñòa thöù taùm, khi aáy seõ khoâng coù söï Bodhi in due course. Sakyamuni took this thoái chuyeån ñoái vôùi baäc naày. Khi Ñöùc Thích resolution five times in the course of his Ca Maâu Ni sanh laøm Meghamanava, ngaøi ñaõ many existences as the ancient Sakyamuni ñaït ñeán tieán trình thöù tö naày vaøo thôøi Phaät Buddha, whose life extended over aeons—ÔÛ Nhieân Ñaêng, vò naày ñaõ khaúng ñònh söï thaønh ñaây bao goàm söï quyeát taâm cuûa moät ngöôøi ñeå

ñaït cuoái cuøng cuûa Phaät Thích Ca treân ñöôøng 4) Ignorance, or Unenlightened thinking or chöùng quaû Boà Ñeà. Ñieàu naày ñöôïc Phaät condition: Voâ Minh Löu—Suy töôûng meâ Sarvabhibhu taùi xaùc nhaän khi Ñöùc Thích Ca muoäi hay voâ minh cuûa tam giôùi. Maâu Ni sanh ra laøm Tyø Kheo Abhiya. Sau ñoù, Four deadly sins: Töù Chuûng Caên Boån Toäi—Töù Boà Taùt ñöôïc sinh ra voâ soá laàn môùi vöôït qua Ba La Di Toäi—Boán toäi caên baûn. caùc bhumis thöù taùm vaø thöù chín. Cuoái cuøng vò 1) Killing: Saùt sanh. naày tôùi ñòa thöù möôøi ñeå ñöôïc sinh ra laøm 2) Stealing: Troäm caép. Jyotipalamanava vaø ñöôïc Phaät Ca Dieáp 3) Carnality: Ham muoán nhuïc duïc. (Kasyapa) ban caáp cho Yauvarajyabhiseka, 4) Lying: Noùi doái. sau cuøng trôû thaønh vò thaàn trong cung trôøi Ñaâu Four defeats: Töù Ñoïa—See Four grave sins. Suaát. Vò naày phaûi hoaøn taát ñòa thöù möôøi khi Four degrees of the esoterics: Töù Ñoä Gia laøm Ñöùc Phaät Coà Ñaøm döôùi coäi caây Boà Ñeà. Haønh—Advancement in four degrees of the Four courts: Töù Truøng Maïn Ñaø La—The esoterics (formerly extending over 800 or 1,000 Garbhadhatu mandala of one central and three days, later contracted to 200)—Boán möùc ñoä tieán surrounding courts. The occupants are described tu trong Maät Giaùo (tröôùc kia muoán ñöôïc truyeàn as the sacred host of the four courts: thuï töù ñoä gia haønh phaûi maát töø 800 ñeán 1000 1) The Garbhadhatu: Thai Taïng Giôùi—Thai ngaøy; baây giôø giaûm xuoáng coøn 200 ngaøy): Taïng Giôùi vaø ba vieän chung quanh ñöôïc goïi 1) The eighteen ways: Thaäp Baùt Ñaïo. laø Töù Truøng Maïn Ñaø La, nôi truù nguï cuûa 2) Garbhadhatu: Thai Taïng. nhöõng vò Thaùnh trong boán vieän naày. 3) Vajra: Kim Cang. 2) The first court of the heart of eight-petal, 4) Homa: Hoä Ma. eight-leaf lotus meditation: Ñeä Nhaát Vieän Four degrees of saintliness: Töù Thaùnh Quaû— Trung Thai Baùt Dieäp Cöûu Toân. See Four kinds of sainthood. 3) The second court of

Manjusri: Ñeä Nhò Vieän Four delusions: Töù phieàn naõo: Vaên Thuø. 1) Delusion of the Ignorance in the ego: Ngaõ si 4) The third court of Sakyamuni: Ñeä Tam Vieän phieàn naõo. Thích Ca. 2) Delusion of Holding to the ego idea: Ngaõ Four courts of Garbhadhatu mandala: Töù kieán phieàn naõo. Truøng Maïn Ñaø La—See Four courts. 3) Delusion of self-esteem or egoism: Ngaõ maïn Four currents that carry thinking along: Töù phieàn naõo. Löu—These are the defilements that sweep away 4) Delusion of self-seeking or desire arising the wholesome dharmas and cause sentient beings from belief in ego: Ngaõ aùi phieàn naõo. to drift and drown in the torrential stream of Four delusions in reference to the ego: Töù Samsara—Boán doøng suy töôûng, töùc nhöõng thöù Phieàn Naõo—Töù Hoaëc—Boán phieàn naõo gaây ra bôûi phieàn naõo khieán chuùng sanh troâi daïc, chìm ñaém ngaõ chaáp hay boán loaïi caên baûn phieàn naõo thöôøng trong doøng thaùc luaân hoài sanh töû: xuyeân töông öùng vôùi Maït Na Thöùc (thöùc thöù baûy). 1) Wrong views, or the ilusion of seeing things 1) Ignorance in regard to the ego: Ngaõ Si Phieàn as they seem, not as they really are: Kieán Naõo—Voâ Minh. Löu—Taø kieán hay nhöõng suy töôûng aûo aûnh 2) Holding to the ego idea: Ngaõ Kieán Phieàn hay kieán hoaëc cuûa tam giôùi. Naõo—Ngaõ Chaáp. 2) Desires, or thinking of desires: Duïc Löu— 3) Egoism: Self-esteem—Ngaõ Maïn Phieàn Suy töôûng duïc voïng hay caùc hoaëc cuûa duïc Naõo—Kieâu caêng ngaïo maïn. giôùi. 4) Self-seeking or desire arising from belief in 3) Samsaric existence, or thinking of existence ego: Ngaõ AÙi Phieàn Naõo—Ngaõ tham. or life: Höõu Löu—Suy töôûng veà söï coù cuûa ñôøi Four demons: In Buddhism, demons refer to soáng hay quaû baùo sinh töû chaúng maát. obstructions of enlightenment—Töù ma:

1) The demon of the mind-body clusters: Ma 2) Never losing good-knowing advisors: Baát xaû nguõ uaån (form, sensation, perception, thieän tri thöùc—Chaúng boû thieän tri thöùc. condition, consciousness). 3) Never losing perseverance in progress: Baát 2) The demon of afflictions: Ma phieàn naõo. xaû kham nhaãn—Chaúng boû kham nhaãn. 3) The demon of death: Ma töû. 4) Never losing the monastic forest life 4) The demon of heaven: Ma thieân—Wish to be (aranyaka): Baát xaû a-luyeän-nhaõ (nôi tu haønh in the realm of desire and thus blocks tòch tænh)—Chaúng boû ñôøi soáng tònh haïnh. transmundane goodness. (II) According to the Mahayana Records of Four demonic-looking figures deva kings: Teachings—Theo Kinh Ñaïi Thöøa Kyù Phaùp: Töù Thieân Vöông—Mahasvara—Maharaja- 1) Faith: Tín. devas—There are four demonic-looking-figures 2) Liberty: Giaûi. deva kings in the first lowest devaloka (Töù Thieân 3) Deeds or action: Haïnh. Vöông). According to the myth, they dwell on the 4) Realization: Chöùng. world mountain Meru and are guardians of the (III) According to the Pure Land sect—Theo Tònh four quarters of the world and the Buddha Ñoä Toâng: teaching. They fight against evil and protect 1) The teaching of the Buddha in the Infinite places where goodness is taught—Boán nhaân vaät Life Sutra: Giaùo phaùp—Giaùo phaùp cuûa Phaät coù hình daùng nhö quyû. Theo truyeàn thuyeát thì hoï trong Kinh Voâ Löôïng Thoï. soáng beân treân nuùi Tu Di, hoï laø nhöõng thaàn hoä 2) The practice of the seventeenth of phaùp, hoï chieán ñaáu choáng laïi caùi aùc vaø baûo veä caùi Amitabha's vows: Haønh phaùp—Thöïc haønh lôøi thieän, moãi

thieân vöông canh giöõ moät phöông: nguyeän thöù 17 cuûa Phaät A Di Ñaø—See Forty- 1) Dhartarastra (skt): Deva king in the East—Trì eight vows of Amitabha (17). Quoác Thieân Vöông. 3) Faith in the eightteenth of Amitabha's vows: 2) Virudhaka (skt): Deva king in the South— Tín phaùp—Tin vaøo lôøi nguyeän thöù 18 cuûa Taêng Tröôûng Thieân Vöông. Ñöùc A Di Ñaø—See Forty-eight vows of 3) Virupaksa (skt): Deva king in the West— Amitabha (18). Quaûng Muïc Thieân Vöông. 4) Realization or proof of the eleventh of 4) Dhanada or Vaisravana (skt): Deva king in Amitabha's vows: Chöùng phaùp—Chöùng trong the North—Ña Vaên Thieân Vöông. lôøi nguyeän thöù 11 cuûa Phaät A Di Ñaø—See Four desires: Four passions—Töù Duïc. Forty-eight vows of Amitabha (11). 1) Sexual love: Tình Duïc—Bò loâi cuoán bôûi tình (IV) The Lotus Sutra, the Buddha told Fu-Hsien duïc. (Samantabhadra) how the Lotus to be 2) Attractiveness or Sexual beauty: Saéc Duïc— possessed after the Buddha's demise—Theo Bò loâi cuoán bôûi saéc ñeïp. Kinh Phaùp Hoa, Ñöùc Phaät traû lôøi Ngaøi Phoå 3) Craving, or lust for good food: Thöïc Duïc— Hieàn sau khi Ñöùc Phaät dieät ñoä thì nhöõng Tham aên ngon. ngöôøi tu trì theo Kinh Phaùp Hoa seõ ñöôïc 4) Lust: Daâm Duïc (nhuïc duïc). nhöõng gì: 1) Protection of the Buddhas: Ñöôïc Chö Phaät Hoä Four dharmas: Töù Phaùp. Nieäm. (IA) According to the Sutra of Contemplation of 2) Cultivation of virtue: Troàng Caùc Coäi Ñöùc. the Mind—Theo Kinh Taâm Ñòa Quaùn: 3) Entry into correct dhyana: Nhaäp Chaùnh Ñònh. 1) The teaching of the Buddha: Giaùo phaùp. 4) Having a mind to save all creatures: Phaùt 2) The principles or meaning: Lyù phaùp. Taâm Cöùu Ñoä Heát Thaûy Chuùng Sanh. 3) The practice: Haønh phaùp. (V) According to the Sangiti Sutta in the Long 4) The fruits or rewards: Quaû phaùp. Discourses of the Buddha, there are sets of (IB) According to the Sutra of Contemplation of Four Things which were perfectly proclaimed the Mind—Theo Kinh Taâm Ñòa Quaùn: by the Buddha—Theo Kinh Phuùng Tuïng trong 1) Never losing the bodhi-mind: Baát xaû Boà ñeà taâm—Chaúng boû Boà Ñeà taâm.

Tröôøng Boä Kinh, coù moät chuoãi Töù Phaùp ñaõ 23) Four ways of Dhamma: Töù Phaùp Tuùc—See ñöôïc Ñöùc Phaät giaûng daïy: Four ways of Dhamma. 1) Four foundations of mindfulness: Töù Nieäm 24) Four ways of undertaking Dhamma: Töù Phaùp Xöù—See Four foundations of mindfulness. Thoï—See Four ways of undertaking 2) The four great efforts: Sammappadhana (p)— Dhamma. Töù Chaùnh Caàn—See Four efforts. 25) Four divisions of Dhamma: Töù Phaùp Uaån— 3) Four roads to power: Iddhipada (p)—Töù Nhö See Four divisions of Dhamma. YÙ Tuùc—See Four Sufficiences. 26) Four powers: Töù Löïc—See Four powers (A). 4) Four Jhanas: Töù Thieàn—See Four Jhanas. 27) Four kinds of resolve: Töù Nguyeän—See Four 5) Four concentrative meditations: Samadhi- kinds of resolve. bhavana (p)—Töù Tu Taäp Thieàn Ñònh—See 28) Four ways of answering questions: Boán Caùch Four concentrative meditations. Traû Lôøi Caâu Hoûi—See Four ways of 6) Four boundless states: Töù Voâ Löôïng Taâm— answering questions. See Four immeasurable minds. 29) Four kinds of kamma: Töù Nghieäp—See Four 7) Four formless jhanas: Töù Thieàn Voâ Saéc—See kinds of kamma. Four formless Heavens. 30) Four things to be realized: Boán Phaùp Caàn 8) Four supports: Töù Y Chæ—See Four supports. Phaûi Chöùng

Ngoä—See Four things to be 9) Four Ariyan lineages: Töù Thaùnh Haønh—See realized. Four holy ways. 31) Four floods: Töù Boäc Löu—See Four floods. 10) Four efforts: Töù Tinh Caàn—See Four efforts. 32) Four yokes: Töù AÙch—See Four yokes. 11) Four knowledges: Töù Trí—See Four 33) Four unyokings: Töù Ly AÙch—See Four knowledges (A). unyokings. 12) Four more knowledges: Töù Trí—See Four 34) Four ties: Töù Phöôïc—See Four bandhanas. knowledges (B). 35) Four clingings: Töù Thuû—See Four clingings. 13) Four factors of Stream-Attainment: Töù Döï 36) Four kinds of generations: Töù Sanh—See four Löu Höôùng Chi—See Four factors of Stream- forms of birth. Attainment. 37) Four ways of descend into the womb: Töù 14) Four characteristics of a Stream-Winner: Töù Nhaäp Thai—See Four ways of descent into Döï Löu Quaû Chi—See Four characteristics of the womb. a Stream-Winner. 38) Four ways of getting a new personality: 15) Four fruits of the ascetic life: Töù Thaùnh Attabhava-patilabha (p)—Boán Phöông Caùch Quaû—See Four kinds of holy men (II). Ñöôïc Töï Theå Môùi—See Four ways of getting 16) Four elements: Töù Giôùi—See Four elements. a new personality. 17) Four nutriments: Töù Thöïc—See Four 39) Four purifications of offerings: Dakkhina- nutriments. visuddhiyo (p)—Töù Cuùng Döôøng Thanh 18) Four stations of consciousness: Töù Thöùc Tònh—See Four kinds of offerings. Truù—See Four stations of consciousness. 40) Four elements of popularity: Samgaha- 19) Four ways of going wrong: Agata-gamanani vatthuni (p)—Töù Nhieáp Phaùp—See Four (p)—Töù Baát Haønh Xöù Haïnh—See Four ways elements of popularity. of going wrong. 41) Four un-Ariyan modes of speech: Töù Phi 20) Four arousals of craving: Töù AÙi Sanh—See Thaùnh Ngoân—See Four un-Ariyan modes of Four sources of affection for a bhiksu or speech. bhiksuni. 42) Four more un-Ariyan modes of speech: Töù 21) Four kinds of progress: Töù Haønh—See Four Phi Thaùnh Ngoân—See Four un-Ariyan modes kinds of progress (A). of speech (B). 22) Four more kinds of progress: Töù Haønh—See 43) Four Ariyan modes of speech: Töù Thaùnh Four kinds of progress (B). Ngoân—See Four Ariyan modes of speech.

44) Four more Ariyan modes of speech: Boán (B) Three vows—Tam Nguyeän: The eleventh, Thaùnh Ngoân Khaùc—See Four Ariyan modes seventeenth, and eighteenth vows of of speech (B). Amitabha Buddha—Nguyeän thöù 11, 17, vaø 18 45) Four more Ariyan modes of speech: Boán trong 48 lôøi Nguyeän cuûa Phaät A Di Ñaø—See Thaùnh Ngoân Khaùc—See Four Ariyan modes Forty-eight vows of Amitabha (11, 17, 18). of speech (C). Four dhyana concentrations: Töù Thieàn 46) Four more Ariyan modes of speech: Boán Ñònh—See Four dhyana heavens. Thaùnh Ngoân Khaùc—See Four Ariyan modes Four dhyana heavens: Brahmalokas (skt)—Töù of speech (D). Thieàn Thieân. 47) Four types of persons: Boán Loaïi Ngöôøi—See (A) According to Mahayana sutras—Theo kinh Four types of persons (A). ñieån Ñaïi Thöøa: Töù Thieàn Thieân—Töù Tónh Löï 48) Four more types of persons: Boán Loaïi Ngöôøi Thieân—The fourth region, equal to a great Khaùc—See Four types of persons (B). chiliocosmos (Ñaïi thieân giôùi)—Boán caûnh giôùi 49) Four more types of persons: Boán Loaïi Ngöôøi maø ngöôøi tu ñaït tôùi. In the Surangama Sutra, Khaùc—See Four types of persons (C). book Nine, the Buddha told Ananda about the 50) Four more types of

persons: Boán Loaïi Ngöôøi fourth dhyana as follows: “Within a kalpa of Khaùc—See Four types of persons (D). destruction, the first is destroyed fifty-six Four dharma realms: Töù Phaùp Giôùi—Töù times by fire, the second seven by water, the Chuûng Phaùp Giôùi—Theo toâng Hoa Nghieâm, coù third once by wind, the fourth corresponding boán phaùp giôùi—According to the Hua-Yen school, to a state of “absolute indifference” remains there are Four Dharma Realms. “unthouched” by all the other evolutions; 1) Dharma Realm of Phenomena: The however, when fate comes to an end, then the phenomenal realm—Phenomenal world—Söï fourth dhyana may come to an end too, but phaùp giôùi—See Dharma Realm of not sooner.”—Trong Kinh Thuû Laêng Phenomena. Nghieâm, quyeån chín, Ñöùc Phaät baûo Ngaì A 2) Dharma Realm of Noumena: Noumenal Nan: “Trong moät hoaïi kieáp, sô thieàn thieân seõ realm—The noumenal world—Lyù phaùp bò huûy dieät 56 laàn bôûi löûa, nhò thieàn thieân baûy giôùi—See Dharma Realm of Noumena. laàn bôûi nöôùc, tam thieàn thieân moät laàn bôûi gioù, 3) Dharma Realm of non-obstructions of töù thieàn thieân khoâng bò aûnh höôûng; tuy nhieân, noumena and phenomena (principles and khi thieân meänh ñeán (ngaøy taän theá) thì töù thieàn specifics): The interdependence of thieân cuõng seõ bò huûy dieät, nhöng haõy coøn laâu phenomenal and noumenal realm—The world laém.” in which phenomena are identified with (B) According to Pali Nikayas—Theo kinh ñieån noumena—Lyù söï voâ ngaïi phaùp giôùi—See Ba Li: Dharma Realm of non-obstructions of 1) Pathamajjhanabhumi (skt)—Sô Thieàn Thieân: noumena and phenomena. The first region, as large as the whole 4) Dharma Realm of non-obstruction of universe: Sô thieàn thieân—In this region, phenomena and phenomena: Phenomena are practitioners attain initial and sustained also interdenpendent—The world in which thought, rapture and joy, one-pointedness of phenomena interpenetrate one another mind, impingement (touching), feeling, without hindrance—Söï söï voâ ngaïi phaùp perception, will, thought, desire, giôùi—See Dharma Realm of non-obstruction determination, energy, mindfulness, of phenomena and phenomena. equanimity, and attention. Also, practitioners Four dharmas and three vows: Töù Phaùp Tam in this region have the ability to be aloof from Nguyeän—Boán phaùp vaø ba nguyeän. pleasure of senses and unskilled state of (A) The four dharmas: Töù Phaùp—See Four laws mind—Trong coõi sô thieàn haønh giaû ñaït ñöôïc or dogmas. taàm, tö, hyû, laïc, nhaát ñieåm taâm, xuùc, thoï, töôûng, tö, taâm, duïc, thaéng giaûi, tinh taán, nieäm,

xaû, vaø taùc yù. Haønh giaû trong coõi naøy cuõng coù Four dhyana realms and eight khaû naêng ly duïc vaø ly baát thieän phaùp—See concentrations: Töù Thieàn Baùt Ñònh—The four First Dhyana Heaven. dhyanas on the form-realms and the eight 2) Dutiyajjhanabhumi (skt)—Nhò Thieàn Thieân: concentrations (four on the form-realms and four The second region, equal to a small chilio on the formless-realms)—Töù thieàn trong coõi trôøi cosmos: Nhò thieàn thieân—In this region, saéc giôùi vaø baùt ñònh (boán trong saéc giôùi vaø boán practitioners attain inward tranquility, rapture, trong voâ saéc giôùi)—See Four dhyana heavens. joy, one pointed of mind, touching, feeling, Four directions: Töù Phöông—The four cardinal

equnimity and attention. Also, practitioners in points and four heaven kings: The four quarters of this region have the ability to annihilate initial the compass—Boán phöông höôùng vaø boán vò Thieân and discursive thought—Trong coõi nhò thieàn vöông. haønh giaû ñaït ñöôïc noäi tónh, hyû, laïc, nhaát ñieåm (A) taâm, xuùc, thoï, töôûng, tö, taâm, duïc, thaéng giaûi, 1) East, ruled by Indra: Ñoâng phöông, nôi Trôøi tinh taán, nieäm, xaû, vaø taùc yù. Haønh giaû trong Ñeá Thích ngöï trò. coõi naøy cuõng coù khaû naêng dieät taàm vaø töù— 2) West, ruled by Varuna: Taây phöông, nôi Phaï See Second Dhyana Heaven.. Roâ Noõa Long Vöông ngöï trò. 3) Tatiyajjhanabhumi (skt)—Tam Thieàn Thieân: 3) South, ruled by Yama: Nam phöông, nôi Daï The third region, equal to a middling Ma Thieân ngöï trò—See Yama. chiliocosmoas: Tam thieàn thieân—In this 4) North, ruled by Vaisramana: Baéc phöông, nôi region, practitioners attain equnimity, joy, ngöï trò cuûa Tyø Sa Moân Thieân Vöông. mindfulness, clear consciousness, one- (B) pointedness, impingement (touching), feeling, 1) Northeast, ruled by Isana: Phöông Ñoâng Baéc, perception, will, thought, desire, nôi Y Xaù Ni ngöï trò. determination, energy, mindfulness, 2) Southeast, ruled by Homa: Phöông Ñoâng equanimity, and attention. Also, practitioners Nam, nôi Hoä Ma ngöï trò. in this region have the ability to fade out of 3) The goddess of death and corruption, regent rapture, dwelling with equanimity—Trong coõi of the south-west—Vò Nöõ Thaàn cuûa töû thaàn tam thieàn haønh giaû ñaït ñöôïc xaû, laïc, nieäm, vaø söï hoaïi dieät, cai quaûn phía taây nam (Thaàn tænh giaùc, nhaát ñieåm taâm, xuùc, thoï, töôûng, tö, Nieát Lyù): Phöông Taây Nam, nôi ngöï trò cuûa taâm, duïc, thaéng giaûi, tinh taán, vaø taùc yù. Haønh Nieát Lyù Ñeå. giaû trong coõi naøy cuõng coù khaû naêng dieät taàm 4) Northwest, ruled by Varuna: Phöông Taây vaø töù—See Third Dhyana Heaven. Baéc, nôi ngöï trò cuûa Phaï Roâ Noõa Long 4) Catutthajjhanabhumi (skt)—Töù Thieàn Thieân: Vöông. The fourth region, equal to a great Four disciplinary processes: Töù Haïnh—Boán chiliocosmos: Töù thieàn thieân—In this region, haïnh. practitioners attain equanimity, feeling that (A) neither painful nor pleasant, impassive of 1) Enlightenment: Boà Ñeà. mind, purification by mindfulness, one- 2) Good deeds: Phuùc Ñöùc hay Thieän nghieäp. pointedness of mind, impingement (touching), 3) Wisdom: Trí Tueä. feeling, perception, will, thought, desire, 4) Worship: Leã Baùi. determination, energy, mindfulness, (B) According to the first patriarch equanimity, and attention. Trong coõi töù thieàn Bodhidharma—Theo Sô Toå Boà Ñeà Ñaït Ma: haønh giaû ñaït ñöôïc xaû baát khoå baát laïc thoï, taâm 1) Requite hatred: Baùo Oaùn Haïnh—See Requite voâ quaùn nieäm, thanh tònh nieäm, nhaát taâm, hatred. xuùc, thoï, töôûng, tö, taâm, duïc, thaéng giaûi, tinh 2) Obedient to karma: Tuøy Duyeân Haïnh—See taán, nieäm, xaû, vaø taùc yù. Haønh giaû trong coõi Obedient to karma. naøy cuõng coù khaû naêng xaû laïc, xaû khoå, vaø dieät 3) Not to seek after anything: Voâ Sôû Caàu nhöõng hyû, öu ñaõ caûm thoï töø tröôùc. Haïnh—See Not to seek after anything.

4) Being in accord with the Dharma: Xöùng Phaùp 2) Asvakaya (skt): Horses—Kî Binh (Maõ Binh). Haïnh—See Being in accord with the Dharma. 3) Rathakaya (skt): Chariot—Xa Binh (Thieát Four disciplines for meditation: Töù Haønh Giaùp Binh).

Töôùng—To meditate upon the implications or 4) Pattikaya (skt): Foot—Boä Binh. disciplines of—Boán haïnh töôùng trong quaùn töôûng Four divisions of Dhamma: Töù Phaùp Uaån— hay thieàn quaùn: According to the Sangiti Sutta in the Long 1) Pain or suffering: Khoå. Discourses of the Buddha, there are four divisions 2) Unreality, or emptiness: Khoâng. of Dhamma—Theo Kinh Phuùng Tuïng trong 3) Impermanence: Voâ Thöôøng. Tröôøng Boä Kinh, coù boán phaùp uaån: 4) Non-ego: Voâ Ngaõ. 1) Morality: Giôùi Uaån. Four discriminations: Töù Voâ Ngaïi—Four 2) Concentration: Ñònh Uaån. unhindered or unlimited bodhisattva powers of 3) Merit: Coâng Ñöùc Uaån. interpretation or reasoning—Boán phaùp voâ ngaïi 4) Liberation: Giaûi Thoaùt Uaån. cuûa caùc Boà Taùt khi giaûng thuyeát hay lyù luaän—See Four divisions of the Enlightened Four unobstructed eloquences. Knowledge: Töù Moân Tri Kieán Phaät—According Four distresses: Töù Moân Du Quaùn—The four to the Dharma Jewel Platform Sutra, the Sixth distresses observed during his wandering by the Patriarch taught: “Good Knowing Advisors! If you Buddha when he was a prince—Ñöùc Phaät Thích can live among marks and yet be seaprate from it, Ca khi coøn laø Thaùi Töû Taát Ñaït Ña, do chôi thaêm then you will be confused by neither the internal boán cöûa thaønh maø nhìn thaáy boán caûnh khoå: nor the external. If you awaken to this Dharma, in 1) Birth: Sanh. one moment your mind will open to 2) Old age: Laõo. enlightenment. The knowledge and vision of the 3) Sickness: Diseases—Beänh. Buddha is simply that. The Buddha is 4) Death: Töû. enlightenment. There are four divisions: Opening Four divine flowers: Töù Hoa—Boán loaïi hoa. to the enlightened knowledge and vision; (A) Demonstrating the enlightened knowledge and 1) Mandara (skt): Mandala (skt)—Small white vision; Awakening to the enlightened knowledge lotuses—Hoa Maïn Ñaø La—Sen traéng nhoû. and vision; and Entering the enlightened 2) Mahamadara (skt): Mahamandala (skt)— knowledge and vision. If you listen to the opening Large white lotuses—Hoa Ma Ha Maïn Ñaø and demonstrating of the Dharma, you can easily La—Sen traéng lôùn. awaken and enter. That is the enlightened 3) Manjusaka (skt): Small red lotuses—Hoa knowledge and vision, the original true nature Maïn Thuø Sa—Sen ñoû nhoû. becoming manifest. Be careful not to misinterpret 4) Mahamanjusa (skt): Large red lotuses—Hoa the Sutra by thinking that the opening, Ma Ha Maïn Thuø Sa—Sen ñoû lôùn. demonstrating, awakening, and entering of which (B) it speaks is the Buddha’s knowledge and vision 1) Pundarika (skt): White lotuses—Hoa Phaân Ñaø and that we have no share in it. To explain it that Lôïi—Sen traéng. way would be to slander the Sutra and defame the 2) Utpala (skt): Blue lotuses—Hoa Öu Baùt La— Buddha. Since he is already a Buddha, perfect in Sen xanh. knowledge and vision, what is the use of his 3) Padma (skt): Red lotuses—Baùt Ñaëc Ma—Sen opening to it again? You should now believe that hoàng. the Buddha’s knowledge and vision is simply your 4) Kumuda (skt): Yellow lotuses—Caâu Vaät own mind, for there is no other Buddha. But, Ñaàu—Sen vaøng. because living beings cover their brilliance with Four divisions of a cakravarti’s troops: greed and with the love or states of defilement, Catur-angabalakaya (skt)—Töù Binh. external conditions and inner disturbance make 1) Hastikaya (skt): Elephants—Töôïng Binh. slaves of them.

That troubles the World-Honored One to rise from Samadhi, and with various

reproaches and expedients, he exhorts living bao nhieâu phöông tieän noùi ñeán ñaéng mieäng, beings to stop and rest, not to seek outside khuyeân baûo khieán caùc oâng buoâng döùt chôù höôùng themselves, and to make themselves the same as ra ngoaøi tìm caàu thì cuøng Phaät khoâng hai, neân noùi he is. That is called 'Opening the knowledge and khai Phaät tri kieán. Toâi cuõng khuyeân taát caû caùc vision of the Buddha.' I, too, am always exhorting ngöôøi neân thöôøng khai tri kieán Phaät ôû trong taâm all people to open to the knowledge and vision of cuûa mình. Ngöôøi ñôøi do taâm taø, ngu meâ taïo toäi, the Buddha within their own minds. The mind of mieäng thì laønh taâm thì aùc, tham saân taät ñoá, sieåm worldly people are deviant. Confused and nònh, ngaõ maïn, xaâm phaïm ngöôøi haïi vaät, töï khai deluded, they commit offenses. Their speech may tri kieán chuùng sanh. Neáu ngay chaùnh taâm, thöôøng be good, but their minds are evil. They are sanh trí hueä, quaùn chieáu taâm mình, döøng aùc laøm greedy, hateful, envious, given over flattery, laønh, aáy laø töï khai tri kieán Phaät. Caùc oâng phaûi moãi deceit, and arrogance. They oppress one another nieäm khai tri kieán Phaät, chôù khai tri kieán chuùng and harm living creatures, thus they open not the sanh. Khai tri kieán Phaät töùc laø xuaát theá, khai tri knowledge and vision of Buddha, but that of living kieán chuùng sanh töùc laø theá gian. Neáu oâng chæ nhoïc beings. If you can with an upright mind constantly nhaèn chaáp vieäc tuïng nieäm laøm coâng khoùa thì naøo bring forth wisdom, contemplating and khaùc con traâu ly meán caùi ñuoâi cuûa noù!" illuminating your own mind, and if you can Four divisions of vinaya: Dharmaguptaka- practice the good and refrain from evil, you, Vinaya (skt)—Töù phaàn luaät—Four-division yourself will open to the knowledge and vision of Vinaya of the Dharmagupta school (Tröôøng Phaùi the Buddha. In every thought you should open up cuûa Ngaøi Ñaøm Voâ Ñöùc). Buddhism vinaya the knowledge and vision of the Buddha; do not contains 250 rules for monks and 348 for nuns. It open up to the knowledge and vision of living was translated into Chinese by Buddhayasas and beings. To be open to the knowledge and vision of Chu-Fo-Nien—Boä Luaät Phaät giaùo, goàm 250 giôùi the Buddha is transcendental; to be open to the Tyø Kheo vaø 348 giôùi Tyø Kheo Ni. Boä Luaät ñöôïc knowledge and vision of living beings is mundane. caùc Ngaøi Phaät Da Xaù vaø Truùc Phaät Nieäm dòch If you exert yourself in recitation, clinging to it as sang Haùn töï—See Vinaya school. a meritorious exercise, how does that make you Four doctrines: Four schools—Töù Giaùo—See different from a yak who loves his own tail?"— Four teachings. Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng ñaõ Four doctrines and five periods: Boán giaùo daïy: "Naày thieän tri thöùc! Neáu hay nôi töôùng maø naêm thôøi—The T'ien-T'ai doctrine of the four lìa töôùng, nôi khoâng maø lìa khoâng thì trong ngoaøi developments of the Buddha's own teaching (four chaúng meâ. Neáu ngoä ñöôïc phaùp naày, moät nieäm taâm main doctrinal schools) and the five periods of the khai, aáy laø khai Tri Kieán Phaät. Phaät töùc laø giaùc, above developments. phaân laøm boán moân: Khai giaùc tri kieán, thò giaùc tri Four doctrines of Hinayana: Tieåu Thöøa Töù kieán, ngoä giaùc tri kieán, nhaäp giaùc tri

kieán. Neáu Moân—Four schools of Hinayana—Boán cöûa, boán nghe khai thò lieàn hay ngoä nhaäp töùc laø giaùc tri tröôøng phaùi hay boán giaùo phaùp Tieåu Thöøa. kieán, chôn chaùnh xöa nay maø ñöôïc xuaát hieän. Caùc 1) The door of reality, the existence of all oâng deø daët chôù hieåu laàm yù kinh, nghe trong kinh phenomena, the doctrine of being: Tieåu Thöøa noùi khai thò ngoä nhaäp roài töï cho laø Tri Kieán cuûa Höõu Moân—Noùi veà lyù “Höõu”. Phaät, chuùng ta thì voâ phaàn. Neáu khôûi caùi hieåu naày 2) The door of unreality, door of non-existence: töùc laø cheâ bai kinh, huûy baùng Phaät vaäy. Phaät kia Tieåu Thöøa Khoâng Moân—Noùi veà lyù “Khoâng”. ñaõ laø Phaät roài, ñaõ ñaày ñuû tri kieán, caàn gì phaûi khai 3) The door of both reality and unreality or nöõa. Nay oâng phaûi tin Phaät tri kieán ñoù chæ laø töï relativity of existence and non-existence: taâm cuûa oâng, laïi khoâng coù Phaät naøo khaùc; vì taát caû Tieåu Thöøa Dieäc Höõu Dieäc Khoâng Moân—Noùi chuùng sanh töï che phuû caùi quang minh, tham aùi veà lyù vöøa “Höõu” vöøa “Khoâng”. traàn caûnh, ngoaøi thì duyeân vôùi ngoaïi caûnh, trong 4) The door of neither, or transcending existence taâm thì laêng xaêng, cam chòu loâi cuoán, lieàn nhoïc or non-existence: Tieåu Thöøa Phi Höõu Phi Ñöùc Theá Toân kia töø trong tam muoäi maø daäy, duøng

Khoâng Moân—Noùi veà lyù “Phi Höõu,” “Phi (II) According to Most Venerable Thích Thieàn Khoâng”. Taâm in The Pure Land Buddhism in Theory Four doctrines of perishing and the other and Practice, when the five desires and six four of flourishing: Töù Khoâ Töù Vinh—When dusts flare up, the general way to counteract the Buddha died, four of the eight sala-trees them is through skillful visualization of the surrounding him are said to have withered, while four truths of impurity, suffering, the other four continued in full leaf, a sign that a impermanence, and no-self. For example, the four doctrines were to perish and the other four human excrement that we consider fetid (bad were to flourish—Khi Ñöùc Phaät nhaäp dieät, boán smell) and dirty is regarded as fragrant, clean trong taùm caây Ta La bò heùo khoâ, coøn boán caây khaùc and succulent by animals such as insects, dogs vaãn töôi, ñaây laø daáu hieäu cuûa boán phaùp bò hoaïi and pigs, because of their deluded karma. dieät, trong khi boán phaùp khaùc tieáp tuïc höng thònh. They therefore compete and struggle to (A) The four doctrines that were to perish—Töù gobble it up. The defiled desires of this world Khoâ—Boán phaùp bò hoaïi dieät: are considered by humans as lovely and 1) The suffering: Khoå. clean. However, the gods and immortals see 2) The void: Khoâng. them as foul-smelling, dirty and unclean, not 3) Impermanence: Voâ Thöôøng. unlike the way human beings regard dogs and 4) Impermanence: Voâ Ngaõ. pigs eating filthy substances. The various (B) The four doctrines (the transcendent desires of sentient beings, defiled and upside bodhisattva doctrines) that were to flourish— down, are general thus. The practitioner Töù Vinh—Boán phaùp tieáp tuïc höng thònh: should strive gradually to destroy them— 1) Permanence: Thöôøng. Theo Hoøa Thöôïng Thích Thieàn Taâm trong 2) Joy: Laïc. Nieäm Phaät Thaäp Yeáu, khi nguõ duïc luïc traàn 3) Personality: Ngaõ. noåi daäy hay taâm tham nhieãm nguõ duïc luïc 4) Purity: Tònh. traàn, caùch ñoái trò toång quaùt laø neân quaùn saùt thuaàn thuïc boán lyù: baát tònh, khoå, voâ thöôøng, Four doctrines and three meditations: Töù voâ ngaõ. Khi

quaùn xeùt töø thaân, taâm, ñeán caûnh Giaùo Tam Quaùn (Thieân Thai)—The T'ien-T'ai giôùi ñeàu baát tònh, khoå, voâ thöôøng vaø voâ ngaõ, four main doctrinal divisions and its three kinds of haønh giaû seõ döùt töø ñöôïc tham nhieãm. Bôûi meditation—Töù Giaùo Tam Quaùn. chuùng sanh thieáu maát trí hueä, thöôøng soáng (A) The T'ien-T'ai four main doctrinal divisions: trong söï ñieân ñaûo, khoâng saïch cho laø saïch, Thieân Thai Töù Giaùo—See Four teachings (B). khoå cho laø vui, voâ thöôøng cho laø thöôøng, voâ (B) The T'ien-T'ai three kinds of meditation: ngaõ cho laø ngaõ, roài sanh ra meâ say ñaém Thieân Thai Tam Quaùn—See Three nhieãm, neân Ñöùc Phaät daïy phaûi duøng "Töù Öu contemplations. Ñaøn Na" ñeå quaùn phaù boán söï ñieân ñaûo naày. Four dogmas: The seal or impression of the four Chaúng haïn nhö phaån ueá, ta cho laø thoái tha nhô dogmas—Töù Phaùp AÁn. nhôùp, nhöng loaøi choù lôïn vì nghieäp meâ (I) nhieãm, laïi thaáy laø thôm saïch ngon, neân ñua 1) Impermanence: Voâ Thöôøng—All is nhau tranh giaønh. Söï duïc nhieãm ôû nhôn gian, impermanent—Nhaát Thieát Haønh Voâ loaøi ngöôøi cho laø vui saïch ñaùng öa thích, Thöôøng—Vaïn vaät voâ thöôøng. nhöng chö thieân cho laø hoâi tanh nhô nhôùp, 2) Suffering: Khoå—All is suffering—Nhaát Thieát chaúng khaùc chi ta thaáy loaøi choù lôïn aên ñoà oâ Haønh Khoå—Moïi thöù ñeàu ñöa ñeán khoå ñau. ueá. Söï duïc nhieãm cuûa chuùng sanh raát si meâ 3) Non-ego: Voâ Ngaõ—All things have no self— ñieân ñaûo ñaïi khaùi laø nhö theá, neân ngöôøi tu Chö Phaùp Voâ Ngaõ—Chö phaùp voâ ngaõ. phaûi coá gaéng laàn löôït phaù töø. 4) Nirvana: Nieát Baøn—Only Nirvana is 1) Impurity—Baát Tònh: This means that the body permanent, joy with a real soul and purity— is impure, the mind is impure and the realm is Nieát Baøn Tòch Dieät—Chæ coù Nieát baøn laø vónh vieãn, voâ khoå vaø thanh tònh.

impure—Baát tònh laø chæ cho thaân khoâng saïch, countless sentient beings defiled in body and taâm khoâng saïch, vaø caûnh khoâng saïch. mind. Therefore, this impure world is not a) Impurity of the body means that we should worth craving or clinging to: Caûnh khoâng saïch reflect on the fact that beneath the covering laø caûnh giôùi coõi nguõ töôïc ñaày daãy buøn ñaát, layers of skin, our bodies and those of others soûi ñaù, choâng gai, laïi dung chöùa voâ soá chuùng are composed entirely of filthy, smelly sanh töø thaân ñeán taâm ñeàu nhô bôïn. Cho neân substances such as meat, bones, blood, pus, caûnh ueá ñoä naày khoâng coù chi ñaùng say meâ phlegm, saliva, excrement, urine, etc. Not tham luyeán. only that fluids are excreted through nine 2) Suffering—Nhöùt Thieát Haønh Khoå: This apertures (see Cöûu Khoång). If we stop to refers to the fact that the body undergoes think carefully, the physical body of sentient suffering, the mind endures suffering and the beings is hardly worth cherishing: Thaân environment is one of suffering—Thaân khoå, khoâng saïch laø phaûi quaùn xeùt thaân ta vaø ngöôøi taâm khoå vaø caûnh khoå. beân ngoaøi nhôø coù lôùp da che daáu, nhöng beân a) The suffering of the body means that our trong chæ toaøn laø nhöõng thöù hoâi tanh nhô nhôùp body is not only impure, it is subject to birth, nhö thòt, xöông, maùu, muû, ñôøm, daõi, phaån, old age, disease and death, as well as to heat nöôùc tieåu, vaân vaân. Ñaõ theá maø caùc thöù nhô and cold, hunger and thirst, and other nhôùp beân trong coøn baøi tieát ra cöûu khoång hardships that cause us to

suffer, preventing (chín loå) beân ngoaøi. Suy xeùt kyõ, saéc thaân cuûa us from being free and happy: Thaân khoå laø chuùng sanh khoâng coù chi ñaùng öa thích. thaân naày ñaõ nhô nhôùp, laïi bò söï sanh giaø beänh b) Impurity of the mind means that once the cheát, noùng laïnh, ñoùi khaùt, vaát vaû cöïc nhoïc chi mind develops thoughts of greed, it has phoái, laøm cho khoå sôû khoâng ñöôïc töï taïi an already become evil and defiled, not unlike a vui. limpid pond that has been polluted with dirt b) The suffering of the mind means that when and sludge. The dirt pond cannot reflect the the mind is afflicted, it is necessarily images of trees, mountains, sky, clouds; consumed by the fire of afflictions, bound by likewise, a polluted mind has lost all spiritual the ropes of afflictions, struck, pursued and powers and wisdom. Thus, we have the ordered about by the whip of afflictions, saying: “Once who knows how to cultivate defiled and obscured by the smoke and dust does not waste his efforts; a peaceful, still of afflictions. Thus, whoever develops mind will bring spiritual powers and wisdom.” afflictions is lacking in wisdom, because the Those who are determined to tread the Way first person he has caused to suffer is himself: should endeavour gradually to sever the mind Taâm khoå laø khi taâm ta khôûi phieàn naõo, taát bò of afflictions, polluted by greed in its gross löûa phieàn naõo thieâu ñoát, giaây phieàn naõo troùi and subtle aspects: Taâm khoâng saïch laø khi buoäc, roi phieàn naõo ñaùnh ñuoåi sai khieán, khoùi taâm sanh tham nhieãm, taát noù seõ thaønh xaáu xa buïi phieàn naõo laøm taêm toái nhieãm oâ. Cho neân nhô bôïn, chaúng khaùc chi hoà nöôùc trong bò caùu ngöôøi naøo khôûi phieàn naõo taát keû ñoù thieáu trí buøn laøm baån ñuïc. Hoà nöôùc ñuïc khoâng theå soi hueä, vì töï laøm khoå mình tröôùc nhaát. boùng saéc caây nuùi trôøi maây, taâm nhô bôïn laøm c) The suffering of the environment means that maát heát thaàn thoâng trí hueä. Neân nhôù caâu: this earth is subject to the vagaries of the “Bieát tu haønh chôù phí uoång coâng. Taâm bình weather, scorching heat, frigid cold and tònh thaàn thoâng trí hueä!” Ngöôøi ñaõ phaùt pouring rain, while sentient beings must toil nguyeän böôùc leân ñöôøng tu, phaûi laäp chí laàn and suffer day in and day out to earn a living. laàn döùt tröø taâm phieàn naõo nhieãm duïc töø thoâ Tragedies occur every day, before our very ñeán teá. eyes: Caûnh khoå laø caûnh naày naéng löûa möa c) The impure realm is the world of the Five daàu, chuùng sanh vaát vaû trong cuoäc möu sinh, Turbidities, full of dirt and mud, rocks and moãi ngaøy ta thaáy tröôùc maét dieãn ñaày nhöõng stones, spikes and thorns, which harbors hieän traïng nhoïc nhaèn bi thaûm.

3) Impermanence—Nhaát Thieát Haønh Voâ hoïp duø ñaàm aám, keát cuoäc cuõng phaûi chia tan; Thöôøng: This means the impermanence of the buoåi haùt vui roài seõ vaõng; quyeån saùch hay, laàn body, the mind and the environment—Thaân löôït cuõng ñeán trang cuoái cuøng. voâ thöôøng, taâm voâ thöôøng, caûnh voâ thöôøng. 4) No-Self—Chö Phaùp Voâ Ngaõ: This means that a) Impermanence of the body means that the there is no self, no permanent nature per se body withers rapidly, soon grows old and and that we are not true masters of ourselves. delibitated, ending in death. The ancients This point, too, is divided into the no-self have lamented: “Oh, that time when we were body, the no-self mind, and the no-self young and would ride bamboo sticks,

environment—Chö phaùp voâ ngaõ laø khoâng coù pretending they were horses, in the twinkling ta, khoâng coù töï theå, töï chuû. Ñieàu naày cuõng of an eye, our hair is now spotted with the goàm coù thaân voâ ngaõ, taâm voâ ngaõ vaø caûnh voâ color of frost." What happened to all those ngaõ. brave and intelligent young men and those a) The no-self body means that this body is beautiful and enchanting women of bygone illusory, not its own master. It cannot be kept days? They ended as in the following poem: eternally young or prevented from decaying "Rosy cheeks have faded, heros have passed and dying. Even gods and immortals can only away; young students' eyes, too, are weary postpone death for a certain period of time: and sad.": Thaân voâ thöôøng laø thaân naày mau Thaân voâ ngaõ laø thaân naày hö huyeãn khoâng töï taøn taï, deã suy giaø roài keát cuoäc seõ phaûi ñi ñeán chuû, ta chaúng theå laøm cho noù treû maõi, khoâng caùi cheát. Ngöôøi xöa ñaõ than: "Nhôù thuôû coøn giaø cheát. Duø cho baäc thieân tieân cuõng chæ löu thô dong ngöïa truùc. Thoaùt troâng nay toùc ñieåm truï ñöôïc saéc thaân trong moät thôøi haïn naøo thoâi. maøu söông." Möu löôïc doõng maõnh nhö Vaên b) The no-self of mind refers to the deluded Chuûng, Nguõ Töû Tö; saéc ñeïp deã say ngöôøi nhö mind of sentient beings, which has no Taây Thi, Trònh Ñaùn, keát cuoäc roài cuõng: "Hoàng permanent nature. For example, the mind of nhan giaø xaáu, anh huøng maát. Ñoâi maét thö sinh greed, thoughts of sadness, anger, love, and cuõng moûi buoàn." happiness suddenly arise and then disappear, b) Impermanence of the mind means that the there is nothing real: Taâm voâ ngaõ, chæ cho mind and thoughts of sentient beings are taâm hö voïng cuûa chuùng sanh khoâng coù töï theå; always changing, at times filled with love or nhö taâm tham nhieãm, nieäm buoàn vui thöông anger, at times happy or sad. Those thoughts, giaän thoaït ñeán roài tan, khoâng coù chi laø chaân upon close scrutiny, are illusory and false, thaät. like water bubbles: Taâm voâ thöôøng laø taâm c) No-self of environment means that our nieäm chuùng sanh luoân luoân thay ñoåi, khi surroundings are illusory, passive and subject thöông giaän, luùc vui buoàn. Nhöõng nieäm aáy xeùt to birth and decay. Cities and towns are in ra hö huyeãn nhö boït nöôùc. time replaced by abandoned mounds, c) Impermanence of the environment means that mulberry fields soon give way to the open not only do our surroundings always change seas, every single thing changes and and fluctuate, but happiness, too, is fluctuates by the second, one landscape impermenent. Succulent food, once disappears and another takes its place: Caûnh swallowed, loses all tastes; an emotional voâ ngaõ laø caûnh giôùi xung quanh ta nhö huyeãn reunion, however, sweet and joyful, moäng, noù khoâng töï chuû ñöôïc, vaø bò söï sanh ultimately ends in separation; a delightful dieät chi phoái. Ñoâ thò ñoåi ra goø hoang, ruoäng party soon becomes a thing of past; a good daâu hoùa thaønh bieån caû, vaïn vaät luoân luoân book, too, gradually reaches the last pages: bieán chuyeån trong töøng giaây phuùt, caûnh naày Caûnh voâ thöôøng laø chaúng nhöõng hoaøn caûnh aån maát, caûnh khaùc hieän leân. chung quanh ta haèng ñoåi thay bieán chuyeån, Four doors: Töù Moân—The four schools of maø söï vui cuõng voâ thöôøng. Moùn aên duø ngon, thought, or theories—Boán moân. qua coå hoïng roài cuõng thaønh khoâng; cuoäc sum

1) The phenomenal world is real: Höõu Moân— ego has age, i.e. a determined or fated period Tam taïng Giaùo cho raèng theá giôùi hieän töôïng of existence, thus creating the idea of coù thaät. attaching all appearances and desiring for 2) The phenomenal world is unreal: Khoâng welfare and profit—Chaáp thoï meänh moät thôøi Moân—Thoâng giaùo cho raèng theá giôùi hieän cuûa caùi ngaõ, töø ñoù sanh ra chaáp tröôùc vaøo töôïng khoâng coù thaät. töôùng söï vaø ao öôùc phuùc lôïi. 3) The phenomenal world is both real and Four Elements: Töù Ñaïi—Four constituents— unreal: Dieäc Höõu Dieäc Khoâng Moân—Bieät Four basic constituents of matter: giaùo cho raèng theá giôùi hieän töôïng cuõng laø höõu 1) Solidity: Earth—Solid matter—Ñaát. maø cuõng laø khoâng. 2) Fluidity: Water—Liquid—Nöôùc. 4) The phenomenal world is neither real nor 3) Heat: Fire—Löûa. unreal: Phi Höõu Phi Khoâng Moân—Vieân giaùo 4) Motion: Air—Energy of motion—Gioù. cho raèng theá giôùi hieän töôïng chaúng phaûi höõu ** See Four great elements. maø cuõng chaúng phaûi khoâng. Four elements of popularity: Catvari- Four efforts: Töù Tinh Caàn—According to the samgraha-vastuni (skt)—Boán phaùp ñeå daãn daét Sangiti Sutta in the Long Discourses of the chuùng sanh—Four ways of leading human beings Buddha, there are four efforts—Theo Kinh Phuùng to emancipation. Also called four means of Tuïng trong Tröôøng Boä Kinh, coù boán thöù tinh caàn. integration, four integrative methods, four means 1) Effort of restraint: Samvara-padhanam (p)— of integration, four attractions, four Dharmas of Cheá ngöï tinh caàn—See Effort of restraint. attraction, or four all-embracing virtues. The four 2) Effort of abandoning: Ñoaïn Tröø Tinh Caàn— elements of sociability is a gate of Dharma See Effort of abandoning. illumination; for with them we accept all living 3) Effort of development: Tu Taäp Tinh Caàn— beings and after we have attained the truth of See Effort of development. bodhi, we bestow upon all living beings the 4) Effort of preservation: Hoä Trì Tinh Caàn—See Dharma—Töù nhieáp phaùp laø cöûa ngoõ vaøo haøo Effort of preservation. quang cuûa chö phaùp, vì khi soáng vôùi töù nhieáp phaùp Four ejects of the ego in the Diamond Sutra: chuùng ta bieát chaáp nhaän tha nhaân vaø sau khi giaùc Ngaõ Nhaân Töù Töôùng—Boán töôùng ngaõ nhaân (Kinh ngoä boà ñeà, chuùng ta saún saøng chia xeû vôùi tha nhaân Kim Cang). nhöõng gì mình chöùng ngoä (ñaây laø boán pheùp maø 1) The appearance of ego: Ngaõ töôùng—The chö Phaät vaø chö Boà taùt tuøy duøng ñeå thaâu nhieáp laáy illusion that in the five skandhas there is a caùi taâm cuûa chuùng sanh, laøm cho hoï thaân aùi vôùi real ego; thus creating the idea of looking mình ñeå mình coù cô hoäi daïy ñaïo lyù cho hoï): down on the poor, stupid and deluded—Nôi 1) Dana (skt): Boá Thí Nhieáp—Charity—Giving, nguõ uaån maø aûo chaáp laø coù thöïc ngaõ neân sanh or generosity—Giving unsparingly what loøng khinh khi ngöôøi ngheøo, keû ngu. others need in order to lead them to love and 2) Human appearance: Nhaân töôùng—Man is receive the truth—Cho nhöõng thöù maø ngöôøi different from other organisms. The ego of a khaùc caàn (chuùng sanh naøo thích cuûa thì thí man or that this ego is a man and different cuûa, chuùng sanh naøo thích phaùp thì thí phaùp) from beings of the other paths—Chaáp caùi ngaõ haàu giuùp hoï coù ñöôïc yeâu thöông vaø hieåu laø ngöôøi khaùc hay ñaïo khaùc. thoâng

chaân lyù. 3) Living beings appearance: Chuùng sanh 2) Priyavacana (skt): AÙi Ngöõ Nhieáp—Kindly töôùng—All the living are produced by the talk—Kind speech, or pleasant words— skandhas. The ego of all beings, that all Affectionate speech—Kind communication— beings have an ego born of the five Kind words which help beings love and skandhas—Chaáp ngaõ ñöa vaøo nguõ uaån maø receive the truth—Tuøy theo caên taùnh cuûa sanh. chuùng sanh maø duøng lôøi leõ toát laønh ñeå daãn daét 4) The appearance of longevity: Thoï giaû hoï vaøo con ñöôøng ñaïo ñöùc. töôùng—Life is limited to the organism. The

3) Artha-carya (skt): Lôïi Haønh Nhieáp—Useful 3) All Buddhas proclaim the same truth (thirty- deeds—Beneficial action—Useful conduct, or seven aids to enlightenment): Phaùp Ñaúng— beneficial action—Conduct profitable to Chö Phaät ba ñôøi ñeàu ñöôïc ba möôi baûy phaåm others—Beneficial conduct which helps trôï ñaïo nhö nhau. others love and receive the truth—Khôûi thieän 4) All Buddhas have each the threefold body or haønh veà thaân khaåu yù ñeå laøm lôïi cho ngöôøi trikaya: Thaân Ñaúng—Chö Phaät ba ñôøi ñeàu coù khaùc ñeå hoï nhieáp thuï chaân lyù. ba thaân (Phaùp, Baùo, Hoùa) nhö nhau. 4) Samana-arthata (skt): Ñoàng Söï Nhieáp— (B) Engaging in the same work—Cooperation, or 1) All things are equally included in the comaradeship and accommodation—Like Bhutatathata: Chö Phaùp Töù Ñaúng Keå Caû work—Sharing a common aim—Cooperation Chaân Nhö: with and adaptation of oneself to others, to 2) The mind nature being universal, its field of lead them into the truth—Tuøy söï öa thích cuûa action is universal: Phaùt Taâm Ñaúng—Lyù tính chuùng sanh maø cuøng hôïp taùc laøm vieäc vôùi sôû y bình ñaúng, neân taâm naêng phaùt cuõng bình nhau ñeå giuùp daãn daét hoï ñi vaøo chaân lyù. ñaúng. Four emblems: Töù Minh—See Four Shingon 3) The way or method is also universal: Ñaïo emblems. Ñaúng—Phaùt taâm bình ñaúng, neân ñaïo sôû haønh Four emblems of the mountain range in cuõng bình ñaúng. 4) The mercy of the Buddhas is universal for all: Ningpo: Töù Minh Sôn—A mountain range in Töø Bi Ñaúng—Ñaïo sôû haønh bình ñaúng, neân Ningpo perfecture where the four emblems are ñöùc töø bi ñöôïc theå hieän ra khi ñaéc ñaïo cuõng clearly seen—Daõy nuùi ôû Ninh Phuï nôi coù theå thaáy bình ñaúng. ñöôïc Töù Minh: 1) The Sun: Nhöït Sôn. Four erroneous tenets: Töù Chaáp—Boán thöù caâu 2) The Moon: Nguyeät Sôn. chaáp. 3) The Stars: Tinh Sôn. (A) The four tenets of the outsiders or non- 4) The Constellations: Ñaïi Huøng Tinh Sôn. Buddhists—Boán thöù caâu chaáp cuûa ngoaïi ñaïo: 1) Heretical (dò giaùo) theory of causation: Taø Four enemies (maras): Töù ma—Töù Oaùn—Boán Nhaân Taø Quaû—Ngoaïi ñaïo noùi raèng töù ñaïi taïi loaïi thuø oaùn: thieân, thieân sanh ra vaïn vaät—Creation by a 1) The passion and delusion mara: Ma phieàn Creator. naõo. 2) Creation without a cause, or spontaneous 2) Death mara: Ma töû. generation: Voâ Nhaân Höõu Quaû—Chaáp muoân 3) The five skandhas (aggregations) mara: Ma vaät khoâng nhaân, töï nhieân maø coù (khoâng coù nguõ uaån. nhaân maø coù quaû)—Effect independent of 4) The supreme mara-king: Ma vöông. cause. Four epochs: Töù Kieáp—See Four kalpas. 3) Cause without effect: Höõu Nhaân Voâ Quaû—Four equal virtues: Töù Ñaúng. Ñoaïn kieán cho raèng chæ coù hieän taïi, chöù (A) The

four virtues which a Buddha out of his khoâng coù ñôøi sau, khoâng coù haäu quaû gì trong infinte heart manifest equally to all—Chö töông lai ñoái vôùi vieäc laøm hieän taïi—No future Phaät Töù Ñaúng—Töù Voâ Löôïng Taâm (Töø, Bi, consequences as a result of past or current Hyû, Xaû): karma. 1) All Buddhas have the same title or titles: Töï 4) Neither cause nor effect: Voâ Nhaân Voâ Quaû— Ñaúng—Chö Phaät ba ñôøi ñeàu coù moät danh Taø kieán phuû nhaän heát thaûy nhaân quaû, cho hieäu nhö nhau (ñeàu ñöôïc goïi laø Phaät). raèng khoâng coù nghieäp nhaân thieän aùc coù theå 2) All the Buddhas speak the same language thuï quaû söôùng khoå—Rewards and (Sanskrit): Ngöõ Ñaúng—Chö Phaät ba ñôøi ñeàu punishments are independent of morals. duøng moät thöù ngoân ngöõ maø giaûng thuyeát (Phaïn Ngöõ).

(B) Four-phased system elucidated by Master Four exertions: Töù Chaùnh Caàn—See Four right Nagarjuna—Boán loaïi chaáp maø Ngaøi Long efforts. Thoï ñaõ luaän: Four expectations of the Buddhas and 1) Attachment to existence: Chaáp Höõu (chaáp Bodhisattvas (from the followers): Boán ñieàu coù). mong ñôïi ôû chö Phaät vaø chö Boà Taùt cuûa caùc tín 2) Attachment to non-existence: Chaáp Voâ (chaáp ñoà—Buddhist followers expect of the Buddhas khoâng). and Bodhisattvas in four things. 3) Attachment to both existence and non- 1) They promote the virtues of the followers, existence: Chaáp Dieäc Höõu Dieäc Khoâng (chaáp help them remove greed, hate and delusion, coù caû hai). and protect them from ghosts and men who 4) Attachment to neither: Chaáp Phi Höõu Phi may maliciously try to interfere with their Khoâng (chaáp khoâng coù caû hai). spiritual practices—Chö Phaät vaø chö Boà Taùt (C) The four erroneoustenets of the insiders and khuyeán haïnh nhöõng tín ñoà, giuùp hoï xa lìa outsiders, Buddhists and Brahman—Boán thöù tham, saân, si, baûo veä hoï choáng laïi nhöõng ma chaáp tröôùc cho caû noäi laãn ngoaïi ñaïo, Phaät töû quyû vaø nhöõng ngöôøi coù theå quaáy nhieãu nhöõng laãn Baø La Moân: söï tu taäp veà taâm linh. 1) Outsiders who do not accept either the cause 2) They bestow material benefits. Since the nor the dharma ideas of void: Ngoaïi ñaïo chaáp Buddhas and Bodhisatvas are all-merciful, it chaúng lyù nhò khoâng. was natural, and, in some ways, logical to 2) Insiders who hold the Abhidharma or assume that they should concern themselves Sarvastivadah tenet, which recognizes human with the atheal wishes of their adherents, impersonality, but not the unreality of things: protect their earthly fortunes and ward off Noäi ñaïo chaáp giöõ vaøo A Tyø Ñaït Ma Luaän maø disasters. Avalokitesvara, for example, thöøa nhaän raèng coù nhaân khoâng, nhöng khoâng protects caravans from robbers sailors from coù phaùp khoâng (ñaõ chöùng lyù voâ ngaõ nhöng ship wreck, criminals from execution. By his coøn chaáp vaøo phaùp höõu tính). help women obtain the children they wish. If 3) Those who hold the Satyasiddhi tenet which one but thinks of Avalokitesvara, fire ceases discriminates the two meanings of ‘void’ but to burn, swords fall to pieces, enemies not clearly: Thaønh Thöïc Toâng laïi phaân bieät become kind-hearted bonds are loosened, hai nghóa cuûa ‘khoâng’ nhöng laïi phaân bieät spells revert to where they came, beasts flee, khoâng roõ raøng. and snakes lose thei poison. However, this 4) Those in Mahayana who hold the tenet of the aspect of Buddhism is only used to help calm ‘realists.’: Ñaïi Thöøa laïi

chaáp vaøo cöùu caùnh the mind of Buddhist beginners who thöïc teá. encounter problems—Chö Phaät vaø chö Boà Four evil destinations: Töù Thuù—See Four evil Taùt ban cho nhöõng lôïi loäc vaät chaát. Chö Phaät directions. vaø chö Boà Taùt vì loøng töø bi voâ löôïng, dó Four evil destinies: Töù AÙc Thuù—See Apaya. nhieân, vaø moät caùch naøo ñoù, chaéc chaén seõ Four evil directions: Four evil destinations—Töù quan taâm ñeán nhöõng lôøi caàu xin cuûa tín ñoà Thuù—Töù AÙc—Boán ñöôøng döõ. mình, baûo veä soá phaän traàn gian cuûa hoï, ngaên 1) Hells: Ñòa nguïc. ngöøa nhöõng tai öông. Quaùn Theá AÂm chaúng 2) Hungry ghosts: Ngaï quyû. haïn, baûo veä thöông nhaân khoûi naïn troäm cöôùp, 3) Animals: Suùc sanh. thuûy thuû khoûi ñaém thuyeàn, nhöõng keû phaïm toäi 4) Asuras: A-tu-la. khoûi bò haønh hình. Nhôø Ngaøi maø nhöõng thieáu Four evils of the mouth: Khaåu Töù—The four phuï coù nhöõng ñöùa con maø hoï mong öôùc. evils of the mouth (lying, double tongue, ill words Ngöôøi ta chæ caàn nghó tôùi Ngaøi Quaùn Theá AÂm, and exaggeration). löûa seõ taét, göôm giaùo seõ gaãy vuïn, quaân thuø seõ trôû neân nhaân aùi, xieàng xích seõ tan bieán, nhöõng lôøi nguyeàn ruûa seõ trôû veà laïi nôi xuaát phaùt, aùc

thuù tìm ñöôøng troán traùnh, raén reát heát noïc ñoäc. kinh Phaùp Hoa, phaåm 17, coù boán nieàm tin vaø naêm Khía caïnh naøy cuûa ñaïo Phaät thöôøng ñöôïc haïnh tu taäp. duøng ñeå traán an nhöõng keû sô cô gaëp côn hoaïn (A) Four faiths: Töù tín—See Four faiths. naïn maø thoâi. (B) Five practices: Nguõ haïnh—Five practices to 3) The Buddhas and Bodhisattvas become an be pursued by Buddhists after the Buddha's object of desire to love for all Buddhist extinction are derived from the idea that the followers—Chö Phaät vaø chö Boà Taùt trôû thaønh ideal way of practice in the age of moät ñoái töôïng cuûa öôùc voïng yeâu thöông cho degeneration—Naêm haïnh maø Phaät töû phaûi caùc tín ñoà. theo sau khi Ñöùc Phaät nhaäp dieät, xuaát phaùt töø 4) The Buddhas and Bodhisattvas provide yù nieäm cuûa con ñöôøng tu taäp lyù töôûng trong favorable conditions for the attainment of thôøi maït phaùp. enlightenment and liberation for Buddhist 1) Rejoicing over the cultivation in accordance followers—Chö Phaät vaø chö Boà Taùt cung caáp with the Lotus Sutra: Hoan hyû tu taäp theo nhöõng ñieàu kieän thuaän lôïi cho chuùng sanh ñaït kinh Phaùp Hoa. tôùi giaùc ngoä vaø giaûi thoaùt cho chö Phaät töû. 2) Reading and reciting the Lotus Sutra: Ñoïc vaø Four-Eye Ghost King: Quyû Vöông Töù Muïc. tuïng kinh naøy. Four factors of Stream-Attainment: 3) Preaching the Lotus Sutra to others: Giaûng Sotapattiyangani (p)—Töù Döï Löu Höôùng Chi— kinh naøy cho ngöôøi khaùc. According to the Sangiti Sutta in the Long 4) Concurrently practicing the six paramitas: Discourses of the Buddha, there are four factors of Luoân thöïc haønh luïc Ba La Maät. Stream-Attainment—Theo Kinh Phuùng Tuïng 5) Intensively practicing the six paramitas: Tinh trong Tröôøng Boä Kinh, coù boán Döï Löu Quaû Chi. chuyeân thöïc haønh luïc Ba La Maät. 1) Association with good people: Sappurisa- Four false beliefs: Töù Ñieân Ñaûo—See Four samseva (p)—Thieän nhaân thaân caän (ñi laïi vôùi upside-downs. thieän höõu tri thöùc). Four famous commentaries: Töù Luaän—See 2) Hearing the true Dharma: Dieäu Phaùp thính Four famous sastras. thoï (nghe Chaùnh

Phaùp). Four famous hills in China: Töù Ñaïi Danh 3) Thorough attention: Nhö lyù taùc yù. Sôn—See Four famous mountains. 4) Practicing of the Dharma in its entirety: Phaùp Four famous mountains: Töù Ñaïi Danh Sôn— tuøy phaùp haønh (thöïc haønh giaùo phaùp lieân tuïc). Four famous mountains in China that Chinese Four faiths: Töù tín—According to the Lotus Buddhism considered as the sacred places of the Sutra, chapter 17, there are four faiths to be four Great Bodhisatvvas—Boán ngoïn nuùi noåi tieáng followed during the Buddha's lifetime. ñöôïc Phaät giaùo Trung quoác xem nhö ñeàn thôø cuûa 1) Receiving but one thought of faith and boán vò Ñaïi Boà Taùt: discerning the eternity of the Buddha's life: 1) Nguõ Ñaøi Sôn: Wutaishan in Shansi province, Thoï nhaän chæ moät nieäm tín giaûi veà söï vónh considered the sacred mountain of the haèng cuûa thoï maïng cuûa Ñöùc Phaät. Bodhisattva Manjusri (Wen-Shu)—Thuoäc tænh 2) Apprehending its meaning: Hieåu yù nghóa cuûa Sôn Taây, nôi thôø Boà taùt Vaên Thuø. nieäm tín giaûi naøy. 2) Phoå Ñaø Sôn: P'u-t'o-Shan in Chekiang 3) Devotion to preaching the Lotus Sutra abroad province, sacred mountain of the Bodhisattva and to others: Noã löïc giaûng kinh Phaùp Hoa Avalokitesvara (Kuan-Shi-Yin)—Thuoäc tænh cho ngöôøi khaùc. Trieát Giang, ñöôïc coi laø nôi thieâng lieâng cuûa 4) Beholding and perfecting profound faith and Boà taùt Quaùn AÂm. discernment: Thuû trì vaø thöïc hieän nieàm tín 3) Nga Mi Sôn: Oa-Mei-Shan in Sze-Chuan giaûi saâu saéc. province, considered the sacred mountain of Four faiths and five practices: Töù tín nguõ Bodhisattva Samantabhadra (P'u-Hsien)— haïnh—According to the Lotus Sutra, chapter 17, Thuoäc tænh Töù Xuyeân, laø nôi thieâng lieâng cuûa there are four faiths and five practices—Theo Boà Taùt Phoå Hieàn.

4) Cöûu Hoa Sôn: Chiu-Hoa-Shan, in Anhwei vaø ghi nhôù caùc nghóa maø chaúng queân, neân province, the sacred mountain of the thuyeát phaùp khoâng heà e sôï tröôùc ñaïi chuùng. Bodhisattva Kshitigarbha (Ti-Ts'ang or Earth Thaät vaäy, moät vò Boà taùt khoâng coù gì ñeå sôï khi Store)—Thuoäc tænh An Huy, laø nôi thieïng giaûng phaùp cho ai neáu vò aáy hoïc thuoäc loøng lieâng cuûa Boà taùt Ñòa Taïng. taát caû giaùo lyù maø mình ñaõ nghe vaø khoâng Four famous sastras: Töù Luaän—Boán boä luaän queân nhöõng giaùo lyù aáy. Ñieàu naøy coù veû ñôn noåi tieáng. giaûn, nhöng thöïc haønh ñöôïc nhö theá khoâng 1) Pranyamula-sastratika by Nagarjuna (Long phaûi laø deã. Khi moät ngöôøi thoï nhaän giaùo lyù, Thoï), four books: Trung Quaùn Luaän (boán ngöôøi aáy heát loøng laéng nghe ; vaø khi ngöôøi aáy quyeån). coù thaéc maéc veà giaùo lyù, ngöôøi aáy khoâng ngaàn 2) Sata-sastra by Devabodhisattva, two books: ngaïi hoûi vò giaûng sö cho ñeán khi mình hoaøn Baùch Luaän (hai quyeån). toaøn thoâng suoát. Hôn nöõa, caùch noã löïc ghi nhôù 3) Dvadasanikaya-mukha-sastra by Nagarjuna, giaùo lyù duy nhaát laø ngöôøi aáy luoân coá gaéng one book: Thaäp Nhò Moân Luaän (moät quyeån). thöïc haønh giaùo lyù aáy trong cuoäc soáng haèng 4) Mahaprajnaparamita-sastra by Nagarjuna, ngaøy. one hundred books: Ñaïi Trí Ñoä Luaän (100 2) Bodhisattva-fearlessness arises from powers quyeån). of moral diagnosis and application of the Four fast days: Töù Trai Nhöït—The four fast remedy. A Bodhisattva has nothing to fear in days of the month

(moon) are new moon, full preaching the Law once he throroughly th rd moon, 8 and 23 —Boán ngaøy trai trong thaùng laø knows the capacities, inclinations, natures and moàng moät, moàng taùm, raèm vaø 23. minds of all living beings. This means that just as a physician can make a prescription Four favorite pastimes of people in the past according to the nature and stage of any generation: Boán thöù giaûi trí cuûa con ngöôøi trong disease, a Bodhisattva can preach the Law theá heä quaù khöù (Caàm, kyø, thi, hoïa—Music, chess, with no uneasiness in accordance with the poetry and painting). differences in capacity, inclination, nature Four fearlessnesses: Boà Taùt Töù Voâ UÙy— and mind of each person. A person who is Bodhisattva-fearlessnesses—In explaining our worthy to be called a Bodhisattva not only fearless minds, we always refer to the expression remembers the teaching well but also fosters “Four fearlessnesses of a Bodhisattva.”—Khi giaûi the ability to preach it freely by using tactful thích veà taâm voâ uùy cuûa chuùng ta, chuùng ta thöôøng means—Taän tri phaùp döôïc caäp chuùng sanh noùi ñeán bieåu töø “Boán Taâm Voâ UÙy cuûa Boà Taùt.” caên duïc taâm tính thuyeát phaùp voâ uùy. Vì bieát 1) Bodhisattva-fearlessness arises from powers caû theá gian vaø xuaát theá gian phaùp, cuõng nhö of memory and ability to preach without fear. caên duïc cuûa chuùng sanh neân Boà taùt chaúng sôï In fact, a Bodhisattva has nothing to fear in khi thuyeát phaùp ôû giöõa ñaïi chuùng. Moät khi vò preaching the Law to anybody if he learns all Boà taùt ñaõ thoâng hieåu caùc khaû naêng, xu höôùng, the teachings he has learned and he does not baûn chaát vaø taâm thöùc cuûa taát caû chuùng sanh, forget them. This seems simple, but it is not thì vò aáy khoâng coù gì ñeå sôï khi thuyeát phaùp. so easy to put into practice. Whenever a Ñieàu naøy coù nghóa cuõng y nhö moät vò thaày person receives the teaching he listens to it thuoác coù theå keâ toa theo tính chaát vaø caáp ñoä with his whole heart and whenever he has cuûa moïi thöù beänh, moät vò Boà Taùt coù theå giaûng questions about it he does not hesitate to ask phaùp deã daøng phuø hôïp vôùi nhöõng khaùc bieät veà the preacher until he has understood it to his khaû naêng, xu höôùng, baûn chaát vaø taâm thöùc satisfaction. Moreover, he endeavors to cuûa moãi ngöôøi. Moät ngöôøi xöùng ñaùng ñöôïc remember the teaching by striving to cultivate goïi laø Boà Taùt khoâng chæ coù vieäc nhôù giaùo lyù (or to practice) that teaching in his daily life kyõ caøng maø coøn taêng cöôøng khaû naêng thuyeát at all time—Toång trì baát vong, thuyeát phaùp voâ giaûng giaùo lyù moät caùch töï taïi baèng caùch duøng uùy. Boà Taùt coù khaû naêng nghe hieåu giaùo phaùp caùc phöông tieän thieän xaûo.

3) Bodhisattva-fearlessness arises from powers delicate nuances of doubts—Naêng ñoaïn vaät of ratiocination. A Bodhisattva has no fear of nghi thuyeát phaùp voâ uùy. Vì coù khaû naêng döùt preaching the Law in good and sufficient moái nghi ngôø cho chuùng sanh neân thuyeát phaùp questions and answers. If it were sufficient chaúng e sôï. Moät vò Boà Taùt khoâng sôï giaûng just to speak the Law on the spur of the phaùp do giaûi quyeát thoûa ñaùng nhöõng nghi ngôø. moment, one could prepare for it with hastily Nhieàu caâu hoûi khôûi leân veà loái hieåu giaùo lyù acquired and undigested knowledge. Anyone cuûa Ñöùc Phaät vì giaùo lyù thì quaù saâu roäng, voâ who has a

general knowledge of the Law can bieân, trong khi moãi ngöôøi laïi coù moät loái hieåu do so. A true preacher, however, must have khaùc nhau veà caùc vaán ñeà, do ñoù maø coù caâu: enough power to answer clearly any question “Bao nhieâu thaày tu laø baáy nhieâu loái giaûng on his preaching and to argue logically phaùp.” Moãi ngöôøi phaûi saùng suoát vaø döùt khoaùt against opposing opinions. His answers and trong loái hieåu phaùp cuûa mình, nhöng treân heát arguments must not be deceptive or ngöôøi aáy phaûi hôn nhöõng ngöôøi khaùc veà ñöùc farfetched but must be in accord with the haïnh vaø phaûi coù loøng töø bi toät ñoä, vì chæ coù Buddha’s teachings—Thieän naêng vaán ñaùp nhöõng ai ñaõ ñaït ñeán ñoä taâm thöùc tröïc tieáp theå thuyeát phaùp voâ uùy. Vì kheùo bieát hoûi ñaùp nhaäp vaøo loøng ñaïi bi môùi coù theå coù nhöõng thuyeát phaùp chaúng sôï. Moät vò Boà Taùt khoâng quyeát ñònh phuø hôïp vôùi yù ñònh cuûa Ñöùc Phaät sôï giaûng phaùp vôùi nhöõng caâu hoûi vaø traû lôøi toát trong vieäc laøm saùng toû nhöõng saéc thaùi tinh teá vaø ñaày ñuû. Neáu chæ noùi phaùp do hoaøn caûnh cuûa nghi ngôø. thoâi thuùc laø ñuû thì ngöôøi ta chæ caàn chuaån bò ** See Four-fold Fearlessness. baèng moät kieán thöùc ñöôïc thu ñaït nhanh choùng Four female attendants on Vairocana: Töù Ba vaø chöa tieâu hoùa. Baát cöù ai coù moät kieán thöùc La Maät Boà Taùt—The four female attendants on toång quaùt veà Phaùp ñeàu coù theå laøm ñöôïc nhö Vairocana in the Vajradhatu, evolved from him, theá. Tuy nhieân, moät phaùp sö thaät söï phaûi coù each of them a mother of one of the four Buddhas ñuû naêng löïc ñeå traû lôøi moät caùch roõ raøng baát cöù of the four quarters—Boán vò nöõ Boà Taùt thaân caän caâu hoûi naøo veà thuyeát giaûng cuûa mình vaø phaûi cuûa Ñöùc Ñaïi Nhaät Nhö Lai ôû Kim Cang Giôùi, ñeàu laäp luaän hôïp lyù ñeå choáng laïi nhöõng yù kieán do Ñöùc Ñaïi Nhaät Nhö Lai löu xuaát, moãi vò laø meï phaûn ñoái. Nhöng caâu traû lôøi vaø laäp luaän cuûa vò naêng sinh cuûa caùc vò Phaät ôû boán höôùng. aáy khoâng ñöôïc gaây hieåu laàm maø phaûi phuø 1) Vajra-Paramita Bodhisattva: Kim Cang Ba La hôïp vôùi giaùo phaùp cuûa Ñöùc Phaät. Maät Boà Taùt. 4) Bodhisattva-fearlessness arises from powers 2) Ratna-Paramita Bodhisattva: Baûo Ba La Maät of solving doubts. A Bodhisattva has no fear Boà Taùt. of preaching the Law through sufficiently 3) Dharma-Paramita Bodhisattva: Phaùp Ba La resolving doubts. Many questions arise Maät Boà Taùt. regarding the interpretation of the Buddha’s 4) Karma-Paramita Bodhisattva: Nghieäp Ba La teachings because they are so profound, vast Maät Boà Taùt. and boundless, while everybody has a Four fetters: Töù AÙch Phöôïc—According to The different interpretation of matters, thus there Connected Discourses of the Buddha, Chapter is a saying: “As many preachers as there are Esanavago (Searches), there are four yokes or interpretations of the Law.” So sure a person fetters—Theo Töông Öng Boä Kinh, Phaåm Taàm must be very clear-headed and decisive in his Caàu, coù boán AÙch Phöôïc. interpretation of the Law, but above all he 1) Yoke of Desire or sensuality: Duïc AÙch Phöôïc must surpass others in virtue and must have (tham duïc). the utmost compassion, for only a person who 2) Yoke of Possession or existence: Höõu AÙch has reached the mental stage of directly Phöôïc (chaáp höõu). entering into the great compassion of the 3) Yoke of Unenlightened or non-Buddhist Buddha can make

decisions that conform to views or wrong views: Kieán AÙch Phöôïc (taø the Buddha's intention in elucidating the kieán).

4) Yoke of Ignorance: Voâ Minh AÙch Phöôïc (si Xem caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng meâ). baûn nguyeân. Trong phaän vò, khôûi so ño chaáp tröôùc. Four fields of blessings: Töù Ñieàn—See Four Ngöôøi ñoù bò ñoïa vaøo luaän boán thöù höõu bieân." fields for cultivating happiness. 1) First, this person speculates that the origin of Four fields for cultivating happiness: Töù life flows and functions ceaselessly. He Ñieàn—Töù Phöôùc Ñieàn—The four fields for judges that the past and the future are finite cultivating blessing—Boán maûnh ruoäng phöôùc and that the continuity of the mind is infinite: ñieàn. Moät laø ngöôøi ñoù taâm chaáp caùi sinh nguyeân 1) To animal: Thuù Ñieàn—The field of felicity in löu duïng chaúng döùt. Chaáp quaù khöù vaø vò lai laø animals—Phöôùc ñieàn nôi suùc sanh. höõu bieân vaø chaáp töông tuïc laø voâ bieân. 2) To the poor: Khoå Ñieàn—The field of felicity 2) Second, as this person contemplates an in the poor—Phöôùc ñieàn nôi ngöôøi ngheøo. interval of eighty thousand eons, he can see 3) To parents: AÂn Ñieàn—The field of felicity in living beings; but earlier than eighty thousand parents—Phöôùc ñieàn nôi song thaân. eons is a time of stillness in which he cannot 4) To the religion: Ñöùc Ñieàn—The field of hear or see anything. He regards as infinite felicity in religion—Phöôùc ñieàn nôi caùc baäc that time in which nothing is heard or seen, hieàn Thaùnh hay nôi vieäc hoaèng phaùp. and as finite that interval in which living beings are seen to exist: Hai laø ngöôøi ñoù quaùn Four films or things that becloud: Töù EÁ— saùt trong taùm vaïn kieáp thì thaáy chuùng sanh; Boán maøn che phuû. nhöng tröôùc taùm vaïn kieáp thì baët khoâng thaáy 1) Rain-clouds: Emblematic of desire—Möa nghe gì caû. Neân choã khoâng thaáy nghe thì cho Maây, bieåu töôïng cuûa tham duïc. laø voâ bieân, coøn choã thaáy nghe laïi cho laø höõu 2) Dust-storms: Emblematic of hate—Baõo Caùt, bieân. bieåu töôïng cuûa saân haän. 3) Third, this person speculates that his own 3) Smoke: Emblematic of ignorance—Khoùi, pervasive knowledge is infinite and that all bieåu töôïng cuûa voâ minh. other people appear within his awareness. 4) Eclipse of sun and moon: Asuras, emblematic And yet, since he himself has never of pride—Nhaät Thöïc hay Nguyeät Thöïc, bieåu perceived the nature of their awareness, he töôïng cuûa ngaõ maïn coáng cao. says they have not obtained an infinite mind, Four finitenesses: Töù Chuûng Höõu Bieân—Four but have only a finite one: Ba laø ngöôøi ñoù theories regarding finiteness—In the Surangama chaáp caùi ngaõ khaép bieát ñöôïc tính voâ bieân, taát Sutra, book Nine, in the part of the ten states of caû moïi ngöôøi ñeàu bò ngaõ bieát, maø ngaõ khoâng the formation skandha, the Buddha reminded hay hoï coù tính bieát rieâng, neân cho laø hoï Ananda about the four theories regarding khoâng coù tính voâ bieân, hoï chæ laø tính höõu finiteness as follows: "Ananda! Further, in his bieân. practice of samadhi, the good person's mind is 4) Fourth, this person thoroughly investigates the firm, unmoving, and proper and can no longer be formations skandha to the point that it disturbed by demons. He can thoroughly becomes empty. Based on what he sees, in investigate the origin of all categories of beings his mind he speculates that each and every and

contemplate the source of the subtle, fleeting, living being , in its given body, is half living and constant fluctuation. But if he begins to and half dead. From this he concludes that speculate about the making of certain distinctions, everything in the world is half finite and half he could fall into error with four theories of infinite. Because of these speculations about finiteness."—Theo Kinh Thuû Laêng Nghieâm, the finite and the infinite, he will fall into quyeån Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät externalism and become confused about the ñaõ nhaéc nhôû ngaøi A Nan veà boán thöù höõu bieân nhö Bodhi nature: Boán laø ngöôøi ñoù cuøng toät caùi sau: "Naày A Nan! Laïi caùc thieän nam, trong tam haønh aám khoâng, do caùi choã sôû kieán, taâm loä ma ñòa, chính taâm yeân laëng kieân coá. Ma chaúng tìm tính xem xeùt, so saùnh taát caû chuùng sanh, trong ñöôïc choã tieän, cuøng toät caên baûn cuøa caùc loaøi sinh.

moät thaân ñeàu coù moät nöûa sinh, moät nöûa dieät. 2) Pivotal assembly: Ñöông Cô Chuùng—Chuùng Roõ bieát moïi vaät trong theá giôùi ñeàu moät nöûa hoäi nghe hieåu Phaùp Hoa, töï mình thoï nhaän vaø höõu bieân, moät nöûa voâ bieân. Vì so ño chaáp haønh trì nhöõng gì Phaät daïy trong ñoù—Those tröôùc höõu bieân, voâ bieân, neân ñoïa laïc ngoaïi who were responsive to him. Those hearers ñaïo vaø meâ laàm tính Boà Ñeà. of the Lotus who were adaptable to its Four firm beliefs: Four indestructible beliefs— teaching, and received it. Töù Kieân Tín—Boán nieàm tin khoâng hoaïi dieät. 3) Reflection assembly: AÛnh Höôûng Chuùng— 1) Firm belief in the Buddha: Kieân tín nôi Phaät. Those like Manjusri, who reflected on or 2) Firm belief in the Law: Kieân tín nôi Phaùp. drew out the Buddha's teaching. 3) Firm belief in the Order (Sangha): Kieân tín 4) Those who only profited in having seen and nôi Taêng. heard a Buddha, and therefore whose 4) Firm belief in the commandments: Kieân tín enlightenment is delayed to a future life: Keát nôi giôùi luaät. Duyeân Chuùng—Nhöõng chuùng sanh keát duyeân Four floods: Töù Boäc Löu—According to the ñöôïc thaáy vaø nghe Phaät thuyeát phaùp, neân Sangiti Sutta in the Long Discourses of the nhaân duyeân chöùng ngoä cuûa hoï seõ ñöôïc veà ñôøi Buddha, there are four floods—Theo Kinh Phuùng sau naày. Tuïng trong Tröôøng Boä Kinh, coù boán boäc löu (luõ (C) The fourfold assembly of a monastery—Töù luït): Chuùng Xuaát Gia: 1) Flood of sensuality: Duïc Boâc Löu. 1) Bhiksu (skt): Monk—Tyø Kheo—See Bhiksu. 2) Flood of becoming or existence: Höõu Boäc 2) Bhiksuni (skt): Nun—Tyø Kheo Ni—See Löu. Bhiksuni. 3) Flood of wrong views: Taø Kieán Boäc Löu. 3) Sramanera (skt): A novice monk—Sa Di— 4) Flood of ignorance: Voâ Minh Boäc Löu. See Sramanera. 4) Sramanerika (skt): A novice nun—Sa Di Ni— Four-fold Assembly: Töù chuùng. See Sramanerika. 1) Bhiksu: Taêng—Monks. 2) Bhisuni: Ni—Nuns. Four-fold fearlessness: Töù voâ uùy. 3) Upasaka: Öu baø taéc—Laymen. 1) Confidence in Buddha: Fearlessly realizing 4) Upasika: Öu baø di—Laywomen. all things—Nhöùt thieát trí voâ uùy. 2) Confidence in having extirpated (up-rooted) Fourfold disciples: Varga (skt)—The assembly all contamination: Fearlessly extinguishing all of monks, nuns, laymen and laywomen—Töù defilements—Laäu taän voâ uùy. Chuùng. 3) Confidence in explaining the obstacles to (A) The fourfold Assembly in the order—Töù

enlightenment beings: Fearlessly expounding Chuùng Taêng Giaø: all obstruction to liberation—Thuyeát chöôùng 1) Bhiksu (skt): Monk—Tyø Kheo—See Bhiksu. ñaïo voâ uùy. 2) Bhiksuni (skt): Nuns—Tyø Kheo Ni—See 4) Confidence in explaining the way to end Bhiksuni. suffering: Fearlessly asserting the true path to 3) Upasaka (skt): Laymen—Male devotees—Öu liberation—Thuyeát taän khoå ñaïo voâ uùy. Baø Taéc—See Upasaka. 4) Upasika (skt): Lay women—Female Four-fold middle path: Töù Trung Ñaïo— devotees—Öu Baø Di—See Upasika. According to the interpretation of Nagarjuna (B) The fourfold assembly, according to the Bodhisattva in the Madhyamika Sastra, right is the T'ien-T'ai sect—Töù Chuùng theo toâng Thieân middle. The middle versus two extremes is Thai: antithetic middle or relative middle. The middle 1) The assembly which, Sariputra stirred the after the two extremes have been totally refuted, Buddha to begin his Lotus Sutra sermons: is the middle devoid of extremes. When the ideas Phaùt Khôûi Chuùng—Chuùng hoäi maø Ngaøi Xaù of two extremes is removed altogether, it is the Lôïi Phaät ñaõ ba laàn cung thænh khieán cho Ñöùc absolute middle. Thus the absolute right is the Theá Toân khôûi thuyeát Kinh Phaùp Hoa. absolute middle. When the absolute middle

condescends to lead people at large, it becomes a "We talk of this in the assembly because of the temporary middle or truth. Also according to secret teaching of fourfold sameness, that I was in Nagarjuna Bodhisattva, we have thus the fourfold ancient days the Buddha Krakucchanda, Middle Path—Theo söï giaûi thích cuûa Ngaøi Long Kanakamuni, or Kasyapa." Four sorts of sameness Thoï Boà Taùt trong Trung Quaùn Luaän thì 'chaùnh' laø for those who disicpline themselves in religious moät khoaûng giöõa. Khoaûng giöõa chieám choã cuûa hai life—Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: "Ta thaùi cöïc laø moät khoaûng giöõa cuûa phaûn ñeà, hay noùi trong chuùng hoäi giaùo lyù thaâm maät veà boán bình khoaûng giöõa cuûa töông quan: ñoái thieân trung. ñaúng raèng xöa kia Ta ñaõ töøng laø Ñöùc Phaät Caâu Khoaûng giöõa vöôït ngoaøi caû hai thaùi cöïc hoaøn toaøn Löu Toân, Caâu Na Haøm Maâu Ni, hay Ca Dieáp." bò phaù huûy laø khoaûng giöõa vöôït ngoaøi caùc thaùi Boán loaïi bình ñaúng ñoái vôùi nhöõng ai tu taäp ñôøi cöïc: taän trung thieân. Khi yù töôûng veà hai thaùi cöïc soáng phaïm haïnh. hoaøn toaøn bò xoùa boû, baáy giôø laø khoaûng giöõa tuyeät 1) By "sameness in letters" is meant that the ñoái: tuyeät ñaõi trung. Nhö vaäy tuyeät ñaõi chaùnh title Budha is equally given to all Tathagatas, cuõng laø tuyeät ñaõi trung. Khi 'tuyeät ñaõi trung' ñöôïc no distinction being made among them as far ñem ra giaùo hoùa quaàn chuùng, noù trôû thaønh moät thöù as these letter BUDDHA go: Danh Töï Bình Trung Ñaïo hay chaân lyù giaû taïm: thaønh giaû trung. Ñaúng—Bình ñaúng veà chöõ nghóa laø danh hieäu Cuõng theo ngaøi Long Thoï thì coù boán thöù Trung Phaät ñöôïc neâu nhö nhau cho heát thaûy chö Nhö Ñaïo. Lai, khoâng coù söï phaân bieät naøo trong chö vò 1) When the theory of being is opposed to the trong phaïm vi cuûa chöõ PHAÄT. theory of non-being, the former is regarded as 2) By "sameness in words" is meant that all the the worldly truth and the latter the higher Tathagatas speak in sixty-four different notes truth: Tuïc Höõu Chaân Khoâng. Khi höõu ñoái laäp or sounds with the language of Brahma is vôùi voâ thì höõu ñöôïc coi

nhö tuïc ñeá vaø voâ laø pronounced, and that their language sounding chaân ñeá. like the notes of Kalavinka bird is common to 2) When the theory of being and non-being are all the Tathagatas: Ngoân Töø Bình Ñaúng— opposed to those of neither being nor non- Bình ñaúng veà ngoân töø nghóa laø taát caû chö Nhö being, the former are regarded as the worldly Lai ñeàu noùi saùu möôi boán aâm giai hay aâm truth and the latter the higher truth: Tuïc Höõu thanh khaùc nhau maø ngoân ngöõ cuûa Phaïm Khoâng, Chaân Phi Höõu Phi Khoâng. Khi höõu vaø Thieân phaùt aâm, vaø nghóa laø ngoân ngöõ cuûa chö voâ ñoái laäp vôùi phi höõu phi voâ, thì höõu voâ laø Nhö Lai nghe ra gioáng nhö aâm giai cuûa loaøi tuïc ñeá vaø phi höõu phi voâ laø chaân ñeá. chim Ca Laêng Taàn Giaø. 3) If the four opposed theories just mentioned 3) By "sameness in body" is meant that all the together become the worldly truth, the yet Tathagatas show no distinction as far as their higher views dening them all will be regarded Dharmakaya, their corporal features as the higher truth: Tuïc Höõu Khoâng Phi Höõu (rupalakshana) and their secondary marks of Khoâng, Chaân Phi Phi Höõu Phi Phi Khoâng. excellentce are concerned. They differ, Neáu caû boán quan ñieåm ñoái laäp treân ñeàu thuoäc however, when they are seen by a variety of tuïc ñeá, thì nhöõng quan ñieåm naøo cao hôn, phuû beings whom they have the special design to nhaän chuùng ñöôïc xem laø chaân ñeá. control and discipline: Nghóa Bình Ñaúng— 4) If the expressed in the last stage become the Bình ñaúng veà thaân nghóa laø taát caû caùc Ñöùc worldly truth, the denial of them all will be Nhö Lai ñeàu khoâng khaùc bieät khi ñöôïc xeùt veà the higher truth: Tuïc Phi Phi Höõu Phi Phi Phaùp Thaân (Dharmakaya), veà ñaëc tröng thuoäc Khoâng, Chaân Phi Phi Baát Höõu Phi Phi Baát veà thaân theå hay saéc töôùng (rupalakshana), vaø Khoâng. Khi nhöõng quan ñieåm ñöôïc dieãn taû caùc neùt cao ñeïp phuï hay haûo töôùng. Tuy vaäy, trong (3) trôû thaønh tuïc ñeá, thì söï phuû nhaän taát chö Nhö Lai khaùc nhau khi ñöôïc nhìn bôûi caû chuùng seõ laø chaân ñeá. chuùng sanh khaùc nhau maø chö vò ñang ñieàu Fourfold sameness: Töù Bình Ñaúng—According ngöï daïy baûo. to The Lankavatara Sutra, the Buddha taught:

4) By "sameness in the truth" is meant that all Four forms of birth and six forms of Tathagatas attain to the same realization by transmigration: Töù Sanh Luïc Thuù. means of the thirty-seven divisions of (A) See Four forms of birth. enlightenment: Phaùp Bình Ñaúng—Bình ñaúng (B) See Six paths. veà chaân lyù coù nghóa laø taát caû chö Nhö Lai ñeàu Four forms of retribution: Quaû baùo töù töôùng— ñaït cuøng moät söï theå chöùng nhôø vaøo ba möôi Consequences of one's previous life in four forms baûy phaàn chöùng ngoä. of the present life (birth, old age, disease, Four forms of activity: Töù Höõu Vi Töôùng— death)—Quaû baùo tieàn kieáp trong töù töôùng sanh truï Boán loaïi höõu vi töôùng. dò dieät (sanh, giaø, bònh, cheát)—See Four forms of 1) Coming into existence: Sinh. birth. 2) Abiding: Truï. Four forms of wisdom of a Buddha: Töù trí 3) Change: Dò. cuûa chö Phaät: 4) Extinction: Dieät. 1) The great mirror wisdom of aksobhya: Ñaïi Four forms of behavior: Töù Oai Nghi—See vieân caûnh trí. Four respect-inspiring forms of demeanor 2) The universal wisdom of Ratnaketu: Bình (behavior). ñaúng taùnh trí. Four forms of birth: Chatur-Yoni (skt)—Töù 3) The

profound observing wisdom of Amitabha: Sanh—According to the Sangiti Sutta in the Long Dieäu quaùn saùt trí. Discourses of the Buddha, there are four forms of 4) The perfecting wisdom of Amoghasiddhi: birth by which the beings of the six modes of Thaønh sôû taùc trí. existence can be reborn (all births take place in Four formless Heavens: Töù khoâng xöù. four forms and in each case causing a sentient 1) Heaven of boundless space: The sphere of being to enter one of the six gati or paths of the conception of infinite space—Khoâng voâ transmigration)—Theo Kinh Phuùng Tuïng trong bieân xöù. Tröôøng Boä Kinh, coù boán loaïi taùi sanh coù theå coù 2) Heaven of boundless knowledge: The sphere ñoái vôùi nhöõng sanh linh trong saùu ñöôøng (taát caû of the conception of infinite consciousness— chuùng sanh ñeàu ñöôïc sanh ra döôùi boán hình thöùc Thöùc voâ bieân xöù. ñeå ñi vaøo trong luïc ñaïo luaân hoài): 3) Heaven of nothing or non-existence: The 1) Viviparous, as with mammalia: Jarayuja sphere of the conception of nothingness—Voâ (skt)—Birth from the womb—Thai Sanh— sôû höõu xöù. See Womb-born. 4) Heaven of not thinking: The sphere of neither 2) Oviparious, as with birds: Andaja (skt)—Birth perception nor non-perception—Phi töôûng phi from eggs—Noaõn sanh—Egg-born—See phi töôûng xöù. Andaja. ** For more information, please see Four 3) Moisture or water born, as with worms and formless jhanas. fishes: Samsvedaja (skt)—Birth from Four formless jhanas: Töù khoâng xöù. moisture—Thaáp sanh—See Samsvedaja. (A) According to the Sangiti Sutta in the Long 4) Metamorphic, as with moths from the Discourses of the Buddha, there are four chrysalis: Anpapaduka (skt)—Opapatika-yoni formless jhanas—Theo Kinh Phuùng Tuïng (p)—Birth by transformation as in the case of trong Tröôøng Boä Kinh, coù boán Thieàn Voâ Saéc: deities and superior beings of the Pure Lands. 1) The Sphere of Infinite Space: Akasanantya- It is said that such beings, after the end of yatanam (skt)—Khoâng Voâ Bieân Xöù—The their previous lifetime, suddenly appear in first of the four immaterial jhanas. In this this fashion due to their karma, without the region, practitioners attain perception the help of parents or any other intermediary plane of Infinite Either, one-pointedness of agency—Hoùa sanh—See Anpapaduka. mind, and attention. Also, here practitioners, by passing entirely beyond bodily sensations,

by the disappearance of all senses of trôû neân vaéng laëng vaø voâ taän nhö hö khoâng. resistance, and by non-attraction to the Thoï meänh trong coõi trôøi naày coù theå daøi ñeán perception of diversity, seeing that space is 20.000 ñaïi kieáp. infinite, reaches and remains in the Sphere of 2) The Sphere of Infinite Consciousness: Infinite Space, which is beyond Perception of Vijnananantyayatanam (skt)—Thöùc Voâ Bieân Material Shapes. When the mind, separated Xöù—In this region, practitioners attain from the realm of form and matter, is perception the plane of Infinite exclusively directed towards infinite space, it consciousness, one-pointedness of mind, is said to be abiding in the Akasanantya- impingement, feeling, equanimity,... and yatanam. To reach this, a meditator who has attention. Also, here practitioners, passing mastered the fifth fine-material jhana based entirely beyond the Sphere of Infinite Space, on a “kasina” object spreads out the seeing that consciousness is infinite, he counterpart

sign of the “kasina” until it reaches and remains in the Sphere of Infinite becomes immeasurable in extent. The he Consciousness, which is beyond the plane of removes the “kasina” by attending only to the Infinite Either. After attaining the state of the space it pervaded, contemplating it as base of infinite space, meditator continues to “infinite space.” The expression “base of concentrate on this state of “infinite space” infinite space,” strictly speaking, refers to the until he takes as object the consciousness of concept of infinite space which serves as the the base of infinite space, and contemplates it object of the first immaterial-sphere as “infinite consciousness” until the second consciousness. This is the state or heaven of immaterial absorption arises, or when the boundless space, where the mind becomes mind going beyond infinite space is void and vast like space. Existence in this concentrated on the infinitude of stage may last 20,000 great kalpas—Khoâng consciousness it is said to be abiding in the xöù ñaàu tieân trong Töù Khoâng Xöù. Trong coõi Vijnananantya. This is the state or heaven of naøy, haønh giaû ñaït ñeán caûnh giôùi nhö hö boundless knowledge. Where the powers of khoâng, khoâng voâ bieân töôûng, nhaát taâm, vaø taùc perception and understanding are unlimited. yù. ÔÛ ñaây haønh giaû vöôït leân moïi saéc töôûng, Existence in this stage may last 40,000 great dieät tröø moïi chöôùng ngaïi töôûng, khoâng taùc yù kalpas—Trong coõi naøy, haønh giaû ñaït ñeán ñoái vôùi dò töôûng, vò aáy nghó raèng “Hö Khoâng caûnh giôùi nhö Thöùc voâ bieân xöù töôûng, nhaát laø voâ bieân,” neân chöùng vaø truù Khoâng Voâ Bieân taâm, vaø taùc yù. ÔÛ ñaây vò Tyø Kheo vöôït leân moïi Xöù, vöôït qua khoûi töôûng saéc, vaø dieät tröø khoâng voâ bieân xöù, nghó raèng “Thöùc laø voâ chöôùng ngaïi töôûng. Khi caùi taâm ñöôïc taùch bieân,” neân chöùng vaø truù Thöùc Voâ Bieân Xöù, khoûi caûnh giôùi hình vaø chaát, ñöôïc ñaëc bieät vöôït qua caûnh giôùi Khoâng voâ bieân xöù. Sau khi ñöa thaúng ñeán khoâng gian voâ bieân thì noù ñöôïc ñaït ñöôïc traïng thaùi “Khoâng Voâ Bieân Xöù,” goïi laø ñang truù trong khoâng voâ bieân xöù. Ñeå haønh giaû tieáp tuïc gom taâm vaøo sô thieàn voâ ñaït ñeán coõi naày, haønh giaû ñaõ ñaït tôùi taàng saéc cho ñeán luùc phaùt trieån nhò thieàn voâ saéc, thieàn thöù naêm trong saéc giôùi coù theå trau doài hay khi caùi taâm vöôït khoûi caùi khoâng gian voâ thieàn voâ saéc, baét ñaàu gom taâm vaøo ñieåm saùng bieân maø taäp trung vaøo söï voâ bieân cuûa thöùc. phaùt ra töø ñeà muïc hay ñoái töôïng (kasina), cho Ñaây laø coõi trôøi voâ taän trí nôi maø khaû naêng ñeán khi naøo ñieåm saùng aáy lôùn daàn ñeán bao hieåu bieát vaø thaåm thaáu laø voâ taän. Thoï meänh truøm toaøn theå khoâng gian. Ñeán ñaây haønh giaû trong coõi trôøi naày coù theå keùo daøi ñeán 40.000 khoâng coøn thaáy gì khaùc ngoaøi aùnh saùng naày, ñaïi kieáp. cuøng khaép moïi nôi. Töø ngöõ Khoâng Voâ Bieân 3) The Sphere of No-Thingness: Xöù hay khoâng gian ñaày aùnh saùng naày khoâng Akincanyatanam (skt)—Voâ Sôû Höõu Xöù—In coù thöïc, khoâng phaûi laø moät thöïc taïi, maø chæ laø this region, practitioners attain perception the moät khaùi nieäm (khoâng gian phaùt huy töø ñoái plane of Nothing, one-pointedness of mind, töôïng). Ñaây laø coõi trôøi voâ bieân nôi maø taâm impingement, feeling, equanimity,... and

attention. Also, here practitioners, by passing perception-nor-Non-perception, mindfulness. entirely beyond the Sphere of Infinite They emerged from the attainment, they Consciousness, seeing that there is nothing, regard those things that are past, stopped and he reaches and remains in the Sphere of No- changed. Also, here practitioners, by passing Thingness, which is beyond the plane of entirely beyond the Sphere of No-Thingness, Infinite Consciousness. The third immaterial he reaches and remains in the Sphere of attainment has its object the present non-Neither-Perception-Nor-Non-Perception, existence or voidness. Meditators must give which is beyond the plane of Nothingness— attention to the absence of that consciousness Goïi laø "Phi Töôûng Phi Phi Töôûng Xöù" vì ôû in the second immaterial-sphere traïng thaùi naày, "töôûng" khoâng theå ñöôïc bao consciousness. When the mind going even goàm maø cuõng khoâng theå bò loaïi tröø. maø cuõng beyond the realm of consciousness finds no khoâng coù "khoâng töôûng." Baûn chaát cuûa caùi special resting abode, it acquires the ñònh naày laø khoâng ôû trong caûnh giôùi hoaït concentration called "knowing nowhere to ñoäng cuûa taâm thöùc maø cuõng khoâng ôû ngoaøi be." This is the state or heaven of nothing or caûnh giôùi aáy. Ñaây laø coõi trôøi voâ töôûng, nôi chæ non-existence. Where the discriminative coøn trí tröïc giaùc chöù khoâng coøn suy töôûng powers of mind are subdued. Existence in this nöõa. Thoï meänh trong coõi trôøi naày coù theå keùo stage may last 60,000 great kalpas—Trong daøi ñeán 80.000 ñaïi kieáp. Trong coõi naøy, haønh coõi naøy, haønh giaû ñaït ñeán caûnh giôùi nhö Voâ giaû ñaït ñeán caûnh giôùi nhö Phi töôûng phi phi sôû höõu xöù töôûng, nhaát taâm, vaø taùc yù. ÔÛ ñaây töôûng xöù. Haønh giaû xuaát ñònh, thaáy caùc phaùp haønh giaû cuõng vöôït leân moïi thöùc voâ bieân xöù, quaù khöù ñeàu bò bieán hoaïi. ÔÛ ñaây haønh giaû nghó raèng "Khoâng coù vaät gì," neân chöùng vaø cuõng vöôït leân treân moïi voâ sôû höõu xöù, chöùng truù Voâ Sôû Höõu Xöù, nghóa laø vöôït qua khoûi vaø truù trong Phi Töôûng Phi Phi Töôûng Xöù, caûnh giôùi Thöùc voâ bieân xöù. Ñeà muïc cuûa taàng nghóa laø vöôït haún qua khoûi caûnh giôùi cuûa Voâ thieàn voâ saéc thöù ba laø "khoâng coù gì heát," nôi sôû höõu xöù. ñaây haønh giaû phaûi chuù yù vaøo söï vaéng maët cuûa (B) According to the Surangama Sutra—Theo "thöùc" trong nhò thieàn voâ saéc. Khi maø taâm cuûa Kinh Thuû Laêng Nghieâm: In the Surangama haønh giaû vöôït khoûi caû caùi caûnh giôùi cuûa thöùc Sutra, book Nine, the Buddha told Ananda maø thaáy khoâng coù choã naøo rieâng ñeå truù, thì noù about the four formless jhanas as follows: ñaït ñöôïc caùi ñònh goïi laø "Khoâng bieát choã naøo "Ananda! From the summit of the form realm, ñeå hieän höõu." Ñaây laø coõi trôøi voâ höõu nôi there are two roads. Those who are intent khoâng coøn söï phaân bieät. Thoï meänh trong coõi upon renunciation discover wisdom. The light trôøi naày coù theå keùo daøi ñeán 60.000 ñaïi kieáp. of their wisdom becomes perfect and 4) The Sphere of Neither Perception Nor Non-penetrating, so that they can transcend the Perception: Naivasam-jnanasanjnayatanam defiling realms, accomplish Arhatship, and (skt)—Phi Töôûng Phi Phi Töôûng Xöù—This enter the Bodhisattva Vehicle. They are fourth and final immaterial attainment is so among those called great Arhats who have called

because it cannot be said either to turned their minds around."—Theo Kinh Thuû include perception or to exclude perception. Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi The nature of this concentration is neither in vôùi ngaøi A Nan veà Töù Thieàn Voâ Saéc nhö sau: the sphere of mental activities nor out of it. "Laïi nöõa A Nan! Töø treân ñænh cuûa saéc giôùi, This is the state or heaven of neither thinking laïi teõ ra hai ñöôøng. Neáu nôi taâm xaû phaùt minh nor not thinking which may resemble a state trí tueä, saùng suoát vieân thoâng, beøn ra coõi traàn, of intuition. The realm of consciousness or thaønh A La Haùn, vaøo Boà Taùt Thöøa, haïng naày knowledge without thought is reached goïi laø Hoài Taâm Ñaïi A La Haùn: (intuitive wisdom). Existence in this stage 1) Heaven of the Station of Boundless may last to 80,000 great kalpas. In this region, Emptiness: Khoâng Xöù—Those who dwell in practitioners attain the plane of Neither the thought of renunciation and who succeed

in renunciation and rejection, realize that trong Vi Dieäu Phaùp, coù boán loaïi nieäm xöù hình their bodies are an obstacle. If they thereupon thaønh toaøn boä heä thoáng thöïc taäp thieàn ñònh obliterate the obstacle and enter into ñöa ñeán söï phaùt trieån cuûa ñònh vaø hueä. emptiness, they are among those at the (II) The practice of the four foundations of Station of Emptiness—Neáu nôi taâm xaû ñöôïc mindfulness is identical with right thaønh töïu, thaáy thaân chöôùng ngaïi, boû ngaïi vaøo mindfulness as the seventh factors of the khoâng, haïng naày goïi laø Khoâng Xöù. Noble Eightfold Path—Söï thöïc taäp töù nieäm 2) Heaven of the Station of Boundless xöù gioáng nhö yeáu toá thöù baûy laø Chaùnh Nieäm Consciousness: Thöùc Xöù—For those who trong Baùt Thaùnh Ñaïo: have eradicated all obstacles, there is neither 1) The foundation of mindfulness in obstruction nor extinction. Then there remains comtemplation of the body: Thaân quaùn nieäm only the Alaya Consciousness and half of the xöù. subtle functions of the Manas. These beings 2) The foundation of mindfulness in are among those at the Station of Boundless contemplation of feeling: Thoï quaùn nieäm xöù. Consciousness—Caùc ngaïi tieâu heát roài, trong 3) The foundation of mindfulness in ñoù chæ coøn A Laïi Da Thöùc vôùi nöûa phaàn vi teá contemplation of consciousness: Taâm quaùn cuûa Maït Na, haïng naày goïi laø Thöùc Xöù. nieäm xöù. 3) Heaven of the Station of Nothing 4) The foundation of mindfulness in Whatsoever: Voâ Sôû Höõu Xöù—Those who contemplation of mental objects: Phaùp quaùn have already done away with emptiness and nieäm xöù. form eradicate the conscious mind as well. In ** For more information, please see Four kinds the extensive tranquility of the ten directions of mindfulness. is nowhere at all to go. These beings are Four fruits or bodhisattva stages in among those at the Station of Nothing Mahayana: Ñaïi Thöøa Töù Quaû. Whatsoever—Saéc vaø khoâng ñaõ maát, taâm thöùc 1) Srota-apanna: Tu Ñaø Hoaøn—See Srota- ñeàu dieät, möôøi phöông yeân laëng, khoâng coøn apanna. choã ñeán, haïng naày goïi laø Voâ Sôû Höõu Xöù. 2) Sakrdagamin: Tö Ñaø Haøm—See 4) Heaven of the Station of Neither Thought nor Sakadagamin. Non-Thought: Phi Töôûng Phi Phi Töôûng Xöù— 3) Anagamin: A Na Haøm: A Na Haøm—See When the nature of their consciousness does Anagami. not move, within extinction they exhaustively 4) Arahant: A La Haùn—See Arhat.

investigate. Within the endless they discern Four functions of cognition: Töù Phaàn Phaùp the end of the nature. It is as if were there Töôùng—See Four parts of function of cognition. and yet not there, as if it were ended and yet Four functions in maintaining the koan not ended. They are among those at the Station of Neither Thought Nor Non- exercises in Zen: Boán Söù Meänh Cuûa Thieàn Thought—Duøng thöùc tính chaúng ñoäng ñeå dieät Toâng Khi Chaáp Nhaän Loái Tu Taäp Coâng AÙn—söï nghieàn ngaãm, thaønh ra ôû nôi voâ taän laïi toû According to Zen Master D.T. Suzuki in the baøy taùnh taän, nhö coøn maø chaúng coøn, taän maø Essays in Zen Buddhism, the koan exercise chaúng taän, haïng naày goïi laø Phi Töôûng Phi Phi adopted by the Zen masters of the tenth and Töôûng Xöù. eleventh centuries was designed to perform the following functions—Theo Thieàn Sö D.T. Suzuki Four Foundations of Mindfulness: Töù Nieäm trong Thieàn Luaän, Taäp II, caùc Thieàn sö ôû theá kyû Xöù. thöù 10 vaø 11 ñaõ chaáp nhaän loái tu taäp coâng aùn coát (I) According to Bhikkhu Bodhi in Abhidamma, ñeå thöïc hieän nhöõng söù meänh sau ñaây: there are four foundations of mindfulness 1) To popularize Zen in order to counteract which form a complete system of meditative native aristocracy which tended to its own practice for the development of mindfulness extinction: Ñaïi chuùng hoùa Thieàn toâng ñeå chaän and insight—Theo Ngaøi Tyø Khöu Boà Ñeà

ñöùng baûn chaát thöôïng löu noù ñöa Thieàn ñeán Chöùng Töï Chöùng Phaàn—Chöùng töï chöùng choã töï huûy. phaàn hoaøn thaønh taùc duïng cuûa taâm thöùc. 2) To give a new stimulus to the development of Four fundamental evil passions: Töù Ñaïi Zen consciousness, and thus to accelerate the Phieàn Naõo—These four are regarded as the maturing of the Zen experience: Mang laïi fundamental evil passions originating from the moät kích thích môùi meû cho doøng phaùt trieån view that there is really an eternal substance taâm thöùc Thieàn, coù theá môùi thuùc ñaåy ñöôïc söï known as ego-soul—Boán thöù naày ñöôïc xem laø thuaàn thuïc cuûa kinh nghieäm Thieàn. nhöõng phieàn naõo caên baûn baét nguoàn töø kieán giaûi 3) To check the growth of intellectualism in cho raèng thöïc söï coù moät baûn theå ñöôïc goïi laø ngaõ- Zen: Beû gaõy söï gia taêng cuûa chuû tröông duy linh hoàn thöôøng haèng. trí trong Thieàn. 1) The belief in the existence of an ego- 4) To save Zen from being buried alive in the substance: Atmadrishti (skt)—Ngaõ Kieán—Tin darkness of quietism: Cöùu Thieàn khoûi bò choân vaøo söï hieän höõu cuûa moät ngaõ theå. soáng trong boùng toái cuûa chuû tröông tòch maëc. 2) Ignorance about the ego: Atmamoha (skt)— Four functional divisions of consciousness: Ngaõ Si—Söï meâ muoäi veà caùi ngaõ. Boán Phaàn Cuûa Thöùc—According to Prof. Junjiro 3) Conceit about the ego: Atmamana (skt)—Ngaõ Takakusu in “The Essentials of Buddhist Maïn—Kieâu maïn veà caùi ngaõ. Philosophy,” the Dharmalaksana School believes 4) Self-love: Atmasukha (skt)—Ngaõ AÙi—Töï that each of the consciousness has four functional yeâu thöông mình. divisions of interdependent nature—Theo Giaùo Sö Four fundamental states: Töù Boån Töôùng—Boán Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät töôùng caên baûn. Giaùo, Phaùp Töôùng Toâng chuû tröông moãi thöùc coù 1) Birth: Sinh. boán phaàn vôùi baûn chaát lieân ñôùi. 2) Stay: Truï. 1) The

objective or the seen portion. The 3) Change: Dò. objective is a shadow image of an outer 4) Extinction: Dieät. object reflected on the mind-face: Laksana- Four furnaces: Töù Loâ—The four furnaces, or bhaga (skt)—Töôùng Phaàn—Ñoái töôïng bò thaáy altars of the esoteric cult, each differing in hay laø hình boùng cuûa ñoái töôïng ngoaïi taïi phaûn shape—Boán loaïi hoûa loø hay baøn thôø cuûa Maät aûnh treân maët taâm thöùc. Giaùo, moãi thöù ñeàu coù hình theå khaùc nhau: 2) The subjective or the seeing portion 1) Earth furnace, square in shape: Ñòa Loâ—Loø illumines, sees and experiences the outer ñaát hình vuoâng. object: Darsana-bhaga (skt)—Kieán Phaàn— 2) Water furnace, round in shape: Thuûy Loâ—Loø Chuû theå soi chieáu hay nhìn thaáy vaø kinh nöôùc hình troøn. nghieäm noù. 3) Fire furnace, triangular in shape: Hoûa Loâ— 3) The self-witness or the self-assuring portion: Loø löûa hình chöõ nhaät. Saksatkari-bhaga (skt)—Töï Chöùng Phaàn— 4) Wind furnace, half-moon in shape: Phong The self-assuring portion see and Loâ—Loø gioù hình baùn nguyeät. acknowledge the subjective function. That is Four generals: Four generals or guardians of the to say, the self-assuring portion will know the Law—Töù Phöông Ñaïi Töôùng—The four generals subject has seen the object or the shadow- or guardians of the Law. Each has 500 followers image—Töï chöùng phaàn nhaän thöùc hay bieát and twenty-eight companies of demons and ñöôïc chuû theå hay kieán phaàn ñaõ thaáy ñoái töôïng spirits—Boán Ñaïi töôùng hoä phaùp ôû boán phöông. (töôùng phaàn) hay chæ laø hình aûnh cuûa ñoái Moãi ñaïi töôùng ñeàu coù 500 ñoà ñeä cai quaûn 28 boä töôïng. quyû thaàn: 4) The rewitnessing of self-witness or the 1) Baéc Phöông Taùn Chi Ñaïi Töôùng. reassuring portion: The rewitnessing of the 2) Ñoâng phöông Laïc Duïc Ñaïi Töôùng. self-witness completes the mental faculty— 3) Nam phöông Ñaøn Ñeá Ñaïi Töôùng. 4) Taây Phöông Thieän Hieän Ñaïi Töôùng.

** See Four great kings caây laáy löûa, löûa saép chaùy leân, maø chöa thaät söï Four givings: Töù Xaû—According to the Sastra chaùy. Ñaây goïi laø noaõn ñòa. on the Maha-Prajna Sutra, there are four 2) Level of the summit: Ñænh Ñòa—He continues givings—Theo Luaän Ñaïi Trí Ñoä, coù boán loaïi xaû: on with his mind, treading where the Buddhas 1) The giving of goods: Taøi Xaû. tread, as if relying and yet not. It is as if he 2) The giving of the Truth: Phaùp Xaû. were climbing a lofty mountain, to the point 3) The giving of courage or fearlessness: Voâ UÙy where his body is in space but there remains a Xaû. slight obstruction beneath him. Therefore it is 4) The giving up of the passions and delusions: called ‘the level of the summit.’—Laïi laáy taâm Phieàn Naõo Xaû. mình thaønh ñöôøng loái ñi cuûa Phaät, döôøng nhö Four good roots: Catus-kusala-mula (skt)—Töù nöông maø chaúng phaûi nöông. Nhö leân nuùi cao, Thieän Caên—The four good roots, or sources from thaân vaøo hö khoâng, döôùi chaân coøn chuùt ngaïi. which spring good fruit or development—Boán Goïi laø Ñænh Ñòa. thieän caên ñöa ñeán nhöõng quaû vò toát ñeïp: 3) Level of patience: Nhaãn Ñòa—When the (A) According to the Mahayana—Theo Ñaïi mind and the Buddha are two and yet the Thöøa: same, he has well obtained the middle way. 1) Sravakas: Thanh Vaên. He is like someone who endures something 2) Pratyeka-buddhas: Duyeân Giaùc. when it seems impossible to either hold it in 3) Bodhisattvas: Boà Taùt. or let it out.

Therefore it is called "he level of 4) Buddhas: Phaät. patience."—Taâm vaø Phaät ñoàng nhau, thì (B) According to the Kosa Sect—Theo Caâu Xaù kheùo ñöôïc trung ñaïo. Nhö ngöôøi nhaãn vieäc, Toâng: chaúng phaûi mang söï oaùn, maø cuõng chaúng phaûi 1) The level of heat: Noaõn Phaùp. vöôït haún söï aáy. Ñoù goïi laø nhaãn ñòa. 2) The level of the summit: Ñænh Phaùp. 4) Level of being first in the world: Theá ñeä nhaát 3) The level of patience: Nhaãn Phaùp. ñòa—When numbers are destroyed, there are 4) The level of being first in the world: Theá Ñeä no such designations as the middle way or as Nhaát Phaùp. confusion and enlightenment; this is called (C) According to the Surangama Sutra, book the 'level of being first in the world.'—Soá Eight, the Buddha reminded Ananda as löôïng tieâu dieät, trung ñaïo giöõa meâ vaø giaùc, follows: "Ananda! When these good men ñeàu khoâng coøn teân goïi. Ñaây goïi laø theá ñeä have completely purified these forty-one nhaát ñòa. minds, they further accomplish four kinds of Four grades of earnest doers: Töù Chuûng Haønh wonderfully perfect additional practices."— Nhaân—Who follow the bodhisattva discipline and Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, attain to the following—Boán loaïi haønh nhaân. Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà töù gia haïnh 1) Ten Stages: Ten Grounds—Thaäp Truï. **See nhö sau: "OÂng A Nan! Ngöôøi thieän nam ñoù, Ten grounds. thaûy ñeàu thanh tònh, 41 taâm gaàn thaønh boán 2) Ten necessary activities: Thaäp Haïnh. **See thöù dieäu vieân gia haïnh." Ten necessary practices of a Bodhisattva. 1) The level of heat: Noaõn Ñòa—When the 3) Ten Dedications: Thaäp Hoài Höôùng. **See enlightenment of a Buddha is just about to Ten Kinds of Dedications Expounded by the become a function of his own mind, it is on Buddhas of Past, Present and Future & Ten the verge of emerging but has not yet Kinds of Dedications of Roots of Goodness of emerged, and so it can be compared to the Great Enlightening Beings. point just before wood ignites when it is 4) Thaäp Truï: Ten Grounds. **See Ten grounds. drilled to produce fire. Therefore, it is called Four grave sins: Parajikas (skt)—Töù Ba La 'the level of heat.'—Laáy Phaät giaùc ñeå duøng Di—Töù Cöïc Troïng Caûm Ñoïa Toäi—Töù Ñoïa—Töù laøm taâm mình, döôøng nhö hieåu roõ Phaät giaùc Khí—Töù Troïng—The four grave prohibitions or maø kyø thaät chöa hieåu roõ. Ví duï nhö khoang sins—The offences that may be committed by

monks and nuns have been classified according to (II) According to the Esoteric sect—Theo Maät their gravity. The worst offences grouped under Giaùo: the heading "Parajika," which entailed the 1) Discarding the truth: Xaû Chaùnh Phaùp—Pheá expulsion of the guilty from the community of boû Chaùnh Phaùp. monks and nuns. The word Parajika is derived 2) Discarding the Bodhi-mind: Xaû Boà Ñeà from the Sanskrit root Para and Jika which means Taâm—Pheá boû Boà Ñeà taâm. that makes DEFEAT. Four parajikas mean four 3) Being mean or selfish in regard to the causes of falling from grace and final supreme law: Khan Laän Thaéng Phaùp—Ích kyû excommunication or expulsion of a monk or nun. trong vieäc truyeàn baù Chaùnh Phaùp. According to the monastic point of view, these 4) Injuring the living: Naõo Haïi Chuùng Sanh— offences are regarded as very serious in nature. Laøm toån haïi ñeán chuùng sanh. Any monks, regardless of their ranks and years in Four great

Bodhisattvas: Töù Ñaïi Boà Taùt: the Order, violate any one of these offences, are 1) Matreiya: Di Laëc Boà Taùt. subject to expulsion from the Order. Once they 2) Manjusri: Vaên Thuø Sö Lôïi Boà Taùt. are expelled, they are never allowed to join the 3) Avalokitesvara: Quaùn Theá AÂm Boà Taùt. Order again. They are defeated forever. 4) Samantabhadra: Ñaïi Theá Chí Boà Taùt. Therefore, the Buddha cautioned all monks and ** See Four Great Bodhisattvas of Lotus Sutra. nuns not to indulge in any one of them—Nhöõng Four Great Bodhisattvas of Lotus Sutra: Töù toäi loãi maø chö Taêng Ni coù theå phaïm phaûi ñöôïc Ñaïi Boà Taùt Trong Kinh Phaùp Hoa—Boán vò Boà xeáp theo möùc ñoä naëng nheï. Caùc loãi naëng nhaát Taùt lôùn trong Kinh Phaùp Hoa. ñöôïc xeáp döôùi tieâu ñeà Ba La Di (Parajika), khieán (A) phaûi bò truïc xuaát ra khoûi Taêng Ni chuùng. Chöõ 1) Maitreya: Di Laëc Boà Taùt. Parajika ñöôïc laáy töø goác chöõ Baéc Phaïn Para vaø 2) Manjusri: Vaên Thuø Sö Lôïi Boà Taùt. Jika coù nghóa laø ÑOÏA. Töù Ñoïa coù nghóa laø boán toäi 3) Avalokitesvara: Quaùn Theá AÂm Boà Taùt. Ba La Di thoaùi ñoïa phaùp phaûi bò khai töø khoûi 4) Samantabhadra: Ñaïi Theá Chí Boà Taùt. Taêng Chuùng. Theo quan ñieåm xuaát gia cuûa Phaät (B) giaùo thì nhöõng vi phaïm naày ñöôïc xem laø coù tính 1) Visistacaritra: Thöôïng Haïnh. chaát nghieâm troïng. Baát cöù vò Taêng naøo, baát keå thöù 2) Anantacaritra: Voâ Bieân Haïnh. baäc vaø thaâm nieân trong Giaùo Ñoaøn, heã phaïm phaûi 3) Visuddhacaritra: Tònh Haïnh. moät trong Töù Ba La Di naày seõ bò truïc xuaát khoûi 4) Supratisthitacaritra: An Laäp Haïnh. Giaùo Ñoaøn. Moät khi bò truïc xuaát seõ khoâng bao giôø Four great citations: Mahapadesa (p)—Boán ñöôïc pheùp trôû laïi Giaùo Ñoaøn (baát cöù heä phaùi naøo Ñieàu Tham Chieáu Lôùn—On his way to preach, trong Phaät Giaùo). Nhöõng vò naày seõ vónh vieãn bò the Buddha passed from village to village. One ñoïa laïc. Vì theá maø Ñöùc Phaät khuyeán caùo chö day he arrived at Bhoganagara and there he Taêng Ni phaûi caån troïng ñöøng ñeå vöôùng phaûi moät taught the four great citations or references by trong Töù Ba La Di naày: means of which the word of the Buddha could be (I) According to the Mahayana and Hinayana—tested and clarified—Theo Ñöùc Phaät vaø Phaät Theo Ñaïi Thöøa vaø Tieåu Thöøa: Phaùp cuûa Hoøa Thöôïng Narada, trong khi ñi lang 1) Killing: Vadha-himsa (skt)—Saùt sanh—Gieát thang töø laøng naày qua laøng khaùc, moät ngaøy noï haïi chuùng sanh—See Killing. Ñöùc Phaät ñeán Bhoganagara vaø taïi ñaây Ngaøi ñaõ 2) Stealing: Adattadana (skt)—Ñaïo—Troäm daïy Boán Ñaïi Giaùo Phaùp hay boán ñieàu tham chieáu Caép—See Stealing. lôùn, maø y cöù theo ñoù chuùng ta coù theå traéc nghieäm 3) Adultery: Abrahmacarya (skt)—Sexual vaø laøm saùng toû nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät. immorality or bestiality—Daâm Duïc—Phaïm 1) A monk may say thus, from the mouth of the toäi thoâng daâm—See Sexual misconduct. Buddha himself have I heard, have I received 4) False speaking: Uttaramanusyadharma- thus: "This is the doctrine, this is the pralapa (skt)—Falsity—Voïng—Voïng ngöõ discipline, his is the teaching of the Master." hay noùi doái—See Lying. The monk's words should never be accepted

nor rejected. Without either accepting or been wrongly grasped by the monk, you rejecting such words, one should study should reject them. If, when compared and

throroughly every word and syllable, then contrasted, they harmonize with the compare and contrast them with the Buddhist discourses and agree with the disciplinary sutras (discourses) and vinaya (disciplinary rules, you may come to a certain conclusion rules). If when so compared, they do not that this is the word of the Exalted One: Laïi harmonise with the discourses and do not nöõa, moät vò Tyø Kheo coù theå noùi raèng trong agree with the disciplinary rules, then you ngoâi chuøa kia coù chuùng Taêng soáng chung vaø may come to the conclusion that this is not the coù nhöõng vò sö laõnh ñaïo. Toâi nghe chính caùc word of the Exalted One, this has wrongly sö aáy noùi nhö theá naày: “Ñaây laø Giaùo Lyù, ñaây grasped by the monk, now you should reject laø Giôùi Luaät, ñaây laø lôøi Giaùo Huaán cuûa Ñöùc it. If when compared and contrasted, the Boån Sö.” Khi nghe nhö vaäy, khoâng neân chaáp harmonise with the discourses and agree with nhaän ngay, maø cuõng khoâng neân choái boû ngoaøi the disciplinary rules, you may come to a tai, maø phaûi nghieân cöùu töôøng taän töøng chöõ, conclusion that this is the word of the Exalted töøng tieáng, roài ñem ñoái chieáu, so saùnh vôùi One, this has correctly been grasped by the kinh luaät, neáu thaáy khoâng phuø hôïp, thì coù theå monk: Moät vò Tyø Kheo coù theå noùi raèng toâi keát luaän ñaây khoâng phaûi laø Phaät ngoân, caàn nghe chính Ñöùc Phaät ñaõ thoát ra nhö vaày: phaûi loaïi boû. Neáu sau khi ñoái chieáu, so saùnh , “Ñaây laø Giaùo Lyù, ñaây laø Giôùi Luaät, ñaây laø maø thaáy nhöõng lôøi aáy phuø hôïp vôùi kinh luaät, Giaùo Huaán cuûa Ñöùc Boån Sö.” Nhöõng lôøi aáy thì coù theå keát luaän chaéc chaén ñaây chính laø khoâng neân ñöôïc chaáp nhaän , cuõng khoâng neân Phaät ngoân. bò loaïi boû ngoaøi tai. Khoâng chaáp nhaân, khoâng 3) Again a monk may say thus, in such a gaït boû ngoaøi tai, maø phaûi nghieân cöùu töôøng monastery dwell many Theras and Bhikkhus taän töøng chöõ, töøng tieáng, roài ñoái chieáu vaø so of great learning, versed in the teachings, saùnh vôùi kinh ñieån vaø giôùi luaät. Neáu khi so proficient in the Dharma, Vinaya, and saùnh kyõ caøng maø thaáy raèng noù khoâng phuø hôïp Matrices. From the mouth of those Theras vôùi Kinh Luaät, thì coù theå keát luaän chaéc chaén have I haerd, have I received thus: “This is ñaây khoâng phaûi laø Phaät ngoân, caàn neân loaïi the Dharma, this is the Vinaya, this is the boû. Khi so saùnh vaø ñoái chieáu, thaáy nhöõng lôøi teaching of the Master.” His words should aáy phuø hôïp vôùi kinh ñieån vaø giôùi luaät, thì coù never be accepted nor rejected. Without theå keát luaän chaéc chaén ñaây chính laø Phaät either accepting or rejecting such words, you ngoân. should study thoroughly every word and 2) Again a monk may say thus, in such a syllable, then compare and contrast them with monastery lives the Sangha together with the sutras and disciplinary rules. If, when so leading Theras. From the mouth of that compared and contrasted, they do not Sangha have I heard, have I received thus: harmonise with the discourses and do not "“his is the doctrine, this is the discipline, this agree with the vinaya, you may come to a is the Master’s teaching.” His words should certain conclusion that this is not the word of neither be accepted nor rejected. Without the Exalted One, then you should reject them. either accepting or rejecting such words, If, when compared and contrasted, they study thoroughly every word and syllable,

harmonize with the sutras and agee with the them compare and contrast them with the Vinaya, you then may come to a certain sutras and disciplinary rules. If, when so conclusion that this is the word of the Exalted compared and contrasted, they do not One: Laïi nöõa, moät vò Tyø Kheo coù theå noùi harmonize with the discourses and do not raèng trong caûnh chuøa kia coù nhieàu vò sö vaø agree with the disciplinary rules, then you nhöõng vò cao Taêng hoïc roäng, thoâng suoát Giaùo may come to the certain conclusion that this is Lyù, hieåu roäng Kinh Luaät vaø Phaùp Yeáu vaø not the word of the Exalted One, thia has chính toâi nghe caùc vò aáy noùi nhö vaày: “Ñaây laø

Giaùo Phaùp, ñaây laø Giôùi Luaät, ñaây laø Giaùo Four great continents: Catur-dvipa (skt)—Töù Huaán cuûa Ñöùc Boån Sö.” Khi nghe nhö vaäy, Chaâu—Four Saha Continents or four great khoâng neân chaáp nhaän, cuõng khoâng neân choái continents of a world—According to ancient boû, maø phaûi nghieân cöùu töôøng taän töøng chöõ, Buddhist cosmology, there are four inhabited töøng tieáng, roài ñem ñoái chieáu vaø so saùnh vôùi continens of every universe. They are land areas kinh luaät. Neáu thaáy nhöõng lôøi aáy khoâng phuø and situated in the four directions around Mount hôïp vôùi kinh luaät, thì coù theå keát luaän chaéc Sumeru—Theo khoa coå vuõ truï hoïc Phaät Giaùo, coù chaén ñaây khoâng phaûi laø Phaät ngoân, neân loaïi boán chaâu trong theá giôùi Ta Baø, töù höôùng xung boû. Neáu sau khi ñoái chieáu so saùnh, thaáy quanh nuùi Tu Di. nhöõng lôøi aáy phuø hôïp, coù theå keát luaän chaéc 1) The Northern Continent: Uttarakuru (skt)— chaén ñaây chính laø Phaät ngoân. Baéc Cu Loâ (Caâu Lö) Chaâu—The Northern of 4) Again a monk may say this, in such a the four continents of a world—Coøn goïi laø monastery lives an elderly monk of great Uaát Ñan Vieät Chaâu—See Uttarakuru. learning, versed in the teachings, proficient in 2) The Southern Continent: Jambudvipa (skt)— the Dharma, Vinaya, and Matrices. From the Nam Thieäm Boä Chaâu—The Southern mouth of that Thera have I hard, have I continent—Coøn goïi laø Chaâu Dieâm Phuø Ñeà— received thus: “This is the Dharma, this is the See Jambudvipa. Vinaya, this is the Master’s teaching.” His 3) The Western Continent: Godana, words should neither accepted nor rejected. Aparagodana, or Avaragodanuyah (skt)—Taây Without either accepting or rejecting such Ngöu Hoùa Chaâu—West Continent, where words, study throughly every word and oxen are used as money; the western of the syllable, then compare and contrast them with four continents of every world, circular in the discourses and the disciplinary rules. If, shape and with circular-faced people—Coøn when compared and contrasted, they do not goïi laø Coà Da Ni. Taây Ngöu Hoùa Chaâu hay harmonise with sutra and vinaya, you may Taây Luïc Ñòa, nôi maø traâu boø sinh saûn raát come to a certain conclusion that this is not ñoâng vaø ñöôïc duøng nhö tieàn teä; luïc ñòa coù the word of the Exalted one. If, it should be hình troøn vaø daân treân ñoù cuõng coù göông maët rejected. If, when compared and contrast, hình troøn (ôû coõi naày daân soáng thoï ñeán 500 they harmonise with the Sutra and agreed tuoåi). with the Vinaya, you may come to a certain 4) The Eastern Continent: Purva-Videha (skt)— conclusion that this is the Master’s teachings: Ñoâng Thaéng Thaàn Chaâu—East—The eastern Laïi nöõa, moät vò Tyø Kheo coù theå noùi raèng of the four great continents of a world,

east of trong ngoâi chuøa kia coù vò Taêng cao haï, hoïc Mount Meru, semicircular in shape. The roäng vaø thoâng suoát giaùo lyù, hieåu roäng kinh continent conquering spirits, semi-lunar in luaät vaø caùc phaùp yeáu. Toâi coù nghe vò Taêng shape; its people having faces of similar cao haï aáy noùi nhö vaày: “Ñaây laø Giaùo Phaùp, shape—Coøn goïi laø Boå La Phöôïc Vó Neã Haï, ñaây laø Giôùi Luaät, ñaây laø Giaùo Huaán cuûa Ñöùc Phaát Baø Ñeà, hay Phaát Vu Ñaïi, moät trong boán Boån Sö.” Nghe xong nhöõng lôøi naày, khoâng ñaïi chaâu, chaâu naày ôû trong bieån Haøm Haûi, veà neân chaáp nhaän hay choái boû, maø phaûi nghieân phía ñoâng nuùi Tu Di, hình baùn nguyeät. Luïc cöùu töôøng taän töøng chöõ, töøng tieáng, roài ñem ñòa cheá ngöï ma quyû, coù hình baùn nguyeät, daân ñoái chieáu vaø so saùnh vôùi kinh luaät, neáu thaáy treân ñoù cuõng coù khuoân maët hình baùn nguyeät nhöõng lôøi aáy khoâng phuø hôïp vôùi kinh luaät, thì (chu vi cuûa coõi naày laø 21.000 do tuaàn, daân coù theå keát luaän raèng ñaây khoâng phaûi laø Phaät trong coõi naày coù thaân hình toát ñeïp hôn heát, vaø ngoân, phaûi loaïi boû. Ví baèng sau khi ñoái chieáu soáng thoï ñeán 600 tuoåi). so saùnh vôùi kinh luaät maø thaáy chuùng phuø hôïp, Four Great Debts: Töù AÂn—Boán troïng aân. thì coù theå keát luaän chaéc chaén ñaây chính laø 1) The debt to the Triple Jewel (Buddha, Phaät ngoân. Dharma, Sangha): AÂn Tam Baûo—Nhôø Phaät môû ñaïo maø ta roõ thaáu ñöôïc Kinh, Luaät, Luaän

vaø deã beà tu hoïc. Nhôø Phaùp cuûa Phaät maø ta coù and maintain life). These four elements are theå tu trì giôùi ñònh hueä vaø chöùng ngoä. Nhôø interrelated and inseparable. However, one chö Taêng tieáp noái hoaèng ñaïo, soi saùng caùi element may preponderate over another. They ñaïo lyù chaân thaät cuûa Ñöùc Töø Phuï maø ta môùi constantly change, not remaining the same even coù cô hoäi bieát ñeán ñaïo lyù. for two consecutive moments. According to 2) The debt to our parents and teachers: AÂn cha Buddhism, matter endures only for 17 thought- meï Thaày toå—Nhôø cha meï sanh ta ra vaø nuoâi moments, while scientists tell us that matter naáng daïy doã neân ngöôøi; nhôø thaày toå chæ daïy endures only for 10/27th of a second. No matter giaùo lyù cho ta ñi vaøo chaùnh ñaïo. Boån phaän ta what we say, a human body is temporary; it is chaúng nhöõng phaûi cung kính, phuïng söï nhöõng created artificially through the accumulation of baäc naày, maø coøn coá coâng tu haønh caàu cho caùc the four elements. Once death arrives, the body vò aáy sôùm ñöôïc giaûi thoaùt. deteriorates to return to the soil, water-based 3) The debt to our spiritual friends: AÂn thieän höõu substances will gradually dry up and return to the tri thöùc—Nhôø thieän höõu tri thöùc maø ta coù nôi great water, the element of fire is lost and the nöông töïa treân böôùc ñöôøng tu taäp ñaày choâng body becomes cold, and the great wind no longer gai khoù khaên. works within the body. At that time, the spirit must 4) The debt we owe all sentient beings: AÂn follow the karma each person has created while chuùng sanh—Ta thoï ôn chuùng sanh raát lôùn. living to change lives and be reincarnated into the Khoâng coù ngöôøi thôï moäc ta khoâng coù nhaø ñeå six realms, altering image, exchange body, etc in ôû hay baøn gheá thöôøng duøng; khoâng coù baùc the cylce of births and deaths—Boán yeáu toá lôùn noâng phu ta laáy gaïo ñaâu maø aên ñeå soáng; caáu taïo neân vaïn höõu. Boán thaønh phaàn naày khoâng

khoâng coù ngöôøi thôï deät, ta laáy quaàn aùo ñaâu taùch rôøi nhau maø lieân quan chaët cheõ laãn nhau. Tuy ñeå che thaân, vaân vaân. Ta phaûi luoân sieâng nhieân, thaønh phaàn naày coù theå coù öu theá hôn thaønh naêng laøm vieäc vaø hoïc ñaïo, mong caàu cho phaàn kia. Chuùng luoân thay ñoåi chöù khoâng bao giôø nhöùt thieát chuùng sanh ñeàu ñöôïc giaûi thoaùt. ñöùng yeân moät choã trong hai khoaûnh khaéc lieân Four great disciples of the Buddha: Töù Ñaïi tieáp. Theo Phaät giaùo thì vaät chaát chæ toàn taïi ñöôïc Ñeä Töû—Boán ñeä töû lôùn cuûa Ñöùc Phaät. trong khoaûng thôøi gian cuûa 17 chaäp tö töôûng, trong (A) khi caùc khoa hoïc gia thì cho raèng vaät chaát chæ chòu 1) Sariputra: Xaù Lôïi Phaát (ñeä nhöùt trí hueä)—See ñöïng ñöôïc 10 phaàn 27 cuûa moät giaây. Noùi gì thì Sariputra. noùi, thaân theå cuûa chuùng ta chæ laø taïm bôï, chæ do 2) Mahamaudgalyayana: Ma Ha Muïc Kieàn Lieân nôi töù ñaïi hoøa hôïp giaû taïm laïi maø haønh, neân moät (ñeä nhöùt thaàn thoâng). khi cheát ñi roài thì thaân tan veà caùt buïi, caùc chaát ** See Mahamaudgalyayana. nöôùc thì töø töø khoâ caïn ñeå traû veà cho thuûy ñaïi, hôi 3) Subhuti: Tu Boà Ñeà (ñeä nhöùt haïnh khoâng)— noùng taét maát, vaø hôi thôû hoaøn laïi cho gioù. Chöøng See Subhuti. ñoù thì thaàn thöùc seõ phaûi theo caùc nghieäp löïc ñaõ 4) Mahakasyapa: Ma Ha Ca Dieáp (ñeä nhöùt khoå gaây taïo luùc coøn sanh tieàn maø chuyeån vaøo trong haïnh)—See Mahakasyapa. saùu neûo, caûi hình, ñoåi xaùc, tieáp tuïc luaân hoài khoâng (B) döùt. 1) Mahakasyapa: Ma Ha Ca Dieáp—See 1) Earth or solid matter: Prithin (skt)—Pathavi Mahakasyapa. (p)—Ñòa Ñaïi (Kieân)—Prithin means the 2) Pindola: Taân Ñaàu Lö—See Pindola. element of extension, the substratum of 3) Rahula: La Haàu La—See Rahula. matter. Without it objects have no form, nor 4) Kaundinya: Quaân Ñeà Baït Thaùn—See can they occupy space. The qualities of Kaundinya. hardness and softness are two conditions of Four great elements: Mahabhuta (skt)— this element. After death, these parts will Catudhatuvavatthana (p)—Töù Ñaïi—Four decay and deteriorate to become soil. For this Tanmatra—Four constituents—Four great reason, they belong to the Great Soil—Ñaát elements of which all things are made (produce (toùc, raêng, moùng, da, thòt, xöông, thaän, tim,

gan, buïng, laù laùch, phoåi, bao töû, ruoät, phaån, vaø phaàn chuyeån ñoäng trong thaân theå. Sau khi ta nhöõng chaát cöùng khaùc). Ñòa Ñaïi laø thaønh cheát roài thì hôi thôû döùt baët, thaân theå cöùng ñô phaàn vaät chaát môû roäng hay theå neàn cuûa vaät vì phong ñaïi ñaõ ngöøng khoâng coøn löu haønh chaát. Khoâng coù noù, vaät theå khoâng coù hình trong cô theå nöõa. töôùng vaø khoâng theå choaùn khoaûng khoâng. Four great guardian devas of the four Tính chaát cöùng vaø meàm laø hai ñieàu kieän cuûa quarters: Töù Ñaïi Hoä Phaùp. thaønh phaàn naày. Sau khi chuùng ta cheát ñi roài 1) South Guardian deva: Kim Cang Voâ Thaéng thì nhöõng thöù naày laàn löôït tan raõ ra thaønh caùt Keát Hoä. buïi, neân noù thuoäc veà Ñòa Ñaïi. 2) East guardian deva: Voâ UÙy Keát Hoä. 2) Water, fluidity, or liquid: Apas (skt)—Apo 3) North guardian deva: Hoaïi Chö Boá Keát Hoä. (p)—Thuûy Ñaïi (Thaáp)—Unlike the earth 4) West guardian deva: Nan Giaùng Phuïc Keát element it is intangible. It is the element Hoä. which enables the scattered atoms of matter Four great kings: Catur

Maharajas-kayikas to cohere together. After death, these water- (skt)—Töù Thieân Vöông—Vua boán coõi trôøi—Four based substances will dry up. In other words, Heavenly (Guardian) Kings, or lords of the Four they have returned to water—Nöôùc (ñaøm, Quarters, who serve Indra as his generals, and muû, maùu, moà hoâi, nöôùc tieåu, nöôùc maét, nöôùc rule over the four continents surrounding Mount trong maùu, muõi daõi, taát caû caùc chaát nöôùc trong Sumeru—Boán vò thieân vöông phuïc vuï trôøi Ñeá ngöôøi noùi chung). Khoâng gioáng nhö ñòa ñaïi, Thích, vaø cai quaûn boán coõi trôøi xung quanh nuùi Tu noù khoâng theå naém ñöôïc. Thuûy ñaïi giuùp cho Di: caùc nguyeân töû vaät chaát keát hôïp laïi vôùi nhau. 1) Eastern Heaven King: Dhrtarastra (skt)— Sau khi ta cheát ñi roài thì nhöõng chaát nöôùc naày Dhatarattha (p)—Trì Quoác Thieân Vöông— thaûy ñeàu caïn khoâ khoâng coøn nöõa, noùi caùch Deva who rules over the Gandhabbas and khaùc chuùng hoaøn traû veà cho nöôùc. keeps his kingdom (white color)—The 3) Fire or heat: Tjas (skt)—Tejo (p)—Hoûa Ñaïi celestial musicians—Ñoâng thieân vöông (Ña (Noaõn)—Fire element includes both heat and La Tra) cai quaûn Caøn Thaùt Baø (nhöõng vò trôøi cold, and fire element possesses the power of nhaïc sö). maturing bodies, they are vitalizing energy. 2) Southern Heaven king : Virudhaka (skt)— Preservation and decay are due to this Virulhaka (p)—Taêng Tröôûng Thieân Vöông— element. After death, the element of fire is Who presides over the kumbhandas. Deva of lost and the body gradually becomes cold— increase and growth (blue color). The gnomic Löûa (nhöõng moùn gaây ra söùc noùng ñeå laøm aám caretakers of forests, mountains, and hidden thaân vaø laøm tieâu hoùa nhöõng thöù ta aên uoáng treasures—Nam thieân vöông (Tyø Löu Ly) cai vaøo). Hoûa ñaïi bao goàm caû hôi noùng laïnh, vaø quaûn Cöu Baøn Ñoà vaø nhöõng vò thaàn canh giöõ chuùng coù söùc maïnh laøm xaùc thaân taêng tröôûng, nuùi röøng vaø nhöõng kho baûo taøng. chuùng laø naêng löôïng sinh khí. Söï baûo toàn vaø 3) The broad-eyed deva king: Virupaksa (skt)— phaân huûy laø do thaønh phaàn naày.Sau khi ta Virupakkha (p)—Quaûng Muïc Thieân Vöông— cheát, chaát löûa trong ngöôøi taét maát, vì theá neân The broad-eyed (ugly-eyed) deva (perhaps a thaân xaùc daàn daàn laïnh. form of Siva). Western Heaven king (red 4) Wind or air: Vayu (skt)—Vayo (p)—Phong color) who rules over the nagas, demi gods in Ñaïi (Ñoäng)—Air, wind, motion, or energy of the form of dragons (nhöõng vò Trôøi Long motion. Air element is the element of motion Vöông)—Taây thieân vöông (Tyø Löu Baùc Xoa) in the body. After death, breathing ceases, cai quaûn taát caû loaøi aù thaàn roàng vaø phuù ñan body functions become catatonic or na. completely rigid because the great wind no 4) Northern heaven king: Vaisravana or longer works within the body—Gioù (nhöõng Dhanada (skt)—Vessavana (p)—Ña Vaên chaát hôi thöôøng lay chuyeån, hôi trong bao töû, Thieân Vöông—A form of Kuvera, a god of hôi trong ruoät, hôi trong phoåi). Gioù laø thaønh wealth. A deva who hears much and is well-

versed. Northern heaven king (yellow color), 1) Avatamsaka Sutra: The Flower Ornament ruler of the yakkhas or spirits—Baéc thieân Scripture—Hoa Nghieâm—See Flower vöông (Tyø Sa Moân) cai quaûn Daï Xoa La Saùt Adornment Sutra. vaø baûo hoä taát caû ñaøn vieät. 2) Maharatnakuta: Baûo Tích—See Maha- Four great oceans:

Töù Ñaïi Haûi—The four great Ratnakuta Sutra. oceans in a world, around Sumeru, in which are 3) Prajna: Baùt Nhaõ—See Prajnaparamita sutra. the four great continents—Boán bieån lôùn ôû boán 4) Nirvana: Nieát Baøn—See Nirvana Sutra and phía cuûa nuùi Tu Di, trong moãi bieån lôùn ñeàu coù moät Maha Parinirvana Sutra. ñaïi chaâu—See Four great continents. Four great voices from the power of the Four great references by means of which virtuous qualities of Buddha: Boán thöù aâm the word of the Buddha could be tested and thanh quaûng ñaïi cuûa Nhö Lai—According to the clarified: Mahapadesa (p)—Boán Ñieàu Tham Buddha in The Flower Adornment Sutra, the Chieáu Lôùn—Boán Ñaïi Giaùo Phaùp hay boán ñieàu voice of Buddha, without master or maker, tham chieáu lôùn, maø y cöù theo ñoù chuùng ta coù theå without discrimination, not entering, not traéc nghieäm vaø laøm saùng toû nhöõng lôøi giaùo huaán emerging, yet producing four great voices—Theo cuûa Ñöùc Phaät—See Four great citations. lôøi Phaät daïy trong Kinh Hoa Nghieâm, coù boán thöù aâm thanh quaûng ñaïi cuûa Nhö Lai. Four great scholars: Töù Bình Gia—Boán vò ñaïi 1) The first voice says: You all should know that hoïc giaû trong soá naêm traêm vò A La Haùn, nhöõng all conditioned states are miserable. There is ngöôøi ñaõ vieát ra boä Luaän Vi Dieäu Phaùp—The four misery of hells, the misery of animality, the great scholars among the 500 arhats who made the misery of hungry ghosthood, the misery of Vibhasa-sastra, a critical commentary on the lack of virtue, the misery of clinging to self Abhidharma. Their names are: and possessions, the misery of evil doing. If 1) Vasumitra: Theá Höõu—See Vasumitra. you want to be born human or divine, you 2) Ghosa: Dieäu AÂm—See Ghosa. should plant roots of goodness. Born in the 3) Dharmatrata: Phaùp Cöùu—See Dharmatrata's human world or in a heaven, you will leave argument from the difference of kind or all situations in which enlightenment is result. difficult. Sentient beings, having heard this, 4) Buddhadeva: Giaùc Thieân—See Buddhadeva' give up error and perversity, practice good argument from the difference of view or actions, leave all difficulties behind, and are relation. born in the human world or in heaven: AÂm Four Great Schools: Töù Caù Ñaïi Thöøa—Boán thanh thöù nhaát laø ñaïi chuùng neân bieát taát caû toâng phaùi Ñaïi Thöøa—The four Mahayanas. haønh phaùp ñeàu laø khoå. Nhöõng laø ñòa nguïc (A) khoå, suùc sanh khoå, ngaï quyû khoå, khoâng phöôùc 1) Hua-Yen or Avatamsaka: Hoa Nghieâm. ñöùc laø khoå, chaáp ngaõ sôû laø khoå, taïo nhöõng aùc 2) T'ien-T'ai: Thieân Thai. haïnh laø khoå. Muoán sanh coõi trôøi hay nhôn 3) Shingon: Esoteric—Cheân-Yen—Chaân Ngoân. gian phaûi gieo caên laønh, sanh trong nhôn 4) Zen: Ch'an—Intuitive School—Thieàn. thieân laø rôøi khoûi caùc choã naïn. Chuùng sanh (B) nghe xong boû lìa ñieân ñaûo, tu nhöõng haïnh 1) Mahayana-Dharmalaksana School: Phaùp laønh, rôøi khoûi nhöõng choã naïn maø sanh trong Töôùng. nhôn thieân. 2) Madhyamika School of Nagarjuna: Tam 2) The second voice says that you should know Luaän. that the myriad pains of all conditioned states 3) T'ien-T'ai: Thieân Thai. are as searing as balls of hot iron. Condition 4) Hua-Yen or Avatamsaka: Hoa nghieâm. states are impermanent and pass away. Four great sutras: Töù Ñaïi Boä Kinh. Nirvana is tranquil, unfabricated well-being, beyond all burning, extinguishing all inflaming

afflictions. Having heard this,

sentient beings diligently practice good and seek Buddhahood, once they have head principles, and in the vehicle of listeners to this voice, they arouse the determination for Buddha's voice attain the tolerance of enlightenment: AÂm thanh thöù tö laø ñaïi chuùng conformity to the message: AÂm thanh thöù hai neân bieát raèng ngoaøi haøng nhò thöøa coøn coù laø ñaïi chuùng neân bieát taát caû phaùp haønh traøn thaéng ñaïo goïi laø Ñaïi thöøa, laø choã tu haønh cuûa ñaày nhöõng khoå nhö hoøn saét noùng, haønh phaùp Boà Taùt thuaän saùu moân Ba-La-Maät, chaúng döùt voâ thöôøng, laø phaùp dieät maát. Nieát baøn tòch haïnh Boà Taùt, chaúng boû taâm Boà Ñeà, ôû voâ tònh, voâ vi an laïc, lìa xa khoán khoå, tieâu saïch löôïng sanh töû maø chaúng moûi nhaøm, hôn haøng nhieät naõo. Chuùng sanh nghe xong sieâng tu nhò thöøa, goïi laø Ñaïi thöøa, laø ñeä nhöùt thöøa, laø phaùp laønh, nôi Thanh Vaên thöøa ñöôïc tuøy thaéng thöøa, laø toái thaéng thöøa, laø thöôïng thöøa, thuaän aâm thanh nhaãn. laø toái thöôïng thöøa, laø thöøa ích lôïi taát caû chuùng 3) The third voice says that you all should know sanh. Neáu coù chuùng sanh naøo sanh loøng tin that those in the vehicle of listeners follow hieåu roäng lôùn, caên khí maïnh leï, ñôøi tröôùc gieo the words of another to understand; their caên laønh, ñöôïc thaàn löïc cuûa Ñöùc Nhö Lai gia knowledge and wisdom is narrow and hoä, coù chí nguyeän thuø thaéng mong caàu Phaät inferior. There is a higher vehicle called the quaû, nghe lôøi naày xong lieàn phaùt taâm Boà Ñeà. vehicle of the individually awakened, whose Four great vows: Töù hoaèng theä nguyeän—See enlightenment does not depend on a teacher. Four universal vows of a Buddha or Bodhisattva. You should learn it. Those inclined to a Four groups of disciples: Töù Chuùng—See superior path, having heard this voice, give up Fourfold disciples. the path of listeners and cultivate the vehicle Four guardians: Töù Phöông Ñaïi Töôùng—See of individually awakened: AÂm thanh thöù ba Four generals. laø ñaïi chuùng neân bieát Thanh Vaên thöøa do lôøi Four half points (corners) of the compass: ngöôøi khaùc maø ñöôïc toû ngoä, trí hueä heïp keùm. Töù Duy—Boán höôùng phuï. Laïi coù ñoäc giaùc thöøa, toû ngoä chaúng do Thaày, 1) North-East: Ñoâng Baéc. ñaïi chuùng neân hoïc. Nhöõng ngöôøi thích thaéng 2) North-West: Taây Baéc. ñaïo nghe lôøi naày xong lieàn boû Thanh Vaên 3) South-East: Ñoâng Nam. thöøa maø tu ñoäc giaùc thöøa. 4) South-West: Taây Nam. 4) The fourth voice says that you all should know that there is an even higher path Four heavens of the formless realm: Töù Voâ beyond the ranks of these two vehicles, which Saéc Giôùi Thieân. is called the great vehicle, practiced by 1) The station of Boundless Emptiness: Khoâng enlightened beings, following the six Voâ Bieân Xöù. transcendent ways, not stopping enlightening 2) The station of Boundless Consciousness: practice, not relinquishing the determination Thöùc Voâ Bieân Xöù. for enlightenment, being in the midst of 3) The station of Nothing Whatsoever: Voâ Sôû infinite birth and death without getting sick of Höõu Xöù. it. Going beyond the two vehicles of 4) The station of Neither Thought nor Non- individual liberation, it is called the Great thought: Phi Töôûng Phi Phi Töôûng Xöù. Vehicle, the foremost vehicle, the pre- ** See Four immaterial heavens. eminent vehicle, the supreme vehicle, the Four Heavenly

(Guardian) Kings: Catur highest vehicle, the unexcelled vehicle, the Maharajas-kayikas (skt)—Töù Thieân Vöông—Boán vehicle of benefiting all sentient beings. If coõi trôøi—Four Heavenly (Guardian) Kings, or there are any sentient beings whose resolve is lords of the Four Quarters, who serve Indra as his very great, whose faculties are strong and generals, and rule over the four continents keen, who have planted roots of goodness in surrounding Mount Sumeru—Boán vò thieân vöông the past, who are spiritualy empowered by phuïc vuï trôøi Ñeá Thích, vaø cai quaûn boán coõi trôøi the Buddhas, who have superior inclination xung quanh nuùi Tu Di:

1) Eastern Heaven King: Dhrtarastra (skt)— Four Hinayana steps for attaining Dhatarattha (p)—Trì Quoác Thieân Vöông— Buddhahood: Töù Giai Thaønh Ñaïo—Töù Giai The celestial musicians, the deva who rules Thaønh Phaät—Boán baäc ñeàu thaønh ñaïo hay vieäc over the Gandhabbas and keeps his kingdom thaønh ñaïo cuûa Tieåu Thöøa coù boán baäc. (white color)—Ñoâng thieân vöông (Ña La Tra) 1) The myriad deeds of the three asankhyeya cai quaûn Caøn Thaùt Baø (nhöõng vò trôøi nhaïc sö). kalpas: Tam Kyø. 2) Virudhaka (skt): Virulhaka (p)—Taêng Tröôûng 2) The continually good karma of a hundred Thieân Vöông—Southern Heaven king who great kalpas: Traêm Kieáp. presides over the kumbhandas—Deva of 3) In the final body the cutting off of the increase and growth (blue color). The gnomic illusions of the lower eight states: Thaân cuoái caretakers of forests, mountains, and hidden cuøng ñoaïn tröø phieàn naõo cuûa taùm ñòa döôùi. treasures—Nam thieân vöông (Tyø Löu Ly) cai 4) The taking of one's seat on the bodhi-plot for quaûn Cöu Baøn Ñoà vaø nhöõng vò thaàn canh giöõ final enlightenment, and the cutting off of the nuùi röøng vaø nhöõng kho baûo taøng. thirty-four forms of delusive thought: Tam 3) Virupaksa (skt): Virupakkha (p)—Quaûng Muïc Thaäp Töù Taâm Ñoaïn Phi Töôûng Hoaëc—Ba Thieân Vöông—The broad-eyed (ugly-eyed) möôi boán taâm ñoaïn tröø phi töôûng hoaëc. deva (perhaps a form of Siva)—Western Four Holy Truths: Töù Dieäu Ñeá—Four Noble Heaven king (red color) who rules over the truths: nagas, demi gods in the form of dragons 1) Suffering: All existence entails suffering— (nhöõng vò Trôøi Long Vöông)—Taây thieân Khoå. vöông (Tyø Löu Baùc Xoa) cai quaûn taát caû loaøi 2) The cause of all sufferings: Suffering is aù thaàn roàng vaø phuù ñan na. caused by ignorance—Taäp. 4) Vaisravana (skt): Dhanada (skt)—Vessavana 3) The end of all sufferings: There is an end to (p)—Ña Vaên Thieân Vöông—A form of suffering, and this state of no suffering is Kuvera, a god of wealth. A deva who hears called Nirvana—Dieät. much and is well-versed. Northern heaven 4) The way to end suffering: To practice the king (yellow color), ruler of the yakkhas or Eight fold Noble Truths—Ñaïo. spirits—Baéc thieân vöông (Tyø Sa Moân) cai ** See Four Noble Truths. quaûn Daï Xoa La Saùt vaø baûo hoä taát caû ñaøn Four holy ways: Ariya-vamsa (skt)—Töù Thaùnh vieät. Haønh—Töù Thaùnh Chuûng—Töù Y—Töù Löông Four heavenly kings (catur-maharajas) and Döôïc—According to the Sangiti Sutta in the Long the Trimyastrimsas: Töù Ñao Lôïi Giao Hình— Discourses of the Buddha, there are the four holy Copulation in the first and the second devalokas, ways—Theo Kinh Phuùng Tuïng trong Tröôøng Boä i.e. the four heavenly kings (catur-maharajas) and

Kinh, coù boán Thaùnh chuûng. the Trimyastrimsas—Söï giao hình (hay giao hôïp) 1) Wearing rags from dust-heaps—Here a monk giöõa nhaát vaø nhò thieân, nhö giöõ Töù Thieân Vöông is content with any old robe, praises such vaø Ñao Lôïi Thieân: contentment, and does not try to obtain robes 1) In the third, it is by embrace: Tam Thieân giao improperly or unsuitably. He does not worry hình baèng caùch oâm nhau. if he does not get a robe, and if he does, he is 2) In the fourth, by holding hands: Töù Thieân giao not full of greedy, blind desire, but makes use hình baèng caùch naém tay. of it, aware of such dangers and wisely aware 3) In the fifth, by mutual smiling: Nguõ Thieân of its true purpose. Nor is he conceited about giao hình baèng caùch cuøng cöôøi. being thus content with any old robe, and he 4) In the sixth, by a mutual look: Luïc Thieân giao does not disparage others. And one who is hình baèng caùch cuøng ngoù nhau. thus skilful, not lax, clearly aware and Four Heavenly Kings' shrine: Ñeàn Töù Thieân mindful, is known as a monk who is true to Vöông. the ancient, original Ariyan lineage: Baèng loøng maëc ñoà baù naïp töø vaûi raùch: ÔÛ ñaây vò Tyø

Kheo töï baèng loøng vôùi baát cöù loaïi y naøo, taùn 4) The hours of the Serpent from 9:00 AM to thaùn söï baèng loøng vôùi baát cöù loaïi y naøo, 11:00 AM.: Giôø Tî (töø 9 giôø saùng ñeán 11 giôø khoâng coá yù tìm caàu y moät caùch khoâng xöùng saùng). ñaùng, khoâng buoàn aùo naõo neáu khoâng ñöôïc y; 5) The hours of the Horse from 11:00 AM to nhöng khi ñöôïc y vò naày khoâng nhieãm tröôùc, 1:00 PM.: Giôø Ngoï (töø 11 giôø saùng ñeán 1 giôø khoâng say meâ, khoâng coù phaïm toäi, vò naày tröa). duøng y, thaáy caùc nguy hieåm vaø bieát roõ söï giaûi 6) The hours of the Goat from 1:00 PM to 3:00 thoaùt. Vì töï baèng loøng vôùi baát cöù loaïi y naøo PM.: Giôø Muøi (töø 1 giôø tröa ñeán 3 giôø tröa). neân vò aáy khoâng khen mình cheâ ngöôøi. ÔÛ ñaây 7) The hours of the Monkey from 3:00 PM to vò naày kheùo leùo, tinh caàn, tænh giaùc, chaùnh 5:00 PM.: Giôø Thaân (töø 3 giôø chieàu ñeán 5 giôø nieäm. Vò Tyø Kheo naày ñöôïc goïi laø moät vò ñaõ chieàu). trung thaønh vôùi Thaùnh chuûng theo truyeàn 8) The hours of the Cock from 5:00 PM to 7:00 thoáng nguyeân thuûy quaù khöù. PM.: Giôø Daäu (töø 5 giôø chieàu ñeán 7 giôø toái). 2) A monk is content with any alms-food he may Four hundred and four ailments of the get (similar as in 1): Baèng loøng vôùi ñoà khaát body: Töù Baùch Töù Beänh—According to the thöïc nhaän ñöôïc. Sastra on the Prajna Sutra, there are four hundred 3) A monk is content with any old lodging-place and four ailments of the body—Theo Ñaïi Trí Ñoä or sitting under trees (similar as in 1): Baèng Luaän, coù boán traêm leõ boán beänh nôi thaân. loøng ngoài döôùi goác caây hay moät phoøng xaù cuõ 1) One hundred one fevers caused by the Earth kyõ. element: Moät traêm leõ moät beänh soát noùng gaây 4) Entire withdrawal from the world or fond of ra bôûi Ñòa Ñaïi. abandoning (similar as in 1): Hoaøn toaøn 2) One hundred one fevers caused by the Fire buoâng boû theá söï. element: Moät traêm leõ moät beänh soát noùng gaây Four-Horn Hell: Töù Giaùc Ñòa nguïc. ra bôûi Hoûa Ñaïi. Four hours of the night and the eight hours 3) One hundred one chills caused by the water of the day: Töù Daï Baùt Truù. element: Moät traêm leõ moät beänh reùt (laïnh) gaây (A) The four hours of the night from 7:00 PM to ra bôûi Thuûy Ñaïi. 3:00 AM—Töù Daï töø 7 giôø toái ñeán 3 giôø saùng: 4) One hundred one chills

caused by the Wind 1) The hours of the Dog from 7:00 PM to 9:00 element: Moät traêm leõ moät beänh reùt (laïnh) gaây P.M.: Giôø Tuaát (töø 7 giôø toái ñeán 9 giôø toái). ra bôûi Phong Ñaïi. 2) The hours of the Pig from 9:00 PM to 11:00 Four ideas to be gotten rid of: Töù Tuyeät— P.M.: Giôø Hôïi (töø 9 giôø toái ñeán 11 giôø toái). Quatrain—Verse of four lines—Four-line poem. 3) The hours of the Rat from 11:00 PM to 1:00 The four ideas to be got rid of in order to obtain AM.: Giôø Tyù (töø 11 giôø toái ñeán 1 giôø saùng). the "mean" of ultimate reality—Boán tö töôûng caàn 4) The hours of the Buffalo (or the Ox) from phaûi loaïi tröø ñeå ñaït ñöôïc chaân lyù: 1:00 AM to 3:00 AM.: Giôø Söûu (töø 1 giôø saùng 1) Things exist: Chö Phaùp Hieän Höõu. ñeán 3 giôø saùng). 2) Things do not exist: Chö Phaùp Khoâng Hieän (B) The eight hours of the day from 3:00 AM to Höõu. 7:00 PM—Baùt Truù töø 3 giôø saùng ñeán 7 giôø 3) Things exist and do not exist: Chö Phaùp Dieäc toái: Höõu Dieäc Phi. 1) The hours of the Tiger from 3:00 AM to 5:00 4) Neither exist nor not exist: Chö Phaùp Phi Höõu AM.: Giôø Daàn (töø 3 giôø saùng ñeán 5 giôø saùng). Phi Phi. 2) The hours of the Cat (or the Rabbit) from 5:00 Four immaterial heavens: Catur-arupya AM to 7:00 AM.: Giôø Meïo (töø 5 giôø saùng ñeán (skt)—Brahma-lokas (skt)—Töù Khoâng Xöù. 7 giôø saùng). (I) The four Immaterial or Formless Heavens, 3) The hours of the Dragon from 7:00 AM to arupa-dhatu, above the eighteen 9:00 AM.: Giôø Thìn (töø 7 giôø saùng ñeán 9 giôø brahmalokas, according to the point of views saùng). of Mahayana Buddhism—Töù Voâ Saéc, Töù Voâ

Saéc Giôùi, Töù Khoâng Ñònh, hay Töù Khoâng until he takes as object the consciousness of Thieân theo quan ñieåm Phaät Giaùo Ñaïi Thöøa: the base of infinite space, and contemplates it 1) Infinite space: Akasanantya-yatanam (skt)— as "infinite consciousness" until the second Khoâng Voâ Bieân Xöù—Hö Khoâng Xöù—The immaterial absorption arises, or when the first of the four immaterial jhanas. When the mind going beyond infinite space is mind, separated from the realm of form and concentrated on the infinitude of matter, is exclusively directed towards consciousness it is said to be abiding in the infinite space, it is said to be abiding in the Vijnananantya. This is the state or heaven of Akasanantya-yatanam. To reach this, a boundless knowledge. Where the powers of meditator who has mastered the fifth fine-perception and understanding are unlimited. material jhana based on a "kasina" object Existence in this stage may last 40,000 great spreads out the counterpart sign of the kalpas—Sau khi ñaït ñöôïc traïng thaùi "Khoâng "kasina" until it becomes immeasurable in Voâ Bieân Xöù," haønh giaû tieáp tuïc gom taâm vaøo extent. The he removes the "kasina" by sô thieàn voâ saéc cho ñeán luùc phaùt trieån nhò attending only to the space it pervaded, thieàn voâ saéc, hay khi caùi taâm vöôït khoûi caùi contemplating it as "infinite space." The khoâng gian voâ bieân maø taäp trung vaøo söï voâ expression "base of infinite space," strictly bieân cuûa thöùc. Ñaây laø coõi trôøi voâ taän trí nôi speaking, refers to the concept of infinite maø khaû naêng hieåu bieát vaø thaåm thaáu laø voâ space which serves as the object of the first taän. Thoï meänh trong coõi trôøi naày coù theå keùo immaterial-sphere consciousness. This is the daøi ñeán 40.000 ñaïi kieáp. state or heaven of boundless space, where 3) Knowing

nowhere to be: Akincanyatanam the mind becomes void and vast like space. (skt)—Voâ Sôû Höõu Xöù—The third immaterial Existence in this stage may last 20,000 great attainment has its object the present non- kalpas—Khoâng xöù ñaàu tieân trong Töù Khoâng existence or voidness. Meditators must give Xöù. Khi caùi taâm ñöôïc taùch khoûi caûnh giôùi attention to the absence of that consciousness hình vaø chaát, ñöôïc ñaëc bieät ñöa thaúng ñeán in the second immaterial-sphere khoâng gian voâ bieân thì noù ñöôïc goïi laø ñang consciousness. When the mind going even truù trong khoâng voâ bieân xöù. Ñeå ñaït ñeán coõi beyond the realm of consciousness finds no naày, haønh giaû ñaõ ñaït tôùi taàng thieàn thöù naêm special resting abode, it acquires the trong saéc giôùi coù theå trau doài thieàn voâ saéc, baét concentration called “knowing nowhere to ñaàu gom taâm vaøo ñieåm saùng phaùt ra töø ñeà be.” This is the state or heaven of nothing or muïc hay ñoái töôïng (kasina), cho ñeán khi naøo non-existence. Where the discriminative ñieåm saùng aáy lôùn daàn ñeán bao truøm toaøn theå powers of mind are subdued. Existence in this khoâng gian. Ñeán ñaây haønh giaû khoâng coøn stage may last 60,000 great kalpas—Ñeà muïc thaáy gì khaùc ngoaøi aùnh saùng naày, cuøng khaép cuûa taàng thieàn voâ saéc thöù ba laø “khoâng coù gì moïi nôi. Töø ngöõ Khoâng Voâ Bieân Xöù hay heát,” nôi ñaây haønh giaû phaûi chuù yù vaøo söï khoâng gian ñaày aùnh saùng naày khoâng coù thöïc, vaéng maët cuûa “thöùc” trong nhò thieàn voâ saéc. khoâng phaûi laø moät thöïc taïi, maø chæ laø moät Khi maø taâm cuûa haønh giaû vöôït khoûi caû caùi khaùi nieäm (khoâng gian phaùt huy töø ñoái töôïng). caûnh giôùi cuûa thöùc maø thaáy khoâng coù choã naøo Ñaây laø coõi trôøi voâ bieân nôi maø taâm trôû neân rieâng ñeå truù, thì noù ñaït ñöôïc caùi ñònh goïi laø vaéng laëng vaø voâ taän nhö hö khoâng. Thoï meänh “Khoâng bieát choã naøo ñeå hieän höõu.” Ñaây laø trong coõi trôøi naày coù theå daøi ñeán 20.000 ñaïi coõi trôøi voâ höõu nôi khoâng coøn söï phaân bieät. kieáp. Thoï meänh trong coõi trôøi naày coù theå keùo daøi 2) Infinite consciousness: ñeán 60.000 ñaïi kieáp. Vijnananantyayatanam (skt)—Thöùc Voâ Bieân 4) Neither thinking nor not thinking: Naivasam- Xöù—After attaining the state of the base of jnanasanjnayatanam (skt)—Phi Töôûng Phi Phi infinite space, meditator continues to Töôûng Xöù—This fourth and final immaterial concentrate on this state of “infinite space” attainment is so called because it cannot be

said either to include perception or to exclude Four immeasureable minds: Catvari- perception. The nature of this concentration is apramanani (skt)—Appamanna or Brahmavihara neither in the sphere of mental activities nor (p)—Töù Voâ Löôïng Taâm—Four immeasureable out of it. This is the state or heaven of neither minds cultivated by Bodhisattvas. thinking nor not thinking which may resemble (I) An overview of the Four Immeasurable a state of intuition. The realm of Minds—Toång quan veà Töù Voâ Löôïng Taâm: consciousness or knowledge without thought The mind is immeasurable. It not only benefit is reached (intuitive wisdom). Existence in immeasurable living beings, bringing this stage may last to 80,000 great kalpas—immeasurable blessings to them, and Goïi laø “Phi Töôûng Phi Phi Töôûng Xöù” vì ôû producing immeasurable highly spiritual traïng thaùi naày, “töôûng” khoâng theå

ñöôïc bao attainments in a world, in one life, but also goàm maø cuõng khoâng theå bò loaïi tröø. maø cuõng spreads all over immeasurable worlds, in khoâng coù "khoâng töôûng." Baûn chaát cuûa caùi immeasurable future lives, shaping up ñònh naày laø khoâng ôû trong caûnh giôùi hoaït immeasurable Buddha. The four ñoäng cuûa taâm thöùc maø cuõng khoâng ôû ngoaøi immeasurables or infinite Buddha-states of caûnh giôùi aáy. Ñaây laø coõi trôøi voâ töôûng, nôi chæ mind. Four Immeasurable Minds—The four coøn trí tröïc giaùc chöù khoâng coøn suy töôûng virtues of infinite greatness—The four kinds nöõa. Thoï meänh trong coõi trôøi naày coù theå keùo of boundless mind, or four divine abodes. daøi ñeán 80.000 ñaïi kieáp. These states are called illimitables because (II) Four formless realms which are the fruits of they are to be radiated towards all living practitioners who have reached the four arupa beings without limit or obstruction. They are jhanas—Töù khoâng xöù hay boán caûnh trôøi voâ also called brahmaviharas or divine abodes, saéc, laø quaû cho nhöõng haønh giaû ñaéc ñöôïc boán or sublime states, because they are the baäc thieàn voâ saéc: mental dwellings of the brahma divinities in 1) The infinity of space: Akasanancayatana the Brahma-world—Taâm voâ löôïng laø taâm (p)—Khoâng Voâ Bieân Thieân—Moral or roäng lôùn khoâng theå tính löôøng ñöôïc. Taâm voâ wholesome consciousness dwells in the löôïng khoâng nhöõng laøm lôïi ích cho voâ löôïng infinity of space—Taâm thieän ñeo níu trong chuùng sanh, daãn sinh voâ löôïng phuùc ñöùc vaø traïng thaùi "khoâng voâ bieân thieân". taïo thaønh voâ löôïng quaû vò toát ñeïp trong theá 2) The infinity of consciousness: giôùi ñôøi soáng trong moät ñôøi, maø coøn lan roäng Vinnanancayatana (p)—Thöùc Voâ Bieân ñeán voâ löôïng theá giôùi trong voâ löôïng kieáp sau Thieân—Moral or wholesome consciousness naày, vaø taïo thaønh voâ löôïng chö Phaät. Boán taâm dwells on the infinity of consciousness—Taâm voâ löôïng, coøn goïi laø Töù Ñaúng hay Töù Phaïm thieän ñeo níu trong traïng thaùi "thöùc voâ bieân Haïnh, hay boán traïng thaùi taâm cao thöôïng. thieân". Ñöôïc goïi laø voâ löôïng vì chuùng chieáu khaép 3) Nothingness: Akincannayatana (p)—Voâ Sôû phaùp giôùi chuùng sanh khoâng giôùi haïn khoâng Höõu Thieân—Moral or wholesome ngaên ngaïi. Cuõng coøn ñöôïc goïi laø "Phaïm Truù" consciousness dwells on nothingness—Taâm vì ñaây laø nôi truù nguï cuûa Phaïm Chuùng Thieân thieän ñeo níu trong traïng thaùi "voâ sôû höõu treân coõi Trôøi Phaïm Thieân. thieân". (II) Content of the Four Immeasurable Minds— 4) Neither perception, nor non-perception: Noäi dung cuûa Töù Voâ Löôïng Taâm: N'eva sanna n'asannayatana (p)—Phi Töôûng 1) Immeasurable loving kindness: Maitri (skt)— Phi Phi Töôûng Thieân—Moral or wholesome Metta (p)—Töø Voâ Löôïng Taâm. consciousness dwells in the neither a) Immeasurable loving kindness is the greatest perception nor non-perception—Taâm thieän love dedicatedto all sentient beings, together ñeo níu trong traïng thaùi "phi töôûng phi phi with the desire to bring them joy and töôûng thieân". happiness. Human joy is totally impermanent; it is governed by misery, that is, when our

passions such as greed, anger, and ignorance immeasurable loving kindness by using all are satisfied, we feel pleased; but when they means to save mankind. They act so are not satisfied, we feel sad. To have a according to two factors, specific case and

permanent joy, we must first sever all specific time. Specific case, like the physician sufferings. Loving kindness generally goes who gives a prescription according to the together with pity whose role is to help the specific disease, the Bodhisattva shows us subjects sever his sufferings, while the role of how to put an end to our sufferings. Specific loving kindness is to save sentient beings time means the teachings must always be from sufferings and to bring them joy: Töø voâ relevant to the era, period and situation of the löôïng taâm laø loøng thöông yeâu voâ cuøng roäng sufferers and their needs. The Contemplation lôùn ñoái vôùi toaøn theå chuùng sanh moïi loaøi, vaø of the Mind Sutra teaches that we must avoid gaây taïo cho chuùng sanh caùi vui chaân thaät. Caùi four opportune cases: What we say is not at vui cuûa theá gian chæ laø caùi vui giaû taïm, vui the right place, what we say is not in the right khoâng laâu beàn, caùi vui aáy bò phieàn naõo chi time, what we say is not relevant to the phoái; khi tham saân si ñöôïc thoûa maõn thì vui; spiritual level of the subject, and what we say khi chuùng khoâng ñöôïc thoûa maõn thì buoàn. is not the right Buddhist Dharma: Noåi khoå cuûa Muoán coù caùi vui chaân thaät, caùi vui vónh vieãn chuùng sanh voâ löôïng thì loøng töø cuõng phaûi laø thì tröôùc tieân chuùng ta phaûi nhoå heát khoå ñau voâ löôïng. Muoán thaønh töïu taâm töø naày, Boà Taùt do phieàn naõo gaây ra. “Töø” phaûi coù loøng bi ñi phaûi duøng ñuû phöông tieän ñeå laøm lôïi laïc cho keøm. Bi ñeå chæ nguyeân nhaân cuûa ñau khoå vaø chuùng sanh, trong khi hoùa ñoä phaûi tuøy cô vaø khuyeân baûo chuùng sanh ñöøng gaây nhaân khoå, tuøy thôøi. Tuøy cô laø quan saùt trình ñoä caên baûn töø ñeå chæ phöông phaùp cöùu khoå ban vui. cuûa chuùng sanh nhö theá naøo roài tuøy theo ñoù b) Immeasurable Love, a mind of great maø chæ daïy. Cuõng gioáng nhö thaày thuoác phaûi kindness, or infinite loving-kindness: theo beänh maø cho thuoác. Tuøy thôøi laø phaûi Boundless kindness (tenderness), or thích öùng vôùi thôøi ñaïi, vôùi giai ñoaïn maø hoùa bestowing of joy or happiness. Here, a monk, ñoä. Neáu khoâng thích nghi vôùi hoaøn caûnh vaø with a heart filled with loving-kindness. Thus khoâng caäp nhaät ñuùng vôùi yeâu caàu cuûa chuùng he stays, spreading the thought of loving- sanh, thì duø cho phöông phaùp hay nhaát cuõng kindness above, below, and across, khoâng mang laïi keát quaû toát. Trong Kinh Taâm everywhere, always with a heart filled with Ñòa Quaùn, Ñöùc Phaät ñaõ daïy veà boán thöù khoâng loving-kindness, abundant, magnified, tuøy cô laø noùi khoâng phaûi choã, noùi khoâng phaûi unbounded, without hatred or ill-will. The thôøi, noùi khoâng phaûi caên cô, vaø noùi khoâng loving-kindness is also the wish for the phaûi phaùp. welfare and happiness of all living beings. It 2) Immeasurable compassion: Karuna (skt & helps to eliminate ill-will—Taâm ñem laïi nieàm p)—Bi Voâ Löôïng Taâm—Immeasurable vui söôùng cho chuùng sanh. ÔÛ ñaây vò Tyø Kheo Compassion, a mind of great pity, or infinite vôùi taâm ñaày loøng töø traûi roäng khaép nôi, treân, compassion—Boundless pity, to save from döôùi, ngang, heát thaûy phöông xöù, cuøng khaép suffering. Here a monk, with a heart filled voâ bieân giôùi, vò aáy luoân an truù bieán maõn vôùi with compassion. Thus he stays, spreading the taâm töø, quaûng ñaïi, voâ bieân, khoâng haän, khoâng thought of compassion, above, below, across, saân. Töø voâ löôïng taâm coøn coù nghóa laø taâm ao everywhere,

always with a heart filled with öôùc mong muoán phuùc lôïi vaø haïnh phuùc cuûa compassion, abundant, magnified, chuùng sanh. Taâm naày giuùp ñoaïn tröø saân haän. unbounded, without hatred or ill-will. c) To respond to immeasurable human Compassion also makes the heart quiver sufferings, we should have immeasurable when other are subject to suffering. It is the loving kindness. To accomplish the heart of wish to remove the suffering of others, and it immeasurable loving kindness, the is opposed to cruelty—Taâm cöùu khoå cho Bodhisattvas have developed their chuùng sanh. ÔÛ ñaây vò Tyø Kheo vôùi taâm ñaày

loøng bi maãn traûi roäng khaép nôi, treân, döôùi, peace in our mind. The Bodhisattvas have ngang, heát thaûy phöông xöù, cuøng khaép voâ totally liberated themselves from both self- bieân giôùi, vò aáy luoân an truù bieán maõn vôùi taâm attachment and dharma-attachment. When bi, quaûng ñaïi, voâ bieân, khoâng haän, khoâng saân. people enjoy material or spiritual pleasures, Bi voâ löôïng taâm coøn laøm taâm ta rung ñoäng the Bodhisattvas also rejoice, from their sense khi thaáy ai ñau khoå. Taâm ao öôùc mong muoán of compassion, pity, and inner joy. They loaïi tröø ñau khoå cuûa ngöôøi khaùc, ñoái laïi vôùi always consider human beings as their söï taøn aùc. benefactors who have created the 3) Immeasureable inner joy: Mudita (skt & p)— opportunities for them to practice the Four Hyû Voâ Löôïng Taâm—Immeasurable Joy, a Immeasurable Minds on their way to mind of great joy, or infinite joy—Boundless Enlightenment. In terms of the Immeasurable joy (gladness), on seeing others rescued from Detachment, the Bodhisattvas consider all suffering. Here a monk, with a heart filled men equal, the clever as the stupid, with sympathetic joy. Thus he stays, themselves as others, they do everything as spreading the thought of sympathetic joy they have done nothing, say everything as above, below, across, everywhere, always they have said nothing, attain all spiritual with a heart filled with sympathetic joy, levels as they have attained nothing: Xaû boû laø abundant, magnified, unbounded, without khoâng luyeán chaáp khi laøm lôïi laïc cho tha hatred or ill-will. Appreciative joy is the nhaân. Thoùi thöôøng khi chuùng ta laøm ñieàu gì quality of rejoicing at the success and nhaát laø khi ñöôïc keát quaû toát, thì chuùng ta hay prosperity of others. It is the congratulatory töï haøo, töï maõn, vaø ñaéc chí. Söï baát bình, caõi vaõ attitude, and helps to eliminate envy and xung ñoät giöõa ngöôøi vaø ngöôøi, nhoùm naày vôùi discontent over the success of others—Taâm nhoùm khaùc cuõng do taùnh chaáp tröôùc maø vui möøng khi thaáy ngöôøi khaùc thoaùt khoå ñöôïc nguyeân nhaân laø do söï chaáp ngaõ, chaáp phaùp vui. ÔÛ ñaây vò Tyø Kheo vôùi ñaày taâm hyû traûi maø ra. Ñöùc Phaät daïy raèng neáu coù ngöôøi leân roäng khaép nôi, treân, döôùi, ngang, heát thaûy aùn mình sai, mình neân traû laïi hoï baèng loøng phöông xöù, cuøng khaép voâ bieân giôùi, vò aáy luoân thöông, khoâng neân chaáp chaët. Khi hoï caøng an truù bieán maõn vôùi taâm hyû, quaûng ñaïi, voâ cuoàng daïi thì chuùng ta caøng xaû boû, luoân tha bieân, khoâng haän, khoâng saân. Hyû taâm coøn laø thöù cho hoï baèng söï laønh. Laøm ñöôïc nhö vaäy taâm vui khi thaáy ngöôøi thaønh coâng thònh laø vui. Caùc vò Boà Taùt ñaõ ly khai quan nieäm vöôïng. Thaùi ñoä khen ngôïi hay chuùc möøng naày chaáp phaùp, neân khoâng thaáy

mình laø aân nhaân giuùp loaïi boû taùnh ganh tî baát maõn vôùi söï cuûa chuùng sanh; ngöôïc laïi, luùc naøo hoï cuõng thaønh coâng cuûa ngöôøi. thaáy chính chuùng sanh môùi laø aân nhaân cuûa 4) Perfect equanimity or immeasurable mình treân böôùc ñöôøng lôïi tha maãn chuùng, tieán detachment: Upeksha (skt)—Upekkha (p)—ñeán coâng haïnh vieân maõn. Thaáy chuùng sanh Xaû Voâ Löôïng Taâm. vui laø Boà Taùt vui, vì loøng töø bi. Caùc ngaøi xaû a) Detachment is the attitude of those who give boû ñeán ñoä ngöôøi gaàn xa ñeàu xem bình ñaúng, up, forget, do not attach any importance for keû trí ngu ñeàu coi nhö nhau, mình vaø ngöôøi what they have done for the benefit of others. khoâng khaùc, laøm taát caû maø thaáy nhö khoâng In general, we feel proud, self-aggrandized laøm gì caû, noùi maø khoâng thaáy mình coù noùi gì when we do something to help other people. caû, chöùng maø khoâng thaáy mình chöùng gì caû. Quarrels, conflicts, or clashes between men b) Immeasurable Equanimity, a mind of great or groups of men are due to passions such as detachment, or infinite equanimity. Limitless greed or anger whose source can be indifference, such as rising above all appraised as self-attachment or dharma- emotions, or giving up all things. Here a attachment. The Buddha taught that if there is monk, with a heart filled with equanimity. someone who misjudges us, we must feel pity Thus he stays, spreading the thought of for him; we must forgive him in order to have equanimity above, below, across,

everywhere, always with a heart filled with cheá thuoác hay laøm vieäc baèng tay chaân ñeå equanimity, abundant, magnified, unbounded, kieám soáng. without hatred or ill-will. Equanimity is also 2) To earn a livelihood by astrology (looking up considered as a divine abode. It is the state of in the sky to talk about stars): Ngöôõng Khaåu mind that regards others with impartiality, Thöïc—Laøm ngheà chieâm tinh hay ngöôùc leân free from attachment and aversion. An trôøi xem tinh tuù, maët trôøi, maët traêng, xem gioù impartial attitude is its chief characteristic, möa saám seùt. and it is opposed to favouritism and 3) To earn a livelihod by flattery (rich people or resentment: Taâm xaû boû moïi thöù vaät chaát cuõng powerful people): Phöông Khaåu Thöïc—Luoàn nhö vöôït leân moïi caûm xuùc. ÔÛ ñaây vò Tyø Kheo cuùi nònh bôï (nhöõng nhaø quyeàn theá giaøu coù ñeå vôùi ñaày taâm xaû traûi roäng khaép nôi, treân, döôùi, ñöôïc hoï ban cho aân hueä). ngang, heát thaûy phöông xöù, cuøng khaép voâ 4) To earn a livelihood by magic, spells, or by bieân giôùi, vò aáy luoân an truù bieán maõn vôùi taâm fortune-telling: Duy Khaåu Thöïc—Duøng chuù xaû, quaûng ñaïi, voâ bieân, khoâng haän, khoâng thuaät, boùi toaùn laønh döõ ñeå kieám côm aùo. saân. Xaû voâ löôïng taâm coøn ñöôïc coi nhö laø nôi Four inconceivables: Töù Baát Khaû Tö Nghì. maø chö Thieân truù nguï. Ñaây laø traïng thaùi taâm (A) In the Ekottaragama, there are four nhìn ngöôøi khoâng thieân vò, khoâng luyeán aùi, indescribables—The four things of a Buddha khoâng thuø ñòch, ñoái laïi vôùi thieân vò vaø thuø which are beyond human conception—Trong haèn. Kinh Taêng Nhöùt A Haøm, coù boán ñieàu khoâng Four imperishables: Töù Phaùp Baát Hoaïi—Boán theå nghó baøn nôi chö Phaät: phaùp chaúng hö hoaïi. 1) The world: The Buddha's world is beyond 1) The correctly receptive heart: Chính Thuï human conception—Theá giôùi

baát khaû tö nghì. Taâm. 2) The living beings: His teaching about living 2) The diamond: Kim Cang. beings' circumstances is beyond human 3) The relics of a Buddha: Xaù Lôïi cuûa Phaät. conception—Chuùng sanh baát khaû tö nghì. 4) The palace of the devas of light and sound: 3) Dragons or Nagas: His nagas are beyond Abhasvaras (skt)—Cung Ñieän Quang AÂm human conception—Thieân long baát khaû tö Thieân. nghì. Four important precepts: Boán giôùi quan 4) The size of the Buddha-lands: The bound of troïng—According to the Surangama Sutra, the his Buddha realm is beyond human Buddha reminded Ananda about the four conception—Phaät ñoä caûnh giôùi baát khaû tö important precepts—Theo Kinh Thuû Laêng nghì. Nghieâm, quyeån Saùu, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi (B) In the Surangama Sutra, Avalokitesvara A Nan veà boán giôùi quan troïng. Bodhisattva reported to the Buddha about the 1) Cutting off lust: Ñoaïn Daâm—See Cutting off four inconceivables: "World Honored One! lust. Because I obtained perfect penetration and 2) Cutting off killing: Ñoaïn Saùt—See Cutting off cultivated to certification of the unsurpassed killing. path, I also became endowed with four 3) Cutting off stealing: Ñoaïn Ñaïo—See Cutting inconceivable and and effortless wonderful off stealing. virtues."—Trong Kinh Thuû Laêng Nghieâm, 4) Cutting off false speech: Ñoaïn Voïng—See ngaøi Quaùn Theá AÂm Boà Taùt ñaõ baïch vôùi Ñöùc Cutting off false speech. Theá Toân veà boán thöù baát tö nghì: "Baïch Theá Four improper ways of obtaining a living Toân! Ngoaøi möôøi boán thöù voâ uùy, tu chöùng voâ thöôïng ñaïo, laïi coù theå ñöôïc boán baát khaû tö on the part of a monk: Töù Chuûng Taø Meänh— nghì, voâ taùc dieäu ñöùc.": Coù boán thöù taø meänh. 1) First, as soon as I obtained the miraculous 1) To earn a livelihood by doing work with his wonder of hearing the mind, the mind became hands: Haï Khaåu Thöïc—Troàng troït, laøm vöôøn, essential and the hearing was forgotten;

therefore, there was no distinction between thaàn dieäu coù theå hieän moãi moãi hình, tuïng moãi seeing, hearing, sensation, and knowing. I moãi chuù, hình vaø chuù coù theå laáy voâ uùy ban achieved a single, perfect fusion, pure cho caùc chuùng sanh. Cho neân möôøi phöông precious enlightenment. For this reason, I am quoác ñoä nhieàu nhö buïi nhoû ñeàu goïi teân toâi laø able to manifest many wonderful appearances Thí Voâ UÙy. and can proclaim boundless secret spiritual 3) Third, because I cultivated fundamental, mantras. For example, I may take appear one wonderful, perfect penetration and purified head, three heads, five heads, seven heads, the sense-organ, everywhere I go in any nine heads, eleven heads, and so forth, until world I can make it so that living beings there may be a hundred and eight heads, a renounce their physical and material thousand heads, ten thousand heads, or valuables and seek my sympathy: Ba laø bôûi eighty-four thousand vajra heads; two arms, toâi tu taäp baûn dieäu vieân thoâng, thanh tònh baûn four arms, six arms, eight arms, ten arms, caên, neân ñi chôi caùc theá giôùi, ñeàu khieán twelve arms, fourteen, sixteen, eighteen chuùng sanh boû traân baûo cuûa mình, caàu toâi arms, or twenty arms, twenty-four arms, and thöông xoùt. so forth until there may be a hundred and 4) Fourth, I obtained the Buddhas' mind and was eight arms, a thousand arms, ten thousand certified as having attained the ultimate end, arms, or eighty-four thousand

mudra arms; and so I can make offerings of rare treasures two eyes, three eyes, four eyes, nine eyes, to the Thus Come Ones of the ten directions and so forth until there may be a hundred and and to living beings in the six paths eight eyes, a thousand eyes, ten thousand throughout the dharma realm. If they seek a eyes, or eighty-four thousand pure and spouse, they obtain a spouse. If they seek precious eyes, sometimes compassionate, children, they can have children. Seeking sometimes awesome, sometimes in samadhi, samadhi, they obtain samadhi; seeking long sometimes displaying wisdom to rescue and life, they obtain long life, and so forth to the protect living beings so that they may attain extent that if they seek the great Nirvana, great self-mastery: Moät laø do toâi tröôùc ñöôïc they obtain great Nirvana: Boán laø toâi ñöôïc dieäu vaên taâm, taâm linh thoaùt boû vaên caên, kieán Phaät taâm, chöùng quaû hoaøn toaøn, coù theå laáy vaên giaùc tri khoâng theå phaân caùch, thaønh moät caùc traân baûo ñem cuùng döôøng möôøi phöông vieân dung thanh tònh baûo giaùc, cho neân toâi coù Nhö Lai, vaø giuùp chuùng sanh trong luïc ñaïo, theå hieän ra nhieàu dieäu duïng, coù theå noùi voâ khaép phaùp giôùi caàu vôï ñöôïc vôï, caàu con ñöôïc bieân bí maät thaàn chuù; trong ñoù hoaëc hieän moät con, caàu tam muoäi ñöôïc tam muoäi, caàu soáng cho ñeán taùm vaïn boán ngaøn ñaàu, tay, maét, laâu ñöôïc soáng laâu, nhö vaäy cho ñeán caàu ñaïi hoaëc töø hoaëc uy, hoaëc ñònh, hoaëc tueä ñeå cöùu Nieát Baøn ñöôïc ñaïi Nieát Baøn. hoä chuùng sanh ñöôïc töï taïi. Four indestructible beliefs: Töù Kieân Tín—Boán 2) Second, because of hearing and nieàm tin khoâng hoaïi dieät. consideration, I escape the six defiling 1) Firm belief in the Buddha: Kieân tín nôi Phaät. objects, just as a sound leaps over a wall 2) Firm belief in the Law: Kieân tín nôi Phaùp. without hindrance. And so I have the 3) Firm belief in the Order (Sangha): Kieân tín wonderful ability to manifest shape after nôi Taêng. shape and to recite mantra upon mantra. 4) Firm belief in the commandments: Kieân tín These shapes and these mantras dispel the nôi giôùi luaät. fears of living beings. Therefore, throughout Four Indian castes: See Four Indian classes. the ten directions, in as many lands as there Four Indian clans: See Four Indian classes. are fine motes of dust, I am known as one Four Indian classes: The four Indian classes, who bestows fearlessness: Hai laø bôûi toâi tu castes or clans, which are born respectively from taäp vaên tö, thoaùt khoûi saùu traàn, nhö caùi tieáng the mouth, shoulders, flanks, and feet of vöôït qua töôøng, chaúng bò ngaên ngaïi, neân toâi

Brahma—Boán chuûng taùnh hay boán giai caáp xaõ hoäi semicircular in shape. The continent AÁn Ñoä: conquering spirits, semi-lunar in shape; its 1) Brahmana: Baø La Moân—Priestly, born from people having faces of similar shape—Coøn the mouth of Brahma—Haïng tu tònh haïnh goïi laø Boå La Phöôïc Vó Neã Haï, Phaát Baø Ñeà, (hoaëc xuaát hoaëc taïi gia), sanh töø mieäng cuûa hay Phaát Vu Ñaïi, moät trong boán ñaïi chaâu, Phaïm Thieân Vöông. chaâu naày ôû trong bieån Haøm Haûi, veà phía ñoâng 2) Ksatriya (skt): Saùt Ñeá Lôïi—Military and nuùi Tu Di, hình baùn nguyeät. Luïc ñòa cheá ngöï ruling, born from the shoulders of Brahma— ma quyû, coù hình baùn nguyeät, daân treân ñoù cuõng Doøng doõi vua chuùa, sanh töø vai cuûa Phaïm coù khuoân maët hình baùn nguyeät (chu vi cuûa coõi Thieân Vöông, ñôøi ñôøi cha

truyeàn con noái cai naày laø 21.000 do tuaàn, daân trong coõi naày coù trò ñaát nöôùc. thaân hình toát ñeïp hôn heát, vaø soáng thoï ñeán 3) Vaisya (skt): Pheä xaù (Tyø xaù)—Traders, born 600 tuoåi). from the flanks of Brahma—Taàng lôùp thöông Four instants of each unit of consciousness: nhaân, sanh töø hoâng söôøn cuûa Phaïm Thieân Boán giai ñoaïn cuûa moät ñôn vò tö töôûng. Vöông. 1) Arising or genesis: Sanh khôûi. 4) Sudra (skt): Thuû Ñaø la—Serfs—Farmers, 2) State of development: Truï. born from the feet of Brahma—Noâng daân vaø 3) State of Dying-down: Dò. noâ leä, sanh töø chaân cuûa Phaïm Thieân Vöông. 4) Cessation or dissolution: Dieät. Four inhabited continents of every universe: Four integrative methods: Töù nhieáp phaùp—Catur-dvipa (skt)—Töù Chaâu—Four Saha Four means of salvation—Four attractions—Four Continents or four great continents of a world. dharmas of attraction: According to ancient Buddhist cosmology, there 1) Charity: Boá thí. are four inhabited continens of every universe. 2) Kind speech: AÙi ngöõ. They are land areas and situated in the four 3) Cooperation: Ñoàng söï. directions around Mount Sumeru—Theo khoa coå 4) Beneficial action: Lôïi haønh. vuõ truï hoïc Phaät Giaùo, coù boán chaâu trong theá giôùi Four integrative practices as their sphere of Ta Baø, töù höôùng xung quanh nuùi Tu Di. action: Duøng töù nhieáp phaùp laøm choã sôû haønh— 1) Uttarakuru (skt): Baéc Cu Loâ (Caâu Lö) Chaâu— They educate sentient beings—Vì nhôø ñoù maø giaùo Coøn goïi laø Uaát Ñan Vieät Chaâu—The hoùa chuùng sanh—See Ten kinds of sphere of Northern of the four continents of a world— action of Great Enlightening Beings. See Uttarakuru. Four intelligences: Töù Giaùc—See Four 2) Jambudvipa (skt)—Nam Thieäm Boä Chaâu— apprehensions of the Awakening of faith. Coøn goïi laø Chaâu Dieâm Phuø Ñeà—The Southern continent—See Jambudvipa. Four inverted, upside-down, or false beliefs: 3) Avaragodanuyah (skt): Godana, Aparagodana Töù Ñieân Ñaûo—The four viparvaya—Four (skt)—Taây Ngöu Hoùa Chaâu—West inverted, upside-down, or false beliefs—Four Continent, where oxen are used as money; ways of upside-down thinking that cause one to the western of the four continents of every resolve in the birth and death—Boán loái suy nghó world, circular in shape and with circular- ñieân ñaûo khieán cho chuùng sanh xoay vaàn trong faced people—Coøn goïi laø Coà Da Ni. Taây sanh töû. Trong boán ñieân ñaûo naày, moãi ñieân ñaûo Ngöu Hoùa Chaâu hay Taây Luïc Ñòa, nôi maø ñeàu coù theå ñöôïc caûm thoï theo ba caùch. traâu boø sinh saûn raát ñoâng vaø ñöôïc duøng nhö (A) tieàn teä; luïc ñòa coù hình troøn vaø daân treân ñoù 1) Permanent (Buddhist doctrine emphasizes cuõng coù göông maët hình troøn (ôû coõi naày daân that all is impermanent. Only Nirvana is soáng thoï ñeán 500 tuoåi). permanent: Mistaking the impermanent for 4) Purva-Videha (skt)—Ñoâng Thaéng Thaàn the permanent—Thöôøng—Voâ thöôøng maø cho Chaâu—The eastern of the four great laø thöôøng; thöôøng maø cho laø voâ thöôøng. continents of a world, east of Mount Meru,

2) Joy (All is suffering. Only Nirvana is joy: nhaän laàm laø söï gioáng y. Neáu söï hieåu bieát sai Mistaking what is not bliss for bliss—Laïc— laïc naày beùn reã vöõng chaéc trong taâm ta, thì Khoå maø cho laø laïc; laïc thì laïi cho laø khoå. moïi söï chaáp thuû vaø ham muoán söï vaät vaø con 3) Self or personal (All is non-self or without a ngöôøi

seõ ñöôïc hình thaønh vaø chuùng seõ ñöôïc soul: Mistaking what is not self for self—mang theo nhieàu phieàn muoän, vì nhìn söï vaät Ngaõ—Voâ ngaõ maø cho laø ngaõ; höõu ngaõ maø vaø con ngöôøi theo caùch naày thì chính laø nhìn cho laø voâ ngaõ. chuùng qua moät taám göông meùo moù. Ñaáy 4) Purity (All is impure. Only Nirvana is pure: khoâng phaûi laø nhìn chuùng moät caùch duùng ñaén, Mistaking what is impure for pure—Tònh— ñaáy laø nhìn chuùng moät caùch ñieân ñaûo maø xem Baát tònh maø cho laø tònh; tònh maø cho laø baát nhö laø thöôøng haèng vaäy. tònh. 2) Sufering: Khoå—The unsatisfactory invertedly (B) appears to be pleasant. Thus people fritter 1) Greed: Tham. away much of their precious lives on this or 2) Hatred: Saân. that 'pleasure' and as they never actually get 3) Stupidity: Si. the satisfaction they crave for, so they are 4) Pride: Maïn. driven on from one thing to another. (C) According to the common Buddhist belief, 'Pleasures' may produce temporary feelings which denied by the early Budhist doctrine— of ease, of worldly happiness, but they are Theo nieàm tin thoâng thöôøng cuûa Phaät giaùo, always linked to succeeding disappointment, nhöng bò truyeàn thoáng giaùo lyù nguyeân thuûy regret, longing for some other emotion choái boû: indicating an absence of real satisfaction. 1) Impermanent: Voâ Thöôøng—We are deceived Those who actually rejoice in Greed, by the momentary exterior appearance of Aversion or Delusion are of course, things. They do not appear to be changing; invertedly trying to enjoy what is not they appear to our delusion-dulled sense as enjoyable. Dukkha is linked to any mental static. We do not perceive processes in state into which the above Three roots enter. dynamic change but only as we think, entities Nothing really satisfactory can be expected which go on existing. Similarity, due to a line where they operate as they certainly do in of change in a given direction, is often turning round what is by nature unsatisfactory mistaken for sameness. If this and making it appear the opposite—Khoå ñau misapprehension is firmly rooted in our mind, xuaát hieän moät caùch ñieân ñaûo thaønh ra laïc thuù. all sorts of attachments and cravings for Nhö vaäy con ngöôøi phung phí nhieàu ñôøi soáng things and people, including attachment to quyù baùu cuûa hoï vaøo "laïc thuù" naøy hay "laïc oneself will be formed and these bring them thuù" khaùc vì hoï khoâng bao giôø thoûa maõn ñöôïc much sorrow, for to regard things and people nhöõng gì hoï khao khaùt neân hoï bò ñaåy ñöa töø in this way is to regard them as through a söï vieäc naøy sang söï vieäc khaùc. "Laïc thuù" coù distorting glass. It is not seeing them theå saûn sinh ra nhöõng caûm thoï thoaûi maùi nhaát correctly, it is seeing them invertedly as thôøi cuûa haïnh phuùc traàn tuïc, nhöng chuùng though permanent—Tröôùc heát chuùng ta bò luoân luoân ñöôïc noái tieáp baèng chaùn naûn, hoái ñaùnh löøa bôûi nhöõng boä maët taïm bôï beân ngoaøi tieác, mong caàu moät caûm xuùc khaùc nöõa, bieåu cuûa söï vaät. Chuùng khoâng loä veû laø ñang thay thò söï vaéng boùng cuûa moät thoûa maõn thaät söï. ñoåi, chöùng toû oån ñònh tröôùc caùc giaùc quan hay Nhöõng ai thích thuù trong tham, saân, si, hieån caùc caên si muoäi cuûa chuùng ta. Chuùng ta khoâng nhieân laø nhöõng keû ñang noã löïc moät caùch ñieân caûm nhaän nhöõng quaù trình trong bieán dòch ñaûo ñeå höôûng thoï nhöõng gì khoâng theå höôûng sinh ñoäng maø chæ caûm

nhaän nhöõng thöïc theå thoï. Khoå ñau ñi lieàn vôùi baát cöù traïng thaùi naøo ñang tieáp tuïc toàn taïi nhö chuùng ta töôûng. Söï coù tham, saân, si nhaäp vaøo. Khoâng theå mong töông töï, vì leõ noù cho thaáy moät chuoãi bieán coù ñöôïc söï thoûa maõn khi coù söï vaän haønh cuûa dòch theo moät höôùng cho saün, neân thöôøng bò ba caên baûn baát thieän aáy, vì ba caên baûn naày

luoân vaän haønh quanh nhöõng gì voán töï baûn Jhanas or four stages of of mystic meditation, chaát ñaõ laø khoå ñau. whereby the believer's mind is purged from all 3) Impersonal: Voâ Ngaõ—Sentient beings earthly emotions, and detached as it were from his including human beings come into being body, which remains plunged in a profound under the law of conditioning, by the union of trance—Theo Kinh Phuùng Tuïng trong Tröôøng Boä five aggregates or skandhas (material form, Kinh, trong chuoãi Töù Phaùp coù Töù Thieàn: feeling, perception, mental formation or 1) First jhana: Sô Thieàn—Here a monk, dispositions, and consciousness). When these detached from all sense-desires, detached aggregates are combined together, they from unwholesome mental states (passionate sustain life; if they disintegrate, the body will desires and certain unwholesome thoughts die. This the Buddha called "Impersonal."— like sensous lust, ill-will, languor, worry, Theo Phaät giaùo, chuùng sanh keå caû con ngöôøi, restlessness, and doubt are discarded), enters coù laø do nhaân duyeân hoøa hôïp, moät söï hoøa hôïp and remains in the first jhana, which is with cuûa naêm uaån (saéc, thoï, töôûng, haønh, thöùc). thinking and pondering, born of detachment, Khi naêm uaån taäp hôïp thì goïi laø soáng, khi naêm filled with delight and joy (seated cross- uaån tan raõ thì goïi laø cheát. Ñieàu naày Ñöùc Phaät legged, the practiser concentrates his mind goïi laø "voâ ngaõ."—See Anatman. upon a single thought. Gradually his soul 4) Impure: Baát Tònh. becomes filled with a supernatural ecstasy ** See Three subversions, Seven upside-down and serenity; however, his mind is still views, and Eight upside-down views. reasoning in this stage)—ÔÛ ñaây vò Tyø Kheo Four inverted beliefs: Töù Ñieân Ñaûo—See Four ly duïc, ly aùc phaùp hay baát thieän phaùp ñeå upside-downs. chöùng vaø truù vaøo sô thieàn (trong ñoù nhöõng Four inverted (wrong) views: Töù taø kieán: ham muoán say meâ, vaø moät soá tö töôûng baát 1) Considering what is really impermanent to be thieän nhö daâm duïc, aùc yù, baïc nhöôïc, lo laéng, permanent: Voâ thöôøng maø cho laø thöôøng boàn choàn, vaø nghi ngôø ñeàu bò loaïi boû), ngoài haèng. kieát giaø tu taäp nhaát taâm, töø töø taâm cuûa vò aáy 2) Considering what is really suffering to be joy: ñaït ñeán moät traïng thaùi hyû laïc do ly duïc sanh, Khoå maø cho laø laïc. vôùi taàm, vôùi töù. 3) Considering what is not a self to be a self: Voâ 2) Second jhana: Nhò Thieàn—Here a monk, who ngaõ maø cho laø töï ngaõ. is subsiding of thinking and pondering, by 4) Considering what is impure to be pure: Baát gaining inner tranquility and oneness of mind, tònh maø cho laø tònh. he enters and remains in the second jhana (all intellectual activities are suppressed, Four invisibles: Töù Baát Kieán—Boán ñieàu khoâng tranquility and one-pointedness of mind theå thaáy ñöôïc. developed), which is without thinking and 1) Water to fish: Caù khoâng theå thaáy nöôùc. pondering, born of concentration, filled with 2) Air or wind to man: Ngöôøi khoâng thaáy khoâng

delight and joy (concentrating his mind on the khí hay gioù. same subject, he frees it from reasoning, the 3) The nature of things to the deluded: Keû meâ ecstasy and serenity remaining)—ÔÛ ñaây vò muoäi môø mòt khoâng theå thaáy ñöôïc thöïc chaát Tyø Kheo, dieät taàm vaø töù, chöùng vaø truù vaøo nhò cuûa vaïn phaùp. thieàn (taát caû nhöõng hoaït ñoäng tinh thaàn bò loaïi 4) The void to the enlightened, because he is in boû, tónh laëng vaø nhaát ñieåm taâm phaùt trieån), his own element, and the void is beyond moät traïng thaùi hyû laïc do ñònh sanh, khoâng taàm conception: Ngöôøi giaùc ngoä khoâng theå thaáy khoâng töù, noäi taâm nhaát tænh. ñöôïc caùi khoâng vì nhaân toá cuûa chính ngöôøi aáy 3) Third jhana: Tam Thieàn—Here a monk, with vaø taùnh khoâng ñaõ vöôït ra ngoaøi yù nieäm. the fading away of delight, remaining Four jhanas: Töù Thieàn—According to the imperturbable, mindful and clearly aware, he Sangiti Sutta in the Long Discourses of the experiences in himself that joy of which the Buddha, in the sets of four things, there are Four

Noble Ones say: “Happy is he who dwells 2) Vivarta-siddha (skt): Truï Kieáp—Kalpa of with equanimity and mindfulness.” He enters existing—Existing or abiding or existence, and remains in the third jhana (in this stage he sun and moon rise, sexes are differentiated, divests himself of ecstasy). The feeling of heroes arise, four castes are formed, social joy, which is an active sensation, also life evolves—Truï kieáp trong ñoù maët trôøi maët disappears, while the disposition of happiness traêng moïc leân, giôùi tính phaân bieät, anh huøng still remains in addition to mindful khôûi daäy, boán giai caáp ñöôïc thaønh laäp, vaø equanimity—ÔÛ ñaây vò Tyø Kheo ly hyû truù xaû, cuoäc soáng xaõ hoäi tieán hoùa. chaùnh nieäm tænh giaùc, thaân caûm söï laïc thoï maø 3) Samvarta kalpa (skt): Hoaïi Kieáp—Kalpa of caùc baäc Thaùnh goïi laø xaû nieäm laïc truù, chöùng destruction or decay—Destruction consists of vaø an truù trong Tam Thieàn. Trong giai ñoaïn sixty-four small kalpas when fire, water and naày caûm nghó hyû laïc laø moät caûm giaùc tích cöïc, wind destroy everything except the Fourth cuõng bieán ñi, trong khi khuynh höôùng hyû laïc Dhyana—Hoaïi kieáp goàm 64 tieåu kieáp trong vaãn coøn theâm vaøo söï thanh thaûn trong taâm. ñoù löûa, nöôùc vaø gioù taøn phaù taát caû moïi thöù, 4) Fourth jhana: Töù Thieàn—Here a monk, ngoaïi tröø Töù Thieàn Thieân. having given up pleasure and pain, and with 4) Samvarta-siddha kalpa (skt): Khoâng Kieáp— the disappearance of former gladness and Kalpa of annihilation—Annihilation or the sadness, he enters and remains in the fourth succeeding void, during which nothing exists, jhana which is beyond pleasure and pain, and or the final annihilation—Söï huûy dieät keá tieáp purified by equanimity and mindfulness (in bôûi khoâng kieáp, trong giai ñoaïn naày khoâng the fourth stage the mind becomes indifferent thöù gì coù theå toàn taïi ñöôïc. Ñaây laø giai ñoaïn to all emotions, being exalted above them hoaøn toaøn hoaïi dieät. and purified). All sensations, even of Four kayas: Töù Thaân—Boán thaân Phaät—The happiness and unhappiness, of joy and four kayas or bodies. sorrow, disappear, only pure equanimity and (A) According to the Lankavatara Sutra—Theo awareness remaining—ÔÛ ñaây vò Tyø Kheo xaû Kinh Laêng Giaø: laïc, xaû khoå, dieät taát caû nhöõng hyû öu ñaõ caûm 1) Nirmakaya: Hoùa Phaät—Phaùp thaân—See thoï töø

tröôùc, chöùng vaø truù vaøo Töù Thieàn, Nirmakaya. khoâng khoå, khoâng laïc, xaû nieäm thanh tònh. 2) Sambhogakaya: Coâng Ñöùc Phaät—Baùo thaân— Taát caû nhöõng caûm giaùc, caû ñeán haïnh phuùc hay See Sambhogakaya. khoâng haïnh phuùc, vui vaø phieàn naõo, cuõng 3) Tathata-jnanabuddha (skt): Buddha- bieán ñi, chæ coøn laïi söï tónh laëng thanh tònh vaø wisdom—Great wisdom—Trí hueä Phaät. tænh thöùc. 4) Dharmakaya: Nhö nhö Phaät—Hoùa thaân—See Four kalpas: Töù Kieáp (Töù Traïng)—According to Dharmakaya. the Kosa Sastra, there are four kalpas or epochs, (B) According to the sastra on the or periods of time, each consisting of twenty small Consciousness—Theo Duy Thöùc Luaän: kalpas, during which worlds go through formation, 1) Nirmakaya: Töï Tính Thaân—Phaùp Thaân—See existing, destruction, and annihilation—Theo Caâu Nirmakaya. Xaù Luaän, coù boán traïng thaùi hay boán kieáp, moãi 2) Sambhogakaya: Tha Thuï Duïng Thaân—Baùo kieáp goàm 20 tieåu kieáp qua caùc thôøi kyø thaønh, truï, Thaân—See Sambhogakaya. hoaïi, khoâng: 3) Sambhogakaya: Töï Thuï Duïng Thaân—Baùo 1) Vivarta-kalpa (skt): Thaønh Kieáp—Kalpa of Thaân—Sambhogakaya. formation—Formation or completion which 4) Dharmakaya: Bieán Hoùa Thaân—Hoùa Thaân— consists of twenty small kalpas during which See Dharmakaya. worlds and the beings on them are formed— (C) According to the T'ien-T'ai Sect—Theo toâng Thaønh kieáp goàm 20 tieåu kieáp trong luùc caùc Thieân Thai: theá giôùi vaø chuùng sanh ñöôïc thaønh laäp. 1) Nirmakaya: Phaùp Thaân—See Nirmakaya. 2) Sambhogakaya: Baùo Thaân.

a) The reward body, the sambhoga-kaya of a 1) Egg-born asuras or ghosts: Noaûn Sanh A Tu Buddha. The incarnation body of the Buddha, La—See Egg-born asuras or ghosts. or retribution body in which he enjoys the 2) Womb-born asuras: Thai Sanh A Tu La—See reward of his labours: Baùo thaân Phaät hay thaân Womb-born asuras. taùi sanh cuûa Phaät. 3) Transformation-born asuras: Hoùa Sanh A Tu b) Our physical body is called the retribution La—See Transformation-born asuras. body because we are on this earth, the Saha 4) Water-born asuras: Thuûy Sanh A Tu La—See World or World of Endurance, as a result of Water-born asuras. good and evil karma: Thaân ñöôïc laäp thaønh do Four kinds of atmosphere: Töù Chuûng Phong bôûi nghieäp baùo cuûa chuùng ta goïi laø baùo thaân. Luaân—It is as a billion-world universe is not ** See Sambhogakaya formed just by one condition, not by one 3) Sambhogakaya: ÖÙng Thaân—See phenomenon; it can be formed only by Sambhogakaya. innumerable conditions, innumerable things. That a) Transformation body: Manifested body, or is to say the rising and spreading of great clouds any incarnation of Buddha, one of the three and showering of great rain produce four kinds of bodies of a Buddha—Thaân Phaät öùng vôùi cô atmosphere, continuously making a basis. All are duyeân khaùc nhau maø hoùa hieän, moät trong ba produced by the joint actions of sentient beings thaân Phaät. and by the roots of goodness of enlightened b) The Buddha-incarnation of the Bhutatathata: beings, enabling all sentient beings to get the use Thaân Phaät töông öùng vôùi chaân nhö. of what they need. Innumerable such causes and 4) Dharmakaya: Hoùa Thaân—See Dharmakaya. conditions form the universe. It is such by the Four kinds of altar-worship: Töù Chuûng Ñaøn nature of things, there is no

producer or maker, no Phaùp—Töù Chuûng Taát Ñòa—Töù Chuûng Thaønh Töïu knower or creator, yet the worlds come to be— Phaùp—The four kinds of altar-worship of the Ñaïi Thieân theá giôùi naày chaúng phaûi do moät duyeân, esoteric sect—Boán loaïi ñaøn phaùp cuûa Maät giaùo: chaúng phaûi do moät söï maø ñöôïc thaønh töïu; phaûi do 1) Averting calamities from self and others: Töùc voâ löôïng duyeân, voâ löôïng söï môùi ñöôïc thaønh. Tai Phaùp—Tu phaùp tu tröø aùc söï cho mình vaø Nhöõng laø noåi giaêng maây lôùn, tuoân xoái möa lôùn. ngöôøi khoûi bò beänh hoaïn tai öông. Taát caû ñeàu do coäng nghieäp cuûa chuùng sanh vaø 2) Seeking good fortune for self and others: thieän caên cuûa chö Boà Taùt phaùt khôûi, laøm cho taát Taêng Ích Phaùp—Tu phaùp ñeå taêng theâm phuùc caû chuùng sanh trong ñoù ñeàu tuøy sôû nghi maø ñöôïc ñöùc trí tueä cho mình vaø ngöôøi. thoï duïng. Do voâ löôïng duyeân nhö vaäy môùi thaønh 3) Seeking the love and protection of Buddhas Ñaïi Thieân theá giôùi. Phaùp giôùi nhö vaäy khoâng coù and Bodhisattvas for self and others: Kính AÙi sanh giaû, khoâng coù taùc giaû, khoâng coù tri giaû, Phaùp—Tu phaùp caàu ñaûo cho mình vaø ngöôøi khoâng coù thaønh giaû, nhöng Ñaïi Thieân theá giôùi vaãn ñöôïc chö Phaät vaø Boà Taùt aùi hoä (thöông yeâu ñöôïc thaønh töïu. Theo Kinh Hoa Nghieâm, Phaåm vaø hoä trì). Nhö Lai Xuaát Hieän (38), coù boán thöù phong luaân 4) Subduing enemies: Haøng Phuïc—Ñieàu Phuïc laøm sôû y. Phaùp, hay pheùp caàu ñaûo cho mình vaø ngöôøi 1) The holder, which can hold the great waters: ñeå ñieàu phuïc oaùn ñöch hay aùc nhaân. Naêng trì phong luaân, coù khaû naêng caàm giöõ ñaïi Four kinds of asura: Töù Chuûng A Tu La— thuûy. According to Professor Soothill in The Dictionary 2) The evaporator, which can evaporate the of Chinese-English Buddhist Terms, and great waters: Naêng tieâu phong luaân, coù khaû according to the Surangama Sutra, book Nine, naêng laøm tieâu ñaïi thuûy. there are four kinds of asura—Theo Giaùo Sö 3) The structure, which sets up all places: Kieán Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, vaø laäp phong luaân, coù khaû naêng kieán laäp taát caû theo Kinh Thuû Laêng Nghieâm, quyeån Chín, coù boán xöù sôû. loaïi A Tu La. 4) The arrangement, which can arrange and distribute all skillful and good deeds: Trang

nghieâm phong luaân, coù khaû naêng laøm trang of all sentient beings—Nhö Lai xuaát hieän y nghieâm vaø phaân boá caùc ñieàu thieän xaûo. nôi quang minh voâ ngaïi hueä coù khaû naêng giöõ Four kinds of atmosphere of great gìn taát caû caùc thieän caên cuûa chuùng sanh. knowledge of the Enlightened: Boán thöù Ñaïi 1) The atmosphere of great knowledge taking Trí phong luaân. care of all sentient beings and inspiring joy in (A) According to the Buddha in The Flower them: Ñaïi trí phong luaân nhieáp khaép chuùng Adornment Sutra, the manifestation of sanh ñeàu laøm cho hoan hyû. Buddha does not come about through just one 2) The atmosphere of great knowledge setting condition or things, but by innumerable up right teaching and causing sentient beings causes and conditions. There are four kinds of to take it: Ñaïi trí phong luaân kieán laäp chaùnh atmosphere of great knowledge of the phaùp, khieán caùc chuùng sanh ñeàu sanh öa Enlightened—Theo Ñöùc Phaät trong Kinh Hoa thích. Nghieâm, Nhö Lai xuaát hieän chaúng phaûi do 3) The atmosphere of great

knowledge moät duyeân moät söï, maø do voâ löôïng duyeân, voâ preserving all sentient beings' roots of löôïng söï môùi thaønh töïu ñöôïc. Coù boán thöù Ñaïi goodness: Ñaïi trí phong luaân giöõ gìn taát caû Trí phong luaân. caùc thieän caên cuûa taát caû chuùng sanh. 1) The atmosphere of great knowledge of 4) The atmosphere of great knowledge mental command able to retain memory containing appropriate means, arriving at the without forgetting, being able to hold the realm where there are no taints or great clouds and rain of teachings of all contaminations: Ñaïi trí phong luaân ñuû caû Buddhas: Ñaïi trí phong luaân Ñaø-La-Ni nieäm phöông tieän thoâng ñaït voâ laäu giôùi. trì chaúng queân, vì hay trì taát caû ñaïi phaùp vaân, Four kinds of atmosphere produced by ñaïi phaùp vuõ cuûa chö Nhö Lai. great rain: Boán thöù phong luaân—See Four kinds 2) The atmosphere of great knowledge of atmosphere. producing tranquility and insight, being able Four kinds of beings: There are four kinds of to evaporate all afflictions: Ñaïi trí phong luaân beings, including living and non-living beings: xuaát sanh chæ quaùn, coù khaû naêng tieâu dieät taát flying, swimming, walking, and plants. Those with caû phieàn naõo. blood and breath are called animals, and plants 3) The atmosphere of great knowledge of refer to all kinds of grasses, trees, and flower- skillful dedication, being able to perfect all plants. Where do all those four kinds of beings roots of goodness: Ñaïi trí phong luaân hoài come from? What is their origin? According to höôùng thieän xaûo, coù khaû naêng thaønh taát caû Buddhism, their origin is the Buddha-nature. If caùc thieän caên. there was no Buddha-nature, everything would be 4) The atmosphere of great knowledge annihilated. The Buddha-nature is the only thing producing undefiled, variegated, magnificient that passes through ten thousand generations and arrays of adornments, causing the roots of all time without being destroyed. From the goodness of all beings taught in the past to be Buddha-nature come Bodhisattvas, Hearers purified, and consummating the power of the (Enlightened to Conditions), gods, asuras, people, untainted roots goodness of the Enlightened: animals, ghosts, and hell-beings. Those are beings Ñaïi trí phong luaân xuaát sanh ly caáu sai bieät of the ten dharma realms, and the ten dharma trang nghieâm, vì khieán quaù khöù nhöõng chuùng realms are not apart from a single thought of the sanh ñöôïc hoùa ñoä, thieän caên cuûa hoï ñöôïc mind. This single thought of the mind is just the thanh tònh, vaø thaønh töïu söùc thieän caên voâ laäu seed of the Buddha-nature. One true-thought is cuûa Nhö Lai. just another name for the Buddha-nature—Coù boán (B) The manifestation of Buddha, producing loaïi chuùng sanh, bao goàm caû loaøi höõu tình vaø voâ Buddha's four kinds of atmosphere of great tình: loaøi bay, loaøi bôi, loaøi ñi baèng chaân vaø thaûo knowledge based on the unimpeded light of moäc. Taát caû nhöõng loaøi coù maùu vaø thôû baèng phoåi wisdom, able to sustain the roots of goodness ñeàu goïi laø "thuù", trong khi ñoù thaûo moäc bao goàm,

coû caây, vaø caùc loaøi caây troå boâng. Boán loaïi chuùng Buddha, Chapter Esanavaggo (Searches), there sanh naøy töø ñaâu tôùi? Nguyeân thuûy cuûa chuùng laø are four kinds of clinging—Theo Töông Öng Boä ñaâu? Theo Phaät giaùo, nguyeân thuûy cuûa nhaát thieát Kinh, Phaåm Taàm Caàu, coù boán loaïi Chaáp Thuû. chuùng

sanh laø Phaät Taùnh. Neáu khoâng coù Phaät 1) Clinging to sensual pleasure: Duïc Chaáp Thuû. Taùnh, moïi thöù ñeàu trieät tieâu. Phaät taùnh laø thöù duy 2) Clinging to views: Kieán Chaáp Thuû. nhaát ñaõ löu truyeàn qua haøng ngaøn theá heä maø 3) Clinging to rules and vows: Giôùi Caám Chaáp khoâng bò tieâu dieät. Töø Phaät taùnh phaùt khôûi caùc Thuû. chuùng sanh Boà Taùt, Thanh Vaên, chö Thieân, A Tu 4) Clinging to a doctrine of self: Ngaõ Luaän Chaáp La, con ngöôøi, thuù vaät, ngaï quyû vaø ñòa nguïc. Ñaây Thuû. laø nhöõng chuùng sanh trong möôøi phaùp giôùi, vaø Four kinds of conduct natural to a möôøi phaùp giôùi chöa töøng taùch rôøi ra khoûi taâm Bodhisattva: Töù Taùnh Haïnh—Boán taùnh haïnh naøy. Nhaát nieäm duy taâm cuõng laø haït gioáng cuûa cuûa moät vò Boà taùt. Phaät Taùnh. Nhaát chaân nieäm laø moät teân goïi khaùc 1) Conduct arises from his native goodness: Töï cuûa Phaät Taùnh. taùnh haïnh—Boà Taùt voán dó hieàn laønh, hieáu Four kinds of bliss: Töù Chuûng Haïnh Phuùc—See kính cha meï, kính tín sa moân ñuû möôøi ñieàu Four kinds of bliss of lay Buddhists. thieän. Four kinds of bliss of lay Buddhists: Töù 2) His vow-nature is in accordance with the six Chuûng Haïnh Phuùc—In the Anguttara Nikaya paramitas: Nguyeän taùnh haïnh—Boà Taùt thuaän Sutra, the Buddha commented on the four kinds of theo saùu Ba La Maät maø tu haønh. bliss a layman enjoy as follow—Trong Kinh Taêng 3) Bodhisattva's compliant nature: Thuaän taùnh Nhöùt A Haøm, Ñöùc Phaät ñaõ giaûng veà boán loaïi haïnh haïnh—Boà Taùt thuaän taùnh tu haønh. phuùc cuûa ngöôøi cö só nhö sau: 4 Bodhisattva's transforming nature (powers of 1) Atthisukha (p): Haïnh phuùc coù vaät sôû höõu— conversion or salvation): Chuyeån taùnh haïnh— See Atthisukha. Nhôø coâng haïnh tu haønh maø chuyeån phaøm 2) Bhogasukha (skt): Haïnh phuùc ñöõïc coù taøi thaønh Thaùnh. saûn—See Bhogasukha. Four kinds of created dharmas: Höõu Vi Töù 3) Ananasukha (skt): Haïnh phuùc khoâng nôï Chuûng Phaùp—See Seventy-five dharmas of the naàn—See Ananasukha. Abhidharma Kosa. 4) Anavajjasukha (p): Haïnh phuùc khoâng bò khieån Four kinds of cry of Lin Chi: Laâm Teá Töù traùch—See Anavajjasukha. Haùt—Boán thöù tieáng heùt cuûa Laâm Teá—Four kinds Four kinds of burial: Töù Taùng—Boán loaïi toáng of Lin-Chi's cry—According to Zen master D.T. taùng ma chay. Suzuki in the Essays in Zen Buddhism, Book I, 1) Water-burial or casting a corpse into the Lin-Chi distinguishes four kinds of "cry."—Theo water: Thuûy Taùng—Neùm xaùc cheát xuoáng Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, nöôùc—See Thuûy Taùng. Laâm Teá phaân bieät coù boán caùch heùt, tuøy tieän maø 2) Cremation or Fire-burial: Jhapita (skt)—Hoûa duøng, goïi laø 'Töù Haùt." Taùng—See Hoûa Taùng. 1) The first cry is like the sacred sword of 3) Ground-burial: Ñòa Taùng. Vajraraja: Tieáng heùt thöù nhaát nhö göôm baùu 4) Buried in the forest: Laâm Taùng—Forest vua Kim Cang. burial—To cast the corpse into a forest to be 2) The second cry is like the golden-haired lion eaten by animals—Mai taùng trong röøng, baèng squatting on the ground: Tieáng heùt thöù nhì caùch ñem neùm thi theå ngöôøi cheát vaøo röøng nhö boán voù sö töû vaøng truï boä treân maët ñaát. cho thuù aên thòt. 3) The third cry is like the sounding rod or the Four kinds of charity: Töù Boá Thí—See Four grass used as a decoy: Tieáng heùt thöù ba nhö kinds of dana. caàn caâu quô boùng coû. Four kinds of clinging: Töù Chaáp

Thuû— 4) The fourth cry is the one that does not at all According to The Connected Discourses of the function as a “cry.”: Tieáng heùt thöù tö khoâng coù taùc duïng cuûa tieáng heùt.

Four kinds of dana: Töù Boá Thí—Boán loaïi boá 3) Mantra Dharani (Tibetan Buddhism): Chuù Ñaø thí. La Ni—Chuù Toång Trì (Phaät Giaùo Taây Taïng). 1) Giving of pens to write the sutras: Buùt Thí— 4) Patience Dharani: Nhaãn Ñaø La Ni—Nhaãn Thaáy ai phaùt taâm sao cheùp kinh ñieån lieàn phaùt Toång Trì. taâm Boá Thí vieát ñeå giuùp duyeân cho hoï cheùp Four kinds of dhyana: Töù Chuûng Thieàn Ñònh—kinh. Boán loaïi thieàn ñònh. 2) Giving of ink: Maëc Thí—Thaáy ngöôøi vieát (A) kinh lieàn Boá Thí Möïc ñeå giuùp thieän duyeân. 1) Desire, or intensive longing, or concentration: 3) Giving of the sutras themselves: Kinh Thí—Chanda-rddhi-pada—Duïc thaàn tuùc. Boá Thí Kinh ñeå ngöôøi coù phöông tieän ñoïc 2) Energy or intensified effort: Virya-rddhi- tuïng. pada—Caàn thaàn tuùc. 4) Preaching the sutras for sentient beings so 3) Memory or intense holding on to the position that they can cultivate to liberate themselves: reached: Citta-rddhi-pada—Taâm thaàn tuùc. Thuyeát Phaùp Thí—Boá Thí baèng caùch Thuyeát 4) Meditation or survey, the state of dhyana: phaùp cho ngöôøi nghe ñeå ngöôøi tu haønh giaûi Mimamsa-rddhi-pada—Quaùn thaàn tuùc. thoaùt. (B) According to the Lankavatara Sutra—Theo Four kinds of demeanors: Töù Chuûng Oai Kinh Laêng Giaø: Nghi—Demeanors mean the conducts and 1) Dhyana that surveys the meanings: Quaùn Saùt expressions of a religious figure in Buddhism. Nghóa Thieàn—Thieàn ñònh nhaèm quaùn saùt yù They must be power and act appropriately nghóa. according to the Dharma teachings, so when those 2) Dhyana practiced by the ignorant: Ngu Phu around them see their demeanors these people Haønh Thieàn—Thieàn ñònh do phaøm phu thöïc will be respectful automatically. There are four haønh. main demeanors—Oai nghi coù nghóa laø coát caùch 3) Dhyana depending on suchness: Nhö Nhö vaø cöû chæ cuûa ngöôøi xuaát gia, caàn phaûi ñoan chaùnh Thöïc Phaùp Thieàn—Thieàn ñònh döïa vaøo nhö ñaøng hoaøng, ñuùng theo pheùp taéc, khieán cho ngöôøi nhö. chung quanh khi nhìn thaáy phong caùch cuûa mình 4) The Tathagata’s pure Dhyana: Nhö Lai thì töï nhieân sanh loøng kính phuïc. Coù boán loaïi oai Thieàn—Thieàn ñònh tính thuaàn cuûa Nhö Lai. nghi: Four kinds of disciples: Töù Boái—Töù Chuùng— 1) Walking: Ñi. Boán haïng ñeä töû cuûa Phaät. 2) Standing: Ñöùng. 1) Men: Nhaân—Ngöôøi. 3) Lying down: Naèm. 2) Devas: Thieân—Trôøi. 4) Sitting: Ngoài. 3) Nagas: Long—Roàng. Four kinds of devotees to Buddhism: Boán 4) Ghosts: Quyû. Haïng Ngöôøi Moä Ñaïo. Four kinds of examination: Töù Chuûng Quaùn 1) Monks: Bhiksus (skt)—Taêng—See Bhiksus. Haønh—Four kinds of examination, a method of 2) Nuns: Bhiksunis (skt)—Ni—See Bhiksunis. repentance as a way to get rid of any sin—Theo 3) Laymen: Upasakas (skt)—Öu baø taéc—See Töø Bi Thuûy Saùm, coù boán loaïi quaùn haønh, moät Upasakas. phöông phaùp saùm hoái tu taäp ñeå laøm phöông tieän 4) Laywomen: Upasikas (skt)—Öu baø di—See dieät toäi. Upasikas. 1) To study the cause of the sin, which lies in Four kinds of Dharani: Töù Chuûng Toång Trì— ignorance, or lack of clear understanding: Boán Loaïi Ñaø La Ni.

Quaùn Nhaân Duyeân. 1) Dharma Dharani: Phaùp Toảng Trì—Phaùp Ñaø 2) To study its ineviatable effect or its karma: La Ni. Quaùn Quaû Baùo. 2) Meaning Dharani: Nghóa Ñaø La Ni—Nghóa 3) To study oneself or introspection: Quaùn Töï Toảng Trì. Thaân.

4) To tudy the Tathagata in his perfec character, he can re-enter the order and remain as a and saving power: Quaùn Nhö Lai Thaân. Sramanera or a novice—Theo Hoøa Thöôïng Four kinds of faith: Töù Tín Taâm—According to Narada trong Ñöùc Phaät vaø Phaät Phaùp, moät vò Tyø th Awakening of Faith, there are four kinds of Kheo phaûi giöõ boán giôùi luaät cao thöôïng. Vò naøo faith—Theo Ñaïi Thöøa Khôûi Tín Luaän, coù boán loaïi phaïm moät trong boán troïng giôùi keå treân phaûi chòu tín taâm: toäi “baát coäng truï” vaø ñöông nhieân khoâng coøn laø 1) Awakening of faith: Tin chaân lyù. Tyø Kheo nöõa. Neáu muoán trôû laïi ñôøi soáng tu haønh, 2) Faith in the Buddha: Tin Phaät. vò aáy phaûi xin xuaát gia vaø trôû laïi laøm Sa Di. 3) Faith in the dharma: Tin Phaùp. 1) The fundamental moral code, various rules 4) Faith in the Sangha: Tin Taêng. which a monk is expected to observe: Four kinds of faith and five right modes of Patimokkha Sila (p)—Ba La Ñeà Moäc Xoa— Giôùi luaät caên baûn maø moät vò Tyø Kheo phaûi trì procedure: Töù Tín Nguõ Haïnh. giöõ. (A) The four right objects of faith: Töù Tín Taâm— 2) Morality pertaining to sense-restraint: See Four kinds of faith. Indriyasamvara sila (p)—Giôùi Thu Thuùc Luïc (B) Five right modes of procedure—Nguõ haïnh: Caên. 1) Almsgiving: Boá thí. 3) Morality pertaining to purity of livelihood: 2) Morality: Trì giôùi. Ajivaparisuddhi sila (p)—Giôùi Thanh Tònh. 3) Patience: Nhaãn nhuïc. 4) Morality pertaining to the use of the 4) Zeal, Progress or Effort: Tinh taán. necessaries of life: Paccayasannissita sila 5) Meditation: Thieàn ñònh. (p)—Giôùi veà caùch xöû duïng vaät duïng haèng Four kinds of food: Ahara (p)—Four ngaøy. nutriments—Töù Thöïc—Boán loaïi thöïc phaåm. Four kinds of holy men: Töù Thaùnh. (A) (I) The four kinds of holy men in Mahayana— 1) Food for the body and its senses: Ñoaïn thöïc Boán quaû vò Thaùnh trong Phaät giaùo Ñaïi thöøa: (Ñoaøn thöïc)—Thöùc aên cho thaân theå. 1) Sravakas: Thanh Vaên—See Sravakas. 2) Food for the emotion: Laïc thöïc—Thöùc aên cho 2) Pratyeka-buddhas: Duyeân Giaùc—See tình caûm. Pratyeka-buddhas. 3) Food for thought: Tö (nieäm) thöïc—Thöùc aên 3) Bodhisattvas: Boà Taùt—See Bodhisattvas. cho tö töôûng. 4) Buddhas: Phaät—See Buddhas. 4) Food for wisdom (Alayavijnana is the chief): (II) The four rewards—Four degrees of Thöùc thöïc—Thöùc aên cho trí tueä. saintliness—Boán quaû vò Thaùnh cuûa Thanh (B) According to the Sangiti Sutta in the Long Vaên trong Phaät giaùo Tieåu thöøa hay Töù Quaû Discourses of the Buddha, there are four Sa Moân: nutriments—Theo Kinh Phuùng Tuïng trong (A) Three stages requiring study—Ba Baäc Höõu Tröôøng Boä Kinh, coù boán loaïi thöïc: Hoïc: 1) Material food: Kabalinkara (p)—Ñoaøn Thöïc. 1) The Path of Stream-Entry: Srota-apanna 2) Contact: Xuùc Thöïc. (skt)—Sotapatti (p)—The fruit of Stream- 3) Mental volition: Manosancetana (p)—Tö entry—Stream-enterer—The first fruit of Nieäm Thöïc. “Stream Winner”—Tu Ñaø Hoaøn—Döï löu— 4) Consciousness: Thöùc Thöïc. Nhaäp Löu—Nghòch Löu—Quaû vò Döï Löu ñaàu Four kinds of higher morality: Boán Loaïi Giôùi tieân—One who has

entered the stream of the Cao Thöôïng—According to Most Venerable Dharma nature, or one who goes against the Narada in The Buddha and His Teachings, a monk flow of samsara. This is the position of the is expected to observe the four kinds of higher way of seeing. He still has to undergo seven morality. If a monk violates any one of the above instances of birth and death before he comes precepts, he becomes defeated or parajika, and to an end of the Samsara—Haønh giaû ñang automatically ceases to a a Bhikkhu. If he wishes, trong tö theá thaáy ñöôïc Ñaïo, hoaëc giaû laø baäc

loäi ngöôïc doøng ñôøi. Ngöôøi aáy vaãn coøn phaûi "thöïc taäp" nöõa. Ngöôøi aáy khoâng coøn phaûi baûy laàn sanh töû nöõa tröôùc khi caét ñöùt doøng sanh töû nöõa. A La Haùn laø vò ñaõ ñaït ñöôïc cöùu luaân hoâì sanh töû. caùnh toái thöôïng cuûa dôøi soáng Phaät giaùo. 2) Once-return: Sakrdagamin (skt)— (III) The four degrees of Hinayanist saintliness Sakadagami (p)—Tö Ñaø Haøm—Nhöùt Lai— considered by the Pure Land's aspects from Quaû vò thöù nhì "Nhaát Lai"—The Path of the Great Master Yin-Kuang—Töù Thaùnh Quaû Once-returner—The second fruit of "Once- Tieåu Thöøa theo quan nieäm cuûa Tònh Ñoä Toâng Returner". The state of returning only once cuûa AÁn Quang Ñaïi Sö: again, or once more to arrive, or be born. One 1) The first fruit of Srotapanna Enlightenment: who is still subject to "One-return." The Sô Quaû Tu Ñaø Hoaøn—The clear perception position of the way of cultivation. He still has and knowledge of the enlightened beings at to undergo "one birth" in the heavens or this level is limited to a World System, which "once return" among people. The second includes the six unwholesome paths, four grade of arahatship involving only one great continents, Sumeru Mountain, six rebirth—Haønh giaû ñang trong tö theá tu Ñaïo. Heavens of Desires, First Dhyana Heaven— Ngöôøi aáy vaãn coøn phaûi sanh thieân moät laàn Söï thaáy bieát roõ raøng cuûa caùc baäc naày giôùi haïn hay moät laàn nöõa trôû laïi trong coõi ngöôøi. trong phaïm vi cuûa moät tieåu theá giôùi, goàm 3) Non-return: Anagami (skt & p)—A Na chuùng sanh trong luïc ñaïo, boán ñaïi chaâu, nuùi Haøm—Baát Lai—Quaû vò thöù ba "Baát Lai"— Tu Di, saùu coõi trôøi duïc giôùi, vaø moät coõi sô The Path of Non-Returner. The third fruit of Thieàn. "Never returned". The state which is not 2) The second fruit of Sakadagami subject to return. One who is not subject to Enlightenment: Nhò Quaû Tö Ñaø Haøm—The returning. The position of the Way of perception and knowledge of these beings are Cultivation. He no longer has to undergo birth limited to a Small World System, consisting and death in the Desire realm. At the end of of 1,000 World Systems—Söï thaáy bieát cuûa his life, his consciousness will go to the caùc baäc naày giôùi haïn trong moät tieåu thieân theá highest of the fourth dhyana heavens—Haønh giôùi, goàm 1000 tieåu theá giôùi. giaû cuõng ñang trong tö theá tu Ñaïo. Ngöôøi aáy 3) The third fruit of Anagami Enlightenment: khoâng coøn trôû laïi sinh töû trong coõi Duïc giôùi Tam Quaû A Na Haøm—The perception and nöõa. Vaøo cuoái kieáp naøy, taâm thöùc ngöôøi aáy seõ knowledge of these beings include a Medium ñi thaúng leân taàng trôøi cao nhaát cuûa coõi Töù World System, consisting of 1,000 Small Thieàn. World Systems—Söï thaáy bieát cuûa caùc baäc (B) The fourth stage is no longer learning—Quaû naày bao haøm trong moät trung thieân theá giôùi, Vò Thöù Tö laø Quaû Vò Voâ Hoïc: goàm

moät ngaøn tieåu thieân theá giôùi. 4) The Path of Arahantship: Arahant (skt)— 4) The fourth fruit of Arahat Enlightenment: Töù Arahatta (p)—A La Haùn—ÖÙng Cuùng—Baát Quaû A La Haùn—The perception and Sanh—The fourth and final stage of sainthood knowledge of these beings encompass a (Worthy of offerings) in which all fetters and Great World System, consisting of 1,000 hindrances are severed and taints rooted out. Medium World Systems or one billion World The position of the Way of Cultivation Systems. They are able to know clearly and without need of study and practice. He no perfectly 84,000 kalpas in the past and 84,000 longer has to undergo birth and death. kalpas into the future. Beyond that, they Arahant is he who has attained the highest cannot fully perceive—Söï thaáy bieát cuûa caùc end of the Buddhist life—Giai ñoaïn thöù tö vaø baäc naày goàm thaâu moät Ñaïi Thieân Theá Giôùi, cuõng laø giai ñoaïn cuoái cuøng trong Thaùnh quaû töùc goàm moät ngaøn trung thieân theá giôùi, 84.000 (ÖÙng Cuùng) trong ñoù moïi trieàn phöôïc nhieãm kieáp veà tröôùc vaø 84.000 kieáp veà sau. Quaù nöõa caáu ñeàu bò nhoå taän goác. Haønh giaû trong giai thì khoâng hieåu thaáu. ñoaïn naày khoâng coøn caàn phaûi “hoïc” hay

Four kinds of horses: Töù Maõ—Four kinds of 3) Those who work neither for their own good horses, likened to four classes of monks—Boán nor for the good of others. They are those loaïi ngöïa ñeå ví vôùi boán loaïi Tyø Kheo: who neither strive for the abolition of their 1) The first ones are those that respond to the own weaknesses, nor do they encourage shadow of the whip: Loaïi ngöïa hay nhaát— others to abolish their weaknesses, nor do Loaïi cöù theo boùng soi maø dong ruoåi, nhanh they do some service to others: Nhöõng ngöôøi chaäm taû höõu tuøy theo yù chuû. laøm vieäc khoâng vì lôïi ích cuûa mình maø cuõng 2) The second ones are those that respond to the chaúng vì lôïi ích cuûa ngöôøi: Haïng ngöôøi naày lightest touch of the whip: Loaïi ngöïa thöù khoâng tranh ñaáu ñeå loaïi boû nhöôïc ñieåm cuûa nhì—Roi chaïm loâng ñuoâi, xeùt yù ngöôøi cöôõi chính mình vaø cuõng chaúng khuyeán khích maø theo yù ñoù. ngöôøi khaùc loaïi boû caùc nhöôïc ñieåm vaø cuõng 3) The third ones are those that respond to the khoâng phuïc vuï tha nhaân. mild application of the whip: Loaïi ngöïa thöù 4) Those who work for their own good as well as ba—Roi voït chaïm vöøa phaûi laø laøm theo yù for the good of others. They are those who chuû. strive for the abolition of evil thoughts from 4) The fourth ones are those that need the spur their minds and at the same time help others to bite the bone: Loaïi ngöïa thöù tö—Phaûi laáy abolish evil thoughts in their minds: Nhöõng vuøi saét ñaâm vaøo thaân thaáu ñeán taän xöông môùi ngöôøi laøm vieäc vì lôïi ích cuûa mình vaø cuõng chòu laøm theo yù chuû. laøm vieäc vì lôïi ích cuûa ngöôøi: Haïng ngöôøi naày Four kinds of human beings: Töù chuûng tranh ñaáu ñeå loaïi boû tö töôûng toäi loãi trong taâm nhaân—The Buddha has classified all mankind into cuûa mình, ñoàng thôøi giuùp ngöôøi khaùc loaïi boû four kinds—Ñöùc Phaät phaân chia taát caû nhaân loaïi tö töôûng toäi loãi trong taâm cuûa hoï. thaønh boán haïng. Four kinds of inference in logic: Töù Toâng— 1) Those who work for their own good, but not Boán toâng phaùi. for the good of others. They are those who (A) According to Ching-Ying—Theo Ngaøi

Tònh strive for the abolition of greed, hatred and AÛnh: delusion in themselves, but they do not 1) Everything exists or has its own nature: encourage others to abolish greed, hatred and Sarvastivada—Lower Hinayana—Laäp Tính delusion and also do not do anything for the Toâng. welfare of others: Nhöõng ngöôøi laøm vieäc vì 2) Everything has not a nature of its own: lôïi ích cuûa chính mình, chöù khoâng vì lôïi ích Satyasiddhi—Higher Hinayana—Phaù Tính cuûa ngöôøi khaùc: Nhöõng ngöôøi naày chæ phaán Toâng. ñaáu loaïi boû tham saân si cho chính mình, chöù 3) Form has no reality because of the doctrine of khoâng khuyeán khích ngöôøi khaùc loaïi boû tham the void: Lower Mahayana—Phaù Töôùng saân si vaø cuõng khoâng laøm phuùc lôïi cho ngöôøi Toâng. khaùc. 4) All comes from the bhutatathata: Higher 2) Those who work for the good of others, but Mahayana—Revelation of reality—Hieån not for their own good. They are those who Thöïc Toâng. encourage others to abolish human (B) According to T'an-Yin—Theo Ngaøi Ñaøm AÅn weaknesses and do some service to them, but taïi chuøa Ñaïi Dieãn Trung Quoác: do not strive for the abolition of their own 1) All things are causally produced (Laäp taùnh): weaknesses: Nhöõng ngöôøi laøm vieäc vì lôïi ích Nhaân Duyeân Toâng. cuûa ngöôøi, chöù khoâng vì lôïi ích cuûa mình: 2) Things are but names (Phaù taùnh): Giaû Danh Haïng ngöôøi naày khuyeán khích ngöôøi khaùc Toâng. loaïi boû nhöôïc ñieåm con ngöôøi vaø phuïc vuï cho 3) Denying the reality of form (Phaù töôùng), but hoï nhöng khoâng töï mình tranh ñaáu loaïi boû fails to define reality: Baát Chaân Toâng. nhöôïc ñieåm cuûa chính mình (naêng thuyeát baát 4) The school of the real, in contrast with the naêng haønh). seeming: Chaân Toâng.

Four kinds of inverted: Töù Ñieân Ñaûo—See c. Obstructive kamma: Nghieäp caûn ngaên. Four inverted, upside-down, or false beliefs. d. Destructive kamma: Nghieäp tieâu dieät. Four kinds of kamma: Töù Nghieäp—According 2) By way of order of ripening, there are four to the Sangiti Sutta in the Long Discourses of the kinds of kammas—Theo thöù töï troå quaû, coù Buddha, there are four kinds of kamma—Theo boán loaïi nghieäp: Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán a. Weighty kamma: Troïng nghieäp. loaïi nghieäp: b. Death proximate kamma: Caän töû nghieäp. 1) Black kamma, or evil deeds with black c. Habitual kamma: Thöôøng nghieäp. results: Kanha-vipakam (p)—Haéc Nghieäp d. Reserve kamma: Nghieäp tích tuï. Haéc Baùo. 3) By time of ripening, there are four kinds of 2) Bright kamma with bright result: Sukka- kammas: Theo thôøi gian troå quaû, coù boán loaïi vipakam (p)—Baïch Nghieäp Baïch Baùo. nghieäp: 3) Black-and-bright kamma with black-and- a. Immediate effective kamma: Hieän nghieäp. bright result: Kanha-sukka-vipakam (p)—Haéc b. Subsequently effective kamma: Haäu nghieäp. Baïch Nghieäp, Haéc Baïch Baùo. c. Indefinitely effective kamma: Voâ haïn ñònh 4) Kamma that is neither black nor bright, with nghieäp. neither black nor bright result, leading to the d. Defunct kamma: Nghieäp voâ hieäu löïc. destruction of kamma: Akanham-asukkam 4) By place of ripening, there are four kinds of (p)—Phi Haéc Phi Baïch Nghieäp, Phi Haéc Phi kammas—Theo nôi choán troå quaû, coù boán loaïi Baïch Baùo, ñöa ñeán söï taän dieät caùc nghieäp. nghieäp: ** Four types of kamma (karma). a. Unwholesome

kamma: Nghieäp baát thieän. b. Sense-sphere wholesome kamma: Thieän Four kinds of karmas leading to nghieäp Duïc giôùi. reincarnation: Boán loaïi nghieäp daãn ñeán söï ñaàu c. Fine-material-sphere kamma: Nghieäp thieän thai—See Four kinds of karma. Saéc giôùi. (A) According to Mahayana Buddhism, there are d. Immaterial-sphere wholesome kamma: four kinds of karmas—Theo Phaät giaùo Ñaïi Nghieäp thieän Voâ Saéc giôùi. thöøa, coù boán loaïi nghieäp: ** See Four Classifications of karmas. 1) Accumulated karma resulting from many Four kinds of lands: Boán Coõi Duy Taâm—This former lives: Nghieäp Tích Luõy—Nghieäp taïo single mind encompasses the four kinds of lands töø nhieàu ñôøi tröôùc. in their totality—Chæ moät taâm naày maø coù ñuû ñaày 2) Repeated karma formed during the present boán coõi. life: Nghieäp Taäp Quaùn—Nghieäp taïo trong ñôøi 1) The land of common residence of beings and hieän taïi. Saints—Coõi Phaøm Thaùnh Ñoàng Cö: 3) Most dominant karma which is able to a) Common Residence Pure Land: Phaøm Thaùnh subjugate other karmas: Cöïc Troïng Nghieäp— Ñoàng Cö Tònh Ñoä. Nghieäp coù khaû naêng maïnh coù theå chi phoái taát b) Common Residence Impure Land where all caû caùc nghieäp khaùc. ordinary beings and saints reside together. 4) Near-Death Karma (very strong): Caän Töû There are two types of both ordinary people Nghieäp—Nghieäp raát maïnh luùc saép cheát. and saints—Phaøm Thaùnh Ñoàng Cö Ueá Ñoä— (B) According to Bhikkhu Bodhi in Abhidhamma, Nhö laø coõi Ta Baø trong quoác ñoä naày coù phaøm there are also four kinds of kammas—Theo coù Thaùnh ôû chung laãn, maø phaøm vaø Thaùnh Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, cuõng coù ñeàu coù hai haïng: boán loaïi nghieäp: i) Evil beings (hells, hungry ghosts, animals, 1) By way of (with respect to) function, there and asuras): AÙc Chuùng Sanh (ñòa nguïc, ngaï are four kinds of kammas—Theo phöông thöùc quyû, suùc sanh, a tu la). taùc duïng, coù boán loaïi nghieäp: ii) Good beings (devas and humans): Thieän a. Productive kamma: Nghieäp taùi taïo. Chuùng Sanh (trôøi vaø ngöôøi). b. Supportive kamma: Nghieäp trôï duyeân.

2) The land of Expediency: Coõi Phöông Tieän 4) Karma-mandala (skt): Kieát Ma Maïn Ñaø La— Höõu Dö. See Karma-mandala. 3) The land of True Reward: Coõi Thaät Baùo Voâ Four kinds of mindfulness: Töù Nieäm Xöù. Chöôùng Ngaïi. (I) An overview of Four meditations—Toång 4) The land of Eternally tranquil light serenity quan veà Töù Nieäm Xöù: Four meditations, or and illumination: Coõi Thöôøng Tòch Quang. four foundations of Mindfulness, or four Four kinds of Lin-Chi's cry: Laâm Teá Töù objects on which memory or thought should Haùt—Boán thöù tieáng heùt cuûa Laâm Teá—According dwell. Four types of Buddhist meditation for to Zen master D.T. Suzuki in the Essays in Zen eradicating illusions and attaining Buddhism, Book I, Lin-Chi distinguishes four enlightenment. Hinayana calls these practices kinds of "cry."—Theo Thieàn sö D.T. Suzuki trong 'basis of action' (kammathana) which is one Thieàn Luaän, Taäp I, Laâm Teá phaân bieät coù boán caùch of the modes of analytical meditation. Some heùt, tuøy tieän maø duøng, goïi laø 'Töù Haùt." forty such meditations are given in the 1) The first cry is like the sacred sword of Visuddha-Magga: four 'measureless Vajraraja: Tieáng heùt thöù nhaát nhö göôm baùu meditations, ten impurities, four

formless vua Kim Cang. states, ten universals, ten remembrances, one 2) The second cry is like the golden-haired lion sign, and one mental reflex—Boán ñoái töôïng squatting on the ground: Tieáng heùt thöù nhì thieàn quaùn ñeå truï taâm hay boán caùch Thieàn nhö boán voù sö töû vaøng truï boä treân maët ñaát. theo Phaät giaùo ñeå dieät tröø aûo töôûng vaø ñaït 3) The third cry is like the sounding rod or the thaønh giaùc ngoä. Phaät giaùo Tieåu thöøa goïi grass used as a decoy: Tieáng heùt thöù ba nhö nhöõng phöông phaùp naày laø "nghieäp xöù" caàn caâu quô boùng coû. (kammatthana), laø moät trong nhöõng phöông 4) The fourth cry is the one that does not at all phaùp tö duy phaân bieät. Coù loái boán möôi phaùp function as a "cry.": Tieáng heùt thöù tö khoâng Thieàn nhö vaäy ñöôïc lieät keâ trong Thanh Tònh coù taùc duïng cuûa tieáng heùt. Ñaïo Luaän (Visuddhi-Magga) bao goàm Töù Voâ Four kinds of Mandala: Töù Chuûng Maïn Ñaø Löôïng Taâm, Möôøi Baát Tònh, Boán Voâ Saéc, La—According to Prof. Junjiro Takakusu in The Möôøi Bieán Xöù, Möôøi Nieäm, Moät Töôùng vaø Essentials of Buddhist Philosophy, the Shingon Moät Töôûng. Sect has four kinds of Mandala. The fourfold (II) Content of the Four meditations-Noäi dung veà circle indicates the efficacious power of the three Töù Nieäm Xöù: mysteries. The figures, painted or sculptured, 1) Kaya-smrtyupasthana (skt): Meditation and show the mystery of the body of the Buddha; the full realization on the impurity of the body—letters show the mystery of speech of the Buddha; Thaân Nieäm Xöù (Quaùn Thaân Baát Tònh)—See and the symbol indicates the "original vow," or Kaya-smrtyupasthana and Contemplation of the thought of the Buddha—Theo Giaùo Sö Junjiro body. Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, 2) Vedana-smrtyupasthana (skt): Thoï Nieäm Xöù toâng Chaân Ngoân coù boán thöù Maïn Ñaø La hay boán (Quaùn thoï thò khoå)—See Vedana- voøng troøn Maïn Ñaø La chæ ñònh naêng löïc hieäu smrtyupasthana and Contemplation of feeling. nghieäm cuûa tam maät. Nhöõng hình aûnh, hình veõ, 3) Citta-smrtyupasthana (skt): Taâm Nieäm Xöù hay ñieâu khaéc cho thaáy thaân maät cuûa Phaät; vaên töï (Quaùn Taâm Voâ Thöôøng)—See Citta- laø maät ngöõ cuûa Phaät; vaø caùc vaät tieâu xí chæ cho smrtyupasthana, Contemplation of mind, and baûn theä, töù maät yù cuûa Phaät. Contemplation of thought. 1) Maha-mandala (skt): Ñaïi Maïn Ñaø La—See 4) Dharma-smrtyupasthana (skt): Phaùp Nieäm Xöù Maha-mandala. (Quaùn phaùp voâ ngaõ)—See Dharma- 2) Samaya-mandala (skt): Tam Ma Da Maïn Ñaø smrtyupasthana and Contemplation of mental La—See Samaya-mandala. objects. 3) Dharma-mandala (skt): Phaùp Maïn Ñaø La— (III) Conclusion—Keát luaän: According to See Dharma-mandala. Majjhima Nikaya and Digha Nikaya, the

Buddha taught: "Bhiksus! Whoever should be Four kinds of non-backslidings: Töù Baát able to develop these Four Foundations of Thoái—According to the Pure-Land sect, there are mindfulness for seven years, one of these two four kinds of Non-backslidings—Theo Tònh Ñoä fruits may be expected by him: 'either Toâng, coù boán thöù baát thoái. Arahantship in this life or the state of Non- 1-3) From (1) to (3), please see Three kinds of returning in the future. Bhiksus! Let alone 7 non-retreat: Töø (1) ñeán (3), xin xem Tam Baát years. Should anyone be able to develop Thoái. these

Four Foundations of mindfulness for six 4) Never receding from place or abode attained: years, five years, four years, three years, two Khoâng thoái chuyeån töø nôi thanh tònh ñaõ ñaït years, one year... then one of the two above ñöôïc. mentioned fruits may also be expected by Four kinds of “not-born”: Töù Baát Sinh—Boán him. Bhiksus! Let alone one year. Should loaïi baát sinh. anyone be able to develop these Four 1) A thing is not born or not produced of itself: Foundations of mindfulness for seven months, Baát Khaû Töï Sinh—Phaùp chaúng töï thaân maø six months... half a month, then one of the two sanh ra. above mentioned fruits may also be expected 2) A thing is not produced of another or of a by him. Bhiksus! Let alone half a month. cause without itself: Baát Khaû Tha Sinh— Should anyone be able to develop these Four Phaùp chaúng do tha nhaân maø sanh ra. Foundations of mindfulness for a week, then 3) A thing is not “not self-born” when it is time one of the two above mentioned fruits may to produce the fruit of karma (of both 1 & 2): also be expected by him. This is the only Baát Khaû Baát Sinh—Baát Coäng Sanh—Phaùp way, Bhiksus, for the purification of beings, chaúng do coäng nhaân töï tha maø sanh. for the overcoming of sorrow and 4) A thing is not “not born” when it is time to lamentation, for the destruction of suffering produce the fruit of karma (of no cause): Baát and grief, for winning the right path, for Khaû Baát Haï Sinh—Phaùp chaúng do voâ nhaân realizing Nirvana, namely, the Four maø sanh ra, moät khi nghieäp nhaân ñuû ñaày laø Foundations of mindfulness.”—Theo Kinh choài ñaâm traùi troå. Trung Boä vaø Tröôøng Boä, Ñöùc Phaät daïy: “Naøy Four kinds of offerings: Töù Cuùng Döôøng. caùc Tyø Kheo! Baát cöù ai tu taäp boán nieäm xöù 1) Salutation with joined palms: Anjali (skt)— naøy trong baûy naêm, vò aáy coù theå ñaït ñöôïc moät Hôïp Chöôûng—See Anjali. trong hai quaû naøy: A La Haùn trong hieän taïi, 2) Offering of fragrant water: Argha (skt)— hoaëc quaû Baát Hoaøn trong vò lai. Naøy caùc Tyø Daâng Nöôùc Thôm. Kheo! Khoâng keå gì baûy naêm, neáu vò naøo tu 3) Manual signs for the Buddha true words: taäp boán nieäm xöù naøy trong 6 naêm, 5 naêm, 4 Chaân Ngoân AÁn Kheá—Manual signs naêm, 3 naêm, 2 naêm hay moät naêm thì cuõng coù indicative of various ideas—AÁn töôùng laø bieåu theå ñaït ñöôïc moät trong hai quaû vöøa noùi treân. töôïng chæ roõ nhöõng yù nghóa khaùc nhau. Coù Naøy caùc Tyø Kheo! Khoâng keå gì moät naêm, vò nhieàu aán kheá khaùc nhau vaø nhieàu aán töôùng naøo tu taäp ñöôïc töù nieäm xöù naøy trong 7 thaùng, cuûa chö Phaät vaø chö Boà Taùt. 6 thaùng... hoaëc nöûa thaùng, laïi cuõng coù theå ñaït 4) To practice one’s mind toward the ñöôïc moät trong hai quaû vöøa keå treân. Naøy caùc Buddhahood: Vaän Taâm—Vaän taâm thaønh Tyø Kheo! Khoâng keå gì nöûa thaùng. Neáu vò naøo Phaät. tu taäp boán nieäm xöù naøy trong moät tuaàn, cuõng Four kinds of progress: Töù Haønh—According coù theå mong ñaït ñöôïc moät trong hai quaû vöøa to the Sangiti Sutta in the Long Discourses of the keå treân. Ñaây laø con ñöôøng ñoäc nhaát, naøy caùc Buddha, there are four kinds of progress—Theo Tyø Kheo, ñeå thanh tònh hoùa chuùng sanh, ñeå Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán nhieáp phuïc saàu bi, ñeå ñoaïn taän khoå öu, ñeå loaïi haønh: thaønh ñaït chaùnh ñaïo, ñeå chöùng ñaéc Nieát Baøn, (A) ñoù laø tu taäp Töù Nieäm Xöù.”

1) Painful progress with slow comprehension: laø söï cuùng döôøng thanh tònh bôûi ngöôøi nhaän, Khoå Haønh Trì Chöùng. nhöng khoâng bôûi ngöôøi cho. 2) Painful progress with quick comprehension: 3) The offering that is purified neither by the Khoå Haønh Toác Chöùng. giver nor by the receiver: Loaïi cuùng döôøng 3) Pleasant progress with slow comprehension: khoâng thanh tònh bôûi ngöôøi cho, cuõng khoâng Laïc Haønh Trì Chöùng. thanh tònh bôûi ngöôøi nhaän—Here the giver is 4) Pleasant progress with quick comprehension: immoral, of evil character, and the receiver is Laïc Haønh Toác Chöùng. immoral, of evil character. Thus the offering (B) Four more kinds of progress—Boán loaïi haønh is purified neither by the giver nor by the khaùc: receiver—ÔÛ ñaây ngöôøi cho theo aùc giôùi, theo 1) Progress with impatience: Akkhama-patipada aùc phaùp; vaø ngöôøi nhaän cuõng theo aùc giôùi vaø (p)—Baát Kham Nhaãn Haønh. aùc phaùp. Nhö vaäy, ñaây laø söï cuùng döôøng 2) Patient progress: Khama-patipada (p)—Kham khoâng ñöôïc thanh bôûi ngöôøi cho cuõng nhö Nhaãn Haønh. ngöôøi nhaän. 3) Controlled progress: Dama-patipada (p)— 4) The offering that is purified both by the giver Ñieàu Phuïc Haønh. and by the receiver: Cuùng döôøng ñöôïc thanh 4) Calm progress: Sama-patipada (p)—Tòch tònh bôûi ngöôøi cho vaø cuõng bôûi ngöôøi nhaän— Tònh Haønh. Here the giver is virtuous, of good character, Four kinds of Pure Land: Boán coõi Tònh Ñoä— and the receiver is virtuous, of good See Four realms in the Pure Land. character. Thus the offering is purified both Four kinds of purification of offering: Boán by the giver and by the receiver—ÔÛ ñaây Söï Thanh Tònh Cuûa Caùc Loaïi Cuùng Döôøng— ngöôøi cho giöõ giôùi, theo thieän phaùp; vaø ngöôøi According to The Middle Length Discourses of nhaän cuõng giöõ giôùi, theo thieän phaùp. Nhö vaäy the Buddha, Dakkhinavibhanga Sutra, there are daây laø söï cuùng döôøng ñöôïc thanh tònh bôûi four kinds of purification of offering—Theo Trung ngöôøi cho cuõng nhö ngöôøi nhaän. Boä, Kinh Phaân Bieät Cuùng Döôøng, coù boán söï thanh Four kinds of rebirth: Boán Loaïi Sanh Töû—See tònh cuûa caùc loaïi cuùng döôøng. Four ways of rebirth. 1) The offering that is purified by the giver, not Four kinds of resolve: Töù Nguyeän—Töù Thaéng by the receiver: Cuùng döôøng ñöôïc thanh tònh Xöù—According to the sangiti Sutta in the Long bôûi ngöôøi cho, nhöng ngöôøi nhaän khoâng thanh Discourses of the Buddha, there are four kinds of tònh—Here the giver is virtuous, of good resolve—Theo Kinh Phuùng Tuïng trong Tröôøng Boä character, and the receiver is immoral, of Kinh, coù boán nguyeän: evil character. Thus the offering is purified by 1) Gaining wisdom: Tueä Thaéng Xöù. the giver, not by the receiver—ÔÛ ñaây ngöôøi 2) Gaining truth: Ñeá Thaéng Xöù. cho giöõ gìn giôùi luaät, theo thieän phaùp, coøn 3) Gaining relinquishment: Xaû Thaéng Xöù. ngöôøi nhaän theo aùc giôùi, aùc phaùp. Nhö vaäy, 4) Gaining tranquility: Chæ Töùc Thaéng Xöù. ñaây laø loaïi cuùng döôøng thanh tònh bôûi ngöôøi Four kinds of retribution: Töù Chuûng Quaû cho, nhöng khoâng thanh tònh bôûi ngöôøi nhaän. Baùo—There are four kinds of retribution—Coù boán 2) The offering that is purified by the receiver, loaïi baùo öùng. not by the giver: Cuùng döôøng thanh tònh bôûi 1) Action to receive retribution immediately: ngöôøi nhaän, nhöng khoâng thanh tònh bôûi ngöôøi Thuaän Hieän Nghieäp Ñònh Quaû—Haønh

ñoäng cho—Here the giver is immoral, or evil gaây ra baùo öùng töùc khaéc. character, and the receiver is virtuous, of 2) Action to receive retribution in the present good character. Thus the offering is purified life: Thuaän Hieän Nghieäp Baát Ñònh Quaû— by the receiver, not by the giver—ÔÛ ñaây Haønh ñoäng gaây baùo öùng trong ñôøi hieän taïi ngöôøi cho theo aùc giôùi, aùc phaùp, coøn ngöôiø (khoâng nhöùt ñònh thôøi gian). nhaän giöõ giôùi, theo thieän phaùp. Nhö vaäy, ñaây

3) Action to receive retribution in the life to The Path of Non-Returner—The third fruit of come: Thuaän Sinh Nghieäp—Haønh ñoäng gaây "Never returned"—The state which is not baùo öùng trong ñôøi soáng keá tieáp. subject to return—One who is not subject to 4) Action to receive retribution in one of the returning—The position of the Way of lives following the next: Thuaän Haäu Cultivation. He no longer has to undergo birth Nghieäp—Haønh ñoäng gaây baùo öùng trong caùc and death in the Desire realm—Haønh giaû ñôøi sau, khoâng nhöùt ñònh thôøi gian. cuõng ñang trong tö theá tu Ñaïo. Ngöôøi aáy Four kinds of sainthood: Töù Thaùnh Quaû. khoâng coøn trôû laïi sinh töû trong coõi Duïc giôùi (A) The four kinds of holy men in Mahayana— nöõa. Boán quaû vò Thaùnh trong Phaät giaùo Ñaïi thöøa: 4) The fourth stage is no longer learning—Quaû 1) Sravakas: Thanh Vaên—See Sravakas. Vò Thöù Tö laø Quaû Vò Voâ Hoïc: Arahant (skt): 2) Pratyeka-buddhas: Duyeân Giaùc—See Arahatta (p)—A La Haùn—ÖÙng Cuùng—Baát Pratyeka-buddhas. Sanh—The Path of Arahantship—The fourth 3) Bodhisattvas: Boà Taùt—See Bodhisattvas. and final stage of sainthood (Worthy of 4) Buddhas: Phaät—See Buddha. offerings) in which all fetters and hindrances (B) The four rewards or four degrees of are severed and taints rooted out—The saintliness in Hinayana Buddhism—Boán quaû position of the Way of Cultivation without vò Thaùnh cuûa Thanh Vaên trong Phaät giaùo need of study and practice. He no longer has Tieåu thöøa hay Töù Quaû Sa Moân: to undergo birth and death. Arahant is he who 1-3) Three stages requiring study—Ba Baäc Höõu has attained the highest end of the Buddhist Hoïc: life—Giai ñoaïn thöù tö vaø cuõng laø giai ñoaïn 1) Srota-apanna (skt): Sotapatti (p)—Tu Ñaø cuoái cuøng trong Thaùnh quaû (ÖÙng Cuùng) trong Hoaøn—Döï löu—Nhaäp Löu—Nghòch Löu— ñoù moïi trieàn phöôïc nhieãm caáu ñeàu bò nhoå taän Quaû vò Döï Löu ñaàu tieân—The Path of goác. Haønh giaû trong giai ñoaïn naày khoâng coøn Stream-Entry—The fruit of Stream-entry— caàn phaûi "hoïc" hay "thöïc taäp" nöõa. Ngöôøi aáy Stream-enterer—The first fruit of "Stream khoâng coøn phaûi sanh töû nöõa. A La Haùn laø vò Winner"—One who has entered the stream— ñaõ ñaït ñöôïc cöùu caùnh toái thöôïng cuûa dôøi soáng The position of the way of seeing. He still has Phaät giaùo. to undergo seven instances of birth and (C) The four degrees of Hinayanist saintliness death—Haønh giaû ñang trong tö theá thaáy ñöôïc considered by the Pure Land's aspects from Ñaïo. Ngöôøi aáy vaãn coøn phaûi baûy laàn sanh töû the Great Master Yin-Kuang—Töù Thaùnh Quaû nöõa. Tieåu Thöøa theo quan nieäm cuûa Tònh Ñoä Toâng 2) Sakrdagamin (skt): Sakadagami (p)—Tö Ñaø cuûa AÁn Quang Ñaïi Sö: Haøm—Once-return—Nhöùt Lai—Quaû vò thöù 1) The first fruit of Srotapanna Enlightenment: nhì "Nhaát Lai"—The Path of Once-returner— Sô Quaû Tu Ñaø

Hoaøn—The clear perception The second fruit of “Once-Returner”—The and knowledge of the enlightened beings at state of returning only once again, or once this level is limited to a World System, which more to arrive, or be born—One who is still includes the six unwholesome paths, four subject to “One-return.”—The position of the great continents, Sumeru Mountain, six way of cultivation. He still has to undergo Heavens of Desires, First Dhyana Heaven— “one birth” in the heavens or “once return” Söï thaáy bieát roõ raøng cuûa caùc baäc naày giôùi haïn among people. The second grade of trong phaïm vi cuûa moät tieåu theá giôùi, goàm arahatship involving only one rebirth—Haønh chuùng sanh trong luïc ñaïo, boán ñaïi chaâu, nuùi giaû ñang trong tö theá tu Ñaïo. Ngöôøi aáy vaãn Tu Di, saùu coõi trôøi duïc giôùi, vaø moät coõi sô coøn phaûi sanh thieân moät laàn hay moät laàn nöõa Thieàn. trôû laïi trong coõi ngöôøi. 2) The second fruit of Sakadagami 3) Anagami (skt & p): Non-return—A Na Enlightenment: Nhò Quaû Tö Ñaø Haøm—The Haøm—Baát Lai—Quaû vò thöù ba “Baát Lai”— perception and knowledge of these beings are

limited to a Small World System, consisting perfect. The realm of samadhi is, in general, as of 1,000 World Systems—Söï thaáy bieát cuûa just described. It is difficult to express in words, caùc baäc naày giôùi haïn trong moät tieåu thieân theá and only when we attain it do we experience it. giôùi, goàm 1000 tieåu theá giôùi. Buddha Recitation Samadhi is always the same 3) The third fruit of Anagami Enlightenment: state. However, the ancients distinguished four Tam Quaû A Na Haøm—The perception and variants—Theo Lieãu Dö Ñaïi Sö, moät cao taêng knowledge of these beings include a Medium trong toâng phaùi Tònh Ñoä Trung Quoác, ngöôøi nieäm World System, consisting of 1,000 Small Phaät khi ñi ñeán choã tuyeät ñænh taän cuøng duy coù World Systems—Söï thaáy bieát cuûa caùc baäc moät ñònh theå laø nieäm Phaät tam muoäi. Ñaây laø caûnh naày bao haøm trong moät trung thieân theá giôùi, hö linh saùng laëng, voïng giaùc tieâu tan, haønh giaû goàm moät ngaøn tieåu thieân theá giôùi. duy coøn truï taâm nôi töôùng haûo hoaëc hoàng danh 4) The fourth fruit of Arahat Enlightenment: Töù cuûa Phaät. Nhöng tuy noùi truï maø thaät ra voâ truï, vì Quaû A La Haùn—The perception and aâm thanh saéc töôùng ñöông theå nhö huyeãn, chính knowledge of these beings encompass a ñoù laø khoâng. Töôùng tam muoäi aáy nhö theá naøo? Great World System, consisting of 1,000 Khi haønh giaû chuyeân nhöùt nieäm Phaät, queân heát Medium World Systems or one billion World thaân taâm ngoaïi caûnh, tuyeät caû thôøi gian khoâng Systems. They are able to know clearly and gian, ñeán luùc söùc löïc cöïc coâng thuaàn, ngay nôi perfectly 84,000 kalpas in the past and 84,000 ñöông nieäm traàn voïng boãng thoaït tieâu tan, taâm theå kalpas into the future. Beyond that, they böøng saùng, chöùng vaøo caûnh giôùi “Voâ nieäm voâ baát cannot fully perceive—Söï thaáy bieát cuûa caùc nieäm.” Caûnh aáy nhö hö khoâng maây tan, trôøi xanh baäc naày goàm thaâu moät Ñaïi Thieân Theá Giôùi, moät veû, nieäm, maø khoâng nieäm, khoâng nieäm maø töùc goàm moät ngaøn trung thieân theá giôùi, 84.000 nieäm, khoâng thaáy bieát môùi laø söï thaáy bieát chaân kieáp veà tröôùc vaø 84.000 kieáp veà sau. Quaù nöõa thaät, coù thaáy bieát töùc laïc theo traàn. Ñeán ñaây thì thì khoâng hieåu thaáu. nöôùc baïc non xanh ñeàu

laø chaân ñeá, suoái reo chim Four kinds of samadhi: Töù Chuûng Tam hoùt toaøn dieãn dieäu thöøa, taâm quang bao haøm Muoäi—According to Great Master Liu-Yu, a muoân töôïng maø khoâng truï moät phaùp, tòch maø noted Chinese monk in the Pure Land School, chieáu, chieáu maø tòch, ñeàu coøn ñeàu maát, tuyeät ñaõi when the practitioner assiduously recites the vieân dung. Caûnh giôùi tam muoäi ñaïi ñeå laø nhö theá, Buddha's name with one-pointedness of mind, khoù taû neân lôøi, duy chöùng môùi theå nghieäm ñöôïc. oblivious to body, mind and the external world, Nieäm Phaät tam muoäi vaãn laø moät theå, nhöng ñeå ñi transcending time and space, and when he has vaøo ñònh caûnh aáy, ngöôøi xöa ñaõ caên cöù theo kinh, exerted the utmost effort and reached the goal, y nôi yù nghóa vaø oai nghi haønh trì maø chia thaønh right in the midst of present thought, worldly boán loaïi tam muoäi: delusions suddenly disappear, the mind 1) Pratyutpanna Samadhi (skt): Baùt Chu Tam experiences sudden Enlightenment, attaining the Muoäi—See Pratyutpanna Samadhi. realm of "No-Thought, No No-Thought." That 2) Single-Practice Samadhi: Nhaát Haïnh Tam realm is like empty space, all clouds have Muoäi—See Single-Practice Samadhi. dissipated, the sky is all blue, reciting is not 3) Lotus-Blossom Samadhi: Phaùp Hoa Tam reciting, not reciting is reciting, not seeing and Muoäi—See Lotus-Blossom Samadhi. knowing is truly seeing and knowing, to see and to 4) Following One's Inclinations Samadhi: Tuøy know is to stray towards worldly dusts. At this Töï YÙ Tam Muoäi—See Following One's stage, the silver water and green mountains are all Inclinations Samadhi. Ultimate Truth, the babbling brooks and singing Four kinds of sentient beings: Töù loaøi chuùng birds all express the wonderful Dharma. The light sanh. of the Mind encompasses ten thousand 1) Those born through the womb: Loaøi sanh phenomena but does not dwell on any single baèng thai—Thai sanh. dharma, still-but-illuminating, illuminating-but- 2) Those born through eggs: Loaøi sanh baèng still, existing and lost at the same time, all is tröùng—Noaõn sanh.

3) Those born through moisture: Loaøi sanh töø 3) Its men all and only as bodhisattvas: Nhaân nôi aåm thaáp—Thaáp sanh. Nhaát—Ngöôøi chæ y theo Phaät tri kieán maø tu 4) Those born through transformation or haønh, ngöôøi ñoù chæ laø Boà Taùt. metamorphoses such as a worm transforming 4) Its one ultimate truth of the reality of all to become a butterfly: Loaøi töø bieán hoùa maø existence: Lyù Nhaát—Lyù sôû chöùng chæ laø moät sanh ra—Hoùa sanh. lyù thöïc töôùng cuûa caùc phaùp. Four kinds of siddhanta: Töù Taát Ñaøn—Boán Four kinds of universe: Töù Chuûng Vuõ Truï— loaïi thaønh töïu. Buddhism holds that nothing was created singly or 1) Mundane or ordinary modes of expression: individually. All things in the universe, matter or Theá Giôùi Taát Ñaøn. mind, arose simultaneously, all things in its 2) Individual treatment, adapting his teaching to depending upon one another, the influence of the capacity of his hearers: Caù Vò Nhôn Taát each mutually permeating and thereby making a Ñaøn. universe symphony of harmonious totality. If one 3) Diagnostic treatment of their moral diseases: item were lacking, the universe would not be Ñoái Trò Taát Ñaøn. complete; without the rest, one item cannot be. 4) The perfect and highest truth, the highest When the whole cosmos arrives at a harmony of

universal gift of Buddha, his teaching which perfection, it is called the “universe One and awakens the highest capacity in all beings to True,” or the “Lotus Store.” In this ideal universe attain salvation: Ñeä Nhöùt Nghóa Taát Ñaøn— all beings will be in perfect harmony, each finding Giaûng thuyeát veà lyù nhöùt thöïc trung ñaïo, khieán no obstruction in the existence and activity of cho chuùng sanh döùt boû meâ hoaëc, chöùng ngoä another. According to Prof. Junjiro Takakusu in chaân lyù. Ñaây coøn laø taøi kheùo thuyeát giaûng cuûa The Essentials of Buddhist Philosophy, although Ñöùc Phaät. the idea of the interdependence and simultaneous Four kinds of ties (The Buddha and His rise of all things is called the Theory of Universe Teachings—Chapter 39): Ganthas (p)—Boán Causation, the nature of the rise being universal, it loaïi troùi buoäc (Ñöùc Phaät vaø Phaät Phaùp—Chöông is rather a philosophy of the totality of all 39). existence than a philosophy of origination. 1) Coveteousness: Abhijjha (p)—Tham muoán. According to this theory, four states of the 2) Ill-will: Vyapada (p)—Oaùn gheùt. universe are to be distinguished—Ñaïo Phaät chuû 3) Indulgence in wrong rites and ceremonies: tröông raèng khoâng coù caùi ñöôïc taïo ñoäc nhaát vaø Sila-bataparamasa (p)—Ham chuoäng nghi leã rieâng reõ. Vaïn höõu trong vuõ truï, taâm vaø vaät, khôûi cuùng kieán. leân ñoàng thôøi; vaïn höõu trong vuõ truï nöông töïa laãn 4) Adherence to one’s preconception as truth: nhau, aûnh höôûng laãn nhau, vaø do ñoù taïo ra moät Idam-saccabhinivesa (p)—Coá chaáp trong baûn ñaïi hoøa taáu vuõ truï cuûa toaøn theå ñieäu. Neáu thaønh kieán, khö khö chaáp raèng thaønh kieán cuûa thieáu moät, vuõ truï seõ khoâng toaøn veïn; neáu khoâng mình laø ñuùng (kieán thuû). coù taát caû, caùi moät cuõng khoâng. Khi toaøn theå vuõ truï tieán tôùi moät baûn hoøa aâm toaøn haûo, noù ñöôïc goïi laø Four kinds of truth: Töù Taát Ñaøn—See Four “Nhaát Chaân Phaùp Giôùi,” vuõ truï cuûa caùi moät vaø caùi kinds of siddhanta. thöïc, hay “Lieân Hoa Taïng.” Trong vuõ truï lyù töôûng Four kinds of unity: Töù Nhaát—According to ñoù, vaïn höõu seõ toàn taïi trong hoøa ñieäu toaøn dieän, the T’ien-T’ai sect in the Lotus sutra, there are moãi höõu khoâng chöôùng ngaïi hieän höõu vaø hoaït four “ones” or four kinds of unity—Theo toâng ñoäng cuûa caùc höõu khaùc. Theo Giaùo Sö Junjiro Thieân Thai giaûi thích qua Kinh Phaùp Hoa, coù boán Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, thöù duy nhaát: maëc duø quan nieäm vieân dung vaø ñoàng khôûi laø vuõ 1) Its teaching of one vehicle: Giaùo Nhaát—Giaùo truï, noù laø moät thuyeát phaùp giôùi duyeân khôûi, baûn thuyeát chæ duy coù Nhaát Phaät Thöøa. tính cuûa hieän khôûi laø vuõ truï, noù laø moät thöù trieát lyù 2) Its sole bodhisttva procedures: Haønh Nhaát— toaøn theå tính cuûa taát caû hieän höõu, hôn laø trieát hoïc Chæ chuyeân nhaát thöïc haønh theo Boà Taùt ñaïo.

veà nguyeân khôûi. Theo thuyeát naày, ngöôøi ta phaân a. Those who become angry easily for slight bieät coù boán haïng vuõ truï: causes: Nhöõng ngöôøi hay noåi saân moät caùch deã 1) Söï Phaùp Giôùi, theá giôùi cuûa ñôøi soáng hieän daøng vì nhöõng lyù do khoâng ñaâu. thöïc, hay theá giôùi kieän tính: The real, or the b. Those who have changeable minds: Nhöõng world of actual life, the factual world. ngöôøi coù taâm taùnh baát thöôøng. 2) The ideal, or the world of law or principle: Lyù c. Who are

greedy and jealous of others' Phaùp Giôùi, theá giôùi lyù töôûng cuûa ñònh luaät hay happiness: Nhöõng ngöôøi tham lam vaø hay nguyeân lyù. ganh gheùt vôùi haïnh phuùc cuûa ngöôøi khaùc. 3) The idea realized, or the world in which the d. Those who have no sympathy for the needs of principle is applied in actual life, or the fact others: Nhöõng ngöôøi khoâng thöông xoùt caûm and the principle harmonized: Lyù Söï Voâ Ngaïi thoâng cho nhu caàu cuûa keû khaùc. Phaùp Giôùi, theá giôùi theå hieän lyù trong söï; söï vaø 2) The second type—Loaïi thöù hai: lyù cuøng hoøa ñieäu. a. Those who grow angry over trifling affairs: 4) The real harmonized, or the world in which Nhöõng ngöôøi hay noåi giaän vì nhöõng chuyeän actuality attains harmony in itself. In the ñuøa côït. actual world individualism is apt to b. Those who are fickle and greedy, but do not predominate, and competition, conflict, feel envious of others' happiness: Nhöõng dispute and struggle too often will disturb the ngöôøi hay thay ñoåi vaø tham lam, nhöng khoâng harmony. To regard conflict as natural is the ganh gheùt vôùi haïnh phuùc cuûa ngöôøi khaùc. way of usual philosophies. Buddhism sets up c. Those who are sympathetic for the needs of a world in which actual life attains an ideal others: Nhöõng ngöôøi thöông xoùt vaø caûm thoâng harmony: Söï Söï Voâ Ngaïi Phaùp Giôùi, theá giôùi vôùi nhu caàu cuûa ngöôøi khaùc. töông giao hoøa ñieäu giöõa chính caùc söï, caùc 3) The third type—Loaïi thöù ba: hieän thöïc. Trong theá giôùi hieän thöïc, söï phaùp a. Those who are more broad-minded and do not giôùi, chuû nghóa caù nhaân coù cô noåi baät; caïnh become angry often: Nhöõng ngöôøi coù taâm tranh, xung ñoät, tranh luaän vaø tranh chaáp cuõng taùnh côûi môû vaø khoâng thöôøng hay hôøn giaän. seõ laøm roái loaïn söï hoøa ñieäu. Coi xung ñoät nhö b. Those who know how to control a greedy chuyeän ñöông nhieân, laø ñöôøng loái cuûa caùc mind, but are not able to avoid feelings of neàn trieát hoïc xöa nay. Ñaïo Phaät döïng leân moät jealousy: Nhöõng ngöôøi bieát caùch keàm giöõ taâm theá giôùi trong ñoù ñôøi soáng hieän thöïc ñaït tôùi tham, nhöng khoâng traùnh ñöôïc caûm giaùc ganh choã hoøa ñieäu lyù töôûng. gheùt. Four kinds of wisdom: Töù Hueä—Boán loaïi trí c. Those who are not sympathetic for the needs hueä. of others: Nhöõng ngöôøi khoâng caûm thoâng vôùi (A) Wisdom obtained from the scattering mind— nhu caàu cuûa ngöôøi khaùc. Taùn Tueä—Trí tueä coù ñöôïc töø taùn taâm: 4) The fourth type—Loaïi thöù tö: 1) Wisdom received by birth or nature: Sinh Ñaéc a. Those who are broad-minded: Nhöõng ngöôøi Tueä—Baåm sinh trí tueä. coù taâm taùnh côûi môû. 2) Wisdom by hearing or being taught: Vaên b. Those who can restrain feelings of greed and Tueä—Trí tueä do nghe vaø trau doài maø coù. retain calmness of mind: Nhöõng ngöôøi coù theå 3) Wisdom by thoughts: Tö Tueä—Trí tueä ñaït keàm giöõ caûm thoï tham lam vaø giöõ ñöôïc thaùi ñöôïc do suy tö maø coù. ñoä traàm tænh. (B) Wisdom obtained from the mind of c. Those who do not feel envious of others' concentration—Ñònh Tueä—Trí tueä coù ñöôïc töø happiness: Nhöõng nguôøi khoâng ganh gheùt vôùi ñònh taâm: haïnh phuùc cuûa ngöôøi khaùc. 4) Wisdom by dhyana meditation: Tu Tueä—Trí d. Those who are sympathetic for the needs of tueä do thieàn ñònh maø coù. others: Nhöõng ngöôøi thöông xoùt caûm thoâng Four kinds of women: Boán loaïi phuï nöõ. vôùi nhu caàu cuûa ngöôøi khaùc. 1) The first type—Loaïi thöù

nhaát:

Four kinds of wonderfully perfect confusion and enlightenment; this is called additional practices: Töù Gia Haïnh—According the 'level of being first in the world.'—Soá to the Surangama Sutra, book Eight, the Buddha löôïng tieâu dieät, trung ñaïo giöõa meâ vaø giaùc, reminded Ananda as follows: "Ananda! When ñeàu khoâng coøn teân goïi. Ñaây goïi laø theá ñeä these good men have completely purified these nhaát ñòa. forty-one minds, they further accomplish four Four knots: Töù Heä Phöôïc—According to The kinds of wonderfully perfect additional Connected Discourses of the Buddha, Chapter practices."—Theo Kinh Thuû Laêng Nghieâm, quyeån Esanavaggo (Searches), there are four knots— Taùm, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà töù gia Theo Töông Öng Boä Kinh, Phaåm Taàm Caàu, coù haïnh nhö sau: "OÂng A Nan! Ngöôøi thieän nam ñoù, boán Heä Phöôïc: thaûy ñeàu thanh tònh, 41 taâm gaàn thaønh boán thöù 1) The bodily knot of covetousness: Tham Thaân dieäu vieân gia haïnh." Heä Phöôïc. 1) Level of heat: Noaõn Ñòa—When the 2) The bodily knot of ill-will: Saân Thaân Heä enlightenment of a Buddha is just about to Phöôïc. become a function of his own mind, it is on 3) The bodily knot of distorted grasp of rules and the verge of emerging but has not yet vows: Giôùi Caám Thuû Heä Phöôïc. emerged, and so it can be compared to the 4) The bodily knot of adherence to dogmatic point just before wood ignites when it is assertion of truth: Chaáp Chaân Lyù Heä Phöôïc— drilled to produce fire. Therefore, it is called Chaáp ñaây laø chaân lyù. 'the level of heat.'—Noaõn ñòa laø laáy Phaät Four knots or bonds which hinder free giaùc ñeå duøng laøm taâm mình, döôøng nhö hieåu development: Samyojana (skt)—Töù Keát—Thaân roõ Phaät giaùc maø kyø thaät chöa hieåu roõ. Ví duï Heä Phöôïc—According to The Path of Purification, nhö khoang caây laáy löûa, löûa saép chaùy leân, maø there are four knots or bonds which hinder free chöa thaät söï chaùy. Ñaây goïi laø noaõn ñòa. development. They are so called because they tie 2) Level of the summit: Ñænh Ñòa—He continues the mental body and the material body—Theo on with his mind, treading where the Buddhas Thanh Tònh Ñaïo, coù boán maáu keát laøm ngaên che söï tread, as if relying and yet not. It is as if he phaùt trieån. Sôû dó goïi laø keát vì chuùng buoäc keát caùi were climbing a lofty mountain, to the point thaân taâm lyù vaøo caùi thaân vaät lyù. where his body is in space but there remains a 1) The bodily tie of covetousness: Tham Keát. slight obstruction beneath him. Therefore it is 2) The bodily tie of ill-will: Saân Keát. called 'the level of the summit.'—Laïi laáy taâm 3) The bodily tie of adherence to rites and mình thaønh ñöôøng loái ñi cuûa Phaät, döôøng nhö rituals: Giôùi Caám Thuû Keát. nöông maø chaúng phaûi nöông. Nhö leân nuùi cao, 4) The bodily tie of misinterpreting (that this thaân vaøo hö khoâng, döôùi chaân coøn chuùt ngaïi. only is the truth): Taø Giaûi Keát—Cho raèng caùi Goïi laø Ñænh Ñòa. mình giaûi thích môùi laø söï thaät. 3) Level of patience: Nhaãn Ñòa—When the Four knowledges: Töù Trí. mind and the Buddha are two and yet the (A) According to the Sangiti Sutta in the Long same, he has well obtained the middle way. Discourses of the Buddha, there are four He is like someone who endures something knowledges—Theo Kinh Phuùng Tuïng trong when it seems impossible to

either hold it in Tröôøng Boä Kinh, coù boán trí: or let it out. Therefore it is called "he level of 1) Dharma-nanam (skt): Knowledge of patience."—Taâm vaø Phaät ñoàng nhau, thì Dharma—Phaùp Trí. kheùo ñöôïc trung ñaïo. Nhö ngöôøi nhaãn vieäc, 2) Anvaye-nanam (p): Knowledge of what is chaúng phaûi mang söï oaùn, maø cuõng chaúng phaûi consonant with it—Loaïi Trí. vöôït haún söï aáy. Ñoù goïi laø nhaãn ñòa. 3) Paricce-nanam (p): Knowledge of others' 4) Level of being first in the world: Theá ñeä nhaát minds—Tha taâm trí. ñòa—When numbers are destroyed, there are 4) Sammuti-nanam (p): Conventional no such designations as the middle way or as knowledge—Theá tuïc trí.

(B) Also according to the Sangiti Sutta in the (chuyeån thöùc thöù baûy laøm Bình Ñaúng Taùnh Long Discourses of the Buddha, there are Trí). four more knowledges—Cuõng theo Kinh 3) The wisdom of wonderful contemplation or Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán the profound observing wisdom of Amitabha: loaïi trí khaùc: Dieäu Quaùn Saùt Trí (cuûa Phaät A Di Ñaø)—The 1) Knowledge of suffering: Khoå Trí. Wonderful observing wisdom is seeing 2) Knowledge of the origin of suffering: Taäp trí. without effort of sentient beings (the sixth 3) Knowledge of the cessation of suffering: Dieät consciousness turned to become the trí. Wonderfully Observing Wisdom)—Dieäu 4) Knowledge of the path (to eliminate Quaùn Saùt Trí laø trí thaáy maø khoâng phaûi duïng sufferings): Ñaïo trí. coâng cuûa chuùng sanh (thöùc thöù saùu ñöôïc (C) The four forms of wisdom of a Buddha—Boán chuyeån thaønh Dieäu Quaùn Saùt Trí). loaïi trí hueä Phaät: 4) The wisdom that accomplishes what is done: 1) The great perfect mirror wisdom of Aksobhya Thaønh Sôû Taùc Trí (cuûa Phaät Baát Khoâng hay (A Suùc Beä Phaät): Ñaïi Vieân Caûnh Trí (Cuûa Vi Dieäu Thanh hay Phaät Thích Ca Maâu Ni)— Phaät A Suùc). The perfecting wisdom of Amoghasiddhi (Baát 2) The wisdom of Equality: The universal Khoâng Phaät)—The Perfect wisdom is the wisdom of Ratnaketu (Baûo Töôùng Phaät)— same as the perfect mirror (the first five Bình Ñaúng Taùnh Trí (cuûa Phaät Baûo Töôùng). consciousnesses turned to become the 3) The wisdom of wonderful contemplation or perfecting wisdom)—Thaønh Sôû Taùc Trí gioáng the profound observing wisdom of Amitabha nhö Vieân Caûnh Trí (naêm thöùc ñaàu ñöôïc (A Di Ñaø Phaät): Dieäu Quaùn Saùt Trí (cuûa Phaät chuyeån thaønh Thaønh Sôû Taùc Trí). A Di Ñaø). Four knowledges of Opening, 4) The wisdom that accomplishes what is done: Demonstrating, Awakening, and Entering The perfecting wisdom of Amoghasiddhi (Baát the enlightened knowledge and vision of the Khoâng Phaät)—Thaønh Sôû Taùc Trí (cuûa Phaät Buddha: Töù Tri Kieán Khai-Thò-Ngoä-Nhaäp—Four Baát Khoâng hay Vi Dieäu Thanh hay Phaät knowledge and vision of the Buddha—According Thích Ca Maâu Ni). to the Dharma Jewel Platform Sutra, Chapter (D) According to the Dharma Jewel Platform Seventh, the Sixth Patriarch said: "If you can live Sutra, Chapter Seventh—Theo Kinh Phaùp among marks and yet be separate from it, then Baûo Ñaøn, Phaåm thöù Baûy: you will be confused by neither the internal nor 1) The great perfect mirror wisdom of the external. If you awaken to this Dharma, in one Aksobhya: Ñaïi Vieân Caûnh Trí (Cuûa Phaät A moment your mind will open to enlightenment. Suùc)—Ñaïi Vieân

Caûnh Trí laø taùnh thanh tònh The knowledge and vision of the Buddha is simply cuûa chuùng sanh (chuyeån thöùc thöù taùm laøm that. The Buddha is enlightenment." There are Ñaïi Vieân Caûnh Trí)—The wisdom of the four divisions: Opening to the enlightened great, perfect mirror is the clear and pure knowledge and vision, Demonstrating the nature of all sentient beings (the eighth enlightened knowledge and vision, Awakening to consciousness turned to become the wisdom the enlightened knowledge and vision, Entering of Great Perfect Mirror). the enlightened knowledge and vision. The Sixth 2) The wisdom of Equality: Bình Ñaúng Taùnh Trí Patriarch further explained about" Opening- (cuûa Phaät Baûo Töôùng)—The universal Demonstrating-Awakening-Entering" to Fa-Ta: wisdom of Ratnaketu (Baûo Töôùng Phaät)— "If you listen to the opening and demonstrating of The wisdom of equal nature is the mind the Dharma, you can easily awaken and enter. without disease of sentient beings (the That is the enlightened knowledge and vision, the seventh consciousness turned to become the original true nature becoming manifested. Be Wisdom of Equal Nature)—Bình Ñaúng Taùnh careful not to misinterpret the Sutra by thinking Trí laø taâm khoâng beänh cuûa chuùng sanh that the opening, demonstrating, awakening, and

entering of which it speaks is the Buddha's kieán, Nhaäp giaùc tri kieán.Toå lieàn giaûi thích theâm knowledge and vision and that we have no share cho Sö Phaùp Ñaït veà "Khai Thò Ngoä Nhaäp nhö sau: in it. To explain it that way would be to slander "Neáu nghe khai thò lieàn hay ngoä nhaäp töùc laø giaùc the Sutra and defame the Buddha. Since he is tri kieán, chôn chaùnh xöa nay maø ñöôïc xuaát hieän. already a Buddha, perfect in knowledge and OÂng deø daët chôù hieåu laàm yù kinh, nghe trong kinh vision, what is the use of his opening to it again? noùi khai thò ngoä nhaäp roài töï cho laø Tri Kieán cuûa You should now believe that the Buddha's Phaät, chuùng ta thì voâ phaàn. Neáu khôûi caùi hieåu naày knowledge and vision is simply your own mind, töùc laø cheâ bai kinh, huûy baùng Phaät vaäy. Phaät kia for there is no other Buddha. But, because living ñaõ laø Phaät roài, ñaõ ñaày ñuû tri kieán, caàn gì phaûi khai beings cover their brilliance with greed, and their nöõa. Nay oâng phaûi tin Phaät tri kieán ñoù chæ laø töï love with states of defilement; external conditions taâm cuûa oâng, laïi khoâng coù Phaät naøo khaùc; vì taát caû and inner disturbance make slaves of them. That chuùng sanh töï che phuû caùi quang minh, tham aùi troubles the World-Honored One to rise from traàn caûnh, ngoaøi thì duyeân vôùi ngoaïi caûnh, trong Samadhi, and with various reproaches and taâm thì laêng xaêng, cam chòu loâi cuoán, lieàn nhoïc expedients, he exhorts living beings to stop and Ñöùc Theá Toân kia töø trong tam muoäi maø daäy, duøng rest, not to seek outside themselves, and to make bao nhieâu phöông tieän noùi ñeán ñaéng mieäng, themselves the same as he is. That is called khuyeân baûo khieán caùc oâng buoâng döùt chôù höôùng 'Opening the knowledge and vision of the ra ngoaøi tìm caàu thì cuøng Phaät khoâng hai, neân noùi Buddha.' I, too, am always exhorting all people to khai Phaät tri kieán. Toâi cuõng khuyeân taát caû caùc open to the knowledge and vision of the Buddha ngöôøi neân thöôøng khai tri kieán Phaät ôû trong taâm within their own minds. The mind of

worldly cuûa mình. Ngöôøi ñôøi do taâm taø, ngu meâ taïo toäi, people are deviant. Confused and deluded, they mieäng thì laønh taâm thì aùc, tham saân taät ñoá, sieåm commit offenses. Their speech may be good, but nònh, ngaõ maïn, xaâm phaïm ngöôøi haïi vaät, töï khai their minds are evil. They are greedy, hateful, tri kieán chuùng sanh. Neáu ngay chaùnh taâm, thöôøng envious, given to flattery, deceit and arrogance. sanh trí hueä, quaùn chieáu taâm mình, döøng aùc laøm They oppress one another and harm living laønh, aáy laø töï khai tri kieán Phaät. OÂng phaûi moãi creatures, thus, they open not the knowledge and nieäm khai tri kieán Phaät, chôù khai tri kieán chuùng vision of Buddha but that of living beings. If you sanh. Khai tri kieán Phaät töùc laø xuaát theá, khai tri can with an upright mind constantly bring forth kieán chuùng sanh töùc laø theá gian. Neáu oâng chæ nhoïc wisdom, contemplating and illuminating your own nhaèn chaáp vieäc tuïng nieäm laøm coâng khoùa thì naøo mind, and if you can practice the good and refrain khaùc con traâu ly meán caùi ñuoâi cuûa noù!" from evil, you, yourself will open to the Four laws: The alpha and omega in four laws or knowledge and vision of the Buddha. In every dogmas—Töù Phaùp Boån Maït. thought you should open up to the knowledge and 1) Nothing is permanent: Taát caû caùc haønh ñeàu vision of the Buddha; do not open up to the voâ thöôøng. knowledge and vision of living beings. To be open 2) All things involve suffering: Taát caû caùc haønh to the knowledge and vision of the Buddha is ñeàu khoå. transcendental; to be open to the knowledge and 3) There is no personality: Taát caû caùc haønh ñeàu vision of living beings is mundane. If you exert voâ ngaõ. yourself in recitation, clinging to it as a 4) Nirvana is eternal rest: Nieát Baøn vónh vieãn meritorious exercise, how does that make you tònh tòch. different from a yak who loves his own tail?"— Four-line poem: Töù Tuyeät—Quatrain—Verse Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù baûy, Luïc Toå of four lines—The four ideas to be got rid of in daïy: "Neáu hay nôi töôùng maø lìa töôùng, nôi khoâng order to obtain the "mean" of ultimate reality— maø lìa khoâng thì trong ngoaøi chaúng meâ. Neáu ngoä Boán tö töôûng caàn phaûi loaïi tröø ñeå ñaït ñöôïc chaân ñöôïc phaùp naày, moät nieäm taâm khai, aáy laø khai Tri lyù: Kieán Phaät. Phaät töùc laø giaùc, phaân laøm boán moân: 1) Things exist: Chö Phaùp Hieän Höõu. Khai giaùc tri kieán, Thò giaùc tri kieán, Ngoä giaùc tri

2) Things do not exist: Chö Phaùp Khoâng Hieän 1) The demons of the mind-body clusters (form, Höõu. sensation, perception, condition, 3) Things exist and do not exist: Chö Phaùp Dieäc consciousness): Ma nguõ uaån. Höõu Dieäc Phi. 2) The demons of afflictions: Ma phieàn naõo. 4) Neither exist nor not exist: Chö Phaùp Phi Höõu 3) The demons of death: Ma töû. Phi Phi. 4) The demons of heaven: Ma thieân—Wish to Four lokapalas: Hoä Theá Töù Thieân Vöông—Four be in the realm of desire and thus blocks Heaven kings or Lokapalas of the Heaven of the transmundane goodness. Four Kings, each protecting one of the four Four means of accomplishment: Boán phöông quarters of space, the guardians of the world and caùch ñeå thaønh töïu hay Töù Thaàn Tuùc—According of the Buddhist faith. This first-level heaven is to Bhikkhu Bodhi in Abhidhamma, there are four halfway up Sumeru Moountain and in each of its means

of accomplishment. All sublime and directions, North, South, East, West—Boán vò supramundane states to be accomplished by Thieân vöông ôû coõi Trôøi Töù Thieân Vöông, moãi vò applying effort to the practice of Buddha's canh giöõ moät phöông, yù noùi Thaàn Hoä Phaùp. Coõi teaching—Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi Trôøi thöù nhöùt naày naèm giöõa chöøng nuùi Tu Di. Moãi Dieäu Phaùp, coù boán phöông caùch ñeå thaønh töïu. vò moãi höôùng, Baéc, Nam, Ñoâng, Taây (Kinh Duy Theo Ngaøi thì nhöõng traïng thaùi vi teá hay sieâu vieät Ma Caät, phaåm Phöông Tieän: "Hoä theá töù thieân ñeàu ñöôïc thaønh töïu khi coá gaéng thöïc taäp vaø aùp vöông laø nhöõng vò baûo veä chuùng sanh thoaùt khoûi duïng Phaät phaùp: söï taøn haïi cuûa caùc loaøi quyû thaàn aùc ñoäc.")—See 1) Desire: Duïc thaàn tuùc. Four Heavenly (Guardian) Kings. 2) Energy: Taán thaàn tuùc. Four Lords of the world: Töù Chuû—The four 3) Consciousness: Thöùc thaàn tuùc. Lords of the world, whose domain were supposed 4) Investigation: Traïch quaùn thaàn tuùc. to stretch from East, South, West, to North of the Four means of attaining a happy Himalayas—Boán vò chuùa teå cuûa theá giôùi maø phaïm contentment: Töù An Laïc Haønh—According to vi traûi töø Ñoâng, Nam, Taây, sang ñeán Baéc cuûa daõy The Lotus Sutra, there are four means of attaining Hy maõ Laïp Sôn. to a happy contentment—Theo Kinh Phaùp Hoa, coù 1) The Lord of men in the East: Ñoâng Phöông boán an laïc haïnh hay boán phöông caùch ñeå ñaït ñöôïc Nhaân Chuû. haïnh phuùc. 2) The Lord of elephants in the South, the 1) To attain a happy contentment by proper southern division of India: Nam Phöông direction of the deeds of the body: Thaân An Töôïng Chuû. Laïc Haønh—An laïc baèng nhöõng thieän nghieäp 3) The Lord of jewels or precious things in the cuûa thaân. West: Taây Phöông Baùu Chuû. 2) To attain a happy contentment by the words 4) The Lord of horses in the North: Baéc Phöông of the mouth: Khaåu An Laïc Haønh—An laïc Maõ Chuû. baèng nhöõng thieän nghieäp cuûa khaåu. Four main classes in the feudal society: See 3) To attain a happy contentment by the Só Noâng Coâng Thöông. thoughts of the mind: YÙ An Laïc Haønh—An Four main demeanors: Töù Chuûng Oai Nghi—laïc baèng nhöõng thieän nghieäp cuûa yù. See Four kinds of demeanors. 4) To attain a happy contentment by the will to Four major sources of distraction and preach all sutras: Theä Nguyeän An Laïc Haønh—An laïc baèng caùch giaûng daïy kinh delusion: Töù Ma—In Buddhism, demons refer to phaùp. obstructions of enlightenment. There are four major sources of distraction and delusion—Trong Four heterodox means of living of a monk: Phaät giaùo, ma noùi veà nhöõng chöôùng ngaïi cho vieäc Boán caùch soáng taø vaïy cuûa moät vò Taêng—Moät vò giaùc ngoä. Coù boán loaïi ma chính: sö hay Ni kieám soáng baèng caùch caøy caáy hay nhöõng phöông phaùp taø vaïy khaùc. Moät trong boán caùch soáng taø meänh cuûa ngöôøi xuaát gia.

1) A monk or nun earns his or her living by 3) To contemplate the mind as impermanent: bending down to cultivate the land: Taêng Ni Quaùn taâm voâ thöôøng—Mindfulness of the laøm vieäc kieám soáng. mind as impermanent mind is everchanging). 2) Colect herbs for a living; however, collecting 4) To contemplate all things as being herbs to save human lives is in compliance independent, without self-nature or self- with the Compassion which the Buddha had identity: Quaùn phaùp

voâ ngaõ—Mindfulness of taught: Boác thuoác kieám soáng; tuy nhieân neáu dharmas as dependent and without self-entity boác thuoác vì nhaân ñaïo cöùu ngöôøi laø ñuùng vôùi (things are composed and egoless). loøng bi maãn Phaät daïy. ** See Four jhanas. 3) Another wrong way of earning a living is to look up and telling or guessing as in Four metaphors of breaking the vow of astrology: Xem thieân vaên—Moät loái soáng taø chasity: Ba La Di Töù Duï—The four metaphors maïng khaùc laø xem thieân vaên. addressed by the Buddha to monks and nuns about 4) Fortune-telling: Ngheânh Khaåu Thöïc (boùi he who breaks the vow of chasity—Boán thí duï veà queû). Ba La Di toäi maø Phaät ñaõ daïy chö Taêng Ni veà Four means of attaining to a happy nhöõng keû phaïm vaøo ñieàu daâm: contentment: Töù An Laïc Haønh—According to 1) He who breaks the vow of chasity is as a The Lotus Sutra, there are four means of attaining needle without an eye: Keû phaïm vaøo ñieàu to a happy contentment—Theo Kinh Phaùp Hoa, coù daâm nhö chieác kim meû muõi gaåy ñích, khoâng boán an laïc haïnh hay boán phöông caùch ñeå ñaït ñöôïc xaøi ñöôïc nöõa. haïnh phuùc. 2) As a dead man: Nhö sinh meänh cuûa moät 1) To attain a happy contentment by proper ngöôøi ñaõ heát, khoâng theå soáng ñöôïc nöõa. direction of the deeds of the body: Thaân An 3) As a broken stone which cannot be united: Laïc Haønh—An laïc baèng nhöõng thieän nghieäp Chieát Thaïch—Nhö ñaù vôõ khoâng theå chaáp laïi. cuûa thaân. 4) As a tree cut in two which cannot live any 2) To attain a happy contentment by the words longer: Nhö caây gaåy khoâng theå soáng laïi. of the mouth: Khaåu An Laïc Haønh—An laïc Four metaphors of infinity: Töù Duï—Boán daãn baèng nhöõng thieän nghieäp cuûa khaåu. duï. 3) To attain a happy contentment by the 1) The weight of all the mountains in pounds: thoughts of the mind: YÙ An Laïc Haønh—An Sôn Caân. laïc baèng nhöõng thieän nghieäp cuûa yù. 2) The drops in the ocean: Haûi Trích. 4) To attain a happy contentment by the will to 3) The atoms of dust in the earth: Ñòa Traàn. preach all sutras: Theä Nguyeän An Laïc 4) The extent of space: Khoâng Giôùi. Haønh—An laïc baèng caùch giaûng daïy kinh Four methods of a bodhisattva's phaùp. preparation for preaching the Law: Töù Söï Four means of integration: Töù Nhieáp Phaùp— Phaùp Moân. See Four elements of popularity. (I) Almost the same as the four methods of a Four meditations: Töù Nieäm Xöù—Four bodhisattva's preparation, the four methods of mindfulness—Four types of Buddhist meditation a bodhisattva's preparation for preaching the for eradicating illusions and attaining Law—Gaàn gioáng nhö Töù Söï Kinh, Töù Söï enlightenment: Phaùp Moân laø boán caùch chuaån bò cuûa Boà Taùt 1) To contemplate the body as impure: Quaùn tröôùc khi giaûng kinh. thaân baát tònh—Mindfulness of the body as 1) Entry into meditation: Vaøo thieàn. impure (body is impure). 2) Entry into wisdom: Vaøo hueä. 2) To contemplate all sensation (feeling) as the 3) Entry into complete moral self-control: Vaøo cause of suffering: Quaùn thoï thò khoå— giôùi töï cheá. Mindfulness of feeling as suffering (receiving is self-binding).

4) Entry into clear discernment or reasoning 3) The heart of joy: Taâm hyû. (Bieän taøi): Nhaän thöùc saùng suoát. 4) The heart of indifference: Taâm xaû. (II) The Sutra of the Four Methods of a Four miseries: Töù Khoå—Four universal bodhisattva's

preparation—Kinh noùi veà boán sufferings—The four afflictions that are the lot of phöông phaùp chuaån bò cuûa Boà Taùt: every man—Boán noãi khoå cuûa con ngöôøi: 1) Preaching the Law: Giaûng kinh phaùp. 1) Birth is suffering: Sanh khoå. 2) Into complete moral self-control: Vaøo giôùi. 2) Old age is suffering: Giaø khoå. 3) Entry into meditation: Vaøo ñònh. 3) Disease is suffering: Bònh khoå. 4) Into wisdom and into clear discernment or 4) Death is suffering: Cheát khoå. clear reasoning: Vaøo hueä cuõng nhö coù nhöõng Four modes of conversion: Hoùa Nghi Töù lyù luaän saùng suoát. Giaùo—T'ien-T'ai divided the Buddha's teaching Four methods of Buddha Recitation: Töù Moân into four modes of conversion or enlightenment— Nieäm Phaät—According to Most Venerable Thích Toâng Thieân Thai chia giaùo phaùp Phaät ra laøm boán Thieàn Taâm in Pure Land Buddhism in Theory and loaïi: Practice, Buddha Recitation does not consist of 1) Direct or sudden: Ñoán. oral recitation alone, but also includes 2) Gradual: Tieäm. contemplation and meditation. Therefore, within 3) Soteric: Bí maät. the Pure Land School, in addition to oral 4) Variable: Baát ñònh. recitation, there are three other methods. They Four modes of birth: Boán loaïi sanh. are—Theo Hoøa Thöôïng Thích Thieàn Taâm trong 1) Womb-born beings: Jalabuja (p)—Thai sanh Nieäm Phaät Thaäp Yeáu, nieäm Phaät khoâng chæ (sanh töø trong baøo thai). chuyeân veà mieäng nieäm, maø coøn duøng taâm ñeå 2) Egg-born beings: Andaja (p)—Noaõn sanh töôûng nieäm. Cho neân trong moân nieäm Phaät, ngoaøi (sanh töø trong tröùng). phöông phaùp "Trì Danh Nieäm Phaät" coøn coù ba 3) Moisture-born beings: Samsedaja (p)—Thaáp phaùp moân khaùc: sanh (sanh töø choã aåm thaáp). 1) 'Self-Nature' Buddha Recitation: Thaät Töôùng 4) Beings having spontaneous birth: Opapatika Nieäm Phaät—See 'Self-Nature' Buddha (p)—Hoùa sanh (ñoät nhieân sanh ra). Recitation. ** See Four forms of birth. 2) Contemplation by Thought Recitation: Phaùp Four modes of conversion or enlightenment: Quaùn Töôûng Nieäm Phaät—See Contemplation Hoaù Nghi Töù Giaùo—T'ien-T'ai divided the by Thought Recitation. Buddha's teaching into four modes of conversion 3) Contemplation of an Image Recitation: Quaùn or enlightenment—Toâng Thieân Thai chia giaùo Töôïng Nieäm Phaät—See Contemplation of an phaùp Phaät ra laøm boán loaïi. Image Recitation. 1) Direct or sudden: Ñoán. 4) Oral Recitation: Trì Danh Nieäm Phaät—See 2) Gradual: Tieäm. Oral Recitation. 3) Soteric: Bí maät. Four methods of dealing with questions: Töù 4) Variable: Baát ñònh. Kyù—The Buddha's four methods of dealing with Four modes of progress: Töù Ñaïo—The four questions—Boán phöông phaùp Phaät traû lôøi caâu hoûi: stages of progress—The "Tao" or road means the 1) Direct answer: Traû lôøi thaúng. nirvana-road—Boán con ñöôøng hay boán caùch tu 2) Discriminating answer: Traû lôøi baèng caùch haønh daãn ñeán Nieát Baøn: phaân bieät. 1) Discipline or effort to cultivate from the four 3) Questioning in return: Traû lôøi baèng caùch hoûi good roots to the three studies (morality, laïi. meditation and wisdom). This stage 4) Remaining silent: Giöõ im laëng. associated with the stage of a Srota-apanna: Four minds: Töù Taâm—Boán taâm. Gia Haïnh Ñaïo—Ra söùc thöïc haønh tam hoïc vò, 1) The heart of kindness: Taâm töø. tam hieàn, töù thieän caên ñeán tam tu giôùi ñònh 2) The heart of pity: Taâm bi.

tueä. Giai ñoaïn naày lieân heä tôùi Thaùnh quaû döï Four modes of the six rebirths or six gati: löu Tu Ñaø Höôøn. Luïc Ñaïo Töù Sanh—Trong luïc ñaïo coù boán loaïi 2) Uninterrupted progress to the stage in which chuùng sanh hay boán loaïi taùi sanh. all delusion is banished. This stage associated 1) Womb: Thai sanh—Sanh baèng töû cung. with the stage of a Sakrdagamin: Voâ Giaùn 2) Egg: Noaõn Sanh—Sanh baèng tröùng. Ñaïo—Haønh vi phaùt chaùnh trí ñoaïn tröø phieàn 3) Moisture: Thaáp Sanh—Sanh nôi aåm thaáp. naõo sau khi coâng ñöùc gia haïnh ñaõ thaønh töïu. 4) Transformation: Hoùa Sanh—Töï hoùa ra. Giai ñoaïn naày lieân heä tôùi giai ñoaïn cuûa nhò Four modes of teaching: Thieân Thai Hoùa Nghi Thaùnh Tö Ñaø Haøm. Töù Giaùo—The four modes of teaching, defined by 3) Liberation or freedom, reaching the state of the T'ien-T'ai—Boán giaùo phaùp ñöôïc ñònh nghóa assurance or proof and knowledge of the bôûi toâng Thieân Thai: truth. This stage associated with the stage of 1) Direct Teaching: Ñoán Giaùo—See Sudden an Anagamin: Giaûi Thoaùt Ñaïo—Haønh vi sanh Doctrine. nhaát nieäm chaùnh trí vaø chöùng ngoä chaân lyù sau 2) Gradual Teaching: Tieäm Giaùo—See Gradual khi ñaõ thaønh töïu voâ giaùn ñaïo. Giai ñoaïn naày doctrine. lieân heä tôùi giai ñoaïn cuûa Tam quaû A Na Haøm. 3) Esoteric Teaching: Maät Giaùo—See Esoteric 4) Surpassing progress in dhyana-wisdom. This Doctrine. stage associates with the stage of an Arhat: 4) Indefinite Teaching: Baát Ñònh Giaùo—See Thaéng Tieán Ñaïo—Haønh vi ngaøy caøng taêng Indeterminate teaching. tieán ñeå taêng tröôûng ñònh tueä sau khi ñaõ thaønh Four monastic annual periods: Töù Tieát—Boán töïu giaûi thoaùt ñaïo. Giai ñoaïn naày lieân heä tôùi tieát hay boán ngaøy quan troïng trong Thieàn Laâm. giai ñoaïn thaønh töïu cuûa baäc A La Haùn. 1) Beginning of summer: Keát Haï. Four modes of rebirth: Töù Chuûng Nhaäp Thai— 2) End of summer: Giaûi Haï. According to the Sampasadaniya Sutta in the 3) Winter soltice: Ñoâng Chí. Long Discourses of the Buddha, there are four 4) The New Year: Nieân Trieàu. modes of rebirth—Theo Kinh Töï Hoan Hyû trong Four months make a season: According to Tröôøng Boä Kinh, coù boán loaïi nhaäp thai. Buddhist tradition, following the Indian custom, 1) One descends into the other's womb the year is divided into three seasons: spring, unknowing, stays there unknowing, and summer and winter. There is no autumn—Theo leaves it unknowing: Coù loaïi khoâng bieát mình truyeàn thoáng Phaät giaùo, vì theo tuïc leä cuûa AÁn Ñoä nhaäp, truù vaø xuaát buïng ngöôøi meï. neân moät naêm ñöôïc chia ra laøm ba muøa laø xuaân, haï 2) One enters the womb knowing, stays there vaø ñoâng. Khoâng coù muøa thu. unknowing, and leaves it unknowing: Coù loaïi Four most important Chapters of the Lotus bieát mình nhaäp buïng ngöôøi meï, nhöng khoâng bieát mình an truù trong buïng nguôøi meï vaø sutra: Töù Yeáu Phaåm—Boán phaåm quan troïng khoâng bieát mình ra khoûi buïng ngöôøi meï. trong Kinh Phaùp Hoa. 3) One enters the womb knowing, stays there 1) Chapter of Tactfulness: The Second knowing, but leaves it unknowing: Coù loaïi Chapter—Phaåm Phöông Tieän. bieát mình nhaäp buïng ngöôøi meï, bieát mình an 2) Chapter of the Happy Life: The Fourteenth truù trong buïng ngöôøi meï, nhöng khoâng bieát Chapter—Phaåm An Laïc Haïnh. mình ra khoûi buïng ngöôøi meï. 3) Chapter of Revelation of the Eternal Life of 4) One enters the womb knowing, stays

there the Tathagata: The Sixteenth Chapter—Phaåm knowing, and leaves it knowing: Coù loaïi bieát Nhö Lai Thoï Löôïng. mình nhaäp buïng ngöôøi meï, bieát mình an truù 4) Chapter of Encouragement of the Bodhisattva trong buïng ngöôøi meï vaø bieát mình ra khoûi Universal Virtue: The Twenty-eighth buïng ngöôøi meï. Chapter—Phaåm Phoå Hieàn. Four mountains: Töù Sôn.

(I) According to the Nirvana Sutra, there are four 1) Permanence (Eternity): Thöôøng Ñöùc—Theå closing-in mountains—Boán nuùi theo Kinh cuûa Nieát Baøn thöôøng haèng baát bieán, khoâng Nieát Baøn: sinh dieät. 1) Birth: Sanh. 2) The paramita of joy: Laïc Ñöùc—Laïc Ba La 2) Old age: Laõo. Maät—Theå cuûa Nieát Baøn tòch dieät vónh an— 3) Sickness: Beänh. Joy. 4) Death: Töû. 3) Personality or Soul: Ngaõ Ñöùc. (II) Four closing-in mountains, according to the 4) Purity: Tònh Ñöùc—Theå cuûa Nieát Baøn giaûi Agama Sutra—Boán nuùi theo Kinh A Haøm: thoaùt khoûi moïi caáu nhieãm. 1) Old age: Laõo. (B) The four virtues a good woman must possess 2) Sickness: Beänh. in Confucian teaching—Boán ñöùc maø Ñöùc 3) Death: Töû. Khoảng Phu Töû ñaõ chæ giaùo trong Khoảng Hoïc 4) Decay: Hoaïi Dieät. cho moät ngöôøi ñaøn baø: (III) Four closing-in mountains, according to the 1) Proper employment: Coâng. Ekottaragama (Agama Sutra Increased by 2) Proper demeanor: Dung. One)—Boán nuùi theo Kinh Taêng Nhaát A Haøm: 3) Proper speech: Ngoân. 1) Old age: Laõo. 4) Proper behavior: Haïnh. 2) Sickness: Beänh. Four noble qualities of the Buddha's life: 3) Death: Töû. Thöôøng Laïc Ngaõ Tònh—The four paramitas of 4) Impermanence: Voâ Thöôøng. knowledge—Four noble qualities of the Buddha's Four necessaries of a monk: Töù y. life expounded in the Nirvana Sutra—Four (I) Saindhava (skt)—Tieân Ñaø Baø—Töù Söï—Boán transcendental realities in nirvana (Eternity, Bliss, ñieàu caàn thieát cho Taêng só. Personality or true self, Purity)—Boán phaåm chaát 1) Food: AÊn—Thöùc aên. cuûa cuoäc ñôøi Ñöùc Phaät ñöôïc giaûng trong Kinh 2) Clothing: Maëc—Quaàn aùo. Nieát Baøn. 3) Bedding: Dwelling—Mat—Couch—Bed— Four noble states: Töù Phaïm Truï—Boán choã truï Sleeping garments—ÔÛ—Ngoïa cuï. cao thöôïng. 4) Medicine: Herbs—Bònh—Thuoác men. 1) Unlimited Love: Voâ Löôïng Töø. (II) The four of ascetic practictioners—Haønh Töù 2) Unlimited pity: Voâ Löôïng Bi. Y—Töù Thaùnh Chuûng—Boán thöù maø ngöôøi tu 3) Unlimited joy: Voâ Löôïng Hyû. khoå haïnh phaûi tuaân theo: 4) Unlimited indifference: Voâ Löôïng Xaû. 1) Patched or rag clothing: Maëc quaàn aùo baù naïp. ** See Four immeasurable minds. 2) Begging for food: Khaát thöïc. Four Noble (Holy) Truths: Catvari-aryasatyani 3) Sitting under trees: Ngoài nôi goác caây. (skt)—Töù Dieäu Ñeá—Four Truths—The Four 4) Always purify the body and mind with Noble Truths—The Four Philosophies. precepts and spiritual means: Luoân thanh loïc (I) An overview of the Four Noble Truths—Toång thaân taâm baèng giôùi luaät. quan veà Töù Dieäu Ñeá: A fundamental doctrine Four nirvana virtues: Töù Ñöùc (Töù Phaùp) Nieát of Buddhism which clarifies the cause of Baøn. suffering and the way to emancipation. (A) The four nirvana virtues or characteristics in Sakyamuni Buddha is said to have expounded Buddhism, or four noble qualities of the the Four Noble Truths in the Deer Park in Buddha's life expounded in the Nirvana Sarnath during his first sermon after attaining Sutra—Töù Ñöùc Nieát Baøn theo Phaät

Giaùo, hay Buddhahood. The Buddha organized these boán phaåm haïnh cao thöôïng cuûa Nhö Lai ñöôïc ideas into the Fourfold Truth as follows: “Life thuyeát giaûng trong Kinh Nieát Baøn (ñaây laø boán consists entirely of suffering; suffering has phaåm haïnh roát raùo cuûa Ñöùc Nhö Lai, coù boán causes; the causes of suffering can be ñöùc naày töùc laø ñaéc Ñaïi Baùt Nieát Baøn cuûa Ñaïi extinguished; and there exists a way to Thöøa): extinguish the cause.” Four Noble Truths are

four of the most fundamental Buddhist söï thaät roõ raøng veà nguoàn goác cuûa nhöõng noãi theories. At the time of the Buddha, He khoå—Truth of the causes of suffering: Theo always stressed that failing to comprehend giaùo lyù nhaø Phaät, tham aùi laø nguyeân nhaân cuûa and practice the Four Noble Truths have ñau khoå. Nhöõng duïc voïng xaáu xa naûy nôû töø caused us to run on so long in the cycle of nhöõng vieäc vuïn vaët trong gia ñình, lan ra birth and death—Boán chaân lyù nhieäm maàu ngoaøi xaõ hoäi, vaø noå lôùn thaønh chieán tranh trong giaùo lyù nhaø Phaät, noùi roõ vì ñaâu coù khoå giöõa caùc chuûng toäc, giöõa caùc quoác gia, hay vaø con ñöôøng giaûi thoaùt. Ngöôøi ta noùi Ñöùc giöõa nhöõng phe nhoùm cuûa caùc quoác gia treân Phaät Thích Ca Maâu Ni ñaõ giaûng baøi phaùp ñaàu theá giôùi. tieân veà “Töù Dieäu Ñeá” trong vöôøn Loäc Uyeån, b) The truth of the origin of suffering or causes sau khi Ngaøi giaùc ngoä thaønh Phaät. Trong ñoù of suffering, or its location. All sufferings are Ñöùc Phaät ñaõ trình baøy: “Cuoäc soáng chöùa ñaày caused by ignorance, which gives rise to ñau khoå, nhöõng khoå ñau ñoù ñeàu coù nguyeân craving and illusions (craving or grasping the nhaân, nguyeân nhaân cuûa nhöõng khoå ñau naày wrong things), i.e. craving for life, for coù theå bò huûy dieät baèng con ñöôøng dieät khoå.” pleasure, for power, for wealth; the more he Töù Dieäu Ñeá laø boán trong nhöõng giaùo lyù caên earns, the more he wants: Ngu si laø nguyeân baûn nhaát cuûa giaùo lyù nhaø Phaät. Thôøi Ñöùc Phaät nhaân cuûa moïi caùi khoå (söï ham soáng laøm cho coøn taïi theá, Ngaøi luoân nhaán maïnh raèng khoâng chuùng sanh cöù maõi cheát ñi soáng laïi, heã ham thoâng hieåu vaø thöïc haønh Töù Dieäu Ñeá seõ soáng taát ham vui söôùng, ham quyeàn theá, ham khieán chuùng ta phaûi laên troâi maõi trong voøng taøi saûn, caøng ñöôïc caøng ham). luaân hoài sanh töû. 3) The truth of the cessation of suffering (its 1) Suffering: Khoå ñeá. cessation): Nirodha-satya (skt)—Dieät Ñeá— 2) Cause of suffering: Taäp ñeá. Chaân lyù dieät khoå—The truth of dissolution— 3) Extinction of suffering: Dieät ñeá. Extinction of suffering—There is an end to 4) The way of extinction of suffering: Ñaïo ñeá. suffering, and this state of no suffering is (II) A brief content of the Four Noble Truths— called Nirvana—Cöùu caùnh dieät khoå laø Nieát Toùm löôïc noäi dung cuûa Töù Dieäu Ñeá: baøn tònh tòch (neáu chòu haï loøng tham xuoáng 1) The truth of suffering: Duhkha-satya (skt)— roài boû noù ñi, hay truïc noù ra khoûi mình thì goïi Khoå Ñeá—Söï thaät veà khoå—Suffering or the laø dieät). pain—All existence entails suffering—All 4) The truth of the PATH that leads to the existence is characterized by suffering and cessation of suffering (the way of cure): does not bring satisfaction—Moïi hieän höõu Marga-satya (skt)—Ñaïo Ñeá—The truth of the ñeàu coù baûn chaát khoå chöù khoâng mang laïi toaïi right way—The way of such extinction—To nguyeän (söï

khoå voâ bieân voâ haïn, sanh khoå, giaø practice the Eight-fold Noble Truths— khoå, bònh khoå, cheát khoå, thöông yeâu maø phaûi Buddha taught: “Whoever accepts the four xa lìa khoå, oaùn gheùt maø cöù gaëp nhau laø khoå, dogmas, and practises the Eighfold Noble caàu baát ñaéc khoå, vaân vaân. Khoå ñeo theo nguõ Path will put an end to births and deaths— uaån nhö saéc thaân, söï caûm thoï, töôûng töôïng, Chaân lyù veà con ñöôøng dieät khoå, aáy laø thöïc hình aûnh, haønh ñoäng, tri thöùc)—See haønh Baùt Thaùnh ñaïo. Ñöùc Phaät ñaõ daïy raèng: Suffering. “Baát cöù ai chaáp nhaän Töù Dieäu Ñeá vaø chòu 2) The truth of accumulation: Samudhaya-satya haønh trì Baùt Chaùnh Ñaïo, ngöôøi aáy seõ heát khoå (skt)—Taäp Ñeá—Söï thaät veà caên nguyeân cuûa vaø chaám döùt luaân hoài sanh töû.” caùi khoå. (III)The Buddha’s teachings on the Four Noble a) According to Buddhist tenets, craving or Truths—Nhöõng lôøi Phaät daïy veà Töù Dieäu Ñeá: desire is the cause of suffering. It creates In a famous passage in the Majjhima Nikaya dissension in the family and society that of the Pali Canon, the Buddha likens his degenerates into war between races, nations, teaching to a raft. Suppose, he says, a traveler and groups of nations in the world: Taäp Ñeá laø sees a great expanse of water. The shore he

stands on is dangerous and frightening, while feeling, which in turn arises from sense- the opposite shore offers safety, peace and contact, which arises from the six senses, tranquility. There is neither a bridge to cross which arise from mind and form, which arise nor a ferry to carry him over, so he built a from consciousness, which arises from raft. Once on the other shore, what should he formations, which arise from ignorance, do? Drag the raft that had been useful to him which arises from suffering, which arises and turn it into an impediment, or let go of it from birth, which arises from becoming, now that he is safely across the water? The which arises from grasping, which arises from raft, the Buddha observes, is for crossing with, craving, and thus round and round again. One not clinging to, and the same is true of his of the most celebrated principles of teaching. It is neither an intellectual endeavor Buddhism, Dependent Origination underlies nor a creed, but merely something to be Karma, causality, change and free will, and brought into being and cultivated. The the way in which all conditioned phenomena Buddha’s teaching is most succinctly exist. It is usually described as beginning with expressed in the Four Noble Truths, one of ignorance or confusion. The third Truth is the the most universally accepted formulations of Noble Truth of the Cessation of Duhkha. This Buddhism. These Truths proclaim “duhkha” Truth asserts that there is an end to “duhkha”: and its cessation, and reflect the content of supreme and final liberation is the “blowing the Buddha’s enlightenment. According to out” of the fires of greed, hatred and delusion, tradition, he expounded them in his first that occurs when the cause of “duhkha” is sermon delivered to his five former removed. When Dependent Origination is companions at the deer park near Sarnath. fully understood and its consequences drawn This sermon is called the “Setting in Motion out, when the chain is broken and the craving of the Wheel of Dharma,” and constitutes one that leads to endless births and deaths is of the most basic teaching of Buddhism. The abandoned, complete and final cessation of first Noble Truth is the

Truth of Duhkha. The “duhkha” is achieved. The Buddha called the Buddha said that everything is “duhkha”: third Noble Truth “the Cessation.” This is not birth, ageing, sickness, death, parting, identical to nirvana. Nirvana is not an effect unfulfilled desires, decay, the state of all produced by a cause: if it were, it would arise phenomena constantly changing, any dependently, and if it arose dependently, it experience, whether pleasurable or painful, is would not be able to offer a means of escape “duhkha.” Duhkha is the condition of from the clutches of karma and rebirth. The universal impermanence which affects fourth Noble Truth, the Truth of the Eightfold everything. Even the “I” or “Self” has no Noble Path, identifies the factors leading to enduring quality, because in reality it is the cessation of “duhkha”. These eight factors merely an error arising from false affirm the three essential elements of conceptualization. This doctrine of “no-self” Buddhist spiritual training, moral conduct, is one of three characteristics of all concentration and wisdom. The Four Noble conditioned existence, together with Truths are commonly explained by use of “duhkha” and impermanence. The second medical allegory. In the First Noble Truth the Noble Truth, the Truth of the Origin of human condition is diagnosed as being “duhkha,” explains that “duhkha” arises from “duhkha.” The Second Noble Truth cites craving (literally ‘thirst’; Pali, trishna): craving as the cause of this malady.. The craving for sensual pleasure, for having more Third Noble Truth make a prognosis about the or for having less, for existence or for self- condition, proclaiming that recovery is annihilation. Such craving or greed is part of a possible. Finally, the Fourth Noble Truth, the cycle that is described as a twelve-linked Eightfold Noble Path to the Cessation of chain of Dependent Origination: it arises from “duhkha,” is the medicine prescribed to

restore the patient’s health. It is also “khoå.” Khoå laø ñieàu kieän voâ thöôøng cuûa vuõ truï customary to associate some sort of activity taùc ñoäng treân vaïn vaät. Ngay caû “caùi toâi” hoaëc with each of the four Truths. The first Truth is “baûn ngaõ” cuõng khoâng coù ñaëc tính vöõng beàn, to be “fully comprehended.” The second do bôûi treân thöïc teá noù chæ laø moät sai laàm khôûi needs to be eradicated : it requires thirst to be leân töø moät khaùi nieäm sai laàm maø thoâi. Thuyeát quenched. The third Truth is to be realized, to “Voâ Ngaõ” naøy laø moät trong ba ñaëc tính cuûa be made into reality. And the fourth is to be taát caû söï soáng cuøng vôùi “khoå” laø “voâ thöôøng.” cultivated, “to be brought into being,” that is, Chaân lyù thöù hai laø “Taäp Ñeá,” giaûi thích raèng to be kept and followed. The entire Buddhist ‘khoå’ phaùt sinh töø tham aùi, tham muoán coù Dharma can be seen as an elaboration of the nhieàu hay coù ít, tham muoán sinh toàn hay hoaïi Four Noble Truths—Trong moät ñoaïn kinh noåi dieät. Söï tham aùi hoaëc loøng tham nhö theá laø tieáng cuûa boä Trung Boä Kinh thuoäc taïng kinh moät phaàn cuûa chu kyø ñöôïc moâ taû trong thaäp Pali, Ñöùc Phaät moâ taû giaùo phaùp cuûa Ngaøi nhò nhaân duyeân: phaùt sinh töø thoï, laàn löôït gioáng nhö moät chieác beø. Ngaøi daïy, giaû thöû coù phaùt sinh töø xuùc, töø luïc caên, töø danh saéc, töø moät ngöôøi löõ haønh troâng thaáy moät doøng soâng thöùc, töø yù haønh, töø voâ minh, töø khoå, töø sanh, roäng lôùn. Trong khi ñoù

beân bôø ngöôøi aáy ñang höõu, thuû, vaø trôû laïi aùi, cöù nhö theá maø xoay ñöùng thì nguy hieåm vaø gheâ sôï, trong khi bôø voøng lieân tuïc trôû laïi. Moät trong nhöõng ñònh beân kia thì an toaøn, bình yeân vaø vaéng laëng. luaät caên baûn töï nhieân noåi tieáng trong ñaïo Khoâng coù caàu maø chaúng coù phaø ñeå ñöa ngöôøi Phaät. Lyù Duyeân Khôûi hoaëc Thaäp Nhò Nhaân aáy sang soâng, vì vaäy ngöôøi naøy laøm moät chieác Duyeân ñaët neàn moùng cho Nghieäp, nhaân quaû, beø. Moät khi ñaõ qua ñöôïc beán bôø beân kia, söï thay ñoåi vaø töï nguyeän vaø tính caùch maø ôû ngöôøi naøy neân laøm gì? Keùo theo chieác beø, vaät ñoù taát caû nhöõng hieän töôïng quy öôùc toàn taïi. ñaõ töøng höõu duïng cho ngöôøi aáy vaø baây giôø noù Noù thöôøng ñöôïc moâ taû laø söï khôûi ñaàu vôùi voâ bieán thaønh moät trôû ngaïi, hay boû noù ñi sau khi minh hoaëc meâ môø. Chaân lyù thöù ba laø “Dieät ngöôøi aáy ñaõ sang bôø? Ñöùc Phaät bình phaåm, Ñeá.” Chaân lyù naøy khaúng ñònh raèng coù moät söï chieác beø duøng ñeå vöôït soâng, ñöøng baùm víu chaám döùt ‘khoå’ hay söï giaûi thoaùt cuoái cuøng vaø vaøo noù, vaø gioáng nhö chaân lyù trong giaùo phaùp toái cao laø söï daäp taét löûa tham, saân vaø si, vieäc cuûa Ngaøi. Noù khoâng phaûi laø moät noã löïc trí tueä naøy xaûy ra khi nhaân cuûa ‘khoå’ bò loaïi tröø. Khi maø cuõng khoâng phaûi laø moät tín ñieàu, nhöng ngöôøi ta hieåu roõ lyù Duyeân Khôûi vaø nhöõng haäu chæ laø moät ñieàu gì ñoù ñöôïc bieán thaønh hieän quaû cuûa noù ñöôïc môû loái, khi aáy chuoãi daây thöïc vaø ñöôïc trau doài. Giaùo phaùp cuûa Ñöùc xích bò phaù vaø tham aùi daãn ñeán voøng sinh töû Phaät ñöôïc dieãn taû raát ngaén goïn trong Töù Dieäu luaân hoài baát taän bò ñoaïn taän vaø söï dieät khoå ñaõ Ñeá, moät trong nhöõng phöông thöùc ñöôïc chaáp hoaøn taát. Ñöùc Phaät goïi chaân lyù thöù ba laø “söï nhaän roäng raõi nhaát cuûa tö töôûng Phaät giaùo. dieät taét.” Söï kieän naøy khoâng gioáng nhö Nieát Nhöõng chaân lyù naøy coâng boá veà “khoå” vaø söï Baøn. Nieát Baøn khoâng phaûi laø quaû ñöôïc taïo chaám döùt khoå vaø phaûn aùnh noäi dung söï giaùc bôûi nhaân: neáu laø Nieát Baøn, noù töï phaùt sinh, vaø ngoä cuûa Ngaøi. Theo truyeàn thoáng, Ngaøi trình neáu noù ñaõ töï sinh; noù khoâng theå ñöa ra moät baøy nhöõng chaân lyù naøy trong baøi phaùp ñaàu phöông caùch ñeå vöôït khoûi nhöõng söï baùm chaët tieân khi thuyeát giaûng cho 5 ngöôøi baïn ñoàng tu vaøo nghieäp vaø taùi sinh. Chaân lyù thöù tö laø cuõ ôû vöôøn Loäc Uyeån gaàn thaønh Sarnath. Baøi “Ñaïo Ñeá,” xaùc ñònh nhöõng yeáu toá daãn ñeán söï phaùp naøy ñöôïc goïi laø “Chuyeån Phaùp Luaân,” dieät khoå. Taùm yeáu toá naøy khaúng ñònh ba vaø noù ñaõ caáu thaønh moät trong nhöõng lôøi giaùo thaønh phaàn caên baûn cuûa söï tu taäp taâm linh huaán caên baûn cuûa ñaïo Phaät. Chaân lyù thöù nhaát Phaät giaùo: Giôùi, Ñònh, vaø Hueä. Töù Dieäu Ñeá laø “Khoå Ñeá.” Ñöùc Phaät daïy raèng moïi vaät ñeàu ñöôïc giaûi thích baèng caùch duøng moät hình thöùc khoå: sanh, laõo, beänh, töû, chia lìa, khoâng thoûa boùng baåy mang tính y hoïc. Trong ñeá thöù nhaát, maõn öôùc muoán, huûy hoaïi, traïng thaùi thay ñoåi thaân phaän con ngöôøi ñöôïc chaån ñoaùn laø khoå. lieân tuïc cuûa taát caû caùc hieän töôïng, baát cöù caûm Chaân lyù thöù hai trích daãn tham aùi, nhaân cuûa nhaän naøo, duø sung söôùng hay ñau khoå ñeàu laø chöùng beänh naøy. Chaân lyù thöù ba taïo neân moät

trieäu chöùng tình traïng, chæ ra raèng coù theå hoài teaching of the Buddha is extremely clear phuïc. Cuoái cuøng chaân lyù thöù tö, Baùt Chaùnh from the message of the Simsapa Grove as Ñaïo ñi ñeán söï dieät khoå laø phöông thuoác ñöôïc from the message of the Deer Park—Theo keâ toa ñeå phuïc hoài söùc khoûe beänh nhaân. Theo Hoøa Thöôïng Piyadassi trong quyeån "Con leä thöôøng, ngöôøi ta cuõng keát hôïp hình thöùc Ñöôøng Coå Xöa," ñoái vôùi ñaïo Phaät, vieäc thöùc hoaït ñoäng naøo ñoù vôùi töøng chaân lyù moät. Chaân tænh töø Voâ Minh ñeán Giaùc Ngoä luoân luoân haøm lyù thöù nhaát ñöôïc 'hieåu thoâng suoát.' Chaân lyù yù söï thaáu trieät Töù Thaùnh Ñeá. Baäc Giaùc Ngoä thöù hai ñöôïc loaïi tröø taän goác: noù ñoøi hoûi söï ñöôïc goïi laø Phaät, chæ vì Ngaøi ñaõ thaáu trieät Töù khao khaùt caàn ñöôïc daäp taét. Chaân lyù thöù ba laø Ñeá. Toaøn boä baøi phaùp ñaàu tieân cuûa Ñöùc Phaät caàn ñöôïc chöùng nghieäm, ñeå bieán thaønh thöïc daønh troïn veïn ñeå trình baøy veà Töù Thaùnh Ñeá teá. Vaø chaân lyù thöù tö caàn ñöôïc trau doài, "ñöôïc naày; vì ñoù laø coát tuûy cuûa ñaïo Phaät. Ví nhö bieán thaønh hieän thöïc," nghóa laø caàn ñöôïc gìn daáu chaân cuûa caùc loaøi ñi treân ñaát, coù theå ñöôïc giöõ vaø tuaân thuû. Toaøn boä Phaät Phaùp coù theå chöùa ñöïng trong daáu chaân voi, ñöôïc xem laø ñöôïc xem nhö laø söï giaûi thích roäng raõi vaø tæ lôùn nhaát veà taäm côõ, giaùo lyù Töù Thaùnh Ñeá naày mæ töø Töù Dieäu Ñeá maø ra. cuõng vaäy, bao quaùt heát thaûy moïi thieän phaùp. (IV) According to Most Venerable Piyadassi in Trong kinh ñieån Pali, ñaëc bieät laø trong taïng "The Buddha's Ancient Path," in Buddhism, kinh (Suttas), Töù Ñeá naày ñöôïc dieãn giaûi chi awakening from ignorance to full knowledge tieát baèng nhieàu caùch khaùc nhau. Khoâng coù always implies the comprehension of the Four moät nhaän thöùc roõ raøng veà Töù Ñeá, ngöôøi ta Noble Truths. The Enlightened One is called khoù coù theå hieåu ñöôïc Ñöùc phaät ñaõ daïy nhöõng the Buddha simply because he understood the gì trong suoát 45 naêm hoaèng hoùa. Ñoái vôùi Ñöùc Truths in their fullness. The whole of his first phaät thì toaøn boä lôøi daïy cuûa Ngaøi chæ nhaèm ñeå sermon is devoted to the formulation of these hieåu veà Khoå, tính chaát baát toaïi nguyeän cuûa Truths; for they are the essence of the moïi hieän höõu duyeân sanh, vaø hieåu veà con Buddha's teaching. "As the footprint of every ñöôøng thoaùt khoûi tình traïng baát toaïi nguyeän creature that walks the earth can be contained naày. Toaøn boä lôøi daïy cuûa Ñöùc Phaät khoâng gì in an elephant 's footprint, which is pre- khaùc hôn laø söï öùng duïng moät nguyeân taéc naày. eminent for size, so does the doctrine of the Nhö vaäy chuùng ta thaáy roõ Ñöùc phaät ñaõ khaùm Four Noble Truths embrace all skilful phaù ra Töù Ñeá, phaàn coøn laïi chæ laø söï khai Dhamma, or the entire teaching of the trieån coù heä thoáng vaø chi tieát hôn veà Töù Thaùnh Buddha. In the original Pali texts, specifically Ñeá naøy. Coù theå xem ñaây laø giaùo lyù tieâu bieåu in the discourses, these Four Noble Truths are cuûa ba ñôøi chö Phaät. Tính chaát öu vieät cuûa Töù made clear in detail and in diverse ways. Thaùnh Ñeá trong lôøi daïy cuûa Ñöùc Phaät, ñöôïc Without a clear idea of the Truths, one can theå hieän roõ neùt qua böùc thoâng ñieäp cuûa Ngaøi not know what the Buddha taught for forty- trong röøng Simsapa, cuõng nhö töø böùc thoâng five years. To the Buddha the entire teaching ñieäp trong vöôøn Loäc

Uyeån. is just the understanding of Dukkha, the Four nutriments: Boán loaïi thöïc vaät—According unsatisfactory nature of all phenomenal to Bhikkhu Bodhi in Abhidhamma, there are four existence, and the understanding of the way nutriments which act as strong supporting out of this unsatisfactoriness. The entire conditions—Theo Tyø Kheo Boà Ñeà trong Vi Dieäu teaching of the Buddha is nothing other than Phaùp, coù boán loaïi thöïc vaät haønh xöû nhö nhöõng trôï the application of this one principle. Thus, we duyeân: clearly see that the Buddha discovered the 1) Edible food as nutriment sustains the physical Four Noble Truths, and the rest are logical body: Thöïc vaät coù theå aên ñöôïc. developments and more detailed explanations 2) Contact sustains feeling: Xuùc hay caûm thoï do of the Four Noble Truths. This is the typical naêm giaùc quan. teaching of the Buddhas of all ages. The supremacy of the Four Noble Truths in the

3) Mental volition sustains rebirth in the three vaân. Ñoái töôïng beân ngoaøi coù nghóa laø ñoái realms of existence, because volition is töôïng ôû beân ngoaøi baïn nhö hình Ñöùc Phaät, kamma and kamma generates rebirth: Taùc yù. moät ñoùa hoa, ngoïn nuùi, voøng aùnh saùng, moät 4) Consciousness sustains the compound of mind ngoïn löûa cuûa ngoïn neán vaân vaân. and body: Thöùc hay taùi sanh. 3) The object must be pleasing and acceptable ** See Four kinds of food. to the mind; if the mind constantly rejects the Four objects on which memory or thought object, the concentration will be weak: Ñoái should always dwell: Töù Nieäm Xöù: töôïng phaûi vöøa yù, taâm coù theå chaáp nhaän ñöôïc; 1) Contemplation of the impurity of the body: neáu taâm luoân baùc boû ñoái töôïng, söï taäp trung Quaùn thaân baát tònh. seõ bò yeáu ñi. 2) Contemplation of all sensations lead to 4) Remember that the object that suits you at suffering: Quaùn thoï thò khoå. one time may not be acceptable to the mind 3) Contemplation of mind is impermanent: Quaùn at another time. For example, after an taâm voâ thöôøng. outburst of anger, it is difficult to use loving- 4) Contemplation on there is no such thing as kindness as an object of your concentration. ego: Quaùn phaùp voâ ngaõ. At such time, the emotion of anger itself might serve as a better object of Four objects that can be used to develop concentration: Nhôù raèng ñoái töôïng coù luùc concentration: Boán Ñoái Töôïng Thích Hôïp Cho thích hôïp vôùi baïn nhöng raát coù theå khoâng Vieäc Taäp Trung Tö Töôûng—According to The ñöôïc taâm chaáp nhaän vaøo luùc khaùc. Thí duï, sau Gems of Buddhism Wisdom written by Most moät côn thònh noä, raát khoù khaên cho baïn söû Venerable Dhammananda, in Buddhist meditation duïng loøng töø aùi nhö moät ñoái töôïng ñeå taäp there are forty objects of meditation that you can trung. Vaøo nhöõng luùc nhö theá, caûm xuùc noùng use to develop concentration; however, he giaän töï noù coù theå duøng laø ñoái töôïng toát ñeå taäp recommended the following four objects—Theo trung. Nhöõng Haït Ngoïc Trí Tueä Phaät Giaùo cuûa Hoøa Four objects of unfailing faith: Töù Baát Hoaïi Thöôïng Dhammananda, trong Thieàn Phaät Giaùo coù Tín—Boán ñöùc tin khoâng hö hoaïi. boán möôi ñoái töôïng thích hôïp maø baïn coù theå phaùt 1) Believe in Buddha: Tin Phaät. trieån taäp trung; tuy nhieân, ngaøi ñaõ ñeà nghò boán ñoái töôïng sau ñaây. 2) Believe in the Dharma:

Tin Phaùp. 1) The object must be neutral; if it evokes any 3) Believe in the Sangha: Tin Taêng. strong feelings of lust, hate, etc., then you 4) Believe in Moral precepts: Tin nôi Giôùi Luaät cannot calm your mind but will only make it Phaät. restless and agitated: Ñoái töôïng phaûi trung Four obstructions of enlightenment: Töù tính; neáu noù gôïi leân baát cöù caûm nghó maïnh Ma—See Four major sources of distraction and meõ veà tham, saân, vaân vaân, baïn khoâng theå laøm delusion. taâm bình tónh maø coøn bò boàn choàn vaø khích Four "Ones": Töù Nhaát—See Four kinds of ñoäng. unity. 2) The object can be either internal or external. Four open schools and three esoteric An internal is inside you. Examples of teachings: Töù Giaùo Tam Maät—Töù Giaùo Chaân internal objects are breathing, loving- Ngoân Tam Maät—The T'ien-T'ai's four open kindness, compassion, etc. An external object schools and the Shingon three esoteric means an object that is outside of you. teachings—Thieân Thai Töù Giaùo Chaân Ngoân Tam Examples of external objects are an image of Maät. the Buddha, a flower, a mountain, a circle of (I) The T'ien T'ai four open schools: Thieân Thai light, a circle of light, a candle flame, etc.: Töù Giaùo—See Four teachings (B). Ñoái töôïng coù theå ôû trong hay ôû ngoaøi. Ñoái (II) The Shingon three esoteric teachings—Chaân töôïng ôû trong laø beân trong baïn. Thí duï ñoái Ngoân Tam Maät: töôïng ôû trong nhö hôi thôû, loøng töø aùi, töø bi vaân

1) The Shingon esoteric teaching (special 3) The period of Semblance of the law: Thôøi function) of the body: Chaân Ngoân Thaân Maät. Töôïng Phaùp—See saddharma-pratirupaka. 2) The Shingon esoteric teaching (special 4) The period of Decadence of the Law: Thôøi function) of the mouth: Chaân Ngoân Khaåu Maït Phaùp—See Degenerate Age of Dharma. Maät. Four periods of teaching: Thieân Thai Hoùa 3) The Shingon esoteric teaching (special Phaùp Töù Giaùo. function) of the mind: Chaân Ngoân YÙ Maät. 1) The Tripitaka Teaching, or the Pitaka School Four options from Yung-Ming Master: Keä was that of Hinayana: Taïng Giaùo—Taïng Töù Lieäu Giaûn Cuûa Ñaïi Sö Vónh Minh—See Four Giaùo Tieåu Thöøa—See Tripitaka school. clarifications to make comparisons. 2) Interrelated Teaching, or intermediate school, Four parajikas: Töù Ñoïa—See Four grave sins. was the first stage of Mahayana, having in it Four parts of dharmas according to elements of all the three vehicles (sravaka, pratyekabuddha, and bodhisattva). Its Dharmalaksana school: Töù Phaàn Phaùp developing doctrine linked it with Hinayana Töôùng—See Four parts of function of cognition. on the one hand and on the other hand with Four parts of function of cognition: Töù Phaàn the two further developments of the Phaùp Töôùng—The Dharmalaksana school divides "separate" or "differentiated" Mahayana the function of cognition into four parts—Phaùp teaching, and perfect teaching: Thoâng Giaùo— Töôùng Toâng chia duïng cuûa taâm vöông vaø taâm sôû Thoâng Giaùo laø giai ñoaïn phaùt trieån ñaàu tieân cuûa taùm thöùc ra laøm boán phaàn: cuûa Phaät Giaùo Ñaïi Thöøa vôùi ñaày ñuû Tam (A) Thöøa (Thanh Vaên, Duyeân Giaùc, vaø Boà Taùt). 1) Discriminating such phenomena: Töôùng Giaùo thuyeát trieån khai cuûa Thoâng giaùo noái Phaàn—Caûnh sôû hieän trong taâm (töôùng maïo lieàn Thoâng Giaùo vôùi Bieät Giaùo vaø Vieân Giaùo. noåi leân khi taâm khôûi)—Mental

phenomena. 3) Differentiated Teaching: Bieät Giaùo—See 2) Kieán Phaàn—Khaû naêng phaân bieät caûnh sôû Differentiated Teaching. hieän ra trong taâm hay töôùng phaàn. 4) Complete, Perfect, or Final Teaching; a name 3) The power that discriminates: Töï Chöùng for the esoteric sect: Vieân Giaùo—Teân khaùc Phaàn— Löïc taïo ra khaû naêng phaân bieät. cuûa Bí Maät giaùo—See Complete teaching 4) The proof or assurance of that power: Chöùng and Perfect teaching. Töï Chöùng Phaàn—Baèng chöùng hay söï baûo Four perishes and four flourishes: Boán phaùp ñaûm cho löïc taïo ra khaû naêng phaân bieät caûnh suy boán phaùp thònh—When the Buddha died, four sôû trong taâm. of the eight sala-trees surrounding him are said to (B) have withered, while the other four continued in 1) Faith: Tín. full leaf, a sign that a four doctrines were to perish 2) Action: Haønh. and the other four were to flourish—Khi Ñöùc 3) Liberty: Giaûi. Phaät nhaäp dieät, boán trong taùm caây Ta La bò heùo 4) Assurance or realization: Chöùng. khoâ, coøn boán caây khaùc vaãn töôi, ñaây laø daáu hieäu Four passions: Töù Duïc—See Four desires. cuûa boán phaùp bò hoaïi dieät, trong khi boán phaùp Four patidesaniya (skt): Töù Giôùi Hoái Quaù—See khaùc tieáp tuïc höng thònh—See Töù Khoâ Töù Vinh. Patidesanniya. Four philosophies: Töù Dieäu Ñeá—. Four periods: Töù Theá—Boán thôøi. Four phrase classification of all phenomena: 1) Sacred period: The period of the Buddha's Töù Cuù Suy Kieåm—Duøng boán caâu ñeå phaân loaïi earthly life, also known as the sacred period chö phaùp. or the period of the sage—Thôøi Ñöùc Phaät coøn 1) Self-caused: Töï Nhaân. taïi theá, coøn goïi laø Thaùnh Theá—See 2) Caused by another: Tha Nhaân. Siddhartha. 3) Caused by both, self and another: Coäng Nhaân. 2) The period of Correct Law: Thôøi Chaùnh 4) Caused by neither: Voâ Nhaân. Phaùp—See Correct dharma.

Four places which men cannot conceal from 3) The fine-material sphere plane: Caûnh saéc the eye of impermanence: Sôn Haûi Khoâng giôùi. Thò—The four places which men cannot conceal (A) The First Jhana plane: Caûnh Sô Thieàn: from the eye of impermanence (a messenger of a. The Realm of Brahma's Retinue: Phaïm death)—Boán nôi maø con ngöôøi khoâng theå traùnh Chuùng Thieân. khoûi con maét cuûa voâ thöôøng hay söù giaû cuûa töû b. The Realm of Brahma's Ministers: Phaïm Phuï thaàn. Thieân. 1) Mountain: Sôn (nuùi). c. The Maha Brahma Realm: Ñaïi Phaïm Thieân. 2) Ocean: Haûi (bieån). (B) The Second Jhana Plane: Caûnh Nhò Thieàn: 3) Sky or Space: Khoâng (khoâng trung). a. The Realm of Minor Lustre: Thieåu Quang 4) Market place: Thò (nôi chôï buùa). Thieân. ** This phrase sums up a story of four brothers b. The Realm of Infinite Lustre: Voâ Löôïng who tried to use their miraculous power to Quang Thieân. escape death by hiding in the mountains, c. The Realm of Radiant Lustre: Quang AÂm seas, sky, and market places. The one in the Thieân. market place was the first to be reported as (C) The Third Jhana Plane: Caûnh Tam Thieàn: dead. It is so difficult to stay and cultivate in a. The Realm of Minor Aura: Thieåu Tònh Thieân. the market place: Töø treân ñaây toùm taéc caâu b. The Realm of Infinite Aura: Voâ Löôïng Tònh chuyeän veà boán anh em coá duøng pheùp thaàn Thieân. thoâng ñeå troán chaïy töû thaàn baèng caùch troán leân c. The Realm of Steady Aura: Bieán Tònh Thieân. non, xuoáng bieån, vaøo hö khoâng, vaø laãn loän (D)

The Fourth Jhana Plane: Caûnh Töù Thieàn: vaøo nôi chôï buùa. Ngöôøi nôi chôï buùa ñöôïc baùo a. The Realm of Great Reward: Quaûng Quaû caùo laø cheát tröôùc nhaát. Theá môùi bieát tu chôï laø Thieân. khoù. b. The Realm of Non-percipient beings: Voâ Töôûng Thieân. Four planes of existence (Abhidharma): c. The Pure Abodes: Tònh Cö Thieân hay Phöôùc Theo Vi Dieäu Phaùp cuûa Ngaøi Bhikkhu Bodhi thì Sanh Thieân. coù boán caûnh giôùi sinh toàn: ** The Durable Realm: Voâ Phieàn Thieân. 1) The woeful plane—Caûnh giôùi baát haïnh: ** The Serene Realm: Voâ Nhieät Thieân. a. Hell: Ñòa nguïc. ** The Beautiful Realm: Thieän Hieän Thieân. b. The sphere of hungry ghosts: Ngaï quyû. ** The Clear-Sighted Realm: Thieän Kieán c. The animal kingdom: Caûnh thuù. Thieân. d. The asuras: Caûnh A-tu-la. ** The Highest Realm: Saéc Cöùu Caùnh Thieân. 2) The sensuous blissful plane: Caûnh höõu phuùc 4) The immaterial-sphere plane: Caûnh voâ saéc cuûa duïc giôùi. giôùi. a. The Human Realm: Caûnh ngöôøi. a. The Realm of Infinite Space: Khoâng Voâ Bieân b. The Realm of the Four Great Kings: Caûnh Xöù. Trôøi Töù Thieân Vöông. b. The Realm of Infinite Consciousness: Thöùc c. The Realm of the Thirty-three Gods: Caûnh Voâ Bieân Xöù. Trôøi Ba Möôi Ba Taàng. c. The Realm of Nothingness: Voâ Sôû Höõu Xöù. d. The Realm of the Yama Gods: Caûnh Trôøi Daï d. The Realm of neither-perception nor non- Ma. perception: Phi töôûng Phi phi töôûng xöù. e. The Delightful Realm (Tusita): Caûnh Trôøi Ñaâu Suaát. Four phrase classifications of all f. The Realm of Gods who rejoice their own phenomena: Töù Cuù Suy Kieåm—Duøng boán caâu Creations: Caûnh Trôøi Hoùa Laïc. ñeå phaân loaïi chö phaùp. g. The Realm of the Gods who lord over the 1) Self-caused: Töï Nhaân. Creations of Others: Caûnh Trôøi Tha Hoùa Töï 2) Caused by another: Tha Nhaân. Taïi.

3) Caused by both (self and another): Coäng vôùi loøng töø bi vôùi taát caû moïi ngöôøi maø khoâng Nhaân. bao giôø toû loä, nghóa laø khoâng phaân bieät. 4) Caused by neither: Voâ Nhaân. b) A Bodhisattva's sphere of intimacy—Phaïm vi Four pleasant practices: Töù An Laïc Haønh— gaàn guõi cuûa moät vò Boà Taùt: The Buddha According to The Lotus Sutra, there are four teaches a Bodhisattva's sphere of intimacy by means of attaining to a happy contentment. In that dividing it into ten areas—Ñöùc Phaät daïy veà sutra, the Buddha teaches us how to behave, to to phaïm vi gaàn guõi cuûa moät vò Boà Taùt baèng caùch speak, what kind of mental attitude to maintain, chia phaïm vi naøy ra laøm 10 phaàn: and how to endeavor to realize our ideal—Theo i) A Bodhisattva is not intimate with men of Kinh Phaùp Hoa, coù boán an laïc haïnh hay boán high position and influence in order to gain phöông caùch ñeå ñaït ñöôïc haïnh phuùc. Trong kinh some benefit, nor does he compromise his naøy, Ñöùc Phaät daïy chuùng ta phaûi ñoái xöû nhö theá preaching of the Law to them through naøo, phaûi noùi naêng laøm sao, phaûi giöõ thaùi ñoä cuûa excessive familiarity with them: Moät vò Boà taâm thöùc vaø noã löïc thöïc hieän lyù töôûng cuûa chuùng Taùt khoâng gaàn guõi vôùi nhöõng ngöôøi coù chöùc ta nhö theá naøo: vò cao hay coù uy theá nhaèm ñaït lôïi döôõng, 1) Pleasant practice of the body—Thaân An Laïc cuõng khoâng chòu giaûng phaùp cho hoï baèng söï Haønh: To attain a happy contentment by thaân maät thaùi quaù vôùi hoï. proper direction of the deeds of the body. The ii) A

Bodhisattva is not intimate with heretics, Buddha taught the pleasant practice of the composers of worldly literature or poetry, nor body by dividing it into two parts, a with those who chase for worldly life, nor Bodhisattva's spheres of action and of with those who don't care about life. Thus, a intimacy—An laïc baèng nhöõng thieän nghieäp Bodhisattva must always be on the "Middle cuûa thaân. Ñöùc Phaät daïy haïnh an laïc veà thaân Way," not adversely affected by the impurity baèng caùch chia haïnh naøy ra laøm hai phaàn, of the above mentioned people: Moät vò Boà phaïm vi haønh söû (hoaït ñoäng) vaø phaïm vi thaân Taùt khoâng gaàn guõi caùc ngoaïi ñaïo, caùc nhaø caàn (gaàn guõi) cuûa moät vò Boà Taùt. laøm thô vaên theá tuïc, khoâng gaàn guõi vôùi nhöõng a) A Bodhisattva's sphere of action means his ngöôøi chæ bieát chaïy theo theá tuïc hay nhöõng fundamental attitude as the basis of his ngöôøi chaùn boû theá tuïc. Do ñoù maø vò Boà Taùt personal behavior. A Bodhisattva is patient, luoân ñi treân "Trung Ñaïo" chöù khoâng bò aûnh gentle, and agreeable, and is neither hasty höôûng baát tònh cuûa caùc haïng ngöôøi vöøa keå. nor overbearing, his mind is always iii) A Bodhisattva does not resort to brutal sports, unperturbed. Unlike ordinary people, he is such as boxing and wrestling, nor the various not conceited or boastful about his own good juggling performances of dancers and others: works. He must see all things in their reality. Moät vò Boà Taùt khoâng tham döï vaøo caùc moân He never take a partial view of things. He theå thao hung baïo nhö quyeàn anh hay ñoâ vaät, acts toward all people with the same hay nhöõng cuoäc trình dieãn muùa men cuûa caùc compassion and never making show of it— vuõ coâng hay cuûa nhöõng ngöôøi khaùc. Phaïm vò haønh xöû cuûa moät vò Boà Taùt laø thaùi ñoä iv) A Bodhisattva does not consort personally caên baûn cuûa vò aáy, ñaây laø neàn taûng cuûa söï öùng with those who kill creatures to make a living, xöû rieâng cuûa vò aáy. Moät vò Boà Taùt phaûi luoân such as butchers, fishermen, and hunters, and kieân nhaãn, töû teá, nhu hoøa, khoâng noùng naûy; does not develop a callous attitude toward khoâng haùch dòch, khoâng nhö ngöôøi bình engaging in cruel conduct: Moät vò Boà Taùt thöôøng, vò aáy khoâng kieâu maïn hay khoe khoâng lui tôùi thaân caän vôùi nhöõng ngöôøi laøm khoang veà nhöõng vieäc toát cuûa rieâng mình, vò ngheà saùt sanh, nhö ngöôøi baùn thòt, ñaùnh caù, aáy phaûi nhìn thaáy ñuùng nhö thaät tính cuûa taát thôï saên, vaø vò aáy khoâng baøy toû thaùi ñoä döûng caû caùc söï vaät. Vò aáy khoâng bao giôø coù caùi döng ñoái vôùi vieäc laøm aùc. nhìn phieán dieän veà caùc söï vaät. Vò aáy haønh söû v) A Bodhisattva does not consort with monks and nuns who seek peace and happiness for

themselves and don't care about other neân ñeå loä raêng khi cöôøi, cuõng khoâng neân ñeå people, and who satisfy with their own loä ngöïc mình ra. personal isolation from earthly existence. x) He takes no pleasure in keeping young pupils Moreover, he does not become infected by and children by his side. On the contrary, the their selfish ideas, nor develop a tendency to Buddha admonishes the Bodhisattva ever to compromise with them in listening to the laws prefer meditation and seclusion and also to preached by them. If they come to him to cultivate and control his mind: Vò aáy khoâng hear the Law, he takes the opportunity to thích giöõ caùc vò sa-di vaø treû em

beân caïnh preach it, expect nothing in return: Moät vò Boà mình. Ngöôïc laïi, Ñöùc Phaät khuyeân vò aáy neân Taùt khoâng thaân caän gaàn guõi vôùi chö Taêng Ni öa thích thieàn ñònh, ñoäc cö, hoïc taäp vaø kieåm chæ bieát tìm caàu an laïc vaø haïnh phuùc cho soaùt taâm mình. rieâng mình, coøn thì khoâng lo gì cho ai, va 2) Pleasant practice of the mouth—Khaåu An nhöõng ngöôøi baèng loøng vôùi cuoäc soáng taùch Laïc Haønh: To attain a happy contentment by bieät vôùi theá tuïc. Hôn nöõa, vò aáy khoâng bò tieâm the words of the mouth—An laïc baèng nhöõng nhieãm bôûi nhöõng yù töôûng ích kyû, cuõng khoâng thieän nghieäp cuûa khaåu. chòu nghe phaùp maø hoï giaûng. Neáu hoï coù tôùi a) A Bodhisattva takes no pleasure in telling of nghe phaùp cuûa mình thì mình phaûi naém laáy cô the errors of other people or of the sutras: hoäi maø thuyeát giaûng, nhöng khoâng mong caàu Moät vò Boà Taùt khoâng öa thích keå nhöõng sai baát cöù ñieàu gì nôi hoï. laàm cuûa ngöôøi khaùc hay cuûa caùc kinh. vi) When he preaches the Law to women, he b) A Bodhisattva does not despise other does not display an appearance capable of preachers: Moät vò Boà Taùt khoâng khinh thöôøng arousing passionate thoughts, and he nhöõng ngöôøi thuyeát giaûng khaùc. maintains a correct mental attitude with great c) He does not speak of the good and evil, the strictness: Khi giaûng phaùp cho phuï nöõ, vò aáy merits and demerits of other people, nor does khoâng ñeå loä veû beân ngoaøi coù theå gaây yù töôûng he single out Sravakas by name and broadcast ñam meâ, vaø vò aáy luoân giöõ moät taâm lyù ñöùng their errors and sins: Vò aáy khoâng noùi caùi toát, ñaén vaø moät thaùi ñoä nghieâm tuùc. caùi xaáu hay öu khuyeát ñieåm cuûa ngöôøi khaùc, vii) He does not become friendly with any khoâng neâu teân caùc Thanh vaên vaø khoâng neâu hermaphrodite. This means that he needs to truyeàn nhöõng sai laàm vaø toäi loãi cuûa hoï. take a very prudent attitude when he teaches d) He does not praise virtues and does not beget such a deformed person: Vò aáy khoâng thaân a jealous mind: Vò aáy khoâng ca ngôïi ñöùc haïnh caän vôùi moät ngöôøi löôõng tính. Nghóa laø vò aáy cuûa hoï vaø khoâng sanh loøng ghen tî. phaûi caån troïng khi thuyeát giaûng cho moät e) He always maintains a cheerful and open ngöôøi löôõng tính nhö theá. mind. If someone asks difficult questions, he viii) He does not enter the homes of others alone. does not answer if he does not know the If for some reason he must do so, then he answer: Vò aáy luoân giöõ taâm hoan hyû vaø môû thinks single-mindedly of the Buddha. This is roäng. Khi coù ai ñaët caâu hoûi khoù, vò aáy khoâng the Buddha's admonition to the Bodhisattva bao giôø noùi nhöõng ñieàu maø mình khoâng bieát. to go everywhere together with the Buddha: 3) Pleasant practice of the mind—YÙ An Laïc Vò aáy khoâng vaøo nhaø ngöôøi khaùc moät mình. Haønh: To attain a happy contentment by the Neáu vì baát cöù lyù do gì maø phaûi laøm nhö vaäy, thoughts of the mind—An laïc baèng nhöõng vò aáy chæ chuù taâm nghó nhôù tôùi Ñöùc Phaät. Ñaây thieän nghieäp cuûa yù. laø lôøi khuyeân daïy cuûa Ñöùc Phaät cho vò Boà Taùt a) He does not harbor an envious or deceitful khi vò naøy ñi moïi nôi cuøng vôùi Ñöùc Phaät. mind: Vò aáy khoâng nuoâi döôõng loøng ñoá kî, ix) If he preaches teh Law to lay women, he does löøa doái. not display his teeth in smile nor let his breast b) He does not slight or abuse other learners of be seen: Khi giaûng phaùp cho phuï nöõ,

khoâng the Buddha's teachings, even if they are beginners, nor does he seek out their excesses and shortcomings: Vò aáy khoâng Thieän Kieán Thaønh, thaønh phoá cuûa coõi trôøi Ñeá khinh thöôøng hay nhuïc maï nhöõng ngöôøi hoïc Thích. ñaïo khaùc, duø nhöõng ngöôøi naøy laø nhöõng ngöôøi 1) The park of chariots in the East: sô cô, vò aáy cuõng khoâng vaïch ra nhöõng dö Caitrarathavana (skt)—Chuùng Xa Uyeån ôû veà thöøa hay thieáu soùt cuûa hoï. phöông Ñoâng. c) If there are people who seek the Bodhisattva- 2) The war park, in the South: Parusakavana way, he does not distress them, causing them (skt)—Thoâ AÙc Uyeån ôû veà phöông Nam. to feel doubt and regret, nor does he say 3) The park where all desires are fulfilled, in the discouraging things to them: Neáu coù ai tìm West: Misrakavana (skt)—Taïp Laâm Uyeån ôû caàu Boà Taùt ñaïo, vò aáy khoâng laøm cho hoï chaùn veà phöông Taây. naûn khi khieán hoï nghi ngôø hay nuoái tieác; vò 4) The park of all delight, in the North: aáy cuõng khoâng noùi nhöõng ñieàu laøm hoï nhuït Nandanavana (skt)—Hyû Laâm Uyeån ôû veà chí. phöông Baéc. d) He should not indulge in discussions about the Four points of view of the world: Töù Nhaân laws or engage in dispute but should devote Quaùn Theá—The world from four points of view— himself to discussion of the practice to save Boán haïng ngöôøi quaùn saùt veà theá gian hay boán all living beings: Vò aáy khoâng öa thích baøn caùch nhìn veà nhaân theá: luaän veà caùc phaùp hoaëc tranh caõi maø neân noã 1) Men thoughtlessly view the world as pleasure löïc baøn veà phöông caùch tu taäp ñeå cöùu ñoä taát place to live: Phaøm phu höôûng thuï voâ taâm caû chuùng sanh. chaúng chuùt giaùc tri. e) He should think of saving all living beings 2) Sravakas and pratyeka-buddhas uneasily from their sufferings through his great view the world as a burning house: Thanh vaên compassion: Vò aáy neân nghó ñeán vieäc cöùu ñoä Duyeân giaùc nhìn theá gian khoù chòu nhö nhìn taát caû chuùng sanh khoûi caùc khoå ñau baèng loøng caên nhaø löûa ñang röïc chaùy. ñaïi töø bi cuûa mình. 3) Bodhisattvas view the world as an empty f) He should think of the Buddhas as benevolent flower: Boà Taùt nhìn theá gian laø khoâng nhö fathers: Vò aáy neân nghó ñeán chö Phaät nhö moät ñoùa hoa troáng roãng hay hoa khoâng. töôûng nghó ñeán ñaáng töø phuï. 4) Buddhas view the world as mind (all things g) He should think of the Bodhisattvas as his being for or of intelligent mind): Giaùc taâm töùc great teachers: Vò aáy neân nghó ñeán nhöõng vò Phaät (chö Phaät quan saùt thaáy tam giôùi chæ laø Boà Taùt nhö nhöõng baäc thaày vó ñaïi cuûa mình. taâm). h) He should preach the Law equally to all Four poisonous outflows: Töù Höõu Laäu—See living beings: Vò aáy neân giaûng phaùp ñoàng ñeàu Four principal poisonous outflows. cho taát caû chuùng sanh. Four poisonous snakes: Töù Ñoäc Xaø—Four 4) Pleasant practice of the vow—Theä Nguyeän poisonous snakes in a basket which imply the four An Laïc Haønh: To attain a happy contentment elements in a body (of which a man is formed)— by the will to preach all sutras. In the Dharma Boán con raén ñoäc trong gioû aùm chæ töù ñaïi trong ending age, Bodhisattvas should beget a spirit thaân theå (taïo neân thaân theå con ngöôøi): of great charity toward both laypeople and 1) Earth: Ñaát. monks who are not yet Bodhisattvas with a 2) Water: Nöôùc. spirit of great compassion—An laïc baèng caùch 3) Fire: Löûa. giaûng daïy kinh phaùp. Vaøo thôøi

maït phaùp, chö 4) Air: Gioù. Boà Taùt neân phaùt sinh moät tinh thaàn töø thieän Four powers: Töù löïc. lôùn lao vôùi nhöõng ngöôøi chöa laø Boà Taùt. (A) According to the Sangiti Sutta, there are four Four pleasure grounds: Töù Uyeån—Töù Vieân—powers—Theo Kinh Phuùng Tuïng trong The pleasure grounds outside of Sudarsana, the Tröôøng Boä Kinh, coù boán löïc: heavenly city of Indra—Boán nôi vui thuù beân ngoaøi 1) Energy: Tinh taán löïc. 2) Mindfulness: Nieäm löïc.

3) Concentration: Ñònh löïc. gì mình mong muoán. Loøng töï nguyeän, naêng 4) Wisdom: Tueä löïc. löôïng, vaø söùc maïnh cuûa taâm laøm cho vieäc (B) Boán loaïi löïc giuùp ta ñaït ñöôïc giaùc ngoä—Four thieáp taäp coù keát quaû vaø laøm nôû hoa trí tueä. powers for attaining enlightenment: Roài ñeán phieân trí tueä môû ra con ñöôøng ñi ñeán 1) Independent personal power: Töï löïc—Töï thanh tònh vaø cuoái cuøng laø Nieát Baøn. mình tinh taán duõng maõnh phaùt taâm Boà Ñeà. Four powers for attaining enlightenment: 2) Power derived from others: Tha löïc—Do löïc Töù Löïc—Boán Ñoäng Löïc Giaùc Ngoä. giaùo giôùi cuûa ngöôøi khaùc taùc ñoäng vaøo neân (A) phaùt taâm Boà Ñeà. 1) Independent personal power: Töï löïc. 3) Power of past good karma: Nhaân Löïc—Nhôø 2) Power derived from others: Tha löïc. thieän nghieäp löïc töø quaù khöù maø ñôøi nay phaùt 3) Power of good past karma: Nghieäp löïc tieàn taâm Boà Ñeà. kieáp. 4) Power arising from environment: Phöông 4) Power arising from environment: Ngoaïi löïc. Tieän Löïc—Do löïc töø hoaøn caûnh beân ngoaøi (B) According to the Sangiti Sutta, there are four hay töø nhöõng phöông tieän thieän xaûo maø phaùt powers—Theo Kinh Phuùng Tuïng trong taâm Boà Ñeà. Tröôøng Boä Kinh, coù boán löïc: (C) In “In This Very Life,” Zen master Sayadaw 1) Energy: Tinh taán löïc. U Pandita confirmed that there are four 2) Mindfulness: Nieäm löïc. powers which motivate successful practice— 3) Concentration: Ñònh löïc. Trong quyeån “Ngay Trong Kieáp Naøy,” Thieàn 4) Wisdom: Tueä löïc. sö Sayadaw U Pandita ñaõ khaúng ñònh coù 4 löïc (C) Four other powers for attaining giuùp thieàn taäp ñöôïc thaønh coâng. enlightenment—Boán loaïi löïc khaùc giuùp ta ñaït 1) Willingness: Chanda (p)—Loøng töï nguyeän— ñöôïc giaùc ngoä: In practice as much as in worldly endeavors, 1) Independent personal power: Töï löïc—Töï willingness serves as a locomotive to pull the mình tinh taán duõng maõnh phaùt taâm Boà Ñeà. whole train—Trong vieäc tu taäp thieàn cuõng 2) Power derived from others: Tha löïc—Do löïc nhö nhöõng coâng vieäc ngoaøi ñôøi, loøng töï giaùo giôùi cuûa ngöôøi khaùc taùc ñoäng vaøo neân nguyeän phuïc vuï chuùng ta nhö moät ñaàu maùy phaùt taâm Boà Ñeà. keùo toaøn boä caùc toa xe löûa. 3) Power of past good karma: Nhaân Löïc—Nhôø 2) Energy: Viriya (p)—Naêng löôïng—Energy thieän nghieäp löïc töø quaù khöù maø ñôøi nay phaùt serves as fuel to operate the locomotive— taâm Boà Ñeà. Naêng löôïng cuõng gioáng nhö nhieân lieäu laøm 4) Power arising from environment: Phöông chaïy ñaàu maùy. Tieän Löïc—Do löïc töø hoaøn caûnh beân ngoaøi 3) Strength of the mind: Söùc maïnh cuûa taâm— hay töø nhöõng phöông tieän thieän xaûo maø phaùt Willingness and energy will provide the mind taâm Boà Ñeà. with necessary strength to travel on the path Four practices of Buddha Recitation: Töù toward purification—Loøng töï nguyeän vaø naêng Haïnh Nieäm Phaät—Sentient beings

usually differ löôïng cung caáp cho taâm söùc maïnh caàn thieát in preferences and innate capacities. Therefore, ñeå haønh trình treân con ñöôøng ñi ñeán thanh although they may engage in the common practice tònh. of Buddha Recitation, they are bound to differ 4) Wisdom: Trí tueä—A vigorous and strong- somewhat in their practice. For this reason, minded person is quite sure of accomplishing ancient masters have summarized four types of whatever he or she desires. Willingness, practice: Zen-Pure Land; Sutra Recitation-Pure energy, and strength of the mind motivate Land; Esotericism-Pure Land; Exclusive Pure successful practice and bloom flower of Land Practice. In China, the Pure Land Patriarch wisdom. And wisdom in turn unfolds the way Shan-Tao taught diligent Buddha Recitation to purification and Nirvana—Ngöôøi coù noã löïc alone, which is designed to help those of limited vaø taâm kieân ñònh aét haún seõ hoaøn thaønh nhöõng or moderate capacities and belng to the exclusive

Pure Land practice. While Master Yung-Ming's phaåm Phoå Moân hay Phoå Hieàn Haïnh Nguyeän method, totalling of 108 in all, aims specifically to chaúng haïn. encourage those of the highest capacity, and 3) The third category is composed of those who belongs to the Perfect Practice—Sôû thích vaø caên engage in Buddha Recitation as their primary tuùc cuûa chuùng sanh vaãn thöôøng sai bieät, cho neân practice and Mantra Recitation as an ancillary tuy ñoàng tu haïnh nieäm Phaät, söï haønh trì khoâng one. They follow the practice of Esotericism- khoûi coù söï khaùc bieät nhau. Vì theá, treân ñöôøng Pure Land. The mantras vary with the Tònh Ñoä, coå nhaân ñaõ khaùi öôùc chia thaønh boán practitioner and include such dharani as the haïnh laø Thieàn Tònh, Giaùo Tònh, Maät Tònh vaø Great Compassion Mantra, the Thousand-Thuaàn Tònh. Beân Trung quoác, Hoøa Thöôïng Thieän Armed Avalokitesvara Dharani, the Rebirth Ñaïo chæ daïy chuyeân tu nieäm Phaät ñeå tieáp daãn Dharani, etc.: Nhöõng vò laáy nieäm Phaät laøm haøng trung vaø haï caên. Ñaây laø loái daïy veà chuyeân tu chaùnh, trì chuù laøm phuï, ñoù laø tu veà Maät Tònh. nieäm Phaät. Trong khi, Vónh Minh Thieàn Sö, ngoaøi Trong söï trì chuù, moãi ngöôøi laïi öa thích rieâng vieäc nieäm möôøi muoân caâu nieäm Phaät, coøn tu caùc moãi moân ñaø la ni nhö Ñaïi Bi, Chuaån Ñeà, haïnh khaùc, taát caû goàm 108 moân. Loái naày duøng ñeå Vaõng sanh, Coâng Ñöùc Baûo Sôn, Vaên Thuø khuyeán taán caùc baäc thöôïng thöôïng caên, thuoäc veà Nguõ Thanh thaàn chuù, Luïc Töï Ñaïi Minh chaân "Vieân Tu." ngoân, hoaëc caùc ñaø la ni khaùc. 1) The first category of cultivators comprises 4) The fourth category of cultivators comprises those who engage primarily in Buddha those who practice Buddha Recitation Recitation but practice Zen as well. They are diligently and exclusively without cultivating said to practice Zen-Pure Land, also called other methods. Within this group, those of dual practice of Zen and Pure Land. Here, high capacities practice the sixteen rebirth in the Pure Land is the principal goal, Meditations as taught in the Meditation Sutra, while seeing the True Nature and becoming while the great majority only practice oral enlightened to the Way is a secondary matter recitation of the Buddha's name: Nhöõng vò chæ which depends on the individual practitioner's chuyeân nieäm Phaät, khoâng xen taïp moân naøo good

roots and conditions: Nhöõng vò nieäm khaùc, thuoäc veà caùc haønh giaû tu haïnh Thuaàn Phaät laøm chaùnh, tham thieàn laøm phuï, thuoäc Tònh. Trong ñaây caùc vò caên cô cao thì theo veà haïnh Thieàn Tònh. Ñaây cuõng laø loái thieàn Thaäp Luïc Quaùn, coøn ñaïi ña soá chæ chuyeân veà tònh song tu, nhöng laïi laáy söï vaõng sanh Tònh haïnh trì danh. Ñoä laøm yeáu ñieåm chung cuoäc, coøn vieäc thaáy Four Prajnas or wisdoms: Töù Trí—See taùnh ngoä ñaïo chæ thuoäc phaàn tuøy duyeân. Eighty-one divisions in the Maha-Prajna-Paramita 2) The second category comprises those whose Sutra. main practice is Buddha Recitation with Sutra Four Predominants: Boán yeáu toá Öu theá (taêng Recitation as an ancillary practice. They are thöôïng)—According to Bhikkhu Bodhi in said to practice Sutra Recitation-Pure Land. Abhidhamma, there are four predominants which As for the sutras chanted, some prefer the dominate conascent states in undertaking and Diamond Sutra or the Amitabha Sutra, while accomplishing difficult or important tasks—Theo others prefer the Avatamsaka Sutra or Lotus Tyø Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù boán yeáu Sutra, or else individual chapters, such as the toá Öu theá hay Taêng thöôïng duøng ñeå cheá ngöï “Avalokitesvara Chapter” in the Lotus Sutra nhöõng traïng thaùi ñoái nghòch hay thaønh töïu nhöõng (chapter 25), or the Chapter on vieäc khoù hay quan troïng: Samantabhadra’s Practices and Vows in the 1) Predominance of desire: Duïc hay yù muoán Avatamsaka Sutra (chapter 40): Nhöõng vò laáy laøm. nieäm Phaät laøm chaùnh, tuïng kinh laøm phuï, goïi 2) Predominance of energy: Taán hay söï coá gaéng. laø Giaùo Tònh. Veà phaàn kinh giaùo, coù ngöôøi 3) Predominance of consciousness: Taâm hay tö thích tuïng kinh Kim Cang hay Di Ñaø; coù vò töôûng. thích tuïng Hoa Nghieâm hay Phaùp Hoa, hoaëc

4) Predominance of investigation: Trí hay trí Duyeân Khôûi—Chung Giaùo cuûa Ñaïi Thöøa, taát thöùc. caû vaïn söï vaïn vaät ñeàu khôûi leân töø Nhö Lai Four previous generations: Boán theá heä tröôùc Taïng hay chaân nhö. goàm toå boán ñôøi, toå ba ñôøi, oâng noäi vaø cha (tính töø 4) The doctrine of conditional causation of cha quaù vaõng laø khaûo cha, toå noäi, taèng toå hay toå Complete Mahayana, in which one is all and ba ñôøi, cao toå hay oâng coá noäi)—Father, grand- all are one, each being a universal cause: father, great grand-father, great great grand- Phaùp Giôùi Duyeân Khôûi—Vieân Giaùo (tröø Ñoán father. Giaùo vì loaïi naày theo toâng chæ ‘voâ töôùng ly Four prime months of the year: Töù Vu ngoân’), trong ñoù moät laø taát caû, taát caû laø moät. Nguyeät—The four senior or prime months of the Four proper lines of exertion: year, the first of each season—Boán thaùng chính Samvaprahana—Töù chaùnh caàn—See Four right trong naêm. efforts. 1) The first month of the year: Thaùng gieâng. Four Pure Lands: Töù Ñoä—See Four Buddha- 2) The fourth month of the year: Thaùng tö. realms. 3) The seventh month of the year: Thaùng baûy. Four purifications of offerings: Dakkhina- 4) The tenth month of the year: Thaùng möôøi. visuddhiyo (p)—Töù Söï Cuùng Döôøng Thanh Four principal poisonous outflows: Töù Höõu Tònh—According to the Sangiti Sutta in the Long Laäu. Discourses of the Buddha, there are four 1) Lust: Kama (skt)—Duïc Laäu—Söï ham muoán. purifications of offerings—Theo Kinh Phuùng 2) Clinging to life: Bhava (skt)—Höõu Laäu—Söï Tuïng

trong Tröôøng Boä Kinh, coù boán söï cuùng baùm víu laáy ñôøi soáng. döôøng thanh tònh: 3) Ordinary speculation: Drishti (skt)—Kieán 1) There is the offering purified by the giver, but Laäu—Kieán giaûi phaøm phu. not by the recipient: Coù söï cuùng döôøng, ngöôøi 4) Ignorance: Avidya (skt)—Voâ Minh Laäu. cuùng döôøng thanh tònh, nhöng ngöôøi nhaän ** See Asrava. cuùng döôøng laïi khoâng thanh tònh. Four principal uses of conditional 2) There is an offering purified by the recipient, causation: Töù Duyeân Sanh—Töù Duyeân Khôûi— but not by the giver: Coù söï cuùng döôøng, ngöôøi According to the doctrine of the Hua-Yen sect, nhaän cuùng döôøng thanh tònh, nhöng ngöôøi there are four principal uses of conditional cuùng döôøng laïi khoâng thanh tònh. causation—Theo giaùo thuyeát toâng Hoa Nghieâm, 3) There is an offering not purified by both the coù boán loaïi duyeân khôûi: giver and the recipient: Coù söï cuùng döôøng, caû 1) The conditional causation of the Hinayana, ngöôøi cuùng döôøng vaø ngöôøi nhaän cuùng döôøng i.e. under the influence of karma the ñeàu khoâng thanh tònh. conditions of reincarnation arise: Nghieäp 4) There is an offering purified by both the giver Caûm Duyeân Khôûi—Giaùo lyù duyeân khôûi cuûa and the recipient: Coù söï cuùng döôøng, caû ngöôøi Tieåu Thöøa, döôùi aûnh höôûng cuûa nghieäp ñieàu cuùng döôøng vaø ngöôøi nhaän ñeàu thanh tònh. kieän taùi sanh naåy sanh. Four purposes of the Buddha's appearing: 2) The doctrine of the conditional causation of Töù Phaät Tri Kieán—According to the Lotus Sutra, the Mahayana, that all things arise from the there are four purposes of the Buddha's Alaya or fundamental store: Laïi Da Duyeân appearing, that the Buddha's knowledge might Khôûi—Thuûy giaùo cuûa Ñaïi Thöøa, taát caû vaïn söï be—Theo Kinh Phaùp Hoa, coù boán Tri Kieán Phaät: vaïn vaät ñeàu khôûi leân töø A Laïi Da Thöùc hay 1) Revealed: Khai—Opening the knowledge Taøng Thöùc. and vision of the Buddha—Khai Phaät tri kieán. 3) The doctrine of conditional causation of the 2) Proclaimed: Thò—Demonstrating the advancing Mahayana, that all things arise knowledge and vision of the Buddha—Thò from the Tathagata-Garbha or Bhutatathata: Phaät tri kieán. Nhö Lai Taïng Duyeân Khôûi hay Chaân Nhö

3) Understood: Ngoä—Awakening to the 4) The Land of Eternally Quiescent Light, in knowledge and vision of the Buddha—Giaùc which the Buddhas dwell: Thöôøng Tòch ngoä Phaät tri kieán. Quang Tònh Ñoä—Nôi cö nguï cuûa chö Phaät. 4) Entered: Nhaäp—Entering into the knowledge Four reasons for a Buddha's appearing in and vision of the Buddha—Nhaäp Phaät tri the world: Boán lyù do Phaät thò hieän nôi coõi Ta Baø kieán. (Kinh Phaùp Hoa, phaåm Phöông Tieän, Ñöùc Phaät ñaõ Four realizations in Buddha Recitation: Töù daïy: "Naøy oâng Xaù Lôïi Phaát, theá naøo goïi laø chö Ñoaït Nieäm Phaät—See Buddha Recitation and the Phaät Theá Toân vì ñaïi söï nhaân duyeân maø xuaát hieän Four Realizations. ôû ñôøi. Chö Phaät Theá Toân muoán chuùng sanh giaùc Four realms: Boán Quoác Ñoä. ngoä tri kieán Phaät, khieán hoï ñöôïc thanh tònh, neân 1) Realms where all classes dwell (men, devas, ñaõ xuaát hieän ôû ñôøi. Vì muoán chuùng sanh thaâm Buddhas, disciples, nondisciples, the impure nhaäp vaøo tri kieán Phaät, neân xuaát hieän ôû ñôøi. Naøy and the pure): Phaøm Thaùnh ñoàng cö quoác ñoä. oâng Xaù Lôïi Phaát, ñoù laø do chö Phaät Theá

Toân coù 2) Temporary realms where the occupants have ñaïi nhaân duyeân neân xuaát hieän ôû ñôøi.”). got rid of evils, but still have to be reborn: 1) Introduction: Khai—To disclose, or to open Phöông tieän höõu dö quoác ñoä. up treasury of truth, or to introduce and open 3) Realms of permanent rewards and freedom the Buddhas’ views and knowledge to for those who have attained bodhisattva rank: sentient beings; so they can follow, learn, Thöïc baùo voâ chöôùng ngaïi quoác ñoä. understand the truths, and clearly distinguish 4) Realms of eternal rest and light of eternal right from wrong—Khai môû tri kieán hay chaân spirit: The abode of Buddhas—Thöôøng tòch lyù Phaät, hay laø môû ra söï thaáy bieát cuûa chö quang quoác ñoä. Phaät cho chuùng sanh y theo ñoù maø hoïc hieåu, Four realms in the Pure Land: Boán Coõi Tònh haàu phaân bieät roõ raøng ñöôïc ñaâu ñuùng hay sai. Ñoä—According to the Pure Land and T’ien-T’ai 2) Guidance: Thò—To display or to indicate the schools, there are four realms in the Pure Land— meanings of Buddhas’ teachings, or to teach Theo caùc toâng Tònh Ñoä vaø Thieân Thai, coõi Tònh sentient beings to learn and patice the views Ñoä cuûa Ñöùc Phaät A Di Ñaø coù boán coõi. and knowledge introduced by Buddhas, to 1) The Land of Common Residence of Beings help them know clearly the proper path from and Saints, or the land where all beings, saints the inproper path, right from wrong, in order and Ordinary Beings of the six lower worlds, to eliminate the various false views and dwell together (hells, hungry ghosts, animals, knowledge—Chæ baûo tri kieán Phaät, giuùp cho asuras, men, devas, Bodhisattvas, abd chuùng sanh tu taäp theo nhöõng thaáy bieát chaân Buddhas)—Phaøm Thaùnh Ñoàng Cö Ñoä: Nôi chaùnh cuûa chö Phaät nhaèm giuùp hoï y theo ñoù taát caû chuùng sanh, töø Thaùnh ñeán phaøm trong maø hoïc hieåu, haàu roõ ñöôïc neûo ñuùng ñöôøng saùu ñöôøng, cuøng cö nguï (töø ñòa nguïc, ngaï sai, ñaâu phaûi, ñaâu traùi ñeå döùt boû nhöõng sai quyû, suùc sanh, a tu la, nhôn, Thieân, Boà Taùt, laàm coá höõu. Phaät): 3) Awaken: Ngoä—Awaken means to realize or a) Common Residence Pure Land: Ñoàng Cö to cause men to apprehend it, or to be Tònh Ñoä. awakened to the Buddha Dharmas, avoid b) Common Residence Impure Land: Ñoàng Cö false doctrines in order to escape from Ueá Ñoä. sufferings of births and deaths in the three 2) The Land of Expediency, inhabited by Arhats evil paths of hell, hungry ghost, and animal, and lesser Bodhisattvas: Phöông Tieän Tònh and be able to be reborn in the more peaceful Ñoä—Nôi cö nguï cuûa caùc baäc A La Haùn vaø Boà and happier realms of heaven and human— Taùt caáp thaáp. Giaùc ngoä tri kieán Phaät, töùc laø giaùc ngoä Phaät 3) The Land of Reward, inhabited by the highest phaùp, xa laùnh taø phaùp, ñeå döùt lìa nhöõng khoå Bodhisattvas: Thöïc Baùo Tònh Ñoä—Nôi cö ñau sanh töû nôi tam ñoà aùc ñaïo nhö caùc coõi ñòa nguï cuûa caùc baäc Boà Taùt ôû caáp cao.

nguïc, ngaï quyû, suùc sanh, vaân vaân, ñeå ñöôïc kheùo quaùn saùt quaàn aùo chæ ñeå ngaên laïnh, sanh veà caùc neûo an vui cuûa caûnh trôøi ngöôøi. ngaên noùng, chæ ñeå che thaân cho teà chænh maø 4) Penetration: Nhaäp—To enter, or to lead them thoâi. into it, or to penetrate deeply into the 2) A Bhiksus, wisely reflective, uses his enlightenment fruit of the saintly beings, almsfood not for sport or pleasure, not for

being able to transcend and to find liberation indulgence, noï for beauty, not for adornment, from the cycle of rebirths—Thaâm nhaäp vaøo but only to support and sustain this body, to tri kieán Phaät, hay thaâm nhaäp vaøo trong quaû vò keep it unharmed, to foster the body life— giaûi thoaùt cuûa Thaùnh nhôn, hay laø ñaéc ñaïo, Moät vò Tyø Kheo, kheùo quaùn saùt, vò aáy duøng vöôït thoaùt ra ngoaøi voøng luaân hoài sanh töû. moùn khaát thöïc khoâng cho muïc ñích theå thao, Four regional Buddhas: Töù Phaät—Four of the phaûi ñeå vui thích, khoâng ñeå tham ñaém, khoâng five Dhyani-Buddhas—Boán Phaät ôû boán phöông. ñeå laøm ñeïp, khoâng ñeå trang trí, nhöng chæ ñeå 1) Aksobya in the East: Ñoâng Phöông A Saám hoã trôï, duy trì söï soáng cho thaân naøy khoûi bò Phaät. toån haïi, ñeå baûo döôõng ñôøi soáng phaïm haïnh 2) Ratnaketu Buddha in the South: Nam Phöông maø thoâi. Baûo Töôùng Phaät. 3) A Bhiksus, wisely reflective, uses his 3) Amitabha Buddha in the West: Taây Phöông lodgings for the purpose of enjoying Voâ Löôïng Thoï Phaät. seclusion. He uses lodgings to live a secluded 4) Amoghasiddhi or Sakyamuni Buddha in the life, live in seclusion—Moät vò Tyø Kheo, kheùo North: Baéc Phöông Vi Dieäu Thanh Phaät. quaùn saùt, duøng saøng toïa vì muïc ñích soáng ñoäc Four reliances: Töù y phaùp. cö. 1) Relying on the teaching, not on any person: 4) A Bhiksus, wisely reflective, uses his Trust the teaching, not the person—Y phaùp medicines for the sick only to maintain his baát y nhaân. health—Moät vò Tyø Kheo, kheùo quaùn saùt, vò 2) Relying on the true meaning or spirit of a aáy duøng döôïc phaåm trò beänh ñeå giöõ gìn söùc dharma statement in a sutra, not on the words khoeû maø thoâi. of the statement: Trust the meaning of the (II) Boán ñieàu tieân quyeát—In the Lotus Sutra, the teaching, not the expression—Y nghóa baát y Buddha taught about four requisites for ngöõ. anyone to obtain the Lotus Sutra after his 3) Relying on intuitive wisdom, not on extinction—Trong Kinh Phaùp Hoa, Ñöùc Phaät intellectual understanding: Trust intuitive daïy coù boán ñieàu tieân quyeát ñeå thuû ñaéc kinh wisdom, not normal consciousness—Y trí baát Phaùp Hoa sau khi Ngaøi nhaäp dieät. y thöùc. 1) First requisite—Ñieàu tieân quyeát thöù nhaát: To 4) Relying on sutras that give ultimate be under the guardianship of the Buddhas. teachings, not on those which preach This means having an absolutely unshakeable expedient teachings: Trust discourses faith in being under the protection of the definitive meaning, not discourses of Buddhas. In other words, it means one’s interpretable meaning—Y lieãu nghóa kinh, establishment of faith. However, thoroughly a baát y baát lieãu nghóa kinh. person may understand the Lotus Sutra from a doctrinal point of view, he cannot apply it to Four requisites: Boán ñieàu tieân quyeát. his practical life if he does not establish faith (I) According to the Majjhima Nikaya, there are in his mind—Ñaët mình döôùi söï hoä trì cuûa chö four requisites of robes, almsfood, lodging Phaät. Ñieàu naøy coù nghóa laø coù moät nieàm tin and medicines for the sick—Theo Kinh Trung tuyeät ñoái khoâng lay chuyeån raèng mình ñöôïc Boä, coù boán nhu caàu: y phuïc, thöïc phaåm, saøng chö Phaät hoä trì. Noùi caùch khaùc, ñoù laø söï thieát toïa vaø thuoác men cho ngöôøi beänh: laäp nieàm tin cuûa chính mình. Tuy moät ngöôøi 1) A Bhiksus, wisely reflective, uses his robes coù theå thoâng suoát kinh Phaùp Hoa töø quan only to keep off the cold, the

heat, and simply ñieåm cuûa moät hoïc thuyeát naøo ñoù, ngöôøi aáy to cover his body decently—Moät vò Tyø Kheo

cuõng khoâng theå aùp duïng kinh naøy vaøo cuoäc means entering the group of those who have soáng thöïc tieãn cuûa mình neáu khoâng thieát laäp decided to do good. In Buddhism, groups of nieàm tin trong taâm mình. people are divided into three types: 1) those 2) Second requisite—Ñieàu tieân quyeát thöù hai: having correct concentration, 2) those having To plant the roots of virtue. This means incorrect concentration and, 3) those having continually doing good deeds in one's daily unsettled concentration. The first group with life, to develop good mind.. which are correct concentration, is that those who have foundation of one's attaining enlightenment. decided to do good. The second group, with To plant such a good mind means not only to incorrect concentration, is that those who sow seeds of goodness but also nurture them have decided to do evil. The third group, with by watering and fertilizing them. Devout unsettled concentration, is that of those who Buddhists should always remember that a vacillate between good and evil. Most man's practice of good deeds is caused by his ordinary people belong to the third group, in good mind, and at the same time his practice which they are inclined toward good but are of good deeds fosters his good mind. Good so unstable that they may turn to evil at any deeds and good mind reinforce one another moment. Devout Buddhists must join the for constant improvement. We cannot say group having correct concentration. Needless which one is more important than the other. to further discuss, if we belong to a group of The two are inseprarable, each contingent on people who believe in the same faith, it the other. In fact, when we practice anything should be easier for us than if we seek the good even for mere form's sake, we feel Law in isolation. When we are in a group somehow pleased and refreshed. Our good with correct concentration, we can encourage mind is growing withn us. Thus to practice each other not to retrogress from a mental good deeds daily is to plant the roots of virtue state that we have tried to attain with great in one's mind—Vun troàng thieän. Ñieàu naøy coù effort—Nhaäp vaøo traïng thaùi chaùnh ñònh. Ñieàu nghóa laø khoâng ngöøng laøm vieäc thieän trong naøy coù nghóa laø nhaäp vaøo nhoùm nhöõng ngöôøi ñôøi soáng haèng ngaøy, ñeå vun boài thieän caên vaø ñaõ laøm thieän. Trong Phaät giaùo, nhöõng nhoùm phaùt trieån moät caùi taâm toát laønh caên baûn cho söï ngöôøi ñöôïc chia laøm ba loaïi: a) ngöôøi coù ñaït ngoä cuûa moät haønh giaû. Vun troàng moät caùi chaùnh ñònh, b) ngöôøi coù taø ñònh, 3) ngöôøi coù taâm toát laønh nhö theá khoâng chæ gieo caùc maàm baát ñònh. Nhoùm thöù nhaát laø nhoùm chaùnh ñònh, thieän maø coøn nuoâi döôõng chuùng baèng caùch goàm nhöõng ngöôøi ñaõ quyeát taâm haønh thieän, töôùi nöôùc boùn phaân. Phaät töû thuaàn thaønh neân nhoùm thöù hai laø nhoùm taø ñònh, goàm nhöõng luoân nhôù raèng con ngöôøi laøm vieäc thieän laø do ngöôøi quyeát taâm laøm aùc, nhoùm thöù ba laø bôûi caùi taâm thieän cuûa mình, vaø ñoàng thôøi laøm nhoùm baát ñònh, goàm nhöõng ngöôøi ñang haønh vieäc thieän trôû laïi tröôûng döôõng caùi taâm thieän trình moät caùch baát ñònh giöõa thieän vaø aùc. Ña aáy. Nhö vaäy laøm vieäc thieän vaø caùi taâm thieän phaàn

phaøm phu ñeàu thuoäc nhoùm thöù ba, trong taêng cöôøng laãn nhau ñeå thaêng tieán, chuùng ta ñoù hoï coù khuynh höôùng laøm thieän nhöng khoâng theå noùi beân naøo quan troïng hôn beân khoâng oån ñònh neân hoï coù theå chuyeån sang naøo. Caû hai khoâng rôøi nhau, vaø caû hai phuï laøm aùc baát cöù luùc naøo. Phaät töû thuaàn thaønh thuoäc laãn nhau. Thaät vaäy, khi chuùng ta laøm phaûi nhaäp vaøo nhoùm coù chaùnh ñònh. Khoâng moät ñieàu thieän duø chæ vì hình thöùc, ta caûm caàn phaûi baøn luaän nhieàu, neáu chuùng ta thuoäc thaáy moät caùch naøo ñoù, vui veû vaø haêng haùi. nhoùm nhöõng ngöôøi coù cuøng moät nieàm tin thì Thieän taâm cuûa ta ñang lôùn daàn beân trong ta. seõ deã daøng vaø toát hôn laø chuùng ta caàu phaùp Nhö vaäy, neáu haèng ngaøy chuùng ta ñeàu laøm moät caùch rieâng leû. Khi chuùng ta ôû trong nhoùm vieäc thieän, töùc laø chuùng ta ñang troàng nhöõng nhöõng ngöôøi coù chaùnh ñònh, chuùng ta coù theå goác reã cuûa ñöùc haïnh trong taâm. khích leä nhau traùnh söï thoái chuyeån taâm thöùc 3) Third requisite—Ñieàu tieân quyeát thöù ba: To maø chuùng ta ñang noã löïc ñaït tôùi. enter the stage of correct concentration. This

4) Fourth requisite—Ñieàu tieân quyeát thöù tö: To ngoaøi hay huaân taäp ngoaïi duyeân nhö göông aspire the salvation for other living beings. saùng treân ñaøi maø thu duïng. The true attainment of buddhahood does not Four respect-inspiring forms of demeanor mean realization for one’s own sake alone or (behavior): Four forms of behavior—Töù Oai being saved only from one’s own suffering. Nghi—Töù Uy Nghi. Devout Buddhists should never plan to attain (A) Four respect-inspiring forms of demeanour: buddhahood for themselves. The fundamental Four instances of prajna which a monk or nun spirit of Mahayan Buddhism lies in the should practise everyday—Töù oai nghi hay salvation of others as well as oneself—Mong boán pheùp taéc Baùt Nhaõ phaûi ñöôïc Taêng Ni moûi cöùu ñoä taát caû chuùng sanh. Söï chöùng ngoä thöïc haønh moãi ngaøy. Phaät taùnh moät caùch chaân chính khoâng coù 1) Respect-inspiring of Walking: Oai Nghi Ñi. nghóa laø theå chöùng cho rieâng mình hay giaûi 2) Respect-inspiring of Standing: Oai Nghi thoaùt cho rieâng mình khoûi ñau khoå. Phaät töû Ñöùng. thuaàn thaønh seõ khoâng bao giôø muoán thuû ñaéc 3) Respect-inspiring of Lying down: Oai Nghi hay giaûi thoaùt cho rieâng mình. Tinh thaàn neàn Naèm. taûng cuûa Phaät giaùo Ñaïi Thöøa laø khi giaûi thoaùt 4) Respect-inspiring of Sitting: Oai nghi Ngoài. cho ngöôøi khaùc cuõng nhö giaûi thoaùt cho chính (B) The Buddha taught about the Four Postures in mình. the Satipatthanasutta—Ñöùc Phaät daïy veà Töù Four resemblances between a mirror and Oai Nghi trong Kinh Nieäm Xöù: “Bhikkhus, the bhutatathata: Töù Kính—The four when walking, a Bhikkhu understands: “I am resemblances between a mirror and the walking;” when standing, he understands: “I bhutatathata in the Awakening of Faith—Theå am standing;” when sitting, he understands: “I töôùng boån giaùc coù boán nghóa töông töï nhö moät caùi am sitting;” when lying down, he understands: kính: “I am lying down;” or he understands 1) The bhutatathata, like the mirror, is accordingly however his body is disposed. independent of all beings: Nhö Thöïc Khoâng Again, Bhikkhus, a Bhikkhu is one who acts Kính (Khoâng Chaân Nhö)—Theå

cuûa chaân nhö in full awareness when going forward and baûn lai khoâng tòch leân moïi voïng töôùng, gioáng returning; who acts in full awareness when nhö khoâng kính lìa moïi theå ngoaïi vaät. looking ahead and looking away; who acts in 2) The bhutatathata, like a mirror, reveals all full awareness when flexing and extending objects: Nhaân Huaân Taäp Kính (Baát Khoâng his limbs; who acts in full awareness when Chaân Nhö)—Giaùo theå chaân nhö coù ñuû voâ wearing his robes and carrying his outer robe löôïng ñöùc tính, laø nhaân cuûa tònh phaùp, gioáng and bowl; who acts in full awareness when nhö theå tính cuûa göông, coù khaû naêng theå hieän eating , drinking, consuming food, and tasting; muoân vaïn hình töôïng. who acts in full awareness when walking, 3) The bhutatathata, like a mirror, is not standing, siting, falling asleep, waking up, hindered by objects: Phaùp Xuaát Ly Kính (Theå talking, and keeping silent—Naøy caùc Tyø Chaân Nhö)—Giaùc theå chaân nhö chaân giaùm Kheo, Tyø Kheo ñi, yù thöùc raèng: “Toâi ñang trong phieàn naõo cuûa chuùng sanh, goïi laø Nhö ñi.” Khi ñöùng, yù thöùc raèng: “Toâi ñang ñöùng.” Lai Taïng, nay lìa khoûi moïi tieàm caáu phieàn Khi ngoài, yù thöùc raèng: “Toâi ñang ngoài.” Khi naõo, thuaàn nhöùt trong saùng gioáng nhö tònh naèm, yù thöùc raèng: “Toâi ñang naèm.”Thaân theå kính (taám göông trong lau chuøi thì saïch buïi ñöôïc xöû duïng nhö theá naøo, vò aáy yù thöùc thaân baëm). theå nhö theá aáy. Laïi nöõa, naøy caùc Tyø Kheo, Tyø 4) The bhutatathata, like a mirror, serves all Kheo khi böôùc tôùi böôùc lui, bieát roõ vieäc mình beings: Duyeân Huaân Taäp Kính (Duïng Chaân ñang laøm; khi ngoù tôùi ngoù lui, bieát roõ vieäc Nhö)—Luùc giaùc theå chaân nhö lìa khoûi trieàn mình ñang laøm; khi co tay, khi duoãi tay, bieát phöôïc thì coù voâ bieân dieäu duïng, nhöng do roõ vieäc mình ñang laøm; khi maëc aùo Taêng Giaø huaân taäp voïng taâm cuûa chuùng sanh töø beân Leâ, mang baùt, mang y, bieát roõ vieäc mình ñang

laøm; khi aên, uoáng, nhai, neám, bieát roõ vieäc Haø—Soâng Haèng, phaùt nguoàn töø phía ñoâng hoà, mình ñang laøm; khi ñaïi tieåu tieän, bieát roõ vieäc chaûy ra bieån phía ñoâng nam. mình ñang laøm; khi ñi, ñöùng, ngoài, nguû, thöùc, 2) Sindhu (Indus), originated from the South of noùi, im laëng, bieát roõ caùc vieäc mình ñang laøm. the lake, then flows to the sea in the Four rewards: Töù Thaùnh Quaû—See Four kinds Southwest: AÁn Haø—Tín Ñoä—Taân Ñaàu—Phaùt of holy men. nguoàn phía Nam hoà, chaûy ra bieån phía Taây Four right efforts: Catvari-Samyakprahanani Nam. (skt): Sammappadhana (p)—Töù Chaùnh Caàn—Töù 3) Vaksu (Oxus), originated from the West of YÙ Ñoaïn—Töù Chaùnh Ñoaïn—Four right (great) the lake, flows to the sea in the Northwest: efforts (exertions)—Right effort of four kinds of Phoïc Xoâ—Phoïc Xoa, phaùt nguoàn töø phía Taây restrain, or four essentials to be practiced hoà, chaûy ra bieån phía Taây Baéc. vigilantly—Boán pheùp sieâng naêng dieät tröø toäi aùc vaø 4) Tarim, originated from the North of the lake, phaùt trieån ñieàu thieän. then flows to the sea in the Northeast: Tyû- 1) Effort to initiate virtues not yet arisen: Ñieàu Ña—Tö Ñaø, phaùt nguoàn töø phía Baéc hoà, chaûy laønh chöa sanh, phaûi tinh caàn laøm cho sanh— ra bieån höôùng Ñoâng Baéc. See Endeavor to start performing good deeds. Four rules for a homeless Bhikhsu: Boán Ñieàu 2) Effort to consolidate, increase, and not Caàn Thieát cho Cuoäc Soáng Xuaát Gia. deteriorate virtues already arisen:

Ñieàu thieän 1) Food: AÊn—A Bhikhsu should get his food ñaõ sanh, phaûi tinh caàn khieán cho ngaøy caøng through alms-begging—Moät vò Tyø Kheo chæ theâm lôùn—See Endeavor to perform more neân khaát thöïc. good deeds. 2) Clothes: Maëc—A Bhikhsu should wear old 3) Effort not to initiate sins not yet arisen: Ñieàu and cast-off garments—Moät vò Tyø Kheo chæ aùc chöa sanh, phaûi tinh caàn cho chuùng ñöøng neân maëc y baù naïp baèng nhöõng vaûi cuõ raùch. sanh—See Endeavor to prevent evil from 3) Dwelling: ÔÛ—Home for a Bhikhsu is where forming. night finds as under a tree or on a rock—Nhaø 4) Effort to eliminate sins already arisen: Ñieàu cuûa moät vò Tyø Kheo qua ñeâm laø döôùi goác caây aùc ñaõ sanh, phaûi tinh caàn döùt töø ñi—See hay treân phieán ñaù. Endeavor to eliminate already-formed evil. 40 Medicine: Bònh—A Bhikhsu should use Four right objects of faith and five right medicine made from leaves (in some sutras mentioned Urine)—Thuoác cuûa moät vò Tyø modes of procedure: Töù Tín Nguõ Haïnh. Kheo laøm baèng laù caây (coù choã noùi nöôùc ñaùi). (A) The four right objects of faith: Töù Tín Taâm— See Four kinds of faith. Four sacred animals: Töù linh thuù. (B) Five right modes of procedure—Nguõ haïnh: 1) Dragon: Long. 1) Almsgiving: Boá thí. 2) Unicron: Laân. 2) Morality: Trì giôùi. 3) Tortoise: Qui. 3) Patience: Nhaãn nhuïc. 4) Phoenix: Phuïng. 4) Zeal: Progress or Effort—Tinh taán. Four sacred stupas: Töù Thaùp—Boán thaùp 5) Meditation: Thieàn ñònh. thieâng. Four Right Procedures: Töù Chaùnh Caàn—See (A) The four stupas in India—Töù Thaùp Thieân Four right efforts. Truùc: 1) The stupa at the place of Buddha's birth in Four rivers in India: Töù Haø—The four rivers in Kapilavastu: Thaùp Phaät Ñaûn sanh trong thaønh India which reputed to arise out of a lake in Tibet, Ca Tyø La Veä. Anavatapta—Boán con soâng ôû AÁn Ñoä noåi tieáng 2) The stupa at the place of Buddha's cuøng phaùt nguoàn töø hoà A Na Baø Ñaùp Ta (trung boä enlightenment in Magadha: Thaùp Phaät Thaønh Thieäm Chaâu) beân Taây Taïng: Ñaïo ôû Ma Kieät Ñaø. 1) Ganges, originated from the east of the lake, then flows to the sea in the southeast: Haèng

3) The stupa at the place of Buddha's first 4) Arahant: A la haùn—ÖÙng Cuùng—The Worthy preaching in Benares: Thaùp Phaät Chuyeån One—Who attains Nirvana—Who has cast Phaùp Luaân ôû Ba La Naïi. off the five higher fetters (Ruparaga: Mong 4) The stupa at the place of Buddha's sanh vaøo coõi saéc giôùi—Desire for existence parinirvana in Kusinagara: Thaùp Phaät Nhaäp in the worlds of form; Aruparaga: Mong sanh Nieát Baøn trong thaønh Caâu Thi Na. vaøo coõi voâ saéc—Desire for existence in the (B) The four stupas which located in the heavens formless worlds; Mana: Ngaõ maïn—Conceit of the Trayastrimsas gods—Töù Thaùp nôi of self-esteem; Uddhacca: Baát phoùng daät: No Cung Trôøi Ñao Lôïi: restlessness; Avijja: Voâ minh—Ignorance). 1) The stupa for his hair in the east: Thaùp Thôø (B) Four kinds of holy men: Boán Thaùnh—The Toùc ôû phöông Ñoâng. four sagely Dharma Realms. 2) The stupa for his nails in the South: Thaùp Thôø 1) Hearers: Thanh Vaên—Sound Hearers. A Moùng ôû phöông Nam. direct disciple of the Buddha—Nhöõng vò tu 3) The stupa for his begging bowl in the West: taäp Töù Dieäu Ñeá, ñeä töû tröïc tieáp cuûa Phaät. Thaùp Thôø Baùt ôû phöông Taây. 2) Independently awakened: Pratyeka

buddhas 4) The stupa for his teeth in the North: Thaùp Thôø (skt)—Duyeân Giaùc—Individual Illuminates— Raêng ôû phöông Baéc. Those enlightened to conditions; a Buddha for Four Saha Continents: Töù chaâu. himself, not teaching others—Moät vò thaønh 1) Uttarakura: Baéc Cu Loâ Chaâu. Phaät nhôø tu taäp 12 nhaân duyeân; hay moät vò 2) Jambudvipa: Nam Thieäm Boä chaâu. Phaät töï giaùc ngoä, chöù khoâng giaûng daïy keû 3) Godana: Taây Ngöu Hoùa Chaâu. khaùc. 4) PurvaVideha: Ñoâng Thaéng Thaàn Chaâu. 3) Enlightened Beings: Bodhisattvas (skt)—Boà Four saints (rewards): Töù Thaùnh. Taùt—A person who has the state of bodhi, or (A) Four stages on the path to liberation—Töù a would-be-Buddha—Moät ngöôøi giaùc ngoä hay Thaùnh giaûi thoaùt: moät vò Phaät töông lai. 1) Sotapanna: Tu ñaø hoaøn—Who has entered 4) One who has attained the supreme right and the stream—Who has freed from three of the balanced state of bodhi: Buddhas—Phaät—first ten fetters (Sakkaya-ditthi: Chaáp ngaõ— Ngöôøi ñaõ ñaéc voâ thöôïng chaùnh ñaúng chaùnh Khoâng meâ laàm boån ngaõ—The illusion of giaùc—One who turns the wonderful Dharma- being a self separate from all other selves; wheel. A Buddha is not inside the circle of Vicikiccha: Khoâng nghi phaùp—Mental ten realms, but as he advents among men to vacillation doubt; Silabbata-paramasa: Haâm preach his doctrine he is now partially moä nghi leã cuùng kieán—Belief in efficacyof included in the “Four Saints.”—Ngöôøi chuyeån Rites and ceremonies). Phaùp luaân. Moät vò Phaät khoâng ôû trong voøng 2) Sakadagamin: Tö ñaø haøm—Who will return möôøi coõi theá gian naày, nhöng Ngaøi thò hieän once only to this world before attaining giöõa loaøi ngöôøi ñeå giaûng daïy giaùo lyù cuûa liberation—Who is nearly free from delusion mình neân moät phaàn Ngaøi ñöôïc keå trong Töù of the senses (meâ môø caên taùnh) and ill-will Thaùnh (saân haän thuø ñòch). Four-Sastra Sect: Töù Luaän Toâng—Which 3) Anagamin: A Na Haøm—Who will never formed during the Sui dynasty, its doctrines based return to this world—Who is freed from five on those four sastras composed by Nagarjuna and of the ten fetters (Sakkaya-ditthi): Khoâng meâ Devabodhisattva. As the Madhyamika School is laàm boån ngaõ; Vicikiccha: Khoâng nghi phaùp; much inclined to be negativistic idealism, there Silabbata-paramasa: Khoâng haâm moä nghi leã arose the more positive Four-Treatise School or cuùng kieán; Kamacchanda: Khoâng meâ môø caên Shih-Lun which adds a fourth text by Nagarjuna, taùnh—No delusion of the senses; Patigha or namely, the Prajnaparamita Sastra in which we Vyapada: Khoâng saân haän thuø ñòch—No ill- see that he establishes his monistic view much will or aversion). more affirmatively than in any other text. Because

all being from Nagarjuna’s hand, the general Four sects four doors: See Four doors and Four trend of metaphysical argument is much the same. periods of teaching. However, as the Madhyamika School carried the Four self-confidences: Four kinds of day, the Four Treatise School gave way to it and confidence, security, safety and fearlessness—soon disappeared from the arena of Sunyata Boán nieàm töï tin, an taâm vaø khoâng sôï haõi— controversy—Töù Luaän Toâng ñöôïc thaønh laäp vaøo According to the Lion’s Roar Sutra in the Middle ñôøi nhaø Tuøy, chuû thuyeát döïa treân boä Töù

Luaän Length Discourses, there are four self- ñöôïc soaïn bôûi Ngaøi Long Thoï vaø Ñeà Baø Boà Taùt. confidences, endowed with which a Tathagata Vì luùc aáy Tam Luaän Toâng quaù thieân troïng veà duy claims the leader's place, roars his lion's roar in taâm luaän phuû ñònh, neân naûy leân moät phaùi tích cöïc all assemblies and set rolling the Brahma- laø Töù Luaän Toâng, baèng caùch theâm vaøo moät taùc Wheel—Theo Kinh Ñaïi Sö Töû Hoáng trong Kinh phaåm thöù tö cuûa Ngaøi Long Thoï, ñoù laø Ñaïi Trí Ñoä Trung Boä, coù boán phaùp voâ sôû uùy maø ñaày ñuû caùc Luaän, trong ñoù chuùng ta thaáy raèng oâng thieát laäp phaùp naày, ñöùc Nhö Lai tuyeân boá vò trí ngöôøi laõnh quan ñieåm "Nhaát Nguyeân" cuûa mình moät caùch ñaïo, tieáng roáng sö töû hoáng giöõa moïi hoäi chuùng vaø xaùc quyeát hôn trong baát cöù taùc phaåm naøo khaùc. Vì chuyeån Phaïm Luaân—See Töù Voâ UÙy: Tam Luaän hay Töù Luaän ñeàu töø tay Ngaøi Long 1) Confidence in His Supreme Enlightenment Thoï, neân khuynh höôùng toång quaùt cuûa nhöõng luaän (Perfect Knowledge): Töï tin vaøo söï voâ thöôïng chöùng sieâu hình cuõng gaàn gioáng nhau. Tuy nhieân, chaùnh ñaúng giaùc cuûa Ngaøi (Nhaát Thieát Trí Voâ khi Tam Luaän Toâng chieám öu theá hôn, Töù Luaän UÙy). toâng ñaønh nhöôïng boä vaø maát haún khoûi moâi tröôøng 2) Confidence in His total destruction of tranh luaän taùnh khoâng. cankers: Töï tin vaøo söï ñoaïn taän laäu hoaëc cuûa Four schools: Töù Giaùo—Töù Moân—See Four Ngaøi (Laäu Taän Trí Voâ UÙy). doctrines of Hinayana. 3) Confidence in His recognition of the obstacles Four schools of Hinayana: Tieåu Thöøa Töù Boä— to the Path: Töï tin vaøo söï coâng nhaän caùc Tieåu Thöøa Töù Moân—See Four doctrines of chöôùng ngaïi phaùp (Thuyeát Chöôùng Ñaïo Phaùp Hinayana. Voâ UÙy). Four schools and the three esoterics: See Töù 4) Confidence in His teaching of the Path to the Giaùo Tam Maät. End of Sufferings: Töï tin vaøo ñaïo phaùp cuûa Four seals: Catur-mudra (skt)—In Buddhism, Ngaøi ñöa ñeán söï ñoaïn taän khoå ñau (Thuyeát "mudra" means ritual gestures of the hands used dieät Khoå Ñaïo Voâ UÙy). in symbolic magic. In Buddhism, every Buddha is Four self-injuries (self-raidings): Töù Töï depicted with a characteristic gesture of the Xaâm—Boán ñieàu töï laøm toån haïi. hands. Such gestures correspond to natural 1) In youth not to study from morning till night: gestures of teaching, protecting and so on. In Tuùc Daï Baát Hoïc—Thieáu thôøi khoâng chaêm Buddhism, there are four seals of correct views: 1) hoïc. all conditioned phenomena are impermanent; 2) 2) In advancing years not to cease sexual all afflicted phenomena are prone to suffering; 3) intercourse: Laõo Baát Chæ Daâm—Khi lôùn tuoåi all phenomena are empty and devoid of self; and khoâng ngöøng daâm duïc. 4) Nirvana is peace—Trong Phaät giaùo, aán laø tö 3) In wealth not being charitable: Ñaéc Taøi Baát theá cuûa thaân theå hay cöû chæ töôïng tröng cuûa baøn Thí—Giaøu sang hay ñöôïc cuûa chaúng chòu boá tay. Trong Phaät giaùo, moãi vò Phaät coù caùch ñeå tay thí. rieâng, töông öùng vôùi cöû chæ töï nhieân hay phöông 4) In present life not to accept and practice the thöùc giaûng daïy cuûa vò Phaät naày. Theo Phaät giaùo, Buddha's teaching: Baát Thuï Ngoân Phaät— coù töù phaùp aán: 1) phaùp höõu vi voâ thöôøng; 2) khoå; Hieän ñôøi khoâng chòu tieáp thuï vaø tu taäp Phaät 3) khoâng vaø voâ ngaõ; 4) nieát baøn an laïc. phaùp. Four seasons: Töù Quí (boán muøa). Four

self-raidings: Töù Töï Xaâm.

1) In youth not to study from morning till night: ordinary people, try to know to fear "causes" Tuùc Daï Baát Hoïc—Thieáu thôøi khoâng chaêm so that we don't have to reap "results."— hoïc. Duïng coâng tu haønh sao cho khoâng taïo theâm 2) In advancing years not to cease sexual nhaân môùi. Coå ñöùc daïy: "Boà taùt sôï nhaân, intercourse: Laõo Baát Chæ Daâm—Khi lôùn tuoåi chuùng sanh sôï quaû." Duø haõy coøn laø phaøm phu, khoâng ngöøng daâm duïc. chuùng ta neân bieát sôï nhôn ñeå khoâng haùi quaû. 3) In wealth not being charitable: Ñaéc Taøi Baát 4) Conditions: Pratyaya (skt)—Duyeân— Thí—Giaøu sang hay ñöôïc cuûa chaúng chòu boá Conditions are external circumstances. If our thí. cultivation power is weak, we can be 4) In present life not to accept and practice the attracted by external conditions; however, if Buddha's teaching: Baát Thuï Ngoân Phaät— our cultivation power is strong, no external Hieän ñôøi khoâng chòu tieáp thuï vaø tu taäp Phaät environments can attract us. The sixth phaùp. patriarch told the monks in Kuang Chou that: Four senior months: Töù Vu Nguyeät—The four "It is not the wind moving, and it is not the senior or prime months of the year, the first of flag moving, it is our mind moving." So if we each season—Boán thaùng chính trong naêm: follow the teachings of the sixth patriarch, no 1) The first month of the year: Thaùng gieâng. external environments can be fertilizers to 2) The fourth month of the year: Thaùng tö. our cycle of births and deaths—Duyeân laø 3) The seventh month of the year: Thaùng baûy. nhöõng hoaøn caûnh beân ngoaøi. Neáu ñaïo löïc yeáu 4) The tenth month of the year: Thaùng möôøi. thì chuùng ta coù theå bò hoaøn caûnh beân ngoaøi loâi Four serious matters in any cultivator's life: cuoán; tuy nhieân neáu ñaïo löïc cao thì khoâng coù Boán Ñaïi Söï Trong Ñôøi Tu. thöù gì coù theå loâi cuoán mình ñöôïc, nhö lôøi cuûa 1) Mind: Citta (skt)—Taâm—The Buddha taught: Luïc Toå Hueä Naêng: "khoâng phaûi phöôùn ñoäng, "When the mind is still, all realms are calm." cuõng khoâng phaûi gioù ñoäng, maø chính taâm Therefore, the issue of certainty is a mình ñoäng." Nhö vaâng giöõ ñuùng theo lôøi toå determination of our future Buddhahood— daïy, thì khoâng coù duyeân naøo coù theå laøm phaân Phaät daïy taâm yeân caûnh laëng. Nhö vaäy, söï boùn cho kieáp luaân hoài ñöôïc. quyeát ñònh trong taâm cuõng laø söï quyeát ñònh Four serious sins of expulsion from the Phaät quaû trong töông lai. order: Töù Bieân Toäi—Boán toäi naëng maø khi phaïm 2) Action: Karma (skt)—Nghieäp—Can be phaûi Taêng Ni seõ vónh vieãn bò khai tröø khoûi giaùo previous or present karma. However, Most ñoaøn (trôû thaønh ngöôøi ôû beân ngoaøi Phaät Phaùp). Venerable Thích Thanh Töø, a famous Zen 1) Committing sexual intercourse: Daâm Duïc. Master in recent Vietnamese Buddhist history 2) Killing: Saùt Sanh. confirmed that: "Cultivation means 3) Stealing: Troäm Caép. transformation of karma." Therefore, no 4) Lying: Voïng Ngöõ. matter what kind of karma, from previous or Four sets embodying the impermanence of present, can be transformed—Coù theå nghieäp all things: Töù Voâ—The whole four sets ñôøi tröôùc hay ñôøi naày. Tuy nhieân, Hoøa thöôïng embodying the impermanence of all things—Boán Thích Thanh Töø, moät thieàn sö noåi tieáng trong caùi khoâng: lòch söû Phaät giaùo Vieät Nam caän ñaïi ñaõ

khaúng 1) Impermanence: Voâ thöôøng. ñònh: “Tu laø chuyeån nghieäp.” Nhö vaäy nhaân 2) Suffering: Khoå. taïo nghieäp cuûa baát cöù ñôøi naøo, ñeàu coù theå 3) The void: Khoâng. chuyeån ñöôïc. 4) Non-personality: Voâ Ngaõ. 3) Cause: Hetu (skt)—Nhaân—Try to zealously Four Shingon emblems: Four Shingon cultivate so that we establish no causes. emblems, aids to Yoga-possession by a Buddha or Ancient sages always reminded that Bodhisattva—Töù Minh: “Bodhisattvas fear causes, ordinary people 1) A hook, for summoning: Caâu Minh. fear results.” Even though we are still

2) A cord, for leading: Taùc Minh (saùch minh). and would offer a solution to this 3) A lock, for firmly holding: Toûa Minh. predicament. On his final outing, Siddhartha 4) A bell, for the resultant joy: Linh Minh. saw a monk carrying a begging bowl. Four short divisions of time: Töù Tu Du—Boán Chandaka told him that this man had thöù thôøi gian ngaén. abandoned the house-hold life and had ‘gone 1) A wink (closing and opening the eyelids forth’ to lead the holy life of an ascetic in quickly): Moät caùi chôùp maét. search of truth and happiness. There and then 2) A snap of the fingers, said to be one sixtieth Siddhartha resolved to do the same—Thaùi töû of a twinking (shining with a flickering or Taát Ñaït Ña cuøng vôùi ngöôøi ñaùnh xe cuûa Ngaøi sparkling light): Moät caùi khaûy moùng tay. phieâu löu ra ngoaøi böùc töôøng cuûa cung ñieän 3) A lava, which is equivalent to 20 finger- boán laàn, vaø boán hình aûnh maø Ngaøi ñaõ chaïm snaps: La Döï—Baèng hai möôi laàn caùi khaûy traùn ñaõ daãn ñeán söï kieän Ngaøi töø boû theá gian, moùng. moät trong nhöõng böôùc ngoaëc lôùn lao trong ñôøi 4) Ksana, said to be 20 lava or 400 finger-snaps: cuûa Ngaøi. Trong laàn ñaàu tieân ñi ra ngoaøi, thaùi Tu Du—Baèng hai möôi laàn La Döï töùc 400 laàn töû gaëp moät ngöôøi gaày yeáu choáng gaäy. Xa Naëc khaûy moùng. giaûi thích raèng ñaây laø tuoåi giaø vaø cuõng laø soá Four siddhantas: Töù Taát Ñaøn—See Four kinds phaän cuûa taát caû moïi chuùng sanh, keå caû thaùi töû. of siddhanta. Khi vua cha nghe ñöôïc chuyeän naøy, ngaøi cho taêng gaáp ñoâi soá ngöôøi canh giöõ con trai mình Four sights: Catur-nimitta (skt)—Töù caûnh. vaø taêng theâm soá ngöôøi laøm troø vui cho thaùi töû. (I) An overview of “Four sights”—Toång quan veà Trong laàn ñi ra ngoaøi thaønh laàn thöù hai, thaùi “Töùc Caûnh”: Prince Siddhartha ventured töû tình côø gaëp moät ngöôøi ñau ñôùn vì beänh taät. beyond the palace walls four times, Moät laàn nöõa Xa Naëc baùo cho thaùi töû bieát raèng accompanied by his charioteer Chandaka, and ñieàu baát haïnh naøy coù theå ñeán vôùi taát caû chuùng the four sights that he encountered led to his sanh, keå luoân caû thaùi töû. Laàn ñi ra ngoaøi renunciation of the world, one of the great thaønh thöù ba, thaùi töû troâng thaáy moät xaùc cheát, turning points in his life. On his first outing, vaø sau ñoù Xa Naëc thaûo luaän vôùi Ngaøi veà baûn Siddhartha saw a wasted man supported chaát vaø yù nghóa cuûa caùi cheát. Nôi cung ñieän himself with a stick. Chandaka explained that thaùi töû caûm thaáy buoàn naûn maø khoâng coù moät this was old age and that it was the fate of all söï giaûi trí naøo coù theå laøm cho Ngaøi phaán chaán living beings, including the prince. When the leân ñöôïc: ngaøi gioáng nhö “moät con sö töû bò heard about the incident, he doubled the ñaâm thuûng nôi tim bôûi moät muõi teân ñoäc.” number of guards around his son and Ngaøi khoâng theå hieåu ñöôïc laøm theá

naøo maø increased the number of his entertainers. On ngöôøi ta coù theå an vui vôùi baûn thaân hoaëc cöôøi his second outing, the prince came across a ñuøa thoûa thích khi laõo, beänh, töû vaãn coøn toàn man afflicted with disease. Again Chandaka taïi trong theá gian naøy. Nhöõng naêm sau ñoù informed him that this misfortune can strike Ngaøi thöôøng daïy raèng söï ñau nhö theá vaãn all living beings, including the prince. On his luoân luoân hieän dieän vaø ñöa ra moät giaûi phaùp third outing, the prince saw a corpse, and cho söï kieän ñaõ ñöôïc khaúng ñònh naøy. Vaøo laàn Chandaka then discussed with him the nature ñi ra ngoaøi thaønh laàn cuoái cuøng, thaùi töû thaáy and meaning of death. At the palace moät ñaïo só mang moät chieác bình baùt khaát Siddhartha became broody. No amount of thöïc, Xa Naëc trình baøy vôùi thaùi töû raèng ngöôøi entertainment could cheer him up: he was naøy ñaõ töø boû cuoäc soáng gia ñình vaø ñaõ xuaát like “a lion pierced in the heart by a poisoned gia soáng ñôøi ñaïo haïnh cuûa moät nhaø tu khoå arrow.” He could not understand how people haïnh ñi tìm chaân lyù vaø haïnh phuùc. Vaø roài sau could be at peace with themselves or indulge ñoù thaùi töû Taát Ñaït Ña quyeát ñònh thöïc haønh in laughter when old age, illness and death gioáng nhö vaäy. existed in the world. Years later he would teach that such suffering is always present,

(II) Four sights and the prediction of some famous yù nghóa: The reason we call these four visions fortune-tellers at the Buddha’s birth—Töù four significant visions because these four caûnh vaø lôøi tieân ñoaùn cuûa vaøi nhaø tieân tri noåi visions changed the whole life of Prince tieáng thôøi Ñöùc Phaät ñaûn sanh: According to Siddhartha (who became Buddha later). legends about Sakyamuni Buddha’s life, When the Prince grew up, King Suddhodana’s shortly after his birth a fortune-teller strong and fervent wish was that his should predicted that he would become a great king get married, bring up a family, and be his unless he encountered the “four sights”: 1) a worthy successor, for the prediction of the sick person; 2) an old person; 3) a corpse; and Sage Kondanna always haunted him, and he 4) a world renouncer. The first three feared that one day the Prince would give up symbolize the harsh realities of cyclic home for the homeless life of an escetic. existence, in which beings become sick, grow According to the custom of Indian at that old, and die, and the fourth indicates the way time, at the very early age of sixteen, the to escape this, by renouncing the world and Prince was married to his cousin, the seeking liberation. According to tradition beautiful Princess Yasodhara, the only accounts, his father Suddhodana tried very daughter of King Suppabudha and Queen hard to prevent him from encountering these Pamita of the Koliyas. The Princess was of sights, but was unsuccessful. The young the same age as the Prince. King Suddhodana prince went out into the town of Kapilavastu provided the Prince with the greatest on four occasions, and during each of these he comforts. The Prince had, so the story tells, was confronted by one of the four sights. He three palaces, one of each for the Indian subsequently resolved to leave his father’s yea’s three seasons. Lacking nothing of the palace and become a world renouncer—Theo early joys of life, he lived amid song and Truyeàn thuyeát veà cuoäc ñôøi Ñöùc Phaät Thích dance, in luxury and pleasure, and knowing Ca Maâu Ni, ít laâu sau khi Ngaøi

ñaûn sanh, moät nothing of sorrow. Yet all the efforts of King nhaø tieân tri ñaõ tieân ñoaùn raèng Ngaøi seõ thaønh Suddhodana to try to hold the Prince a moät vò ñaïi vöông neáu Ngaøi khoâng chöùng kieán prisoner to the senses and made him worldly-boán caûnh: 1) ngöôøi beänh; 2) ngöôøi giaø; 3) moät minded were of no avail. King Suddhodana's thaây ma; 4) moät ngöôøi xuaát gia. Ba caûnh ñaàu endeavors to keep away life's miseries from töôïng tröng cho hieän thöïc cay nghieät cuûa his son's inquiring eyes only heightened voøng luaân hoài sanh töû, trong ñoù chuùng sanh Prince Siddhartha's curiosity and his resolute beänh hoaïn, giaø yeáu vaø cheát choùc, vaø caûnh search for truth and Enlightenment. With the töôïng thöù tö chæ ra con ñöôøng thoaùt khoûi hieän advance of age and maturity, the Prince thöïc naøy, baèng caùch töø boû theá giôùi traàn tuïc ñeå began to glimpse the woes of the world. On tìm ñöôøng giaûi thoaùt. Theo truyeän keå cuûa one occasion, when the Prince went driving truyeàn thoáng, cha Ngaøi laø vua Tònh Phaïn ñaõ with his charioteer Canna to the Royal coá gaéng heát söùc mình ñeå ngaên ngöøa khoâng Garden, he saw to his amazement what his cho Ngaøi thaáy nhöõng caûnh naøy, nhöng khoâng eyes had never beheld before: a man thaønh coâng. Vò Thaùi töû treû ñaõ ñi ra ngoaïi weakened with age, and in the last stage of thaønh Ca Tyø La Veä 4 laàn, vaø moãi laàn Ngaøi aging, crying out in a mournful voice: "Help ñeàu chöùng kieán moät trong boán caûnh töôïng. master! Lift me to my feet; ho, help! Or I Sau ñoù Ngaøi quyeát ñònh rôøi boû cung ñieän cuûa shall die before I reach my house!" This was vua cha vaø trôû thaønh ngöôøi töø boû theá gian— the first shock the Prince received. The See Four Buddhist holy places and Four second was the sight of a weak man, mere significant visions. skin and bones, supremely unhappy, forlorn (III) The reason we call these four visions four (hopeless), suffered, and depressed. He was significant visions—Lyù do taïi sao chuùng ta suffering a serious illness. The strength was goïi boán caûnh töôïng naøy laø boán caûnh töôïng coù gone, and all the grace and joy of life was

also gone. On a third occasion He saw a tieát cuûa AÁn Ñoä. Khoâng gì treân ñôøi ñeå höôûng group of lamenting kinsmen bearing on their thuï nhöõng laïc thuù traàn gian, Thaùi töû soáng giöõa shoulders the corpse of their beloved one for caûnh ñaøn ca muùa haùt, trong xa hoa hyû laïc cremation. These woeful signs, seen for the loäng laãy, khoâng bieát gì ñeán khoå ñau saàu first time in his life, deeply moved him. From muoän. Tuy nhieân, taát caû nhöõng coá gaéng cuûa the charioteer he learned that even he, his vua Tònh Phaïn nhaèm giam haõm con mình beloved Princess Yasodara, and all his trong nhuïc duïc traàn theá vaø taïo cho con mình relatives, without exception, are subject to old moät taâm hoàn traàn tuïc ñaõ khoâng ñem laïi keát age, illness and death. Soon after this the quaû. Nhöõng coâng trình cuûa vua cha Tònh Prince saw a recluse moving with slow and Phaïn nhaèm taùch rôøi caëp maét tìm toøi cuûa con imposing (majestic) steps, down-cast eyes, mình ra khoûi nhöõng traïng huoáng khoán khoå calm and serene, aloof (away from the world) phieàn luïy trong ñôøi soáng, chæ laøm cho taùnh toø and independent. He was struck by the serene moø vaø yù chí quyeát tìm chaân lyù vaø thaønh ñaït countenance of the man. He learned form giaùc ngoä cuûa Thaùi töû ngaøy caøng lôùn theâm. Channa that this

recluse was one who had Vôùi tuoåi lôùn khoân vaø thaønh thuïc, Thaùi töû baét abandoned his home to live a life or purity, to ñaàu thoaùng thaáy ñöôïc noãi thoáng khoå cuûa theá seek truth and answer the troubles of life. gian. Moät hoâm khi Thaùi töû ñang ngoài treân xe Thoughts of renunciation flashed through the ngöïa do ngöôøi ñaùnh xe Xa Naëc chôû vaøo vöôøn Prince's mind and in deep contemplation on Thöôïng Uyeån, thì Ngaøi ngaïc nhieân troâng thaáy the way home, the heartthrob of suffering moät caûnh töôïng naõo neà maø Ngaøi chöa töøng human beings found a responsive echo in his thaáy bao giôø: moät cuï giaø giaø yeáu ñang ôû vaøo mind. The more he came in contact with the giai ñoaïn cuoái cuûa cuoäc soáng, ñang reân ræ world outside of his palace, the more he was khoùc than: "Ngaøi ôi! Haõy giuùp toâi! Giuùp toâi convinced that the world was lacking in true ñöùng vöõng treân ñoâi chaân; OÂi, haõy giuùp toâi! happiness. But before reaching the palace he Neáu khoâng toâi seõ cheát tröôùc khi veà ñeán nhaø!" was informed by a messenger that a son had Ñaây laø caûnh kích ñoäng maïnh meõ ñaàu tieân cuûa been born to Yosadara. "A fetter is set upon Thaùi töû. Laàn thöù nhì, khi Ngaøi thaáy moät ngöôøi me," he uttered and returned to the palace— oám yeáu chæ coøn da boïc xöông, voâ cuøng khoå sôû Lyù do taïi sao chuùng ta goïi boán caûnh töôïng vaø buoàn thaûm, ñang chòu ñöïng moät côn beänh naøy laø boán caûnh töôïng coù yù nghóa bôûi vì naëng, ñang chòu ñöïng moät côn beänh traàm chính boán ñieåm naøy ñaõ laøm thay ñoåi caû cuoäc troïng. Söùc löïc khoâng coøn, taát caû nhöõng hy ñôøi cuûa Thaùi töû Taát Ñaït Ña (ngöôøi sau naøy trôû voïng vaø nieàm vui soáng cuûa ngöôøi aáy cuõng thaønh Ñöùc Phaät). Khi Thaùi töû lôùn leân, ñieàu khoâng coøn. Laàn thöù ba Ngaøi thaáy moät nhoùm mô öôùc maïnh meû vaø khaån thieát cuûa vua Tònh ngöôøi than khoùc reân ræ theâ thaøm, khieâng treân Phaïn laø con mình laäp gia ñình, chaêm soùc gia vai thi haøi cuûa thaân nhaân ñeå ñi hoûa taùng. ñình, vaø laø ngöôøi keá vò xöùng ñaùng cuûa mình, Caûnh töôïng baát haïnh maø laàn ñaàu tieân Ngaøi bôûi vì lôøi tieân tri cuûa nhaø thoâng thaùi thaáy trong ñôøi ñaõ laøm cho Ngaøi voâ cuøng kích Kondanna luoân aùm aûnh nhaø vua, neân nhaø vua ñoäng. Vaø Ngaøi ñöôïc ngöôøi ñaùnh xe Xa Naëc luoân lo sôï moät ngaøy naøo ñoù Thaùi töû seõ boû nhaø cho bieát roài ñaây chính Ngaøi , Coâng chuùa Da ra ñi, soáng ñôøi aån só khoâng cöûa khoâng nhaø. Du Ñaø La, vaø taát caû thaân quyeán lôùn nhoû, Theo taäp tuïc AÁn Ñoä thôøi baáy giôø, Thaùi töû keát khoâng tröø boû moät ai, ñeàu phaûi traûi qua nhöõng duyeân raát sôùm vaøo naêm leân 16 vôùi ngöôøi em giai ñoaïn giaø, beänh vaø cheát naøy. Ít laâu sau, baø con, moät coâng chuùa xinh ñeïp, con vua Hoäc Thaùi töû troâng thaáy moät tu só khoan thai ñi töøng Phaïn vaø baø hoaøng haäu Pamita cuûa xöù Koliya. böôùc, maét nhìn xuoáng, ung dung vaø vaéng Coâng chuùa cuøng tuoåi vôùi Thaùi töû. Vua Tònh laëng, thanh thoaùt töï taïi. taùc phong traàm tónh Phaïn ñaõ cung öùng ñaày ñuû nhöõng phöông tieän cuûa con ngöôøi töø toán aáy ñaäp maïnh vaøo taâm tö sang troïng nhaát cho Thaùi töû. Ngaøi coù ba cung Ngaøi. Ngaøi ñöôïc Xa Naëc cho bieát raèng ñoù laø ñieän ñeå soáng thích hôïp vôùi ba muøa theo thôøi moät tu só ñaõ lìa boû nhaø cöûa ñeå soáng ñôøi trong

saïch, tìm chaân lyù giaûi ñaùp cho nhöõng phieàn Four sources of affection for a bhiksu or toaùi cuûa ñôøi soáng. YÙ nieäm xuaát gia boãng choác bhiksuni: Töù AÙi Sanh—Boán nguoàn phaùt khôûi söï thoaùng qua trong trí Ngaøi vaø Ngaøi traàm tö tham aùi. maëc töôûng treân ñöôøng veà nhaø. Nhòp tim thoáng (A) khoå cuûa nhaân loaïi ñaõ tìm ñöôïc moät aâm vang 1) Food: AÊn—The giving or receiving of Food—cöùu chöõa trong taâm Ngaøi. Caøng ñuïng chaïm Cho hay nhaän thöùc aên. vôùi cuoäc soáng beân ngoaøi Ngaøi caøng coù xaùc tín 2) Clothes: Maëc—The giving or receiving of laø theá gian naøy quaû thaät khoâng coù haïnh phuùc Clothing—Cho hay nhaän quaàn aùo. thaät söï. Nhöng tröôùc khi veà ñeán hoaøng cung 3) Bedding: ÔÛ—The giving or receiving of thì moät ngöôøi ñeán baùo tin laø coâng chuùa Da Du bedding—Cho hay nhaän choã ôû. Ñaø La ñang laâm boàn vaø haï sanh moät hoaøng 4) Gifts: Quaø caùp—The giving or receiving of nam. “Laïi theâm moät troùi buoäc cho ta,” Ngaøi gifts—Cho hay nhaän quaø. thoát ra lôøi than vaø trôû veà. (B) According to the Sangiti Sutta in the Long Four significant visions: Boán caûnh töôïng coù yù Discourses of the Buddha, there are four nghóa (trong cuoäc ñôøi Ñöùc Phaät)—See Four sights. arousals of craving—Theo Kinh Phuùng Tuïng Four sins of speech: Khaåu töù—Boán toäi nôi trong tröôøng Boä Kinh, coù boán aùi sanh: khaåu—See Seven sins. 1) Craving arises in a monk because of robes: Four snakes: Töù Xaø—The four elements are Do nhôn y phuïc maø vò Tyø Kheo khôûi leân loøng compared as the four snakes. The parable of a tham aùi. man who fled from the two bewildering forms of 2) Craving arises in a monk because of alms: Do life and death, and climbed down a rope (of life), nhôn ñoà aên khaát thöïc maø vò Tyø Kheo khôûi leân into the well of impermanence, where two mice, loøng tham aùi. night and day, gnawed the rattan rope, on the four 3) Craving arises in a monk because of lodging: sides of four snakes sought to poison him. The Do nhôn phoøng xaù maø vò Tyø Kheo khôûi leân four elements of his physical body were the three loøng tham aùi. dragons breathing fire and trying to seize him. On 4) Craving arises in a monk because of being looking up he saw that two elephants (darkness and non-being: Do nhôn höõu vaø phi höõu maø vò and light) had come to the mouth of the well; he Tyø Kheo khôûi leân loøng tham aùi. was in despair, when a bee flew by and dropped Four sovereign powers: Töù Töï Taïi—Boán töï some honey (the five desires) into his mouth, taïi. which he ate and entirely forgot his peril—Boán 1) The moral law: Giôùi. yeáu toá lôùn ñöôïc ví nhö boán con raén. Chuyeän keå coù 2) Supernatural powers: Thaàn thoâng. moät ngöôøi ñang trong traïng thaùi hoang mang giöõa 3) Knowledge: Trí. soáng vaø cheát, leo xuoáng gieáng “Voâ Thöôøng” baèng 4) Wisdom: Hueä. moät sôïi daây “Meänh Caên,” nôi ñoù hai con chuoät, Four special characteristics of Zen “ngaøy vaø ñeâm” ñang gaäm nhaém sôïi daây maây; Buddhism: Boán neùt ñaëc tröng cuûa Thieàn toâng trong khi ñoù beân thaønh gieáng laø boán con raén ñang Phaät giaùo—According to Edward Conze in ñaàu ñoäc anh ta. Chuyeän naày ví töù ñaïi nhö ba con Buddhism: Its Essence and Development, there roàng ñoäc ñang phun löûa vaø coá baét cho ñöôïc anh ta. are four specific features of Zen Buddhism—Theo Khi nhìn leân mieäng gieáng thì anh thaáy hai con voi Edward Conze trong Tinh Hoa vaø Söï Phaùt Trieån (boùng

toái vaø aùnh saùng) ñaõ ñeán ngay mieäng gieáng; Cuûa Ñaïo Phaät, coù boán neùt ñaëc tröng cuûa Thieàn trong luùc tuyeät voïng, thì moät con ong bay ngang toâng. nhaû maät (nguõ duïc) rôùt ngay mieäng anh, anh ta beøn 1) The traditional aspects of Buddhism are lieám maät vaø queân heát nhöõng hieåm nguy ñang chöïc viewed with hostility. Images and scriptures chôø. are held up to contempt, conventions are derided by deliberate eccentricities. Zen evinces a spirit of radical empiricism, very

similar to that shown by the Royal Society in 2) Zen is hostile to metaphysical speculation, England in the seventeenth century. There averse to theory and intent on ablishing also the motto was, “Don’t think, try!” and reasoning. Direct insight is prized more highly “With books they meddle not farther than to than the elaborate webs of general terms, but see what experiments have been tried as concretely as possible. The T’ang masters before.” Zen aimed at a direct transmission of were renowned for their oracular and cryptic Buddhahood outside the written tradition. The sentences, and for their curious and original study of the scriptures was for occasional actions. Salvation is found in the ordinary reference in close proximity to the restroom. things of everyday life. Hsuan-Chien was To discuss commentaries, ransack the enlightened when his teacher blew out a scriptures, brood over words is regarded like candle, another when a brick dropped down, investigating the needle at the bottom of the another when his leg got broken. This was sea. “What use is the count the treasures of not altogether new phenomenon. The Pali other people?” “To see one’s own nature is Psalms of the Brethen and Psalms of the Zen.” By comparison with that, nothing else Sisters show that also in the Old Wisdom matters. Historians have often attributed these School trivial Incidents could easily start off attitudes to the practical turn in the Chinese the final awakening. The Zen masters flaunt national character. This cannot be the whole their disapproval of mere tradition in starting truth because anti-traditionalism pervaded actions. They burn wooden statues of the the whole Buddhist world between 500 and Buddha, kill cats, catch shrimps and fishes. 1,000, and the Indian Tantra in this respect The master assists the pupil not so much by offers many parallels to Zen—Nhöõng neùt coå the wise words which issue from his mouth, truyeàn cuûa Phaät giaùo bò nhìn moät caùch thuø but by the “direct action” of pulling at his ñòch. AÛnh töôïng vaø kinh ñieån bò khinh mieät, nose, hitting him with the staff, or shouting at nhöõng öôùc leä bò coá yù cheá dieãu. Thieàn toâng him. The Koans, which are the basis and baøy toû moät tinh thaàn thöïc tieãn trieät ñeå raát support of meditation, consist of riddles and gioáng tinh thaàn cuûa Royal Society ôû Anh vaøo puzzling stories which one should think about, theá kyû thöù 17. Chaâm ngoân cuûa hoï laø “Ñöøng until intellectual exhaustion leads to a sudden nghó maø haõy thöû!” Vaø “vôùi saùch vôû hoï xen realization of their meaning. Again, the koan vaøo taát caû ñeå chæ thaáy caùi maø nhöõng kinh is not, as is so often asserted, a peculiar nghieäm ñaõ thöû tröôùc hoï.” Thieàn toâng nhaém creation of the Chinese genius. It is nothing truyeàn ñaït tröïc tieáp Phaät taùnh ngoaøi truyeàn but the Chinese form of a general Buddhist thoáng vaên töï. Söï nghieân cöùu kinh ñieån do ñoù trend which, at the same time, is clearly bò xao laõng. Trong nhöõng tònh xaù

ngöôøi ta ñaët visible in Bengale, where the Tantric ra kinh ñieån saùt caïnh nhaø caàu phoøng khi ngaãu Sahajiyas taught by riddles and enigmatic nhieân tham khaûo tôùi. Baøn luaän veà nhöõng sôù expressions, partly to guard the secrets of giaûi, luïc loïi kinh ñieån, nghieàn ngaãm vaên töï bò their thoughts, partly to avoid abstractions by coi nhö moø kim ñaùy bieån: “Ñeám nhöõng cuûa concrete imagery—Thieàn toâng ñoái nghòch vôùi caûi cuûa keû khaùc ích lôïi gì?” “Ñeå thaáy töï tính söï suy lyù sieâu hình, noù gheâ tôûm lyù thuyeát vaø laø Thieàn.” Chæ coù caùi ñoù môùi ñaùng keå. Nhöõng nhaèm pheá boû lyù luaän. Tröïc giaùc ñöôïc ñeà cao söû gia thöôøng qui nhöõng thaùi ñoä naøy vaøo hôn maøng löôùi vi teá cuûa tö töôûng teá nhò raát phong theå thöïc tieãn cuûa daân toäc tính Trung nhieàu. Chaân lyù khoâng ñöôïc phaùt bieåu baèng Hoa. Ñieàu naøy khoâng hoaøn toaøn ñuùng, bôûi thuaät ngöõ tröøu töôïng vaø toång quaùt, nhöng heát chuû tröông phi truyeàn thoáng ñaõ traøn ngaäp toaøn söùc cuï theå. Nhöõng thieàn sö ñôøi Ñöôøng noåi theå theá giôùi Phaät giaùo giöõa nhöõng naêm 500 vaø tieáng vì nhöõng caâu saám ngöõ bí hieåm cuõng nhö 1000 vaø Maät toâng AÁn ñoä veà phöông dieän naøy nhöõng haønh vi kyø dò vaø ñoäc ñaùo. Giaûi thoaùt cung öùng nhieàu tính chaát song phöông vôùi ñöôïc tìm thaáy trong nhöõng söï vaät thoâng Thieàn toâng. thöôøng cuûa ñôøi soáng haèng ngaøy. Huyeàn Kieán

giaùc ngoä khi boån sö cuûa ngaøi thoåi taét moät merit which causes enlightenment, but a ngoïn neán, ngöôøi khaùc giaùc ngoä khi thaáy hoøn sudden act of recognition. All this teaching is, gaïch rôi, ngöôøi khi chaân bò gaãy. Ñoù khoâng in its essence, impeccably orthodox. The Zen phaûi laø moät hieän töôïng hoaøn toaøn môùi meû. sect deviated from orthodox only when it Tröôûng Laõo Keä vaø Tröôûng Laõo Ni Keä baèng drew the inference that one need not adhere tieáng Pali chöùng minh raèng trong Coå Phaùi trí to the minor prescriptions of discipline, and Tueä nhöõng vieäc ngaãu nhieân taàm thöôøng cuõng thus cultivated a moral indifference which coù theå laøm phaùt khôûi söï thöùc tænh toái haäu. enabled it to fall in with the demands of Nhöõng Thieàn sö phoâ tröông söï baát ñoàng vôùi Japanese militarism—Ñoán ngoä laø bieåu ngöõ truyeàn thoáng baèng nhöõng haønh ñoäng kyø cuïc. ñaëc bieät cuûa Thieàn toâng phöông Nam. Söï giaùc Hoï ñoát nhöõng töôïng phaät baèng goã, gieát meøo, ngoä theo Hueä Naêng vaø nhöõng vò Toå keá tieáp baét toâm caù. Thieàn sö trôï giuùp ñeä töû baèng ngaøi laø moät tieán trình chôùp nhoaùng, chöù “haønh ñoäng tröïc tieáp” nhö keùo muõi, duøng khoâng phaûi tieäm tieán. Thaâm yù cuûa giaùo lyù naøy thieân tröôïng ñaùnh hay heùt vaøo tai thieàn giaû thöôøng bò hieåu laàm. Thieàn sö khoâng coù yù noùi nhieàu hôn laø baèng nhöõng lôøi noùi khoân ngoan. raèng söï söûa soaïn khoâng caàn thieát vaø Giaùc Coâng aùn, neàn taûng vaø trôï löïc cuûa thieàn ñònh, Ngoä ñöôïc ñaït tôùi trong moät thôøi gian nhanh goàm maät ngöõ vaø nhöõng chuyeän bí hieåm maø choùng. Caùc vò nhaán maïnh tôùi chaân lyù thaàn bí ngöôøi ta phaûi suy nieäm cho ñeán khi söï kieät chung cho raèng söï giaùc ngoä xaõy ra trong moät queä tinh thaàn ñöa ñeán söï thaáu hieåu thình lình khoaûnh khaéc phi thôøi gian, nghóa laø ngoaøi thôøi yù nghóa cuûa chuùng. Nhöng coâng aùn cuõng gian, trong vónh cöûu, vaø ñoù laø moät haønh vi cuûa khoâng phaûi

laø moät saûn phaåm rieâng cuûa tinh chính tuyeät ñoái, khoâng phaûi vieäc laøm cuûa tuùy Trung Hoa. Ñoù chæ laø hình thöùc Trung chuùng ta. Ngöôøi ta khoâng theå laøm baát cöù ñieàu Hoa cuûa khuynh höôùng chung cuûa Phaät giaùo, gì ñeå trôû neân giaùc ngoä heát. Troâng ñôïi nhöõng cuøng thôøi ñoù, xuaát hieän ôû Bengale, nôi Maät khoå haïnh hay thieàn ñònh mang laïi giaûi thoaùt toâng Sahajiya giaûng daïy baèng nhöõng maät ngöõ chaúng khaùc naøo "maøi gaïch laøm göông." Giaùc vaø thuaät ngöõ bí hieåm, moät phaàn ñeå giöõ bí maät ngoä xaõy ra, khoâng coù söï can thieäp cuûa baát cöù cho tö töôûng, moät phaàn ñeå traùnh nhöõng suy lyù moät ñieàu kieän hay aûnh höôûng roõ reät naøo, ta coù tröøu töôïng baèng bieåu töôïng cuï theå. theå noùi noù gioáng nhö moät bieán coá hoaøn toaøn 3) Sudden enlightenment was the distinctive töï do. Khoâng phaûi söï thu thaäp daàn daàn coâng slogan of the Southern branch of Zen. ñöùc nhöng moät haønh vi laõnh hoäi hoát nhieân taïo Enlightenment according to instantaneous ra giaùc ngoä. Giaùo lyù naøy, trong yeáu tính, process. The purport of this teaching has thuoäc chính thoáng giaùo. Thieàn toâng chæ ra often been misunderstood. The Zen masters ngoaøi chính thoáng giaùo khi keát luaän raèng did not intend to say that no preparation was ngöôøi ta khoâng caàn caâu chaáp nhöõng chæ thò necessary, and that enlightenment was won in thöù yeáu cuûa luaät, vaø do ñoù vun troàng moät thaùi a very short time. They just laid stress on the ñoä laõnh ñaïm luaân lyù cho pheùp noù chìu theo common mystical truth that enlightenment nhöõng yeâu saùch cuûa chuû tröông quaân phieät takes place in a "timeless moment," i.e. Nhaät Baûn. outside time, in eternity, and that it is an act 4) Like Amidism, the Madhyamikas, and to of the Absolute itself, not our own doing. One some extent the Tantra, Zen believes that the cannot do anything at all to become fulfilment of the Buddhist life can be found enlightened. To expect austerities or only in its negation. The Buddha dwells meditation to bring forth salvation is like hidden in the inconspicuous things of daily "rubbing a brick to make it into a mirror." life. To take them just as they come, that is all Enlightenment just happens, without the that enlightenment amounts to. "As regards mediacy of any finite condition or influence, the Zen followers, when they see a staff they and it is, as we might put it, a totally "free" simply call it a staff. If they want to walk, event. It is not the gradual accumulation of they just walk; if they want to sit, they just sit.

They should not in any circumstances be 606), whose poem, called Hsin Hsin Ming ruffled and distracted." Or: "How wondrously (On Believing in Mind) is one of the finest supernatural! And how miraculous this! I expositions of Buddhism we know of, and draw water, I carry fuel!" Or, once more: "In Hui-Neng (637-713), of South China, who is spring, the flowers, and in autumn the moon. held up to posterity as an illiterate, In summer a refreshing breeze, and in winter practically-minded person, who approached the snow. Each hour to me is an hour of truth abruptly and without circumlocution. joy."—Nhö Di Ñaø giaùo, Trung quaùn vaø trong Much of the traditions about the early history moät giôùi haïn naøo ñoù, nhö Maät toâng, Thieàn of Zen are the inventions of later age. Many toâng tin töôûng raèng söï vieân maõn cuûa ñôøi soáng of the Sayings and Songs of the patriarchs Phaät giaùo chæ coù theå tìm

thaáy trong söï phuû which are transmitted to us are, however, nhaän noù. Ñöùc Phaät aån trong nhöõng söï vaät tieàm very valuable historical and spiritual taøng cuûa cuoäc soáng thöôøng nhaät. Chuùng ñeán documents—Baét ñaàu vaøo khoaûng naêm 440 nhö theá naøo, thì mình nhaän nhö theá aáy, theá laø sau Taây lòch vôùi nhoùm hoïc Taêng cuûa baûn kinh giaùc ngoä. “Vôùi nhöõng thieàn giaû, khi hoï troâng Laêng Giaø baèng Hoa Ngöõ cuûa Ñöùc Hieàn. Vaøo thaáy caây gaäy, hoï goïi noù ñôn giaûn laø caây gaäy. khoaûng naêm 520 chuùng ta coù chaân dung thaàn Neáu hoï muoán ñi laø hoï ñi; neáu hoï muoán ngoài, thoaïi cuûa Boà Ñeà Ñaït Ma. Sau ñoù, moät nhoùm hoï ngoài. Hoï khoâng ñöôïc boái roái hay ñieân ñaûo Taêng só qui tuï xung quanh nhöõng thieàn sö nhö trong baát cöù caûnh ngoä naøo.” Hoaëc: “Kyø dieäu Taêng Xaùn vôùi baøi keä thò tòch Tín Taâm Minh, sieâu phaøm thay! Vaø tuyeät vôøi thay! Ta keùo laø moät trong soá nhöõng baøi thuyeát minh hay nöôùc leân, ta vaùc cuûi naøy!” Hay: “Muøa xuaân nhaát veà Phaät giaùo maø ta ñöôïc bieát, vaø Hueä hoa nôû, vaø muøa thu traêng thanh. Muøa haï gioù Naêng, ngöôøi mieàn Nam Trung Hoa, ñöôïc haäu maùt thoåi, vaø muøa ñoâng tuyeát rôi. Ta coøn caàn theá coi nhö moät ngöôøi thaát hoïc, nhöng vôùi tinh gì hôn nöõa? Moãi giôø laø moät phuùt giôø haân thaàn thöïc nghieäm, ñaõ ñi ñeán chaân lyù baèng con hoan.” ñöôøng ñoán ngoä. Nhieàu truyeàn thoáng veà cöïu söû Four special extraordinary qualities of the cuûa Thieàn toâng laø nhöõng phaùt kieán cuûa thôøi Buddha’s body: Boán phaùp kyø ñaëc vò taèng höõu gaàn ñaây. Tuy nhieân, nhieàu caâu thoaïi ñaàu vaø cuûa thaân Ñöùc Nhö Lai—See Ten characteristics of nhieàu baøi keä cuûa caùc vò toå ñöôïc truyeàn thöøa the body of Buddha. ñeán chuùng ta, laø nhöõng taøi lieäu lòch söû vaø taâm linh raát coù giaù trò. Four stages: Töù Ñaïo—See Four modes of 2) After 700 A.D. Zen established itself as a progress. separate school. In 734, Shen-Hui, a disciple Four stages of absorption: Boán giai ñoaïn tónh of Hui-Neng, founded a school in the South of taâm—See Dhyana. China. While the Northern branch of Zen died Four stages of development of Zen in Zen out in the middle of the T’ang dynasty Sect: Boán giai ñoaïn trong söï phaùt trieån cuûa Thieàn (750A.D.), all the later developments of Zen toâng—According to Edward Conze in Buddhism: issue from Shen-Hui’s school. Whereas so far Its Essence and Development, there are four the Zen monks had lived in the monasteries stages of development of the Zen School—Theo of the Lu-Tsung (Vinaya) sect, about 750 Edward Conze trong Tinh Hoa vaø Phaùt Trieån Phaät A..D. Pai-Chang provided them with a special Giaùo, coù boán giai ñoaïn phaùt trieån cuûa Thieàn toâng. rule of their own, and an independent 1) A Formative Period: Giai ñoaïn hình thaønh— organization. The most revolutionary feature The formative period began about 440 A.D. of Pai-Chang’s Vinaya was the introduction with a group of students of Gunabhadra’s of manual work. “A Day Without Work, A Chinese translation of the Lankavatara Sutra. Day Without Food.” Under the T’ang Dynasty About 520 A.D. we have the legendary figure (618-907), the Zen sect slowly gained its of Bodhidharma. After that, a few groups of ascendancy over the other schools. One of monks round Zen masters like Seng-T’san (?- the reasons was the fact that it survived the

bitter persecution of 845 better than any other ñaàu bí hieåm, thöôøng noái keát vôùi caùc Thieàn sö sects. The five Great Masters among Hui- ñôøi Ñöôøng, nhöõng chuyeân thö ñöôïc tröôùc taùc Neng's disciples initiated a long series of vaøo theá kyû thöù 12 vaø 13. Nhöõng maät ngoân great T'ang masters of Zen, and this was the theo thuaät ngöõ coâng aùn. Ñaây laø moät thí duï: heroic and creative period of Zen—Sau Moät hoâm vò Taêng hoûi Ñoäng Sôn "Phaät laø gì?" khoaûng naêm 700 sau Taây lòch, Thieàn toâng töï Ñoäng Sôn traû lôøi "Ba laïng vaûi gai." laäp thaønh moät toâng phaùi bieät laäp. Naêm 734, 4) The final period is one of permeation into the Thaàn Hoäi, moät ñeä töû cuûa Hueä Naêng, thaønh general culture of the Far East, its art and the laäp moät phaùi ôû Nam Trung Hoa. Trong khi general habits of life. The art of the Sung ngaønh Thieàn Baéc toâng suy taøn vaøo giöõa thôøi Period is an expression of Zen philosophy. It nhaø Ñöôøng (khoaûng naêm 750), taát caû nhöõng was particularly in Japan that the cultural phaùt trieån sau naøy cuûa Thieàn toâng ñeàu baét influence of Zen made itself felt. Zen had nguoàn töø phaùi cuûa Thaàn Hoäi. Chö Taêng cuûa been brought to Japan about 1,200 by Eisai Thieàn toâng töø tröôùc ñeán baáy giôø vaãn soáng and Dogen. Its simplicity and straightforward trong nhöõng tònh xaù cuûa Luaät toâng, nhöng vaøo heroism appealed to the men of the military naêm 750 Baùch Tröôïng Hoaøi Haûi ñaët ra cho hoï class. Zen discipline helped them to moät qui luaät rieâng vaø moät toå chöùc ñoäc laäp. overcome the fear of death. Many poems Ñaëc ñieåm caùch maïng nhaát cuûa Luaät toâng were composed testifying to the soldier's Baùch Tröôïng laø söï du nhaäp coâng vieäc tay victory over death—Thôøi keát thuùc thôøi kyø chaân: "Moät ngaøy khoâng laøm, moät ngaøy khoâng thaáu nhaäp vaøo vaên hoùa Vieãn Ñoâng noùi chung, aên." Döôùi trieàu ñaïi nhaø Ñöôøng (618-907), trong ngheä thuaät vaø trong taäp quaùn soáng. Thieàn toâng daàn daàn laán aùt nhöõng toâng phaùi Ngheä thuaät thôøi Toáng laø moät bieåu thò cuûa trieát khaùc. Moät trong nhöõng lyù do laø noù toàn taïi hôn hoïc Thieàn. Ñaëc bieät ôû Nhaät Baûn, aûnh höôûng nhöõng toâng phaùi khaùc sau cuoäc ngöôïc ñaõi taøn vaên hoùa cuûa Thieàn roõ reät nhaát. Thieàn toâng baïo naêm 845. Naêm Thieàn sö trong nhoùm ñeä ñöôïc mang vaøo Nhaät Baûn vaøo naêm 1200. töû cuûa Hueä Naêng môû ñaàu cho moät loaït nhöõng Tính chaát ñôn giaûn vaø anh huøng maõ thöôïng Thieàn sö ñôøi nhaø Ñöôøng vaø ñoù laø thôøi kyø cuûa noù ñaõ loâi cuoán nhöõng ngöôøi ôû giai caáp voõ oanh lieät vaø saùng taïo cuûa Thieàn toâng. só. Kyû luaät Thieàn giuùp hoï vöôït ñöôïc söï sôï haõi 3) By about 1,000 A.D., Zen had overshadowed veà caùi cheát . all Chinese Buddhist sects, except Amidism. Four stages in esoteric symbolism: Töù Moân Within the Zen school, the Lin-Chi sect had Maät Giaùo—Boán giai ñoaïn tu haønh trong Maät toâng. gained the leadership. Its approach was now 1) The stage of Initiation: Phaùt Taâm—Xuaát Gia. systematized, and to some extent a) Associated with the East: Ñoâng Khai—Lieân mechanized. In the form of collections of heä vôùi phöông Ñoâng. riddles and cryptic sayings, usually connected b) Associated with the warm season: Xuaân OÂn— with the T'ang masters, special text books Lieân heä vôùi muøa Xuaân aám aùp. were composed in the Twelfth and Thirteenth 2) The stage of development: Tu Haønh. centuries. The riddles are technically known a) Associated

with the South: Nam Tu Haønh— as Kungan (Japanese Koan), literally “official Lieân heä vôùi phöông Nam. document.” An example of this one: Once a b) Associated with the hot season: Thò Haï monk asked Tung-Shan: “What is the Nhieät—Lieân heä vôùi muøa Haï noùng nöïc. Buddha?” Tung-Shan replied: “Three pounds 3) The stage of enlightenment: Boà Ñeà—Giaùc of flax.”—Vaøo khoaûng naêm 1000, Thieàn toâng ngoä ñaïo Boà Ñeà. ñaõ laøm lu môø taát caû moïi toâng phaùi Phaät giaùo a) Associated with the West: Taây Ngoä—Lieân heä ôû Trung Hoa, tröø phaùi Di Ñaø. Trong Thieàn vôùi phöông Taây. toâng, phaùi Laâm Teá giöõ vai troø laõnh ñaïo. b) Associated with the season of coolness: Thu Phöông phaùp phaùi naøy baây giôø ñaõ ñöôïc heä Laõnh Lieân heä vôùi muøa Thu maùt meõ. thoáng hoùa. Trong hình thöùc maät ngoân vaø thoaïi 4) The stage of Nirvana: Nieát Baøn.

a) Associated with the North: Baéc Nieát Baøn— Giôùi—Loaïi giôùi giuùp haønh giaû ñoaïn taän tham Lieân heä vôùi phöông Baéc. saân si ñeå thaønh ñaïo quaû. b) Associated with the cold season: Nhaäp Ñoâng (II) According to the Surangama Sutra, the Haøn—Lieân heä vôùi muøa Ñoâng laïnh leõo. Buddha reminded Ananda about the four Four stages of formlessness: Boán lónh vöïc voâ important precepts—Theo Kinh Thuû Laêng saéc—Ñaây laø nhöõng baøi taäp thieàn ñònh coù töø thôøi Nghieâm, quyeån Saùu, Ñöùc Phaät ñaõ nhaéc nhôû ban ñaàu cuûa Phaät giaùo, nhaèm ñöa ngöôøi tu taäp leân ngaøi A Nan veà boán giôùi quan troïng: nhöõng khu vöïc phi vaät theå—These are meditation 1) Cutting off lust—Ñoaïn Daâm: practices from the early phase of Buddhism, the a) If living beings in the six paths of any objective of which was to raise the cultivators mundane world had no thoughts of lust, they stage by stage into increasingly higher level of would not have to follow a continual incorporeality: succession of births and deaths: Neáu caùc 1) Söï voâ haïn cuûa khoâng gian: Akasha—The chuùng sanh trong caùc theá giôùi ôû luïc ñaïo, maø stage of limitlessness of space. taâm chaúng daâm, thì khoâng bò sinh töû noái tieáp. 2) Söï voâ haïn cuûa nhaän thöùc: Vijnana—The b) Ananda! Your basic purpose in cultivating is stage of limitlessness of consciousness. to transcend the wearisome defilements. But 3) Hö voâ: The stage of nothingness. if you don’t renounce your lustful thoughts, 4) Beân kia höõu thöùc vaø voâ thöùc: The stage of you will not be able to get out of the dust: A beyond awareness and nonawareness. Nan! OÂng tu tam muoäi, goác ñeå ra khoûi traàn ** See Four immaterial heavens. lao, neáu taâm daâm chaúng tröø, thì khoâng theå ra Four stages in Hinayana sanctity: Töù ñöôïc. Höôùng—Boán Thaùnh quaû trong Tieåu Thöøa. c) Even though one may have some wisdom and 1) Srota-Apanna (skt): Tu Ñaø Hoaøn. the manifestation of Zen Samadhi, one is 2) Sakrdagamin (skt): Tö Ñaø Haøm. certain to enter demonic paths if one does 3) Anagamin (skt): A Na Haøm. not cut off lust: Duø coù ña trí, thieàn ñònh hieän 4) Arhan (skt): A La Haùn. tieàn, nhöng chaúng ñoaïn daâm, thì quyeát bò laïc vaøo ma ñaïo. Four stages of memory: Smrtyupasthana—Töù d) At best, one will be a demon king; on the nieäm xöù—Four subjects of reflection. average, one will be in the retinue of demons; Four stages in moral development: Töù Giôùi. at the lowest level, one will be a female (I) Four stages in moral development in demon: Thöôïng phaåm laø ma

vöông, trung Mahayana Buddhism—Boán loaïi giôùi luaät phaåm laø ma daân, haï phaåm laø ma nöõ. theo Phaät giaùo Ñaïi Thöøa: e) These demons have their groups of disciples. 1) Morality of release or deliverance from the Each says of himself he has accomplished the world on becoming a monk: Giaûi Thoaùt unsurpassed way: Caùc ma kia cuõng coù ñoà Giôùi—Giôùi töø boû theá tuïc ñeå trôû thaønh tu só. chuùng, ñeàu töï xöng mình thaønh voâ thöôïng 2) Morality that arising from the four ñaïo. meditations on the realms of form: Ñònh Coâng f) After my extinction, in the Dharma-Ending Giôùi—Khi nhaäp töù thieàn ñònh thì thaân sanh Age, these hordes of demons will abound, giôùi theå coù coâng naêng phoøng ngöøa ñieàu sai vaø spreading like wildfire as they openly ngaên chaën ñieàu aùc. practice greed and lust. Calming to be good 3) Morality of those who are in or above the knowing advisors, they will cause living stage of beholding the truth (the first stage of beings to fall into the pit of love and views Bodhisattva): Ñaïo Coäng Giôùi—Loaïi giôùi cuûa and lose the way to Bodhi: Sau khi toâi dieät nhöõng baäc töø kieán ñaïo hay sô Boà Taùt trôû leân, ñoä, trong ñôøi maït phaùp, phaàn nhieàu caùc ma chöùng ñöôïc ñaïo voâ laäu coù khaû naêng phoøng daân aáy xí thònh trong ñôøi, hay laøm vieäc tham phi chæ aùc. daâm, laøm baäc thieän tri thöùc, khieán caùc chuùng 4) Morality which help practictioners end allmoral evil and cease all delusions: Ñoaïn

sanh laïc vaøo haàm aùi kieán, sai maát ñöôøng Boà a) A Nan! Neáu caùc chuùng sanh trong caùc theá Ñeà. giôùi ôû luïc ñaïo, maø taâm chaúng saùt, thì khoâng bò g) Ananda! When you teach people in the world sanh töû noái tieáp: Ananda! If living beings in to cultivate samadhi, they must first of all the six paths of any mundane world had no sever the mind of lust: A Nan! OÂng daïy ngöôøi thoughts of killing, they would not have to ñôøi tu tam ma ñòa, tröôùc heát phaûi ñoaïn daâm. follow a continual succession of births and h) This is the first clear and unalterable deaths. instruction on purity given by the Thus Come b) Ananda! Your basic purpose in cultivating Ones and the Buddhas of the past, World samadhi is to transcend the wearisome Honored Ones: AÁy goïi laø lôøi daïy roõ raøng defilements. But if you do not remove your thanh tònh, quyeát ñònh thöù nhöùt cuûa Nhö Lai. thoughts of killing, you will not be able to get i) Therefore, Ananda, if cultivators of Zen out of the dust: A Nan! OÂng tu tam muoäi, goác Samadhi do not cut off lust, they will be like ñeå vöôït khoûi traàn lao, neáu saùt taâm chaúng tröø, someone who cooks sand in the hope of thì khoâng theå ra khoûi ñöôïc. getting rice, after hundreds of thousands of c) Ananda! Even though one may have some eons, it will still be just hot sand: Vì côù ñoù wisdom and the manifestation of Zen neáu chaúng ñoaïn daâm maø tu thieàn ñònh, ví nhö Samadhi, one is certain to enter the path of naáu caùt muoán thaønh côm, traûi qua traêm nghìn spirits if one does not cease killing: A Nan! kieáp chæ thaáy caùt noùng maø thoâi. Duø coù ña trí, thieàn ñònh hieän tieàn, nhöng j) Why? It wasn't rice to begin with; it was only chaúng ñoaïn nghieäp saùt, thì quyeát laïc veà thaàn sand: Taïi sao? Bôûi vì caùt khoâng phaûi laø baûn ñaïo. nhaân cuûa côm. d) At best, a person will become a mighty ghost; k) Ananda! If you seek the Buddha's wonderful on the average, one will become a flying fruition and still have physical lust, then even

yaksha, a ghost leader, or the like; at the if you attain a wonderful awakening, it will be lowest level, one will become an earth-bound based in lust. With lust at the source, you will rakshasa. These ghosts and spirits have their revolve in the three paths and not be able to groups of disciples. Each says of himself that get out: A Nan! Neáu oâng ñem caùi thaân daâm he has accomplished the unsurpassed way: maø caàu dieäu quaû cuûa Phaät, duø ñöôïc dieäu ngoä, Thöôïng phaåm laø ñaïi löïc quyû, trung phaåm laøm cuõng ñeàu laø daâm caên, caên baûn thaønh daâm, phi haønh daï xoa, caùc quyû soaùi, haï phaåm laø ñòa luaân chuyeån trong ba ñöôøng, quyeát chaúng ra haønh la saùt. Caùc quyû thaàn aáy cuõng coù ñoà khoûi. chuùng, ñeàu töï toân mình thaønh voâ thöôïng ñaïo. l) Which road will you take to cultivate and be e) After my extinction, in the Dharma-Ending certified to the Thus Come One's Nirvana? Age, these hordes of ghosts and spirits will You must cut off the lust which is intrinsic in aboud, spreading like wildfire as they argue both body and mind. Then get rid of even the that eating meat will bring one to the Bodhi aspect of cutting it off. At that point you have Way: Sau khi ta dieät ñoä, trong ñôøi maït phaùp, some hope of attaining the Buddha's Bodhi: nhieàu quyû thaàn aáy xí thònh trong ñôøi, töï noùi: Do ñöôøng loái naøo tu chöùng Nieát Baøn cuûa Nhö "AÊn thòt cuõng chöùng ñöôïc Boà Ñeà." Lai? Quyeát khieán thaân taâm ñeàu ñoaïn cô quan f) Ananda! I permit the Bhikshus to eat five daâm duïc, ñoaïn tính cuõng khoâng coøn, môùi coù kinds of pure meat. This meat is actually a theå troâng mong tôùi Boà Ñeà cuûa Phaät. transformation brought into being by my m) What I have said here is the Buddha's spiritual powers. It basically has no life-force. teaching. Any explanation counter to it is the You Brahmans live in a climate so hot and teaching of Papiyan: Nhö theá toâi noùi, goïi laø humid, and on such sandy and rocky land, that Phaät thuyeát. Noùi chaúng ñuùng theá, töùc laø ma vegetables will not grow. Therefore, I have Ba Tuaàn thuyeát. had to assist you with spiritual powers and 2) Cutting off killing—Ñoaïn Saùt: compassion. Because of the magnitude of this

kindness and compassion, what you eat that l) Bhikshus and Bodhisattvas who practice tastes like meat is merely said to be meat; in purity will not even step on grass in the fact, however, it is not: A Nan! Toâi khieán caùc pathway; even less will they pull it up with Tyø Kheo aên nguõ tònh nhuïc, thòt ñoù ñeàu do toâi their hand: Caùc Tyø Kheo thanh tònh cuøng caùc thaàn löïc hoùa sinh, vaãn khoâng maïng caên, vì Boà Taùt luùc ñi ñöôøng chaúng daãm leân coû töôi, raèng veà ñaát Baø La Moân, phaàn nhieàu aåm thaáp, huoáng chi laáy tay nhoå. laïi theâm nhieàu ñaù, neân caây coû vaø rau khoâng m) How can one with great compassion pick up sinh. Toâi duøng thaàn löïc ñaïi bi giuùp, nhaân ñöùc the flesh and blood of livign beings and töø bi lôùn, giaû noùi laø thòt. OÂng ñöôïc aên caùc proceed to eat his fill?: Theá naøo laø ñaïi bi khi moùn ñoù. laáy chuùng sanh huyeát nhuïc ñeå laøm moùn aên. g) After my extinction, how can those who eat n) Bhikshus who do not wear silk, leather boots, the flesh of living beings be called the furs, or down from this country or consume disciples of Sakya?: Theá sau khi Nhö Lai dieät milk, cream, or butter can truly transcend this ñoä roài, caùc Thích töû laïi aên thòt chuùng sanh? world. When they have paid back their past

h) You should know that these people who eat debts, they will not have to re-enter the triple meat may gain some awareness and may realm: Neáu caùc Tyø Kheo chaúng maëc caùc ñoà seem to be in samadhi, but they are all great tô luïa cuûa ñoâng phöông, vaø nhöõng giaøy deùp, rakshasas. When their retribution ends, they aùo, loâng, söõa, phoù maùt, bô cuûa coõi naày. Vò ñoù are bound to sink into the biter sea of birth môùi thaät laø thoaùt khoûi theá gian. Traû laïi caùi nôï and death. They are not disciples of the tröôùc heát roài, chaúng coøn ñi trong ba coõi nöõa. Buddha. Such people as they kill and eat one o) Why? It is because when one wears another in a never-ending cycle. How can something taken from a living creature, one such people transcend the triple realm?: Caùc creates conditions with it, just as when people oâng neân bieát: ngöôøi aên thòt ñoù, duø ñöôïc taâm eat the hundred grains, their feet cannot khai ngoä gioáng nhö tam ma ñòa, cuõng ñeàu bò leave the earth: Taïi sao? Duøng moät phaàn thaân quaû baùo ñaïi la saùt. Sau khi cheát quyeát bò chìm loaøi vaät, ñeàu laø trôï duyeân saùt nghieäp. Nhö ñaém bieån khoå sinh töû, chaúng phaûi laø ñeä töû ngöôøi aên traêm thöù luùa thoùc trong ñaát, chaân ñi Phaät. Nhöõng ngöôøi nhö vaäy gieát nhau, aên chaúng rôøi ñaát. nhau, caùi nôï aên nhau vöôùng chöa xong thì laøm p) Both physically and mentally one must avoid sao ra khoûi ñöôïc tam giôùi? the bodies and the by-products of living i) Ananda! When you teach people in the world beings, by neither wearing them nor eating to cultivate samadhi, they must also cut off them. I say that such people have true killing: A Nan! OÂng daïy ngöôøi ñôøi tu tam ma liberation: Quyeát khieán thaân taâm khoâng nôõ aên ñòa, phaûi ñoaïn nghieäp saùt sanh. thòt hay duøng moät phaàn thaân theå cuûa chuùng j) This is the second clear and unalterable sanh, toâi noùi ngöôøi ñoù thaät laø giaûi thoaùt. instruction on purity given by the Thus Come q) What I have said here is the Buddha's Ones and the Buddhas of the past, World teaching. Any explanation counter to it is the Honored Ones: AÁy goïi laø lôøi daïy roõ raøng, teaching of Papiyan: Toâi noùi nhö vaäy, goïi laø thanh tònh vaø quyeát ñònh thöù hai cuûa Nhö Lai. Phaät noùi. Noùi khoâng ñuùng theá, töùc laø ma Ba k) Therefore, Ananda, if cultivators of Zen Tuaàn thuyeát. Samadhi do not cut off killing, they are like 3) Cutting off stealing—Ñoaïn Ñaïo: one who stops up his ears and calls out in a a) Ananda! If living beings in the six paths of loud voice, expecting no one to hear him. It is any mundane world had no thoughts of to wish to hide what is completely evident: Vì stealing, they would not have to follow a côù ñoù, neáu chaúng ñoaïn saùt maø tu thieàn ñònh, continuous succession of births and deaths: A ví nhö ngöôøi bòt tai noùi to, muoán cho ngöôøi Nan! Neáu caùc chuùng sanh trong caùc theá giôùi ôû ñöøng nghe. Nhu theá goïi laø muoán daáu laïi caøng luïc ñaïo, maø taâm chaúng thaâu ñaïo, thì chaúng loä. theo nghieäp aáy bò sanh töû töông tuïc.

b) Ananda! Your basic purpose in cultivating existence in the triple realm, they can show samadhi is to transcend the wearisome themselves to be once-returners who go and defilements. But if you do not renounce your do not come back: Caùc oâng Tyø Kheo chaúng töï thoughts of stealing, you will not be able to naáu chín maø aên, taïm ôû ñôøi cho qua caùi soáng get out of the dust: A Nan! OÂng tu tam muoäi, thöøa, ôû

troï taïm ba coõi, chæ moät maët ñi qua, roài coát ñeå thoaùt khoûi traàn lao, neáu caùi “thaâu taâm” khoâng trôû laïi (nhaát lai). (nhöõng tö töôûng troäm ñaïo) chaúng tröø thì quyeát h) How can thieves who put on my robes and khoâng theå ra khoûi ñöôïc. sell the Thus Come One’s dharmas, saying c) Ananda! Even though one may have some that all manner of karma one creates is just wisdom and the manifestation of Zen the Buddhadharma?: Theá naøo caùi ngöôøi giaëc, Samadhi, one is certain to enter a devious möôïn y phuïc cuûa toâi, buoân baùn phaùp cuûa Phaät path if one does not cease stealing. At best, ñeå nuoâi mình, taïo caùc nghieäp, ñeàu noùi laø Phaät one will be an apparition; on the average, one phaùp. will become a phantom; at the lowes level, i) They slander those who have left the home- one will be a devious person who is life and regard Bhikshus who have taken possessed by a Mei-Ghost: A Nan! Duø coù ña complete precepts as belonging to the path of trí, thieàn ñònh hieän tieàn, nhö chaúng ñoaïn ñaïo the small vehicle: Trôû laïi cheâ ngöôøi xuaát gia, nghieäp, quyeát laïc veà taø ñaïo. Thöôïng phaåm giöõ giôùi cuï tuùc laø ñaïo tieåu thöøa. laøm loaøi tinh linh, trung phaåm laøm loaøi yeâu j) Because of such doubts and misjudgments, mò, haï phaåm laøm ngöôøi taø, bò maéc caùi yeâu mò. limitless living beings fall into the d) These devious hordes have their groups of Unintermittent Hell: Bôûi vaäy laøm nghi laàm voâ disciples. Each says of himself that he has löôïng chuùng sanh, keû ñoù seõ bò ñoïa vaøo ñòa accomplished the unsurpassed way: Caùc loaïi nguïc voâ giaùn. taø aáy cuõng coù ñoà chuùng, ñeàu töï toân mình k) I say that Bhikshus who after my extinction thaønh voâ thöôïng ñaïo. have decisive resolve to cultivate samadhi, e) After my extinction, in the Dharma-Ending and who before the images of Thus Come Age, these phantoms and apparitions will Ones can burn a candle on their bodies, or abound, spreading like wildfire as they burn off a finger, or burn even one incense surreptitiously cheat others. Calling stick on their bodies, will in that moment, themselves good knowing advisors, they will repay their debts from beginningless time each say that they have attained the past. They can depart from the world and superhuman dharmas. Enticing and deceiving forever be free of outflows. Though they may the ignorant, or frightening them out of their not have instantly understood the unsurpassed wits, they disrupt and lay watse to households enlightenment, they will already have firmly wherever they go: Sau khi toâi dieät ñoä, trong set their mind on it: Neáu sau khi toâi dieät ñoä, ñôøi maït phaùp, nhieàu loaøi taø mò aáy xí thònh coù oâng Tyø Kheo phaùt taâm quyeát ñònh tu tam trong ñôøi, daáu dieám söï gian traù, xöng laø thieän ma ñeà, coù theå ñoái tröôùc hình töôïng Phaät, nôi tri thöùc. Hoï töï toân mình ñöôïc phaùp cuûa baäc thaân phaàn, laøm moät caùi ñeøn, hoaëc ñoát moät thöôïng nhaân, doái gaït nhöõng keû khoâng bieát, ngoùn tay, vaø treân thaân ñoát moät neùn höông. khuûng boá khieán ngöôøi kia maát caùi taâm, ñi ñeán Toâi noùi ngöôøi aáy moät luùc ñaõ traû xong caùc nôï ñaâu laøm nhaø cöûa cuûa ngöôøi bò hao toån. tröôùc töø voâ thuûy, töø giaû luoân theá gian, thoaùt f) I teach the Bhikshus to beg for their food in khoûi caùc hoaëc laäu. Duø chöa lieàn nhaän roõ an assigned place, in order to help them ñöôøng voâ thöôïng giaùc, ngöôøi aáy ñaõ quyeát renounce greed and accomplish the Bodhi ñònh taâm vôùi phaùp. Way: Toâi daïy caùc

Tyø Kheo ñi caùc nôi khaát l) If one does not practice any of these token thöïc, khieán boû caùi tham, thaønh ñaïo Boà Ñeà. renunciations of the body on the causal level, g) The Bhikshus do not prepare their own food, then even if one realizes the unconditioned, so that, at the end of this life of transitory one will still have to come back as a person to

repay one's past debts exactly as I had to Chaúng ñem quyeàn nghóa cuûa Phaät noùi, xoay undergo the retribution of having to eat the laøm kieán giaûi cuûa mình, ñeå laàm keû sô hoïc. grain meant for horses. Ananda! When you Phaät aán chöùng cho ngöôøi aáy ñöôïc chaân tam teach people in the world to cultivate muoäi. samadhi, they must also cease stealing: Neáu q) What I have said here is the Buddha's chaúng laøm chuùt nhaân nhoû moïn boû thaân nhö teaching. Any explanation counter to it is the vaäy, duø thaønh ñaïo voâ vi, quyeát phaûi trôû laïi teaching of Papiyan: Toâi noùi nhö vaäy, goïi laø sinh trong coõi ngöôøi, ñeå traû nôï tröôùc. Nhö toâi Phaät thuyeát. Noùi chaúng ñuùng theá, goïi laø ma aên luùa cuûa ngöïa aên khoâng khaùc. A Nan! OÂng thuyeát. daïy ngöôøi ñôøi tu tam ma ñòa, sau söï ñoaïn 4) Cutting off false speech—Ñoaïn Voïng: daâm, ñoaïn saùt, phaûi ñoaïn thaâu ñaïo. a) Ananda! Though living beings in the six paths m) This is the third clear and unalterable of any mundane world may not kill, steal, or instruction on purity given by the Thus Come lust either physically or mentally, these three One and the Buddhas of the past, World aspects of their conducts thus being perfect, Honored Ones: AÁy goïi laø lôøi daïy roõ raøng, yet if they tell lies, the samadhi they attain thanh tònh, quyeát ñònh thöù ba cuûa Nhö Lai. will not be pure. They will become demons of n) Therefore, Ananda, if cultivators of Zen love and views and will lose the seed of the Samadhi do not cease stealing, they are like Thus Come One: A Nan! Nhö caùc chuùng sanh someone who pours water into a leaking cup trong moïi theá giôùi ôû luïc ñaïo, duø thaân taâm and hopes to fill it. He may continue for as khoâng coù saùt, ñaïo, daâm, ba haïnh aáy ñaõ vieân many eons as there are fine motes of dust, but maõn. Neáu ñaïi voïng ngöõ thì tam ma ñòa chaúng it still will not be full in the end: A Nan! Bôûi ñöôïc thanh tònh, thaønh aùi kieán ma, maát gioáng vaäy neáu chaúng ñoaïn thaâu ñaïo maø tu thieàn cuûa Nhö Lai. ñònh, ví nhö ngöôøi ñoå nöôùc vaøo cheùn vôõ, b) They say that they have attained what they muoán cho ñaày cheùn, duø traûi qua nhieàu kieáp, have not attained, and what they have been khoâng bao giôø ñaày. certified when they have not been certified, o) If Bhikshus do not store away anything but perhaps they seek to be foremost in the their robes and bowls; if they give what is left world, the most vererated and superior over from their food-offerings to hungry person. To their audiences they say that they living beings; if they put their palms together have attained the fruition of a Shrotaapanna, and make obeisance to the entire great the fruition of a Sakridagamin, the fruition of assembly; if when people scold them they can an Anagamin, the fruition of an Arhat, the treat it as praise: if they can sacrifice their Pratyeka Buddha vehicle, or the various very bodies and minds, giving their flesh, levels of Bodhisattvahood up to and including bones, and blood to living creatures: Neáu caùc the ten grounds, in order to be revered by Tyø Kheo, ngoaøi y baùt ra, moät phaân moät taác others and because

they are greedy for cuõng chaúng neân chöùa ñeå. Ñoà aên xin ñöôïc, aên offerings—Goïi laø: chöa ñöôïc noùi laø ñöôïc, thöøa, ban laïi cho chuùng sanh ñoùi. Giöõa chuùng chöa chöùng noùi laø chöùng. Hoaëc caàu ñöôïc toân nhoùm hoïp, chaép tay leã baùi, coù ngöôøi ñaùnh vaø quyù thöù nhaát trong ñôøi. Nghóa laø tröôùc moïi maéng, xem nhö laø khen ngôïi. Quyeát ñònh thaân ngöôøi noùi: "Toâi ñaõ chöùng sô quaû, nhò, tam taâm, hai moùn ñeàu döùt boû. Thaân thòt coát huyeát, quaû, A La Haùn, Duyeân Giaùc, Boà taùt tröôùc vaø cho chuùng sanh duøng. sau Thaäp Ñòa." Caàu cho ngöôøi leã baùi saùm p) If they do not repeat the non-ultimate hoái. Tham nhöõng moùn cuùng döôøng. teachings of the Thus Come One as though c) These Icchantikas destroy the seeds of they were their own explanations, Buddhahood just as surely as a Tala tree is misrepresenting them to those who have just destroyed: AÁy laø moät loaïi "tín baát cuï," tieâu begun to study, then the Buddha gives them dieät gioáng Phaät, nhö ngöôøi laáy dao caét caây ña his seal as having attained true samadhi: la.

d) The Buddha predicts that such people sever Honored Ones: A Nan! OÂng daïy ngöôøi ñôøi tu their good roots forever and lose their tam ma ñòa, sau choùt phaûi ñoaïn tröø caùc ñaïi knowledge and vision. Immersed in the sea of voïng ngöõ, aáy goïi laø lôøi daïy roõ raøng, thanh the three sufferings, they cannot attain tònh, quyeát ñònh thöù tö cuûa Nhö Lai. samadhi: Phaät ghi raèng ngöôøi aáy troïn maát caên i) Therefore, Ananda, one who does not cut off laønh, khoâng coøn tri kieán, chìm ba bieån khoå, lying is like a person who carves a piece of chaúng thaønh tam muoäi. human excrement to look like Chandana, e) I command the Bodhisattvas and Arhats to hoping to make it fragrant. He is attempting appear after my extinction in response-bodies the impossible: Bôûi vaäy, neáu chaúng ñoaïn ñaïi in the Dharma-Ending Age, and to take voïng ngöõ, nhö laáy phaân ngöôøi khaéc thaønh various forms in order to rescue those in the hình höông chieân ñaøn, muoán ñöôïc muøi thôm, cycle of rebirth. They should either become khoâng coù leõ aáy. Shramanas, elite-robed lay people, kings, j) I teach the Bhikshus that the straight mind is ministers or officials, virgin youths or the Bodhimanda and that they should practice maidens, and so forth, even prostitutes, the four awesome deportments in all their widows, profligates, thieves, butchers, or activities. Since they should be devoid of all dealers in contraband, doing the same things falseness, how can they claim to have as these kinds of people while they praise the themselves attained the dharmas of a superior Buddha Vehicle and cause them to enter person?: Toâi daïy Tyø Kheo raèng: Tröïc Taâm laø samadhi in body and mind: Sau khi toâi dieät Ñaïo Traøng," vôùi boán uy nghi, trong taát caû ñoä, khieán caùc vò Boà taùt cuøng A La Haùn neân haïnh, khoâng coù hö giaû. öùng thaân sinh trong ñôøi maït phaùp, hieän caùc k) That would be like a poor person falsely hình töôùng, ñeå ñoä caùc keû bò luaân chuyeån. calling himself an emperor; for that, he would Hoaëc laøm sa moân, cö só, nhaân vöông, teå quan, be taken and executed. Much less should one ñoàng nam, ñoàng nöõ, cho ñeán daâm nöõ, quaû attempt to upsurp the title of dharma king. phuï, keû caép, vaân vaân ñoàng söï vôùi ngöôøi ñôøi, When the cause-ground is not true, the effects taùn thaùn

Phaät thöøa. Khieán giuùp hoï thaân taâm will be distorted. One who seeks the ñöôïc vaøo tam ma ñòa. Buddha's Bodhi in this way is like a person f) But they should never say of themselves, 'I who tries to bite his own navel. Who could am truly a Bodhisattva;' or 'I am truly an possibly succeed?: Theá naøo töï xöng ñöôïc Arhat,' or let the Buddha's secret cause leak phaùp thöôïng nhaân. Ví duï ngöôøi ngheøo khoù, out by speaking casually to those who have maïo xöng laø ñeá vöông, töï caàu laáy caùi cheát. not yet studied—Khoâng bao giôø noùi: "Toâi thaät Huoáng chi phaùp vöông, theá naøo laïi hö voïng? laø Boà Taùt, thaät laø A La Haùn," tieát loä maät nhaân Nhaân ñòa chaúng chaân chính, keát quaû bò cong cuûa Phaät, vaø khinh keû chöa hoïc. queo. Caàu Phaät Boà Ñeà, nhö ngöôøi caén ruùn, g) How can people who make such claims, other khoâng theå naøo ñöôïc. than at the end of their lives and then only to l) If Bhikshus' minds are as straight as lute those who inherit the Teaching, be doing strings, true and real in everything they do, anything but deluding and confusing living then they can enter samadhi and never be beings and indulging in a gross false claims?: involved in the deeds of demons. I certify that Tröø ra khi cheát, bí maät coù di chuùc cho Phaùp such people will accomplish the Bodhisatvas' töû. Theá naøo laø ngöôøi noùi laùo meâ loaïn chuùng unsurpassed knowledge and enlightenment. sanh thaønh toäi voïng ngöõ? What I have said here is the Buddha's h) Ananda! When you teach people in the world teaching. Any explanation counter to it is the to cultivate samadhi, they must also cease all teaching of Papiyan: Neáu caùc Tyø Kheo Taâm lying. This is the fourth clear and unalterable Thaúng nhö Daây Ñaøn, taát caû chaân thaät, vaøo instruction on purity given by the Thus Come tam ma ñòa, troïn khoâng bao giôø coù söï ma. Toâi Ones and the Buddhas of the past, World aán chöùng ngöôøi aáy thaønh töïu Boà Ñeà voâ

thöôïng trí giaùc. Noùi nhö toâi noùi, goïi laø Phaät Thieân truï (truï xöù cuûa luïc duïc thieân)—Coõi thuyeát. Noùi chaúng ñuùng theá, töùc laø ma thuyeát. thieân truï töông ñöông vôùi boá thí, trì giôùi, nhaãn Four stages of a thought: Töù Vaän Taâm—Boán nhuïc, vaø thieän taâm. giai ñoaïn vaän chuyeån cuûa taâm (chuùng sanh moãi 2) The brahmalokas, equivalent of benevolence, khi khôûi taâm ñeàu phaûi traûi qua boán böôùc): pity, joy and indifference: Phaïm truï (truï xöù 1) A thought has not yet arisen: Vò Nieäm— cuûa chö thieân coõi saéc giôùi töùc laø töù voâ löôïng Chöa naûy ra yù nieäm. taâm)—Coõi phaïm truï töông ñöông vôùi traïng 2) Initiation of a thought: Duïc Nieäm—Saép naûy thaùi töø, bi, hyû, xaû. ra yù nieäm. 3) The abode of Sravakas, Pratyeka-Buddhas 3) Realization of a thought: Chính Nieäm—Ñang and Bodhisattvas, equivalent of samadhi of naûy ra yù nieäm. the immaterial realm, formless and still: 4) The passing away of a thought: Dó Nieäm—Ñaõ Thaùnh truï (truï xöù cuûa baäc Thaùnh giaû Tam naûy ra yù nieäm roài. thöøa, töùc laø tam tam muoäi, khoâng, voâ töôùng Four states of all beings life: Töù töôùng quaû vaø voâ taùc)—Truï xöù cuûa Thanh Vaên, Duyeân baùo: Giaùc, Boà Taùt, töông ñöông vôùi tam ma ñòa 1) Birth: Sanh. cuûa caûnh giôùi khoâng, voâ töôùng vaø voâ taùc. 2) Aged: Giaø. 4) The Buddha-abode, the equivalent of the 3) Diseases: Bònh. samadhi of the infinite: Phaät truï (truï xöù cuûa 4) Death: Cheát. taát caû chö Phaät töùc laø voâ löôïng tam muoäi)—

Coõi Phaät töông ñöông vôùi voâ taän Tam ma ñòa. Four states of conditions found in mortality: Töù truï: Four states of all phenomena: Avastha (skt)— 1) Delusions arsing from seeing things as they Töù Töôùng—The four states of all phenomena or seem, not as they are: Kieán nhöùt thieát truï ñòa. four ejects of the ego mentioned in the Diamond 2) Delusions of the desires in the desire realm: Sutra—Boán traïng thaùi cuûa moïi hieän töôïng hay Duïc aùi truï. Ngaõ Nhaân (A)Töù Töôùng ñöôïc noùi ñeán trong Kinh 3) Delusions of the desires in the form realm: Kim Cang: Saéc aùi truï. (A) The four states of all phenomena in general— 4) Delusions of the desires in the formless Chö Phaùp Töù Töôùng: realm: Höõu aùi truï. 1) Birth: Sanh. 2) Being: Truï. Four states of conditions found in the three 3) Change (decay): Dò. realms of mortality: Töù Truï—Boán loaïi kieát söû 4) Death: Dieät. (traïng thaùi hay ñieàu kieän) trong voøng sanh töû tam (B) The four forms of activity—Töù Höõu Vi giôùi. Töôùng. (A) (C) Four forms of the consequences 1) The delusions arising from seeing things as (recompenses—retribution—requitals) of they seem, not as they are: Kieán nhöùt thieát truï one's previous life—Quaû Baùo Töù Töôùng: ñòa—Moïi kieán hoaëc trong tam giôùi. 1) Birth: Sanh. 2) The desires in the desire realm: Duïc aùi truï— 2) Old age: Laõo—Giaø. Tö hoaëc trong duïc giôùi, maø tham aùi laø naëng 3) Disease: Beänh. nhaát. 4) Death: Töû—Cheát. 3) The desires in the form-realm: Saéc aùi truï—Tö (D) According to the Awakening of Faith, there hoaëc hay AÙi duïc trong saéc giôùi. are four forms of Alaya-vijnana—Taøng Thöùc 4) The desires in the formless realm: Höõu aùi Töù Töôùng—Theo Khôûi Tín Luaän, taøng thöùc truï—Tö hoaëc hay AÙi duïc trong voâ saéc giôùi. coù boán töôùng: (B) 1) Initiation: Sinh. 1) The devalokas, equivalent of charity, 2) Continuation: Truï. morality, patience and goodness of heart: 3) Change: Dò.

4) Cessation: Dieät. theå vì thieän nghieäp ñôøi tröôùc maø ñöôïc sanh (E) The four ejects of the ego mentioned in the veà coõi Cöïc Laïc. Diamond Sutra—Ngaõ Nhaân Töù Töôùng (noùi 2) Hungry Ghosts: Peta-yoni (p)—Departed ñeán trong Kinh Kim Cang). beings—Ngöôøi ñaõ ra ñi—Those absolutely 1) The appearance of ego: Ngaõ töôùng—The devoid of happiness—Nhöõng ngöôøi tuyeät ñoái illusion that in the five skandhas there is a khoâng coù haïnh phuùc—They are not real ego; thus creating the idea of looking disembodied spirits or ghosts. They possess down on the poor, stupid and deluded—Nôi deformed physical forms of varying nguõ uaån maø aûo chaáp laø coù thöïc ngaõ neân sanh magnitude, generally invisible to the naked loøng khinh khi ngöôøi ngheøo, keû ngu. eye. They don't have their own abode, but 2) Human appearance: Nhaân töôùng—The ego of live in forests and dirty surroundings—Ngaï a man or that this ego is a man and different quyû coù dò hình maø maét thöôøng chuùng ta khoâng from beings of the other paths. Man is theå thaáy ñöôïc. Ngaï quyû khoâng coù truù xöù rieâng different from other organisms—Chaáp caùi maø thöôøng chuùng ôû nôi röøng ruù hay nhöõng nôi ngaõ laø ngöôøi khaùc hay ñaïo khaùc. dô baån. 3) Living beings appearance: Chuùng sanh 3) Animal Kingdom: Tiracchana-yoni (p)—Suùc töôùng—The ego of all beings, that all beings sanh—Buddhist believe that beings are have an ego born of the five skandhas. All the reborn as animals on account

of evil karma; living are produced by the skandhas—Chaáp however, the possibility for animals to be ngaõ ñöa vaøo nguõ uaån maø sanh. reborn as human beings as a result of good 4) The appearance of longevity: Thoï giaû karma accumulated in the past—Phaät töû tin töôùng—Life is limited to the organism. The coù söï taùi sanh vaøo caûnh suùc sanh vì ñaõ taïo ego has age, i.e. a determined or fated period nghieäp xaáu. Tuy nhieân, neáu coù tích tröõ thieän of existence, thus creating the idea of nghieäp thích ñaùng, töø caûnh suùc sanh, cuõng coù attaching all appearances and desiring for theå taùi sanh vaøo caûnh ngöôøi. welfare and profit—Chaáp thoï meänh moät thôøi 4) Asura-demons: Asura-yoni (p)—Another cuûa caùi ngaõ, töø ñoù sanh ra chaáp tröôùc vaøo class of unhappy beings similar to the Petas— töôùng söï vaø ao öôùc phuùc lôïi. Ñaây cuõng laø chuùng sanh khaùc khoå ñau töông Four states of samatha meditation in the tôï nhö ngaï quyû. form realm: Boán traïng thaùi Thieàn Chæ trong coõi Four states of universe: Töù Chuûng Vuõ Truï— saéc giôùi—See Nine states of samatha meditation See Four kinds of universe. (II). Four stations of consciousness: Vinnana- Four states of samatha meditation in the tthitiyo (p)—Töù Thöùc Truù—According to the formless realm: Boán traïng thaùi Thieàn Chæ trong Sangiti Sutta in the Long Discourses of the coõi voâ saéc giôùi—See Nine states of samatha Buddha, there are four stations of consciousness— meditation (III). Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Four states of unhappiness: Boán traïng thaùi baát boán thöùc truù: 1) Phenomenon: Saéc Thöùc Truù—Consciousness haïnh. gains a footing in relation to materiality, with 1) Hells (Woeful states): Ñòa nguïc—Where materiality as object and basis, as a place of beings are subject to sufferings to repay for enjoyment; and there it grows, increases, and their unwholesome deeds in the past. Upon flourishes—Khi duyeân saéc, thöùc khôûi leân vaø the exhaustion of the evil karma, there is a an truù, thöùc aáy laáy saéc laøm caûnh, laáy saéc laøm possibility for beings to be reborn in blissful sôû y, laáy saéc laøm caên cöù thoï höôûng; ñöôïc taêng states as the result of their past good tröôûng, taêng thònh, vaø taêng quaûng. actions—Nôi chuùng sanh phaûi chòu nhöõng 2) Receptivity: Thoï Thöùc Truù—Consciousness hình phaït ñau khoå ñeå traû quaû baát thieän ñaõ taïo gains a footing in relation to feelings, with ra trong quaù khöù. Khi ñaõ traû heát nghieäp, coù feelings as object and basis, as a place of

enjoyment—Khi duyeân thoï, thöùc khôûi leân vaø Four Sufficiences: Rddhipada (skt)—Iddhipada an truù, thöùc laáy thoï laøm caûnh, laáy thoï laøm sôû (p)—Töù Nhö YÙ Tuùc—Töù Thaàn Tuùc—Boán ñieàu y, laáy thoï laøm caên cöù thoï höôûng; ñöôïc taêng neân bieát ñuû: tröôûng, taêng thònh, vaø taêng quaûng. 1) Chanda-rddhi-pada (skt): Duïc Nhö YÙ Thaàn 3) Cognition: Töôûng Thöùc Tru—Consciousness Tuùc—Duïc Thaàn Tuùc—Desire to develop gains a footing in relation to perceptions, with magic—Strong aspiration or will— perceptions as object and basis, as a place of Sufficience of desire—Intensive longing. enjoymentù—Khi duyeân töôûng, thöùc khôûi leân Here a monk develops CONCENTRATION vaø an truù, thöùc laáy töôûng laøm caûnh, laáy töôûng OF INTENTION accompanied by effort of laøm sôû y, laáy töôûng laøm caên cöù thoï höôûng; the will power—Mong muoán phaùt trieån thaàn ñöôïc

taêng tröôûng, taêng thònh, vaø taêng quaûng. thoâng nhö yù. Vò Tyø Kheo tu taäp duïc thaàn tuùc, 4) Reaction: Haønh Thöùc Truù—Consciousness caâu höõu vôùi tinh taán thöïc hieän Duïc Thieàn gains a footing in relation to mental Ñònh. formations, with mental formations as object 2) Citta-rddhi-pada (skt): Nieäm Nhö YÙ Thaàn Tuùc and basis, as a place of enjoyment—Khi (Taâm Thaàn Tuùc)—Intense concentration or duyeân haønh, thöùc khôûi leân vaø an truù, thöùc laáy thoughts—Sufficience of concentration— haønh laøm caûnh, laáy haønh laøm sôû y, laáy haønh Intense concentration—Endeavor to laøm caên cöù thoï höôûng; ñöôïc taêng tröôûng, taêng remember to practice correct dharmas. thònh, vaø taêng quaûng. Memory or intense holding on to the position Four steps to supernatural powers: See Töù reached. Here a monk develops concentration Thaàn Tuùc. of consciousness accompanied by effort of the Four sub-causes: Töù Trôï Duyeân—According to thought power—Mong muoán ghi nhôù phaûi the Kosa School in the Abhidharma, there are four thöïc haønh chaùnh phaùp. ÔÛ ñaây vò Tyø Kheo tu sub-causes in the theory of Causal Relation— taäp taâm thaàn tuùc caâu höõu vôùi tinh taán thöïc Theo Caâu Xaù Toâng trong A Tyø Ñaøm Luaän, coù boán hieän Taâm Thieàn Ñònh. trôï duyeân trong luaät Nhaân Quaû. 3) Virya-rddhi-pada (skt): Tinh Taán Nhö YÙ Thaàn 1) The cause sub-cause: Hetu-pratyaya (skt)— Tuùc (Caàn Thaàn Tuùc)—Effort to realize Nhaân Duyeân—See Cause sub-cause. magic—Vigor or exertion—Sufficience of 2) The immediate sub-cause: Samanantra- energy—Vigor—Intensified effort. Here a pratyaya (skt)—Thöù Ñeä Duyeân—See monk develops concentration of energy Immediate sub-cause. accompanied by strenuous efforts—Tinh taán 3) The objective sub-cause: Alambana-pratyaya thöïc chöùng thaàn thoâng. ÔÛ ñaây vò Tyø Kheo tu (skt)—Sôû Duyeân Duyeân—See Objective sub- taäp caàn thaàn tuùc caâu höõu vôùi tinh taán thöïc cause. hieän Tinh Taán Thieàn Ñònh. 4) The upheaving sub-cause: Adhipati-pratyaya 4) Mimamsa-rddhi-pada (skt): Tö Duy Nhö YÙ (skt)—Taêng Thöôïng Duyeân—See Upheaving Thaàn Tuùc (Quaùn Thaàn Tuùc)—Meditation on sub-cause. one subject—Intense contemplation or Four subjects: See Four meditations in English-meditation—Investigation—Suffience of Vietnamese Section and Töù Nieäm Xöù in contemplation—The state of dhyana— Vietnaemse-English Section. Intense contemplation. Here a monk develops concentration of investigation accompanied Four sublime States: See Töù Voâ Löôïng Taâm. by effort of deep thinking—Mong muoán Four sufferings: Töù khoå: nhieáp taâm vaøo moät ñeà muïc. ÔÛ ñaây vò Tyø 1) Birth is suffering: Sanh khoå. Kheo tu taäp quaùn thaàn tuùc caâu höõu vôùi tinh 2) Old age is suffering: Giaø khoå. taán thöïc hieän Tö Duy Thieàn Ñònh. 3) Sickness is suffering: Bònh khoå. Four suns (in Buddhism): Catvarah-suryah 4) Death is suffering: Cheát khoå. (skt)—Töù Nhaät—Boán maët trôøi (trong Phaät giaùo).

1) Asvaghosa: Maõ Minh Boà Taùt—See 4) The effort to augment arisen wholesome Asvaghosa. states: Coá gaéng laøm taêng tröôûng caùc thieän 2) Devabodhisattva: Ñeà Baø Boà Taùt—See phaùp ñaõ sanh. Devabodhisattva. Four sutras of the Pure Land: Töù Boä Kinh— 3) Nagarjuna: Long Thoï Boà Taùt—See Boán boä kinh—The four sutras of the Pure Land, Nagarjuna. according to Tz'u-EÂn—Töø AÂn Ñaïi Sö laáy boán

boä 4) Kumaralabdha: Cöu Ma La Baït Ñaø—See kinh laøm baûn kinh cuûa Tònh Ñoä: Kumaralabdha. 1) The Infinite Life Sutra: Voâ Löôïng Thoï Kinh. Four supernatural creatues: Töù Linh—Boán 2) The Contemplation on the Infinite Life Sutra: linh vaät. Quaùn Voâ Löôïng Thoï Kinh. 1) Dragon: Long. 3) Amitabha Sutra: A Di Ñaø Kinh. 2) Unicorn: Laân. 4) The Drum Sound Dharani Sutra: Coå AÂm 3) Tortoise: Quy. Thanh Ñaø La Ni Kinh. 4) Phoenix: Phuïng. Four teachings: Töù Giaùo—Boán giaùo—Four Four supports: Töù Y Chæ—According to the doctrines or schools. Sangiti Sutta in the Long Discourses of the (A) The four schools of Fa-Yun of the Kuang- Buddha, there are four supports—Theo Kinh Chai monastery are the four vehicles referred Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán y chæ: to in the burning house parable of the Lotus 1) Here a monk judges that one thing is to be Sutra—Quang Traïch Töù Giaùo cuûa Ngaøi Phaùp pursued: Thoï Duïng—ÔÛ ñaây vò Tyø Kheo sau Vaân ôû chuøa Quang Traïch ñôøi Löông möôïn ba khi suy nghó phaùn xeùt môùi thoï duïng. xe keà cöûa vaø traâu traéng lôùn ngoaøi ñöôøng trong 2) Here a monk judges that one thing is to be nhaø löûa ñang chaùy ñöôïc Phaät noùi ñeán trong endured: Nhaãn Thoï—ÔÛ ñaây vò Tyø Kheo suy Kinh Phaùp Hoa: nghó nhaãn thoï. 1) Sravaka and the Buddha's preaching of the 3) Here a monk judges that one thing is to be doctrine of the Four Noble Truths: Thanh Vaên avoided: Vieãn Ly—ÔÛ ñaây vò Tyø Kheo suy Thöøa Giaùo—Chæ vieäc Phaät thuyeát phaùp Töù nghó vieãn ly. Ñeá. 4) Here a monk judges that one thing is to be 2) Pratyeka-buddha and the Buddha's preaching suppressed: Khieån tröø—ÔÛ ñaây vò Tyø Kheo of the twelve nidanas: Duyeân Giaùc Thöøa suy nghó khieån tröø. Giaùo—Chæ vieäc Phaät thuyeát phaùp möôøi hai Four Supreme Efforts: Boán coá gaéng cao nhaân duyeân. thöôïng hay Töù Chaùnh Caàn—According to 3) Bodhisattva and the Buddha's preaching of Bhikkhu Bodhi in Abhidhamma, there are four the six paramitas: Boà Taùt Thöøa Giaùo—Chæ supreme efforts. This fourfold effort is identical vieäc Phaät thuyeát Luïc Ñoä Ba La Maät. with right effort, the sixth factor of the Noble 4) Buddhayana: Nhaát Phaät Thöøa Giaùo—Chæ Eightfold Path—Theo Tyø Khöu Boà Ñeà trong Vi Thöïc Giaùo—The final or one vehicle. Dieäu Phaùp, coù boán coá gaéng cao thöôïng. Nhieäm vuï (B) The T'ien-T'ai four vehicle teaching—Thieân cuûa Töù Chaùnh Caàn cuõng gioáng nhö Chaùnh Tinh Thai Töù Giaùo: Taán, yeáu toá thöù saùu trong Baùt Thaùnh Ñaïo: 1) The tripitaka doctrine or orthodox Hinayana: 1) The effort to discard evil states that have Taïng Giaùo—Chính thoáng Tieåu thöøa. arisen: Coá gaéng xa laùnh caùc aùc phaùp ñaõ sanh. 2) The Intermediate or Interrelated doctrine, 2) The effort to prevent the arising of unarisen such as Hinayana-cum-Mahayana: Thoâng evil states: Coá gaéng ngaên ngöøa caùc aùc phaùp Giaùo. chöa sanh. 3) The Differentiated or separated doctrine, 3) The effort to develop unarisen wholesome such as Early Mahayana: Bieät Giaùo—Bieät states: Coá gaéng trau doài laøm phaùt trieån caùc Giaùo nhö Nguyeân Thuûy Ñaïi Thöøa. thieän phaùp chöa sanh. 4) The Perfect teaching or the last is being found in the final or complete doctrine of the Lotus

Sutra: Vieân Giaùo—Vieân giaùo hay toaøn giaùo Agama Sutra: Höõu Moân—Chæ veà boä Kinh A ñöôïc tìm thaáy trong Kinh Phaùp Hoa. Haøm (heát thaûy nhaân quaû

ñeàu thöïc höõu). (C) Founded by Yuan-Hsiao of the Hai-Tung 2) The school of Void, represented by the Prajna monastery—Hieåu Coâng Töù Giaùo—Do Sutra: Khoâng Moân—Tieâu bieåu bôûi Kinh Baùt Nguyeân Hieåu ôû chuøa Haûi Ñoâng laäp ra: Nhaõ (thuyeát veà chaân lyù khoâng thöïc töôùng ñeå 1) The Differentiated doctrine of Three tröø boû taùnh chaáp tröôùc cuûa chuùng sanh). Vehicles, represented by the Sutra of Arising 3) The school of both Existence and the Void, Causes in the Four Noble truths: Tam Thöøa represented by the Sutra of Secret and Bieät Giaùo—Tieâu bieåu bôûi Töù Ñeá Duyeân Khôûi Profound Meaning: Dieäc Höõu Dieäc Khoâng Kinh. Moân—Tieâu bieåu bôûi Kinh Thaâm Maät (thuyeát 2) The Intermediate doctrine of the Three veà tính khoâng töôùng höõu). Vehicles, represented by the Prajna Sutra: 4) The school of neither Existence nor Void, Tam Thöøa Thoâng Giaùo—Tieâu bieåu bôûi Kinh represented by the Madhyamika Sastra: Phi Baùt Nhaõ (caû ba Thanh Vaên, Duyeân Giaùc vaø Höõu Phi Khoâng Moân—Tieâu bieåu bôûi Trung Boà Taùt cuøng hoïc). Luaän (phaù boû caû höõu laãn khoâng). 3) The Partial doctrine of the One Vehicle, Four teachings and five periods: Töù Giaùo Nguõ represented by the Brahma Net Sutra: Nhaát Thôøi—The T'ien-T'ai doctrine of the four Thöøa Phaàn Giaùo—Tieâu bieåu bôûi Kinh Phaïm developments of the Buddha's own teaching (four Voõng (Boà Taùt chaúng hoïc cuøng vôùi Nhò Thöøa). main doctrinal schools) and the five periods of the 4) The complete doctrine of the One Vehicle, above developments: represented by the Flower-Adornment Sutra 1) The T'ien-T'ai four developments of the (Hua-Yen): Nhaát Thöøa Maõn Giaùo—Tieâu bieåu Buddha's own teaching. bôûi Kinh Hoa Nghieâm. 2) The T'ien-T'ai five periods of the Buddha's (D) The group of Hi-Yuan—Uyeån Coâng Töù Giaùo: teaching: Thieân Thai Nguõ Thôøi. 1) The school of unbelievers, who are misled Four teachings and three meditations: Töù and mislead: Meâ Chaân Dò Chaáp Giaùo—Phaøm Giaùo Tam Quaùn—See Four doctrines and three phu ngoaïi ñaïo meâ muoäi veà chaân tính neân meditations. khôûi leân nhieàu dò chaáp. Four tenets: Töù Cuù Chaáp—See Four tenets held 2) The school of sravakas and pratyeka-buddhas by various non-Buddhist schools. who know only the phenomenal bhutatathata: Four tenets held by various non-Buddhist Chaân Nhaát Phaàn Baùn Giaùo—Chæ Thanh Vaên vaø Duyeân Giaùc, chæ chöùng ñöôïc moät phaàn söï schools: Catushkotika (skt)—Töù Cuù Chaáp—Boán (hieän töôïng) chaân nhö hay moät phaàn cuûa "tuøy thöù caâu chaáp cuûa ngoaïi ñaïo. duyeân baát bieán cuûa chaân nhö." 1) The permanence of ego, i.e. that the ego of 3) The school of the novitiate Bodhisattvas who past lives is the ego of the present: Thöôøng know only the noumenal bhutatathata: Chaân Cuù—Caâu Thöôøng—Ngoaïi ñaïo chaáp caùi 'ngaõ' Nhaát Phaàn Maõn Giaùo—Boà Taùt sô taâm chæ trong quaù khöù töùc laø caùi 'ngaõ' trong hieän taïi, chöùng ñöôïc moät phaàn lyù chaân nhö hay moät töông tuïc chaúng giaùn ñoaïn, neân goïi laø thöôøng phaàn "baát bieán" maø chaúng ñöôïc "tuøy duyeân." kieán hay thöôøng cuù. 4) The school of fully developed Bodhisattvas, 2) Its permanence, i.e. that the present ego is of who know both: Chaân Cuï Phaàn Maõn Giaùo— independent birth, not the result from the past Boà Taùt hieåu roõ caû hai "tuøy duyeân" vaø "baát causes: Voâ Thöôøng Cuù—Caâu Voâ Thöôøng— bieán".

Ngoaïi ñaïo cho raèng caùi 'ngaõ' ñeán ñôøi nay (E) Nagarjuna's division of the canon—Long Thoï môùi sanh, chaúng phaûi sanh do caùi nhaân trong Töù Giaùo—Boà taùt Long Thoï duøng boán moân ñeå quaù khöù, ñaây laø ñoaïn kieán hay voâ thöôøng cuù. phaân taùch vaø giaûi thích Kinh Luaän: 3) Both permanent and impermanent, that the 1) The school of existence, dealing with ego is permanent, the body is impermanent: existence or reality, represented by the Dieäc Thöôøng Dieäc Voâ Thöôøng Cuù—Chaáp

raèng 'ngaõ' thöôøng, 'thaân' voâ thöôøng (neáu 1) Double: Löôõng. chaáp nhö vaäy thì lìa thaân khoâng coù ngaõ). 2) Single: Ñôn. 4) Neither permanent nor impermanent; that the 3) Both Double and Single: Vöøa Löôõng vöøa body is impermanent, but the ego not Ñôn. impermanent: Phi Thöôøng Phi Voâ Thöôøng 4) Neither Double nor Single: Phi Löôõng phi Cuù—Ngoaïi ñaïo cho raèng thaân coù khaùc neân laø Ñôn. phi thöôøng; ngaõ thì khoâng khaùc neân laø phi voâ Four theories: Töù Moân—See Four doors. thöôøng. Four theories regarding finiteness: Töù Chuûng Four terms of differentiation of all things: Höõu Bieân—See Four finitenesses. Catushkotika (skt)—Töù Cuù Phaân Bieät—The four Four theories regarding pervasive points of argumentation—Boán caâu phaân bieät cuûa permanence: Töù Chuûng Bieán Thöôøng— vaïn phaùp. According to the Surangama Sutra, book Nine, in The four points of argumentation of the the part of the ten states of the formation skandha, Madhyamika School—Töù Cuù Tam Luaän the Buddha reminded Ananda as follows: Toâng: "Ananda, in his practice of samadhi, the good 1) The existing. If we express our answer, it person" mind is unmoving, clear, and proper and must be "Yes.": Höõu—Höõu nhi baát khoâng. can no longer be distrubed by demons. He can Neáu chuùng ta dieãn taû caâu traû lôøi, noù phaûi laø thoroughly investigate the origin of all categories "Phaûi". of beings and contemplate the source of the 2) Non-existing. If we express our answer, it subtle, fleeting, and constant fluctuation. But if he must be "No.": Khoâng—Khoâng nhi baát höõu. begins to speculate on its pervasive constancy, he Neáu chuùng ta dieãn taû caâu traû lôøi, noù phaûi laø could fall into error with four theories of "Khoâng phaûi". pervasive permanence."—Theo Kinh Thuû Laêng 3) Both existing and non-existing. If we express Nghieâm, quyeån Chín, phaàn Thaäp Haønh AÁm Ma, our answer, it must be "Either yes or no Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà boán thöù according to circumstances.": Dieäc Höõu Dieäc bieán thöôøng nhö sau: "OÂng A Nan! Caùc ngöôøi Khoâng—Vöøa Höõu vöøa Khoâng. Neáu chuùng ta thieän nam trong tam ma ñòa, chính taâm yeân laëng dieãn taû caâu traû lôøi, noù phaûi laø "Vöøa phaûi vöøa saùng suoát. Ma chaúng tìm ñöôïc choã tieän cuøng toät khoâng phaûi". caên baûn cuûa 12 loaøi sinh. Xem xeùt traïng thaùi u 4) Neither existing nor Non-existing. If we thanh, thöôøng nhieãu ñoäng baûn nguyeân. Trong vieân express our answer, it must be "Neither yes thöôøng khôûi so ño chaáp tröôùc. Nguôøi aáy bò ñaïo nor no," i.e., having nothing to do with the vaøo luaän boán thöù bieán thöôøng." question or no use answering: Phi Höõu Phi 1) First, as this person throroughly investigates Khoâng—Chaúng phaûi coù maø cuõng chaúng phaûi the mind and its states, he may conclude that khoâng. Neáu chuùng ta dieån taû caâu

traû lôøi, noù both are causeless. Through his cultivation, phaûi laø “Vöøa khoâng phaûi, vöøa khoâng khoâng he knows that in twenty thousand eons, as phaûi,” nghóa laø khoâng ñeà caäp ñeán caâu hoûi hay beings in the ten directions undergo endless khoâng caàn phaûi traû lôøi. rounds of birth and death, they are never Four terms of the Satya-siddhi School: Töù annihilated. Therefore, he speculates that the Cuù Thaønh Thaät Toâng. mind and its states are permanent: Moät laø (A) ngöôøi ñoù nghieân cöùu cuøng toät taâm caûnh, tính 1) Noumenal: Lyù—See Noumenal. chaát ñeàu khoâng coù nhaân. Tu taäp coù theå bieát 2) Phenomenal: Söï—See Phenomenal. trong hai vaïn kieáp, möôøi phöông chuùng sanh 3) Both Noumenal and Phenomenal: Vöøa Lyù sinh dieät, ñeàu laø xoay vaàn, chaúng heà tan maát, vöøa Söï. roài chaáp cho laø thöôøng. 4) Neither Noumenal nor Phenomenal: Phi Lyù 2) Second, as this person thoroughly investigates phi Söï. the source of the four elements, he may (B) conclude that they are permanent in nature.

Through his cultivation, he knows that in forty Four things of a Buddha which are beyond thousand eons, as living beings in the ten human: Töù Baát Khaû Tö Nghì—See Four directions undergo births and deaths, their inconceivables. substances exist permanently and are never Four things a Dharma-Master must annihilated. Therefore, he speculates that this concern: Boán ñieàu maø moät Phaùp Sö phaûi quan situation is permanent: Hai laø ngöôøi aáy taâm. nghieân cöùu cuøng toät caên nguyeân cuûa töù ñaïi, 1) A Dharma-Master must be concerned about tính thöôøng truï. Tu taäp coù theå bieát trong boán his own behavior: Moät Phaùp Sö phaûi luoân ñeå vaïn kieáp möôøi phöông chuùng sanh sanh dieät yù ñeán taùc phong cuûa mình. ñeàu laø haèng thöôøng, chaúng heà tan maát. Roài töø 2) A Dharma-Master must be concerned about ñoù chaáp cho laø thöôøng. his choice of words when he approach and 3) Third, as this person thoroughly investigates teach people: Moät Phaùp Sö phaûi löïa ngoân töø the sixth sense faculty, the manas, and the thích hôïp cho thính chuùng. consciousness that grasps and receives, he 3) A Dharma-Master must be concerned about concludes that the origin of the mind, intelect, his motive and the end he wishes to and consciousness is permanent. Through his accomplish: Moät phaùp sö phaûi quan taâm ñeán cultivation, he knows that in eighty thousand nguyeän voïng chính mình vaø muïc tieâu maø eons, all living beings in the ten directions mình muoán ñaït ñöôïc. revolve in transmigration, this origin is never 4) A Dharma-Master must be concerned about destroyed and exists permanently. the great compassion: Moät Phaùp Sö phaûi luoân Investigating this undestroyed origin, he quan taâm ñeán loøng ñaïi bi. speculates that it is permanent: Ba laø ngöôøi ñoù nghieân cöùu cuøng toät luïc caên, maït na chaáp Four things that may not be treated lightly: thuï, trong taâm yù thöùc, veà choã baûn nguyeân, Töù Baát Khaû Khinh—According to the Agama tính haèng thöôøng. Tu taäp coù theå bieát trong taùm Sutra, there are four things that may not be treated vaïn kieáp taát caû chuùng sanh xoay vaàn chaúng lightly—Theo Kinh A Haøm, coù boán thöù chaúng theå maát, baûn lai thöôøng truù, ñeán cuøng tính chaúng khinh thöôøng: maát, roài chaáp cho laø thöôøng. 1) A prince though young now, but he may 4) Fourth, since this person has ended the source become a king in the future, so not to treat of

thoughts, there is no more reason for them him lightly: Thaùi töû tuy coøn nhoû, nhöng töông to arise. In the state of flowing, halting, and lai seõ laøm quoác vöông, neân chaúng theå khinh turning, the thinking mind, which was the thöôøng. cause of production and destruction, has now 2) A snake though small, but its venom can kill ceased forever, and so he naturally thinks that people, so not to treat it lightly: Raén tuy nhoû, this is a state of nonproduction and nhöng noïc ñoäc coù theå laøm cheát ngöôøi, neân nondestruction. As a result of such reasoning, khoâng theå khinh thöôøng. he speculates that this state is permanent. 3) A fire though tiny, but it may be able to Because of these speculation of permanence, destroy a big forest or meadow, so not to treat he will lose proper and pervasive knowledge, it lightly: Tia löûa tuy nhoû, nhöng coù theå ñoát fall into externalism, and become confused chaùy nuùi röøng ñoàng coû lôùn, neân khoâng theå about the Bodhi nature: Boán laø ngöôøi ñoù ñaõ khinh thöôøng. cuøng toät caùi caên nguyeân cuûa töôûng, heát caùi 4) A novice though a beginner, but he may sinh lyù, löu chæ xoay vaàn; sinh dieät töôûng taâm, become an arhat, so not to treat him lightly: nay ñaõ döùt baët, töï nhieân thaønh caùi lyù baát sanh Sa Di tuy nhoû, nhöng coù theå thaønh baäc Thaùnh, dieät. Nhaân taâm so ño chaáp tröôùc cho laø neân khoâng theå khinh thöôøng. thöôøng. Vì chaáp thöôøng, maø maát chaùnh bieán Four things to which one does not entrust tri, ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà. valuables: Töù Baát Khaû Kyù Phuï—See Four to whom one does not entrust valuables.

Four things to be realized: Boán Phaùp Caàn Phaûi Four torrents of births and deaths: Boán Chöùng Ngoä—According to the Sangiti Sutta in the Doøng Thaùc Sanh Töû—The four torrents which Long Discourses of the Buddha, there are four sweep off ordinary people in the cycle of births things to be realised—Theo Kinh Phuùng Tuïng and deaths. In order to reach liberation and trong Tröôøng Boä Kinh, coù boán phaùp caàn phaûi enlightenment, one (wise people) must cross over chöùng ngoä. these torrents—Boán doøng thaùc sanh töû cuûa phaøm 1) Former lives to be realised by recollection: nhaân tuïc töû. Ngöôøi trí muoán ñeán beán bôø giaùc ngoä Tuùc maïng caàn phaûi chöùng ngoä bôûi nieäm. phaûi vöôït qua nhöõng doøng thaùc naày: 2) Passing-away and re-arising to be realised by (A) divine eye: Sanh töû caàn phaûi chöùng ngoä bôûi 1) The torrent of desires: Doøng thaùc Tham Duïc. thieân nhaõn. 2) The torrent of Anger (hatred): Doøng thaùc Saân 3) Eight deliverances, to be realised with the Haän. mental body: Taùm giaùc ngoä caàn phaûi chöùng 3) The torrent of Wrong Views: Doøng thaùc Taø ngoä bôûi thaân. Kieán. 4) The destruction of the corruptions, to be 4) The torrent of Ignorance: Doøng thaùc Si Meâ. realised by wisdom: Laäu taän caàn phaûi chöùng (B) ngoä bôûi tueä. 1) The torrent of Pride: Doøng thaùc Kieâu Maïn. Four times a day of going up to worship: Töù 2) The torrent of Doubts: Doøng thaùc Nghi Hoaëc. Thöôïng—Boán laàn thöôïng ñöôøng leã baùi trong 3) The torrent of Wrong Views: Doøng thaùc Taø ngaøy. Kieán. 1) Worship at daybreak: Coâng Phu Saùng. 4) The torrent of Ignorance: Doøng thaùc Si Meâ. 2) Worship at Noon: Coâng Phu Tröa. (C) 3) Worship at evening: Coâng Phu Chieàu. 1) The torrent of Harming or Killing other 4) Worship at midnight: Coâng Phu Khuya. sentient

beings: Doøng thaùc Saùt Haïi. Four times for food: Töù Thöïc Thôøi—Boán thôøi 2) The torrent of Stealing: Doøng thaùc Ñaïo Taëc. aên. 3) The torrent of Lust: Doøng thaùc Daâm Duïc. 1) The devas eat at dawn: Chö thieân aên vaøo buoåi 4) The torrent of Wrong Views: Doøng thaùc Taø saùng. Voïng. 2) All Buddhas eat at noon: Chö Phaät aên ñuùng Four Treatise School: Töù Luaän Toâng—See ngoï. Four-Sastra Sect. 3) Animals eat in the evening: Suùc sanh aên vaøo Four troops: Töù Binh—See Four divisions of a buoåi chieàu. cakravarti's troops. 4) Demons and ghosts eat at night: Quyû ma aên Four trusts of dharma: Töù Y Phaùp—See Four vaøo buoåi toái. Reliances. Four titles applied to four grades of Four truths: Boán Söï Thaät. sramanas: Töù Quaû Danh Hieäu Sa Moân—Boán (A) See Four Holy Truths or Four Noble Truths. danh hieäu aùm chæ boán böïc sa moân. (B) There are four truths in this world—Coù boán 1) Yellow and Blue Flower Sramanas: Hoaøng söï thaät treân theá gian naày. Lam Hoa Sa Moân—Baäc Thaùnh giaû cuûa quaû 1) All living beings rise from ignorance: Taát caû Tu Ñaø Hoaøn. chuùng sanh khôûi leân töø voâ minh. 2) Lotus Sramanas: Phaân Ñaø Lôïi Hoa Sa Moân— 2) All objects of desire are impermanent, Baäc Thaùnh giaû cuûa quaû Tö Ñaø Haøm. uncertain and suffering: Moïi ñoái töôïng cuûa 3) Meek Sramanas: Nhu Nhuyeãn Sa Moân—Baäc duïc voïng hay duïc voïng ñeàu voâ thöôøng, khoâng Thaùnh giaû cuûa quaû A Na Haøm. chaéc thaät (bieán dòch) vaø ñau khoå. 4) Ultra Meek Sramanas: Nhu Nhuyeãn Trung 3) All existing things are also impermanent, Nhu Nhuyeãn Sa Moân—Baäc Thaùnh giaû cuûa uncertain and suffering: Nhöõng gì ñang toàn quaû A La Haùn. taïi cuõng voâ thöôøng, bieán dòch vaø ñau khoå.

4) Nothing that can be called an "ego," and b) Doubting that whether at the present this body there is no such thing as "mine" in the world: really exists or not?: Nghi raèng trong hieän taïi Khoâng coù caùi gì goïi laø "ngaõ" (ta) cuõng khoâng thaân naày coù thaät söï hieän höõu hay khoâng? coù caùi gì goïi laø "ngaõ sôû" (caùi cuûa ta). c) Doubting that whether in the future one will Four truths or four axioms: Töù Ñeá—Töù Dieäu have another body or not (one will be Ñeá—See Eighty-one divisions in the Maha- reincarnated or not)?: Nghi raèng trong töông Prajna-Paramita Sutra. lai coù ñaàu thai hay khoâng? Four types of Buddha: Töù Chuûng Phaät. d) Doubting that in the past and in the future, 1) The Buddha of the Tripitaka who attained whether one will have a male's or female's enlightenment on the base ground under the body?: Nghi raèng trong quaù khöù vaø vò lai thaân bodhi-tree: Tam Taïng Phaät—Ngaøi ngoài döôùi ta laø nam hay nöõ? goác caây Boà Ñeà cuûa xöù Ma Kieät Ñaø, duøng coû 2) Doubts of Life—Nghi veà Maïng: töôi laøm ñeäm, döùt boû hoaëc kieán tö maø giaùc a) Doubting that whether there is life and body ngoä. or there is body but no life?: Nghi raèng coù 2) The Buddha on the deva robe under the thaân coù maïng hay coù thaân khoâng maïng? bodhi-tree of the seven precious things: b) Doubting that life and body are permanent or Thoâng Phaät—ÔÛ ngoâi nhaân vò ñaõ döùt boû kieát impermanent?: Nghi raèng thaân cuøng maïng söû vaø nghi hoaëc , ngoài döôùi goác boà ñeà thaát naày laø thöôøng hay voâ thöôøng? baûo cuûa xöù Ma Kieät Ñaø, duøng aùo trôøi laøm c) Doubting about who created this life and ñeäm, döùt boû taâm tö

maø thaønh chaùnh giaùc. body, such as—Nghi raèng thaân cuøng maïng 3) The Buddha on the great precious Lotus naày do ai taïo ra?: throne under the Lotus realm bodhi-tree. This * Was created by Isvaradeva (God of Free- is the Vairocana mentioned in the Brahma Will): Trôøi Töï Taïi taïo ra? Net Sutra: Bieät Phaät—Döùt boû 12 phaåm voâ * Was created through time or evolution: Theo minh nhaäp vaøo ngoâi vò Dieäu Giaùc, ngoài ôû luaät tieán hoùa taïo ra. chính toøa ñaïi baûo hoa, döôùi goác caây boà ñeà * Was naturally created: Töï nhieân sanh ra. thaát baûo cuûa Lieân Hoa Taïng theá giôùi, maø hieän * Was created by the nature of life: Do ñôøi taïo baùo thaân vieân maõn, ñaây chính laø Ñöùc Tyø Loâ ra. Giaù Na noùi ñeán trong Kinh Phaïm Voõng. * Was created from the soil. Doubting that if 4) The Buddha on the throne of space, in the the body was not formed from the soil, then realm of eternal rest and glory, where he is a how come once it deteriorates it returns to the Vairocana mentioned in the Flower soil?: Do caùt buïi taïo ra. Nghi raèng neáu thaân Adornment Sutra: Vieân Phaät—Döùt boû phaåm naày khoâng do caùt buïi taïo ra thì taïi sao khi tan voâ minh maø thaønh thanh tònh phaùp thaân, an raõ roái thì thaân aáy laïi hoaøn veà caùt buïi. truï coõi thöôøng tòch quang, laáy hö khoâng laøm * Doubting that the body was created by choã ngoài, töùc laø Ñöùc Tyø Loâ Giaù Na noùi ñeán dharma or not dharma: Nghi raèng thaân do trong Kinh Hoa Nghieâm. phaùp hay do chaúng phaûi phaùp taïo ra. * Doubting that this body was created by karma Four types of doubts: Töù Nghi—According to or not karma: Nghi raèng thaân naày do nghieäp Venerable Thích Haûi Quang in the Letters to hay chaúng do nghieäp taïo ra. Buddhist Followers, there are four types of * Doubting that this body was created by doubts—Theo Thöôïng Toïa Thích Haûi Quang afflictions: Nghi raèng thaân naày do phieàn naõo trong Thô Gôûi Ngöôøi Hoïc Phaät, coù boán thöù nghi: taïo ra. 1) Doubts of the body—Nghi veà Thaân: * Doubting that whether this body was created a) Doubting that whether in the past one had a by parents or not: Nghi raèng thaân naày coù phaûi body or not?: Nghi raèng trong quaù khöù mình do cha meï taïo ra hay khoâng. ñaõ töøng coù thaân hay khoâng? 3) Doubts of Self—Nghi veà Ngaõ:

a) Doubting where does the Self come from and (A) By Way of Function—Theo phöông thöùc Taùc where will it go?: Nghi raèng Ngaõ töø ñaâu sanh Duïng: ra vaø seõ ñi veà ñaâu? 1) Productive Kamma (karma): Janaka (skt)— b) Doubting if there is a Self, then does that Self Nghieäp Taùi Taïo—See Productive karma. have form or doesn't have form?: Nghi raèng 2) Suportive kamma (karma): Upatthambaka neáu coù caùi Ngaõ, thì Ngaõ aáy laø saéc hay chaúng (p)—Nghieäp Trôï Duyeân—See Supportive phaûi saéc? karma. c) Doubting if there is Self, then does that Self 3) Obstructive kamma (karma): Upapilaka (p)— have characteristics or doesn't it have Nghieäp Boå Ñoàng—Coøn goïi laø nghieäp ngaên characteristics?: Nghi raèng neáu coù Ngaõ thì caùi trôû—See Obstructive karma. Ngaõ aáy laø töôùng hay chaúng phaûi laø töôùng? 4) Destructive kamma (karma): Upaghstaka d) Doubting whether the Self exists within the (p)—Nghieäp Tieâu Dieät—See Destructive body or outside the body?: Nghi raèng caùi Ngaõ karma. ôû trong thaân hay ôû ngoaøi thaân? (B) By order of ripening—Theo thöù töï troå quaû: e) Doubting whether the Self exists within the 1) Weighty kamma

(karma): Garuka (p)—Troïng mind or within the eyes?: Nghi raèng caùi Ngaõ Nghieäp—See Weighty karma. ôû trong taâm hay ôû trong maét? 2) Death-proximate kamma (karma): Asanna f) Doubting about what type of the Self in the (p)—Caän Töû Nghieäp—See Death-proximate past (was it an animal, a human, and how did karma. it behave, etc)?: Nghi raèng caùi Ngaõ ôû ñôøi quaù 3) Habitual kamma (karma): Acinna (p)— khöù thuoäc gioáng naøo (laø thuù, hay laø ngöôøi vaø Thöôøng Nghieäp—See Habitual karma. noù haønh xöû ra sao)? 4) Reserve kamma (karma): Katatta (p)—Tích g) Doubting about what will be the type of the Tröû Nghieäp—Coøn goïi laø nghieäp tích tuï—See Self in the future?: Nghi veà caùi Ngaõ ñôøi vò lai Reserve karma. thuoäc gioáng naøo? (C) By time of ripening—Nghieäp theo thôøi gian 4) Doubts about Transgressions—Nghi veà Toäi: troå quaû: a) Doubting if killing living things (animals) is 1) Immediately effective kamma (karma): considered transgressions or not?: Nghi raèng Ditthadhammavedaniya (p)—Hieän Nghieäp— saùt sanh coù phaïm toäi hay khoâng? See Immediate effective karma. b) Doubting if drinking alcohol or other 2) Subsequently effective kamma (karma): substances is considered a transgression or Upapajjavedaniya (p)—Haäu Nghieäp—See not?: Nghi raèng uoáng röôïu hay nhöõng chaát Upapajja-vedaniya-kamma. cay ñoäc coù phaïm hay khoâng phaïm toäi? 3) Indefinitely effective kamma (karma): c) Doubting one's transgressions are created by Aparapariyavedaniya (p)—Nghieäp Voâ Haïn the individual or created by someone else?: Ñònh—See Indefinitely effective karma. Nghi raèng toäi ta töï taïo hay vì ngöôøi khaùc maø 4) Defunct kamma (karma): Ahosi (p)—Nghieäp gaây taïo? Voâ Hieäu Löïc—See Defunct karma. d) Doubting if transgressions are created will (D) By place of ripening—Nghieäp Theo nôi choán one reap the retribution or will the Self reap maø troå quaû: those retributions?: Nghi raèng neáu gaây taïo toäi 1) Unwholesome kamma (karma): Nghieäp Baát roài thì thaân naày seõ thoï baùo hay Ngaõ naày seõ Thieän—According to The Path of thoï baùo? Purification, ten unwholesome deeds are both Four types of kamma (karma): unprofitable action and courses that lead to Kammacatukkam (p)—Boán Loaïi Nghieäp— unhappy destinies—Theo Thanh Tònh Ñaïo, According to the Abhidharma, there are four types ñöôïc goïi laø baát thieän nghieäp vì chuùng vöøa laø of kamma (karma)—Theo A Tyø Ñaït Ma Luaän (Vi baát thieän maø vöøa laø con ñöôøng daãn ñeán aùc Dieäu Phaùp), coù boán loaïi nghieäp: ñaïo.

2) Wholesome kamma (karma) pertaining to the he do anything for the welfare of others: Loaïi sense sphere: Nghieäp Thieän Duïc Giôùi—See ngöôøi haønh töï lôïi, khoâng haønh tha lôïi. Ñaây laø Wholesome kamma. loaïi ngöôøi chæ phaán ñaáu loaïi boû tham, saân si 3) Wholesome kamma (karma) pertaining to the cho chính mình, maø khoâng khuyeán khích fine-material sphere: Nghieäp Thieän Saéc ngöôøi khaùc loaïi boû tham saân si, cuõng khoâng Giôùi—See Wholesome kamma. laøm gì phuùc lôïi cho ngöôøi khaùc. 4) Wholesome kamma (karma) pertaining to the 2) Here a man's life benefits others, but not immaterial sphere: Nghieäp Thieän Voâ Saéc himself (who works for the good of others, but Giôùi—See Wholesome kamma. not for his own good). It is he who encourages Four types of people: Töù Chuûng Nhaân—See others to

abolish human weaknesses and do Four types of persons. some services to them, but does not strive for Four types of persons: Töù Chuûng Nhaân— the abolition of his own: Loaïi ngöôøi haønh tha According to the Sangiti Sutta in the Long lôïi, khoâng haønh töï lôïi. Ñaây laø loaïi ngöôøi chæ Discourses of the Buddha, there are four types of khuyeán khích ngöôøi khaùc loaïi boû nhöôïc ñieåm persons—Theo Kinh Phuùng Tuïng trong Tröôøng vaø phuïc vuï hoï, nhöng khoâng töï ñaáu tranh ñeå Boä Kinh, coù boán loaïi ngöôøi: loaïi boû nhöôïc ñieåm cuûa chính mình (naêng (A) The first four types of persons—Boán loaïi thuyeát baát naêng haønh). ngöôøi thöù nhaát: 3) Here a man's life benefits neither himself nor 1) Attan-tapo-hoti (p): A certain man who others (who works neither for his own good torments himself or is given to self- nor for the good of others). It is he who tormenting—Loaïi ngöôøi töï mình laøm khoå neither strives for the abolition of his own mình vaø sieâng naêng laøm khoå mình. weaknesses, nor does he encourage others to 2) Paran-tapo-hoti (p): A certain man who abolish others weaknesses, nor does he do torments others or is given to torment any service to others: Loaïi ngöôøi khoâng haønh others—Loaïi ngöôøi laøm khoå ngöôøi khaùc vaø töï lôïi, maø cuõng khoâng haønh tha lôïi. Ñaây laø sieâng naêng laøm khoå ngöôøi khaùc. loaïi ngöôøi khoâng ñaáu tranh ñeå loaïi boû nhöôïc 3) A certain man who torments himself, is given ñieåm cuûa chính mình, cuõng chaúng khuyeán to self-tormenting; torments others, is given to khích ngöôøi khaùc loaïi boû nhöôïc ñieåm, cuõng torment others: Loaïi ngöôøi laøm khoå mình, khoâng phuïc vuï ngöôøi khaùc. sieâng naêng laøm khoå mình; laøm khoå ngöôøi, vaø 4) Here a man's life benefits both himself and sieâng naêng laøm khoå ngöôøi. others (who works for his own good as well as 4) A certain man who torments neither himself for the good of others). It is he who strives for nor others. Thereby he dwells in this life the abolition of evil houghts from mind and at without craving, released, cool, enjoying the same time help others to be good: Loaïi bliss, becomes as Brahma: Loaïi ngöôøi khoâng ngöôøi haønh töï lôïi vaø haønh tha lôïi. Ñaây laø loaïi laøm khoå mình, khoâng sieâng naêng laøm khoå ngöôøi phaán ñaáu loaïi boû nhöõng tö töôûng xaáu mình; khoâng laøm khoå ngöôøi, khoâng sieâng trong taâm mình, ñoàng thôøi giuùp ngöôøi khaùc naêng laøm khoå ngöôøi. Neân ngay cuoäc soáng laøm ñieàu thieän. hieän taïi, vò naày soáng ly duïc, tòch tònh, thanh (C) Four more types of persons—Boán loaïi ngöôøi löông, an laïc thaùnh thieän. khaùc: (B) Four more types of persons—Boán loaïi ngöôøi 1) Here a man who lives in darkness and bounds khaùc: for drakness: Loaïi soáng trong boùng toái vaø 1) Here a man's life benefits himself, but not höôùng ñeán boùng toái. others (who works for his own good, but not 2) Here a man who lives in darkness, but bounds for the good of others). It is he who strives for for the light: Loaïi soáng trong boùng toái, nhöng the abolition of greed, hatred and delusion in höôùng ñeán aùnh saùng. himself, but does not encourage others to abolish greed, hatred and delusion, nor does

3) Here a man who lives in the light, but bounds 4) Those who keep their unwholesome deeds for drakness: Loaïi ngöôøi soáng trong aùnh saùng, hidden, lying about it when anyone asks nhöng höôùng ñeán boùng toái. about them, let alone if these deeds were not 4) Here a man who lives in the light and bounds asked, then certainly their

wickedness would for the light: Loaïi soáng trong aùnh saùng vaø never be revealed. This condition represents höôùng ñeán aùnh saùng. people who are pretenders, those who tricked (D) Four more types of people—Boán haïng ngöôøi others into believing they are saints. They are khaùc: people of no shame in self or before others: 1) Those who are not asked by anyone of their Haïng ngöôøi coù ai hoûi ñeán caùi xaáu cuûa mình wholesome deeds, and yet they speak of thì che daáu, huoáng laø khoâng hoûi! Ñaây laø loãi them voluntarily, let alone if someone did doái traù, xaûo quyeät, löøa gaït cho ngöôøi ta töôûng ask. This represents those who are constantly mình laø baäc Thaùnh. Haïng ngöôøi naày ñöôïc goïi bragging and boasting himself or herself. laø ngöôøi khoâng bieát taøm quí. Only a petty person would do such a thing (E) Four more types of persons—Boán loaïi ngöôøi because true greatness will be praised khaùc: without having necessary to announce it to 1) Samana-acalo (p): The unshakeable ascetic— the world: Haïng ngöôøi khoâng ai hoûi veà caùi toát Baát Ñoäng Sa Moân. cuûa mình maø cöù noùi, huoáng hoà chi laø coù hoûi! 2) The “Blue-lotus” ascetic: Thanh Lieân Hoa Sa Ñaây laø loãi töï khoe khoang mình, raát laø toån Moân. ñöùc, chæ coù keû tieåu nhôn môùi laøm nhö vaäy, 3) The “White-lotus” ascetic: Baïch Lieân Hoa Sa chöù baäc ñaïi tröôïng phu quaân töû ñöôïc khen Moân. cuõng khoâng caàn ai coâng boá ra. 4) Samana-sukhumalo (p): The subly-perfect 2) Those who when asked of others’ wholesome ascetic—Dieäu Thieän Sa Moân. deeds, will speak incompletely, sometimes Four types of people who can be seen as foes incoherently much like a child who had just in disguise: Boán Haïng Ngöôøi Maø Phaät Töû Khoâng learned to speak, let alone if they were not Neân Xem Laø Baïn—According to the Sigalaka asked! This condition represents people who Sutra, there are four types of people who can be hide other people’s wholesome deeds, so seen as foes in disguise—Theo Kinh Thi Ca La they would look good in the process. It is an Vieät, coù boán haïng ngöôøi maø Phaät töû khoâng neân act of a petty person: Haïng ngöôøi coù ai hoûi xem laø baïn. ñeán caùi toát cuûa ngöôøi khaùc, thì chæ ngaäp 1) The man who takes everything: Ngöôøi maø vaät ngöøng, baäp beï nhö con nít môùi hoïc noùi, huoáng gì cuõng laáy—The man who takes everything, hoà chi laø khoâng hoûi! Ñaây laø loãi dìm che ñieàu can be seen to be a false friend for four toát cuûa ngöôøi, ñeå cho thaáy mình toát, loãi naày reasons—Ngöôøi maø vaät gì cuõng laáy phaûi ñöôïc raát laø toån phöôùc, chæ coù keû tieåu nhôn môùi laøm xem khoâng phaûi laø baïn, daàu hoï töï xem laø baïn nhö vaäy. mình. Naày gia chuû töû, coù boán tröôøng hôïp 3) Those who are not asked of others’ ngöôøi vaät gì cuõng laáy phaûi ñöôïc xem nhö unwholesome deeds but speak of them khoâng phaûi laø baïn, daàu hoï töï xem laø baïn anyway, let alone if they were asked. These mình: are people who kill without weapons. This is a) He takes everything: Ngöôøi gaëp baát cöù vaät gì to expose other people’s mistakes and cuõng laáy. transgressions, or to ridicule others to make b) He wants a lot for very little: Ngöôøi cho ít maø one’s self look good. Such an act is a sign of xin nhieàu. wickedness and evil: Haïng ngöôøi khoâng ai c) What he must do, he does out of fear: Ngöôøi hoûi ñeán caùi xaáu cuûa keû khaùc, maø cöù noùi, vì sôï maø laøm. huoáng chi laø coù hoûi! Ñaây laø loãi gieát haïi ngöôøi d) He

seeks his own ends: Ngöôøi laøm vì möu lôïi maø khoâng duøng ñao kieám, raát laø toån haïi, chæ cho mình. coù keû aâm hieåm aùc ñoäc môùi laøm nhö vaäy.

2) The great talker: Ngöôøi chæ bieát noùi gioûi— d) He is a companion when you indulge in The great talker can be seen to be a false gambling: Laø baïn khi mình ñam meâ côø baïc. friend for four reasons—Ngöôøi chæ bieát noùi Four types of people who can be seen to be gioûi phaûi ñöôïc xem khoâng phaûi laø baïn, daàu hoï loyal friends: Boán Haïng Ngöôøi Maø Phaät Töû Neân töï xem laø baïn mình. Naøy gia chuû töû, coù boán Xem Laø Baïn Trung Kieân—According to the tröôøng hôïp ngöôøi chæ bieát noùi gioûi phaûi ñöôïc Sigalaka Sutra, there are four types of people who xem nhö khoâng phaûi laø baïn: can be seen to be loyal friends—Theo Kinh Thi a) He talks of favours in the past: Toû loä thaân tình Ca La Vieät, coù boán haïng ngöôøi maø Phaät töû neân vieäc ñaõ qua. xem laø baïn trung kieân: b) He talks of favours in the future: Toû loä thaân 1) The friend who is a helper: Ngöôøi baïn giuùp tình vieäc chöa ñeán. ñôû—The helpful friend can be seen to be a c) He mouths empty phrases of goodwill: Mua loyal friend in four ways—Ngöôøi baïn giuùp ñôû chuoäc caûm tình baèng saùo ngöõ. phaûi ñöôïc xem laø baïn chaân thaät. Naøy gia chuû d) When something needs to be done in the töû, coù boán tröôøng hôïp , ngöôøi baïn giuùp ñôû present, he pleads inability owing to some phaûi ñöôïc xem laø baïn chaân thaät: disaster: Khi coù coâng vieäc, töï toû söï baát löïc a) He looks after you when you are inattentive: cuûa mình. Che chôû cho baïn khi baïn voâ yù phoùng daät. 3) The flatterer: Ngöôøi kheùo nònh hoùt—The b) He looks after your possessions when you are flatterer can be seen to be a false friend for inattentive: Che chôû cuûa caûi cho baïn khi baïn four reasons—Ngöôøi kheùo nònh hoùt phaûi ñöôïc voâ yù phoùng daät. xem khoâng phaûi laø baïn, daàu hoï töï xem laø baïn c) He is a refuge when you are afraid: Laø choã mình. Naøy gia chuû töû, coù boán tröôøng hôïp keû nöông töïa cho baïn khi baïn sôï haõi. nònh hoùt phaûi ñöôïc xem nhö khoâng phaûi laø d) When some business is to be done he lets you baïn: have twice what you ask for: Khi baïn coù coâng a) He assents to bad actions: Ñoàng yù caùc vieäc vieäc seõ giuùp ñôû cuûa caûi cho baïn gaáp hai laàn aùc. nhöõng gì baïn thieáu. b) He dissents from good actions: Khoâng ñoàng yù 2) The friend who is the same in happy and caùc vieäc thieän. unhappy times: Ngöôøi baïn chung thuûy trong c) He praises you to your face: Tröôùc maët taùn khoå cuõng nhö vui—The friend who is the thaùn. same in happy and unhappy times can be d) He disparages you behind your back: Sau seen to be a loyal friend in four ways—Ngöôøi löng chæ trích. baïn chung thuûy trong khoå cuõng nhö vui phaûi 4) The fellow-spendthrift: Ngöôøi tieâu pha xa ñöôïc xem laø baïn chaân thaät. Naøy gia chuû töû, xæ—The fellow-spendthrift can be seen to be coù boán tröôøng hôïp ngöôøi baïn chung thuûy a false friend for four reasons—Ngöôøi tieâu trong khoå cuõng nhö trong vui phaûi ñöôïc xem pha xa xæ phaûi ñöôïc xem khoâng phaûi laø baïn, laø ngöôøi baïn chaân thaät: daàu hoï töï xem laø baïn mình. Naøy gia chuû töû, a) He tells you his secrets: Noùi cho baïn bieát coù boán tröôøng hôïp ngöôøi tieâu pha xa xæ phaûi ñieàu bí maät cuûa mình. ñöôïc xem nhö khoâng phaûi laø baïn, daàu hoï töï b) He guards your secrets: Giöõ gìn kín ñieàu bí cho laø baïn cuûa mình:

maät cuûa baïn. a) He is a companion when you indulge in c) He does not let you down in misfortune: strong drink: Laø baïn khi mình ñam meâ caùc Khoâng boû baïn khi baïn gaëp khoù khaên. loaïi röôïu. d) He would even sacrifice his life for you: Daùm b) He is a companion when you haunt the streets hy sinh thaân maïng vì baïn. at unfitting times: Laø baïn khi mình du haønh 3) The friend who points out what is good for ñöôøng phoá phi thôøi. you: Ngöôøi baïn khuyeân ñieàu lôïi ích—The c) He is a companion when you frequent fairs: friend who points out what is good for you Laø baïn khi mình la caø ñình ñaùm hyù vieän. can be seen to be a loyal friend in four

ways—Ngöôøi baïn khuyeân ñieàu lôïi ích phaûi 3) Claiming to have sensed, known one has not ñöôïc xem laø baïn chaân thaät. Naøy gia chuû töû, sensed: Khoâng nghó noùi nghó. coù boán tröôøng hôïp, ngöôøi baïn khuyeân ñieàu lôïi 4) Claiming to have known, known one has not ích phaûi ñöôïc xem laø baïn: known: Khoâng bieát noùi bieát. a) He keeps you from wrongdoing: Ngaên chaän (C) Four more un-Ariyan modes of speech—Boán baïn khoâng cho laøm ñieàu aùc. Phi Thaùnh Ngoân Khaùc: b) He supports you in doing good: Khuyeán khích 1) Claiming not to have seen, known what one baïn laøm ñieàu thieän. has seen: Thaáy noùi khoâng thaáy. c) He informs you of what you did not know: 2) Claiming not to have heard, known what one Cho baïn nghe ñieàu baïn chöa nghe. has heard: Nghe noùi khoâng nghe. d) He points out the path to Heaven: Cho baïn 3) Claiming not to have sensed, known what one bieát con ñöôøng leân coõi chö Thieân. has sensed: Nghó noùi khoâng nghó. 4) The friend who is sympathetic: Ngöôøi baïn coù 4) Claiming not to have known, known what one loøng thöông töôûng—The sympathetic friend has known: Bieát noùi khoâng bieát. can be seen to be a loyal friend in four Four unattainables: Töù Baát Khaû Ñaéc—Boán ways—Ngöôøi baïn coù loøng thöông töôûng phaûi ñieàu khoâng theå ñaït ñöôïc. ñöôïc xem laø baïn chaân thaät. Naøy gia chuû töû, 1) Perpetual youth: Thöôøng Thieáu Baát Khaû coù boán tröôøng hôïp, ngöôøi baïn thöông töôûng Ñaéc—Treû maõi khoâng giaø. phaûi ñöôïc xem laø ngöôøi baïn chaân thaät: 2) No sickness: Voâ beänh Baát Khaû Ñaéc—Khoâng a) He does not rejoice at your misfortune: oám ñau bònh hoaïn. Khoâng hoan hyû khi baïn gaëp hoaïn naïn. 3) Perennial life: Tröôøng Thoï Baát Khaû Ñaéc— b) He rejoices at your good fortune: Hoan hyû khi Soáng laâu. baïn gaëp may maén. 4) No death: Baát Töû Baát Khaû Ñaéc—Khoâng cheát. c) He stops others who speaks against you: Four unhindered bodhisattva powers of Ngaên chaän nhöõng ai noùi xaáu baïn. interpretation or reasoning: Töù Voâ Ngaïi— d) He commends others who speak in praise of See Four Unobstructed Eloquences. you: Khuyeán khích nhöõng ai taùn thaùn baïn. Four universal sufferings: Töù Khoå—Four Four udanas (skt): Töù Öu ñaøn na—See Four miseries—Four universal sufferings. The four dogmas. afflictions that are the lot of every man—Boán noãi Four un-Ariyan modes of speech: Töù Phi khoå cuûa con ngöôøi. Thaùnh Ngoân—According to the Sangiti Sutta in 1) Birth is suffering: Sanh khoå. the Long Discourses of the Buddha, there are four 2) Old age is suffering: Giaø khoå. un-Ariyan modes of speech—Theo Kinh Phuùng 3) Disease (illness) is suffering: Bònh khoå. Tuïng trong Tröôøng Boä Kinh, coù boán thöù khoâng 4) Death is suffering: Cheát khoå. phaûi laø lôøi noùi cuûa caùc baäc Thaùnh: ** See

Eight sufferings (A) First four un-Ariyan modes of speech—Boán Four universal vows of a Buddha or Phi Thaùnh Ngoân ñaàu tieân: Bodhisattva: Töù Hoaèng Theä Nguyeän—The four 1) Lying: Voïng ngöõ. magnanimous Vows or four all-encompassing 2) Slander: Löôõng thieät. vows—Boán phoå nguyeän lôùn cuûa Phaät vaø Boà Taùt. 3) Abuse or rude words: AÙc khaåu. (I) An overview of the "Four Great Vows"— 4) Iddle gossip: YÛ ngöõ. Toång quan veà "Töù Hoaèng Theä Nguyeän": The (B) Four more un-Ariyan modes of speech—Boán four great vows are basically a Mahayana Phi Thaùnh Ngoân Khaùc: reinterpretation of the Four Holy Truths. In 1) Claiming to have seen known what one has addition to ending one's own suffering, one not seen: Khoâng thaáy noùi thaáy. vows to end the suffering of all living beings. 2) Claiming to have heard, known one has not In addition to eliminating one's own heard: Khoâng nghe noùi nghe. afflictions, one vows to end the inexhaustible

afflictions of all living beings. In addition to ending the practice of sitting meditation. learning only the single Dharma-door These vows are also recited at the end of any necessary for one's own enlightenment, one Buddhist ceremonies—Töù hoaèng theä nguyeän vows to learn all the Dharma-doors, so that hay boán lôøi theä nguyeän roäng lôùn, laø moät phaàn one can teach all living beings appropriately. trong nhöõng lôøi theä nguyeän cuûa Boà Taùt maø Rather than being satisfied with reaching the ngöôøi ta thöôøng ñoïc tuïng ba laàn sau caùc buoåi stage of the Arhat, one vows to become a toïa thieàn trong caùc Thieàn vieän. Nhöõng lôøi theä Buddha. However, it is not enough just to nguyeän naøy cuõng ñöôïc tuïng ñoïc sau caùc khoùa recite the vows. You have to return the light leã Phaät giaùo. and think them over: The vows say that I will 1) Vow to save all living beings without limits: save countless number of beings. Have I done Chuùng sanh voâ bieân theä nguyeän ñoä—Nguyeän so? If I have, it should still be the same as if I cöùu ñoä heát thaûy chuùng sanh—Sentient beings had not saved them. Why? It is said that the are numberless (countless), I vow to save Thus Come One saves all living beings, and them all. yet not a single living being has been saved. 2) Vow to put an end to all passions and This means that even though you have saved delusions, though inumerous: Phieàn naõo voâ quite a few numbers of living beings, but do taän theä nguyeän ñoaïn—Afflictions not attach to the mark of saving living (annoyances) are inexhaustible (endless), I beings—Töù hoaèng theä nguyeän caên baûn laø söï vow to end (cut) them all—Nguyeän ñoaïn taän dieãn giaûi laïi veà Töù Dieäu Ñeá cuûa tröôøng phaùi heát thaûy phieàn naõo duïc voïng. Ñaïi Thöøa. Ngoaøi vieäc chaám döùt khoå ñau cuûa 3) Vow to study and learn all methods and chính mình, ngöôøi ta coøn nguyeän chaám döùt means without end: Phaùp moân voâ löôïng theä khoå ñau cho chuùng sanh moïi loaøi. Ngoaøi vieäc nguyeän hoïc—Schools and traditions are dieät taän phieàn naõo cuûa chính mình, ngöôøi ta manifold, I vow to study them all—The coøn nguyeän chaám döùt phieàn naõo cho heát thaûy teachings of Dharma are boundless, I vow to chuùng sanh. Ngoaøi vieäc tu hoïc moät phaùp moân learn them all—Nguyeän hoïc heát voâ löôïng duy nhaát cho söï giaùc ngoä cuûa chính mình, phaùp moân. ngöôøi ta nguyeän seõ tu hoïc heát thaûy caùc phaùp 4) Vow to become perfect in the supreme moân, ñeå töø ñoù ngöôøi ta coù theå

giaûng daïy laïi Buddha-law: Phaät ñaïo voâ thöôïng theä nguyeän cho heát thaûy chuùng sanh moät caùch thích hôïp. thaønh—The Buddha-Way (Truth) is supreme Ngöôøi ta nguyeän tu thaønh Phaät chöù khoâng (unsurpassed) , I vow to complete (realize) thoûa thích vôùi quaû vò A La Haùn. Tuy nhieân, it—Nguyeän chöùng thaønh Phaät ñaïo voâ thöôïng. chæ tuïng ñoïc nhöõng lôøi nguyeän lôùn naøy khoâng (B) According to the Sixth Patriarch Hui-Neng— chöa ñuû. Mình phaûi töï xeùt laáy chính mình. Khi Theo Luïc Toå Hueä Naêng: mình noùi chuùng sanh voâ bieân theä nguyeän ñoä. 1) I vow to take across the limitless living beings Mình ñaõ coù hoùa ñoä ai chöa? Neáu ñaõ coù hoùa of my own mind: Töï taâm chuùng sanh voâ bieân ñoä roài, thì haõy tieáp tuïc hoùa ñoä hoï. Taïi sao? Vì theä nguyeän ñoä—Good Knowing Advisors, did ngöôøi ta noùi Ñöùc Phaät cöùu ñoä heát thaûy chuùng all of you not just say, “I vow to take across sanh, nhöng laïi nghó raèng mình chöa töøng hoùa the limitless beings? What does it mean? You ñoä moät chuùng sanh naøo. Ñieàu naøy coù nghóa laø should remember that it is not Hui-Neng who duø mình coù cöùu ñoä nhieàu chuùng sanh ñi nöõa takes them across. Good Knowing Advisors, cuõng ñöøng luyeán chaáp vaøo hình töôùng cuûa söï the ‘living beings’ within your mind are hoùa ñoä chuùng sanh aáy. deviant and confused thoughts, deceitful and (II) Summary of the “Four Great Vows”—Sô löôïc false thoughts, unwholesome thoughts, veà “Töù Hoaèng Theä Nguyeän”: jealous thoughts, vicious thoughts: and these (A) Mahayana four great vows, that are part of thoughts are ‘living beings’ The self-nature the Bodhisattva vow as they recited three of each one of them must take itself across. times successively in a Zen monastery after That is true crossing over. What is meant by

‘the self-nature taking across?’ It is to take Separate yourself from both confusion and across by means of right views the living enlightenment, and always give rise to beings of deviant views, affliction, and Prajna. When you cast out the true and the delusion within your own mind. Once you false, you see your nature and realize the have right views, use Prajna Wisdom to Buddha-way at the very moment it is spoken destroy the living beings of delusion, of. Always be mindful; cultivate the Dharma confusion, and falsehood. Each one takes that possesses the power of this vow.”: Töï itself across. Enlightenment takes confusion taùnh Voâ Thöôïng Phaät ñaïo theä nguyeän thaønh. across, wisdom takes delusion across, Laïi voâ thöôïng Phaät ñaïo theä nguyeän thaønh, ñaõ goodness takes evil across. Such crossong thöôøng hay haï taâm haønh nôi chôn chaùnh, lìa over is a true crossing—Naày thieän tri thöùc! meâ, lìa giaùc, thöôøng sanh Baùt Nhaõ tröø chôn Caû thaûy ñaâu chaúng noùi: “Chuùng sanh voâ bieân tröø voïng, töùc thaáy ñöôïc Phaät taùnh, lieàn ngay theä nguyeän ñoä, noùi theá aáy, vaû laïi khoâng phaûi nôi lôøi noùi, lieàn thaønh Phaät ñaïo, thöôøng nhôù tu laø Hueä Naêng ñoä.” Naày thieän tri thöùc! Chuùng haønh, aáy laø phaùp nguyeän löïc. sanh trong taâm, choã goïi raèng taâm taø meâ, taâm Four unlimited bodhisattva powers of cuoáng voïng, taâm baát thieän, taâm taät ñoá, taâm aùc interpretation or reasoning: Töù Voâ Ngaïi— ñoäc, nhöõng taâm nhö theá troïn laø chuùng sanh, See Four Unobstructed Eloquences. moãi ngöôøi neân töï taùnh töï ñoä, aáy goïi laø chôn Four Unlimited State of Mind: Töù Voâ Löôïng ñoä. Sao goïi laø töï taùnh töï ñoä? Töùc laø

trong taâm Taâm—See Four immeasureable minds. nhöõng chuùng sanh taø kieán, phieàn naõo, ngu si, Four Unobstructed Eloquences: Patisambhida meâ voïng, ñem chaùnh kieán maø ñoä. Ñaõ coù (p)—Töù Voâ Ngaïi—Töù Voâ Ngaïi Bieän—Töù Voâ chaùnh kieán beøn söû duïng trí Baùt Nhaõ ñaùnh phaù Ngaïi Giaûi—Töù Voâ Ngaïi Trí—Four unhindered or nhöõng chuùng sanh ngu si meâ voïng, moãi moãi unlimited bodhisattva powers of interpretation or töï ñoä, taø ñeán thì chaùnh ñoä, meâ ñeán thì ngoä ñoä, reasoning—Boán phaùp voâ ngaïi cuûa caùc Boà Taùt khi ngu ñeán thì trí ñoä, aùc ñeán thì thieän ñoä, ñoä nhö giaûng thuyeát hay lyù luaän. theá goïi laø chôn ñoä (I) According to Mahayana Doctrine—Theo 2) I vow to cut off the inexhaustible afflictions Giaùo Thuyeát Ñaïi Thöøa: of my own mind. Further, 'I vow to cut off the 1) Understand all the letters of the law inexhaustible afflictions.' That is to use the (Dharma): Unobstructed (unlimited) Prajna Wisdom of your own self-nature to eloquence in Dharma—Phaùp Voâ Ngaïi Trí— cast out the vain and false thoughts in your Thaáu trieät vaên phaùp trong kinh ñieån khoâng mind: Töï taâm phieàn naõo voâ bieân theä nguyeän chöôùng ngaïi. ñoaïn. Laïi phieàn naõo voâ bieân theä nguyeän 2) Understand deeply the meaning of the law: ñoaïn, ñem töï taùnh Baùt Nhaõ trí töø hö voïng tö Artha (skt): Unobstructed (unlimited) töôûng taâm aáy vaäy eloquence in meaning—Nghóa Voâ Ngaïi Trí— 3) I vow to study the immeasurable Dharma- Bieát roõ nghóa lyù maø giaùo phaùp chuyeân chôû doors of my own nature. Further, 'I vow to khoâng chöôùng ngaïi. study the immeasurable Dharma-door.' You 3) Can understand the law in any languages: must see your own nature and always practice Nirukti (skt): Unobstructed (unlimited) the right Dharma. That is true study: Töï taùnh eloquence in phrasing or form of phaùp moân voâ taän theä nguyeän hoïc. Laïi phaùp expression—Töø Voâ Ngaïi Trí—Thoâng ñaït töï moân voâ taän theä nguyeän hoïc, phaûi töï thaáy taùnh taïi veà ngoân töø trong baát cöù ngoân ngöõ naøo. cuûa mình, thöôøng haønh chaùnh phaùp, aáy goïi laø 4) Pleasure in speaking or argument of the law: chôn hoïc. Pratibhana (skt): Unobstructed (unlimited) 4) I vow to realize the supreme Buddha Way of eloquence in delight or pleasure in speaking my own nature. Further, 'I vow to realize the or argument—Nhaïo Thuyeát Voâ Ngaïi Trí—supreme Buddha Way,' and with humble Bieän thuyeát khoâng chöôùng ngaïi, lôøi leõ troâi mind to always practice the true and proper. chaûy hôïp vôùi chaùnh lyù.

(II) According to Theravada Doctrine (The Path duyeân (paccaya). Vì ñieàu kieän thì caàn ñeán of Purification)—Theo Giaùo Thuyeát Nguyeân moät caùi khaùc laøm cho noù phaùt sinh, khieán noù Thuûy (Thanh Tònh Ñaïo): xaõy ra, neân goïi laø phaùp (dhamma). Nhöng ñaëc 1) Unobstructed eloquence in meaning: bieät coù naêm thöù caàn ñöôïc hieåu laø phaùp: Atthapatisambhida (p)—Nghóa Bieän Taøi Voâ i) Any cause that produces fruit: Baát cöù nhaân Ngaïi. naøo phaùt sinh ra quaû. a) Knowledge about meaning is the ii) The Noble Path: Thaùnh ñaïo. discrimination of meaning: Trí bieát veà nghóa iii) What is spoken: Caùi gì ñöôïc noùi leân. goïi laø nghóa bieän taøi voâ ngaïi. iv) What is profitable: Caùi gì coù lôïi. b) Meaning (Attha) is briefly a term for the fruit v) What is unprofitable: Caùi gì khoâng coù lôïi. of a cause (hetu). For in accordance with the c) When anyone reviews that law, any cause it is

served, arrived at, reached, knowledge of his, falling within the category therfore it is called ‘meaning’ ot ‘purpose.’ concenred with law, is the discrimination of But in particular, the five things should be law: Khi moät ngöôøi quaùn saùt phaùp aáy thì baát understood as meaning—Nghóa, noùi goïn laø cöù hieåu bieát naøo cuûa vò aáy veà phaùp goïi laø danh töø chæ keát quaû cuûa moät nhaân (hetu). Vì bieän taøi veà Phaùp. phuø hôïp vôùi nhaân, noù ñöôïc ñaït ñeán, ñöôïc 3) Unobstructed eloquence in the Language: phuïc vuï neân goïi laø nghóa hay muïc ñích. Nirutti-patisambhida (p)—Töø Ngöõ Bieän Taøi Nhöng ñaëc bieät naêm thöù caàn ñöôïc hieåu laø Voâ Ngaïi nghóa: a) Knowledge about enunciation of language i) The first is anything conditionally produced: dealing with meaning and law is the Thöù nhaát laø baát cöù thöù gì do duyeân sanh. discrimination of language: Trí bieát veà caùc töø ii) The second is Nibanna: Thöù hai laø Nieát Baøn. ngöõ ñeà caäp ñeán nghóa vaø phaùp thì goïi laø töø iii) The third is the meaning of what is spoken: ngöõ hay ngoân ngöõ bieän taøi voâ ngaïi. Thöù ba laø yù nghóa nhöõng gì ñöôïc noùi. b) There is the language that is individual iv) The fourth is the result: Thöù tö laø nghieäp quaû. essence, the usage that has no exceptions, v) The fifth is functional consciousness: Thöù and deals with that meaning and that law. naêm laø taâm duy taùc. Any knowledge falling within the category c) When anyone reviews that meaning, any concerned with the enunciation of that, with knowledge of his, falling within the category the speaking, with the utterance of that, concerned with meaning, is the discrimination concerned with the root-speech of all beings, of meaning: Khi moät ngöôøi quaùn saùt nghóa the Magadhan language that is individual naày, baát cöù hieåu bieát naøo cuûa vò aáy thuoäc veà essence, in other words, the language of law phaïm truø lieân heä ñeán yù nghóa, goïi laø bieän taøi (dhamma). This is the individual-essence veà nghóa. language, such knowledge is discrimination of 2) Unobstructed eloquence in the Law: language: Coù ngoân ngöõ ‘töï taùnh,’ nghóa laø Dhammapatisambhida (p)—Phaùp Bieän Taøi caùch xöû duïng noù khoâng coù ngoaïi leä, chæ ñeà Voâ Ngaïi. caäp ñeán nghóa aáy, phaùp aáy. Baát cöù thöù gì a) Knowledge about law is the discrimination of thuoäc phaïm truø lieân heä ñeán söï noùi leân ngoân law: Trí bieát veà phaùp goïi laø phaùp bieän taøi voâ ngöõ aáy, thoát ra, phaùt ngoân noù, lieân heä ñeán ngöõ ngaïi. ngoân caên ñeå cuûa moïi loaøi, ngoân ngöõ Magadha b) Law (Dhamma) is briefly a term for a töï tính, noùi caùch khaùc, laø ngoân ngöõ cuûa phaùp, condition (paccaya). For since a condition baát cöù trí gì bieát ñöôïc, vöøa khi nghe ngoân necessitates whatever it may be, makes it ngöõ aáy ñöôïc noùi leân raèng ñaây laø ngoân ngöõ coù occur or allows it to happen, it is therefore töï tính hay ñaây khoâng phaûi laø ngoân ngöõ coù töï called law (dhamma). But in particular, the tính nhö vaäy goïi laø bieän taøi voâ ngaïi veà ngoân five things should be understood as law— ngöõ. Phaùp noùi goïn laø danh töø chæ ñieàu kieän hay

4) Unobstructed eloquence in intelligence: Xem caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng Patibhanapatisambhida (p)—Trí Bieän Taøi Voâ baûn nguyeân. Trong töï vaø tha, khôûi so ño chaáp Ngaïi. tröôùc. Ngöôøi ñoù bò ñoïa vaøo boán caùi thaáy ñieân ñaûo, a) Knowledge about kinds of knowledge is moät phaàn voâ thöôøng, moät

phaàn thöôøng luaän.” discrimination of perspicuity: Trí bieát veà caùc 1) First, as this person contemplates the loaïi trí goïi laø trí bieän taøi voâ ngaïi. wonderfully bright mind pervading the ten b) When a man is reviewing and makes any of directions, he concludes that this state of the foregoing kinds of knowledge the object profound stillness is the ultimate spiritual self. of his knowledge, then any knowledge in him Then he speculates , “My spiritual self, which that has knowledge as its object is is settled, bright, and unmoving, pervades the discrimination of perspicuity, and so is any ten directions. All living beings are within my knowledge about these aforesaid kinds of mind, and there they are born and die by knowledge, which is concerned with details of themselves. Therefore, my mind is their individual domains, functions, and so on: permanent, while those who undergo birth Khi moät ngöôøi xeùt laïi vaø laáy baát cöù loaïi naøo and death there are truly impermanent.": Moät trong caùc loaïi trí treân laøm ñoái töôïng cho hieåu laø, ngöôøi ñoù quaùn saùt caùi taâm dieäu minh, khaép bieát cuûa mình, thì baát cöù söï hieåu bieát naøo cuûa caùc coõi möôøi phöông, traïm nhieân, cho laø thaàn vò aáy coù ñoái töôïng laø trí thì goïi laø trí bieän taøi ngaõ hoaøn toaøn, töø ñoù chaáp laø thaàn ngaõ khaép voâ ngaïi. möôøi phöông, yeân laëng, saùng suoát, chaúng Four unyokings: Töù Ly AÙch—According to the ñoäng. Taát caû chuùng sanh trong thaàn ngaõ, taâm Sangiti Sutta in the Long Discourses of the töï sinh töï cheát. Thì tính caùch cuûa ngaõ taâm laø Buddha, there are four unyokings—Theo Kinh thöôøng. Coøn kia sinh dieät, thaät laø tính caùch voâ Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán ly aùch: thöôøng 1) Unyoking from sensuality: Ly Duïc AÙch. 2) Second, instead of contemplating his own 2) Unyoking from becoming: Ly Höõu AÙch. mind, this person contemplates in the ten 3) Unyoking from wrong views: Ly Kieán AÙch. directions worlds as many as the Ganges’ 4) Unyoking from ignorance: Ly Voâ Minh AÙch. sands. He regards as ultimately impermanent Four upside-downs: Töù Chuûng Ñieân Ñaûo— those worlds that are in eons of decay, and as Four upside-down theories—In the Surangama ultimately permanent those that are not in Sutra, book Nine, in the part of the ten states of eons of decay: Hai laø, ngöôøi ñoù chaúng quaùn the formation skandha, the Buddha reminded saùt caùi taâm, chæ xem xeùt khaép caû möôøi Ananda about the four upside-down theories as phöông haèng sa quoác ñoä, thaáy caùi choã kieáp bò follows: “Ananda! Further, in his practice of hö, goïi laø chuûng tính voâ thöôøng hoaøn toaøn. samadhi, the good person’s mind is firm, Coøn caùi choã kieáp chaúng bò hö, goïi laø thöôøng unmoving, and proper and can no longer be hoaøn toaøn. distrubed by demons. He can thoroughly 3) Third, this person closely examines his own investigate the origin of all categories of beings mind and finds it to be subtle and mysterious, and contemplate the source of the subtle, fleeting, like fine motes of dust swirling in the ten and constant fluctuation. But if he begins to directions, unchanging in nature. And yet it speculate about self and others, he could fall into can cause his body to be born and then to die. error with theories of partial impermanence and He regards that indestructible nature as his partial permanence based on four distorted permanent intrinsic nature, and that which views.”—Theo Kinh Thuû Laêng Nghieâm, quyeån

undergoes birth and death and flows forth Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc from him as impermanent: Ba laø, ngöôøi ñoù chæ nhôû ngaøi A Nan veà boán thöù ñieân ñaûo nhö sau: quaùn saùt caùi ngaõ taâm cuûa mình, tinh teá nhoû "Naày A Nan! Laïi caùc thieän nam, trong tam ma nhieäm, ví nhö vi traàn löu chuyeån möôøi ñòa, chính taâm yeân laëng kieân coá. Ma chaúng tìm phöông, tính khoâng dôøi ñoåi. Coù theå khieán thaân ñöôïc choã tieän, cuøng toät caên baûn cuûa 12 loaøi sinh.

naày lieàn sinh lieàn dieät, maø noùi laø tính chaúng 3) Yajur Veda: Teá Töï Veä Ñaø—Nhöõng baøi nghò hoaïi, vaø goïi laø ngaõ tính thöôøng. thöùc teá leã. 4) Fourth, knowing that the skandha of thinking 4) Atharva Veda: Nhöông Tai Veä Ñaø: Goàm has ended and seeing the flowing of the nhöõng baøi chuù ñeå caàu nguyeän. skandha of formations, this person speculates Four vehicles: Töù Thaëng. that the continuous flow of the skandha of (A) The four vehicles which the Buddha formations is permanent, and that the mentioned in the Lotus Sutra—Trong Kinh skandhas of form, feeling, and thinking which Phaùp Hoa, Phaät coù noùi ñeán boán coå xe: have already ended are impermanent. 1) The goat cart: Xe Deâ. Because of these speculations of 2) The deer cart: Xe Höu. impermanence and permanence, he will fall 3) The Ox cart: Xe Traâu. into externalism and become confused about 4) Great White Bullock cart: Ñaïi Baïch Ngöu. the Bodhi nature: Boán laø, ngöôøi ñoù bieát töôûng (B) According to the Dharma Jewel Platform aám heát, thaáy haønh aám coøn löu ñoäng. Haønh aám Sutra, Chapter Seventh—Theo Kinh Phaùp thöôøng löu ñoäng, neân chaáp laøm tính thöôøng. Baûo Ñaøn, Phaåm thöù Baûy: One day Chih- Caùc aám saéc, thuï, töôûng ñaõ heát, goïi laø voâ Ch'ang asked the Master, "The Buddha thöôøng. Vì so ño chaáp tröôùc moät phaàn voâ taught the dharma of the three vehicles and thöôøng, moät phaàn thöôøng nhö treân, neân ñoïa also the Supreme Vehicle. Your disciple has laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà. not yet understood that and would like to be Four upside-down views for both Hinayana instructed." The Master said, "Contemplate and Mahayana: Nhò Thöøa Töù Ñieân Ñaûo—This only your own original mind and do not be is one of the eight upside-down views which attached to the marks of external dharmas. belongs to the four upside-down views for The Dharma doesn't have four vehicles; it is ordinary people—Ñaây laø moät trong taùm ñieân ñaûo people's minds that differ." The Master thuoäc Phaøm phu Töù Ñieân Ñaûo—See Eight upside- added: "Vehicles are methods of practice, not down views (A). subjects for debate. Cultivate on your own Four upside-down views for ordinary and do not ask me, for at all times your own self-nature is itself 'thus."—Moät hoâm Sö Trí people: Phaøm phu Töù Ñieân Ñaûo—See Four Thöôøng hoûi Toå raèng: "Phaät noùi phaùp ba thöøa, upside-downs and Eight upside-down views (A). laïi noùi Toái thöôïng thöøa, ñeä töû chöa hieåu, Four Vajra-rulers of the four elements: Töù mong ngaøi chæ daïy." Toå baûo: "OÂng xem nôi Chaáp Kim Cang—Boán vò Kim Cang Chuû cuûa töù baûn taâm mình, chôù coù chaáp töôùng beân ngoaøi. ñaïi. Phaùp khoâng coù boán thöøa, taâm ngöôøi töï coù 1) The Earth Vajra-ruler, of the Southeast: Ñòa nhöõng sai bieät." Toå noùi theâm: "Thöøa laø nghóa Kim Cang Chuû ôû veà phía Ñoâng Nam. haønh, khoâng phaûi ôû

mieäng tranh, oâng phaûi töï 2) The Water Vajra-ruler, of the Southwest: tu chôù coù hoûi toâi, trong taát caû thôøi, töï taùnh töï Thuûy Kim Cang Chuû ôû veà phía Taây Nam. nhö." 3) The Fire Vajra-ruler, of the Northwest: Hoûa 1) Small vehicle: Cultivating by seeing, hearing, Kim Cang Chuû ôû veà phía Taây Baéc. and reciting is the small vehicle—Tieåu Thöøa: 4) The Wind Vajra-ruler, of the Northeast: Thaáy nghe tuïng ñoïc aáy laø Tieåu thöøa. Phong Kim Cang Chuû ôû veà phía Ñoâng Baéc. 2) Middle vehicle: Cultivating by awakening to Four Vedas: Four Veda Sutras in India—Töù the Dharma and understanding the meaning is Kinh Veä Ñaø—Boán boä kinh Veä Ñaø ôû AÁn Ñoä. the middle vehicle—Trung Thöøa: Ngoä phaùp 1) Rig Veda: Ñoäc Tuïng Veä Ñaø—Goàm nhöõng hieåu nghóa aáy laø Trung thöøa. baøi ca tuïng thaàn thaùnh. 3) Great vehicle: Cultivating in accord with 2) Sama Veda: Ca Vònh Veä Ñaø—Goàm nhöõng Dharma is the great vehicle—Ñaïi Thöøa: Y baøi ca trong khi haønh leã. phaùp tu haønh aáy laø Ñaïi thöøa.

4) Supreme Vehicle: To penetrate the ten potential, it cannot by itself become actual thousand dharmas entirely and completely without an extraneous aid. The oil cannot be while remaining without defilement, and to got out of the seed, unless it is pressed by a sever attachment to the marks of all the crusher. If it has to depend on an external aid, dharmas with nothing whatsoever gained in then there is no 'self-production' (svata- return: that is the Supreme Vehicle—Toái utpattih); (iii) If the cause and effect are Thöôïng Thöøa: Muoân phaùp troïn thoâng, muoân identical, it would be impossible to distinguish phaùp ñaày ñuû, taát caû khoâng nhieãm, lìa caùc one as the producer of the other. The identity phaùp töôùng, moät cuõng khoâng ñöôïc goïi laø Toái view of cause and effect is, therefore, thöôïng thöøa. troubled itself with self-contradiction—Töï Four verses of enlightenment: Töù Cuù Thaønh thaân sanh ra coù nghóa laø nguyeân nhaân vaø keát Ñaïo—The swan-song of an arhat, who has quaû ñoàng nhaát, söï vaät ñöôïc sanh ra bôûi töï attained to the perfect life—Boán caâu thaønh ñaïo thaân. Roõ raøng ngaøi Long Thoï nghó raèng ñaây laø cuûa moät vò A La Haùn, döïa vaøo voâ sinh trí maø tuïng thuyeát "nhaân trung höõu quaû luaän" cuûa tröôøng ñoïc boán caâu keä naày. phaùi Soá Luaän khi ngaøi pheâ bình veà quan ñieåm All rebirths are ended, cuûa nhaân quaû töï sanh naøy. Söï pheâ bình cuûa The noble life established; Trung Quaùn ñoái vôùi lyù luaän naøy coù theå toùm My work is accomplished. taéc nhö theá naøy: (i) Neáu quaû ñaõ coù trong No further existence is mine. nhaân, thì söï taùi sanh saûn khoâng theå coù ñöôïc. Caùc laäu ñaõ heát, Soá Luaän coù theå cho raèng tuy quaû coù theå hieän Phaïm haïnh ñaõ laäp; höõu trong nhaân, söï bieåu loä cuûa noù laø ñieàu môùi Vieäc laøm ñaõ xong. meû. Tuy nhieân, ñieàu naøy khoâng coù nghóa raèng Chaúng thuï höõu laäu. quaû laø moät thöïc chaát môùi. Noù chæ coù nghóa laø Four views of causality: According to moät hình thöùc hoaëc traïng thaùi môùi cuûa thöïc Nagarjuna in the Madhyamaka Sastra, there are chaát maø thoâi, nhöng söï sai bieät treân hình thöùc four views about causality—Theo Ngaøi Long Thoï hay traïng thaùi naøy laïi ñi ngöôïc vôùi söï ñoàng trong Trung Quaùn Luaän, coù boán loaïi quan ñieåm veà nhaát cuûa taàng lôùp caên baûn; (ii) Neáu baûo raèng luaät nhaân quaû. nguyeân nhaân laø moät phaàn cuûa hieän thöïc, vaø 1)

The theory of self-becoming—Thuyeát töï thaân moät phaàn tieàm taøng, thì chaúng khaùc naøo thöøa maø sinh ra: This means that the cause and nhaän raèng trong cuøng moät söï vaät ñaõ coù tính effect are identical, that things are produced chaát ñoái nghòch nhau. Neáu nguyeân nhaân laø out of themselves. Nagarjuna had evidently in moät caùi gì hoaøn toaøn tieàm taøng, thì töï noù view the Satkaryavada of Samkhya while khoâng theå trôû thaønh hieän thöïc khi khoâng coù söï criticizing the autogenous theory of causality. trôî giuùp cuûa ngoaïi löïc. Daàu khoâng theå töï noù The Madhyamika's criticism of this theory chaûy ra ngoaøi haït tröø phi naøo noù ñöôïc eùp bôûi may be summarized thus: (i) If the effect is moät maùy eùp. Neáu noù caàn ñeán söï trôî giuùp cuûa already present in the cause, not purpose ngoaïi löïc nhö vaäy thì ñaõ khoâng coù caùi ñöôïc would be served by its re-production. The goïi laø "töï sanh saûn." Ñieàu naøy coù nghóa laø Samkhya may say that though the effect may phaûi loaïi boû haún thuyeát "nhaân trung höõu be present in the cause, its manifestation is quaû;" (iii) Neáu nguyeân nhaân vaø keát quaû laø something new. This, however, does not ñoàng nhaát, thì khoâng theå phaân bieät ñöôïc caùi mean that the effect is a new substance. It naøo laø caùi ñaõ taïo sanh caùi kia. Vì theá quan only means that it is a new form or state goes ñieåm "nhaân trung höõu quaû" töï gaây khoù khaên against the identity of the underlying cho chính noù vôùi söï töï maâu thuaãn. substratum; (ii) If it is said that the cause is 2) Production from another (Parata-Utpattih)— partly actual, and partly potential, it would Saûn sanh bôûi vaät khaùc: This means that the amount to accepting opposed natures in one cause and effect are different. This view is and the same thing. If the cause is wholly known as "Asatkaryavada." This was held by

the Sarvastivadins and Sautrantikas or the khaùc, vaø keá ñoù söï keát hôïp môùi naøy laïi seõ ñoøi Hinayanists in general. Nagarjuna had hoûi moät soá yeáu toá khaùc nöõa. Ñieàu naøy seõ daãn obviously these in view while criticizing this ñeán tình traïng "daàn laân baát taän" (cöù tieáp tuïc heterogeneous view of causality. His criticism maõi khoâng ngöøng nghæ). of this view makes out the following 3) Production from both "itself and another" important points: (i) If the cause is different (Duabhyam-Utpattih)—Do caû hai maø sanh ra from the effect, no relation can subsist "do töï noù vaø do thöù khaùc": This theory between the two. In what case anything can believes that the effect is both identical with be produced from anything. (ii) The and different from the cause. This is a Hinayanist believed that with the production combination of both Satkaryavada and of the effect the course ceased to exist. But Asatkaruavada, and so contains the 'ex-hypothesis' causality is a relation inconsistencies of both. Besides this would between two. Unless the cause and effect co- invest the real with two opposed characters exist, they cannot be related. If they cannot (identity and difference) at one and the same be related , causality becomes meaningless. time—Lyù luaän naøy tin raèng quaû vaø nhaân vöøa (iii) The Hinayanist believed that the effect is gioáng nhau laïi vöøa khaùc nhau. Ñaây laø söï keát produced by a combination of factors. Now hôïp cuûa :nhaân trung höõu quaû luaän" vaø "nhaân for the co-ordination of these factors, another trung voâ quaû

luaän," neân bao goàm söï maâu factor would be required, and again for the thuaãn cuûa caû hai. Ngoaøi ra, loaïi lyù luaän naøy co-ordination of the additional factor with the ñaõ bao truøm thöïc taïi vôùi hai loaïi ñoái laäp taùnh previous one, another factor be required. This (ñoàng nhaát vaø khaùc nhau) cuøng moät luùc. would lead to a 'regressus ad infinitum.'— 4) Production without any cause or production Thuyeát 'saûn sanh bôûi vaät khaùc' coù nghóa laø by chance (Ahetutah-Utpattih)—Voâ nguyeân nguyeân nhaân vaø keát quaû laø khaùc nhau. Thuyeát nhaân hay ngaãu nhieân maø sanh ra: This theory naøy ñöôïc goïi laø "nhaân trung voâ quaû luaän," maintains that things are produced without a chuû tröông cuûa nhöõng ngöôøi thuoäc phaùi Nhaát cause, or produced by chance. The Naturalists Thieát Höõu Boä vaø Kinh Löôïng Boä, hoaëc cuûa and Sceptics (Svabhavaadins) believed in Phaät giaùo Nguyeân Thuûy noùi chung. Khi ngaøi such a theory. If no reason is assigned for the Long Thoï pheâ bình veà quan ñieåm veà nhaân theory, it amounts to sheer, perverse quaû khaùc taùnh chaát naøy, roõ raøng ngaøi ñaõ dogmatism. If a reason is assigned, it amounts nhaém ñeán nhöõng boä phaùi ñoù. Söï pheâ bình veà to accepting a cause—Lyù luaän naøy cho raèng "nhaân trung voâ quaû luaän" cuûa ngaøi goàm söï vaät saûn sanh moät caùch ngaãu nhieân, khoâng nhöõng ñieåm quan troïng sau ñaây: (i)Neáu nhaân coù nguyeân nhaân. Nhöõng ngöôøi tin vaøo "Töï quaû khaùc nhau thì khoâng moät lieân heä naøo giöõa taùnh luaän" laø nhöõng ngöôøi theo chuû nghóa töï nhaân vaø quaû coù theå toàn taïi. Trong tröôøng hôïp nhieân hay chuû nghóa hoaøi nghi tin vaøo lyù luaän ñoù thì baát thöù gì cuõng coù theå laø saûn phaåm cuûa naøy. Loaïi lyù luaän naøy neáu khoâng neâu ra ñöôïc baát cöù thöù gì khaùc; (ii) Nhöõng ngöôøi thuoäc lyù do thì chaúng khaùc naøo moät lyù luaän ñoäc phaùi Nguyeân Thuûy cho raèng nhaân sau khi ñoaùn hoaøn toaøn hoang ñöôøng. Vaø neáu coù moät sanh ra quaû thì khoâng coøn toàn taïi. Nhöng giöõa lyù do ñöôïc neâu ra thì chaúng khaùc naøo noù ñaõ nhaân vaø quaû coù moät loaïi quan heä nhaân quaû thöøa nhaän moät nguyeân nhaân. "ñöông nhieân." Tröø phi naøo nhaân quaû cuøng Four view-points to be considered: Töù Nieäm toàn taïi thì chuùng môùi coù theå coù lieân heä vôùi Xöù—See Four kinds of mindfulness. nhau. Neáu chuùng khoâng theå lieân heä vôùi nhau, Four vinayas and five sastras: Töù Luaät Nguõ thì luaät nhaân quaû trôû thaønh voâ nghóa; (iii) Luaän— Boán Luaät Naêm Luaän. Nhöõng ngöôøi thuoäc phaùi Nguyeân Thuûy tin (A) The four Vinayas or disciplinary raèng quaû ñöôïc saûn sanh bôûi söï keát hôïp cuûa regulations—Boán Luaät: moät soá yeáu toá. Baây giôø söï keát hôïp cuûa caùc 1) Sarvastivada-version, translated into Chinese yeáu toá naøy ñoøi hoûi phaûi coù nhöõng yeáu toá in 61 books by Punyatara: Thaäp Tuïng Luaät—

Boä Thaäp Tuïng Luaät ñöôïc Ngaøi Phaät Nhöôïc Chö Phaät ba ñôøi ñeàu ñöôïc ba möôi baûy phaåm Ñaø La ñôøi Haäu Taàn dòch ra Hoa Ngöõ goàm 61 trôï ñaïo nhö nhau—See Thirty Seven Aids to quyeån. Enlightenment. 2) Dharmagupta's version, translated into 4) All Buddhas have each the threefold body or Chinese by Buddhayasas in 60 books: Töù trikaya: Thaân Ñaúng—Chö Phaät ba ñôøi ñeàu coù Phaàn Luaät—Boä Töù Phaàn Luaät ñöôïc Ngaøi ba thaân (Phaùp, Baùo, Hoùa) nhö

nhau. Phaät Ñaø Da Xaù ñôøi Dieâu Taàn dòch ra Hoa (II) Ngöõ 60 quyeån. 1) All things are equally included in the 3) Samghika-version or Mahasamghika-version, Bhutatathata: Chö Phaùp Töù Ñaúng Keå Caû translated into Chinese in 40 books by Chaân Nhö. Buddhabhadra: Taêng Kyø Luaät—Boä Taêng Kyø 2) The mind nature being universal, its field of Luaät ñöôïc Ngaøi Phaät Ñaø Baït Ñaø La ñôøi Ñoâng action is universal: Phaùt Taâm Ñaúng—Lyù tính Taán dòch ra Hoa ngöõ, 40 quyeån. sôû y bình ñaúng, neân taâm naêng phaùt cuõng bình 4) Mahisasaka-nikaya-pancavargavinaya (skt): ñaúng. Mahisasaka-version, translated into Chinese 3) The way or method is also universal: Ñaïo in 30 books by Buddhajiva—Nguõ Boä Luaät— Ñaúng—Phaùt taâm bình ñaúng, neân ñaïo sôû haønh Sa Di Taéc Boä Hoøa Heâ Nguõ Phaàn Luaät—Boä cuõng bình ñaúng. Nguõ Boä Luaät do Ngaøi Phaät Ñaø Thaäp ñôøi Toáng 4) The mercy of the Buddhas is universal for all: dòch ra Hoa ngöõ, 30 quyeån. Töø Bi Ñaúng—Ñaïo sôû haønh bình ñaúng, neân (B) The five great sastras—Nguõ Luaän: ñöùc töø bi ñöôïc theå hieän ra khi ñaéc ñaïo cuõng 1) Ceremonials of the esoteric cult for ridding bình ñaúng. from calamity: Du Giaø Sö Ñòa Luaän. Four virtues of Nirvana: The four nirvana 2) Ceremonials of the esoteric cult for virtues or characteristics in Buddhism, or four prosperity: Phaân Bieät Du Giaø Luaän. noble qualities of the Buddha's life expounded in 3) Ceremonials of the esoteric cult for subduing the Nirvana Sutra—Töù Ñöùc Nieát Baøn theo Phaät evils (spirits): Ñaïi Thöøa Trang Nghieâm Kinh Giaùo, hay boán phaåm haïnh cao thöôïng cuûa Nhö Lai Luaän. ñöôïc thuyeát giaûng trong Kinh Nieát Baøn (ñaây laø 4) Ceremonials of the esoteric cult for seeking boán phaåm haïnh roát raùo cuûa Ñöùc Nhö Lai, coù boán the love of Buddhas: Bieän Trung Bieân Luaän ñöùc naày töùc laø ñaéc Ñaïi Baùt Nieát Baøn cuûa Ñaïi Tuïng. Thöøa): 5) Ceremonials of the esoteric cult for calling 1) Permanence (Eternity): Thöôøng Ñöùc—Theå the good to aid: Kim Cang Baùt Nhaõ Luaän. cuûa Nieát Baøn thöôøng haèng baát bieán, khoâng Four virtues which a Buddha out of his sinh dieät. infinte heart manifest equally to all: Töù 2) Joy: Happiness—The paramita of joy—Laïc Ñaúng. Ñöùc—Laïc Ba La Maät—Theå cuûa Nieát Baøn (I) The four virtues which a Buddha out of his tòch dieät vónh an. infinte heart manifest equally to all—Chö 3) Personality or Soul: True self—Ngaõ Ñöùc. Phaät Töù Ñaúng—Töù Voâ Löôïng Taâm (Töø, Bi, 4) Purity: Tònh Ñöùc—Theå cuûa Nieát Baøn giaûi Hyû, Xaû): thoaùt khoûi moïi caáu nhieãm. 1) All Buddhas have the same title or titles: Töï Four voices of Buddha: Töù Chuûng Phaät AÂm— Ñaúng—Chö Phaät ba ñôøi ñeàu coù moät danh According to The Flower Adornment Scripture, hieäu nhö nhau (ñeàu ñöôïc goïi laø Phaät). Chapter Manifestation of Buddha (37), great 2) All the Buddhas speak the same language enlightening beings should know that Buddha's (Sanskrit): Ngöõ Ñaúng—Chö Phaät ba ñôøi ñeàu voice is neither quantified nor unquantified, duøng moät thöù ngoân ngöõ maø giaûng thuyeát neither has a master nor lacks a master, neither (Phaïn Ngöõ). communicates nor does not communicate. It is as 3) All Buddhas proclaim the same truth (thirty- when the world is about to disintegrate, there is no seven aids to enlightenment): Phaùp Ñaúng— master, no maker, yet it spontaneously emits four

voices. These voices have no master or maker, boû thaân Quang AÂm Thieân sanh leân Bieán Tònh they are just produced by the power of good Thieân. practices of sentient beings—Theo Kinh Hoa 4) The fourth voice says, “You should know that Nghieâm, Phaåm Nhö Lai Xuaát Hieän (37), chö ñaïi the tranquility of the fourth meditation stage Boà Taùt bieát aâm thanh cuûa Ñöùc Nhö Lai chaúng surpasses the heaven of universal purity.” phaûi löôïng, chaúng phaûi voâ löôïng, chaúng phaûi chuû, Hearing this, the sentient beings are naturally chaúng phaûi khoâng chuû, chaúng phaûi thò giaùo, chaúng able to achieve the fourth meditation stage, phaûi khoâng thò giaùo. Ví nhö theá giôùi luùc saép hoaïi, relinquish the body of the heaven of universal khoâng chuû khoâng laøm, töï nhieân aâm thanh cuûa Ñöùc purity, and are born in the heaven of vast Nhö Lai phaùt ra boán thöù. Boán thöù aâm thanh treân results: AÂm thanh thöù tö noùi, “Moïi ngöôøi neân ñaây khoâng chuû, khoâng laøm, maø chæ do thieän bieát töù thieàn tòch tònh hôn Bieán Tònh Thieân.” nghieäp cuûa chuùng sanh maø phaùt sanh. Chuùng sanh nghe xong töï nhieân ñöôïc thaønh 1) The first voice says, “You all should know töïu töù thieàn, boû thaân Bieán Tònh Thieân sanh that the well-being of the first meditation leân Quaûng Quaû Thieân. stage, free from the ills of desire, surpasses Four ways of answering questions: Boán Caùch the realm of desire.” The sentient beings Traû Lôøi Caâu Hoûi—According to the Sangiti Sutta, hearing this are naturally able to accomplish there are four ways of answering questions— the first meditation stage, reliquish the body Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù of the realm of desire and be reborn in boán caùch traû lôøi caâu hoûi. Brahma heaven: AÂm thanh thöù nhaát noùi, “Moïi 1) The question to be answered directly: ngöôøi neân bieát sô thieàn an laïc, rôøi nhöõng loãi Ekamsa-vyakaraniyo-panho (p)—Traû lôøi caâu duïc nhieãm vöôït khoûi coõi duïc.” Chuùng sanh hoûi moät caùch döùt khoaùt. nghe roài töï nhieân ñöôïc thaønh töïu sô thieàn, boû 2) Requiring an explanation: Vibhajja- thaân coõi duïc sanh leân Phaïm Thieân. vyakaraniyo-panho (p)—Traû lôøi caâu hoûi baèng 2) The second voice says, “You should know caùch phaân tích. that the well-being of the second meditation 3) Requiring a counter-question: Patipuccha- stage, without reflection and rumination, vyakaraniyo-panho (p)—Traû lôøi caâu hoûi baèng surpasses the Brahma heaven.” The sentient caùch chaát vaán. beings hearing this naturally manage to 4) To be set aside: Thapaniyo-panha (p)—Traû accomplish the second meditation stage, lôøi caâu hoûi baèng caùch giaû lô hay boû qua. relinquish the body of Brahma heaven, and Four ways the Buddha used to save sentient are born in the light-sound heaven: AÂm thanh beings: Phaät Cöùu Ñoä Chuùng Sanh Baèng Boán thöù hai noùi, “Moïi ngöôøi neân bieát nhò thieàn an Phöông Phaùp—According to Tao-Ch’o (562-645), laïc, khoâng giaùc, khoâng quaùn, vöôït hôn Phaïm one of the foremost devotees of the Pure Land Thieân.” Chuùng sanh nghe xong töï nhieân ñöôïc school, in his Book of Peace and Happiness, one thaønh töïu nhò thieàn, boû thaân Phaïm Thieân sanh of the principal sources of the Pure Land doctrine. leân coõi trôøi Quang AÂm Thieân. All the Buddhas save sentient beings in four 3) The third voice says, “You should know the ways—Theo Ñaïo Xöôùc (562-645), moät trong well-being of the third meditation stage has nhöõng

tín ñoà loãi laïc cuûa Tònh Ñoä Toâng, trong An no flaws and surpasses the light-spund Laïc Taäp, moät trong nhöõng nguoàn taøi lieäu chính heaven." Hearing this, the sentient beings are cuûa giaùo phaùp Tònh Ñoä, chö Phaät cöùu ñoä chuùng naturally able to achieve the third meditation sanh baèng boán phöông phaùp. stage, relinquish the body of the light-sound 1) By oral teachings such recorded in the twelve heaven, and are born in the heaven of divisions of Buddhist literature: Baèng khaåu universal purity: AÂm thanh thöù ba noùi, "Moïi thuyeát nhö ñöôïc kyù taûi trong Nhò Thaäp Boä ngöôøi neân bieát tam thieàn an laïc khoâng loãi Kinh. laàm, vöôït hôn Quang AÂm Thieân." Chuùng sanh 2) By their physical features of supernatural nghe xong töï nhieân ñöôïc thaønh töïu tam thieàn, beauty: Baèng töôùng haûo quang minh.

3) By their wonderful powers and virtues and ways of description of a Nirvana—Chöõ Nieát Baøn transformations: Baèng voâ löôïng ñöùc duïng coù nghóa laø "ñoaïn dieät" vaø töø ñoù daãn ñeán thanh thaàn thoâng ñaïo löïc, ñuû caùc thöù bieán hoùa. tònh. Moät vaán ñeà ñöôïc neâu leân ôû ñaây laø coù phaûi 4) By recitating of their names, which when Nieát Baøn chæ laø traïng thaùi bieán ñoåi cuûa trí tueä hay uttered by beings, will remove obstacles and noù laø moät chieàu khaùc cuûa thöïc taïi. Chöõ Nieát Baøn result their rebirth in the presence of the ñöôïc duøng cho caû traïng thaùi taâm lyù bieán ñoåi laãn Buddha: Baèng caùc danh hieäu cuûa caùc Ngaøi, moät traïng thaùi sieâu hình hoïc. Trong giaùo ñieån maø, moät khi chuùng sanh thoát leân, seõ tröø khöû Phaät giaùo ñaõ coù ñaày daãy nhöõng dieãn ñaït cho thaáy nhöõng chöôùng ngaïi vaø chaéc chaén seõ vaõng Nieát Baøn laø moät traïng thaùi bieán ñoåi cuûa nhaân caùch sanh Phaät tieàn. vaø yù thöùc. Söï bieán ñoåi naøy ñöôïc moâ taû baèng Four ways of descent into the womb: Töù nhöõng töø ngöõ phuû ñònh nhö ñoaïn dieät aùi duïc vaø Nhaäp Thai—According to the Sangiti Sutta in the luyeán chaáp, nhöng cuõng coù khi töø ngöõ naøy ñöôïc Long Discourses of the Buddha, there are four duøng trong khaúng ñònh nhö saûn sanh trí tueä sieâu ways of descent into the womb—Theo Kinh vieät vaø an bình. Theo trieát lyù Phaät giaùo, coù boán Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán caùch caùch ñeå dieãn taû Nieát Baøn: nhaäp thai: 1) Negative—Phuû ñònh: The negative 1) One descends into the mother's womb description is the most common. Nirvana is unknowing, stays there unknowing, and deathless, unchanging, imperishable, without leaves it unkmowing: Khoâng tænh giaùc nhaäp end, non-production, extinction of birth, maãu thai, khoâng tænh giaùc truù maãu thai, khoâng unborn, not liable to dissolution, uncreated, tænh giaùc xuaát maãu thai. free from disease, un-aging, freedom from 2) One enters the womb knowing, stays there transmigration, utmost, cessation of pain, and unknowing, and leaves it unknowing: Tænh final release—Moâ taû theo loái phuû ñònh laø giaùc nhaäp maãu thai, khoâng tænh giaùc truù maãu phöông thöùc thoâng thöôøng nhaát. Nieát Baøn laø thai, khoâng tænh giaùc xuaát maãu thai. baát töû, baát bieán, baát dieät, voâ bieân, voâ taùc, voâ 3) One enters the womb knowing, stays there sanh, vò sanh (chöa sanh), baát theä, khoâng bò knowing, and leaves it unknowing: Tænh giaùc huûy hoaïi, baát taïo, voâ beänh, voâ laõo, khoâng coøn nhaäp maãu thai, tænh giaùc truù maãu thai, khoâng ñoïa laïc vaøo choán traàm luaân, voâ thöôïng, chaám tænh

giaùc xuaát maãu thai. döùt khoå ñau, vaø giaûi thoaùt toái haäu. 4) One enters the womb knowing, stays there 2) Positive—Khaúng ñònh: Nirvana is peace, knowing, leaves it knowing: Tænh giaùc nhaäp bliss, transcendental wisdom, pure and maãu thai, tænh giaùc truù maãu thai, tænh giaùc security. Impermanent, indeed, are all xuaát maãu thai. conditioned things. It is their very nature to Four ways of description of a Nirvana: Boán come into being and then to cease. Having caùch dieãn taû Nieát Baøn—The word "Nirvana" been produced, they are stopped. Their literally means "extinguished" and therefore cessation brings peace and ease. Cessation "tranquil." A question is raised whether Nirvana is also means extinction of craving and only a transformed state of mind or whether it is cessation of suffering with a state of calm. In another dimension of being. The word has been a positive way, Nirvana also means the used both for a transformed psychological state supreme bliss, transcendental wisdom, and for a metaphysical status. Buddhist literature illumination, and pure radiant is full of statements which go to show that Nirvana consciousness—Nieát Baøn laø an bình, cöïc laïc, is a transformed state of personality and trí tueä sieâu vieät, thanh tònh vaø an oån. Kyø thaät consciousness. The transformation is described in taát caû moïi thöù höõu haïn ñeàu laø voâ thöôøng. Baûn negative terms as a destruction of craving and chaát chuû yeáu cuûa noù laø sanh vaø dieät. Noù sanh attachments and in positive terms as the ra roài laïi bò huûy dieät. Söï ñoaïn dieät cuûa noù emergence of transcendental wisdom and peace. ñem laïi thanh tònh vaø an laïc. Söï ñoaïn dieät According to Buddhist philosophy, there are four cuõng coù nghóa laø chaám döùt tham aùi vaø khoå

ñau trong traïng thaùi taâm an tònh. Noùi theo "Sampajnana," means clear mindfulness of caùch khaúng ñònh, Nieát Baøn cuõng coù nghóa laø walking, stretching, bending, turning around, cöïc laïc, laø trí tueä sieâu vieät, söï chieáu saùng, vaø looking to one side, and all the other activities yù thöùc thuaàn tuùy trong saùng. that make up ordinary life—Chöõ 3) Paradoxical—Nghòch lyù: This statement is "Satisampajnana," thöôøng ñöôïc dòch laø mostly found in Prajnaparamita or "chaùnh nieäm vaø tænh giaùc." Trong töø naøy Madhyamika literature. Nirvana is abiding in "sati" nghóa laø chaùnh nieäm trong khi toïa a state of non-abiding. The only way of thieàn, haønh giaû quan saùt ñeà muïc chính cuõng reaching the goal is to realize that in the nhö nhöõng dieãn tieán khaùc. Chöõ "Sampajnana" ultimate sense there is no goal to be reached. coù nghóa laø chaùnh nieäm roõ raøng trong khi ñi, Nirvana is reality which is void (sunya)— co duoãi, uoáng eùo, xoay, nhìn moät beân hay Phöông thöùc naøy thöôøng ñöôïc tìm thaáy nhieàu nhöõng hoaït ñoäng khaùc trong cuoäc soáng haèng nhaát trong Baùt Nhaõ Ba La Maät Ña hay trong ngaøy. caùc giaùo ñieån Trung Quaùn. Nieát Baøn truï trong 2) Avoiding unmindful people: Traùnh ngöôøi caûnh giôùi voâ sôû truï. Con ñöôøng duy nhaát ñeå khoâng chaùnh nieäm—Dissociation from ñaït ñeán muïc ñích naøy laø chöùng nghieäm raèng persons who are not mindful is the second theo nghóa toái haäu thì khoâng coù baát cöù muïc way of developing mindfulness as an ñích naøo ñeå ñaït ñeán. Nieát Baøn laø thöïc taïi maø enlightenment factor. If you are doing your thöïc taïi laïi laø khoâng

taùnh. best to be mindful, and you run across an 4) Symbolical—Töôïng tröng: Symbolical unmindful person who corners you into some description differs from the paradoxical in long-winded argument, you can imagine how avoiding to speak in abstractions and using quickly your own mindfulness might vanish— concrete images instead. From this Khoâng giao du vôùi ngöôøi khoâng coù chaùnh standpoint, Nirvana is the cool cave, the nieäm laø caùch thöù hai nhaèm phaùt trieån chaùnh island in the flood, the further shore, the holy nieäm. Neáu baïn coá gaéng heát söùc mình ñeå ñöôïc city, the refuge, the shelter, and the safe chaùnh nieäm, nhöng cöù gaëp maõi nhöõng ngöôøi asylum—Söï moâ taû theo caùch töôïng tröng khoâng coù chaùnh nieäm trong nhöõng buoåi nhaøn khaùc vôùi caùch moâ taû nghòch lyù, noù traùnh neù ñaøm hyù luaän. Thöû nghó xem chaùnh nieäm cuûa loái dieãn taû tröøu töôïng vaø thay vaøo ñoù laïi söû baïn seõ bò tan bieán nhanh choùng nhö theá naøo. duïng nhöõng hình aûnh cuï theå. Töø quan ñieåm 3) Choosing mindful friends: Löïac baïn höõu coù naøy, Nieát Baøn laø choã an truù maùt meû, laø hoøn chaùnh nieäm—The third way to cultivate ñaûo trong vuøng ngaäp luït, laø beán bôø ñaèng xa, mindfulness is to associate with mindful laø Thaùnh thaønh, laø nôi veà nöông, laø choã che persons. Such people can serve as strong chôû, laø nôi dung thaân an toaøn. sources of inspiration. By spending time with Four ways to develop mindfulness: Boán caùch them, in an environment where mindful is phaùt trieån chaùnh nieäm—According to Zen master valued, you can grow and deepen your own Sayadaw U. Pandita in “In This Very Life,” there mindfulness—Caùch thöù ba nhaèm phaùt trieån are four ways to develop mindfulness—Theo chaùnh nieäm laø giao du thaân caän vôùi nhöõng Thieàn sö Sayadaw U. Pandita trong quyeån “Ngay ngöôøi coù chaùnh nieäm. Nhöõng ngöôøi nhö theá Trong Kieáp Soáng Naøy,” coù boán caùch phaùt trieån coù theå laø nguoàn khích leä maïnh meõ. Chæ thaân chaùnh nieäm. caän vôùi hoï, trong moâi tröôøng maø chaùnh nieäm 1) Mindfulness and clear comprehension: Chaùnh ñöôïc xem laø coù giaù trò thì chaùnh nieäm cuûa baïn nieäm vaø tænh giaùc—The word coù theå ñöôïc ñaøo saâu vaø lôùn maïnh theâm. “Satisampajnana,” usually translated as 4) Inclining the mind toward mindfulness: “mindfulness and clear comprehension.” In Höôù n g taâ m veà chaùnh nieäm—The fourth this term, “sati” is the mindfulness activated method is to incline the mind toward during formal sitting practice, watching the activating mindfulness. This means primary object as well as others. consciously taking mindfulness as a top

priority, alerting the mind to return to it in 3) Way of Dhamma with right mindfulness: every situation. This approach is very Chaùnh Nieäm Phaùp Tuùc. important; it creates a sense of forgetfulness, 4) Way of Dhamma with right concentration: of non-absentmindedness. You try as much as Chaùnh Ñònh Phaùp Tuùc. possible to refrain from those activities that Four ways of getting new personality: do not particularly lead to the deepening of Attabhava-patilabha (p)—Boán Phöông Caùch Ñöôïc mindfulness. As a practitioner, only one task Töï Theå Môùi—According to the Sangiti Sutta in is required of you, and that is to be aware of the Long Discourses of the Buddha, there are four whatever is happening in the present moment. ways of getting

new personality—Theo Kinh In an intensive retreat, this means you set Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán aside social relationships, writing and phöông caùch ñöôïc töï theå môùi. reading, even reading scriptures. You take 1) There is an acquisition of personality that is special care when eating not to fall into brought about by one's own volition, not habitual patterns. You always consider another's: Töï theå coù ñöôïc do yù chí cuûa mình, whether the times, places, amounts and kinds khoâng do yù chí cuûa ngöôøi khaùc. of food you eat are essential or not. If they 2) There is an acquisition of personality that is are not, you avoid repeating the unnecessary brought about by another's volition, not one's patterns—Caùch thöù tö nhaèm phaùt trieån chaùnh own: Töï theå coù ñöôïc do yù chí cuûa ngöôøi khaùc, nieäm laø höôùng taâm vaøo chaùnh nieäm. Ñieàu chöù khoâng do yù chí cuûa mình. naøy coù nghóa laø ñaët chaùnh nieäm leân haøng ñaàu, 3) There is an acquisition of personality that is luoân nhaéc nhôû taâm quay trôû veà vôùi chaùnh brought about by both one's own volition and nieäm trong moïi hoaøn caûnh. Ñieàu naøy raát quan another's: Töï theå coù ñöôïc do caû yù chí cuûa troïng; noù giuùp haønh giaû taïo neân thoùi quen mình laãn yù chí cuûa ngöôøi khaùc. khoâng queân laõng hay thaát nieäm. Baïn neân coá 4) There is an acquisition of personality that is gaéng chaùnh nieäm caøng nhieàu caøng toát, traùnh brought about by neither one's own volition, nhöõng hoaït ñoäng khoâng ñöa ñeán chaùnh nieäm nor another's: Töï theå coù ñöôïc khoâng do yù chí saâu xa. Laø moät haønh giaû baïn chæ coù moät vieäc cuûa mình, cuõng khoâng do yù chí cuûa ngöôøi ñeå laøm, ñoù laø luoân luoân giöõ chaùnh nieäm veà khaùc. nhöõng gì ñang xaûy ra trong hieän taïi. Trong Four ways of going wrong: Agata-gamanani moät khoùa aån tu, baïn phaûi deïp qua moät beân taát (p)—Töù Baát Haønh Xöù Haïnh—According to the caû nhöõng giao tieáp ngoaøi xaõ hoäi, khoâng vieát Sangiti Sutta in he Long Discourses of the hay ñoïc saùch, ngay caû khoâng ñoïc kinh ñieån. Buddha, there are four ways of going wrong— Luùc aên neân ñaëc bieät caån troïng ñeå khoâng rôi Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù vaøo thoùi quen thaát nieäm. Baïn neân xem coi boán baát haønh xöù haïnh (haønh xöû sai traùi): thôøi gian, ñòa ñieåm, soá löôïng vaø loaïi thöïc 1) Chanda (p): One goes wrong through desire— phaåm baïn aên coù caàn thieát cho mình hay Tham duïc baát haønh xöù haïnh. khoâng. Neáu khoâng thì baïn neân traùnh laëp laïi 2) One goes wrong through hatred: Saân baát haønh thoùi quen khoâng caàn thieát. xöù haïnh. Four ways of Dhamma: Töù Phaùp Tuùc— 3) One goes wrong through delusion: Si baát According to the Sangiti Sutta in the Long haønh xöù haïnh. Discourses of the Buddha, there are four ways of 4) One goes wrong through fear: Boá uùy baát haønh Dhamma—Theo Kinh Phuùng Tuïng trong Tröôøng xöù haïnh. Boä Kinh, coù boán phaùp tuùc: Four ways of leading human beings to 1) Way of Dhamma without hankering: Voâ emancipation: Töù Nhieáp Phaùp—See Four Tham Phaùp Tuùc. elements of popularity. 2) Way of Dhamma without enmity: Voâ Saân Phaùp Tuùc.

Four ways of rebirth: Four kinds of rebirth 3) The third way of teaching Dhamma in regard dependent on present deeds—Boán Loaïi Sanh to telling of thought: Loaïi Kyù Taâm Thöù Ba— Töû—Töù Chuûng Sanh Töû. One tells neither by a visible sign nor by

a 1) From obscurity and poverty to be reborn in sound uttered, but by applying one's mind and the same condition: Töø choã ngheøo heøn toái aùm attending to something conveyed by sound sanh vaøo choã ngheøo heøn toái aùm. (the rest remains the same as 1)—Coù loaïi 2) From obscurity and poverty to be reborn in khoâng toû loä baèng hình töôùng, cuõng khoâng toû light and honor: Töø choã ngheøo heøn toái aùm loä sau khi nghe tieáng phaùt ra bôûi nhaân, phi sanh vaøo choã giaøu sang vinh hieån. nhaân hay chö Thieân, maø töï toû loä sau khi nghe 3) From light and honor to be reborn in obscurity tieáng roõ raøng vaø hôïp lyù, phaùt ra töø söï suy taàm, and poverty: Töø choã giaøu sang vinh hieån sanh tö duy. vaøo choã ngheøo heøn toái aùm. 4) The fourth way of teaching Dhamma in 4) From light and honor to be reborn in heavens: regard to telling of thought: Loaïi Kyù Taâm Töø choã giaøu sang vinh hieån sanh vaøo coõi trôøi. Thöù Tö—One tells, not by any of the above Four ways to subdue greed, anger and mentioned means in 1, 2, and 3, but when one has attained a state of mental concentration delusion: Boán Caùch Ñoái Trò Tham Saân Si—See without thinking and pondering, by divining Four basic ways to subdue greed, anger and another's thoughts in one's mind, and one delusion. says: "As far as so-and-so's mind-force is Four ways of teaching Dhamma in regard directed, so his thoughts will turn to that to the telling of thought: Töù Kyù Taâm— thing."—Coù loaïi khoâng töï toû loä baèng hình According to the Sampasadaniya Sutta in the töôùng, cuõng khoâng töï toû loä sau khi nghe tieáng Long Discourses of the Buddha, there are four phaùt ra töø nhaân, phi nhaân vaø chö Thieân, cuõng ways of teaching Dhamma in regard to the telling khoâng töï toû loä sau khi nghe tieáng roõ raøng vaø of thought—Theo Kinh Töï Hoan Hyû trong Tröôøng hôïp lyù phaùt ra töø söï suy taàm vaø tö duy, nhöng Boä Kinh, coù boán loaïi kyù taâm sai khaùc: khi chöùng ñöôïc ñònh, khoâng taàm, khoâng töù, coù 1) The first way of teaching Dhamma in regard theå bieát ñöôïc taâm ngöôøi khaùc vôùi taâm cuûa to telling of thought: Loaïi Kyù Taâm Thöù mình: "Tuøy yù nguyeän hôïp yù haønh cuûa vò naày, Nhaát—One tells by a visible sign by saying: vò naày seõ höôùng ñeán taâm naày. Neáu coù toû loä "This is what you think, this is in your mind, nhieàu ñi nöõa, thôøi söï toû loä laø nhö vaäy, khoâng you thought is like this." An however much phaûi gì khaùc." one declares, it is so and not otherwise—Coù Four ways of undertaking Dhamma: Töù haïng töï loä baèng hình töôùng, noùi raèng: "YÙ cuûa Phaùp Thoï—According to the Sangiti Sutta in the ngöôi theá naày, yù cuûa ngöôi laø nhö vaäy, khoâng Long Discourses of the Buddha, there are four phaûi gì khaùc.". ways of undertaking Dhamma—Theo Kinh Phuùng 2) The second way of teaching Dhamma in Tuïng trong Tröôøng Boä Kinh, coù boán Phaùp Thoï: regard to telling of thought: Loaïi Kyù Taâm 1) There is the way that is painful in the present Thöù Hai—One tells not by a visible sign, but and brings painful future results: Dukkha- through hearing a sound made by humans, vipakam (p)—Coù Phaùp thoï, hieän taïi khoå vaø non-humans, or devas (the rest remains the töông lai quaû baùo khoå. same as in 1)—Coù loaïi khoâng töï toû loä baèng 2) There is the way that is painful in the present hình töôùng, nhöng töï toû loä sau khi nghe tieáng and brings pleasant future results: Sukha- phaùt ra bôûi ngöôøi, phi nhaân, hay chö Thieän:

vipakam (p)—Coù Phaùp Thoï, hieän taïi khoå vaø “YÙ cuûa ngöôi laø nhö theá, yù cuûa ngöôi laø nhö töông lai quaû baùo laïc. vaäy, taâm cuûa ngöôi laø nhö theá naày. Neáu coù toû 3) There is the way that is pleasant in the loä nhieàu ñi nöõa, thì söï toû loä laø nhö vaäy, khoâng present and brings painful future results: Coù phaûi gì khaùc.” Phaùp Thoï, hieän taïi laïc vaø töông lai quaû baùo khoå.

4) There is the way that is pleasant in the all sorts of attachments and cravings for present and brings pleasant future results: Coù things and people, including attachment to Phaùp Thoï, hieän taïi laïc vaø töông lai quaû baùo oneself will be formed and these bring them laïc. much sorrow, for to regard things and people Four ways of upside-down thinking: The four in this way is to regard them as through a viparvaya—Töù Ñieân Ñaûo—Four inverted, upside- distorting glass. It is not seeing them down, or false beliefs that cause one to resolve in correctly, it is seeing them invertedly as the birth and death—Boán loái suy nghó ñieân ñaûo though permanent—Tröôùc heát chuùng ta bò khieán cho chuùng sanh xoay vaàn trong sanh töû. ñaùnh löøa bôûi nhöõng boä maët taïm bôï beân ngoaøi Trong boán ñieân ñaûo naày, moãi ñieân ñaûo ñeàu coù theå cuûa söï vaät. Chuùng khoâng loä veû laø ñang thay ñöôïc caûm thoï theo ba caùch. ñoåi, chöùng toû oån ñònh tröôùc caùc giaùc quan hay (I) caùc caên si muoäi cuûa chuùng ta. Chuùng ta khoâng 1) Mistaking the impermanent for the caûm nhaän nhöõng quaù trình trong bieán dòch permanent: Thöôøng—Permanent (Buddhist sinh ñoäng maø chæ caûm nhaän nhöõng thöïc theå doctrine emphasizes that all is impermanent. ñang tieáp tuïc toàn taïi nhö chuùng ta töôûng. Söï Only Nirvana is permanent—Voâ thöôøng maø töông töï, vì leõ noù cho thaáy moät chuoãi bieán cho laø thöôøng; thöôøng maø cho laø voâ thöôøng. dòch theo moät höôùng cho saün, neân thöôøng bò 2) Mistaking what is not bliss for bliss: Laïc—Joy nhaän laàm laø söï gioáng y. Neáu söï hieåu bieát sai (All is suffering. Only Nirvana is joy—Khoå laïc naày beùn reã vöõng chaéc trong taâm ta, thì maø cho laø laïc; laïc thì laïi cho laø khoå. moïi söï chaáp thuû vaø ham muoán söï vaät vaø con 3) Mistaking what is not self for self: Ngaõ—Self ngöôøi seõ ñöôïc hình thaønh vaø chuùng seõ ñöôïc or personal (All is non-self or without a mang theo nhieàu phieàn muoän, vì nhìn söï vaät soul—Voâ ngaõ maø cho laø ngaõ; höõu ngaõ maø cho vaø con ngöôøi theo caùch naày thì chính laø nhìn laø voâ ngaõ. chuùng qua moät taám göông meùo moù. Ñaáy 4) Mistaking what is impure for pure: Tònh— khoâng phaûi laø nhìn chuùng moät caùch duùng ñaén, Purity (All is impure. Only Nirvana is pure— ñaáy laø nhìn chuùng moät caùch ñieân ñaûo maø xem Baát tònh maø cho laø tònh; tònh maø cho laø baát nhö laø thöôøng haèng vaäy. tònh. 2) Sufering: Khoå—The unsatisfactory invertedly (II) appears to be pleasant. Thus people fritter 1) Greed: Tham. away much of their precious lives on this or 2) Hatred: Saân. that ‘pleasure’ and as they never actually get 3) Stupidity: Si. the satisfaction they crave for, so they are 4) Pride: Maïn. driven on from one thing to another. (III) According to the common Buddhist belief, ‘Pleasures’ may produce temporary feelings which denied by the early Buddhist of ease, of worldly happiness, but they are doctrine—Theo nieàm tin thoâng thöôøng cuûa always linked to succeeding disappointment, Phaät giaùo, nhöng bò truyeàn

thoáng giaùo lyù regret, longing for some other emotion nguyeân thuûy choái boû: indicating an absence of real satisfaction. 1) Impermanent: Voâ Thöôøng—We are deceived Those who actually rejoice in Greed, by the momentary exterior appearance of Aversion or Delusion are of course, things. They do not appear to be changing; invertedly trying to enjoy what is not they appear to our delusion-dulled sense as enjoyable. Dukkha is linked to any mental static. We do not perceive processes in state into which the above Three roots enter. dynamic change but only as we think, entities Nothing really satisfactory can be expected which go on existing. Similarity, due to a line where they operate as they certainly do in of change in a given direction, is often turning round what is by nature unsatisfactory mistaken for sameness. If this and making it appear the opposite—Khoå ñau misapprehension is firmly rooted in our mind, xuaát hieän moät caùch ñieân ñaûo thaønh ra laïc thuù.

Nhö vaäy con ngöôøi phung phí nhieàu ñôøi soáng 1) Devas see it as bejewelled land: Coõi trôøi nhìn quyù baùu cuûa hoï vaøo “laïc thuù” naøy hay “laïc nöôùc nhö ñaát baûo thaïch. thuù” khaùc vì hoï khoâng bao giôø thoûa maõn ñöôïc 2) Men see it as water: Ngöôøi nhìn nöôùc nhö nhöõng gì hoï khao khaùt neân hoï bò ñaåy ñöa töø nöôùc. söï vieäc naøy sang söï vieäc khaùc. “Laïc thuù” coù 3) Hungry ghosts see it as pus and blood: Ngaï theå saûn sinh ra nhöõng caûm thoï thoaûi maùi nhaát quyû nhìn nöôùc nhö maùu muû. thôøi cuûa haïnh phuùc traàn tuïc, nhöng chuùng 4) Fish sees water as a place to live in: Caù nhìn luoân luoân ñöôïc noái tieáp baèng chaùn naûn, hoái nöôùc nhö moät nôi ñeå soáng. tieác, mong caàu moät caûm xuùc khaùc nöõa, bieåu Four ways of rebirth: Boán phöông caùch taùi thò söï vaéng boùng cuûa moät thoûa maõn thaät söï. sanh. Nhöõng ai thích thuù trong tham, saân, si hieån 1) Rebirth-linking in the woeful plane: Taùi sanh nhieân laø nhöõng keû ñang noã löïc moät caùch ñieân vaøo caûnh khoå. ñaûo ñeå höôûng thoï nhöõng gì khoâng theå höôûng a. Hells: Ñòa nguïc. thoï. Khoå ñau ñi lieàn vôùi baát cöù traïng thaùi naøo b. Hungry ghosts: Ngaï quyû. coù tham, saân, si nhaäp vaøo. Khoâng theå mong c. Animals: Suùc sanh. coù ñöôïc söï thoûa maõn khi coù söï vaän haønh cuûa d. Asuras: A-tu-la. ba caên baûn baát thieän aáy, vì ba caên baûn naày 2) Rebirth-linking in the sensous blissful plane: luoân vaän haønh quanh nhöõng gì voán töï baûn Taùi sanh vaøo nhaøn caûnh. chaát ñaõ laø khoå ñau. 3) Rebirth-linking in the fine-material sphere: 3) Impersonal: Voâ Ngaõ—Sentient beings Taùi sanh vaøo caûnh Saéc Giôùi. including human beings come into being a. First Dhyana (Jhana): Sô Thieàn. under the law of conditioning, by the union of b. Second Dhyana: Nhò Thieàn. five aggregates or skandhas (material form, c. Third Dhyana: Tam Thieàn. feeling, perception, mental formation or d. Fourth Dhyana: Töù Thieàn. dispositions, and consciousness). When these 4) Rebirth-linking in the immaterial sphere: Taùi aggregates are combined together, they sanh vaøo caûnh Voâ Saéc Giôùi. sustain life; if they disintegrate, the body will a. The realm of infinite space: Khoâng Voâ Bieân die. This the Buddha called “Impersonal.”— xöù. Theo Phaät giaùo, chuùng sanh keå caû con ngöôøi, b. The realm of infinite consciousness: Thöùc Voâ coù laø do nhaân duyeân hoøa hôïp, moät söï hoøa hôïp Bieân xöù. cuûa naêm uaån (saéc, thoï, töôûng, haønh, thöùc). c. The realm

of nothingness: Voâ Sôû Höõu xöù. Khi naêm uaån taäp hôïp thì goïi laø soáng, khi naêm d. The realm of neither-perception-nor-non- uaån tan raõ thì goïi laø cheát. Ñieàu naày Ñöùc Phaät perception: Phi töôûng phi phi töôûng xöù. goïi laø "voâ ngaõ." Four wheels: Töù Luaân—According to the Kosa 4) Impure: Baát Tònh. Sastra, there are four wheels on which the earth 1) Impure body: Ueá Thaân—The sinful body, that rests—Theo Caâu Xaù Luaän, coù töù luaân taïo neân theá of ordinary people, caused by lust, hatred, giôùi: and ignorance—Thaân theå nhô nhôùp, noùi veà (A) The four wheels on which the earth rests— thaân phaøm phu, oâ ueá khoâng trong saïch, do Ñaïi Ñòa Töù Luaân: nhieãm caùc moái tham duïc, saân haän, vaø ngu si. 1) The Space wheel: Hö Khoâng Luaân. 2) Impure mind: Taâm Baát Tònh—The chaotic, 2) The Water wheel: Thuûy Luaân—The third of evil, calculating, vicious mind of sentient the four "wheels" on which the earth rests— beings—Taâm taïp loaïn, xaáu aùc, tính toaùn cuûa Moät trong töù luaân thaønh laäp neân theá giôùi. chuùng sanh. 3) The Wind (Air) wheel: Phong Luaân—The ** See Impurity. wheel, or circle, of wind below the circle of Four ways to view the same water: Nhaát water and metal on which the earth rests; the Thuûy Töù Kieán—The same water may be viewed circle of wind rests on space—Phong luaân in four ways—Chuùng sanh nhìn nöôùc qua 4 caùch. khôûi leân töø beân treân khoâng luaân, thuûy luaân

sanh ra treân phong luaân, vaø kim luaân sanh ra 3) The distant, lest one has immediate need of treân thuûy luaân, vaø ñòa luaân döïa treân kim luaân. them: Xa xoâi. 4) The Metal wheel: Kim Luaân—The metal 4) The evil, or the strong; lest the temptation be circle on which the earth rests, above the too strong for the last two: Quyû quaùi. water circle which is above the wind or air Four wicked Bhiksus: Töù AÙc Tyø Kheo—The circle which rests on space—Nôi thaáp nhaát four wicked Bhiksus who threw over the teaching cuûa theá giôùi laø phong luaân; phong luaân döïa of their Buddha, Ta-Chuang-Yen after his vaøo hö khoâng (beà daày laø 16 öùc do tuaàn, beàn Nirvana. Four disobedient bhiksus who through vöõng nhö kim cöông). Treân phong luaân coù much purgation ultimately became the Buddhas of thuûy luaân (saâu 8 öùc do tuaàn). Treân thuûy luaân the four points of the compass—Boán vò Tyø Kheo coù kim luaân (daày 3 öùc 2 vaïn do tuaàn do coù hung aùc ñaõ vöùt boû giaùo phaùp cuûa Phaät Ñaïi Trang hình baùnh xe neân goïi laø kim luaân). Treân kim Nghieâm sau khi Ngaøi nhaäp Nieát Baøn. Boán vò Tyø luaân laø ñòa luaân (goàm 9 nuùi 8 bieån). Kheo khoâng tuaân giaùo phaùp, nhöng nhôø thanh tònh (B) Four images with wheels—Boán hình töôïng laâu ñôøi neân ñöôïc sanh laøm boán vò Phaät ôû boán cuûa töù luaân: höôùng (A Saám, Baûo Töôùng, Voâ Löôïng Thoï, Vi 1) Yellow associated with metal or gold: Maøu Dieäu Thanh). vaøng quan heä tôùi vaøng hay kim loaïi. Four wisdom symbols: Töù Trí AÁn—See Four 2) White with water: Maøu traéng vôùi nöôùc. wisdom symbols of the Shingon cult. 3) Red with fire: Maøu ñoû vôùi löûa. Four wisdom symbols of the Shingon cult: 4) Black with wind: Maøu ñen vôùi gioù. Töù Trí AÁn—Boá Trí AÁn cuûa toâng Chaân Ngoân: (C) Töù Phaät Luaân—The four dhyani-buddhas: 1) Maha-jnana-mudra (skt): The forms of the 1) Kim Cang Luaân vôùi A Suùc Beä Phaät: Vajra- images—Ñaïi Trí AÁn. Wheel with Aksobhya Buddha. 2)

Samaya-jnana-mudra (skt): Symbols and 2) Baûo Luaân vôùi Baûo Töôùng Phaät: Ratna-Wheel manual signs—Tam Muoäi Da AÁn. with Ratnasambhava Buddha. 3) Dharma-jnana-mudra (skt): The magic 3) Phaùp Luaân vôùi A Di Ñaø Phaät: Dharma-Wheel formula—Phaùp Trí AÁn. with Amitabha Buddha. 4) Karma-jnana-mudra (skt): The emblems of 4) Yeát Ma Luaân vôùi Nam Phaät: Amoghasiddhi. their specific functions—Yeát Ma Trí AÁn. (D) The four wheels of the Cakravartin kings— Four wise men who sought escape from Töù Luaân cuûa Töù Thieân Vöông: 1) Gold wheel: Kim Luaân (vaøng). death, all in vain: Töù Tieân Tî Töû—Boán vò troán 2) Silver wheel: Ngaân Luaân (baïc). chaïy töû thaàn moät caùch voâ voïng. 3) Copper wheel: Ñoàng Luaân. 1) One in the mountain: Ngöôøi chaïy leân nuùi. 4) Iron wheel: Thieát Luaân (saét). 2) Another in the ocean: Keû khaùc chaïy xuoáng bieån. Four wholesome (good) deeds of the mouth: 3) Another in the air: Keû khaùc bay vaøo khoâng Töù thieän khaåu nghieäp: trung. 1) Khoâng noùi doái: Not to lie. 4) Another in the market place: Keû ñi vaøo phoá 2) Khoâng noùi löôõi hai chieàu: Not to speak chôï. double tongue. 3) Khoâng ñaët chuyeän hay theâu deät: Not to Four wishes of Sakka in the Kanha Jataka: fabricate or falsify stories. Boán lôøi öôùc nguyeän cuûa vua Trôøi Ñeá Thích 4) Khoâng noùi xaáu aùc: Not to slander (speak evil(Sakka) trong Tuùc Sanh Truyeän. of someone). 1) May I harbor no malice or hatred against my neighbor: Öôùc nguyeän khoâng saân haän, khoâng Four to whom one does not entrust phieàn haø hay coù aùc yù vôùi ngöôøi laùng gieàng. valuables: Töù Baát Khaû Kyù Phuï—Boán thöù khoâng 2) May I not covet my neighbor's possessions: coøn ñöôïc giao phoù cho ñieàu gì nöõa caû. Öôùc nguyeän khoâng tham muoán vaät sôû höõu 1) The old: Ngöôøi Giaø. cuûa ngöôøi laùng gieàng. 2) Death is near: Caùi Cheát Gaàn Keà.

3) May I cherish no personal affection towards chuùng sanh khoå naõo, quaùn nôi tieáng taêm maø others: Öôùc nguyeän khoâng luyeán aùi rieâng ñöôïc giaûi thoaùt. ngöôøi naøo. 2) Second, since my knowledge and views have 4) May I always possess equanimity: Öôùc turned around and come back, I can make it nguyeän luoân coù Taâm Xaû. so that if living beings are caught in a raging Four wrong views: (see four inverted views). fire, the fire will not burn them: Hai laø xoay Four yokes: Töù AÙch Phöôïc—According to The tri kieán trôû laïi, khieán caùc chuùng sanh, giaû söû Connected Discourses of the Buddha, Chapter vaøo trong ñoáng löûa, löûa chaúng thieâu ñöôïc. Esanavago (Searches), there are four yokes or 3) Third, since contemplation and listening have fetters—Theo Töông Öng Boä Kinh, Phaåm Taàm turned around and come back, I can make it Caàu, coù boán AÙch Phöôïc: so that if living beings are floundering in 1) Yoke of Desire or sensuality: Duïc AÙch deep water, the water cannot drown them: Ba Phöôïc—Tham duïc. laø do xoay caùi nghe trôû laïi, khieán caùc chuùng 2) Yoke of Possession or existence: Höõu AÙch sanh duø gaëp nöôùc lôùn troâi, maø khoâng bò chìm Phöôïc—Chaáp höõu. ñaém. 3) Yoke of Unenlightened or non-Buddhist 4) Fourth, since false thinking is cut off, and my views or wrong views: Kieán AÙch Phöôïc—Taø mind is without thoughts of killing or harming, kieán. I can make it so that if living beings enter the 4) Yoke of Ignorance:

Voâ Minh AÙch Phöôïc—Si territory of ghosts, the ghosts cannot harm meâ. them: Boán laø döùt töø voïng töôûng, taâm khoâng saùt haïi, khieán caùc chuùng sanh vaøo caùc quyû Fourteen fearlessnesses: Thaäp Töù Voâ UÙy— quoác, maø quyû khoâng haïi ñöôïc. According to The Surangama Sutra, book Six, 5) Fifth, since I am permeated with hearing and Avalokitesvara Bodhisattva reported to the have brought hearing to accomplishment, so Buddha about fourteen fearlessnesses as follows: that the six sense-organs have dissolved and “World Honored One! Using this vajra samadhi of returned to become identical with hearing, I becoming permeated with hearing and cultivating can make it so that if living beings are about hearing, and use the miraculous strength of to be wounded, the knives will break into effortlessness, because I have a kind regard pieces. I can cause swords of war to have no equally for all living beings in the six paths, I go more effect than if they were to slice into throughout the ten directions and the three periods water, or if one were to blow upon light: Naêm of time cause all living beings who encounter laø huaân tu thaønh vaên tính, saùu caên ñeàu tieâu bodies of mine to receive the meritorious virtue of tan, ñoàng vôùi aâm thanh. Coù theå khieán chuùng fourteen kinds of fearlessness.”—Theo Kinh Thuû sanh saép bò gieát haïi, ñao kieám gaõy hoûng. Ñao Laêng Nghieâm, quyeån Saùu, ngaøi Quaùn Theá AÂm Boà binh cheùm mình nhö chaët xuoáng nöôùc, nhö Taùt ñaõ baïch Phaät veà 14 pheùp voâ uùy nhö sau: thoåi aùnh saùng, khoâng heà lay ñoäng. “Baïch Theá Toân! Toâi laïi do caùc phaùp kim cöông 6) Sixth, when the hearing permeates and the tam muoäi vaên huaân, vaên tu, voâ taùc dieäu löïc aáy, essence is bright, light pervades the Dharma vôùi möôøi phöông ba ñôøi luïc ñaïo, taát caû chuùng realm, so that absolutely no darkness remains. sanh, ñoàng moät ñöùc bi ngöôõng, khieán caùc chuùng I am then able to make it so that, though sanh nôi thaân taâm toâi ñöôïc 14 moùn voâ uùy.” Yakshas, Rakshasas, Kumbhandas, 1) First, because I do not contemplate sounds for Pischachas, and Putanas may draw near to my own sake, but rather listen to the sounds living beings, the ghosts will not be able to of those whom I contemplate, I can enable see them: Saùu laø caùi vaên huaân ñöôïc tinh living beings throughout the ten directions minh, saùng khaép phaùp giôùi, deïp tan caùc u aùm. who are suffering and in distress to attain Coù theå khieán chuùng sanh bò quyû döõ nhö Döôïc liberation by contemplating their sounds: Moät Xoa, La saùt, Cöu baøn traø, Tyø xaù gia, Phuù ñan laø, bôûi toâi khoâng töï quaùn theo aâm thanh, do na, vaân vaân gaàn beân maø maét chaúng thaáy. caùi quaùn trí maø quaùn, khieán möôøi phöông

7) Seventh, when the nature of sound 12) Twelfth, when matter dissipates and return to completely melts away and contemplation the hearing, then unmoving in the and hearing return and enter, so that I am Bodhimanda I can travel through worlds separate from false and defiling sense- without destroying the appearance of those objects, I am able to make it so that if living worlds. I can make offerings to as many beings are confined by cangues and fetters, Buddhas, Thus Come Ones, as there are fine the locks will not hold them: Baûy laø aâm thanh motes of dust throughout the ten directions. tieâu dung, xoay maùy nghe vaøo trong, thoaùt ly At the side of each

Buddha I become a caùc traàn voïng, coù theå khieán chuùng sanh khoâng dharma prince, and I can make it so that bò raøng buoäc bôûi goâng cuøm xieàng xích. childless living beings throughout the dharma 8) Eight, when sound is gone and the hearing is realm who wish to have sons, are blessed perfected, an all-pervasive power of with meritorious, virtuous, and wise sons: compassion arises, and I can make it so that if Möôøi hai laø tieâu dung hình trôû laïi vaên tính, living beings are travelling a dangerous road, chaúng rôøi ñaïo traøng, xen vaøo theá gian. Duøng thieves will not rob them: Taùm laø dieät aâm phöông tieän trí, coù theå khaép möôøi phöông thanh, thuaàn moät vaên tính, khaép sinh töø löïc, cuùng döôøng caùc Ñöùc Phaät nhieàu nhö vi traàn, coù theå khieán chuùng sanh ñi ngang ñöôøng vaø beân caùc Ñöùc Phaät ñöôïc laøm Phaùp vöông hieåm, khoâng bò giaëc cöôùp. töû. Coù theå khieán cho nhöõng chuùng sanh khoâng 9) Ninth, when one is permeated with hearing, con trai trong phaùp giôùi muoán caàu con trai thì one separates from worldly objects, and forms sanh con trai phuùc ñöùc trí tueä. cannot rob one. Then I can make it so that 13) Thirteenth, with perfect penetration of the six living beings with a great deal of desire can sense-organs, the light and what is illumined leave greed and desire far behind: Chín laø are not two. Encompassing the ten directions, Vaên huaân xa lìa caùc traàn caûnh, chaúng bò caùi a great perfect mirror stands in the empty saéc cöôùp, coù theå khieán taát caû chuùng sanh ña treasury of the Thus Come One. I inherit the daâm xa lìa tham duïc. secret dharma doors of as many Thus Come 10) Tenth, when sound is so pure that there is no Ones as there are fine motes of dust defiling object, the sense-organ and the throughout the ten directions. Receiving them external state are perfectly fused, without any without loss, I am able to make it so that complement and without anything childless living beings throughout the dharma complemented. Then I can make it so that realm who seek daughters are blessed with living beings who are full of rage and hate lovely daughters who are upright, virtuous, will leave all hatred: Möôøi laø thuaàn aâm thanh, and compliant and whom everyone cherishes khoâng coù traàn, caên caûnh vieân dung, khoâng and respects: Möôøi ba laø saùu caên vieân thoâng, naêng ñoái sôû ñoái, coù theå khieán taát caû chuùng saùng suoát möôøi phöông theá giôùi. Duøng thöïc trí sanh hay giaän döõ xa lìa saân haän. thöøa thuaän möôøi phöông Nhö Lai nhieàu nhö 11) Eleventh, when the dust has gone and has vi traàn, caùc bí maät phaùp moân ñeàu laõnh thuï turned to light, the dharma realm and the khoâng soùt. Coù theå khieán caùc chuùng sanh body and mind are like crystal, transparent khoâng con gaùi trong phaùp giôùi, muoán caàu con and unobstructed. Then I can make it so that gaùi thì sanh con gaùi coù töôùng toát, ñoan chính, all dark and dull-witted beings whose natures phuùc ñöùc, nhu thuaän, ñöôïc moïi ngöôøi kính are obstructed, all Atyantikas, are forever yeâu. free from stupidity and darkness: Möôøi moät laø 14) Fourteenth, in this three-thousand-great- tieâu traàn xoay trôû laïi saùng suoát, phaùp giôùi, thousand world system with its billions of suns thaân taâm döôøng nhö ngoïc löu ly trong suoát, and moons, as many dharma princes as there khoâng ngaïi, coù theå khieán taát caû chuùng sanh are grains of sand in sixty-two Ganges rivers voâ thieän taâm, ngu ñoän, toái taêm, troïn xa lìa si appear in

the world and cultivate the dharma. aùm. They act as models in order to teach and transform living beings. They comply with 2) One day a certain man said to the Buddha living beings by means of expedients and that he would join the band of his disciples if wisdom, in different ways for each. However, the Buddha would give clear answer to the because I have obtained the perfect questions: Would the Buddha ever die, and, if penetration of the sense-organ and have so, what would become of him after death? discovered the wonder of the ear-entrance, What was the first cause of the universe, and after which my body and mind subtly and what was the universe going to be like in the miraculously included all of the dharma future? Why do men live and what becomes realm, I am able to make it so that living of them after death? If the person asks beings who uphold my name obtain as much because he wants to cause troubles for the merit and virtue as would be obtained by a Buddha, the Buddha will remain silent. If the person who upheld the names of all those person asks because he wants to study, the Dharma Princes who are as many as the Buddha's answer was to the following effect: grains of sand in sixty-two Ganges rivers. "Suppose you were shot by a poison arrow World Honored One! There is no difference and a physician came to draw the arrow from between the merit of my name and the merit your body and to dress the wound, would you of those other names, because from my first ask him questions as to what the arrow cultivation I obtained true and perfect was made of, what the composition of the penetration: Möôøi boán laø trong tam thieân ñaïi poison was., and who shot the arrow, and, if thieân theá giôùi coù 62 öùc haèng sa soá vò Phaùp the physician did not dress the wound, what vöông töû, tu phöông phaùp laøm moâ phaïm giaùo was going to happen, and such blissful hoùa chuùng sanh, tuøy thuaän chuùng sanh, questions, and refuse the treatment until the phöông tieän trí hueä, vaãn chaúng ñoàng nhau. Do physician answered all the questions to your toâi tu ñöôïc vieân thoâng baûn caên, phaùt dieäu nhó satisfaction? You would be dead before you moân, roài sau thaân taâm vi dieäu, bao khaép phaùp obtained the answers." In this parable the giôùi, coù theå khieán chuùng sanh trì danh hieäu Buddha advised the questioner to become his toâi, so saùnh vôùi chuùng sanh trì caû 62 öùc haèng disciple without wasting his time on problems haø sa soá caùc Phaùp vöông töû, hai ngöôøi phuùc which were too profound to be understood by ñöùc baèng nhau khoâng khaùc. Baïch Theá Toân! an ordinary man, probably a long cultivation Moät danh hieäu cuûa toâi so vôùi nhieàu danh hieäu as a disciple of the Buddha he might come to kia, hai beân khoâng khaùc, bôûi toâi tu taäp ñöôïc understandMoät hoâm coù ngöôøi noùi vôùi Phaät y chaân vieân thoâng. seõ nhaäp boïn caùc ñeä töû cuûa Ngaøi neáu Ngaøi ñöa Fourteen inexpressible things: Möôøi boán ñieàu ra ñöôïc nhöõng giaûi ñaùp saùng toû veà caùc vaán ñeà khoâng theå thuyeát giaûng ñöôïc. nhö Phaät soáng maõi hay khoâng, neáu theá thì caùi 1) Speak only when necessary: Im Laëng Cao gì seõ xaõy ra sau khi Ngaøi cheát? Nguyeân nhaân Quí—Buddha Sakyamuni refrained from ñaàu tieân cuûa vuõ truï laø gì vaø vuõ truï roài seõ giving a definitive answer to many gioáng nhö caùi gì trong töông lai? Taïi sao loaøi metaphysical questions of his time (questions ngöôøi soáng vaø caùi gì xaõy ra sau khi

chuùng ta of self-exists, not self-exists, if the world is cheát? Vaân vaân vaø vaân vaân. Neáu ngöôøi aáy hoûi eternal, or unending or no, etc)—According to ñeå vaán nan Phaät thì Ngaøi chæ im laëng. Ví baèng the Buddha, a silent person is very often a Ngaøi thaáy raèng ngöôøi aáy hoûi ñeå hoïc thì Ngaøi wise person because he or she avoids wasting seõ traû lôøi nhö theá naày: "Giaû söû baïn bò truùng energy or negative verbiage—Chæ noùi khi caàn moät muõi teân taåm thuoác ñoäc, coù moät y só ñeán thieát. Ñöùc Phaät khoâng traû lôøi nhöõng caâu hoûi ñeå nhoå muõi teân aáy ra khoûi thaân theå cuûa baïn veà töï toàn, khoâng töï toàn, theá giôùi vónh cöûu, vaân vaø trò veát thöông cho laønh, tröôùc tieân baïn coù vaân. Theo Ñöùc Phaät, ngöôøi giöõ im laëng laø hoûi oâng ta nhöõng vaán ñeà nhö muõi teân ñöôïc ngöôøi khoân ngoan vì traùnh ñöôïc hao hôi toån laøm baèng thöù gì, thuoác ñoäc ñöôïc cheá baèng thöù töôùng cuõng nhö nhöõng lôøi noùi tieâu cöïc voâ boå. gì, ai baén muõi teân ñoù, vaø neáu y só khoâng trò

veát thöông, caùi gì seõ phaûi xaõy ra, vaân vaân vaø iv) Neither eternal nor not eternal: Hoaëc chaúng vaân vaân; vaø töø choái chöõa trò tröø phi y só traû lôøi phaûi vónh haèng maø cuõng chaúng phaûi khoâng taát caû nhöõng vaán ñeà ñoù ñeå thoûa maõn baïn? vónh haèng. Baïn seõ cheát tröôùc khi nhaän ñöôïc nhöõng giaûi b) Whether the world is—Phaûi chaêng theá giôùi ñaùp." Trong thí duï naày, Phaät khuyeán caùo caùc laø… ngöôøi hoûi neáu laø ñeä töû cuûa Ngaøi thì ñöøng neân v) Finite: Höõu bieân. phí maát thôøi gian veà nhöõng vaán ñeà quaù saâu xa vi) Infinite: Voâ bieân. ngoaøi taàm laõnh hoäi cuûa moät ngöôøi thöôøng, coù vii) Both finite and infinite: Hoaëc vöøa höõu bieân theå sau thôøi gian daøi tu taäp theo nhaø Phaät thì vöøa voâ bieân. töï nhieân seõ thaáu hieåu. viii) Neither finite nor infinite: Hoaëc chaúng phaûi 3) According to the Madhyamaka Philosophy, höõu bieân maø cuõng chaúng phaûi voâ bieân. the mysterious silence of the Buddha on most c) Whether the Tathagata—Phaûi chaêng sau khi fundamental questions of Metaphysics led Nhö Lai nhaäp dieät… him to probe into the reason of that silence. ix) Ngaøi vaãn toàn taïi: Exists after death. Was the Buddha agnostic as some of the x) Does not exist after death: Ngaøi khoâng coøn European writers on Buddhism believe him to toàn taïi. be? If not, what was the reason of his silence? xi) Either exists or does not exist after death: Through a searching inquiry into this silence Hoaëc Ngaøi vöøa toàn taïi vöøa khoâng toàn taïi. was the dialectic born. There are well-known xii) Neither exists nor does not exist after death: questions which the Buddha declared to be Hoaëc Ngaøi chaúng toàn taïi maø cuõng chaúng avyakrta or the answers to which were khoâng toàn taïi. inexpressible, Cadrakirti enumerates them in d) Whether the soul is—Phaûi chaêng linh hoàn vaø his commentary on the Madhyamaka Sastra theå xaùc. that the Buddha announced fourteen things to xiii) Identical with the body: Ñoàng nhaát. be inexpressible—Theo Trieát Hoïc Trung xiv) Different with the body: Khoâng ñoàng nhaát. Quaùn, söï im laëng bí aån cuûa Ñöùc Phaät ñoái vôùi Fourteen kinds of offering: Thaäp Töù Chuûng nhöõng caâu hoûi coù tính caùch sieâu hình caên baûn Cuùng Döôøng—Möôøi Boán Loaïi Cuùng Döôøng—See nhaát ñaõ thuùc ñaåy Boà Taùt Long Thoï nghieân Fourteen kinds of personal offering. cöùu tìm hieåu lyù do taïi sao

Ñöùc Phaät laïi giöõ im Fourteen kinds of personal offering: Möôøi laëng. Coù phaûi Ñöùc Phaät chuû tröông "Baát khaû Boán Loaïi Cuùng Döôøng—According to The Middle tri" nhö moät soá ngöôøi Taây phöông nghieân cöùu Length Discourses of the Buddha, Phaät Giaùo ñaõ nghó? Neáu khoâng thì vì lyù do gì Dakkhinavibhanga Sutra, there are fourteen kinds maø Ngaøi giöõ thaùi ñoä im laëng? Qua moät cuoäc of personal offering—Theo Trung Boä, Kinh Phaân nghieân cöùu ñoái vôùi söï im laëng naày, Long Thoï Bieät Cuùng Döôøng, coù möôøi boán loaïi cuùng döôøng ñaõ ñaët ra bieän chöùng phaùp. Coù moät soá caâu hoûi phaân loaïi theo haïng ngöôøi. tröù danh maø Ñöùc Phaät cho laø "Voâ kyù," töùc laø 1) One gives offering to the Tathagata, nhöõng giaûi ñaùp maø Ngaøi cho raèng khoâng theå accomplished and fully enlightened: Cuùng dieãn ñaït. Trong nhöõng chuù giaûi cuûa Nguyeät döôøng cho caùc Ñöùc Nhö Lai, baäc A La Haùn, Xöùng veà Trung Luaän, Ngaøi ñaõ töøng noùi veà Chaùnh Ñaúng Chaùnh Giaùc. chuyeän Ñöùc Theá Toân ñaõ tuyeân boá veà möôøi 2) One gives offering to a pratyeka-buddha: boán söï vieäc khoâng theå thuyeát minh ñöôïc nhö Cuùng döôøng cho caùc vò Ñoäc Giaùc Phaät. sau: 3) One gives offering to an arahant disciple of a) Whether the world is—Theá giôùi phaûi chaêng the Tathagata: Cuùng döôøng cho caùc baäc ñeä töû laø... A La Haùn cuûa Phaät. i) Eternal: Vónh haèng. 4) One gives offering to one who has entered ii) Not eternal: Khoâng vónh haèng. upon the way to the realisation of the fruit of iii) Both eternal and not eternal: Hoaêc vöøa vónh Arahanship: Cuùng döôøng cho caùc vò ñang treân haèng vöøa khoâng vónh haèng. ñöôøng chöùng quaû A La Haùn.

5) One gives offering to to a Non-Returner: thaáu suoát ñöôïc baûn chaát thaät cuûa söï vaät. Noù Cuùng döôøng cho caùc vò chöùng quaû Baát Lai. hieän ñeán khi chuùng ta khoâng coù chaùnh kieán. 6) One gives offering to one who has entered Noù chính laø goác reã cuûa taát caû nhöõng nghieäp upon the way to the realisation of the fruit of baát thieän. Non-Returner: Cuùng döôøng cho caùc vò ñang 2) Shamelessness: Ahirikam (p)—Voâ Taøm— treân ñöôøng chöùng quaû Baát Lai. Shamelessness is the absence of disgust at 7) One gives offering to a Once-Returner: Cuùng bodily and verbal misconduct—Töï mình döôøng cho caùc vò chöùng quaû Nhaát Lai. khoâng bieát xaáu hoå khi thaân laøm vieäc xaèng 8) One gives offering to one who has entered baäy, khi khaåu noùi chuyeän xaèng baäy. upon the way to realization of the fruit of 3) Fearlessness of wrong doing: Anottappam Once-Returner: Cuùng döôøng cho caùc vò ñang (p)—Voâ Quyù—Moral recklessness is the treân ñöôøng chöùng quaû Nhaát Lai. absence of dread on account of bodily and 9) One gives offering to a Stream-Enterer: Cuùng verbal misconduct. This happens due to lack döôøng cho caùc vò chöùng quaû Döï Löu. of respect for self and others—Voâ quyù laø 10) One gives offering to one who has entered khoâng bieát hoå theïn vôùi ngöôøi khi thaân khaåu upon the way to the realisation of the fruit of laøm vaø noùi chuyeän xaèng baäy. Voâ quyù xaõy ra stream-entry: Cuùng döôøng cho caùc vò ñang khi chuùng ta thieáu töï troïng chính mình vaø treân ñöôøng chöùng quaû Döï Löu. thieáu kính troïng ngöôøi. 11) One gives offering to one outside who is free 4) Restlessness: Uddhaccam (p)—Agitation— from lust for sensual pleasures: Cuùng döôøng Distracted—Loose—Unrestrained—Phoùng

cho caùc vò ngoaïi hoïc ñaõ ly tham trong caùc duïc Daät—It has the characteristic of disquietude, voïng. like water whipped up by the wind. Its 12) One gives offering to a virtuous ordinary function is to make the mind unsteady, as person: Cuùng döôøng cho nhöõng phaøm phu gìn wind makes the banner ripple. It is giöõ giôùi luaät. manifested as turmoil. Its proximate cause is 13) One gives offering to an immoral ordinary unwise attention to mental disquiet—Ñaëc person: Cuùng döôøng cho nhuõng vò phaøm phu taùnh cuûa phoùng daät laø khoâng tænh laëng hay theo aùc giôùi. khoâng thuùc lieãm thaân taâm, nhö maët nöôùc bò 14) One gives offering to an animal: Cuùng döôøng gioù lay ñoäng. Nhieäm vuï cuûa phoùng daät laø laøm cho caùc loaïi baøng sanh. cho taâm buoâng lung, nhö gioù thoåi phöôùn ñoäng. Fourteen unwholesome factors: Möôøi Boán Nguyeân nhaân gaàn ñöa tôùi baát phoùng daät laø vì Taâm Sôû Baát Thieän—According to The taâm thieáu söï chaêm chuù khoân ngoan. Abhidharma, there are fourteen unwholesome 5) Greed: Lobho (p)—Tham—Greed, the first factors—Theo Vi Dieäu Phaùp, coù möôøi boán taâm sôû unwholesome root, covers all degrees of baát thieän. selfish desire, longing, attachment, and 1) Ignorance: Moho (p)—Delusion—Si— clinging. Its characteristic is grasping an Delusion or moha is a synonym for avijja, object. Its function is sticking, as meat sticks ignorance. Its characteristic is mental to a hot pan. It is manifested as not giving up. blindness or unknowing. Its function is non- Its proximate cause is seeing enjoyment in penetration, or concealment of the real nature things that lead to bondage—Tham laø caên baát of the object. It is manifested as the absence thieän ñaàu tieân che ñaäy loøng tham töï kyû, söï ao of right understanding or as mental darkness. öôùc, luyeán aùi vaø chaáp tröôùc. Taùnh cuûa noù laø Its proximate cause is unwise attention. It baøm víu vaøo moät söï vaät naøo ñoù hay tham lam should be seen as the root of all that is ñaém nhieãm nhöõng gì noù öa thích. Nghieäp unwholesome—Si hay moha ñoàng nghóa vôùi duïng cuûa noù laø söï baùm chaët, nhö thòt baùm voâ minh. Baûn chaát cuûa noù laø laøm cho tinh chaët vaøo chaûo. Noù hieän leân aùp cheá khi chuùng thaàn chuùng ta muø quaùng hay chaúng bieát gì. ta khoâng chòu buoâng boû. Nguyeân nhaân gaàn Nhieän vuï cuûa noù laø laøm cho chuùng ta khoâng

ñöa ñeán tham laø vì chuùng ta chæ thaáy söï been or can be obtained. Its function is not to höôûng thuï trong söï vieäc. bear sharing these with others. It is 6) Wrong view: Ditthi (p)—Taø Kieán—False manifested as shrinking away from sharing view means seeing wrongly. Its characteristic and as meanness or sour feeling . Its is unwise or unjustified interpretation or proximate cause is one’s own sucess—Taùnh belief. Its function is to preassume. It is cuûa xan tham hay boûn xeûn laø muoán che daáu manifested as a wrong interpretation or söï thaønh coâng hay thònh vöôïng cuûa mình vì belief. Its proximate cause is unwillingness to khoâng muoán chia xeû vôùi ngöôøi khaùc. see the noble ones—Taø kieán laø thaáy söï vaät 11) Worry: Kukkuccam (p)—Lo AÂu—Worry or moät caùch sai laàm. Taùnh vaø nghieäp duïng cuûa remorse after having done wrong. Its noù laø giaûi thích sai laàm maø cho laø truùng. characteristic is subsequent regret. Its Nguyeân nhaân gaàn cuûa noù laø khoâng chòu tin function is to sorrow over what has or what theo töù dieäu ñeá. has not been done. It is

manifested as 7) Pride: Mano (p)—Conceit—Ngaõ Maïn— remorse—Lo aâu khi laøm ñieàu sai phaïm. Conceit has the characteristic of haughtiness. 12) Sloth: Thinam (p)—Hoân Traàm—Sloth is Its function is self-exaltation. It is manifested sluggishness or dullness of mind. Its as vainglory. Its proximate cause is greed characteristic is lack of driving power. Its disassociated from views. It should be function is to dispel energy. It is manifested regarded as madness—Taùnh cuûa taâm sôû naày as the sinking of the mind. Its proximate laø cao ngaïo, yû taøi yû theá cuûa mình maø khinh deã cause is unwise attention to boredom, hay ngaïo maïn ngöôøi. Noù ñöôïc coi nhö laø taùnh drowsiness, etc. Sloth is identified as sickness ñieân roà. of consciousness or cittagelanna—Taùnh cuûa 8) Ill-will: Doso (p)—Hatred—Saân—Doso, the hoân traàm laø laøm cho taâm trí môø mòt khoâng second unwholesome root, comprises all saùng suoát. kinds and degrees of aversion, ill-will, anger, 13) Torpor: Middham (p)—Thuïy Mieân—Torpor irritation, annoyance, and animosity. Its is the morbid state of the mental factors. Its characteristic is ferosity. Its function is to characteristic is unwieldiness. Its function is spread, or burn up its own support, i.e. the to smother. It is manifested as drooping, or as mind and body in which it arises. It is nodding and sleepiness. Sloth and torpor manifested as persecuting, and its proximate always occur in conjunction, and are opposed cause is a ground for annoyance—Taùnh cuûa to energy. Torpor is identified as sickness of taâm sôû naày laø gheùt hay khoâng öa nhöõng caûnh the mental factors or kayagelanna—Taùnh cuûa traùi nghòch. Nghieäp duïng cuûa noù laø töï baønh thuïy mieân laø buoàn nguû hay guïc gaät laøm cho tröôùng vaø ñoát chaùy thaân taâm cuûa chính noù. taâm trí môø mòt khoâng theå quaùn töôûng ñöôïc. 9) Envy: Issa (p)—Taät Ñoá hay Ganh Tî—Envy 14) Doubt: Vicikiccha (p)—Hoaøi Nghi—Doubt has the characteristic of being jalous of signifies spiritual doubt, from a Buddhist other's success. Its function is to be perspective the inability to place confidence dissatisfied with other's success. It is in the Buddha, the Dharma, the Sangha, and manifested as aversion towards that. Its the training—Hoaøi nghi coù nghóa laø hoaøi nghi proximate cause is other's success—Taùnh cuûa veà maët tinh thaàn. Theo quan ñieåm Phaät giaùo taät ñoá hay ganh tî laø ganh gheùt ñoá kî nhöõng thì hoaøi nghi laø thieáu khaû naêng tin töôûng nôi gì maø ngöôøi ta hôn mình hay söï thaønh coâng Phaät, Phaùp, Taêng. cuûa ngöôøi khaùc. Nguyeân nhaân ñöa ñeán taät ñoá Fourth dhyana: Ñeä Töù Thieàn—The fourth laø khoâng muoán thaáy söï thaønh coâng cuûa ngöôøi dhyana, a degree of contemplation when the mind khaùc. becomes indifferent to pleasure and pain; also the 10) Avarice: Macchariyam (p)—Xan Tham—The last eight rupa heavens—Coõi thieàn thöù tö trong töù characteristic of avarice or stinginess is thieàn thieân cuûa coõi Saéc giôùi, coøn goïi laø ñeä töù tónh concealing one's own success when it has löï hay choán laéng suy thöù tö. Ñaây laø caûnh giôùi cao

nhaát—See Four Dhyana Heavens and Fourth khoå nhaân ñaõ heát, khoâng böùc thaân taâm. Caùi vui Dhyana Heaven. chaúng phaûi thöôøng truï, laâu ngaøy phaûi hoaïi. Fourth Dhyana Heaven: Catutthajjhanabhumi Kíp boû hai thöù khoå vui. Töôùng thoâ troïng ñeàu (skt)—Ñeä Töù Thieàn Thieân. dieät. Sinh tính tònh phuùc.

Goïi laø Phuùc Sanh (I) The meanings of the fourth dhyana—Nghóa Thieân. cuûa Töù Thieàn Thieân: The fourth region, equal 2) Anabhraka (skt): Phuùc AÙi Thieân—Blessed to a great chiliocosmos. The inhabitants in Love Heaven—In the Surangama Sutra, book this region still have mind. This is the ground Nine, those whose renunciation of these of purity and renunciation of thought. The thoughts is in perfect fusion gain a purity of fourth dhyana has one thousand times those superior understanding. Within these of the third. In the Surangama Sutra, book unimpeded blessings they obtain a wonderful Nine, the Buddha told Ananda about the compliance that extends to the bounds of the fourth dhyana as follows: “Ananda! Those future. They are among those in the Blessed who flow to these four superior levels in the Love Heaven—Trong kinh Thuû Laêng fourth dhyana will not be moved by any Nghieâm, quyeån Chín, nhöõng ngöôøi vì söï xaû suffering or bliss in any world. Although this tröôùc ñaõ vieân dung, thaéng giaûi thanh tònh, is not the unconditioned or the true ground of ñöôïc phuùc raát tuøy thuaän, cuøng ñôøi vò lai. Goïi non-moving, because they still have the laø Phuùc AÙi Thieân. thought of obtaining something, their 3) Brhatphala (skt): Quaûng Quaû Thieân—Large functioning is nonetheless quite advanced.”— or Abundant Fruitage Heaven—In the Coõi trôøi thöù tö, töông ñöông vôùi ñaïi thieân theá Surangama Sutra, book Nine, from the giôùi. Chö thieân treân coõi naày vaãn coøn “yù.” Ñaây Blessed Love Heaven there are two ways to laø coõi thanh tònh vaø xaû boû moïi tö töôûng (chæ go: the first way is the Abundant Fruit coù xaû thuï maø thoâi). Töù thieàn thieân gaáp moät Heaven, and the second way is the No ngaøn laàn caùc theá giôùi ôû tam thieàn thieân. Trong Thought Heaven. Those who extend the Kinh Thuû Laêng Nghieâm, quyeån Chín, Ñöùc previous thought into limitless pure light, and Phaät ñaõ noùi vôùi ngaøi A Nan veà Töù Thieàn who perfect and clarify their blessings and Thieân nhö sau: “OÂng A Nan! Boán thaéng löu virtue, cultivate and are certified to one of trong Töù Thieàn Thieân, taát caû trong ñôøi caùc these dwellings. They are among those in the caûnh khoå vaø vui khoâng theå lay ñoäng. Duø Abundant Fruit Heaven—Trong Kinh Thuû chaúng phaûi thaät laø choã voâ vi baát ñoäng, coù taâm Laêng Nghieâm, quyeån Chín, töø coõi trôøi Phuùc sôû ñaéc. Coâng duïng thuaàn thuïc. AÙi Thieân tieán leân coù hai ñöôøng; ñöôøng thöù (II) Sublevels of the Fourth Dhyana Heaven— nhaát laø Quaûng Quaû Thieân vaø ñöôøng thöù nhì laø Nhöõng coõi trôøi thuoäc coõi Töù Thieàn Thieân: Voâ Töôûng Thieân. Ñoái vôùi taâm dieäu tuøy thuaän 1) Punyaprasava (skt): Phuùc Sanh Thieân—tröôùc, ñöôïc tònh quang voâ löôïng, phuùc ñöùc Felicitous Birth heaven—In the Surangama vieân minh, tu chöùng maø an truï. Goïi laø Quaûng Sutra, book Nine, heavenly beings whose Quaû Thieân. bodies and minds are not oppressed, put an 4) Akanistha (skt): Voâ Töôûng Thieân—The end to the cause of suffering, and realize that Heaven Above Thought or No Thought bliss is not permanent; that sooner or later it Heaven—In the Surangama Sutra, book Nine, will come to an end. Suddenly they from the Blessed Love Heaven there are two simultaneously renounce both thoughts of ways to go. Those who extend the previous suffering and thoughts of bliss. Their coarse thought into a dislike of both suffering and and heavy thoughts are

extinguished, and bliss, so that the intensity of their thought to they give rise to the nature of purity and renounce them continues without cease, will blessing. They are among those in the end up by totally renouncing the way. Their Heaven of the Birth of Blessing—Trong Kinh bodies and minds will become extinct; their Laêng Nghieâm, quyeån Chín, ngöôøi tu thieàn, thoughts will become like dead ashes. For

five hundred aeons these beings will Ñieåm: Fourth jhana resultant consciousness perpetuate the cause for production and together with initial application, sustained extinction, being unable to discover the application, zest, happiness, and one- nature which is neither produced nor pointedness—See Fifteen types of Fine-Material-extinguished. During the first half of these Sphere Minds (A). aeons they will undergo extinction; during the Fractions or Differentiation: Hoaïi Töôùng— second half they will experience production. See Six characteristics of everything. They are among those in the Heaven of No Fragrance: Gandha (skt)—Höông thôm—Five Thought—Trong Kinh Thuû Laêng Nghieâm, kinds of incense—The five attributes of quyeån Chín, töø coõi trôøi Phuùc AÙi Thieân tieán dharmakaya or spiritual body of the Tathagata leân coù hai ñöôøng, taâm nhaøm chaùn khoå vui, (five kinds of incense or fragrance, corresponding cöùu xeùt khoâng heà giaùn ñoaïn, troøn ñuû ñaïo xaû, with the five kinds of dharmakaya)—Nguõ phaàn thaân taâm ñeàu döùt, taâm löï nhö tro laïnh. Traûi höông (laáy naêm thöù höông ví vôùi nguõ phaàn phaùp qua 500 kieáp. Ñaõ laáy sinh dieät laøm nhaân, thaân)—See Five kinds of incense. khoâng bieát phaùt minh tính khoâng sinh dieät. Fragrance and beauty: Höông saéc. Trong nöûa kieáp tröôùc, yù lo nghó dieät trong nöûa Fragrance Land: Höông Tích—Hsiang-Chi, the kieáp sinh. Goïi laø Voâ Töôûng Thieân. Buddha of Fragrance Land, described in the ** See Seven Heavens in the Form Realm (B). Vimalakirti Sutra. The inhabitants live on the Fourth Dhyana as a Nirvana: Laáy Töù Thieàn odour of incense, which surpasses that of all other laøm Nieát Baøn—See Five kinds of immediate lands—Höông Tích laø teân Ñöùc Phaät ôû theá giôùi nirvana. Chuùng Höông, ñöôïc noùi ñeán trong Kinh Duy Ma Fourth heaven: Ñeä Töù Thieân—Another name Caät. Cö daân cuûa coõi nöôùc naày soáng vaøo höông for Tusita, which was regarded as the fourth of the thôm cuûa nhang, höông aáy ñöôïc xeáp vaøo haïng six heavens in the world of desire—Moät teân khaùc nhaát so vôùi höông thôm cuûa thaäp phöông theá giôùi cuûa coõi trôøi Ñaâu Suaát, coõi trôøi thöù tö trong saùu coõi nhaân thieân. trôøi duïc giôùi—See Tusita. Fragrance of virtue: Ñöùc höông (höông thôm Fourth jhana functional consciousness Taâm ñöùc haïnh). Haønh töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Fragrant Elephant Bodhisattva: Gandhahasti Nhaát Ñieåm: Fourth jhana functional consciousness (skt)—Höông Töôïng Boà taùt. together with initial application, sustained 1) Fragrant elephant; one of the sixteen application, zest, happiness, and one- honoured ones of the Bhadra-kalpa: Höông pointedness—See Fifteen types of Fine-Material- Töôïng, Höông Hueä,ï hay Baát Khaû Töùc, laø moät Sphere Minds (A). trong 16 vò toân giaû ñôøi Hieàn Kieáp. Fourth jhana heaven: Töù Thieàn Thieân—See 2) According to The Flower Ornament Sutra Nine successive abidings. (Chapter Bodhisattva Abodes), Gandhahasti Fourth jhana moral or

wholesome Bodhisatva in the north, who lives on the consciousness Taâm Thieän töù thieàn cuøng vôùi Gandhamadana mountain, together with his Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm: Fourth jhana three thousand retinues preached the Buddha moral or wholesome consciousness together with Teaching: Theo Kinh Hoa Nghieâm (phaåm Boà initial application, sustained application, zest, Taùt Truï Xöù), Boà Taùt Höông Töôïng cuøng ba happiness, and one-pointedness—See Fifteen ngaøn quyeán thuoäc thöôøng hay thuyeát phaùp types of Fine-Material-Sphere Minds (A). treân nuùi Höông Tuï ôû phöông Baéc. Fourth jhana path consciousness of stream- Fragrant Elephant Great Monk: Höông entry: Taâm Nhaäp Löu Ñaïo Töù Thieàn—See Five Töôïng Ñaïi Sö—A famous monk named Fa-Tsang, kinds of path of consciousness (A). the third patriarch of the Hua-Yen school—Vò sö Fourth jhana resultant consciousness Taâm noåi tieáng teân Phaùp Taïng, vò toå thöù ba cuûa toâng Quaû töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Hoa Nghieâm.

Fragrant flowers: Traø Cuû Ma—Fragrant 1) Ñöôïc giaûi thoaùt. flowers from Western or Central Asia for scenting 2) Khoâng vöôùng maéc. wine, and for calling down the spirits—Hoa thôm, 3) Mieãn phí. ôû caùc vuøng Taây AÙ vaø Trung AÙ, duøng ñeå laøm röôïu 4) Töï do. thôm vaø ñeå goïi hoàn caùc vong linh. 5) Ly, moät trong saùu ñoái töôïng thieàn quaùn. Baèng Fragrant food: Höông Thöïc—Fragrance for thieàn quaùn chuùng ta coù theå vöôït qua moïi aûo food—Thöùc aên baèng höông thôm, hay laáy höông töôûng duïc voïng—Free, one of the six subjects thôm laøm thöùc aên. in meditation. By meditations on the distasteful and the delight, delusions and Fragrant Hill: Name of a famous hill in passions may be overcome—See Six subjects Himalaya—Höông sôn, teân cuûa moät ñænh nuùi noåi in meditation. tieáng trong raëng Tuyeát Sôn. (B) (v): Mukti (skt)—Khai phoùng—Giaûi thoaùt— Gragrant kitchen: Monastery kitchen—Höông To deliver—To emancipate—To liberate— truø—Nhaø beáp cuûa töï vieän. To rescue—To save—See Deliver and Fragrant Light Buddha: Phaät Höông Quang. Deliverance. Fragrant liquid: Arghya (skt)—AÙt Gia—Höông Free of demonic obstacles: Khoâng bò ma Thang (nöôùc thôm, daàu thôm)—A fragrant liquid chöôùng—In the Ten Non-seekings, the Buddha of thirty-two ingredients, used by the secret sects taught: “We should not wish that our cultivation in washing the body at the time of initiation—Moät be free of demonic obstacles, because our vows loaïi nöôùc thôm goàm 32 chaát hôïp laïi, ñöôïc duøng ñeå would not be then firm and enduring. This leads to “taåy thaân” trong leã quaùn ñaûnh. the transgression of thinking that we have Fragrant lotus flower: Hoa sen thôm ngaùt. attained, when in fact we have not.” The Buddha Fragrant pyre: Höông Laâu—On which the body added: “Turn trying events into peace and joy of Buddha was consumed—Daøn höông nôi hoûa (consider difficulties as our joy of gaining taùng kim thaân Ñöùc Phaät. experiences or life enjoyments).”—Trong Möôøi Fragrant shrub: Aguru or Tagara (skt)—Aloes Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: “Xaây döïng ñaïo wood—Eagle wood—Sandal incense—Traàm haïnh thì ñöøng caàu khoâng bò ma chöôùng, vì khoâng höông. bò ma chöôùng thì chí nguyeän khoâng kieân cöôøng.” Frail: Yeáu ñuoái. Ñöùc Phaät daïy tieáp: “Laáy khoù khaên laøm thích Frailty: Söï yeáu ñuoái.

thuù.”—See Ten Non-Seeking Practices. Fraternity (n): Tình huynh ñeä. Free of diseases: Khoâng beänh khoå—Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: “Nghó ñeán thaân Fraudulence: Saihya (skt)—Cuoáng—See theå thì ñöøng caàu khoâng bònh khoå, vì khoâng bònh Seventy-five dharmas of the Abhidharma Kosa. khoå thì duïc voïng deã sinh.” Ñöùc Phaät daïy tieáp: Frauwallner, Erich (1898-1974): Name of a “Phaät töû neân laáy bònh khoå laøm thuoác thaàn.”—In German scholar who is best known for his ground- the Ten Non-seekings, the Buddha taught: “We breaking work on Vinaya and Abhidharma in should not wish (yearn) that our bodies be always Western Buddhism. He was one of the most free of diseases, because a disease-free body is revered figures in Buddhist Studies, both for his prone to desire and lust (because with a disease- own work and for the many influential students he free body, one tends to be tempted with desire trained—Teân cuûa moät hoïc giaû ngöôøi Ñöùc, noåi and lust). This will lead to precept-breaking and tieáng vì taùc phaåm ñaàu tieân veà Luaät vaø Luaän cuûa retrogression.” The Buddha added: “Buddhists Phaät giaùo Taây Phöông. OÂng laø moät nhaân vaät ñöôïc should try to turn suffering and disease into good toân kính nhaát trong laõnh vöïc Phaät Giaùo Hoïc, vì caû medicine (consider diseases and sufferings as taùc phaåm cuûa mình vaø nhieàu ñeä töû coù aûnh höôûng miraculous medicine).”—See Ten Non-Seeking raát lôùn vôùi Phaät giaùo cuûa oâng. Practices. Free: Free from harshness: Free from harshness, one (A) (a): of the eight characteristics of a Buddha’s

speaking—Baát chuyeát saùp bieän (bieän luaän löu Free of all obstacles: Khoâng khuùc maéc—In the loaùt, chaúng vuïng veà cöùng nhaét), moät trong taùm taøi Ten Non-seekings, the Buddha taught: “We huøng bieän cuûa Ñöùc Nhö Lai hay taùm ñaëc tính cuûa should not wish that our mind cultivation be free Phaät trong luùc noùi—See Eight characteristics of a of all obstacles because without obstacles, we Buddha’s speaking. would not have opportunities to excell our mind. Free from ignorance: Thoaùt khoûi voâ minh. This will lead to the transgression of thinking that Free from all influence of the passion- we have awakened, when in fact we have not.” nature: Not bound by any tie, an epithet of a The Buddha added: “Turn obstacles or high stakes Buddha—Voâ sôû tröôùc, khoâng bò raøng buoäc vaøo baát into freedom and ease (take obstacles as cöù söï troùi buoäc naøo, danh hieäu cuûa moät vò Phaät. enjoyable ways to cultivate ourselves).” The Buddha added: “Turn demons or haunting spirits Free (v) men from its fetters: Giaûi thoaùt con into Dharma friends (take demonic obstacles as ngöôøi khoûi goâng cuøm. our good spiritual advisors).”—Trong Möôøi Ñieàu Free of all misfortune: Khoâng hoaïn naïn—In Taâm Nieäm, Ñöùc Phaät daïy: “Cöùu xeùt taâm taùnh thì the Ten Non-seekings, the Buddha taught: “We ñöøng caàu khoâng khuùc maéc, vì khoâng khuùc maéc thì should not wish that our lives be free of all sôû hoïc khoâng thaáu ñaùo.” Ñöùc Phaät daïy tieáp: “Laáy misfortune, adversity, or accident because without khuùc maéc laøm thuù vò.” Laáy ma quaân laøm baïn them, we will be easily prone to pride and ñaïo—See Ten Non-Seeking Practices. arrogance. This will lead us to be disdainful and Free offering of one’s assets without overbearing towards everyone else. If people’s lives are perfect, everything is

just as they always thinking of any returns: No attachment in acts dreamed, without encountering heartaches, of charity—See No Attachment in acts of charity. worries, afflictions, or any pains and sufferings, Free from passions: Ni-klesa (skt)—Khoâng then this can easily give way to conceit, arogance, phieàn naõo—Without afflictions. etc.; thus, becoming the breeding ground for Free from the receptivity of things: Baát Thoï countless transgressions and offenses. Sincere Nhöùt Thieát Phaùp—Free from the sensation of Buddhists should always use misfortunes as the things, emancipated from desire—Giaûi thoaùt khoûi opportunity to awaken from being mesmerized by söï thoï duïng chö phaùp, giaûi thoaùt khoûi moïi duïc success, fame, fortune, wealth, etc. and realize the voïng. Buddha's teachings are true and accurate, and Free from trouble: Voâ Phieàn—Free from then use this realization to develop a cultivated trouble, the 13th Brahmaloka, the 5th region of the mind seeking enlightenment." The Buddha added: fourth Dhyana—See Free from trouble heaven, "Turn misfortune and calamity into liberation and Nine heavens of the fourth dhyana heaven. (take misfortune and adversity as means of Free from trouble heaven: Voâ Phieàn—Khoâng liberation)."—Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc coøn phieàn naõo—The thirteenth Brahmaloka, the Phaät daïy: "ÔÛ ñôøi thì ñöøng caàu khoâng hoaïn naïn, vì fifth region of the fourth dhyana—Voâ Phieàn khoâng hoaïn naïn thì kieâu xa noåi daäy. Neáu nhö Thieân, coõi trôøi Phaïm Phuï thöù 13 thuoäc Töù Thieàn chuùng ta cöù soáng maõi trong caûnh thanh nhaøn, nhö Thieân—See Four dhyana heavens and Nine yù, khoâng bò ñôøi daèn vaët, laïi chaúng bò vöôùng ít heavens of the fourth dhyana heaven. nhieàu söï khoå naõo, öu phieàn, taát taâm seõ sanh ra caùc Free from worldly pleasure: Ni-raga (skt)— nieäm khinh maïn, kieâu sa; töø ñoù maø keát thaønh voâ Khoâng duïc laïc theá gian. soá toäi loãi. Phaät töû chôn thuaàn phaûi nhaân nôi hoaïn Freedom (n): naïn maø thöùc tænh côn tröôøng moäng vaø chieâm 1) Liberty: Xaû—Töï do—Söï töï chuû. nghieäm ñöôïc lôøi Phaät daïy laø ñuùng. Do ñoù maø phaùt 2) One of the four dharma realms: Söï söï voâ ngaïi taâm tinh chuyeân tu haønh caàu giaûi thoaùt." Ñöùc Phaät phaùp giôùi—See Four dharma realms. daïy tieáp: "Laáy hoaïn naïn laøm choã giaûi thoaùt."— See Ten Non-Seeking Practices. Freedom from anger: Baát Nhueá (khoâng saân haän)—See Five virtues that require in a confessor

at the annual confessional summer retreat (at the Frequents fairs and parties: Lui tôùi nhöõng nôi end of the rainy retreat). hoäi heø ñình ñaùm—According to the Sigalaka Freedom from anxiety: Bình an voâ söï—A Sutra, there are six dangers when one frequents peaceful existence. fairs and parties—Theo Kinh Thi Ca La Vieät, coù Freedom from arrest: Quyeàn baát khaû xaâm saùu nguy hieåm khi la caø ñình ñaùm—See Six phaïm. dangers when one frequents fairs and parties. Freedom of belief: Töï do tín ngöôõng. Fresh: Töôi. Freedom from both suffering and joyful: Fresh blown flower: Ñoùa hoa haøm tieáu. Xaû—See Three states of sensation (I). Fresh demand: Nhu caàu môùi meû. Freedom of entry into all forms of truth: Fresh milk: Nhuû Vò—See Five flavors of Nhaäp phaùp moân phoå—See Ten universals of a making ghee. Bodhisattva. Friend who commends others who speak in Freedom from

fear: Baát Boá (khoâng sôï haõi)— praise of you: Khuyeán khích nhöõng ai taùn thaùn See Five virtues that require in a confessor at the baïn—See Four types of people who can be seen annual confessional summer retreat (at the end of to be loyal friends. the rainy retreat). Friend in the Dharma: Dharma friend—Baïn Freedom from ignorance: Baát Si (khoâng si ñaïo. meâ)—See Five virtues that require in a confessor at Friend in happy and unhappy times: Ngöôøi the annual confessional summer retreat (at the end baïn chung thuûy trong khoå cuõng nhö vui—See Four of the rainy retreat). types of people who can be seen to be loyal Freedom of Nirvana: Nieát Baøn—See Nirvana, friends. and Nine states of bondage and the one state of Friends of one's humble days should never liberation (B). be forgotten: Baàn tieän chi giao maïc khaû vong Freedom from predilections: Baát AÙi (khoâng (baïn höõu trong luùc ngheøo naøn chaúng neân queân luyeán aùi)—See Five virtues that require in a nhau). confessor at the annual confessional summer Friend who points out what is good for you: retreat (at the end of the rainy retreat). Ngöôøi baïn khuyeân mình nhöõng ñieàu lôïi ích—See Freedom from the remaining worldly Four types of people who can be seen to be loyal desires: Thoaùt ly nhöõng duïc laïc traàn theá—See friends. Ten grounds (I). Friend who rejoices at your good fortune: Freedom from ultimate disctinctions: Chö Hoan hyû khi baïn gaëp may maén—See Four types Phaùp Töông Töùc Töï Taïi Moân—See Ten profound of people who can be seen to be loyal friends. theories. Friend who does not rejoice at your Freedom from wrong views: Thoaùt khoûi taø misfortune: Khoâng hoan hyû khi baïn gaëp hoaïn kieán—See Ten grounds (I). naïn—See Four types of people who can be seen Freeing from bondage fruit: Visamyoga to be loyal friends. (skt)—Ly Heä Quaû—See Five fruits or effects. Friends must remain faithful to one Freely (adv): Moät caùch thoaûi maùi, töï do. another: Baèng höõu thuû tín (yù noùi baïn beø vôùi nhau Freewill offering made on the last day of the thì phaûi giöõ lôøi höùa). summer retreat: Rejoicings on the last day of Friend who stops others who speaks against the summer retreat—Ñoà aên cuùng döôøng Tam Baûo you: Ngaên chaän nhöõng ai noùi xaáu baïn—See Four trong ngaøy cuoái cuøng cuûa muøa An Cö Kieát Haï— types of people who can be seen to be loyal See Summer retreat. friends. Frequent lies: Söï noùi doái thöôøng xuyeân.

Friend who is sympathetic: Ngöôøi baïn coù loøng A Haøm. Loaïi vôï luoân vui veû haân hoan. Moãi khi thöông töôûng—See Four types of people who can thaáy choàng nhö gaëp laïi ngöôøi baïn thaân ñaõ laâu naêm be seen to be loyal friends. khoâng gaëp. Con ngöôøi aáy duyeân daùng dòu hieàn, Friend of virtue: Kalyanamitra (skt)—Thieän vöøa laø moät ngöôøi vôï trung trinh tieát lieät, maø cuõng Höõu Tri Thöùc—See Good-Knowing advisor. laø moät ngöôøi coäng söï deã meán—See Seven types Friends of the Western Buddhist Order of wives. (FWBO): Hoäi AÙi Höõu Phaät Töû Taây Phöông— Friendship: Ñoàng Taâm (taâm keát tuï boà ñeà quyeán Organization founded in 1967 by Venerable thuoäc)—See Ten dwelling minds. Sangharakshita, a British monk who studied in Friendship that began when both lived in India for twenty years. It was considered as a non- humble circumstances: Boá y chi giao (tình baïn sectarian group in which all traditions of töø thôøi coøn aùo vaûi cô

haøn). Buddhism are equally respected. After founding Frightful (a): Haõi huøng—Dreadful. the order, Sangharakshita began ordaining men Frighten (v): Ñe doïa—To menace—To threaten. and women on his own authority, but this Frighten demons: This is one of the epithets of ordination is not seen as being either monastic or a Bhiksu—Boá ma (laøm cho ma phaûi kinh sôï, ñaây lay. Members of the order typically refer to laø moät trong nhöõng danh hieäu cuûa moät vò Tyø themselves as dharmchari (masculine) and Kheo). dharmacharini (feminine), meaning “one who Frighten a monk or a nun: Huø doïa moät vò embraces the dharma.”—Giaùo Hoäi AÙi Höõu Phaät Taêng hay moät vò Ni—A Bhiksu or Bhiksuni who Töû Taây Phöông laø moät toå chöùc ñöôïc moät Tyø Kheo frightens another monk or nun in such a way that ngöôøi Anh teân Sangharakshita saùng laäp vaøo naêm that person becomes fearful and loses his or her 1967. OÂng ñaõ töøng theo hoïc taïi AÁn Ñoä trong 20 motivation for cultivation, commits an Expression naêm. Ngöôøi ta xem toå chöùc naøy nhö laø moät nhoùm of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni khoâng coù bieân giôùi giöõa caùc moân phaùi, trong ñoù naøo huø doïa vò Taêng hay vò Ni khaùc ñeán noãi laøm moïi tröôøng phaùi cuûa Phaät giaùo ñeàu ñöôïc toân troïng cho vò aáy sôï maø thoái taâm tu haønh, laø phaïm giôùi Ba ngang nhau. Sau khi saùng laäp ra giaùo hoäi, Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). Sangharakshita baét ñaàu toå chöùc leã thoï giôùi cho caû hai phaùi nam vaø nöõ trong quyeàn haïn cuûa oâng, Frightened: Kinh dò. nhöng leã thoï giôùi naøy khoâng ñöôïc xem nhö giôùi Fritter (v) away: Laõng phí. xuaát gia hay taïi gia. Caùc hoäi vieân cuûa giaùo hoäi Frivolous talk: Samphappalapa (p)—Noùi lôøi naøy chæ ñieån hình xem mình nhö laø ngöôøi Nam nhaûm nhí voâ ích—According to Most Venerable hay ngöôøi Nöõ aáp uû giaùo phaùp cuûa Ñöùc Phaät. in The Buddha and His Teachings—Theo Hoøa Friend when you haunt the streets at Thöôïng Narada trong Ñöùc Phaät vaø Phaät Phaùp: unfitting times: Laø baïn khi mình du haønh ñöôøng (A) There are two conditions that are necessary to phoá phi thôøi—See Four types of people who can complete the evil of frivolous talk—coù hai be seen as foes in disguise. ñieàu kieän caàn thieát ñeå thaønh laäp nghieäp noùi lôøi nhaûm nhí voâ ích: Friendly society: AÙi höõu. 1) The inclination towards frivolous talk: YÙ Friendly wife: Sakhibhariya (p)—Loaïi vôï ñoái muoán noùi chuyeän nhaûm nhí. vôùi choàng nhö moät ngöôøi baïn—This is one of the 2) Its narration: Thoát ra lôøi noùi nhaûm nhí voâ ích. seven kinds of wives the Buddha taught in the (B) The inevitable consequences of frivolous Anguttara Nikaya Sutra. A friendly wife who talk—Nhöõng haäu quaû khoâng traùnh khoûi cuûa rejoices at the sight of her husband even as a vieäc noùi lôøi nhaûm nhí: friend on seeing a companion who has come after 1) Defective bodily organs: Caùc boä phaän trong a long period of time, is of noble birth. She is not cô theå bò khuyeát taät. only a virtuous and chaste wife, but she is also an 2) Incredible speech: Lôøi noùi khoâng minh baïch excellent companion—Ñaây laø moät trong baûy loaïi roõ raøng (laøm cho ngöôøi ta nghi ngôø). vôï maø Ñöùc Phaät ñaõ noùi ñeán trong Kinh Taêng Nhaát

Frog-samadhi: Haø Moâ Thieàn—Which causes the Buddha's teachings. This is the supreme goal one to leap with joy at half-truths—Loaïi thieàn coùc of Theravada practice, as contrasted with nhaùi (cöùng nhaéc), khoâng linh hoaït, nhaûy muùa vui Bodhisattvahood in Mahayana practice—Ngöôøi ñuøa khi chæ bieát nöûa vôøi chaân lyù. ñaõ ñaït ñöôïc Thaùnh quaû vò thöù tö, khoâng coøn taùi From beginningless time: Töø voâ thæ. sanh. Sau khi cheát ngöôøi aáy vaøo Nieát baøn. Ñaây laø quaû vò cao nhaát cho caùc haøng Thanh vaên. A La From Buddha to Buddha, from Patriarch to Haùn laø moät vò Thaùnh ñaõ giaûi thoaùt khoûi luaân hoài Patriarch: Phaät Phaät Toå Toå. sanh töû, baèng caùch soáng ñôøi tònh haïnh ñuùng theo From dawn to dusk: Töø bình minh ñeán hoaøng lôøi Phaät daïy. Ñaây laø muïc tieâu toái thöôïng cuûa hoân. tröôøng phaùi Theravada, ñoái laïi vôùi quaû vò Boà Taùt From disturbed to frightful and distressed: trong tröôøng phaùi Ñaïi thöøa. Töø lo aâu daãn ñeán sôï haõi vaø phieàn naõo. Fruit arising from practices of religion: From door to door: Töø nhaø naày sang nhaø khaùc. Results of religious practices—Giaùo lyù haïnh quaû From generation to generation: Töø theá heä naøy (keát quaû khôûi leân töø vieäc tu taäp). qua theá heä khaùc. Fruit of desire and attachment: AÙi quaû—Fruit From genuine tradition: Handed down from of desire and attachment (suffering)—Haäu quaû authentic source—Chaùnh truyeàn. hay keát quaû cuûa duïc voïng vaø luyeán aùi. From time to time: Nhieàu laàn. Fruit complete: Quaû Vieân—Quaû vò vieân maõn, From today onwards: Keå töø hoâm nay. moät trong taùm quaû vieân maõn cuûa toâng Thieân From the view point (point of view) of the Thai—Perfect enlightenment, one of the eight Dharma: Luaän ñieåm Phaät phaùp. T'ien-T'ai perfection. Frugal way of life: Cuoäc soáng thanh baïch. Fruit corresponding to the seed sown: Flower-recompense—Hoa baùo. Fruit (n): 1) Thaønh quaû: Phala (skt)—Consequence—Fruit of desire and attachment: Suffering—AÙi quaû. Effect—Result—Retribution—Reward— There are three consequences associated with Fruit of the development of germ: Ñaúng löu the causes for a child to be born into a certain quaû. family. In this meaning, fruit contrasts with Fruit of escaping the chain of cause—Coù ba quaû baùo vaø boán nhaân khieán transmigration: Quaû Nhaân—Those who have cho ñöùa treû sanh vaøo moät gia ñình naøo ñoù. obtained the fruit, i.e. escaped the chain of Trong nghóa naøy, quaû ñoái nghóa laïi vôùi nhaân. transmigration: Buddha, Pratyeka-buddha, and 2) Traùi caây. Arhat. Nhöõng baäc tu haønh ñaõ chöùng ñaéc quaû 3) There are two kinds of fruit or karma—Coù hai thöôïng, thoaùt khoûi voøng luaân hoài sanh töû, goàm coù loaïi quaû nghieäp—See Two kinds of fruit or ba baäc: Phaät, Bích Chi Phaät vaø A La Haùn. karma. Fruit of extinction: Dieät quaû—Nirvana as the 4) Pancaphala (skt)—Naêm quaû—The five fruits or fruit of extinction of desire—Nieát Baøn laø quaû cuûa effects—See Five fruits or effects. söï dieät taän cuûa nhöõng ham muoán duïc voïng. Fruit of Arhat: Ariyaphalam (p)— Fruit that flows in the same course: Arahattvaphala (skt)—A La Haùn Quaû— Nishyanda (skt)—Ñaúng Löu Quaû—See Five fruits Arahanthood—The fruition of arahantship—The or effects. fruit of Arhat discipline—Who attains the fourth Fruit of fruit: Quaû quaû—The fruit of the bodhi stage of Sainthood, and is no

more reborn or nirvana. The fruition of bodhi. Bodhi itself is a anywhere. After his death he attains Parinirvana. fruit; however, it is also the fruit of a life-long The highest rank attained by Sravakas. An Arhat cultivation—Quaû cuûa Boà Ñeà hay Nieát Baøn. Boà is a Buddhist saint who has attained liberation Ñeà laø quaû, maø cuõng laø keát quaû cuûa vieäc tu haønh from the cycle of Birth and Death, generally neân goïi laø quaû quaû. through living a monastic life in accordance with

Fruit of the fruit of Buddhahood: Quaû Quaû expedient teachings are no longer necessary— Phaät Taùnh—The fruition of that fruition, or the See Three special qualities (characteristics) of the revelation of parinirvana—See Five surnames of lotus. Buddha before he became enlightened (B) (5). Fruit of the next rebirth: Lai Quaû—The Fruit of full details of reincarnation: Maõn condition of the next rebirth, regarded as the Quaû—The fruit or karma, which fills out the result of the present—Quaû baùo vaø ñieàu kieän trong details of any incarnation, as distinguished from kieáp lai sanh ñöôïc xem nhö laø haäu quaû cuûa hieän the integral or direction of karma which taïi. determines the type of that incarnation, i.e. deva, Fruits or results arising from the practice of man, or animal, etc.—Coøn goïi laø Bieät Baùo a religion: Giaùo lyù haïnh quaû. Nghieäp, Maõn Nghieäp, hay Vieân Maõn Nghieäp. Fruits or rewards: Quaû phaùp—See Four Nghieäp döïa vaøo nhau ñeå ñöa ñeán nhöõng chi tieát dharmas (I). cuûa caùi quaû trong kieáp taùi sanh, nhö luïc caên thieáu Fruit-ripening cause: The rewarding cause ñuû, thaân theå maïnh yeáu, sang heøn, thoï meänh daøi (pleasure or pain caused by good or evil deeds)— ngaén, vaân vaân, ñeå phaân bieät vôùi “daãn nghieäp” hay Baùo nhaân hay Quaû thuïc nhaân—See Two causes toång baùo laø nghieäp chuû yeáu taïo thaønh quaû baùo, (C). khieán chuùng sanh phaûi taùi sanh vaøo coõi naøo, nhö Fruit ripening differently: Dò Thuïc Quaû. trôøi, ngöôøi, hay thuù, vaân vaân (daãn nghieäp ñöôïc ví nhö ngöôøi thôi veõ, tröôùc veõ toång theå trôøi, ngöôøi Fruit of saintliness: Thaùnh Quaû—This is one of hay suùc sanh; maõn nghieäp ñöôïc ví nhö laø söï hoaøn the eight essential things—Ñaây laø moät trong taùm taát böùc hoïa, phaûi toâ ñieåm caùc neùt ñeïp xaáu). Phaùp moân caàn thieát—See Eight essential things. Fruit of the good deeds: Coâng quaû. Fruit of Stream-entry: Tu Ñaø Hoaøn—Döï löu— Nhaäp Löu—Nghòch Löu—Quaû vò Döï Löu ñaàu Fruit of karma: Kammaphala (p)—Karmaphala tieân—One who has entered the stream—The (skt)—Nghieäp quaû—Result of karma. The natural position of the way of seeing. He still has to reward or retribution for a deed, brought about by undergo seven instances of birth and death— the law of karma mentioned by the Buddha. The Haønh giaû ñang trong tö theá thaáy ñöôïc Ñaïo. Ngöôøi fruit of karma, conditions of rebirth depending on aáy vaãn coøn phaûi baûy laàn sanh töû nöõa—See Four previous karmaic conduct—Nghieäp quaû (keát quaû kinds of holy men (II). caùc haønh ñoäng phaùt sinh töø taâm thöùc). Nghieäp quaû laø haäu quaû taát nhieân cuûa haønh ñoäng theo luaät nhaân Fruits of the various stages of attainment: quaû cuûa nhaø Phaät. Haäu quaû cuûa nghieäp taùi sanh Be enlightened—Rewards of the various stages of tuøy thuoäc vaøo nghieäp gaây taïo cuûa nhöõng ñôøi attainment—Chöùng quaû. tröôùc. Fruitful action: Haïnh baát khoâng—Fruitful Fruit of knowledge: Trí Quaû—The fruit

of action, causing boundless worlds to be purified. knowledge, or enlightenment—Trí quaû hay giaùc This is one of the ten fruitfulnesses of Great ngoä Boà Ñeà (loaïi dieäu quaû sinh ra do tu haønh ôû Enlightening Beings. Fruitful action means nhaân ñòa). causing boundless worlds to be purified—Haïnh baát khoâng, vì laøm cho voâ bieân theá giôùi ñeàu thanh Fruit lips: Quaû Thaàn—Buddha's lips were "red tònh. Ñaây laø moät trong möôøi thaønh töïu cuûa chö like the fruit of the Bimba tree."—Moâi cuûa Phaät Ñaïi Boà Taùt. Haïnh baát khoâng nghóa laø laøm cho voâ ñoû nhö traùi cuûa caây Bimba. bieân theá giôùi ñeàu thanh tònh—See Ten kinds of Fruit of the lotus is ripened, the flower also fruitfulness. falls at the same time: Khi göông sen (traùi) khoâ Fruitful appearance: Xuaát hieän baát khoâng— thì cuõng laø luùc boâng ruïng, yù noùi khi chaân giaùo ñaõ Fruitful appearance, manifesting boundless forms, ñöôïc thieát laäp thì phaùp phöông tieän khoâng coøn caàn causing all sentient beings to be bathed in thieát nöõa: When the fruit is ripened, at the same illumination. This is one of the ten kinds of time the flower also falls. In the same manner, fruitfulnesses of Great Enlightening Beings. when the true teaching is established, the Fruitful appearance means manifesting boundless

forms, causing all sentient beings to be bathed in Moät trong möôøi thöù thaønh töïu cuûa chö Ñaïi Boà Taùt. illumination—Xuaát hieän baát khoâng, vì hieän voâ Vaên baát khoâng nghóa laø laøm cho chuùng sanh ñöôïc bieân töôùng, laøm cho taát caû chuùng sanh ñeàu ñöôïc thaønh thuïc—See Ten kinds of fruitfulness. soi saùng. Ñaây laø moät trong Möôøi thöù thaønh töïu Fruitful seeing: Kieán baát khoâng—Fruitful cuûa chö ñaïi Boà Taùt. Xuaát hieän baát khoâng nghóa laø seeing, one of the ten fruitfulnesses of Great hieän voâ bieân töôùng, laøm cho taát caû chuùng sanh Enlightening Beings. Fruitful seeing means ñeàu ñöôïc soi saùng—See Ten kinds of fruitfulness. causing sentient beings to develop roots of Fruitful aspiration: Phaùt khôûi baát khoâng— goodness—Kieán baát khoâng, moät trong möôøi thaønh Fruitful aspiration, causing sentient beings to do quaû cuûa chö Ñaïi Boà Taùt. Kieán Baát Khoâng nghóa laø as they say and master the meanings of all the laøm cho chuùng sanh phaùt trieån thieän caên—See teachings. This is one of the ten fruitfulnesses of Ten kinds of fruitfulness. Great Enlightening Beings. Fruitful aspiration Fruitful showering of the rain of Teaching: means causing sentient beings to do as they say Möa phaùp vuõ baát khoâng—Fruitful showering of and master the meanings of all the teachings— the rain of Teaching, expediently revealing the Phaùt khôûi baát khoâng, vì laøm cho chuùng sanh thöïc practice of universal knowledge to countless haønh ñuùng nhö lôøi noùi, thoâng ñaït taát caû phaùp beings of various faculties and causing them to nghóa. Ñaây laø moät trong möôøi thaønh töïu cuûa chö abide in the path of Buddhahood. This is one of Ñaïi Boà Taùt Phaùt khôûi baát khoâng nghóa laø laøm cho the ten kinds of fruitfulnesses of Great chuùng sanh thöïc haønh ñuùng nhö lôøi noùi, thoâng ñaït Enlightening Beings. Fruitful showering of the taát caû phaùp nghóa—See Ten kinds of fruitfulness. rain of Teaching means expediently revealing the Fruitful association: Ñoàng truï baát khoâng— practice of universal knowledge to countless Fruitful association, causing sentient beings' beings of various faculties and

causing them to minds to be pacified. This is one of the ten abide in the path of Buddhahood—Möa phaùp vuõ fruitfulnesses of Great Enlightening Beings. baát khoâng, vì nôi voâ löôïng caên taùnh cuûa chuùng Fruitful association means causing sentient sanh, phöông tieän khai thò haïnh nhöùt thieát trí khieán beings' minds to be pacified—Ñoàng truï baát truï Phaät ñaïo. Ñaây laø moät trong möôøi thöù thaønh töïu khoâng, vì laøm cho taâm chuùng sanh ñöôïc ñieàu cuûa chö ñaïi Boà Taùt. Möa phaùp vuõ baát khoâng nghóa phuïc. Ñaây laø moät trong möôøi thaønh töïu cuûa chö laø vì nôi voâ löôïng caên taùnh cuûa chuùng sanh maø Ñaïi Boà Taùt. Ñoàng truï baát khoâng nghóa laø laøm cho phöông tieän khai thò haïnh nhöùt thieát trí khieán truï taâm chuùng sanh ñöôïc ñieàu phuïc—See Ten kinds Phaät ñaïo—See Ten kinds of fruitfulness. of fruitfulness. Fruitful skillful methods: Thieän xaûo phaùp baát Fruitful companionship: Thaân caän baát khoâng—One of the ten kinds of fruitfulnesses of khoâng—Fruitful companionship, cutting off Great Enlightening Beings. Fruitful skillful countless beings' doubts in the presence of the methods meanscausing all to be able to abide in Buddhas of countless worlds. This is one of the pure knowledge of unobstructed liberation—Moät ten fruitfulnesses of Great Enlightening Beings. trong möôøi thöù thaønh töïu cuûa chö ñaïi Boà Taùt. Fruitful companionship means cutting off Thieän xaûo phaùp baát khoâng nghóa laø laøm cho taát caû countless beings' doubts in the presence of the coù theå truï nôi trí thanh tònh giaûi thoaùt voâ ngaïi—Buddhas of countless worlds—Thaân caän baát See Ten kinds of fruitfulness. khoâng, vì ôû choã voâ löôïng chö Phaät döùt nghi cho voâ Fruitful vows: Nguyeän baát khoâng. löôïng chuùng sanh. Ñaây laø moät trong möôøi thöù 1) One of the ten kinds of fruitfulnesses of Great thaønh töïu cuûa chö Ñaïi Boà Taùt. Thaân caän baát Enlightening Beings. Fruitful vows means khoâng nghóa laø vì ôû choã voâ löôïng chö Phaät maø döùt causing whatever sentient beings are thougth nghi cho voâ löôïng chuùng sanh—See Ten kinds of of to make excellent offerings and fruitfulness. accomplish undertakings—Moät trong Möôøi Fruitful hearing: One of the ten fruitfulnesses thöù thaønh töïu cuûa chö ñaïi Boà Taùt. Nguyeän baát of Great Enlightening Beings. Fruitful hearing khoâng nghóa laø theo sôû nieäm cuûa chuùng sanh means causing sentient beings to gain maturity—

khieán laøm vieäc cuùng döôøng thuø thaéng thaønh thaày ñaõ chöùng ñaéc. Chæ coù ngöôøi naøo khoâng coøn töïu caùc nguyeän. luyeán chaáp vaøo keát quaû cuûa haønh ñoäng môùi coù theå 2) Fruitful vows, causing whatever sentient haønh xöû caùch naøy, vaø ngöôøi ta noùi voâ vi bieåu thò beings are thougth of to make excellent nhö laø söï hoaøn toaøn töï do cuûa haønh ñoäng thích offerings and accomplish undertakings— öùng khoâng ngaên ngaïi tröôùc moïi hoaøn caûnh. Nguyeän baát khoâng, vì theo sôû nieäm cuûa Fuji (jap): Nuùi Phuù Só (Nhaät Baûn). chuùng sanh khieán laøm vieäc cuùng döôøng thuø Fujiwara (jap): Doøng hoï Ñaèng Nguyeân (Nhaät thaéng thaønh töïu caùc nguyeän—See Ten kinds Baûn). of fruitfulness. Fukakusa *jap): Vuøng Thaâm Thaûo (Nhaät Baûn). Fruiting: Phalaparinama (skt)—Quaû naêng bieán. Fukasetsu (jap): A Japanese term for Fruition of the Buddha-enlightenment: The "Unutterable." The Zen notion that the perfection of

the Buddha-enlightenment, one of experience of awakening cannot be captured in the five forms of the Buddha-nature—Quaû Phaät words. This is connected with the general Taùnh hay quaû Phaät Toaøn Giaùc, moät trong naêm orientation of Zen, which is suspicious of the Phaät taùnh. **See Five surnames of Buddha before distorting power of words and concepts—Thuaät he became enlightened. ngöõ Nhaät Baûn duøng ñeå chæ söï “Baát khaû thuyeát.” Fruition perfect: Quaû cöïc—The perfect virtue Khaùi nieäm cuûa nhaø Thieàn cho raèng kinh nghieäm or merit of Buddha enlightenment—Quaû maõn cöïc giaùc ngoä khoâng theå naém baét ñöôïc baèng vaên töï thaønh. ngoân ngöõ. Vieäc naøy quan heä tôùi söï ñònh höôùng Fruition of perfect enlightenment: Quaû Phaät chung cuûa nhaø Thieàn, nghi ngôø veà khaû naêng laøm taùnh—See Five surnames of Buddha before he sai laïc chaân nghóa cuûa ngoân ngöõ vaø khaùi nieäm. became enlightened (B). Fukashigi (jap): Acintya (skt)—Inconceivable— Fruition of thoughtless heaven: Asamjnika Surpassing thought—Unthinkable—Beyond (skt)—Voâ töôûng quaû—See Seventy-five dharmas conception—Inexpressible—Beyond of the Abhidharma Kosa. comprehension—Beyond thought or discussion— Fu (jap): A Japanese term for “Wind”—Thuaät Beyond thought or description—Beyond ngöõ Nhaät Baûn coù nghóa laø “Phong.” conception—Beyond thought and words—Baát khaû Fudaishi (jap): Fu-ta-shih—Phoù ñaïi só. tö nghì—Khoâng theå naøo suy nghó ñöôïc—Khoâng theå naøo hieåu ñöôïc, vöôït ra ngoaøi tö töôûng vaø bieän Fugen (jap): Samantabhadra (skt)—Universal luaän hay tö töôûng vaø vaên töï—See Four virtue—Universal wisdom—Phoå Hieàn—See Ten inconceivables and Five inconceivable things. vows of respects of Samantabhadra Bodhisattva and Samantabhadra. Fuku (jap): Sö Baát Khoâng—See Amoghavajra. Fugen-Ka (jap): Anagamin (skt)—The state Fukuden (jap): Punya-ksetra (skt)—Field of which is not subject to returning—Baát hoaøn quaû—merit—Phöôùc Ñieàn—See Field of Blessedness. See Anagami. Fulfill (v): Hoaøn taát. Fugyo-ni-gyo (jap): Voâ vi—A Japanese term for Fulfill the assignment (task): Hoaøn thaønh moät “actionless action.” This is a Zen notion of acting nhieäm vuï. spontaneously, without premeditation, considered Fulfill all enlightening practices and master to be an expression of the mind of an awakened all concentrations of enlighening beings: master. Only a person who is unattached to the Ñaày ñuû taát caû Boà Taùt haïnh vaø töï taïi du hyù taát caû result of actions is able to act in this way, and it is Boà Taùt tam muoäi—See Ten kinds of attainment of characterized as perfect freedom of action that powers of the enlightened of enlightening beings. responds without hesitation to circumstances— Fulfill all good: Laøm moïi ñieàu laønh. Thuaät ngöõ Nhaät Baûn duøng ñeå chæ “Voâ vi.” Ñaây laø Fulfill one’s duty: Troïn Ñaïo. moät khaùi nieäm cuûa Thieàn veà haønh ñoäng töùc thôøi, 1) One’s Buddhist duty toward the Triratna chöù khoâng coù vaán ñeà chuaån bò tröôùc, thuaät ngöõ (Tam Baûo): Laøm moät tín ñoà. naøy ñöôïc xem nhö laø söï dieãn taû veà taâm cuûa moät vò

2) One’s parternal duty: Laøm cha. which Enlightening Beings cause sentient beings 3) One’s parental duty: Laøm cha meï. to attain after they obtain ten kinds of extremely 4) One’s maternal duty: Laøm meï. pure body of power—Theo Kinh Hoa Nghieâm, 5)

One’s debt to the nation: Ñaïo vôùi ñaát nöôùc. Phaåm 27—Thaäp Ñònh, coù möôøi thöù vieân maõn chö 6) One’s debt to other sentient beings: Ñaïo vôùi Boà Taùt (ñaõ ñöôïc möôøi thaân thanh tònh) coù theå chuùng sanh khaùc. khieán cho chuùng sanh ñöôïc thaønh töïu vieân maõn— Fulfill one’s duty of filial piety: Be See Ten kinds of fulfillment. respectfully reverent devoted to one’s parents— Fulfillment of the Buddha’s teachings: Baùo hieáu. Thaønh töïu Phaät phaùp—Ten ways of fulfillment of Fulfill al the pure means of fostering the Buddha teachings of Great Enlightening enlightenment: Vieân maõn taát caû phaùp trôï ñaïo Beings (The Flower Adornment Sutra—Chapter baïch tònh—See Ten kinds of attainment of powers 38): Enlightening Beings who abide by these can of the enlightened of enlightening beings. achieve the supreme great wisdom of Buddhas— Möôøi phaùp thaønh töïu Phaät phaùp (Kinh Hoa Fulfill all vows: Roát raùo ñaày ñuû taát caû theä Nghieâm—Phaåm 38). Chö Boà Taùt an truï trong nguyeän—See Ten ultimate great tasks of Great phaùp naày thôøi ñöôïc thaønh töïu ñaïi trí hueä voâ Enlightening Beings. thöôïng cuûa Nhö Lai—See Ten ways of fulfillment Fulfill vows of Enlightening Beings: Y chæ of the Buddha teachings of Great Enlightening ñaày ñuû taát caû Boà Taùt nguyeän thöïc haønh haïnh Boà Beings. Taùt—See Ten kinds of reliance of Great Full of afflictions and disturbances: Phieàn Enlightening Beings. naõo roän raøng. Fulfilled: Hoaøn thaønh. Full assembly: Maõn Toïa. Fulfilling action: Maõn Nghieäp—See Two kinds 1) A complete assembly: Moät chuùng hoäi ñuû ñaày of karma (C). (khi thoï giôùi ñaøn phaûi coù tam sö thaát chöùng). Fulfilling all qualities of Buddhahood 2) The last day of a general assembly when the without giving up application of the Order have a full assembly in house: Ngaøy principles of Enlightening Beings: Haïnh cuoái cuøng cuûa chuùng hoäi (an cö kieát haï) khi thaønh töïu vieân maõn taát caû Phaät phaùp, vì chaúng boû Giaùo hoäi coù ñaày ñuû töù chuùng. phaùp haïnh cuûa Boà Taùt—One of the ten kinds of Full commandments for Sangha: Giôùi Cuï action of Great Enlightening Beings. Enlightening Tuùc—See Precepts and Complete moral precepts Beings who abide by these can achieve the action for monks. of Buddhas that has no coming or going—See Ten Full of compassion: Ñaày loøng töø bi. kinds of practice of great enlightening beings (II). Full of compassion and wisdom: Ñaày loøng töø Fulfilling all the ways of transcendence: Laøm bi vaø trí tueä. cho ñaày ñuû taát caû Ba-La-Maät—Should fulfill all Full or complete fruittion of merit: Quaû the ways of transcendence. This is one of the ten Maõn—Perfect reward—Coâng ñöùc troøn ñaày cuûa kinds of rules of behavior of great enlightening baäc quaû thöôïng hay nhaân troøn ñaày thaønh baäc beings. Enlightening beings who abide by these chaùnh giaùc can attain the supreme discipline of great Full enlightenment: Toaøn giaùc. knowledge—Ñaây laø moät trong möôøi luaät nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Full extinction of afflictions: Söï hoaøn toaøn daäp thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng—See Ten taét moïi phieàn naõo—Höõu Dö Nieát Baøn—See kinds of rules of behavior of great enlightening Incomplete nirvana. beings. Full extinction of the groups of existence: Söï Fulfillment: Söï thaønh töïu—Vieân maõn— hoaøn toaøn daäp taét söï hieän höõu cuûa maïng caên. According to the Flower Adornment Sutra, Full

fruit: Full karma—Bieät Baùo Nghieäp—Maõn Chapter 27, there are ten kinds of fulfillment quaû—The fruit or karma, which fills out the details of any incarnation, as distinguished from

the integral or direction of karma which see your own original nature. Although good and determines the type of that incarnation, i.e. deva, evil differ, the original nature is non-dual. That man, or animal, etc.—Coøn goïi laø Bieät Baùo non-dual nature is the real nature. Undefiled by Nghieäp, Maõn Nghieäp, hay Vieân Maõn Nghieäp. either good or evil, it is the perfect, full Reward- Nghieäp döïa vaøo nhau ñeå ñöa ñeán nhöõng chi tieát body of the Buddha. One evil thought arising from cuûa caùi quaû trong kieáp taùi sanh, nhö luïc caên thieáu the self-nature destroys ten thousand aeons' worth ñuû, thaân theå maïnh yeáu, sang heøn, thoï meänh daøi of good karma. One good thought arising from the ngaén, vaân vaân, ñeå phaân bieät vôùi "daãn nghieäp" hay self-nature ends evils as numerous as the sand- toång baùo laø nghieäp chuû yeáu taïo thaønh quaû baùo, grains in the Ganges River. To reach the khieán chuùng sanh phaûi taùi sanh vaøo coõi naøo, nhö unsurpassed Bodhi directly, see it for yourself in trôøi, ngöôøi, hay thuù, vaân vaân (daãn nghieäp ñöôïc ví every thought and do not lose the original thought. nhö ngöôøi thôï veõ, tröôùc veõ toång theå trôøi, ngöôøi That is the Reward-body of the Buddha."—Theo hay suùc sanh; maõn nghieäp ñöôïc ví nhö laø söï hoaøn Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng ñaõ daïy veà taát böùc hoïa, phaûi toâ ñieåm caùc neùt ñeïp xaáu). Vieân Maõn Baùo Thaân Phaät nhö sau: "Naày thieän tri Full of grace: Ñaày aân hueä. thöùc! Sao goïi laø Vieân Maõn Baùo Thaân Phaät? Thí Full of hope: Traøn treà hy voïng. nhö trong moät ngoïn ñeøn hay tröø ngaøn naêm toái, moät trí hueä hay dieät muoân naêm ngu. Chôù suy nghó Full of joy: Nanda (skt)—Hoan Hyû—Pleased— veà tröôùc, ñaõ qua khoâng theå ñöôïc. Thöôøng phaûi Delightful—Joyful—Full of joy—Take delight nghó veà sau, moãi nieäm moãi nieäm troøn saùng, töï in—Pleasure—Glad—Delight is one of the most thaáy baûn taùnh. Thieän aùc tuy laø khaùc maø baûn taùnh important entrances to the great enlightenment; khoâng coù hai, taùnh khoâng coù hai ñoù goïi laø taùnh for it is the mind of peace and tranquility. Phaät. ÔÛ trong thaät taùnh khoâng nhieãm thieän aùc, ñaây Therefore, a sincere Buddhist always takes goïi laø Vieân Maõn Baùo Thaân Phaät. Töï taùnh khôûi delight in doing good things to others—Hoan hyû laø moät nieäm aùc thì dieät muoân kieáp nhôn laønh, töï taùnh moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi khôûi moät nieäm thieän thì ñöôïc haèng sa aùc heát, giaùc, vì nhôø ñoù maø taâm ta luoân an tònh. Chính vì thaúng ñeán Voâ Thöôïng Boà Ñeà, nieäm nieäm töï thaáy theá maø ngöôøi Phaät töû chaân thuaàn luoân hoan hyû chaúng maát boån nieäm goïi laø Baùo Thaân.". laøm ñieàu lôïi laïc cho chuùng sanh. Full-Lap-Adornment-Merit-Virtue Buddha: Full ripe: Chín muøi. Chaâu Taùp Trang Nghieâm Coâng Ñöùc Phaät. Full and round shoulders like a Banyan Full-lotus sitting: Theá ngoài kieát giaø—Placing tree: Hai vai troøn tròa caân phaân—See Thirty-two each foot across the opposite thigh. auspicious marks. Full of misery: Ñaày ñau khoå. Full-sized heels: Goùt chaân ñaày ñaën—Well set and even heels—See Thirty-two auspicious Full Moon Buddha: Maõn Nguyeät Phaät. marks. Full moon honored one:

Maõn Nguyeät toân— Full teaching: Detailed teaching—Quaûng See Perfect Moon Light Buddha. Giaùo—Full or detailed teaching by the Buddha Full ordination: Tam Sö Thaát Chöùng—See about the duties of the order, in contrast with Three monks and seven witnesses. general or summarized teaching; the detailed Full reward-body of the Buddha: Vieân Maõn teaching resulting from errors which had crept in Baùo Thaân Phaät—According to the Dharma Jewel among his disciples—Quaûng Giaùo laø giai ñoaïn maø Platform Sutra, the Sixth Patriarch taught: “Good Ñöùc Phaät noùi roäng veà giôùi luaät cho giaùo ñoaøn cuûa Knowing Advisor! What is the perfect, full Ngaøi, Ngaøi daïy baûo nhaát nhaát ñeàu phaûi tuaân theo Reward-body of the Buddha? Just as one lamp can giôùi luaät, ñoái laïi vôùi “Löôïc Giaùo” hay giai ñoaïn disperse the darkness of a thousand years, one 12 naêm ñaàu sau khi Phaät thaønh ñaïo, Ngaøi chæ noùi thought of wisdom can destroy ten thousand years moät caùch toùm löôïc veà giaùo phaùp cuûa Ngaøi nhö of delusion. Do not think of the past; it is gone and “chö aùc maïc taùc, chuùng thieän phuïng haønh, töï tònh can never be recovered. Instead think always of kyø yù, thò chö Phaät giaùo,” cuõng nhö nhöõng pheùp tu the future and in every thought, perfect and clear,

haønh cho ñeä töû. Tuy nhieân, coù quaù nhieàu ngöôøi Fully ordained monk: Ñaïi Taêng (vò taêng ñaõ thoï laøm sai traùi, neân Ñöùc Phaät beøn noùi “Quaûng Giaùo”. ñaïi giôùi)—Moät vò Taêng ñaõ thoï giôùi ñaày ñuû vaø Full-Understanding: Chöùng ngoä—Lieãu tri. nghieâm trì giôùi luaät—A full monk as opposed to a 1) Lieãu Tri—Thorough knowledge: Parijna (skt). novice. According to The Path of Purification, there Fumai (jap): Not being unclear—Baát muoäi—See are three kinds of Full-Understanding—Theo Not being unclear about cause and effect, not Thanh Tònh Ñaïo, coù ba loaïi Lieãu Tri—See falling subject to cause and effect. Three kinds of full understanding. Fumigate (v): Huaân (xoâng öôùp). 2) Chöùng ngoä: Prativedha (skt)—Attainment— Fumigation (n): Vasita (skt)—Huaân Taäp. Conviction by thinking—Full understanding— 1) Habitual perfuming, perfumed habits, or Mystic-insight—Penetration—Realization— knowledge which is derived from memory: Chöùng phaùp hay nhaän thöùc thaáu ñaùo veà Xoâng öôùp thoùi quen hay söï hieåu bieát xuaát Phaùp—The realization of experiential proof phaùt töø kyù öùc. of the dharma in bodhi or nirvana—See 2) To fumigate perfume, i.e. influence of Realization. unenlightenment, ignorance, or blind fate, on Full understanding as abandoning: Ñoaïn Tröø the unconditioned producing the conditioned. Lieãu Tri—Trí theo yù nghóa töø boû—See Three The defiling, inter-perfuming of bhutatathata, kinds of full understanding. of ignorance, of the impirical mind, and of the Full understanding as investigating or empirical world: Chaân nhö khoâng thieän khoâng judging: Whatever states are fully-understod are aùc laïi bò nhieãm thieän aùc, gioáng nhö quaàn aùo judged—Suy Ñaït Lieãu Tri—Tueä vôùi tö caùch lieãu khoâng muøi, maø bò ngöôøi ta ñem xòt muøi thôm tri goïi laø trí trong yù nghóa pheâ phaùn—See Three thuùi vaøo chuùng vaäy. kinds of full understanding. Fumon (jap): Samanta-mukuha (skt)—Phoå Full understanding as the known: Moân—Universal gate—According to The Flower Understanding that is direct-knowledge is Adornment

Scripture, universal door, the opening knowledge in the sense of the known—Sôû Tri into all things, or universality; the universe in Lieãu Tri—Trí trong yù nghóa hieåu bieát—See Three anything; the unlimited door s open to a Buddha, kinds of full understanding. or Bodhisattva, and the forms in which he can Full of wisdom: Trí tueä toái thöôïng. reveal himself—Theo Kinh Hoa Nghieâm, Phoå Fullness: Vieân maõn. Moân laø cöûa phoå bieán, hay qua cöûa naày ngöôøi ta coù theå thoáng nhieáp taát caû caùc phaùp, hay laø moät moân Fullness of time: Thôøi cô chín muøi. coù nhaát thieát moân. Qua cöûa naày, khoâng coù caùi gì Fully comprehended (a): Ñöôïc hieåu bieát taän giôùi haïn Phaät vaø Boà Taùt, thò hieän döôùi moïi hình töôøng. thöùc ñeå cöùu ñoä chuùng sanh. Fully enlightened (a): Ñaáng Giaùc Ngoä hoaøn Function (n): Vyapana (skt). toaøn 1) Chöùc naêng—Coâng duïng—Coâng naêng—Taùc Fully ordained (a): Toaøn Phaàn Giôùi—Fully duïng. ordained by receiving all the commandments 2) Duïng: One of the three great characteristics (from five to full commandments)—Giôùi thoï trì mentioned in the Awakening of Faith—Moät toaøn phaàn töø nguõ giôùi cho ñeán cuï tuùc giôùi—See trong ba ñaëc tính lôùn ñöôïc noùi ñeán trong Khôûi Complete moral precepts for monks, Complete Tín Luaän—See Three great characteristics in moral precepts for monks in the Mendicant school, the awakening faith. Complete moral precepts for monks in 3) Töï duïng—See Three selves (II). Theravadan Buddhism, Complete moral precepts 4) Duïng ñaïi—The greatness of its functions and for nuns in Mendicant school, Complete moral operations within and without, perfectly precepts for nuns in Mahayana Buddhism, and transforming all the living to good works and Complete moral precepts for nuns in Theravadan Buddhism.

good karma now and hereafter—See Three tu taäp nhöng khoâng coù trong nhöõng chuùng sanh great characteristics in the awakening faith. khaùc—See Dual aspects of the Buddha-nature. Function of the Buddha’s profound Functioning dharma: Active dharmas—There meditation: Taùc duïng thieàn ñònh cuûa Phaät thaâm are three active or functioning dharmas—Höõu Vi aùo—See Ten theories that independently cause Phaùp—See Samskrita and Three active dharmas. the manifestation of the ideal world (B). Functioning of the mind: Söï vaän haønh cuûa Function of cognition: Duïng cuûa taâm vöông— Taâm—In The Studies of The Lankavatara Sutra, The Dharmalaksana school divides the function of Zen Master D.T. Suzuki distinguished two kinds cognition into four parts—Phaùp Töôùng Toâng chia of functioning of the mind—Trong Nghieân Cöùu duïng cuûa taâm vöông vaø taâm sôû cuûa taùm thöùc ra Kinh Laêng Giaø, Thieàn Sö D.T. Suzuki ñaõ phaân laøm boán phaàn—See Four functions of cognition bieät hai loaïi vaän haønh cuûa taâm—See Two kinds of and Four parts of functions of cognition. functioning of the mind. Functions of the mind: Chöùc naêng cuûa taâm. Functioning mind and its conditions: Taâm 1) The functions of mind are very extensive and Vöông Taâm Sôû—Functioning mind and its numberless. That’s why the Buddha always qualities—Taâm vöông laø taùc duïng cuûa taâm (hieåu remineded his disciples, “Mind is like an bieát chö phaùp), coøn taâm sôû laø phaåm chaát hay ñieàu unrest monkey jumping from one tree to kieän cuûa nhöõng taùc duïng aáy (tham, saân, si, etc). another.”—Nhöõng chöùc naêng cuûa taâm

raát Functioning mind as a whole: Taâm Vöông— roäng lôùn vaø khoâng tính ñeám ñöôïc. Chính vì Taùc duïng cuûa taâm—The mind, the will the vaäy maø Phaät luoân nhaéc nhôû töù chuùng, “Taâm directive or controlling mind. nhö vöôïn chuyeàn caây.” Fundamental: 2) Mana-kamma (p)—Mana-karman (skt)— 1) (a): Cô baûn—Baûn lai—Nguyeân lai—Nguoàn Mental action—YÙ Nghieäp—See Mental goác—Original—Basic—Radical. action and Three karmas. 2) (n): Nguyeân taéc cô baûn. Function or temporal body: Vi vaät thaân—See Fundamental ability: Motive power—Caên cô. Two forms of body (D). Fundamental afflictions: Klesha (skt)—Caên Function of wisdom: Tueä Giaûi—The function boån phieàn naõo—There are six fundamental or of wisdom is to explain all things—Trí tueä coù theå primary afflictions (klesas) arising from the six giaûi thích taát caû vaïn höõu. senses—Coù saùu caên boån phieàn naõo (khôûi leân töø Functional Buddhism: Phaät Giaùo Luaän Taùc luïc caên)—See Two kinds of affliction (A), and Duïng. Fifty-one Dharmas interactive with the Mind. Functional dispensation: Quyeàn mieãn giaûi Fundamental articles: Nhöõng tín ñieàu cô baûn. chöùc vuï. Fundamental awareness: Prakriti-buddhi Functional nature of things: Taùnh töôùng höõu (skt)—Boån giaùc. vi. Fundamental Buddha: Lyù Phaät—The Functional theory: Taùc duïng cuûa giaùo lyù. fundamental or intrinsic Buddha, i.e., the Functionally perfect and complete wisdom: Dharmakaya. According to the doctrine of the Quyeàn trí hay Tuïc Trí—Phöông Tieän Trí—Trí coù T’ien-T’ai sect, Buddha as immanent in all quan heä tôùi phöông tieän giaùo vaø hieän töôïng töông beings—Lyù Phaùp thaân. Theo giaùo phaùp toâng ñoái vaø sai bieät—See Two kinds of Tathagata- Thieân Thai, Phaät taùnh baøng baïc khaép trong moïi wisdom. chuùng sanh. Functioning: Hoaït ñoäng. Fundamental Buddha-nature: Lyù Phaät taùnh— Functioning Buddha-nature: Haønh Phaät This is in contrast with the Buddha-nature in taùnh—The functioning Buddha-nature active and action or development—Lyù Phaät taùnh ñoái laïi vôùi effective in some who cultivate, but not in Haïnh Phaät taùnh, hay haønh nghieäp coù theå trieån others—Haønh Phaät taùnh coù trong vaøi chuùng sanh khai phaùt huy Phaät tính. ** See Six stages of

Bodhisattva developments and Dual aspects of the 1) Original or natural form of something: Buddha-nature. Original or primary substance—Baûn theå cô Fundamentals of Buddhism: Neàn taûng cuûa baûn. Phaät giaùo—Phaät Phaùp caên baûn. 2) Original nature: Baûn theå ñaàu tieân. Fundamental cause: The causal ground—Nhaân 3) Original essence: Baûn theå goác. Ñòa—The state of practicing the Buddha religion 4) Original sources: Nguoàn coäi. which leads to the resulting Buddhahood (quaû 5) Original or primary substance is an original or ñòa)—Traïng thaùi thöïc taäp giaùo lyù nhaø Phaät daãn tôùi natural form or condition of anything: Baûn lai quaû vò Phaät. laø ñieàu kieän hay hình thaùi goác, hay baûn theå ñaàu tieân cuûa baát cöù thöù gì. Fundamental consciousness: Fundamental 6) The original or Buddha-nature, which is the vijnana, the root of all things, one of the different real nature of all things: Phaät taùnh xöa nay laø names of the Alaya-vijnana—Boån thöùc nghe bieát baûn taùnh thaät cuûa chö phaùp. cuûa vaïn höõu, moät trong nhöõng teân khaùc nhau cuûa A Laïi Da thöùc—See Alaya. Fundamental great vow: All Buddhas

abide in the fundamental great vow—Chö Phaät truï nôi boån Fundamental darkness: Voâ Thuûy Voâ Minh— ñaïi nguyeän—See Ten kinds of abode. Original darkness—Original ignorance—Radical Ignorance—The radical, primal, or fundamental Fundamental ignorance: Voâ Minh Caên Baûn— ignorance, the condition before discernment and The radical, fundamental, original darkness or differentiation, in contrast with ignorance in detail ignorance—Voâ thuûy voâ minh—See Ignorance. (chi maït voâ minh)—Voâ Thuûy Voâ Minh laø caùi voâ Fundamental illusions: The fundamental minh töø tröôùc khi naûy ra yù nghó bieän bieät, ñoái laïi illusions or afflictions of desire, hate, delusion, vôùi Maït chi Voâ minh (caên baûn voâ minh döïa vaøo pride, doubt, wrong views, etc.—Caên baûn phieàn taïi trieàn chaân nhö maø taïo ra duyeân khôûi, roài töø ñoù naõo tham, saân, si, maïn, nghi, taø kieán, vaân vaân. maït chi voâ minh laïi töïa vaøo caên baûn voâ minh maø 1) The five envoys of stupidity caused by caùc phaùp tieáp tuïc noåi daäy). illusion of the body or self: Nguõ Ñoän Söû— Fundamental delusions: See Fundamental See Five envoys of stupidity. passions. 2) The five higher wholesome deeds: Nguõ Lôïi Söû—See Nguõ Lôïi Söû Five higher wholesome Fundamental doctrine: Boån giaùo—The deeds (B). fundamental doctrine (of One Vehicle as declared in the Lotus Sutra). Fundamental law: Siddhanta or Hetu (skt)— Ruling principle—Essential elements—Lyù. Fundamental of each individual: True nature, i.e. the Buddha-nature—Chaân tính. Fundamental meaning: Ñeä nhaát nghóa ñeá (toái thaéng nghóa ñeá)—Supreme meaning, the supreme Fundamental elements: Sad-dhatavah (skt)— reality, i.e. enlightenment—Nghóa caên baûn toái Radical element—Original element—The six thöôïng cuûa söï lyù hay chaân lyù toái thöôïng, hay söï great or fundamental things or elements—Caên giaùc ngoä. baûn—See Six great elements. Fundamental essence and external activity: Fundamentals of morality: Predisposition to virtue, to a religious life—Ñaïo caên. Absolute and relative—Formless and with form— Noumenon and phenomenon—Principle and Fundamental nature of all existence is pure practice—Visible and invisible—Khoâng saéc— like the lotus: Nhaát Thieát Nhö Lai Chö Phaùp Kieán Phi Kieán—Nhöõng caùi deã thaáy deã bieát vaø Boån Taùnh Thanh Tònh Lieân Hoa Tam Muoäi—The nhöõng ñieàu saâu saéc huyeàn dieäu—See Noumenon Tathagata meditation, a lotus samadhi of and phenomenon. Vairocana from which Amitabha was born—Lieân Fundamental form: Prakriti (skt)—Boån Lai—Hoa Tam Muoäi cuûa Phaät Tyø Loâ Giaù Na töø ñoù Phaät Hình thaùi cô baûn. A Di Ñaø ñöôïc sanh ra. Nhö Lai thieàn ñònh, baûn taùnh cuûa moïi hieän höõu ñeàu thanh tònh nhö Lieân Hoa.

Fundamental option: Söï löïa choïn cô baûn. chæ coù theå taïm che môø chöù khoâng theå phaù huûy hay Fundamental passions: Meâ môø nghi hoaëc— ñoäng ñeán baûn chaát thanh tònh caên baûn cuûa taâm Fundamental illusions—Original afflictions, mình. Muïc ñích cuoái cuøng cuûa moïi phaùp tu, duø desire, hate, delusion, pride, doubt, bad views (or thuoäc heä phaùi naøo, ñeàu coát laøm hieån loä caùi baûn false opinions). There are five fundamental chaát aáy, nghóa laø tieáp xuùc laïi vôùi caùi baûn taùnh passions and delusions—Caên baûn phieàn naõo. Coù thanh tònh aáy.

Theo thuaät ngöõ Phaät Giaùo, muïc naêm thöù meâ môø aùm ñoän—See Five fundamental ñích cuoái cuøng cuûa söï tieán hoùa nhaân loaïi laø giaùc passions and delusions. ngoä, thaønh Phaät. Ñieàu naøy hieån loä khi taát caû meâ muoäi tham saân si vaø nhöõng gì che môø taâm thöùc Fundamental person or embodiment of a ñöôïc taän tröø , vaø khi taát caû thieän tính trong ta hoaøn Buddha or bodhisattva: Boån Phaùp Thaân—Boån toaøn ñöôïc phaùt trieån. Söï thaønh töïu vieân maõn aùy, Thaân—Boån Ñòa Thaân—Baûn Phaùp Thaân töùc laø söï tænh thöùc troïn veïn aáy mang ñaëc tính laø tueä giaùc thöïc töôùng phaùp thaân, ñeå phaân bieät vôùi hieän thaân voâ bieân, vaø loøng bi maãn voâ haïn vaø naêng löïc hay taïm thôøi—As distinct from his temporal phöông tieän voâ cuõng. manifestation. Fundamental quality: Natural quality— Fundamental principles: Ultimate principles— Original endowment and nature—Tö chaát (caên Toâng cöïc hay giaùo lyù (nguyeân lyù caên baûn)—The cô—Phaåm chaát cô baûn). eight fundamental principles, intuitional or Fundamental reality: Thöïc Boån—Applied to relating to direct mental vision of the Zen the teaching of the Lotus sutra, as opposed to the School—Taùm nguyeân taéc caên baûn, cuûa tröïc giaùc previous Buddhist teaching—Chaân lyù cô baûn, aùp hay lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi duïng cho Kinh Phaùp Hoa, ñoái laïi vôùi giaùo thuyeát Thieàn Toâng—See Eight fundamental principles. Phaät phaùp tröôùc ñoù. Fundamental principles of a religion: Giaùo Fundamental reality is the only lyù. Fundamental Purity of the Mind: Tính thanh illumination: Thieân Chaân Ñoäc Laõng—The bhutatathata, is the only illumination. It is a tònh caên baûn cuûa taâm—According to the Buddhist dictum of Tao-Sui of the T’ang to the famous teachings, no matter how confused or deluded we Japanese monk Dengyo. The apprehension of this may be at the moment, the fundamental nature of fundamental reality makes all things clear, being is clear and pure. In the same way, clouds including the universality of Buddhahood—Chaân can temporarily obscure but cannot damage the nhö laø söï chieáu saùng duy nhöùt. Ñaây laø lôøi tuyeân light-giving power of the sun, so does the boá quaû quyeát cuûa Ñaïo Thuùy thôøi nhaø Ñöôøng vôùi temporary afflictions of body and mind. The nhaø sö Nhaät Baûn Truyeàn Giaùo. Hieåu ñöôïc cô baûn ultimate goal of all Buddhists, regardless of sects, cuûa chaân nhö seõ laøm saùng toû moïi thöù, keå caû Phaät is to uncover and make contact with this quaû. fundamental pure nature. According to Buddhist terminology, the ultimate goal of our individual Fundamental recognition: Söï chaáp nhaän cô human evolution is enlightenment or Buddhahood. baûn. This state can be achieved by everyone. This state Fundamentals of religion: Ñaïo theå— can be achieve when all the delusions, greed, Embodiment of truth—Chaân theå hay Ñaïo theå (söï hatred, ignorance, etc presently obscure our mind theå hieän cuûa chaân lyù)—A Buddha is one who have been completely removed—Theo Phaät giaùo, embodies the truth—Ñöùc Phaät laø vò theå hieän chaân duø trong hieän taïi chuùng ta coù theå meâ laàm roái ren lyù. ñeán ñaâu, baûn chaát caên baûn cuûa taâm vaãn laø thanh Fundamental substance: Body of all things— tònh. Cuõng theá aáy, maây coù theå taïm che khuaát maët Lyù theå. trôøi, chöù khoâng theå phaù huûy caùi khaû naêng chieáu Fundamental teachings of

the Buddha: Caên saùng cuûa noù, töông töï nhö vaäy, nhöõng khoå ñau baûn giaùo lyù cuûa Ñöùc Phaät. phieàn naõo cuûa thaân taâm trong giai ñoaïn, cuõng nhö Fundamental tenets of a sect: Important taâm traïng lo aâu boái roái vaø noãi khoå maø noùi gaây ra, elements or main principles of a sect—Toâng yeáu

(nhöõng yeáu toá hay nguyeân taéc quan troïng cuûa moät Fundamentalist (n): Ngöôøi theo chuû nghóa cô toâng phaùi). baûn, ñoái laïi vôùi ngöôøi theo thuyeát duy taân hay ñoåi Fundamental text: Great book—Ñaïi baûn— môùi T'ien-T'ai sect takes the Infinite Life Sutra as the Fundamentals of the Buddhist faith: Nhöõng major of the three Pure Land sutras, and the ñieàu cô baûn trong nieàm tin cuûa Phaät giaùo. Amitabha Sutra as the minor text—Toâng Thieân Fundamentals of morality: Predisposition to Thai laáy Kinh Voâ Löôïng Thoï trong tam kinh Tònh virtue, or to a religious life—Ñaïo caên. Ñoä laøm Ñaïi Boån vaø kinh A Di Ñaø laøm Tieåu Boån. Fundamental vijnana: The root of all things, Fundamental Verses on the Middle Way: one of the eighteen names of the Alaya-vijnaøna— Mulamadhyamakakarika (skt)—Caên Ñeá Trung Boån thöùc. Quaùn Luaän Thích (giaûi thích nhöõng ñieåm caên baûn Fundamentally: Coming from the root— trong Trung Quaùn Luaän cuûa Ngaøi Long Thoï)— Originally—Boån lai. Explanations of fundamental verses on the Fundamentally unreal: Fundamentally Madhyamaka Sastra. immaterial or void—Taát caùnh khoâng—Chö phaùp Fundamental vijnana: Boån thöùc—The (höõu vi vaø voâ vi) cuoái cuøng ñeàu laø khoâng. fundamental vijnana, one of the 18 names of the Funeral: Alaya-vijnana, the root of all things—Moät trong 1) (a): Thuoäc veà tang leã. 18 teân cuûa A Laïi Da thöùc, laø caên baûn cuûa heát thaûy 2) (n): Ñaùm tang. caùc phaùp höõu vi vaø voâ vi (goác cuûa taát caû caùc phaùp)—See Alaya vijnana. Funeral candles: Ñeøn caày duøng trong tang leã. Fundamental wisdom: Theå Trí. Funeral ceremony: Ñaùm ma—Funeral service. 1) Original wisdom—Caên baûn trí—Knowledge Funeral oration: Baøi ñieáu vaên trong tang leã. of fundamental principles—Intuitive Funeral services (Buddhist rites): Tang leã knowledge or wisdom—Original or primal theo nghi thöùc Phaät giaùo. wisdom which penetrates all reality—Primal Funzo (jap): Pamsu-kula (skt)—Dust-heap— wisdom—Source of all truth and virtue—Trí Filth-swept—Rags—Phaán taûo (gieû raùch)—A hueä theå hoäi chaân khoâng. collection of rags out of a dust-heap used by 2) Fundamental, origina, or primal wisdom, Buddhist monks for their clothing. Robe of rags source of all truth and virtue; knowledge of which used to be utilized as dusting rags—The fundamental principles; intuitive knowledge monk's garment made of cast-off rags—AÙo caø sa or wisdom, in contrast with acquired wisdom: cuûa chö Taêng Ni ñöôïc khaâu thaønh bôûi nhöõng Coøn goïi laø Chaân Trí, Chaùnh Trí, Nhö Lyù Trí, mieáng vaûi raùch hay vaûi vuïn maø ngöôøi ta vöùt boû Voâ Phaân Bieät Trí, nghóa laø hieåu bieát roõ chaân nôi baõi raùc (aùo naày bieåu thò bieát hoå theïn, phoøng lyù maø khoâng coù söï phaân bieät naêng duyeân hay noùng laïnh, nghi phaùp Sa Moân, ñöôïc trôøi vaø ngöôøi sôû duyeân, ñaây laø trí sanh ra nhaát thieát chaân lyù cung kính, khoâng tham tröôùc, tuøy thuaän tòch dieät, vaø coâng ñöùc, ñoái laïi vôùi "haäu ñaéc trí". khoâng bò phieàn naõo ñoát chaùy, deã thaáy ñieàu aùc, 3) Detailed or specific

knowledge or wisdom khoâng dö daät trang nghieâm, thuaän theo Baùt Thaùnh succeeding upon or arising from fundamental Ñaïo, vaø khoâng nhieãm taâm). knowledge (Caên baûn trí): Coøn goïi laø Phaân Furaku (jap): Not falling—Not falling down Bieät Trí, töùc laø caùi trí chaân chaùnh, saâu kính, into—Khoâng rôi vaøo—See Not falling to karmic ngaàm hôïp chaân nhö, trí sôû ñaéc theo sau caên retribution and without ambiguity in the law of baûn trí. Cause and Effect. Fundamentalism (n): Chuû nghóa cô baûn, ñoái laïi Furious (a): Noùng giaän—Hot-headed—Angry. vôùi thuyeát duy taân hay ñoåi môùi—In contrast with Furnace: Hoûa loø—There are four furnaces, or the modernism. altars of the esoteric cult, each differing in shape—Boán loaïi hoûa loø hay baøn thôø cuûa Maät

Giaùo, moãi thöù ñeàu coù hình theå khaùc nhau—See learning from you?" T'ou-Tzi went back. Four furnaces. When evening came, he said to Fu-Rong: Fu-Reng-T'ao-Jai: Phuø Dung Ñaïo Giai Thieàn "The master we spoke of earlier isn't Sö—Zen master Fu-Reng-Yi-Qing was born in finished." Fu-Rong said: "Master, please 1043 in Yi-Chou (now the city in southern San- speak your mind." T'ou-Tzi said: "The T'ong Province), was a disciple of T'ou-Tzi-Yi- morning gives birth to the sun. The evening Qing—Thieàn sö Phuø Dung Ñaïo Giai sanh naêm gives birth to the moon." Fu-Rong then lit the 1043 taïi Nghi Chaâu (nay thuoäc tænh Sôn Ñoâng), laø lamp. T'ou-Tzi said: "Your comings and ñeä töû cuûa Ñaàu Töû Nghóa Thanh. goings, none of it is like that of a disciple." * Fu-Rong asked T'ou-Tzi: "The words of the Fu-Rong said: "Taking care of the master's Buddhas and ancestors were about everyday affairs, this is in accordance with principle." things such as drinking tea or eating rice. T'ou-Tzi said: "Servants and slaves, what Besides this, does the teaching have anything household doesn't have them?" Fu-Rong said: special for people or not?" T'ou-Tzi said: The master is advanced in years. Neglecting "You speak the Cosmic Emperor's edict. Are him is unacceptable." T'ou-Tzi said: "So this you pretending to be Yao, Shun, Yu, and is how you apply your diligence!" Fu-Rong T'ang or not? Fu-Rong wanted to continue said: "One should repay kindness."—Moät speaking but T'ou-Tzi raised his whisk and hoâm, sö theo Ñaàu Töû ñi daïo vöôøn traø. Ñaàu Töû placed it over Fu-Rong's mouth, saying: "If trao caây gaäy cho sö, sö nhaän laáy lieàn ñi theo you have some intention, then you already sau Ñaàu Töû. Ñaàu Töû baûo: "Lyù neân theá aáy." deserve thirty hits with the stick!" Fu-Rong Sö thöa: "Cuøng Hoøa Thöôïng xaùch giaøy caàm then experienced enlightenment. He bowed gaäy, cuõng chaúng phaûi vieäc phaàn ngoaøi." Ñaàu and turned to leave. T'ou-Tzi said: "Come Töû baûo: "Vaãn coù ngöôøi ñoàng haønh." Sö thöa: back! Your reverence!" Fu-Rong ignored "Ñaây laø moät ngöôøi khoâng nhaän daïy." Ñaàu Töû him. T'ou-Tzi said: "Have you come to the thoâi hoûi. Ñeán chieàu, Ñaàu Töû baûo: "Sôùm mai place of no doubt?" Fu-Rong then covered his noùi thoaïi chöa heát." Sö thöa: "Thænh Hoøa ears with his hands—Sö hoûi Ñaàu Töû: "Ngoân Thöôïng noùi tieáp." Ñaàu Töû noùi: "Maïo sanh giaùo cuûa Phaät Toå nhö vieäc côm nöôùc thöôøng nhaät, tuaát sanh nguyeät." Sö lieàn ñoát ñeøn ñem ngaøy trong nhaø, lìa rôøi vieäc naày rieâng coù choã ñeán. Ñaàu Töû noùi: "Ngöôi ñi leân ñi xuoáng ñeàu vì ngöôøi hay chaêng?" Ñaàu Töû ñaùp: "Ngöôi khoâng luoáng coâng." Sö thöa:

“ÔÛ beân caïnh noùi saéc leänh cuûa Thieân Töû trong coõi naày, laïi Hoøa Thöôïng lyù phaûi nhö theá.” Ñaàu Töû noùi: nhôø vua Voõ, vua Thang, Nghieâu, Thuaán hay “Keû toâi ñoøi trong nhaø naøo maø khoâng coù.” Sö chaêng?” Sö suy nghó ñeå ñaùp laïi. Ñaàu Töû laáy thöa: “Hoøa Thöôïng tuoåi cao thieáu noù khoâng phaát töû bòt mieäng sö, noùi: “Ngöôi phaùt yù ra ñaõ ñöôïc.” Ñaàu Töû hoûi: “AÂn caàn caùi gì?” Sö thöa: ñaùng aên ba möôi gaäy roài.” Ngay caâu noùi naày, “Coù phaàn ñeàn aên.” sö tænh ngoä, ñaûnh leã, lieàn lui ra. Ñaàu Töû goïi: * On the fourteenth day of the eighth lunar “Xaø Leâ haõy laïi ñaây.” Sö chaúng ngoù laïi. Ñaàu month in the year 1118, Fu-Rong asked for a Töû noùi: “Ngöôi ñeán choã chaúng nghi chaêng?” brush and paper. He then wrote this verse: Sö lieàn bòt tai. “I’m seventy-six years old, * One day, T’ou-Tzi and Fu-Rong were My causational existence walking in the vegetable patch. T’ou-Tzi is now completed came up to Fu-Rong and handed him his staff. In life I did not favor heaven Fu-Rong took it, then walked behind T’ou- In death I don’t fear hell Tzi. T’ou-Tzi said: “Is this in accordance with Hands and body extend principle?” Fu-Rong said: “Carrying the beyond the three realms. master’s shoes or staff for him, it can’t be What stops me from roaming as I please? otherwise.” T’ou-Tzi said: “There’s one Soon after writing this verse, the master walking with me.” Fu-Rong said: “Who’s not passed away.

Vaøo ngaøy möôøi boán thaùng taùm aâm lòch naêm confined only to the periods of sitting in 1118, sö hoûi buùt giaáy, ñoaïn vieát keä: meditation, but should be applied to all the “Ngoâ nieân thaát thaäp luïc activities of daily life. If we are diligent in Theá duyeân kim dó tuùc cultivating the way, we will find that every day is Sanh baát aùi thieân ñöôøng a good day. Sincere Buddhists must always try to Töû baát phaï ñòa nguïc take advantage of daily activities to practice the Taùn thuû hoaønh thaân tam giôùi ngoaïi Way because the Buddha always emphasized that Ñaèng ñaèng nhaän vaän haø caâu thuùc.” enlightenment can be attained not only when (Ta tuoåi baûy möôi saùu, sitting in meditation, but when engaged in any Duyeân ñôøi nay ñaõ ñuû kind of activity: walking, standing, reclining, or Sanh chaúng thích thieân ñöôøng sitting. Besides, no one can sit in meditation for Cheát chaúng sôï ñòa nguïc twenty-four hours a day. Sometimes we must Buoâng tay ñi ngang ngoaøi tam giôùi work, sit, or rest. Sincere Buddhists should always Maëc tình vöôn boång naøo buoäc raøng). practice meditation in all activities, should try to Sau ñoù, sö thò tòch. keep the mind under control, concentrate and be Further karma: Nghieäp dö—See Three mindful only on what we are doing and nothing remainders after death. else. Remember that any moment can be a Further passion and illusion: Phieàn naõo dö—moment of enlightenment—Thöôøng thì ngöôøi ta See Three remainders after death. tin raèng thieàn quaùn laø caùi gì raát xa rôøi vôùi nhöõng thöïc taïi taàm thöôøng cuûa cuoäc soáng. Hoï nghó raèng Fuse: Unity—Hôïp nhöùt. muoán tu taäp thieàn quaùn hoï phaûi töø boû cuoäc ñôøi, ruùt Fuse (jap): Dana (skt)—Giving—Boá thí. lui khoûi nhöõng sinh hoaït thöôøng nhaät vaø töï soáng Fusho (jap): Sö Phoå Chieáu (Nhaät Baûn). aån daät trong nhöõng vuøng röøng nuùi xa xaêm. YÙ nghó Fusho-Fumetsu (jap): A Japanese Buddhist naøy khoâng hoaøn toaøn sai, vì taâm cuûa

chuùng ta nhö term for “Neither to be born nor ended,” or “No moät baày khæ hoang. Muoán cho caùi taâm khæ hoang appearance nor disappearance.”—Thuaät ngöõ Phaät naøy ñöôïc thuaàn thuïc, chuùng ta caàn phaûi coù moät giaùo Nhaät Baûn duøng ñeå chæ “Baát sanh baát dieät.”— nôi yeân tónh ñeå coâng phu tu taäp maø khoâng bò quaáy See Anutpatti and Anirodha. nhieãu. Tuy nhieân, thieàn quaùn khoâng chæ nhaán Fusion (n): Söï hoäi nhaäp—Söï saùp nhaäp. maïnh vaøo vieäc toïa thieàn, maø thieàn nhaán maïnh Fusion of Zen with everyday life: Söï hoäi nhaäp vaøo moïi sinh hoaït treân ñôøi naøy. Neáu chuùng ta thieàn quaùn vaøo ñôøi soáng haèng ngaøy—Sometimes khoâng theå hoøa nhaäp thieàn vaøo nhöõng traïng huoáng people believe that meditation is something very cuûa cuoäc soáng haèng ngaøy thì thieàn quaùn laø voâ remote from the ordinary concerns of life. They duïng. Theo Toâng Taøo Ñoäng, söï hoäi nhaäp cuûa think that in order to practice meditation they must Thieàn vôùi ñôøi soáng haèng ngaøy phaûi laø noã löïc chính renounce their ordinary life or give up their daily yeáu cuûa moïi haønh giaû. Tu taäp thieàn quaùn khoâng routines, withdraw from life and seclude chæ haïn cheá trong nhöõng luùc toïa thieàn. Neáu chuùng themselves in remote forests. This idea is not ta tinh taán tu ñaïo thì chuùng ta seõ thaáy raèng ngaøy completely wrong because our minds are like wild naøo cuõng laø ngaøy toát. Phaät töû thuaàn thaønh neân monkeys. To discipline a wild-monkey mind, it is luoân lôïi duïng nhöõng sinh hoaït haèng ngaøy cho vieäc helpful to have a quiet place, where one can tu Ñaïo vì Ñöùc Phaät luoân nhaán maïnh raèng giaùc ngoä practice undisturbed. However, meditation is not khoâng phaûi chæ ñaït ñöôïc trong khi ngoài thieàn, maø emphasizing only in the moment of sitting laø trong baát cöù hoaït ñoäng naøo töø ñi, ñöùng, naèm, meditation, but it emphasizes in all activities of ngoài. Hôn nöõa, khoâng ai coù theå ngoài thieàn hai life. If we can not fuse our meditation with the möôi boán tieáng ñoàng hoà trong moät ngaøy caû. Ñoâi circumstances of everyday life, meditation is khi chuùng ta phaûi laøm vieäc, ngoài, hay nghæ ngôi. useless. According to the Soto Sect, the fusion of Phaät töû thuaàn thaønh neân thöïc taäp thieàn quaùn trong Zen with everyday life is the central effort of any moïi sinh hoaït, luoân ñieàu phuïc taâm mình, luoân chuù practitioner. The practice of Zen should not be

yù vaøo vieäc mình ñang laøm maø thoâi. Neân nhôù raèng even a hair will not fall through,” and baát cöù luùc naøo cuõng coù theå laø luùc cuûa giaùc ngoä. “supposing hundreds of thousands of lives Futile (a): Vitatha (p & skt)—Voïng—False— have passed, but the karma created still Unreal—Untrue—Vain. remains; when destinies, circumstances come Futility (n): Phuø phieám. to fruition, the appropriate retributions will not be denied.” There are some noticeable Future: Anagato addha (p)—Vò lai—Coming— situations which Buddhists should clearly See Three dharmas (XX), and Eight misleadings. understand to prevent any misunderstanding Future aeon: Tinh tuùc kieáp hay kieáp trong töông about the law of cause and effect: Those who lai—See Three asankhyeya kalpas. commit evil in this life, yet continue to Future Buddha: Phaät Di Laëc—See Maitreya. prosper; it is because they have only began to Future generations: Haäu boái. commit transgressions in this life. However, Future kalpa:

Tinh tuùc kieáp—See Three in the former lives, they have already formed asankhyeya kalpas. wholesome merits, make offerings and Future karma: Haäu Höõu—Quaû baùo thôøi vò lai. charitable donations. The evil deeds of this 1) The person in the subsequent incarnation: life which have just been planted, have not Thaân ñôøi sau. had the proper time to form unwholesome 2) The final incarnation of the arhat, or consequences; while the wholesome deeds in bodhisattva: Thaân taùi sinh cuoái cuøng cuûa baäc the former lives planted long ago, have had A La Haùn hay Boà Taùt. the time to come to fruition in the present life. Future life: Kieáp sau. There are also other circumstances, where Future rebirth: Lai Sanh—Kieáp taùi sanh hay people practice good deeds, yet they continue to suffer, experience setbacks, misfortunes, kieáp sau—The future life. etc. that is because they have just learned to Future reincarnation: Sanh baùo—Nghieäp baùo practice wholesome conducts in the present trong töông lai—See Three recompenses. life. Otherwise, in the former lives, they have Future requital: Haäu baùo—See Future created many unwholesome deeds. The retribution. wholesome deeds in this life have just been Future result: Sinh baùo—Recompenses in the planted, have not had the proper time to grow next rebirth for deeds now done, or future result into wholesome fruition. However, the which will happen in the next life—Haønh ñoäng wholesome and wicked deeds in the former baây giôø maø ñeán ñôøi sau môùi chòu quaû baùo—See lives which had been planted long long ago, Three recompenses. have had the proper time to come to fruition Future retribution: Posterior retribution—Haäu in the present life—Quaû baùo cuûa moät hay Baùo. nhieàu ñôøi sau taïo neân bôûi caùi nghieäp thieän aùc 1) The retribution received in the next or further cuûa ñôøi naày. Ñôøi nay laøm laønh aùc, maø qua incarnation for the deeds done in this life. ñeán ñôøi thöù hai, thöù ba, hay laâu hôn nöõa môùi Wholesome and unwholesome karma are ñöôïc höôûng phöôùc laønh, hay thoï laõnh quaû baùo created in this life, but sometimes the karma aùc. Haäu baùo sôùm muoän khoâng nhöùt ñònh, will pass through the second, third life, or nhöng chaéc chaén laø khoâng theå naøo traùnh khoûi. even longer before one is able to reap the Heã taïo nghieäp, duø thieän hay duø aùc, chaéc chaén meritorious retributions or endure the evil sôùm muoän gì seõ phaûi thoï laõnh quaû baùo. Chính consequences. Whether these future vì theá maø coå ñöùc daïy: “Thieân voõng khoâi khoâi, retributions are earlier or later is not absolute, sô nhi baát laäu,” vaø “Giaû söû baù thieân kieáp, sôû but it is absolutely unavoidable. If there is taùc nghieäp baát vong; nhaân duyeân hoäi ngoä action, whether it is good or evil, there will be thôøi, quaû baùo hoaøn töï thoï,” coù nghóa laø löôùi consequences sooner or later. Ancient sages trôøi tuy thöa loàng loäng, nhöng moät maûy loâng taught: “The heaven’s net may be thin, but cuõng khoâng loït khoûi, vaø giaû söû nhö traêm ngaøn

kieáp ñi nöõa thì nghieäp gaây taïo vaãn coøn, khi nhôn duyeân ñaày ñuû thì baùo öùng seõ ñeán khoâng sai. Coù nhöõng tröôøng hôïp ñaùng chuù yù maø ngöôøi Phaät töû phaûi hieåu roõ ñeå traùnh khoâng bò hieåu laàm veà luaät nhaân quaû: laøm döõ ôû kieáp naày maø vaãn ñöôïc giaøu sang, laø vì kieáp tröôùc ñaõ töøng laøm phöôùc, cuùng döôøng, boá thí. Caùi nhaân döõ ôû kieáp naày vì môùi gieo neân chöa thaønh

ra quaû aùc; trong khi caùi nhôn laønh trong kieáp tröôùc hay nhieàu kieáp tröôùc, vì ñaõ gieo laâu, neân ñaõ chín muøi, neân quaû giaøu sang phaûi troå. Cuõng nhö vaäy, aên ôû hieàn laønh maø vaãn cöù ngheøo cuøng, hoaëc luoân bò caùc ñieàu khoå sôû, hoaïn naïn, vaân vaân, aáy laø vì nhôn laønh môùi gieo trong kieáp naày maø thoâi, neân quaû laønh chöa troå; coøn bao nhieâu nhaân aùc kieáp tröôùc, ñaõ gieo laâu roài neân quaû döõ ñaõ ñeán thôøi ñieåm chín muøi. Ñaây laø moät trong ba quaû baùo vaø boán nhaân khieán cho ñöùa treû sanh vaøo moät gia ñình naøo ñoù. Haäu baùo laø nhöõng taïo taùc thieän aùc ñôøi naày seõ coù quaû baùo laønh döõ, khoâng phaûi ngay ñôøi sau, maø coù theå laø hai, ba, hoaëc boán, hoaëc traêm ngaøn hay voâ löôïng kieáp ñôøi sau— See Three recompenses. 2) This is one of the three consequences associated with the causes for a child to be born into a certain family. Transgressions or The mouth is praying Buddha but the heart is wholesome deeds we perform in this life, we will not receive good or bad results in the full of evil and daggers: Ngoaøi mieäng thì noùi next life; however, good or bad results can Nam Moâ, trong loøng laïi chöùa ba boà dao gaêm. appear in the third, fourth or thousandth lifetime, or until untold eons in the future: There is no better place of worship than the Ñaây laø moät trong ba quaû baùo vaø boán nhaân home; respect and devotion to one’s parents khieán cho ñöùa treû sanh vaøo moät gia ñình naøo are true religion: Tu ñaâu cho baèng tu nhaø, thôø ñoù. Haäu baùo laø nhöõng taïo taùc thieän aùc ñôøi naày cha kính meï hôn laø chaân tu. seõ coù quaû baùo laønh döõ, khoâng phaûi ngay ñôøi sau, maø coù theå laø hai, ba, hoaëc boán, hoaëc Better eat meat and tell the truth than be a traêm ngaøn hay voâ löôïng kieáp ñôøi sau—See vegetarian and tell lies: AÊn maën noùi ngay hôn Three consequences associated with the causes for a child to be reborn into a certain aên chay noùi doái. family, and Three consequences and Future retribution. Building a nine storied pagoda is less worthy Future world : Lai Theá—Kieáp taùi sanh trong than rescuing a helpless person: Daãu xaây chín töông lai—Future rebirth. baäc phuø ñoà, khoâng baèng laøm phöôùc cöùu cho Fuyo-kyo (jap): Lalita-vistara-sutra (skt)—Sutra moät ngöôøi. of Diffusion of Shining—Kinh Phoå Dieäu. Fuzen-gon (jap): Akusalamula (skt)—Not Kind people will have a happy life; blessing and wholesome roots—Baát thieän caên. luck are bestowed upon people who are kind-

hearted: ÔÛ hieàn gaëp laønh; nhöõng ngöôøi nhaân ñöùc If you have plenty of money, better give alms; trôøi daønh phuùc cho. don;t spend it on fortune-telling lest you would live with worries: Thöøa tieàn thì ñem maø cho; ñöøng Who could say that the heaven is blind? Honest coù xem boùi theâm lo vaøo mình. and righteous people will get through any disease and adversity: Ai baûo trôøi khoâng coù maét? AÊn ngay A bad beginning makes a bad ending: Ñaàu noùi thaät, moãi taät moãi qua. suoâi ñuoâi loït.

The heaven never tolerates the wicked and A bad compromise is better than a good condemns unjustly the righteous: Trôøi naøo coù lawsuit: Dó hoøa vi quí. dung keû gian ñoå oan ngöôøi ngay. A bad compromise is better than a good Dead trees will not have any bud, wicked lawsuit: Moät caâu nhòn chín caâu laønh. people will not have

any children: Caây khoâ khoâng loäc, ngöôøi ñoäc khoâng con. A bad workman quarrels with his tools: Thôï dôû cheâ duïng cuï xaáu. The heaven is not unjust to anybody; if one works hard, one will become rich; if one A bargain is a bargain: AÊn cho buoâng so. perseveres, one will be successful: Trôøi naøo A bird in the hand is worth two in the bush: Thaø coù phuï ai ñaâu; hay laøm thì giaøu, coù chí thì raèng ñöôïc cho treân tay, coøn hôn ñöôïc höùa treân neân. maây. If one teases the bees, one will get stung: A bird may be known by its song: Xem vieäc bieát Treâu ong, ong ñoát. ngöôøi. As long as the boat is still afloat, one can still row: Coøn thuyeàn coøn cheøo. A broken friendship may be soldered, but will never be sound: Nöôùc ñoå khoù boác, göông vôõ khoù When one has taken a decision, one must laønh. carry it out; if one has felled a tree, one must carry home both the trunk and the branches: A fool always rushes the fore: Quaân töû aån mình, Ai ôi quyeát chí thi haønh; ñaõ ñaün thì vaùc caû tieåu nhaân loä töôùng. caønh laãn caây. A friend in need is a friend indeed: Baïn beø hieåu nhau khi hoaïn naïn. Although the mountain is high, there still is a way to reach its top; although the road is full Time flies as fast as a shuttle on the loom; although of dangers, one can still find a way to get youth has not left yet, old age has come: Thôøi giôø thaám through: Nuùi cao cuõng coù ñöôøng treøo; ñöôøng thoaùt thoâi ñöa; treû chöa qua, giaø ñaõ ñeán. daãu hieåm ngheøo cuõng coù loái ñi. Man’s existence is no different from that of a flower which blooms in the morning and withers in the He who persevered will succeed: Coù chí thì neân. evening: Ñôøi ngöôøi khaùc nöõa laø hoa; sôùm coøn toái maát, nôû ra laïi taøn. He who perseveres will have a high positionl he who is bold will get rich: Coù chí laøm quan, coù gan Money is like the tide which ebbs and flows; honors and laøm giaøu. position ar elike a cake in the picture, wealth and possessions are like a dream: Tieàn baïc nhö nöôùc thuûy trieàu, coâng danh baùnh veõ, sang giaøu chieâm bao. The fortune-teller talks in the dark: Thaày boùi noùi ñui.

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