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THIEÄN PHUÙC

BUDDHIST
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INTRODUCTION

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

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

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

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

LÔØI GIÔÙI THIEÄU

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

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

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

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

COMMENDATION OF THE AUTHOR'S MERIT

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

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

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

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

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

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

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

California, November 7th , 2000

Hoøa Thöôïng Thích Quaûng Lieân

Vieän Chuû Tu Vieän Quaûng Ñöùc

Thuû Ñöùc—Vieät Nam

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

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

California, November 7th, 2003

Most Venerable Thích Giaùc Nhieân

President of The International Bhiksu

Sangha Buddhist Association

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

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

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

that this work can help aid your knowledge in Buddhism and make it easier for your way of cultivation.

California, September 10, 2007
Dao Khanh Tho
Former Principal of Tong Phuoc Hiep HS
Vinhlong Province-South Vietnam

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

California, ngaøy 10 thaùng 9, 2007
Ñaøo Khaùnh Thoï
Cöïu Hieäu Tröôûng
Tröôøng TH Toáng Phöôùc Hieäp-Vónh Long

PREFACE This book is not an ordinary English-Vietnamese or Vietnamese-English Dictionary, nor is this a book of Total Buddhist Terminology. This is only a booklet that compiles of some basic Buddhist terms, Buddhist related terms, or terms that are often seen in Buddhist texts with the hope to help Vietnamese Buddhists understand more Buddhist essays written in English or Buddhist Three Baskets translated into English from either Pali or Sanscrit. Buddha teachings taught by the Buddha 26 centuries ago were so deep and so broad that it's difficult for any one to understand thoroughly, even in their own languages. Beside, there are no absolute English or Vietnamese equivalents for numerous Pali and Sanskrit words. It's even more difficult for Vietnamese people who have tried to read Vietnamese texts partly translated from the Chinese Mahayana without making a fallacious interpretation. As you know, Buddhist teaching and tradition have deeply rooted in Vietnamese society for at least 20 centuries, and the majority of Vietnamese, in the country or abroad, directly or indirectly practice Buddha teachings. Truly speaking, nowadays Buddhist or Non-Buddhist are searching for Buddhist text books with the hope of expanding their knowledge and improving their life. For these reasons, until an adequate and complete Buddhist Dictionary is in existence, I have temerariously tried to compile some of most useful Buddhist terms and Buddhist related terms which I have collected from reading Buddhist English texts during the last fifteen years. I agree that there are surely a lot of deficiencies and errors in this booklet and I am far from considering this attempt as final and perfect; however, with a wish of sharing the gift of truth, I am not reluctant to publish and spread this booklet to everyone. Besides, the Buddha taught: "Among Dana, the Dharma Dana or the gift of truth of Buddha's teachings is the highest of all donations on earth." Once again, I hope that this booklet is helpful for those who want to know more about the truth of all nature and universe. As I mentioned above, this is not a completely perfect work, so I would very much appreciate and open for any comments and suggestions from the learned as well as from our elderly. Last but not least, the author would like first to respectfully offer this work to the Triratna, and secondly to demit the good produced by composing this book to all other sentient beings, universally, past, present and future. Hoping everyone can see the real benefit of the Buddha's teachings, and hoping that some day every sentient being will be able to enter the Pure Land of Amitabha.

Thieän Phuùc

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

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

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

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

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

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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.

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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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III. Sanskrit/Pali—Phaïn & Ba Li

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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-Tu-La Vöông: Kings—Titan Kings (The Flower Adornment Sutra—Chapter 1)

AÙc taâm: Ill-will

AÙc töôûng: Ill thoughts

AÙi Laïc: Joy of right love

AÙi Thaân Thieân: Heaven of Lovely Form

AÙm Chöôùng: Hindrance of ignorance

An Laïc: Happiness of tranquility

AÛnh töôïng: Image

AÂm Höôûng Nhaãn: Ghoshanugakshanti

AÂm thanh quaûng ñaïi cuûa Ñöùc Nhö Lai: Great voices from the power of the virtuous qualities of Buddha

AÂn Cöùu ñoä chuùng sanh: Grace of salvation

AÂn cöùu khoå vaø vieãn ly sanh töû: Grace of relief of the living from distress and mortality

AÂn Ñaïi bi: Grace of great pity

AÂn giaùng traàn: Grace of descending into the world

AÂn khai thò: Grace of revelation

AÂn Phaät: Grace of the Buddha

AÂn soi raïng Nieát baøn: Grace of revealing his nirvana

AÂn sö tröôûng: Grace of the teachers
AÂn tuøy thuaän hoùa chuùng: Grace of teaching in accordance with the capacity of his hearers
AÁn Ñoä Giaùo: Hinduism
B
Baùch Chuùng Hoïc Phaùp: Hundred rules of conduct for nuns
Baùch phaùp: Hundred dharmas
Baïch AÅn Hueä Haïc: Hakuin Ekaku
Baïch Maõ Töï: Horse-park monastery
Baïch Nhaát Yeát Ma: Jnaptidvitiya-karmavacana
Baøi baïc: Gambling
Ban cho ai öu tieân hay ñaëc quyeàn: Give someone priority or priviledge
Ban Tuùc Vöông: Kalmasapada
Baùn Giaø Phu Toïa: Half-lotus sitting
Baùn Töï: Half a character
Baùn töï giaùo: Incomplete-word teaching
Baûn Söï Kinh: Itivrttaka
Baùo aân thí: Giving out of gratitude
Baùo chöôùng: Hindrances of retribution
Baùo ñieän töû veà Ñaïo Ñöùc Phaät Giaùo: Journal of Buddhist Ethics
Baøo aûnh: Illusion
Baûo chaâu: Jewel
Baûo Nöõ: Kanya-ratna
Baûo Vaân: Jewel Cloud
Baûo Vöông: King of Treasures
Baûo Vöông Tam Muoäi: King of Treasures Samadhi
Baùt Kính Giôùi: Guru-dharma
Baùt Nhaõ taâm Kinh: Heart Sutra
Baát Ñònh Chæ Quaùn: Irregular dhyana
Baát ñònh giaùo: Indeterminate teaching
Baát Ñoäng Toân Nhö Lai: Immovable Buddha
Baát Ñoäng Trí: Immovable knowledge
Baát Hoaïi Hoài Höôùng: Indestructible dedication
Baát hoaïi löïc: Indestructible power
Baát Hoaïi Tín: Indestructible faith
Baát Hoaïi Töù Thieàn: Indestructible four dhyana heavens
Baát hoaïi töôùng: Indestructible mark
Baát Khaû Kieán Höõu Ñoái Saéc: Invisible perceptible things
Baát Lieãu nghóa: Imperfect teaching

Baát taän: Inexhaustible
Baát Tònh: Impurity
Baát tònh thí: Impure charity
Baát tö nghì bieán: Indescribable changes
Baát tö nghì bieán dòch töû: Inconceivable transformation of the death
Baát tö nghì huaân: Inconceivable permeation
Baát töû: Immortal
Beø: Kaula
Bi: Karuna
Bi Moân: Gate of pity
Bi Voâ Löôïng Taâm: Immeasurable compassion
Bò Ma AÙm: Ghost-haunted
Bieán Keá Sôû Chaáp: Imagined nature
Bieán Tònh Thieân Vöông: Kings of Heavens of Universal Purity (The Flower Adornment
Sutra—Chapter 1)
Bieän Taøi Thieân Nöõ: Goddess of speech
Bieát vaø thaáy nhö thöïc: Know and regard reality as it is
Bình Ñaúng: Impartiality
Bình ñaúng taâm: Impartial mind
Boá Ñaïi Hoøa Thöôïng: Hotei
Boá thí: Generosity, Giving
Boá uùy thí: Giving out of fear
Boà Ñeà Moân: Gate of enlightenment
Boà Taùt Thuû: Hand of Great Enlightening Beings
Boà Taùt thöôïng thieän: In the Western Pure Land, all have the highest level Bodhisattvas
Boä Ngöõ Toâng: Kathavatthu
Boäi Lyù: Irrationality
Boån Giaùc: Hongaku, Inherent Enlightenment
Boån Nguyeän Nhaát Thöïc Ñaïi Ñaïo: Great way of the one reality of Amitabha’s vows
Boån Sanh Kinh: Jataka
Boån Sanh Truyeän: Jataka stories
Boån Tích: Honji-Suijaku
Buïng daï: Gut
Buoâng lung: Give free rein to one’s emotion
Böûu Thaéng Nhö Lai: Jewel Nature Thus Come One
C
Ca Dieáp Ma Ñaèng: Kasyapa-Matanga

Ca Laêng Taàn Giaø: Kalavinka
Ca Laâu La: Garuda
Ca Laâu La Vöông: Kings—Garuda Kings (The Flower Adornment Sutra—Chapter 1)
Ca Nò Saéc Ca: Kanishka
Ca Saø Traøng Nhö Lai: Kashaya Banner Thus Come One
Ca Tyø La Veä: Kapilavastu
Cam Giaù Vöông: Iksvaku-Virudhaka
Caûm giaùc toäi loãi: Guilt
Caøn thaùt baø: Gandharva
Caøn Thaùc Baø Vöông: Kings—Gandharva Kings (The Flower Adornment Sutra—Chapter 1)
Canh Thaân Hoäi: Keng-Sheng Assembly
Caûnh Ñöùc Truyeàn Ñaêng Luïc: Keitoku-Dento-Roku
Cao Ly Taïng: Korean canon of Buddhism
Cao Phong Nguyeân Dieäu: Kao Feng Yuan Miao Zen Master
Caùt Lôïi Ña Vöông: King Krta of Kashmere
Caùt Töôøng Thieân Nöõ: Goddess of Fortune and Beauty
Caàn chuyeån: Hortative turn of the law-wheel
Caát giöõ hôn ba boä y: Keep more than three formal robes
Caát giöõ nhieàu saùch vôû: Keep in one's possession too many books
Caát giöõ nhieàu vaûi voùc: Keep a large amount of cloth
Caâu Löu Toân Maâu Ni: Krakucchanda
Caâu Na Haøm Maâu Ni: Kanakamuni
Caâu Thi Na: Kusinagara
Caâu Xaù Toâng: Kosa Sect
Caâu Xaù Toâng Nhaät Baûn: Japanese Kosa School
Chaân Ngaõ: Intrinsic essence
Chaáp chöôûng: Greet by folding palms
Chaáp thuû: Graha, Grasping
Chaáp Thuû Töôùng: Grasping to the past
Chaáp trì: Hold on to
Chaâu Lôïi Baøn Ñaø Giaø: Ksudrapanthaka
Che daáu aùc nghieäp cuûa chính mình: Hiding own unwholesome deeds
Chuû nghóa lyù trí: Intellectualism
Chuùng sanh trong ñòa nguïc: Hell beings
Chuûng Taùnh: Germ-natures
Chöôùng ngaïi: Hindrance
Chöôùng ngaïi cuûa nöõ nhaân: Hindrances of women
Coù lôïi trong giao tieáp xaõ hoäi: Gain in our social relations

Coâ Sôn: Isolated hill
Coân Sôn Töï: Kun-Shan Temple
Coân Truøng Taùc Phaät: Insects may attain Buddhahood
Coâng aùn: Koan
Coâng AÙn veà “Khoâng”: Koan of Emptiness
Coâng AÙn Nieäm Phaät: Koan of Buddha recitation
Coâng ñöùc thí: Giving for personal virtue
Coâng ñöùc y: Kathina
Coång Nieát Baøn: Gates to the city of nirvana
Coäng Meänh Ñieåu: Jivajivaka
Cuoäc soáng haïnh phuùc: Happy life
Cuoáng Taäp Nhaân: Habits of lying
Cöu Baøn Traø: Kumbhanda
Cöu Baøn Traø Vöông: Kings—Kumbanda Kings (The Flower Adornment Sutra—Chapter 1)
Cöu Ma La Thaäp: Kumarajiva
Cöùu caùnh baát tònh: Impurity of the death
D
Daõ Ngan Giaø lam: Hamsa-samgharama
Daï Ma Thieân Vöông: Kings of Heavens of the Suyama (heavens) (The Flower Adornment
Sutra—Chapter 1)
Daï Xoa Vöông: Kings—Yaksha Kings (The Flower Adornment Sutra—Chapter 1)
Daâm Taäp Nhaân: Habits of lust
Daãn nghieäp: General leading karmas
Daãn Quaû: General stage of fruition
Daáu tích cuûa söï chöùng ñaéc: Goseki
Di Laëc Boà Taùt: Great Loving One
Dó Sa Thí Phaät: Give a handful of gravel as alms
Dò giaùo: Heresy
Dò Thuïc Quaû: Heterogeneous effect produced by heterogeneous cause
Dieâm Phuø: Jambu
Dieâm Vöông: King of Hell
Dieân Thoï Ñöôøng: Hall reserved for “dying people” in a temple
Dieân Thoï Moân Ñaø La Ni: Gate of life-prolonging dharani
Dieãn Nhaõ Ñaït Ña Chi Thuû: Head of Yajnadatta
Dieät nghieäp: Karma of nirodha
Dieät tröø: Get (v) rid of
Dieäu AÂm Boà Taùt: Ghosa

Dieäu Phaùp Ñöôøng: Hall of Wonderful Dharma
Duïc Caâu: Hook of desire
Duïc giôùi: Kama-dhatu
Duïc voïng: Kama
Duy Na: Karmadana
Duy thöùc: Idealistic representation
Duy Thöùc Quaùn: Idealistic reflection
Duyeân Khôûi Keä: Gatha of pratiyasamutpada
Döøng: Halt
Ña Böûu Nhö Lai: Jeweled Apearance Thus Come One
Ñaïi aûo sö: Great magician
Ñaïi Baø La Moân: Great Brahmana
Ñaïi Baïch Ngöu Xa: Great white-bullock cart
Ñaïi baûn: Great texts
Ñaïi Baûo Phöông: Great precious region
Ñaïi Bi: Great compassion
Ñaïi Bi Chuù: Great Compassion Mantra
Ñaïi Bi Tam Muoäi: Great pity samadhi
Ñaïi bi taâm: Great compassionate heart
Ñaïi Boà Ñeà Taâm: Great bodhi mind
Ñaïi Boà Taùt: Great bodhisattva
Ñaïi Ca Dieáp: Kasyapa
Ñaïi caên tín: Great faith
Ñaïi Chæ Quaùn: Great Quietness and Reflection
Ñaïi Chuùng Boä: Great Sangha School
Ñaïi danh hieäu: Great title
Ñaïi Ñaïo: Great doctrine
Ñaïi ñaïo sö: Great guide
Ñaïi ñeä töû: Great disciple
Ñaïi Ñònh Trí Bi: Great insight-Great wisdom-Great pity
Ñaïi Ñöôøng Taây Vöïc Kyù: Great T'ang Chronicles of the Western World
Ñaïi Giaùo: Great teaching
Ñaïi Haûi AÁn: Great ocean seal
Ñaïi Haûi Chuùng: Great sea congregation
Ñaïi Hoùa: Great transformation
Ñaïi hoan hyû vaø an uûi: Great joy and solace
Ñaïi Hoàng Lieân: Great red lotus
Ñaïi Khoâng: Great emptiness
Ñaïi Kieân Coá Baø La Moân: Great reliable Brahmana

Ñaïi kieáp: Great aeon
Ñaïi Kinh: Great sutras
Ñaïi Laïc Kim Cang Baát Khoâng Chaân Thaät Tam Ma Ña Kinh: Interesting Sutra
Ñaïi linh thaùp: Great spiritual stupa
Ñaïi Long Vöông: Kings—Naga Kings (The Flower Adornment Sutra—Chapter 1)
Ñaïi Löïc: Great powers
Ñaïi Maïn Ñaø La: Great Circle
Ñaïi Minh Baïch Thaân Boà Taùt: Great Bright White-bodied bodhisattva
Ñaïi Minh Tam Taïng Thaùnh Giaùo Muïc Luïc: Great Ming dynasty catalogue of the Tripitaka
Ñaïi moäng: Great dream
Ñaïi nghi: Great doubt
Ñaïi Nguyeän: Great resolve, Great vows
Ñaïi Nhieãm Phaùp: Great dharma of defilement
Ñaïi Nieát Baøn: Great nirvana
Ñaïi oai ñöùc: Great awe-inspiring power and virtue
Ñaïi Phaïm Thieân Vöông: Kings of Heavens—Kings of the Great Brahma Heavens (The Flower Adornment Sutra—Chapter 1)
Ñaïi Phaùp Taïng: Great metaphysical treasuries
“Ñaïi” Phaùt Boà Ñeà Taâm: Great way of developing the Bodhi Mind
Ñaïi phaùt khôûi: Great undertaking
Ñaïi phaåm haïnh: Great virtues of all Buddhas
Ñaïi Phaät Trí: Great Buddhist wisdom
Ñaïi phieàn naõo: Great afflictions
Ñaïi phong: Great storm
Ñaïi phuïng söï: Great determination
Ñaïi Phöông Ñaúng: Great Vaipulyas
Ñaïi Phöông Quaûng Phaät: Great Vaipulya Buddha
Ñaïi Phöông Tieän: Great means
Ñaïi Quaùn Ñaûnh: Great baptism
Ñaïi Quang Minh Vöông: Great light brilliant king
Ñaïi Quang Phoå Chieáu: Great light shining everywhere
Ñaïi quaûng trí: Great wide wisdom
Ñaïi Quyeàn: Great powers of Buddhas and Bodhisattvas
Ñaïi só: Great being
Ñaïi Sö: Great teacher
Ñaïi söï nhaân duyeân: Great matter great cause
Ñaïi Thaéng Kim Cang: Great Victory Vajra
Ñaïi Thaân: Great body

Ñaïi Thieän Ñaïi Lôïi: Great benefit results from goodness
Ñaïi Thieát Vi Sôn: Great circular “iron” mountain
Ñaïi Thoâng Sôn Vöông Nhö Lai: Great Penetration Mountain King Thus Come One
Ñaïi thöøa: Great Vehicle
Ñaïi Tòch Ñònh: Great tranquility samadhi
Ñaïi Tòch phaùp vöông: Great tranquil dharma-king
Ñaïi tín: Great basis of faith
Ñaïi Toaøn: Great perfection
Ñaïi toån thaát taøi saûn: Great loss of property
Ñaïi Töø Ñaïi Bi: Great mercy and great pity
Ñaïi töû: Great death
Ñaïi Töï Taïi Thieân Vöông: Kings of Heavens of Great Freedom (The Flower Adornment
Sutra—Chapter 1)
Ñaïi Töôïng Phaät: Great Buddha statues
Ñaïi vieân caûnh trí: Great and perfect mirror wisdom
Ñaïi Vieân Trí: Great perfect wisdom
Ñaïi vöông: Great king
Ñaïi xuaát theá: Great renunciation
Ñam meâ aùi duïc: Indulgence in love and desire
Ñan Ñieàn: Hara
Ñaûnh thaïch: Heavy stone on the head
Ñao Lôïi Thieân Vöông: Kings of Heavens—Kings of Thirty-Three Heavens (The Flower Adornment Sutra—Chapter 1)
Ñaûo Huyeàn: Hanging upside-down
Ñaûo kieán: Inverted views
Ñaïo (ñöôøng): Gati
Ñaïo Cuï: Implements of the faith
Ñaïo sö: Guru
Ñaéc: Gain
Ñaéc Thaát: Gain and loss
Ñaâu Suaát Thieân Vöông: Kings of the Tushita Heavens (The Flower Adornment Sutra—
Chapter 1)
Ñaàu Baéc Dieän Taây: Head North Face West
Ñaàu Cô Keä: Gatha of enlightenment
Ñaàu tö vaøo ñaát ñai, tieàn baïc vaø ñòa oác: Invest in land, money or real-estate
Ñem ñaïo vaøo ñôøi: Humanistic Buddhism
Ñeá Nham: Indrasilaguha

Ñeá Thích Thieân: Indra heavens
Ñeá Thích voõng: Indra-jala
Ñeá Töôùng: Indra-dhvaja
Ñeà muïc haønh thieàn Bieán xöù: Kasina
Ñeä Nhaát Nghóa Ñeá: Highest truth
Ñeä Nhaát Nghóa Khoâng: Highest void
Ñeä nhaát nghóa quaùn: Highest meditation
Ñeä Nhaát Nghóa Taát Ñaøn: Highest siddhanta
Ñeä nhaát nghóa trí: Highest wisdom
Ñeä Nhò Naêng Bieán: Klistamano-vijnana
Ñeán nhaø cö só hay nhaø haøng: Go to a layperson's house or a restaurant
Ñòa nguïc: Hell
Ñòa nguïc AÙt Phuø Ña: Hell of tumours and blains
Ñòa nguïc Ba Ñaàu Ma: Hell of Red lotus flower
Ñòa nguïc Chuùng Hôïp: Hell in which all are squeezed into a mass between two mountains falling together
Ñòa nguïc Cöïc Nhieät: Hottest hell
Ñòa nguïc Ñaïi Hieäu Kieáu: Hell of great crying
Ñòa nguïc Ñaïi Nhieät: Hell of fierce heat
Ñòa nguïc Ñaøn Nhieät: Hell of burning
Ñòa Nguïc Ñao Ñoà: Hell of swords
Ñòa Nguïc Ñaïo: Hell-gati
Ñòa nguïc Ñaúng Hoaït: Hell of rebirth
Ñòa nguïc Ñoâi AÙp: Hell of crushing
Ñòa nguïc Haéc Thaèng: Hell of black cords or chains
Ñòa nguïc Hieäu Kieáu: Hell of crying and wailing
Ñòa nguïc Hoûa Xa: Hell of fire chariot
Ñòa nguïc Kieám Laâm: Hell of the forest of swords
Ñòa nguïc Phaân Ñaø Lôïi: Hell of Great lotus flower
Ñòa nguïc Öu Baùt La: Hell of blue lotus flower
Ñòa Nguïc Voâ Giaùn: Hell of no interval
Ñòa Taïng Kinh: Ksitigarbhapranidhana-Sutra
Ñòa Taïng Vöông Boà Taùt: Ksitigarbha
Ñieàm tónh: Imperturbable
Ñieàu kieän haïnh phuùc: Happy conditions
Ñònh Chöôùng: Hatred is a bar to meditation
Ñoaïn Kieán: Holding to the view of total annihilation
Ñoäc Nhaõn Ñeà Baø: Kanadeva
Ñoái Caùo Chuùng: Intermediary assembly

Ñoán Ñoán Vieân: Instantaneous perfect enlightenment
Ñoán giaùo: Immediate teaching
Ñoán ngoä: Instantaneous enlightenment
Ñoán vieân: Immediate and complete way of enlightenment
Ñoàng ñieäu: Harmony
Ñoàng Sanh Thieân: Guardian deva
Ñoàng tình luyeán aùi: Homsexuality
Ñoäng Sôn Nguõ Vò: Go-i
Ñöùc haïnh: Good conduct
Ñöôøng Chuû: Head of a hall
Ñöôøng Thöôïng: Head of a monastery
G
Gia Haønh Thieän: Goodness acquired by effort
Gia nhaäp ñaûng phaùi chaùnh trò: Join a poilitical party
Gia-thò-töï: Home-market-temple
Giaø Da Ca Dieáp: Gayakasyapa
Giaø Da Xaù Ña: Gayasata
Giaø Lam Thaàn: Guardian of a temple
Giaû Saéc: Internal form
Giaùc Haûi: Giac Hai Temple
Giaùc Haûi Thieàn Sö: Giac Hai Zen Master
Giaùc Laâm: Giac Lam Temple
Giaùc Ngoä: Kensho
Giaùc Nhieân: Giac Nhien
Giaùc Thieân: Giac Thien Temple
Giaùc Vieân: Giac Vien Temple
Giaûi Oan: Giai Oan Temple
Giaûi Thoaùt Moân: Gate of deliverence
Giaûi Thoaùt Tri Kieán: Knowledge of liberation
Giaùn Saéc: Intermediate colors
Giaùo Ñaïo: Instruct and lead
Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi: International Sangha Bhikshu Buddhist
Association
Giaùo Noäi: Internal doctrines of a sect
Giôùi haïnh tinh nghieâm: Keep the precepts strictly
Giôùi Khoâng Thieàn Sö: Gioi Khong Zen Master
Giôùi Noäi Hoaëc: Illusion of the three realm
Giôùi Thieän: Good root of keeping commandments

H

Haø Trung: Ha Trung Temple

Haï khaåu thöïc: Heterodox means of living

Haï lieät thöøa: Inferior-yana

Haûi AÁn Tam Ma Ñòa: Highest state of concentration

Haûi Bình Baûo Taïng Thieàn Sö: Hai Binh Bao Tang

Haûi Ninh: Hai Ninh Temple

Haûi Quyùnh Töø Phong: Hai Quynh Tu Phong Zen Master

Haøm Trung Giaùo: Interrelated doctrine

Haøn Sôn: Han-Shan

Haøn Sôn Thi Taäp: Han-Shan Shih

Haøng Chaâu Tieân Long: Hang-Chou-T'ien-Lung

Haønh Cô: Gyogi

Haønh Maõn: Hsing-Man

Haønh Saùch Ñaïi Sö: Hsing-She

Haønh trình ñi veà Nieát Baøn: Journey to Nirvana

Haønh Tö: Hsing Si Quing Yuan

Haønh Xí: Go to the privy

Haïnh nghe chaùnh phaùp: Hear the Teaching

Haïnh Phuùc: Happiness

Haïnh phuùc ñöôïc coù taøi saûn: Happiness of having properties

Haïnh phuùc coù vaät sôû höõu: Happiness of having possessions

Haïnh phuùc khoâng bò khieån traùch: Happiness of blamelessness

Haïnh phuùc khoâng nôï naàn: Happiness of owing no debts

Haøo quang: Halo

Haûo töôùng: Good appearance

Haéc Daï Thaàn: Kalaratri

Haéc Nguyeät: Krsnapaksa

Haéc Thaèng: Kalasutra

Haân Nguyeän: Joyous Vows

Haäu ñaéc trí: Knowledge arising from fundamental knowledge

Haäu ñieän trong chuøa: Inner sanctuary

Hieàn Thuû Toâng: Hsien-Shou-Tsung

Hieän Baùo: Immediate retribution

Hieän Chöùng: Intermediate realization

Hieän Chöùng Löôïng: Guideline of Actual Seeing and Understanding

Hieän Nghieäp: Immediate effective karma

Hieän Quang: Hien Quang Zen Master

Hieåu bieát: Knowing

Hoa: Kusuma
Hoa Laâm: Hoa Lam Temple
Hoa Nghieâm: Hua-Yen
Hoa Nghieâm Kinh: Gandavyuha-sutra
Hoa Nghieâm Toâng: Hua-Yen Sect
Hoa Nghieâm Toâng Nhaät Baûn: Kegon
Hoùa Laïc Thieân: Joy-born heaven
Hoùa Laïc Thieân Vöông: Kings of Heavens of Enjoyment of Emanations (The Flower Adornment Sutra—Chapter 1)
Hoùa Phaùp: Instruction in the Buddhist principles
Hoùa Thaønh: Illusion city
Hoøa Haûo: Hoa Hao Buddhism
Hoøa hôïp nhaân: Intermingling cause
Hoûa loø: Homa
Hoûa taùng: Jhapita
Hoûa Thaàn: God of fire
Hoaïi Kieáp: Kalpa of destruction or decay
Hoan Hyû Vieân: Garden of joy
Hoan Laïc Thieân: Joyful devas
Hoaøn Tuïc: Go back to the secular life
Hoaøng Baù Hy Vaän: Huang Po Hs'i Yun
Hoaøng Kim Traïch: Golden abode
Hoaøng Long Phaùi: Huang Lung P'ai
Hoaøng Long Thieàn Sö: Huang-Lung Zen Master
Hoaøng Long Töï: Huang-Lung Temple
Hoaëc Chöôùng: Hindrance of illusive passions
Hoaèng Nhaãn: Hung-Jen
Hoïc giaû loãi laïc: Great scholars
Hôïp chöôûng: Gassho
Hoå Khaâu Sôn: Hu-Ch'iu-Shan
Hoã Khöu Thieàn Sö: Huguo Zen master
Hoä Theá Töù Thieân Vöông: Heaven King
Hoä Trì Caùc Caên: Guardian of the sense-door
Hoái phaùp: Ksamayati
Hoäi Khaùnh: Hoi Khanh Temple
Hoäi Linh: Hoi Linh Temple
Hoäi Phöôùc: Hoi Phöôc Temple
Hoäi Sôn: Hoi Son Temple
Hoäi Thoï: Hoi Tho Temple

Hoäi Toân: Hoi Ton Temple
Hoàng Phuùc: Hong Phuc Temple
Hueâ Laâm: Hue Lam Temple
Hueâ Nghieâm: Hue Nghiem Temple in Thu Duc
Hueä Caàn Phaät Giaùm: Hui-Ch'in-Fo-Chien
Hueä Giaùc: Hui-Jue
Hueä Khaû: Hui-K'o
Hueä Khaûi: Hui-K'ai
Hueä Laõng Thieàn Sö: Hui-Lang
Hueä Laêng Tröôøng Khaùnh: Hui-Leng-Chang-Shing
Hueä Laâm: Hui Lin Master
Hueä Nam Hoaøng Long: Hui-Nan-Huang-Lung
Hueä Naêng: Hui-Neng
Hueä Nghieâm: Hue Nghiem Temple in Gia Dinh
Hueä Nghieâm: Hue Nghiem Temple in Saigon
Hueä Nguyeät: Jnana-candra
Hueä Quaùn: Hui-Kuan
Hueä Quang: Hue Quang Temple
Hueä Sinh: Hue Sinh Zen Master
Hueä Thanh Ba Tieâu: Hui-Qing-Ba-Jiao
Hueä Thaéng: Hue Thang Zen Master
Hueä Tònh: Hui-Ching
Hueä Trung: Hui-Zhung
Hueä Tö: Hui-Ssu
Hueä Vaên: Hui-Wen
Hueä Vieãn: Hui-Yuan
Huyeàn Caûnh: Hsuan-Ching
Huyeàn Cao: Hsuan-Kao
Huyeàn Giaùc Vónh Gia: Hsuan-Chiao Zen Master
Huyeàn Giaùm: Hsuan-Chien
Huyeàn Laõng: Hsuan-Lang
Huyeàn Nhöùt: Hsuan-I
Huyeàn Phaïm: Hsuan-Fan
Huyeàn Sa: Hsuan-Sha
Huyeàn Trang: Hsuan-Tsang
Huyeàn Uyeån: Hsuan-Yuan
Huyeàn ÖÙng: Hsuan-Ying
Huyeàn Vi: Huyen Vi
Huyeän UÙc Ñoà Laêng: Hsuen-Yu-Tu-Ling

Hö Vaân Hoøa Thöôïng: Hsu-Yun
Höng Minh: Hung Minh Temple
Höng Quaûng Töï: Hung Quang Temple
Höông Haûi: Huong Hai Temple
Höông Nghieâm: Hsiang-Yen-Zhi-Hsien
Höông Sôn: Gandhamadana
Höông Thaàn: God of fragrance
Höông thaát: Gandhakuti
Höông Traàn: Grandharammana
Höông Töôïng: Gandhahasti
Höông Vöông: Gandharaja
Höôùng daãn bôûi thieän tri thöùc: Guided by a good advisor
Höôùng daãn nhaèm cuûng coá nieàm tin: Guidelines to consolidate one's faith
Höõu Dö Nieát Baøn: Incomplete nirvana
Höõu Ñaûnh Thieân: Highest heaven of form
Höõu Laäu Thieän Phaùp: Good deeds done in a mortal body
Höõu Töôùng: Have form
Höõu Töôûng: Have thoughts
Hy Laân AÂm Nghóa: Hsi-Lin-Yin-I Dictionary
Hy Thí Quyû: Ghosts that eat human leavings
Hy voïng: Hope
Hyû Kieán Thieân: God of Indra's heaven
Hyû Thieân thí: Giving because of hoping to be reborn in a particular heaven
Hyû Voâ Löôïng Taâm: Immeasureable inner joy
K
Keo: Keo Temple
Keâ Daãn Boä: Gokulikas
Keâ Tuùc Sôn: Kukkutapada
Keâ Vieân: Kukkutarama
Khai Thò Ngoä Nhaäp: Introduction-Guidance-Awakening-Penetration
Khaûi Baïch: Inform
Khaûi Ñoan: Khai Doan Temple
Khaûi Töôøng: Khai Tuong Temple
Khaùnh Hyû: Khanh Hy Zen Master
Khaùnh Long: Khanh Long Zen Master
Khaùnh Quang Töï: Khanh Quang Temple
Khaùnh Vaân Töï: Khanh Van Temple
Khaéc Caàn Phaät Quaû: Ke Ch'in Fo Kuo Zen Master
Khaån na la: Kinnara

Khaån Na La Vöông: Kings—Kinnara Kings (The Flower Adornment Sutra—Chapter 1)
Khieâm toán: Humility
Khoa tröông vaø kieâu maïn: Grandiosity and self-conceit
Khoaùi laïc: Joy
Khoå Phaùp Trí: Knowledge of the law of suffering
Khoâng Giaûi Thoaùt Moân: Gate of deliverance by the realization of the immaterial
Khoâng Haûi: Kukai
Khoâng Kieáp: Kalpa of annihilation
Khoâng Taø Daâm: Kamamithyacaradviratih
Khoâng Thuûy Phaùp: Initial teaching of the undeveloped Mahayana doctrines
Khoâng Voâ Bieân Xöù: Heaven of boundless space in the formless realm
Khoâng voâ bieân xöù giaûi thoaùt: Infinity of Space
Khuaát chieát giaùo: Indirect or uneven teaching
Khuaát Ñaø Ca A Haøm: Khuddakagama
Khuùc Nöõ Thaønh: Kanyakubja
Khuoâng Vieät: Khuong Viet Zen Master
Khuy Cô: Ksi-Ki
Khöông Taêng Hoäi: Khuong Tang Hoi
Kieán Hoøa Ñoàng Giaûi: Idea concord
Kieán hoaëc: Illusions and temptations arise from false views or theories
Kieán Laäp Trí: Intelligences
Kieán Löu: Ilusion of seeing things as they seem, not as they really are
Kieán Sô: Kien So Temple
Kieán Taäp Nhaân: Habits of views
Kieán thöùc: Knowledge
Kieán thöùc huyeàn aûo: Illusory knowledge
Kieän Ñaø La: Gandhara
Kieän Nam: Ghana
Kieáp: Kalpa
Kieáp Luaän: Kalpa Sastra
Kieáp Thieâu: Kalpa-flames
Kieáp Thuûy: Kalpa of flood
Kieáp Tinh Tuù: Kalpa of the constellations
Kieáp Tröôïc: Impure aeon
Kieát Lôïi Vöông: Kaliraja
Kieát Ma Maïn Ñaø La: Karma-mandala
Kieâu ngaïo: Haughtiness
Kieàu Phaïm Ba Ñeà: Gavampati
Kieàu Taùt La: Kosala

Kieàu Traàn Nhö: Kaudinya
Kim Cang Thuû Boà Taùt: Holder or protector of a vajra
Kim Cang Töï: Kim Cang Temple
Kim chæ nam cho ñôøi soáng toát cuûa moät Phaät töû: Guidelines for a good Buddhist life
Kim Keâ: Golden cock
Kim Lieân Tòch Truyeàn: Kim Lien Tich Truyen Zen Master
Kim Lieân Töï: Kim Lien Temple
Kim Luaân: Golden wheel
Kim mao sö töû: Golden-haired lion
Kim Quang Ñoàng Töû: Golden Light Drum
Kim Quang Töï: Kim Quang Temple
Kim Saéc Khoång Töôùc Vöông: Golden-hued peacock king
Kim Sôn Töï: Kim Son Temple
Kim Taïng: Golden treasury
Kim Taïng Vaân: Golden treasury cloud
Kim Thoùc Nhö Lai: Golden-grain Tathagata
Kim Tieân: Golden rsi
Kim Tieân Töï: Kim Tien Temple
Kim Tröôïng: Golden staff
Kim Xí Ñieåu Vöông: Garuda-raja
Kinh Ca Lam: Kalama sutra
Kinh haønh: Kinhin
Kinh Noâng Gia Phaû Lôïi Ñoïa: Kasibharadvaja Sutta
Kænh Huyeàn Ñaïi Döông: Jing Hsuan T'a Yang Zen Master
Kleang: Kleang Temple
Kyø Sôn: Ky Son Temple
Kyø Thoï Caáp Coâ Ñoäc Vieân: Jetavana Garden
Kyø vieân Tònh Xaù: Jetavana Monastery
Kyø Vieân Töï: Ky Vien Temple
L
Laïc ñieân ñaûo: Heretics believe in pleasure
Laïc Sanh: Happy rebirths
Laøm theá naøo ñeå luoân ôû caïnh Nhö Lai?: How to stay on the site of the Buddha?
Lao Oaùn: Hatred of labor
Laäp nhaân: Holding cause
Laäu taän trí: Knowledge of extinction of contamination
Leã kænh chö Phaät: Honor all Buddhas
Leã phoùng sanh: Hojo

Lieân Hoa Giôùi: Kamalashila
Linh hoaït: Jivaka
Linh Hoàn: Incomprehensible wisdom
Lo AÂu: Kukkuc-cam
Loaïi boû ma chöôùng: Get (v) rid of demons by Great Enlightening Beings
Loaïi Trí: Knowledge of the same order
Loaïn luaân: Incest
Loøng bieát ôn: Gratitude
Löôïc Giaùo: General teaching
Ly Ngoân: Inexpressible form
Lyù chöôùng: Hindrance to truth
Lyù Hoaëc: Illusions connected with principles
Lyù Nhaân Duyeân: Interdependent Origination
Lyù Trí Löôïng: Guideline of Reason
Lyù töôûng Phaät giaùo: Ideal of Buddhism
M
Ma ha Ca Chieân Dieân: Katyayana
Ma Haàu La Giaø Vöông: Kings—Mahoraga Kings (The Flower Adornment Sutra—Chapter 1)
Maõ Ñaàu La Saùt: Horse-head raksasa
Maõ Ñaàu Minh Vöông: Hayagriva
Maõ Ñaàu Quaùn AÂm: Horse-head Kuan-Yin
Maõ Maïch: Horse-grain
Maõn nghieäp: Individual leading karmas
Maïn Taäp Nhaân: Habits of arrogance
Maëc caûm toäi loãi: Inferiority feeling of guilt
Meâ Ngoä Baát Nhò: Illusion and enlightenment are fundamentally the same
Minh Chuùng: Invisible powers
Minh gia hoä: Invisible aid
Minh Huaân: Inner influence
Moät nöûa höõu bieân, moät nöûa voâ bieân: Half finite and half infinite
Möôøng töôïng ñeán vò ñaïo sö cuûa mình: Guru yoga
N
Nam Thieäm Boä Chaâu: Jambudvipa
Nan Ñoä: Hard to save
Nan haønh ñaïo: Hard way of salvation
Nan thaéng: Hard to overcome
Naõo Haïi Chuùng Sanh: Injuring the living
Naêng phaù moân: Invalid proposition

Naêng Taùc Nhaân: Karana-hetu
Naêng Thí Thaùi Töû: Great princely almsgiver
Nga Vöông: King-goose
Nga Vöông Bieät Nhuõ: King-goose with a mixture of milk and water
Ngaõ ñieân ñaûo: Heretics believe in personality
Ngaõ Vaø Ngaõ Sôû: I and Mine
Ngaï Quyû: Hungry ghosts
Ngaãm nghó: Investigation
Nghe: Hearing
Ngheà heøn moïn: Ignoble trades
Nghi Tình Vaø Ñaïi Ngoä: Inquiring spirit and great enlightenment
Nghóa Moân: Gate of righteousness
Nghóa Tònh: I-Ching
Nghòch Löu: Go against the current
Nghòch Quaùn: Inverse method in meditation
Nghieäm Sinh Nhaân Trung: Inquiry into the mode of a person's death
Nghieäp: Karma
Nghieäp AÁn: Karma-mudra
Nghieäp Baùo Thaân: Karmaic retribution
Nghieäp Boä: Karmic account book
Nghieäp chuù: Kriya-tantra
Nghieäp Chuûng: Karma-seed
Nghieäp Chöôùng: Hindrances of past karma
Nghieäp Duyeân: Karma-cause
Nghieäp ñôøi tröôùc: Karma of previous life
Nghieäp Haønh: Karma-deed
Nghieäp Höõu: Karmic process
Nghieäp Höõu laäu: Karma of ordinary rebirth
Nghieäp Löïc: Karmic power
Nghieäp Ma: Karma-maras
Nghieäp Naõo: Karma and distress
Nghieäp Phong: Karma wind
Nghieäp Taëc: Karma-robber
Nghieäp thuaàn thuïc: Karma ripens
Nghieäp Thöùc: Karma-vijnana
Nghieäp Thöôøng: Habitual karma
Nghieäp traàn: Karma-dirt
Nghieäp Töôùng: Karmic action
Nghieäp Voâ Haïn Ñònh: Indefinitely effective karma

Nghieäp Xöù: Karmasthana
Ngoaïi ñaïo sö: Heterodox teachers
Ngoïc Tuyeàn Ngoïc Hoa Löôõng Toâng: Jade-fountain and Jade-flower
Ngoân ngöõ theá gian: Human language
Ngu Phaùp: Ignorant law
Nguû trong tænh thöùc: Jagarite and sutte
Nguõ gia Thaát toâng: Goke-shichishu
Nguõ Thöôïng Phaàn Kieát Söû: Higher bonds of desire
Nguyeân Nhaân: Hetupratyaya
Nguyeân Tính: Genshin
Nguyeät Tinh: Hand of the “Thousand-Hand” Kuan-Yin
Ngöôøi coù hoaït ñoäng cuûa Phaät: Karmapa
Ngöu Caåu Ngoaïi Ñaïo: Go-Vratika
Ngöu Ñaøn Höông: Gosirsa-candana
Ngöu Ñaàu Sôn: Gosrnga
Ngöu Hoùa Chaâu: Godaniya
Ngöu Mao Traàn: Go-Rajas
Ngöu Phaån: Gomaya
Nhaø nöôùc baûo veä Phaät giaùo: Hoguk pulgyo
Nhaøn ñaøm hyù luaän: Idle talk
Nhaân: Hetu
Nhaân Duyeân: Hetupratyaya-hetu
Nhaân Duyeân Coäng Taäp Hoäi: Kalapah-pratyayanam
Nhaân Ñaïo: Human realm
Nhaân Khoâng: Impersonality
Nhaân Loaïi: Human-beings
Nhaân Maïn Ñaø La: Garbhadhatu mandala
Nhaân Minh Chaùnh Lyù Luaän: Hetuvidyanyaya-dvara-sastra
Nhaân Minh Luaän: Hetuvidya-sastra
Nhaân ngaõ kieán: Independent human personality
Nhaân Phi Nhaân: Human and non-human being
Nhaân sinh: Human life
Nhaân Taùnh: Human nature
Nhaân Taâm: Human mind
Nhaân Thuù: Human-gati
Nhaân Tieân: Human-genii, Immortal among men
Nhaãn Ba La Maät: Ksanti
Nhaãn nhuïc: Ksani
Nhaäp ñònh: Jhana

Nhaäp phaùp giôùi: Interpenetration of all dharmas
Nhaát Bieán Thöôïng Nhaân: Ippen
Nhaát Ñaïi Traïch: Great house
Nhaát Haønh: I-Hsing
Nhaát Nieäm Nghieäp Thaønh: Karma completes in one thought
Nhaát Taêng Nhaát Giaûm: Increase then decrease in the same ratio
Nhaát Thaønh Nhaát Thieát Thaønh: In the perfection of one all are perfected
Nhieãm Tònh: Impurity and purity
Nhuïc Nhaõn: Human eye
Nhueá Keát: Hate
Nhuyeãn Ngöõ: Gentle words
Nhö Lai Trí: Knowledge of Buddhas
Nhö thieät truï: Jewel-like state
Nhö Thöïc Trí: Knowledge of reality
Nhö Tònh: Ju-Ching
Nhöõng ñieàu tham chieáu lôùn lao: Great citations
Nhöõng nguyeân lyù trong Phaät giaùo Ñaïi thöøa: General principles in Mahayana Buddhism
Nhöõng ngöôøi baïn Ñöùc haïnh: Kalyana-mitra
Nieäm nieäm xuaát sanh trí: Instantly creative knowledge
Nieäm Thaân: Kayagatasati
Noùi lôøi hung aùc: Harsh speech
Noäi Bí: Inner mystic mind
Noäi Caûnh: Internal Realms
Noäi Chuùng: Inner company
Noäi Chöùng: Inner experience
Noäi hoûa: Inner heat
Noäi hoä: Inner protectors
Noäi Huaân: Inner censing
Noäi huaân chaân nhö: Internal influence of the bhutatathata
Noäi höôùng: Introversion
Noäi keát: Internal formations
Noäi Khaûo: Internal Testing Conditions
Noäi kyû: Internal discipline
Noäi Ma Ngoaïi Ma: Internal demons and external demons
Noäi Ngoaïi Kieâm Minh: Inner and outer brightnesses
Noäi phaøm: Internal ordinary
Noäi Phaän: Internal Aspect
Noäi taïng: Internal organs

Noäi Taâm: Inner world
Noäi thai: Inner garbhadhatu
Noäi Traàn: Inner gunas
Noäi töôûng: Internal perception
Noäi Vieän: Inner court
Noäi Y: Inner garment
Nuoâi döôõng thieän tö duy: Harbouring a good thought
Nöõ thaàn Bi Maãn: Goddess of Mercy
O Oai AÂm Vöông: King with the awe-inspiring voice

Oan Taäp Nhaân: Habits of resentment

P
Phan Duyeân: Interdependent causes
Phaùp Ñaêng: Hoto
Phaùp Giôùi Theå Taùnh Trí: Intelligence as the fundamental nature of the universe
Phaùp Hyû: Joy of dharma
Phaùp moân voâ taän: Inexhaustible qualities
Phaùp Nhieân: Honen
Phaùp Phuïc: Kasaya
Phaùp Thí: Giving of the doctrine
Phaùp töû: Hassu
Phaùp Töôùng: Hosso
Phaùp Voâ Ngaõ Trí: Knowledge of non-self of the dharma
Phaùp Voâ Ngaïi Trí: Knowledge on the unimpediment of the Dharma
Phaùp Vöông: King of the teaching
Phaùt sinh trí hueä: Generate knowledge
Phaùt taâm Boà Ñeà moät caùch sai leäch: Imperfected way of developing the Bodhi Mind
Phaåm chaát vó ñaïi khoù tin: Great qualities that are hard to believe
Phaân bieät trí: Knowledge of differentiation
Phaân ngöïa: Horse dung
Phaát töû: Hossu
Phaät giaùo Nam Döông: Indonesian Buddhism
Phaät Giaùo Nhaät Baûn: Japanese Buddhism
Phaät Giaùo Trieàu Tieân: Korean Buddhism
Phaät tam muoäi baát khaû tö nghì: Immeasurable inconceivable Buddha-concentration
Phaät Taùnh: Honrai-no-memoku
Pheá Phaät Huyû Thích: Haibutsu-kishaku
Phi suy töôûng: Hishiryo

Phi Tình Thaønh Phaät: Insentient becomes Buddha
Phieàn naõo: Klesas
Phieàn naõo chöôùng: Klesavarana
Phieàn Naõo Ñoäc: Impurity of affliction
Phieàn Naõo Taäp: Habit of afflictions
Phoùng Daät: Heedlessness
Phoå Quang Ñaïi Tam Muoäi: Great Concentration of Universal Light
Phuùc ñöùc moân: Gate of blessedness and virtue
Phuïc taïng: Hidden treasury
Phuùng Tuïng: Gatha
Phöông Quaûng Ñaïi Trang Nghieâm Kinh: Great Ornament Vaipulya Sutra
Phöông Quaûng Ñaïo Nhaân: Heretical followers of Mahayana

Q
Quaùn ñaûnh baát tö nghì: Inconceivable anointment
Quaùn Theá AÂm Boà Taùt: Kuan-Yin
Quang AÂm Thieân Vöông: Kings of Heavens in which Light is used for Sound (The Flower Adornment Sutra—Chapter 1)
Quang Duõng Nam Thaùp: Kuang-Yong Nan-Ta
Quang minh: Illumination
Quang Thoáng: General Supervisor of the royal court
Quang Toä Trí Moân: Kuang-Zuo-Zhi-Men
Quang Traïch: Kuang-Zhai
Quang Traïch Töù Thöøa: Kuang-Zhai's four yanas
Quaûng Chieáu Hueä Giaùc: Kuang-Zhao-Hui-Jue
Quaûng ñaïi löïc: Grandiose power
Quaûng Quaû Thieân Vöông: Kings of Heavens of Vast Results (The Flower Adornment Sutra—Chapter 1)
Queá Saâm: Kui-Chen
Qui Tænh: Kui-Xing
Quy-Chi: K'uei-Chi
Quyû Maãu: Hariti
Quyû Moân: Gate of demons
Quyû Thaàn: Ghosts and spirits
Quyû Thaàn Thöïc Thôøi: Ghosts' and spirits' eating time
Quyeàn Hieän: Gongen
R Ra khoûi töï vieän hay ni vieän veà ban ñeâm: Go outside of the monastery or nunnery at night Ra ngoaøi ñaïi giôùi cuûa vuøng an cö kieát haï: Go outside the boundaries officially declared for the Rains Retreat

S

Saùm Hoái: Ksama
Sanh Laøm Ngöôøi Laø Khoù: It's difficult to be reborn (in the human realm) as a human being
Sanh Thieân: Highest incarnations of the six paths
Sanh töû trí: Knowledge of the workings of karma
Saùt ñeá lôïi: Kshatriya
Saùt Na: Ksana
Saùt sanh: Killing
Saùt sanh hay khoâng saùt sanh: Killing or not killing
Saéc Khoâng Ngoaïi Ñaïo: Heretics' Denial of material existence
Saéc quang: Halo from a Buddha's body
Saèn ñeà tieân nhaân: Ksantirsi
Saân Haän: Hatred
Saân haän vaø thuø ñòch: Hatred and Animosity
Saân Taäp Nhaân: Habits of anger
Si AÙi: Ignorance and desire
Só phu kieán: Idea of a creator
Sinh Phaät Baát Taêng Baát Giaûm: Indestructibility (n) of the living and the Buddha
Sinh Töû Vieân: Garden of life and death
Soi Saùng: Give light to someone
Sô Naêng Bieán: Initiator of change
Sô phaùt taâm: Initial determination to seek enlightenment
Sô Quaû: Initial achievement
Sô sanh baát tònh: Impurity of the newly-born baby
Sô saùt na thöùc: Initial ksana
Sôû Tri Chöôùng: Hindrance of knowledge
Sö Töû Du Hyù Tam Muoäi: Joyous samadhi which is liken to the play of the lion with his prey
Sö Töû Khaûi: Harivarman
Söï Chöôùng: Hindrances of phenomena
Söùc maïnh toái cao, aùnh saùng cöïc saùng: Greatest strength and utmost brilliance
Söùc noùng: Heat
T
Taø haïnh taäp nhaân: Habit of committing adultery
Taø kieán ñieân ñaûo: Illusion of view
Taø Meänh: Heterodox way of obtaining a living on part of a monk
Taø Meänh Thuyeát Phaùp: Heterodox way of teaching
Tai nghe tieáng: Hearing a sound-object with the ear
Taøi thí: Giving of goods

Taùn Ñònh: General meditation
Taùn taâm: Inattentive mind
Taùn Thieän: Goodness cultivated during normal life
Taùnh Chuûng Taùnh: Germ-nature of ability to discriminate all the natures of phenomena
Taùnh Cuûa Phaùp Thaân Nhö Lai: Inconceivable Dharmakaya
Taùnh Thieän: Good by nature
Taêng Ích: Increasing and improving merits and blessings
Taêng Kieáp: Increasing kalpa
Taêng Thöôïng Taâm Hoïc: Increased powers of mind through meditation
Taâm baát sanh baát dieät: Immortal mind
Taâm Caûnh: Heart-mirror
Taâm Chaâu: Gem of mind
Taâm cuûa chö Ñaïi Boà Taùt: Heart of Great Enlightening Beings
Taâm duïc giôùi: Karmavacara-citta
Taâm khoâng haï lieät: Indomitable mind
Taâm Lôïi Ích: Hita-citta
Taâm Sinh Dieät Moân: Gate of creation and destruction
Taâm Trí Tueä: Jnana-citta
Taâm Voâ Saéc Giôùi: Immaterial-sphere consciousness
Taàm: Initial application
Taàn Giaø Bình: Kalavinka pitcher
Taäp Chuûng Taùnh: Germ-nature of study of the void
Taäp Khí: Habit energy
Taäp khí Ba La Maät: Habit energy of transcendence
Taäp Khí baát khaû tö nghì: Indescribable vasana
Taäp khí Boà Ñeà taâm: Habit energy of determination for enlightenment
Taäp khí coâng haïnh: Habit energy of enlightening practice
Taäp khí nhöõng caûnh giôùi sai bieät: Habit energy of various differentiations of state
Taäp khí thaáy Phaät: Habit energy of seeing Buddha
Taäp khí thieän caên: Habit energy of roots of goodness
Taäp khí thoï sanh nôi theá giôùi thanh tònh: Habit energy of undertaking birth in pure worlds
Taäp khí tö duy phaùp bình ñaúng: Habit energy of meditation on equality
Taät ñoá: Jealousy
Taây Minh: Hsi-Ming
Taây Nam phöôùn xaùm: Gray pennon in the Southwest
Taây Thieân: India
Tha Hoùa Töï Taïi Thieân Vöông: Kings of Heavens of Free Enjoyment of Others'

Emanations (The Flower Adornment Sutra—Chapter 1)
Thai Taïng Giôùi: Garbhadhatu
Thaùi Hoøa: Khema (Nun)
Tham Duïc: Greed and desire
Tham ñaém caùc duïc laïc nguõ traàn: Kamacchanda
Tham lam: Greed
Tham lam vaø saân haän: Greed and anger
Tham Taäp Nhaân: Habit of craving
Tham vaán: Interview
Thaùm Baït: Intention to probe into the attainment of the master
Thaùnh chuùng: Holy multitude
Thaùnh ñaïo: Holy way
Thaùnh Ñeá: Holy principles
Thaùnh giaùo: Holy teaching
Thaùnh Haønh: Holy practices
Thaùnh Ngoân: Holy words
Thaùnh Ngoân Löôïng: Guideline to the teachings of the sages
Thaùnh Phuùc: Holy happiness
Thaùnh Quaû: Holy fruition
Thaùnh Taùnh: Holy nature
Thaùnh Taêng: Holy monk
Thaùnh thai: Holy womb
Thaùnh Tính Ly Sinh: Holy nature apart from unenlightened nature
Thaùnh trí: Holy wisdom
Thaùnh Trí Phi Ngoân Ngöõ: Holy wisdom does not belong to the realm of words
Thaùnh Töôïng: Holy statue of the Buddha
Thaùnh ÖÙng: Holy response
Thaønh Kieáp: Kalpa of formation
Thaønh Sôû Taùc Trí: Krtyanusthana-jnana
Thaønh töïu söï thöïc chöùng: Gain (achieve) the realization
Thaûo Moäc Thaønh Phaät: Herbs and trees also have Buddha-nature
Thaéng Giaû: Jaina
Thaéng Höõu: Jinamitra
Thaâm taâm taêng thöôïng: Intense profound mind
Thaân: Kaya
Thaân baát tònh: Impurity of the body
Thaân Haønh Nieäm Tu Taäp: Kayagatasmrti
Thaân Mao Thöôïng Mi Töôùng: Hair on the Buddha's body
Thaân Nghieäp: Kaya-sankhara

Thaân Nieäm Xöù: Kaya-smrtyupasthana
Thaân Ngöôøi Khoù Ñöôïc: Human life is difficult to obtain
Thaân tam-khaåu töù-yù tam: Kaya-karmas-Vac-karmas
Thaân Taâm Voâ Thöôøng: Impermanence of the body and mind
Thaân Thöùc: Kaya-vijnana
Thaân Trung AÁm: Intermediate state
Thaân Trung Höõu: Intermediate existence body
Thaäp Giôùi: Jukai
Thaäp Nhò Moân Luaän: Junimonron
Theá: Human generation
Theå Ñaïi: Greatness in substance
Thò chuyeån: Indicative turn of the law-wheel
Thò Phi: Gossips of right and wrong
Thích Ñeà Hoaøn Nhaân: Indra
Thieân Baùch ÖÙc Hoùa Thaân Phaät: Hundred thousand myriad transformation bodies of the Buddha
Thieân ñaøng: Heaven
Thieân Ñeá: King of heaven
Thieân Nhaïc: Heavenly music
Thieân Thai Sôn: Heavenly Terrace Mountain
Thieân Thaàn: God of heaven
Thieân Thöôïng Thieân Haï Duy Ngaõ Ñoäc Toân: Heavens above and earth beneath I alone am the honoured one
Thieân Toân: Highest divine beings
Thieàn Beänh: Illnesses of meditation
Thieàn Laâm: Grove of meditation
Thieàn Phaùi Nhaät Baûn: Japanese Zen Sects
Thieän: Kusala
Thieän aùc: Kusala-akusala
Thieän Caên: Good roots
Thieän Hieän Thieân: Good Manifestation Heaven
Thieän Höõu Tri Thöùc: Good-Knowing advisor
Thieän Nam Töû: Good sons
Thieän nghieäp: Good deed, Kusala karma
Thieän Nguyeät: Good months
Thieän Nhaân: Good man
Thieän taâm: Good mind
Thieän Voâ Laäu Phaùp: Kusalanasrava
Thieát Luaân Vöông: Iron-Wheel King

Thieát thuï: Iron tree
Thieát Traùt: Iron tablets in hades
Thieát Vi Sôn: Iron-Ring Mountain
Thoï löôïng voâ cuøng: In the Western Pure Land, life span is inexhaustible
Thoï sanh baát tònh: Impure birth
Thôøi kyø Hoa Nghieâm: Hua-Yen period
Thôøi Toâng: Jishu
Thôøi Y: Garments suited to the time or occasion
Thoâ Nhaân: Immature man of Hinayana
Thoâ Töôùng: Gross forms
Thoâng giaùo: Interrelated teaching
Thuû laáy Ba La Maät: Grasp the transcendent ways
Thuû laáy Boà Ñeà: Grasp enlightenment
Thuû laáy chö phaùp: Grasp all things
Thuû laáy ñaïi bi: Grasp great compassion
Thuû laáy ñaïi töø: Grasp great benevolence
Thuû laáy Nhö Lai: Grasp Buddha
Thuû laáy phöông tieän thieän xaûo: Grasp skill in means
Thuû laáy taát caû chuùng sanh giôùi: Grasp all realms of sentient beings
Thuû laáy taát caû theá giôùi: Grasp all worlds
Thuû laáy thieän caên: Grasp roots of goodness
Thuû Tröôùc: Grasp
Thuû Töôùng Saùm: Hold repentance before the image of the Buddha
Thuï Ñeå Sa Luaän: Jyotisa Sastra
Thuûy Giaùc: Initial enlightenment
Thuïy Mieân Caùi: Hindrance of sloth
Thuyeát giaûng giaùo phaùp khoâng phuø hôïp vôùi nhöõng lôøi Phaät daïy: Give teachings that are not in accordance with the Buddha's teachings
Thöù Ñeä Duyeân: Immediate sub-cause
Thöùc voâ bieân xöù giaûi thoaùt: Infinite Consciousness
Thöôøng ñieân ñaûo: Heretics believe in permanence
Thöôøng Kieán: Holding to the view of permanence
Thöôïng Ñöôøng: Go to the hall to expound the Buddha's teaching
Thöôïng phaåm thöôïng sanh: Highest quality of the incarnated beings with corresponding to karma
Thöôïng phaåm Tònh Ñoä: Highest stages in the Pure Land
Thöôïng Thöøa: Higher vehicle
Tích Tröôïng: Khakkara
Tieäm Ñònh: Gradual concentration

Tieäm Giaùo: Gradual doctrine
Tieäm ngoä: Gradual awakening
Tieäm Nhieät: Increasing heat
Tieäm Thöù Chæ Quaùn: Gradual dhyana
Tieán Só Phaät Hoïc: Geshe
Tieáng heùt: Katsu
Tieáp Daãn Ñaïo Sö: Guidance of original teacher
Tieâu Töï: Hsiao Tzu
Tieåu A Haøm: Khuddaka-Nikaya
Tieåu Khoâng: Hinayana doctrine of void
Tieåu Tham: Informal short dharma talk
Tieåu Thöøa: Hinayana
Tieåu Thöøa vaø Ñaïi Thöøa: Hinayana and Mahayana
Tieåu Thöøa Luaän: Hinayana Abhidharma
Tieåu Thöøa Nhò Boä: Hinayana's two major classes
Tieåu Thöøa Tam AÁn: Hinayana-three characteristic marks
Tieåu Thöøa Tam Toâng: Hinayana-three major schools
Tieåu Thöøa Taïng Giaùo: Hinayana teaching
Tieåu Thöøa Thaäp Baùt Boä: Hinayana-eighteen sects
Tieåu Thöøa Thieân Tieäm Giôùi: Hinayana partial and gradual method of obeying laws and commandments
Tieåu Thöøa Töù Boä: Hinayana-four major sects
Tieåu Thöøa Töù Moân: Hinayana-four doctrines
Tín Minh Taâm: Inscribed on the believing mind
Tín taâm nôi chö Phaät chaúng hoaïi dieät: Indestructible Faith in the Buddhas
Tín Thí: Gift of the faithful
Tín Thoï Phuïng Haønh: In faith receive and obey
Tinh taán phaùt trieån nhöõng ñieàu thieän laønh chöa phaùt sanh: Induce the doing of good deeds
Tinh Taán Vaø Thoái Chuyeån: Great effort and retrogression
Tinh taán tieáp tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh: Increase merit when it was already produced
Tònh Cö Thieân Daân: Heavenly beings
Tònh ñieân ñaûo: Heretics believe in purity
Tònh Ñoä Chaân Toâng: Jodo Shinshu
Tònh Ñoä Toâng: Jodo-Shu
Tònh Moân: Gate of purity to Nirvana
Toïa Thieàn Hoäi: Gathering of Zen practitioners
Toå chöùc Maïng Löôùi Phaät Giaùo Nhaäp Theá: International Network of Engaged

Buddhists (INEB)
Toân thaéng giaû: Honored victorious one
Toång baùo nghieäp: General karma
Toång Cuùng: General offer to all spirits
Toång nguyeän: General vow
Toång Töôùng Giôùi: General commandments for all disciples
Traù Taäp Nhaân: Habits of deceptions
Trang Nghieâm Kieáp: Glorious kalpa
Trang Nghieâm Moân: Gate of adornment
Traàn: Gunas
Tri tam theá nghieäp baùo trí löïc: Knowledge of karma of all beings
Tri Thöùc Baát Toaøn: Imperfect intellection
Trí Ba la maät: Knowledge of perfection
Trí Caûnh: Jnana-darpanna
Trí cuûa söï ñoaïn dieät hoaøn toaøn: Knowledge of complete destruction
Trí Giaû: Knower
Trí hueä moân: Gate of Buddha-wisdom
Trí Quang: Jnana-prabha
Trí quang chieáu: Illuminations of knowledge
Trí Tích: Jnana-kara
Trí Tueä: Jnana
Trí Tueä Boà Taùt: Intellectual Bodhisattva
Trí tueä thanh tònh: Jnanam-anasrava
Trí Töôùng: Knowledge of like and dislike arising from mental conditions
Trì Boån: Holding the root or fundamental
Trì Nghieäp Thích: Karmadharaya
Trì Ngöu Giôùi: Keeper of the law of oxen
Trì Quoác Thieân Vöông: King of celestial musicians
Trì Thuûy: Jatimdhara
Trieäu Thænh Ñoàng Töû: Inviter
Troïng toäi: Grave offense
Trôøi Ñao Lôïi: Heaven of Thirty Three
Trôøi Ñaâu Suaát: Heaven of Tushita
Trôøi Hoùa Laïc: Heaven who creates objects of sensual enjoyment by thought in accordance with their desires
Trôøi Laïc Bieán Hoùa: Heaven of transformation of bliss
Trôøi Tha Hoùa Töï Taïi: Heaven of Comfort Gained Through Others' Transformations
Trôøi Thieän Hieän: Heaven of beautiful presentation
Trôøi Thieän Kieán: Heaven of beauty

Trôøi Toâ Daï Ma: Heaven of the Yama

Trôøi Voâ Töôûng: Heaven above thought

Troàng troït, naáu nöôùng, laøm thöông maïi, cheá taïo vaät duïng hay may quaàn aùo ñeå kieám

tieàn: Grow crops, cook, do business, manufacture things or to sew clothes to sell in order to make money

Truï Kieáp: Kalpa of existing

Trung AÁm: Intermediate existence

Trung Giaùn Ñònh: Intermediate dhyana stage

Trung Höõu: Intermediate state of existence

Trung Quaùn Luaän: Guide-book of the Middle Way School

Truøng truøng Duyeân khôûi: Interbeing Endlessly Interwoven

Truyeàn Thöøa: Handed-down tradition

Tröïc Giaùc: Immediate knowing

Tu Hoaëc: Illusion in practice

Tuùc maïng minh: Insight into the mortal conditions of self and others in previous lives

Tueä Giaùc: Intuitive insight

Tuïng ñoïc chaùnh haïnh: Intone the three sutras

Tuïng Taäp Nhaân: Habits of disputation

Tuøy chí thí: Giving as occasion offers

Tuyeân Hoùa: Hsuan-Hua

Tuyeát Sôn Boä: Haimavatah

Tuyeát Sôn Haï: Himatala

Töù ñoäng taâm: Holy Places of Buddhism

Töù Thieân vöông Thieân: Heaven of the Four Kings

Töø Bi Taâm: Heart of compassion

Töø Moân: Gate of mercy

Töø Voâ Löôïng Taâm: Immeasurable loving kindness

Töû Moân: Gate of death

Töï Nhieân Ngoaïi Ñaïo: Heretic sect that holds things happen spontaneously

Töï Nhieân Töø: Intuitive mercy

Töï thoï duïng tam muoäi: Jijuyo

Töông Tuïc Giaû: Illusory ideas

Töông Töï Töùc Phaät: Identity of the Individual and Buddha

Töôùng Ñaïi: Greatness of potentialities

Töôûng Ñieân Ñaûo: Inverted thoughts

Töôïng Ñaàu Sôn: Gayasiras

Töôïng Ñoïa Khanh: Hastigarta

Töôïng Nha Hoa: Ivory flower
Tyû löôïng moân: Inferential
U
U Linh: Invisible spirits
Uoång Taäp Nhaân: Habits of injustice
ÖÙng Hoùa Phaùp Thaân: Infinite forms of absolute Buddha
V
Vaïn vaät baát tònh: Impurity of external objects
Vaõng Sanh Tònh Ñoä: Gaining rebirth to the Pure Land
Vaên Chöông Nguõ Sôn: Gosan-Bungaku
Vaán naïn hay la raày vò Taêng hay Ni khaùc: Interrogate or reprimand other monk or nun
Vi Nhieãu: Go round
Vieân ñoán: Immediate and the whole
Vieân Ñoán Chæ Quaùn: Immediate and whole dhyana
Vieân laâm cuûa chö Ñaïi Boà Taùt: Groves of Great Enlgihtening Beings
Vieän Cao Caáp Phaät Hoïc: Institute of Advanced Buddhist Studies
Vinh Nhuïc: Honor and dishonor
Voïng taâm: Illusion mind
Voïng töôûng: Idle thoughts
Voâ Bieân Phaùp Giôùi: Infinite world of things
Voâ Bieân Thaân: Immeasurable bodies
Voâ Bieåu Giôùi: Inward invisible power
Voâ kieán: Idea of unreality of all things
Voâ Kieán Ñænh Töôùng: Invisible mark on the head
Voâ laïc ñieân ñaûo: Heretics believe that Nirvana is not a place of bliss
Voâ löôïng cuûa aâm thanh cuûa Ñöùc Nhö Lai: Infinity of the Buddha's voice
Voâ löôïng ñaïo: Infinite path
Voâ Löôïng Nghóa: Infinite meaning
Voâ löôïng oai ñöùc: Infinite powers
Voâ Löôïng Quang: Infinite light
Voâ Löôïng Taâm: Infinite mind
Voâ Löôïng Thoï: Infinite life
Voâ Löôïng Traêm Ngaøn Voâ Soá Söï: Infinities of things
Voâ löôïng trôï ñaïo: Infinite aids
Voâ Minh: Ignorance
Voâ Minh Hoaëc: Illusion arises from primal ignorance
Voâ Minh Nghieäp AÙi: Ignorance, karma and desire
Voâ minh Phaùp tính nhaát theå: Ignorance and Bhutatathata

Voâ Ngaõ: Impersonal Tone
Voâ ngaõ ñieân ñaûo: Heretics believe that Nirvana is not a real Buddha-nature
Voâ Taâm: Inconsciousness
Voâ Taâm Ñaïo Nhaân: Hermit with an empty mind
Voâ Taän Ñaêng: Inexhaustible lamp
Voâ taän haûi: Inexhaustible ocean
Voâ taän nguyeän: Inexhaustible vows
Voâ taän taïng: Inexhaustible treasures
Voâ Taän Taïng phong luaân: Inexhaustible treasury atmosphere
Voâ Taän YÙ Boà Taùt: Infinite Resolve Bodhisattva
Voâ Thuûy Voâ Minh: Ignorance without beginning
Voâ Thöôøng: Impermanence
Voâ Thöôøng Cuù: Impermanence of ego
Voâ thöôøng ñieân ñaûo: Heretics believe that Nirvana is impermanence
Voâ tònh ñieân ñaûo: Heretics believe that Nirvana is not pure
Voâ uùy thí: Giving of courage or confidence
Vu Ñieàn: Khotan Vöông Thieän: King-feast

X
Xaø Haønh: Go on the belly
Xaø Quaät Sôn: Grdhrakuta
Xaû Voâ Löôïng Taâm: Immeasurable detachment
Xe Deâ: Goat cart
Xieån ñeà: Icchantika
Xuaát theá gian trí: Jnanam-lokottaram
Y
Y Tha Khôûi: Inter-origination
YÙ Maõ Taâm Vieân: Horse-will, monkey-mind
Yeáu Danh Thí: Giving for acquiring a good reputation
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söï thaønh töïu—See Gain and loss, and Five

G kinds of gain. b) (v): Patilabhati (p)—Ñaéc—Lôïi loäc—Thaâu ñöôïc. 3) Sampada (p): See Patilabhati (p). Gain comprehension of the unobstructed realm of the cosmos of reality: Ñoàng chö Nhö Gachati (skt): Giaø Xa Ñeà—Tieán boä—Progress. Lai lieãu ñaït phaùp giôùi voâ ngaïi caûnh giôùi—See Gachi (skt): Yeát Chöùc—According to Eitel in The Ten kinds of truth seal. Dictionary of Chinese-English Budhist Terms, Gain control of one's own mind: Laøm chuû Gachi is an ancient kingdom between Balkh and ñöôïc taâm mình. Bamian, about Rui—Theo Eitel trong Trung Anh Gain (win) the Dharma vision: Ñaéc Phaùp Phaät Hoïc Töø Ñieån, Yeát Chöùc laø moät vöông quoác nhaõn. coå naèm giöõa Balkh vaø Bamian, vaøo khoaûng Rui. Gain fame and money: Ñaït ñöôïc danh lôïi vaø Gadgadasvara (skt): Wonderful Sound tieàn taøi. Bodhisattva, master of seventeen degrees of Gain of health: Voâ Beänh Thaønh Töïu—See Five samadhi, whose name heads cap 24 of the Lotus kinds of gain. Sutra—Dieäu aâm Boà Taùt. Gain the Heavenly Eye: Win divine vision— Gadura (skt): Ca-Laâu-La, moät trong taùm chuùng Ñaéc Thieân nhaõn. sanh sieâu nhaân trong Kinh Lieân Hoa—Gadura, Gain (v) knowledge of: Janati (p)—Jnatum one of the eight classes of supernatural beings in (skt)—Hieåu bieát. the Lotus Sutra or eight Vajra Deities—See Eight classes of divinities, Eight classes of supernatural Gain and loss: Success or failure—Thaønh baïi— beings in the Lotus Sutra and Eight classes of Ñaéc Thaát. nagas and devas. (I) Gain: Labho (p)—Advantage—Prosperity— Benefit—Ñaéc hay ñöôïc lôïi—People are often Gagana (skt): Ca Ca Na—Baàu trôøi hay khoâng swayed either by their attachment to gain, trung—The firmament—Space. fame, praise, and pleasure, or by their Gagana (skt): Hö khoâng—Sky—Space. aversion to loss, disgrace, blame, and Gaganamala (p): Hö Khoâng Voâ Caáu. suffering. In fact, life is a process of gain and Gaganamati (p): Hö Khoâng Hueä. loss, but people only satisfy with gain and Gahakaraka (skt): The builder of the house of feel miserable with loss; therefore, people self, the self which holds together unreal continue to suffer. If life is a continuous components in an unreal unity and gives the process of temporary happiness of gain and illusion of being a compound thing. The analogy is suffering of loss, life would not worth living from a house which, being taken to pieces, cease any more. Thus, the Buddha taught: "It is to be. under adverse circumstances one should Gahapataggi (p): The fire of the householder— remain high and moral courage and maintain Löûa cuûa ngöôøi gia chuû—See Three dharmas proper equilibrium. Our life, especially that of (XXVIII) (B). lay people, has ups and downs while Gain: struggling in daily activities, in order for us to 1) Labho (p): Ñaéc hay ñöôïc lôïi—See Eight have less disappintment, we should be winds. prepared to accept both the good and the 2) Patilabhati (p): bad." In the time of the Buddha, a noble lady a) (n): Thaønh töïu—According to the Sangiti was offering food to the Venerable Sariputra Sutta in the Long Discourses of the Buddha, and some other monks. While serving them, there are five kinds of gain—Theo Kinh she received a note stating that certain Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm misfortunes had affected her family. Without

becoming upset, she calmly kept the note in ñöôïc tin baát haïnh ñaõ xaõy ra cho gia ñình toâi. her waist-pocket and continued to serve the Toâi chaáp nhaän, toâi vaãn bình tónh. Toâi vaãn tieáp monks as if nothing had happened. A maid tuïc haàu haï quyù ngaøi maëc duø nhaän ñöôïc tin who was carrying a pot of ghee to offer to the buoàn." Söï duõng caûm cuûa ngöôøi ñaøn baø naày monks was so startled that she slipped and thaät ñaùng ñöôïc ca ngôïi. broke the pot of ghee. Thinking that the lady (II) The Buddha taught: Buddhists should would naturally fell sorry at the loss, courageously accept losses. One must face Venerable Sariputra consoled her, saying that these losses with equanimity and take them all breakable things are bound to break. The as an opportunity to cultivate our sublime wise lady remarked: "Bhante, what is this virtues—Ñöùc Phaät daïy: "Phaät töû neân can ñaûm trivial loss? I have just received a note stating chaáp nhaän söï thua thieät. Ta phaûi tröïc dieän vôùi certain misfortunes have occurred in my söï thua loã moät caùch bình thaûn vaø laáy noù laøm family. I accepted without losing my balance. moät cô hoäi ñeå trau doài nhöõng ñöùc haïnh cao I am serving you all despite the bad news." sieâu.". Such barve courage of the lady should be 1) At the time of the Buddha, once the Buddha highly commended—Ngöôøi ta luoân coù went seeking alms in a village. Owing to the khuynh höôùng baùm víu laáy lôïi loäc, danh thôm, intervention of Mara, the Buddha did not tieáng khen, vaø vui söôùng; ngöôïc laïi, gheùt boû obtain any food. When the Mara questioned söï thua loã, tieáng xaáu, söï cheâ traùch, vaø khoå the Buddha rather sarcastically whether he ñau. Thaät vaäy, ñôøi laø moät chuoãi ñöôïc thua, was hungry or not, the Buddha solemnly nhöng con ngöôøi chæ thoûa maõn neáu ñöôïc vaø explained the mental attitude of those who khoå sôû neáu thua, chính vì theá maø cöù maõi khoå were free from impediments, and replied: sôû. Cuoäc ñôøi neáu maõi ñöôïc thì cöôøi, thua thì "Ah, happily do we live, we who have no khoùc, thì cuoäc ñôøi khoâng ñaùng ñeå soáng nöõa. impediments. Feeders of joy shall wee be Chính vì theá maø Ñöùc Phaät daïy: "Trong moïi even as the gods of the Radiant Realm": ngang traùi, ta phaûi toû ra coù tinh thaàn maïnh vaø Trong thôøi Ñöùc Phaät coøn taïi theá, moät laàn ngaøi can ñaûm, duy trì tinh thaàn quaân bình thích ñi khaát thöïc taïi moät laøng. Do söï can thieäp cuûa hôïp. Cuoäc ñôøi cuûa nhöõng ngöôøi taïi gia phaûi Ma vöông, Ñöùc Phaät khoâng nhaän ñöôïc chuùt coù luùc leân luùc xuoáng khi tranh ñaáu vôùi ñôøi, ñoà aên naøo caû. Khi Ma vöông hoûi chaâm bieám, muoán ít bò thaát voïng, con ngöôøi phaûi saün saøng "Ngaøi coù ñoùi khoâng?" Ñöùc Phaät vui veû giaûi chaáp nhaän ñieàu toát cuõng nhö ñieàu xaáu." Vaøo nghóa thaùi ñoä tinh thaàn cuûa nhöõng ai thoaùt thôøi Ñöùc Phaät coøn taïi theá, coù moät meänh phuï khoûi moïi chöôùng ngaïi, Ngaøi ñaùp: "Sung quyù phaùi cuùng döôøng thöïc vaät cho ngaøi Xaù söôùng thay, chuùng ta soáng khoâng bò ñieàu gì Lôïi Phaát vaø chö Taêng. Trong khi ñang daâng chöôùng ngaïi. Ta thöôøng soáng an vui nhö caùc thöïc phaåm cuùng döôøng, baø nhaän ñöôïc giaáy vò thaàn ôû coõi Trôøi Quang AÂm. baùo tin baát haïnh ñaõ xaõy ra cho gia ñình baø. 2) On another occasion, the Buddha and his Khoâng chuùt roái loaïn, baø bình tónh boû laù thö disciples observed the rainy season in a vaøo tuùi roài vaãn tieáp tuïc daâng thöùc aên ñeán chö village at the invitation of

a brahmin who, Taêng laøm nhö khoâng coù chuyeän gì xaõy ra. however, completely fogot to attend the Moät noâ tyø mang bình söõa ñeå cuùng döôøng, needs of the Buddha and the Sangha. ngaïc nhieân ñeán noãi trôït teù laøm beå bình söõa vì Throughout the period of three months, ngôõ raèng khi nghe tin naày chaéc chaén baø naày although Venerable Moggallana volunteered seõ khoâng khoûi khoå ñau phieàn naõo. Nghó raèng to obtain food by his psychic powers, the theá naøo baø naày cuõng buoàn vì caùi bình bò vôõ, Buddha making no complaint, was contented ngaøi Xaù Lôïi Phaát lieàn khuyeân giaûi baø vaø noùi with the fodder of horses offered by a horse raèng taát caû nhöõng gì coù theå vôõ ñöôïc thì moät dealer: Moät dòp khaùc, Ñöùc Phaät vaø caùc ñeä töû ngaøy naøo ñoù cuõng seõ bò vôõ. Baø noùi: "Theá naøo cuûa Ngaøi an cö vaøo muøa möa taïi moät ngoâi laø caùi maát khoâng ñaùng keå? Toâi vöøa nhaän laøng theo lôøi môøi cuûa moät ngöôøi Baø La Moân.

Ngöôøi naày queân haún vieäc tieáp teá thöïc vaät cho Gaining knowledge-and-vision in Ñöùc Phaät vaø Taêng Giaø. Trong suoát ba thaùng, meditation: Tu Taäp Thieàn Ñònh Ñöa Ñeán Chöùng ngaøi Muïc Kieàn Lieân ñaõ phaûi xung phong Ñaéc Tri Kieán—See Four concentrative duøng thaàn thoâng ñi xin ñoà aên, theá maøÑöùc meditations. Phaät khoâng heà coù moät lôøi phaøn naøn vaø chòu Gaining rebirth to the Pure Land: To be duøng coû khoâ cuûa ngöïa do moät oâng laùi ngöïa reborn in the Pure Land—Vaõng Sanh Tònh Ñoä. cuùng döôøng. (I) The meanings of "Gaining rebirth to the Pure Gain of morality: Giôùi Thaønh Töïu—See Five Land"—Nghóa cuûa "Vaõng sanh Tònh Ñoä": To kinds of gain. go to be in the Pure Land of Amitabha, or to Gain the path of purity and tranquility: Ñaït have a rebirth in the Pure LandÑi (sanh) veà ñeán con ñöôøng thanh tònh (thanh tònh ñaïo). coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Gain, praise, honour, and ill-gotten fame: (II) According to the Pure Land Sect, there are Labha-siloka-sakkara-micchayasa (p)—Thaâu ñoaït two conditions of rebirth to the Pureland— baát chaùnh, tieáng toát, danh voïng, lôøi khen taëng vaø Theo Tònh Ñoä Toâng, coù hai tröôøng hôïp vaõng lôïi loäc—See Ten armies of mara. sanh veà Tònh Ñoä: Gain (get) profit: Ñöôïc lôïi ích. 1) To gain rebirth to the main land: Vaõng sanh Gain (achieve) the realization: Thaønh töïu söï Chaùnh Quoác—This condition is reserved for thöïc chöùng. those who regularly and diligently practice • Temporary gain: Lôïi loäc taïm thôøi. Buddha Recitation, those who have a sincere and faithful mind without regression. They • Worldly gain: Lôïi loäc theá gian. will know beforehand the time and place of Gain of relatives: Thaân Thuoäc Thaønh Töïu—See their death, having clear and proper thoughts, Five kinds of gain. they will bathe themselves, changing clothes, Gain of right views: Kieán Thaønh Töïu—See or receive the great lights of the Buddha Five kinds of gain. shine to their bodies. Or they may see the Gain in our social relations: Coù lôïi trong giao enlightened characteristics of the Buddhas tieáp xaõ hoäi—In the Ten Non-seekings, the and an assembly of enlightened beings Buddha taught: "We should not wish for gain in appearing in the sky often walking in our social relations. This will lead us to violate meditation before their eyes. All the various moral principles and see only mistakes of good and wholesome images will appear others."—Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät clearly, within a

split moment, these people daïy: “Giao tieáp thì ñöøng caàu lôïi mình, vì lôïi mình will gain rebirth to the Pure land, be near the thì maát ñi ñaïo nghóa.”—See Ten Non-Seeking most supremely virtuous beings, and earn a Practices. place among the nine levels of the lotus Gain superknowledge: Attain supreme throne. They will often be able to hear the knowledge—Achieve wisdom—Ñaït ñöôïc toái dharma sounds of the Buddhas and ultimately thaéng trí. they will attain the enlightenment fruit of Gain true insight (knowledge or Buddhahood—Ngöôøi naøo bình thöôøng tinh understanding): Ñaït ñöôïc trí hueä nhö thaät taán nieäm Phaät, moät loøng thaønh tín khoâng lui (chaùnh trí). suït, khi laâm chung bieát tröôùc ngaøy giôø, chaùnh nieäm roõ raøng, töï mình taém goäi, thay y phuïc, Gain of wealth: Taøi Saûn Thaønh Töïu—See Five hoaëc ñöôïc quang minh cuûa Phaät chieáu ñeán kinds of gain. thaân, hoaëc thaáy töôùng haûo cuûa chö Phaät cuøng Gaining: Patilabha (p)—Ñang ñaéc ñöôïc. chö Thaùnh chuùng hieän thaân ra giöõa khoâng Gaining new insights through studying old trung hay ñi kinh haønh tröôùc maët, coù ñieàm material or reviewing the past helps one laønh hieån hieän roõ raøng, keû aáy trong moät saùt na understand the present: OÂn chuyeän cuõ ñeå bieát lieàn ñöôïc sanh thaúng veà Tònh Ñoä, gaàn guõi chö chuyeän môùi (OÂn coá tri taân). thöôïng thieän nhôn, döï vaøo moät trong chín

phaåm sen nôi choán lieân trì, haèng nghe ñöôïc the Fragrant Land about “Being reborn in the phaùp aâm cuûa chö Phaät, roát raùo thaønh töïu ñöôïc Buddha’s Pure Land” as follows—Theo Kinh chaùnh quaû. Duy Ma Caät, chöông möôøi, phaåm Phaät Höông 2) To be reborn to the outer border of the Tích, cö só Duy Ma Caät ñaõ noùi vôùi chö Boà Taùt Pureland: Sanh veà Nghi Thaønh—This nöôùc Chuùng Höông veà “Vaõng Sanh Tònh Ñoä” condition is reserved for those who normally nhö sau: maintain precepts, who practice Buddha 1) The Bodhisattvas from the Fragrant Land Recitation but are not diligent and lack faith. asked: “How many Dharmas should a Thus, when death arrives, they do not have Bodhisattva achieve in this world to stop its any good or evil thoughts, but close their eyes morbid growth (defilements) in order to be similar to a sleeping person. Because those reborn in the Buddha’s pure land?”: Caùc Boà people’s doubts are not eliminated. They may Taùt nöôùc Chuùng Höông hoûi: “Boà Taùt phaûi practice Buddha Recitation, but do not have thaønh töïu maáy phaùp ôû nôi coõi naày laøm khoâng absolute faith. They do not gain rebirth laàm loãi, ñöôïc sanh veà coõi Tònh Ñoä?” directly to the main land. Instead, they are 2) Vimalakirti replied: “A Bodhisattva should born to a domain on the outskirts of the bring to perfection eight Dharmas to stop Pureland. That domain is called “Doubtful morbid growth in this world in order to be Land.” People who are born to that domain reborn in the pure land. They are—OÂng Duy have a life expectancy of 500 years (a day in Ma Caät ñaùp: “Boà Taùt thaønh töïu taùm phaùp thôøi that land equals a 100 years in the human ôû coõi naày laøm khoâng laàm loãi, ñöôïc sanh veà realm). After living out their existence, they coõi Tònh Ñoä. Taùm phaùp laø gì.”: must return to the six paths of the cycle of * Benevolence towards all living beings with rebirths. However, Bodhisattvas come there no expectation of reward: Lôïi ích chuùng sanh everyday to

expound sutras and to encourage khoâng mong baùo ñaùp. them to diligently recite the Buddha’s name. * Endurance of sufferings for all living beings For those who diligently cultivate, when their dedicating all merits to them: Thay theá taát caû lives come to an end, they will gain rebirth in chuùng sanh chòu moïi ñieàu khoå naõo. the main land—Ngöôøi bình thöôøng giöõ giôùi, * Impartiality towards them with all humility cuõng coù nieäm Phaät nhöng khoâng ñöôïc tinh taán free from pride and arrogance: Bao nhieâu vaø tin töôûng cho laém, khi laâm chung khoâng coù coâng ñöùc ñeàu ban cho taát caû chuùng sanh. töôùng laønh döõ chi caû, nhaém maét ñi xuoâi töïa * Reverence to all Bodhisattvas with the same nhö ngöôøi nguû, vì keû aáy nghi tình chöa döùt, devotion as to all Buddhas (i.e. without töùc laø tuy coù nieäm Phaät maø loøng khoâng tin discrimination between Bodhisattvas and töôûng tuyeät ñoái, neân khoâng ñöôïc sanh thaúng Buddhas): Loøng bình ñaúng ñoái vôùi chuùng sanh vaøo nôi chaùnh quoác, maø chæ truï vaøo moät nôi ôû khieâm nhöôøng khoâng ngaïi, ñoái vôùi Boà Taùt ngoaøi bieân phöông tònh ñoä maø thoâi. Choã ñoù xem nhö Phaät. teân laø Nghi Thaønh. Ngöôøi sanh veà coõi naày coù * Absence of doubt and suspicion when hearing tuoåi thoï laø 500 naêm (moät ngaøy nôi coõi ñoù (the expounding of) sutras which he has not baèng 100 naêm ôû coõi ngöôøi). Maõn kieáp xong heard before: Nhöõng kinh chöa nghe, nghe seõ bò ñaùo sanh trôû laïi trong saùu neûo luaân hoài. khoâng nghi. Tuy nhieân, moãi ngaøy ñeàu coù chö Boà Taùt veà * Abstention from opposition to the sravaka ñaây thuyeát phaùp vaø khuyeán taán nieäm Phaät. Dharma: Khoâng choáng traùi vôùi haønh Thanh Neáu chuùng sanh naøo bieát tinh taán tu haønh, khi Vaên. maïng chung seõ ñöôïc vaõng sanh vaøo chaùnh * Abstention from discrimination in regard to quoác. donations and offerings received with no (III) According to the Vimalakirti Sutra, chapter thought of self-profit in order to subdue his ten, the Buddha of the Fragrant Land, mind: Thaáy ngöôøi ñöôïc cuùng döôøng cuõng Upasaka Vimalakirti told Bodhisattvas from khoâng taät ñoá, khoâng khoe nhöõng lôïi loäc cuûa

mình, ôû nôi ñoù maø ñieàu phuïc taâm mình. said, ‘As the mind is purified, the Budhaland * Self-examination without contending with is purified.’ Magistrate, if the person of the others. Thus he should achieve singleness of East merely purifies his mind, he is without mind bent on achieving all merits; these are offense. Even though one may be of the the eight Dharmas: Thöôøng xeùt loãi mình, West, if his mind is impure, he is at fault. The khoâng noùi ñeán loãi ngöôøi, haèng nhöùt taâm caàu person of the East commits offenses and caùc coâng ñöùc. recites the Buddha's name, seeking rebirth in 3) After Vimalakirti and Manjusri had thus the West. When the person of the West expounded the Dharma, hundreds and commits offenses and recites the Buddha’s thousands of devas developed the mind set on name, in what country does he seek rebirth? supreme enlightenment, and ten thousand Common, deluded people do not understand Bodhisattvas realized the patient endurance their self-nature and do not know that the of the uncreate: Sau khi oâng Duy Ma Caät vaø Pure Land is within themselves. Therefore, ngaøi Vaên Thuø Sö Lôïi noùi phaùp naày roài, ôû they make vows for the East and vows for the trong ñaïi chuùng coù caû traêm

ngaøn vò trôøi, ngöôøi West. To enlightened people, all places are ñeàu phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh the same. As the Buddha said, ‘In whatever giaùc, möôøi ngaøn Boà Taùt chöùng ñaëng Voâ sanh place one dwells, there is constant peace and Phaùp nhaãn. happiness.’ Magistrate, if the mind-ground is (IV) According to the Dharma Jewel Platform only without unwholesomeness, the West is Sutra, Chapter Three (Doubts and not far from here. If one harbors Questions)—Theo Kinh Phaùp Baûo Ñaøn, Phaåm unwholesome thoughts, one may recite the Thöù Ba (Nghi Vaán): Buddha’s name but it will be difficult to attain * One day, Magistrate Vi asked the Sixth that rebirth. Good Knowing Advisors, I now Patriarch, Hui-Neng: “Your disciple has often exhort you all to get rid of the ten evils first seen the Sangha and laity reciting ‘Amitabha and you will have walked one hundred Buddha,’ vowing to be reborn in the West. thousand miles. Next get rid of the eight Will the High Master please tell me if they deviations and you will have gone eight will obtain rebirth there and, so, dispel my thousand miles. If in every thought you see doubts?”: Moät hoâm Vi Thöù söû hoûi Luïc Toå your own nature, always practice impartiality Hueä Naêng raèng: “Ñeä töû thöôøng thaáy Taêng tuïc and straightforwardness, you will arrive in a nieäm Phaät A Di Ñaø, nguyeän sanh Taây finger-snap and see Amitabha. Magistrate, Phöông, thænh Hoøa Thöôïng noùi, ñöôïc sanh nôi merely practice the ten wholesome acts; then coõi kia chaêng? Nguyeän vì phaù caùi nghi naày.” what need will there be for you to vow to be * The Master said, “Magistrate, listen well. Hui reborn there? But if you do not rid the mind of Neng will explain it for you. When the World the ten evils, what Buddha will come to Honored One was in Shravasti City, he spoke welcome you? If you become enlightened to of being led to rebirth in the West. The Sutra the sudden dharma of the unproduced, you text clearly states, "it is not far from here.’ If will see the West in an instant. we discuss its appearance, it is 108,000 miles Unenlightened, you may recite the Buddha’s away but in immediate terms, it is explained name seeking rebirth but since the road is so as far distant for those of inferior roots and as long, how can you traverse it? Hui-Neng will nearby for those of superior wisdom. There move to the West here in the space of an are two kinds of people, not two kinds of instant so that you may see it right before Dharma. Enlightenment and confusion differ, your eyes. Do you wish to see it? ”: Toå baûo: and seeing can be quick or slow. The deluded “Söû quaân kheùo laéng nghe, Hueä Naêng seõ vì person recites the Buddha’s name, seeking oâng maø noùi. Theá Toân ôû trong thaønh Xaù Veä rebirth there, while the enlightened person noùi kinh vaên Taây Phöông daãn hoùa, roõ raøng purifies his own mind. Therefore, the Buddha caùch ñaây khoâng xa. Neáu luaän veà töôùng maø

noùi, lyù soá coù möôøi muoân taùm ngaøn, töùc laø city, and the eye, ear, nose, tongue, and body trong thaân coù möôøi aùc taùm taø, lieàn laø noùi xa, are the gates. Outside there are five gates and noùi xa laø vì keû haï caên, noùi gaàn laø vì nhöõng inside there is a gate of the mind. The mind is ngöôøi thöôïng trí. Ngöôøi coù hai haïng, nhöng the ‘ground’ and one’s nature is the ‘king.’ phaùp khoâng coù hai thöù. Meâ ngoä coù khaùc, thaáy The ‘king’ dwells on the mind ‘ground.’ coù mau chaäm. Ngöôøi meâ nieäm Phaät caàu sanh When the nature is present, the king is veà coõi kia,

ngöôøi ngoä töï tònh taâm mình. Sôû dó present but when the nature is absent, there is Phaät noùi ‘tuøy taâm tònh lieàn ñöôïc coõi Phaät tònh. no king. When the nature is present, the body Söû quaân ngöôøi phöông Ñoâng, chæ taâm mình and mind remain, but when the nature is tònh lieàn khoâng coù toäi, tuy ngöôøi phöông Taây absent, the body and mind are destroyed. The taâm khoâng tònh cuõng coù loãi. Ngöôøi phöông Buddha is made within the self-nature. Do not Ñoâng taïo toäi nieäm Phaät caàu sanh veà phöông seek outside the body. Confused, the self- Taây, coøn ngöôøi phöông Taây taïo toäi, nieäm nature is a living being: enlightened, it is a Phaät thì caàu sanh veà coõi naøo? Phaøm ngu Buddha. ‘Kindness and compassion’ are khoâng roõ töï taùnh, khoâng bieát trong thaân Tònh Avalokitesvara and ‘sympathetic joy and ñoä, nguyeän Ñoâng nguyeän Taây, ngöôøi ngoä thì giving’ are Mahasthamaprapta. ‘Purification’ ôû choã naøo cuõng vaäy. Sôû dó Phaät noùi ‘tuøy choã is Sakyamuni, and ‘equanimity and mình ôû haèng ñöôïc an laïc. Söû quaân, taâm ñòa directness’ are Amitabha. ‘Others and self’ chæ khoâng coù caùi baát thieän thì Taây phöông are Mount Sumeru and ‘deviant thoughts’ are caùch ñaây khoâng xa. Neáu oâm loøng chaúng the ocean water. ‘Afflictions’ are the waves. thieän, nieäm Phaät vaõng sanh khoù ñeán. Nay ‘Cruelty’ is an evil dragon. ‘Empty falseness’ khuyeân thieän tri thöùc tröôùc neân deïp tröø thaäp is ghosts and spirits. ‘Defilement’ is fish and aùc töùc laø ñöôïc möôøi muoân, sau tröø taùm caùi taø turtles, ‘greed and hatred’ are hell, and beøn qua ñöôïc taùm ngaøn, moãi nieäm thaáy taùnh ‘delusion’ is animals.Good Knowing thöôøng haønh bình ñaúng, ñeán nhö trong khaûy Advisors, always practice the ten good moùng tay, lieàn thaáy Ñöùc Phaät A Di Ñaø. Söû practices and the heavens can easily be quaân chæ haønh möôøi ñieàu thieän, ñaâu caàn laïi reached. Get rid of others and self, and Mount nguyeän vaõng sanh, khoâng ñoaïn caùi taâm thaäp Sumeru topples. Do away with deviant aùc thì coù Phaät naøo ñoùn tieáp. Neáu ngoä ñöôïc thought, and the ocean waters dry up. Without ñoán phaùp voâ sanh, thaáy Taây phöông chæ trong defilements, the waves cease. End cruelty khoaûng saùt na. Coøn chaúng ngoä, nieäm Phaät caàu and there are no fish or dragons. The vaõng sanh, thì con ñöôøng xa laøm sao ñeán Tathagata of the enlightened nature is on ñöôïc? Hueä Naêng vì moïi ngöôøi maø khieán cho your own mind-ground, emitting a great bright quyù vò thaáy trong saùt na coõi Taây phöông ôû light which outwardly illuminates and purifies ngay tröôùc maét, quyù vò coù muoán thaáy hay the six gates and breaks through the six chaêng?” desire-heavens Inwardly, it illuminates the * At that time, the entire assembly bowed and self-nature and casts out the three poisons. said, “If we could see it here, what need The hells and all such offenses are destroyed would there be to vow to be reborn there? at once. Inwardly and outwardly, there is a Please, High Master, be compassionate and bright penetration. This is no different from make the West appear so that we might see the West. But if you do not cultivate, how can it.”: Luùc aáy moïi ngöôøi ñeàu ñaûnh leã thöa raèng: you go there?": Toå baûo raèng: “Naày ñaïi chuùng! “Neáu ôû coõi naày maø thaáy ñöôïc thì ñaâu caàn Ngöôøi ñôøi töï saéc thaân laø thaønh, maét tai muõi phaûi nguyeän vaõng sanh, nguyeän Hoøa Thöôïng löôõi laø cöûa, ngoaøi coù naêm cöûa, trong coù cöûa yù. töø bi lieàn hieän Taây phöông khieán

cho taát caû Taâm laø ñaát, taùnh laø vua, vua ôû treân ñaát taâm, ñöôïc thaáy.” taùnh coøn thì vua coøn, taùnh maát ñi thì vua cuõng * The Master said, “Great assembly, the maát. Taùnh ôû thì thaân taâm coøn, taùnh ñi thì thaân worldly person’s own physical body is the taâm hoaïi. Phaät nhaèm ôû trong taùnh maø taïo, chôù

höôùng ra ngoaøi maø caàu. Töï taùnh meâ, töùc laø Gajasirsa (skt): Ca da sôn (Töôïng Ñaàu sôn)— chuùng sanh, töï taùnh giaùc töùc laø Phaät. Töø bi töùc Nuùi Ñaàu Voi—Elephant’s Head Mountain—Hai laø Quaùn Theá AÂm, hyû xaû goïi laø Ñaïi Theá Chí, ñænh ñaõ ñöôïc noùi ñeán—Two are mentioned: hay tònh töùc laø Ñöùc Thích Ca, bình tröïc töùc laø 1) One is near “Vulture Peak”: Moät gaàn nuùi Phaät A Di Ñaø. Nhôn ngaõ aáy laø Tu Di, taø taâm Linh Thöùu. laø bieån ñoäc, phieàn naõo laø soùng moùi, ñoäc haïi laø 2) One is near the Gaya: Moät gaàn Boà Ñeà Ñaïo roàng döõ, hö voïng laø quyû thaàn, traàn lao laø ruøa Traøng. traïnh, tham saân laø ñòa nguïc, ngu si laø suùc Gaki (jap): Preta (skt)—Ngaï Quyû—See Hungry sanh. Naày thieän tri thöùc! Thöôøng laøm möôøi ghosts. ñieàu laønh thì thieân ñöôøng lieàn ñeán, tröø nhôn Gaku (jap): A Japanese Buddhist term for ngaõ thì nuùi Tu Di ngaõ, deïp ñöôïc tham duïc thì “Learn.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù bieån nöôùc ñoäc khoâ, phieàn naõo khoâng thì soùng nghóa laø “Hoïc.”—See Saiksa and Asaiksa. moùi maát, ñoäc haïi tröø thì roàng caù ñeàu döùt. ÔÛ Gakuto (jap): Sö Hoïc Ñaàu (Nhaät Baûn). treân taâm ñòa mình laø giaùc taùnh Nhö Lai phoùng ñaïi quang minh, ngoaøi chieáu saùu cöûa thanh Galaxies (n): Daõy Ngaân Haø—The Milky Way. tònh hay phaù saùu coõi trôøi duïc, töï taùnh trong Gamble or bet on sport games, horse races, chieáu ba ñoäc töùc lieàn tröø ñòa nguïc, vaân vaân., car races, and so on: Ñaùnh baïc vaø caù ñoä theå caùc toäi moät luùc ñeàu tieâu dieät, trong ngoaøi thao, ñua ngöïa, ñua xe, vaân vaân—A Bhiksu or saùng toät, chaúng khaùc vôùi coõi Taây phöông, Bhiksuni who gambles or bets on sports games, khoâng chòu tu nhö theá naày laøm sao ñeán ñöôïc horse races, car races, and so on, commits an coõi kia?” Expression of Regret Offence—Vò Tyø Kheo hay * On hearing this speech, the members of the Tyø Kheo Ni naøo ñaùnh baïc hay caù ñoä caùc traän theå great assembly clearly saw their own natures. thao, ñua ngöïc hay ñua xe, vaân vaân, laø phaïm giôùi They bowed together and exclaimed, “This is Ba Daät Ñeà, phaûi phaùt loà saùm hoái. indeed good! May all living beings of the Gamblers: Nhöõng keû côø baïc—See Six dangers Dharma Realm who have heard this awaken when one keeps bad company. at once and understand.”: Ñaïi chuùng nghe noùi Gambler cannot afford to maintain a wife: ñeàu roõ raøng thaáy ñöôïc töï taùnh, thaûy ñeàu leã Vaán ñeà cöôùi gaû khoâng ñöôïc tín nhieäm, vì ngöôøi baùi, ñeàu taùn thaùn: “Laønh thay!” Thöa raèng: ñam meâ côø baïc khoâng theå quaùn xuyeán lo laéng “Khaép nguyeän phaùp giôùi chuùng sanh nghe ñoù ñöôïc vôï con—One is not in demand for marriage. moät thôøi lieàn ngoä hieåu.” Because a gambler cannot afford to maintain a Gaining relinquishment: Xaû Thaéng Xöù—See wife—See Six dangers when one attaches to Four kinds of resolve. gambling. Gaining tranquility: Chæ Töùc Thaéng Xöù—See Gambling: Baøi baïc—According to the Sigalaka Four kinds of resolve. Sutra, there are six dangers when one attaches to Gaining truth: Ñeá Thaéng Xöù—See Four kinds gambling—Theo Kinh Thi Ca La Vieät,

coù saùu moái of resolve. nguy hieåm khi ñam meâ côø baïc—See Six dangers Gaining wisdom: Tueä Thaéng Xöù—See Four when one attaches to gambling. kinds of resolve. Gambling leads to robbery: Côø baïc daãn ñeán Gajapati (skt): Lord of Elephants—Töôïng troäm cöôùp (Ñoå döõ ñaïo vi laân, yù noùi côø baïc vaø Vöông. troäm caép laø laùng gieàng). 1) A term for Sakyamuni Buddha: Danh hieäu Gamini (skt): Giaø Di Ni—A king whom the is cuûa Ñöùc Phaät Thích Ca Maâu Ni. said to have addressed a sutra about causes and 2) The fabulous ruler of the southern division of effects, as well as wholesome and unwholesome the Jambudvipa continent: Vò vöông trong deeds and their consequences—Vò vua maø ngöôøi huyeàn thoaïi trò vì vuøng phía Nam Dieâm Phuø ta noùi raèng ñaõ ñöôïc Ñöùc Phaät thuyeát giaûng moät Ñeà.

kinh noùi veà nhaân quaû, cuõng nhö thieän vaø baát thieän the spiritual head of Mongolian Buddhism. The nghieäp cuøng vôùi quaû baùo cuûa chuùng. current Khambo Lama is also the president of the Gamini Sutra: Giaø Di Ni Kinh—A sutra in Asian Buddhists' Conference for Peace—Teân cuûa which the Buddha expounded clearly for King moät tu vieän coù aûnh höôûng lôùn nhaát ôû Moâng Coå, Gamini on wholesome and unwholesome deeds as toïa laïc taïi Ulan Bator. Ñaây laø truï sôû cuûa Khambo well as their consequences—Ñöùc Phaät giaûng Lama, vò laõnh ñaïo tinh thaàn cuûa Phaät giaùo Moâng thuyeát quaû baùo roõ raøng cho vua Giaø Di Ni, gioáng Coå. Vò Khambo Lama hieän taïi cuõng laø chuû tòch nhö ñaù vaø daàu, moät thöù chìm, moät thöù noåi—See cuûa Hoäi Hoøa Bình cuûa Phaät Töû AÙ Chaâu. Gamini. Gandavyuha-sutra (skt): Kinh Hoa Nghieâm— Gampopa Sonam Rinchen (1079-1153): Flower Ornament Sutra—The Garland Sutra— Student of Milarepa, who became a monk The Sanskrit title is "Flower Array Sutra," or following the death of his wife. The name "Avatamsaka," taught by the Buddha in Sravasti, "Gampopa" is a reference to the area of Gampo, according to Mahayana tradition. This is a part of where he practiced meditation for a number of the voluminous Avatamsaka Sutra. According to year. He is also known as "The Doctor of Takpo." Fa-Tsang's commentary on the sixty-fascile Originally ordained as a monk in the Kadampa Garland Sutra, its real name is Gandavyuha tradition, and later he studied with a number of according to Fa-Tsang. Avatamsaka means a teachers, including Milarepa. From him he 'garland,' while in Gandavyuha, ganda means 'a received instructions in the "six dharmas of flower of ordinary kind,' and vyuha 'an orderly Naropa" and Mahamudra. Unlike Milarepa, arrangement' or 'array.' Gandavyuha means however, he remained a monk, and following his 'flower-decoration.' Avatamsaka is one of the teacher's death he began reorganize the Kagyupa profound Mahayana sutras embodying the tradition, developing a monastic component to sermons given by the Buddha immediately what had previously been mainly a lineage of lay following his perfect enlightenment. The tantrics. His best-known work is the "Jewel Gandavyuha is the Sanskrit title for a text Ornament of Liberation," which synthesizes the containing the account of Sudhana, the young teachings of Kadampa and Kagyupa—Ñeä töû cuûa man, who wishing to find how to realize the ideal Milarepa, ngöôøi trôû thaønh Taêng só sau khi vôï oâng life of Bodhisattvahood, is directed by Manjusri qua ñôøi. Teân "Gampopa" chæ vuøng

teân Gampo, nôi the Bodhisattva to visit spiritual leaders one after maø oâng ñaõ tu taäp thieàn ñònh trong moät vaøi naêm. another in various departments of life and in OÂng cuõng coøn ñöôïc bieát ñeán vôùi teân “Baùc só various forms of existence, altogether numbering Takpo.” Khôûi ñaàu oâng thoï giôùi vôùi moät vò sö trong fifty-three. During this period of time, Sudhana tröôøng phaùi Kadampa, vaø sau ñoù oâng theo hoïc vôùi generated the aspiration to attain Buddhahood for nhieàu vò thaày khaùc nhau, keå caû Milarepa. Töø the sake of other sentient beings, including the Milarepa, oâng nhaän ñöôïc nhöõng giaùo huaán veà immenent Buddha Maitreya. Eventually his quest “Luïc Phaùp Naropa” vaø ñaïi aán. Tuy nhieân, khoâng culminated with his attainment of awakening gioáng vôùi Milarepa, oâng vaãn soáng ñôøi Taêng só vaø following his meeting with Samantabhadra sau khi thaày thò tòch, oâng toå chöùc laïi truyeàn thoáng Bodhisattva, through whose teaching he attains Kagyupa, phaùt trieån moät boä phaän cuûa töï vieän maø enlightenment and experiences reality. The last tröôùc ñaây chuû yeáu laø cuûa Maät giaùo taïi gia. Taùc chapter concerns the vows of samantabhadra, phaåm noåi tieáng nhaát cuûa oâng laø “Baûo Chaâu Trang which constitute the basis of the life of a Nghieâm Giaûi Thoaùt,” toång hôïp giaùo thuyeát cuûa Bodhisattva and which comprise a fundamental hai tröôøng phaùi Kadampa vaø Kagyupa text of the Hua-Yen school. This is the basic text Gana (skt): Ghana (skt)—Giaø Na—Cöùng chaéc, of the Avatamsaka school. It is one of the longest daày—Solid—Thick. and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Gandan Monastery: Name of the most Sakyamuni, immediately after enlightenment. It is influential monastery in Mongolia, located in Ulan traditionally believed that the sutra was taught to Bator. It is the seat of the Khambo Lama, who is

the Bodhisattvas and other high spiritual beings ngay sau khi Ngaøi ñaïi ngoä. Ngöôøi ta tin raèng kinh while the Buddha was in samadhi. The sutra has naày ñöôïc giaûng daïy cho chö Boà taùt vaø nhöõng been described as the “epitome of Budhist chuùng höõu tình maø taâm linh ñaõ phaùt trieån cao. thought, Buddhist sentiment, and Buddhist Kinh so saùnh toaøn vuõ truï vôùi söï chöùng ñaéc cuûa experiences” and is quoted by all schools of Phaät Tyø Loâ Giaù Na. Kinh cuõng nhaán maïnh raèng Mahayana Buddhism. The sutra compares the moïi söï vaät vaø moïi hieän töôïng ñoàng nhaát theå vôùi whole Universe to the realization of Vairocana vuõ truï. Sau khi khaûo saùt veà noäi dung cuûa Kinh Buddha. Its basic teaching is that myriad things Hoa Nghieâm, chuùng ta thaáy kinh khôûi ñaàu baèng and phenomena are the oneness of the Universe, nhöõng baûn kinh ñoäc laäp vaø veà sau ñöôïc taäp hôïp and the whole Universe is myriad things and thaønh moät doøng thô, moãi theå taøi ñöôïc trình baøy phenomena. After examining the sutra, we find trong caùc kinh ñoù ñeàu ñöôïc xeáp loaïi theo töøng theå that there were in the beginning many vaø ñöôïc goïi chung laø Hoa Nghieâm. independent sutras which were later compiled into Ganden: This is the the name of one of the three one encyclopaedic collection, as the subject- largest monasteries of the Gelukpa order of matters treated in them are all classified under Tibetan Buddhism, the other two being Sera and one head, and they came to be

known as Bras Spings. Its name is a Tibetan translation of Avatamsaka—Nhan ñeà Phaïn ngöõ cuûa Hoa Tusita (the paradise of Maitreya Buddha). Prior to Nghieâm laø Avatamsaka, theo truyeàn thoáng Ñaïi the Chinese invasion and annexation of Tibet in Thöøa thì kinh naøy ñöôïc Ñöùc Phaät thuyeát giaûng the 1950s, it was one of the world's largest trong thaønh Xaù Veä. Hoa Nghieâm laø moät trong monasteries, but it was largely destroyed by the nhöõng boä kinh thaâm aùo nhaát cuûa Ñaïi Thöøa, ghi laïi Chinese Army. It was rebuilt in south India by nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät sau khi Ngaøi monks who escaped the invasion, and the original ñaõ ñaït giaùc ngoä vieân maõn.Ñaây laø moät boä kinh site near Lhasa has been partially restored, nhieàu taäp. Theo ngaøi Phaùp Taïng trong baûn chuù although it now only houses a few hundred monks. giaûi kinh Hoa Nghieâm boä 60 quyeån noùi nguyeân It has traditionally been the main administrative ngöõ chính laø Gandavyuha. Avatamsaka coù nghóa center of the Gelukpa order, and the abbot of the laø "moät traøng hoa" trong khi nôi chöõ Gandavyuha, monastery, the "Throne Holder of Ganden" is the thì ganda laø "taïo hoa" hay moät loaïi hoa thöôøng vaø head of the order—Ñaây laø teân cuûa moät trong ba töï "vyuha" laø "phaân phoái traät töï" hay "trang söùc." vieän lôùn nhaát cuûa tröôøng phaùi Gelukpa cuûa Phaät Gandavyuha laø teân phaåm kinh keå laïi coâng trình giaùo Taây Taïng, hai töï vieän kia laø Sera vaø Bras caàu ñaïo cuûa Boà Taùt Thieän Taøi Ñoàng Töû. Boà Taùt Spings. Teân cuûa töï vieän laø töø tieáng Taây Taïng dòch Vaên Thuø höôùng daãn Ñoàng Töû ñi tham vaán heát vò ra chöõ "Ñaâu Suaát" (thieân ñöôøng cuûa Ñöùc Phaät Di ñaïo sö naày ñeán vò ñaïo sö khaùc, taát caû 53 vò, truï Laëc). Tröôùc khi Trung Hoa xaâm laêng vaø saùp nhaäp khaép caùc taàng caûnh giôùi, mang ñuû loát chuùng sanh, Taây Taïng vaøo thaäp nieân 1950s, noù laø töï vieän lôùn trong ñoù coù Maitreya, Phaät töông lai. Trong thôøi nhaát theá giôùi, nhöng phaàn lôùn ñeàu bò taøn phaù bôûi gian ñi tham vaán, Thieän Taøi Ñoàng Töû ñaõ phaùt quaân ñoäi Trung quoác. Nhöõng vò Taêng vöôït thoaùt sanh ra öôùc nguyeän mong moûi ñaït thaønh Phaät quaû khoûi Taây Taïng sau cuoäc xaâm laêng ñaõ taùi xaây döïng ñeå cöùu ñoä chuùng sanh. Cuoái cuøng söï tìm caàu leân laïi moät ngoâi töï cuõng mang teân "Ganden" taïi mieàn ñeán cöïc ñieåm vôùi söï giaùc ngoä Boà Ñeà cuûa Thieän Nam AÁn, vaø ngoâi töï vieän cuõ gaàn Lhasa cuõng ñöôïc Taøi Ñoàng Töû khi oâng gaëp Boà Taùt Phoå Hieàn. Qua taùi thieát, maëc duø baây giôø noù chæ coøn coù khoaûng nhöõng thuyeát giaûng naày, chaøng ñaõ ñaït tôùi ñaïi giaùc chöøng vaøi traêm Taêng só maø thoâi. Noù ñaõ töøng laø truï vaø hieåu ñöôïc hieän thöïc. Chöông cuoái cuûa kinh baøn sôû haønh chaùnh chính cuûa tröôøng phaùi Gelukpa, vaø veà lôøi theà cuûa Ngaøi Phoå Hieàn, cô sôû tu haønh cuûa vò truï trì cuûa töï vieän, "Vò Giöõ Ngoâi Ganden" laø vò moät vò Boà Taùt vaø laø cô sôû chính yeáu cho tröôøng toå cuûa moân phaùi Gelukpa. phaùi Hoa Nghieâm. Ñaây laø lyù thuyeát caên baûn cuûa Gandha (skt): Kieän Ñaït. tröôøng phaùi Hoa Nghieâm. Moät trong nhöõng kinh 1) Smell: Höông thôm—Scent—See Seventy- ñieån daøi nhaát cuûa Phaät giaùo, cuõng laø giaùo ñieån cao five dharmas of the Abhidharma Kosa (I) (A). nhaát cuûa ñaïo Phaät, ñöôïc Ñöùc Phaät thuyeát giaûng

2) A tree producing incense: Moät loaïi caây laøm cuûa vua trôøi Ñeá Thích cö nguï trong caùc röøng nhang thôm. caây. Gandhahasti (skt): Fragrant elephant—Höông Gandhaprabhasa-buddha (skt): Höông Quang Töôïng. Phaät. 1) Fragrant incense: A kind of incense made in Gandhara (skt): coils and burnt to measure the time—Nhang 1) Kieän Ñaø La—Xöù Kieàn Ñaø Veä—Name of an thôm ñöôïc cuoän thaønh khoanh, ñöôïc ñoát leân ancient kingdom, north of India. This was a ñeå ño thôøi gian. former kingdom of Dharmavardhana, son of 2) Fragrant elephant: Gandhahasti (skt)— king Asoka. The region in the extreme north- Fragrant elephant; one of the sixteen west of Punjab of India and northeast of honoured ones of the Bhadra-kalpa—Höông Kashmir, today including southern Töôïng, Höông Hueä,ï hay Baát Khaû Töùc, laø moät Afghanistan and parts of Pakistan, lies along trong 16 vò toân giaû ñôøi Hieàn Kieáp. the Kabul river between the Kunar 3) According to The Flower Ornament Sutra (Khoaspes) and the Indus rivers, comprising (Chapter Bodhisattva Abodes), Gandhahasti the district of Peshawar and Rawalpindi in the Bodhisatva in the north, who lives on the northwestern Punjab. Its old capital was Gandhamadana mountain, together with his Puskaravati. This was one of the greatest three thousand retinues preached the Buddha centers of Buddhist art and culture during the Teaching: Theo Kinh Hoa Nghieâm (phaåm Boà 2nd century A.D. Artists in this area produced Taùt Truï Xöù), Boà Taùt Höông Töôïng cuøng ba some of the greatest early Buddhist ngaøn quyeán thuoäc thöôøng hay thuyeát phaùp sculptures, whose styles is commonly referred treân nuùi Höông Tuï ôû phöông Baéc. to as “Greco-Buddhist” because it shows Gandhahastin Bodisattva (skt): Caøng ñaø ha ñeà signs of influence from the Greeks who had Boà Taùt. conquered neighboring areas. Before Gandhakuti (skt): Kaniska’s reign, Northwest India had been 1) House of incense—Höông thaát. the birth place of the Gandhara school of 2) House of insence, where Buddha dwells (a Buddhist sculpture which influenced by temple): Höông Thaát—Nhaø höông hay phoøng Greek statuary, revolutionized Indian cuûa Ñöùc Theá Toân. sculpture. There were such symbols as 3) Nghieät Ñaø Cöï Tra—A temple for offering stylized renderings of the Buddha footprints, incense in the Jetavana monastery and the wheel of the law, the Bodhi Tree under elsewhere—Höông Ñaøi Ñieän hay caên buoàng which the Buddha attained enlightenment, maø Ñöùc Theá Toân ñaõ laøm leã daâng höông trong and a number of Bodhisattva images of half- tònh xaù Kyø Vieân hay baát cöù nôi naøo maø Ngaøi divine half-human. According to Buddhist ñaõ ñi qua. history, the “Fourth Buddhist Council” was Gandhamadana (skt): Incense-mountain— held some time near the end of the first Höông Sôn. century. It was sponsored by Kanisca I, third 1) Incense mountain, one of the ten fabulous king of the Kusana dynasty. However, most mountains known to Chinese Buddhism, of monasteries had been destroyed in located in the region of the Anavatapta lake invasions from outsiders in the 5th century and in Tibet: Höông Sôn laø moät trong möôøi ngoïn only foundations are preserved. According to nuùi trong huyeàn thoaïi Phaät Giaùo Trung Hoa, Eitel in The Dictionary of Chinese-English nuùi toïa laïc trong vuøng hoà Anavatapta beân Buddhist Terms, Gandhara, an ancient Taây Taïng. kingdom in the north west of Punjab, famous 2) The

Kunlun range, among its great trees as a centre of Buddhism . Sakyamuni in his dwell the Kinnaras, Indra's musicians: Nuùi former life, is said to have lived there and Coân Sôn, nôi khaån na la hay caùc vò nhaïc coâng torn out his eyes to benefit others, probably a distortion of the story of Dharmavivardhana,

who as governor of Gandhara was blinded by Ñaây coù leõ laø chuyeän cuûa moät vò thoáng ñoác taïi order of a concubine of his father, Asoka— ñaây bò moùc maét—See Buddhist Councils. Coøn goïi laø Caøn Ñaø, Höông Bieán, Höông 2) Kieän Ñaø Leâ: A spell that gives power to fly— Haønh, Höông Khieát, Höông Tònh, vaø Kieän Ñaø Loaïi maät chuù cho ta khaû naêng bay ñöôïc. La, Kieän Ñaø La, teân moät vöông quoác coå ôû 3) Name of a fragrant tree, and of a yellow vuøng baéc AÁn Ñoä. Nôi ñaây ñaõ töøng laø vöông colour: Teân cuûa moät loaïi caây coù muøi thôm, quoác cuûa Dharmavardhana, con trai cuûa vua thaân maøu vaøng. A Duïc. Vuøng ñaát naèm veà phía taây baéc mieàn Gandharaja (skt): Höông Vöông—A Punjab cuûa AÁn vaø Ñoâng Baéc cuûa Kashmir, bodhisattva in whose image the finger tips are nay goàm caùc mieàn A phuù haõn vaø moät phaàn shown as dripping ambrosia—Nhöõng ñaàu ngoùn cuûa Hoài quoác, naèm doïc theo soâng Kabul giöõa tay cuûa töôïng Boà Taùt Höông Vöông nhoû ra nöôùc khoaûng Kunar vaø soâng AÁn haø, goàm khu cam loà. Peshawar vaø Rawalpindi, taây baéc vuøng Gandharva (skt): Caøn thaùt baø—Celestial Punjab. Ñaây laø moät trong nhöõng trung taâm lôùn musician—A Sanskkrit term for the following cuûa vaên hoùa Phaät giaùo vaøo theá kyû thöù hai sau indications—Töø Phaïn ngöõ duøng ñeå chæ nhöõng thöù CN. Nhöõng nhaø ngheä thuaät trong vuøng naøy ñaõ sau ñaây: saùng taïo ra nhöõng böùc chaïm troå noåi tieáng 1) "Fragrance-devouring celestial musicians." trong thôøi kyø ban sô cuûa Phaät giaùo, maø kieåu The celestial gandharva is a deity who knows maãu thöôøng ñöôïc xem nhö laø "tröôøng phaùi Hy and reveals the secrets of the celestial and Laïp" vì nhöõng chaïm troå naøy cho chuùng ta divine truth. Demigods who are also thaáy aûnh höôûng cuûa Hy Laïp trong thôøi ñi heavenly singers and musicians who took part chieám cöù caùc vuøng laân caän. Tröôùc khi vua Ca in the orchestra at the banquets of the gods. Nò Saéc Ca trò vì, veà phía Taây Baéc AÁn laø nôi They follow after women and are desirous of saûn sanh ra tröôøng phaùi ngheä thuaät Phaät giaùo intercourse with them; they are also feared as Caøn Ñaø La. Tröôøng phaùi naøy aûnh höôûng bôûi evil beings. Gandharva or Gandharva ñieâu khaéc AÁn Ñoä caùch maïng hoùa ngheä thuaät Kayikas, spirits on Gandha-mandala (the taïc töôïng Hy Laïp. Coù nhieàu bieåu töôïng dieãn fragrant or inscent mountains), so called ñaït ngheä thuaät naøy nhö baøn chaân cuûa Ñöùc because the Gandharvas do not drink wine or Phaät, baùnh xe phaùp, caây Boà Ñeà nôi Ñöùc Phaät eat meat, but feed on inscense or fragrance giaùc ngoä, cuõng nhö voâ soá hình töôïng Boà Taùt and give off fragrant odours. As musicians of vôùi nöûa ngöôøi nöûa Thaùnh nhö laø nhöõng vò Indra, or in the retinue of Dhrtarastra, they thaàn cuûa Hy Laïp. Theo lòch söû Phaät giaùo, are said to be the same as, or similar to, the Gandhara laø nôi toå chöùc ñaïi hoäi keát taäp kinh Kinnaras. They are Dhrtarastra, associated ñieån laàn thöù tö vaøo khoaûng nhöõng naêm cuoái with soma, the moon, and with medicine. theá kyû thöù nhaát do

vua Ca Nò Saéc Ca I, vò vua They cause ecstasy, are erotic, and the thöù ba döôùi trieàu ñaïi Kusana baûo trôï. Tuy patrons of marriageable girls; the Apsaras are nhieân, ngaøy nay nôi naày chæ coøn thaáy nhöõng their wives, and both are patrons of dicers. caùi neàn cuûa voâ soá tu vieän ñaõ bò huûy hoaïi trong They live in the region of the air and the caùc cuoäc xaâm laêng vaøo theá kyû thöù V. Theo heavenly waters and are especially Eitel trong Trung Anh Phaät Hoïc Töø Ñieån thì associated with the Caturmaharajika realm— Caøn Ñaø La laø teân moät vöông quoác coå naèm veà Caøn thaùt baø coøn goïi laø Caøn Ñaïp Baø, Caøn Ñaïp phía taây baéc Punjab (cuõng coøn goïi laø nöôùc Trì Hoøa, Kieän Ñaø La, Kieän Ñaït Baø, Kieän Ñaït Ñòa vì xöa taïi nöôùc naày coù nhieàu vi Thaùnh Phöôïc, vaø Ngaïn Ñaït Phöôïc, dòch laø Höông hieàn tu haønh ñaéc ñaïo), töøng laø moät trung taâm AÂm, Höông Thaàn, Taàm Höông Haønh hay Xuù Phaät giaùo noåi tieáng. Trong tieàn kieáp khi coøn Höông, moät vò thaàn bieát nhöõng bí maät treân laø vò Boà Taùt, Ñöùc Phaät Thích Ca Maâu Ni ñaõ trôøi vaø chaân lyù thaàn thaùnh vaø ñeå loä nhöõng töøng moùc maét mình boá thí cho ngöôøi khaùc. ñieàu ñoù cho con ngöôøi. Caøn thaùt baø laø nhöõng aù thaàn hay nhöõng nhaïc coâng vuõ coâng trong

caùc böõa tieäc trôøi. Caøn thaùt baø thöôøng saên ñuoåi 1000 vò Phaät trong Hieàn Kieáp, trong ñoù boán vò ñaõ ñaøn baø vaø coù khaùt voïng laøm tình vôùi hoï. Caøn xuaát hieän. thaùt baø cuõng ñöôïc coi nhö laø nhöõng sinh vaät Ganga (skt): Haèng Haø—See Ganges. xaáu aùc ñaùng sôï. Goïi laø Höông AÂm vì Caøn Gangadatta (skt): Haèng Giaø Ñaït—Name of a Thaùt Baø khoâng aên thòt uoáng röôïu, chæ tìm muøi son of a wealthy landowner and disciple of the thôm ñeå haáp thuï, vaø cuõng toûa ra muøi thôm. Laø Buddha—Teân cuûa con trai cuûa moät tröôûng giaû vò Thaàn lo veà aâm nhaïc cho vua trôøi Ñeá Thích, giaøu coù vaø laø moät ñeä töû cuûa Ñöùc Phaät. cuõng gioáng nhö Khaån Na La lo veà phaùp nhaïc. Gangadevi (skt): Haèng Giaø Ñeà Baø—Name of a Caøn thaùt baø soáng trong vuøng thieân khoâng vaø female disciple of the Buddha—Haø Thieân, teân thieân thuûy, vaø ñaëc bieät quan heä vôùi coõi trôøi moät vò nöõ ñeä töû cuûa Ñöùc Phaät (truyeàn thuyeát cha Töù Thieân Vöông—See Four Heavenly meï baùi leã Thaàn soâng Haèng maø sanh ra naøng neân (Guardian) Kings. coù teân naày). 2) Musician Angels for the Cakra Heaven Kings Gangadvara (skt): Caïnh Giaø Haø Moân—The gate in the Four Heaven Kings—Nhöõng nhaïc thaàn of the Ganges. According to Eitel in The cuûa Trôøi Ñeá Thích trong Töù Thieân Vöông— Dictionary of Chinese-English Buddhist Terms, See Gandharva. this is a famous devalaya, the object of 3) Moät trong taùm chuùng sanh sieâu nhaân trong pilgrimages, the present Hurdwar, or Haridwar— Kinh Lieân Hoa—Gandharva, one of the eight Cöûa soâng Haèng. Theo Eitel trong Trung Anh Phaät classes of supernatural beings in the Lotus Hoïc Töø Ñieån thì ñaây laø moät nôi haønh höông noåi Sutra or eight Vajra Deities—See Eight tieáng, baây giôø laø Hurdwar hay Haridwar. classes of supernatural beings in the Lotus Sutra. Gangakusho (jap): A Japanese Buddhist term 4) Moät trong taùm boä quyû chuùng—Gandharvas, for “Returning pupil.”—Thuaät ngöõ Phaät giaùo Nhaät one of the eight groups of demon-followers of Baûn coù nghóa laø “Hoaøn hoïc sinh” (Taêng sinh nhaät the four maharajas—See Eight groups of du hoïc

trôû veà nöôùc). demon followers. Ganga-nadi-valuka (skt): Countless—As the ** See Eight classes of divinities, Eight classes sands of Ganges (numberless)—Nhieàu nhö caùt of supernatural beings in the Lotus Sutra, and soâng Haèng. Eight classes of nagas and devas Ganges (skt): Soâng Haèng—Haèng Haø—This is Gandharva city: Mirage city—Caøn thaùt baø one of the eight big rivers of India at the time of thaønh—Coøn goïi laø Caøn Thaùt Baø Thaønh, Kieän the Buddha—Ñaây laø moät trong taùm con soâng lôùn Thaùt Baø Thaønh, Kieän Thaùt Phöôïc Thaønh, hay ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät—See Eight big rivers Nguïc Thaùt Phöôïc Thaønh (do vò nhaïc thaàn bieán of India at the time of the Buddha. hoùa ra laàu gaùc cho moïi ngöôøi nhìn thaáy). Gandhastin Bodhisattvas: Caøng Ñaø Ha Ñeà Boà Taùt (Baát HöuTöùc Boà Taùt)—This Bodhisattva has cultivated for eons without ever stopping, making constant progress, tirelessly benefitting self and others—Vò Boà Taùt naøy tu haønh trong nhieàu kieáp, khoâng ngöøng nghæ, tieán boä ñeàu ñaën ñeå laøm lôïi mình vaø lôïi ngöôøi khoâng bao giôø moûi meät . Gandottama-Buddha (skt): Höông Thöôïng Phaät. Ganendra-buddha (skt): Baát Khaû Thuyeát Phaät—The 733rd of the Buddhas of the present kalpa, in which 1,000 Buddhas are to appear, of (Ganges River's dawn—Caûnh bình minh treân whom four have appeared—Vò Phaät thöù 733 trong soâng Haèng Haø)

1) The Shingon philosophers describe as One of the four famous rivers in India, originated follows—Caùc nhaø trieát hoïc Chaân Ngoân giaùo from the east of the Lake Anavatapta, in Tibet; mieâu taû nhö sau: then flows to the sea in the southeast. Ganges, a) Garbhadhatu is the constitution and said to drop from the centre of Siva's ear into the development of the spiritual world. The Anavatapta lake, passing through an orifice called Garbhakosa conceives the world as a stage on (variously) ox's mouth, lion's mouth, golden which Vairocana Buddha residing in the elephant's mouth, then round the lake and out to inmost heart of every being develops his the ocean on the south-east. Ganges River inherent possibilities: Thai Taïng Giôùi laø caáu (Gangha) is a very large and long river in India. truùc vaø söï phaùt trieån cuûa theá giôùi taâm linh. The bed and banks of this river are covered with Thai Taïng Giôùi quan nieäm theá giôùi nhö laø innumerable grains of sands—Soâng Haèng, moät moät caûnh giôùi treân ñoù Ñöùc Tyø Loâ Giaù Na an trong boán con soâng noåi tieáng ôû AÁn Ñoä, phaùt nguoàn truù trong caùi taâm thaâm saâu nhaát cuûa moãi töø phía ñoâng hoà A Na Baø Ñaùp Ta, chaûy ra bieån chuùng sanh maø phaùt trieån nhöõng khaû naêng phía ñoâng nam. Theo truyeàn thuyeát thì soâng Haèng voán coù cuûa Ngaøi. Haø chaûy ra töø trung taâm loå tai cuûa Thaàn Ma Heâ b) Vajragarbha depicts the Buddha in his own Thuû La, chaûy vaøo hoà A Naäu Ñaït (maø ngaøi Huyeàn manifestations. In Vajragarbha, the pictures Trang ghi trong Taây Du Kyù laø Caêng Giaø), chaûy illustrating the scheme and process of these qua Ngöu Khaåu (coù nôi noùi laø Sö Töû Khaåu, hay developments are called Madala: Kim Cang Kim Töôïng Khaåu), ñoaïn chaûy quanh hoà roài ñoå ra Giôùi mieâu taû Ñöùc Phaät trong nhöõng bieán hoùa bieån theo höôùng ñoâng nam. Haèng Haø laø moät con rieâng cuûa Ngaøi. Trong Kim Cang Giôùi, nhöõng soâng raát lôùn vaø raát daøi ôû AÁn Ñoä. Döôùi ñaùy vaø doïc

hình aûnh minh hoïa sô ñoà vaø quaù trình cuûa theo hai beân bôø cuûa con soâng naày coù raát nhieàu nhöõng phaùt trieån naøy ñöôïc goïi laø Maïn Ñaø La. caùt—See Four rivers in India, and Eight big rivers 2) It represents the fundamental nature, both of India at the time of the Buddha. material elements and pure bodhi, or wisdom Gangoji (jap): Chuøa Nguyeân Höng (Nhaät Baûn). in essence or purity: Thai Taïng Giôùi tieâu bieåu Gangsters (n): Keû cöôùp boùc. cho “Lyù Tính” veà caû hai phöông dieän yeáu toá Gangyo (jap): Sö Nguyeân Hieåu (Nhaät Baûn). vaät chaát vaø boà ñeà thanh tònh. Ganjin (jap): Sö Giaùm Chaân (Nhaät Baûn). a) The garbhadhatu as fundamental wisdom: Thai taïng laø lyù. Gantha (skt): Heä phöôïc. b) Kim Cöông taïng laø trí: Acquired wisdom or Ganto-Zenkatsu (jap): Zen Master Yan-T’ou knowledge, the vajradhatu. (Yen-Tou Chuan-Huo)—Sö Nham Ñaàu Toaøn 3) The Garbhadhatu represents the eight parts of Khoaùt—See Yan-T’ou Zen Master. the human heart as the eight-petal lotus Ganuda (skt): Coâng Ñöùc Thi Boà Taùt. mandala: Thai Taïng giôùi tieâu bieåu cho taâm Garbage: Sweepings—Phaán taûo. chuùng sanh vôùi taùm muùi thòt nhö hình sen taùm Garbha (skt): Nghieät Laït Baø—The womb, caùnh. interior part—Thai Taïng (beân trong thai). 4) Garbhadhatu is the original intellect, or the Garbhadhatu (skt): Thai Taïng Giôùi—Tích static intellectuality, in contrast with Phöôïc Caâu—The womb treasury, the universal intellection, the initial or dynamic source—The womb in which a child is conceived. intellectuality represented in the Vajradhatu: Its body, mind, etc. It is container and content; it Thai Taïng giôùi laø caùi “boån giaùc” (voán ñaõ giaùc covers and nourishes; and is the source of all ngoä roài), ñoái laïi vôùi Kim Cang giôùi tieâu bieåu supply from which all things are produced—The cho “thuûy giaùc” (baét ñaàu giaùc ngoä). womb of all things—Thai taïng laø nguoàn goác cuûa 5) The Garbhadhatu is the cause and Vajradhatu söï saûn sanh moïi thöù, nhö ñöùa treû ñöôïc nuoâi döôõng is the effect. Though as both are a unity, the trong thai meï (caû thaân taâm ñöôïc chöùa ñöïng vaø reverse may be the rule, the effect being also nuoâi döôõng). the cause: Thai Taïng giôùi laø caùi töø quaû ñeán

nhaân, trong khi Kim Cang giôùi laø caùi töø nhaân Garland of jatakas: Jatakamala-sastra (skt)— ñeán quaû. Luaän Tuùc Sanh Truyeän (Baûn sanh man luaän). 6) The Garbhadhatu is likened to enrich others, Garland Ornament: Avatamsaka (skt)—Hoa as Vajradhatu is to enriching self: Thai Taïng Nghieâm—Flower-adorned—See Hua-Yen and giôùi tieâu bieåu cho söï “lôïi tha,” trong khi Kim Hua-Yen Sect. Cang giôùi laïi tieâu bieåu cho “töï lôïi.” Garland Sutra: Avatamsaka-sutra (skt)— ** See Four courts. Flower Ornament Sutra—Kinh Hoa Nghieâm— Garbhadhatu mandala: Nhaân Maïn Ñaø La— See Flower Adornment Sutra. Thai taïng giôùi maïn ñaø la—The Garbhadhatu Garments: Y aùo—There are three kinds of mandala, which is east; in contrast with monks’ garments—Coù ba loaïi aùo caø sa—See Vajradhatu mandala, which is west (quaû maïn ñaø Three kinds of monk’s garments. la). The Garbhadhatu mandala of one central and Garment of cast-off rags: Monk’s robe—Phaán three surrounding courts. The occupants are taûo y—See Twelve kinds of ascetic practices described as the sacred host of the four

courts— (dhuta). Maïn Ñaø La cuûa Thai taïng giôùi, veà phía ñoâng; ñoái laïi vôùi Kim Cang Taïng Maïn Ñaø La, veà phía taây Garment of the field of blessing: Monk's trong Maïn Ñaø La. Thai Taïng Giôùi vaø ba vieän robe—Phöôùc ñieàn y. chung quanh ñöôïc goïi laø Töù Truøng Maïn Ñaø La, Garment of liberation: Robe of liberation— nôi truù nguï cuûa nhöõng vò Thaùnh trong boán vieän Giaûi thoaùt y (aùo caø sa)—Giaûi Thoaùt Taøng Töôùng naày. **See Four courts. Y—Caø Sa—The monk's robe—See Kasaya. Garbhakosadhatu (skt): Thai Taïng Giôùi—See Garments of Merits: Coâng Ñöùc Y—Given to Garbhadhatu. monks and nuns after their summer retreat of Garden of Dharma: Buddhism—Phaùp Uyeån— ninety days—Daâng cuùng leân chö Taêng Ni sau 90 Vöôøn Phaùp, chæ Phaät Giaùo nhö moät khu vöôøn sum ngaøy an cö kieát haï—See Kathina (5). sueâ töôi toát. Garments suited to the time or occasion: Garden of joy: Nandana-vana (skt)—Hoan Hyû Thôøi Y—According to the Buddhism, Buddhists Vieân—Hoan Hyû Uyeån—Hoan Laïc Vieân—Hyû should always take medications when needed, eat Laâm Uyeån—Garden of joy, or Joy-grove garden; in accordance with Buddhist regulations, etc.— one of the four gardens of Indra's paradise, north Ñuùng thôøi aên maëc, nhö vaøo kinh thaønh thì maëc aùo of his central city—Moät trong boán vöôøn cuûa Ñeá Taêng Giaø Leâ, khi ôû phoøng thì maëc aùo An Ñaø Hoäi, Thích ôû coõi trôøi Ñao Lôïi, vöôøn naày ôû veà phía baéc vaân vaân. Theo Phaät giaùo, uoáng thuoác ñuùng thôøi cuûa thaønh Hyû Kieán (chö Thieân vaøo ñaây thì töï naûy goïi laø thôøi döôïc, aên uoáng ñuùng thôøi goïi laø thôøi ra söï hoan hyû). thöïc. Garden of life and death: Sinh Töû Vieân—The Garuda (skt & p): Ca Laâu La—Ca Löu La—Yeát garden of life and death, the mortal world in Loä Traø—Ca Laâu Ñoà—Giaø Laâu La—Ngaõ Loã which the unenlightened find their satisfaction— Noa—Baù Loã Noa—Kim xí ñieåu (thaàn ñieåu)—A Vöôøn sanh töû, hay theá giôùi Ta Baø nôi maø chuùng Sanskrit term for "Devourer," or "king of bird," sanh vöøa yù hay baèng loøng moät caùch meâ muoäi. Theá figures of mythical birds with human heads, giôùi sanh töû nôi phaøm phu caûm thaáy thoûa maõn. heavenly birds with great golden wing spans of approximately 3,360,000 miles, the traditional Garden of purity: Pure garden—Thanh tònh enemies of Nagas. Dragon-devouring bird, the vieân—See Monastery. vehicle of Vishnu (this is a golden winged bird, Garjita (skt): Loâi—Thunder—Thundering. the vehicles of Visnu, lords of the winged race Garland (n): Mala (skt)—Rosary—Chuoãi traøng and natural enemies of Nagas)—Töø Baéc Phaïn chæ haït. "Ca laâu ca," hay "Thaàn ñieåu," loaïi aên thòt roàng. Garland of Buddhas Sutra: Buddhavatamsaka Hình loaïi chim trong thaàn thoaïi coù ñaàu ngöôøi, hai Sutra (skt)—Kinh Ñaïi Phöông Quaûng Hoa caùnh xoøe ra caùch nhau ñeán 3.360.000 daäm, keû thuø Nghieâm—See MahaVaipulya-Avatamsaka-Sutra.

cuûa caùc loaïi roàng (chim aên thòt roàng), xe côõi cuûa Gata (skt): Khöù—Ñaõ ra ñi—Gone or departed. Thaàn Tyø Thaáp Noâ. Gataghrina (skt): Khoâng coù loøng thöông— Garuda-raja (skt): Kim Xí Ñieåu Vöông—Ca Unsympathetic. Laâu La Vöông. Gate (n): Coång vaøo. 1) The king of birds, with golden wings, Gate of adornment: Trang Nghieâm Moân—The companion of Visnu: Vua cuûa loaøi chim Kim gate or school of the adornment of the spirit, in Xí (Loaøi chim thuø thaéng nhaát trong caùc

loaøi contrast with external practices, ceremonies, chim Kim Xí), baïn ñoàng haønh cuûa thaàn Visnu. asceticism, etc.—Coảng trang nghieâm taâm linh, ñoái 2) Garuda-raja or king of birds are used to laïi vôùi hình töôùng tu haønh beân ngoaøi, nhö leã laïc compare with the great people, while the hay khoå haïnh. crow are used to compare with the wicked Gate of blessedness and virtue: Phuùc ñöùc people: Kim Xí Ñieåu Vöông coøn ñöôïc duøng moân—The first five of the six paramitas—Naêm ñeå ví vôùi caùc baäc ñaïi nhaân, trong khi tieåu Ba La Maät ñaàu tieân—See Six paramitas. nhaân ñöôïc ví vôùi loaøi quaï. 3) The king of birds is a symbol of the Buddha: Gate of Buddha-wisdom: Trí hueä moân—See Kim Xí Ñieåu Vöông coøn ñeå chæ Ñöùc Phaät. Two kinds of Tathagata-wisdom and Two kinds of wisdom. Garuka (p): Troïng Nghieäp—See Weighty karma. Gates to the city of nirvana: Coảng Nieát Baøn— There are three gates to the city of nirvana—Coù Gassho (jap): Anajali (skt)—Joining together of ba cöûa ngoõ ñi vaøo Nieát Baøn—See Three gates to the palms—Salutation with joined hands—Joining (the city of) nirvana. the palms together—Hôïp chöôûng—“Gassho” is a Japanese term meaning to bring the ten fingers or Gate of creation and destruction: Taâm Sinh two palms together. In “Gassho”, we place our Dieät Moân—According to the Awakening of Faith, palm together to express our reliance, there are two gates of mind—Theo Khôûi Tín Luaän thankfulness, and Oneness with the Buddha. The thì taâm coù hai coảng. right hand symbolizes the Buddha and the left 1) The gate of Bhuthatathata: Chaân Nhö Moân. hand the human being. When they are placed 2) The gate of creation and destruction, or together, we feel that the Buddha is in us and we beginning and end: Sinh Dieät Moân. are in the Buddha. “Gassho” is a symbol of the Gate of death: Töû Moân—The gate or border of perfect unity of men and the Buddha. Besides, the death, which leads sentient beings from one open hands placed side by side and slightly incarnation to another—Cöûa töû daãn chuùng sanh töø holowed (as if by a beggar to receive food; hence kieáp naày qua kieáp khaùc. when raised to the forehead, is also a mark of Gate of deliverence: Cöûa giaûi thoaùt—Giaûi supplication) reverence, salutation—“Gassho” laø Thoaùt Moân—Dharma door—Door of liberation— töø ngöõ Nhaät Baûn coù nghóa laø chaáp möôøi ngoùn tay Door of release—Gate of liberation—According hay hai baøn tay vaøo nhau. Trong “Hôïp Chöôûng”, to the Mahayana Buddhism, Bodhisattva door of chuùng ta hôïp hai loøng baøn tay laïi vôùi nhau nhaèm liberation is within our self-nature, not outside. dieãn taû söï veà nöông, ñaày loøng bieát ôn vaø söï hôïp The door open through practice, cultivation of the nhaát vôùi Ñöùc Phaät. Baøn tay phaûi töôïng tröng cho paramitas and holding the complete precepts— Ñöùc Phaät vaø baøn tay traùi töôïng tröng cho chuùng Theo Phaät giaùo Ñaïi thöøa, cöûa giaûi thoaùt cuûa Boà sanh. Khi hai baøn tay hôïp laïi vôùi nhau, chuùng ta Taùt naèm ngay beân trong töï taùnh, chöù khoâng phaûi coù caûm giaùc nhö Ñöùc Phaät ñang hieän höõu trong beân ngoaøi. Cöûa môû roäng baèng tu taäp Luïc Ba La chuùng ta vaø chuùng ta trong Ñöùc Phaät. “Hôïp Maät vaø trì giôùi cuï tuùc—See Door of liberation. Chöôûng” laø bieåu töôïng cuûa söï hôïp nhaát toaøn haûo Gate of deliverance by the realization of the giöõa con ngöôøi vaø Ñöùc Phaät. Beân caïnh ñoù, hai baøn immaterial: Khoâng

Giaûi Thoaùt Moân—The gate tay ñeå beân nhau trong tö theá khaát thöïc, naâng töø töø of salvation or deliverance by the realization of leân traùn coøn laø moät daáu hieäu khaån khoaûn vaø toân the immaterial, i.e. that the ego and things are kính.

formed of elements and have no reality in Gate of purity to Nirvana: Tònh Moân—See Six themselves; one of the three deliverances—Moät wonderful doors. trong ba giaûi thoaùt. Quaùn heát thaûy caùc phaùp ñeàu Gate of righteousness: Nghóa Moân—The do nhôn duyeân hoøa hôïp maø sanh ra, khoâng coù töï schools, or sects of the meaning or truth of tính (neáu thaønh ñaït nhö vaäy laø mình ñang böôùc Buddhism—Coảng vaøo Chaùnh Nghóa, hay nhöõng vaøo coảng giaûi thoaùt)—See Three objects of tröôøng phaùi giaûng giaûi chaân thöïc nghóa cuûa Nhö meditation that lead toward liberation. Lai. Gate of demons: Quyû Moân—The northeast Gate of salvation by the realization of the corner of the house, through which the spirits can immaterial: Khoâng Giaûi Thoaùt Moân—The gate come and go—Cöûa quyû, cöûa Ñoâng Baéc cuûa nhaø ôû of salvation or deliverance by the realization of vaø thaønh quaùch, laø nôi maø quyû coù theå ñeán vaø ñi. the immaterial, i.e. that the ego and things are Gate of emancipation: Giaûi Thoaùt Moân—See formed of elements and have no reality in Emancipation-entrance. themselves; one of the three deliverances—Moät Gate of enlightenment: Boà Ñeà Moân—The gate trong ba giaûi thoaùt. Quaùn heát thaûy caùc phaùp ñeàu of enlightenment; east gate of the four gates of a do nhôn duyeân hoøa hôïp maø sanh ra, khoâng coù töï cemetery—Cöûa giaùc ngoä; cöûa ñoâng trong boán cöûa tính (neáu thaønh ñaït nhö vaäy laø mình ñang böôùc cuûa nghóa ñòa. vaøo coảng giaûi thoaùt)—See Three objects of Gate of immortality: meditation that lead toward liberation. 1) The doctrine of reality as beyond birth—Voâ Gate of the truth: Gate of the Way, religion sinh moân. etc.; the various schools of Buddhism—Ñaïo moân. 2) Nirvana: Baát Töû Moân—Cöûa vaøo choã Baát Töû Gate of upaya: Cöûa phöông tieän—Phöông Tieän hay Nieát Baøn. Moân—Convenient or expedient gates leading into Gate of life-prolonging dharani: Dieân Thoï Truth—Phaùp moân phöông tieän daãn tôùi chaân lyù. Moân Ñaø La Ni—The gate of Life-Prolonging Gate of the Way: Gate of the truth, religion etc.; Dharani, or dharani which the Buddha told the various schools of Buddhism—Ñaïo moân. Vajrapani Bodhisattva methods of prolonging life Gate of the Western Paradise: Coảng vaøo Taây of cultivation—Thaàn chuù cuûa Phaät noùi cho Ngaøi Phöông Cöïc Laïc. Kim Cöông Thuû veà pheùp tu huyeàn dieäu keùo daøi Gate of wisdom: Tueä moân (coảng trí tueä, aùm chæ tuoåi thoï. Thieàn moân). Gate of mercy: Buddhism—Phaät giaùo—Töø Gateless: Voâ moân—Completely open. Moân—Phaät giaùo coøn ñöôïc goïi laø “töø moân,” vì chö Phaät vaø chö Boà Taùt töø trong taâm cuûa mình phaùt ra Gateway of truth: Chaân Moân—Gateway of coâng ñöùc cuõng nhö caùc phöông tieän thieän xaûo ñeå reality. cöùu ñoä chuùng sanh. Gatha (skt): Giaø Tha—Phuùng Tuïng— Gate of a monastery: Sôn moân. Recitation—Song—A metrical narrative or hymn, with moral purport, described as generally Gate into Nirvana: Door into Nirvana—Nieát composed of thirty-two characters, and called a Baøn Moân—Cöûa vaøo Nieát Baøn. detached stanza, distinguished from geya, which

Gate of pity: Bi Moân—The Buddha-pity or the precedes the ideas of preceding prose passages— way of pity directed to others—Bi taâm cuûa Phaät Baøi tuïng theo vaàn ñieäu, thöôøng goàm 32 chöõ goïi laø hay con ñöôøng daãn tôùi cöùu ñoä chuùng sanh (bao “Coâ Khôûi Tuïng,” phaân bieät vôùi “Truøng Tuïng” goàm taát caû caùc ñöùc lôïi tha). nghóa laø laäp laïi lôøi cuûa caâu tröôùc—See Twelve Gate of purity: Tònh Moân—Gate of purity to sutras. nirvana, one of the six wonderful doors—Cöûa Gatha of enlightenment: Ñaàu Cô Keä— thanh tònh ñi vaøo Nieát Baøn (taâm thanh tònh khoâng According to Zen master D.T. Suzuki in the dính maéc vaøo ñaâu), moät trong Luïc Dieäu Moân. ** Essays in Zen Buddhism, Book I, some masters See Six wonderful doors. have left in the form of verse known as ‘gatha’

what they perceived or felt at the time when their birth for sentient beings, according to mental eye was opened. The verse the special traditional Buddhist philosophy: 1) gods name of ‘Enlightenment Gatha’ which shows the (deva); 2) demi-gods (asura); 3) humans agreement between the master and his followers (manusya); 4) animals (tiryak); 5) hungry in enlightenment—Theo Thieàn sö D.T. Suzuki ghost (preta); and 6) hell beings (naraka). The trong Thieàn Luaän, Taäp I, raát nhieàu thieàn sö coøn first three are sai to be “fortunate destinies,” löu laïi nhöõng baøi thô goïi laø keä ghi laïi nhöõng ñieàu while the latter three are said to be caûm nghó trong phuùt giaây môû con maét hueä. Nhöõng “unfortunate destinies” because of the baøi keä naày coù teân rieâng laø ‘Ñaàu Cô Keä,’ nguï yù amount of sufferings and afflictions that such giöõa thaày vaø troø coù söï tinh yù hôïp nhau. beings endure—Töø Baéc Phaïn duøng ñeå chæ “soá Gatha of pratiyasamutpada: Duyeân Khôûi phaän.” Töø naøy thöôøng chæ saùu loaïi taùi sanh Keä—Duyeân Khôûi Phaùp Tuïng—The gatha of three theo truyeàn thoáng trieát hoïc Phaät giaùo: 1) of the four dogmas of Buddhism according to the thieân; 2) a-tu-la; 3) ngöôøi; 4) suùc sanh; 5) ngaï Sastra on the Prajna Sutra (usually placed in the quyû; 6) ñòa nguïc. Ba con ñöôøng ñaàu tieân laø ba foundations of pagodas and inside of images of con ñöôøng baát haïnh vì chuùng sanh trong ba Budhas)—Baøi keä vaên cuûa ba trong boán ñeá hay ñöôøng naøy phaûi chòu khoå ñau phieàn naõo. giaùo lyù caên baûn cuûa ñaïo Phaät, theo Trí Ñoä Luaän 2) According to the Sangiti Sutta in the Long (baøi keä naày thöôøng ñöôïc ñaët döôùi caùc neàn chuøa Discourses of the Buddha, there are five gati hay beân trong hình töôïng Phaät): (destinations, destinies)—Theo Kinh Phuùng 1) All is suffering: Khoå Ñeá. Tuïng trong Tröôøng Boä Kinh, coù naêm neûo aùc 2) Suffering is intensified by desire: Taäp Ñeá. (nguõ thuù)— See Five gatis. 3) Extinction of desire is practicable: Dieät Ñeá. Gati or path of rebirth as an animal: So Gather (v): Assemble—Tuï hoïp. called because animals are subjects of the Gather up the garment: Nieâm Y—Thaâu nhaët butcher's knife—Ñao ñoà. quaàn aùo. Gati of rebirth as animals: Suùc Sanh Thuù— Gather opinions from all sides: Laáy yù kieán töø The way or destiny of rebirth as animals, one of moïi phía (Taäp tö quaûng ích)—Three heads are the six forms of rebirth—Moät trong saùu loaïi chuùng better than one. sanh, nôi sinh soáng cuûa caùc loaøi suùc sanh (do nghieäp nhaân maø sau khi cheát phaûi ñoïa vaøo suùc Gather and receive: Collect and receive— sanh). Nhieáp thoï. Gather together: Nhieáp (thaâu

goùp)—Bao Gatimantanam (p): Good behavior—Phaåm haïnh cao thöôïng. truøm—To collect—To combine—To include. Gathering for the purpose of meditation: Gaunamati : Coà na maït ñeà—Ñöùc Hueä La Haùn. Toïa Thieàn Hoäi—See Gathering of Zen Gautama (skt): Gotama (p)—Coà Ñaøm—Clan practitioners. name of the Buddha—Siddhartha Gautama—See Siddhartha. Gathering of Zen practitioners: Toïa Thieàn Hoäi—A gathering meditation-practitioners with Gautamaprajnaruchi (skt): Coà Ñaøm baùt Nhaõ the purpose of listening to the Zen lectures and Löu Chi (Trí Hy). practicing meditation. Usually they gather for one Gautami (skt): The aunt of the Buddha—Di maãu day a week—Moät cuoäc hoäi hoïp tu taäp cuûa caùc cuûa Ñöùc Phaät—Ma Ha Ba Xaø Ba Ñeà—See thieàn sinh, vôùi muïc ñích nghe thuyeát giaûng veà Mahaprajapati. thieàn vaø thöïc taäp thieàn quaùn. Thöôøng thì hoï taäp Gauze filter: Thuûy la. hôïp moãi tuaàn moät laàn. Gavampati (skt): Giaø Phaïm Ba Ñeà—Kieàu Phaïm Gati (skt & p): Gatiyo (p)—Ñöôøng—Path—Way Ba Ñeà—Lord of cattle, name of an arhat. of going—Gate—Entrance. Interpreted as chewing the cud; lord of cattle, etc. 1) A Sanskrit term for “destiny.” This term (with the feet and cud-chewing characteristic of generally refers to the six possible types of an ox) A man who became a monk, born with a

mouth always ruminating like a cow because of Gayasiras (skt): Töôïng Ñaàu Sôn—Elephant head former oral sins; he had spilled some grains from mountain, name of two mountains in northern an ear of corn he plucked in a former life—Ngöu India, one near Gaya, the other said to be near the Vöông, teân cuûa moät vò A La Haùn. Coøn goïi laø Ca river Nairajnana—Teân cuûa hai ngoïn nuùi ôû hai nôi Phaïm Ba Ñeà, Caáp Phoøng Baùt Ñeå, Kieâu Phaïm Baùt thuoäc vuøng baéc AÁn Ñoä, moät nôi gaàn Boà Ñeà Ñaïo Ñeà, Kieàu Phaïm Ba Ñeà, hay Kíp Phoøng Baùt Ñeå, traøng, nôi kia gaàn soâng Ni Lieân Thieàn. dòch laø Ngöu Thi hay Ngöu Vöông, laø teân moät vò Gaze (v): Ñöa maét nhìn. Tyø Kheo coù caùi mieäng cöù nhai tôùi nhai lui nhö Ge (jap): Gatha (skt)—Verse—Keä. traâu nhai laïi vì toäi cuûa ñôøi quaù khöù (theo Phaùp Gedatsu (jap): Vimukti (skt)—A Japanese Hoa Huyeàn Nghóa, tieáng Phaïn Gavampati dòch laø Buddhist term for “Liberation” or Ngöu Vöông. Ngaøi do ôû ñôøi quaù khöù coù ngaét moät “Emancipation.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn nhaùnh luùa neùm xuoáng ñaát, neân trong 500 ñôøi phaûi coù nghóa laø “Giaûi thoaùt.” laøm kieáp traâu ñeå ñeàn buø, nay tuy mang thaân ngöôøi, nhöng coù hình töôùng vaø tieáng noùi gioáng nhö Gedatsushonin (jap): A Japanese Buddhist term loaøi traâu). for “Great Liberation Monk.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø “Giaûi thoaùt Thöôïng Gay: Ñoàng tình luyeán aùi (giöõa hai ngöôøi nam)— Nhaân.” See Homosexuality. Ge-e (jap): Antarvasa (skt)—Under robe—Ngoaïi Gaya (skt): y. 1) Giaø Da: Elephant—Voi (töôïng). 2) Giaø Xa: A city of Magadha, Buddhagaya, Geloups-pas (tib): Yellow hat sect—Hoaøng northwest of present Gaya, near which giaùo—See Yellow sect of Lamaism and Tsong Sakyamuni became Buddha. Gaya contains Khapa. many places of religious and historical Gelukpa: Hoaøng Maïo Giaùo—See Yellow sect of significance. One of the oldest and most Lamaism and Tsong Khapa. sacred cities in India, second only to Varanasi Gem (n): Ratna or mani (skt)—Jewel—Pearl— along the

Ganga River—Moät thaønh phoá trong Precious stone—Precious—Treasure—Gem—thaønh Ma Kieät Ñaø, taây baéc cuûa Boà Ñeà Ñaïo Pearl—Anything valuable—Baûo—Baûo chaâu. Traøng, gaàn nôi maø Ñöùc Thích Ca Maâu Ni ñaõ Gem in the head-dress: Ñænh Chaâu—The gem thaønh Phaät. Thaønh phoá Gaya laø nôi coù nhieàu in the head-dress, or coiffure; the protubereance thaùnh ñòa lòch söû cuûa caùc toân giaùo. Ñaây laø on the Buddha' brow—Töôùng cuïc thòt troøn nhö moät trong nhöõng thaønh phoá coå nhaát ôû AÁn Ñoä, vieân ngoïc treân ñænh ñaàu cuûa Ñöùc Phaät. chæ thua thaønh Varanasi beân bôø soâng Haèng Gem-heap: Ratna-rasi (skt)—Collection of Haø—See Bodh-Gaya. gems—Accumulated treasures—Baûo tích. Gayakasyapa (skt): Giaø Da Ca Dieáp—A Gembo (jap): Sö Huyeàn Phöôûng (Nhaät Baûn). brother of Mahakasyapa, orginally a fire- Gem of doing as one pleases: Cintamani worshipper, one of the eleven foremost disciples (skt)—Nyo-I-Ju (jap)—Nhö yù chaâu. of buddha, to become samantaprabhasa Buddha— Gem-heap: Ratna-rasi (skt)—Accumulated Yeát Di Ca Dieáp, moät ngöôøi em cuûa Ñaïi Ca Dieáp, treasures—Collection of gems—Baûo tích. tröôùc kia theo taø giaùo, thôø thaàn löûa, veà sau trôû thaønh moät trong möôøi moät ñeä töû noåi tieáng cuûa Gem-Heap Buddha: Baûo Tích Phaät—Buddha Phaät, thaønh Phaät teân laø Samantaprabhsa. adorned with heaps of treasures, i.e. powers, truths—Vò Phaät tuï taäp caùc phaùp baûo trang nghieâm Gayasata (skt): Giaø Da Xaù Ña—The eighteenth nhö voâ laäu caên löïc. Indian patriarch, who laboured among the Tokhari—Vò Toå AÁn Ñoä thöù möôøi taùm, ngöôøi ñaõ Gem of mind: Taâm Chaâu—The mind stuff of all laøm vieäc naëng nhoïc trong nhoùm nguôøi Tokhari— the living, being of the pure Buddha-nature, is See Twenty eight Indian Patriarchs (18). likened to a translucent gem—Taâm tính chuùng sanh voán laø Phaät tính thanh tònh, neân ñöôïc ví vôùi ngoïc minh chaâu.

Gemmyo (jap): Vua Nguyeân Minh (Nhaät Baûn). General functions of evil: Akusala-Gem-nature: Chuûng Tính—See Germ-natures. mahabhumika (skt)—Ñaïi baát thieän ñòa phaùp—See Gempeiseisuiki (jap): A famous work in Seventy-five dharmas of the Abhidharma Kosa. Japan—Taùc phaåm noåi tieáng Nguyeân Bình Thaïnh General functions of good: Kusala- Suy Kyù (Nhaät Baûn). mahabhumika (skt)—Ñaïi thieän ñòa phaùp—See Gen (jap): Caksus (skt)—Eyes—Seeing—Nhaõn. Seventy-five dharmas of the Abhidharma Kosa. Gendun Drup (1391-1474): One of the main General functions or universals: disciples of Tsong Khapa, and later designated as Mahabhumika (skt)—10 phaùp—Bieán Ñaïi Ñòa the first Dalai Lama—Moät trong nhöõng ñaïi ñeä töû Phaùp (nhieäm vuï toång quaùt)—See Seventy-five cuûa Toâng Khaùch Ba, vaø sau naøy ñöôïc chæ ñònh dharmas of the Abhidharma Kosa. laøm vò Ñaït Lai Laït Ma ñaàu tieân. General Indra: Nhôn Ñaït La ñaïi töôùng—See Genealogy (n): Book of generations—Gia phaû. Twelve Yaksha generals. General: Sadharana (skt)—Altogether—Whole. General introduction: Nhaäp moân toång quaùt (A) (a): Chung—Chung khaép. (giôùi thieäu toång quaùt). (B) The four generals or guardians of the Law. General karma: Toång baùo nghieäp—The Each has 500 followers and twenty-eight principal or integral direction of karma. General companies of demons

and spirits—Boán Ñaïi karma determining the species, race, and country töôùng hoä phaùp ôû boán phöông. Moãi ñaïi töôùng into which one is born (The particular relating to ñeàu coù 500 ñoà ñeä cai quaûn 28 boä quyû thaàn— one's condition in that species, i.e. rich, poor, See Four generals. well, ill, etc.)—Quaû baùo chung quyeát ñònh chuûng General almsgiving of clothing and food loaïi vaø xöù sôû maø ngöôøi ta sanh vaøo (chuùng sanh luïc caên ñeïp xaáu, meänh thoï daøi ngaén, giaøu, ngheøo, according to season: Tuøy thôøi tuøy luùc boá thí beänh, khoûe, v.v. laø bieät baùo). (noùng, laïnh, gioù baõo...)—See Seven kinds of offering (A). General Kumbhira: Cung tì la Ñaïi töôùng—See Twelve Yaksha generals. General Amnesty: Ñaïi xaù. General Andira: An-Ñeå-La ñaïi töôùng—See General law of causation: Hetupratyaya-hetu (skt)— Nhaân Duyeân hay luaät toång quaùt veà nhaân Twelve Yaksha generals. duyeân—See Four Causations. General assembly: General meeting—Ñaïi hoäi. General leading karmas: Daãn nghieäp—Karma General body of disciples: Ñaïi Chuùng boä—See that leads to the general rewards (the award as to Two divisions, and Two divisions of Buddhism. the species into which one is to be born, i.e. General Catura: Chieâu Ñoã La ñaïi töôùng—See animals, men, gods, etc)— Nghieäp nhaân daãn ñeán Twelve Yaksha generals. quaû baùo toång quaùt (quaû baùo sanh veà coõi suùc sanh General commandments for all disciples: hay nhaân thieân)—See Two classes of karma (III). Toång Töôùng Giôùi—The general commandments General Majira: AÙt Neå La ñaïi töôùng—See for all disciples, i.e. the ten commandments, in Twelve Yaksha generals. contrast with the specific or complete 250 General Makuram: Ma Hoå La ñaïi töôùng—See commandments for monks, or 348 for nuns Twelve Yaksha generals. (monastic rules)—Giôùi chung cho heát thaûy moïi ñeä General meaning: Ñaïi yù—Summary of a sutra töû Phaät nhö Thaäp Giôùi, ñoái laïi vôùi giôùi rieâng nhö or sastra—Ñaïi yù cuûa kinh luaän. 250 cho Tyø Kheo vaø 348 cho Tyø Kheo Ni. General confession: Public confession—Thuù toäi General meditation: Taùn Ñònh—Scattered meditation in the world of desire—Thieàn ñònh tröôùc ñaïi chuùng. toång quaùt hay taûn maïn cuûa Duïc Giôùi—See Two General discussion: Khaùi luaän. kinds of samadhi. General functions of defilement: Ñaïi phieàn General meeting: General assembly—Ñaïi hoäi. naõo ñòa phaùp—See Seventy-five dharmas of the Abhidharma Kosa.

General Mihira: Meâ-Suùy-La ñaïi töôùng—See General teaching: Summarized teaching—Löôïc Twelve Yaksha generals. Giaùo—General or summarized teaching during his General offer to all spirits: Toång Cuùng—In first 12 years after his enlightenment—Nhöõng lôøi contrast with specific worship—Cuùng döôøng hay daïy toång quaùt cuûa Ñöùc Phaät cho ñeä töû trong 12 thôø heát thaûy caùc vò Thaàn, ñoái laïi vôùi vieäc thôø naêm ñaàu sau khi Ngaøi thaønh ñaïo (trong 12 naêm phöôïng moät vò Thaàn ñaëc bieät naøo ñoù. ñaàu hoaèng hoùa, veà giôùi luaät thì Ñöùc Phaät chæ noùi General Pajra: Ba Di La ñaïi töôùng—See moät caùch khaùi quaùt veà "chö aùc maïc taùc, chuùng Twelve Yaksha generals. thieän phuïng haønh, töï tònh kyø yù, thò chö Phaät giaùo," chöù Ngaøi khoâng noùi chi tieát veà giôùi luaät; tuy General precepts: Toång Töôùng Giôùi—The nhieân, vì coù quaù nhieàu ngöôøi laøm traùi

phaùp, neân general commandments for all disciples, i.e. the sau ñoù Ngaøi noùi veà “Quaûng Giaùo,” töùc cheá ra giôùi ten commandments, in contrast with the specific luaät roõ raøng vaø chi tieát)—See Dual division of the or complete 250 commandments for monks, or Buddha’s teaching (XIII), and Eight T’ien-T’ai 348 for nuns (monastic rules)—Giôùi chung cho heát classifications of Sakyamuni’s teaching (B). thaûy moïi ñeä töû Phaät nhö Thaäp Giôùi, ñoái laïi vôùi giôùi rieâng nhö 250 cho Tyø Kheo vaø 348 cho Tyø General use of the public: Vieäc xöû duïng cuûa Kheo Ni. ñaïi chuùng. General principles in Mahayana Buddhism: General Vajra: Phaït Chieát La Ñaïi Töôùng—See Nhöõng nguyeân lyù trong Phaät giaùo Ñaïi thöøa— Twelve Yaksha generals. According to Prof. Junjiro Takakusu in The General Vikarala: Tyø Yeát La ñaïi töôùng—See Essentials of Buddhist Philosophy, there are six Twelve Yaksha generals. general principles, commonly especially to all General vow: Toång nguyeän—Universal vows schools of Mahayana—Theo Giaùo Sö Junjiro common to all Buddhas and Bodhisattvas, e.g. the Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, four magnanimous vows, and the ten great vows coù saùu nguyeân lyù toång quaùt cho caùc toâng phaùi of Samantabhadra Bodhisattva; in contrast with Phaät Giaùo Ñaïi Thöøa—See Six general principles. specific vows, e.g. forty-eight of Amitabha—Theä General Relativity Theory: Thuyeát Töông Ñoái nguyeän chung cuûa chö Phaät vaø chö Boà Taùt nhö Töù Chung. Hoaèng Theä Nguyeän vaø Thaäp Nguyeän Phoå Hieàn General retribution: Toång baùo. Boà Taùt, ñoái laïi vôùi theä nguyeän rieâng nhö 48 nguyeän cuûa Ñöùc Phaät A Di Ñaø—See Four General Shandira: San-Ñeå-La ñaïi töôùng—See universal vows of a Buddha or Bodhisattva, Ten Twelve Yaksha generals. vows of a Bodhisattva, Ten vows of respects of General Sindura: Chôn Ñaït La ñaïi töôùng—See Samantabhadra Bodhisattva, and forty-eight vows Twelve Yaksha generals. of Amitabha. General stage of fruition: Daãn Quaû—The Generality (n): Tính ñaïi cöông—Tính toång general stage of fruition, such as reward or quaùt—Tính phoå bieán. punishment in the genus, as contrasted with the Generalization (n): Söï phoå bieán hoùa—Khaùi quaùt differentiated species or stages, such as for each hoùa—Khaùi luaän hoùa. organ or variety of condition—Giai ñoaïn quaû baùo thöôûng phaït toång baùo, ngöôïc laïi vôùi bieät baùo. Generalize: Khaùi quaùt—Toùm löôïc. General Supervisor of the royal court: Generate (v): Phaùt sinh. Quang Thoáng—A Vinaya-monk named Hui- Generate a good heart: Phaùt sinh thieän taâm. Kuang, the sixth century, who resigned the high Generate great energy: Khôûi ñaïi tinh taán, vieäc office of the general supervisor and left home to laøm roát raùo—Enlightening Beings generate great become a monk—Luaät sö Tueä Quang vaøo theá kyû energy, finishing their tasks—See Ten kinds of thöù saùu, ngöôøi ñaõ töø chöùc quan “Thoáng” cuûa trieàu path of Great Enlightening Beings (5). ñình ñeå xuaát gia. Generate knowledge: Phaùt sinh trí hueä— General Sutra: Taïp A Haøm—See Agama. According to the Flower Adornment Sutra,

Chapter 38, there are ten ways of generating relation between formal meditation practice knowledge of Great Enlightening Beings. (Zazen) and awakening. The technique advocated Enlightening Beings who abide by these can by Dogen involves

allowing phenomena to comprehend all things—Theo Kinh Hoa Nghieâm, manifest themselves without becoming involved Phaåm 38, coù möôøi phaùp phaùt sinh trí hueä. Chö Boà evaluation or categorization—Töø ngöõ Nhaät Baûn Taùt an truï trong phaùp naày thôøi nôi taát caû caùc phaùp duøng ñeå chæ “Söï hieän dieän nhö thò cuûa söï vaät,” ñeàu hieåu thaáu taát caû—See Ten ways of moät taùc phaåm cuûa Thieàn Sö Ñaïo Nguyeân, moät generating knowledge of Great Enlightening phaàn cuûa taùc phaåm vó ñaïi cuûa oâng “Shobo-Genzo” Beings. taäp trung veà söï lieân heä giöõa thieàn taäp vaø giaùc ngoä. Generate (v) power: Phaùt ñieän. Kyõ thuaät ñöôïc ngaøi Ñaïo Nguyeân bieän hoä cho Generate spiritual capacities and insights: pheùp vaïn höõu töï chuùng hieån hieän maø khoâng coù Coù theå phaùt khôûi thaàn thoâng vaø minh maãn—See lieân heä gì ñeán söï ñònh giaù hay phaân loaïi. Ten kinds of actions of knowledge (10). Genjo-Sanzo (jap): Hsuan-Tsang (600-664)— Generation (n): A life time—Theá heä. Huyeàn Trang—See Hsuan-Tsang. Generations after generations: Kieáp kieáp. Genju (jap): Hieàn Thuû Ñaïi Sö (Nhaät Baûn)—The third patriarch Fa-Tsang, of the Hua-Yen sect, Generationism (n): Thuyeát sinh thöïc—Sinh saûn which is also known by his title Hsien-Shou- luaän—Chuû tröông con ngöôøi chæ ñôn thuaàn laø söï Tsung—Toå Hieàn Thuû hieäu Phaùp Taïng, vò toå thöù saûn sinh cuûa cha meï. ba cuûa toâng Hoa Nghieâm. Duôùi thôøi ngaøi ngöôøi ta Generosity (n): Dana (skt & p)—Boá thí—Loøng goïi toâng Hoa Nghieâm laø Hieàn Thuû Toâng. quaûng ñaïi roäng raõi—Quaûng Löôïng—Generosity Genju-Daishi (jap): Hieàn Thuû Ñaïi Sö (Nhaät performed with a pure mind which is freed from Baûn)—See Genju. greed, hatred, and delusion can produce good results in the human world and the world of Genkaku-Cho (jap): Zen master Hsuan-Chiao- celestial beings. A person of generosity can be Cheng—Thieàn sö Huyeàn Giaùc Tröng. reborn in the realm of the devas and stay there for Genkaku-Yoka (jap): Zen master Hsuan-Chiao- so long; however, the benefit of mundane result is Yung-Chia—Huyeàn Giaùc Vónh Gia Thieàn Sö— still within the cycle of birth and death—Loøng See Hsuan-Chiao Zen Master. quaûng ñaïi boá thí vôùi taâm thanh tònh, khoâng vöôùng Gennin (jap): One of the famous monks in baän tham, saân, si, coù theå ñöôïc keát quaû toát, taùi sanh Japanese Buddhism—Sö Nguyeân Nhaân (818-887), trôû laïi laøm ngöôøi hay sanh leân coõi trôøi vaø soáng ôû moät trong nhöõng nhaø sö noåi tieáng cuûa Phaät giaùo ñoù thaät laâu; tuy nhieân, lôïi ích cuûa phöôùc ñöùc traàn Nhaät Baûn. theá (nhaân thieân) vaãn coøn trong voøng luaân hoài sanh Gensaku (jap): Zen master Hsuan-Tse—Thieàn töû—See Ten meritorious deeds (III). sö Huyeàn Saùch. Generosity helps giving up selfishness: Gensei (jap): A Japanse monk in the Tendai Quaûng ñaïi boá thí giuùp ta töø boû söï ích kyû. Sect—Sö Nguyeân Chính (Toâng Thieân Thai Nhaät Generous (a): Nhaân aùi—Roäng löôïng—Kind- Baûn). hearted. Gensha-Shibi (jap): Hsuansha-Shipei—Huyeàn Genetic (a): Thuoäc veà sinh saûn. Sa—See Hsuan-Sha. Genji (jap): Doøng hoï nguyeân Thò (Nhaät Baûn). Genshin (942-1017): Sö Nguyeân Tính—The first Genjimonogatari (jap): A famous work in Japanese advocate of the “Pure Land” (Jodo-Shu) Japan—Taùc phaåm noåi tieáng Nguyeân Thò Vaät Ngöõ tradition, which emphasizes practices designed to (Nhaät Baûn). lead to rebirth in

Sukhavati, the paradise of Genjo-koan (jap): A Japanese term for Amitabha Buddha, rather than buddhahood. “Presence of Things as They Are,” a work by Unlike later figures of the tradition, he taught that Dogen Zenji (1200-1253), a portion of his mere recitation of Amitabha’s name is not monumental Shobo-Genzo which focuses on the sufficient and that this practice must be accompanied by a sincere attitude and

concentrated meditation. His most influential (I) The meaning of Germ nature—Nghóa cuûa work was the “Compendium of the Essentials of chuûng tính: Seed nature, germ nature; Rebirth” (Ojoyoshu). derivative or inherited nature—Chuûng laø haït Genso (jap): Vua Huyeàn Toâng (Nhaät Baûn). gioáng, coù nghóa laø phaùt sinh naûy nôû. Tính laø Gensoku (jap): Sö Huyeàn Taéc (Nhaät Baûn). tính chaát khoâng thay ñoåi. (II) Categories of germ nature—Phaân loaïi chuûng Gentile (a): Thuoäc veà daân ngoaïi (ngöôøi Ky Toâ tính: muoán aùm chæ daân khoâng phaûi laø Ky Toâ giaùo). 1) Two kinds of germ nature: Nhò Chuûng Tính— Gentle (a): EÂm dòu—Nheï nhaøng—Nhu nhuyeãn. See Two kinds of seed-nature. Gentle or harsh: Nhu nhuyeãn hay thoâ baïo—2) Five kinds of germ nature: There are five Gentle or harsh. This is one of the five courses of germ-natures or roots of bodhisatva speech that others may use when they address development—Nguõ Chuûng Tính—Coù naêm you—Ñaây laø moät trong naêm loaïi ngoân ngöø maø loaïi chuûng tính—See Five germ-natures of caùc ngöôøi coù theå duøng khi noùi vôùi caùc ngöôøi bodhisattva development. khaùc—See Five courses of speech. 3) Six kinds of germ nature: Luïc Chuûng Tính— Gentle and peaceful nature (disposition): See Six germ-natures or roots of Bodhisattva Taùnh nhu hoøa hieàn haäu. development. Gentle and persuasive words: Nhu Nhuyeãn Germ-nature of ability to discriminate all Ngöõ—Lôøi noùi meàm deûo dòu daøng, hôïp vôùi tình the natures of phenomena: Taùnh Chuûng ngöôøi. Taùnh—The germ-nature of ability to discriminate Gentle words: Nhuyeãn Ngöõ—Soft or gentle all the natures of phenomena and transform the words adapted to the feeling of men—Lôøi noùi nheï living (Thaäp haïnh)—Ngoâi vò thaäp haïnh, coù khaû nhaøng eâm aùi phuø hôïp vôùi tình ngöôøi (theo kinh naêng phaân bieät baûn taùnh cuûa vaïn phaùp—See Five Nieát Baøn, chö Phaät thöôøng noùi lôøi nhuyeãn ngöõ; vì germ-natures of Bodhisattva development, and chuùng sanh neân coù khi phaûi noùi lôøi thoâ ngöõ. Thoâ Five natures (III). ngöõ vaø nhuyeãn ngöõ ñeàu quy veà ñeä nhaát nghóa). Germ-nature of study of the void: Taäp Chuûng Gentleness (n): Lòch thieäp—Nhu Hoøa—See Taùnh—The germ-nature of study of the void or Peace and tolerance. immaterial, which corrects all illusions of time Genuine: Actual—Genuine—Real—True— and space (Thaäp truï)—Ngoâi vò thaäp truï, tu taäp Authentic—Orthodox—Genuine—Chaân chaùnh— khoâng quaùn, phaù boû nhöõng hoaëc kieán—See Five Chính thoáng (chaân truyeàn, ñích thöïc). germ-natures of Bodhisattva development, and Genuine and false: Correct and false— Five natures (III). Orthodox and heretic—Chaùnh taø. Germinate (v): Naåy maàm. Genuine religious: Chaân tu. Gesar of Ling: A mythical Tibetan king whose Genuine and sincere Buddhist: Phaät töû thuaàn epic saga is one of the best-known literatures in thaønh. Tibet. There are different Gesar legends in Genuine tradition: Handed down from different parts of

the Tibetan cultural area, but authentic source—Chaùnh truyeàn. most share the notion that Gesar was an Genuinely religious man: Holy man—Chaân tu. incarnaiton of Avalokitesvara who ruled the kingodm of gLing and battled against the enemies Genuflect (v): To bow—Laïy quyø. of Buddhism, particularly proponents of Bon. Geommancy (n): Thuaät boùi toaùn baèng hình (döïa Geshe (tib): Tieán Só Phaät Hoïc—Geshe is theo caùc ñöôøng cuûa hình hoïc ñeå boùi toaùn). conferred on one who has undergone and Germ: Bija (p & skt)—Chuûng töû (haït gioáng trong completed an extensive philosophical training. It taâm thöùc)—Seed—Semen. is like a Tibetan Ph.D. in Buddhist studies— Germ-natures: Seed nature—Derivative Geshe laø danh hieäu duøng ñeå ban cho moät vò ñaõ nature—Inherited nature—Chuûng Taùnh. traûi qua vaø hoaøn taát khoùa huaán luyeän daøi haïn veà

trieát hoïc Phaät Giaùo. Danh hieäu Geshe gioáng nhö concentration or just keep one method such as moät vò ñaït ñöôïc hoïc vò Tieán Só Phaät Hoïc cuûa Taây reciting the name of Amitabha Buddha—Moät Taïng. trong nhöõng phöông caùch toát nhöùt ñeå loaïi tröø voïng Geshin (jap): Sö Nguyeân Tín (Nhaät Baûn). nieäm laø hoaëc ngoài thieàn, hoaëc giöõ moät phöông Gesture of the setting in motion of the phaùp naøo ñoù chaúng haïn nhö nieäm hoàng danh Phaät A Di Ña. Wheel of Doctrine: Dharmacakra-mudra (skt)— Chuyeån Phaùp Luaân aán. Get (v) rid of demons by Great Enlightening Get (v): Prap or Prapta (skt)—To attain—To Beings: Loaïi boû ma chöôùng cuûa chö Ñaïi Boà obtain—Ñaéc. Taùt—According to the Flower Adornment Sutra, Chapter 38, there are ten ways of getting rid of Get (v) angry: Become mad—Noùng giaän. demons' actions of Great Enlightening Beings. Get the best profit from something: Taïo ñöôïc Enlightening Beings who abide by these can nhieàu lôïi laïc nhaát töø moät ñieàu gì. escape all demonic ways—Theo Kinh Hoa Get to the bottom of a matter: Tìm hieåu töø Nghieâm, Phaåm 38, coù möôøi ñieàu rôøi boû ma nghieäp ngoïn ñeán goác (Taàm caên cöùu ñeá)—To make a cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong thorough investigation. möôøi phaùp naày thôøi coù theå ra khoûi taát caû ma Get into debt: Mang nôï. ñaïo—See Ten ways of getting rid of demons' Get (v) free: Giaûi Thoaùt—See Deliverance. actions of Great Enlightening Beings. Get lost: Lose one's way—Ñi laïc. Get (v) rid of desires: Ñieàu phuïc caùc duïc Get (v) married: Laäp gia ñình—To marry. voïng—A monk should be keenly anxious to get Get the most of something: Xöû duïng ñieàu gì rid of desires, and wants to persist in this—Vò Tyø moät caùch lôïi laïc nhaát. Kheo neân tha thieát ñieàu phuïc caùc duïc voïng vaø Get (v) old: Giaø. khaùt voïng ñieàu phuïc caùc duïc voïng trong töông lai—See Seven grounds for commendations. Get (v) rid of: Dieät tröø. 1) Pativinodeti (p)—Pariksina (skt)—Loaïi boû— Get rid of doubt: Ñoaïn tröø nghi hoaëc—See Ten Ariyan dispositions (1). Taåy tröø. 2) Uccehda (skt)—To cause to cease— Cut Get (v) rid of ease and pain: Get rid of off—To end—To get rid of—Ñoaïn tröø happiness and unhappiness—Loaïi boû caû laïc laãn 3) After perceiving the true picture of life, the khoå. Buddha said to himself: "I must get rid of the Get (v) rid of evil: To cut off wickedness—Ñoaïn oppression of disease, old age and death."— aùc. Sau khi nhaän chaân ra boä maët thaät cuûa ñôøi Get (v) rid of false views: Xa lìa taø kieán—See

soáng, Ñöùc Phaät töï nhuû: “Ta phaûi thoaùt ly söï Ten kinds of actions of knowledge (7). aùp cheá cuûa beänh hoaïn, giaø nua vaø cheát choùc.” Get rid of five factors: Ñoaïn tröø naêm chi—See Get rid of calamity: tröø tai öông. Ten Ariyan dispositions (1). Get (v) rid of completely: Tröø taän. Get (v) rid of garbage: Phaån Tröø—Phaån tröø laø Get rid of covetousness: Haïnh rôøi tham, saân, si moät töø maø Phaät duøng trong Kinh Phaùp Hoa, nghóa vaø sôï haõi, vì bieát ñieàu phuïc töï taâm—Getting rid of laø deïp boû phieàn naõo—A term the Buddha used in covetousness, anger, delusion, and fear, by taming the Lotus Sutra. their own minds, one of the ten kinds of action of Get (v) rid of haughtiness toward all Great Enlightening Beings. Enlightening Beings sentient beings: Ñoái vôùi taát caû chuùng sanh xa lìa who abide by these can achieve the action of ngaõ maïn—See Ten kinds of actions of knowledge Buddhas that has no coming or going—See Ten (5). kinds of practice of great enlightening beings (II). Get rid of ill-will: Ñoaïn tröø saân haän—See Ten Get (v) rid of deluded thoughts: Loaïi boû voïng Ariyan dispositions (1). nieäm—One of the best methods to get rid of deluded thoughts is either meditation to obtain

Get (v) rid of misfortune: Put an end to Ghanavyuha sutra (skt): Haäu Nghieâm Kinh. calamity—Tieâu tai. Ghanta (skt): Small bell—Kieàn chuøy (chuoâng Get rid of sensuality: Ñoaïn tröø tham duïc—See nhoû). Ten Ariyan dispositions (1). Ghazna (skt): Hosna—Haïc Taát Na—According Get rid of sloth and torpor: Ñoaïn tröø hoân traàm to Eitel in The Dictionary of Chinese-English thuïy mieân—See Ten Ariyan dispositions (1). Buddhist Terms, Ghazna is the capital of Get (v) rid of something: Get free or be free of Tsaukuta, the present Ghuznee, or Ghazni in something—Loaïi boû ñieàu gì. Afghanistan—Theo Eitel trong Trung Anh Phaät Get rid of worry and flurry: Ñoaïn tröø traïo Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, Haïc Taát Na laø hoái—See Ten Ariyan dispositions (1). thuû phuû cuûa Tsaukuta, baây giôø laø Ghuznee, thuoäc A Phuù Haõn. Get (v) rid of wrong awareness: Xa lìa taø nieäm—See Ten kinds of actions of knowledge (4). Ghosa (skt): Dieäu AÂm Boà Taùt—According to Eitel in The Dictionary of Chinese-English Get to see Buddhas, fulfill pure ways: Buddhist Terms, an arhat, famous for exegesis, Thöôøng ñöôïc thaáy Phaät ñuû nhöõng phaùp laønh—See who restored the eyesight of Dharmavivardhana Ten kinds of Buddha-work in all worlds in all by washing his eyes with the tears of people who times of the Buddhas (B) (10). were moved by his eloquence—Vò A La Haùn, noåi Get tired of practicing the acts of tieáng vì khaû naêng bieän bieät giaûi thích. Theo Eitel enlightening beings: Nhaøm tu haïnh Boà Taùt— trong Trung Anh Phaät Hoïc Töø Ñieån, chính Ghosa One of the ten things that Bodhisattvas should ñaõ phuïc hoài thò giaùc cho Dharmavivardhana baèng avoid—See Ten things that cause enlightening caùch röûa maét vôùi nöôùc maét cuûa nhöõng ngöôøi ñaõ beings to regress from the Buddha teachings. töøng caûm ñoäng vì taøi huøng bieän cuûa Ngaøi. Get (v) well again: Bình phuïc—To recover—To Ghoshanugakshanti (skt): AÂm Höôûng Nhaãn— recuperate. Kshanti in sounds—Sound and echo perseverance, Get (v) what one desires: Toaïi nguyeän. the patience which realizes that all is as unreal as Not to get what one desires: Baát toaïi nguyeän. sound and echo—Nhaãn vaøo nhöõng aâm thanh tieáng Get worldly

entertainments: Enjoy worldly voïng vì nhaän thöùc raèng chuùng khoâng thöïc. pleasures—Have worldly amusements—Höôûng Ghosira (skt): Cuï Söû La. thuï duïc laïc traàn theá. 1) Name of a bird that has an excellent voice: Geya (skt): Kyø Daï. Haûo Thanh Ñieåu: Teân moät loaøi chim coù gioïng 1) The twelve sutras: Möôøi hai boä kinh Ñaïi hoùt raát hay. Thöøa—See Twelve sutras. 2) A wealthy householder of Kausambi, who 2) Hymns, songs, verses, stanzas, the metrical gave Sakyamuni the Ghosiravana park and part of a sutra: Tuïng—Giaø Tha—Keä Ñaø—Keä vihara: Teân cuûa moät vò tröôûng giaû taïi Tha—Tuïng kinh—To recite (chant) prayers—Kausambi, ngöôøi ñaõ daâng hieán Cuï Söû La vieân To murmur, recite, intone, memorize by vaø tònh xaù cho Ñöùc Phaät. repeating in a murmur. Ghost (n): Ma quyû—There are nine classes of Ghana (skt): Kieän Nam—The fourth in the five ghosts—Coù chín loaïi quyû—See Mara and Nine periods of a foetus, a foetus of forty-seven days— classes of ghosts. Thôøi kyø thöù tö trong naêm thôøi kyø cuûa baøo thai, töùc Ghosts of which bodies are full of tumours: laø 47 ngaøy sau khi thoï thai (thôøi kyø kieân haäu)— Anh Quyû—Quyû thaân theå ñaày muïn nhoït—See See Eight stages of the human foetus. Nine classes of ghosts (I). Ghanavinnanam (p): Nose-consciousness Ghosts that eat human leavings: Hy Thí accompanied by equanimity—Tyû thöùc, ñoàng phaùt Quyû—Demons that live on the remains of sanh cuøng thoï xaû—See Olfactory consciousness. sacrifices, or any leavings in general—Loaøi quyû thöôøng aên ñoà thöøa thaûi cuûa ngöôøi khaùc, hoaëc ñoà

cuùng hay baát cöù thöù gì coøn thöøa—See Nine 1) Nose: Organ of smell—Tyû (loã muõi)—See classes of ghosts (I). Seventy-five dharmas of the Abhidharma Ghost genii: Quyû tieân—Pretas or malevolent Kosa. rsis. 2) Scent: Giaø La Ni—Kieát La Naõ—Muøi Ghost-haunted: Bò Ma AÙm—To be deluded— höông—Smell. Cultivators who have a deluded mind (delusive Ghrana-gandha (skt): The nose can smell thoughts), which steers him to toward doing things fragrance—Place of nose and smell—Tyû Höông contrary to the way; it's considered over with the Xöù—See Twelve entrances (II). wholesome path for this entire lifetime—Tu haønh Ghrana-vijnana (skt): Smelling—Scent maø bò ma aùm, xuùi duïc laøm ñieàu xaèng baäy, traùi vôùi consciousness—Tyû thöùc—See Eight ñaïo ñöùc, thì keå nhö taøn moät ñôøi. consciousnesses (I) (A). Ghosts that haunt sacrifices to the dead: Hy Ghranendriya (skt): Nose—Tyû caên—See Töø Quyû—Loaøi quyû thöôøng laån khuaát trong ñeàn Twenty two roots. mieáu, hy voïng ñöôïc aên uoáng—See Nine classes Ghrta (skt): Toâ Daàu. of ghosts (I). 1) Ghee, or clarified butter: Moät loaïi bô trong. Ghost King Animal Eater: Quyû Vöông Ñaïm 2) Scented oil extracted from the sumana plant: (Daõ) Thuù—The one who eats tigers and other Moät loaïi daàu thôm laáy töø caây toâ ma. large beasts. Ghur (skt): Ghori (skt)—Hoaït Quoác—Ñoå Hoùa Ghost King who Brings Disasters: Quyû La—According The Great T'ang Chronicles of the Vöông Taùn-Öông. Western World, Ghori is an ancient kingdom in Ghost King Evil Poison: Quyû Vöông AÙc Ñoäc. Turkestan, north west of China—Theo Taây Vöïc Ghost King Thousand Eyes: Quyû Vöông Kyù, Hoaït Quoác laø teân moät vöông quoác coå ôû vuøng Thieân Nhaõn. Taân Cöông. Ghost rules and observance: Luaät cuûa loaøi Giac Hai Temple: Chuøa Giaùc

Haûi—Name of a quyû. famous ancient pagoda, located in the Sixth district, Saigon City, South Vietnam. The pagoda Ghost spirits: Ghost genie—Quyû tieân. was built in 1887 by Ms. Traàn Thò Lieãu. Most Ghosts and spirits: Quyû Thaàn. Venerable Hoaèng AÂn named it Giaùc Haûi and 1) Ghosts and spirits, a general term which appointed Most Venerable Töø Phong Head of the includes the spirits of the dead, together with pagoda. In 1929, Most Venerable Töø Phong had it demons, and the eight classes of spirits, such rebuilt as it is seen today. On the upper part of its as devas, nagas, etc.: Quyû vaø thaàn, töø duøng ñeå façade, there is a bas-relief on which were carved goïi chung nhöõng ngöôøi cheát, cuøng vôùi quyû, vaø eight lines of Chinese characters describing baùt boä Thaàn nhö Thieân, Long, vaân vaân. **See Sakyamuni Buddha's biography—Teân cuûa moät Eight groups of demon followers. ngoâi chuøa coå noåi tieáng, toïa laïc trong quaän 6, thaønh 2) phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc baø Traàn a) Preta is interpreted as "Causing fear": Quyû Thò Lieãu xaây naêm 1887. Hoøa Thöôïng Hoaèng AÂn dieãn dòch caùi gaây neân söï gheâ sôï. ñaët teân Giaùc Haûi vaø cöû Hoøa Thöôïng Töø Phong veà b) Spirits are interpreted as "Potent and truï trì. Naêm 1929, Hoøa Thöôïng Töø Phong truøng tu powerful": Thaàn dieãn dòch söï uy nghi maïnh chuøa laïi nhö ngaøy nay. Maët tröôùc chuøa coù bao lam meõ: ñaép noåi vaø khaéc taùm haøng chöõ Haùn noùi veà tieåu söû Ghosts' and spirits' eating time: Quyû Thaàn Ñöùc Phaät. Thöïc Thôøi—The time when the spirits and ghosts Giac Hai Zen Master: Giaùc Haûi Thieàn Sö—A feed, i.e. at night—Giôø aên cuûa quyû thaàn, thöôøng Vietnamese Zen master from North Vietnam. He veà ban ñeâm hay chaïng vaïng toái. left home at the age of 25. First, he and Khoâng Loä Ghrana (skt): became disciples of Zen master Haø Traïch at Dieân Phöôùc Temple. He was the Dharma heir of the

tenth generation of the Wu-Yun-T'ung Zen Sect. lam, baøn gheá, baøi vò, thaùp moä, vaân vaân ñeàu ñöôïc Later, he continued to teach Zen of the Khoâng Loä chaïm khaéc thaät tinh xaûo. Zen Sect, which was founded by Zen master Giac Nhien (1923 - ): Hoøa Thöôïng Thích Giaùc Khoâng Loä. King Lyù Thaàn Toâng invited him to the Nhieân—One of the most famous monks of Royal Palace so many times, but he refused to Vietnamese Buddhism, a Tripitaka teacher of goZen master Giaùc Haûi—Thieàn sö Vieät Nam, queâ dharma. He was born in Cantho, South Vietnam in taïi Baéc Vieät. Ngaøi xuaát gia naêm 25 tuoåi, cuøng vôùi 1923, left home and became a novice at the age of Khoâng Loä trôû thaønh ñeä töû cuûa Thieàn sö Haø Traïch 8. In 1944 he met and became of of the most taïi chuøa Dieân Phöôùc. Ngaøi laø phaùp töû ñôøi thöù 10 imminent disciples of Most Venerable Master doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi cuõng Minh Dang Quang (Founder of the Vietnamese tieáp tuïc daïy thieàn vaø keá thöøa doøng Thieàn Khoâng Mendicant Order). In 1954, after the secret Loä, do Thieàn sö Khoâng Loä saùng laäp. Vua Lyù Thaàn absence of Master Minh Dang Quang, he headed Toâng nhieàu laàn thænh ngaøi vaøo cung, nhöng ngaøi the Fourth Mendicant Missionary, one of the six ñeàu töø choái. main missionaries of Vietnamese Mendicant Giac Lam Temple: Chuøa Giaùc Laâm—Name of Order to travel all over the South and central an ancient temple, located in Taân Bình district, Vietnam to expand

the doctrines of the school. He Saigon City, South Vietnam. In the spring of 1744, came to the United States of America in 1978, under the reign of Lord Nguyeãn Phuùc Khoaùt, a there he founded the International Sangha Chinese man whose name was Li Juei Lung from Bhikshu Buddhist Order in the same year Minh Höông village, raised the devotees' money (ISBBA). After the passing away of the second to build the temple on Caåm Sôn Hill. In 1804, it patriarch Giac Chanh in 2004, he became the was rebuilt by Most Venerable Vieân Quang. In Third Patriarch of the Vietnamese Mendicant 1909, Most Venerable Hoàng Höng and Nhö Phoøng Buddhist Order. During more than seven decades had it reconstructed as it is seen today. Giaùc Laâm of propagation of the Buddha-dharma, he Temple wa designed in the form of the word admitted more than a million of followers, and he "San," consisting of the Main Hall, the Lecture also built hundreds of monasteries from all over Hall (auditorium), and the dining room. On both Vietnam and all over the world. To this day, at the sides of the Main Hall stand two sets od statues of age of 86, he is still traveling all over the world the Eighteen Arahats (one set is of big size and (all over the U.S.A., Canada, Australia, France, the other of small size). In the temple, there are England, Belgium, Russia, Vietnam, etc.) to 113 wooden statues in all, most of which are made preach the dharma—Moät trong nhöõng cao taêng of jacktree wood. The are gilded and painted in noåi tieáng cuûa Phaät giaùo Vieät Nam, moät baäc Tam red. The statues, carving frames, tables, chairs, Taïng Phaùp Sö. Ngaøi sanh naêm 1923 taïi Caàn Thô, tomb stupas, etc. all are painstakingly carved— Nam Vieät Nam, xuaát gia laøm chuù tieåu töø naêm 8 Teân cuûa moät ngoâi chuøa coå, toïa laïc trong quaän Taân tuoåi. Naêm 1944, ngaøi gaëp vaø laøm ñeä töû Toân Sö Bình, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa Minh Ñaêng Quang (vò saùng laäp ra Giaùo Hoäi Taêng xöa treân goø Caåm Sôn, do Lyù Thuïy Long, ngöôøi xaõ Giaø Khaát Só Vieät Nam). Naêm 1954, sau khi Toân Minh Höông, ñaõ quyeân tieàn cuûa ñaøn na tín thí ñeå Sö Minh Ñaêng Quang vaéng boùng moät caùch bí maät döïng leân vaøo muøa xuaân naêm 1744, vaøo ñôøi Chuùa thì ngaøi laøm tröôûng Giaùo Ñoaøn 4, moät trong saùu Nguyeãn Phuùc Khoaùt. Naêm 1804, Hoøa Thöôïng giaùo ñoaøn cuûa heä phaùi Khaát Só Vieät Nam, chu du Vieân Quang ñaõ xaây laïi ngoâi chuøa. Naêm 1909, hai khaép töø Nam ra Trung hoaèng trì giaùo phaùp Khaát vò Hoøa Thöôïng Hoàng Höng vaø Nhö Phoøng ñaõ cho Só. Ngaøi sang Myõ naêm 1978 vaø ñònh cö taïi truøng tu laïi nhö kieán truùc hieän nay. Chuøa ñöôïc California, cuøng naêm ñoù ngaøi saùng laäp ra Giaùo xaây theo hình chöõ "Tam" goàm chaùnh ñieän, giaûng Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi taïi ñöôøng, phoøng aên. Hai beân chaùnh ñieän laø hai boä California, Myõ Quoác. Sau khi nhò toå Giaùc Chaùnh thaäp baùt La Haùn, moät côû lôùn vaø moät côû nhoû. Chuøa vieân tòch naêm 2004, ngaøi trôû thaønh tam toå cuûa heä coù caû thaûy 113 pho töôïng baèng goã mít, sôn son phaùi Taêng Giaø Khaát Só. Trong suoát hôn baûy thaäp theáp vaøng. Taát caû nhöõng pho töôïng, caùc boä bao nieân haønh ñaïo, ngaøi ñaõ thu naïp haøng trieäu tín ñoà

vaø xaây haøng traêm ngoâi tònh xaù töø trong Vieät Nam Vietnam. Preserved in the temple is also a ra ñeán haûi ngoaïi. Ngaøy nay ôû tuoåi 86 theá maø ngaøi palankeen

which the Nguyen Dynasty presented vaãn coøn chu du khaép nôi treân theá giôùi thuyeát giaùo to Monk Hai Tinh, and a six-branch spring- töø khaép nôi treân nöôùc Myõ, ñeán Canada, UÙc, Phaùp, flowered tree, which was said to be offered by Anh, Bæ, Nga, vaân vaân—See Minh Ñaêng Quang, Mac Cuu, Governor of Ha Tien under the Nguyen and Vietnamese Sangha Bhikshu Buddhist Sect. Dynasty—Teân cuûa moät ngoâi chuøa coå toïa laïc trong Giac Thien Temple: Giaùc Thieân—Name of a khu vöïc Ñaàm Sen, quaän 11, thaønh phoá Saøi Goøn, temple in Vinh Long Town, Vinh Long province, Nam Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Höông South Vietnam. The temple was built in 1906 and Ñaêng xaây vaøo naêm 1805 vôùi teân laø Quan AÂm has been rebuilt many times—Teân cuûa moät ngoâi Vieân. Ñeán naêm 1850, chuøa ñöôïc Toå Haûi Tònh ñoåi chuøa trong thò xaõ tænh Vónh Long, Nam Vieät Nam. laïi laø Giaùc Vieân Töï. Naêm 1899, chuøa ñöôïc Hoøa Chuøa ñöôïc kieán laäp naêm 1906 vaø ñaõ ñöôïc truøng tu Thöôïng Hoaèng AÂn truøng tu, naêm 1910 Hoøa nhieàu laàn. Thöôïng Nhö Phoøng laïi truøng tu laàn nöõa. Chuøa coù Giac Vien Temple: Chuøa Giaùc Vieân—Name of 153 pho töôïng vaø 57 bao lam coù giaù trò veà maët a pagoda, located at Ñaàm Sen area, Eleventh ngheä thuaät chaïm troå Gia Ñònh ñaàu theá kyû 20. District, Saigon City, South Vietnam. Formerly, it Trong Chaùnh ñieän, coù boä ñeøn Döôïc Sö cao 3 was called Quan AÂm Garden established by Ch'an thöôùc, coù 49 vò Phaät cöôõi long phuïng. Chaân ñeøn Master Höông Ñaêng in 1805. Up to 1850 it was baèng goã chaïm khaéc hình ba con sö töû. Trong renamed Giaùc Vieân Pagoda by Patriarch Haûi Chaùnh ñieän cuõng coù boä lö ñoàng cao 41 phaân, hai Tònh. It was rebuilt many times, in 1899 by Most beân laø hai ñaàu roàng. Taùc phaåm chaïm troå hình Veneable Hoaèng AÂn, in 1910 by Most Venerable "Baùch Ñieåu," cao 3,3 meùt, ñaõ trôû thaønh maãu möïc Nhö Phoøng. The pagoda has conserved 153 chaïm troå treân goã cuûa thaønh Gia Ñònh vaøo ñaàu theá statues and 57 carved drafts which are highly kyû 20. Caùc nhaø ñieâu khaéc ñaõ kheùo saép xeáp 94 con evaluated in wood sculptural art of Saigon City in chim, töø chim treân trôøi, ñeán chim ôû soâng raïch, ñuû the early years of the twentieth century. In the côû, phaùc hoïa theo ñuû moïi tö theá daùng neùt, phong Main Hall stands the Döôïc Sö Lantern, 3 meters caùch, tính tình, phaûn aûnh cuoäc soáng cuûa loaøi chim high. It describes 49 Buddhas riding dragons and töø caûnh aên nguû, tranh moài, ñuøa giôûn, suy nghó, vaân phoenixes. The base of the latern is carved in the vaân. Beân meù Ñoâng Lang, coù nhöõng bao lam ñöôïc three-wooden lion shape. In the shrine, there is a taïo theo caùc ñeà taøi coå ñieån nhö Maïnh Löông Baét 41-centimeter high bronze incense burner placed Ngöïa, Ngö OÂng Ñaéc Lôïi, Laõ Voïng Ngoài Caâu, between two dragon heads. The masterpiece Ngö Tieàu Canh Ñoäc, Toâ Vuõ Chaên Deâ, vaân vaân, "Baùch Ñieåu," placed in the Main Hall, 3.3 meters, keát hôïp vôùi hoa traùi boán muøa cuûa mieàn Nam. has become a typical pattern of wood-carved art Hieän chuøa coøn löu giöõ chieác kieäu do trieàu Nguyeãn in Gia Ñònh Citadel in the early twentieth century. ban taëng cho sö Haûi Tònh, vaø moät caây mai saùu The craftsmen skillfully arranged ninety-four nhaùnh do Toång Traán Haø Tieân laø Maïc Cöûu cuùng birds together, big and small, on the sky or on the döôøng. bank of a river. The birds were described in all

Giai Oan Temple: Chuøa Giaûi Oan—Name of a positions, postures, characters, activities reflecting temple, located on Mount Yeân Töû. Mount yeân Töû vivid, various life of bird species as they are also called Baïch Vaân Sôn, over 3,000 feet high, eating, sleeping, fighting for food, frolicking, about 7 miles north-west of Uoâng Bí town, Quaûng thinking, etc. In the East Compartment of the Ninh province, North Vietnam. In the area of pagoda, there are carved draftsdescribing the Mount Yeân Töû, there are many temples such as ancient topics of literature and history of Meng Caám Thöïc, Laâu Ñoäng, Hoa Yeân, and Giaûi Oan. Liang's Catching Horses, Fisherman's Getting There was a legend related to Giai Oan Temple Fish, Lu-Wang's Angling, the set of Fisherman, which stands by Giai Oan Spring, whose old name Woodcutter, Farmer, and Reader, Su-Wu's was Hoà Kheâ. As King Traàn Nhaân Toâng entered Raising Goats, etc. These drafts were carved in the mountain, many royal ladies followed him. accordance with four-season fruits in South The King asked them to come back. Instead, they

threw themselves into the spring in order to show Gifted And Brillant Buddha: Phaät Taøi Quang their loyalty. Most of them were rescued from Minh. death, and later settled outside the temple. The Gigimmikkyo (skt): Giaûi thaâm maät kinh. rest died from drowning, were celebrated a mass Gikai (jap): Sö Nghóa Giôùi—The third patriarch for peace of their souls at Giai Oan Temple by the of the Soto Sect in Japan—Tam toå toâng Taøo Ñoäng spring—Teân cuûa moät ngoâi chuøa treân nuùi Yeân Töû. ôû Nhaät. Nuùi Yeân Töû coøn goïi laø Baïch Vaân Sôn, cao treân Giki (jap): Rites—Rituals—Nghi quyû (nghi leã). 3.000 boä Anh, chöøng 7 daäm veà phía taây baéc thò xaõ Uoâng Bí, tænh Quaûng Ninh, Baéc Vieät Nam. Treân Giku Zen Master: A special Zen instructor of nuùi Yeân Töû coù nhieàu chuøa nhö chuøa Caám Thöïc, the Southern School, a pupil of Ch'i-An, came to chuøa Laâu Ñoäng, chuøa Hoa Yeân, vaø chuøa Giaûi Kyoto and taught Zen from 851 to 858 A.D. in Oan. Coù moät giai thoaïi veà chuøa Giaûi Oan naèm Danrinji Temple built by the Empress Danrin. He beân caïn con suoái tröôùc kia coù teân laø Hoà Kheâ. Khi was successful in his teaching—Moät vò Thieàn sö vua Traàn Nhaân Toâng vaøo nuùi Yeân Töû, nhieàu cung Nam toâng, laø ñeä töû cuûa Dieâm Quan Teà An nöõ cuõng ñi theo ngaøi, nhaø vua keâu hoï quay veà. Ñeå (Enkwan Saian) ñeán Kyoto vaø giaûng Thieàn töø toû loøng trung trinh, caùc cung nöõ ñaõ gieo mình naêm 851 ñeán 858 taïi chuøa Ñaøn Laâm Töï (Danrinji) xuoáng doøng suoái. Ña soá ñöôïc cöùu soáng vaø döïng do hoaøng haäu cuûa Ta Nga Thieân Hoaøng (Danrin) nhaø beân phía ngoaøi chuøa, coøn soá bò cheát chìm vua laäp neân. OÂng thaønh coâng myõ maõn trong coâng cuoäc cho laäp ñaøn caàu sieâu, neân töø ñoù chuøa ñöôïc döïng truyeàn baù giaùo phaùp cuûa oâng. beân caïnh bôø suoái cuõng mang teân laø chuøa Giaûi Gimhana (p): Muøa noùng. Oan. Ginkakuji (jap): Chuøa Ngaân Caùc (Nhaät Baûn). Gifts (n): Leã vaät—Quaø taëng—Taëng phaåm. Gioi Khong Zen Master: Giôùi Khoâng Thieàn 1) Dana (skt)—Almsgiving—Giving—Sö—A Vietnamese zen master from Maõn Ñaåu, Bestowing—Boá thí—See Dana. North Vietnam. When he was very young, he was 2) One of four sources of affection for a bhiksu so much interested in the Buddha Dharma. He left or bhiksuni—Quaø caùp,

moät trong boán thöù laøm home to become a monk and received complete khôûi daäy aùi duïc cho chö Taêng Ni—See Four precepts with zen master Quaûng Phöôùc at Nguyeân sources of affection for a bhiksu or bhiksuni. Hoøa Temple on Mount Chaân Ma. He was the Gift of the faithful: Almsgiving because of dharma heir of the fifteenth generation of the faith—Tín Thí—To give alms because of faith, or Vinitaruci Zen Sect. Later, he moved to Mount the gifts of the faithful from the laypeople—Boá Lòch Sôn to build a small temple to practise thí do nôi nieàm tin (tin nôi haønh trì luïc ñoä Ba La meditation for five or six years. Then he left the Maät maø boá thí), hay ñoà vaät boá thí cuûa ngöôøi thieän mountain to become a wandering monk to expand tín (ñoà vaät boá thí cuûa ngöôøi thieän tín, nhöõng vaät Buddhism along the countryside. He stopped by cuùng döôøng cuûa ngöôøi taïi gia cho ngöôøi xuaát gia). Thaùnh Chuùc Cave and stayed there to practise Gift of fearlessness: Abhaya-dana (skt)— ascetics for six years. He refused so many Bestowing of confidence—Charity of summons from King Lyù Thaàn Toâng. Later, he fearlessness—See Charity of fearlessness and unwillingly obeyed the king's last summon to go Three forms of giving. to the capital and stayed at Gia Laâm Temple to preach the Buddha Dharma. When he was old, he Gifts of gardens and groves to monasteries: returned to his home village and stayed at a Troàng caây vaø laøm vöôøn cho tònh xaù—Boá thí vöôøn temple in Thaùp Baùt village. He spent most of his töôïc—See Seven grounds for a happy karma life to expand Buddhism and rebuild more than 95 through benevolence to the needy. temples—Thieàn sö Vieät Nam, queâ ôû Maõn Ñaåu, Gift-offering group: Ban cuùng döôøng leã vaät. Baéc Vieät. Khi haõy coøn nhoû ngaøi raát thích Phaät Gift of tongue: Moùn quaø veà ngoân ngöõ. phaùp. Khi xuaát gia, ngaøi ñeán chuøa Nguyeân Hoøa Gifted And Bright Buddha: Phaät Taøi Quang. treân nuùi Chaân Ma laø ñeä töû cuûa Thieàn sö Quaûng Phöôùc. Ngaøi laø phaùp töû ñôøi thöù 15 cuûa doøng Thieàn

Tyø Ni Ña Löu Chi. Sau ñoù, ngaøi dôøi veà nuùi Lòch Give but doubt whether there will be Sôn caát am tu thieàn trong naêm hay saùu naêm môùi retributions or not: Boá thí maø nghi ngôø laø coù xuoáng nuùi laøm du Taêng ñi hoaèng hoùa Phaät phaùp. quaû baùo hay khoâng coù quaû baùo—See Thirty types Vua Lyù Thaàn Toâng nhieàu laàn göûi chieáu chæ trieäu of impure giving. hoài ngaøi veà kinh, nhöng ngaøi ñeàu töø choái. Veà sau, Give but only after insulting someone until baát ñaéc dó ngaøi phaûi vaâng meänh veà truï taïi chuøa gaining contentment: Tröôùc maéng chöûi cho haû Gia Laâm ñeå giaûng phaùp. Veà giaø, ngaøi trôû veà coá heâ roài sau ñoù môùi chòu boá thí—See Thirty types of höôngvaø truï taïi chuøa laøng Thaùp Baùt. Haàu heát cuoäc impure giving. ñôøi ngaøi, ngaøi hoaèng hoùa vaø truøng tu treân 95 ngoâi chuøa. Give but thereafter begin having regrets, Girl: Girl—Female—Maid—Woman—Ngöôøi nöõ. resentments, and angers: Boá thí roài maø trong loøng böïc boäi, gheùt töùc vaø hoái tieác—See Thirty Gishin (jap): A Japanese Zen master—Sö Nghóa types of impure giving. Chaân (781-883), moät nhaø sö Nhaät Baûn. Give a Dharma talk: Hold a lecture on the Gitamitra (skt): Chæ ña maät—Kyø Ña Maät—Ca Dharma—Toå chöùc thuyeát phaùp. Höõu—Kyø Maät Ña—Also called "Friend of Song," a noted monk from western China, or north India,

Give enlightening beings instructions for who in the fourth century, translated 23 works into the future at proper time: Taát caû chö Phaät thoï Chinese (perhaps The sutra of Bodhisattva's Ten kyù cho chö Boà Taùt chaúng loãi thôøi—See Ten kinds Grounds)—Vò Taêng noåi tieáng ngöôøi Taây Vöïc, hay of proper timing of all Buddhas. baéc AÁn Ñoä, ngöôøi ñaõ dòch 23 quyeån kinh sang Give free rein to one's emotion: Buoâng lung— Hoa ngöõ vaøo ñôøi Taán (coù leõ laø Kinh Boà Taùt Thaäp Nhöõng lôøi Phaät daïy veà "Buoâng Lung"—The Truï). Buddha's teachings on "Giving free rein to one's Give (v): Ban cho—To award—To grant—To emotion" endow—To bestow. 1) Heedfulness (Watchfulness) is the path of Give alms: Boá thí—To bestow. immortality. Heedlessness is the path of death. Those who are heedful do not die; Give alms to the monks: Thí Taêng (cuùng döôøng those who are heedless are as if already dead thöùc aên cho chö Taêng ñi khaát thöïc). (Dharmapada 21): Khoâng buoâng lung ñöa tôùi Give all one's attention to: Chuyeân taâm—To coõi baát töû, buoâng lung ñöa tôùi ñöôøng töû sanh; concentrate—To apply oneself to. ngöôøi khoâng buoâng lung thì khoâng cheát, keû Give by basing on someone's physical buoâng lung thì soáng nhö thaây ma. characteristics: Vì xem töôùng maø boá thí—See 2) Those who have distinctly understood this, Thirty types of impure giving. advance and rejoice on heedfulness, delight Give because of fondness for wealth and in the Nirvana (Dharmapada 22): Keû trí bieát notoriety: Hoaëc ham moä giaøu sang, danh voïng chaéc ñieàu aáy, neân gaéng laøm chöù khoâng buoâng maø boá thí—See Thirty types of impure giving. lung. Khoâng buoâng lung thì ñaëng an vui trong Give because of jealousy or to ridicule caùc coõi Thaùnh. 3) If a man is earnest, energetic, mindful; his others: Hoaëc ganh gheùt ngaïo ngheã maø boá thí— deeds are pure; his acts are considerate and See Thirty types of impure giving. restraint; lives according to the Law, then his Give because of praises: Vì ñöôïc khen ngôïi maø glory will increase (Dharmapada 24): Khoâng boá thí, töùc laø boá thí ñeå caàu danh vaø muoán ñöôïc buoâng lung, maø ngöôïc laïi coá gaéng, haêng haùi, tieáng taêm khen taëng—See Thirty types of impure chaùnh nieäm, khaéc kyû theo tònh haïnh, sinh hoaït giving. ñuùng nhö phaùp, thì tieáng laønh caøng ngaøy caøng Give because someone has a marvelous taêng tröôûng. voice: Vì ca haùt maø boá thí—See Thirty types of 4) By sustained effort, earnestness, temperance impure giving. and self-control, the wise man may make for himself an island which no flood can

overwhelm (Dharmapada 25): Baèng söï coá burning all his fetters both great and small gaéng, haêng haùi khoâng buoâng lung, töï khaéc (Dharmapada 31): Tyø kheo naøo thöôøng öa cheá laáy mình, keû trí töï taïo cho mình moät hoøn khoâng buoâng lung hoaëc sôï thaáy söï buoâng ñaûo chaúng coù ngoïn thuûy trieàu naøo nhaän chìm lung, ta ví hoï nhö ngoïn löûa hoàng, ñoát tieâu taát ñöôïc. caû kieát söû töø lôùn chí nhoû. 5) The ignorant and foolish fall into sloth. The 11) A mendicant who delights in earnestness, wise man guards earnestness as his greatest who looks with fear on thoughtlessness, treasure (Dharmapada 26): Ngöôøi aùm ñoän cannot fall away, he is in the presence of ngu si ñaém chìm trong voøng buoâng lung, Nirvana (Dharmapada 32): Tyø kheo naøo nhöng keû trí laïi chaêm giöõ taâm mình khoâng thöôøng öa

khoâng buoâng lung hoaëc sôï thaáy söï cho buoâng lung nhö anh nhaø giaøu chaêm lo giöõ buoâng lung, ta bieát hoï laø ngöôøi gaàn tôùi Nieát cuûa. baøn, nhaát ñònh khoâng bò sa ñoïa deã daøng nhö 6) Do not indulge in heedlessness, nor sink into tröôùc. the enjoyment of love and lust. He who is 12) Mara never finds the path of those who are earnest and meditative obtains great joy virtuous, careful in living and freed by right (Dharmapada 27): Chôù neân ñaém chìm trong knowledge (Dharmapada 57): Ngöôøi naøo buoâng lung, chôù neân meâ say vôùi duïc laïc; haõy thaønh töïu caùc giôùi haïnh, haèng ngaøy chaúng neân caûnh giaùc vaø tu thieàn, môùi mong ñaëng ñaïi buoâng lung, an truï trong chính trí vaø giaûi an laïc. thoaùt, thì aùc ma khoâng theå doøm ngoù ñöôïc. 7) When the learned man drives away 13) Do not follow the evil law, do not live in heedlessness by heedfulness, he is as the heedlessness. Do not embrace false views, do wise who, climbing the terraced heights of not be a world-upholder (Dharmapada 167): wisdom, looks down upon the fools, free from Chôù neân theo ñieàu ty lieät, chôù neân ñem thaân sorrow he looks upon sorrowing crowd, as a buoâng lung, chôù neân theo taø thuyeát, chôù laøm wise on a mountain peak surveys the ignorant taêng tröôûng tuïc traàn. far down on the ground (Dharmapada 28): 14) Eagerly try not to be heedless, follow the path Nhôø töø heát buoâng lung, keû trí khoâng coøn lo of righteousness. He who observes this sôï gì. Baäc Thaùnh Hieàn khi böôùc leân laàu cao practice lives happily both in this world and in cuûa trí tueä, nhìn laïi thaáy roõ keû ngu si oâm the next (Dharmapada 168): Haêng haùi ñöøng nhieàu lo sôï, chaúng khaùc naøo khi leân ñöôïc nuùi buoâng lung, laøm laønh theo Chaùnh phaùp. cao, cuùi nhìn laïi muoân vaät treân maët ñaát. Ngöôøi thöïc haønh ñuùng Craving grows like a 8) Heedful among the heedless, awake among creeper which creeps from tree to tree just the sleepers, the wise man advances as does like the ignorant man wanders from life to life a swift racehorse outrun a weak jade like a fruit-loving monkey in the forest (Dharmapada 29): Tinh taán giöõa ñaùm ngöôøi (Dharmapada 334): Chaùnh phaùp thì ñôøi naày buoâng lung, tænh taùo giöõa ñaùm ngöôøi meâ nguû, vui ñôøi sau cuõng vui. Neáu buoâng lung thì keû trí nhö con tuaán maõ thaúng tieán boû laïi sau tham aùi taêng leân hoaøi nhö gioáng coû Tyø-la-na con ngöïa gaày heøn. moïc traøn lan, töø ñôøi naày tieáp ñeán ñôøi noï nhö 9) It was through earnestness that Maghavan vöôïn chuyeàn caây tìm traùi. rised to the lordship of the gods. Earnestness Give as good as one gets: AÂn oaùn phaân minh is ever praised; negligence is always despised (aân oaùn giang hoà). (blamed) (Dharmapada 30): Nhôø khoâng Give a hand: Giuùp—To help—to aid—To back buoâng lung, Ma Giaø leân laøm chuû coõi chö up. Thieân, khoâng buoâng lung luoân luoân ñöôïc Give a handful of gravel as alms: Dó Sa Thí khen ngôïi, buoâng lung luoân luoân bò khinh cheâ. Phaät—The legend of Asoka when a child giving a 10) A mendicant who delights in earnestness, handful of gravel as alms to the Buddha in a who looks with fear on thoughtlessness, previous incarnation, hence his rebirth as a king— cannot fall away, advances like a fire, Theo truyeàn thuyeát thì tieàn kieáp vua A Duïc khi laø

moät ñöùa nhoû luùc coøn thô aáu ñaõ laáy naém caùt trong Give a message: Göûi moät thoâng ñieäp tay maø cuùng döôøng cho Phaät, neân veà sau naày ñöôïc Give a

name or title: Vyapadisati (skt)—Ñònh taùi sanh laøm vua. danh—To designate—To call a name. Give in charge: Entrust someone with Give offerings to the late abbot: Daâng leã vaät something—Final instructions—Chuùc luïy. cuùng döôøng coá vieän chuû. Give in hope of being known throughout the Give oneself airs and graces: Laøm duyeân. land as a “Great Benefactor.”: Boá thí maø Give oneself a lot of pains: Mua saàu chuoác muoán ñöôïc noåi danh khaép moïi nôi raèng ta ñaây laø naõo. moät ngöôøi ñaïi thí chuû—See Thirty types of Give oneself up to serve all enlightening impure giving. beings and teachers of truth, and receiving Give in hope of being wealthy: Muoán caàu giaøu the sublime teaching from them: Tònh tu ngöõ sang maø boá thí—See Thirty types of impure nghieäp, xaû thaân thöøa söï taát caû Boà Taùt vaø caùc phaùp giving. sö ñeå laõnh thoï dieäu phaùp—One of the ten ways of Giving for self-benefit: Boá thí ñeå kieáp sau ñöôïc purifying speech of Great Enlightening Beings— giaøu sang—See Thirty types of impure giving. See Ten ways of purifying speech of Great Give in hope of having a son or a daughter: Enlightening Beings (I). Mong caàu ñöôïc con trai, con gaùi maø boá thí—See Give out of fear of old age, sickness, and Thirty types of impure giving. death: Giaø yeáu ñau beänh neân sôï cheát maø boá Give in hope to learn the tricks of the trade: thí—See Thirty types of impure giving. Vì hoïc ngheà maø boá thí—See Thirty types of impure giving. Give out of threats and coercion: Vì bò cöôõng Give in hope of marriage: Vì caàu hoân nhaân maø eùp, haêm doïa maø boá thí—See Thirty types of impure giving. boá thí—See Thirty types of impure giving. Give release from the wheel of Give in hope of winning someone’s transmigration: Ñoä thoaùt. friendship: Vì muoán keát baïn maø boá thí—See Thirty types of impure giving. Give satisfaction: Thoûa maõn Give in water of desire: Boá thí vì aùi duïc—See Give someone an assignment: Giao cho ai Thirty types of impure giving. nhieäm vuï. Give instructions: To instruct—Giaùo thoï (daïy Give someone a hand: Giuùp ai vieäc gì. doã)—See Ten kinds of Buddha-work in all worlds Give someone due respect: Toân kính ai. in all times of the Buddhas (B) (7). Give someone encouragement: Khích leä ai. Give for killing and harming: Vì gieát haïi maø Give someone priority or priviledge: Ban cho boá thí—See Thirty types of impure giving. ai öu tieân hay ñaëc quyeàn—A Bhiksu or Bhiksuni Give a lecture: Giaûng thuyeát. who has relatives who are monks or nuns uses his Give legitimacy: Hôïp thöùc hoùa. or her authority to give priority or priviledge, commits an Expression of Regret Offence—Vò Tyø Give light to someone: Soi Saùng—To light—To Kheo hay Tyø Kheo Ni naøo coù thaân nhaân laø Taêng illuminate—To shed light on something—The Ni maø laïi duøng uy quyeàn cuûa mình ñeå ban cho hoï radiance of Buddha’s dharma goes through a öu tieân vaø ñaëc quyeàn, laø phaïm giôùi Ba Daät Ñeà world of suffering and darkness like a beacon hay giôùi Ñoïa (phaùt loà saùm hoái). light to guide and illuminate mankind—AÙnh töø quang Phaät Phaùp soi saùng theá giôùi khoå ñau taêm toái Give (v) someone tit for tat: Be revenged— nhö ngoïn haûi ñaêng chieáu saùng cho nhaân loaïi. Revenge oneself—Have one's revenge—Return evil for evil—Baùo cöøu. Give little but want a great deal in return: Boû ra coù moät taác maø muoán thaâu vaøo moät thöôùc— Give teachings that are not in accordance See Five

kinds of people who pretend to offer with the Buddha's teachings: Thuyeát giaûng alms. giaùo phaùp khoâng phuø hôïp vôùi nhöõng lôøi Phaät

daïy—A Bhiksu or Bhiksuni who gives teachings Give up drinking: Töø boû uoáng röôïu. or leads people in practices that are not in accord Give up extremes: Töø boû cöïc ñoan. with the Buddha's teachings, after having been Give up fighting: Töø boû ñaùnh loän. warned three times by other monks and nuns Give up joy and emotion: Yet they are most without listening deeply and changing his or her joyful when they see all Buddhas—Xaû ly hyû aùi way, commits a Sangha Restoration Offence—Vò maø thaáy taát caû chö Phaät loøng raát hoan hyû—See Tyø Kheo hay Tyø Kheo Ni naøo thuyeát giaûng hay Ten kinds of path of Great Enlightening Beings höôùng daãn tu taäp sai leäch vôùi nhöõng lôøi Phaät daïy, (9). ñöôïc chö Taêng Ni khaùc nhaéc nhôû ba laàn maø vaãn khoâng chòu laéng nghe vaø söûa ñoåi, laø phaïm toäi Give up liquor: Töø boû röôïu. Taêng Taøn. Give up the practices of enlightening beings: Give teachings to sentient beings with Boû haïnh Boà Taùt—See Ten kinds of possession by demons of Great Enlightening Beings. profound, pure mind: Tònh tu ngöõ nghieäp, duøng taâm thanh tònh ban boá chaùnh phaùp cho chuùng Give up searching elsewhere: Töø boû chuyeän sanh—One of the ten ways of purifying speech of tìm kieám nôi khaùc. Great Enlightening Beings—See Ten ways of Give up smoking: Töø boû huùt thuoác. purifying speech of Great Enlightening Beings (I). Give up something: Töø boû ñieàu gì. Give and then make threats: Hoaëc möu ñoà ñe Give up sticks and swords: Töø boû gaäy vaø ñao doïa ngöôøi maø boá thí—See Thirty types of impure kieám. giving. Give up worldly enjoyments and follow the Give and then say in the future I will reap transcendent enjoyment of the Path of great meritorious retributions of wealth and enlightening beings: Rôøi theá gian laïc maø tuøy luxury: Boá thí roài maø noùi raèng sau naày mình seõ thuaän Boà Taùt ñaïo xuaát theá laïc—See Ten kinds of ñöôïc thoï phöôùc baùo, giaøu sang lôùn—See Thirty path of Great Enlightening Beings (9). types of impure giving. Give up worldly pleasures without craving Give and then tell the receivers to become or attachment: Buddhas give up worldly servants, slaves, or various animals to repay pleasures, without craving or attachment, and wish the debts you owe me: Boá thí roài maø noùi raèng that all worldlings would be free from suffering caùc ngöôøi thoï laõnh sau naày seõ phaûi laøm thaân traâu and attain bliss, and have no false ideas—Chö ngöïa, suùc vaät, toâi tôù ñeå ñeàn traû laïi cho mình—See Phaät rôøi boû söï vui theá gian chaúng tham nhieãm, maø Thirty types of impure giving. nguyeän khaép theá gian lìa khoå ñöôïc vui khoâng coù Give tit for tat: Baùo thuø—To take upon hyù luaän—See Ten kinds of supreme qualities of vengeance—To avenge. all Buddhas. Give up: Parityajati (skt)—Töø boû—Vaát boû—To Give up wrong deeds: Caûi taø. renounce—To abandon—To forsake. Give up wrong enjoyment of sense Give up coffee: Boû caø pheâ. pleasures: Töø boû höôûng thuï khoaùi laïc baát chaùnh. Give up conventional manners: When the Give while being under fire: Boá thí trong Buddhas leave home, they give up conventional löûa—See Thirty types of impure giving. manners, abide in noncontention, and fulfill the Give worship to the Buddhas: Thôø Phaät—

immeasurable virtues of their fundamental vow— Worship the Buddhas—See Worship the Buddhas. Ñöông luùc xuaát gia boû oai nghi theá tuïc, truï trong Given by: Do bôûi. phaùp voâ traùnh, ñaày ñuû boån nguyeän voâ löôïng coâng Giver of life: Ñaáng ban cho söï soáng—Ngoaïi ñaïo ñöùc—See Ten kinds of Buddha-work in all worlds tin raèng coù caùi goïi laø ñaáng ban cho söï soáng— in all times of the Buddhas (B) (4). Externalists believe that there exists a so-called Give up doing something: Thoâi khoâng laøm "Giver of life." vieäc gì nöõa. Giver and receiver: Ngöôøi cho vaø keû nhaän.

Giving: Cho—Charitable giving. (nghó raèng boá thí seõ coù tieáng ñoàn toát) . Ñaây laø 1) Dana (skt)—Almsgiving—Gift—Bestowing— moät trong taùm loaïi boá thí theo Caâu Xaù Boá thí—See Charity, Charitable Giving- Luaän—See Eight causes of dana. Paramita, and Dana. Giving appropriately, knowing superior, 2) According to the Sastra on the Maha-Prajna mediocre, and inferior: Tuøy nghi boá thí, vì bieát Sutra, there are four givings—Theo Luaän Ñaïi thöôïng, trung, haï—See Ten kinds of pure giving Trí Ñoä, coù boán loaïi xaû—See Four givings. of Great Enlightening Beings. 3) Almsgiving: Boá thí—Giving is one of the ten Giving away all lest they should have no weapons of enlightening beings, destroying means: Sôï mình chaúng theå soáng noåi neân chaúng all stinginess. Enlightening Beings who abide theå boá thí heát nhöõng thöù mình coù—See Five fears. by these can annihilate the afflictions, Giving the Buddha's truth: Phaùp thí—See bondage, and compulsion accumulated by all Two kinds of dana or charity (A). sentient beings in the long night of ignorance—Boá thí laø moät trong möôøi khí giôùi Giving the Buddha's truth to save sentient cuûa Boà Taùt, vì boá thí coù theå dieät töø taát caû xan beings: Phaùp thí—Thuyeát giaûng nhöõng lôøi Phaät tham. Chö Boà Taùt an truï nôi phaùp naày thôøi coù daïy ñeå ñoä ngöôøi—See Two kinds of dana or theå dieät töø nhöõng phieàn naõo, kieát söû ñaõ chöùa charity (A). nhoùm töø laâu cuûa taát caû chuùng sanh—See Ten Giving of convenience: Giving of convenience weapons of Great Enlightening Beings. or to those who come for aid. One gives as 4) According to Venerable Thích Haûi Quang in occasion offers—Tuøy chí thí—Coù ngöôøi ñeán neân Letters To Buddhist Followers, there are boá thí—Chæ boá thí ñöôïc söï tieän ích ôû choã gaàn— thirty types of giving that are not pure that the See Eight causes of dana. givers will neither gain merits, nor will they Giving of courage or confidence: Voâ uùy thí— be called "People who give out of the Giving of fearlessness—Courage (unfearful—not goodness of their hearts"—Theo Thöông Toïa dangerous—secure—fearless—undaunted— Thích Haûi Quang trong Thô Göûi Ngöôøi Hoïc peace—safety—security)-giving—The bestowing Phaät, coù ba möôi loaïi baát tònh boá thí, maø of confidence by every true Buddhist, i.e. that ngöôøi thí chaúng ñöôïc phöôùc, cuõng chaúng ñöôïc none may fear him—Absence or removal of fear, goïi laø "Haûo Taâm Boá Thí Nhaân"—See Thirty one of the three forms of giving—Moät trong tam types of impure giving. thí, ñem caùi voâ uùy boá thí cho ngöôøi—See Three Giving according to wishes, satisfying forms of giving and Four givings. others: Tuøy yù boá thí vì thoûa maõn choã nguyeän Giving of courage or fearlessness: caàu—See Ten kinds of pure giving of Great 1) Abhaya

(skt)—Voâ UÙy Thí—See Three kinds Enlightening Beings. of dana. Giving for acquiring a good reputation: Yeáu 2) Voâ UÙy Xaû—See Four givings. Danh Thí. Giving courage to someone: Bestowing of 1) One gives, thinking: “If I make this gift I shall courage—Boá uùy thí. acquire a good reputation. This is one of the Giving dedicated to enlightenment, eight bases for giving according to the Sangiti transcended the created and the uncreated: Sutta in the Long Discourses of the Buddha— Hoài höôùng Boà Ñeà boá thí, vì xa rôøi höõu vi voâ vi— Moät trong taùm loaïi boá thí theo Kinh Phuùng See Ten kinds of pure giving of Great Tuïng trong Tröôøng Boä Kinh—See Eight Enlightening Beings. causes of dana. Giving of the doctrine: Phaùp Thí—Giving of 2) Giving in hope of an honoured name (one the dharma to preach or to speak Dharma to save gives, thinking: “If I make this gift I shall sentient beings—Noùi phaùp giaûng kinh hoùa ñoä acquire a good reputation). This is one of the quaàn sanh—See Three kinds of dana. eight causes of dana or giving according to the Kosa Sastra—Vì danh tieáng maø boá thí

Giving out of fear: Boá uùy thí—Giving out of Giving because of tradition or custom: Taäp fear or giving for fear of evil or one gives from tuïc thí—Giving because of tradition or custom or fear. This is one of the eight causes of dana or continuing the parental example of giving (one giving according to the Kosa Sastra and Sangiti gives, thinking: “It is good to give.”) . This is one Sutta in the Long Discourses of the Buddha—Vì of the eight causes of dana or giving according to sôï maø boá thí (Vì sôï tai aùch maø boá thí) . Ñaây laø the Kosa Sastra—Boá thí vì theå theo taäp tuïc cuûa toå moät trong taùm loaïi boá thí theo Caâu Xaù Luaän vaø tieân cha oâng (hay vì nghó raèng boá thí laø toát) . Ñaây Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—See laø moät trong taùm loaïi boá thí theo Caâu Xaù Luaän— Eight causes of dana. See Eight causes of dana. Giving of fearlessness: Voâ uùy thí—See Giving for gaining name and fame: Yeáu danh Abhayadana. thí—Giving in hope of an honoured name (one Giving for gaining name and fame: Yeáu danh gives, thinking: “If I make this gift I shall acquire thí—See Giving for acquiring a good reputation. a good reputation)—Vì danh tieáng maø boá thí (nghó Giving of goods: Taøi Xaû (taøi thí)—Includes raèng boá thí seõ coù tieáng ñoàn toát)—See Eight causes outward (money, materials) and inward giving of dana. (eyes, ears, brain, etc)—Boá thí baèng cuûa caûi, goàm Giving in hope of bliss in the heaven: Hy coù ngoaïi taøi (tieàn baïc, vaät chaát) vaø noäi taøi thí Thieân Thi—Hy Caàu Thi—Thi aân boá thí vôùi hy (maét, tai, oùc, v.v.)—See Two kinds of dana or voïng sanh Thieân hay ñöôïc höôûng phöôùc (do mong charity (A), Three kinds of dana, and Four givings. caàu ñöôïc sanh leân coõi trôøi maø boá thí). Giving out of gratitude: Baùo aân thí. Giving of Law: Phaùp thí—See Dharmadana. 1) Giving out of gratitude or giving in return for Giving the Law of truth: Phaùp thí—Giving of kindness received or one gives, thinking: “He dharma—See Dharmadana. gave something.” This is one of the eight Giving as occasion offers: Tuøy chí thí—Giving causes of dana or giving according to the of convenience or to those who come for aid. This Kosa Sastra—Boá thí ñeå traû aân (vì ngöôøi aáy ñaõ is one of the eight causes of dana or giving cho toâi neân toâi boá thí laïi). Ñaây laø moät trong according to the

Kosa Sastra and Sangiti Sutta in taùm loaïi boá thí theo Caâu Xaù Luaän—See Eight the Long Discourses of the Buddha—Coù ngöôøi causes of dana. ñeán neân boá thí hay chæ boá thí ñöôïc söï tieän ích ôû 2) One gives, thinking: “He gave me choã gaàn. Ñaây laø moät trong taùm loaïi boá thí theo something.” . This is one of the eight bases Caâu Xaù Luaän vaø Kinh Phuùng Tuïng trong Tröôøng for giving according to the Sangiti Sutta in the Boä Kinh—See Eight causes of dana. Long Discourses of the Buddha—Moät trong Giving to others: Xaû boû moïi vui söôùng cuûa taùm loaïi boá thí theo Kinh Phuùng Tuïng trong mình, ñem thí cho ngöôøi—See Seven riddances. Tröôøng Boä Kinh—See Eight causes of dana. Giving for personal virtue: Coâng ñöùc thí— Giving because of hoping to adorn and Giving for personal virtue or for the adornment of prepare one’s heart: This is one of the eight the heart and life. This is one of the eight causes bases for giving according to the Sangiti Sutta in of dana or giving according to the Kosa Sastra— the Long Discourses of the Buddha—Boá Thí vì Boá thí ñeå giuùp cho taâm ñöôïc trang nghieâm, taäp muoán trang nghieâm vaø tö trôï taâm. Ñaây laø moät haïnh buoâng xaû vaø doïn ñöôøng cho coâng cuoäc tu trong taùm loaïi boá thí theo Kinh Phuùng Tuïng trong haønh giaûi thoaùt. Ñaây laø moät trong taùm loaïi boá thí Tröôøng Boä Kinh—See Eight causes of dana. theo Caâu Xaù Luaän—See Eight causes of dana. Giving because of hoping to be reborn in a Giving in return for kindness: Baùo AÂn Thí— particular heaven: Hyû Thieân thí—This is one of See Giving out of gratitude. the eight causes of dana or giving according to the Giving of self to the Tathagata: Thí Thaân— Kosa Sastra—Vì mong ñöôïc sanh leân coõi trôøi maø See Nine suitable stages in religious services. boá thí. Ñaây laø moät trong taùm loaïi boá thí theo Caâu Xaù Luaän—See Eight causes of dana.

Giving teachings to sentient beings, never Glorious (a): Magnificent—Huy hoaøng—Quang abandoning them, even to the site of hoa—One of the six charateristics of a enlightenment: Giaùo hoùa chuùng sanh boá thí, vì Bhagavat—Cöïc Thònh (Huy hoaøng), moät trong nhaãn ñeán ñaïo traøng chaúng boû—See Ten kinds of saùu ñaëc taùnh cuûa töø Baït Giaø Phaïm—See Six pure giving of Great Enlightening Beings. charateristics of a Bhagavat. Giving of the Truth: Phaùp Xaû—See Four Glorious adorned: Nghieâm söùc (nghieâm trang). givings. Glorious and honorable: Hieån vinh. Giving up of the passions and delusions: Glorious kalpa: Trang Nghieâm Kieáp—The Phieàn Naõo Xaû—See Four givings. glorious kalpa (past) to which thousands of Giving up the worldly life and leading a Buddhas, one succeeding another, bring their contribution of adornment—Kieáp trang nghieâm holy life: Nekkhamma (p)—Naiskramya (skt)— huy hoaøng trong ñoù haøng ngaøn vò Phaät noái tieáp Vieãn ly traàn caáu (xa rôøi traàn tuïc ñeå soáng ñôøi thaùnh nhau goùp phaàn laøm trang nghieâm (ñaïi kieáp quaù thieän). khöù trong ba ñaïi kieáp cuûa tam theá goïi laø Trang Giving of wealth: Taøi thí—See Amisa-dana. Nghieâm Kieáp. Trong moãi ñaïi kieáp coù 80 tieåu kieáp, Giving with its three spheres pure: Tam luaân moãi tieåu kieáp ñeàu thaønh laäp bôûi thaønh truï hoaïi thanh tònh boá thí—See Ten kinds of pure giving of khoâng. Trong 20 tieåu kieáp cuûa truï kieáp coù 1000 vò Great Enlightening Beings. Phaät ra ñôøi, môû ñaàu laø Ñöùc Hoa Quang Nhö

Lai, Giving without dwelling, not seeking keát thuùc laø Phaät Tyø Xaù Phuø). reward: Chaúng truï boá thí, vì chaúng caàu quaû Glorious and pure: Gloriously pure—Nghieâm baùo—See Ten kinds of pure giving of Great tònh. Enlightening Beings. Glorious victory: Chieán thaéng veû vang. Glacial ocean: Baêng döông. Glory (n): Glad: 1) Magnificence—Danh voïng—Vinh quang— 1) Nanda (skt): Pleased—Hoan hyû—Hoan Hyû— 2) Buddharansi (skt)—Aura—Glory—Halo— Delight is one of the most important entrances Light of Buddha—Spiritual enlightenment— to the great enlightenment; for it is the mind Phaät quang. of peace and tranquility—Hoan hyû coøn laø moät 3) (Vain) glory: Danh voïng haûo huyeàn. trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi Glory Land: Quang Minh Ñoä—The Paradise of giaùc, vì nhôø ñoù maø taâm ta luoân an tònh. Amitabha—Teân goïi taét cuûa Voâ Löôïng Quang 2) Priti (skt)—Vui möøng—Hyû—Delighted— Minh Ñoä, laø ñöùc danh cuûa coõi Taây Phöông Cöïc Joy—Rejoice—See Bodh(i)yanga. Laïc. Glamorous fig tree: Udumbara (skt)—Caây Öu Glow (v): Shine—Chieáu saùng. Ñaøm—See Udumbara flower. Glow red: Send out red light—Chieáu saùng ñoû Global community: Coäng ñoàng theá giôùi. röïc. Global level: Qui moâ toaøn caàu Glutton: Nhöõng keû loaïn haønh—See Six dangers At the global level: Treân qui moâ toaøn caàu. when one keeps bad company. Global village: Laøng theá giôùi. Gluttonous (a): Ham aên. Gloomy: Buoàn baõ—AÛm ñaïm—Sombre—Dull— Gluttony (n): Söï ham meâ aên uoáng. Overcast—Dismal—Dreary. Gnosis: Vijjaø (p)—Vidyaø (skt)—Minh hay saùng Glorification (n): Söï ca ngôïi—Söï toân vinh. suoát (ngöôïc laïi vôùi voâ minh hay ngu muoäi). Glorify (v): Ca ngôïi—Toân vinh. Gnostic: Ngöôøi trí thöùc. Glorifying of all Buddha-worlds: Trang Gnosticism (n): Chuû nghóa trí thöùc. nghieâm theá giôùi—See Ten charateristics of the Go (jap): Karma (skt)—Action—Form of Diamond Heart as developed by a Bodhisattva. behavior—Performance—Nghieäp—See Karma.

Go about preaching and converting men: Du e) Their mind always bears evil thoughts: YÙ Xaø hoùa (du phöông hoaèng hoùa vaø cöùu ñoä chuùng sanh). Haønh. Go against (v): Oppose—Resist—Choáng baùng. Go begging: Haønh khaát—To ask for alms. Go against the current: Nghòch Löu. Go begging for alms: Go asking for alms— 1) To resist the ordinary current way of life and Haønh khaát. seek a way of escape by getting rid of life's Go beyond: Paramita or Samatikram (skt)— delusions: Tìm ñöôøng giaûi thoaùt khoûi nhöõng Cross over—To pass over—To save—To phieàn tröôïc baèng caùch ñi ngöôïc laïi doøng ñôøi. transform—To transgress—Chuyeån hoùa—Ñoä— 2) To go against the current (the stream of Sieâu quaù. transmigration and enter the path of nirvana), Go beyond the cycle of birth and death: the first stage of the arhat, that of a sravaka: Vöôït qua voøng luaân hoài sanh töû. Ñi ngöôïc laïi doøng sanh töû luaân hoài vaø nhaäp Go beyond the cycle of death and rebirth: vaøo ñaïo quaû Nieát Baøn, giai ñoaïn Thanh Vaên Sieâu sinh. hay thöù nhaát cuûa A La Haùn. Go beyond the limit of a law: Break a moral Go alone on foot: Ñi boä moät mình. law or rule—Transgress a law—Phaù giôùi. Go anywhere at will: Tieâu Dao Töï Taïi—Roam Go and convert: Haønh hoùa. where one will—Töï taïi ñeán ñi baát cöù choã naøo tuøy Go to destruction: Ñoaïn dieät. yù. Go in different directions: Ñi töù taùn. Go around: Ñi

voøng. Go different way: Ñi khaùc höôùng. Go around in the cycle of birth and death: Go down: Laên troâi trong voøng sanh töû. 1) Descend to the world—Come down—Giaùng. Go asking for alms: Go begging for alms— 2) Immerse oneself (down to hells)—Ñi xuoáng Haønh khaát. (traàm luaân). Go away to escape the enemy: Take a flight— Go down from heaven: To descend or come Troán chaïy keû thuø. down—Giaùng traàn. Go back to the secular life: Return to lay life— Go to no end of ordeals: Undergo ceaseless Hoaøn Tuïc—To go back to the secular life—To difficulties—Thieân ma baùch chieát (thöû thaùch return to the world from the order—To leave the khoâng ngöøng nghæ). monastic order and return to lay life—Trôû laïi ñôøi Go fast: Ñi nhanh. soáng theá tuïc (coù theå töï yù hoaøn tuïc hay phaïm toäi bò khai tröø khoûi giaùo ñoaøn maø phaûi hoaøn tuïc). Go to and fro: Go and come—Vaõng lai. Go backwards: Ñi thuït luøi. Go into the hall: Thöôïng ñöôøng (to expound the doctrine—thuyeát phaùp). Go bankrupt: Phaù saûn (taùn gia baïi saûn). Go forth from home into a homeless life: Go barefooted: Ñi chaân ñaát. Leave home for a religious life—Xuaát gia soáng Go on the belly: Ñi baèng buïng—Xaø Haønh. ñôøi khoâng gia ñình. 1) To crawl, to go on the belly: Ñi nhö raén ñi Go from monastery to monastery: Ramble baèng buïng. about the hills—Du sôn. 2) The Buddha talked about those Bhiksus who crawl or go on the belly as follow—Ñöùc Phaät Go to the hall to expound the Buddha's noùi veà nhöõng Tyø Kheo coù "Xaø Haønh" phaùp: teaching: Thöôïng Ñöôøng—To go to a temple for a) Killing beings with their bloody hands: Saùt the purpose of worship or bearing presents to the sanh, tay thöôøng daáy maùu. monks—Ñi ñeán saûnh ñöôøng thuyeát phaùp. b) Practice ten evil deeds or actions: Haønh thaäp Go to heaven: To pass away—Du tieân. aùc—See Ten evil deeds (acts). Go into inhabited places at appropriate c) Practice evil actions: Thaân Xaø Haønh. time: Taát caû chö Phaät vaøo caùc tuï laïc chaúng loãi d) Speak evil words: Khaåu Xaø Haønh. thôøi—Moät trong möôøi ñieàu chaúng loãi thôøi cuûa chö

Phaät—See Ten kinds of proper timing of all tröôøng hôïp khaån caáp vaø phaûi ñi ra ngoaøi veà Buddhas. ñeâm thì vò aáy phaûi cho giaùo hoäi bieát vaø phaûi Go to the latrine: Tröøu Thoaùt—To go to the coù moät vò Taêng khaùc ñi theo. restroom—Chæ vieäc ñi tieåu tieän cuûa chö Taêng Ni 2) A Bhiksuni should not go outside of the (khi vaøo nhaø xí thì phaûi côûi aùo caø sa). nunnery at night, except in an emergency, Go to a layperson's house or a restaurant: and if she does have to go outside, she should Ñi ñeán nhaø cö só hay nhaø haøng—A Bhiksu or let the Sangha know and another nun should Bhiksuni who goes to a layperson's house or a accompany her—Moät vò Tyø Kheo Ni khoâng restaurant to attend a birthday party, an neân ñi ra khoûi ni vieän vaøo ban ñeâm, ngoaïi tröø engagement reception, or a wedding reception, tröôøng hôïp khaån caáp vaø phaûi ñi ra ngoaøi veà commits an Expression of Regret Offence—Vò Tyø ñeâm thì vò aáy phaûi cho giaùo hoäi bieát vaø phaûi Kheo hay Tyø Kheo Ni naøo ñi ñeán nhaø cö só hay coù moät vò ni khaùc ñi theo. nhaø haøng ñeå döï tieäc sinh nhaät, leã hoûi hay leã cöôùi, Go to the other shore: Paragate (skt)—Ba La laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Yeát Ñeá—Ñaùo bæ ngaïn—Qua bôø beân kia. Go in secret: Ñi leùn. Go on a pilgrimage: Caityacarika (skt)—Haønh Go

on one's alms round: Walk for alms food höông. (alms gathering)—Ñi khaát thöïc. Go to the privy: Haønh Xí—To go to the privy; Go out of mind: Phaùt ñieân—To go crazy—To the privy to which one goes, metaphor of the go mad. human body as filthy—Ñi caàu (nhaø xí); nhaø caàu nôi maø chuùng ta ñi, aån duï thaân ngöôøi ueá tröôïc. Go form monastery to monastery: To ramble about the hills—Du sôn (ñi töø chuøa naøy sang chuøa Go in response to an invitation: Phoù Thænh— khaùc). Ñaùp laïi lôøi môøi cuûa thí chuû maø phoù hoäi—To go to invite. Go on pilgrimate: Caityacarika (skt)—Make a pilgrimate—Ñi haønh höông. Go round: Vi Nhieãu—To surround, especially to make three complete turns to the right round an Go out of mourning: Ñoaïn tang. image of Buddha —Ñi voøng quanh veà beân phaûi Go outside the boundaries officially töôïng Phaät ba voøng ñeå toû loøng toân kính (trong declared for the Rains Retreat: Ñi ra ngoaøi Kinh Hieàn Ngu, ngaøi Tu Ñaït töø xa thaáy Ñöùc Theá ñaïi giôùi cuûa vuøng an cö kieát haï—A Bhiksu or Toân nhö moät traùi nuùi vaøng, maét nhìn loøng vui, Bhiksuni who goes outside the boundaries which khoâng ñeå yù tôùi leã pheùp lieàn hoûi taû höõu Ñöùc Theá officially declared for the Rains Retreat (the same Toân, maø khoâng xeùt tôùi vieäc Ñöùc Phaät ñang sinh number or more days than he or she stays within hoaït. Ñöùc Theá Toân beøn baûo oâng ñeán beân toøa. Baáy the boundaries), without permission from the giôø vua trôøi Thuû Ñaø Hoäi thaáy Tu Ñaït khoâng bieát Order, commits an Expression of Regret pheùp leã baùi cuùng döôøng Phaät, beøn hoùa thaønh boán Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo ñi ra ngöôøi xeáp haøng böôùc tôùi beân Ñöùc Theá Toân, cuùi ngoaøi ñaïi giôùi (vuøng) ñaõ ñöôïc phaân ñònh chính laïy saùt chaân, roài ñi voøng quanh ba voøng veà beân thöùc cho muøa an cö kieát haï, maø khoâng ñöôïc giaùo phaûi. Khi aáy Tu Ñaït môùi bieát pheùp leã kính Ñöùc hoäi cho pheùp, laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt Theá Toân vaø laøm theo). loà saùm hoái. Go to ruin: Decay—Perish—Hoaïi. Go outside of the monastery or nunnery at Go the shortest way: Ñi ñöôøng taét. night: Ñi ra khoûi töï vieän hay ni vieän veà ban ñeâm. Go straight: Ñi thaúng. 1) A Bhiksu should not go outside of the Go straight home (Zen): Trôû veà töï taùnh. monastery at night, except in an emergency, and if he does have to go outside, he should Go to and fro: Ñi tôùi ñi lui. let the Sangha know and another monk should Go to the hall to expound the Buddha's accompany him—Moät vò Tyø Kheo khoâng neân teaching: Thöôïng Ñöôøng—To go to a temple for ñi ra khoûi töï vieän vaøo ban ñeâm, ngoaïi tröø the purpose of worship or bearing presents to the

monks—Ñi ñeán saûnh ñöôøng thuyeát phaùp—To go Goa laø Asankita thuoäc doøng Bhoja, cho moät tu to the hall to expound the Buddha's teaching (the vieän Phaät giaùo. Töông töï, vieäc tìm ra moät töôïng doctrine). Phaät coù nieân ñaïi sau hôn trong laøng Mushir cuûa Go into the market place: Keû ñi vaøo phoá quaän Goa cho thaáy raèng ñaïo Phaät ñaõ tieáp tuïc phoàn chôï—See Four wise men who sought escape from thònh trong moät thôøi gian daøi taïi ñaây. Caùc tu só taïi death, all in vain. Goa vaøo thôøi vua Kayakesin cuûa doøng Kadamba Go to the temple: Ñi chuøa. coù ñöôïc nhaéc ñeán trong boä Dvyasrayakavya cuûa theá kyû thöù 12. Go to untold worlds to guide beings: Buddhas will go to untold worlds in order to guide a single Goal (n): Muïc

ñích—Objective. sentient being, and do the same for all sentient Goal of liberation: Muïc tieâu giaûi thoaùt. beings, endlessly—Chö Phaät vì muoán ñieàu phuïc Goat: Muøi (from 1 p.m. to 3 p.m.)—See Twelve moät chuùng sanh, cuõng nhö taát caû chuùng sanh, neân animals. trong voâ löôïng theá giôùi ñieàu phuïc chuùng sanh Goat cart: Xe Deâ—The goat cart representing khoâng luùc naøo ñoaïn tuyeät—See Ten kinds of the Sravakas. One of the cart offered by the father supreme qualities of all Buddhas. in the Lotus Sutra to lure his children out of the Go up: Ñi leân. burning house—Xe Deâ cho baäc Thanh Vaên. Moät Go upward: Urdvasrotas (skt)—Flow upward— trong ba coã xe maø ngöôøi cha trong Kinh Phaùp Hoa Thöôïng löu (chaûy leân). ñaõ ñem ra ñeå daãn duï caùc con cuûa mình thoaùt ra Go-Vratika (skt): Kukkura-Vratika (skt)—Ngöu khoûi caên nhaø löûa ñang chaùy—See Three vehicles Caåu Ngoaïi Ñaïo—Heretics who live as oxen or and Four carts. dogs, one of the six heretic ascetic practices— Gobharana (skt): Phaùp Lan—Gobharana, Ngoaïi ñaïo soáng khoå haïnh nhö traâu choù, moät trong companion of Matanga, being the first Indian saùu thöù khoå haïnh cuûa ngoaïi ñaïo—See Six monk said to have come to China, in the middle of austerities. the first centurey A.D—Phaùp Lan cuøng Sö Go with short and unsteady steps: Ñi chaäp Matanga laø nhöõng vò Tyø Kheo AÁn Ñoä ñaàu tieân tôùi chöõng. Trung Quoác, vaøo khoaûng giöõa theá kyû thöù nhaát sau Taây Lòch. Go for a walk: Ñi baùch boä. Goa (skt): Name of a Buddhist place in west Gocara (skt): Place—Caûnh giôùi—sôû haønh— Gocara means experience, mental attitude. India. According to Prof. Bapat in the Twenty- Gocara literally means “a range for cattle,” or “a Five Hundred Years of Buddhism, Buddhism pasturage,” is a field for action and an object of flourished in and around Goa, farther south, in the sense. In the Lankavatara Sutra, it means a sixth century A.D. is proved by the discovery of general attitude one assumes toward the external the Hire-Gutti plates (north of Kanara district) world, or a better spiritual atmosphere in which which record an endowment to a Buddhist vihara one’s being is enveloped—Gocara nghóa ñen laø by the Bhoja King, Asankita of Goa. Similarly, the “phaïm vi cho suùc vaät” hay “ñoàng coû cho suùc vaät,” discovery of Buddhist statues of later date in the laø moät phaïm vi cho haønh ñoäng vaø ñoái töôïng cuûa village of Mushir in the Goa district shows that giaùc quan. Trong Kinh Laêng Giaø, Gocara coù nghóa Buddhism continued to flourish at the time of the laø moät thaùi ñoä taâm linh chung maø ngöôøi ta coù ñoái Kadamba king, Jayakesin, are mentioned to in the vôùi theá giôùi beân ngoaøi, hay ñuùng hôn laø moät Dvyasraya-kavya of the twelfth century—Ñòa khung caûnh taâm linh maø söï hieän höõu cuûa con danh Phaät giaùo ôû vuøng taây AÁn Ñoä. Theo Giaùo Sö ngöôøi ñöôïc bao boïc trong ñoù. Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, tình hình Phaät giaùo ñaõ phoàn thònh taïi Goa vaø caùc Gods: Deva (skt) Devata (p). vuøng xung quanh, xa hôn veà phía nam, trong theá 1) Celestial being: Thieân—Ñeà baø—Heavenly— kyû thöù saùu, ñaõ ñöôïc chöùng minh qua vieäc tìm thaáy Divine—Deity—Evil demons (rarely applied nhöõng baûn khaéc chöõ taïi Hire-Gutti, phía baéc quaän to)—See Deva and Creator. Kanara, ghi laïi moät söï cuùng döôøng cuûa vua xöù

2) A genius or higher spiritual being—Thieân— möôi boán trong ñeàn thôø Baùch Thaàn cuûa Kinh Veä See Seven states of sentient beings. Ñaø, trong ñoù Ñaïi Phaïm Thieân ñöôïc xem nhö laø ñeä Godana (skt): Taây Ngöu Hoùa Chaâu. nhöùt. Godaniya (skt): Apara-godaniya (skt)—Ngöu God of fragrance: Höông Thaàn—The gods of Hoùa Chaâu—The western of the four continents fragrance and music, i.e. the Gandharvas who live into which every world is divided, where oxen are on Gandha-madana. The musicians of Indra— the principal product and medium of exchange— Höông AÂm Thaàn, moät trong Thieân Long Baùt Boä Taây Ngöu hoùa chaâu, moät trong boán chaâu chaùnh, Thaàn. Thaàn Caøn Thaùt Baø (nhaïc coâng cuûa trôøi Ñeá nôi coù nhieàu traâu boø, neân duøng traâu boø ñeå trao ñoåi Thích) aên höông thôm, neân höông thôm toûa ra töø haøng hoùa. trong cô theå. God-child: Con ñôû ñaàu. God of freedom: Isvaradeva (skt)—Töï Taïi God-creator: Thöôïng ñeá saùng taïo. Thieân—See Isvaradeva. God-daughter: Con gaùi ñôû ñaàu. God of Free Will: Isvara (skt)—Jizaiten (jap)— See Deva and Isvaradeva. God eye: Deva-Cakkhu (p)—Thieân nhaõn—See Celestial eye, and Five kinds of eyes or vision. God of heaven: Thieân Thaàn—Deva and gods in general, including the inhabitants of the the God of space: Hö Khoâng Thaàn—Tieáng Phaïn laø devalokas, all subject to metempsychosis—Chö Thuaán Nhaõ Ña, vò Thaàn laøm chuû baàu trôøi. thieân, keå caû chö thieân cö nguï treân cung trôøi duïc God of thunder: Thieân loâi. giôùi. Goddess of fortune: Laksmi (skt)—Coâng Ñöùc God of Indra’s heaven: Sakra-devanam-indra Thieân Nöõ (Caùt Töôøng Thieân Nöõ). (skt)—Hyû Kieán Thieân—Trôøi Ñeá Thích—Thieân Goddess of fortune and beauty: Mahasri Ñeá Thích—The Trayastrimsas, or thirty-three (skt)—Caùt thieân nöõ. devas or gods of Indra’s heaven, on the summit of Goddess of music and poetry: Sarasvati Meru. He or she sometimes was incorporated into (skt)—Dieäu AÂm Nhaïc Thieân Nöõ hay Bieän Taøi Buddhism as a guardian of Buddhist teachings— Thieân Nöõ—The goddess of music and poetry or Coõi trôøi Ñao Lôïi, hay ba möôi ba taàng trôøi Ñeá goddess of eloquence. The goddess of speech and Thích, treân ñænh nuùi Tu Di. Thænh thoaûng trôøi Ñeá learning; also called the goddess of rhetoric. She Thích cuõng laø nhöõng ngöôøi hoä phaùp trong Phaät is represented in two forms: giaùo. **See Trayastrimsas. 1) One with two arms and a lute: Vò coù hai tay God of love: Raga who has angry appearance, vaø moät oáng saùo. three faces and six arms—AÙi nhieãm Minh vöông, 2) One with eight arms: Vò coù taùm tay. moät trong nhöõng Minh Vöông coù ba ñaàu saùu tay Goddess of sensuous desire: Kaøma (skt)—AÙi vôùi veû maët hung döõ. thaàn nöõ. God-mother: Meï ñôû ñaàu. Goddess of speech: Sarasvati (skt)—Bieän Taøi God-parents: Cha meï ñôû ñaàu. Thieân Nöõ—Goddess of eloquence, learning, and God protectors of the dharma: Hoä phaùp. music—Thieân nöõ coù taøi ñaïi bieän vaø aâm nhaïc. God-son: Con trai ñôû ñaàu. God-deva: Hoûa Thieân—Hoûa Thaàn—The fire God of wealth: Vaisravana or Dhanada (skt)— devas shown as the 12th group in the diamond Vessavana (p)—Ña Vaên Thieân Vöông—Baéc thieân court of the Garbhadhatu—Hoûa Thieân ñöôïc trình vöông—See Four Heavenly (Guardian) Kings. baøy trong nhoùm thöù möôøi hai trong Kim Cang vieän thuoäc Thai Taïng Phaùp Giôùi. Gods who take joy in magical creations: Trôøi vui saùng taïo aûo

thuaät—See Six Desire Heavens. God-father: Cha ñôû ñaàu. God of fire: Hoûa Thaàn—The gods of fire in God of thunder: Loâi Thaàn. India, stated as numbering forty-four in the Verdic God Yama: Dieâm Vöông—See Yama-raja. pantheon, with Mahabrahma as the first—Thaàn Godaigo (jap): Vua Haäu Ñeà Hoà (Nhaät Baûn). löûa ôû AÁn Ñoä, ñöôïc noùi ñeán nhö vò thaàn thöù boán Godana: Taây Ngöu hoùa chaâu—See Godaniya.

Godaniya (skt): Apara-godaniya (skt)—Ngöu Hindu family, who began studying “Vipassana” Hoùa Chaâu—Taây Ngöu Hoùa Chaâu—The western (Vipasyana—skt) with the Burnese lay teacher U of the four continents into which every world is Ba Khin, who belonged to the tradition of the 18th divided, where oxen are the principal product and century Burmese master Leidi Sayadaw, hoping medium of exchange. This continent is situated in to find relief for migraines. He spent the next the west of Mount Sumeru—Taây Ngöu hoùa chaâu, fourteen years studying meditation. Upon his moät trong boán chaâu chaùnh, nôi coù nhieàu traâu boø, return to India in 1969, he began teaching neân duøng traâu boø ñeå trao ñoåi haøng hoùa. Luïc ñòa “vipassana courses, and in 1976 he founded toïa laïc veà phía Taây cuûa nuùi Tu Di. Vipassana International Academy in Igatpuri, Goddess (n): Devakanya or Krsnakarna (skt)—Maharashtra. In 1982 he founded the Vipassana Nöõ thaàn (Thieân nöõ). Meditation Center in Shellburn, Fall, U.S.A.— Teân cuûa moät vò thaày Thieàn taïi gia ngöôøi AÁn Ñoä, Goddess of eloquence: Dieäu AÂm Nhaïc Thieân sanh tröôûng trong moät gia ñình theo AÁn Ñoä giaùo ôû Nöõ—See Goddess of music and poetry. Mieán Ñieän, baét ñaàu hoïc thieàn minh saùt vôùi hy Goddess of Fortune: Thaàn Taøi. voïng laøm dòu ñi chöùng ñau ñaàu khuûng khieáp cuûa Goddess of Fortune and Beauty: Laksmi oâng vôùi thieàn sö taïi gia U Ba Khin, thuoäc truyeàn (skt)—Caùt Töôøng Thieân Nöõ—Coâng Ñöùc Thieân— thoáng cuûa thaày Leidi Sayadaw vaøo theá kyû thöù 18 The goddess of fortune and beauty. She sprang taïi Mieán Ñieän. OÂng ñaõ hoïc thieàn trong 14 naêm. from the ocean with a lotus in her hand. There is Sau khi veà laïi AÁn Ñoä vaøo naêm 1969, oâng baét ñaàu some confusion between this goddess and Kuan-daïy thieàn minh saùt, vaø naêm 1976 oâng thaønh laäp Yin, possibly through the attribution of Hindu Trung Taâm Giaùo Lyù Thieàn Minh Saùt taïi Igatpuri, ideas of Laksmi to Kuan-Yin—Caùt Töôøng Thieân Maharashtra. Ñeán naêm 1982 oâng thaønh laäp Trung Nöõ, vò nöõ thaàn cuûa söï may maén vaø saéc ñeïp. Vò Taâm Thieàn Minh Saùt ôû Shellburn, Fall, U.S.A. naày troài leân töø bieån vôùi hoa sen treân tay. Coù söï Gohonzon (jap): The scroll inscribed by Nichiren hieåu laàm giöõa Caùt Töôøng Thieân Nöõ vaø Quaùn Theá (1222-1282), which contains his rendering of the AÂm, coù leõ töø yù töôûng Laksmi cuûa AÁn Giaùo. Chinese characters of the Daimoku: “Namo Goddess of Mercy: Nöõ thaàn Bi Maãn—In Renge-Kyo” (praise to the Lotus Sutras. This Chinese Buddhism tradition, Goddess of Mercy chant is central to the tradiontion inspired by implies Kuan-Yin—Trong truyeàn thoáng Phaät giaùo Nichiren—Cuoän giaáy ghi laïi chöõ vieát cuûa Trung Hoa, Nöõ thaàn Bi Maãn aùm chæ Ñöùc Quaùn Nichiren, chöùa ñöïng thuû buùt cuûa oâng vieát baèng AÂm. chöõ Trung Hoa vôùi ñaïi yù: “Nam Moâ Dieäu Phaùp Goddess of music and poetry: Sarasvati Lieân Hoa

Kinh," ñöôïc oâng khuyeán taán haøng ñeä töû (skt)—The goddess of music and poetry or trì nieäm. goddess of eloquence. The goddess of speech and Gohyakkai (jap): Japanese Buddhist term for learning; also called the goddess of rhetoric. She "Five Hundred Precepts." In some of Japanese is represented in two forms—Dieäu AÂm Nhaïc Buddhist sects, monks have to take 500 precepts Thieân Nöõ hay Bieän Taøi Thieân Nöõ. instead of 250—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù 1) One with two arms and a lute: Vò coù hai tay nghóa laø "Nguõ Baùch Giôùi." Trong moät vaøi toâng vaø moät oáng saùo. phaùi Phaät giaùo Nhaät Baûn, chö Taêng phaûi thoï 500 2) One with eight arms: Vò coù taùm tay. giôùi thay vì 250. Goddess of sensuous desire: Kaøma (skt)—AÙi Go-i (jap): A Japanese for "five levels of Duïc Thaàn Nöõ. awakening." A schem for classifying levels of Goddess of speech and learning: Ñaïi bieän taøi spiritual attainment in the Zen tradition, which is Thieân nöõ. said to have been developed by the Chinese Godless religion: Atheistic—Voâ Thaàn—See Ts'ao-Tung Tsung (Soto-Shu—jap) master Tung- Atheism. Shan-Liang Chieh (Tozan Rypkai 807-869)—Töø Goenka, Satya Narayan (1924 - ): Name of a ngöõ Nhaät Baûn duøng ñeå chæ "Naêm möùc ñoä giaùc lay Indian meditation teacher, born in Burma to a ngoä." Baûn sô ñoà phaân loaïi naêm trình ñoä chöùng ñaéc

taâm linh theo truyeàn thoáng nhaø Thieàn, goïi laø töông nhaäp ñeán ñoä khoâng coøn yù thöùc caû hai, Ñoäng Sôn Nguõ Vò, ngöôøi ta noùi ñöôïc ñöôïc Ñoäng caùc yù nieäm ngoä meâ ñeàu bieán maát, ñaây laø giai Sôn Löông Giôùi cuûa toâng Taøo Ñoäng khai trieån: ñoaïn cuûa töï do noäi taïi troïn veïn, hoaëc ñeán choã 1) Sho-chu-hen (Chaùnh Trung Thieân): The first caân baèng caû hai. level in which realization of the world of ** See Tung-Shan Liang-Chieh. phenomena is dominant, but it is perceived as Going to beg for alms for three consecutive a dimension of the absolute self or days without receiving any food: Vaøo xoùm Baø conventional reality within the ultimate— La Moân khaát thöïc trong ba ngaøy lieàn, khoâng ai Ngoâi vò thöù nhaát nhaän thöùc veà theá giôùi hieän cuùng döôøng, phaûi mang baùt khoâng veà—See Nine töôïng ngöï trò, nhöng noù ñöôïc nhaän thöùc nhö laø distresses. chieàu kích cuûa ngaõ tuyeät ñoái, hoaëc chaân lyù Going to reality: Ayana (skt)—Experiential töông ñoái beân trong chaân lyù tuyeät ñoái. entry into Buddha truth—Chöùng nhaäp. 2) Hen-chu-sho (Thieân Trung Chaùnh): The Going and returning dedication: Vaõng Hoaøn second level or second stage the Nhò Hoài Höôùng—See Two kinds of dedication. undifferentiated aspect comes strongly to the fore and diversity recedes into background, or Going with the stream of transmigation: ultimate reality within the conventional—Giai Thuaän löu (xuoâi theo doøng luaân hoài khoâng ngöøng ñoaïn thöù nhì naày hình thaùi voâ phaân bieät ñeán nghæ). vôùi giai ñoaïn tröôùc moät caùch maõnh lieät vaø söï Going wrong: Agata-gamanani (p)—Laøm sai— phaân bieät bò ñaåy luøi vaøo phía sau, hay chaân lyù According to the Sangiti Sutta in he Long tuyeät ñoái naèm trong chaân lyù töông ñoái. Discourses of the Buddha, there are four ways of 3) Sho-chu-rai (Chaùnh Trung Lai): The third going wrong—Theo Kinh Phuùng Tuïng trong grade is a level of realization wherein no Tröôøng Boä Kinh, coù boán baát haønh xöù haïnh (haønh awareness of body or mind remains; both xöû sai traùi)—See

Four ways of going wrong. “drop away” completely, or the ultimate by Go-jinzu (jap): Pancabhijna (skt)—Naêm thaàn itself—Giai ñoaïn thöù ba laø ngoâi vò trong aáy thoâng hay nguõ thoâng hay nguõ trí chöùng—The five khoâng coøn yù thöùc veà thaân hay taâm. Caû hai ñaõ supernatural powers—The five mystical powers— ñöôïc xaû boû hoaøn toaøn, hoaëc chæ moät mình See Five supernatural powers. chaân lyù tuyeät ñoái maø thoâi. Gojo-e (jap): Five-strip robe—Nguõ ñieàu y (cho 4) Ken-chu-shi (Thieân Trung Chí): The fourth chö Taêng Ni). grade is the singularity of each object is Gojokuakuse (jap): A Japanese Buddhist term perceived at its highest degree of uniqueness. for “Five turbidities.”—Thuaät ngöõ Phaät giaùo Nhaät Now mountain is mountain, river is river; ther Baûn coù nghóa laø “Nguõ Tröôïc AÙc Theá.”—See Five is no such a beautiful or loving mountain or a kinds of turbidity. boring river, or the conventional by itself— Gokai (jap): Nguõ Giôùi—See Five precepts. Giai ñoaïn thöù tö, vôùi ngoâi vò naày, tính duy Goken (jap): Panca-drstayah (skt)—Five views— nhaát cuûa moãi söï vaät ñöôïc nhaän thöùc ôû möùc ñoä Nguõ Kieán—See Five great disturbers and Five ñoäc nhaát. Baây giôø nuùi laø nuùi, soâng laø soâng; sharp servants. chöù khoâng coøn nuùi ñeïp soâng buoàn nöõa, hoaëc chæ coù moät mình chaân lyù töông ñoái maø thoâi. Goke-shichishu (jap): Nguõ Gia Thaát Toâng—A 5) Ken-chu-to (Kieâm Trung Ñaùo): In the fifth Japanese term for “five houses, seven schools.” and highest grade, form and emptiness This term used in Zen Buddhism to designate the mutually penetrate to such a degree that no main divisions of the Ch’an tradition in T’ang longer is ther consciousness of either. Ideas dynasty China. The schema was first articulated of enlightenment or delusion entirely vanish. by Fa-Yen Wen-I (885-958). Five sects or schools This is the stage of perfect inner freedom, or of Chinese Zen Buddhism. The five traditions reaching the balance of both—ÔÛ vò thöù naêm arise from one origin which is “Directly Point to hay laø möùc cao nhaát, saéc vaø khoâng töông töùc Mind to see one’s True Nature and to realize the

Buddhahood” taught by the Sixth Zen Patriarch Gold and jade: Kim ngoïc. Hui-Neng. These five sects include Yun-Men Gold-Sea-Light Buddha: Kim Haûi Quang Phaät. (Ummon), founded by Yun-Men Wen-Yen (864- Gold and silver: Kim ngaân. 949); Fa-Ran (Hogen), founded by Fa-yen Wen-I Gold wheel: Kim Luaân (vaøng)—See Four (Hogen Bun’eki 885-958); T’ao-Tung (Soto), wheels (D). founded by Tung-Shan Liang Chieh and Ts’ao Shan Pen-Chi (840-901); Kuei-Yang, (Igyo), Gold-wheel king: Kim Luaân cho Thaäp Hoài founded by Kuei-Shan Ling-Yu (771-853) and Höôùng—The gold-wheel king to the ten kinds of Yang Shan Hui-Chi (807-883); and Lin-Chi dedication, one of the six kinds of cakravarti, or (Rinzai), founded by Lin-Chi-I-Hsuan. The seven wheel kings, each allotted to one of the six houses include these five, plus two branches of positions—See Six kinds of cakravarti. Lin-Chi: Yang-Ch’i (Ypgi), founded by Yang-Ch’i Golden abode: Hoaøng Kim Traïch—Golden Fang Hui (Yogi Hoe 992-1049); and Huang-Lung abode, i.e. a monastery, so called after the (Oryo), founded by Huang Trung Hui Nam (Oryo Jetavana vihara, for whose purchase the site was E’nan 1001-1069)—Töø ngöõ Nhaät Baûn duøng ñeå chæ covered with gold—Teân goïi ngoâi giaø lam töø söï “Nguõ gia, thaát toâng.” Töø naøy duøng trong Thieàn tích tröôûng

giaû Tu Ñaït ñem vaøng phuû ñaày vöôøn toâng Phaät giaùo ñeå chæ nhöõng toâng phaùi chính cuûa Kyø Thoï ñeå mua noù, xaây döïng tònh xaù vaø hieán cho truyeàn thoáng Thieàn döôùi thôøi nhaø Ñöôøng. Bieåu ñoà Ñöùc Phaät. ñöôïc toùm löôïc bôûi Thieàn sö Vaên Ích. Nguõ toâng laø Golden Age: Thôøi cöïc thònh (hoaøng kim). naêm toâng phaùi Thieàn cuûa Phaät giaùo ôû Trung Hoa Golden Age of Vietnamese Buddhism: Thôøi baét nguoàn töø Nguoàn Thieàn "Tröïc chæ nhaân taâm, hoaøng kim cuûa Phaät giaùo Vieät Nam. kieán taùnh thaønh Phaät" cuûa Luïc Toå Hueä Naêng. Golden body: That of the Buddha—Kim thaân, Naêm toâng naày goàm Vaân Moân, ñöôïc ngaøi Vaân cuûa Ñöùc Phaät—Golden body—The diamond Moân Vaên Uyeån saùng laäp; Phaùp Nhaõn, ñöôïc ngaøi body, the indestructible body of Buddha—Thaân Phaùp Nhaõn Vaên Ích saùng laäp; Taøo Ñoäng, ñöôïc hai Kim Cang—Kieân Thaân (thaân kieân coá)—Chaân ngaøi Ñoäng Sôn Löông Giôùi vaø Taøo Sôn Boản Tòch Thaân (thaân chaân thaät)—Thaân kim cang baát hoaïi saùng laäp; Quy Ngöôõng, ñöôïc ngaøi Quy Sôn Linh cuûa Phaät. Höïu saùng laäp; vaø Laâm Teá, ñöôïc ngaøi Laâm Teá Golden bones: Kim coát—Xaù lôïi cuûa Ñöùc Phaät— Nghóa Huyeàn saùng laäp—See Five sects in the Buddha's relics. Mahayana. Golden cock: Kim Keâ—The golden fowl, with a Gokokuji (jap): Chuøa Hoä Quoác (Nhaät Baûn). grain of millet in its beak, a name for Gokulikas (skt): Kukkulikas, Kukkutikas, or Bodhidharma—Gaø vaøng vaø haït thoùc trong mieäng. Kaukkutikas (skt)—Keâ Daãn Boä—One of the Ñem gaø vaøng ví vôùi lôøi saám cuûa Toå Boà Ñeà Ñaït twenty Hinayana branches, a branch of the Ma. Mahasanghikas which established around 200 Golden coloured (a): Kim saéc. years after the Buddha's nirvana and early Golden-colored king: Kim Saéc Vöông—A disappeared—Moät trong 20 boä cuûa Tieåu Thöøa, previous incarnation of the Buddha—Tieàn thaân coøn goïi laø Khoâi Sôn Truï Boä, Quaät Cöï Boä, Cao cuûa Ñöùc Phaät Thích Ca Maâu Ni. Caâu Leâ Ca Boä, moät trong 20 boä cuûa Tieåu Thöøa, thaønh laäp khoaûng 200 naêm sau ngaøy Phaät nhaäp Golden-colored skin: Da maøu vaøng. troâng khoûe dieät vaø bieán maát ngay sau ñoù. maïnh. Gold: Vaøng—See Eight things that monks or nuns Golden-colored world: Kim Saéc Theá Giôùi— are not allowed to possessed. The golden coloured heaven of Manjusri—Coõi trôøi Kim Saéc hay coõi Tònh Ñoä cuûa ngaøi Vaên Thuø Gold-Blossom-Light Buddha: Kim Hoa Quang Sö Lôïi. Phaät. Golden door: Golden gate—Kim moân. Gold branches and jade leaves: Kim chi ngoïc dieäp—Noble. Golden Flowers' Light Buddha: Phaät Kim Hoa Quang.

Golden-grain Tathagata: Kim Thoùc Nhö Lai. Golden mouth: Kim Khaåu—The golden mouth 1) The golden grain Tathagata: Haït thoùc vaøng of the Buddha. Nhö Lai. Golden pagoda: Kim Thaùp—Kim Saùt. 2) A title of Vimalakirti in a previous Golden robe: Kim Lan Y—Kim Saéc Y—Kim incarnation: Danh hieäu cuûa Duy Ma Caät trong Lan Caø Sa—A kasaya or robe embroidered with moät tieàn kieáp. gold—AÙo caø sa deät baèng sôïi vaøng. Golden-haired lion: Kim mao sö töû. Golden rsi: Kim Tieân. 1) The lion with golden hair on which Manjusri 1) Immortal: Thaàn Tieân. rides: Sö töû loâng vaøng maø ngaøi Vaên Thuø Sö 2) Taoist genii: Ngöôøi tu Tieân (ñaïo Laõo). Lôïi cõõi. 3) A venerable term for Buddha: Tieáng toân xöng 2) A previous incarnation of the Buddha:

Sö Töû ñeå goïi Ñöùc Phaät. loâng vaøng cuõng laø tieàn thaân cuûa Ñöùc Phaät. 4) The Buddha and his immortal dhamras—Kim Golden-hued body: Body of the color of true tieân, chæ Ñöùc Phaät vôùi giaùo phaùp baát töû cuûa gold—Thaân theå saùng choùi nhö vaøng kim—See Ngaøi. Thirty-two auspicious marks. Golden rules: Luaät vaøng. Golden-hued peacock king: Kim Saéc Khoång Golden sand: Kim Sa—Caùt vaøng. Töôùc Vöông—The protector of travellers, in the Golden sand of the Jambu: Jambunada-retinue of the 1,000-hand Kuan-Yin—Vò Thieân suvarna (skt)—Jambu-river gold—Dieâm Phuø ñaøn Thaàn hoã trôï ngöôøi tu haønh, laø quyeán thuoäc cuûa kim hay caùt vaøng cuûa doøng soâng Dieâm Phuø. Thieân Thuû Quaùn AÂm. Golden Sea Of Light Buddha: Phaät Kim Cang Golden light: Kim quang. Lao Cöôøng Phoå Taùn Phaät Kim Haûi Quang. Golden light of the Dharma: AÙnh Ñaïo Vaøng. Golden staff: Kim Tröôïng—The golden staff Golden Light Drum: Kim Quang Ñoàng Töû— broken into eighteen pieces and the skirt similarly Kim Quang Minh Coå—A youth of the Sakya tribe torn, seen in a dream by king Bimbisara (eighteen in Kapilavastu, who had a beautiful golden light divisions of Hinayana as in a dream of King body, left home and joined the Order—Ngöôøi treû Bimbisara)—Ñöùc Phaät laáy caây gaäy vaø maûnh aùo tuoåi doøng Thích Ca trong thaønh Ca Tyø La Veä, coù xeù (thuï kyù vieäc chia thaønh 18 boä Tieåu Thöøa trong thaân hình ñeïp ñeõ nhö aùnh kim quang, xuaát gia vaø giaác mô cuûa vua Taàn Baø Sa La thaáy moät chieác aùo gia nhaäp Taêng ñoaøn cuûa Ñöùc Phaät. bò xeù laøm 18 maûnh, moät caây gaäy vaøng gaãy thaønh Golden Light Supreme King Sutra: Kinh 18 ñoaïn. OÂng lo sôï beøn hoûi Ñöùc Phaät. Ñöùc Phaät Kim Quang Minh—See Suvarnaprabhasa-Sutra. noùi: “Sau khi ta dieät ñoä hôn 100 naêm seõ coù vò vua Golden light sutra: Kim Quang Minh Kinh— teân A Duïc uy danh laãy löøng. Luùc aáy veà Luaät thì See Suvarnaprabhasa-Sutra. chia laøm 18 moân phaùi khaùc nhau, nhöng cöùu caùnh Golden light sutra of the Supreme King: vaãn laø tu giaûi thoaùt). Suvarna-prabhasottama-raja-sutra (skt)—Kinh Golden times: Thôøi cöïc thònh (hoaøng kim). Kim Quang Toái Thaéng Vöông—See Golden tortoise: Kim Quy—On which the world Suvarnaprabhasa-Sutra. rests—Con ruøa vaøng maø caû theá giôùi phaûi töïa Golden lotus bloom: Kim lieân. vaøo—See Golden wheel. Golden mountain: Kim Sôn. Golden treasury: Kim Taïng. 1) Metal or golden mountain or Sumeru: Nuùi 1) The Buddha-nature in all the living—Kim Thieát Vi hay Tu Di—Kim Sôn—See Seven taïng, yù noùi Phaät taùnh trong moïi chuùng sanh. concentric ranges around Sumeru. 2) Golden treasury, i.e. the Buddha-natue in all 2) The Buddha’s body—Kim sôn, thaân Phaät. the living: Kim Taïng laø taïng chöùa chaâu baùu Golden-mountain king: Kim Sôn Vöông— vaøng baïc, nhö laø Phaät taùnh trong moãi chuùng Buddha, especially Amitabha—Phaät, ñaëc bieät laø sanh. Phaät A Di Ñaø.

Golden treasury cloud: Kim Taïng Vaân—The “Buddhism Transformed: Religious Change in Sri first golden treasury cloud when a new world is Lanka and Precept and Practice,” and “Traditional completed, arising in the abhasvara heaven and Buddhism in the Rural Highlands of Ceylon.”— bringing the first rain—Khi Hieàn Kieáp môùi hình Ten cuûa moät hoïc giaû noåi tieáng cuûa Phaät giaùo thaønh, giöõa baàu trôøi Quang AÂm ñaày maây kim saéc Nguyeân Thuûy, giaûng sö daïy tieáng Baéc Phaïn ôû

(saéc vaøng), mang laïi traän möa ñaàu tieân. tröôøng Ñaïi Hoïc Oxford. OÂng ñaõ xuaát baûn moät soá Golden water: Kim thuûy—Wisdom—Nöôùc saùch coù aûnh höôûng lôùn, goàm caùc quyeån "Phaät vaøng, aùm chæ trí tueä. Giaùo Chuyeån Hoùa: Söï Thay Ñoåi cuûa Toân Giaùo taïi Sri Lanka vaø Giôùi Haønh," vaø "Truyeàn Thoáng Phaät Golden wheel: Kim Luaân. Giaùo Taïi Nhöõng Vuøng Cao Nguyeân Noâng Thoân ÔÛ 1) The metal circle on which the earth rests, Tích Lan." above the water circle which is above the wind or air circle which rests on space: Nôi Gone and never heard from again: Bieät voâ thaáp nhaát cuûa theá giôùi laø phong luaân; phong aâm tín (vaéng baët, khoâng coù tin töùc chi caû)—There luaân döïa vaøo hö khoâng (beà daày laø 16 öùc do is absolutely no news from someone. tuaàn, beàn vöõng nhö kim cöông). Treân phong Gongen (jap): Quyeàn Hieän—A Japanese luaân coù thuûy luaân (saâu 8 öùc do tuaàn). Treân Buddhist term for "Temporary manifestation for thuûy luaân coù kim luaân (daày 3 öùc 2 vaïn do tuaàn saving beings." The power of Buddhas and do coù hình baùnh xe neân goïi laø kim luaân). Treân Bodhisattvas to transform themselves into any kim luaân laø ñòa luaân (goàm 9 nuùi 8 bieån). kind of temporal body in order to aid beings— 2) The cakra or wheel or disc, emblem of Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø sovereignty, one of the seven precious "Quyeàn Hieän." (Taïm thôøi phöông tieän hieän ra ñeå possessions of a Cakra-King: Kim Luaân laø cöùu ñoä chuùng sanh). Phaät löïc hay Boà Taùt löïc coù moät trong baûy baùu vaät cuûa Chuyeån Luaân theå töï hoùa thaønh baát cöù thaân traàn tuïc naøo ñeå cöùu Thaùnh Vöông—See Four wheels (D). ñoä chuùng sanh. Golden words: Those of the Buddha—Kim Gon-Sojo (jap): Quyeàn Taêng Chaùnh (moät chöùc vò ngoân, nhöõng lôøi cuûa Ñöùc Phaät. laõnh ñaïo trong Phaät giaùo Nhaät Baûn). Goldstein, Joseph: Name of an American Good (a): Bhadra or Kusala or Sadhu (skt)— vipassana teacher who trained with S.N. Goenka Löông thieän—Honest—Virtuous—Wholesome— in India and subsequently help to found the Insight See Three types of characters. Meditation Society in Barre, MA, U.S.A. He has Good abode: Good realm—Thieän xöù. written a number of books, including "The Good accumulation with fixed result: Experience of Insight."—Teân cuûa moät vò thaày daïy Sammatta-niyato rasi (p)—Chaùnh ñònh tuï—See thieàn minh saùt ngöôøi Myõ, ngöôøi ñaõ theo hoïc vôùi Three dharmas (XXIV). thieàn sö S.N. Goenka taïi AÁn Ñoä vaø sau ñoù giuùp Good advisor: Kalyana-mitra (skt)—Zenchishiki saùng laäp Hoäi Thieàn Minh Saùt ôû Barre, MA, Hoa (jap)—Good counselor—Good friend—Thieän Kyø. OÂng vieát moät soá saùch bao goàm quyeån "Kinh Höõu Tri Thöùc—See Good-Knowing advisor. Nghieäm Thieàn Minh Saùt." Good appearance: Haûo töôùng. Gomaya (skt): Cow dung—Cöùt traâu—Ngöu 1) Good manner—Good sign—Haûo töôùng— Phaån—Phaân traâu boø—Cow-dung, considered in Phong ñoä—See Thirty-two auspicious marks. India as clean and cleansing; used by the esoterics 2) Sudrsd (skt)—Thieän Hieän—The 7th for cleansing the altar—Phong tuïc AÁn Ñoä cho th Brahmaloka, 8 of the Dhyana Heavens or raèng phaân traâu laø thanh tònh nhöùt. Maät giaùo duøng good apprearance—See Nine heavens of the phaân traâu ñeå treùt baøn thôø. fourth dhyana heaven. Gombrich, Richard F.: Name of an

Eminent Good and bad: Laønh döõ. scholar of Theravada Buddhism, Professor of Good and bad people do not speak the same Sanskrit at Oxford University. He has published a language: Ngöôøi toát coù ngoân ngöõ cuûa ngöôøi toát, number of highly influential books, including keû xaáu cuõng coù ngoân ngöõ rieâng cuûa hoï (Nhaân höõu

nhaân ngoân, thuù höõu thuù ngoân)—If men have may tìm ñeán. Con ngöôøi aáy tìm vaän may trong spoken languages, beasts also have theirs. nhöõng ñieàu thieän laønh. Good begets good: Good actions produce goos (C) Two good things obtained during meditation results—Thieän nhaân sanh quaû phöôùc. and scattering mind—See Two good things. Good behavior: Haïnh kieåm toát. (D) Three good deeds, the foundation of all development: See Three good deeds. Good cause: Thieän Nhaân—A wholesome cause will produce a wholesome result (good fruit)— Good deeds of the body: Thieän Thaân—There Nhaân do thieän caên maø taïo ra thieän quaû. are three good deeds of the body—Coù ba ñieàu thieän nôi thaân—See Three good deeds of the Good character already evolved: Dó sanh body. thieän—Caùc thieän phaùp ñaõ töøng ñöôïc tu taäp—See Two good things (C). Good deeds done in a mortal body: Höõu Laäu Thieän Phaùp—Five percepts or ten good deeds Good character that arises from meditation done in a mortal body is rewarded accordingly in or contemplation: Ñònh thieän—Caùc thieän the character of another mortal body (either as a phaùp ñaït ñöôïc baèng thieàn ñònh—See Two human being or a deva)—Nghieäp nhaân höõu laäu good things (B). thieän (nguõ giôùi, thaäp thieän) ñöa ñeán laïc quaû höõu Good character attainable when thought laäu (quaû baùo vui cuûa ngöôøi vaø trôøi). not in meditation: Taùn thieän—Caùc thieän phaùp Good deeds done in previous existence: Tuùc ñaït ñöôïc khoâng baèng thieàn ñònh—See Two good Thieän (nhöõng thieän caên gieo troàng trong tieàn things (B). kieáp). Good character not yet arises: Vò sanh Good deva: Thieän Thaàn—Fortune saints—The thieän—Caùc thieän phaùp chöa töøng ñöôïc tu taäp— good devas or spirits who protect Buddhism—Caùc See Two good things (C). vò thaàn hoä trì Chaùnh Phaùp—See Eight groups of Good citizens: Löông Daân—Law-abiding demon followers. citizens. Good dharma: Kusala-dharma (skt)—Good (the good) cleanses one’s mind: Ñieàu Meritorious action—Baïch phaùp (thieän phaùp). thieän laøm thanh saïch taâm trí. Good Discourse: Haûo Ngöõ Taâm (taâm giaûng Good conduct: Ñöùc haïnh (Haïnh kieåm toát)— phaùp)—See Ten dwelling minds. Haønh trì toát (tu haønh)—Thieän haïnh—See Moral Good done in a mortal body: Höõu laäu thieän conduct and religious exercises, Three modes of phaùp. serving the Buddha, and Ten perfecting Good education: Moät neàn giaùo duïc toát. Mahayana rules. Good and evil: Wholesome and unwholesome— Good counselor: Kalyana-mitra (skt)— Thieän AÙc—See Kusala and akusala. Zenchishiki (jap)—Good advisor—Good friend— Good or evil characteristics resulting from Thieän Höõu Tri Thöùc—See Good knowing advisor. habit or practice in a former existence: Taäp Good deed: Punya (skt)—Virtuous act— khí quaû—Baûn chaát toát xaáu hay caùc quaû thieän aùc Wholesome actions—Wholesome deeds—Thieän ñaõ huaân taäp töø tieàn kieáp—See Two kinds of fruit nghieäp—Haønh vi toát (vieäc thieän laønh). or karma. (A) Charitable work, one of the three lines of Good example: Göông toát. action that

affect karma—Phuùc haønh (thieän nghieäp hay haûo söï), moät trong ba ñöôøng haønh Good-Fame-Named-Merit-Virtue Buddha: ñoäng—See Three lines of action that affect Thieän Danh Xöng Coâng Ñöùc Phaät. karma. Good fortune: Svastika (skt)—Haïnh vaän—Good (B) A real Buddhist never waits for a good luck. luck—Prosperity—Caùt töôøng (chöõ Vaïn)—See He makes good lucks by doing good deeds— Swastika. Phaät töû chaân thuaàn khoâng bao giôø ñôïi chôø vaän Good fortune and virtue: Blessed virtue— Blessing arising from good deeds—Phuùc ñöùc.

Good friend: Kalyana-mitra (skt)—Zenchishiki (I) The meanings of Good-Knowing Friend (jap)—Good advisor—Good counselor—Löông (Advisor)—Nghóa cuûa Thieän Höõu Tri Thöùc: baèng—Thieän Höõu Tri Thöùc—See Good knowing 1) Good is kind and virtuous, Friend is a person advisor. who is worthy of giving others advice, Good fruit: Quaû laønh (thieän quaû). Knowledgeable means having a broad and proper understanding of the truths, Awakened Good to give: Boá Thí vì nghó raèng Boá Thí laø toát, means no longer mesmerized by destinies of moät trong taùm loaïi boá thí theo Kinh Phuùng Tuïng life. Thus, Good Knowledgeable (knowing) trong Tröôøng Boä Kinh—One gives, thinking: “It is Friend or Advisor is a good person who has good to give.” This is one of the eight bases for certain degree of knowledge of Buddhism giving according to the Sangiti Sutta in the Long and has the ability to benefit himself and Discourses of the Buddha—See Eight causes of others: Thieän coù nghóa laø hieàn vaø ñaïo ñöùc, Tri dana. laø söï hieåu bieát chôn chaùnh, coøn Thöùc laø thöùc Good (the good) gives happiness to oneself tænh, khoâng meâ muoäi vaø tham ñaém nôi caùc and others: Ñieàu thieän mang laïi haïnh phuùc cho duyeân ñôøi nöõa. Theá neân, thieän tri thöùc laø mình vaø cho ngöôøi. ngöôøi hieàn, hieåu ñaïo, vaø coù khaû naêng laøm lôïi Good (the good) of giving up lying is laïc cho mình vaø cho ngöôøi. truthfulness and trustfulness: Söï toát laønh cuûa 2) A friend in virtue, or a teacher who töø boû noùi doái laø chaân thaät vaø ñaùng tin caäy. exemplifies the virtuous life and helps and Good (the good) of giving up unchasty is inspires other to live a virtuous life too— purity and good: Söï toát laønh cuûa töø boû taø haïnh Good-Knowing advisor (good and wise laø trong saïch vaø ñaøng hoaøng. advisor—Enlightened teachers or advisors)— Good Goddess Mantra: Thieän Thieân Nöõ A good friend who has a good and deep knowledge of the Buddha’s teaching and who Chuù—See Ten small mantras. is currently practicing the law. Someone with Good heart: Clear heart or conscience—Good knowledge, wisdom and experience in mind—Thieän Taâm—See Wholesome mind. Buddha’s teaching and practicing. A wise Good idea: Haûo yù. counsel, spiritual guide, or honest and pure Good intention: Thieän yù—Goodwill. friend in cultivation: Ngöôøi baïn ñaïo haïnh, Good kalpa: Bhadrakalpa (skt): Nhôn Hieàn kieáp ngöôøi thaày göông maãu, soáng ñôøi ñaïo haïnh, (Thieän kieáp)—Lucky kalpa. cuõng nhö giuùp ñôõ khuyeán taán ngöôøi khaùc Good karma: Thieän nghieäp—Good deeds— soáng ñôøi ñaïo haïnh. Ngöôøi baïn ñaïo toát, thöïc Skillful action—Kusala karma—Wholesome thaø, chaân thaät, coù kieán thöùc thaâm haäu veà Phaät karma—Good karma created by wholesome path phaùp vaø ñang tu taäp Phaät phaùp. such as practicing of the five precepts and the ten 3) The Buddha talked

about being a Good wholesome deeds, which will result in happiness. Knowing Advisor in Buddhism as follows: Good karmas are deeds that lead to birth in the “When speaking of the good knowledgeable Pure Land—Nghieäp taïo ra bôûi thieän ñaïo nhö nguõ advisors, this is referring to the Buddhas, giôùi thaäp thieän, seõ ñöa chuùng sanh ñeán choã an laïc Bodhisattvas, Sound Hearers, Pratyeka- haïnh phuùc. Thieän nghieäp laø nhöõng nghieäp ñöa ñeán Buddhas, as well as those who have faith in vaõng sanh Tònh Ñoä—See Two classes of karma the doctrine and sutras of Buddhism. The (I), and Two kinds of karma (B). good knowledgeable advisors are those Good karma acquired in a life of activity: capable of teaching sentient beings to Taùn nghieäp—Thieän nghieäp do taùn taâm sôû haønh abandon the ten evils or ten unwholesome hoaït. deeds, and to cultivate the ten wholesome Good-Knowing advisor: Thieän Höõu Tri deeds. Moreover, the good knowledgeable Thöùc—Good friend—A good knowing friend. advisors’ speech is true to the dharma and their actions are genuine and consistent with

their speech. Thus, not only do they not kill Venerable Thích Haûi Quang in the Leters to living creatures, they also tell others not to Buddhist Followers, there are two kinds of kill living things; not only will hey have the Good Knowing Advisors—Theo Thöôïng Toïa proper view, they also will use that proper Thích Haûi Quang trong Thö Gôûi Ngöôøi Hoïc view to teach others. The good Phaät, coù hai loaïi thieän höõu tri thöùc: knowledgeable advisors always have the 1) Worldly good knowing advisors—Nhôn gian dharma of goodness, meaning whatever thieän tri thöùc: actions they may undertake, they do not seek a) There is no greed, hatred, evil, and for their own happiness, but for the happiness wickedness: Khoâng tham, saân, xaáu aùc. of all sentient beings. They do not speak of b) Maintain the precepts one vows to maintain; others’ mistakes, but speak of virtues and is always honorable and proper in every goodness. There are many advantages and aspects of standing, walking, sitting, or lying benefits to being close to the good down: Giôùi haïnh tinh chuyeân, ñaày ñuû oai nghi knowledgeable advisors, just as from the first trong ñi, ñöùng, ngoài, naèm. to the fifteenth lunar calendar, the moon will c) Not to have greed for talent, form, fame, gradually become larger, brighter and more food, sleep, as well as profit, money, wealth, complete. Similarly, the good knowledgeable and luxury: Khoâng tham lam taøi, saéc, danh, advisors are able to help and influence the thöïc, thuøy, cuõng nhö lôïi loäc, tieàn taøi, cuûa caûi, learners of the Way to abandon gradually the vaø xa xæ. various unwholesome dharma and to increase d) Not to have jealousy and envy: Khoâng taät ñoá greatly wholesome dharma: Ñöùc Phaät ñaõ noùi ganh gheùt. veà thieän höõu tri thöùc trong ñaïo Phaät nhö sau: e) Not to have attachment toward luxuries, such “Noùi ñeán Thieän Höõu Tri Thöùc laø noùi ñeán as great temples, fancy cars, large lands, etc.: Phaät, Boà Taùt, Thanh Vaên, Duyeân Giaùc vaø Khoâng luyeán aùi xa hoa vaät chaát nhö chuøa cao Bích Chi Phaät, cuøng vôùi nhöõng ngöôøi kính tin mieãu roäng, xe coä, ruoäng vöôøn. giaùo lyù vaø kinh ñieån Phaät giaùo. Haøng thieän f) Taâm thöôøng bình ñaúng, nghóa laø xem ngöôøi höõu tri thöùc laø ngöôøi coù theå chæ daïy cho chuùng thaân vaø keû oaùn nhö nhau: Mind is always fair sanh

xa lìa möôøi ñieàu aùc vaø tu taäp möôøi ñieàu and just. This is to say to look upon relatives laønh (see Thaäp Thieän Nghieäp, and Thaäp AÙc). and enemies as equal. Laïi nöõa, haøng thieän höõu tri thöùc coù lôøi noùi g) Having the proper dharma knowledge to ñuùng nhö phaùp, thöïc haønh ñuùng nhö lôøi noùi, benefit self. This is to say to be able to carry chính laø töï mình chaúng saùt sanh cuøng baûo out conducts that are true to the Buddha's ngöôøi khaùc chaúng saùt sanh, nhaãn ñeán töï mình teachings, speech and action are consistent, or coù söï thaáy bieát chôn thaät (chaùnh kieán) vaø ñem do what is said: Coù phaùp laøm lôïi cho mình, söï thaáy bieát ñoù ra maø chæ daïy cho ngöôøi. töùc laø haønh ñuùng theo lôøi Phaät daïy, ngoân Haøng thieän höõu tri thöùc luoân coù thieän phaùp, haønh töông öng, hay noùi vaø laøm gioáng nhau. töùc laø nhöõng vieäc cuûa mình thöïc haønh ra h) Having proper dharma knowledge to benefit chaúng mong caàu töï vui cho mình, maø thöôøng others. That is to say, capable of elaborating vì caàu vui cho taát caû chuùng sanh, chaúng noùi ra on the Buddha Dharma to guide and loãi cuûa ngöôøi, maø luoân noùi caùc vieäc thuaàn encourage others to practice and cultivate: Coù thieän. Gaàn guõi caùc baäc thieän höõu tri thöùc coù phaùp laøm lôïi cho ngöôøi, nghóa laø ñem chaùnh nhieàu ñieàu lôïi ích, ví nhö maët traêng töø ñeâm phaùp cuûa Phaät giaûng roäng ra vaø khuyeán daét moàng moät ñeán raèm, ngaøy caøng lôùn, saùng vaø ngöôøi ngöôøi tu nieäm. ñaày ñuû. Cuõng vaäy, thieän höõu tri thöùc laøm cho i) Depending on each individual's level of nhöõng ngöôøi hoïc ñaïo laàn laàn xa lìa aùc phaùp, cultivation, use the most appropriate and vaø theâm lôùn phaùp laønh. agreeable dharma to teach and guide that (II) Categories of Good Knowing Advisors—Phaân person to know how to apply the skillful loaïi Thieän Höõu Tri Thöùc: According to means: Tuøy theo caên taùnh cuûa moãi ngöôøi maø

duøng phaùp thích hôïp ñeå giaùo hoùa cho hoï bieát f) Is the pillar in the Buddha Dharma: Laø baäc roõ phöông tieän thieän xaûo. truï coät trong Phaät phaùp. j) Have enough Dharma knowledge to have g) Holding on to the Buddha's feet, a leader or awareness and mindfulness. This means Patriarch in a particular dharma tradition: never lose sight of goodness and never allow Caàm chaân Ñöùc Phaät, laø nhaø laõnh ñaïo hay Toå evil to surface: Ñuû phaùp toång trì, nghóa laø giöõ trong choán toâng moân. ñieàu thieän ñöøng ñeå cho maát; vaø ngaên ñieàu aùc, h) Opens the door to the proper path: Môû cöûa khoâng cho chuùng sanh khôûi. chaùnh ñaïo. k) The mind always has good and kind thoughts i) Eliminates evil and wickedness: Tröø deïp xaáu toward others, or rejoices in others' aùc. wholesome accomplishments: Loøng luoân luoân j) Continues the teachings of Buddha and makes nghó töôûng toát hay tuøy hyû vôùi moïi ngöôøi. the teachings more glorious with each day: l) Cultivate with purity, do not violate the Noái truyeàn cho Phaät phaùp ngaøy moät theâm precepts established by the Buddha that we höng thònh. have vowed to maintain: Tu haønh trong saïch, k) Wisdom is greater than anyone in the three khoâng phaïm vaøo giôùi luaät cuûa Phaät maø mình worlds: Trí tueä sieâu quaàn hôn taát caû tam giôùi. ñaõ thoï. l) The incense fragrance of that person's virtues m) Mind, body and speech do not create is everywhere, admired and respected by transgressions: Thaân khaåu yù

chaúng laàm loãi. many: Giôùi ñöùc thôm ngaùt toûa khaép moïi nôi, n) Whether expounding the dharma, or ngöôøi ngöôøi ñeàu kính ngöôõng. explaining the meanings of anything, this m) Uses the Buddha's profound teachings to pass should always be consistent and harmonious on to others; help maintain the Buddha's with the sutra teachings: Thuyeát phaùp hay seeds eternally: Laáy giaùo phaùp thaäm thaâm giaûng luaän nghóa lyù chi cuõng ñeàu kheá hôïp vôùi cuûa Phaät maø tuyeân löu ñeán tha nhaân, khieán yù kinh. cho haït gioáng Phaät ñöôïc tröôøng toàn. o) Most importantly, when helping others never n) At the Highest Cultivated Level. This means wish for that favor to be reciprocated, unrivaled in talents, virtues, and merits: Laø because to do so is not called helping, but is moät baäc ñaïi caên, nghóa laø khoâng ai hôn ñöôïc called planning for self-benefits: Ñaëc bieät veà taøi ñöùc, coâng ñöùc, vaø phöôùc ñöùc. nhöùt laø khi thi aân cho ngöôøi, chaúng caàu baùo o) A great practitioner: Laø moät baäc ñaïi haïnh. ñaùp, vì coù caàu baùo ñaùp thì chaúng phaûi laø thi p) A great vow maker: Laø moät baäc ñaïi nguyeän. aân, maø laø tính toaùn. q) Has both the components of Majesty and 2) Truly great knowing advisor—Chaân chaùnh Virtues, earning the love and respect of Gods ñaïi thieän tri thöùc: and Men: Ñaày ñuû hai phaàn oai vaø ñöùc khieán a) Have greater wisdom than anyone: Coù trí hueä cho trôøi ngöôøi trong ba coõi kính yeâu. hôn ngöôøi. (III) Ancients taught, "Nowadays, if one wishes to b) Are superior in virtues and merits: Laø ngöôøi find kind friends and virtuous teachers to phöôùc ñöùc sieâu quaàn. learn and to be close to them, they may find c) Absolutely nothing falls short of goodness and these people in the shining examples in old wholesomeness. This means everything they books. Otherwise, if one searches among the do is aimed toward goodness: Tuyeät ñoái living, it would be extraordinary hard to find a khoâng moät choã naøo laø khoâng toát laønh caû. single person." They also reminded us five d) There is no dharma that is not known and things about good-knowing advisor as understood: Khoâng moät phaùp naøo laø khoâng follows—Coå ñöùc coù daïy, "Thôøi nay muoán tìm bieát hay khoâng hieåu. minh sö, hay thieän höõu tri thöùc ñeå gaàn guõi e) Is the Master and Patriarch, and is the eyes theo hoïc, coøn coù chaêng trong saùch vôû hay and ears for Gods and men: Laøm Thaày Toå, vaø göông Thaùnh hieàn, chöù coøn trong voøng nhaân laøm tai maét cho coõi Trôøi Ngöôøi. tình ñôøi nay, quaû laø hieám coù voâ cuøng." Caùc

ngaøi coøn daïy theâm naêm ñieàu veà thieän höõu tri 4) Those who drink the Dharma, live in thöùc nhö sau: happiness with a pacified mind; the wise man 1) Nowadays, in 1,000 people, there is one good ever rejoices in the Dharma expounded by person: Ñôøi nay trong 1.000 ngöôøi môùi tìm ra the sages (Dharmapada 79): Ñöôïc uoáng nöôùc ñöôïc moät ngöôøi laønh. Chaùnh phaùp thì taâm thanh tònh an laïc, neân 2) In a thousand good people, there is one ngöôøi trí thöôøng vui möøng, öa nghe Thaùnh person who knows religion: Trong 1.000 nhôn thuyeát phaùp. ngöôøi laønh môùi coù moät ngöôøi bieát ñaïo. 5) If you get a prudent and good companion who 3) In one thousand people who know religion, is pure, wise and overcoming all dangers to there is one person who has enough faith to walk with, let nothing hold you back. Let find practice religion: Trong 1.000 ngöôøi bieát ñaïo, delight and instruction in his

companion môùi coù ñöôïc moät ngöôøi tin chòu tu haønh. (Dharmapada 328): Neáu gaëp baïn ñoàng haønh 4) In one thousand people who practice religion, hieàn löông caån troïng, giaøu trí löï, haøng phuïc there is one person who cultivates in a ñöôïc gian nguy, thì haõy vui möøng maø ñi cuøng genuine and honest manner: Trong 1.000 hoï. ngöôøi tu haønh môùi coù ñöôïc moät ngöôøi tu haønh 6) If you do not get a prudent and good chaân chaùnh. companion who is pure, wise and overcoming 5) Thus, out of four thousand people, we would all dangers to walk with; then like a king who find only four good people: Vaäy thì trong has renounced a conquered kingdom, you 4.000 ngöôøi môùi tìm ra ñöôïc boán ngöôøi toát. should walk alone as an elephant does in the (IV) The Buddha's teachings on "Good Knowing elephant forest (Dharmapada 329): Neáu Advisors" in the Dharmapada Sutra—Nhöõng khoâng gaëp ñöôïc baïn ñoàng haønh hieàn löông, lôøi Phaät daïy veà "Thieän Höõu Tri Thöùc" trong giaøu trí löï, thì haõy nhö vua traùnh nöôùc loaïn Kinh Phaùp Cuù: nhö voi boû veà röøng. 1) Should you see an intelligent man who points 7) It is better to live alone than to be fellowship out faults and blames what is blame-worthy, with the ignorant (the fool). To live alone you should associate with such a wise person. doing no evil, just like an elephant roaming in It should be better, not worse for you to the elephant forest (Dharmapada (330): Thaø ôû associate such a person (Dharmapada 76): rieâng moät mình hôn cuøng ngöôøi ngu keát baïn. Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng chæ baøy ÔÛ moät mình coøn raûnh rang khoûi ñieàu aùc duïc laàm loãi vaø khieån traùch mình nhöõng choã baát nhö voi moät mình theânh thang giöõa röøng saâu. toaøn, haõy neân keát thaân cuøng hoï vaø xem nhö Good-knowing friend: Thieän Höõu Tri Thöùc— baäâc trí thöùc ñaõ chæ kho taøng baûo vaät. Keát thaân See Good-knowing advisor. vôùi ngöôøi trí thì laønh maø khoâng döõ. Good Law Hall: Thieän Phaùp ñöôøng (in the 2) Those who advise, teach or dissuade one Trayastrimsas heavens—treân coõi trôøi 33 taàng). from evil-doing, will be beloved and admired Good-looking: Myõ mieàu. by the good, but they will be hated by the bad Good luck: Svastika (skt)—Haïnh vaän—Good (Dharmapada 77): Nhöõng ngöôøi hay khuyeân fortune—Prosperity—Caùt töôøng (chöõ Vaïn)—See raên daïy doã, caûn ngaên toäi loãi keû khaùc, ñöôïc Swastika. ngöôøi laønh kính yeâu bao nhieâu thì bò ngöôøi döõ gheùt boû baáy nhieâu. Good man: Thieän Nhaân—An honest man, 3) Do not associate or make friends with evil especially one who believes in Buddhist ideas of friends; do not associate with mean men. causality and lives a good life—Moät ngöôøi toát, tin Associate with good friends; associate with theo thuyeát nhaân quaû cuûa Phaät Giaùo vaø soáng moät noble men (Dharmapada 78): Chôù neân laøm ñôøi thieän laønh. baïn vôùi ngöôøi aùc, chôù neân laøm baïn vôùi ngöôøi Good man doing good finds the day keùm heøn, haõy neân laøm baïn vôùi ngöôøi laønh, insufficient; the evil man doing evil likewise vôùi ngöôøi chí khí cao thöôïng. finds the day insufficient: Ngöôøi toát laøm vieäc

thieän thaáy ngaøy khoâng ñuû roäng, thaùng khoâng ñuû Good news: Tin möøng. daøi ñeå mình tieáp tuïc laøm thieän, nhöng ngöôøi aùc laïi Good omen: Phöôùc töôøng. cuõng nghó nhö theá, töùc laø sao maø thôøi gian troâi qua Good people:

Ngöôøi thieän—See Two groups of mau quaù neân y khoâng coù ñuû ngaøy giôø ñeå laøm good and evil people (A). chuyeän aùc (Caùt nhaân vi thieän duy nhaät baát tuùc, Good physician: Löông y. hung nhaân vi baát thieän dieäc duy nhaät baát tuùc). Good policy: Thieän chính (chaùnh saùch toát ñeïp). Good man and good woman: Thieän nam tín nöõ. Goodness in practice: Söï thieän—See Two good things (A). Good manifestation: Thieän Hieän—See Sudrsas. Good quality: Guna (skt)—Kudoku (jap)—Good Manifestation Heaven: Sudrsa (skt)— Virtue—Coâng Ñöùc—See Merit. Thieän Hieän Thieân—Coõi Trôøi Thieän Hieän— Heaven of Beautiful Presentation, the third Good reputation: Danh thôm. heaven in the five pure-dwelling heavens—Coõi Good reputation on moral integrity: Danh Trôøi thöù ba trong Nguõ Tònh Cö Thieân—See Five tieát. pure-dwelling heavens in the fourth dhyana (II). Good reputation for morality and good Good manners: Educated manners—Leã giaùo. conduct: Ngöôøi giöõ giôùi tieáng toát ñoàn khaép. Ñaây Good marks: Haûo Töôùng—Töôùng Haûo—The laø moät trong naêm ñieàu lôïi ích cho ngöôøi ñuû giôùi— white hair between Buddha's eyebrows, one of He gets a good reputation for morality and good the thirty-two signs of a Buddha—Töôùc loâng traéng conduct. This is one of the five advantages to one giöõa hai chaân maøy cuûa Phaät, moät trong 32 töôùng of good morality and of success in morality—See haûo—See Lakshana-vyanjana. Five advantages to one of good morality. Good medicine: Löông döôïc. Good roots: Kusala-mula (skt)—Thieän Caên— Good methods: Löông phaùp—Thieän phaùp. There are three kinds of good roots—Coù ba loaïi thieän caên. Good mind: Good heart—Good thoughts— (A) See Three wholesome roots and Three kinds Thieän taâm—Good mind includes beneficial of good roots. intentions towards others (yù höôùng muoán laøm lôïi (B) According to the Surangama Sutra, book cho ngöôøi khaùc), compassion (loøng bi maãn), Eight, the Buddha reminded Ananda as loving-kindness (Loøng töø), generosity (boá thí), follows: "Ananda! When these good men patience (nhaãn nhuïc), Tolerance (söï bao dung), have completely purified these forty-one etc.—Good thoughts bring happiness to oneself minds, they further accomplish four kinds of and to others—See Wholesome mind and Three wonderfully perfect additional practices."—good deeds of the body. Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Good months: Thieän Nguyeät—Good months, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà töù gia haïnh i.e. the first, fifth and ninth; because they are the nhö sau: "OÂng A Nan! Ngöôøi thieän nam ñoù, most important in which to do good works and thaûy ñeàu thanh tònh, 41 taâm gaàn thaønh boán thus obtain a good report in the spirit realm—Ba thöù dieäu vieân gia haïnh."—See Four good thaùng toát ñeå aên tröôøng chay nhö thaùng gieâng, roots (C). thaùng naêm vaø thaùng chín; vì trong ba thaùng naày (C) Catus-kusala-mula (skt)—There are four quyû thaàn seõ ñi raûo ñeå baùo caùo veà haønh vi cuûa theá good roots, or sources from which spring good nhaân. fruit or development—Coù boán thieän caên ñöa Good by nature: Taùnh Thieän—Naturally good, ñeán nhöõng quaû vò toát ñeïp—See Four good or good essence, or rightness. Good by nature roots. (rather than by effort), in contrast with evil by Good root of keeping commandments: Giôùi nature—Thieän taùnh saún coù chöù khoâng do noã löïc tu Thieän—From which

springs the power for one taäp, ñoái laïi vôùi taùnh aùc saún coù—See Three types who keeps the five to be reborn as a man; or for of characters. one who keeps the ten to be reborn in the heaven, Good nature: Thieän taùnh—See Good by nature.

or as a king—Caên thieän ñöôïc vun ñaép do vieäc thoï Good things free from evil flowings: trì giôùi luaät, neáu thoï trì nguõ giôùi seõ ñöôïc tieáp tuïc Kusalanasrava (skt)—Thieän Voâ Laäu Phaùp—See sanh vaøo coõi ngöôøi, neáu tu taäp thaäp thieän seõ ñöôïc Kusalanasrava. sanh vaøo coõi trôøi hay sanh laøm quoác vöông. A Good turn deserves another: Thieän giaû Good rules and customs: Thieän Luaät Nghi—thieän baùo. See Two kinds of rules or customs. Good upward directions: Thieän ñaïo—See Good to see Heaven: Sudarsana (skt)—Thieän Good upward states of existence, and Three good Kieán—See Nine heavens of the fourth dhyana upward states of existence. heaven and Four dhyana heavens. Good upward states of existence: Thieän Good seeds in previous existence: Tuùc thöïc ñaïo—There are three good upward directions or (traûi roäng ra nhöõng chuûng töû thieän laønh töø kieáp states of existence—Ba ñöôøng hay traïng thaùi ñi tröôùc). leân—See Three good upward states of existence. Good signs: Good appearance—Töôùng Haûo— Good Views Heaven: Thieän Kieán Thieân—Coõi See Good marks. Trôøi Thieän Kieán—See Five pure-dwelling Good sons: Thieän Nam Töû—Sons of good heavens in the fourth dhyana (II). families—Gentlemen—One of the Buddha's Good virtues free from evil flowings: Thieän terms to address to his disciples—Nhöõng ñöùa con Voâ Laäu Phaùp—See Kusalanasrava. cuûa nhöõng gia ñình toát; töø Ñöùc Phaät duøng ñeå goïi Good way: nhöõng ngöôøi taïi gia hay xuaát gia maø tín taâm nghe 1) Good direction: Thieän ñaïo. vaø haønh trì Phaät phaùp. 2) Naya (p)—Right Method—Chaùnh lyù—Good spirit advisor: Thieän tri thöùc—Virtuous Phöông phaùp ñuùng—See Correct dharma. friends—Wise person. Good wealth: Thieän Taøi Ñoàng Töû—See (A) Anyone (Buddha, Bodhisattva, wise person, Sudhana. virtuous friends and even an evil being) who Good Wealth Bodhisattva: Sudhana (skt)—Boà can help the practitioner progress along the Taùt Thieän Taøi—See Sudhana. path to Enlightenment—Thieän höõu tri thöùc— Good weather: Gioù hoøa möa thuaän (Phong ñieàu Baát cöù ai (Phaät, Boà taùt, ngöôøi trí, ngöôøi ñaïo vuõ thuaän). ñöùc, vaø ngay caû nhöõng ngöôøi xaáu aùc) coù theå giuùp ñôû haønh giaû tieán tu giaùc ngoä. Good-Will Buddha: Thieän YÙ Phaät. (B) There are three types of good spiritual Good and wise advisor: Thieän Tri Thöùc—See advisors: Tam Chuûng Thieän Tri Thöùc— Good knowing advisor. According to Most Venerable Thích Thieàn Good words: Thieän ngoân—Just cause—Danh Taâm in The Pure Land Buddhism in Theory chính ngoân thuaän. and Practice, in conducting a seven-day Good words but wicked heart: Khaåu Phaät retreat, one can either practice alone, to Taâm Xaø—A Buddha's mouth, but a serpent's attain purity more easily, or with many other heart. Good words but wicked heart—Mieäng thì cultivators—Theo Hoøa Thöôïng Thích Thieàn noùi lôøi cuûa Phaät maø taâm laïi laø taâm cuûa loaøi raén Taâm trong Nieäm Phaät Thaäp Yeáu, ngöôøi ñaû ñoäc. thaát chuyeân tu (chuyeân tu baûy ngaøy trong Good works are pure--knowledge is clear: thaát), phaûi coù ba baäc thieän tri thöùc—See All good works of all Buddhas are

already pure, Three types of good spiritual advisors. and their knowledge of all life is clear and Good (the good) of not stealing is honesty: immaculate—Chö Phaät ñaõ thanh tònh taát caû thieän Söï toát laønh cuûa khoâng troäm caép laø söï lieâm khieát. nghieäp, taát caû sanh trí ñeàu ñaõ trong saùng vaø thanh Good talker: Kheùo noùi. saïch—See Ten kinds of Buddha-work in all Goodness in theory: Lyù thieän—See Two good worlds in all times of the Buddhas (B) (3). things (A). Good worldly life: Cuoäc soáng traàn tuïc löông haûo.

Good youth: Thieän nam töû. Gorin (jap): Panca-mandalaka (skt)—Five Goodness: Avyapada (skt)—Benevolent— circles—Five wheels—See Five wheels. Benevolence—Clemency—Nhaân töø. Gorocana (skt): Hoà Lö Giaù Na—A bright yellow Goodness achieved by meditation: Ñònh pigment prepared from the urine or bile of a Thieän—In contrast with goodness cultivated cow—Moät chaát nhuoäm maøu saùng ñöôïc laøm baèng during normal life (Taùn thieän)—Thieän nghieäp ñaït nöôùc tieåu hay maät boø. ñöôïc qua thieàn ñònh, ngöôïc laïi vôùi thieän nghieäp Gosaga (jap): Thieân Hoaøng Ta Nga (Nhaät Baûn). ñaït ñöôïc baèng caùch vun boài. Gosan-Bungaku: Vaên Chöông Nguõ Sôn—A Goodness acquired by effort: Gia Haønh Japanese term for “Five Mountain Literature.” Thieän—Tu Ñaéc Thieän—Phöông Tieän Thieän— This is the writings of Zen masters of the five Goodness acquired by works as differentiated most important monasteries of Kyoto during the from natural goodness—Thieän taâm do phöông Ashikaga period (1338-1573). The concept is tieän tu haønh maø chöùng ñaéc ñöôïc, ñoái laïi vôùi sinh believed to have been first developed by the ñaéc thieän. Chinese master I-Shan I-Ning (1247-1317), who Goodness cultivated during normal life: Taùn arrived in Japan in 1299, and his Japanese student Thieän—In contrast with the goodness achieved by Sesson Yubai (1288-1346)—Töø Nhaät Baûn duøng meditation (ñònh thieän)—Töø ñoái laïi vôùi “ñònh ñeå chæ “Vaên Chöông Nguõ Sôn.” Ñaây laø nhöõng baøi thieän,” chæ thieän nghieäp do taâm taùn loaïn caàn cuø tu vieát cuûa caùc Thieàn sö cuûa naêm töï vieän quan troïng taäp chöù khoâng phaûi do thieàn ñònh (ñaây laø loái pheâ nhaát taïi Kyoto döôùi thôøi Ashikaga. Ngöôøi ta tin phaùn cuûa Maät giaùo. Maät giaùo cho raèng taát caû moïi raèng khaùi nieäm naøy ñaõ ñöôïc khai trieån bôøi moät phaùp moân cuûa Hieån giaùo ñeàu laø “taùn thieän,” duy thieàn sö Trung hoa teân Nghóa Sôn (ngöôøi ñaõ du chæ Maät giaùo môùi ñuùng laø Tam Ma Ñòa Moân, vì haønh ñeán Nhaät Baûn vaøo naêm 1299) vaø ñeä töû ngöôøi ngay sô taâm tu Maät giaùo cuõng ñaõ tu taäp theo quaùn Nhaät cuûa oâng teân Sesson Yubai. haønh sinh Phaät baát nhò, nghóa laø chuùng sanh vaø Gosanjo (jap): Hoaøng ñeá Haäu Tam Ñieàu (Nhaät chö Phaät khoâng hai). Baûn). Goodness must be cultivated for the Goseki (jap): Daáu tích cuûa söï chöùng ñaéc—A tendency towards evil is ten times stronger: Japanese term for “trace of awakening,” used in Nhöõng ñieàu thieän laønh phaûi ñöôïc tu taäp theo Japanese Zen for someone who has had an initial khuynh höôùng luùc naøo ñieàu aùc cuõng möôøi laàn awakening experience, whose superior behavior maïnh hôn (ñaïo cao nhaát xích, ma cao nhaát tröôïng; is noticed and admired by others. This is seen as ñaïo cao nhaát tröôïng, ma quaù ñaàu thöôïng). undersirable and inappropriate, for

when a person Goodness is its own reward: Laáy nghóa laøm lôïi progresses further, the traces are eliminated and (Dó nghóa vi lôïi)—To do the right thing is in itself the awakened master appears as an ordinary profitable enough. person to the masses—Töø ngöõ Nhaät Baûn chæ “Daáu tích cuûa söï chöùng ñaéc,” duøng trong Thieàn toâng Goodness and wickedness: Thieän vaø AÙc—See Nhaät Baûn ñeå chæ moät vò ñaõ chöùng ngoä, ngöôøi ñöôïc Wholesome and unwholesome. caùc vò khaùc troïng voïng vaø kính phuïc. Vieäc naøy Goodness and wisdom: Blessedness and ñöôïc coi nhö khoâng ñöôïc öa chuoäng vaø khoâng wisdom—Phöôùc tueä (phöôùc hueä)—See Two feet thích hôïp, vì khi moät vò tinh tieán xa hôn treân in the Bodhisattva’s practices. ñöôøng ñaïo, taát caû nhöõng daáu tích phaûi ñöôïc trieät Goodwill: Thieän chí—Taâm töø tieâu vaø moät vò thaày ñaõ chöùng ngoä xuaát hieän nhö Gopika (skt): Minh nöõ. moät ngöôøi bình thöôøng tröôùc ñaïi chuùng. Go-Rajas (skt): Ngöu Mao Traàn—The amount of Goshirakawa (jap): Vua Haäu Baùch Haø (Nhaät dust that can rest on the top of a cow’s hair (seven Baûn). times of that on a sheep’s)—Soá löôïng buïi ôû treân Gosirsa-candana (skt): Ngöu Ñaøn Höông. ñaàu loâng traâu gaáp baûy laàn soá löôïng buïi ôû treân ñaàu 1) Ox-head sandalwood: Ngöu Ñaøn Chieân loâng tröøu hay deâ (Döông Mao Traàn). Ñaøn—Ngöu Ñaøn Höông.

2) Red sandal-wood; said to come from the ox- received critizisms, and no one is criticized all head mountains, and if rubbed on the body to his life and not received any praises.” make one impervious to fire, generally Therefore, to a human being living in this protective against fire, curative of wounds world, life brings happiness, sadness, success, and generally medicinal. The first image of failure, etc., no one can avoid gossip, praise, Sakyamuni was made of this wood: Xích and criticism at one time or another. We Chieân Ñaøn—Loaïi goã chieân ñaøn töø nuùi Ngöu should always remember that once the words Ñaàu, neáu chaø saùt vaøo thaân coù theå tröø löûa, of gossip reach us, if we are not wise and thöôøng ñöôïc duøng ñeå ngaên löûa. Töôïng ñaàu calm, it is inevitable that our minds will be tieân cuûa Ñöùc Thích Ca Maâu Ni ñöôïc laøm disturbed by afflictions. This is a great baèng loaïi goã naày. obstruction and is detrimental to our Gosrnga (skt): Ngöu Ñaàu Sôn—A mountain 13 li cultivated path. To destroy gossip, we must from Khotan. One of the same name exists in first examine and change our own mistakes, Kiangning in Kiangsu, which gave its name to a not to search and look for others’ mistakes. school of Niu-T’ou Shan-Fa or Niu-T’ou Sung; its We, ordinary people, always hope to be fundamental teaching was the unreality of all loved, praised, and admired, but no one likes things, that all is dream or illusion—Nuùi Ngöu to be criticized. It is possible that our mistakes Ñaàu, coøn goïi laø Ngöu Giaùc Sôn, ôû phía nam caùch and deficiencies are more abundant and thaønh Hoøa Ñieàn (Khotan) khoaûng 3 daäm. Nôi maø worse than other people’s. Sincere Buddhists baây giôø vaãn goïi nhö vaäy. should never say this person is this way and Gosshiki (jap): Karma-vijnana (skt)—Karmic that person is that way; we should never consciousness—Nghieäp Thöùc—See Karma- forget we are not better than anyone. vijnana. Therefore, those who study and cultivate the Buddha Dharma must be awakened to Gossips of right and wrong: Thò Phi. examine and change themselves,

and don't (I) The meanings of "Right and Wrong"—Nghóa look for and speak of others' mistakes. If this cuûa Thò Phi: The unenlightened sentient is accomplished, the cultivated path will beings such as ourselves have always clung improve with each passing day, if not, many very tightly to the two characteristics of enemies will be created. When receiving egotism of self and non-self; we always gossip and false accusations, Buddhists should assume self-importance, we are talented, tolerate peacefully, do not try to justify the others are untalented, we are noble, others situation. In the book of "Buddha Recitation are lowly and ignoble, etc. Therefore, we Samadhi Jewel King Commentary," the have classified and discriminated everything Buddha taught: "If falsely accused, it is not into hundreds of thousands of better, worse, necessary to seek vindication because to do right, wrong, etc. When talking about gossip, so will lead to increase hatred and let's not even talk of us, the unenlightened resentment." People who have wicked minds, mortals bound by heavy karma, indeed, even intentionally saying unkind things about us, the Buddhas and Bodhisattvas of great by trying to shed light in the matter means we compassion who appear in this world to teach are trying to prove to everyone that the and guide sentient beings, are not spared matter was falsely accused. Naturally, this from sentient beings' gossip. Therefore, the will worsen the situation because it will give ancient sage taught: "Do not claim one is free rise to more hatreds and arguments, which from criticisms, silently there are plenty of will further increase anger, resentment, and people degrading." In front of us, they are bitterness. In general, ordinary people always polite, respectful, and friendly, but behind us, see they are right and others are wrong. who knows they insult even our mother and Buddhists should always see our father. In the Dharmapada Sutra, the Buddha transgressions, not to see others' taught: "No one is praised all his life and not

transgressions. Sincere Buddhists should xeùt loãi mình, chöù ñöøng nhìn ngoù loãi ngöôøi. always remember that all the praises and Phaøm phu chuùng ta thöôøng thích ñöôïc thöông criticisms in the world cannot make one good yeâu, khen taëng, kính troïng, chöù khoâng öa bò or bad, nor can they lead one to chæ trích loãi mình. Coù ngôø ñaâu ñieàu xaáu dôû enlightenment or darkness, but all good, evil, cuûa mình ñoâi khi coøn nhieàu vaø teä haïi hôn nöõa. enlightenment, and darkness is up to each Phaät töû thuaàn thaønh khoâng neân noùi ngöôøi naày individual. In summary, if we create many theá naày, ngöôøi khaùc theá noï, maø neân luoân nghó wholesome conducts, then regardless whether laïi raèng mình cuõng chaúng toát ñeïp hôn ai. Cho someone hates and despites us, falsely neân ngöôøi tu hoïc Phaät phaùp caàn neân phaûn accusing us as wicked and evil beings, and tænh, xeùt söûa laáy mình, chôù neân nhìn noùi hay saying that we deserve to be condemned to pheâ bình ñeán vieäc hay dôû cuûa ngöôøi. Ñöôïc hell; we will not be condemned to hell, but nhö theá thì ñöôøng ñaïo ngaøy caøng theâm toát we still reap the merits and blessings. In ñeïp, neáu khoâng nhö theá aét seõ bò laém oan gia. contrast, if we plant unwholesome seeds, then Khi bò thò phi oan uoång, ngöôøi con Phaät phaûi even if our admirers praise and glorify us, we an nhaãn, chôù neân tìm caùch bieän baïch. Trong still must

endure in the lower realms—Phaøm Luaän Baûo Vöông Tam Muoäi," Ñöùc Phaät daïy: phu chuùng ta cöù luoân chaáp chaët vaøo hai töôùng "Oan öng khoâng caàn bieän baïch, vì bieän baïch ngaõ nhaân, do ñoù thöôøng hay cho raèng ta hay, laø nhaân ngaõ chöa xaû." Vì moät khi ngöôøi ñaõ aùc ngöôøi dôû, ta cao quyù, ngöôøi thaáp heøn, vaân vaân taâm coá yù noùi xaáu ta, maø ta bieän minh, töùc laø Vì theá maø xöa nay chuùng ta cöù maõi phaân loaïi ta muoán toû cho caùc ngöôøi chung quanh bieát vaø bieän bieät traêm ngaøn caùc söï thò phi, hôn raèng keû ñoù noùi sai, dó nhieân seõ sanh ra nhöõng thua, phaûi quaáy. Ñöøng noùi chi chuùng ta laø tranh caõi, oaùn thuø, roài phaûi chuoác laáy theâm haøng phaøm phu baït ñòa, nghieäp chöôùng naëng ñieàu buoàn böïc, giaän hôøn, vaø cay ñaéng. Thoùi neà phaûi bò aûnh höôûng cuûa thò phi, maø ngay caû thöôøng phaøm phu chæ thaáy mình phaûi, coøn ñeán chö Phaät vaø chö Boà Taùt, vì taâm ñaïi bi, ngöôøi thì quaáy; ngöôøi con Phaät neân luoân thaáy loøng bi maãn thöông xoùt chuùng sanh maø thò loãi mình, chôù khoâng neân thaáy loãi cuûa ngöôøi. hieän ra nôi ñôøi ñeå giaùo hoùa chuùng sanh cuõng Phaät töû thuaàn thaønh neân luoân nhôù raèng moïi khoâng sao traùnh khoûi bò tieáng thò phi laøm cho tieáng khen cheâ beân ngoaøi khoâng laøm cho ta thöông toån. Chính vì theá maø Coå ñöùc daïy raèng: toát hoaëc xaáu theâm, cuõng khoâng laøm cho ta "Thuøy nhôn boái haäu voâ nhaân thuyeát, na caù ñöôïc sieâu hay ñoïa, maø moïi xaáu toát sieâu ñoïa nhôn tieàn baát thuyeát nhôn." Nghóa laø chôù noùi ñeàu ôû nôi ta. Toùm laïi, neáu ta gaây taïo nhaân ta khoâng ngöôøi chæ trích, aâm thaàm chi thieáu laønh, thì duø ngöôøi coù gheùt haän maø duøng lôøi keû deøm pha. Tröôùc maët chuùng ta thì hoï cuùi khinh baùng, hay coù keû aùc taâm noùi raèng ta laø ñaàu lòch söï, kính troïng, thaân thieän; nhöng sau ngöôøi ñaùng ñoïa ñòa nguïc, cuõng khoâng laøm sao löng chuùng ta thì naøo ai coù bieát hoï chöôûi meï maø ta ñoïa ñòa nguïc cho ñöôïc; nhöng ngöôïc maéng cha cuûa chuùng ta. Trong Kinh Phaùp Cuù, laïi, chuùng ta cuõng vaãn gaët haùi nhöõng phöôùc Ñöùc Phaät daïy: "Khoâng coù ngöôøi naøo troïn ñôøi ñöùc maø chuùng ta ñaõ gieo taïo. Ví baèng chuùng ñöôïc khen maø chaúng bò cheâ. Cuõng khoâng coù ta gieo nhieàu nhaân xaáu aùc, thì tuy coù ñöôïc ngöôøi naøo troïn ñôøi bò cheâ maø chaúng ñöôïc ngöôøi neå troïng maø duøng lôøi leõ trau chuoát ngôïi khen." Cho neân laøm ngöôøi treân ñôøi cuõng coù khen, taâng boác, thì chuùng ta vaãn phaûi chòu khi vui, luùc buoàn, khi thaønh, luùc baïi, vaân vaân, ñieàu ñoïa laïc. khoâng ai traùnh khoûi tieáng thò phi, lôøi thöông (II) The Buddha's teachings on "Right and gheùt vaø chæ trích. Phaûi neân nhôù raèng moät khi Wrong" in the Dharmapada Sutra—Nhöõng lôøi tieáng thò phi ñeán vôùi ta, neáu nhö chuùng ta Phaät daïy veà "Thò Phi" trong Kinh Phaùp Cuù: khoâng saùng suoát vaø bình tónh thì chaéc raèng 1) Atula! There is an old saying, it is not one of taâm chuùng ta phaûi xao ñoäng, naõo phieàn. Nhö today only: "They blame those who sit silent, vaäy laø chöôùng ngaïi cho con ñöôøng tu taäp. they blame those who speak too much. They Muoán phaù tröø thò phi, chuùng ta tröôùc heát neân blame those who speak little too." There is no

one who is not blamed in this world of the White Clouds."—Teân cuûa moät vò Phaät töû (Dharmapada 227): A-Ña-La neân bieát: Ñaây ngöôøi Ñöùc, ngöôøi ñaõ thoï giôùi

taïi Mieán Ñieän vaøo khoâng phaûi chæ laø chuyeän ñôøi nay maø ñôøi xöa naêm 1929. Vaøo naêm 1931, oâng du haønh sang ngöôøi ta cuõng töøng noùi: Laøm thinh bò ngöôøi Darjeeling, taïi ñaây oâng raát thích thuù vôùi Phaät giaùo cheâ, noùi nhieàu bò ngöôøi cheâ, noùi ít cuõng bò Taây Taïng vaø nhaän leã quaùn ñaûnh vôùi tröôøng phaùi ngöôøi cheâ. Laøm ngöôøi maø khoâng bò cheâ, thaät Drukpa Kagyupa. OÂng töï xem mình thuoäc truyeàn laø chuyeän khoù coù theå coù ôû theá gian naày. thoáng "Khoâng coù giaùo quyeàn." Nhöõng taùc phaåm 2) There never was, there never will be, nor is cuûa oâng coù aûnh höôûng lôùn vôùi ngöôøi Taây phöông, there now, a person who is wholly blamed or ñaëc bieät laø taùc phaåm "Cô Sôû Veà Nhöõng Huyeàn Bí wholly praised (Dharmapada 228): Toaøn bò Taây Taïng" vaø quyeån tieåu söû cuûa oâng nhan ñeà ngöôøi cheâ caû, hay toaøn ñöôïc ngöôøi khen caû, "Ñöôøng Maây Traéng." laø ñieàu quaù khöù chöa töøng coù, hieän taïi tìm Govratika (skt): Kukkura-Vratika (skt)—Ngöu khoâng ra, vaø vò lai cuõng khoâng deã gì thaáy Caåu Ngoaïi Ñaïo—Heretics who live as oxen or ñöôïc. dogs, one of the six heretic ascetic practices— 3) Examining day by day, the wise praise him Ngoaïi ñaïo soáng khoå haïnh nhö traâu choù, moät trong who is of flawless life, intelligent, endowed saùu thöù khoå haïnh cuûa ngoaïi ñaïo. **See Six with knowledge and virtue (Dharmapada austerities. 229): Cöù moãi buoåi mai thöùc daäy töï bieát phaûn Goyoku (jap): Panca-visaya (skt)—Five tænh, haønh ñoäng khoâng sai quaáy, trí tueä hieàn desires—See Five desires. minh vaø giôùi haïnh thanh tònh, ñoù laø ngöôøi Gozan (jap): Nguõ Sôn—See Gosan Bungaku. ñaùng ñöôïc keû trí taùn döông. Gozuzen (jap): Niu-Tou-Chan—Meditation on 4) Who would dare to blame him who is like a the unreality of all things (all is dream or piece of pure gold? Even the gods and illusion)—YÙ cuûa Ngöu Ñaàu Toâng laø xem caùc Brahma praise him (Dharmapada 230): Phaåm phaùp khoâng thöïc, nhö moäng huyeãn. ñuùng loaïi vaøng Dieâm phuø ai laïi cheâ bai ñöôïc? Haïnh ñuùng Baø la moân, chö thieân naøo laïi Grabh (skt): Grau (skt)—Graha (skt)—Seize— khoâng taùn thöôûng ?. Grasp—Hold on to—Maintain—Obstinate— Chaáp. Gotama: Ñaïo só Coà Ñaøm Grace (n): Thanh nhaõ—AÂn hueä—Favor— Gotamide (skt): Kieàu Ñaøm Ni (teân khaùc cuûa baø Gratitude. Maha Ba xaø ba Ñeà). **See Mahaprajapati. Grace of the Buddha: AÂn Phaät. Gotoba (jap): Thieân Hoaøng Haäu Ñieåu Vuõ (Nhaät 1) Grades of hearers: Phaåm thính phaùp—See Baûn). Three grades of hearers. Go-un (jap): Panca-skandha (skt)—Panca- 2) Möôøi aân Phaät—See Ten kinds of Buddha's khandha (p)—See Five Aggregations. grace. Govern (v): Thoáng trò. 3) Vì nghó ñeán ôn Phaät—Take our Sakyamuni Governance (n): Söï thoáng trò—Söï quaûn lyù. Buddha as an example, from the time He first Govinda, Lama Anagarika (E. L. Hoffmann developed the mind to cultivate for the 1898-1985): Name of a German Buddhist who Ultimate Bodhi Mind or Buddhahood, to aid received Anagarika ordiantion in Burma in 1929. and escue sentient beings, he had endured In 1931 he traveled to Darjeeling, where he endless sufferings—Ñöùc Thích Toân, khi môùi became interested in Tibetan Buddhism and phaùt taâm, vì ñoä chuùng ta, tu Boà Taùt ñaïo traûi received initiation in the Drukpa Kagyupa order. qua voâ löôïng kieáp, chòu ñuû caùc söï khoå—See He saw himself as

belonging to the “Non- Ten reasons that cause sentient beings to Sectarian” (Ris Med) tradition. His many writings develop Bodhi-mind. had a wide influence on Western people, Grace of complete altruism: AÂn vò tha ñeán particularly “The Foundation of Tibetan muoân loaøi, moät trong möôøi aân cuûa Phaät—Grace of Mysticism” and his autobiographical work “Way complete altruism, one of ten kinds of the

Buddha’s grace—See Ten kinds of Buddha’s Grace of salvation: AÂn Cöùu ñoä chuùng sanh— grace. Grace of Initial resolve to universalize (salvation), Grace of descending into the world: AÂn giaùng one of ten kinds of the Buddha’s grace—AÂn Cöùu traàn—Grace of descending into all the six states ñoä chuùng sanh, moät trong möôøi aân cuûa Phaät—See of existence for their salvation, one of ten kinds of Ten kinds of Buddha’s grace. the Buddha’s grace—AÂn giaùng traàn cöùu theá, moät Grace of self-sacrifice: AÂn hy sinh trong tieàn trong möôøi aân cuûa Phaät—See Ten kinds of kieáp, moät trong möôøi aân cuûa Phaät—Grace of self- Buddha’s grace. sacrifice in previous lives, one of ten kinds of the Grace fields: Gratitude fields—AÂn Ñieàn—See Buddha’s grace—See Ten kinds of Buddha’s Eight fields for cultivating blessedness (I) (B). grace. Grace of great pity: AÂn Ñaïi bi—Pitying thought Grace of the teachers: AÂn sö tröôûng—See Ten for all creatures, in that dying at 80 instead of 100 reasons that cause sentient beings to develop he left twenty years of his own happiness to his Bodhi-mind. disciples; and also the tripitaka for universal Grace of teaching in accordance with the salvation, one of ten kinds of the Buddha’s capacity of his hearers: AÂn tuøy thuaän hoùa grace—Moät trong möôøi aân cuûa Phaät. Thöông xoùt chuùng—Grace of teaching in accordance with the chuùng sanh maø nhaäp nieát baøn ôû tuoåi 80 thay vì capacity of his hearers, first Hinayan, then 100 vaø ñeå laïi Tam Taïng kinh ñieån phoå cöùu ñoä Mahayana doctrine, one of ten kinds of the chuùng sanh—See Ten kinds of Buddha’s grace. Buddha’s grace—AÂn tuøy thuaän hoùa chuùng, moät Grace and love: AÂn aùi—Human affection, trong möôøi aân cuûa Phaät. Tröôùc tieân laø giaùo phaùp which is one of the causes of rebirth—Söï luyeán aùi Tieåu Thöøa roài sau laø giaùo phaùp Ñaïi Thöøa—See cuûa con ngöôøi, moät trong nhöõng nhaân chính cuûa söï Ten kinds of Buddha’s grace. taùi sanh. Graded teaching: Tieäm giaùo—See Gradual Grace of the parents: Vì nhôù aân cha meï—See teaching. Ten reasons that cause sentient beings to develop Grades of disciples mentioned in the Lotus Bodhi-mind. Sutra: Five grades of disciples mentioned in the Grace of profound pity: AÂn Ñaïi bi, moät trong Lotus Sutra—Naêm phaåm ñeä töû ñöõic Phaät noùi ñeán möôøi aân cuûa Phaät—Grace of profound pity, one of trong Kinh Phaùp Hoa—See Five grades of ten kinds of the Buddha’s grace—See Ten kinds disciples mentioned in the Lotus Sutra. of Buddha’s grace. Grades of diversity: Traïng thaùi dò ñoàng. Grace of relief of the living from distress Grade of the five classes or stages of lay and mortality: AÂn cöùu khoå vaø vieãn ly sanh töû, disciples: Quaùn Haïnh Töùc—Nguõ phaãm vò ñeä töû moät trong möôøi aân cuûa Phaät—Grace of relief of taïi gia—See Eight grades of disciples. the living from distress and mortality, one of ten Grades of Sramanera: Phaåm Sa Di—There are kinds of the Buddha’s grace—See Ten kinds of three grades of Sramanera—See Three grades of Buddha’s

grace. Sramanera. Grace of revealing his nirvana: AÂn soi raïng Grade of the ten classes of ordinary monks Nieát baøn cho chuùng ñeä töû—Grace of revealing his nirvana to stimulate his disciples, one of ten kinds and nuns: Töông Töï Töùc—Thaäp tín vò ñeä töû hay of the Buddha's grace—See Ten kinds of phaøm Taêng phaøm Ni—See Eight grades of Buddha's grace. disciples. Grace of revelation: AÂn khai thò—AÂn soi raïng Gradual (a): Töø töø—Tieäm—By degree—To Chaân lyù cho nhaân loaïi, moät trong möôøi aân cuûa flow little by little. Phaät—Grace of revelation of himself in human Gradual awakening: Tieäm ngoä—Gradual and glorified form, one of ten kinds of the enlightenment, or progressive awakening for Buddha's grace—See Ten kinds of Buddha's beginners, one of the three modes of the Buddha's grace. teaching of the Southern Sects (Hui-Neng). The

position that enlightenment comes gradually, as a the Hua-Yen sutra as the immediate or direct result of studying the sutras and accumulated teaching, and the Lotus sutra as both gradual practice—Tieäm ngoä hay giaùc ngoä töø töø, moät trong and direct; T'ien-T'ai considers the Lotus ba giaùo töôùng cuûa Ñöùc Phaät theo caùc tröôøng phaùi sutra direct and complete. This is one of the Thieàn Nam Toâng (Hueä Naêng). Trong ñoù söï giaùc eight methods of teachings which The Buddha ngoä xaûy ñeán moät caùch töø töø do keát quaû cuûa vieäc utilized the "Gradual Doctrine" to induce hoïc taäp kinh ñieån vaø tích taäp cuûa thöïc haønh—See people gradually into deeper thinking, using Two kinds of entry into Bodhisattvahood, and all sorts of measures, this is the time of the Three modes of the Buddha's teaching of the Deer Park, of Development and of Wisdom. Southern sects. The Gradual Doctrine teaches cultivators to Gradual concentration: Tieäm Ñònh—To enter gain enlightenment gradually from lower to dhyana (To concentrate) gradually, from the higher levels such as the Pureland Dharma shallow to the deep, from the simple to the Door. This gradual method or the method of complex—Vaøo ñònh moät caùch töø töø, töø caïn ñeán Agama, Vaipulya and Parinirvana-sutras. This saâu, töø ñôn giaûn ñeán phöùc taïp. method is utilized by the majority of people Gradual dhyana: Tieäm Thöù Chæ Quaùn—See because it progresses from the elementary to Gradual from the shallow to the deep, and Three more complex teachings—Phöông phaùp tieán modes of entering dhyana. tu töø töø, ñi töø Tieåu Thöøa leân Ñaïi Thöøa, ñoái laïi vôùi phöông phaùp ñi thaúng vaøo giaùo thuyeát Ñaïi Gradual doctrine: Tieäm Giaùo. Thöøa cuûa ñoán giaùo. Toâng Hoa Nghieâm cho 1) Gradual school refers to the notion that raèng kinh Hoa Nghieâm laø giaùo ñieån ñoán ngoä awakening is attained through a program of vaø kinh Phaùp Hoa vöøa tieäm vöøa ñoán; trong gradual training. Some people say it is khi toâng Thieân Thai laïi cho raèng kinh Phaùp associated with the "Northern School" or Hoa laø vöøa laø ñoán giaùo maø cuõng laø vieân giaùo. "Pei Tsung" of Chinese Ch'an and is Ñaây laø moät trong taùm loaïi giaùo phaùp maø Ñöùc contrasted with the "Southern School" or Phaät duøng "Tieäm Giaùo" daãn duï moïi ngöôøi ñi "Nan Tsung" or "sudden teachings", which laàn vaøo söï tö duy saâu thaúm, duøng taát caû moïi hold that awakening must be attained all at phöông tieän, ñaây laø thôøi Loäc Uyeån, Phöông once, in a sudden flash of realization. Some Ñaúng vaø Baùt Nhaõ.

Phöông phaùp “Tieäm Giaùo” other people say the gradual method of naày ñöôïc ñaïi ña soá aùp duïng vì noù ñi töø thaáp teaching by beginning with the Hinayana and ñeán cao, töø caên baûn ñeán phöùc taïp nhö Phaùp proceeding to the Mahayana, in contrast with Moân Tònh Ñoä. Phöông phaùp naày bao haøm caùc the immediate teaching of the Mahayana thôøi kyø A Haøm, Phöông Quaûng vaø Baùt Nhaõ—doctrine—Tieäm giaùo chæ khaùi nieäm veà “ngoä” See Five periods and eight teachings of the ñaït ñöôïc qua moät chöông trình thöïc taäp töø töø. T’ien-T’ai. Coù ngöôøi cho raèng tieäm giaùo quan heä vôùi “Baéc Toâng” Thieàn vaø ngöôïc laïi vôùi “Nam Gradual Enlightened Zen: Thieàn Tieäm Ngoä. Toâng” Thieàn hay “Ñoán giaùo”, vì ñoán giaùo cho Gradual or or graded teaching: Tieäm Giaùo raèng giaùc ngoä phaûi ñöôïc thöïc chöùng töùc thì, nhö trong Kinh A Haøm, Phöông Daúng vaø Nieát trong moät aùnh chôùp chöùng ngoä. Vaøi ngöôøi Baøn—Gradual or or graded teaching, i.e., Agama khaùc laïi cho raèng ñaây laø phöông phaùp tieán tu and Nirvana Sutras—See Eight T’ien-T’ai töø töø, ñi töø Tieåu Thöøa leân Ñaïi Thöøa, ñoái laïi classifications of Sakyamuni’s teaching (B). vôùi phöông phaùp ñi thaúng vaøo giaùo thuyeát Ñaïi Gradual from the shallow to the deep: Tieäm Thöøa cuûa ñoán giaùo. Thöù Chæ Quaùn—Gradual, from the shallow to the 2) The gradual method of teaching by beginning deep, from the simple to the complex, such as with the Hinayana and proceeding to the fixing the mind on the nose, or navel, etc—Tröôùc Mahayana, in contrast with the immediate caïn sau saâu, tröôùc ñôn giaûn sau phöùc taïp, chaúng teaching of the Mahayana doctrine, or of any haïn nhö truï taâm taïi ñænh muõi hay roán, vaân vaân— truth directly, e.g. Hua-Yen school considers See Three modes of entering dhyana.

Gradual Mahayana: Ñaïi Thöøa Tieäm Giaùo— 2) One who seizes or perceives: Ngöôøi naém See Five divisions of Buddhism (I). chaáp hay nhaän thöùc. Gradual method: Tieäm Giaùo—See Gradual Grahya (skt): Sôû Thu—Seized, that which is school. perceived—Caùi bò naém laáy hay caùi bò nhaän thöùc. Gradual perfection: Tieäm vieân—See Two Grahyagrahaka (skt): Sôû Thuû Naêng Thuû—That perfect doctrines (A). which is perceived or apprehended, and that Gradual or progressive: Tieäm—See Three which perceives or apprehends—Caùi ñöôïc nhaän modes of the Buddha’s teaching of the Southern thöùc hay ñöôïc hieåu, vaø caùi nhaän thöùc hay caùi sects. hieåu—See Grahaka. Gradual school: Zengo (jap)—Tieäm Giaùo—See Grain of dust: Nhaát vi traàn (haït buïi). Gradual doctrine. Grain of sand in the river Ganges: Haèng sa Gradual stages of cultivation: Tinh Taán Tu (Caùt soâng Haèng). Haønh Tieäm Thöù—See Three gradual stage of Grain (v) seeds: Chaø luùa—See Eight things that cultivation. monks or nuns are not allowed to possessed. Gradual teachings: Tieäm Giaùo—Tieäm giaùo nhö Grandharammana (p): Höông Traàn—The trong Kinh A Haøm, Phöông Ñaúng vaø Nieát Baøn— odourferous object. The atom or element of smell, Gradual or or graded teaching, i.e., Agama and one of the six gunas—Höông traàn laø muøi höông Nirvana Sutras—See Gradual doctrine, Dual cuûa luïc traàn nhö saéc, thanh, höông, vò, xuùc, division of the Buddha’s teaching (II), and Eight phaùp..., khieán ngöôøi ngöûi thaáy coù caûm giaùc khoaùi T’ien-T’ai classifications of

Sakyamuni's teaching laïc (ngöôøi tu Phaät, ñoái vôùi nhöõng muøi thôm khoâng (B). vui thích, ñoái vôùi muøi thoái khoâng khoù chòu, maø giöõ Gradual training: Tieäm hoïc. mình töï nhieân tröôùc höông traàn). Gradually: Töø töø—Little by little. Grand Unification Theory: Thuyeát Ñaïi Toång Hôïp. Gradually to cut off: See Tieäm Tieäm Ñoán Ñoán. Gradually immediate teaching: Tieäm Ñoán Grandiose power: Quaûng ñaïi löïc—This is one of the ten kinds of might with enormous power of Giaùo—See Two immediate ways to perfection. all Buddha which the Buddha taught in the Graduate student: Sinh vieân toát nghieäp. Flower Adornment Sutra—Ñaây laø moät trong möôøi Graha (skt): Chaáp thuû. thöù löïc cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy trong 1) Grasp: Grau (skt)—Grabh (skt)—Grasp— Kinh Hoa Nghieâm—See Ten kinds of might with Hold on to—Maintain—Obstinate—To be enormous power of all Buddhas. held by anything or idea—Maintain— Grandiosity and self-conceit: Khoa tröông vaø Obstinate—Seize—Chaáp—Chuïp laáy—Thuû kieâu maïn—This is one of the ten wrong ways into Tröôùc—Thuû chaáp caùc phaùp khoâng lìa boû which the Yogin may fall—Ñaây laø moät trong (theo Kinh Nieát Baøn: "Heát thaûy phaøm phu möôøi laàm laïc maø thieàn giaû coù theå bò rôi vaøo—See ñeàu thuû tröôùc töø saéc ñeán thöùc. Vì meâ chaáp saéc Ten wrong ways into which Zen practitioners may maø sinh loøng tham, vì tham maø bò troùi buoäc fall. vaøo saéc vaø thöùc, vì bò raøng buoäc neân khoâng Grandsons of the King and children of theå traùnh khoûi khoå ñau phieàn naõo, buoàn lo, sinh, laõo, beänh, töû). dukes: Vöông toân coâng töû (con quan chaùu vua), yù 2) Nghieät La Ha: Grha (skt)—Nghieät Lyù Ha— noùi con nhaø quyeàn quí—The children of noble Name of a demon, the seizer—Teân cuûa moät houses—The aristocracy. loaøi quyû chuyeân ñi baét ngöôøi. Grant (v): Ban cho—To give—To award—To Grahaka (skt): Grahana (skt)—Seizing—Naêng bestow—To endow. Thuû. Grant a favor: Ban ôn. 1) Seizing or perceiving: Söï naém laáy hay söï Grant happiness to someone: Ban phöôùc cho nhaän thöùc. ai—No one has the power to grant happiness or to

inflict suffering to all sentient beings—Khoâng ai laïc—See Ten kinds of grasping by which they coù quyeàn naêng ban phöôùc hay giaùng hoïa cho caû perpetuate the practices of Enlightening Beings. thaûy chuùng sanh. Grasp great compassion: Thuû laáy ñaïi bi— Grant someone a favor: Thí aân cho ai. Bodhisattvas grasp great compassion, to Grant someone the posthumous title: Ban extinguish the pains of all sentient beings, one of taëng ai danh hieäu sau khi ngöôøi ñoù cheát. the ten kinds of grasping by which they perpetuate Grant someone the rank of chief disciple: the practices of Enlightening Beings—Chö Boà Taùt Ban cho ngöôøi naøo ñòa vò ñaïi ñeä töû. thuû laáy ñaïi bi, vì dieät khoå cho taát caû chuùng sanh— See Ten kinds of grasping by which they Grant someone the title "Sangha perpetuate the practices of Enlightening Beings. President": Phong cho ai töôùc hieäu Taêng Thoáng. Grasp all realms of sentient beings: Thuû laáy Grantha (skt): Giaø Lan Tha. taát caû chuùng sanh giôùi—Bodhisattvas grasp all 1) Verse: Keä. realms of sentient beings, to ultimately enlighten 2) The scriptures of the Sikhs: Giaùo ñieån cuûa them, one of the ten kinds of grasping by which ngöôøi Sikhs. they perpetuate the practices of Enlightening Grasp

(v): Grabh (skt)—Graha (skt)—Grau Beings—Chö Boà Taùt thuû laáy taát caû chuùng sanh (skt)—Maintain—Obstinate—Seize—To hold on giôùi, vì roát raùo giaùo hoùa chuùng sanh—See Ten to, or be held by anything or idea—Chuïp laáy— kinds of grasping by which they perpetuate the Thuû Tröôùc—Thuû chaáp caùc phaùp khoâng lìa boû practices of Enlightening Beings. (theo Kinh Nieát Baøn: "Heát thaûy phaøm phu ñeàu thuû Grasp roots of goodness: Thuû laáy thieän caên— tröôùc töø saéc ñeán thöùc. Vì meâ chaáp saéc maø sinh Bodhisattvas grasp roots of goodness, loøng tham, vì tham maø bò troùi buoäc vaøo saéc vaø accumulating the virtues that mark and embellish thöùc, vì bò raøng buoäc neân khoâng theå traùnh khoûi the Buddhas, one of the ten kinds of grasping by khoå ñau phieàn naõo, buoàn lo, sinh, laõo, beänh, töû). which they perpetuate the practices of Grasp (v) to anything: Graha (skt)—Chaáp tröôùc Enlightening Beings—Chö Boà Taùt thuû laáy thieän hay naém giöõ vaøo söï vaät. caên vì chöùa nhoùm töôùng haûo coâng ñöùc cuûa chö Grasp Buddha: Thuû laáy Nhö Lai—Bodhisattvas Phaät—See Ten kinds of grasping by which they grasp Buddha, cultivating the practices of perpetuate the practices of Enlightening Beings. Enlightening Beings as offerings, one of the ten Grasp at shadows: Boå phong troùc aûnh (ñuoåi kinds of grasping by which they perpetuate the hình baét boùng, yù noùi lôøi noùi vu vô khoâng aên nhaäp practices of Enlightening Beings—Chö Boà Taùt thuû vaøo ñaâu caû). laáy Nhö Lai vì tu haïnh Boà Taùt ñeå cuùng döôøng— Grasp skill in means: Thuû laáy phöông tieän See Ten kinds of grasping by which they thieän xaûo—Bodhisattvas grasp skill in means, to perpetuate the practices of Enlightening Beings. demonstrate them everywhere, one of the ten Grasp enlightenment: Thuû laáy Boà Ñeà— kinds of grasping by which they perpetuate the Bodhisattvas grasp enlightenment, to obtain practices of Enlightening Beings—Chö Boà Taùt thuû unobstructed knowledge, one of the ten kinds of laáy thieän xaûo phöông tieän, vì ñeàu thò hieän ôû taát caû grasping by which they perpetuate the practices of moïi nôi—See Ten kinds of grasping by which Enlightening Beings—Chö Boà Taùt thuû laáy Boà Ñeà, they perpetuate the practices of Enlightening vì ñöôïc trí voâ ngaïi—See Ten kinds of grasping by Beings. which they perpetuate the practices of Grasp all things: Thuû laáy chö phaùp— Enlightening Beings. Bodhisattvas grasp all things, to comprehend them Grasp great benevolence: Thuû laáy ñaïi töø— everywhere with clear knowledge, one of the ten Bodhisattvas grasp great benevolence, to bestow kinds of grasping by which they perpetuate the on all beings the happiness of omniscience, one of practices of Enlightening Beings—Chö Boà Taùt thuû the ten kinds of grasping by which they perpetuate laáy taát caû caùc phaùp, vì ôû moïi nôi ñeàu duøng minh the practices of Enlightening Beings—Chö Boà Taùt trí ñeå hieän roõ—See Ten kinds of grasping by thuû laáy ñaïi töø, vì cho taát caû chuùng sanh nhöõng trí

which they perpetuate the practices of chöù khoâng phaûi laø aûo voïng—See Six coarser Enlightening Beings. stages (3). Grasp the transcendent ways: Thuû laáy Ba La Grasping and rejecting: Laáy boû (chaáp chaët vaø Maät—Bodhisattvas grasp the transcendent ways, buoâng xaû). to accumulate the adornments of Enlightening Grasping at theory and neglecting practice: Beings, one of the ten kinds of grasping by

which Chaáp lyù boû söï. they perpetuate the practices of Enlightening Grass cannot grow, but its roots are not yet Beings—Vì tích taäp nhöõng trang nghieâm cuûa Boà rotten or destroyed: When we crush prairie Taùt—See Ten kinds of grasping by which they grass with a stone block, though the grass cannot perpetuate the practices of Enlightening Beings. grow, its roots are not yet rotten or destroyed. If Grasp all worlds: Thuû laáy taát caû theá giôùi— conditions arise that cause the stone to be Bodhisattvas grasp all worlds, to ultimately purify overturned, the grass will continue to grow as them, one of the ten kinds of grasping by which before—Nhö duøng taûng ñaù ñeø leân coû daïi, coû tuy they perpetuate the practices of Enlightening khoâng moïc ñöôïc nhöng cuû cuûa noù chöa hö thuùi; Beings—Thuû laáy taát caû theá giôùi vì roát raùo nghieâm neáu gaëp duyeân khaùc taûng ñaù bò laät leân, coû vaãn tònh—See Ten kinds of grasping by which they moïc laïi nhö cuõ—See Three analogies concerning perpetuate the practices of Enlightening Beings. retrogression of practitioners who have Grasping: Upadana (p)—Chaáp thuû—Naém giöõ experienced awakening. hay bò cuoán huùt bôûi caùi gì—Attachment— Grass couch: Boà ñoaøn (keát baèng coû). Possession—Clinging to existence—Laying hold Grass finger-ring: Thaûo Hoaøn—Used by the of—The Buddha always taught his disciples, esoteric sect—Coøn goïi laø Mao Hoaøn, chieác nhaãn monks, nuns and laypeople, not to grasp on laøm baèng coû. Maät giaùo duøng trong caùc nghi leã. anything; however, according to the Flower Grass spirit: Thaàn Coû. Adornment Sutra, Chapter 38, there are ten kinds of grasping by which they perpetuate the practices Grass-tips : Ngoïn coû. of Enlightening Beings. Enlightening Beings who Grateful (a): Thankful—Tri aân. abide by these can perpetuate the practices of Grateful to the benefactors: Vì nghó aân thí Enlightening Beings and attain the Buddhas' chuû—See Ten reasons that cause sentient beings supreme state of not grasping anything—Ñöùc Phaät to develop Bodhi-mind. thöôøng daïy chuùng ñeä töû, Tyø Kheo, Tyø Kheo Ni, Grateful to the sentient beings: Ôn chuùng vaø ngöôøi taïi gia laø khoâng neân chaáp thuû vaøo baát cöù sanh—See Ten reasons that cause sentient beings thöù gì, tuy nhieân theo Kinh Hoa Nghieâm, Phaåm to develop Bodhi-mind. 38, Ñöùc Phaät noùi chö ñaïi Boà Taùt coù möôøi ñieàu thuû Gratefulness (n): Loøng bieát aân. laáy, do ñaây maø khoâng döùt haïnh Boà Taùt. Chö Boà Gratify (v): Ban taëng—Laøm vöøa loøng. Taùt an truï nôi möôøi ñieàu thuû laáy naày thôøi coù theå Gratitude (n): Loøng bieát ôn—Loøng tri ôn—Loøng chaúng döùt Boà Taùt haïnh, vaø ñöôïc phaùp voâ sôû thuû caûm kích—The Buddha taught: "One should not voâ thöôïng cuûa taát caû Nhö Lai—See Nine bonds wish to be repaid for good deeds. Doing good that bind men to mortality, Ten kinds of grasping deeds with an intention of getting repayment will by which they perpetuate the practices of lead to greed for fame and fortune." However, in Enlightening Beings, and Twelve conditions of any society, gratitude is a precious virtue and cause and effect. Buddhists should always remember the kindness Grasping to the past: Chaáp Thuû Töôùng—The and assistance others have given you. Even third of the six coarser stages in The Awakening though the Buddha asked the giver not to wish to of Faith, retention of memories of past joys and be repaid for good deeds, He always considered sorrows as

if they were realities and not gratitude to be a great blessing, an extremely high illusions—Thoâ töôùng thöù ba trong saùu thoâ töôùng quality to develop for every Buddhist—Ñöùc Phaät ñöôïc ñeà caäp trong Ñaïi Thöøa Khôûi Tín Luaän, nhôù daïy: “Thi aân baát caàu baùo, coøn caàu baùo laø thi aân coù maõi nhöõng vui nhöõng buoàn coi nhö chuùng laø thaät

möu ñoà vaø söï thi aân nhö vaäy seõ ñöa tôùi ham muoán Lónh—Thöùu Phong—Vulture Peak—A Sanskrit danh lôïi.” Tuy nhieân, trong baát cöù xaõ hoäi naøo, bieát term for “Vulture Peak.” Name of a Mountain ôn laø moät ñöùc tính quyù baùu, vaø ngöôøi Phaät töû neân near Rajagrha in north east India, on which luoân ghi nhôù loøng toát vaø söï giuùp ñôõ cuûa ngöôøi Sakyamuni Buddha is said to have delivered a khaùc. Duø Ñöùc Phaät baûo ngöôøi boá thí ñöøng mong number of sermons, including the Lotus Sutra. It is caàu ñöôïc baùo ñaùp, nhöng Ngaøi luoân xem söï bieát reported to have received its name after Mara ôn laø moät ñaïi phuùc, moät phaåm haïnh cao toät maø took the form of a vulture in an attempt to distract Phaät töû caàn neân phaùt trieån. Ananda from his meditation. This is also one of Gratitude to the Buddha: Caûm vì aân ñöùc cuûa the many Retreats given to the Buddha for the use Phaät—See Seven mental attitudes in penitential of the Sangha. According to Eitel in The meditation or worship. Dictionary of Chinese-English Buddhist Terms, Gratitude fields: Grace fields—AÂn Ñieàn—See Vulture Peak, near Rajagrha, the modern Giddore, Eight fields for cultivating blessedness (I) (B). so called because Mara Pisuna once assume there in guise of a vulture to interrupt the meditation of Gratuitous (a): Bieát ôn. Ananda; more probably because of its shape, or Gratuity (n): AÂn hueä. because of the vultures who fed there on the Grau (skt): Grabh (skt)—Graha (skt)—Seize— dead; a place frequented by the Buddha; the Grasp—Hold on to—Maintain—Obstinate— imaginary scene of the preaching of the Lotus Chaáp. Sutra, and called the Spiritual Vulture Peak, as Grave: the Lotus sutra is also known as the Vulture Peak 1) (a): Nghieâm troïng. Gatha. Also called “Vulture’s Peak.” It was so 2) (n): Moä huyeät. called because it resembled a vulture-like peak Grave barriers to meditation and and also because the vultures used to dwell on its enlightenment: Troïng Quan—Nhöõng trôû ngaïi peak (said to be shaped like a vulture’s head). It is nghieâm troïng trong thieàn ñònh vaø giaùc ngoä. is one of the five famous hills surrounding the Grave offense: Ñaïi toäi—Troïng toäi—There are inner area of Rajagaha during the Buddha’s time, five grave offenses, or five deadly sins (killing present-day town of Rajgir in Bihar state of the one’s father or one’s mother or an arahant, northeast India. Its caverns were always inhabited causing dissension within the Sangha, causing the by the ascetics of ancient days and the Buddha Tathagata to bleed)—See Five betrayals. also came to stay at this place to sit meditation Grave sins: Loãi naëng. several times during his sojourn in Rajagaha. It is said that the Buddha preached there many Gravestone: Bia moä. important discourses of the Great Vehicle Graveyard (n): Cemetery—Nghóa trang. including the Lotus Sutra. Gravity (n): Daãn löïc cuûa ñòa caàu (löïc haáp daãn). Gray matter: Chaát xaùm trong naõo (ñaây laø chaát caên baûn cuûa trí tueä con ngöôøi). Gray pennon in the Southwest: Taây Nam

phöôùn xaùm—Ñaây laø moät trong Phöôùn taùm saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong khoâng gian—This is one of the Amitabha's eight pennons of various colours, indicating the eight directions of space—See Eight pennons of various colours. Grdhra (skt): Kieát Laät Ñaø—Linh thöùu (keânh keânh)—Vulture. Grdhrakuta (skt): Gijjakuta (p)—Xaø Quaät Sôn—Linh Thöùu Sôn—Thöùu Ñaàu Sôn—Thöùu

(Grdhrakuta Mountain in Sravasti—Nuùi Linh is subdivided into four asankhyeya-kalpas: Thöùu taïi xöù Xaù Veä) formation, existence, destruction and non- existence. Each of the four asankhyeya-kalpas is Töø Baéc Phaïn duøng ñeå chæ "Ñænh Thöùu Sôn." Teân again subdivided into twenty small kalpas. Each cuûa moät ngoïn nuùi gaàn thaønh Vöông Xaù ôû vuøng small kalpa is divided into a period of increase Ñoâng Baéc AÁn Ñoä, nôi Ñöùc Phaät Thích Ca Maâu Ni and decrease—Ñaïi kieáp, khoaûng thôøi gian töø söï ñaõ thuyeát giaûng raát nhieàu kinh ñieån, bao goàm thaønh laäp ñeán taùi thaønh laäp cuûa moät theá giôùi hay Kinh Phaùp Hoa. Ngöôøi ta töôøng thuaät nuùi naøy vuõ truï. Tieán trình naøy bao goàm thaønh, truï, hoaïi, mang teân Linh Thöùu sau khi boïn ma vöông hoùa ra khoâng. Moãi ñaïi kieáp laïi chia laøm boán a taêng kyø nhöõng con keânh keânh ñeå laøm phaân taâm ngaøi A kieáp: thaønh, truï, hoaïi, khoâng. Moãi a taêng kyø kieáp Nan trong luùc toïa thieàn. Ñaây cuõng laø moät trong laïi chia laøm hai möôi tieåu kieáp. Moãi tieåu kieáp laïi nhöõng nôi duøng laøm an cö kieát haï cho Phaät vaø chia ra laøm thôøi kyø taêng vaø giaûm. taêng giaø. Theo Eitel trong Trung Anh Phaät Hoïc Töø Great afflictions: Ñaïi phieàn naõo—Ñaïi Phieàn Ñieån, Thöùu Sôn (trong nuùi Kyø Xaø Quaät), gaàn Naõo Ñòa Phaùp—There are six things or mental thaønh Vöông Xaù, baây giôø goïi laø Giddore, ñöôïc goïi conditions producing passion and delusion—Coù nhö vaäy vì moät thôøi ma vöông Pisuna ñaõ giaû daïng saùu ñieàu kieän tinh thaàn sinh ra duïc voïng vaø phieàn laøm chim keân keân quaáy phaù thieàn haønh cuûa Ngaøi naõo: A Nan Ñaø; cuõng coù theå vì hình daùng cuûa nuùi gioáng 1) Stupidity: Si meâ. nhö con chim keân keân, hay laø vì nôi ñoù chim keân 2) Excess: Phoùng daät (quaù ñoä). thöôøng lui tôùi aên thòt ngöôøi cheát (theo tuïc laâm taùng 3) Laziness: Traây löôøi. cuûa ngöôøi baéc AÁn). Nôi ñaây Ñöùc Phaät thöôøng lui 4) Unbelief: Baát tín. tôùi ñeå thuyeát giaûng kinh phaùp; moät caûnh töôûng 5) Confusion: Hoân Traàm (loän laïo). töôïng veà Phaät giaûng kinh Phaùp Hoa taïi ñaây. Nôi 6) Restlessness: Traïo cöû. naày coøn ñöôïc goïi laø Linh Thöùu Sôn, vaø Kinh Phaùp ** See Two kinds of affliction (C). Hoa cuõng coøn ñöôïc goïi laø Thöùu Phong Keä. Cuõng Great Aggregation Sutra: Maha-samnipata- goïi laø nuùi "Linh Thöùu" hay nuùi "Hình Chim Keân sutra (skt)—Daishukyo (jap)—Great Heap Keân" vì ngoïn nuùi coù hình daùng gioáng nhö chim Sutra—Ñaïi Taäp Kinh. keân keân, vaø cuõng bôûi chim keân keân thöôøng hay tuï Great all-embracing receiver: Ñaïi nhieáp taäp soáng treân ñænh nuùi. Ñaây laø moät trong naêm thuï—A title of Amitabha Buddha—Moät danh hieäu ngoïn nuùi noåi tieáng trong thaønh Vöông Xaù trong cuûa Ñöùc Phaät A Di Ñaø. thôøi Ñöùc Phaät coøn taïi theá, ngaøy nay laø thaønh phoá Great almsgiver: Maha-danapati (skt)—Ñaïi thí Rajgir, trong tieåu bang Bihar, thuoäc ñoâng baéc AÁn chuû. Ñoä. Xöa kia, nhieàu

ñaïo só thöôøng aån tu trong caùc hang ñoäng ôû ngoïn nuùi naøy, vaø Ñöùc Phaät cuõng hay Great appropriate means: Mahapaya (skt)— gheù vaøo ñaây ñeå toïa thieàn moãi khi Ngaøi ñeán Ñaïi phöông tieän—Expedient method of teaching Vöông Xaù hoaèng phaùp. Ngöôøi ta noùi Ñöùc Phaät ñaõ of Buddhas and Bodhisattvas—Phöông tieän thieän thuyeát nhieàu kinh Ñaïi Thöøa quan troïng treân ñænh xaûo cuûa chö Phaät vaø chö Boà Taùt. nuùi naày, trong ñoù coù Kinh Phaùp Hoa. Great Argument Ghost King: Quyû Vöông Ñaïi Great (a): Tranh. 1) Extensive: Immense—Vast—To lôùn—Vó ñaïi. Great Arhat: Ñaïi A la Haùn. 2) Ñaïi (lôùn, noùi veà taâm): See Eight minds and Great Assembly: Mahasangha (skt)—Ñaïi Eight ways of developing the Bodhi Mind. Chuùng—For the benefit of the great assembly— Great abandonment: Ñaïi xaû. Vì lôïi ích cuûa ñaïi chuùng. Great achievement: Thaønh töïu vó ñaïi (cöï ñaïi Great auspicious: Ñaïi kieát töôøng. thaønh töïu). Great Avichi: Ñaïi A Tyø. Great aeon: Mahakalpa (skt)—Ñaïi kieáp—The Great Awakening: Ñaïi ngoä. period of time between the creation and recreation of a world or universe. Each great aeon

Great awe-inspiring power and virtue: Great bodhi mind: Ñaïi Boà Ñeà Taâm—The mind Mahatejas (skt)—Ñaïi oai ñöùc—Awe-inspiring of Mahayana or Buddha-enlightenment, as power and virtue that can suppress evil-doers and contrast with the mind of inferior bodhi of the protect the good—Oai ñöùc coù theå trieät tieâu keû aùc sravakas and pratyeka-buddhas—Taâm giaùc ngoä vaø baûo veä ngöôøi hieàn. boà ñeà cuûa Phaät hay Ñaïi thöøa, ngöôïc laïi vôùi taâm Great baptism: Ñaïi Quaùn Ñaûnh—In Tibetan boà ñeà cuûa haøng nhò thöøa Thanh Vaên vaø Duyeân Buddhism, the great baptism, used on special Giaùc. ocassions for washing away sin and evil and Great bodhisattva: Mahasattva (skt)—Boà Taùt entering into virtue—Theo truyeàn thoáng Phaät giaùo Ma Ha Taùt—Ñaïi Boà Taùt—There are four Great Taây Taïng, leã quaùn ñaûnh ñöôïc duøng ñeå röõa saïch Bodhisattvas of Lotus Sutra—Coù boán vò Boà Taùt toäi chöôùng vaø aùc nghieäp ñeå ñi vaøo coâng ñöùc. lôùn trong Kinh Phaùp Hoa—See Mahasattva, and Great basis of faith: Ñaïi tín—One of the “three Four Great Bodhisattvas of Lotus Sutra. pillars” of Zen, according to the Rinzai tradition, Great body: Ñaïi Thaân—Nirmanakaya or along with “great doubt” and “great resolve”. It is transformable body of the Buddha which covers defined as an unwavering (vöõng vaøng) conviction the whole universe—Thaân lôùn hay hoùa thaân truøm (söï khaúng ñònh) in the efficacy (söï hieäu nghieäm) khaép vuõ truï cuûa Phaät. of the path, despite the difficulties involved in Great bounty: Great favour—Ñaïi aân. following it. Great Brahma: Brahma Sahampati—Ñaïi Phaïm Great being: Ñaïi só. Thieân—Great Brahma often considered as the 1) Bodhisattva or Mahasattva (skt)—Leader of Creator of the Universe—Ñaïi Phaïm Thieân thöôøng men—Moät baäc ñaïi nhaân—Ñaïi só. ñöôïc xem laø ñaáng Taïo Hoùa (theo thaàn thoaïi AÁn 2) Enlightening Beings are called Great Beings Ñoä). because they dwell in the Great Vehicle— Great Brahma Sutra: Ñaïi Baø La Moân Kinh— Hieäu laø Ma Ha Taùt Ñoûa vì an truï trong Ñaïi A sutra dealing with Buddhist Aspect of the Thöøa—See Ten appellations of greatness of Brahman caste—Kinh noùi leân quan ñieåm Phaät Great Enlightening Beings. giaùo veà giai caáp Baø La Moân. Great bell: Ñaïi hoàng chung.

Great Brahmana: Ñaïi Baø La Moân—Great Great benefit results from goodness: Ñaïi Brahmana is used to apply to the Buddha, who Thieän Ñaïi Lôïi—Implying the better one is the though not of the Brahman caste was the greater the resultting benefit—Söï lôïi ích lôùn keát embodiment of Brahman virtues. According to the quaû cuûa vieäc thieän laønh. Nirvana Sutra, the great Brahmana, applied to the Great benevolence and compassion: Quaù Buddha, who thought not of Brahman caste was khöù voâ löôïng ñaïi töø ñaïi bi cöùu hoä taát caû chuùng the embodiment of Brahman virtues—Ñaïi Baø La sanh—See Ten infinities of things that the Moân ñöôïc duøng cho Ñöùc Phaät, duø khoâng phaûi manifestation of Buddha can be accomplished. sanh ra trong giai caáp Baø La Moân, nhöng laø hieän Great bhikshus: The Great Master—Ñaïi Hoøa thaân cuûa Phaïm Ñöùc. Theo Kinh Nieát Baøn thì vò Thöôïng—Ñaïi Tyø Kheo Taêng—Great Bhiksus, Baø La Moân lôùn ôû AÁn Ñoä, chæ Ñöùc Phaät, vò ñaõ coù one of great virtue and old age. tö töôûng cho raèng khoâng chæ giai caáp Baø La Moân Great black deva: Ñaïi Haéc Thieân—See môùi laø hieän thaân cuûa ñaïo ñöùc. Mahakala. Great brave: Ñaïi duõng. Great Blazing Perfect Light: Kim Luaân Phaät Great Bright White-bodied bodhisattva: Ñaïi Ñaûnh Toân—Ñaïi Xí Thaïnh Quang. Minh Baïch Thaân Boà Taùt—Ñaïi Minh Vöông Baïch Great Blazing Shoulders Buddha: Ñaïi Dieäm Thaân Boà Taùt—The sixth in the first row of the Kieân Phaät. Garbhadhatu Kuan-Yin group—Vò Boà Taùt coù thaân traéng, vò thöù saùu ñöùng haøng ñaàu trong Thai Taïng Great Blessing: Divine blessing—Ñaïi phöôùc Giôùi, nhoùm Quaùn Theá AÂm. ñöùc (hoàng aân). Great Brightness Buddha: Ñaïi Minh Phaät.

Great Buddha's name of Repentance: Hoàng Baït Ñaø La vaø Phaùp Hieån dòch sang Hoa ngöõ thaønh Danh Saùm Hoái. 40 quyeån. Great Buddha Shurangama Mantra: Ñaïi Great cause: Ñaïi nghóa. Phaät Ñaûnh Thuû Laêng Nghieâm. Great ceremonial charter: Great code—Ñaïi Great Buddha statues: Ñaïi Töôïng Phaät— ñieå n. Besides the two great statues of the Buddha in Great characteristics: Yeáu toá lôùn—There are Afghanistan which were destroyed by the Taliban three great characteristics mentioned in the in 2002, there are still several big Buddha statues Awakening of Faith—Coù ba "Ñaïi" ñöôïc noùi ñeán in the world, among them are the two most trong Khôûi Tín Luaän—See Three great famous statues in Japan: 1) a huge statue of characteristics in the awakening faith. Varocana housed in the Todaiji Temple in Nara, Great Circle: Maha-mandala (skt)—Ñaïi Maïn commissioned (uûy thaùc) by emperor Shomu (724- Ñaø La—The Great Circle is the circle of the 748), it was consecrated (daâng cuùng) in 751; and Buddha and his companions represented by 2) an image of Amitabha Buddha, which was pictures or painted figures, i.e., a plane financed by donations gathered by Joko and representation—Ñaïi Maïn Ñaø La laø voøng troøn cuûa constructed in 1252. It was originally housed in Ñöùc Phaät vaø caùc tuøy tuøng ñöôïc trình baøy baèng Kotokuin Temple, but the building was destroyed hình aûnh hay tranh veõ, töùc trình baøy trong maët by a tidal wave in 1495. The image was left intact, phaúng—See Four kinds of Mandala. but an earthquake in 1923 damaged its base. Great circular iron enclosure: Mahacakravala Extensive repair work was conducted on it in (skt)—The great circular "iron" enclosure; the 1960-1961—Ngoaøi

hai böùc töôïng Phaät vó ñaïi ôû A higher of the double circle of mountains forming Phuù Haõn ñaõ bò Taliban phaù huûy hoài naêm 2002, coøn the outer periphery of every world, concentric to coù naêm baûy töôïng phaät lôùn khaùc ôû khaép nôi treân the seven circles around Sumeru—Ñaïi Thieát Vi theá giôùi, trong soá naøy coù 2 töôïng lôùn ôû Nhaät Baûn: sôn—See Meru. 1) töôïng Phaät Tyø Loâ Giaù Na lôùn taïi töï vieän Great circular “iron” mountain: Todaiji ôû Naïi Löông, ñöôïc vua Shonu daâng cuùng Mahacakravala (skt)—Ñaïi Thieát Vi Sôn—Nuùi vaøo naêm 751; 2) töôïng Phaät A Di Ñaø, ñöôïc vua Ñaïi Thieát Vi—The higher of the double circle of Joko taøi trôï vaø ñöôïc xaây döïng naêm 1495. Maët mountains forming the outer periphery of every töôïng Phaät naøy vaãn coøn nguyeân, nhöng ñeán cuoäc world, concentric to the seven circles around ñoäng ñaát vaøo naêm 1923 laøm hö haïi neàn töôïng. Sumeru—Nuùi saét bao quanh theá giôùi. Coâng taùc truøng tu gaàn nhö toaøn boä ñaõ ñöôïc khôûi Great citations: Mahapadesa (p)—Nhöõng ñieàu coâng naêm 1960 vaø hoaøn taát naêm 1961. tham chieáu lôùn lao—On his way to preach, the Great Buddha of Supreme Penetration and Buddha passed from village to village. One day Wisdom: Ñaïi Thoâng Trí Thaéng Phaät—See he arrived at Bhoganagara and there he taught the Mahabhijna-Jnanabhibhu. four great citations or references by means of Great Buddhist wisdom: Ñaïi Phaät Trí—Great which the word of the Buddha could be tested and Buddhist Wisdom which knows what method is clarified—Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa right at what time for preaching and saving certain Thöôïng Narada, trong khi ñi lang thang töø laøng sentient beings—Chö Phaät bieát phöông caùch naøo naày qua laøng khaùc, moät ngaøy noï Ñöùc Phaät ñeán ñuùng vaø thôøi ñieåm naøo hôïp ñeå giaùo hoùa cöùu ñoä Bhoganagara vaø taïi ñaây Ngaøi ñaõ daïy Boán Ñaïi chuùng sanh. Giaùo Phaùp hay boán ñieàu tham chieáu lôùn, maø y cöù Great calamity: Catastrophe—Ñaïi naïn (ñaïi tai theo ñoù chuùng ta coù theå traéc nghieäm vaø laøm saùng hoïa). toû nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät—See Four Great canon of monastic rules: The great great citations. canon of monastic rules, translated into Chinese Great code: Great ceremonial charter—Ñaïi by Buddhabhadra and Fa-Hsien in 40 books—Boä ñieån. luaät Ma Ha Taêng Kyø (luaät thieàn moân) do Phaät Ñaø

Great Collection Sutra: Maha-samnipata-sutra Great Compassion Mantra: Ñaïi Bi Chuù— (skt)—Great Heap Sutra—Kinh Ñaïi Taäp. Namo ratnatrayaya Namo Arya Great Comforter: Ñaïi An UÛi—Pacifier—A Avalokiteshavaraya Bodhisattvaya Mahasattvaya Buddha’s title—Moät vò an uûi lôùn, danh hieäu cuûa Mahaka-runikaya Om! Savalavati Sudhanatasya Phaät. Namaskrittva naman arya Avalokitashavara Great commander: Ñaïi Nguyeân Soaùi Minh lantabha Namo Nilakantha Srimahapatashami Vöông—One of the sixteen commanders, named Sarvadvatashubham Ashiyum Sarvasattva namo Atavika—Moät trong möôøi saùu Minh Vöông, coù pasattva namo bhaga Ma bhate tu Tadyatha Om! teân laø A-Tra-Baïc-Caâu. Avaloka Lokate Kalati Ishiri Mahabodhisattva Sabho Sabho Mara Mara Mashi Mashi ridhayu Great compassion: Maha-karuna (skt)—Ñaïi Guru guru ghamain Dhuru dhuru Bhashiyati, Bi—Loøng töø bi roäng lôùn—Great mercy—Great

Maha Bhashiyati. Dhara dhara Dhirini Shvaraya pity—To be full of compassion (greatly pitiful). Jala jala Mahabhamara Mudhili E hy e hi Shina Mahakaruna means the Great Compassion of the shina Alashinbalashari Basha bhasnin Bharashaya Buddhas and Bodhisattvas. Also means a heart Hulu hulu pra Hulu hulu shri Sara sara Sitri sitri that seeks to save the suffering (great Suru suru Buddhaya buddhaya Bodhaya bodhaya compassion), applied to all Buddhas and Maitriye Nilaskanta Trisa rana Bhaya mane Bodhisattvas, especially to Kuan-Yin, for their Svaha Sitaya Svaha Maha Sitaya Svaha Sitayaye original vows growing out of a great Nilakansta Shvaraya Svaha Nilakanthi Svaha compassionate heart—Loøng töø bi roäng lôùn hay Pranila Svaha Shrisimhamukhaya Svaha taâm ñaày loøng töø bi. Ñaïi bi laø loøng thöông xoùt vó Sarvamahasastaya Svaha Chakra astaya Svaha ñaïi cuûa chö Phaät vaø chö Boà Taùt. Ñaïi bi coøn coù Padmakesshaya Svaha Nilakantepantalaya Svaha nghóa laø loøng cöùu ñoä chuùng sanh ñau khoå, chæ chö Mopholishankaraya Svaha Namo ratnatrayaya Phaät vaø chö Boà Taùt, ñaëc bieät aùm chæ Phaät Quaùn Namo arya Avalokite Shavaraya Svaha Om! AÂm, vì boån nguyeän cuûa caùc ngaøi phaùt sinh töø loøng Siddhyantu Mantra Pataya Svaha (3 times)—Nam ñaïi bi roäng lôùn—See Compassion. moâ haéc ra ñaùt na ñaù ra daï da. Nam moâ a rò da baø Great compassion of the Buddhas and loâ yeát ñeá thöôùc baùt ra da, Boà ñeà taùt ñoûa baø da, Ma Bodhisattvas: Loøng thöông xoùt vó ñaïi cuûa chö ha taùt ñoûa baø da, Ma ha ca loâ ni ca da. AÙn taùt baøn Phaät vaø chö Boà Taùt—See Compassion and Great ra phaït dueä, Soá ñaùt na ñaùt toûa. Nam moâ taát kieát compassion. laät ñoûa y moâng a rò da, Baø loâ yeát ñeá thaát Phaät ra Great compassionate heart: Ñaïi bi taâm—laêng ñaø baø. Nam moâ na ra caån trì, Heâ rò ma ha baøn Without the compassionate heart there will be no ña sa meá, Taùt baø a tha ñaäu du baèng, A theä döïng, Buddhism. This emphasis on Mahakaruna is Taùt baø taùt ña na ma baø daø, Ma phaït ñaït ñaäu ñaùt characteristic of the Mahayana. We can say that ñieät tha. AÙn a baø loâ heâ, Loâ ca ñeá, Ca ra ñeá, Di heâ the whole panorama of its teachings revolves on rò, Ma ha boà ñeà taùt ñoûa, Taùt baø taùt baø, Ma ra ma this pivot. The philosophy of Interpenetration so ra, Ma heâ ma heâ, rò ñaø döïng, Cu loâ cu loâ kieát pictorially depicted in the Avatamsaka Sutra is in moâng, Ñoä loâ ñoä loâ phaït xaø da ñeá, Ma ha phaït xaø fact no more than the outburst of this life- da ñeá. Ñaø ra ñaø ra, Ñòa rò ni. Thaát Phaät ra da, Daù energy—Neáu coù ñaïi bi taâm, chaúng theå laø Phaät ra daù ra, Maï maï phaït ma ra, Muïc ñeá leä, Y heâ y phaùp. Coi naëng ñaïi bi taâm (Mahakaruna) laø neùt heâ, Thaát na thaát na, A ra saâm Phaät ra xaù lôïi, Phaït chính cuûa Ñaïi Thöøa. Chuùng ta coù theå noùi, toaøn boä sa phaït saâm, Phaät ra xaù da. Hoâ loâ hoâ loâ ma ra, Hoâ tính chaát cuûa giaùo thuyeát ñoù quay quanh caùi truï loâ hoâ loâ heâ rò. Ta ra ta ra, Taát rò taát rò. Toá roâ toá roâ, choát naày. Neàn trieát lyù vieân dung ñöôïc mieâu taû raát Boà ñeà daï boà ñeà daï. Boà ñaø daï boà ñaø daï. Di ñeá rò gôïi hình trong Hoa Nghieâm thöïc söï chính laø caùi daï, Na ra caån trì , Ñòa rò saéc ni na, Ba daï ma na, buøng vôõ cuûa coâng naêng sinh ñoäng ñoù—See Ten Ta baø ha. Taát ñaø daï, Ta baø ha. Ma ha taát ñaø daï ta characters of Bodhicitta. baø ha, Taát ñaø du ngheä, Thaát baøn ra daï, Ta baø ha, Great-Compassionate-Light Buddha:

Ñaïi Bi Na ra caån trì , Ta baø ha, Ma ra na ra, Ta baø ha. Quang Phaät. Taát ra taêng a muïc kheâ da, Ta baø ha. Ta baø ma ha

a taát ñaø daï, Ta baø ha. Giaû kieát ra a taát ñaø daï, Ta Great Concentration of Universal Light: baø ha. Ba ñaø ma yeát taát ñaø daï, Ta baø ha. Na ra Includes the following concentrations—Phoå caån trì baøn ñaø ra daï, Ta baø ha. Ma baø lôïi thaéng Quang Ñaïi Tam Muoäi, goàm nhöõng phaùp tam muoäi yeát ra daï, Ta baø ha. Nam moâ haéc ra ñaùt na ñaù ra sau ñaây. daï da, Nam moâ a rò da Baø loâ kieát ñeá, Thöôùc baøn 1) Ten kinds of Inexhaustible Qualities: Möôøi ra daï, Ta baø ha. AÙn taát ñieän ñoâ, Maïn ña ra, Baït ñaø phaùp moân voâ taän—See Ten kinds of daï, Ta baø ha ( 3 laàn). Inexhaustible Qualities and Ten Great compassionate vow: The vow of Buddha concentrations of the Buddhas. and bodhisattvas to save all beings—Bi nguyeän. 2) Ten kinds of boundless will: Möôøi moân voâ Great complete: Ñaïi maõn. bieân taâm—See Ten kinds of boundless will Great completion: Mahasambhava (skt)—Ñaïi and Ten concentrations of the Buddhas. thaønh. 3) Ten kinds of knowledge of differentiation of entry into concentration: Möôøi moân nhaäp Great Concentration of the Action of the Tam muoäi sai bieät trí—See Ten kinds of Pure Profound Mind: Thanh Tònh Thaâm Taâm knowledge of differentiation of entry into Haønh Ñaïi Tam Muoäi—See Ten concentrations of concentration and Ten concentrations of the the Buddhas. Buddhas. Great Concentration of Differentiated 4) Ten kinds of knowledge of skills in entry into Bodies of Sentient Beings: Chuùng Sanh Sai great concentration: Möôøi moân Trí thieän xaûo Bieät Thaân Ñaïi Tam Muoäi—See Ten nhaäp ñaïi Tam muoäi—See Ten kinds of concentrations of the Buddhas. knowledge of skills in entry into great Great Concentration of Freedom in the concentration and Ten concentrations of the Elemental Cosmos: Phaùp Giôùi Töï Taïi Ñaïi Tam Buddhas. Muoäi—See Ten concentrations of the Buddhas. Great congregation: Ñaïi haûi chuùng. Great Concentration of Knowledge of the Great conveyance: Mahayana (skt)—Greater Adornments of the Buddhas: Lieãu Tri Nhöùt vehicle—Ñaïi thöøa. Thieát Theá Giôùi Phaät Trang Nghieâm Tam Muoäi— Great cosmic era of the world: Mahakalpa See Ten concentrations of the Buddhas. (skt)—From the beginning of a universe till it is Great Concentration of Knowledge of the destroyed and another begins in its place—Ñaïi stores of Adornments of the Past: Bieát Quaù Kieáp. Khöù Trang Nghieâm Taïng Ñaïi Tam Muoäi—See Great courage: Söï can ñaûm lôùn lao. Ten concentrations of the Buddhas. Great and courage: Ñaïi Huøng—Great in Great Concentration of Subtle Light: Dieäu Courage—The great hero—Ñaïi huøng cuûa Ñöùc Quang Ñaïi Tam Muoäi—See Ten concentrations Phaät ñeå haøng phuïc chuùng ma—The Buddha’s of the Buddhas. power over demons. Great Concentration of successive Great death: Ñaïi töû—The great death; a Ch’an journeying to the Buddha-lands: Bieán vaõng expression for the death of ego, which leads to chö Phaät quoác ñoä Ñaïi Tam Muoäi—See Ten “great rebirth” or “profound enlightenment.” This concentrations of the Buddhas. expression does not refer to physical death, but Great Concentration of the Treasury of rather to the death of the illusion of ego, of delusion. According to the Zen Sect, great death Light of Knowledge: Trí Quang Minh Taïng Ñaïi means one who has swept away

completely all Tam Muoäi—See Ten concentrations of the illusions, or all consciousness—Caùi cheát lôùn, töø Buddhas. ngöõ cuûa nhaø Thieàn aùm chæ caùi cheát cuûa "caùi toâi" Great Concentration of the Unimpeded daãn ñeán söï taùi sanh lôùn hay ñaïi giaùc thaâm saâu. Wheel: Voâ Ngaïi Luaân Ñaïi Tam Muoäi—See Ten Ñaây khoâng phaûi laø caùi cheát cuûa thaân theå, maø laø concentrations of the Buddhas. caùi cheát cuûa aûo aûnh veà caùi toâi, cuûa söï muø quaùng.

Theo Thieàn toâng thì Ñaïi Töû Ñeå Nhaân laø ngöôøi ñaõ results, he will not attain the ultimate goal. If taän dieät phieàn naõo vaø voïng thöùc. he is led astray by small advatages, he will Great Debts: Troïng aân—There are four Great never accomplish great things." The way of Debts—Coù boán troïng aân—See Four Great Debts. Zen is not the entrance and exit of a Great deed: Quaûng haïnh—Extensive deed— university. We do not set apart a certain Vast deed. period of time for study and then receive a graduation. The way of Zen is not a matter of Great desire: Söï mong muoán vó ñaïi—See Ten months or years but of a lifetime. There is kinds of definitive mark of Great Enlightening only one kind of graduation in Zen: the Beings (6). attainment of Supreme Enlightenment. Even Great determination: Ñaïi phuïng söï. though we all have a Buddha-nature, it is not (I) Great determination in Mahayana easy to to become a Buddha. It is difficult not Buddhism—Ñaïi phuïng söï trong Phaät giaùo Ñaïi only for us, but it was also difficult for the Thöøa: Once we have deep compassion, we Buddha. The Buddha said: "In the universe would feel responsible to bring others there is not a spot of land as small as a happiness and to free them from sufferings mustard seed where I have not sacrifice my and afflictions. Whereas in compassion, we life or have not buried my bones." It is only want others to be happy and to be free difficult to imagine how many lifetimes the from misery, in great determination, we make Buddha reincarnated in this universe, vows to do some thing about helping them—cultivating his wisdom and virtue to attain Khi chuùng ta coù moät taám loøng töø aùi saâu saéc, Buddhahood. In the last life, the Buddha chuùng ta seõ caûm thaáy coù traùch nhieäm mang devoted himself to practice for six years and laïi haïnh phuùc cho ngöôøi khaùc vaø giaûi thoaùt hoï forty-nine days. Bodhidharma also practiced khoûi khoå ñau phieàn naõo. Nôi loøng bi maãn, for nine years after he arrived in China. chuùng ta chæ muoán ngöôøi khaùc ñöôïc thoaùt Therefore, "great determination" is khoûi khoå sôû, trong ñaïi nguyeän chuùng ta laøm extremely important in Zen practice—Ñaïi moät caùi gì ñoù ñeå giuùp ñôõ hoï—See quyeát laø moät trong ba yeáu toá ñöa ñeán thaønh Compassion, Great compassion and coâng trong Thieàn taäp. Theo Thieàn sö Thích Mahapranidhana. Thieân AÂn trong "Trieát Lyù Thieàn-Thöïc Haønh (II) Great determination in Zen practice—Ñaïi Thieàn," sau khi chuùng ta ñaõ giaûi quyeát nhöõng quyeát taâm trong Thieàn taäp: Great nghi vaán vaø saün saøng baét ñaàu haï thuû coâng determination is one of the three factors phu, chuùng ta phaûi taïo cho mình moät tinh thaàn making for success in the cultivation of Zen. cöông quyeát maïnh meõ. Chuùng ta phaûi quyeát According to Zen Master Thich Thien An in taâm tieán tôùi vaø tieáp tuïc coâng phu cho duø coù "Zen Philosophy-Zen Practice," after we gaëp taát caû nhöõng trôû ngaïi treân ñöôøng tu ñaïo. have resolved

our doubts and are ready to Chuùng ta phaûi nguyeän khoâng bao giôø boû cuoäc, embark upon the course of practice, we must maø phaûi tieáp tuïc phaán ñaáu thaät caàn maãn. raise up a spirit of strong determination. We Muoán phaùt trieån “ñaïi quyeát” chuùng ta phaûi must make a firm resolution to plow ahead nhaãn naïi vaø töï gheùp mình vaøo kyõ luaät. Chuùng and to continue to practice despite all the ta khoâng neân noân noùng ñöôïc keát quaû, maø phaûi obstacles which may be met on the path. We töï ñaøo luyeän coâng phu, khoâng troâng ngoùng must vow never to give up but to strive on hay kyø voïng. Nhö Ñöùc Khoång Phu Töû noùi: diligently. To develop great determination we “Ñöøng mong coù keát quaû sôùm hay coù lôïi nhoû. must have patience and self-discipline. We Keû mong keát quaû sôùm seõ khoâng ñaït ñöôïc muïc must not be impatient for results but must ñích cao. Keû ham lôïi nhoû thì khoâng laøm ñöôïc discipline ourselves to practice without vieäc lôùn.” Con ñöôøng Thieàn taäp khoâng phaûi laø expectation or anticipation. As Confucius con ñöôøng ñi vaøo vaø ñi ra Ñaïi hoïc. Chuùng ta says: “Do not wish for quick results, nor look khoâng theå naøo chæ daønh moät vaøi naêm haàu for small advantages. If one seeks for quick

ñöôïc toát nghieäp. Con ñöôøng vaøo thieàn khoâng attaining understanding very scientifically. In phaûi laø vaán ñeà cuûa thaùng hay naêm, maø laø caû science we are told never to believe anything ñôøi. Chæ coù moät caùch toát nghieäp duy nhaát unless its truth has been demonstrated trong nhaø Thieàn: ñaït ñöôïc Giaùc Ngoä Toái experimentally. Buddhism, especially Zen Thöôïng. Maëc duø chuùng ta ai cuõng coù saün Phaät Buddhism takes the same stand. We are not taùnh, nhöng khoâng deã gì trôû thaønh Phaät. Noù to believe anything blindly; rather we must khoâng nhöõng chæ khoù ñoái vôùi chuùng ta, maø demonstrate its truth to ourselves—Ñaïi nghi cuõng ñaõ töøng khoù khaên ñoái vôùi Ñöùc Phaät. Ñöùc hay ñaïi nghi vaán laø phöông phaùp ñaït ñeán söï Phaät ñaõ töøng noùi: “Trong vuõ truï naøy, chaúng coù hieåu bieát raát khoa hoïc trong nhaø Thieàn. Trong choã naøo duø nhoû baèng haït caûi maø ta chaúng khoa hoïc, chuùng ta ñöôïc daïy laø ñöøng bao giôø töøng hy sinh thaân maïng hay vuøi xöông cuûa tin baát cöù moät ñieàu gì tröø phi söï thaät cuûa noù ta.” Thaät khoù töôûng töôïng ñöôïc voâ löôïng kieáp ñöôïc chöùng minh baèng thöïc nghieäm. Phaät maø Ñöùc Phaät ñaõ luaân hoài trong vuõ truï naøy, giaùo, ñaëc bieät laø Thieàn toâng Phaät giaùo coù vun troàng trí tueä vaø phöôùc ñöùc haàu troïn thaønh cuøng moät tö theá nhö vaäy. Chuùng ta khoâng tin Phaät ñaïo. Ngay trong kieáp cuoái cuøng, söï muø quaùng vaøo baát cöù vieäc gì; ñuùng ra, chuùng quyeát taâm cuûa Ñöùc Phaät caøng doõng maõnh ta phaûi chöùng minh söï thaät cho chính mình hôn. Ngaøi ñaõ traûi qua 6 naêm khoå haïnh vaø 49 tröôùc khi tin. ngaøy ñeâm lieân tuïc thieàn ñònh moät caùch quyeát (II) Reason for arising of “great doubt”—Lyù do lieät. Toå Boà Ñeà Ñaït Ma cuõng tu taäp Thieàn phaùt khôûi “ñaïi nghi”: The Buddha taught that ñònh lieân tuïc 9 naêm sau khi ngaøi ñeán Trung every living being has the Buddha-nature; If Quoác. Nhö vaäy söï quyeát taâm laø moät trong so, where is the Buddha-nature? We have to nhöõng yeáu toá quan troïng nhaát trong tu taäp discover it for ourselves and keep on doubting thieàn ñònh. until we discover it.

What happens if we do Great dharma: Great law (law of Mahayana not have “great doubt”? It does no good if we salvation)—Ñaïi phaùp (phaùp Ñaïi Thöøa cöùu ñoä only learn and repeate the words of the chuùng sanh). Buddha as a parrot does. We must prove them Great dharma of defilement: Ñaïi Nhieãm to ourselves by searching into our minds, as Phaùp—The great taint, sex-attraction, associated well as into the world around us. Doubt is with the god of love (AÙi Nhieãm Minh Vöông)— therefore a very important part of Zen Phaùp aùi nhieãm lôùn nhaát laø saéc duïc nhieãm hay söï practice. A Zen master can teach many aùi nhieãm cuûa hai tính nam nöõ, lieân heä tôùi AÙi things. Some of his teachings we may Nhieãm Minh Vöông. believe, others we may not believe. What is accepted and rejected depends upon our Great disciple: Sthavira (skt)—Chief disciple— judgment. We have the right to judge; in fact, Ñaïi ñeä töû (ñeä töû lôùn). it is best to judge for ourselves. Sometimes (A) Four great disciples of the Buddha—Boán ñeä the master may be right, sometimes he may töû lôùn cuûa Ñöùc Phaät—See Four great be wrong. Therefore, we must not believe disciples of the Buddha. and follow him blindly—Ñöùc Phaät daïy moïi (B) See Ten (chief) disciples of Sakyamuni chuùng sanh ñeàu coù Phaät taùnh. Neáu nhö vaäy Buddha. thì Phaät taùnh ôû ñaâu? Chuùng ta phaûi tìm ra noù Great doctrine: Ñaïi Ñaïo—Great doctrine— cho chính chuùng ta trong khi vaãn tieáp tuïc nghi Fundamental doctrine—The great way or the way ngôø cho ñeán khi tìm ra noù. Caùi gì xaõy ra neáu for supreme enlightenment. The way of chuùng ta khoâng coù moái “ñaïi nghi vaán”? Neáu bodhisattva-mahasattva—Ñaïo lôùn hay giaùo lyù vó chuùng ta chæ hoïc vaø laäp laïi nhö keùt nhöõng lôøi ñaïi. Con ñöôøng ñi ñeán giaùc ngoä Boà Ñeà. Phaät daïy thì chaúng coù gì hay ho caû. Chuùng ta Great doubt: Ñaïi nghi. phaûi töï chöùng minh nhöõng lôøi aáy baèng caùch (I) An overview of “great doubt”—Toång quan veà tìm kieám trong taâm chuùng ta, cuõng nhö trong “ñaïi nghi”: Great doubt is a method of theá giôùi quanh ta. Nhö vaäy, nghi laø moät phaàn

raát quan troïng trong Thieàn taäp. Moät vò Thieàn nhöõng thaønh phaàn coát yeáu ñaõ ñöa oâng tôùi tieán sö coù theå daïy nhieàu ñieàu. Chuùng ta coù theå tin trình chöùng ngoä vaø möùc ñoä cuûa söï chöùng ngoä moät soá ñieàu vaø coù theå khoâng tin moät soá ñieàu töông hôïp vôùi söùc maïnh cuûa nghi tình. khaùc. . Ñieàu naøo neân chaáp nhaän hay gaït boû Great dream: Ñaïi moäng—Giaác moäng lôùn— ñeàu tuøy thuoäc ôû quyeàn phaùn ñoaùn cuûa chuùng Giaác moäng ñôøi—Cuoäc ñôøi hay theá giôùi naày— ta. Chuùng ta coù quyeàn phaùn ñoaùn; kyø thaät, toát Great dream—The dream of life—This life—The hôn heát laø chuùng ta neân töï phaùn ñoaùn cho world. chính mình. Coù luùc oâng thaày ñuùng, maø cuõng Great earth: All the land—Everywhere—The coù luùc thaày sai. Vì theá chuùng ta khoâng neân tin whole earth—Ñaïi ñòa. töôûng moät caùch muø quaùng. Great effort: Coá gaéng vöôït böïc. (III) Hakuin Zenji’s great doubt—Ñaïi nghi cuûa Great effort and retrogression: Tinh Taán Vaø Thieàn sö Baïch AÅn: Great doubt is a Thoái Chuyeån—Our mind is easy to set great effort particularly important term in the Japanese but is also easily prone to retrogression; Once Lin-Chi Zen sect, closely associated with hearing the dharma and advice, we bravely Hakuin Zenji (1686-1769). Hakuin advance with our

great efforts, but when we experienced paralyzing uncertainty and encounter obstacles, we not only grow lax and confusion early in his meditative training, but lazy retrogression, but also change our direction eventually overcame them in an intense and sometimes fall into heterodox ways—Loøng moment of awakening. In Hakuin's words: "It ngöôøi deã tinh taán maø cuõng deã thoái chuyeån; khi was as though I was frozen solid in the midst nghe phaùp vaø lôøi khuyeân thì tinh taán tieán tu, of an ice sheet extending tens of thousands of nhöng khi gaëp chöôùng ngaïi thì chaúng nhöõng ngaïi miles. To all intents and purposes I was out nguøng muoán thoái lui, maø coøn muoán chuyeån höôùng of my mind and the "Wu" koan alone khaùc vaø laém khi phaûi sa vaøo taø ñaïo. remained." After several days like this, he heard the sound of a temple bell and the ice Great ego: Ñaïi ngaõ. shattered. All his former doubts vanished. Great elements: Mahabhutas (p)—Nhöõng yeáu toá Subsequently he decided that such perplexity lôùn—See Three great characteristics mentioned in is an essential ingredient of the awakening the Awakening of Faith, Four great elements, Six process and that the level of realization is great elements, and Seven elements. comparable to the intensity of the doubt—Ñaïi Great elephant treasure: Ñaïi Töôïng Taïng— nghi laø töø ngöõ ñaëc bieät quan troïng trong Great naga treasure, an incense supposed to be truyeàn thoáng Thieàn Laâm Teá cuûa Nhaät Baûn, produced by nagas or dragons fighting. lieân heä maät thieát vôùi Thieàn Sö Baïch AÅn Great emptiness: Maha-sunyata (skt)—Ñaïi (Hakuin). Baïch AÅn kinh qua söï lieät baïi baát oån Khoâng—Caùi khoâng lôùn—According to Zen vaø loän xoän trong buoåi ñaàu tu taäp thieàn cuûa Master D.T. Suzuki in Essays in Zen Buddhism, oâng, nhöng cuoái cuøng oâng ñaõ vöôït qua taát caû Book III, in Hsuan-Chuang's version of the nhöõng thöù naøy trong moät luùc maõnh lieät cuûa söï Mahaprajnaparamita, this is one of the eighteen chöùng ngoä. Trong nhöõng lôøi thuyeát giaûng cuûa forms of emptiness. The "great emptiness" means oâng, oâng ñaõ noùi: "Döôøng nhö toâi bò teâ coùng the unreality of space. Space was conceived in old giöõa khoái baêng ñaù traûi daøi ñeán vaïn daëm. Taát days to be something objectively real, but this is caû nhöõng yù ñònh vaø muïc ñích cuûa toâi ñeàu regarded by the Mahayana as empty. Things in chaïy ra khoûi taâm toâi chæ coøn laïi coù moãi moät space are subject to the laws of birth and death, coâng aùn veà 'Khoâng' maø thoâi." Sau vaøi ngaøy that is, governed by causation, as this all trong traïng thaùi aáy, oâng nghe tieáng chuoâng Buddhists recognize; but space itself is thought by chuøa vaø tieáng vôõ vuïn cuûa khoái baêng ñaù. Taát them to be eternally there. The Mahayanists teach caû nhöõng nghi tình tröôùc ñaây cuûa oâng ñeàu that this vast vacuity also has no objective reality bieán maát. Sau ñoù oâng quyeát ñònh raèng chính that the idea of space or extension is mere nhôø nhöõng nghi tình boái roái tröôùc ñaây laø fiction—Theo Thieàn Sö D.T. Suzuki trong Thieàn

Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ cuûa taught by the Buddha, we can come to a Ngaøi Huyeàn Trang, ñaây laø moät trong 18 hình thöùc realization of that Buddha nature. To realize our cuûa "Khoâng". "Khoâng Lôùn" chæ cho tính baát thöïc Buddha nature is not easy. It calls for relentless cuûa khoâng gian. Thôøi tröôùc coi

khoâng gian laø caùi work, a long and difficult struggle within coù thöïc moät caùch khaùch quan, nhöng ñeán caùc nhaø ourselves. Because of its difficulty many people Ñaïi Thöøa thì noù laø Khoâng. Caùc vaät trong khoâng who begin abandon the way; therefore, there are gian leä thuoäc caùc ñònh luaät cuûa sinh töû, töùc bò ñieàu not many Buddhas in the world. This is why faith ñoäng bôûi luaät nhaân quaû; taát caû Phaät töû ñeàu thöøa is so necessary. The first and most important thing nhaän ñieàu ñoù, nhöng hoï laïi nghó khoâng gian trong is that we believe in our own capacity, that we töï theå laø thöôøng truï. Caùc nhaø Ñaïi Thöøa daïy raèng believe in the seed of enlightenment within us and khoaûng caùch chaân khoâng bao la naày cuõng khoâng that we do not abandon this faith no matter how coù thöïc taïi khaùch quan neân yù töôûng veà khoâng gian many obstacles, internal or external, we meet on hay tröông ñoä (ñoä keùo daøi voâ taän) chæ laø aûo the way. According to Zen Master Thich Thien An töôûng—See Eighteen forms of emptiness. in “Zen Philosophy-Zen Practice,” we can believe Great Enlightening Beings’ dedication that we have the potential of becoming a Buddha equal to all Buddhas’: Ñaúng Nhöùt Thieát Phaät because the Buddha was just a man like us. He Hoài Höôùng—See Ten kinds of dedication. also had red blood and salty tears; his body and mind were not so different from our own. Before Great Enlightening Beings have the same his enlightenment, he had passions, worries, foundations of goodness as all Buddhas: Ñaïi conflicts, and doubts. But through meditation he Boà taùt ñoàng moät thieän caên vôùi tam theá chö Phaät—cultivated himself and discovered his Buddha- See Ten kinds of definitive mark of Great nature, thereby becoming a Buddha or Enlightening Beings (10). Enlightened One. Even though we have all kinds Great entrance into perfect rest: Ñaïi Vieân of rpoblems, weaknesses, and barriers, we also Tòch Nhaäp—Ñaïi Baùt Nieát Baøn—See Great have the potential to become Buddhas. If we nirvana, Mahaparinirvana period, and develop this faith and follow it through to the end, Mahaparinirvana Sutra. there is no barrier so big that it cannot be Great faith: Great root of faith—Ñaïi caên tín—overcome. Many people say man is created by the This is the first step in the three factors making for environment, but in Buddhism, man creates the success in the cultivation of Zen. When we environment and himself. Whatever we become undertake the practice of Zen, we have to arouse as individuals depends upon our own minds. great faith in the capacity of our mind at the very Whatever the world becomes depends upon the beginning, and we have to maintain this great collective minds of men. Through the direction of faith throughout our entire practice of meditaion. our will, the formative faculty of the mind, we can But the kind of faith called for in Zen Buddhism change the world into a better world and differs from the kind of faith required in other ourselves into better people. According to the Zen religions. Other religions demand that we place Sect, “Samsara is Nirvana and Nirvana is faith in a supreme being and that we give our Samsara.” Whether the world is Samsara or assent to various propositions concerning his Nirvana depends entirely on our state of mind. If nature, attributes, and deeds; we can call this kind our mind is enlightened, then this world is of faith “faith in others.” In contrast, faith in Zen Nirvana. If our

mind is unenlightened, then this Buddhism means faith in ourselves. According to world is Samsara, full of sufferings and afflictions. the Buddha's teaching, every living being has a A Zen Master said: "Water is of one essence, but Buddha nature. We are not yet Buddha because if it is drunk by a cow, it becomes milk; while if it we have not discovered that Buddha nature. The is drunk by a snake, it becomes poison." In the great faith in Buddhism, especially in Zen same way whether life is blissful or sorrowful Buddhism means faith that the Buddha nature is depends on our state of mind, not on the world. So present within us and that by cultivating the Way we must seek to transform the mind, to bring it

into the awakened state, and this requires at the ngaïi, chuùng ta vaãn coù khaû naêng thaønh Phaät. Neáu outset great faith, faith in ourselves and in the chuùng ta phaùt trieån loøng tin naøy vaø duy trì ñeán taän powers of the mind—Ñaây laø moät trong ba yeáu toá cuøng, thì khoâng coù trôû ngaïi naøo duø lôùn caùch maáy khieán cho vieäc tu taäp Thieàn ñöôïc thaønh töïu. Khi maø chuùng ta khoâng vöôït qua ñöôïc. Coù ngöôøi cho chuùng ta nguyeän coâng phu thieàn quaùn, chuùng ta raèng con ngöôøi laø do moâi tröôøng taïo neân, nhöng phaûi khôûi loøng tin maõnh lieät vaøo khaû naêng cuûa theo Phaät giaùo, chính con ngöôì taïo ra moâi tröôøng, taâm mình ngay töø luùc môùi baét ñaàu, roài chuùng ta vaø do ñoù cuõng chính con ngöôøi taïo ra mình. Moãi phaûi duy trì loøng tin maõnh lieät naøy trong suoát tieán caù nhaân chuùng ta trôû neân nhö theá naøo tuøy thuoäc trình tu taäp thieàn. Tuy nhieân, loøng tin trong Phaät taâm cuûa moãi chuùng ta. Theá giôùi trôû neân nhö theá giaùo, nhaát laø loøng tin trong nhaø Thieàn khaùc xa vôùi naøo tuøy thuoäc vaøo taâm taäp theå cuûa moïi ngöôøi. loøng tin trong caùc toân giaùo khaùc. Caùc toân giaoù ñoøi Nhôø chí höôùng cuûa chuùng ta, nhôø khaû naêng taïo hoûi chuùng ta phaûi ñaët loøng tin vaøo moät ñaáng toái döïng cuûa taâm ta, chuùng ta coù theå bieán ñoåi theá giôùi cao, cuõng nhö phaûi chaáp nhaän moïi ñeà nghò lieân thaønh moät theá giôùi toát ñeïp hôn, cuõng nhö chính quan ñeán baûn chaát, khaû naêng vaø haønh vi cuûa ñaáng chuùng ta seõ trôû thaønh ngöôøi toát hôn. Thieàn toâng coù toái cao aáy. Chuùng ta coù theå goïi thöù loøng tin naøy laø noùi "Luaân hoài laø Nieát Baøn, vaø Nieát Baøn laø Luaân "loøng tin nôi tha löïc." Traùi laïi, loøng tin trong Phaät Hoài." Theá giôùi coù luaân hoài hay Nieát Baøn ñeàu hoaøn giaùo coù nghóa laø tin ôû chính chuùng ta. Theo lôøi toaøn tuøy thuoäc vaøo traïng thaùi taâm cuûa chính chuùng Phaät daïy, moãi chuùng sanh ñeàu coù Phaät taùnh, nghóa ta. Neáu taâm chuùng ta giaùc ngoä thì theá giôùi naøy laø laø coù khaû naêng ñeå trôû thaønh moät vò Phaät. Chuùng ta Nieát Baøn; neáu taâm chuùng ta chöa giaùc ngoä, thì theá chöa thaønh Phaät vì chuùng ta chöa khaùm phaù ra caùi giôùi naøy laø luaân hoài vôùi ñaày daãy khoå ñau phieàn Phaät taùnh aáy. Loøng tin maõnh lieät noùi trong nhaø naõo. Moät vò Thieàn sö coù noùi "Nöôùc chæ coù moät baûn Thieàn coù nghóa laø tin raèng Phaät taùnh hieän dieän chaát, nhöng neáu con boø uoáng vaøo thì nöôùc aáy trong chuùng ta, vaø neáu chòu tu taäp theo caùch maø thaønh söõa, coøn neáu con raén uoáng vaøo thì noù trôû Ñöùc Phaät ñaõ daïy, chuùng ta cuõng coù theå khaùm phaù thaønh loaïi noïc ñoäc." Cuõng nhö theá, cuoäc soáng coù ra caùi Phaät taùnh naøy.

Vieäc khaùm phaù ra Phaät taùnh ñaày haïnh phuùc vaø ñaày phieàn muoän ñeàu tuøy thuoäc khoâng phaûi laø deã. Noù ñoøi hoûi chuùng ta phaûi noã löïc vaøo traïng thaùi taâm cuûa chuùng ta, chöù chaúng tuøy khoâng ngöøng nghæ, phaûi coù moät cuoäc phaán ñaáu thuoäc vaøo theá giôùi. Vaäy ngöôøi con Phaät neân tìm khoù khaên vaø laâu daøi trong chính chuùng ta. Vì söï caùch bieán ñoåi taâm cuûa chính mình, ñöa noù ñeán khoù khaên naøy maø nhieàu ngöôøi ñaõ boû ñaïo sau luùc traïng thaùi tónh thöùc, vaø ñieàu naøy ñoøi hoûi ngay töø baét ñaàu; do ñoù maø khoâng coù nhieàu vò Phaät treân theá böôùc ñaàu moät loøng tin maõnh lieät, tin ôû chính gian naøy. Ñaây laø lyù do taïi sao chuùng ta raát caàn coù chuùng ta nhö ôû tieàm naêng cuûa taâm mình—See loøng tin. Ñieàu toái quan troïng ñaàu tieân laø phaûi tin Three factors making for success in the cultivation vaøo khaû naêng saün coù cuûa mình, phaûi tin vaøo chuûng of Zen. töû giaùc ngoä ôû trong chuùng ta, vaø khoâng bao giôø ñeå Great fame: Hoàng danh. maát loøng tin duø coù gaëp muoân ngaøn trôû ngaïi treân Great favor: Great bounty—Ñaïi aân (ôn saâu böôùc ñöôøng tu taäp, töø beân trong laãn beân ngoaøi. daày). Theo Thieàn Sö Thích Thieân AÂn trong Trieát Lyù Great fire: Calamity of fire—Ñaïi hoûa—One of Thieàn vaø Thöïc Haønh Thieàn, chuùng ta coù theå tin the three destructive calamities to end the raèng chuùng ta coù khaû naêng thaønh Phaät, vì Ñöùc world—Moät trong ba tai hoïa tieâu dieät theá giôùi— Phaät cuõng töøng laø moät con ngöôøi nhö chuùng ta. See Three major calamities. Maùu Ngaøi cuõng ñoû vaø nöôùc maét Ngaøi cuõng maën; Great Firm Vigor and Courage Buddha: thaân vaø taâm Ngaøi cuõng khoâng khaùc chuùng ta. Phaät Ñaïi Cöôøng Tinh Taán Doõng Maõnh. Tröôùc luùc giaùc ngoä, Ngaøi cuõng coù nhöõng ham muoán, öu tö, xung ñoät vaø nghi ngaïi. Song nhôø Great flood: Deluge—Ñaïi hoàng thuûy. thieàn quaùn maø Ngaøi töï ñaøo luyeän vaø khaùm phaù ra Great fortune: Caùt töôøng. Phaät taùnh, vì vaäy maø Ngaøi trôû thaønh Phaät hay Baäc Great friends: Ñaïi Thieän Tri Thöùc—Nhöõng Giaùc Ngoä. Chuùng ta cuõng theá, duø coù bao nhieâu thieän höõu tri thöùc lôùn—Well acquainted with the vaán ñeà, bao nhieâu nhöôïc ñieåm, bao nhieâu trôû good—Great friends.

Great fruit: Abundant merits—Quaûng Quaû— Great heart: Ñaïi taâm—One who has the mind of Broad Phala, the 12th Brahmaloka—See Nine or for supreme enlightenment—Vò coù taâm höôùng heavens of the fourth dhyana heaven. ñeán giaùc ngoä cao thöôïng. Great gain of wealth: Through careful attention Great hermit: Ñaïi AÅn Só—One who lives in the to his affairs, he gains much wealth. This is one of deep forests and mountains—Vò Taêng ôû aån trong the five advantages to one of good morality and of röøng saâu nuùi thaúm. success in morality—Ngöôøi giöõ giôùi nhôø khoâng Great Hero: Ñaïi huøng—An epithet of the phoùng tuùng neân ñöôïc taøi saûn sung tuùc. Ñaây laø moät Buddha indicating his power over demons—Baäc trong naêm ñieàu lôïi ích cho ngöôøi giöõ ñuû giôùi— Ñaïi Huøng, moät danh hieäu cuûa Ñöùc Phaät, chæ Phaät See Five advantages to one of good morality. löïc vöôït leân treân caùc loaøi ma. Great gathering for almsgiving: Moksa- Great Hero Shrine: Ñieän Ñaïi Huøng. mahaparisad (skt)—Ñaïi thí hoäi—Great gathering Great Hero Precious Shrine: Ñaïi Huøng Baûo for almsgiving for all, rich and poor—Ñaïi thí hoäi Ñieän. cho

moïi ngöôøi, giaøu laãn ngheøo—See Moksa- Great house: Nhaát Ñaïi Traïch—A great house, mahaparisad. the burning house in the Lotus Sutra—Caên nhaø Great god of free-will: Mahesvara (skt)— lôùn, nhaø löûa ñang chaùy ñöôïc Phaät thuyeát giaûng Daijizaiten (jap)—Ñaïi Töï Taïi Thieân—See trong Kinh Phaùp Hoa—See Burning house. Mahesvara. Great ignorance: Ñaïi ngu. Great goodness-promoting monastery: Ñaïi Great illustrious Brahman: Jyotisprabha Höng Thieän Töï—One of the ten great T'ang (skt)—Quang Minh Ñaïi Phaïm. monasteries at Ch'ang-An, commenced in the Sui Great impostor: Ñaïi gian aùc. dynasty—Chuøa Ñaïi Höng Thieän ôû Tröôøng An, xaây döïng vaøo ñôøi nhaø Tuøy; laø moät trong möôøi Great Infinite Life Sutra: Ñaïi Voâ Löôïng Thoï ngoâi chuøa lôùn cuûa thôøi ñaïi nhaø Ñöôøng. Kinh—Ñaïi Kinh—Kinh Voâ Löôïng Thoï—See Sukhavati-vyuha Sutra. Great grace: Ñaïi aân. Great insight: Ñaïi ñònh—See Three Buddha's Great ground mirror wisdom: Adarsana- virtues (IV). jnana (skt)—Ñaïi Vieân Caûnh Trí—See Five kinds of wisdom. Great insight-Great wisdom-Great pity: Ñaïi Ñònh Trí Bi—Great insight, great wisdom, great Great guide: Ñaïi ñaïo sö—Ñaïi sö. pity—The three great virtues of a Buddha by 1) Great teacher (master) or leader: Nayaka which he achieves enlightenment and wisdom and (skt)—Vò Thaày lôùn. saves all beings—Ñaïi ñònh, ñaïi trí, ñaïi bi, laø ba 2) Bodhisattva: Vò Boà Taùt—The great guide— ñöùc lôùn cuûa Phaät, nhôø ñoù maø Ngaøi ñaït thaønh giaùc The Buddha—Vò Thaày lôùn, chæ Ñöùc Phaät hay ngoä, trí tueä vaø cöùu ñoä chuùng sanh—See Three moät vò Boà Taùt. Buddha's virtues (IV). 3) A title of the Buddha or Great Bodhisattvas— Moät danh hieäu cuûa moät vò Phaät hay caùc vò Great Jewelled accumulation sutra: Ñaïi Boà Taùt. Ratnakuta-sutra (skt)—Ñaïi Baûo Tích kinh. 4) One of the ten titles of a Buddha: Moät trong Great joy: Ñaïi hyû. möôøi danh hieäu cuûa Phaät. Great joy and solace: Ñaïi hoan hyû vaø an uûi— 5) This is a Buddhist title which is usually According to the Flower Adornment Sutra, conferred posthumously (after the master Chapter 38, there are ten kinds of great joy and died): Danh hieäu maø caùc vò thaày Phaät giaùo solace of Great Enlightening Beings. Enlightening thöôøng ñöôïc truy taëng sau khi thò tòch. Beings who abide by these can attain unexcelled Great happiness: Ñaïi phuùc—Hoàng phuùc. great joy and solace of the knowledge and Great Heaps Sutra: Kinh Ñaïi Böûu Tích—See wisdom of true enlightenment—Theo Kinh Hoa Maha-Ratnakuta Sutra. Nghieâm, Phaåm 38, coù möôøi phaùp ñaïi hoan hyû vaø an uûi cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong

phaùp naày thôøi ñöôïc trí hueä ñaïi hoan hyû vaø an uûi neân chaïy theo vaøo röøng. Khi aáy Ngaøi lieàn quôû voâ thöôïng chaùnh ñaúng chaùnh giaùc—See Ten kinds traùch vieân quaûn töôïng, vaø vieân quaûn töôïng ñaùp laïi of great joy and solace of Great Enlightening raèng. " Thöa Ngaøi, toâi chæ coù theå kieåm soaùt ñöôïc Beings. caùi thaân, nhöng khoâng theå kieåm soaùt ñöôïc caùi Great kalpa: Mahakalpa (skt)—See Four kalpas taâm; chæ coù Phaät môùi laøm ñöôïc chuyeän naày." and Mahakalpa. Ngay sau ñoù Ngaøi ñaõ phaùt ñaïi nguyeän tu haønh Great kindness: Ñaïi töø. thaønh ñaït ñaïo quaû Boà Ñeà vaø thaønh Phaät. Veà sau naày, Ngaøi boá thí taát caû, ngay caû vieäc boá thí ñaàu Great king: Maharaja (skt)—Ñaïi vöông— cho moät

ngöôøi Baø La Moân, ngöôøi ñaõ ñeán xin ñaàu Superior king—Töù Ñaïi Thieân Vöông— vì nghe theo lôøi xuùi duïc cuûa moät nhaø vua thuø ñòch Catummaharajika (p)—The Realm of the Four vôùi Ngaøi. Great Kings which has four divisions corresponding to the four directions (quarters); Great Light Buddha: Ñaïi Quang Phaät. each is ruled over by its own guardian deity and Great light shining everywhere: Ñaïi Quang inhabited by a different class of demi gods—Goàm Phoå Chieáu—Universal light—The great light boán chi ñoái laïi vôùi boán höôùng; moãi höôùng ñöôïc shinning everywhere, especially the ray of light ngöï trò bôûi nhöõng Ñaïi Thieân Vöông vaø caùc aù that streamed from between the Buddha's thaàn—See Four Heavenly (Guardian) Kings. eyebrows, referred to in the Lotus sutra—AÙnh Great klesas: Great afflictions—The six great saùng chieáu khaép muoân phöông, ñaëc bieät laø nhöõng klesas—Ñaïi phieàn naõo ñòa phaùp—Saùu ñaïi phieàn tia naèm giöõa hai chaân maøy cuûa Phaät, nhö ñaõ ñöôïc naõo—See Two kinds of affliction (C). keå ñeán trong Kinh Phaùp Hoa. Great law: Ñaïi phaùp. "Great light shining everywhere" Great law drum: Ñaïi Phaùp Coå—Troáng phaùp lôùn Bodhisattva: Ñaïi Quang Phoå Chieáu Quaùn AÂm— maø tieáng voïng cuûa noù coù theå caûnh tænh ñöôïc Moät trong saùu hình thöùc khaùc nhau cuûa Ngaøi chuùng sanh. Quaùn AÂm—One of the six forms of Kuan Yin. Great leader: Nayaka (skt)—Great guide— Great Lord of Healing: Ñaïi Y vöông—An Great teacher, i.e Buddha or a Bodhisattva—Ñaïi epithet of Buddhas and Bodhisattvas—Moät danh ñaïo sö. hieäu cuûa Phaät vaø Boà Taùt. Great leader across mortality to nirvana: Great loss of property: Ñaïi toån thaát taøi saûn— Buddha or a Bodhisattva—Ñaïi Ñoä sö. Thieät haïi nhieàu taøi saûn—He suffers great loss of property through neglecting his affairs. This is one (At) great length: In details—Fully—Vôùi ñaày of the five dangers to the immoral through lapsing ñuû chi tieát. from morality (bad morality or failure in Great light brilliant king: Ñaïi Quang Minh morality)—Ngöôøi aùc giôùi vì phaïm giôùi luaät do Vöông—The Ming-Wang—Sakyamuni in phoùng daät thieät haïi nhieàu taøi saûn. Ñaây laø moät previous existence, when king of Jambudvipa, at trong naêm ñieàu nguy hieåm cho ngöôøi aùc phaù Benares. There his white elephant, stirred by the giôùi—See Five dangers to the immoral through sight of a female elephant, ran away with him into lapsing from morality. the forest, where he rebuke his mahout, who Great lotus heaven: Ñaïi Lieân Hoa Phaùp Taïng replied, "I can only control the body, not the mind; giôùi—The great lotus Heaven in the Paradise of only a Buddha can control the mind." Thereupon the West—Taây Phöông Cöïc Laïc. the royal rider made his resolve to attain bodhi and become a Buddha. Later, he gave to all that Great loving-kindness: Great merciful—Great asked, finally even his own head to a Brahman compassion—Most merciful—Ñaïi töø. who demanded it, at the instigation of an enemy Great Loving One: Di Laëc Boà Taùt—Töø Thò— king—Ñöùc Phaät Thích Ca Maâu Ni trong thôøi quaù Maitreya Bodhisattva—The future Buddha of this khöù, laø quoác vöông cuûa coõi Dieâm Phuø Ñeà, goïi laø saha world (the Bodhisattva who will become a Ñaïi Quang Minh Vöông. Khi ñoù voi traéng cuûa full Buddha in the next world cycle to lead men to Ngaøi bò ñoäng taâm khi nhìn thaáy moät con voi caùi,

liberation from self-bondage)—Di Laëc Boà Taùt

hay vò Phaät töông lai cuûa coõi Ta Baø (vò Boà Taùt seõ Great mercy: Mahakaruna (skt)—Ñaò bi—Great thaønh Phaät vò lai höôùng daãn chuùng sanh giaûi thoaùt compassion—Great pity—See Compassion. khoûi phieàn tröôïc)—See Maitreya. Great mercy and great pity: Ñaïi Töø Ñaïi Bi— Great-Magic-Light Buddha: Ñaïi Thoâng Great Compassionate, characteristics of Buddhas Quang Phaät. and Bodhisattvas; kindness in giving joy and Great magician: Ñaïi aûo sö—Ñaïi huyeãn sö—A saving from suffering. It especially applied to title given to a Buddha—Nhaø aûo thuaät lôùn, moät Kuan-Yin—Ñöùc töø bi roäng lôùn, nhöõng ñaëc tính danh hieäu ñöôïc gaùn cho Ñöùc Phaät. cuûa chö Phaät vaø chö Boà Taùt; ban vui cöùu khoå. Ñaëc Great majesty: Ñaïi uy löïc. bieät aùm chæ Ngaøi Quaùn Theá AÂm Boà Taùt. Great mandara: Great mandala—Ñaïi Maïn Ñaø Great Mercy Shrine: Ñieän Ñaïi Bi. La—One of the four groups of Buddhas and Great merit: Great achievements—Ñaïi coâng bodhisattvas of the esoteric school—Moät trong ñöùc. boán loaïi Maïn Ñoà La, veõ hoaëc taïc hình töôùng vaø Great metaphysical treasuries: Ñaïi Phaùp hình theå chö Phaät vaø chö Boà Taùt trong tröôøng phaùi Taïng—According to the Flower Adornment Sutra, Maät Toâng. Chapter 27, there are ten great metaphysical Great mandara flower: Great mandala treasuries of Great Enlightening Beings—Theo flower—Ñaïi Baïch Hoa—Boâng maïn ñaø la lôùn. Kinh Hoa Nghieâm, Phaåm 27, coù möôøi Phaùp Taïng Great master: Ñaïi Sö— See Great guide. lôùn cuûa chö Ñaïi Boà Taùt—See Ten great Great matter of birth and death: Sanh Töû Ñaïi metaphysical treasuries of Great Enlightening Söï—The great issue of birth and death, or the Beings. clarification of life and death is one great purpose Great mind: Ñaïi taâm—Ñaïi trí—See Eight of all Buddhists. minds. Great matter great cause: Ñaïi söï nhaân Great mind ocean: Ñaïi Taâm Haûi—Taâm roäng duyeân—For the sake of a great cause, or because lôùn nhö ñaïi döông—Omniscience. of a great matter—The Buddha appeared, for the Great mind and power: Ñaïi taâm löïc—The changing beings from illusion into enlightenment wisdom and activity of a Buddha—Taâm löïc roäng (according to the Lotus Sutra), or the Buddha- lôùn bao la, chæ trí hueä vaø nhöõng hoaït ñoäng cuûa nature (according to the Nirvana Sutra), or the joy Phaät. of Paradise (according to the Infinite Life Sutra)— Great Ming dynasty catalogue of the Phaät xuaát hieän vì moät ñaïi söï nhaân duyeân: Khai thò Tripitaka: Ñaïi Minh Tam Taïng Thaùnh Giaùo cho chuùng sanh ngoä nhaäp tri kieán Phaät, hay laø giaùc Muïc Luïc—Made during the reign of the emperor ngoä theo kinh Phaùp Hoa, Phaät taùnh theo kinh Nieát Yung Lo. It is the catalogue of the northern Baøn vaø thieân ñöôøng cöïc laïc theo kinh Voâ Löôïng collection—Saùch ghi cheùp laïi muïc luïc Tam taïng Thoï. Kinh Ñieån döôùi thôøi vua Vónh Laïc nhaø Minh. Ñaây Great means: Mahopaya (skt)—Ñaïi Phöông laø muïc luïc cuûa Baéc Taïng. Tieän—The great appropriate means, or expedient Great Monk: Monk of great virtue and old method of teaching by Buddhas and age—Senior monk—Ñaïi Laõo Taêng (Ñaïi Laõo Hoøa bodhisattvas—Phöông tieän thieän xaûo cuûa Phaät vaø Thöôïng). Boà Taùt. Great mourning: Ñaïi tang. Great men do not remember the faults of Great mystery: Mysterious mechanism—Occult lesser men:

Ngöôøi lôùn khoâng nhôù loãi cuûa ngöôøi cause—Mysticism—Huyeàn cô. nhoû (Ñaïi nhaân baát kyù tieåu nhaân quaù). Ngöôøi Phaät Great name: Hoàng danh. töû neân luoân laøm moät ngöôøi lôùn—A Buddhist Great net: Ñaïi Voõng—The main principle of should always be a great man. Budhism, likened to the great rope of a net. Great merciful: Great compassion— Great Great nirvana: Mahaparinirvana (skt)—Ñaïi loving-kindness—Most merciful—Ñaïi töø. Nieát Baøn.

1) The great or final entrance into extinction and Great order: Ñaïi Meänh—The great command— cessation. It is interpreted in Mahayana as Destiny or fate (life-and-death, mortality, meaning the cessation or extinction of passion reincarnation). and delusion of mortality, and of all activities, Great Ornament Vaipulya Sutra: Phöông and deliverance into a state beyond these Quaûng Ñaïi Trang Nghieâm Kinh—The Lalita-concepts. In Mahayana it is not understood as vistara, which gives an account of the Buddha in the annihilation, or cessation of existence; the the Tusita Heaven and his descent to earth as reappearance of Dipamkara (who had long Sakyamuni—Kinh noùi veà nhöõng chuyeän Phaät entered nirvana) along with Sakyamuni on giaùng traàn töø treân cung trôøi Ñaâu suaát xuoáng theá the Vulture Peak supports this view. It is a xuaát gia, thaønh ñaïo vôùi danh hieäu Thích Ca Maâu state above all terms of human expression: Ni. Nieát baøn tòch tònh—Ñaïi Baùt Nieát Baøn—Ñaïi Great ornate world: Ñaïi Trang Nghieâm Theá nhaäp dieät hay söï nhaäp dieät lôùn. Ñaïi Thöøa giaûi Giôùi—The universe of Akasagarbha thích ñaây laø söï chaám döùt duïc voïng vaø aûo Bodhisattva—Theá giôùi trang nghieâm hay theá giôùi töôûng cuûa moïi sinh hoaït trong luaân hoài sanh cuûa Ngaøi Hö Khoâng Taïng Boà Taùt. töû, noù vöôït ra ngoaøi moïi khaùi nieäm. Ñaây Great ox cart: Ñaïi Ngöu Xa—The great white khoâng phaûi laø moät söï hoaïi dieät hoaøn toaøn hay ox-cart for the Mahayana Bodhisattvas. chaám döùt hieän höõu, söï taùi xuaát hieän cuûa Mentioned in the Lotus sutra parable of the Nhieân Ñaêng Coå Phaät cuøng vôùi Phaät Thích Ca burning house—Ñaïi xa baïch ngöu cho Boà Taùt treân ñænh Linh Thöùu ñaõ laøm saùng toû yù nghóa Ñaïi Thöøa. Xe Traâu laø xe lôùn nhaát trong truyeän naày. Ñaây laø moät traïng thaùi vöôït ra ngoaøi moïi nguï ngoân nhaø löûa trong Kinh Dieäu Phaùp Lieân ngoân töø dieãn ñaït cuûa con ngöôøi. Hoa—See Four carts. 2) Tòch Dieät: Parinirvana or Prasama (skt)—Nieát baøn tòch dieät, hay Ñaïi Nieát Baøn—Calmness Great paramita: Ñaïi Ba La Maät—The great and extinction—Extinction—The great paramitas or perfections of bodhisattvas—The ten nirvana—Tranquility. paramitas—Ñaïi ba la maät hay nhöõng ba la maät cuûa chö Boà Taùt. Great nirvana dharma king: The great tranquil dharma king—Tòch Ñònh Phaùp Vöông. Great peacock king: Mayura (skt)—Ñaïi khoång töôùc vöông. Great Nirvana Sutra: Kinh Ñaïi Baùt Nieát Baøn—See Maha Parinirvana Sutra. Great Penetration Mountain King Thus Great ocean: Mahasamudra-sagara (skt): Ñaïi Come One: Ñaïi Thoâng Sôn Vöông Nhö Lai— Haûi—Bieån lôùn. According to the Earth Store Bodhisattva Sutra, Chapter 9, in the past, a Buddha named Great Great Ocean Assembly of Peaceful Penetration Mountain King Thus Come One Bodhisattva: Thanh Tònh Ñaïi Haûi Chuùng Boà appeared in the world. If a man or woman hears Taùt—See Twenty five Bodhisattvas

who protect this Buddha's name, that person will encounter as all who call Amitabha. many Buddhas as there are grains of sand in the Great ocean congregation: As all the waters Ganges, who will speak Dharma extensively for flowing into the sea become salty, so all ranks that person, and that person will certainly realize flowing into the sangha become of one flavour Bodhi—Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù and lose old differentiations—Ñaïi haûi chuùng. chín,veà thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Great ocean seal: Ñaïi Haûi AÁn—Haûi AÁn Tam Ñaïi Thoâng Sôn Vöông Nhö Lai. Nhö coù ngöôøi Muoäi—The ocean symbol, as the face of the sea nam ngöôøi nöõ naøo nghe ñöôïc danh hieäu cuûa ñöùc reflects all forms, so the samadhi of a bodhisattva Phaät ñaây, thôøi ngöôøi naày ñaëng gaëp haèng haø chö reflects to him all truths—Laáy maët nöôùc bieån caû Phaät noùi nhieàu phaùp maàu cho, ñeàu ñaëng thaønh ñaïo in hieän muoân hình vaïn traïng ñeå so vôùi Tam muoäi Boà Ñeà. cuûa Boà Taùt bao haøm heát thaûy vaïn phaùp.

Great and perfect enlightenment: Buddha- naøy baét nguoàn töø thôøi ngaøi Phoå Hieàn, ngaøi ñaõ wisdom—Ñaïi vieân giaùc—Söï giaùc ngoä to lôùn vieân truyeàn trao laïi Kim Cang Thuû. Ngaøi ñaõ daïy cho maõn hay laø Phaät trí. Garap Dorje. Sau ñoù heä thoáng thieàn ñònh naøy Great and perfect mirror wisdom: Ñaïi vieân ñöôïc truyeàn sang Taây taïng bôûi ngaøi Lieân Hoa caûnh trí (cuûa Phaät A Suùc)—The great perfect Sanh vaø Vimalamitra vaøo theá kyû thöù 8. Söï tu taäp mirror wisdom of Aksobhya Buddha—See Four cuûa heä thoáng naøy nhaém vaøo vieäc thoâng hieåu vaïn knowledges (C) and (D). höõu vaø khoâng taùnh laø cuøng xuyeân nhau, cuøng thaåm thaáu nhau vaø khoâng theå taùch rôøi ñöôïc. Vaïn Great perfect wisdom: Ñaïi Vieân Trí—Great höõu phaûi ñöôïc xem nhö do taâm taïo taùc vaø khoâng Perfect Wisdom is the wisdom of all knowing, coù thöïc chaát hieän höõu. Tu taäp "Ñaïi Toaøn" perfection, etc. Other enlightened beings such as Pratyeke-Buddhas and Sravakas also have Great pity: Mahakaruna (skt)—Great wisdom bu their wisdom is infinitely small compassion—Great mercy—Ñaïi Bi—See Three compaired to the "Great Perfect Wisdom—Ñaïi Buddha's virtues and Compassion. vieân trí laø Phaät trí. Ñaây laø trí bieát taát caû vaø toaøn Great pity samadhi: Ñaïi Bi Tam Muoäi—The veïn. Nhöõng baäc giaùc ngoä nhö Duyeân Giaùc vaø samadhi of great pity, in which Buddhas and Thanh Vaên cuõng coù trí tueä, nhöng trí tueä naày so bodhisattvas developed their great pity—The vôùi ñaïi vieân trí thì quaù nhoû. samadhi in which Vairocana evolves the group Great perfection: Ñaïi Toaøn—System of and it is described as the "mother of all Buddha- meditation that is particularly important in the sons."—Tam muoäi cuûa loøng ñaïi bi, qua ñoù chö Nyingmapa order of Tibetan Buddhism, but which Phaät vaø chö Boà Taùt phaùt trieån loøng ñaïi bi cuûa hoï. is also practiced in other orders. According to Great potentiality: Ñaïi Quyeàn—See Great lineage histories, it originated with powers of Buddhas and Bodhisattvas. Samantabhadra, who passed it on to Vajrasattva. Great powers: Ñaïi Löïc—Great in power—The He taught it to Garap Dorje (Surativajra). It was great powers obtainable by a bodhisattva. later transmitted to Tibet by Padmasambhava and 1) Great will: Ñaïi chí löïc. Vimalamitra in the eighth century. Its practices 2) Great mind: YÙ löïc. aim at

understanding that phenomena and 3) Action: Haønh löïc. emptiness interpenetrate and are inseparable. The 4) Shame to do evil: Taøm löïc. phenomena are viewed as creations of mind and 5) Wisdom: Hueä löïc. as empty of inherent existence. Practice of “great 6) Energy: Cöôøng löïc. perfection” dispenses with Tantric visualizations, 7) Firmness: Trì löïc (Söùc tu trì). and instead of focuses on direct apprehension of 8) Virtue: Ñöùc löïc. the clear light nature of mind. Meditators are 9) Reasoning: Bieän löïc. taught to cultivate a union of essential purity and 10) Personal appearance: Saéc löïc. spontaneity. Essential purity refers to the mode of 11) Physical powers: Thaân löïc. being, which is emptiness. Spontaneity is based on 12) Wealth: Taøi löïc. the notion that all positive qualities are already 13) Spirit: Thaàn löïc. spontaneously established in the “basis-of-all,” 14) Magic: Thaàn thoâng löïc. and so when meditators realize the innate purity 15) Spreading the truth: Hoaèng phaùp löïc. of the basis-of-all, the manifold attributes of a 16) Subduing demons: Haøng ma löïc. buddha become manifest. The basic text of “great Great power of accomplishing a vow: Ñaïi perfection” is the Fourfold Innermost Essence by Nguyeän Löïc—A vow made by a Buddha or Longchen Rapjampa (1308-1364), who is also the Bodhisattva—Löïc lôùn cuûa chö Phaät vaø chö Boà Taùt author of another important text, the “Seven nhôø ñoù maø caùc ngaøi thaønh töïu ñöôïc ñaïi nguyeän. Treasures.”—Heä thoáng thieàn ñònh ñaëc bieät trong Great powers of Buddhas and Bodhisattvas: tröôøng phaùi Nyingmapa cuûa Phaät giaùo Taây Taïng, Ñaïi Quyeàn—The great potentiality or the great nhöng cuõng ñöôïc caùc tröôøng phaùi khaùc tu taäp. power of Buddhas and bodhisattvas to transform Theo lòch söû caùc doøng truyeàn thöøa, thì heä thoáng

themselves into others, by which Maya becomes ten great qualities that are hard to believe of all the mother of 1,000 Buddhas, Rahula the son of Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 33, coù 1,000 Buddhas, and all beings are within the möôøi phaùp quaûng ñaïi khoù tin cuûa chö Phaät—See potency of the dharmakaya—Ñaïi Thaùnh Quyeàn, Ten great qualities that are hard to believe of all khaû naêng tuyeät luaân cuûa chö Phaät vaø chö Boà Taùt Buddhas. coù theå töï hoùa thaân vaøo ngöôøi khaùc hay hoùa hieän dò Great Quietness and Reflection: Maka-shikan hình, baèng caùch ñoù maø Hoaøng Haäu Ma Gia ñaõ (jap)—Ñaïi Chæ Quaùn—Ma Ha Chæ Quaùn—A laøm meï 1.000 Phaät, La Haàu La laøm con cuûa 1.000 record of the lectures of Master T’ien-T’ai Chih-I, Phaät, vaø taát caû chuùng sanh ñeàu naèm trong khaû founder of the T’ien-T’ai school. The foundation naêng cuûa Phaùp thaân Phaät. work on T’ien-T’ai’s modified form of samadhi, Great powers of personality: Ñaïi töï taïi ngaõ—rest of body for clearness of vision. It is also The eight great powers of personality or called the concentration or mental state, in which sovereign independence—Taùm caùi ngaõ töï taïi is perceived, at one and the same time, the unity lôùn—See Eight great powers of personality. in the diversity and the diversity in the unity (a Great praise: Ñaïi taùn thaùn. method ascribed by T’ien-T’ai to the Lotus Sutra). Great Prajna Sutra: Maha-prajna-paramita- It is one of the three foundation works of the sutra (skt)—Dai-hannya-kyo (jap)—Sutra of Great T’ien-T’ai School; was delivered by Chih-I to his Prajna-Paramita—Ñaïi Baùt Nhaõ Ba La Maät Ña disciple Chang-An who

committed it to writing— Kinh. Ghi laïi nhöõng thôøi thuyeát giaûng cuûa Sö Thieân Thai Trí Khaûi, vò saùng laäp ra toâng Thieân Thai. Boä saùch Great precious flower: Ñaïi Baûo Hoa—Boâng caên baûn cuûa toâng Thieân Thai daïy veà caùch an quí hay sen ñöôïc keát baèng ngoïc—A lotus made of döôõng thaân ñeå taâm ñöôïc trong saùng. Cuõng ñöôïc pearls. goïi laø vieân ñoán chæ quaùn, nghóa laø nhôø vaøo söï taäp Great precious mani: Ñaïi Mani—Ñaïi Baûo Ma trung tinh thaàn maø ngöng baët voïng nieäm vaø ñaït Ni—Pure pearl—The Buddha-Truth—Vieân ngoïc ñöôïc chaân trí töùc thì (ñaây laø phöông phaùp cuûa toâng quí hay chaân lyù Phaät giaùo. Thieân Thai trong Kinh Phaùp Hoa). Ñaây laø moät Great precious ocean: Ñaïi Baûo Haûi—The great trong ba boä saùch lôùn cuûa Thieân Thai do ñaïi sö precious ocean of the merit of Amitabha—Bieån Thieân Thai thuyeát giaûng vaø ñöôïc ñeä töû cuûa ngaøi laø coâng ñöùc lôùn cuûa Ñöùc Phaät A Di Ñaø. Chöông An ghi cheùp laïi thaønh boä—See T'ien-T'ai Great precious region: Ñaïi Baûo Phöông—The and Chih-I. great precious region, described in the Great radiance: Vaàng quang minh röïc rôõ. Maharatnakuta Sutra, as situated between the Great realm to learn patience: Saha (skt)— world of desire and the world of form—Vuøng Ñaïi This world—Ñaïi nhaãn theá giôùi. Baûo, ñöôïc dieãn taû trong Kinh Ñaïi Baûo Tích, vuøng Great red lotus: Ñaïi Hoàng Lieân—Hoa Sen naày naèm giöõa Duïc giôùi vaø Saéc giôùi. Ñoû—The cold hell where the skin is covered with Great princely almsgiver: Naêng Thí Thaùi Töû— chaps like lotuses—Teân cuûa moät loaïi ñòa nguïc Prince "Giver." The great princely almsgiver, a laïnh ñeán noåi da thòt nöùt toaùc ra nhö nhöõng hoa sen former incarnation of sakyamuni (Sakyamuni in ñoû. previous life), when he obtained the magic Great refuge: Ñaïi quy y. dragon-pearl and by its power relieved the needs of all the poor—Tieàn thaân cuûa Ñöùc Phaät Thích Great rejoicing: Ñaïi hyû. Ca, khi ngaøi nhaän ñöôïc long ngoïc vaø do bôûi naêng Great reliable Brahmana: Ñaïi Kieân Coá Baø La löïc cuûa ngoïc naày maø ngaøi ñaõ laøm vôi nhöõng nhu Moân—Sakyamuni in a previous life when he was caàu caàn kíp cuûa nhöõng ngöôøi ngheøo. a minister of a country—Ñöùc Thích Ca Maâu Ni Great psychic power: Ñaïi thaàn thoâng. trong moät tieàn kieáp laøm quan ñaïi thaàn trong moät nöôùc coù teân laø Ñaïi Kieân Coá Baø La Moân. Great qualities that are hard to believe: Phaåm chaát vó ñaïi khoù tin—According to the Great renunciation: Ñaïi xuaát theá—One of the Flower Adornment Sutra, Chapter 33, there are most prominent features of the Buddha's life-story

is the fact that in his final existence he was however, he wished to see beyond the perimeter human. This information can be misleading, of his guarded dwellings. The king tried to however, because he was much more than an dissuade him, but on failing in this attempt he ordinary person. Being a Buddha is being neither ordered the city to be cleared of anything that human nor god, but going beyond the nature of might discomfort the prince. In four outings, both. In spite of this distinction, the Buddhist known in the Buddhist tradition as "the Four tradition recalls the exemplary life of the Buddha Sights," Siddhartha encountered old age, disease, in his human phase as a means of introducing the death, and finally, an ascetic who was seeking a basic

problem of human existence, the problem to way to transcend such suffering. He was deeply which enlightenment is the solution. After his final affected by this fourth encounter and vowed to birth the Bodhisattva was named Siddhartha, abandon his princely life and seek the truth about meaning “one whose goal is accomplishment.” the human condition. Having taken this resolve, The seers immediately recognized that he was a Siddhartha returned to the palace, where he was special child. Even in infancy he bore the thirty- notified that his wife had given birth to a son. He two marks of a great man, attesting to his could not find happiness in this, and retorted, “A uniqueness (see Thirty-two auspicious marks). His fetter (Rahula) has been born.” The king mother, her mission accomplished, died seven consequently decreed that his grandson should be days after his birth and was reborn amid the named “Rahula”. At the palace all attempts to contented gods of the Tusita Heaven. Siddhartha’s entertain Siddhartha failed. He was no longer future was prophesied twice on both occasions it interested in the delights of the senses and merely was revealed that he would be either a universal fell asleep on the couch. When he awoke in the king, known throughout the lands for his power middle of the night he saw the beautiful singers and justice, or a Buddha, leading a religious life and dancers sprawled inelegantly over his parlor, and setting humankind free from ignorance. If they seemed to him like corpses and caused him Siddhartha followed the life of a householder he mental anguish. He resolved to carry through his would become a great king, but if he renounced “great renunciation” that very night and instructed the world he would become a Buddha. King his charioteer Chandaka to prepare his great horse Suddhodana was told that in order to ensure his Kanthaka. Before leaving the palace, he visited son’s royal future, he must prevent him from ever his wife’s chambers. Standing at the threshold and seeing the miseries of life. The king thus built smelling the jasmine, his heart was filled with three palaces for his son, and surrounded them longing. He saw the fair Yasodhara sleeping with with guards whose duty was to prevent the prince her hand resting on Rahula, and felt the urge to from seeing the true character of human pick his son up for the last time, but he did not experience. Siddhartha Gautama was a unique dare to do so for fear that he might wake them and and talented youth. His radiance knew no bounds jeopardize his departure. Under normal and he excelled his contemporaries in skill and circumstances leaving the palace would have learning. Cushioned by all the imaginable delights been impossible. There was hundreds of armed of worldly life, he remained ignorant of the men at each of the town’s massive gates. But one inevitable pain of the human condition. The heavenly deva gently swung open the gate while Buddhacharita describes his splendid surroundings others muffled the sound of Kanthaka’s hoofs and in great detail, evoking, for example, the soft plunged the town’s inhabitants into a deep voices and charming music of many dancing girls slumber. Swiftly riding through the air, and the radiant pavilions suited to every season. accompanied by celestial hosts of all kinds. In time the prince married the fair Yasodhara, and Siddhartha. Chandaka, and Kanthaka arrived at at the age of twenty-nine it seemed as if he would the river Anoma. There

the Bodhisattva did proceed along the road to kingship without ever Chandaka to return to the palace to inform his suspecting the outside the delights of his secure family of his departure . Kanthaka could not bear haven there was much harsher reality. One day, to part with his master and died on the spot. He

was reborn in the Tavatimsa Heaven, the Heaven cho vua Tònh Phaïn söï kieän naøy ñeå baûo ñaûm töông of the Thirty-Three Gods. Shedding his royal lai cuûa hoaøng toäc cuûa ñöùa con trai cuûa Ngaøi. Vua attire, the Bodhisattva cut off his flowing hair with cha phaûi tìm caùch ngaên chaën ñeå khoâng bao giôø one stroke of his sword and tossed into the air, cho Thaùi töû troâng thaáy nhöõng caûnh khoán cuøng baát saying, “If I am to become a Buddha, let it remain haïnh cuûa cuoäc soáng. Vì vaäy nhaø vua cho xaây ba in the sky; if not, let it fall to the ground.” With his toøa cung ñieän cho con trai mình vaø coù ñoäi quaân divine eye. Indra, king of the gods, saw this baûo veä, nhieäm vuï cuûa hoï laø ngaên khoâng cho Thaùi gesture and caught the Bodhisattva’s hair in jewel töû troâng thaáy nhöõng ñaëc tính thaät söï maø con ngöôøi casket. The god Brahma offered the Bodhisattva phaûi traûi qua. Thaùi töû Taát Ñaït Ña Coà Ñaøm laø moät three saffron robes, an alms bowl, and the other chaøng trai treû ñaày taøi naêng vaø caù tính ñoäc ñaùo vaø requisites of a monk: a razor, a needle, a water Ngaøi vöôït troäi nhöõng ngöôøi cuøng löùa tuoåi ôû laõnh strainer and a belt. Siddhartha was now set on the vöïc taøi naêng vaø hoïc vaán. Ñöôïc soáng trong chaên irrevocable path to liberation, at the end of which eâm neäm aám cuøng vôùi taát caû nhöõng thoûa thích he would attain perfect wisdom and completely khoâng theå töôûng ñöôïc cuûa cuoäc soáng traàn tuïc, extinguish the flame of suffering—Moät trong Ngaøi vaãn chöa bieát ñöôïc söï ñau ñôùn cuûa kieáp nhöõng neùt noåi baät cuûa caâu chuyeän veà cuoäc ñôøi ngöôøi maø khoâng moät ai coù theå traùnh ñöôïc. Söû thi Ñöùc Phaät vôùi söï kieän Ngaøi laø moät con ngöôøi trong moâ taû nhöõng caûnh huy hoaøng traùng leä chung kieáp taùi sanh laàn cuoái cuûa mình. Tuy nhieân, tin töùc quanh Ngaøi, khoâng thieáu moät thöù gì, ví duï nhö lôøi naøy coù theå laøm cho ngöôøi ta suy nghó leäch laïc, bôûi ca tieáng haùt traàm boång cuûa aâm nhaïc du döông vôùi vì Ngaøi khoâng coøn laø moät con ngöôøi bình thöôøng. nhieàu vuõ nöõ coù saéc ñeïp meâ hoàn vaø töøng cung ñieäu Laø moät vò Phaät thì khoâng phaûi laø ngöôøi maø cuõng cho moãi muøa. Vaøo thôøi gian Thaùi töû keát hoân cuøng khoâng phaûi laø thaàn linh, nhöng laïi vöôït xa baûn coâng chuùa Gia Du Ñaø La khi Ngaøi ôû tuoåi 29, söï chaát cuûa hai thöù vöøa keå. Maëc duø söï xuaát chuùng vieäc döôøng nhö theå laø Ngaøi seõ tieán tôùi con ñöôøng naøy, truyeàn thoáng ñaïo Phaät nhaéc nhôû moät ñôøi noái nghieäp vua cha maø chaúng coù maûy may ngôø soáng göông maãu cuûa Ñöùc Phaät trong giai ñoaïn raèng theá giôùi beân ngoaøi cung ñieän an toaøn, coù ñaày laøm ngöôøi cuûa Ngaøi nhö laø moät phöông tieän ñi nhöõng thoûa thích duïc laïc naøy laïi coù moät thöïc teá voâ vaøo vaán ñeà cô baûn veà kieáp soáng cuûa con ngöôøi, cuøng nghieät ngaõ. Tuy nhieân, vaøo moät ngaøy noï, vaán ñeà ñi ñeán söï giaùc ngoä laø moät giaûi phaùp. Sau Ngaøi ao öôùc ñöôïc nhìn thaáy nhöõng gì vöôït qua laàn taùi sinh cuoái cuøng, vò Boà Taùt ñöôïc ñaët teân laø nhöõng thaønh luõy cuûa nhöõng ngöôøi lính canh. Vua Taát Ñaït Ña,

coù nghóa laø “moät ngöôøi coù muïc ñích cha coá khuyeân can Thaùi töû, nhöng thaát baïi, neân cuûa mình thaønh töïu.” Nhöõng nhaø tieân tri ñöông sau ñoù phaûi ra leänh queùt doïn laøm saïch seõ baát cöù thôøi laäp töùc nhaän ra raèng Ngaøi laø moät caäu beù ñaëc ñieàu gì coù theå laøm cho Thaùi töû khoù chòu. Trong 4 bieät. Ngay khi coøn beù, Ngaøi ñaõ coù trong mình 32 laàn ñi daïo ngoaøi thaønh, theo truyeàn thoáng Phaät töôùng haûo cuûa moät con ngöôøi vó ñaïi, chöùng toû söï giaùo laø “Boán Hình AÛnh,” Thaùi töû Taát Ñaït Ña ñaõ ñoäc toân cuûa Ngaøi (see Tam Thaäp Nhò Haûo Töôùng ñoái maët vôùi laõo beänh vaø töû, vaø cuoái cuøng laø hình Cuûa Phaät). Meï cuûa Ngaøi sau khi hoaøn taát nhieäm aûnh moät ñaïo só khoå haïnh ñang ñi tìm con ñöôøng vuï thieâng lieâng cuûa mình, ñaõ qua ñôøi khi Ngaøi vöøa ñeå vöôït qua söï khoå. Ngaøi voâ cuøng xuùc ñoäng vôùi môùi sanh ra ñöôïc 7 ngaøy vaø taùi sanh nôi coõi trôøi hình aûnh thöù tö naøy, vaø phaùt nguyeän töø boû cuoäc Ñaâu Suaát. Töông lai cuûa Thaùi töû Taát Ñaït Ña ñaõ ñôøi xa hoa cuûa mình vaø ñi tìm chaân lyù veà thaân ñöôïc tieân ñoaùn hai laàn vaø vaøo caû hai dòp ñeàu cho phaän con ngöôøi. Sau khi ñi ñeán quyeát ñònh naøy, thaáy raèng Ngaøi seõ laø moät vò vua cuûa vuõ truï hoaëc Taát Ñaït Ña trôû veà cung ñieän, ôû ñaây Ngaøi ñöôïc moät vò Phaät, khaép theá gian ñeàu bieát ñeán quyeàn löïc thoâng baùo laø vôï Ngaøi sanh cho Ngaøi moät ñöùa con vaø söï coâng baèng cuûa Ngaøi, hoaëc laø moät vò Phaät, trai. Ngaøi khoâng laáy laøm vui söôùng vôùi tin möøng daãn daét ñôøi soáng toân giaùo vaø ñöa nhaân loaïi thoaùt naøy vaø keâu leân “Moät söï troùi buoäc (rahula) ra ñôøi.” khoûi voâ minh. Neáu Thaùi töû Taát Ñaït Ña theo ñuoåi Do ñoù vua cha ra saéc leänh ñaët teân cho ñöùa chaùu ñôøi soáng cuûa moät baäc gia tröôûng, Ngaøi seõ trôû trai mình laø La Haàu La. Trong cung ñieän, nhaø vua thaønh moät ñaïi vöông, nhöng neáu Ngaøi töø boû theá duøng moïi noã löïc ñeå laøm khuaây khoûa noãi loøng cuûa tuïc Ngaøi seõ trôû thaønh Phaät. Caùc nhaø tieân tri baùo Thaùi töû Taát Ñaït Ña nhöng ñeàu voâ ích. Thaùi töû

khoâng coøn quan taâm ñeán nhöõng duïc laïc vaø hoaøn Great resolve: Mahapranidhana (skt)—Ñaïi toaøn caûm thaáy buoàn nguû treân chieác gheá tröôøng kyû. Nguyeän—See Great vow. Vaøo moät nöûa ñeâm khi Ngaøi tænh giaác roài troâng Great Reverend: Boá Ñaïi Hoøa Thöôïng—See thaáy nhöõng naøng ca kyõ vaø nhöõng vuõ coâng xinh Cloth-bag monk. ñeïp naèm soùng soaøi trong phoøng khaùch cuûa Ngaøi, Great root of faith: Ñaïi Tín—Great root of ñoái vôùi Ngaøi luùc naøy gioáng nhö nhöõng xaùc cheát vaø faith; the strong faith that is considered one of the caûm thaáy tinh thaàn ñau ñôùn. Ngaøi quyeát ñònh ñi three “pillars” pf the practice of Zen. The other ñeán “söï xuaát gia vó ñaïi” ngay chính ñeâm ñoù Ngaøi two essentials are great doubt and great resolve— ra leänh cho ngöôøi ñaùnh xe laø Xa Naëc, chuaån bò Ñaïi tín laø nieàm tin saâu saéc, laø goác reã lôùn cuûa nieâm cho mình ngöïa Kieàn Traéc. Tröôùc khi rôøi boû cung tin, ñöôïc coi nhö moät trong ba ñieàu kieän caên baûn ñieän, Ngaøi gheù qua caên phoøng cuûa vôï mình, ñöùng cuûa Thieàn taäp. Hai ñieàu kieän kia laø ñaïi nghi vaø ôû ngöôõng cöûa vaø ngöûi thaáy muøi hoa laøi, loøng Ngaøi ñaïi quyeát. ñaày xao xuyeán. Ngaøi troâng thaáy coâng chuøa Gia Great sages: Great saints—Ñaïi Thaùnh—Ñaïi Du Ñaø La naèm nguû vôùi baøn tay töïa treân mình

La Hieàn. Haàu La, loøng Ngaøi thoâi thuùc muoán aüm ñöùa con thô cuûa mình vaøo loøng laàn cuoái, nhöng Ngaøi khoâng Great saint: Ñaïi Thaùnh. daùm laøm nhö vaäy vì sôï raèng mình seõ ñaùnh thöùc hoï Great Sangha School: Mahasanghika (skt)— vaø nhö theá seõ caûn trôû cho söï ra ñi cuûa mình. Trong Daishubu (jap)—Ñaïi Chuùng Boä—Together with nhöõng luùc bình thöôøng, vieäc rôøi boû cung ñieän laø the Theravada School, one of the two principal khoâng theå xaûy ra, coù haøng traêm binh só vuõ trang ôû schools of Early Hinayana Buddhism. caùc coång thaønh. Nhöng moät vò trôøi môû coång thaønh Mahasanghika is said more liberal than its main trong khi nhöõng vò khaùc laøm giaûm bôùt aâm thanh rival group of Sthaviras in both monastic cuûa tieáng voù ngöïa Kieàn Traéc roài ñöa nhöõng ngöôøi discipline and doctrinal interpretation. The daân trong thaønh vaøo giaác nguû say. Nhanh choùng Mahasanghika views the Buddha as a vöôït qua khoâng trung cuøng vôùi moïi tinh tuù treân supramundane being, while the Sthaviras baàu trôøi, Thaùi töû Taát Ñaït Ña, Xa Naëc vaø ngöïa emphasizes that he's only an exceptional human Kieàn Traéc ñeán bôø soâng Anoma. ÔÛ ñoù Thaùi töû being. Some scholars believe that the khuyeân Xa Naëc neân trôû veà hoaøng cung ñeå baùo tin Mahasanghika may have been a transitional form cho hoaøng gia veà söï ra ñi cuûa Ngaøi. Con ngöïa of the Mahayana schools later because the school Kieàn Traéc khoâng chòu ñöïng ñöôïc söï chia ly vôùi adopted some doctrines that later became chuû mình vaø cheát ngay taïi choã luùc aáy. Noù ñöôïc taùi associated with Mahayana, such as the idea that a sinh vaøo coõi trôøi 33 taàng. Côûi boû y phuïc cuûa hoaøng Bodhisattva may voluntarily choose to be reborn gia, Thaùi töû duøng chieác göôm cuûa mình caét ñöùt in lower realms of existence in order to benefit maùi toùc dôïn soùng, xong roài tung leân trôøi vaø noùi: others—Cuøng vôùi tröôøng phaùi Nguyeân Thuûy, moät "Neáu ta trôû thaønh Phaät, haõy ñeå nhöõng toùc naøy trong hai tröôøng phaùi sôùm nhaát cuûa Phaät giaùo Tieåu naèm yeân treân baàu trôøi, neáu khoâng haõy ñeå noù rôi Thöøa. Ñaïi Chuùng Boä laø moät nhoùm Taêng só caáp xuoáng ñaát." Vôùi thieân nhaõn, vò trôøi Ñeá Thích thaáy tieán hôn nhoùm "Thöôïng Toïa Boä," laø nhoùm raát baûo ñöôïc neân voâi naém baét laáy môù toùc aáy vaø cho vaøo thuû trong giôùi luaät vaø giaûng giaûi giaùo phaùp. Nhoùm chieác hoäp ngoïc. Moät vò Phaïm Thieân daâng cho Ñaïi Chuùng Boä nhìn Ñöùc Phaät nhö moät sieâu nhaân, Thaùi töû ba boä y, moät chieác baùt vaø nhöõng vaät duïng trong khi nhoùm "Thöôïng Toïa Boä" chæ xem Ngaøi cuûa moät nhaø sö: moät dao caïo, moät caây kim, moät nhö moät con ngöôøi xuaát chuùng maø thoâi. Moät vaøi caùi loïc nöôùc, vaø moät chieác thaét löng. Töø ñaây Thaùi hoïc giaû tin raèng Ñaïi Chuùng Boä laø moùc chuyeån töû Taát Ñaït Ña caát böôùc treân con ñöôøng khoâng theå tieáp cuûa tröôøng phaùi Ñaïi Thöøa bôûi vì noù thöøa töø boû ñöôïc ñeå ñi ñeán giaûi thoaùt trí tueä hoaøn haûo nhaän nhöõng giaùo lyù maø veà sau naøy coù lieân heä vôùi vaø hoaøn toaøn daäp taét ñöôïc ngoïn löûa khoå ñau. Ñaïi Thöøa, chaúng haïn nhö tö töôûng veà moät vò Boà Great resolution: Chí nguyeän lôùn—See Three Taùt töï nguyeän taùi sanh vaøo coõi thaáp hôn nhaèm lôïi factors making for success in the cultivation of laïc chuùng sanh—See Mahasanghika. Zen.

Great sastras: Nhöõng boä luaän lôùn—There are Great suffering: Ñaïi khoå. five great sastras—See Five great sastras. Great Sumeru Buddha: Ñaïi Tu Di Phaät. Great scholars: Hoïc giaû loãi laïc—The four great Great Sun: Ñaïi Nhöït—See Eight patriarchs of scholars among the 500 arhats who made the the True Word sect. Vibhasa-sastra, a critical commentary on the Great Sun Buddha: Vairocana or Abhidharma—Boán vò ñaïi hoïc giaû trong soá naêm Mahavairocana (skt)—Ñaïi Nhaät Nhö Lai—See traêm vò A La Haùn, nhöõng ngöôøi ñaõ vieát ra boä Vairocana. Luaän Vi Dieäu Phaùp—See Four great scholars. Great sutras: Ñaïi Kinh—According to the Great Schools: Tröôøng phaùi lôùn—There are four T'ien-T'ai sect, the great sutra implies the Infinite Mahayanas, or four Great Schools—Coù boán toâng Life Sutra of the Pure Land Sect, while the Amida phaùi Ñaïi Thöøa—See Four Great Schools. Sutra is considered as a Smaller Sutra. There are Great sea congregation: Ñaïi Haûi Chuùng—The four great sutras in Buddhism—Theo phaùi Thieân great congregation, as all waters flowing into the Thai, thì Ñaïi Kinh chæ hai boä Kinh Phaät Thuyeát sea become salty, as all ranks flowing into the Voâ Löôïng Thoï, hai trong ba boä kinh chaùnh cuûa sangha become of one flavour and lose old Tònh Ñoä Toâng, trong khi Kinh A Di Ñaø ñöôïc goïi differentiations—Ñaïi haûi chuùng coù nghóa laø hoäi laø Tieåu Boån Kinh. Coù boán boä kinh lôùn trong Phaät chuùng gioáng nhö nöôùc chaûy ra bieån cuõng trôû neân giaùo—See Sukhavativyuha Sutra. maën, cuõng nhö vaäy taát caû ñaïi chuùng trong Taêng Great taint: Ñaïi Nhieãm Phaùp—The great ñoaøn trôû thaønh moät vò vaø maát ñi nhöõng khaùc bieät dharma of defilement, sex-attraction, associated tröôùc ñaây. with the god of love (AÙi Nhieãm Minh Vöông)— Great self: Ñaïi Ngaõ—The true personality—See Phaùp aùi nhieãm lôùn nhaát laø saéc duïc nhieãm hay söï Mahatma. aùi nhieãm cuûa hai tính nam nöõ, lieân heä tôùi AÙi Great shaman: Mahasramana (skt)—Ñaïi sa Nhieãm Minh Vöông. moân (Buddha)—See Buddha. Great talent: Ñaïi taøi. Great ship of salvation: Ñaïi Thuyeàn—Ñaïi Great talker: Ngöôøi chæ bieát noùi gioûi—See Four Thöøa, con thuyeàn lôùn cöùu ñoä chuùng sanh— types of people who can be seen as foes in Mahayana. disguise. Great spirit of inquiry: Nghi lôùn—See Three Great T'ang Chronicles of the Western factors making for success in the cultivation of World: Ñaïi Ñöôøng Taây Vöïc Kyù—Taây Vöïc Kyù— Zen. Taây Vöïc Truyeän—The Great T'ang Chronicles of Great spiritual stupa: Ñaïi linh thaùp—There the Western World, or Records of Western are eight Great Spiritual or Sacred Stupas of countries, by the T'ang dynasty pilgrim Hsuan- Buddhism—Coù taùm ngoâi thaùp thieâng lôùn cuûa Phaät Tsang, in 12 books A.D. 646-648—Kyù söï ghi laïi giaùo—See Eight great spiritual or sacred stupas. veà caùc nöôùc ôû Taây Vöïc, do Huyeàn Trang ñöøi Great spiritual teacher: Ñaïi ñoä sö—One who Ñöôøng bieân soaïn thaønh 12 quyeån vaøo khoaûng can help beings cross from mortality to nirvana, nhöõng naêm 646-648 sau Taây Lòch. i.e. a Buddha or a Bodhisattva—Baäc coù theå giuùp Great T'ang Records of Western Lands: Ñaïi chuùng sanh vöôït thoaùt töø sanh töû ñeán Nieát Baøn, Ñöôøng Taây Vöïc Kyù—See Great T'ang Chronicles nhö moät vò Phaät hay moät vò Boà Taùt. of the Western World. Great storm: Calamities of wind—Typhoon— Great teacher: Nayaka

(skt)—Ñaïi Sö—Great Ñaïi phong—One of the three destructive guide. calamities to end the world—Moät trong ba tai hoïa 1) Great teacher (master) or leader: Vò Thaày tieâu dieät theá giôùi—See Three calamities or three lôùn. final catastrophes. 2) A title of the Buddha or Great Bodhisattvas— Great-Strong-Zealous-Bold-Fierce Buddha: Moät danh hieäu cuûa moät vò Phaät hay caùc vò Ñaïi Cöôøng Tinh Taán Duõng Maõnh Phaät. Ñaïi Boà Taùt.

3) One of the ten titles of a Buddha: Moät trong baèng loøng vôùi vieäc toân kính kinh vaên Dieäu Phaùp möôøi danh hieäu cuûa Phaät. Lieân Hoa, maø oâng tin laø thaàn löïc cuûa Dieäu Phaùp 4) This is a Buddhist title which is usually Lieân Hoa seõ ban cho nhöõng ai coù nieàm tin vaøo conferred posthumously (after the master kinh vaø nhöõng ai trì nieäm hoàng danh cuûa kinh naøy. died): Danh hieäu maø caùc vò thaày Phaät giaùo Caùc ñeä töû cuûa phaùi Soka Gakkai tin raèng trì nieäm thöôøng ñöôïc truy taëng sau khi tòch. hoàng danh kinh seõ mang laïi cho hoï nhöõng lôïi ích Great teaching: Ñaïi Giaùo—The great teaching thöïc tieãn vaø daãn ñeán Phaät quaû ngay trong hieän as compared with the smaller or inferior (Tieåu ñôøi. thöøa—Hinayana). Mahayana is described as Great tranquil dharma-king: Ñaïi Tòch phaùp seeking to find and extend all knowledge, and in vöông—The nirvana dharma-king (Vairocana—certain schools, to lead all to Buddhahood. It has a Ñaïi Nhöït Nhö Lai)—Ñaïi tòch tónh hay nieát baøn concept of an eternal Buddha, or Buddhahood as cuûa phaùp vöông Ñaïi Nhöït Nhö Lai. Eternal (Adi-Buddha)—Ñaïi Thöøa Giaùo hay giaùo Great tranquility samadhi: Ñaïi Tòch Ñònh— phaùp lôùn so vôùi Tieåu Thöøa. Ñaïi thöøa ñöôïc dieãn taû Ñaïi Tòch Ñònh Tam Muoäi—Ñaïi Tòch Tính Dieäu laø giaùo phaùi tìm caàu hay laøm roäng trí tueä baèng tu Tam Ma Ñòa—The samadhi which the Tathagata taäp; trong vaøi tröôøng phaùi, chuû tröông tu theo Ñaïi enters, of perfect tranquility and concentration Thöøa seõ daãn ñeán quaû vò Phaät—See Mahayana. with total absence of any perturbing element Great texts: Chief or fundamental book or text— (parinirvana)—Tam Ma Ñòa hay pheùp thieàn ñònh Ñaïi baûn—T'ien T'ai sect takes the Infinite Life maø Nhö Lai ñaõ vaøo vôùi traïng thaùi tòch tònh vaø söï Sutra as the major of the three Pure-land sutras taäp trung hoaøn toaøn vaéng baëc nhöõng xao xuyeán and the Amitabha Sutra as minor text—Toâng loaïn ñoäng (lìa moïi taùn ñoäng, roát raùo tòch tònh). Thieân Thai laáy Kinh Voâ Löôïng Thoï laøm Ñaïi Baûn Great Transference of Merit: Ñaïi Hoài Höôùng. vaø Kinh A Di Ñaø laøm Tieåu Baûn. Great transformation: Ñaïi Hoùa—The Great Tibetan lama: Panchen Lama (tib)—Ban transforming, teaching, and work of a Buddha in thieàn Laït ma—See Panchen Lama. one life time—Chuyeån hoùa, giaùo huaán, vaø laøm Great title: Ñaïi danh hieäu—The chant recited by vieäc Phaät söï cuûa moät vò Phaät trong moät kieáp. members of the Japanese Soka Gakkai sect, Great treason: Ñaïi nghòch. "Namo Myotho Renge-kyo" (Praise to the Lotus Great treasure: Taøi saûn quí baùu nhaát. Sutra). This practice is traced back to Nichiren Great Treasure Accumulation Sutra: (1222-1282), who taught that the Lotus Sutra is the Maharatnakuta-sutra (skt)—Daiho-Shakkyo only Buddhist scripture that is appropriate to the (jap)—Kinh Ñaïi Böûu Tích—See Maha-Ratnakuta present degenerate age. He also felt that its

Sutra. teachings are too profound for most of the beings Great tree: Ñaïi Thoï—According to the T'ien- of this age to comprehend, and so they should T'ai school, Bodhisattva is considered as a great content themselves with venerating the text, tree—Theo toâng Thieân Thai, Boà Taùt ñöôïc xem which he believed has the power magically to nhö ñaïi thoï. confer on those who have faith in it and who chant its title. Members of the Soka Gakkai believe that Great and unattainable space: Immeasurable their chanting brings immediate and pragmatic space—Ñaïi Khoâng Baát Khaû Ñaéc—Hö khoâng bao benefits and leads to buddhahood in one's present la khoâng naém baét hay ño löôøng ñöôïc. lifetime—Ñaïi danh hieäu ñöôïc trì tuïng bôûi Phaät töû Great undertaking: Ñaïi phaùt khôûi—According toâng Soka Gakkai cuûa Nhaät Baûn "Nam Moâ Dieäu to the Flower Adornment Sutra, Chapter 38, there Phaùp Lieân Hoa Kinh." Loái tu taäp naøy coù töø thôøi are ten great undertakings of Great Enlightening cuûa ngaøi Nhaät Lieân, ngöôøi ñaõ daïy raèng chæ coù Beings. Enlightening Beings who abide by these Kinh Dieäu Phaùp Lieân Hoa laø thích hôïp trong thôøi can be imbued with the supremely great Maït Phaùp naøy maø thoâi. Ngaøi cuõng caûm thaáy raèng knowledge of Buddhas—Theo Kinh Hoa Nghieâm, giaùo phaùp quaù thaäm thaâm ñeå haàu heát chuùng sanh Phaåm 38, coù möôøi phaùp ñaïi phaùt khôûi cuûa chö Ñaïi trong thôøi naøy coù theå am hieåu ñöôïc, neân hoï töï Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi roát

raùo Boà Taùt haïnh, ñaày ñuû ñaïi trí voâ thöôïng cuûa are impeccably pure of all Buddhas—Theo Kinh Nhö Lai—See Ten great undertakings of Great Hoa Nghieâm, Phaåm 33, coù möôøi coâng ñöùc lôùn Enlightening Beings. hoaøn toaøn rôøi loãi thanh tònh cuûa chö Phaät—See Great Vaipulyas: Ñaïi Phöông Ñaúng—Ñaïi Ten kinds of great virtue that are impeccably pure Phöông Quaûng—Voâ Löôïng Nghóa Kinh—Sutra of of all Buddhas. Infinite Meaning—The great Vaipulyas, or sutra Great Virtue Monastery: Ñaïi Ñöùc Töï—One of of Mahayana—The Great Vaipulyas means the most important Zen monasteries in Kyoto, broad, widespread, and levelled up, equal to built in 1319 by Akamatsu Norimura for the everywhere, universal. The Vaipulya works are master Myocho, who was also known as Daito styled sutras, for the broad doctrine of Kokushi (1283-1337). It grew to become one of universalism. This is the name for the 12 the major Zen centers in Japan. Hinayana and Mahayana Sutras—Phöông Ñaúng Great voices from the power of the virtuous vaø Phöông Quaûng ñoàng nghóa. Ñaây laø teân chung qualities of Buddha: AÂm thanh quaûng ñaïi cuûa cuûa 12 boä Kinh Tieåu vaø Ñaïi Thöøa. Ñöùc Nhö Lai—According to The Flower Great Vaipulya Buddha: Ñaïi Phöông Quaûng Adornment Scripture, Chapter Manifestation of Phaät—The fundamental honoured one of the Buddha (37),The voice of Buddha is without Avatamsaka. The Buddha who realizd the master or maker, without discrimination, not universal law—Hoa Nghieâm Boån Toân, vò Phaät ñaõ entering, not emerging, yet producing four great chöùng nghieäm ñöôïc lyù ñaïi phöông quaûng hay laø voices from the power of the virtuous qualities of baäc ñaõ coâng vieân quaû maõn. Buddha—Theo Kinh Hoa Nghieâm, Phaåm Nhö Lai Great value: Giaù trò cao caû. Xuaát Hieän (37), aâm thanh cuûa Ñöùc Nhö Lai Great Vehicle:

Mahayana (skt)—Northern khoâng chuû khoâng laøm, khoâng coù phaân bieät, chaúng school—Ñaïi thöøa—Maõn Töï giaùo—One of the two phaûi nhaäp chaúng phaûi xuaát, chæ töø phaùp löïc coâng major divisions of Buddhism. The Mahayana ñöùc cuûa Nhö Lai maø phaùt sanh boán thöù aâm thanh doctrine is set forth in the Sanskrit texts. quaûng ñaïi—See Four great voices from the power Sometimes refers to as Northern Buddhism—Moät of the virtuous qualities of Buddha. trong hai toâng phaùi lôùn cuûa Phaät giaùo, maø ña phaàn Great void: Mahasunyata (skt)—Ñaïi khoâng— giaùo ñieån döïa vaøo Kinh Taïng Sanskrit. Thænh The Mahayana parinirvana—See Mahasunyata. thoaûng coøn ñöôïc goïi laø Phaät giaùo Baéc Toâng—See Great vows: Mahapranidhana (skt)—Ñaïi Five Means of the Northern School. nguyeän. Great Vehicle Zen: Ñaïi Thöøa Thieàn— 1) Great vows made by the Bodhisattva in the Mahayana Zen—See Five kinds of varieties of beginning of his spiritual career. The great meditation. vow of a Buddha or Bodhisattva to save all Great victory: Ñaïi thaéng. the living and bring them to Buddhahood. Great Victory Vajra: Ñaïi Thaéng Kim Cang— Great resolve is regarded as one of the “three One of the incarnations of Vairocana represented pillars” of the practice of Zen, according to with twelve arms, each hand holding one of his the Japanese Lin-Chi tradition. It is defined as symbols—Ñaïi Chuyeån Luaân Vöông, vò Kim Cang an unwavering resolve to overcome the Taùt Ñoûa hay Kim Cang Thuû coù 12 tay do Ñöùc Ñaïi “great doubt.” The other two pillars are great Nhaät hoùa thaân, moãi tay ñeàu caàm giöõ moät bieåu faith and great doubt—Caùc lôøi nguyeän lôùn maø töôïng. caùc vò Boà Taùt thieát laäp khi khôûi ñaàu söï nghieäp taâm linh cuûa caùc ngaøi. Ñaïi nguyeän cuûa chö Great virtue: Chaste—Righteous—Conduct Phaät vaø chö Boà Taùt, cöùu ñoä heát thaûy chuùng according to Buddha-truth—Ñaïo haïnh. sanh vaø khieán hoï ñaït thaønh Phaät quaû. Ñaïi Great virtues of all Buddhas: Ñaïi phaåm nguyeän ñöôïc xem nhö laø moät trong “tam truï” haïnh—Nhöõng phaåm haïnh cao caû cuûa chö Phaät—cuûa thieàn taäp, theo truyeàn thoáng Thieàn Laâm According to the Flower Adornment Sutra, Teá. Ñaïi nguyeän ñöôïc ñònh nghóa nhö laø Chapter 33, there are ten kinds of great virtue that

nguyeän vöõng vaøng ñeå vöôït qua ñaïi nghi. Hai Bodhisattvas, or Bodhisattva Saintly Masters, truï khaùc laø ñaïi tín vaø ñaïi nghi. who have already attained the “Non-Birth 2) The vow to save all the living and bring them Dharma Tolerance” and have turned the non- to Buddhahood. Bodhisattvas take great vows retrogressing Dharma Wheel in the ten directions as a reliance, as they enhance enlightenment. of infinite universes—Moät trong taùm caùch phaùt This is one of the ten kinds of reliance of taâm Boà Ñeà. Ñaây laø moät trong boán caùch phaùt taâm Great Enlightening Beings. According to The ñuùng ñaén cho ngöôøi tu Phaät. Coõi chuùng sanh heát, Flower Adornment Sutra, chapter 38 nguyeän môùi heát; ñaïo Boà Ñeà thaønh, nguyeän môùi (Detachment from the World), the Great thaønh. Phaùt taâm nhö vaäy goïi laø ÑAÏI. Ñaây laø loái Enlightening Being Universally Good told phaùt taâm cuûa haøng Ñaïi Thöøa Phaùp Thaân Ñaïi Só Unversal Wisdom that Offsprings of Buddha, Boà Taùt, hay baäc Thaùnh Taêng Boà Taùt, ñaõ ñaéc ñöôïc Great

Enlightening Beings have ten kinds of voâ sanh phaùp nhaãn, chuyeån phaùp luaân baát thoái reliance which help them be able to obtain trong möôøi phöông phaùp giôùi—See Eight ways of abodes of the unexcelled great knowledge of developing the Bodhi Mind. Buddhas—Chö Boà Taùt duøng ñaïi nguyeän laøm Great way of the one reality of Amitabha's y-chæ, vì nhôø ñoù maø Boà ñeà taâm taêng tröôûng. vows: Boån Nguyeän Nhaát Thöïc Ñaïi Ñaïo—Phaùp Ñaây laø moät trong möôøi y chæ cuûa chö Ñaïi Boà Moân Tha Löïc Nieäm Phaät—The great way of the Taùt. Theo Kinh Hoa Nghieâm, phaåm Ly Theá one reality of Amitabha's vows, i.e. that of calling Gian, Boà Taùt Phoå Hieàn baûo Phoå Hueä raèng on his name and trusting to his strength and not chö Boà Taùt coù möôøi choã y-chæ giuùp chö Boà one's own—Ñaïi boån nguyeän cuûa Ñöùc Phaät A Di Taùt ñaït ñöôïc choã sôû-y ñaïi trí voâ thöôïng cuûa Ñaø tieáp daãn nhöõng ai tin vaø nieäm hoàng danh cuûa Nhö Lai—See Mahapranidhana, and Ten Ngaøi. kinds of reliance of Great Enlightening Great white-bullock cart: Ñaïi Baïch Ngöu Beings. Xa—The great white-bullock cart of the Lotus Great vow boat of Amitabha Buddha: Ñaïi Sutra. The Mahayana, as contrast with the deer- Nguyeän Thuyeàn—The great vow boat of cart and goat-cart of sravakas and pratyeka-Amitabha Buddha, which ferries the believers buddhas of the Hinayana—Xe Traâu traéng trong over the sea of mortality to the Pure Land— Kinh Phaùp Hoa. AÙm chæ Ñaïi Thöøa, ñoái laïi vôùi xe Thuyeàn Baùt Nhaõ hay Ñaïi Nguyeän cuûa Ñöùc Phaät A nai vaø xe deâ aùm chæ Thanh Vaên vaø Duyeân Giaùc Di Ñaø, ñöa taát caû nhöõng ai tín thoï nôi ngaøi qua cuûa Tieåu Thöøa. bieån sanh töû luaân hoài ñeå ñeán Tònh Ñoä. Great white-robe Kuan-Yin: Pandaravasini Great water: Calamity of water—Ñaïi thuûy— (skt)—Ñaïi Baïch Y—A form of Kuan-Yin, all in One of the three destructive calamities to end the white, with white lotus, white throne—Baïch Y world—Moät trong ba tai hoïa tieâu dieät theá giôùi Quaùn AÂm, taát caû ñeàu moät maøu traéng, sen traéng, (Tam Ñaïi Tai). toøa traéng, vaân vaân... Great way: Buddhism—Ñaïi ñaïo. Great wide wisdom: Ñaïi quaûng trí—Ñaïi Quaûng Great way of developing the Bodhi Mind: Trí Tam Taïng—Great wide wisdom in the "Ñaïi" Phaùt Boà Ñeà Taâm—One of the eight ways tripitaka, a title of Amogha—Trí lôùn roäng veà Tam of developing the Bodhi Mind. The Great way of Taïng Kinh ñieån, danh hieäu cuûa A Muïc Khö hay developing the Bodhi Mind is one of the four Baát Khoâng. proper ways of cultivation for Buddhists. Only Great wisdom: Mahamati (skt)—Ñaïi trí tueä— when the realm of sentient beings has ceased to Ñaïi Hueä—The leading bodhisattva of the exist, would one's vows come to an end; only Lankavatara-sutra—See Maha-mati and Three when Buddhahood has been realized, would one's Buddha's virtues (IV). vows be achieved. Such development of the Great Wisdom-Power Buddha: Phaät Ñaïi Hueä Bodhi Mind is called "great." Above is the way of Löïc. developing the mind of those in the rank of Mahayana Great Strength Dharma Body Maha-

Great-Wisdom-Power-King Buddha: Ñaïi "Thöïc haønh Chaùnh Ñaïo, giöõ söï chaân thaät laø thieän. Hueä Löïc Vöông Phaät. Chí nguyeän hôïp vôùi Ñaïo laø lôùn nhaát." "Ñieàu gì laø Great wisdom sword: Ñaïi hueä kieám. maïnh nhaát? Ñieàu gì laø saùng nhaát?" Ñöùc Phaät daïy: "Nhaãn nhuïc laø maïnh nhaát vì khoâng chöùa aùc taâm

Great work: Ñaïi cuoäc. neân taêng söï an oån. Nhaãn nhuïc laø khoâng aùc, taát Great work of the Buddha's appearance: ñöôïc moïi ngöôøi toân kính. Taâm oâ nhieãm ñaõ ñöôïc Phaät xuaát theá ñaïi söï (ñaïi söï xuaát theá gian cuûa Ñöùc ñoaïn taän khoâng coøn daáu veát goïi laø saùng nhaát, Phaät). nghóa laø taát caû söï vaät trong möôøi phöông, töø voâ thæ Great worshipful: Ñaïi ÖÙng Cuùng—The Great vaån ñeán hoâm nay, khoâng vaät gì laø khoâng thaáy, worshipful—One of the ten titles of a Buddha—khoâng vaät gì laø khoâng bieát, khoâng vaät gì laø khoâng Moät trong möôøi danh hieäu cuûa Nhö Lai. nghe, ñaït ñöôïc nhaát thieát trí, nhö vaäy ñöôïc goïi laø Great writer: Ñaïi vaên haøo. saùng nhaát." Greater baptism: Ñaïi Quaùn Ñaûnh—In Tibetan Greatly Compassionate Light Buddha: Phaät Buddhism, the great baptism, used on special Ñaïi Bi Quang. ocassions for washing away sin and evil and Greatness (n): Söï vó ñaïi—True greatness: Vó entering into virtue—Theo truyeàn thoáng Phaät giaùo ñaïi thaät söï. Taây Taïng, leã quaùn ñaûnh ñöôïc duøng ñeå röõa saïch Greatness of the Dharma: Söï cao dieäu cuûa toäi chöôùng vaø aùc nghieäp ñeå ñi vaøo coâng ñöùc. Phaät Phaùp. Greater than: Toát hôn. Greatness of the bhutathata in its function: Greater vehicle: Mahayana (skt)—Great Duïng ñaïi chaân nhö—See Three great conveyance—Ñaïi thöøa. characteristics in the awakening faith. Greatest conqueror: Ngöôøi chieán thaéng vó ñaïi Greatness of the bhutathata in its nhöùt. manifestations: Töôùng ñaïi chaân nhö—See Greatest conqueror was not the subjugation Three great characteristics in the awakening faith. of others but of the self: Chieán thaéng vó ñaïi Greatness of the bhutathata in its nhöùt cuûa con ngöôøi khoâng phaûi laø chinh phuïc ñöôïc substance: Theå ñaïi chaân nhö—See Three great ngöôøi khaùc maø laø töï chieán thaéng laáy mình. characteristics in the awakening faith. Greatest strength and utmost brilliance: Söùc Greatness of potentialities: Töôùng Ñaïi—The maïnh toái cao, aùnh saùng cöïc saùng—According to attributes of the Tathagata, one of the three great the Sutra In Forty-Two Sections, Chapter 15, a characteristics mentioned in the Awakening of Sramana asked the Buddha: "What is the greatest Faith—Töôùng laø ñöùc töôùng, chæ theå chaân nhö coù strength? What is the utmost brilliance?" The ñuû ñöùc tính voâ löôïng voâ bieân, moät trong "Tam Buddha said: "Patience under insult is the greatest Ñaïi" ñöôïc noùi ñeán trong Khôûi Tín Luaän. **See strength because those who are patient do not Three great characteristics in the awakening faith. harbor hatred and they are increasingly peaceful Greatness in substance: Theå Ñaïi—The and settled. Those who are patient are without Awakening of Faith mentioned the greatness in evil and will certainly be honored among people. substance, the greatness of quintessence, or To put an end to the mind's defilements so that it fundamental immutable substance of all things, is pure and untainted is the utmost brilliance. one of the three characteristics of all things—Moät When there is nothing in any of the ten directions trong tam ñaïi maø Ñaïi Thöøa Khôûi Tín Luaän ñaõ ñeà throughout existence, from before the formation caäp. Taâm tính cuûa heát thaûy chuùng sanh laø duy of heaven and earth, until this very day, that you nhaát tuyeät ñoái, chaúng sinh, chaúng dieät, chaân thöïc do not see, know or hear, when all-wisdom is nhö thöôøng laø theå, ñaày raãy trong phaùp giôùi laø ñaïi. obtained

(achieved), that can be called **See Three great characteristics in the brilliance."—Theo Kinh Töù Thaäp Nhò Chöông, awakening faith. Chöông 15, coù moät vò sa Moân hoûi Phaät, "Ñieàu gì laø thieän? Ñieàu gì laø lôùn nhaát?" Ñöùc Phaät daïy:

Greed (n): Abhijjha (p)—Lobho (p)—Raga beings' lives, especially, those of human (skt)—Concupiscience—Covetousness—Lust— beings' are already filled with pain and Wrong desire—Tham lam. sufferings, now there are even more pain and (I) The meanings of "Greed"—Nghóa cuûa Tham sufferings. Through tricks, expedients, and lam: manipulations we try to reach our goal 1) Greed is the first of the three poisons—Tham irrespective of whatever happens to others. lam laø moùn thöù nhaát trong tam ñoäc. Greed is a powerful mental force that drives 2) Lobho (p)—Greed, the first unwholesome people to fight, kill, cheat, lie and perform root, covers all degrees of selfish desire, various forms of unwholesome deeds—Loøng longing, attachment, and clinging. Its ham muoán vò kyû thuùc ñaåy chuùng ta thoûa maõn characteristic is grasping an object. Its nhöõng gì mình caàn cuõng nhö nhöõng gì mình function is sticking, as meat sticks to a hot khoâng xöùng ñaùng ñöôïc nhö aên uoáng, nhaø cöûa, pan. It is manifested as not giving up. Its xe coä, taøi saûn vaø danh voïng, vaân vaân. Maét thì proximate cause is seeing enjoyment in things ham nhìn nôi saéc ñeïp khoâng bieát chaùn, tai that lead to bondage—Tham laø caên baát thieän ham nghe moïi thöù aâm thanh du döông, muõi ñaàu tieân che ñaäy loøng tham töï kyû, söï ao öôùc, ham mong ngöûi muøi höông caùc loaïi, löôõi ham luyeán aùi vaø chaáp tröôùc. Taùnh cuûa noù laø baùm neám caùc vò beùo boå ngoït ngon, thaân ham víu vaøo moät söï vaät naøo ñoù hay tham lam ñaém nhöõng xuùc chaïm mòn maøng, vaø yù ham caùc söï nhieãm nhöõng gì noù öa thích. Nghieäp duïng cuûa gheùt thöông bæ thöû, vaân vaân. Loøng tham cuûa noù laø söï baùm chaët, nhö thòt baùm chaët vaøo con ngöôøi nhö thuøng khoâng ñaùy, nhö bieån caû chaûo. Noù hieän leân aùp cheá khi chuùng ta khoâng laáy nöôùc lieân tuïc töø traêm ngaøn soâng hoà to chòu buoâng boû. Nguyeân nhaân gaàn ñöa ñeán nhoû, heát ngaøy naày qua ngaøy khaùc. Trong thôøi tham laø vì chuùng ta chæ thaáy söï höôûng thuï maït phaùp naày, chuùng sanh noùi chung vaø nhaân trong söï vieäc—See Fourteen unwholesome loaïi noùi rieâng, ñaõ vaø ñang duøng ñuû moïi factors. phöông caùch, thuû ñoaïn, möu chöôùc ñeå löôøng 3) Greed for wealth, sex, fame, food, sleep or gaït vaø taøn haïi laãn nhau. Theá neân cuoäc ñôøi cuûa greed for forms, sounds, smells, tastes, and chuùng sanh, nhaát laø nhaân loaïi, voán dó ñaõ ñau objects of touch—Tham taøi, saéc, danh, thöïc, khoå, laïi caøng ñau khoå hôn. Taát caû ñeàu do nôi thuøy hay saéc, thinh, höông, vò, xuùc—See taùnh tham lam, loøng ích kyû boûn xeûn maø ra. Fifty-one Dharmas interactive with the Mind. Chính baèng möu gian chöôùc quyû, doái gaït, (II) Characteristics of "Greed"—Ñaëc ñieåm cuûa phöông tieän cuõng nhö laät loïng baèng moïi thuû Tham lam: It is a selfish desire for more than ñoaïn ñeå ñaït cho baèng ñöôïc. Loøng tham laø we need or deserve, such as food, house, car, maõnh löïc tinh thaàn maïnh meõ khieán cho ngöôøi wealth, honors, etc. Eyes are longing for ta ñaáu tranh gieát choùc, loïc löøa doái traù laãn viewing beautiful forms without any nhau, ngay caû nhöõng haønh

ñoäng taøn ñoäc cuõng satisfaction, ears are longing for melodious khoâng chöøa. sounds, nose is longing for fragrance, tongue (III) Necessary conditions to complete "Greed" is longing for delicate tastes, body is longing according to Buddhism—Nhöõng ñieàu kieän for soothing touches, and mind is longing for caàn thieát ñeå taïo ra Tham lam theo Phaät giaùo: various emotions of love and hate from self According to Most Venerable in The Buddha and others. Human beings' greediness is like and His Teachings, there are two conditions a barrel without bottom. It is just as the great that are necessary to complete the evil of ocean obtaining continuously the water from covetousness—Theo Hoaø Thöôïng Narada hundreds and thousands of large and small trong Ñöùc Phaät vaø Phaät Phaùp, coù hai ñieàu rivers and lakes everyday. In this Dharma kieän caàn thieát ñeå thaønh laäp nghieäp tham lam: Ending Age, sentient beings, especially 1) Another's possession: Vaät sôû höõu cuûa ngöôøi human beings use every method to khaùc. manipulate and harm one another. Sentient

2) Adverting to it, thinking "would this be ñoåi khoâng ngöøng. Khi baïn coù moät taâm hoàn töï do, mine!": Taâm theøm muoán, öôùc mong ñöôïc laøm côûi môû, baïn khoâng coøn söï phaân bieät nöõa. Chaúng chuû vaät aáy. coù lôùn hay nhoû, chaúng coù toâi vaø anh. Chaúng coù gì ** See Ten branches of evils, Ten kinds of caû. Voâ ngaõ hay khoâng coù moät linh hoàn vónh cöûu. afflictions, and Fifty-two mental states. Thöïc ra cuoái cuøng thì chaúng coù ngaõ hay voâ ngaõ gì Greed is to be abandoned: Tham duïc caàn phaûi caû. Ñoù chæ laø nhöõng danh töø quy öôùc. töø boû—See Eight things that lead to the cutting off Greed, Anger and Stupidity: Tham, Saân, Si. of affairs. Greed for cleverness and skill: Tham caàu Greed for acquisition and possession: Tham thieän xaûo—See Ten states of thinking skandha. voïng chieám ñoaït vaø sôû höõu. Greed and desire: Kamaraga (skt)—Desire for Greed for adventure: Tham caàu du lòch—See and love of things of life—Tham Duïc. Ten states of thinking skandha. (I) The meanings of Greed and desire—Nghóa Greed to analyze things: Tham caàu bieän baïch, cuûa Tham Duïc: phaân taùch—See Ten states of thinking skandha. 1) Desire for and love of the things of this life— Greed and anger: Tham lam vaø saân haän—The Craving (greed, affection, desire). Most defilements we call lust or greed, anger and people define happiness as the satisfaction of delusion, are just outward names and all desires: Tham muoán cuûa caûi traàn theá. Haàu appearances, just as we call a house beautiful, heát ngöôøi ñôøi thöôøng ñònh nghóa haïnh phuùc ugly, big, small, etc. These are only appearances traàn tuïc nhö laø söï thoûa maõn cuûa moïi tham of things. If we want a big house, we call this one duïc. small. We creates such concepts because of our 2) The desires are boundless, but our ability to craving. Craving causes us to discriminate, while realize them is not, and unfulfilled desires the truth is merely what is. Look at it this way. always create suffering. When desires are Are you a person? Yes. This is the appearance of only partially fulfilled, we have a tendency to things. But you are really only a combination of continue to pursue until a complete elements or a group of changing aggregates. If the fulfillment is achieved. Thus, we create even mind is free it does not discriminate. No big and more suffering for us and for others. We can small, no you and me, nothing. We say 'anatta' or only

realize the true happiness and a peaceful ‘not self’, but really, in the end, there is neither state of mind when our desires are few. This ‘atta’ nor ‘anatta’—Tham lam vaø saân haän vöøa coù is one of the great steps towards the shore of thaät maø cuõng vöøa laø aûo töôûng. Nhöõng phieàn naõo liberation: Tham duïc traàn theá laø voâ haïn, maø chuùng ta thöôøng goïi laø tham aùi, tham duïc, nhöng chuùng ta laïi khoâng coù khaû naêng nhaän tham lam, hay saân haän, si meâ, vaân vaân chæ laø ra chuùng vaø tham duïc khoâng ñöôïc thoûa maõn nhöõng caùi teân beà ngoaøi. Gioáng nhö tröôøng hôïp thöôøng gaây ra khoå ñau phieàn naõo cho mình vaø chuùng ta goïi caùi nhaø naày ñeïp, caùi kia xaáu, to, nhoû, cho ngöôøi. Khi chuùng ta chæ phaàn naøo thoûa vaân vaân ñoù khoâng phaûi laø söï thaät. Nhöõng caùi teân maõn tham duïc, chuùng ta luoân coù khuynh ñöôïc goïi moät caùch quy öôùc nhö vaäy khôûi phaùt töø höôùng tieáp tuïc theo ñuoåi chuùng cho ñeán khi söï tham aùi cuûa chuùng ta. Neáu chuùng ta muoán moät ñöôïc thoûa maõn, chính vì vaäy maø chuùng ta caùi nhaø lôùn hôn chuùng ta xem caùi nhaø maø chuùng ta caøng gaây neân khoå ñau cho mình vaø cho ngöôøi. ñang coù laø nhoû. Loøng tham aùi khieán chuùng ta coù Ngay caû khi ñaõ thoûa maõn tham duïc, chuùng ta söï phaân bieät. Thaät ra, chaân lyù khoâng coù teân goïi. cuõng khoå ñau. Chuùng ta chæ nghieäm ñöôïc Noù theá naøo thì ñeå noù theá aáy. Haõy nhìn söï vaät theo chaân haïnh phuùc vaø an nhin töï taïi khi chuùng ta ñuùng thöïc töôùng cuûa chuùng, ñöøng ñònh danh theo coù ít tham duïc. Ñaây cuõng laø moät trong nhöõng quan nieäm thieân leäch cuûa mình. Baïn laø ngöôøi ñaøn böôùc lôùn ñeán beán bôø giaûi thoaùt cuûa chuùng ta. oâng hay ñaøn baø chæ laø söï bieåu hieän beân ngoaøi cuûa (II) Categories of Greed and Desire—Phaân loaïi söï vaät. Thaät ra, baïn chæ laø moät söï keát hôïp cuûa Tham Duïc: There are five types of Greed and nhieàu yeáu toá, laø moät toång hôïp cuûa caùc uaån bieán Desire—Coù naêm loaïi Tham Duïc: 1) Greed and desire for Wealth: Taøi Tham Duïc.

2) Greed and desire for Beauty: Saéc Tham Duïc. Greed for union: Tham caàu kheá hôïp—See Ten 3) Greed and Desire for ambitions: Danh Tham states of thinking skandha. Duïc. Greedy (a): Gian tham. 4) Greed and desire for finding pleasure in Greedy for fame: Ham danh. eating: Thöïc Tham Duïc. Greed for the fine-material: Rupa-raga (p)— 5) Greed and Desire for sleeping or laziness: Saéc aùi keát hay tham saéc—Attachment to the world Thuøy Tham Duïc. of forms—Lust or desire for form—Love in the (III) Buddha taught: “Craving and desire are the realm of form—Craving for the world of form— cause of all unhappiness or suffering. See Five higher bonds of desire. Everything sooner or later must change, so do not become attached to anything. Instead Greedy for gain: Ham lôïi. devote yourself to clearing your mind and Greed for the immaterial: Arupa-raga (p)—Voâ finding the truth, lasting hapiness.” Knowing saéc aùi keát hay tham voâ saéc—Lust or desire for how to feel satisfied with few possessions formlessness—Attachment to the formless help us destroy greed and desire. This means world—Love in the realm of formlessness—being content with material conditions that Craving for the formless world—See Five higher allow us to be healthy and strong enough to bonds of desire. cultivate. This is an

effective way to cut Greed for material wealth: Tham muoán cuûa through the net of passions and desires, attain caûi vaät chaát. a peaceful state of mind and have more time Greedy mind: Taâm tham tröôùc—See Six bonds to help others—Phaät daïy: “Tham duïc chính laø of the mind. nguoàn goác cuûa khoå ñau. Moïi vaät roài seõ thay Greed for monetary gains: Tham tieàn. ñoåi, vì theá khoâng neân luyeán aùi hay vöôùng víu Greedy for property: Ham cuûa. vaøo moät thöù gì. Neân nhieáp taâm thanh tònh tìm Green face devil: Avadana (skt)—A ba ñaø na— chaân lyù vaø ñaït ñeán haïnh phuùc vónh haèng.” Quyû maët xanh. Bieát tri tuùc thieåu duïc laø bieát seõ giuùp chuùng ta dieät tröø tham duïc. Ñieàu naày coù nghóa laø bieát Greet by folding palms: Chaáp chöôûng—Loái thoûa maõn vôùi nhöõng ñieàu kieän vaät chaát khaû dó chaøo baèng caùch chaáp baøn tay laïi vôùi nhau— giuùp cho chuùng ta coù ñaày ñuû söùc khoûe ñeå tu Folding palms is a graceful gesture to greet other taäp. Ñaây laø phöông caùch höõu hieäu nhaát ñeå caét people is a dignified way of greeting which ñöùt löôùi tham duïc, an oån thaân taâm vaø coù originated in ancient India. By bringing the ten nhieàu thì giôø giuùp ñôû tha nhaân. fingers together. We symbolically make all ten Dharma realms become one and are reminded of Greed for immortality: Tham caàu soáng laâu— the Buddha nature within every being. By folding See Ten states of thinking skandha. the palms, we show respect to and concentrate our Greed of life: Tham soáng. minds and our hearts upon the teachings of the Greed for money: Tham tieàn. Buddha—Chaáp hai baøn tay laïi trong moät tö theá Greed for past lives: Tham caàu tuùc meänh—See bieát ôn ñeå chaøo ngöôøi khaùc laø loái chaøo thaät uy Ten states of thinking skandha. nghi, baét nguoàn töø AÁn Ñoä. Baèng caùch chaép 10 Greed for peace and quiet: Tham caàu tónh ngoùn tay laïi vôùi nhau. Chuùng ta laøm daáu hieäu tieâu maät—See Ten states of thinking skandha. bieåu cho 10 phaùp giôùi laïi laøm moät vaø nhaéc nhôû veà Greed for power: Tham quyeàn theá. Phaät taùnh saün coù trong moãi chuùng ta. Baèng caùch Greed for profound emptiness: Tham caàu chaáp hai baøn tay laïi vôùi nhau, chuùng ta toû baøy söï thaâm khoâng—See Ten states of thinking skandha. toân kính vaø taäp trung taâm trí cuûa chuùng ta vaøo giaùo phaùp cuûa Ñöùc Phaät. Greed for spiritual powers: Tham cöùu thaàn löïc—See Ten states of thinking skandha. Greeting (n): Lôøi chaøo. Greed for spiritual responses: Tham caàu minh Grey hair: Toùc baïc hoa raâm. caûm—See Ten states of thinking skandha.

Grha (skt): Graha (skt)—Nghieät La Ha—Nghieät Ground of blazing wisdom: Archishmati Lyù Ha—Name of a demon, the seizer—Teân cuûa (skt)—Blazing land—Dieãm Hueä ñòa—See Ten moät loaøi quyû chuyeân ñi baét ngöôøi. grounds (II). Grhaparti (p): Kulampuriso (p)—Kulapati or Grounds of Bodhisattva: Bodhisattvabhumi Kulapurusha (skt)—Caâu La Baùt Ñeå—Ca La (skt)—Stages of Bodhisattva—Boà Taùt Ñoä. Vieät—Cö Só—A chief (head) of a family—A Ground on which to build the self: Caên baûn landlord—Householder—The master of a ñeå xaây ñaép caùi TA. household—Lay devotee. Ground-burial: Ñòa Taùng—One of the four 1) A person of good family or a respectable forms of burial—Choân döôùi ñaát, moät trong boán person: Ngöôøi cuûa gia ñình toát hay ngöôøi loaïi toáng taùng ngöôøi

cheát—See Four kinds of ñaùng toân kính. burial. 2) A householder who practises Buddhism at Ground for commendations: Middasahome without becoming a monk: Ngöôøi chuû vatthuni (p)—Thuø dieäu—According to the Sangiti gia ñình tu taïi gia hay Phaät töû taïi gia—See Sutta, there are seven grounds for Upasaka. commendations—Theo Kinh Phuùng Tuïng trong Grhastha (skt): Tuïc Nhaân—Nga La Sa Tha— tröôøng Boä Kinh, coù baûy söï thuø dieäu—See Seven Ngöôøi tu taïi gia—An ordinary householder—An grounds for commendations. ordinary man—The laity. Ground of delight: See Ground of happiness. Grief: Ground of the Dharma cloud: Dharmamegha 1) Daurmanasya (skt)—Distress—Mental (skt)—Phaùp Vaân ñòa—Land of dharma clouds— suffering—Sorrow—Saàu muoän (söï ñau ñôùn See Ten grounds (II). veà taâm linh). Ground of emitting light: Prabhakari (skt)— 2) Upayasa (skt)—Baát haïnh. Phaùt Quang ñòa—Land of radiance—See Ten Grievance: Doso (p)—Dvesa (skt)—Hatred—Illgrounds (II). will—Resentment—AÙc yù—Haän thuø—Saân Haän Ground of good wisdom: Sadhumati (skt)— Grip of love and desire: AÙi chaáp—Söï chaáp Thieän Hueä ñòa—Land of good thoughts—See Ten tröôùc vaøo luyeán aùi vaø duïc voïng khoù maø boû grounds (II). ñöôïc—AÙi Duïc—See Love and desire. Ground of happiness: Paramudita (skt)— Grisma (skt): Nhieät Thôøi—From the third month, Ground of delight—Hoan Hyû ñòa—Land of joy— sixteenth day, to the fifth month, fifteenth—Muøa See Ten grounds (II). noùng töø 16 thaùng 3 ñeán 15 thaùng 5—See Six Ground for a happiness karma: Baûy choã taïo seasons of a year in India. nghieäp laønh qua töø bi vôùi keû cô haøn—See Seven Gross forms: Thoâ Töôùng—The six grosser or grounds for a happy karma through benevolence cruder forms of unenlightenment or ignorance to the needy. mentioned in the sastra on the Prajna Sutra—Theo Ground of invincibility: Sudurjaya (skt)—Cöïc khôûi Tín Luaän ñaây laø saùu thoâ töôùng voâ minh (chöa Nan Thaéng ñòa—Land extremely difficult to giaùc ngoä). conquer—See Ten grounds (II). Gross servants: There are five gross servants—Ground of leaving filth: Vimala (skt)— Ly Caáu Coù naêm kieán thoâ thieån—See Five great ñòa—Land of purity—Land of freedom from disturbers. defilement—See Ten grounds (II). Ground (n): Cô sôû—Truï—In the Surangama Ground of manifestation: Abhimukhi (skt)— Sutra, book Eight, the Buddha reminded Ananda Hieän Tieàn ñòa—Land in view of wisdom—See about the Ten Grounds or the ten stages (periods) Ten grounds (II). in Bodhisattva-wisdom—Trong Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi Ground of not losing: The Pure Land, from A Nan veà thaäp truï Boà Taùt nhö sau—See Ten which there is no falling away—Baát thoái ñòa. grounds.

Ground of traveling far: Duramgama (skt)— Grow crops, cook, do business, manufacture Vieãn Haønh ñòa—Far-reaching land—See Ten things or to sew clothes to sell in order to grounds (II). make money: Troàng troït, naáu nöôùng, laøm thöông Groups: Boä phaùi—The five groups in maïi, cheá taïo vaät duïng hay may quaàn aùo ñeå kieám Buddhism—See Five classes of Buddhism. tieàn—A Bhiksu or Bhiksuni who grows crops, Group of gods: Devakaya (skt)—Chö thieân. cooks, does business, manufactures things or sews Groups of the Order: There are five groups of clothes in

order to make money to send home to the order—Coù naêm nhoùm xuaát gia—See Five his or her family, even if it is to create the income groups of the order. for the monastery, commits an offence involves Grove of great cold: Sitavan (skt)—Ñaïi Haøn Release and Expression of Regret. However, if Laâm—The graveyard, burial stupas in India—Khu that Bhiksu's or Bhiksuni's parents are in ill health röøng laïnh lôùn, coù nghóa laø baõi tha ma beân Thieân and have no other means of financial support, he Truùc. or she can obtain permission from the Head of the monastery to do so to pay his or her filial Groves of Great Enlgihtening Beings: Vieân responsibility to his or her parents until they get laâm cuûa chö Ñaïi Boà Taùt—According to the well. Right after they get well, he or she must stop Flower Adornment Sutra, Chapter 38, there are working and focus on his or her cultivation—Vò ten kinds of grove of Great Enlightening Beings. Tyø Kheo hay Tyø Kheo Ni naøo troàng troït, naáu Enlightening Beings who abide by these can nöôùng, laøm thöông maïi, cheá taïo vaät duïng hay may achieve the Buddhas' unexcelled peaceful, happy quaàn aùo ñeå kieám tieàn göûi veà cho gia ñình, ngay caû action, free from sorrow and affliction—Theo ñeå taïo ra lôïi töùc cho töï vieän, cuõng laø phaïm giôùi xaû Kinh Hoa nghieâm, Phaåm 38, coù möôøi loaïi vieân ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái ngay). Tuy laâm cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong nhieân, neáu cha meï bò beänh maø khoâng coøn ai khaùc phaùp naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ lo laéng thì vò aáy coù theå xin pheùp cuûa vò laõnh ñaïo thöôïng cuûa Nhö Lai—See Ten kinds of grove of trong töï vieän ñöôïc laøm nhöõng vieäc aáy ñeå traû hieáu Great Enlightening Beings. cho cha meï cho ñeán khi laønh beänh. Ngay khi cha Grove of meditation: Thieàn Laâm. meï laønh beänh laø vò aáy phaûi ngöng laøm vieäc ngay 1) Meditation forest or grove of meditation: ñeå taäp trung vaøo vieäc tu taäp. Röøng Thieàn. Grow (v) old: Giaø—To get old. 2) Pagoda or a monastery: Töï vieän hay Thieàn vieän. Grow (v) into adolescent: Trôû thaønh thieáu nieân. 3) Monasteries as numerous as trees in a forest: Grow (v) old and gray: Trôû neân giaø nua. Töï vieän hay Thieàn vieän nhieàu nhö caây treân Grow (v) thin: Trôû neân gaày goø. röøng. Grow (v) weary: Chaùn ngaùn. Grove of merit and virtue: Coâng ñöùc laâm Grudging: Matsara or Lobha (skt)— (röøng coâng ñöùc—Buddhist hall or monastery). Avaricious—Stingy—Keo kieát—Xan Tham (tham Groves of precious trees: Avenues in the Pure lam boûn xeûn)—See Six sins that smother the six Land—Baûo laâm. paramitas or the pure mind. Groves of Sala trees: In which Sakyamuni Grudging and greed: Khan Tham—Loøng ñaõ Buddha entered Nirvana—Kieân Coá Laâm, nôi Ñöùc nuoái tieác vaät chaát neân khoâng boá thí, maø buïng laïi Phaät nhaäp Nieát Baøn. coøn ham muoán cuûa ngöôøi. Groves of staves: Yasti-vana (skt)—Tröôïng Grudging, mean heart: Khan Taâm—Taâm khan Laâm—Thaân Noä Ba Laâm—See Yasti-vana. tieác heøn moïn. Grow (v) brighter: Trôû neân saùng suoát hôn— Grudhakuta (skt): Nuùi Kyø Xaø Quaät. When you have deep concentration in meditation, Grumble (v): Caèn nhaèn. your wisdom grows brighter. Gtum mo (tib): See Candali. Guarantee (v): Baûo ñaûm—To warranty.

Guard (v): Baûo veä—Canh giöõ—Choáng ñôû (baûo secondary characteristics, he develops restraint of hoä)—Defend—Protect. the mind-faculty. He experiences within himself Guard and care for: Protect and keep in the blameless bliss that comes from maintaining mind—Hoä Nieäm—See Supportive Recitation. this Ariyan guarding of the faculties—Theo Kinh Sa Moân Quaû trong Tröôøng Boä Kinh, Ñöùc Phaät ñaõ Guard (v) the house: Giöõ Nhaø—To take care of daïy veà moät vò Tyø Kheo Hoä Trì Caùc Caên: “Theá the house—Because of the attachment and its naøo laø vò Tyø Kheo hoä trì caùc caên? Khi maét thaáy karma, we may reincarnate and become a dog to saéc, Tyø Kheo khoâng naém giöõ töôùng chung, khoâng guard our own house in the next life—Vì luyeán aùi naém giöõ töôùng rieâng. Nhöõng nguyeân nhaân gì, vaø nghieäp löïc, chuùng ta coù theå taùi sanh laøm choù khieán nhaõn caên khoâng ñöôïc cheá ngöï, khieán tham giöõ nhaø trong kieáp lai sinh. aùi, öu bi, caùc aùc, baát thieän khôûi leân, Tyø Kheo töï Guardian (a& n): cheá ngöï nguyeân nhaân aáy, hoä trì nhaõn caên, thöïc 1) (a): Baûo hoä. haønh söï hoä trì nhaõn caên. Khi tai nghe tieáng, muõi 2) (n): Ngöôøi baûo hoä. ngöûi höông, thaân caûm xuùc, yù nhaän thöùc caùc phaùp, Guardian angels: Thaàn Hoä Maïng—Externalists vò aáy khoâng naém giöõ töôùng chung, khoâng naém giöõ believe that each one of them has a so-called töôùng rieâng. Nguyeân nhaân gì khieán yù caên khoâng Guardian Angel to protect them—Ngoaïi ñaïo tin ñöôïc cheá ngöï, khieán tham aùi, öu bi, caùc aùc, baát raèng coù caùi goïi laø “Thaàn Hoä Maïng” cho töøng caù thieän phaùp khôûi leân, Tyø Kheo cheá ngöï nguyeân nhaân. nhaân aáy, hoä trì yù caên, thöïc haønh söï hoä trì yù caên. Vò Guardian of the Buddha: Vajrapani (skt)— aáy nhôø söï hoä trì cao quyù caùc caên aáy, neân höôûng Maät Tích Löïc Só—A form of Indra, who drives laïc thoï noäi taâm, khoâng vaån ñuïc. away all yaksa disturbers—Moät hình thöùc cuûa vua Guardian-spirit: Guardian angel—Thaàn hoä Trôøi Ñeá Thích, theo baûo veä Ñöùc Phaät, ñaùnh ñuoåi meänh. boïn la saùt—See Vajrapani. Guardian-spirit of commandments: The five Guardian deva: Ñoàng Sanh Thieân—The guardian spirits of each of the five guardian deva, who is born or produced commandments—Hoä giôùi thaàn (vò thaàn baûo hoä simultaneously with the person he protects—Vò nhöõng ngöôøi giöõ giôùi). Chæ naêm vò Thieân Thaàn hoä trôøi baûo hoä, sanh ra cuøng luùc vôùi ngöôøi maø vò aáy trì naêm giôùi luaät (baûo veä nhöõng ngöôøi trì giôùi). baûo hoä che chôû (moãi ngöôøi ngay töø luùc sanh ra ñaõ Guardian of a temple: Vetala (skt)—Giaø Lam coù hai vò Ñoàng Sanh Thieân vaø Ñoàng Danh Thieân Thaàn—Vi Ñaø La—Wei-To, a Chinese term for baûo hoä che chôû). the guardian facing the main hall of a temple; the Guardian of the sense-door: Hoä Trì Caùc origin of Wei-To is uncertain. According to the Caên—According to the Samannaphala Sutta in the Buddha, there are eighteen guardian spirits of a Long Discourses of the Buddha, the Buddha monastery— Vi Ñaø La theo Haùn töï laø vò Vi Ñaø taught about “a guardian of the sense-door.” How maët xoay ra chaùnh ñieän trong töï vieän, khoâng ai does a monk become a guardian of the sense- bieát ñöôïc xuaát xöù cuûa Vi Ñaø Hoä Phaùp. Theo Ñöùc door? Here a monk, on seeing a visible object Phaät, coù 18 vò Giaø Lam Thaàn trong moãi töï vieän. with the eye, does not grasp at its major signs or

Guardians of the world and of Buddhist secondary characteristics. Because greed and faith: Hoä theá giaû. sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty Guardian of the youth: Hoä Ñoàng Töû Phaùp unguarded, so he practises guading it, he protects Thaàn—Protector (spirit) who protects the young the eye-faculty, develops restraint of the eye- against the fiften evil spirits which seek to harm faculty. On hearing a sound with the ear…; on them—Vò thaàn baûo hoä treû em khoûi bò 15 quyû döõ smelling an odour with the nose…; on tasting a aùm haïi. flavour with the tongue…; on feeling an object Guchi (jap): Moha (skt)—Delusion— with the body…; on thinking a thought with the Foolishness—Ignorance—Ngu si. mind, he does not grasp at its major signs or

Guenther, Herbert V. (1917 - ): Name of a Guhyapati: Kim Cang maät tích thieân—See German buddhologist who has published a number Twenty devas. of influential studies of Tibetan Buddhism. He Guhyasamaja-tantra (skt): One of the most received Ph.D.s from Munich University and the important tantras for Tibetan Buddhism, divided University of Viena, after which he took up an into two sections: 1) a “root tantra” (mula-tantra) appointment teaching Sanskrit and Buddhist of seventeen parts; and 2) a section called “higher Studies at the Sanskrit University in Sarnath, tantra” (uttara-tantra). It is generally classified as India. In 1954 he became head of the department belonging to the “highest yoga-tantra” (anuttara- of Far Eastern Studies at University of yoga-tantra) class and is particularly important for Saskatchewan, where he spent most of his the Gelukpa order, which bases its tantric system academic career. He developed a unique on it. The main Buddha is Guhyasamaja, who is translation style that uses terminology from visualized as being dark blue in color and as continental philosophy to render Buddhist having three faces and six arms. He is technical terms. This approach is admired by accompanied by four female Bodhisattvas: some scholars and criticized by others. He has Mamaki; Locana; Pandara; and Tara—Moät trong published plenty of books and articles, including nhöõng maät chuù quan troïng cuûa Phaät giaùo Taây “Kindly Bent to Ease us and Ecstatic Taïng, ñöôïc chia laøm hai phaàn: 1) Maät chuù goác Spontaneity.”—Teân cuûa moät nhaø Phaät giaùo hoïc goàm 17 phaàn; 2) Maät chuù vi dieäu. Loaïi maät chuù ngöôøi Ñöùc, ngöôøi ñaõ xuaát baûn moät soá nghieân cöùu naøy thöôøng ñöôïc phaân loaïi laø loaïi chuù cao nhaát raát coù aûnh höôûng ñoái vôùi Phaät giaùo Taây Taïng. trong maät chuù, ñaëc bieät quan troïng ñoái vôùi tröôøng OÂng ñaäu Tieán Só Trieát taïi ñaïi hoïc ñöôøng Munich phaùi Gelukpa, tröôøng phaùi maø heä thoáng maät chuù vaø ñaïi hoïc ñöôøng Viena, sau ñoù oâng ñöôïc boå hoaøn toaøn döïa vaøo loaïi chuù naøy. Vò Phaät chính nhieäm daïy tieáng Baéc Phaïn vaø Phaät Hoïc taïi Ñaïi trong maät chuù naøy laø Phaät Guhyasamaja, vò ñöôïc Hoïc Phaïn Ngöõ ôû Sarnath, AÁn Ñoä. Naêm 1954 oâng quaùn töôûng coù maøu xanh ñaäm vaø ba maët saùu tay. laø Khoa tröôûng Khoa Vieãn Ñoâng Hoïc taïi Ñaïi hoïc Ngaøi ñöôïc thaùp tuøng bôûi 4 vò nöõ Boà Taùt: Mamaki; Saskatchewan, oâng ñaõ coáng hieán caû ñôøi daïy hoïc Locana; Pandara; vaø Tara. taïi ñaây. OÂng ñaõ khai trieån moät loái phieân dòch duøng Guidance of original teacher: Tieáp Daãn Ñaïo thuaät ngöõ cuûa luïc ñòa naøy

ñeå dieãn taû caùc thuaät ngöõ Sö—Sentient beings are reborn in the Pure Land Phaät giaùo. Phöông caùch phieân dòch naøy ñöôïc moät owing to the assistance of the following soá ngöôøi ngöôõng moä, nhöng cuõng bò moät soá khaùc Buddhas—Chuùng sanh ñöôïc vaõng sanh Tònh Ñoä chæ trích. OÂng ñaõ xuaát baûn raát nhieàu saùch vaø baøi nhôø söï trôï giuùp cuûa hai vò Phaät. vieát veà Phaät giaùo, bao goàm boä “Kindly Bent to 1) The guidance of our original teacher, Ease us and Ecstatic Spontaneity.” Sakyamuni Buddha, and his teachings: Söï chæ Guest-defilement: Khaùch Traàn—See Agantu- daãn cuûa Ñöùc Boån Sö Thích Ca Maâu Ni Phaät. klesa. 2) The welcoming and escorting of Amitabha Guest-dust: See Agantu-klesa. Buddha: Tieáp Daãn Ñaïo Sö A Di Ñaø Phaät. Guest room: Khaùch Ty—A place for reception 3) The support and protection of the Buddhas of of guests in a monastery—Tieáp Ñaõi Sôû hay nôi the ten directions: Chö Phaät möôøi phöông hoä tieáp khaùch trong töï vieän. nieäm. Guest supervisor: Tri Khaùch—The director of Guide (n & v): Leader—Master. guests in a monastery—Vò Taêng coi veà vieäc tieáp 1) (n): Ñaïo sö—Ngöôøi daãn ñöôøng. khaùch. 2) (v): Daãn ñöôøng—Höôùng daãn. Guest takes precedence over the host: Chuû Guide-book of the Middle Way School: khoâng laøm gì tröôùc khaùch, ñaây laø moät loái tieáp Madhyamaka Sastra (skt)—Luaän Trung Quaùn— khaùch raát lòch söï (tieân khaùch haäu chuû hay chuû baát The Treatise on the Middle way or the Guide- tieân taân). Book of the School of the Middle Way. The sastra Guhya (skt): Bí maät. was composed by Nagarjuna. It stressed on the

teaching of the Middle Way, the basic teaching of through Buddha Recitation. Moreover, those who the Madhyamika school of the Indian Mahayana have practiced Buddha Recitation with a pure Buddhism. According to the Madhyamaka Sastra, mind have been known to witness scenes of the the true meaning of Emptiness (Sunyata) is non- Pure Land during their current lifetimes—Theo existence, or the nonsubstantiveness—Boä Trung Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm Phaät Luaän do Boà Taùt Long Thoï soaïn, nhaán maïnh vaøo Thaäp Yeáu vaø Lieân Toâng Thaäp Tam Toå, hieän giaùo lyù Trung Ñaïo, giaùo lyù caên baûn cuûa tröôøng chöùng löôïng laø moät trong tam löôïng ñöôïc duøng ñeå phaùi Trung Quaùn cuûa Phaät giaùo Ñaïi thöøa AÁn Ñoä. cuûng coá loøng tin cuûa haønh giaû Tònh Ñoä. Hieän Theo Trung Quaùn, nghóa chaân thaät cuûa Taùnh chöùng löôïng laø loái tìm hieåu do söï thaáy bieát hoaëc Khoâng laø Phi Höõu hay khoâng thöïc chaát—See chöùng nghieäm hieän thöïc ñeå khôûi loøng tin. Trong Madhyamaka and Madhyamaka philosophy. Tònh Ñoä Thaùnh Hieàn Luïc ñaõ chöùng minh raát nhieàu Guide to Meditation: Thieàn Quaùn Chæ Nam. vò nieäm Phaät ñöôïc vaõng sanh, vaø ôû Vieät Nam Guide someone: Daãn ñöôøng cho ai—The cuõng coù nhieàu Phaät töû tu Tònh Ñoä ñöôïc veà Cöïc Buddha’s teaching has guided sentient beings to Laïc. Chaúng nhöõng theá maø hieän tieàn khi tònh nieäm, true love and peace—Lôøi Phaät daïy ñaõ daãn ñaïo caùc vò aáy cuõng thaáy caûnh Tònh Ñoä hieän baøy. Neáu chuùng sanh ñeán tình yeâu vaø hoøa bình chaân chính. khoâng coù coõi Cöïc Laïc, vaø khoâng coù Phaät A Di Ñaø tieáp daãn, thì laøm sao nhöõng vò aáy thaáy roõ vaø ñöôïc Guide and welcomer to the Western Pure keát quaû vaõng sanh?—See Three guidelines to Land: Taây phöông Cöïc

Laïc tieáp daãn ñaïo sö— consolidate one's faith. See Western land of Amitabha Buddha. Guidelines to consolidate one's faith: Nhöõng Guided by a good advisor: Höôùng daãn bôûi höôùng daãn nhaèm cuûng coá nieàm tin—According to thieän tri thöùc—He should be guided by a good Most Venerable Thích Thieàn Taâm in The Pure advisor, who has a thorough understanding of the Land Buddhism in Theory and Practice and The sutras and many years experience in meditation. Thirteen Patriarch of Pure Land Buddhism, the This is one of the five necessary conditions for Buddhist sutras and commentaries, the Pure Land any Zen practitioners. If a Zen practitioner does practitioner should follow three guidelines to not meet these five conditions, he is very easily consolidate his faith—Theo Hoøa Thöôïng Thích subject to get harm from demon—Phaûi nöông nôi Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu vaø Lieân baäc thieän tri thöùc thoâng kinh ñieån, ñaõ coù kinh Toâng Thaäp Tam Toå, kinh ñieån daïy raèng ngöôøi nghieäm tu thieàn nhieàu naêm ñeå nhôø söï höôùng daãn. nieäm Phaät neân y theo ba löôïng ñeå cuûng coá loøng Ñaây laø moät trong naêm ñieàu kieän caàn thieát cho baát tin—See Three guidelines to consolidate one's cöù haønh giaû tu thieàn naøo. Neáu vò tu thieàn naøo faith. khoâng hoäi ñuû naêm ñieàu kieän treân raát deã bò ma Guidelines for a good Buddhist life: Kim chæ chöôùng laøm toån haïi—See Five conditions toward nam cho ñôøi soáng toát cuûa moät Phaät töû—In order to successful achievements for a Zen practitioner. live in accordance with Buddhist laws, a devout Guideline of Actual Seeing and Buddhist should do the followings—Ñeå soáng phuø Understanding: Hieän Chöùng Löôïng—According hôïp vôùi giaùo phaùp nhaø Phaät, moät Phaät töû thuaàn to Most Venerable Thích Thieàn Taâm in The Pure thaønh neân laøm nhöõng ñieàu sau ñaây: Land Buddhism in Theory and Practice and The (I) Taking refuge in the Three Jewels—Quy-y Thirteen Patriarchs of Pure Land Buddhism, Tam Baûo: See Take refuge in the Triple "Guideline of Actual Seeing and Understanding" Gem. is one of the three guidelines to consolidate one's (II) We should try to train ourselves in faith. This is a method of reasoning based on accordance to the examples set by the actual occurences, verifiable through our eyes and Buddhas, Dharma and Sangha. If we take understanding. The commentary, Biographies of their behavior as a model, we will eventually Pure Land Sages and Saints, has amply become like them—Chuùng ta neân coá gaéng tu documented the stories of individuals who have luyeän theo nhöõng taám göông maø chö Phaät, achieved rebirth in the Land of Ultimate Bliss giaùo phaùp, vaø chö Taêng ñaõ thieát laäp. Neáu

chuùng ta ñaët nhöõng tính haïnh aáy laøm maãu thôøi coá laøm möôøi thieän nghieäp. Ñöùc Phaät möïc cho chính mình thì cuoái cuøng chuùng ta khuyeân chuùng ta neân traùnh laøm möôøi ñieàu toån cuõng seõ ñaït ñöôïc nhöõng maãu möïc aáy. haïi. Quyeát ñònh traùnh khoûi möôøi haønh ñoäng (III) We should avoid being self-indulgent, and toån haïi cuõng coù nghóa laø chuùng ta tham döï running after any desirable object we see. In vaøo möôøi ñieàu thieän laønh. Thí duï quyeát ñònh addition, we should not crave for money khoâng noùi doái chuû veà khoaûng thôøi gian mình because craving for money and position leads ñaõ duøng ñeå thöïc hieän

moät ñoà aùn naøo ñoù chính us to obsession and constant dissatisfaction. laø haønh ñoäng tích cöïc vaø coù lôïi, vì trong töông We will be much happier when we enjoy lai chuû seõ tin vaøo lôøi noùi cuûa mình, chuùng ta pleasures of the senses in moderation: Chuùng laïi ñöôïc soáng theo nhöõng quy taéc ñaïo ñöùc, vaø ta neân traùnh buoâng thaû vaø chaïy theo moïi ñoái chuùng ta cuõng taïo ra nhaân laønh ñeå coù haïnh töôïng cuûa ham muoán maø chuùng ta töøng gaëp phuùc trong hieän taïi vaø nhöõng chöùng ngoä taâm gôõ. Laïi nöõa, chuùng ta khoâng neân ham muoán linh veà sau naøy—See Ten evil deeds (acts), tieàn baïc vaø ñòa vò, vì ham muoán tieàn baïc vaø Ten wholesome acts, and Three karmas. ñòa vò ñöa chuùng ta ñeán tình traïng bò aùm aûnh (VI) Cultivating on a daily basis—Tu taäp haèng vaø thöôøng xuyeân caûm thaáy khoâng thoûa maõn. ngaøy: Chuùng ta seõ caûm thaáy haïnh phuùc hôn nhieàu 1) Buddha Recitation: Nieäm Phaät—See Buddha khi chuùng ta höôûng thuï nhöõng nieàm vui giaùc Recitation. quan moät caùch ñieàu ñoä. 2) Meditation: See Dhyana and Meditation. (IV) We should avoid arrogantly criticizing Guideline of Reason: Lyù Trí Löôïng—According whatever we dislike—Chuùng ta neân traùnh cao to Most Venerable Thích Thieàn Taâm in The Pure ngaïo chæ trích nhöõng ñieàu maø chuùng ta khoâng Land Buddhism in Theory and Practice and The thích: We all have a tendency to see others' Thirteen Patriarchs of Pure Land Buddhism, faults and overlook our own. This doesn't "Guideline of Reason" is one of the three make us or others any happier. So, devout guidelines to consolidate one's faith. This is the Buddhists had better correct our own faults reasoning and understanding of human logic. For than point out those of others—Chuùng ta example, we may reflect, 'all realms are created thöôøng coù khuynh höôùng thaáy roõ loãi ngöôøi vaø from the mind. If there is a world such as ours, queân maát loãi cuûa mình. Ñieàu naøy khoâng laøm where god karma and bad karma are about equal, cho mình vaø ngöôøi sung söôùng haïnh phuùc there must exist other worlds such as the three hôn. Vì vaäy, Phaät töû thuaàn thaønh neân töï söûa Evil Paths, with a preponderance of evil karma, as loãi mình, chöù ñöøng vaïch ra loãi cuûa ngöôøi well as celestial realms, where good karma khaùc. prevails. It therefore stands to reason that the (V) We should try our best to avoid the ten Western Pure Land exists as a result of the pure, destructive actions, at the same time, try to do good Vows of Amitabha Buddha as well as the the ten good deeds. The Buddha advised us to virtues of the Bodhisattvas and other morally avoid ten destructive actions. By deliberately superior beings—Theo Hoøa Thöôïng Thích Thieàn refraining from these ten destructive actions, Taâm trong Nieäm Phaät Thaäp Yeáu vaø Lieân Toâng we engage in the ten constructive or positive Thaäp Tam Toå, lyù trí löôïng laø moät trong tam löôïng actions. For example, deciding not to lie to ñöôïc duøng ñeå cuûng coá loøng tin cuûa haønh giaû Tònh our employer about the time sepnt working on Ñoä. Lyù trí löôïng laø söï suy löôøng tìm hieåu cuûa lyù a project is in itself a positive action. This has trí, chaúng haïn nhö suy nghó, 'caùc theá giôùi ñeàu do many benefits: employer will trust our word taâm taïo, ñaõ coù coõi ngöôøi thuoäc phaân nöûa thieän aùc, in the future, we will live according to our taát coù tam ñoà thuoäc nhieàu nghieäp döõ, vaø caùc coõi ethical principles, and we will

create the trôøi thuoäc nhieàu nghieäp laønh. Nhö theá taát cuõng coù cause to have temporal happiness and coõi Cöïc Laïc do nguyeän löïc thuaàn thieän cuûa Phaät, spiritual realizations—Chuùng ta neân coá gaéng vaø coâng ñöùc laønh cuûa chö Boà Taùt cuøng nhöõng baäc heát mình traùnh laøm möôøi ñieàu toån haïi, ñoàng

thöôïng thieän nhôn—See Three guidelines to Guilt-feelings: Maëc caûm toäi loãi. consolidate one's faith. Guiltiness (n): Söï coù loãi. Guideline to the teachings of the sages: Guiltless (a): Khoâng coù toäi. Thaùnh Ngoân Löôïng—Tìm hieåu qua lôøi noùi cuûa Guiltlessness (n): Söï khoâng coù toäi. Phaät vaø Boà Taùt—According to Most Venerable Guilty (a): Coù toäi—Culpable. Thích Thieàn Taâm in The Pure Land Buddhism in Theory and Practice and The Thirteen Patriarchs Gullible person: Mao ñaàu phaøm phu—An of Pure Land Buddhism, "Guideline of the ignorant person. Teachings of the Sages" is one of the three Guna (skt): Ñöùc haïnh—Virtues or attributes. guidelines to consolidate one's faith. These are Gunas (skt): Traàn—Five Gunas—Nguõ traàn—See the words of the Buddhas and Bodhisattvas in Five Dusts. sutras and commentaries. Buddha Sakyamuni, (I) The meanings of "Guna"—Nghóa cuûa Traàn: with his pure vision, clearly saw the auspicious 1) In sanskrit, guna means a secondary element, environment and superior beings of the Western a quality, an attribute of the five elements, Pure Land and described them in the Pure Land e.g. ether has sabda or sound for its guna and sutras. The great Bodhisattvas, such as Manjusri the ear for its organ: Theo Phaïn ngöõ, guna coù and Samantabhadra, all extolled the Land of nghóa laø moät yeáu toá phuï, moät phaàn phuï thuoäc Ultimate Bliss and enjoined sentient beings to cuûa nguõ ñaïi, thí duï nhö aâm thanh laø traàn vaø loå seek rebirth there. If Buddhists are not guided by tai laø caên. the words of Buddhas and Bodhisattvas, whom 2) In Chinese it means dust, small particles, then should they believe?—Theo Hoøa Thöôïng molecules, atoms, exhalations. It may be Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu vaø interpreted as an atom, or as an active, Lieân Toâng Thaäp Tam Toå, Thaùnh ngoân löôïng laø conditioned principle in nature, minute, moät trong tam löôïng ñöôïc duøng ñeå cuûng coá loøng subtle: Theo Hoa ngöõ, traàn coù nghóa laø moät tin cuûa haønh giaû Tònh Ñoä. Thaùnh ngoân löôïng laø nguyeân toá thaät nhoû. giaù trò lôøi noùi cuûa chö Phaät vaø chö Boà Taùt trong 3) Generally speaking defiling to pure mind; caùc kinh ñieån. Ñöùc Theá Toân ñaõ duøng tònh nhaõn worldly; earthly, the world: Noùi chung "traàn" thaáy roõ y baùo vaø chaùnh baùo nôi coõi Cöïc Laïc, vaø chæ taát caû söï vaät trong theá gian laøm nhô baån dieãn taû caûnh giôùi aáy trong caùc kinh Tònh Ñoä. Caùc chaân tính. baäc ñaïi Boà Taùt nhö Vaên Thuø, Phoå Hieàn ñeàu ngôïi 4) Also means an object of sense or object of the khen coõi Cöïc Laïc vaø khuyeân neân caàu vaõng sanh. mind: Arammana (p)—Alambana (skt)—Traàn Ngöôøi Phaät töû neáu khoâng laáy lôøi cuûa Phaät, Boà Taùt coù nghóa laø moät ñoái töôïng cuûa giaùc quan hay laøm möïc thöôùc, thöû hoûi coøn phaûi tin ai hôn?—See ñoái töôïng cuûa taâm—See Six dusts, and Six Three guidelines to consolidate one's faith. external base-spheres. Guilt (n): Caûm giaùc toäi loãi—Buddhist born has no 5) The realm, domain, or indulgence of the feeling of guilt in the sense of fear of a God who senses or an object

of senses: Visayo (p)— will punish him for his wrong-doing. However, he Vishaya (skt)—Traàn coøn coù nghóa laø phaïm vi, feels guilty by the law of Karma. When you do laõnh vöïc, söï thích thuù cuûa giaùc quan hay ñoái some wrong-doing, you will receive the effects of töôïng giaùc quan—See Vishaya. his wrong doing and in this way suffer the effect (II) Categories of “guna”—Phaân loaïi “traàn”. of your sin—Ngöôøi Phaät töû sanh ra khoâng coù caûm 1) The objects of the five senses: Nguõ Traàn—giaùc toäi loãi vôùi yù nghóa sôï moät ñaáng thöôïng ñeá See Five dusts. tröøng phaït nhöõng ñieàu sai traùi cuûa mình. Tuy 2) The six objects: Luïc Traàn—See Six dusts, nhieân, ngöôøi Phaät töû caûm thaáy coù toäi theo luaät and Six external base-spheres. nhaân quaû. Khi baïn laøm ñieàu gì sai traùi, baïn seõ Gunabhadra (skt): nhaän laáy haäu quaû cho vieäc laøm sai traùi cuûa baïn, 1) Caàu Na Baït Ñaø La (sa moân Coâng Ñöùc Hieàn): vaø theo caùch naày baïn phaûi chòu ñöïng cho haäu quaû Name of a famous Indian monk, from Central cuûa toäi loãi cuûa chính mình—See Sin. India, came to China around 435-443 A.D., a

translator of Buddhist sutras into Chinese— translated three works in 502—Tyø Kheo Ñöùc Tieán Teân moät vò Tyø Kheo noåi tieáng ngöôøi Trung (An Tieán), ngöôøi Thieân Truùc, ñeán Trung Quoác AÁn, ñeán Trung Quoác khoaûng nhöõng naêm 435-vaøo khoaûng nhöõng naêm 492-495, dòch ba boä kinh 443, dòch 78 boä kinh sang Hoa ngöõ. naêm 502. 2) Name of a follower of the Mahisasaka in Gunin (jap): Zen master Hung-Jen (601-674)— Kapisa: Teân cuûa moät ñoà ñeä cuûa phaùi Tieåu Hoaèng Nhaãn—See Hung-Jen. Thöøa taïi Kapisa—See Mahisasaka. Gunsho (jap): Jantu (skt)—Living beings— Gunamati (skt): Caàu na ma ñeá—Sa moân Ñöùc Miscellaneous beings—Quaàn sinh. Tueä. Gupta (skt): Cuùc ña. Gunaksetra (skt): Traàn Saùt. Guru (skt): Garu (p)—Ñaïo sö (Tibetan)—A 1) Innumerable worlds as innumerable atoms Sanskrit term for a religious teacher. The main (dust): Voâ soá theá giôùi nhö voâ soá nguyeân töû role of the guru in Buddhism is to instruct students hay buïi traàn. on the doctrines and practices that constitute the 2) Countries: Coõi nöôùc—Field of qualities. Buddhist path to awakening. For this reason, it is 3) Certain sins: Toäi loãi. desirable that the guru be one who has attained a Gunarata (skt): Caâu Na La Ñaø—Caâu Na La high level of realization. There are two kinds of Tha—Name of Paramartha, who was known as sages—Töø ngöõ Baéc Phaïn duøng ñeå chæ moät vò thaày. Kulanatha, came to Chine around 546 A.D. from Vai troø chính cuûa vò thaày trong Phaät giaùo laø giaùo Ujjain in Western India. He translated many huaán ñeä töû veà giaùo phaùp vaø tu taäp daãn ñeán con books, especially the treatises of Vasubandhu— ñöôøng giaùc ngoä. Vì lyù do naøy maø ngöôøi ta thích vò Tam Taïng Phaùp Sö Chaân Ñeá, töø Ujjain Taây AÁn ñaïo sö laø moät vò ñaõ chöùng ñaéc ôû trình ñoä cao. Coù ñeán Trung Quoác vaøo khoaûng naêm 546 sau Taây hai loaïi ñaïo sö—See Two sages. Lòch. Ngaøi ñaõ dòch nhieàu kinh saùch, ñaëc bieät laø boä Guru-dharma (skt): Garu-dhamma (p)—Baùt luaän cuûa ngaøi Theá Thaân Boà Taùt. Kính Giôùi hay Baùt Kính Giaùo (Taùm ñieàu toân kính Gunavarman (skt): Caàu Na Baït Ma—Sa moân cuûa moät tyø kheo ni)—A Sanskrit term for Coâng Ñöùc Khaûi—Gunavarman, a prince of Kubha “weighty rules” or eight additional rules imposed (Cashmere), who refused the throne,

wandered on Buddhist nuns by Sakyamuni Buddha when he alone, reached China, translated ten works, two of agreed to allow his stepmother Mahaprajapati and which were lost by 730 A.D. He was born in 367 other women to receive monastic ordination. In and died in 431 A.D. He taught that truth is within, the Anguttara Nikaya Sutta, Venerable Ananda not without; and that the truth or dharma is of told Maha Pajapati Gotami about the eight oneself, not of another. The centre of his work is commands laid down by the Buddha, given to a placed in Yang-Chou. It is said that he started the nun before letting her entering the Bhiksuni Order order of nuns in China—Coâng Ñöùc Khaûi, teân moät as follows—Töø Baéc Phaïn chæ "kính giôùi) hay laø vò Tyø Kheo noåi tieáng ngöôøi Thieân Truùc, thaùi töû xöù taùm ñieàu phuï theâm cho Tyø Kheo Ni khi Ñöùc Phaät Cashmere, töø boû ngai vaøng, laøm du Taêng Khaát Só, ñoàng yù cho pheùp ngöôøi keá maãu laø baø Ma Ha Ba ñeán Trung Quoác vaø dòch möôøi boä kinh, hai trong Xaø Ba Ñeà vaø caùc phuï nöõ khaùc nhaän leã thoï giôùi. soá ñoù ñaõ bò thaát truyeàn naêm 730 sau Taây Lòch. Trong Kinh Taêng Nhaát A Haøm, ngaøi A Nan ñaõ OÂng sanh naêm 367, thò tòch taïi Nam Kinh naêm 431 ñeán gaëp baø Ma Ha Ba Xaø Ba Ñeà ñeå trao truyeàn sau Taây Lòch. OÂng giaûng phaùp beân trong, chöù laïi taùm giôùi kính troïng maø Ñöùc Phaät ñaõ ban haønh khoâng phaûi beân ngoaøi; phaùp töø chính mình chöù cho tyø kheo ni tröôùc khi gia nhaäp Ni ñoaøn nhö sau: khoâng phaûi töø nôi ngöôøi khaùc. Trung taâm hoaèng 1) A Nun of even though a hundred years' hoùa cuûa oâng ñaët taïi Döông Chaâu. Ngöôøi ta noùi standing by the higher ordination, should chính oâng laø ngöôøi ñaàu tieân saùng laäp ra giaùo ñoaøn always pay respect to a monk, no matter how Ni taïi Trung Quoác. young he is, should rise and offer her seat to Gunavrddhi (skt): Caàu Na Tyø Ñòa—An Indian him, reverence him, and perform all proper monk who came to China around 492-495 A.D., duties towards him, should greet him

respectfully, and bow down before him the presence of Bhiksus. She must report and though he has just received the Higher ask for a responsible confessor. A Bhikkhuni Ordination on that very day: Daàu traêm tuoåi examine to see if she has ever committed any haï, tyø kheo ni luùc naøo cuõng phaûi toân kính moät of the three ways, seeing, hearing, or vò Taêng duø treû vaø phaûi ñöùng daäy nhöôøng choã suspicion: Sau kyø an cö kieát haï, moãi Tyø Kheo ngoài cho vò aáy, phaûi ñaûnh leã vaø thöïc haønh boån Ni phaûi haønh leã Töï Töù (baùo caùo vaø saùm hoái) phaän ñoái vôùi vò Tyø kheo, phaûi chaøo hoûi vò vaø chaùnh thöùc xuaát Haï tröôùc maët chö Taêng. Taêng moät caùch toân kính, vaø cuùi ñaàu ñaûnh leã Tyø Kheo Ni phaûi kieåm thaûo xem trong ba vò aáy maëc daàu vò naày chæ môùi xuaát gia ngaøy ñieåm thaáy, nghe, vaø hoaøi nghi, coi mình coù hoâm aáy. phaïm phaûi ñieàu naøo chaêng. 2) Never scold (revile, rebuke, or abuse) a monk ** In some sutras, number 6 is replaced by: A on no account: Khoâng bao giôø naëng lôøi, maéng Bhikkhuni who committed a major offence chöûi hay maï lî moät vò Taêng trong baát cöù should undergo punishment (manatta) in the tröôøng hôïp naøo. presence og the Order of both Bhikkhus and 3) Bhiksunis (she could never accuse or speak of Bhikkhunis—Moät vò Tyø Kheo Ni khi ñaõ phaïm a monk's misdeeds) should not give toäi, phaûi chòu

hình phaït tröôùc caû hai Giaùo Hoäi admonition to Bhiksus, but Bhiksus should Tyø Kheo vaø Tyø Kheo Ni. admonish Bhiksunis (he may speak of her Guru-deva (skt): Highest teacher—Thaùnh sö. misdeeds): Tyø kheo khoâng ñöôïc saùm hoái vôùi Guru yoga (skt): Möôøng töôïng ñeán vò ñaïo sö cuûa Tyø Kheo Ni, nhöng Tyø Kheo Ni phaûi saùm hoái mình—One of the central practices of Tibetan vôùi Tyø Kheo (nghóa laø Tyø Kheo Ni khoâng Buddhist tantric systems, which involves purifying ñöôïc laøm leã saùm hoái cho Tyø Kheo, nhöng Tyø one's awareness by visualizing one's Guru as a Kheo coù theå laøm leã saùm hoái cho Tyø Kheo Ni). Buddha. One imagines the guru as embodying all 4) At Bhiksus' hands obtain reception into the the good qualities of all the Buddhas, and one order—A female probationer (sikkhamana), simultaneously cultivates an attitude of perceiving who is trained in the six commandments for oneself and the guru as being empty of inherent two years, should receive both the Higher existence. By also visualizing oneself and the Ordination from the Order of both Bhikkhus guru as being inseparable in nature, one is able to and Bhikkhunis: Moät vò Thöùc Xoa Ma Na attain buddhahood quickly by becoming familiar phaûi ñöôïc caû Taêng ñoaøn vaø Ni ñoaøn thöøa with having actualized the attributes of nhaän vaøo giaùo ñoaøn thì môùi goïi laø hôïp phaùp. Buddhahood—Moät trong nhöõng phaùp tu taäp chuû 5) Every fortnight a Bhiksuni should ask from yeáu cuûa heä thoáng Phaät giaùo Maät toâng Taây Taïng, the Order of Bhiksus the time when the lieân heä tôùi vieäc thanh tònh söï tænh thöùc cuûa haønh Bhiksus assemble to recite their fundamental giaû baèng caùch möôøng töôïng vò ñaïo sö cuûa mình rules (uposatha), and when a Bhiksu would nhö moät vò Phaät. Haønh giaû töôûng töôïng vò ñaïo sö come to admonish them: Moãi nöûa thaùng phaûi cuûa mình nhö laø hieän thaân cuûa taát caû nhöõng phaåm hoûi Taêng ñoaøn cuûa caùc Tyø Kheo chöøng naøo haïnh tuyeät haûo cuûa chö Phaät, vaø ñoàng thôøi haønh coù leã Phaùt Loà (saùm hoái ñieàu saùi phaïm) vaø giôø giaû cuõng tu taäp taâm thaùi nhaän thöùc chính mình vaø naøo caùc Ngaøi ñeán hoïp. vò ñaïo sö cuûa mình ñeàu khoâng coù thöïc höõu. Cuõng 6) Ask the fraternity for a monk as preceptor: baèng caùch möôøng töôïng chính mình vaø vò ñaïo sö Thænh Tyø kheo thuyeát phaùp. laø baát khaû phaân veà taùnh, ngöôøi ta coù theå ñaït ñöôïc 7) A Bhikkhuni should never spend a retreat Phaät quaû nhanh hôn baèng caùch trôû neân quen thuoäc (vassa) in a place where there is no Bhikkhu: vôùi thöïc chöùng thuoäc tính cuûa Phaät quaû. Khoâng bao giôø an cö kieát haï nôi naøo khoâng Gusoku-kai (jap): Upasampada (skt)—Being coù caùc vò Taêng. equipped with the precepts—Ordainment—Cuï 8) After the summer retreat, the ceremony of Tuùc Giôùi—See Complete moral precepts for formal termination of the rainy season monks. (pavarana) should be held by a Bhiksuni in

Gut: Buïng daï—Guts of Great Enlightening 1) A Japanese Buddhist term for "Finger Beings—Buïng cuûa chö ñaïi Boà Taùt—According to pointing at the moon."—Thuaät ngöõ Phaät giaùo the Flower Adornment Sutra, Chapter 38, there Nhaät Baûn coù nghóa laø "Caâu Chi" (tay chæ are ten kinds of guts of Great Enlightening traêng)—See Finger pointing at the moon. Beings. Enlightening Beings who abide by these 2) Chu-Chih (Juzhi)—Name of a Chinese Zen can acquire the supreme vast guts of

Buddhas, master in the ninth century, a disciple and able to contain all sentient beings—Theo Kinh dharma-successor of Zen master Hang-Chou Hoa Nghieâm, Phaåm 38, coù möôøi buïng cuûa chö Ñaïi T'ien-Lung—Caâu Chi, teân cuûa moät vò Thieàn Boà Taùt. Chö Ñaïi Boà Taùt an truï trong phaùp naày sö Trung Quoác vaøo theà kyû thöù 9, ñeä töû vaø thôøi ñöôïc buïng roäng lôùn voâ thöôïng cuûa Nhö Lai, phaùp töû cuûa Thieàn sö Haøng Chaâu Thieân Long. ñeàu coù theå dung thoï taát caû chuùng sanh—See Ten Gyelwa Karmapa: The oldest lineage of kinds of guts of Great Enlightening Beings. reincarnation lamas in Tibetan Buddhism. The Guts aware of all ways of emancipation: Gyelwa Karmapa are believed to be physical Buïng ngoä taát caû ñaïo xuaát ly, vì kheùo thaønh thuïc emanations of the Bodhisattva Avalokitesvara, thaâm taâm—Guts aware of all ways of and are often referred to as the "Black Hat" lamas emancipation, fully developing the will—See Ten because of the hat they wear during special kinds of guts of Great Enlightening Beings. ceremonies. This was given to the fifth Gyelwa Guts cutting off afflictions: Buïng döùt phieàn KarmapaTeshin Shekpa (1384-1415), by the naõo, vì ñaày ñuû trí hueä—Guts cutting off Chinese emperor T'ai-ming-chen and is said to afflictions, being full of wisdom—See Ten kinds have been based on a dream in which the emperor of guts of Great Enlightening Beings. saw a black hat woven from the hair of 100,000 dakinis floating over Teshin Shekpa's head. The Guts examining food and drink: Buïng quaùn first Tusum Khyenpa (1110-1193). The sixteenth saùt aên uoáng, vì nhôù ñeán phaùp chôn thaät—Guts Rangjung Rikpe Dorje (1924-1981), was one of examining food and drink, remembering reality— the most influential Tibetan masters of the See Ten kinds of guts of Great Enlightening twentieth century. He travel widely and Beings. established a number of Tibetan Buddhist Centers Guts free from deception: Buïng lìa taø vaïy, vì all over the world, including the current taâm thanh tònh—Guts free from deception, their headquarters of the order, Rimtek Monastery in hearts being pure—See Ten kinds of guts of Great Sikkim. There is currently a bitter dispute over the Enlightening Beings. succession to the sixteenth Gyelwa Karmapa. The Guts free from falsehood: Buïng lìa huyeãn current Shamar Rinpoche and his supporters nguïy, vì taùnh chaát chôn thaät—Guts free from claim that a boy named Tenzin Khyentse (1982 - ) falsehood, being honest by nature—See Ten kinds is the true reincarnation, while Tai Situ Rinpoche of guts of Great Enlightening Beings. and his supporters back a Tibetan child named Guts observing noncreation: Buïng quaùn saùt Urgyen Tinley (1985 - ). The second claimant was voâ taùc, vì giaùc ngoä duyeân khôûi—Guts observing officially enthroned in the monastery of Tsurpu in noncreation, being aware of interdependent 1992 and has been validated by the Dalai Lama, origination—See Ten kinds of guts of Great but the faction (beø phaùi) led by Shamar Rinpoche Enlightening Beings. continues to reject his claim—Doøng truyeàn thöøa Guts rid of the defilement of all extreme coå nhaát cuûa doøng Laït Ma taùi sanh trong Phaät giaùo views: Buïng xa rôøi taát caû caáu nhô bieân kieán, vì Taây Taïng. Ngöôøi ta tin raèng doøng Gyelwa laøm cho taát caû chuùng sanh nhaäp vaøo buïng Phaät— Karmapa baét nguoàn töø söï hieän thaân cuûa Boà Taùt Guts rid of the defilement of all

extreme views, Quaùn Theá AÂm, vaø thöôøng ñöôïc coi nhö laø phaùi enabling all sentient beings to enter into the guts Laït Ma “Muõ Ñen” vì hoï ñoäi muõ ñen trong caùc of Buddha—See Ten kinds of guts of Great buoåi leã ñaëc bieät. Vieäc naøy ñöôïc vua nhaø Nguyeân Enlightening Beings. ban cho vò Laït Ma ñôøi thöù 5 laø KarmapaTeshin Gutei (jap): Shekpa (1384-1415), khi nhaø vua naèm moäng thaáy

100.000 nöõ quyû bay boàng beành treân ñaàu cuûa toâng phaùi chính vaø thöôøng sinh hoaït vôùi noâng daân Teshin Shekpa. Vò Laït Ma ñôøi thöù 1 laø Tusum Nhaät Baûn), Gyogi noåi tieáng vì nhöõng sinh hoaït Khyenpa (1110-1193). Vò Laït Ma ñôøi thöù 16 laø cuûa oâng vôùi noâng daân trong vuøng noâng thoân. OÂng Rangjung Rikpe Dorje (1924-1981), laø moät trong laø moät kyõ sö caàu ñöôøng, vaø ñaõ xaây nhieàu caàu nhöõng vò thaày coù aûnh höôûng lôùn nhaát cuûa Taây cuøng vôùi moät soá chöông trình daãn thuûy nhaäp ñieàn Taïng vaøo theá kyû 20. Ngaøi du haønh khaép nôi vaø cho noâng daân. Thoaït ñaàu oâng thoï giôùi vôùi doøng thieát laäp moät soá trung taâm Phaät giaùo Taây taïng Hosso, sau ñoù oâng trôû thaønh moät nhaø truyeàn ñaïo, khaép nôi treân theá giôùi, bao goàm truï sôû chính cuûa vaø oâng laø ngöôøi ñaàu tieân coá gaéng phoå bieán Phaät doøng laø Tu Vieän Rimtek taïi Sikkim. Hieän coù söï giaùo lan ra khoûi voøng quyù toäc. OÂng vaø nhöõng vò tranh caõi döõ doäi veà vieäc keá thöøa vò Laït Ma ñôøi thöù khaùc trong doøng “Hijiri” coù aûnh höôûng trong vieäc 16. Hieän taïi Rinpoche Shamar vaø nhöõng ngöôøi bieán Phaät giaùo thaønh moät toân giaùo cuûa quaàn uûng hoä oâng ta cho raèng caäu beù teân Tenzin chuùng, trong khi trong thôøi Naïi Löông thì Phaät Khyentse (1982 - ) môùi ñích thöïc laø vò taùi sanh, giaùo chòu aûnh höôûng maïnh nhaát cuûa 6 toâng phaùi trong khi Rinpoche Tai Situ vaø nhöõng ngöôøi uûng phaàn lôùn chæ daønh rieâng cho nhöõng tinh hoa cuûa hoä oâng ta laïi cho raèng caäu beù Taây Taïng teân nhoùm quyù toäc. Urgyen Tinley (1985 - ) môùi thaät söï laø vò taùi sanh. Gyoja (jap): Acarin (skt)—Practitioner—Haønh Rinpoche Tai Situ vaø nhoùm cuûa oâng ta ñaõ ñöa caäu giaû. beù Urgyen Tinley leân ngai vò taïi tu vieän Tsurpu Gyoji (jap): A Japanese Buddhist term for vaøo naêm 1992 vaø ñaõ ñöôïc Ñöùc Ñaït Lai Laït Ma “Conduct and Keeping.”—Thuaät ngöõ Phaät giaùo pheâ chuaån, nhöng nhoùm cuûa Rinpoche Shamar Nhaät Baûn coù nghóa laø “Haønh Trì.” vaãn tieáp tuïc baùc boû söï leân ngoâi vò vaø ñöôïc pheâ Gyogi-Bosatsu (jap): Haønh Cô Boà Taùt—See chuaån naøy. Gyogi. Gynaeceum: Room of forbidden access—Live in seclusion in a room—Caám phoøng. Gyo (jap): Samskara (skt)—Acting—Carrying out—Haønh—See Samskara.

H Gyodo-Samu-e (jap): Practice and work robe— Haønh ñaïo taùc giaùo y (y cho chö Taêng Ni maëc luùc haønh ñaïo hay thuyeát giaùo). Gyogi (668-749) (jap): Sö Haønh Cô—Japanese monk of the Nara period who belonged to the “Hijiri” tradition (monks who generally avoided Habit (n): Samudaya (skt)—Thoùi quen. the mainstream orders and often wokred among Habit of afflictions: Phieàn Naõo Taäp—The the peasants), best known for his work among the influence of the passions after they have been cut peasants of the rural countryside. A civil engineer off—Taäp khí cuûa phieàn naõo, duø ñaõ ñoaïn taän phieàn by training, he is credited with building bridges naõo nhöng taäp khí cuûa noù vaãn coøn. and with a number of irrigation projects. Habits

of anger: Habits of hatred—Saân Taäp Originally ordained in the scholastic Hosso Nhaân—Hatred results in emasculation of sex tradition, he later became a missionary preacher organ. This is one of the ten causes and effects. and was one of the first monks to attempt to According to the Surangama Sutra, book Eight, spread Buddhism beyond the aristocracy. He and the Buddha reminded Ananda about the habit of other “Hijiri” were influential in making Japanese hatred as follows: “Habits of hatred which give Buddhism a religion of the masses, whereas the rise to mutual defiance. When the defiance binds Nara period was mostly dominated by six one without cease, one’s heart becomes so hot scholastic traditions that appealed almost that it catches fire, and the molten vapor turns into exclusively to the aristocratic elite—Moät vò sö noåi metal. From it produced the mountain of knives, tieáng Nhaät Baûn döôùi thôøi Naïi Löông, thuoäc doøng the iron cudgel, the tree of swords, the wheel of truyeàn thöøa “Hijiri” (doøng naøy thöôøng traùnh nhöõng

swords, axes and halberds (caây kích), and spears baùo laø bò rôi vaøo soâng maùu bieån ñoäc. Ñaây laø moät and saws. It is like the intent to kill surging forth trong möôøi nhaân möôøi quaû. Theo Kinh Thuû Laêng when a person meets a mortal enemy, so that he is Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi roused to action. Because these two habits clash A Nan veà Maïn Taäp Nhaân nhö sau: “Maïn taäp giao with one another, there come into being castration laán, phaùt ra yû nhau, tuoân chaûy maõi khoâng thoâi. and hacking, beheading and mutilation, filing and Nhö vaäy neân coù cuoàn cuoän chaûy, chöùa soùng thaønh sticking, flogging and beating, and other such nöôùc. Nhö löôõi neám vò, chaûy nöôùc daõi vaäy. Hai experiences. Therefore, the Thus Come Ones of taäp coå ñoäng nhau, neân coù caùc vieäc soâng huyeát, tro the ten directions look upon hatred and name it caùt noùng, bieån ñoäc, nöôùc ñoàng, vaân vaân. Vì theá ‘sharp knives and swords.’ Bodhisattvas should möôøi phöông Phaät goïi ngaõ maïn laø uoáng nöôùc si. avoid hatred as they would their own Boà Taùt neân traùnh ngaïo maïn nhö traùnh choã sa laày execution.”—Nhaân saân haän quaû baùo laø bò thieán, lôùn.”—See Ten causes and ten effects. caét, ñeõo. Ñaây laø moät trong möôøi nhaân möôøi quaû. Habit as cause: Taäp nhaân hay Ñoàng loaïi nhaân— Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Lust breeding lust—Practice as cause (desire Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Saân Taäp Nhaân causing desire)—See Two causes (C), and Three nhö sau: “Saân taäp xung ñoät xen nhau, phaùt töø nôi causes. giaän nhau, keát maõi khoâng thoâi. Taâm noùng naûy Habit of committing adultery: Taø haïnh taäp phaùt ra löûa, hun ñuùc khí keát laïi thaønh loaïi kim. nhaân—At the time of the Buddha, there was a Nhö vaäy neân coù caùc vieäc ñao sôn, kieám thuï, vaø man who had the habit of committing adultery. phuû vieät. Nhö ngöôøi bò haøm oan, ñaèng ñaèng saùt Even though he had been arrested a number of khí. Hai taäp kích thích nhau, neân coù caùc vieäc bò times for his misconduct, he did not change his hình, cheùm, ñaâm, ñaùnh, ñaäp. Vì theá möôøi phöông ways. In desperation, his father brought him to the Phaät noùi noùng giaän teân laø ñao kieám saéc. Boà Taùt Buddha for advice. The Buddha pointed out that a traùnh saân nhö traùnh söï taøn saùt.”—See Ten causes person who

indulges in sexual misconduct creates and ten effects. problems and suffering for himself as well as Habits of animosity (resentment): Oan Taäp others. He not only squanders his money and loses Nhaân—See Ten causes and ten effects. his reputation but also creates enemies for Habits of arrogance: Maïn Taäp Nhaân—Habits himself. These are serious consequences often of arrogance or conceit results in blood rivers and result from sexual misconduct, but they are poisonous seas. This is one of the ten causes and usually overlooked at the time when it is being effects. According to the Surangama Sutra, book committed—Vaøo thôøi Ñöùc Phaät coøn taïi theá, coù Eight, the Buddha reminded Ananda about the moät ngöôøi ñaøn oâng coù thoùi quen taø daâm. Duø ñaõ bò habit of arrogance as follows: “Habits of baét nhieàu laàn, nhöng thoùi cuõ vaãn khoâng chöøa. arrogance and resulting friction which give rise to Trong khi tuyeät voïng, ngöôøi cha beøn ñöa ngöôøi aáy mutual intimidation. When it accelerates without ñeán gaëp Ñöùc Phaät ñeå nghe lôøi khuyeân nhuû. Ñöùc cease, it produces torrents and rapids which create Phaät chæ ra cho ngöôøi aáy thaáy raèng moät keû phaïm restless waves of water, just as water is produced haïnh taø daâm seõ töï laøm khoå mình cuõng nhö laøm when a person continuously works his tongue in khoå ngöôøi khaùc. Ngöôøi aáy chaúng nhöõng phung phí an effort to taste flavors. Because these two habits tieàn baïc vaø maát ñi tieáng taêm, maø coøn taïo ra nhieàu incite one another, there come into being the keû thuø cho chính mình. Ñaây chính laø nhöõng haäu river of blood, the river of ashes, the burning sand, quaû nghieâm troïng cuûa söï taø daâm, maø ngöôøi ta the poisonous sea, the molten copper which is thöôøng khoâng nhìn thaáy khi phaïm phaûi loãi laàm poured over one or which must be swallowed, naøy. and other such experiences. Therefore, the Thus Habit of craving: Habits of greed—Tham Taäp Come Ones of the ten directions look upon self-Nhaân—Habits of greed or covetousness results in satisfaction and name it ‘drinking the water of the cold hells. This is one of the ten causes and stupidity.’ Bodhisattvas should avoid arrogance as effects. According to the Surangama Sutra, book they would a huge deluge.”—Nhaân ngaõ maïn quaû Eight, the Buddha reminded Ananda about the

habit of greed as follows: “Habits of greed and caây ñeå soáng, nöôùc töôùi ruoäng thì caây coû sinh intermingled scheming which give rise to a tröôûng. Hai taäp nhaân nhau, neân coù caùc vieäc goâng, suction. When this suction becomes dominant and xieàng, cuøm, xích, roi, ñaùnh, vaân vaân. Vì theá möôøi incessant, it produces intense cold and solid ice phöông Phaät goïi gian nguïy laø giaëc hieåm. Boà Taùt where freezing occurs, just as a sensation of cold neân traùnh gian traù nhö traùnh lang soùi.”—See Ten is experienced when a person draws in a blast of causes and ten effects. wind through his mouth. Because these two habits Habit of desire: Desire becomes habitual— clash together, there come into being chattering, Tham taäp (thoùi quen cuûa loøng tham, hay tham maõi whimpering, and shuddering; blue, red, and white thaønh thoùi quen). lotuses; cold and ice; and other such Habits of disputation: Habits of litigation— expeirences.”—Nhaân tham lam quaû baùo laø ñòa Tuïng Taäp Nhaân—This is one of the ten causes nguïc laïnh. Ñaây laø moät trong möôøi nhaân

möôøi quaû. and effects. According to the Surangama Sutra, Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc book Eight, the Buddha reminded Ananda about Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Tham Taäp Nhaân the habit of disputation as follows: “Habits of nhö sau: “Tham taäp giao keát, phaùt ra thu huùt maõi litigation and the mutual disputations which give khoâng thoâi. Nhö vaäy neân coù chöùa caùi giaù laïnh, rise to covering. From them there are produced a trong ñoù laïnh leõo. Ví duï ngöôøi laáy mieäng hít gioù, look in the mirror and illumination by the lamp. It thaáy coù hôi laïnh. Hai caùi taäp xoâ ñaåy nhau, neân coù is like being in direct sunlight. There is no way nhöõng vieäc ba ba, tra tra, la la, nhö baêng laïnh, hoa one can hide one’s shadow. Because these two sen traéng, ñoû, xanh. Vì theá möôøi phöông caùc Ñöùc habits bicker back and forth, there come into Phaät noùi tham caàu nhö laø nöôùc tham. Boà Taùt neân being evil companions, the mirror of karma, the traùnh tham nhö traùnh bieån ñoäc.” fiery pearl, exposure of past karma, inquests, and Habit and custom: Taäp tuïc. other such experiences. Therefore, all the Thus Habits of deceptions: Habits of deceitfulness— Come Ones of the ten directions look upon Traù Taäp Nhaân—Habits of deceptions covering and name it a ‘yin villain.’ Bodhisattvas (deceitfulness) result in yokes and being beaten regard covering as they would having to carry a with rods. This is one of the ten causes and mountain atop their heads while walking upon the effects. According to the Surangama Sutra, book sea.”—Ñaây laø moät trong möôøi nhaân möôøi quaû. Eight, the Buddha reminded Ananda about the Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc habit of deceitfulness as follows: “Habits of Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Tuïng Taäp Nhaân deception and misleading involments which give nhö sau: “Tuïng taäp giao huyeân, phaùt töø che daáu. rise to mutual guile. When such maneucering Nhö vaäy neân coù nhöõng vieäc göông soi thaáy toû roõ, continues without cease, it produces the ropes and ví nhö giöõa maët trôøi khoâng theå daáu hình aûnh. Hai wood of gallows for hanging, like the grass and taäp baøy ra, neân coù caùc baïn aùc toá caùo, nghieäp caûnh trees that grow when water saturates a field. hoûa chaâu, vaïch roõ vaø ñoái nghieäm nghieäp ñôøi Because these two habits perpetuate one another, tröôùc. Vì theá möôøi phöông Phaät goïi che daáu laø aâm there come into being handcuffs and fetters, taëc. Boà Taùt traùnh che daáu nhö bò ñoäi nuùi cao ñi cangues and locks, whips and clubs, sticks and treân bieån caû.” cudgels, and other such experiences. Therefore, Habit energy: Vasana (p & skt)—Taäp Khí—The the Thus Come Ones of the ten directions look accumulation of the past thoughts, affections, upon deception and name it a ‘treacherous crook.’ deeds, and passions—Former habit—Old habit. Bodhisattvas fear deception as they would a 1) The accumulation of the past thoughts, savage wolf.”—Gian traù löøa ñaûo quaû baùo laø bò affections, deeds, and passions: Taäp Khí (thoùi goâng cuøm roi voït. Ñaây laø moät trong möôøi nhaân quen cuõ)—Söï tích luõy yù nghó, tình caûm, vieäc möôøi quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån laøm vaø nhöõng duïc voïng trong quaù khöù). Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Traù 2) The impression of any past action or Taäp Nhaân nhö sau: “Traù taäp duï nhau, phaùt töø nôi experience remaining unconsciously in the doã nhau, daãn

daét khoâng thoâi. Vì vaäy nhö daây quaán mind: Nhöõng aán töôïng cuûa baát cöù haønh ñoäng

vaø kinh nghieäm quaù khöù ñöôïc ghi laïi trong Habit energy of seeing Buddha: Taäp khí thaáy taâm chuùng ta moät caùch voâ yù thöùc. Phaät—See Ten kinds of habit energy of Great 3) The present consciousness of past Enlightening Beings. perceptions: Nhöõng tri giaùc quaù khöù maø trong Habit energy of transcendence: Taäp khí cuûa hieän taïi chuùng ta hoài töôûng laïi. Ba La Maät—See Ten kinds of habit energy of 4) Past knowledge derived from memory: Kieán Great Enlightening Beings. thöùc quaù khöù ñöôïc löu tröõ trong kyù öùc. Habit energy of undertaking birth in pure 5) Good or evil karma from habits or practice in worlds: Taäp khí thoï sanh nôi theá giôùi thanh a former existence: The force of habit—The tònh—See Ten kinds of habit energy of Great uprising or recurrence of thoughts, passions or Enlightening Beings. delusions after the passion or delusion has itself been overcome, the remainder or Habit energy of various differentiations of remaining influence of illusion—Nhöõng chaát state: Taäp khí cuûa nhöõng caûnh giôùi sai bieät— choàng cuûa nghieäp, thieän vaø baát thieän töø nhöõng See Ten kinds of habit energy of Great thoùi quen hay thöïc taäp trong tieàn kieáp. Söï Enlightening Beings. khôûi daäy cuûa tö töôûng, duïc voïng, hay aûo Habit energy of vows: Taäp khí cuûa theä töôûng sau khi chuùng ñaõ ñöôïc cheá ngöï. nguyeän—See Ten kinds of habit energy of Great 6) According to the Flower Adornment Sutra, Enlightening Beings. Chapter 38, there are ten kinds of habit Habits of greed (craving): Tham Taäp Nhaân— energy of Great Enlightening Beings. See Ten causes and ten effects. Enlightening Beings who abide by these can Habits of hatred (anger): Saân Taäp Nhaân—See forever get rid of all afflictive habit energies Ten causes and ten effects. and attain Buddhas' habit energies of great knowledge, the knowledge that is not Habits of injustice: Habits of unfairness—Uoång Taäp Nhaân—This is one of the ten causes and energized by habit—Theo Kinh Hoa Nghieâm, effects. According to the Surangama Sutra, book Phaåm 38, coù möôøi thöù taäp khí cuûa chö Ñaïi Boà Eight, the Buddha reminded Ananda about the Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi lìa habit of unfairness as follows: "Habits of injustice haún taát caû taäp khí phieàn naõo, ñaït ñöôïc trí ñaïi and their interconnected support of one another; trí taäp khí phi taäp khí cuûa Nhö Lai—See Ten they result in instigating false charges and kinds of habit energy of Great Enlightening libeling. From them are produced crushing Beings. between mountains, crushing between rocks, Habit energy of determination for stone rollers, stone grinders, plowing, and enlightenment: Taäp khí cuûa Boà Ñeà taâm—See pulverizing . It is like a slanderous villain who Ten kinds of habit energy of Great Enlightening engages in persecuting good people unjustly. Beings. Because these two habits join ranks, there come Habit energy of edifying sentient beings: Taäp into being pressing and pushing, bludgeons and khí giaùo hoùa chuùng sanh—See Ten kinds of habit compulsion, squeezing and straining, weighing energy of Great Enlightening Beings. and measuring, and other such experiences. Habit energy of enlightening practice: Taäp Therefore, the Thus Come Ones of the ten khí coâng haïnh—See Ten kinds of habit

energy of directions look upon harmful accusations and Great Enlightening Beings. name them a ‘treacherous tiger.’ Bodhisattvas Habit energy of meditation on equality: Taäp regard injustice as they would a bolt of khí tö duy phaùp bình ñaúng—See Ten kinds of lightning.”—Ñaây laø moät trong möôøi nhaân möôøi habit energy of Great Enlightening Beings. quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Habit energy of roots of goodness: Taäp khí Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Uoång Taäp cuûa thieän caên—See Ten kinds of habit energy of Nhaân nhö sau: “Uoång taäp xen nhau, phaùt töø nôi vu Great Enlightening Beings. baùng. Nhö vaäy cho neân coù caùc vieäc hai hoøn nuùi ñaù

eùp laïi, nghieàn, xay. Ví duï ñöùa giaëc deøm pha, haïi giao tieáp, phaùt ra töø nôi coï xaùt maõi khoâng ngöôøi löông thieän. Hai taäp xoâ ñaåy nhau, neân coù thoâi. Nhö vaäy neân luùc cheát thaáy coù löûa saùng, caùc vieäc giaèng, eùp, ñeø, neùn, loïc, caân. Vì theá möôøi trong ñoù phaùt ñoäng. Ví duï nhö ngöôøi laáy tay phöông Phaät goïi vu oan laø coïp bieát deøm noùi. Boà coï xaùt nhau thaáy coù hôi noùng. Hai caùi taäp Taùt traùnh söï vu oan nhö traùnh seùt ñaùnh.”—See nöông nhau khôûi, neân coù vieäc giöôøng saét truï Ten causes and ten effects. ñoàng. Cho neân möôøi phöông caùc Ñöùc Phaät Habits of litigation (disputation): Tuïng Taäp noùi daâm laø löûa duïc. Boà Taùt thaáy söï daâm duïc Nhaân—See Ten causes and ten effects. nhö traùnh haàm löûa.” Habits of lust: Habit of sexual desire—Daâm ** See Ten causes and ten effects. Taäp Nhaân—This is one of the ten causes and Habits of lying: Cuoáng Taäp Nhaân—This is one effects. According to the Surangama Sutra, book of the ten causes and effects. According to the Eight, the Buddha reminded Ananda about the Surangama Sutra, book Eight, the Buddha habit of sexual desire as follows—Ñaây laø moät reminded Ananda about the habit of lying as trong möôøi nhaân möôøi quaû. Theo Kinh Thuû Laêng follows: “Habits of lying and combined Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi fraudulence which give rise to mutual cheating. A Nan veà Daâm Taäp Nhaân nhö sau: When false accusations continue without cease, 1) Lust grows into a habit because of sexual one becomes adept at corruption. From this there intercourse in which two people caress each come into being dust and dirt, excrement and other thereby producing heat that in turn urine, filth, stench, and impurities. It is like the stimulates desire. This is like the heat caused obscuring of everyone’s vision when the dust is by rubbing the hands together: Daâm duïc phaùt stirred up by the wind. Because these two habits trieån thaønh thoùi quen vì söï giao hôïp trong ñoù augment one another, there come into being hai ngöôøi aâu yeám nhau vaø phaùt sanh söùc noùng sinking and drowning, tossing and pitching, flying kích thích söï ham muoán. Chuyeän naày cuõng anf falling, floating and submerging, and other gioáng nhö vieäc chaø xaùt hai tay vôùi nhau. such experiences. Therefore, the Thus Come 2) Adultery results in the iron bed, the copper Ones of the ten directions look upon lying and pillar, and the eight hot hells (the bed stands name it ‘robbery and murder.’ Bodhisattvas for sexual desire and the pillar for the partner regard lying as they would treading on a on whom the sinner depends to stimulate his venomous snake.”—Ñaây laø moät trong möôøi nhaân sexual appetite): Nhaân daâm duïc coù

quaû baùo möôøi quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån laø giöôøng saét noùng, coät ñoàng, taùm ñòa nguïc Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà noùng (giöôøng saét coù nghóa laø söï ham muoán, Cuoáng Taäp Nhaân nhö sau: “Cuoán taäp doái nhau, vaø coät ñoàng coù nghóa laø söï theøm muoán tình phaùt töø nôi doái gaït nhau, doái vaø vu khoáng maõi duïc). khoâng thoâi, buoâng taâm laøm gian. Nhö vaäy neân coù 3) The Buddha taught: “Habits of lust and ñoà baån thæu, buïi baäm oâ ueá, nhö buïi theo gioù, ñeàu reciprocal interactions which give rise to khoâng thaáy. Hai taäp giao nhau, neân coù caùc vieäc mutual rubbing. When this rubbing continues chìm ñaém, vuït, bay. Vì theá möôøi phöông Phaät goïi without cease, it produces a tremendous löøa gaït laø cöôùp gieát. Boà Taùt traùnh doái gaït nhö raging fire within which movement occurs, traùnh raén ñoäc.”—See Ten causes and ten effects. just as warmth arises between a person’s Habit of the passions: Influence of the passions hands when he rubs them together. Because after they have been cut off—Phieàn naõo taäp (thoùi these two habits set each other ablaze, there quen cuûa tham duïc sau khi chuùng ñaõ ñöôïc ñoaïn come into being the iron bed, the copper taän). pillar, and other such experiences. Therefore, Habits of resentment: Habits of animosity— Thus Come Ones of the ten directions look Oan Taäp Nhaân—This is one of the ten causes and upon the practice of lust and name it the ‘fire effects. According to the Surangama Sutra, book of desire.’ Bodhisattvas avoid desire as they Eight, the Buddha reminded Ananda about the would a fiery pit.”—Ñöùc Phaät daïy: “Daâm taäp habit of animosity as follows: “Habits of

animosity and interconnected enmity which give on the edge of a steep ravine full of poison.”— rise to grievances. From this there come into Quaû baùo cuûa kieán taäp laø bò tra taán khaûo ñaûo. Ñaây being flying rocks, thrown stones, caskets and laø moät trong möôøi nhaân möôøi quaû. Theo Kinh Thuû closets, cages on wheels, jars and containers, and Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû bags and rods. It is like someone harming others ngaøi A Nan veà Kieán Taäp Nhaân nhö sau: “Kieán taäp secretly. He harbors, cherishes, and nurtures evil. giao minh, nhö thaân kieán, kieán thuû, giôùi caám thuû, Because these two habits swallow one another up, taø giaûi, caùc nghieäp. Phaùt töø nôi choáng traùi, sinh ra there come into being tossing and pitching, traùi nhau. Nhö vaäy neân coù söù vua, chuû laïi caàm vaên seizing anf apprehending, striking and shooting, tòch laøm chöùng. Ví nhö ngöôøi ñi ñöôøng qua laïi gaëp casting away and pinching, and other such nhau. Hai taäp giao nhau, neân coù caùc vieäc tra hoûi, experiences. Therefore, the Thus Come Ones of gian traù, xeùt gaïn, khaùm tra, vaïch cöùu, soi roõ, vaø the ten directions look upon animosity and name it thieän aùc ñoàng töû tay caàm quyeån soå ñeå bieän baïch. a ‘disobedient and harmful ghost.’ Bodhisattvas Vì theá möôøi phöông Phaät goïi aùc kieán laø haàm aùi regard animosity as they would drinking kieán. Boà Taùt traùnh caùc söï thieân chaáp hö voïng nhö poisonous wine.”—Ñaây laø moät trong möôøi nhaân xa vuõng nöôùc ñoäc.” möôøi quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån Habits of views (wrong views): Kieán Taäp Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Oan Nhaân—See Ten causes and ten effects. Taäp Nhaân nhö sau: “Oan taäp

hieàm nhau, phaùt töø Habitual (a): Theo thoùi quen. nôi haøm haän. Nhö vaäy neân coù nhöõng vieäc neùm ñaù, Habitual cupidity: Tham Taäp Nhaân—Leading neùm gaïch, nhoát cuõi, roï, nhö ngöôøi aâm ñoäc, loøng to punishment in the cold hells, one of the ten chaát chöùa caùc söï aùc. Hai taäp laán aùt nhau, neân coù causes—Moät trong möôøi nhôn, thoùi quen cuûa nhöõng vieäc neùm baét, ñaùnh, baén. Vì theá möôøi tham duïc khieán ngöôøi ta bò ñoïa vaøo ñòa nguïc laïnh. phöông Phaät goïi oan gia laø quyû phaù hoaïi. Boà Taùt **See Ten causes and ten effects (2). traùnh oan gia nhö röôïu ñoäc." Habitual greed: Tham Taäp Nhaân—See Habits Habits of views: Habits of wrong views—Kieán of craving. Taäp Nhaân—Wrong views result in torture. This is Habitual idleness: Quen thoùi löôøi bieáng—See one of the ten causes and effects. According to the Six ways of wasting one's property. Surangama Sutra, book Eight, the Buddha reminded Ananda about the habit of wrong views Habitual karma: Acinna-kamma (p)—Nghieäp as follows: "Habits of views and the admixture of Thöôøng—According to the Abhidharma, habitual understandings, such as Satkayadrishti, views, karma is a deed that one habitually or constantly moral prohibitions, grasping, and deviant insight performs either good or bad. Habits, whether good into various kinds of karma, which bring about or bad, become second nature. They more or less opposition and produce mutual antagonism. From tend to mould the character of a person. In the them there come into being court officials, absence of weighty karma and a potent-death- deputies, certifiers, and registrars. They are like proximate karma, this type of karma generally people traveling on a road, who meet each other assumes the rebirth generative function—Theo A coming and going. Because these two habits Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), nghieäp thöôøng influence one another, there come into being hay thöôøng nghieäp laø nhöõng thoùi quen maø chuùng official inquiries, baited questions, examinations, sanh thöôøng laøm, daàu toát hay xaáu (coù khuynh interrogations, public investigations, exposure, the höôùng taïo neân taâm taùnh cuûa chuùng sanh). Nhöõng youth who record good and evil, carrying the thoùi quen haèng ngaøy, duø laønh hay duø döõ, daàn daàn record books of the offenders' arguments and trôû thaønh baûn chaát ít nhieàu uoán naén taâm taùnh con retionalizations, and other such experiences. ngöôøi. Trong khi nhaøn roãi, taâm ta thöôøng duyeân Therefore, the Thus Come Ones of the ten theo nhöõng tö töôûng, nhöõng haønh vi quen thuoäc directions look upon evil views and name them moät caùch töï nhieân laém khi voâ yù thöùc. Neáu khoâng the 'pit of views.' Bodhisattvas regard having coù troïng nghieäp hay caän töû nghieäp thì thöôøng false and one-sided views as they would standing

nghieäp quyeát ñònh taùi sanh—See Four types of Japan, which began with the promulgation (söï kamma (karma) (B). coâng boá) of a new constitution in 1889. The anti- Habituation to defilement: Caáu taäp (söï keát taäp Buddhist measures were part of the government's cuûa nhieãm caáu). program to establish Shinto as the state religion Hachiju-Kegongyo (jap): Baùt Thaäp Hoa and to restore the emperor's place as a semi- Nghieâm Kinh (Nhaät Baûn). divine ruler descended from Amaterasu Omikami. In Japan there is a great deal of mutual borrowing Hachimagu (jap): Nhaäp

Phan Cung (ñieän thôø between Buddhism and Shinto, and it is common thaàn trong Thaàn Ñaïo Nhaät Baûn). for Shinto shrines to house images of Buddhas. Hachiman-Daibosatsu (jap): Nhaäp Phan Ñaïi One goal of the government's program was to Boà Taùt (Phaät giaùo Nhaät Baûn). "purify" the shrines by eliminating all Buddhist Hades (n): Hell—Ñòa nguïc. sumbols—Töø ngöõ Nhaät Baûn duøng ñeå chæ khaåu Half a step at a breathing on arising from hieäu "Pheá Phaät Huûy Thích" (xoùa boû chö Phaät vaø meditation: Nhaát Töùc Baùn Boä—Moät hôi thôû ñi huûy dieät Thích Ca Maâu Ni). Khaåu hieäu cuûa chieán nöûa böôùc. dòch choáng ñoái Phaät giaùo ñöôïc chính phuû Minh Trò Hahava (skt): Ababa (skt)—Ahaha (skt)—AÅu cuûa Nhaät baûo trôi, baét ñaàu vôùi söï coâng boá moät Haàu Haàu Ñòa Nguïc—Ha Baø Baø—Hoå Baø Baø—Hoå hieán phaùp môùi vaøo naêm 1889. Nhöõng bieän phaùp hoå baø—Kha Thi Bi Döõ—Hell of the only sound to choáng ñoái Phaät giaùo laø moät phaàn chöông trình cuûa frozen throats. The fourth of the eight cold hells, chaùnh phuû Nhaät nhaèm thieát laäp Thaàn Ñaïo laøm in which the suferers can only utter these quoác giaùo vaø khoâi phuïc ñòa vò con chaùu thaàn thaùnh sounds—Ñòa nguïc cuûa nhöõng tieáng keâu reân höø höø cuûa vua chuùa baét ñaàu töø thôøi Amaterasu töø trong coå hoïng. Ñòa nguïc thöù tö trong taùm ñòa Omikami. Taïi Nhaät Baûn coù moät soá lôùn giaùo lyù nguïc laïnh, nôi toäi nhaân chæ coù theå reân kheû nhöõng möôïn qua möôïn laïi giöõa Phaät giaùo vaø Thaàn ñaïo, aâm thanh naày (ha baø baø)—See Hell (III) (A2) (4), chuyeän moät ñeàn thôø Thaàn ñaïo thôø hình töôïng chö and Eight cold hells. Phaät laø chuyeän thöôøng. Muïc ñích cuûa chöông trình Hai Binh Bao Tang: Zen Master Haûi Bình Baûo naøy cuûa chaùnh phuû Minh Trò laø nhaèm thuaàn hoùa Taïng (1818-1862)—A Vietnamese famous monk caùc ñeàn thôø Thaàn ñaïo baèng caùch loaïi taát caû nhöõng from Phuù Yeân, South Vietnam. He left home and hình töôïng Phaät giaùo. received complete precepts with Zen Master Taùnh Haikuyu (jap): Peihsiu—Buøi Höu (Phaät giaùo Thoâng Sôn Nhaân at Baùt Nhaõ Temple on Mount Nhaät Baûn). Long Sôn in Phuù Yeân province. When his master Haimavatah (skt): EÂ Ma Boä Ña Boä—Tuyeát Sôn passed away, he became the Dharma heir of the Boä—According to Eitel in The Dictionary of fortieth generation of the Linn-Chih Zen Sect and Chinese-English Buddhist Terms, Haimavatah is a spent most of his life to expand the Buddha school of the snow mountains, a schismatic Dharma in the southern parts of Central Vietnam. philosophical school, one of the five subdivisions He passed away in 1862—Thieàn sö Haûi Bình Baûo of the Mahasanghikah. The Himalaya School, one Taïng, moät thieàn sö noåi tieáng cuûa Vieät Nam vaøo of the five divisions of the Mahasanghikah. The tieàn baùn theá kyû thöù 19, queâ ôû Phuù Yeân. Ngaøi xuaát very name suggests that the Haimavatah school gia vaø thoï giôùi cuï tuùc vôùi Thieàn sö Taùnh Thoâng was originally located in the Himalayan regions. Sôn Nhaân taïi chuøa Baùt Nhaõ treân nuùi Long Sôn, Vasumitra, in his book on the Eighteen Sects, calls tænh Phuù Yeân. Khi Hoøa Thöôïng Sôn Nhaân thò tòch, the Haimavatas the inheritors of the ngaøi trôû thaønh Phaùp töû ñôøi thöù 40 doøng Laâm Teá. Sthaviravadins, but other scholars consider this Haàu heát cuoäc ñôøi ngaøi hoaèng hoùa taïi mieàn Nam school as a branch of the

Mahasanghikas. Like the Trung Vieät. Ngaøi thò tòch naêm 1862. Sarvasivadins, the Haimavatas believed that the Haibutsu-kishaku (jap): Pheá Phaät Huyû Thích—Bodhisattvas had no special eminence, but unlike A Japanese term for “eradicate the buddhas and them, they said that the gods could not live the destroy Sakyamuni.” Slogan of an anit-Buddhist holy life of brahmacharya and that heretics could campaign sponsored by the Meiji government of not have miraculous powers—Theo Eitel trong

Trung Anh Phaät Hoïc Töø Ñieån, EÂ Ma Boä Ña Boä laø ñôøi ngaøi hoaèng phaùp ôû mieàn Baéc Vieät Nam. Ngaøi moät trong naêm chi phaùi cuûa Ñaïi Chuùng Boä. thò tòch naêm 1811, thoï 84 tuoåi. Tröôøng phaùi Tuyeát Sôn, moät trong naêm phaân chi Hair (n): Toùc—Our hair falls out: Toùc ruïng. cuûa Ñaïi Chuùng Boä. Qua teân goïi chuùng ta coù theå Hair on the Buddha’s body: Thaân Mao bieát boä phaùi naày ban ñaàu hoaït ñoäng taïi vuøng Thöôïng Mi Töôùng—The hairs on Buddha’s body Tuyeát Sôn. Trong cuoán saùch noùi veà möôøi taùm boä curled upwards, one of the thirty-two marks— phaùi, Vasumitra ñaõ goïi Tuyeát Sôn Boä laø thöøa keá Loâng treân thaân Phaät xoaén ngöôïc leân treân, moät cuûa Thöôïng Toïa Boä, nhöng moät soá hoïc giaû khaùc trong ba möôi hai töôùng haûo cuûa Phaät—See thì laïi cho raèng phaùi naày laø moät nhaùnh cuûa Ñaïi Thirty-two auspicious marks. Chuùng Boä. Cuõng gioáng nhö Nhaát Thieát Höõu Boä, Hair-flower on the head withers: Ñaàu coå roái phaùi naày cho raèng Boà Taùt khoâng coù ñòa vò gì cao buø nhö hoa heùo—See Five signs of decay of troïng ñaëc bieät, nhöng khaùc vôùi Höõu Boä ôû choã hoï people when approaching death. cho raèng chö Thieân vaø quyû thaàn khoâng theå coù Hair-hole: Mao Khoảng—Loå chôn loâng—Pore. cuoäc soáng phaïm haïnh (brahmacharya), vaø nhöõng ngöôøi ngoaïi ñaïo khoâng theå coù ñöôïc quyeàn löïc Hair-rope: Mao Thaèng—A hair rope (tied up by sieâu nhieân. **See Mahasamghika. the passions, as with an unbreakable hair rope. Hai Ninh Temple: Chuøa Haûi Ninh—Name of an Hair-sharp and stinking: Stinking hair ancient temple, located in Vónh Nieäm village, An ghosts—Xuù Mao Quyû—Quyû coù loâng thoái—See Haûi district. The previous temple was built in Kinh Nine classes of ghosts (I). Baéc area during the late Leâ dynasty. In 1931, it Hair of the turtle: Loâng ruøa (qui mao)—Loâng was moved to Haûi Phoøng, and then offered to ruøa (hay söøng thoû), ñöôïc ví vôùi nhöõng chuyeän Ñoàng Thieän Association, therefore it was also khoâng theå xaõy ra ñöôïc—The hair on a tortoise, called Ñoàng Thieän Temple. In the courtyard of i.e. the non-existent. the temple, there are two stupas with 40 pictures Hair on a tortoise and horn of a rabbit: Quy illustrating the history of building of Hai Phoøng Mao Thoá Giaùc—Loâng ruøa söøng thoû, ví vôùi nhöõng City—Teân moät ngoâi chuøa coå toïa laïc taïi laøng Vónh vieäc khoâng theå xaõy ra ñöôïc—The non-existent. Nieäm, huyeän An Haûi, tænh Haûi Phoøng. Chuøa tröôùc Hakata (jap): Vuøng Baùt Ña (Nhaät Baûn). ñaây ñöôïc xaây treân Kinh Baéc vaøo thôøi Haäu Leâ. Hakkai (jap): Baùt Giôùi—A Japanese Buddhist Vaøo naêm 1931, chuøa ñöôïc dôøi veà Haûi Phoøng, vaø term for “Eight commandments.” The first eight of ñöôïc nhaân daân ñòa phöông cuùng cho hoäi Ñoàng the ten commandments which the Buddha set Thieän, vì vaäy maø chuøa coøn coù teân laø chuøa Ñoàng forth for lay Buddhists to observe 24 hours every

Thieän. Trong saân chuøa coù hai ngoâi thaùp ghi 40 böùc fornight—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa kyù hoïa ghi laïi lòch söû xaây döïng thaønh phoá Haûi laø “Baùt giôùi.” Taùm giôùi ñaàu trong Thaäp Giôùi maø Phoøng. Ñöùc Phaät cheá ra cho Phaät töû taïi gia cöù moãi nöûa Hai Quynh Tu Phong Zen Master: Thieàn Sö thaùng laø phaûi giöõ taùm giôùi naày trong 24 giôø. Haûi Quyùnh Töø Phong (1728-1811)—A Haklenayasa (skt): Haklena or Padmaratna Vietnamese monk from Baéc Ninh. At the age of (skt)—Haïc Laëc Na—The 23rd Indian patriarch. He 16, he came to Lieân Toâng Temple to pay homage was born into a Brahmin family in a place said to to Zen Master Baûo Sôn Döôïc Tính and became be of king Tokhara. He spreaded the Buddha’s the latter’s disciple. He was the 40th generation of Teachings in Central India—Vò toå thöù 23 cuûa the Linn Chih Zen Sect. He spent most of his life Thieàn Toâng AÁn Ñoä. OÂng sanh ra trong moät gia to expand the Buddha Dharma in North Vietnam. ñình Baø-la-moân, trong xöù cuûa vua Tokhara. OÂng He passed away in 1811, at the age of 84—Vò sö ñaõ truyeàn baù ñaïo Phaät vaøo vuøng Trung AÁn. **See Vieät Nam, queâ ôû Baéc Ninh. Vaøo luùc 16 tuoåi, ngaøi Twenty eight Indian Patriarchs. ñeán chuøa Lieân Toâng, ñaûnh leã Thieàn Sö Baûo Sôn Hakuin (jap): Thieàn sö Baïch AÅn—See Hakuin Döôïc Tính. Ngaøi trôû thaønh ñeä töû cuûa Baûo Sôn vaø Ekaku. Phaùp töû ñôøi thöù 40 doøng Laâm Teá. Haàu heát cuoäc

Hakuin Ekaku (1686-1769): Sö Baïch AÅn Hueä sau khi oâng nghe moät vò sö noùi veà nhöõng khoå nhuïc Haïc—Bai-In was born in 1686. He was one of the trong taùm ñòa nguïc noùng neân oâng quyeát laøm Taêng most versatile and brilliant of the Japanese Zen ñeå thoaùt nhöõng caûnh khoå naøy baèng caùch ñaït thaønh masters. According to his autobiographical Phaät quaû. Kinh nghieäm chöùng ngoä ñaàu tieân cuûa writing, he was first drawn to Buddhism after oâng vaøo luùc oâng 22 tuoåi sau khi nghe moät ñoaïn hearing a monk describe the tortures of the eight kinh Phaät, nhöng oâng bieát raèng oâng chöa ñaït ñöôïc hot hells and resolved to become a Buddhist monk an laïc cöùu caùnh, vì theá maø oâng quyeát taâm tinh in order to escape such fates by attaining chuyeân haønh trì. Tuy nhieân, trong giai ñoaïn naøy buddhahood. He had his first awakening nghi hoaëc vaø lo laéng veà taâm thaàn nôi oâng gia taêng experience at the age of twenty-two after hearing moät caùch ñaùng keå. Vaø ñaïi giaùc ñeán vôùi oâng vaøo a passage from a Buddhist scripture, but he thôøi ñieåm oâng caûm thaáy thaân theå nhö bò baïi lieät vì realized that he still had not attained final peace nhöõng nghi tình. Sau ñoù oâng vieát laïi kinh nghieäm of mind, and subsequently he worked even more ñaïi giaùc nhö sau: “Toâi döôøng nhö ñoâng cöùng laïi diligently at his practice. During this period, giöõa moät taûng baêng traûi daøi haèng möôøi ngaøn daëm. however, his doubt and mental anguish increased Taát caû nhöõng chuû yù vaø muïc ñích ñeàu naèm ngoaøi considerably. His great awakening experience taâm toâi, vaø chæ duy nhaát coâng aùn ‘khoâng’ laø coøn occured at a point at which he felt physically laïi maø thoâi.” Sau vaøi ngaøy trong traïng thaùi naøy, paralized by doubt. He wrote: “It was as though I khi nghe tieáng chuoâng chuøa maø oâng caûm nhö laø was frozen solid in the midst of an ice sheet taûng baêng ñaù vôõ vuïn ra vaø oâng ñöôïc hoaøn toaøn töï extending tens of thousands of miles. To all

do. Veà sau oâng luoân khaúng ñònh vôùi chuùng ñeä töû intents and purposes I was out of of my mind and laø coù ba ñieàu caàn coù cho söï chöùng ngoä: 1) ñaïi tín, the 'Wu Koan' alone remained." After several 2) ñaïi nghi, vaø 3) ñaïi nguyeän. Baïch AÅn thöôøng days in this state, he heard the sound of a temple ñöôïc goïi laø cha ñeû cuûa phaùi Laâm Teá thôøi baáy giôø, bell, and he felt as though the ice had shattered lyù do chæ moät tay oâng ñaõ laøm soáng laïi giaùo lyù Laâm and he was free. Later, he always confirmed with Teá ñaõ taøn luïi daàn, qua söï heä thoáng hoùa caùc coâng his disciples that three things are required for aùn cuûa oâng vaø söï nhaán maïnh ñeán thieàn taäp. Baïch awakening: 1) great faith (dai-shinkon), 2) great AÅn chaúng nhöõng laø moät thieàn sö xuaát chuùng, maø doubt (dai-gidan), and 3) great resolve (dai- oâng coøn laø moät nhaø hoïa só ñaïi taøi, moät ngöôøi vieát funshi). Hakuin is often called the father of Lin- chöõ Haùn nhö roàng bay phöôïng muùa, vaø moät nhaø Chi Sect (Rinzai) at that time by reason of the fact ñieâu khaéc. Sekishu hay "tieáng voã cuûa moät baøn tay that he single-handedly revitalized the Lin-Chi's laø caùi gì?" Ñaây laø moät trong nhöõng coâng aùn noåi teachings, which had been steadily declining, tieáng do chính oâng thieát laäp. Baøi "Toïa Thieàn Ca" through his systematization of the koans. and (Zazen Wasan) phoå bieán cuûa oâng thöôøng ñöôïc emphasis of meditation practice. Not only was tuïng trong caùc chuøa hay thieàn vieän. Baøi ca baét Hakuin an outstanding master, he was a highly ñaàu: "Taát caû chuùng sanh voán laø Phaät" vaø keát thuùc: accomplished painter with great talents, "Chính choán naày laø ñaát sen, chính thaân naày laø calligrapher, and sculptor. Sekishu, or "What is Phaät." the sound of one hand?" which he devised, is one * Bai-In was one of the most versatile and of the best known koans which he developed by brilliant of the Japanese Zen masters. Hakuin himself. His popular Chant in Praise of Zazen, is often called the father of Linn-Chih Sect frequently recited in Zem temples, begins: "From (Rinzai) at that time by reason of the fact that the beginning all beings are Buddha" and ends: he single-handedly revitalized the Linn- "This earth where we stand is the pure lotus land, Chih's teachings, which had been steadily and this very body, the body of Buddha."—Baïch declining, through his systematization of the AÅn Hueä Haïc sanh naêm 1686. OÂng laø moät trong koans. Not only was Hakuin an outstanding nhöõng vò thieàn sö nhieàu taøi naêng vaø saùng choùi master, he was a highly accomplished painter nhaát cuûa Nhaät Baûn. Theo quyeån töï truyeän cuûa with great talents, calligrapher, and sculptor. oâng, laàn ñaàu tieân oâng bò thu huùt bôûi Phaät giaùo laø Sekishu, or "What is the sound of one hand?"

which he devised, is the best known koan by When he suddenly awoke, he found himself a Japanese master. His popular Chant in was Yen-T'ou, an old master. Whatever Praise of Zazen, frequently recited in Zem doubts and indecisions he had before were temples, begins: "From the beginning all completely dissolved like a piece of thawing beings are Buddha" and ends: "This earth ice. He called out loudly: "How wondrous! where we stand is the pure lotus land, and this How wondrous! There is no birth and death very body, the body of Buddha."—Baïch AÅn from which one has to escape, nor is there Hueä Haïc sanh naêm 1686. OÂng laø moät trong any supreme

knowledge (Bodhi) after which nhöõng vò thieàn sö nhieàu taøi naêng vaø saùng choùi one has to strive. All the complications past nhaát cuûa Nhaät Baûn. Baïch AÅn thöôøng ñöôïc goïi and present, numbering one thousand seven laø cha ñeû cuûa phaùi Laâm Teá thôøi baáy giôø, lyù do hundred are not worth the trouble of even chæ moät tay oâng ñaõ laøm soáng laïi giaùo lyù Laâm describing them.": Cuõng nhö Cao Phong (see Teá ñaõ taøn luïi daàn, qua söï heä thoáng hoùa caùc Cao Phong Dieäu Toå), Baïch AÅn ñaõ oâm chöõ coâng aùn cuûa oâng. Baïch AÅn chaúng nhöõng laø 'Voâ' nhö moät coâng aùn, cho ñeán chieàu kia khi moät thieàn sö xuaát chuùng, maø oâng coøn laø moät nghe tieáng chuoâng chuøa töø xa voïng laïi laøm nhaø hoïa só ñaïi taøi, moät ngöôøi vieát chöõ Haùn cho taát caû suïp ñoå tan taønh. Baïch AÅn cho raèng nhö roàng bay phöôïng muùa, vaø moät nhaø ñieâu ñaây chaúng khaùc naøo nhö ñaäp beå moät boàn khaéc. Sekishu hay "tieáng voã cuûa moät baøn tay nöôùc ñaù, hoaëc xoâ ngaõ moät ngoâi nhaø ngoïc. laø caùi gì?" Ñaây laø moät coâng aùn noåi tieáng do Phuùt choác ngaøi thöùc tænh, vaø thaáy mình chính oâng thieát laäp. Baøi "Toïa Thieàn Ca" (Zazen laø Nham Ñaàu, vò toå sö thuôû tröôùc. Moïi ñieàu Wasan) phoå bieán cuûa oâng thöôøng ñöôïc tuïng ngôø vöïc hoang mang töø tröôùc boãng tieâu tan trong caùc chuøa hay thieàn vieän. Baøi ca baét ñaàu: nhö baêng tuyeát gaëp vaàng döông. Ngaøi reo to: "Taát caû chuùng sanh voán laø Phaät" vaø keát thuùc: "Kyø thay! Kyø thay! Khoâng coù sanh töû luaân "Chính choán naày laø ñaát sen, chính thaân naày laø hoài naøo phaûi thoaùt ra, cuõng khoâng coù Boà Ñeà Phaät." naøo phaûi duïng taâm caàu ñöôïc. Taát caû caùt ñaèng * Yen-T'ou was one of the great Zen teachers kim coå moät ngaøn baûy traêm caâu thaät chaúng in the T'ang dynasty. But he was murdered by ñaùng boû coâng ñeà xöôùng." an outlaw, when his death-cry is said to have * Hakuin, the great renewer of Linn-Chih Zen reached many miles around. When Pai-In first in Japan, was in the lineage of transmission studied Zen, this tragic incident in the life of stemming from Yuan-Wu. Yuan-Wu himself an eminent Zen master who is supposed to be is known primarily as the editor of the Pi- above all human ailments, troubled him very Yen-Lu, together with the Wu-Men-Kuan, much, and he wondered if Zen were really one of the best known koan collections. His the gospel of salvation: Nham Ñaàu Toaøn instructions, incidental remarks, and Khoaùt laø moät cao Taêng ñôøi Ñöôøng, bò boïn explanations on the hundred koans collected cöôùp gieát, khi cheát , tieáng roáng cuûa ngaøi nghe and provided with praises by Master Ch'ung- xa ñeán maáy daäm. Khi Baïch AÅn môùi hoïc Hsien make the Pi-Yen-Lu one of the Thieàn, bi kòch aáy dieãn ra trong ñôøi moät cao greatest works of Zen literature and one of Taêng Thieàn ñaïo haïnh vöôït ngoaøi taát caû toäi loãi the most helpful for training students: Baïch cuûa theá nhaân khieán ngaøi bò chaán ñoäng caû taâm AÅn laø moät nhaø canh taân lôùn cuûa Thieàn phaùi thaàn vaø töï hoûi: 'Thieàn coù thaät laø boä kinh cöùu Laâm Teá. OÂng cuõng töï coi mình thuoäc doøng khoå khoâng.' haäu dueä cuûa Thieàn sö Vieân Ngoä. Ngöôøi ta * His situation was the same as that of Zen bieát ñeán oâng chuû yeáu qua vieäc coâng boá hai boä master Kao-Fen-Miao-Tsu's. He had nothing söu taäp noåi tieáng Bích Nham Luïc vaø Voâ Moân in his mind but Chao-Chou's Wu. Until one Quan. Nhöõng chuù

giaûi vaø nhaän xeùt cuûa oâng evening a temple-bell struck, which upset the veà khoaûng 100 coâng aùn thieàn do Thieàn sö whole thing. It was like smashing an ice-Tuyeát Ñaäu Truøng Hieån thu thaäp, trong ñoù moãi basin, or pulling down a house made of jade. coâng aùn ñaõ coù moät lôøi ca ngôïi, ñaõ laøm cho

Bích Nham Luïc trôû thaønh moät trong nhöõng taùc of a Buddha (with right foot over left thigh and phaåm chính cuûa vaên hoïc Thieàn vaø moät trong left foot over right thigh)—Kieåu ngoài baùn giaø, nhöõng phöông tieän ñaøo taïo coù hieäu quaû nhaát. kieåu ngoài cuûa chö Boà Taùt, baøn chaân naày ñeå leân * He died in 1769 A.D.—OÂng thò tòch vaøo naêm ñuøi chaân kia, hay ngöôïc laïi (chaân traùi ñeå beân treân 1769 ñuøi phaûi vaø chaân phaûi beân döôùi ñuøi traùi, hai ñaàu Hakuun-Shutan (jap): Bai-Yun-Shou-Tuan— goái chaïm chieáu döôùi ñaát, ñeå giuùp hai ñaàu goái Baïch Vaân Thuû Ñoan (1025-1072)—See Shou chaïm ñaát deã daøng chuùng ta coù theå ñaët moät caùi goái Tuan Bai Yun. moûng beân döôùi hai ñaàu goái), khaùc vôùi kieåu ngoài Half a character: Baùn Töï. kieát giaø cuûa chö Phaät (hai baøn chaân ñeå leân hai baép 1) Incomplete word: Half a character, a letter of ñuøi). the alphabet—Half a word—Nöûa chöõ. Half-open (v): Heù môû. 2) The term is used to indicate those who don't Half points (corners) of the compass: There receive full-ordination, i.e. lay people or are four half points (corners) of the compass—Coù sramaneras, keep only five or eight boán höôùng phuï—See Four half points (corners) of commandments: AÙm chæ ngöôøi chöa thoï giôùi the compass. troøn ñaày, nhö Sa Di hay ngöôøi taïi gia chæ giöõ Half a word: Baùn Töï—See Half a character. naêm hay taùm giôùi maø thoâi. Hall (n): Caitya (skt)—Lecture room—Palace— 3) Hinayana: Tieåu Thöøa. Temple—Ñieän—Giaûng ñöôøng. Half-closed eyes: Lim dim. Hall of blessedness: Court of blessedness— Half finite and half infinite: Moät nöûa höõu bieân, Monastery—Phuùc ñình. moät nöûa voâ bieân—This person thoroughly Hall chief: Ñöôøng Tö—The controller of the investigates the formations skandha to the point business in a monastery—Bieät hieäu cuûa vò Duy that it becomes empty. Based on what he sees, in Na trong töï vieän, chòu traùch nhieäm caùc coâng vieäc his mind he speculates that each and every living ôû Taêng ñöôøng. being , in its given body, is half living and half Hall of Judgment: Phaùp Ñình. dead. From this he concludes that everything in Hall reserved for "dying people" in a the world is half finite and half infinite. Because of these speculations about the finite and the temple: Dieân Thoï Ñöôøng—Nieát Baøn Ñöôøng— infinite, he will fall into externalism and become Tónh Haønh Ñöôøng—Nieát Baøn Ñöôøng—The hall or confused about the Bodhi nature—Ngöôøi ñoù cuøng room into which a dying person is taken to enter toät caùi haønh aám khoâng, do caùi choã sôû kieán, taâm loä upon his "long life." The nirvana hall—Phoøng nôi tính xem xeùt, so saùnh taát caû chuùng sanh, trong moät ngöôøi saép cheát ñöôïc ñöa vaøo ñeå caàu an (ngöôøi saép thaân ñeàu coù moät nöûa sinh, moät nöûa dieät. Roõ bieát cheát laém khi taâm thaàn baán loaïn neân ñem loøng moïi vaät trong theá giôùi ñeàu moät nöûa höõu bieân, moät tham luyeán phoøng ôû, y baùt, ñoà duøng haønh ñaïo, nöûa voâ bieân. Vì so ño chaáp tröôùc höõu bieân, voâ neân ñem hoï ñeán ñaây nghe kinh keä ñeå thaáy raèng bieân, neân ñoïa laïc ngoaïi

ñaïo vaø meâ laàm tính Boà moïi söï vaät ñeàu laø voâ thöôøng, khoâng coù gì ñeå cho Ñeà—See Four finitenesses. ta luyeán aùi tröôùc khi hoï thò tòch). Half in jest, half in earnest: Nöûa ñuøa nöûa thaät. Hall of Wonderful Dharma: Dieäu Phaùp Ñöôøng—This hall is situated in the south-west Half light: Nöûa toái nöûa saùng. corner of Trayastrimsas heaven, where the thirty- Half-lotus sitting: Baùn Giaø Phu Toïa—Theá ngoài three devas discuss whether affairs are according baùn giaø—A Bodhisattva's form of sitting, one foot to law or truth or the contrary—Dieäu Thieän Phaùp on the thigh of the other or vice versa (left foot Ñöôøng, toïa laïc taïi goùc taây nam treân cung Trôùi over right thigh and right foot under left thigh, Ñao Lôïi (ba möôi ba taàng Trôøi), nôi ba möôi ba vò both knees touching mat, to facilitate the knees Trôøi hoïp baøn xem vieäc naøo laø chaùnh phaùp, vieäc resting on the mat, it may be necessary to use a naøo khoâng phaûi laø chaùnh phaùp. thin suport cushion under the regular round one), different from the completely cross-legged form

Hall for worship: Baéc Ñaåu Ñöôøng—Saûnh Halting place: Nôi döøng chaân (tuùc xaù). ñöôøng nôi thôø phöôïng trong töï vieän—The hall for Hamartialogy (n): Toäi hoïc (bieân khaûo veà toäi). worship in a temple. Hami (skt): Ha Maät—According to Eitel in The Hallow (v): Toân kính nhö thaàn thaùnh. Dictionary of Chinese-English Buddhist Terms, Hallucination (n): AÛo caûnh—AÛo giaùc—AÛo Hami is an ancient kingdom and city in central töôûng taâm linh—Illusive—Illusory—Mirage— Asia, northeast of lake Lop. From Han to T'ang Phantasm—AÛo Giaùc—See Vipallasa. times known as I-Wu, now called Kumul by Turki Hallucination of mind: Citta-vipallasa (p)—Mohammadans. For more than 1,500 years, owing Taâm aûo giaùc—AÛo Giaùc—See Vipallasa. to its location and supply of water, Hami was a Hallucination of perception: Sanna-vipallasa bridge-head for the expansion and control of the (p)—Töôûng aûo giaùc—AÛo Giaùc—See Vipallasa. outposts of the Chinese empire in Central Asia—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Hallucination of views: Ditthi-vipallasa (p)— Ha Maät laø moät vöông quoác vaø thaønh phoá coå ôû Kieán aûo giaùc—AÛo Giaùc—See Vipallasa. Trung AÙ, naèm veà phía ñoâng baéc hoà Lop. Töø thôøi Halo (n): Jvala (skt)—Haøo quang. Haùn ñeán Ñöôøng ñöôïc bieát ñeán qua teân Y-Vuõ, baây 1) The halo behind the throne of an image: giôø ñöôïc daân Turki-Mohammadans goïi laø Kumul. Quang minh hay Thaân quang (voøng haøo Vì laø ñòa ñieåm chính yeáu cung caáp nöôùc trong quang). Voøng haøo quang phía sau böùc töôïng. vuøng trong hôn 1.500 naêm, neân Ha Maät laø moät 2) The halo or nimbus on or round the head of ñaàu caàu cho coâng cuoäc baønh tröôùng veà phía Trung the Buddha and Arhats (of an image): Ñaàu AÙ cuûa caùc vöông trieàu Trung Quoác. Quang—AÙnh saùng treân ñænh ñaàu Ñöùc Phaät vaø Hamlet and village: Laân lyù. caùc vò La Haùn (cuõa moät böùc töôïng). 3) The halo round the head of an image of a Hamsa (skt): Haï Naïi Sa—Loaøi ngan hay ngoãng, Buddha or a Bodhisattva: Ñænh Quang—AÙnh cuøng hoï vôùi loaøi vòt—A goose. haøo quang treân ñænh ñaàu cuûa hình töôïng Phaät Hamsa-samgharama (skt): Hoã Sa Giaø Lam— hay Boà Taùt. Daõ Ngan Giaø lam—"Wild goose monastery," on 4) The glory or halo shining from the person of a Mount Indrasailaguha, whose inmates were once Buddha or Bodhisattva:

Thaân Quang—AÙnh saved from starving by the self-sacrifice of a wild saùng phaùt ra töø chính thaân Phaät hay thaân caùc goose—Coøn goïi laø Taêng Sa Giaø Lam hay Öng sa vò Boà Taùt. Giaø Lam, coù nghóa laø Daõ Ngan Giaø lam (chuøa Halo from a Buddha's body: Saéc quang—The ngoãng Hoang) treân Indrasailaguha, nôi maø chö halo from a Buddha's body which can be seen by Taêng Ni ñaõ moät laàn thoaùt ñoùi nhôø söï töï hy sinh flesh eyes—Coøn goïi laø thaân quang hay aùnh haøo thaân maïng cuûa moät con ngoãng trôøi. quang töø thaân Phaät phaùt ra maø maét coù theå nhìn Hanazono (jap): Thieân Hoaøng Hoa Vieân (Nhaät thaáy ñöôïc—See Dual lights (A). Baûn). Halo surrounding the head of a Buddha: Hands always hold jewels of knowledge: Vieân Quang (aùnh haøo quang phoùng ra chung TaHeart of diligence, fulfilling all tasks: Taâm quanh ñænh ñaàu cuûa Phaät). tinh caàn, vì taát caû vieäc laøm ñeàu roát raùo—See Ten Halo throne: Haøo quang—See Halo. kinds of heart of Great Enlightening Beings (I). Halt (v): Döøng—To stop—Stopping—In Buddhist Hand-chime: Thuû Khaùnh—A hand-bell struck philosophy, the mind must forever flow and never with a small stick—Chuoâng caàm tay hay khaùnh be "stopped" or "blocked" in a thought. Let the ñöôïc thænh baèng moät caùi duøi nhoû caàm tay. mind abide nowhere. The ideal is to walk on Hands of deep faith: Tay thaâm tín—See Ten through all problems and situations—Trong trieát kinds of hand of Great Enlightening Beings. lyù nhaø Phaät, thì doøng taâm thöùc tuoân chaûy khoâng Hand down the garments: Pass down the theå bò ngöøng hay bò caûn trong doøng suy töôûng. garments—Truyeàn y. Haõy ñeå cho taâm khoâng truï vaøo ñaâu. Lyù töôûng nhöùt laø ñi treân moïi chöôùng ngaïi.

Hand down the tradition: Truyeàn Thöøa—See Hand something from generations to Take over the patriarch position. generations: Hand something through ages—Handed-down tradition: Truyeàn Thöøa—See Löu truyeàn töø theá heä naøy qua theá heä khaùc. Take over the patriarch position. Hand of the "Thousand-Hand" Kuan-Yin: Handsome man and woman: Nam thanh nöõ tuù. Nguyeät tinh thuû—Nguyeät Tinh—The pearl or Hand (n): Baøn tay. jewel in the fortieth hand of the "thousand hand" Hand down: To bequeath something to Kuan-Yin, towards which worship is paid in case generations to come—Löu truyeàn. of fevers—Ngoïc baûo chaâu trong tay thöù boán möôi cuûa Ñöùc Thieân Thuû Quaùn AÂm, maø ngöôøi bò caûm Hands folded in a lotus fashion: Hoa Thuû— soát thöôøng hay cuùng vaùi. Tay chaáp theo kieåu hoa sen. Hands of fostering transcendence of the Handbook (n): Saùch chæ nam. triple world: Tay khieán sieâu tam giôùi—See Ten Hand-writing (n): Chöõ vieát tay. kinds of hand of Great Enlightening Beings. Handed down from authentic source: Genuine tradition—Chaùnh truyeàn. Hands of generosity with right teaching: Tay chaúng tieác chaùnh phaùp—See Ten kinds of hand of Handed-down tradition: Truyeàn Thöøa—To Great Enlightening Beings. take over the Patriarch position by having the former Patriarch formally recognize the person as Hands of giving: Tay boá thí—See Ten kinds of the successor, especially the Zen tradition. After hand of Great Enlightening Beings. the Buddha entered Maha-Nirvana, the first Hand of Great Enlightening Beings: Boà Taùt Patriarch of Buddhism was one of the Buddha

Thuû—Tay cuûa chö Ñaïi Boà Taùt—According to the great disciples, Maha Kasyapa. According to this Flower Adornment Sutra, Chapter 38, there are Zen tradition, in order to become a Patriarch, the ten kinds of hand of Great Enlightening Beings. highest virtuous Buddhist Master must receive the Enlightening Beings who abide by these can Buddha 'pat‘a bowl,' the bowl which the Buddha acquire the supreme hands of Buddhas covering used to receive food offering, and ‘robe’ from the all worlds in the ten directions—Theo Kinh Hoa Patriarch before him. Thus, for over 1,000 years, Nghieâm, Phaåm 38, coù möôøi tay cuûa chö Ñaïi Boà there were twenty-eight Indian Patriarchs, each Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc having the responsibility to practice and to uphold tay voâ thöôïng cuûa Nhö Lai, che khaép taát caû theá the proper Dharma of Buddha. Eventually the giôùi möôøi phöông—See Ten kinds of hand of twenty-eighth Patriarch named Bodhidharma Great Enlightening Beings. came to China and also became the first of Six Hands of honoring Buddhas: Tay cuùng döôøng Patriarchs of Zen Buddhism in China. Overall, chö Phaät—See Ten kinds of hand of Great there were 33 official Patriarchs in Zen Buddhism. Enlightening Beings. After the Sixth Patriarch, Hui-Neng, this tradition Hands of initiating greetings: Tay hoûi thaêm of formally passing on Patriarchy was tröôùc—See Ten kinds of hand of Great discontinued. Thus Hui Neng did not pass down Enlightening Beings. the Buddha’s patra bowl and robe to his highest Hands of learning and skillfulness: Tay ña and most deserving disciples—Vieäc thay theá vò vaên thieän xaûo—See Ten kinds of hand of Great Toå tröôùc laøm Toå ñôøi sau trong Phaät giaùo, thöôøng Enlightening Beings. laø ñöôïc Toå tröôùc chính thöùc thöøa nhaän nhö ngöôøi Hands of settlement on the Other Shore: Tay keá thöøa, ñaëc bieät laø Thieàn Toâng. Sau khi Ñöùc Phaät ñaët nôi bæ ngaïn—See Ten kinds of hand of Great nhaäp dieät, ngaøi Ma Ha Ca Dieáp laø vò Toå Thieàn Enlightening Beings. Phaät Giaùo ñaàu tieân taïi AÁn Ñoä. Theo truyeàn thoáng Hands of skillful use of philosophies: Tay Thieàn Toâng ñöôïc truyeàn sang töø AÁn Ñoä sang kheùo duøng nhöõng luaän nghò—See Ten kinds of Trung Quoác, ñeå trôû thaønh Toå, vò naày phaûi nhaän y hand of Great Enlightening Beings. baùt töø vò Toå tröôùc. Trong khoaûng hôn 1.000 naêm, coù 28 vò Toå ôû AÁn Ñoä, moãi vò coù traùch nhieâm tu taäp

vaø duy trì Chaùnh phaùp cuûa Phaät. Cuoái cuøng, vò Toå that the two are identical and that both are thöù 28 sang Trung Quoác vaø trôû thaønh vò Sô Toå cuûa inherent in every moment of thought. This notion doøng Thieàn Trung Hoa. Toång coäng Thieàn Toâng coù has subsequently been accepted by most Zen 33 vò Toå. Sau Luïc Toå Hueä Naêng thì söï truyeàn thöøa traditions—Töø ngöõ Nhaät Baûn dòch töø chöõ naày chaám döùt. Vì theá Luïc Toå khoâng truyeàn y baùt “Sanskrit” cuûa Baéc Phaïn, coù nghóa laø “trí tueä” hay cho nhöõng vò keá thöøa nöõa. “tueä.” Trong Phaät giaùo AÁn Ñoä ngöôøi ta thöôøng cho Handed-Down Tradition in the Pureland raèng trí tueä naøy coù ñöôïc laø do ñaït ñöôïc thieàn ñònh, Buddhism: Truyeàn Thöøa theo Tònh Ñoä. **See nhöng Luïc Toå Hueä Naêng daïy raèng caû hai thöù naøy Four characteristics used to determine a gioáng nhau vaø caû hai ñeàu cuøng coù trong tö töôûng distinguished master in the Pure Land Sect. cuûa chuùng ta trong töøng giaây

töøng phuùt. Khaùi nieäm naøy veà sau ñöôïc haàu heát caùc truyeàn thoáng Hand reaching below the knees: Long Thieàn chaáp nhaän. graceful hands of the Buddha which reach below the knees—Khi ñöùng hai tay cuûa Ñöùc Phaät daøi Hannayashingyojutsugi (jap): Baùt Nhaõ Taâm quaù ñaàu goái—See Thirty-two auspicious marks. Kinh Thuaät Nghóa—See Hannaya and Prajna- paramita Hridaya Sutra. Hang-Chou-T'ien-Lung: Haøng Chaâu Tieân Long—A Chinese Zen master of the ninth Hannya-Shingyo (jap): Prajnaparamita-Sutra— century; a student and dharma successor of Zen See Prajna-paramita Hridaya Sutra. master T'a-Mei-Fa-Chang and a master of Zen Han-Shan: Haøn Sôn—Chinese Buddhist layman master Chuchih. We encounter Hang-Chou T'ien- who lived during the T'ang dynasty on Han-Shan, Lung in example 3 of the Wu-Men-Kuan—Thieàn a peak in the T'ien-T'ai mountain range. His real sö Trung Hoa vaøo theá kyû thöù 9, ñeä töû vaø phaùp töû name is unknown, but later became a symbol of cuûa Thieàn sö Ñaïi Mai Phaùp Thöôøng, vaø laø thaày the enlightened lay Ch'an master, living entirely cuûa Thieàn sö Caâu Chi. Chuùng ta baét gaëp thieàn sö on his own devices, owing no allegiance to any Haøng Chaâu Tieân Long trong thí duï thöù 3 trong Voâ particular school or tradition. He probably lived in Moân Quan—See T'a Mei Fa Chang and Wu- the middle of the seventh century A.D. He lived Men-Kuan. as a hermit on Mount Han-Shan (Cold Mountain Hang upside down: Ñaûo huyeàn—See Hanging or Cold Peak) in the T'ien T'ai Mountains. He upside-down. lived his unfettered lifestyle, bound to neither worldly nor rigid orthodox religious rules. He was Hanging in mid air: Lô löûng. a famous poet. His poems were later collected in Hanging upside-down: Ñaûo Huyeàn—Hanging an anthology called "Poems from Cold upside down; the condition of certain condemned Mountain—Moät vò cö só ngöôøi Trung Hoa, soáng souls, especially for whom the Ullambana or vaøo thôøi ñaïi nhaø Ñöôøng, treân ñænh Haøn Sôn. Teân Lambana festival is held in seventh month— thaät cuûa oâng laø gì khoâng ai bieát, nhöng sau naøy Ngöôøi cheát bò ñoïa vaøo ñòa nguïc vaø bò treo ngöôïc. oâng trôû thaønh moät daáu hieäu tieâu bieåu cho thieàn sö Muoán cöùu hoï thoaùt khoûi caûnh treo ngöôïc naày thaân taïi gia chöùng ngoä, soáng tu hoaøn toaøn baèng phöông quyeán phaûi cuùng giaûi ñaûo huyeàn vaø trai Taêng (ñeå thöùc cuûa chính mình chöù khoâng leä thuoäc vaøo ai caû. nhôø thaàn löïc caàu nguyeän cuûa nhieàu ngöôøi nhôø ñoù Coù leõ oâng soáng vaøo giöõa theá kyû thöù 7. OÂng soáng maø vong linh ñöôïc sieâu thoaùt)—See Ullambana. aån daät treân nuùi Haøn (coøn goïi laø Nuùi Laïnh hay Hanker for something: To desire for Ñænh Laïnh) trong vuøng nuùi Thieân Thai. OÂng soáng something—Ham muoán ñieàu gì. theo loái thoaùt tuïc, nhöng cuõng khoâng theo giôùi Hankering: Desire—Söï ham muoán. luaät cöùng nhaét cuûa toân giaùo. OÂng cuõng laø moät nhaø Hankering and dejection: Tham aùi vaø öu bi. thô noåi tieáng. Veà sau naøy nhöõng baøi thô cuûa oâng Hannaya (jap): A Japanese translation of the ñöôïc ngöôøi ta söu taäp thaønh moät thi tuyeån nhan ñeà Sanskrit "Prajna," meaning "wisdom" or "insight." "Haøn Sôn Thi Taäp." In Indian Buddhism it is commonly held that this Han-Shan Shih: Haøn Sôn Thi Taäp—A results from the attainment of meditative collection of Han-Shan's poems. From these concentration (samadhi), but

Hui-Neng taught poems, it is clear that Han-Shan that he was a

practicing Zen Buddhist. It’s also clear that he haïnh baèng nhöõng giaùc quan cuûa maét, tai, muõi, completely depended on the Buddha’s teachings löôõi vaø thaân. Tuy nhieân, coøn moät möùc ñoä caûm and his own resources, without attachment to any nhaän khaùc hôn, ñoù laø söï caûm nhaän baèng taâm. particular school, nor attachment to any strict Haïnh phuùc thaät söï cuõng phaûi ñöôïc theo ñuoåi discipline of a monk—Söu taäp nhöõng baøi thô cuûa baèng taâm nöõa. Haøn Sôn. Qua nhöõng baøi thô naøy chuùng ta thaáy (III) Many people believe that they can solve all Haøn Sôn laø moät Phaät töû nhaø Thieàn. Qua nhöõng baøi their problems if they have money, so they’re thô naøy ngöôøi ta thaáy roõ Haøn Sôn hoaøn toaøn tuyø always busy to exhaust their energy to collect thuoäc vaøo giaùo lyù cuûa Ñöùc Phaät vaø chính töï löïc more and more money. The more money they cuûa mình, chöù khoâng dính maéc vaøo moät toâng phaùi have, the more they want to collect. They naøo, hay tuaân theo kyû luaät nghieâm khaéc cuûa moät don’t realize that money cannot buy vò sö naøo. happiness, or wealth does not always conduce Hapless (old English): Unlucky—Khoâng may. to happiness. In fact, real happiness is found Happen (v): Xaõy ra. within, and is not be defined in terms of wealth, power, honours, or conquests. If we Happen again: Taùi dieãn. compare the mental and physical levels of Happen to do something: Do something by happiness, we’ll find that mental experiences chance—Tình côø laøm vieäc gì. of pain and pleasure are actually more Happen by mere chance: Xaõy ra vì tình côø. powerful than those of physical experiences. Happen to see someone: Meet (see or find) Devout Buddhists should always remember someone by chance—Tình côø gaëp ai. that your property will remain when you die. Happiness: Sukha (skt)—Felicity—To the Your friends and relatives will follow you up Buddhist, happiness is a by-product of right living, to your grave. But only good or bad actions and never and end in itself—Haïnh Phuùc—For the you have done will follow you beyond the happiness—Vì haïnh phuùc—See Eight winds. grave. Thus, wealth can only be used to (I) The meanings of “Happiness”: Nghóa cuûa decorate your house but not you. Only your Haïnh Phuùc—Happiness resulting from mental own virtue can decorate you. Your dress can stability is the most important: Haïnh phuùc ñaït decorate your body, but not you; only your ñöôïc töø söï oån ñònh cuûa taâm thöùc laø quan troïng good conduct can decorate you: Nhieàu ngöôøi nhöùt. cho raèng hoï coù theå giaûi quyeát moïi vaán ñeà cuûa (II) Ordinary happiness is the gratification of a mình khi hoï coù tieàn, neân hoï luoân baän roän ñem desire. However, as soon as the thing desired heát söùc löïc cuûa mình ra ñeå kieám tieàn. Caøng is achived the we desire something else or kieám ñöôïc nhieàu tieàn hoï caøng muoán kieám some other kind of happiness, for our selfish theâm nöõa. Hoï khoâng nhaän thöùc ñöôïc raèng desires are endless. We usually seek pleasant tieàn khoâng mua ñöôïc haïnh phuùc, hay söï giaøu feelings and avoid unpleasant feelings coù thöôøng khoâng mang laïi haïnh phuùc. Kyø through our sensory experience of the eyes, thaät, haïnh phuùc thöïc söï chæ tìm thaáy trong noäi ears, nose, tongue and body. However, there taâm chöù khoâng nôi cuûa caûi, quyeàn theá, danh is another level of experience: mental voïng

hay chieán thaéng. Neáu chuùng ta so saùnh experience. Ture happiness should also be giöõa haïnh phuùc vaät chaát vaø taâm hoàn thì chuùng pursued on the mental level: Haïnh phuùc bình ta seõ thaáy raèng nhöõng haïnh phuùc vaø khoå ñau thöôøng laø thoûa maõn söï khao khaùt. Tuy nhieân, dieãn ra trong taâm hoàn chuùng ta maõnh lieät hôn ngay khi ñieàu mong muoán vöøa ñöôïc thöïc hieän vaät chaát raát nhieàu. Phaät töû thuaàn thaønh neân thì chuùng ta laïi mong muoán moät thöù haïnh luoân nhôù raèng taøi saûn seõ ôû laïi khi baïn ra ñi. phuùc khaùc, vì loøng theøm muoán ích kyû cuûa Baïn beø ngöôøi thaân seõ ñöa tieãn baïn ra nghóa chuùng ta khoâng cuøng taän. Chuùng ta thöôøng coá trang. Chæ coù nghieäp laønh nghieäp döõ maø baïn gaéng theo ñuoåi nhöõng caûm giaùc deã chòu vaø ñaõ taïo ra seõ phaûi ñi theo vôùi baïn vaøo chung haøi loøng cuõng nhö loaïi boû nhöõng khoå ñau baát huyeät moä maø thoâi. Vì theá, taøi saûn chæ coù theå

ñöôïc duøng ñeå trang hoaøng caên nhaø, chöù sufferings. Thus, the Buddha taught about the khoâng theå toâ ñieåm ñöôïc cho coâng ñöùc cuûa happiness of lay disciples as follows: “A poor, mình. Y phuïc coù theå ñöôïc duøng ñeå trang but peace life is real happiness. Leading a hoaøng thaân theå cuûa baïn, chöù khoâng phaûi cho blameless life is one of the best sources of chính baïn. happiness, for a blameless person is a (IV) The secret of happiness lies in doing what blessing to himself and to others. He is needs be done now and not worrying about admired by all and feels happier, being the past and the future. We cannot go back to affected by the peaceful vibrations of others. change things in the past nor can we However, it is very difficult to get a good anticipate what will happen in the future. name from all. The wisemen try to be There is but one moment of time over which indifferent to external approbation, try to we have some relatively conscious control obtain the spiritual happiness by transcending and that is the present—Bí maät cuûa haïnh of material pleasures.” Then the Buddha phuùc naèm ôû choã chuùng ta bieát nhöõng gì caàn continued to remind monks and nuns: laøm ngay trong hieän taïi, vaø khoâng baän taâm “Nirvana bliss, which is the bliss of relief ñeán quaù khöù vaø töông lai. Chuùng ta khoâng theå from suffering, is the highest form of naøo trôû veà laïi ñeå thay ñoåi nhöõng vieäc ñaõ xaûy happiness.”—Ñöùc Phaät ñaõ neâu leân caùc loaïi ra trong quaù khöù, vaø chuùng ta cuõng chaúng theå haïnh phuùc cho ngöôøi cö só taïi gia: “Haïnh naøo bieát tröôùc nhöõng gì seõ xaûy ra trong töông phuùc coù söùc khoûe, coù cuûa caûi, soáng laâu, ñeïp lai. Chæ coù khoaûnh khaéc thôøi gian maø chuùng ta ñeõ, vui veû, söùc maïnh, taøi saûn vaø con caùi, vaân töông ñoái kieåm soaùt ñöôïc laø hieän taïi. vaân. Ñöùc Phaät khoâng khuyeân chuùng ta töø boû (V) The Buddha’s teachings on “Happiness”— cuoäc soáng traàn tuïc vaø ruùt lui veà soáng aån daät. Ñöùc Phaät daïy veà Haïnh phuùc: Tuy nhieân, Ngaøi khuyeân Phaät töû taïi gia, söï (A) The Buddha enumerates some kinds of vui höôûng cuûa caûi khoâng nhöõng naèm trong happiness for a layman. They are the vieäc xöû duïng cho rieâng mình, maø neân ñem happiness of possession, health, wealth, phuùc lôïi cho ngöôøi khaùc. Nhöõng caùi maø chuùng longevity, beauty, joy, strength, property, ta ñang coù chæ laø taïm bôï. Nhöõng caùi maø children, etc. The Buddha does not advise all chuùng ta ñang gìn

giöõ, roát roài chuùng ta cuõng of us to renounce our worldly lives and boû chuùng maø ñi. Chæ coù nhöõng nghieäp seõ phaûi pleasures and retire to solitude. However, he theo chuùng ta suoát neûo luaân hoài. Vì vaäy advised lay disciples to share the enjoyment chuùng ta neân nhaän chaân vaø khöû tröø nhöõng of wealth with others. We should use wealth caûm xuùc maïnh meõ veà tham, saân, haän,si meâ, for ourselves, but we should also use wealth ngaõ maïn, nghi hoaëc, vaø taø kieán, vaân vaân vì for the welfare of others. What we have is chuùng khoâng mang laïi cho chuùng ta haïnh only temporary; what we preserve we leave phuùc tröôøng cöûu. Moät söï ham muoán ñöôïc and go. Only karmas will have to go with us thoûa maõn coù theå mang laïi cho chuùng ta moät along the endless cycle of births and deaths. caûm giaùc haøi loøng taïm thôøi, nhöng söï haøi loøng Thus we must try to recognize and eliminate naøy khoâng toàn taïi laâu daøi. Thí duï nhö chuùng the powerful emotions we possess such as ta haøi loøng vì môùi vöøa mua moät caùi xe môùi, desire, hatred, anger, ignorance, pride, doubt, nhöng söï haøi loøng naøy seõ toàn taïi ñöôïc bao wrong views, etc., for they tend not to bring laâu? Chaüng bao laâu sau caùi xe roài seõ cuõ seõ hö us long happiness. A fulfilled desire may vaø chuùng ta seõ trôû neân buoàn baõ khoå ñau vì söï provide us a sense of temporary satisfaction, hö hoaïi cuûa caùi xe aáy. Chính vì theá maø Ñöùc but it will not last long. For example, we are Phaät daïy veà haïnh phuùc cuûa ngöôøi cö só nhö satisfied with a new car we just bought, but sau: “Soáng ngheøo veà vaät chaát maø tinh thaàn for how long that satisfaction can last? Soon thoaûi maùi laø haïnh phuùc. Soáng ñôøi khoâng bò after the car will become old and broken, and cheâ traùch laø haïnh phuùc, vì ngöôøi khoâng bò cheâ that would cause us disatisfactions and traùch laø phuùc laønh cho chính mình vaø cho

ngöôøi khaùc. Ngöôøi ñoù ñöôïc moïi ngöôøi ngöôõng 6) Good health is a great benefit, contentment is moä vaø caûm thaáy sung söôùng hôn khi truyeàn the richest, trust is the best kinsmen, Nirvana caûm ñöôïc laøn soùng hoøa bình sang ngöôøi khaùc. is the highest bliss: Voâ beänh laø ñieàu raát lôïi, Tuy nhieân, raát khoù maø khoâng bò moïi ngöôøi bieát ñuû laø keû raát giaøu, thaønh tín laø nôi chí cheâ traùch. Vì theá ngöôøi trí cao thöôïng neân coá thaân, Nieát baøn laø nieàm haïnh phuùc toái thöôïng soáng döûng döng vôùi söï khen cheâ beân ngoaøi, (Dharmapada 204). coá ñaït ñöôïc haïnh phuùc tinh thaàn baèng caùch 7) To meet the sage is good, to live with them is vöôït qua laïc thuù vaät chaát.” Sau ñoù Ñöùc Phaät ever happy. If a man has not ever seen the tieáp tuïc nhaéc nhôû chö Taêng Ni: “Haïnh phuùc foolish, he may ever be happy: Gaëp ñöôïc baäc Nieát Baøn laø daïng thöùc haïnh phuùc giaûi thoaùt Thaùnh nhaân laø raát quyù, vì seõ chung höôûng söï khoå ñau cao thöôïng nhaát.” vui laønh. Bôûi khoâng gaëp keû ngu si neân ngöôøi (B) The Buddha’s teachings on Happiness in the kia thöôøng caûm thaáy haïnh phuùc (Dharmapada Dharmapada Sutra—Ñöùc Phaät daïy veà Haïnh 206). phuùc trong Kinh Phaùp Cuù: ** See Seven emotions, Eight savours 1) Oh! Happily do we live without hatred among (pleasures) of the Buddha’s nirvana, and the hateful! Among hateful men we dwell Eight winds. unhating!: Haïnh phuùc thay chuùng ta soáng Happiness and benefit: Phuùc lôïi. khoâng thuø oaùn

giöõa nhöõng ngöôøi thuø oaùn; Happiness of blamelessness: Anavajjasukha giöõa nhöõng ngöôøi thuø oaùn, ta soáng khoâng thuø (p)—Haïnh phuùc khoâng bò khieån traùch—Herein oaùn (Dharmapada 197). the Aryan disciple is blessed with blameless 2) Oh! Happily do we live in good health among action of body, blameless action of speech, the ailing! Among the ailing we dwell in good blameless action of mind. At the thought, bliss and health!: Haïnh phuùc thay chuùng ta soáng khoâng satisfaction come to him. This is called the bliss of taät beänh giöõa nhöõng ngöôøi taät beänh; giöõa blamelessness—Baäc Thaùnh nhaân khoâng bò khieån nhöõng ngöôøi taät beänh chuùng ta soáng khoâng taät traùch veà thaân khaåu yù. Khi nghó nhö vaäy, ngöôøi aáy beänh (Dharmapada 198). caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù laø haïnh 3) Oh! Happily do we live without greed for phuùc khoâng bò khieån traùch—See Four kinds of sensual pleasures among the greedy! Among bliss of lay Buddhists. the greedy we dwell free from greed!: Haïnh Happiness of death: phuùc thay chuùng ta soáng khoâng tham duïc giöõa 1) Haïnh phuùc ñöôïc cheát laønh. nhöõng ngöôøi tham duïc; giöõa nhöõng ngöôøi 2) Minh Phuùc: Söï phuùc ñoä cuûa ngöôøi cheát (nhö tham duïc, chuùng ta soáng khoâng tham duïc boá thí, cuùng döôøng, hay tuïng kinh hoä nieäm (Dharmapada 199). cho ngöôøi quaù vaõng). 4) Oh! Happily do we live without any Happiness for goodness is unavoidable: hindrances. We shall always live in peace and Phöôùc chaúng traùnh ñöôïc—See Seven joy as the gods of the Radiant Realm: Haïnh unavoidables. phuùc thay chuùng ta soáng khoâng bò ñieàu gì chöôùng ngaïi. Ta thöôøng soáng vôùi nhöõng ñieàu Happiness of having possessions: Atthisukha an laïc nhö caùc vò thaàn giöõa coõi trôøi Quang-aâm (p)—Haïnh phuùc coù vaät sôû höõu—Herein a (Dharmapada 200). clansman has wealth acquired by energetic 5) Hunger is the greatest disease, aggregates are striving, amassed by strength of arm, won by the greatest suffering. Knowing this as it sweat, and lawfully gotten. At this thought, bliss really is, the wise realize Nirvana: supreme and satisfaction come to him. This is call the bliss happiness: Ñoùi laø chöùng beänh lôùn, voâ thöôøng of ownership—Haïnh phuùc cuûa ngöôøi coù vaät sôû laø noåi khoå lôùn; bieát ñöôïc ñuùng ñaén nhö theá, höõu nhôø söï noã löïc coá gaéng, nhôø söùc löïc cuûa chaân ñaït ñeán Nieát baøn laø haïnh phuùc toái thöôïng tay vaø moà hoâi, sôû höõu moät caùch hôïp phaùp. Khi (Dharmapada 203). nghó nhö vaäy, ngöôøi kia caûm thaáy thoûa thích vaø

maõn nguyeän. Ñoù laø haïnh phuùc coù ñöôïc vaät sôû bestows alms—Coù taùm ñieàu kieän taùi sanh haïnh höõu—See Four kinds of bliss of lay Buddhists. phuùc khi chuùng ta trì giöõ nguõ giôùi thaäp thieän—See Happiness of having properties: Bhogasukha Eight happy conditions in which one may be (skt)—Haïnh phuùc ñöôïc coù taøi saûn—Herein a reborn. clansman by means of wealth acquired by Happy contentment: An Laïc—There are four energetic striving, both enjoys his wealth and does means of happy contentment—See Four means of meritorious deeds. At this thought, bliss and attaining a happy contentment. satisfaction come to him. This is called the bliss Happy day: Hoan Hyû Nhaät. of wealth—Ngöôøi kia taïo neân taøi saûn do nôi coá 1) Every 15th day of the month: Ngaøy raèm haèng gaéng noã löïc. Baây giôø

chính mình thoï höôûng taøi thaùng ñöôïc goïi laø ngaøy “Hoan Hyû Nhaät”. saûn aáy, hoaëc duøng noù ñeå gieo duyeân taïo phöôùc. 2) The happy day of the Buddha, and of the Khi nghó nhö vaäy, ngöôøi aáy caûm thaáy thoûa thích order, i.e. that ending the “retreat,” 15th day vaø maõn nguyeän. Ñoù laø haïnh phuùc coù ñöôïc taøi of the seventh or eighth moon: Ngaøy raèm saûn—See Four kinds of bliss of lay Buddhists. thaùng baûy hay thaùng taùm laø ngaøy hoan hyû, Happiness of oneself: Atmasukha (skt)—Ngaõ ngaøy ñoù Ñöùc Phaät vaø giaùo ñoaøn chaám döùt leã laïc. an cö kieát haï. Happiness of owing no debts: Ananasukha Happy day of the Buddha: The ending of the (skt)—Haïnh phuùc khoâng nôï naàn—Herein a retreat, 15th day of the 7th moon— Hoan hyû nhöït. clansman owes no debt, great or small, to anyone. Happy day for monks and nuns: Hoan hyû At the thought, bliss and satisfaction come to him. nhaät—The ending of the summer retreat, on the This is called the bliss of debtlessness—Ngöôøi kia 15th day of the 7th Lunar month—Ngaøy ra haï, 15 khoâng thieáu ai moùn nôï lôùn nhoû naøo. Khi nghó nhö thaùng 7 aâm lòch. vaäy ngöôøi kia caûm thaáy thoûa thích vaø maõn Happy fate: Sugati (skt)—Bliss—Blissing nguyeän. Ñoù laø haïnh phuùc khoâng mang nôï—See world—Caûnh giôùi hoan laïc. Four kinds of bliss of lay Buddhists. Happy karma: Karma of blessedness—Phöôùc Happiness and sorrow: Vui buoàn nghieäp. Happiness of tranquility: An Laïc. Happy karma from previous existence: Tuùc 1) Passadhisukham (p): Comfort— Phuùc (phuùc ñöùc thieän caên ñôøi tröôùc hay phuùc Comfortable—Happy (ease of body and joy nghieäp tieàn kieáp). of heart)—Peaceful and joyful—Stable and Happy land: Abhirati (skt)—Laïc thoå—Hoan Hyû comfortable—An bình vaø haïnh phuùc (thaân deã Quoác—Dieäu Hyû Quoác—The happy land, or chòu vaø taâm hoan hyû). paradise of Aksobhya, east of our universe—Teân 2) The Buddha comes to the Saha World for the coõi Tònh Ñoä cuûa Ñöùc A Suùc Beä Phaät ôû veà phöông welfare and happiness of sentient beings: ñoâng cuûa vuõ truï (Kinh Phaùp Hoa, phaåm Hoùa Phaät ñeán vôùi coõi Ta Baø vì an laïc cho chuùng Thaønh Duï). sanh. Happy life: Cuoäc soáng haïnh phuùc. 3) Samasudha (skt): The joy or happiness of 1) According to Buddhist theory, a happy life tranquility—Nieàm vui hay haïnh phuùc cuûa söï means always to maintain a peaceful and yeân tænh. happy mind. For monks and nuns, they should Happiness and wealth: Phuùc loäc. be always self-content and willing to practice Happy: Haïnh phuùc. religious disciplines. So long as a person still Happy is the birth of the Buddhas: Haïnh cherishes resentment, his mental attitude does phuùc thay chö Phaät giaùng sinh. not embody the ideal way of true believer of Happy conditions: Ñieàu kieän haïnh phuùc— the Buddhist teaching; whatever misfortune There are eight happy conditions in which one may befall him, he must maintain a peaceful may be reborn so that one can keep the five and calm mind—Theo giaùo thuyeát nhaø Phaät, commandments and the ten good ways and cuoäc soáng haïnh phuùc coù nghóa laø cuoäc soáng

maø trong ñoù con ngöôøi luoân duy trì cho mình Harbor a grievance: Suffer an injustice—Haøm caùi taâm bình an vaø haïnh phuùc. Coøn chö Taêng oan. Ni, hoï neân luoân tri tuùc vaø töï nguyeän tu taäp. Harbour (v): Nuoâi döôõng. Chöøng naøo maø moät ngöôøi coøn oâm aáp söï thuø Harbouring a good thought: Nuoâi döôõng thieän

haèn, chöøng ñoù taâm thöùc ngöôøi aáy chöa haøm tö duy—Harbouring a good thought opposite to chöùa theå caùch lyù töôûng cuûa moät Phaät töû thuaàn the encroaching one, e.g., loving-kindness in the thaønh; duø baát cöù baát haïnh naøo giaùng xuoáng case of hatred. This is one of the five practical cho ngöôøi aáy, ngöôøi aáy vaãn phaûi giöõ moät caùi suggestions given by the Buddha will be taâm bình an tónh laëng. beneficial to all—Coá taïo nhöõng tö töôûng toát , traùi 2) Phaåm An Laïc Haïnh—See Twenty-eight nghòch vôùi loaïi tö töôûng trôû ngaïi, nhö khi bò loøng chapters in the Lotus Sutra. saân haän laøm trôû ngaïi thì neân taïo taâm töø. Ñaây laø Happy marriage: Löông duyeân. moät trong naêm ñeà nghò cuûa Ñöùc Phaät nhaèm ñem Happy meeting: Pleasant assembly—Pleasant laïi lôïi ích cho haønh giaû—See Five practical gathering—Thaéng hoäi. suggestions given by the Buddha. Happy rebirths: Laïc Sanh—According to The Harbour stolen goods: Chöùa chaáp cuûa gian. Long Discourses of the Buddha, Sangiti Sutra, Hard (a): Khoù nhoïc—Khoù khaên—Laborous. there are three kinds of happy rebirths—Theo Hard is the appearance of the Buddhas: Khoù Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi laïc thay chö Phaät ra ñôøi. sanh—See Three kinds of happy rebirth. Hard to cross over: Hard to save—Hard to be Happy you one and all: Caàu xin taát caû an vui saved—Nan ñoä—See Three kinds of capacities haïnh phuùc. which are difficult to transform. Hara (jap): Ñan Ñieàn—A Japanese term often Hard to enter: Hard to attain—Nan nhaäp (khoù used in Zen liturature to refer to a person’s vaøo ñaïo). “spiritual true physically located in the lower Hard-To-Injure Buddha: Phaät Nan Trôû. adomen, and students are commonly encouraged to focus their mindfulness of breathing in this Hard labour of one’s parents: Cöûu töï cuø lao area—Töø ngöõ Nhaät Baûn thöôøng ñöôïc duøng trong hay chín chöõ cuø lao, yù noùi coâng lao cuûa cha meï vaên chöông nhaø Thieàn ñeå chæ huyeät “Ñan Ñieàn” vôùi chín chöõ cao saâu töø sinh, cuùc (meï ñôõ ñaàn), phuû laø nôi truï ñích thöïc cuûa taâm linh, toïa laïc nôi vuøng (voå veà), suùc (buù môùm), tröôûng (nuoâi cho lôùn), duïc buïng döôùi, vaø caùc thieàn sinh thöôøng ñöôïc khuyeán (daïy doã), coá (khieán con caùi nhôù ôn oâng baø cha khích neân taäp trung tænh thöùc hôi thôû vaøo vuøng meï), phuïc (xem tính tình maø daïy baûo), vaø phuùc naøy. (che chôû). Harada Roshi Daiun Sogaku (1870-1961): Hard and miserable: Lao khoå. One of the most prominent Zen masters of modern Hard to overcome: Nan thaéng—Hard to Japan, whose teachings became widely influential overcome, or be overcome, unconquerable, the in the West due to the efforts of his students and fifth of the ten bodhisattva stages when all passion dharma-successor (Hassu), Hakuun Ryoko and illusion is overcome and understanding of all Yasutani—Moät trong nhöõng Thieàn sö noåi tieáng things attained—Khoù haøng phuïc, ñòa thöù naêm trong thôøi caän ñaïi cuûa Nhaät Baûn, maø giaùo thuyeát trong möôøi Boà Taùt Ñòa, trong giai ñoaïn naày moïi cuûa ngaøi coù aûnh höôûng saâu roäng ôû Taây phöông do duïc voïng phieàn naõo ñeàu ñöôïc ñieàu phuïc vaø thoâng nhöõng noã löïc cuûa caùc ñoà ñeä vaø vò Phaùp töû cuûa suoát chaân lyù cuûa vaïn höõu. ** See Ten grounds. ngaøi laø Hakuun Ryoko Yasutani. Hard to please: Khoù taùnh. Harali (skt): Haït Laït Li—Cloth woven of fine Hard practice: Dhuta (skt)—Austerity—Khoå hair—Vaûi deät

baèng moät loaïi loâng mòn. haïnh—See Six austerities. Harbor doubts: Sanh loøng nghi—Nuoâi döôõng Hard to save: Nan Ñoä—Nan Hoùa—Hard to loøng nghi hoaëc. cross over, or hard to be saved, difficult of conversion, or transformation. There are three

kinds of capacities which are difficult to Lôïi Ñeá—Quyû Maãu—Quyû töû maãu thaàn—Name of transform—Chuùng sanh cöông cöôøng raát khoù teá mother of demons—Teân cuûa moät loaøi La Saùt Nöõ, ñoä, khoù chuyeån hoùa. Coù ba loaïi caên cô khoù giaùo meï cuûa loaøi quyû. hoùa teá ñoä. 1) The demon-mother: Quyû Töû Maãu—Mother of 1) Those who defame the Mahayana: Loaïi huûy demons, a raksasi who was under a vow to baùng Ñaïi Thöøa. devour the children of Rajagrha, but was 2) Those who commit the five ultimate betrayals converted by the Buddha, and became the or five grave sins: Loaïi phaïm toäi nguõ nghòch. guardian of nunneries, where her image, 3) Those who abandon Buddha-truth: Loaïi Xieån carrying a child or in children's ailments. The Ñeà. **See Icchantika. Sanskrit term of "Hariti" means a woman Hard to think: Nan Tö—Incredible—A term who has vowed to devour all the babies at used to praise Buddha-truth, meaning hard to Radjagriha, was reborn as Rakshasi, and gave think of, or hard to realize—Khoù coù theå suy ñoaùn birth to 500 children, one of which she was to ñöôïc, töø duøng ñeå taùn thaùn Phaät Phaùp. devour every day. However, she was Hard way of cultivation: Nan haønh ñaïo—See converted by Sakyamuni Buddha, she entered Two ways (B). a convent and became a protectress of Buddhism. Her image is to be seen in all Hard way to practice: Nan haønh ñaïo—See nunneries—Teân cuûa moät loaøi La Saùt Nöõ, meï Two ways (B). cuûa loaøi quyû, theà saùt haïi taát caû treû nít trong Hard way of salvation: Nan haønh ñaïo—The thaønh Vöông Xaù, nhöng veà sau ñöôïc Phaät hard way of works, by practicing the six paramitas chuyeån hoùa, quy-y Phaät vaø trôû thaønh ngöôøi hoä and other diciplines—Con ñöôøng khoù baèng thöïc trì cho Ni chuùng. Ngaøy nay caùc ni vieän ñeàu coù haønh luïc Ba La Maät cuõng nhö nhöõng giôùi luaät thôø hình baø boàng ñöùa treû. Tieáng Phaïn goïi laø khaùc—See Two ways (B). Ha Leâ Ñeá, laø ngöôøi ñaøn baø theà aên heát con nít Harden (v): Laøm cho cöùng raén. trong thaønh Vöông Xaù, ñaõ taùi sanh laøm Nöõ La Hardening of heart: Chai loøng. Saùt, vaø sanh ra 500 con, roài sau ñoù baø tuaàn töï Hardness of heart: See Hardening of heart. moãi ngaøy aên moãi ñöùa. Tuy nhieân sau naày baø Hardship (n): Khoå ñau—Suffering—Sorrow— quy-y vôùi Ñöùc Phaät vaø ñaéc löïc hoä trì chö Wretched—Miserable. Taêng Ni cuõng nhö töù chuùng, nhaát laø nhöõng Hard to think: Nan tö (khoù nghó löôøng). ngöôøi ñaøn baø trong thôøi kyø sanh ñeû. Ngöôøi ta Hard-working: Taän tuïy. thöôøng thaáy hình cuûa baø trong caùc ni vieän. 2) According to Prof. Soothill, in Chinese- Hari (skt): Töø Lôïi—A lion—Tawny—Coøn goïi laø English Buddhist Dictionary, this is a woman Töø Leâ, coù nghóa laø con sö töû. who has vowed to devour all the babies at Harikesa (skt): Töø Lôïi Chi Xaù. Radjagriha, was reborn as Rakshasi, and gave 1) Lion's mane: Bôøm sö töû. birth to 500 children, one of which she was to 2) Yellow-haired: Coù toùc maøu vaøng. devour every day. However, she was 3) Name of a yaksa: Teân cuûa moät loaøi Daï Xoa. converted by

Sakyamuni Buddha, she entered Harina (skt): Haït Lôïi Naõ—Nhöõng loaïi nai— a convent and became a protectress of Deer of several kinds. Buddhism. Her image is to be seen in all Haritaki (skt): Töø Leâ Laëc—The yellow nunneries—Tieáng Phaïn goïi laø Ha Leâ Ñeá, laø Myrobalan tree and fruit, grown in East India, ngöôøi ñaøn baø theà aên heát con nít trong thaønh used for medicine, or ink—Moät loaïi caây coù sôù Vöông Xaù, ñaõ taùi sanh laøm Nöõ La Saùt, vaø maøu vaøng, moïc nhieàu ôû mieàn ñoâng AÁn Ñoä, duøng sanh ra 500 con, roài sau ñoù baø tuaàn töï moãi laøm thuoác hay laøm möïc. ngaøy aên moãi ñöùa. Tuy nhieân sau naày baø quy- Hariti (skt): Ariti (skt)—Harita, or Haridra y vôùi Ñöùc Phaät vaø ñaéc löïc hoä trì chö Taêng Ni (skt)—Kha Leâ Ña—A Leâ Ñaø—A Lôïi Ñaø—Töø cuõng nhö töù chuùng, nhaát laø nhöõng ngöôøi ñaøn Lôïi Ñeå—Coøn goïi laø A Lôïi Ñeá, A Lôïi Ñeå, hay Töø

baø trong thôøi kyø sanh ñeû. Ngöôøi ta thöôøng ñau buoàn, vaäy khi ngöôøi troäm aên con cuûa thaáy hình cuûa baø trong caùc ni vieän. ngöôøi khaùc, sao khoâng ñaët mình vaøo ñòa vò 3) According to other Buddhist legends, while cuûa cha meï bò maát con ñeå suy nghó? Cuoái the Buddha was preaching in Rajagrha, there cuøng Maãu Töû Quyû nhaän thaáy toäi loãi ñoäc aùc was a corceress who had given birth to many cuûa mình, neân saùm hoái thoáng thieát tröôùc Ñöùc children. While she loved and cared for her Phaät, phaùt nguyeän söûa mình, laøm ngöôøi baûo own children without exception, she had an veä treû con trong thieân haï. Ñöùc Phaät beøn traû inborn weird fondness for devouring up those laïi ñöùa con thaân yeâu cho baø. Ñaây laø moät trong belonging to others. Hence she was called by nhöõng caùch maø Phaät duøng ñeå teá ñoä chuùng everybody as the “Mother of Ghost Kids.” sanh. The Buddha intended to convert Hariti. He ** See Twenty devas. sent a Bhiksu to her house to take away her Harivarman (skt): Baït Ma—Ha Ly Baït Ma—Sö beloved young son named Bangalo while she Töû Truï hay Sö Töû Khaûi—Name of the founder of was away. When she found out that she had the Satyasiddhi Sect to whom the Satyasiddhi lost her son, she cried all day. Some people sastra is ascribed. A Buddhist scholar in cental suggested that she should seek help from the India in the 4th century (about 900 years after the Buddha. She then came to the Buddha for Buddha’s Nirvana), author of Satyasiddhi-sastra in help. The Buddha asked Hariti, “Since you which he developed the notion of emptiness, love your son as much as your own life, you which later became the guide doctrine or basis for should know that all the parents in this world the Chinese Satyasiddhi. The Satyasiddhi-sastra do likewise. They also love their own was first translated into Chinese by Kumarajiva children. You felt so grief-stricken when you (407-418)—Teân cuûa Luaän Chuû toâng Thaønh Thöïc lost your beloved son. Have you ever thought Luaän, cha ñeû cuûa thuyeát Thaønh Thöïc Luaän. Coøn about those parents whose children were ñöôïc goïi laø Töø Leâ Baït Ma, hay Ha ly baït ma, moät stolen and devoured by you?” Hariti finally Phaät töû uyeân baùc mieàn trung AÁn vaøo theá kyû thöù 4 came to realize the wrong of her evil actions. sau Taây lòch, ngöôøi ñaõ soaïn ra boä Satyasiddhi She deeply repented her sins and vowed to (Thaønh Thaät Luaän), trong ñoù oâng ñaõ phaùt trieån yù start anew and become the protectress of all nieäm hö khoâng, maø veà sau naày ñaõ bieán thaønh vaên children

in the world. The Buddha then return baûn chæ nam cho tröôøng phaùi Thaønh Thaät Toâng ôû her beloved son to her. This was one of the Trung Quoác. Thaønh Thaät Luaän ñöôïc dòch sang many ways with which the Buddha converted Hoa ngöõ ñaàu tieân bôûi ngaøi Cöu Ma La Thaäp (407- humanity—Theo truyeàn thuyeát khaùc cuûa Phaät 418)—See Satyasiddhi sastra and Satyasiddhi giaùo, trong khi Ñöùc Phaät ñang thuyeát phaùp school. trong thaønh Vöông Xaù, coù moät muï phuø thuûy, Harm oneself and harm others: Töï Quyeân töï mình sanh ra nhieàu con, ñöùa naøo cuõng ñöôïc Quyeân Tha. baø thöông yeâu chaêm soùc heát möïc, nhöng muï 1) To harm oneself and harm others: Töï haïi laïi coù moät quaùi taät baåm sinh laø thích aên thòt mình vaø haïi ngöôøi. treû con cuûa ngöôøi khaùc, vì vaäy ngöôøi ta goïi 2) To harm oneself is to harm others: Töï haïi muï laø "Maãu Töû Quyû." Ñöùc Phaät muoán cöùu ñoä mình cuõng laø haïi ngöôøi. muï neân tröôùc ñoù, Ngaøi cho moät Tyø kheo thöøa Harm (v) secretly: AÙm haïi. luùc muï ra ngoaøi, ñeán oâm troäm beù Taân Ca La Harman-saranam-gacchami (skt): Quy Y maø muï raát yeâu thích. Maát con, muï ta than Phaùp—To take refuge in the Dharma or to take khoùc caû ngaøy, coù ngöôøi khuyeân muï neân ñeán refuge in the Dharma and receiving the law— nhôø Ñöùc Phaät giuùp. Sau ñoù muï ñeán gaëp Ñöùc Quy-y thoï phaùp hay veà nöông vôùi Phaät Phaùp. Phaät xin giuùp ñôõ. Ñöùc Phaät hoûi muï: "Ngöôøi yeâu con nhö maïng soáng cuûa mình, cha meï Harmful (a): Tai haïi. trong thieân haï ñeàu nhö vaäy caû, ai cuõng yeâu Harmful actions: AÙc nghieäp. thöông con caùi cuûa mình. Ngöôøi maát con thì

Harming: Vihimsa (skt)—To want to harm other Harmony with truth: Arhat (skt)—ÖÙng Chaân— people—Haïi hay muoán laøm toån haïi ai—See Fifty- A worthy true one who is in harmony with truth— one Dharmas interactive with the Mind. A La Haùn, baäc chaùnh chaân xöùng ñaùng ñöôïc söï Harmless (a): Hieàn hoøa. cuùng döôøng cuûa ngöôøi vaø trôøi. Harmlessness (n): Ahimsa (skt)—Baát haïi—Not Harness: injury—Doing harm to none. (n): Söï keàm cheá. Harmonious (a): Hoøa hôïp. (v): Ñoùng yeân cöông. Harmonious and elegant sounds: Hoøa nhaõ Harsavardhana (skt): Haït Lôïi Sa Phaït Ñan aâm. Na—King of Kanyakubja, protector of Buddhism about 625 A.D. —Vua xöù Kanyakubja, vò hoä phaùp Harmonious fusion between Vairocana Phaät giaùo vaøo khoaûng nhöõng naêm 625 sau Taây Buddha and Dharma: The harmonious fusion Lòch. of the preceding two, which constitutes total Harsh (a): Hung döõ. reality as experienced by the enlightened—Söï hoøa hôïp giöõa Phaät Tyø Loâ Giaù Na vaø Phaùp (hai Harsh speech: Pharusavaca (p)—Noùi lôøi hung yeáu toá treân) taïo thaønh toaøn boä thöïc taïi nhö nhöõng aùc—Lôøi noùi thoâ loã coäc caèn—Noùi lôøi hung döõ— baäc giaùc ngoä kinh nghieäm—See Triratna (IV)(A). Harsh words include insult, abuse, ridicule, sarcasm, and so on. Sometimes harsh words can Harmonious voice: Hoøa thích aâm, moät trong be said with a smile, as when we innocently taùm aâm thanh cuûa Phaät—Harmonious voice, one pretend what we have said won't hurt other of the eight tones of a Buddha's voice—See Eight people. Devout Buddhists should never use harsh tones of a Buddha's voice. words because harsh words hurt others—Lôøi thoâ Harmonium (n): Ñaøn phong caàm. aùc bao goàm nhuïc maï, maéng chöôûi, nhaïo baùng vaø Harmonize (v): Dung hoøa—To

regulate—Be of bieám nheõ, vaân vaân. Coù luùc chuùng ta noùi nhöõng lôøi one mind. ñoù vôùi nuï cöôøi treân moâi maø chuùng ta laïi giaû boä Harmonize and unify with all spiritual cho raèng lôøi chuùng ta ñang thoát ra khoâng coù gì toån friends: Vôùi taát caû thieän höõu tri thöùc hoøa hieäp haïi ñeán ai. Phaät töû thuaàn thaønh ñöøng bao giôø duøng khoâng hai, töï bieát thoï kyù—See Ten ways of lôøi thoâ aùc vì nhöõng lôøi ñoù laøm toån haïi ñeán ngöôøi. receiving the prediction of Budhahood (A). (A) According to The Buddha and His Teaching, Harmony (n): Ñoàng ñieäu—Haøi hoøa—Harmony written by Most Venerable Narada, there are will cause happiness, on the contrary, disharmony three conditions that are necessary to will cause sufferings and afflictions. According to complete the evil of harsh speech—Theo Hoøa Prof. Junjiro Takakusu in The Essentials of Thöôïng Narada trong Ñöùc Phaät vaø Phaät Phaùp, Buddhist Philosophy, there are ten reasons that all coù ba ñieàu kieän caàn thieát ñeå thaønh laäp nghieäp things in the real world ought to have harmony noùi lôøi thoâ loã: among themselves—Söï haøi hoøa seõ ñöa ñeán haïnh 1) A person to be abused: Moät ngöôøi khaùc ñeå phuùc, ngöôïc laïi khoâng haøi hoøa hay khoâng ñoàng cho ta noùi lôøi thoâ loã. ñieäu seõ ñöa ñeán khoå ñau phieàn naõo. Theo Giaùo Sö 2) Angry thought: Tö töôûng saân haän. Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät 3) The actual abuse: Thoát ra lôøi thoâ loã. Giaùo, coù möôøi lyù do khieán vaïn höõu hoøa ñieäu trong (B) The inevitable consequences of harsh phaùp giôùi duyeân khôûi. **See Double harmony or speech—Nhöõng haäu quaû khoâng traùnh khoûi unity in both doctrine and practice and Ten cuûa söï noùi lôøi thoâ loã coäc caèn: reasons that all things in the real world ought to 1) Being detested by others though absolutely have harmony among themselves. harmless: Khoâng laøm gì haïi ai cuõng bò hoï Harmony of body and mind: Thaân taâm hoøa gheùt boû. hôïp. 2) Having a harsh voice: Tieáng noùi khaøn khaøn, Harmony of mouths: Khaåu hoøa. chöù khoâng trong treûo.

(C) A story on harsh words: Moät caâu chuyeän veà aáy chaúng bao giôø coù theå laøm oâ nhieãm ñöôïc noùi lôøi noùi thoâ loã—One day, an angry man baàu trôøi, maø ngöôïc laïi noù seõ rôi xuoáng ngay with a bad temper went to see the Buddha. treân maët cuûa chính ngöôøi ñoù vaäy." Nghe lôøi The man used harsh words to abuse the Phaät noùi xong, ngöôøi ñoù caûm thaáy xaáu hoå, Buddha. The Buddha listened to him patiently beøn xin Phaät tha thöù vaø nhaän laøm ñeä töû. Ñöùc and quietly, and did not say anything as the Phaät noùi: "Chæ coù aùi ngöõ vaø söï lyù luaän hôïp lyù man spoke. The angry man finally stopped môùi coù theå laøm aûnh höôûng vaø chuyeån hoùa speaking. Only then did the Buddha ask him, ñöôïc ngöôøi khaùc maø thoâi." Phaät töû chaân thuaàn "If someone wants to give you something, but neân coá traùnh noùi lôøi thoâ loã. you don't want to accept it, to whom does the Harsh words: Lôøi thoâ aùc—See Harsh speech. gift belong?" "Of course it belongs to the Harvest (v): Gaët haùi—To reap. person who tried to give it away in the first Has done an injury to someone who is dear place," the man answered. "Likewise it is and pleasant to me: Ngöôøi aáy ñaõ laøm haïi ngöôøi with your abuse," said the Buddha. "I do not toâi thöông meán—See Nine causes of malice. wish to accept it, and so it belongs to you.

You should have to keep this gift of harsh Has done an injury to someone who is words and abuse for yourself. And I am afraid hateful and unpleasant to me: Ngöôøi aáy ñaõ that in the end you will have to suffer it, for a laøm haïi ngöôøi toâi khoâng thöông khoâng thích—See bad man who abuses a good man can only Nine causes of malice. bring suffering on himself. It is as if a man Hasara (skt): Haïc Taùt La—According to Eitel in wanted to dirty the sky by spitting at it. His The Dictionary of Chinese-English Buddhist spittle can never make the sky dirty, it would Terms, Hasara is the second capital of Tsaukuta, only fall onto his own face and make it dirty perhaps modern Assaia Hazareh, between instead." The man listened to the Buddha and Ghuznee and Kandahar in Afghanistan—Theo felt ashamed. He asked the Buddha to forgive Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Haïc Taùt him and became one of his followers. The La laø teân cuûa thuû phuû thöù nhì cuûa Tsaukuta, coù leõ Buddha the said, "Only kind words and baây giôø laø Assaia Hazareh, naèm giöõa Ghuznee vaø reasoning can influence and transform Kandahar thuoäc A Phuù Haõn. others." Sincere Buddhist should avoid using Hasedera (jap): Chuøa Tröôøng Coác (Nhaät Baûn). harsh words in speech—Moät ngaøy noï, coù moät Hassen (jap): Sö Phaùp Toaøn (Nhaät Baûn). ngöôøi giaän döõ vôùi saéc maët hung tôïn ñeán gaëp Hassock (n): Goái duøng ñeå quyø. Ñöùc Phaät. Ngöôøi aáy noùi nhöõng lôøi noùi coäc caèn Hassu (jap): Phaùp töû—A Japanese term for thoâ loã vôùi Phaät. Ñöùc Phaät laéng nghe moät caùch "dharma-successor," or "recognized spiritual thaûn nhieân, vaø khoâng noùi moät lôøi naøo. Cuoái successor of a Zen master." Such a person must cuøng khi ngöôøi aáy ngöng noùi, Ñöùc Phaät beøn first receive Inka-Shomei, official recognition of hoûi: "Neáu coù ai ñoù ñem moät vaät gì ñeán cho having attained awakening (Kensho or Satori). oâng maø oâng khoâng nhaän, thì vaät aáy thuoäc veà This designation is important in Zen, which sees ai?" Ngöôøi aáy traû lôøi : "Dó nhieân laø vaät aáy vaãn itself as maintaining a mind-to-mind transmission thuoäc veà ngöôøi hoài ñaàu muoán cho." Ñöùc Phaät that is indenpendent of doctrines and scriptures. beøn noùi tieáp: "Cuõng nhö vaäy vôùi nhöõng lôøi The conferral of succession is a certification that maø oâng vöøa noùi ban naõy, ta khoâng muoán the student has fully grasped the essence of the nhaän, vaäy chuùng vaãn thuoäc veà oâng. OÂng phaûi teaching and is thus empowered to pass it on to töï giöõ laáy chuùng. Ta e raèng cuoái cuøng roài oâng others—Töø ngöõ Nhaät Baûn duøng ñeå chæ "Phaùp töû" seõ gaùnh laáy khoå ñau phieàn naõo, vì keû aùc thoùa (ngöôøi keá thöøa Phaùp), hay "vò keá thöøa taâm linh maï ngöôøi hieàn chæ mang laáy khoå ñau cho cuûa moät Thieàn sö ñöôïc coâng nhaän." Moät vò nhö chính mình maø thoâi. Cuõng nhö moät ngöôøi vaäy tröôùc heát phaûi ñöôïc coâng nhaän laø ñaõ ñaït ñöôïc muoán laøm oâ nhieãm baàu trôøi baéng caùch phung giaùc ngoä. Söï truyeàn thöøa naøy raát quan troïng trong nöôùc mieáng leân trôøi. Nöôùc mieáng cuûa ngöôøi nhaø Thieàn, noù ñöôïc xem nhö laø söï duy trì "taâm

truyeàn taâm," khoâng dính líu gì tôùi giaùo lyù hay kinh Hateful bandits and thieves: Rebellion, ñieån (giaùo ngoaïi bieät truyeàn). Söï ban truyeàn ngoâi invasion and robbers—Naïn giaëc cöôùp—See vò Phaùp töû naøy laø vieäc chöùng nhaän vò thieàn

sinh ñaõ Seven calamities (A). hoaøn toaøn naém baét ñöôïc heát phaàn tinh tuùy cuûa Hateful temperament: Dosacarita (p)—Baåm giaùo phaùp vaø ñaõ coù ñöôïc ñaày ñuû khaû naêng truyeàn taùnh saân haän—Ill-will—See Saùu Loaïi Taâm Taùnh. giaùo phaùp aáy laïi cho ngöôøi khaùc. Hatred: Doso (p)—Krodha or Pratigha or Dvesa Hasta (skt): (skt)—Dvesa (skt)—Haát La Ñaø—Grievance—Ill- 1) Töø Töùc Ña—Caùnh tay hay baøn tay—An will—Resentment—AÙc yù—Haän thuø—Saân Haän. arm—A hand. (I) The meanings of dosa—Nghóa cuûa saân haän: 2) Chaån—Name of one of the twenty eight 1) Doso (p)—Anger, ire, wrath, resentment, one constellations—See Twenty eight of the six fundamental klesas or one of the constellations. three poisons (passion, anger, and Haste makes waste: Muoán nhanh chæ laø laõng phí ignorance)—Caên baûn phieàn naõo “Saân Khueå” maø thoâi chöù khoâng tôùi ñaâu caû (duïc toác baát ñaït)— hay söï noùng naûy, moät trong tam ñoäc (tham, The desire to speed up causes failure to reach saân, si)—See Seventy-five dharmas of the destination. Abhidharma Kosa. Hastigarta (skt): Töôïng Ñoïa Khanh—Elephant’s 2) Upanaha (skt)—Haän—Hatred happens when hole, i.e. the hollow formed by the elephant’s fall, one represses the emotional feelings deep when Sakyamuni flung aside a dead elephant put inside—Haän xaõy ra khi chuùng ta ñeø neùn söï in his path by Devadatta—Caùi hoá taïo neân khi con caûm xuùc giaän vaøo saâu beân trong—See Fifty- voi teù xuoáng ñaát, yù noùi khi Ñöùc Phaät Thích Ca one Dharmas interactive with the Mind. neùm con voi cheát maø Ñeà Baø Ñaït Ña ñaõ boû giöõa 3) Vyapada (p)—Saân haän—Ill-will—See Five ñöôøng ñeå caûn loái Phaät, choã ñoù taïo ra moät loã lôùn hindrances (A), and Five hindrances to goïi laø “Töôïng Ñoïa Khanh.” spiritual progress. Hat with the shape of “Water” character: (II) Conditions necessary to form dosa—Ñieàu Thuûy Quan—A monk’s hat shaped like the kieän taïo neân saân haän: According to Most character “Water” in front—Caùi muõ cuûa Taêng coù Venerable Narada in The Buddha and His hình gioáng nhö chöõ “Thuûy” ôû phía tröôùc. Teaching, there are two conditions that are Hate (n & v): Nhueá Keát hay söï hôøn giaän. necessary to complete the evil of ill-will— 1) Hatred: Söï gheùt. Theo Hoøa Thöôïng Narada trong Ñöùc Phaät vaø 2) (v): Thuø gheùt—Anger—Ire—Buddha taught: Phaät Phaùp, coù hai ñieàu kieän caàn thieát ñeå “When you hate others, you yourself become thaønh laäp nghieäp saân haän: unhappy. But when you love others, everyone 1) Another person: Moät ngöôøi khaùc. is happy.” In order to eliminate “hate,” you 2) The thought of doing harm: Tö töôûng muoán should meditate on loving-kindness, pity and taïo phieàn naõo cho ngöôøi ñoù. compassion—Ñöùc Phaät daïy: “Khi baïn gheùt (III) Characteristics of hatred—Ñaëc taùnh cuûa haän ai, baïn seõ khoâng coù haïnh phuùc. Nhöng ngöôïc thuø: laïi khi baïn thöông ngöôøi khaùc, moïi ngöôøi ñeàu 1) Doso, the second unwholesome root, coù haïnh phuùc. Ñeå trieät tieâu söï thuø gheùt, baïn comprises all kinds and degrees of aversion, neân thieàn quaùn veà loøng töø bi. ill-will, anger, irritation, annoyance, and ** See Seven emotions, Nine bonds that bind animosity. Its characteristic is ferosity. Its men to mortality, and Ten kinds of wrong function is to spread, or burn up its own views. support, i.e. the mind and body in which it arises. It is manifested as persecuting, and its Hate and affection:

Oaùn thaân (söï oaùn gheùt vaø proximate cause is a ground for annoyance: söï yeâu thöông laø hai thaùi cöïc ñoái nghòch nhau). Taùnh cuûa taâm sôû naày laø gheùt hay khoâng öa Hate and detest: Naõo haän. nhöõng caûnh traùi nghòch. Nghieäp duïng cuûa noù Hateful (a): Ghen gheùt. laø töï baønh tröôùng vaø ñoát chaùy thaân taâm cuûa

chính noù—See Six defiled things and nghieäm nhöõng noãi khoán khoå maø do söï baát Fourteen unwholesome factors. thieän cuûa chính hoï, hoï ñaõ töï ñem ñeán cho 2) Ill-will or hatred is one of the three poisons in chính hoï. Buddhism (greed, anger, ignorance)—One of (IV) Consequences of hatred—Haäu quaû cuûa saân the three fires which burn in the mind until haän: allowed to die for fuelling—Anger manifests 1) Saân haän laø nguyeân nhaân chính cuûa khoå ñau itself in a very crude manner, destroying the vaø ñòa nguïc: The anger or dosa is the root of practitioner in a most effective way. To suffering and the rebirth in hell. subdue anger and resentment, we must 2) According to Most Venerable Narada in The develop a compassionate mind: Saân haän laø Buddha and His Teachings, these are the moät trong tam ñoäc, hay moät trong ba ngoïn löûa inevitable consequences of ill-will—Theo ñang ñoát chaùy taâm. Saân haän laø nhieân lieäu ñoát Hoøa Thöôïng Narada trong Ñöùc Phaät vaø Phaät chaùy caû röøng coâng ñöùc cuûa keû tu haønh. Ngöôøi Phaùp, ñaây laø nhöõng haäu quaû taát yeáu cuûa söï tu phaûi luoân cheá ngöï saân haän vaø phaùt trieån saân haän: loøng töø bi trong taâm: Anger. i) Ugliness: Ugly body—Thaân hình xaáu xa. 3) According to Buddhist psychology, the mental ii) Manifold diseases: Cô theå beänh hoaïn. factor of aversion is always linked to the iii) Detestable nature: Baåm taùnh khoù thöông. experience of pain. One may be greedy and (V) To repent the mind of hatred and anger: Saùm happy, but never angry and happy at the same Hoái Taâm Saân Haän—See Repent three karmas time. Anyone who cultures hatred, anger, (3). malice, nurses revenge or keeps alive a (VI) The Buddha’s teachings of “Hatred”—Nhöõng grudge is bound to experience much suffering lôøi Phaät daïy veà “Haän Thuø”: for he has laid hold a very potent source of it. 1) The Buddha always reminded his disciples: Those who exercise their hatred on others as “Hatreds do not cease hatred; by love alone in killing, torturing or maiming may expect do they cease.” The Buddha continued to birth in a state, compared in the scriptural remind: “The more evil that comes to me, the simile to a pitfull of glowing situations, where more good will radiate from me, for I always they will experience feelings which are return good for evil.” Some people believe exclusively painful, sharp, severe. Only in that it’s not practical to return good for evil such an environment will they be able to and they believe that “return swords for experience all the misery which they, by their swords.” Yes, it’s easy to think and to do own cruelty to others, have brought upon about “return sword for sword,” but in doing themselves: Theo taâm lyù hoïc Phaät giaùo, yeáu that we might get caught in the quagmire of toá taâm thöùc veà saân haän luoân noái keát vôùi kinh troubles. It’s extremely difficult by returning nghieäm khoå ñau. Ngöôøi ta coù theå tham vaø laïc good for evil. It’s extremely difficult to smile cuøng moät luùc, nhöng khoâng theå naøo vöøa saân with the person who just raised his hand to haän

maø laïi vöøa vui veû cuøng moät luùc ñöôïc. Baát beat us, but we are the Buddha's disciples, kyø ai vun xôùi oaùn gheùt, saân haän, giaän döõ, tính we must listen to his teaching, we must return aùc nuoâi döôõng söï traû thuø hay baûo toàn loøng good for evil at all times, in all places and caêm giaän ñeàu bò troùi buoäc vaøo kinh nghieäm circumstances—Ñöùc Phaät thöôøng luoân nhaéc khoå ñau nhö theá, vì ngöôøi aáy ñaõ chaáp chaët nhôû chuùng ñeä töû raèng: "Haän thuø khoâng theå vaøo moät nguoàn coäi raát maïnh cuûa khoå ñau. chaám döùt baèng haän thuø, chæ coù tình thöông Nhöõng ai gieo haän thuø cho ngöôøi khaùc nhö môùi chaám döùt ñöôïc haän thuø maø thoâi." Ngaøi gieát choùc hay haønh haï hay caét xeùo thaân theå, cuõng nhaéc tieáp: "Caøng gaëp nhieàu oan traùi, coù theå seõ taùi sanh vaøo nhöõng caûnh giôùi nôi maø Nhö Lai caøng haønh thieän vì Nhö Lai chæ laáy hoï phaûi caûm thoï nhöõng kinh nghieäm cöïc kyø aân traû oaùn maø thoâi." Coù ngöôøi tin raèng "laáy ñau ñôùn, nhöùc nhoái, khaéc nghieät. Chæ trong aân traû oaùn" laø vieäc laøm khoâng thöïc teá vaø hoï nhöõng hoaøn caûnh nhö theá hoï môùi coù theå kinh tin raèng "ñao kieám phaûi ñöôïc traû baèng ñao

kieám." Vaâng, "laáy ñao kieám traû ñao kieám" thuø tröø ñöôïc haän thuø, chæ coù töø bi môùi tröø ñöôïc quaû laø deã nghó vaø deã laøm, nhöng raát coù theå haän thuø. Ñoù laø ñònh luaät cuûa ngaøn xöa— laøm nhö vaäy chuùng ta seõ bò sa laày trong khoù (Dharmapada 5). khaên traéc trôû. Thaät laø khoù khaên khi phaûi laáy 6) One should give up anger; one should aân traû oaùn. Thaät laø khoù khaên khi phaûi mæm abandon pride. One should overcome all cöôøi vôùi keû vöøa môùi vung tay ñaùnh mình, fetters. No suffering befall him who calls nhöng ngöôøi con Phaät phaûi laéng nghe lôøi Phaät nothing his own: Xa boû loøng giaän döõ, tröø dieät daïy, phaûi laáy aân traû oaùn trong moïi thôøi, moïi taùnh kieâu caêng, giaûi thoaùt moïi raøng buoäc, luùc, moïi hoaøn caûnh. khoâng chaáp tröôùc danh saéc; ngöôøi khoâng coù 2) The Buddha taught: "Bandits who steal merits moät vaät chi aáy, söï khoå chaúng coøn theo doõi are of no comparison to hatred and anger. ñöôïc—(Dharmapada 221). Because when hatred and anger arise, 7) He who controls his anger which arises as a inevitable innumerable karma will be rolling chariot. He is a true charioteer. Other created. Immediately thereafter, hundreds people are only holding the rein: Ngöôøi naøo and thousands of obstructions will appear, ngaên ñöôïc côn giaän döõ noåi leân nhö döøng ñöôïc masking the proper teachings of chieác xe ñang chaïy maïnh, môùi laø keû cheá ngöï enlightenment, burying and dimming the gioûi, ngoaøi ra chæ laø keû caàm cöông hôø maø Buddha Nature. Therefore, A thought of thoâi—(Dharmapada 222). hatred and anger had just barely risen, ten 8) Conquer anger by love; conquer evil by good; thousands of karmic doors will open conquer stingy by giving; conquer the liar by immediately. It is to say with just one thought truth: Laáy töø bi thaéng noùng giaän, laáy hieàn of hatred, one must endure all such laønh thaéng hung döõ, laáy boá thí thaéng xan obstructions and obstacles": Ñöùc Phaät daïy: tham, laáy chôn thaät thaéng ngoa nguïy— "Giaëc cöôùp coâng ñöùc, khoâng gì hôn saân haän. (Dharmapada 223). Vì khi taâm saân haän noåi leân thì chuùng sanh laäp 9) One should guard against the bodily anger, or töùc taïo nghieäp,

vaø do ñoù maø muoân ngaøn physical action, and should control the body. chöôùng ngaïi laäp töùc hieän ra, ngaên che Thaùnh One should give up evil conduct of the body. ñaïo, laáp môø Phaät taùnh. Cho neân noùi 'Nhöùt One should be of good bodily conduct: Gìn nieäm saân taâm khôûi, baù vaïn chöôùng moân khai,' giöõ thaân ñöøng noùng giaän, ñieàu phuïc thaân haønh nghóa laø chæ vì moät nieäm giaän töùc maø phaûi ñoäng, xa lìa thaân laøm aùc, duøng thaân tu haïnh laõnh chòu bao nhieâu chöôùng naïn" laønh—(Dharmapada 231). 3) "He abused me, he beat me, he defeated me, 10) One should guard against the anger of the he robbed me." Hatred will never leave those tongue; one should control the tongue. One who dwell on such thoughts: "Ngöôøi kia laêng should give up evil conduct in speech. One maï toâi, ñaùnh ñaäp toâi, phaù haïi toâi, vaø cöôùp should be of good conduct in speech: Gìn giöõ ñoaït cuûa toâi." Ai coøn oâm aáp taâm nieäm aáy, thì lôøi noùi ñöøng noùng giaän, ñieàu phuïc lôøi noùi söï oaùn haän khoâng theå naøo döùt heát— chaùnh chôn, xa lìa lôøi noùi thoâ aùc, duøng lôøi noùi (Dharmapada 3). tu haønh—(Dharmapada 232). 4) "He abused me, he hit me, he defeated me, 11) One should guard against the anger of the he robbed me." Hatred will leave those who mind; one should control the mind. One do not harbor such thoughts: "Ngöôøi kia laêng should give up evil conduct of the mind. One maï toâi, ñaùnh ñaäp toâi, phaù haïi toâi, vaø cöôùp should practice virtue with the mind: Gìn giöõ ñoïat cuûa toâi." Ai boû ñöôïc taâm nieäm aáy, thì söï yù ñöøng noùng giaän, ñieàu phuïc yù tinh thuaàn, xa oaùn giaän töï nhieân san baèng—(Dharmapada lìa yù hung aùc, duøng yù ñeå tu chaân— 4). (Dharmapada 233). 5) In this world, hatred never destroys ** See Eight wrong perceptions of thought, and (eliminates) hatred, only love does. This is an Fifty-two mental states. eternal law: ÔÛ theá gian naày, chaúng phaûi haän

Hatred and Animosity: Saân haän vaø thuø ñòch— Phöôùc Chaâu. After that, patriarch Nguyeân Thieàu In the Dharmapada Sutra, the Buddha makes it moved to stay at Haø Trung temple. Haø Trung very clear that with a heart filled with hatred and temple fell into deteriorations in the years of the animosity, a man cannot understand and speak late 18th century. Then it was restored under the well. A man who nurtures displeasure and reign of the Nguyeãn Dynasty. Now the temple animosity cannot appease his hatred. Only with a name is Phoå Thaønh. It is said that the great bell of mind delighted in harmlessness and with loving the temple formerly belonged to Phoå Thaønh kindness towards all creatures in him hatred temple at Ngaân Ñieàn village, Gia Ñònh district, cannot be found—Trong Kinh Phaùp Cuù Ñöùc Phaät Thuaän An province. It was cast in 1762 for an tuyeân boá raát roõ raøng raèng moät taâm ñaày nhöõng saân unknown reason, the bell has been a ritual haän vaø thuø ñòch khoâng theå hieåu moät caùch toát ñeïp, instruments of Haø trung Temple for the last 100 khoâng theå noùi moät caùch toát ñeïp. Moät ngöôøi oâm aáp years. As a result, instead of keeping its old name, nuoâi döôõng söï baát maõn vaø uaát haän seõ khoâng laøm people of later generations renamed the temple dòu bôùt haän thuø cuûa mình. Chæ vôùi taâm baát haïi vaø Phoå Thaønh after the name given on the bell—Teân loøng töø maãn ñoái vôùi chuùng sanh moïi loaøi môùi coù cuûa moät ngoâi chuøa coå

ôû Hueá, Trung Vieät. Chuøa theå chaám döùt ñöôïc haän thuø. toïa laïc taïi xaõ Vinh Haø, quaän Phuù Vang. Naêm Hatred is a bar to meditation: Ñònh Chöôùng— 1677, sau khi khai sôn Thaäp Thaùp Di Ñaø ôû Qui This is one of the five hindrances which the Nhôn, Toå Nguyeân Thieàu gheù laïi Hueá vaø ñöôïc Buddha mentioned in the Lotus Sutra—Thuø haän leänh chuùa trôû veà Trung Quoác ñeå thænh theâm danh laø moät chöôùng ngaïi cho thieàn ñònh. Ñaây laø moät Taêng vaø phaùp khí. Trong soá phaùp khí coù töôïng Boà trong naêm chöôùng ngaïi maø Ñöùc Phaät ñaõ noùi tôùi Taùt Quaùn AÂm, côû lôùn hôn ngöôøi thaät. Toå muoán trong Kinh Phaùp Hoa—See Five hindrances (I). ñöa töôïng naày leân kinh ñoâ Hueá, nhöng khi thuyeàn chôû ngang qua xaõ Haø Trung thì bò maéc caïn maø Hatred and jealousy: Taêng kî (ganh gheùt vaø ñoá khoâng caùch gì ñaåy noåi. Toå nghó laø do cô duyeân kî). neân thænh töôïng vaøo thôø taïi chuøa laøng Haø Trung Hatred of labor: Lao Oaùn—The annoyance of ñeå thôø. Töø ñoù chuøa laøng Haø Trung trôû thaønh danh labour, or trouble, or the passions, or demons— lam quoác töï döôùi thôøi chuùa Nguyeãn Phöôùc Chaâu. Noãi oaùn haän cuûa lao nhoïc, hay lao nhoïc vaø oaùn Sau ñoù, Toå Nguyeân Thieàu phuïng meänh chuùa veà haän ñeàu laø nhöõng teân khaùc cuûa phieàn naõo. truï trì chuøa Haø Trung. Roài traûi qua nhöõng naêm Ha Trung Temple: Chuøa Haø Trung—Name of cuoái theá kyû thöù 18, chuøa ñaõ bò hö hoûng tieâu ñieàu. an ancient temple in Hueá, Central Vietnam. The Döôùi trieàu nhaø Nguyeãn, chuøa ñaõ ñöôïc truøng tu. temple is located in Vinh Haø village, Phuù Vang Hieän nay chuøa ñöôïc mang teân Phoå Thaønh. Ngöôøi district. In 1677, after building Thaäp Thaùp Di Ñaø ta keå raèng chieác ñaïi hoàng chung cuûa chuøa voán laø in Qui Nhôn, Patriarch Nguyeân Thieàu came to chuoâng cuûa chuøa Phoå Thaønh beân laøng Ngaân Ñieàn, Hueá and obeyed the order of the Lord, he huyeän Gia Ñònh, Phuû Thuaän An, ñuùc naêm 1762, travelled back to Kuang-Chou to invite more khoâng roõ cô duyeân naøo maø trôû thaønh phaùp khí cuûa celebrated Chinese monks and obtain more ritual chuøa Haø Trung treân 100 naêm qua. Vì vaäy thay vì instruments. Among these ritual instruments, there giöõ teân Haø Trung thì ngöôøi cuûa nhöõng theá heä sau was a stone statue of Avalokitesvara Bodhisattva, naày laïi ñoåi teân chuøa laø Phoå Thaønh, teân ñöôïc khaéc bigger than life size, which sat on a lotus pedestal treân chuoâng. also made of stone. The statue should have been Hatsu-u (jap): Patra (skt)—Bowl—Baùt. bound for Hueá Citadel, however, when passing by Haughty (a): Kieâu ngaïo—Arrogant—Proud. Haø Trung village, the shp got stuck and no efforts could free it. The Patriarch was convinced that Haughtiness (n): Abhimana (skt)—Söï kieâu this was a token of destiny. Thus, the patriarch ngaïo—Söï loá bòch—Taêng thöôïng maïn—High decided to fix the statue in the village temple for opinion of one's self—Self conceit—Haughtiness worship. Since then, the village temple became a means false arrogance, thinking oneself correct in national temple during the reign of Lord Nguyeãn spite of one's wrong conduct, thinking oneself is good in spite of one's very bad in reality.

Haughtiness also means arrogance and conceit Have consideration: Kính neå—To have regard due to one's illusion of having completely for—Reverence. understood

what one has hardly comprehended at Have desires, errors, and doubts wiped off all—Söi kieâu ngaïo nghóa laø söi kieâu caêng sai laàm, by the Buddha: Ñaõ hoaøn toaøn döùt saïch nhöõng nghó raèng mình ñuùng duø mình sai traùi, nghó raèng nghi hoaëc ñoái vôùi Phaät—See Ten Characteristics mình gioûi duø treân thöïc teá mình dôû teä. Kieâu maïn of Sravakas in the Gandavyuha Assembly. cuõng coù nghóa laø töï phuï do caùi aûo töôûng cho raèng Have difficulty in coping with a situation: mình thoâng hieåu nhöõng gì ngöôøi khaùc khoù maø Gaëp khoù khaên thích öùng vôùi hoaøn caûnh. hieåu ñöôïc—See Maïn and Taêng Thöôïng Maïn. Have entered into the essence of things: Ñaõ Haughtiness of mind: Cita-samunnati (skt)— thaâm nhaäp yeáu taùnh cuûa chö phaùp—See Ten Taâm kieâu maïn. Characteristics of Sravakas in the Gandavyuha Haunt (v): AÙm—To obsess. Assembly. Haunting the streets at unfitting time: Du Have extremely profound inner haønh ñöôøng phoá phi thôøi—See Six ways of understanding: Noäi trí giaûi thaäm thaâm—See wasting one's property. Ten ways of receiving the prediction of Have (v): Coù. Buddhahood (B). Have ability to observe adaptive skill in Have faith at all times: Luoân tin töôûng. knowledge and meaning: Ñoàng chö Nhö Lai ôû Have faith and confidence in: Confide—To trong trí thieän xaûo, nghóa thieän xaûo hay kheùo quaùn trust—Tín nhieäm. saùt—See Ten kinds of truth seal. Have female slaves: To have maidservant. This Have affairs: Höõu söï. is one of the eight things that monks and nuns are Have already transcended all worlds and not allowed to possess—Giöõ noâ leä nöõ hay möôùn have no attachments to anything: Yet ñaày tôù nöõ, moät trong taùm thöù maø chö Taêng Ni Bodhisattvas do not abandon efforts to liberate khoâng ñöôïc sôû höõu—See Eight impure things. sentient beings—Ñaõ ñeán bæ ngaïn, khoâng coøn chaáp Have forever cut off opinions and passions: tröôùc theá gian phaùp, maø cuõng chaúng boû haïnh cöùu Dwelling in the state of freedom from conflict, ñoä chuùng sanh—See Ten kinds of way of same as the Buddhas—Ñoàng chö Nhö Lai tuyeät adornment of Great Enlightening Beings. haún hai haïnh, truï phaùp voâ traùnh—See Ten kinds Have attainment: Chöùng ñaéc. of truth seal. Have aversion to Enlightening Beings: Hieàm Have form: Satta (skt)—Höõu Töôùng—Exist haän chö Boà Taùt—Having aversion to Enlightening mark—Realness—Being—The fact of being— Beings, one of the ten things that Bodhisattvas Whatever has form, whether ideal or real—Coù should avoid—See Ten things that cause hình töôùng hay baát cöù thöù gì coù hình töôùng (trong enlightening beings to regress from the Buddha Kinh Kim Cang coù noùi: "Phaøm caùc loaïi höõu töôùng teachings. ñeàu laø hö voïng). Have a bad name: Mang Tieáng—Tieáng xaáu— Have a good grasp of worldly affairs: Quaùn To suffer a bad reputation. xuyeán. Have the Buddha-nature: Coát Phaät (coù Phaät Have gotten the way of doing something: tính). Ñaéc phaùp. Have no chance to attain enlightenment: Have a great influence on someone: Coù aûnh Khoâng coù cô hoäi ñaït ñöôïc giaùc ngoä. höôûng lôùn ñeán ai. Have complete faith in the guidance of all Have high education, but never willing to Buddhas: Nôi taát caû Phaät giaùo, moät beà thaâm practice and cultivate: Haïng ngöôøi hoïc roäng tín—See Ten ways of receiving the prediction of nghe nhieàu, maø laïi khoâng bao giôø bieát y theo caùc Buddhahood (A).

ñieàu ñaõ nghe hoïc ñoù maø tu söûa vaø thöïc haønh— Have no conscience: Voâ löông taâm. See Two groups of good and evil people (B).

Have human and celestial retinues but We have no right to take what is not given: never for a moment leave meditation: Chuùng ta khoâng coù quyeàn laáy nhöõng gì ngöôøi ta Though they have human and celestial retinues khoâng cho. surrounding them, hundreds and thousands of Have (v) one's revenge: Be revenged— concubines and troupes of singers and dancers, Revenge oneself—Return evil for evil—Give Bodhisattvas never for a moment leave someone tit for tat—Baùo cöøu. meditation, liberation, and concentration—Daàu coù Have particular qualities: Coù bieät töôùng. quyeán thuoäc nhôn thieân vaây quanh, traêm ngaøn theå Have passed the marriageable age: Lôõ thôøi. nöõ ca muùa haàu haï, maø chöa töøng taïm boû thieàn Have a passion for: Ñam meâ—To indulge—To ñònh, giaûi thoaùt, vaø caùc tam muoäi—See Ten kinds have a great desire for. of way of adornment of Great Enlightening Have a rebirth in the Pure Land: Gaining Beings. rebirth to the Pureland—Vaõng Sanh Tònh Ñoä— Have improper belief: Meâ tín taø ñaïo. See Gaining rebirth to the Pure Land. Have influence on something: Coù aûnh höôûng Have regard and consideration for: Toân tôùi vieäc gì. troïng—To honour—Honourable—Respect and Have an inner perception of the universe: honoured. The best way to respect the Buddha is Coù moät nhaän thöùc töï noäi veà vuõ truï—See Ten to follow his advice: “Not to do evil, to do good, vows of a Bodhisattva. and to purify one’s mind.”—Toân quyù vaø kính Have an insight into the limit of reality: Ñaõ troïng. Caùch toát nhöùt ñeå toân troïng Phaät laø laøm theo soi toû giôùi haïn cuûa thöïc taïi—See Ten lôøi Phaät daïy: “Khoâng laøm caùc ñieàu aùc, laøm caùc Characteristics of Sravakas in the Gandavyuha ñieàu laønh, vaø giöõ cho taâm yù thanh saïch.” Assembly. Have the right: Coù quyeàn. Have male slaves: To have manservant. This is Have the same roots of goodness equal in all one of the eight things that monks and nuns are Buddhas of past, present and future: Ñoàng not allowed to possess—Giöõ noâ leä nam hay möôùn thieän caên bình ñaúng vôùi tam theá chö Phaät—See ñaày tôù nam, moät trong taùm thöù maø chö Taêng Ni Ten kinds of truth seal. khoâng ñöôïc sôû höõu—See Eight impure things. Have a share: Döï phaàn—To participate in. Have to meet the hateful: Oaùn taéng hoäi (phaûi Have someone arrested: Khieán cho ai bò baét. gaëp ngöôøi mình oaùn gheùt). Have something rebuilt: Cho truøng tu laïi caùi gì Have a mind of mercy, compassion, and (chuøa vieän). filial piety: Coù taâm töø bi vaø loøng hieáu thuaän. Have taken a thing into one's head: Hold on Have a mind to: To resolve on—Phaùt yù. blindly—Chaáp meâ. Have a nature: Have the Bodhi-mind—Höõu Have thoughts: Höõu Töôûng (coù duïc töôûng)—To Tính—To be a Buddhist, have the bodhi mind, in have thought of desires. All sentient beings have contrast with the absence of the mind, i.e. the thought and desires, except those in the ichanti or unconverted—Laø Phaät töû, coù taâm Boà “Thoughtless Heaven” and “Neither-Perception- Ñeà, ñoái laïi vôùi voâ tính hay “xieån ñeà”. Nor-Non-Perception.”—Taát caû chuùng sanh ñeàu coù Have no fighting spirit: An phaän thuû thöôøng— duïc töôûng, ngoaïi tröø chuùng sanh trong “Voâ Töôûng To

seek contentment in ordinariness—To know Thieân: vaø “Phi Töôûng Phi Phi Töôûng Xöù”. one’s place. Have thought arise: Cetana or Cittotpada Have no more to say: Caïn lôøi. (skt)—Taùc yù. Have no place in: Khoâng coù choã ñöùng (trong). Have thought or idea: Höõu Töôûng—Have Have a plough in yoke: Ñaët caøy vaøo aùch. form. Have no relevance to: Khoâng thích nghi (vôùi). Have unwavering faith: Have firm Have no right: Khoâng coù quyeàn. confidence—Coù loøng tònh tín baát ñoäng.

Have a well deserved reputation: Danh baát hö protector of Seraje college and is also found truyeàn. alongside Acala as a protector in Tibetan Have the wisdom and knowledge of the temples. In Japan he is believed to be a protector of horses and other animals—Töø Buddhas of past, future and present, Baéc Phaïn chæ “Coå Ngöïa,” coù nghóa laø Maõ definitively, without duality: One of the ten Ñaàu Minh Vöông hay Minh Vöông Coå Ngöïa. kinds of mastery of nondual action of all Haø da Yeát Laät Phaät, veû giaän döõ cuûa moät vò Buddhas—Chö Phaät ñeàu bieát tam theá taát caû saùt na thaàn thieàn ñònh hay vò thaàn baûo hoä. Ngöôøi ta laø moät saùt na, quyeát ñònh khoâng hai—See Ten thöôøng veû vò thaàn naøy vôùi maøu ñoû, ñaàu ngöïa, kinds of mastery of nondual action of all Buddhas. mình ngöôøi. Vò thaàn naøy laø moät nhaân vaät quan Have worldly entertainments: Enjoy worldly troïng trong heä thoáng maät giaùo cuûa tröôøng pleasures—Get worldly amusements—Höôûng thuï phaùi Nyingmapa thuoäc Phaät giaùo Taây Taïng. duïc laïc traàn theá. Vò thaàn naøy hieån loä veû giaän döõ döôùi moät hình Having a beginning and an end: Coù tröôùc coù thöùc cuûa Thaàn Visnu hay Quaùn AÂm, thuoäc hoï sau (Höõu thuûy höõu chung)—Completed. Padma. Beân Taây Taïng, vò thaàn naøy baûo veä Having eyes but seeing not: Coù maét nhö muø tröôøng ñaïi hoïc Seraje vaø cuõng tìm thaáy beân (Höõu nhaõn nhi haït). caïnh Acala nhö laø vò thaàn baûo hoä trong caùc töï Having a mind to save all creatures: Phaùt vieän Taây Taïng. Taïi Nhaät thì ngöôøi ta tin raèng Taâm Cöùu Ñoä Heát Thaûy Chuùng Sanh—See Four ngaøi baûo hoä cho loaøi ngöïa vaø caùc loaøi thuù dharmas (IV). khaùc. Having no peace: Chaúng an oån. 2) The horse-neck or horse-head Kuan-Yin in Having no reliance: Khoâng choã töïa. awe-inspiring attitude towards evil spirits: Maõ Ñaàu Quan AÂm—Coøn goïi laø Maõ Ñaàu Ñaïi Só Having no signs: Signlessness, one of the three hay Maõ Ñaàu La Saùt, tieáng Phaïn aâm laø Haø Da emancipations—Voâ töôùng giaûi thoaùt, moät trong ba Yeát Lôïi Baø, laø moät vò toân nôi Quan AÂm Vieän loaïi giaûi thoaùt—See Animita and Three objects of trong Thai Taïng giôùi, töùc vò Sö Töû Voâ UÙy meditation that lead toward liberation. Quan AÂm, coù ñaàu vaø coå ngöïa, coù hình daùng Having Zen and having Pureland: Höõu Thieàn raát uy nghi khieán cho ma quaân phaûi chòu thaàn Höõu Tònh Ñoä—See Four clarifications to make phuïc. comparisons (II). Hayagriva-Dharma-Platform Sutra: Haø Da Having Zen but not having Pureland: Höõu Yeát Lôïi Baø Quan Theá AÂm Boà Taùt Thuï Phaùp Thieàn Voâ Tònh Ñoä—See Four clarifications to Ñaøn—The sutra explaining about the dharma make comparisons (II). which Horse-head Kuan-Yin expounded, one Haya (skt): Haø Da—Sanskrit name for the horse- book and the translator was unknown—Kinh giaûi head form of Kuan-Yin—Teân tieáng Phaïn cuûa Maõ thích veà ñaøn phaùp cuûa Ñöùc Maõ Ñaàu

Quan AÂm, Ñaàu Quan AÂm. moät quyeån, khoâng roõ ai ñaõ dòch ra Hoa ngöõ. Hayagriva (p): Haø Da Yeát Lôïi Baø—Haï Daõ Hoät Hayagriva dharma-forming and Dharma- Lôïi Phaït—Maõ Ñaàu Minh Vöông—Maõ Ñaàu Quan Platform Sutra: Haø Da Yeát Lôïi Baø Töôïng AÂm—The horse-head Dharmapala. Phaùp—The sutra explaining about the dharma 1) A Sanskrit term for "Horse Neck" Ming- forming and dharma platform of Horse-head Wang, a form of Visnu. Wrathful meditation Kuan-Yin—Kinh noùi veà töôïng phaùp vaø ñaøn phaùp deity or protector deity. He is generally cuûa Maõ Ñaàu Quan AÂm. depicted red in color and with a horse's head. Hayes, Richard Philip (1945 - ): American He is an important figure in the tantric system born scholar of Buddhism, who has published on a of the Nyingmapa order of Tibetan Buddhism, wide range of subjects, including the in which he is considered to be a wrathful Epistemological tradition and Madhyamaka, and manifestation of Kuan-Yin or Visnu. He who has also become a prominent commentator belongs to the Padma family. He is a on the emerging field of Western Buddhism. In

1991 he co-founded (with James Cocks) an of head of Great Enlightening Beings. electronic forum named Buddha-I, which was Enlightening Beings who abide by these can attain originally intended as a venue in which the supreme head of knowledge and wisdom of professional buddhologists could discuss matters Buddhas—Theo Kinh Hoa Nghieâm,Phaåm 38, coù of common concern and interest. Within a few möôøi ñaàu cuûa Ñaïi Boà Taùt. Chö Boà Taùt an truï years, however, it had almost eight hundred trong phaùp naày thôøi ñöôïc ñaàu ñaïi trí hueä voâ subscribers, the vast majority of whom were not thöôïng cuûa Nhö Lai—See Ten kinds of head of academics. Among Hayes' most influential works Great Enlightening Beings. are Dignaga of Interpretation (1988) and Land of Head of a hall: Ñöôøng Chuû—The leader of the No Buddha (1999)—Moät hoïc giaû ngöôøi Myõ, ngöôøi Hall, or the head of a hall on a special occasion— ñaõ xuaát baûn nhieàu saùch vôùi nhieàu chuû ñeà khaùc Vò chuû Dieân Thoï Ñöôøng, laøm chuû teá caùc buoåi leã. nhau, bao goàm caùc truyeàn thoáng Tri Thöùc vaø Head of honor: Ñaàu toân kính, vì taát caû nhôn Trung Quaùn. OÂng ñaõ trôû thaønh moät nhaø pheâ bình thieân ñeàu kính leã—The head of honor, respected xuaát saéc cuûa Phaät Giaùo Taây Phöông. Vaøo naêm by all humans and celestials—See Ten kinds of 1991, oâng ñaõ cuøng James Cocks saùng laäp ra moät head of Great Enlightening Beings. dieån ñaøn ñieän töû Phaät Giaùo mang teân "Buddha-I", Head of the Institute for the Propagation of muïc ñích ñaàu tieân laø duøng ñeå laøm nôi hoäi hoïp, the Dharma: Vieän Tröôûng Vieän Hoùa Ñaïo. trong ñoù caùc nhaø Phaät hoïc chuyeân nghieäp coù theå baøn luaän nhöõng vaán ñeà thoâng thöôøng lieân heä ñeán Head of a monastery: Ñöôøng Thöôïng—Vieän Phaät Giaùo. Tuy nhieân, chæ trong voøng coù vaøi naêm chuû—An abbot or head of the hall or monastery— maø soá ngöôøi ñaêng kyù leân ñeán 800 ngöôøi, maø ña soá Teân goïi khaùc cuûa vò Phöông Tröôïng trong töï vieän, laø nhöõng ngöôøi khoâng coù hoïc vò. Nhöõng taùc phaåm hay caùc vò sö truï trì (Ñöôøng Ñaàu Hoøa Thöôïng). coù aûnh höôûng nhaát cuûa Hayes goàm nhöõng quyeån Head monk: Thuû Toïa—Chief Monk, or "Söï dieãn Giaûi veà Traàn Na" vaøo naêm 1988 vaø president of a monastery—Vò

taêng ñöùng ñaàu trong “Maûnh Ñaát Vaéng Phaät” vaøo naêm 1999. töï vieän. Head bearing sentient beings: Ñaàu gaùnh ñoäi Head of nirvana: Ñaàu Nieát baøn vì khoâng ai thaáy chuùng sanh, vì thaønh töïu töôùng nhuïc keá treân ñöôïc ñaûnh—No one can see the top—See Ten ñaûnh—Developing an indestructible crown—See kinds of head of Great Enlightening Beings. Ten kinds of head of Great Enlightening Beings. Head North Face West: Ñaàu Baéc Dieän Taây— Head-Chopping Hell: Ñòa nguïc Toûa Thuû. According to The Nirvana Sutra: “Head north face Head (v) a community: Laõnh ñaïo moät hoäi west, lying on the right side, the proper attitude in chuùng. which to sleep, the position of the dying Buddha.” —Theo Kinh Nieát Baøn: “Ñaàu quay veà phöông Heads crowned with the turban of the state baéc, maët ngoaûnh sang phöông taây, naèm nghieâng of nonobstruction: Luïa phaùp voâ ngaïi duøng ñoäi veà beân phaûi, ñoù laø töôùng Nieát Baøn cuûa Nhö Lai.” treân ñaàu—See Ten kinds of way of adornment of (Baáy giôø Ñöùc Theá Toân , ba laàn nhaäp thieàn ñònh, Great Enlightening Beings (10). ba laàn daïy baûo töù chuùng xong, ngöôøi beøn naèm Head of formost roots of goodness: Honored nghieâng treân giöôøng thaát baûo, ñaàu quay veà by the sentient beings of the three worlds—Ñaàu phöông baéc, chaân chæ phöông nam, maët ngoaûnh ñeä nhöùt thieän caên, vì tam giôùi chuùng sanh ñeàu toân sang phöông taây, löng quay veà phöông ñoâng. Tôùi kính cuùng döôøng—See Ten kinds of head of Great nöûa ñeâm, ngöôøi chöùng ñeä töù thieàn, tòch nhieân laëng Enlightening Beings. leõ. Vaøo luùc aáy trong khoaûnh khaéc, Ngaøi chöùng Head of the granary: Giaûi Vieän Chuû—The Ñaïi Baùt Nieát Baøn). head of the granary in a monastery—Vò Taêng Head of not despising others: Ñaàu chaúng troâng coi kho thoùc luùa trong töï vieän. khinh tieän ngöôøi, vì ôû taát caû choã ñeàu laø böïc toân Head of Great Enlightening Beings: Ñaàu cuûa thaéng—In all places always respectful—See Ten chö Ñaïi Boà Taùt—According to the Flower kinds of head of Great Enlightening Beings. Adornment Sutra, Chapter 38, there are ten kinds Head of a nunnery: An abbess—Nöõ vieän chuû.

Head of the order: Ñaïi Thoáng—An official töôûng (Dieãn Nhaõ Ñaït Ña möøng khi thaáy ñaàu trong instituted by Wen-Ti of the Sui dynasty—Vò Taêng göông ví vôùi vieäc chuùng sanh chaáp voïng laøm cai quaûn Taêng Ni caû nöôùc, ñöôïc thaønh laäp döôùi chaân, coá chaáp khoâng boû. Khoâng thaáy mình voán coù thôøi Hoaøng Ñeá nhaø Tuøy. ñaàu, treân ñaàu voán coù loâng mi vaø maét thaät, ñöôïc ví Head of preservation of the eye of reality of vôùi chaân tính). Buddhas: Ñaàu thuû hoä phaùp nhaõn cuûa chö Phaät, vì Heal (v): Trò lieäu. laøm cho Tam baûo chuûng chaúng ñoaïn tuyeät— Healing: Söï trò lieäu. Ability to perpetuate the seeds of the three Healer: Bhaichadjyaguru (skt)—Döôïc Sö. treasures—See Ten kinds of head of Great Healing Master Shrine: Ñieän Döôïc Sö. Enlightening Beings. Healthy (a): Arogyra (skt)—Khoûe maïnh—Laønh Head of a sect: Taùc gia (vò ñöùng ñaàu moät toâng maïnh—Absence of illness—Sound—An laønh phaùi). (khoâng beänh hoaïn). Head-strong: Cöùng ñaàu—Stubborn— Heap up: Chaát thaønh ñoáng. Obstinate—Stiff-necked—Pigheaded. Hear the Buddha’s doctrine: Thính Giaùo— Head of teaching all sentient beings: Ñaàu Nghe vaø phuïng haønh Phaät phaùp—Those who hear giaùo hoùa taát caû chuùng

sanh, vì thaâu naïp taát caû and obey the Buddha's doctrine. chuùng sanh laøm ñeä töû—Taking all sentient beings Hear with one's own ears and see with one's as disciples—See Ten kinds of head of Great own eyes: Tai nghe maét thaáy (Nhö vaên kyø thanh, Enlightening Beings. nhö kieán kyø nhaân)—It is as if I heard with my own Head of transcendent wisdom: Ñaàu Baùt Nhaõ ears and saw with my own eyes. Ba La Maät, vì tröôûng döôõng taát caû phaùp coâng Hear and keep dharani: Vaên Trì Ñaø La Ni— ñöùc—Nurturing all virtuous qualities—See Ten To hear and keep, hear and remember the kinds of head of Great Enlightening Beings. teaching (Vaên means to hear, dharani means to Head of union of knowledge and skill in hold to or to maintain)—Nghe vaø trì giõõ hay toång means: Ñaàu töông öng phöông tieän trí, vì hieän trì (vaên coù nghóa laø nghe, ñaø la ni coù nghóa laø trì khaép taát caû thaân ñoàng loaïi—Everywhere giõõ). appearing in compatible forms—See Ten kinds of Hear the recitation of the scriptures: Thính head of Great Enlightening Beings. kinh (nghe kinh). Head of universal higher understanding: Hear and remember the true teachings of Ñaàu thaéng giaûi quaûng ñaïi, vì toái thaéng trong ñaïi all Buddhas: Roát raùo nghe vaø thoï trì chaùnh phaùp thieân theá giôùi—Being supreme in the universe— cuûa chö Phaät—See Ten ultimate great tasks of See Ten kinds of head of Great Enlightening Great Enlightening Beings. Beings. Hear (v) and repeat many sutras: Ña vaên— Head of Yajnadatta: Dieãn Nhaõ Ñaït Ña Chi Thuû Ña vaên tyø kheo—See Two classes of monks. (ñaàu cuûa Dieãn Nhaõ Ñaït Ña)—Yajnadatta, a crazy Hear (v) a rumour: Nghe ñoàn. man who saw his eyebrows and eyes in a mirror but not seeing them in his own head thought Hear the same word but understand himself bedevilled; the eyes and head are a differently: Ñoàng Thính Dò VaênAccording to the symbol of reality. Those in the mirror of T'ien-T'ai sect, this means to hear the same unreality—Chuyeän veà caùi ñaàu cuûa Dieãn Nhaõ Ñaït words, but understand differently—Theo toâng Ña. Taïi thaønh Thaát La coù ngöôøi cuoàng teân Dieãn Thieân Thai, cuøng nghe moät thöù phaùp taïi cuøng moät Nhaõ Ñaït Ña. Moät buoåi noï oâng laáy göông soi maët, toøa, nhöng laïi hieåu khaùc nhau. nhìn thaáy loâng mi vaø maét hieän ra trong göông, Hear the Teaching: Haïnh nghe chaùnh phaùp, vì nhöng laïi khoâng thaáy ñöôïc loâng mi vaø maét treân öa thích chaùnh phaùp—Hearing the Teaching, out ñaàu cuûa mình neân hoaûng sôï boû chaïy moät caùch of fondness for truth, one of the ten kinds of action ñieân cuoàng. ÔÛ ñaây maét vaø ñaàu ví vôùi chaân tính, of Great Enlightening Beings. Enlightening taát caû nhöõng gì hieän ra trong göông ñeàu laø voïng Beings who abide by these can achieve the action

of Buddhas that has no coming or going—See Ten Hearing Dharma with the spirit: Thöôïng kinds of practice of great enlightening beings (II). phaåm thính phaùp—Nghe Phaùp baèng caû taâm Hear about a thing a hundred times is not thöùc—See Three grades of hearers. equal a single look at it: Baùch vaên baát nhö nhaát Hearing the doctrine: Dhamma-savana (p)— kieán (traêm nghe khoâng baèng moät thaáy)—One Nghe phaùp—See Ten meritorious deeds (III). glance is worth a thousand words—Seeing is Hearing instruction: Vaên (Nghe phaùp)—See believing. Seven sacred graces. Hear the true Buddha-law is difficult: Vaên Hearing more of Dharma

law: Nghe nhieàu Chaùnh Phaùp Nan (nghe ñöôïc chaùnh phaùp laø Phaät phaùp—See Three More Dharmas. khoù)—See Six difficult things. Hearing that the Pure Land method is easy Hear (v) vaguely: Nghe mang maùng. to practice but the results are speedy and Heard the animal killed: Tai nghe gieát—See lofty, some people develop doubts: Coù ngöôøi Three kinds of unclean flesh to a monk. nghe noùi phaùp moân Tònh Ñoä haønh trì giaûn dò maø Hearer: A disciple who hears the Buddha- keát quaû raát mau choùng cao sieâu neân nghi ngôø— Dharma—Thanh Vaên (vò ñeä töû nghe Phaät Phaùp)— See Three doubts of practitioners about the Pure See Sravaka and Four saints (rewards) (A). Land. Hearing: Paratoghosa (p)—Nghe. Hearing a sound-object with the ear: Tai 1) In Buddhism, hearing means hearing the nghe tieáng. Good Law from others. This is what we hear 1) Khi tai nghe tieáng, hoan hyû khôûi leân, aâm thanh from outside. What we hear gives us food for aáy ñöôïc suy tö—When, on hearing a sound- thoughts and guides us forming our views. It object with the ear, one investigates a is, therefore, necessary to listen, but only that corresponding object productive of which is conducive to right understanding and pleasure—See Six pleasurable investigations, to avoid all the harmful and unwholesome Six unpleasurable investigations, and Six utterances of others which prevent straight indifferent investigations. thinking: Trong Phaät Giaùo, nghe coù nghóa laø 2) Tai nghe tieáng—ÔÛ ñaây vò Tyø Kheo, tai nghe nghe chaùnh phaùp töø ngöôøi khaùc. Ñieàu naày coù tieáng, khoâng coù hoan hyû, khoâng coù öu phieàn, nghóa laø chuùng ta nghe töø beân ngoaøi. Nhöõng an truù xaû, chaùnh nieäm, tænh giaùc. Ñaây laø moät gì chuùng ta nghe cho chuùng ta thöùc aên cho tö trong saùu phaùp haèng truù maø Ñöùc Phaät daïy duy vaø höôùng daãn chuùng ta trong vieäc thaønh trong Kinh Phuùng Tuïng trong Tröôøng Boä hình nhöõng quan ñieåm rieâng cuûa mình. Vì Kinh—Here a monk, on hearing a sound with vaäy, chuùng ta caàn laéng nghe, nhöng chæ nghe the ear, is neither pleased nor displeased, but nhöõng gì lieân quan ñeán chaùnh kieán, vaø neân remains equable, mindful and clearly aware. traùnh nhöõng lôøi noùi baát thieän cuûa ngöôøi khaùc, This is one of the six stable states which the vì noù ngaên caûn tö duy chaân chaùnh cuûa chính Buddha taught in the Sangiti Sutta in the Long mình. Discourses—See Six stable states. 2) The sense of hearing: Nhó caên. Hearing the true Dharma: Dieäu Phaùp thính Hearing consciousness: Nhó thöùc—See Six thoï (nghe Chaùnh Phaùp)—See Four factors of consciousnesses, Seven consciousnesses, and Stream-Attainment. Eight consciousnesses. Hearken (v): Laéng nghe. Hearing Dharma with the ear: Haï phaåm thính Hearsay: Söï truyeàn tuïng. phaùp—Nghe Phaùp baèng loå tai—See Three grades Hearsay is not equal to observation: Tai nghe of hearers. khoâng baèng maét thaáy (Nhó vaên baát nhö muïc kieán). Hearing Dharma with the mind: Trung phaåm Heart (n): Mind—Quaû tim—Taâm—See Three thính phaùp—Nghe Phaùp baèng taâm—See Three minds. grades of hearers.

Heart acting according to truth, circumstances in which Bodhisattvas develop their extinguishing all afflictions: Taâm thöïc haønh compassionate minds. ñuùng lyù, vì tröø dieät taát caû phieàn naõo—See Ten Heart of concentration: Taâm ñònh. kinds of

heart of Great Enlightening Beings (I). Heart of concentration in meditation: Ñònh Heart adorned with an indestructible taâm—See Ten Dwelling Minds. supreme treasury of marks of felicity: Taâm Heart of delight in telling the dharma: Haûo trang nghieâm thuø thaéng taïng—See Ten kinds of ngöõ taâm (loøng noùi söï toát)—See Ten Dwelling heart of Great Enlightening Beings (I). Minds. Heart of almsgiving: Thí taâm—Taâm boá thí— Heart of eight-petal: The first court of the heart See Ten Dwelling Minds. of eight-petal, eight-leaf lotus meditation—Vieän Heart of anger: Saân taâm—Saân Khueå Taâm—Saân Trung Thai Baùt Dieäp Cöûu Toân (ñeä nhaát vieän)—Taâm—One of the three poisons—Taâm töùc giaän See Four courts. Heart of emptiness, signless, wishlessness, noùng naûy hay loøng saân nhueá, moät trong tam ñoäc. Heart of benefitting or aiding others to and nonfabrication: Taâm khoâng, voâ töôùng, voâ salvation: Ích taâm (loøng laøm lôïi ích)—See Ten nguyeän, voâ taùc—See Ten kinds of heart of Great Dwelling Minds. Enlightening Beings (I). Heart-broken: Tan naùt coõi loøng (Taâm nhö ñao Heart-flower: Good spirit—Taâm hoa. caét)—Great sufferings. Heart of great courage and strength, Heart of compassion: Compassionate mind— crushing all armies of demons: Taâm duõng Töø Bi Taâm—According to Most Venerable Thích kieän vó ñaïi, vì deïp phaù taát caû ma quaân—See Ten Thieàn Taâm in The Thirteen Patriarchs of Pureland kinds of heart of Great Enlightening Beings (I). Buddhism, what is the ‘compassionate mind?’ To Heart of Great Enlightening Beings: Taâm be compassionate is to pity and to be empathetic, cuûa chö Ñaïi Boà Taùt—According to the Flower wishing to help and rescue others without having Adornment Sutra, Chapter 38, there are ten kinds discriminations or attachment to various of heart of Great Enlightening Beings—Theo characteristics. This means ‘altruism’ or to have Kinh Hoa Nghieâm, Phaåm 38, coù möôøi taâm cuûa chö mercy and compassion, wishing to help others but Ñaïi Boà Taùt—See Ten kinds of heart of Great not to have any intention of taking advantages. Enlightening Beings. For instance, seeing someone rich, beautiful, etc, Heart of great kindness, compassion, joy, one pretends to be compassionate by helping, but and equanimity: Taâm ñaïi phaïm truï (töø, bi, hyû, having ulterior motives of self-gain. This is called xaû—See Ten kinds of heart of Great Enlightening “Desirous Views,” or developing love and lust Beings (I). when seeing wealth and beauty according to Heart-Human Beings: Tim sanh Ngöôøi—When binding ways of sentient beings; thus, to act in the person’s heart is the last to remain warm, the this way cannot be called being spirit of that person has been reborn back among ‘compassionate.’—Theo Hoøa Thöôïng Thích human beings—Khi ñieåm noùng sau cuøng nôi tim, Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, sao laø thaàn thöùc cuûa ngöôøi aáy ñaõ sanh laïi coõi ngöôøi. goïi laø Töø Bi Taâm? Töø bi laø loøng xoùt thöông cöùu Heart of indifference: Taâm xaû—See Four ñoä maø lìa töôùng vaø khoâng phaân bieät chaáp tröôùc. immeasureable minds. Nghóa laø thöông xoùt cöùu ñoä maø khoâng coù haäu yù lôïi duïng. Chaúng haïn nhö vì thaáy ngöôøi giaøu ñeïp, sang Heart of inherent purity, knowing the mind caû, vaân vaân, neân giaû boä ‘Töø Bi’ ñeå duïng yù vaø möu is immovable, not having any attachments: tính caùc vieäc rieâng tö coù lôïi cho mình. Ñaây chæ Taâm taùnh thanh

tònh, vì bieát taâm baát ñoäng voâ ñöôïc goïi laø ‘AÙi Kieán,’ nghóa laø thaáy giaøu ñeïp maø tröôùc—See Ten kinds of heart of Great sanh khôûi loøng thöông theo loái troùi buoäc cuûa Enlightening Beings (I). chuùng sanh, chôù khoâng phaûi laø Töø Bi—See Ten Heart of joy: Taâm hyû—See Four immeasureable minds.

Heart of joy in progress toward salvation of Heart of renunciation: Taâm xaû—Xaû taâm—See others: Hyû taâm—See Ten Dwelling Minds. Ten Dwelling Minds. Heart of kindness: Taâm töø—See Four Heart shape: Taâm töôùng—See Manifestation of immeasureable minds, and Ten Dwelling Minds. mind in action. Heart of knowledge of sentient beings, Heart of a spell: Chuù taâm. adapting to their understanding and Heart Sutra: Baùt Nhaõ taâm Kinh—The inclinations to emancipate them: Taâm bieát Prajnaparamita Hridaya Sutra—One of the chuùng sanh, vì tuøy theo choã hieåu bieát vaø sôû thích smallest sutras, contained in the Vast cuûa hoï maø laøm cho hoï xuaát ly—See Ten kinds of Prajnaparamita. The full title of this sutra is heart of Great Enlightening Beings (I). “Heart of Prajna Paramita Sutra.” Probably the most popular sutra in the world today. The Heart Heart like a monkey: See YÙ Maõ and Taâm Sutra explains the meaning of “Prajna Paramita,” Vieân. the perfection of wisdom that enables one to Heart of the Mahayana: Mind of the perceive clearly the emptiness of self and of all Mahayana—Seeking the mind of Buddha by phenomena. The Heart Sutra is the heart of the means of Mahayana—Taâm Ñaïi Thöøa. perfection of wisdom; it is also the heart of the Heart or mind delivered from desire: Taâm entire family of “Prajna Paramita Sutras.”—Moät giaûi thoaùt—See Two kinds of deliverance (E). trong nhöõng boä kinh ngaén nhaát trong kinh Baùt Nhaõ Heart or mind delivered from ignorance by Ba La Maät Ña. Teân ñaày ñuû laø Baùt Nhaõ Ba La Maät wisdom: Hueä giaûi thoaùt—See Two kinds of Ña Taâm Kinh. Coù leõ laø boä kinh phoå thoâng nhaát deliverance (E). treân theá giôùi ngaøy nay. Taâm Kinh giaûng giaûi nghóa Heart-mirror: Taâm Caûnh—Taâm kính—The lyù cuûa Baùt Nhaõ Ba La Maät Ña, Ba La Maät veà Trí heart-mirror, or mirror of the mind, which must be Tueä laøm cho ngöôøi ta nhaän bieát roõ raøng veà taùnh kept clean if it is to reflect the Truth—Taám kieáng khoâng cuûa baûn ngaõ vaø vaïn höõu. Taâm kinh laø taâm taâm, caàn phaûi ñöôïc giöõ gìn cho saïch seõ ñeå thaáu cuûa Baùt Nhaõ Ba La Maät; noù laø taâm cuûa gia ñình suoát ñöôïc chaân lyù vaïn phaùp. boä kinh “Baùt Nhaõ Ba La Maät Ña Taâm Kinh.”— Heart of nonregression, never ceasing until See Prajna-paramita Hridaya Sutra. enlightenment is reached: Taâm chaúng thoái Heart of unity or amity: Ñoàng taâm—See Ten chuyeån, vì nhaãn ñeán quaû Boà Ñeà troïn chaúng thoâi Dwelling Minds. döùt—See Ten kinds of heart of Great Heart of wisdom: Hueä taâm—Taâm hueä—See Enlightening Beings (I). Ten Dwelling Minds. Heart of perseverance, accumulating Hearten (v): embellishing virtuous practices: Taâm chaúng 1) Reassure—Restore someone to serenity— löôøi, vì chöùa nhoùm haïnh töôùng haûo phöôùc ñöùc— Chieâu duï. See Ten kinds of heart of Great Enlightening 2) Thaâm nhaäp noäi taâm. Beings (I). Heartened: Quiet the heart, or mind—Be at Heart of pity: Mind of compassion—Taâm bi— rest—Reassured—An taâm. See Compassion, Four immeasureable minds, and Heartily: Heát loøng—To be devoted to. Ten Dwelling

Minds. Heat (n): Tjas (skt)—Tejo (p)—Söùc noùng. Heart of Prajna Paramita Sutra: Taâm Kinh 1) Hoûa Ñaïi (Noaõn)— Fire or heat. Fire element Baùt Nhaõ Ba La Maät Ña—See Prajna-paramita includes both heat and cold, and fire element Hridaya Sutra. possesses the power of maturing bodies, they Heart is pure: Taâm thanh tònh—See Seven are vitalizing energy. Preservation and decay flowers of enlightenment (A). are due to this element. After death, the Heart-rending: Ñau loøng—Heart broken. element of fire is lost and the body gradually becomes cold—Löûa (nhöõng moùn gaây ra söùc noùng ñeå laøm aám thaân vaø laøm tieâu hoùa nhöõng

thöù ta aên uoáng vaøo). Hoûa ñaïi bao goàm caû hôi they cannot recognize the truth of suffering. So noùng laïnh, vaø chuùng coù söùc maïnh laøm xaùc heaven is seen as undesirable in Buddhism, thaân taêng tröôûng, chuùng laø naêng löôïng sinh because gods inevitably exhaust their good karma khí. Söï baûo toàn vaø phaân huûy laø do thaønh phaàn and are reborn in one of the lower realms of naày.Sau khi ta cheát, chaát löûa trong ngöôøi taét existence, where they again become subject to maát, vì theá neân thaân xaùc daàn daàn laïnh—See suffering. Thus the final goal of any Buddhists Four Elements. should be a liberation of all kinds of existence in 2) There are three heats, or three kinds of the cycle of rebirth—Theo töï ñieån, “heaven” coù burning—Coù ba noãi khoå ñau—See Three nghóa laø truù xöù cuûa chö Thieân. Tuy nhieân, vôùi heats. ngöôøi Phaät töû, thieân ñaønh hay ñòa ñeàu ôû ñaây, ôû 3) Noaõn xuùc hay thaáy thaân theå noùng nhö löûa: ngay trong theá giôùi naøy. Ñieàu naøy coù nghóa laø baïn See Eight physical sensations. coù theå taïo ra thieân ñaøng hay ñòa nguïc ngay nôi theá Heat of the day: Giöõa tröa (luùc noùng nhaát trong gian naøy. Thaät laø kyø quaëc khi taïo taùc bao nhieâu aùc ngaøy). nghieäp roài chæ ñôn thuaàn tin töôûng hay caàu nguyeän Heatless: Anavatapta (skt)—Voâ nhieät. maø coù ñöôïc thieân ñaøng. Nieàm tin theo Phaät giaùo thaät ñôn giaûn, neáu baïn soáng vaø haønh xöû hoøa hôïp Heatless heaven: Trôøi Voâ Nhieät—No-Heat vôùi nhöõng nguyeân lyù ñaïo ñöùc thì baïn coù theå taïo Heaven—No heat from worries and affliction— ñöôïc thieân ñaøng taïi ñaây, ngay nôi theá gian naøy. Ví Nôi khoâng coøn söùc noùng cuûa lo aâu phieàn naõo nöõa. baèng ngöôïc laïi thì baïn seõ taïo ñòa nguïc cuõng ngay Heaven (n): Thieân ñaøng—According to treân theá gian naøy. Phaät töû thuaàn thaønh chaúng bao dictionary, “heaven” means the dwelling place of giôø troâng ngoùng moät thieân ñaøng ôû nôi naøo khaùc ñeå the deity. However, for a Buddhist, both heaven ban thöôûng cho cuoäc soáng ñöùc haïnh, hay moät ñòa and hell are right here, right in this world. That is nguïc ñeå tröøng phaït keû xaáu aùc, ñöùc haïnh hay xaáu to say you can create your own heaven or hell aùc töï chuùng coù nhöõng haäu quaû khoâng theå traùnh right here in this world. It’s ridiculous to create all ñöôïc ngay trong kieáp naøy. Nhöõng haäu quaû ñoù kinds of unwholesome deeds, then simply with chính laø thieân ñaøng hay ñòa nguïc ngay trong faith or praying you can create a heaven. Buddhist nhöõng giaây phuùt naøy. Vaên hoïc Phaät giaùo haøm belief in heaven is simple, if you live and act chöùa quaù nhieàu söï mieâu taû veà caùc caûnh giôùi trong according to moral principles, you can create your ñoù chuùng sanh sanh vaøo do haäu quaû cuûa nhöõng own heaven right here in this world. If not,

you vieäc laøm trong quaù khöù cuûa hoï. Theo A Tyø Ñaït can also create the hell on this earth itself. Sincere Ma Caâu Xaù Luaän, coù saùu coõi trôøi duïc giôùi vaø 17 Buddhists never expect a heaven elsewhere to coõi trôøi saéc giôùi. Chuùng sanh sanh vaøo caùc coõi trôøi reward a virtue, or a hell to punish vice, virtue and naøy ñöôïc coi nhö laø chö thieân. Chö thieân laø nhöõng evil have inevitable consequences in this world chuùng sanh naèm trong ba ñieàu kieän toát cuûa söï taùi itself. These consequences can be considered as sanh do nhöõng nghieäp laønh ñôøi tröôùc; hoï soáng laâu heaven or hell at the very moment. Buddhist daøi trong moät khung caûnh haïnh phuùc treân coõi trôøi, literature contains too many descriptions of realms tuy vaãn coøn chòu chu kyø taùi sanh nhö caùc chuùng in which beings are reborn as a consequence of sanh khaùc. Tuy nhieân, ñaây chính laø nhöõng trôû ngaïi their past performance. According to Abhidharma- chính cho böôùc ñöôøng tu taäp cuûa hoï vì hoï bò maûi Kosa, there are six heavens in the “Desire meâ trong nhöõng haïnh phuùc ñoù, neân khoâng coøn Realm,” and seventeen in the “Form Realm.” nhaän chaân ra söï thaät khoå ñau nöõa. Vì vaäy maø coõi Sentient beings who are born into these heavens trôøi ñöôïc xem nhö laø moät coõi khoâng maáy ñöôïc öa are referred to as “gods.” Celestial beings or gods thích trong Phaät giaùo, vì chö thieân roài seõ heát taän are one of the three good modes of existence as a nghieäp laønh vaø phaûi taùi sanh vaøo caùc ñöôøng thaáp reward for their previous good deeds. Devas hôn, nôi ñoù hoï phaûi tieáp tuïc chòu khoå ñau. Chính allotted a very long, happy life in the Deva vì theá maø muïc tieâu chính cuûa ngöôøi Phaät töû laø tu although they are still subject to the cycle of taäp sao cho vöôït thoaùt khoûi voøng luaân hoài sanh rebirth. However, this happiness may constitute a substantial hindrance on their path to liberation for

töû—See Deva, Nine heavens of the fourth dhyana Heaven of beauty: Sudrsanas (skt)—Thieän kieán heaven, and Three kinds of heaven. thieân—See Five pure-dwelling heavens in the Heaven above: Thieân thöôïng (treân trôøi)—The fourth dhyana (I). heavens above, such as the six devalokas, six Heaven of boundless light: Apramaønaøbha rupalokas and six arupalokas—Nhöõng taàng trôøi (skt)—Voâ Löôïng Quang Thieân—The heaven of beân treân, nhö luïc duïc Thieân, luïc saéc Thieân vaø luïc boundless light, the fifth of the Brahmalokas— voâ saéc Thieân. Trôøi Voâ Löôïng Quang Thieân trong coõi trôøi Phaïm Heavens above and earth beneath I alone Phuï thöù naêm. am the honoured one: Thieân Thöôïng Thieân Haï Heaven of boundless space in the formless Duy Ngaõ Ñoäc Toân—The first words attributed to realm: Akasanantyayatana (skt)—Khoâng Voâ Sakyamuni after his first seven steps when born Bieân Xöù—The state or heaven of boundless from his mother’s right side: “In the heavens (infinite) space in the formless realm. The abode above and earth beneath I alone am the honoured of the infinite space, the formless, or immaterial one.” This is not an arrogant speaking, it bears world. The first of the Arupaloka heavens, one of witness to an awareness of the identity of I, the the four Brahmalokas—Taàng trôøi thöù nhaát cuûa coõi one’s own true nature or Buddha-nature with the voâ saéc giôùi (chaùn caùc thaân hình saéc, mong caùi true nature of the universe, not the earthly

ego. khoâng voâ bieân). This announcement is ascribed to every Buddha, Heaven of Comfort Gained Through as are also the same special characteristics Others' Transformations: Trôøi Tha Hoùa Töï attributed to every Buddha, hence he is the Taïi—Heaven of Comfort Gained Through Others' Tathagata come in the manner of all Buddhas. In Transformation, who do not create objects of Mahayanism he is the type of countless other sensual enjoyment themselves, but they control Buddhas in countless realms and periods—"Treân the objects of enjoyment for their use by their trôøi döôùi trôøi, rieâng ta cao nhaát. Treân trôøi döôùi trôøi attendants—Coõi Trôøi Tha Hoùa Töï Taïi, nhöõng vò rieâng ta toân quyù nhaát." Ñoù laø lôøi Ñöùc Phaät luùc trôøi ñoù coù khaû naêng ñem nhöõng vaät maø ngöôøi Ngaøi môùi giaùng sanh töø beân söôøn phaûi Hoaøng Haäu khaùc taïo neân ñaët döôùi quyeàn ñieàu khieån cuûa mình. Ma Da vaø böôùc baûy böôùc ñaàu tieân. Ñaây khoâng Heavens of Comfort from Transformation: phaûi laø moät caâu noùi cao ngaïo maø laø caâu noùi ñeå Tha Hoùa Töï Taïi Thieân—See Seven Heavens in chöùng toû roài ñaây Ngaøi seõ hieåu ñöôïc söï ñoàng nhöùt the Form Realm (A). cuûa baûn taùnh thaät cuûa toaøn vuõ truï, chöù khoâng phaûi laø baûn ngaõ theo theá tuïc. Lôøi tuyeân boá naày cuõng laø Heaven who creates objects of sensual thöôøng phaùp cuûa chö Phaät ba ñôøi. Ñoái vôùi Ñaïi enjoyment by thought in accordance with Thöøa, Ngaøi laø tieâu bieåu cho voâ löôïng chö Phaät their desires: Trôøi Hoùa Laïc—The realm of trong voâ löôïng kieáp. Heaven of Desire where the gods have the power Heaven above thought: Akanistha (skt)— to create objects of sensual enjoyment by thought, Asamjni-sattvah (skt)—Voâ Töôûng Thieân— in accordance with their desires—Coõi trôøi Duïc Absence of thinking—No Thought Heaven— giôùi nôi maø chö Thieân coù khaû naêng taïo ra nhöõng Thoughtless Heaven—See Fourth Dhyana thuù vui baèng tö töôûng, tuøy theo sôû thích cuûa hoï. Heaven (II) (4) and Nine heavens of the fourth Heavens of desire: Desire heavens—Duïc Giôùi dhyana heaven. Thieân—See Six Desire Heavens. Heaven of beautiful presentation: Sudrsa Heavens of desire or passion: Duïc thieân. (skt)—Thieän Hieän Thieân—Heaven of Beautiful Heavens of the Desire Realm as a Nirvana: Presentation, the third heaven in the five pure- Duïc Giôùi laøm Nieát Baøn—See Five kinds of dwelling heavens—Coõi Trôøi thöù ba trong Nguõ immediate nirvana. Tònh Cö Thieân—See Five pure-dwelling heavens Heavens and devas: Chö Thieân taùm höôùng— in the fourth dhyana (I). There are eight heavens and devas at the eight points of the compass—Coù taùm coõi Trôøi vaø chö

Thieân ôû taùm höôùng—See Eight heavens and Heaven of great fruit or abundant merits: devas at the eight points of the compass. The 12th Brahmaloka—Broad Phala heaven— Heavens in the form realm: Coù baûy Taàng Trôøi Quaûng Quaû Thieân—See Nine heavens of the Saéc Giôùi—There are seven Heavens in the Form fourth dhyana heaven and Four dhyana heavens. Realm—See Seven heavens in the form realm. Heavens and hells: Thieân nguïc—Devalokas and Heaven of the Four Kings: Catur-maha- purgatories, places of reward or punishment for rajakayika (skt)—Catumaharajika (p)—Töù Thieân moral conduct—Thieân ñaøng ñòa nguïc. vöông Thieân. Heaven King: Maharajas-kayikas (skt)—Thieân 1) The Heaven of the

four kings. The Four Ñeá—Hoä Theá Töù Thieân Vöông—Four Heavenly Heavenly Great Kings, the lowest realm. (Guardian) Kings, or lords of the Four Quarters, These are four Heaven kings or Lokapalas of who serve Indra as his generals, and rule over the the Heaven of the Four Kings, each four continents surrounding Mount Sumeru. These protecting one of the four quarters of space, Heaven kings or Lokapalas of the Heaven of the the guardians of the world and of the Buddhist Four Kings, each protecting one of the four faith. This first-level heaven is halfway up quarters of space, the guardians of the world and Sumeru Moountain and in each of its of the Buddhist faith. This first-level heaven is directions, North, South, East, West—Töù Ñaïi halfway up Sumeru Moountain and in each of its Thieân Vöông laø caûnh giôùi thaáp nhaát. Ñaây laø directions, North, South, East, West—Boán vò thieân boán vò Thieân vöông ôû coõi Trôøi Töù Thieân vöông phuïc vuï trôøi Ñeá Thích, vaø cai quaûn boán coõi Vöông, moãi vò canh giöõ moät phöông, yù noùi trôøi xung quanh nuùi Tu Di. Nhöõng vò Thieân vöông Thaàn Hoä Phaùp. Coõi Trôøi thöù nhöùt naày naèm naøy ôû coõi Trôøi Töù Thieân Vöông, moãi vò canh giöõ giöõa chöøng nuùi Tu Di. Moãi vò moãi höôùng, moät phöông, yù noùi Thaàn Hoä Phaùp. Coõi Trôøi thöù Baéc, Nam, Ñoâng, Taây (Kinh Duy Ma Caät, nhöùt naày naèm giöõa chöøng nuùi Tu Di. Moãi vò moãi phaåm Phöông Tieän: “Hoä theá töù thieân vöông laø höôùng, Baéc, Nam, Ñoâng, Taây (Kinh Duy Ma Caät, nhöõng vò baûo veä chuùng sanh thoaùt khoûi söï taøn phaåm Phöông Tieän: “Hoä theá töù thieân vöông laø haïi cuûa caùc loaøi quyû thaàn aùc ñoäc.”)—See Six nhöõng vò baûo veä chuùng sanh thoaùt khoûi söï taøn haïi desire heavens. cuûa caùc loaøi quyû thaàn aùc ñoäc.”)—See Four 2) Reborn in the Heavens of the four deva kings. Heavenly (Guardian) Kings. This is one of the eight happy conditions in Heaven king of Name of Freedom: Töï Taïi which one may be reborn so that one can Danh Thieân Vöông—See King of the Teaching. keep the five commandments and the ten Heaven of Lesser Light: Trôøi Thieåu Quang. good ways and bestows alms—Ñaây laø moät Heaven of lesser Purity: Trôøi Thieåu Tònh. trong taùm ñieàu kieän taùi sanh haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi vaø thaäp thieän cuõng Heaven of Light Sound: Trôøi Quang AÂm. nhö boá thí—See Eight fields for cultivating Heaven of limitless knowledge: Thöùc xöù thieân blessedness. —The second of the four formless heavens Heaven free from all trouble: Voâ phieàn (Catur-arupya-brahmalokas)—Thöùc Voâ Bieân Xöù, thieân—See Five pure-dwelling heavens in the coõi trôøi thöù hai trong töù Voâ Saéc Thieân. fourth dhyana (I). Heaven of Limitless Light: Trôøi Voâ Löôïng Heaven of full knowledge: See Tri Tuùc Thieân Quang. Heaven full of wonderful joy: Dieäu Thieän Tuùc Heavens of limitless perception: Thöùc Voâ Thieân—Cung Trôøi Ñaâu Suaát, nôi coù ñaày nieàm vui Bieân Xöù, nôi chuùng sanh truï nôi thöùc—Limitless kyø dieäu—See Tushita Heaven. perception (the second of the formless realms). **See Nine realities. Heavens of the gods: Thieân—See Deva. Heaven of Limitless Purity: Trôøi Voâ Löôïng Heaven of the Great Brahma Lord: Trôøi Ñaïi Tònh. Phaïm.

Heavens of limitless space: Khoâng Voâ Bieân naõo chaúng nhieãm—See Ten kinds of palace of Xöù, nôi chuùng sanh khoâng xöù truï—Limitless great enlightening beings.

space (First of the formless realms)—See Nine Heaven as a pure Buddha-land: Tònh Phaät realities. Thieân (cung trôøi nôi chö Phaät ñoàng cö)—See Heaven of Lovely Form: AÙi Thaân Thieân—The Three kinds of heaven. heaven of lovely form in the desire realm which is Heaven of pure dwelling: Tònh Cö Thieân—See above the devalokas (thieän hieän)—Vò Trôøi AÙi Pure abode heaven and Seven Heavens in the Thaân ôû coõi Duïc giôùi coù hình thöùc tuyeät dieäu. Form Realm (A). Heaven messengers: Deva-messengers—Thieân Heaven of purity: Tònh Cö Thieân—See Pure söù giaû—There are five great lictors or deva- abode heaven. messengers (five duta)—Nguõ Thieân Söù Giaû hay Heavens of satisfaction: Ñaâu Suaát—See naêm söù giaû lôùn—See Five great lictors and Three Tushita Heaven. messengers. Heavens in space: Khoâng cö Thieân. Heaven of the Multitudes of Brahma: Trôøi Heaven spirit: Thaàn treân Trôøi. Phaïm Chuùngï. Heaven of the Station of Boundless Heaven of the Ministers of Brahma: Trôøi Consciousness: Thöùc Xöù—See Four formless Phaïm Phuï. jhanas (B). Heaven by name or title: Töï Thieân (divine Heaven of the Station of Boundless king, son of king, etc)—See Three kinds of Emptiness: Khoâng Xöù—See Four formless heaven (A). jhanas (B). Heaven's net: Löôùi trôøi—Divine justice. Heaven of the Station of Neither Thought Heaven of no heat or distress: Atapas (skt)— nor Non-Thought: Phi Töôûng Phi Phi Töôûng Voâ nhieät thieân—Unworried—See Five pure- Xöù—See Four formless jhanas (B). dwelling heavens in the fourth dhyana (I). Heaven of the Station of Nothing Heavens of non thought: Phi Töôûng Phi Phi Töôûng, nôi chuùng sanh höõu töôûng voâ töôûng xöù— Whatsoever: Voâ Sôû Höõu Xöù—See Four Beyond thought or non thought (the fourth formless jhanas (B). formless realms)—See Nine realities. Heaven of Thirty Three: Trayastrimsha (skt)— Heavens of No-Return: Five Pure Dwelling Tavatimsa (p)—Cung Trôøi Ñao Lôïi (Ba Möôi Ba Heavens—Tònh Cö Thieân—Naêm coõi trôøi Tònh Taàng Trôøi). Cö—See Seven Heavens in the Form Realm (B). (A) Heaven in the realm of Desire, with thirty-two god-kings presided over by Indra, located at Heavens of nothingness: Voâ Sôû Höõu Xöù, nôi the sumit of Mount Sumeru—Cung trôøi Duïc chuùng sanh baát duïng xöù truï—Nothingness, the giôùi, nôi coù ba möôi vò thieân vöông vaø ñöôïc place beyong things (the third of the formless chuû trì bôûi vò trôøi Ñeá Thích. Cung trôøi naày toïa realms)—See Nine realities. laïc treân ñænh nuùi Tu Di—See Trayastrimsas. Heavens of Others' Transformation: Tha (B) The Thirty-Three Heavens, the realm of the Hoùa Thieân—See Seven Heavens in the Form thirty-three gods, where Sakka is the Lord, or Realm (A). King of gods: Coõi trôøi ba möôi ba taàng, caûnh Heaven as a place of rebirth: Heaven of the giôùi cuûa ba möôi ba vò trôøi, nôi ñoù Ñeá Thích gods—Taùi sanh Thieân—See Three kinds of laø Thieân Chuû—See Six desire heavens (2). heaven (A). Heaven of Thirty Three Gods: Trayastrimsha Heaven of pure abodes: Birth in the heaven of (skt)—Tavatimsa (p)—Cung Trôøi Ñao Lôïi (Ba pure abodes is a palace of Enlightening Beings Möôi Ba Taàng Trôøi)—See Six desire heavens (2) because no afflictions can affect them—Sanh Tònh and Seven Heavens in the Form Realm (A). Cö Thieân laø cung ñieän cuûa Boà Taùt, vì taát caû phieàn Heaven of transformation of bliss: Nirmanarati (skt)—Nimmanarati (p)—Laïc Bieán

Hoùa Thieân—The transformation of Bliss Heaven. destroys pains, the realm of the Yama gods—Daï The realm of the devas who delight in creation of Ma Thieân laø coõi trôøi dieät khoå cuûa hoäi chuùng Thieân their own—Coõi trôøi hay thích bieán hoùa, coøn goïi laø Daï Ma—See Six desire heavens (3). Hoùa Laïc Thieân. Hoùa Laïc laø coõi trôøi cuûa chö Thieân Heavenly (a): Thuoäc veà Thieân ñaøng. tìm laïc thuù ôû coâng trình saùng taïo cuûa chính Heavenly beings: Deva (skt)—Ñeà baø—Tònh Cö mình—See Six desire heavens (5). Thieân Daân—Thieân Töû—Heavenly beings or Heaven of transformation of others' bliss: beings who live in the various Heavens. Heavenly Parinimmita-vasavati (p)—Tha Hoùa Töï Taïi beings who have ended sexually desires. They Thieân—The heaven of devas who delight or gain exist in the Form Heavens (No-Thought, No the comfort from others' bliss (Comfort Gained Affliction, No-Heat, Good-View, Ultimate From The Transformation of Others' Bliss), or Form)—Chö Thieân cö nguï treân caùc coõi trôøi. delight in others' creation—Coõi trôøi coù theå khieán Nhöõng chuùng sanh ñaõ chaám döùt daâm duïc trong coõi töï taïi bieán hoùa töø söï hyû laïc cuûa ngöôøi khaùc hay töø trôøi saéc giôùi. coâng trình saùng taïo cuûa ngöôøi khaùc—See Six Heavenly deity: Thieân thaàn. desire heavens (6). Heavenly dragons: Naga (skt)—Loaøi roàng, coù Heaven-Traveling Immortals: Heaven- thaàn thoâng bieán hoùa, hoaëc giöõ cung ñieän trôøi, hoaëc Traveling rsi—Thieân haønh tieân—See Ten kinds of giöõ ñòa luaân, hoaëc laøm möa gioù. immortals (5). Heavenly ear: Thieân nhó. Heaven of Tushita: Tushita (skt)—Tusita (p)—Heavenly eye: Deva-Cakkhu (p)—Thieân nhaõn— Ñaâu Suaát Thieân hay Trôøi Hyû Tuùc hay Trôøi vui Celestial (god or deva) eye—Unlimited eye— möøng thoûa maõn—The Tushita Heaven—Tusita is Attainable by men in dhyana—Maét cuûa chö Thieân the heaven of delight, for happy dwellers—Ñaâu ôû coõi trôøi saéc giôùi, nhöng ngöôøi phaøm tu thieàn Suaát Thieân laø coõi trôøi hoan laïc daønh cho chö ñònh vaãn ñaït ñöôïc loaïi maét naày (vôùi thieân nhaõn thì Thieân an truù trong haïnh phuùc—See Six desire chaúng luaän xa gaàn, trong ngoaøi, saùng toái, ñeàu thaáy heavens (4). ñöôïc heát)—See Five kinds of eyes or vision. Heaven of Universal Purity: Trôøi Bieán Tònh. Heavenly fairies: Thieân Tieân—See Deva-rsis Heavens of utmost light and purity: and Ten kinds of Immortals. Abhasvara (skt)—Light-Sound Heavens—Quang Heavenly hall: Mansion of the devas—Thieân AÂm Thieân—See Abhasvara. ñöôøng. Heaven without affliction: Anavatapta (skt)— Heavenly king: Maharajas-kayikas (skt)—Thieân Voâ Nhieät—See Heaven without heat, Nine Ñeá—See Heaven King. heavens of the fourth dhyana heaven, and Four Heavenly music: Thieân Nhaïc—Celestial music, dhyana heavens. the music of the inhabitants of the heavens. One Heaven without form: Arupaloka or of the three "joys" of that of those in the Arupadhatu (skt)—Voâ saéc giôùi—See Four dhyana heavens—Nhaïc trôøi hay nhaïc cuûa chö Thieân. Moät heavens. trong ba thöù hyû laïc cuûa chö Thieân. Heaven without heat: Anavatapta Heaven—Voâ Heavenly palace of Avalokitesvara: Potalaka Nhieät Thieân—Anavatapta or Atapta heaven, (skt)—Boå ñaø laïc ca—Quaùn AÂm Tònh Ñoä. without heat or affliction, the second of the five Heavenly regions: Khoâng cö thieân. pure-dwelling heavens, in the fourth dhyana heaven—Taàng trôøi

thöù hai cuûa Nguõ Tònh Cö Heavenly Terrace Mountain: Thieân Thai Thieân trong Töù Thieàn Thieân, coõi trôøi voâ phieàn voâ Sôn—The T'ien-T'ai or Heavenly Terrace naõo—See Nine heavens of the fourth dhyana mountain, T'ai-Chou, South China, the location of heaven, and Four dhyana heavens. the T'ien-T'ai sect; its name is attributed to the "Three Stairs Six Stars" at the foot of Ursa Major, Heaven of the Yama: Suyama (skt)—Yama under which it is supposed to be, but more likely (p)—Toâ Daï Ma Thieân hay Daï Ma Thieân hay Tu because of its height and appearance. It gives its Dieäm Ma Thieân—Yama is the heaven that

name to a hsien in the Chekiang T'aichow the mind of human beings. He knows that the prefecture, southwest of Ningpo. The monastery, foolish indulge in heedlessness, while the or group of monasteries was founded there by wise protect heedfulness. So he advises the Chih-I, who is known as the T'ien-T'ai Great wise with right effort, heedfulness and Master—Nuùi Thieân Thai, nôi xuaát phaùt cuûa toâng discipline to build up an island which no flood phaùi Thieân Thai. Teân Thieân Thai duøng ñeå chæ can overflow. Who is heedless before but chaân nuùi Tieân Haø Lónh, Thai Chaâu, mieàn Nam afterwards heedless no more, will outshine Trung Hoa, nôi coù "Tam Ñaøi Luïc Tinh," nôi maø this world, like a moon free from clouds. To Chih-I (Trí Khaûi) hay Ñaïi Sö Thieân Thai ñaõ xaây the Buddhas, a person who has conquered döïng nhöõng töï vieän vaø saùng laäp ra toâng phaùi naày. thousands of thousands of people in the Heavenward (adv): Höôùng veà Thieân ñaøng. battlefield cannot be compared with a person Heaviness: Troïng xuùc hay hoân traàm—Thaáy thaân who is victorious over himself because he is theå naëng neà—See Eight physical sensations. truly a supreme winner. A person who controls himself will always behave in a self- Heavy karma, perfunctory practice: Nghieäp tamed way. And a self well-tamed and naëng tu vuïng. restrained becomes a worthy and reliable Heavy mountain of delusion: Troïng Sôn—refuge, very difficult to obtain. A person who Phieàn naõo chaát choàng nhö nuùi naëng. knows how to sit alone, to sleep alone, to Heavy penalty: Ñaïi Hình—Penalty of more than walk alone, to subdue oneself alone will take five years of imprisonment, with or without hard delight in living in deep forests. Such a person labor, or deportation to a penal settlement—Hình is a trustworthy teacher because being well phaït treân naêm naêm tuø giam vôùi lao ñoäng khoå sai, tamed himself, he then instructs others hay bò truïc xuaát. accordingly. So the Buddha advises the well- Heavy responsibility: Troïng traùch. tamed people to control themselves. Only the Heavy stone on the head: Ñaûnh thaïch—In well tamed people, the heedful people, know Buddhism, to carry "transmigration" is like to the way to stop contentions, quarrels and carry a heavy stone on the head. One must try to disputes and how to live in harmony, in get rid of it with speed, the sooner the better— friendliness and in peace—Ñöùc Phaät bieát roõ Trong ñaïo Phaät, mang "kieáp luaân hoài sanh töû" taâm tö cuûa chuùng sanh moïi loaøi. Ngaøi bieát cuõng gioáng nhö laø mang khoái ñaù naëng treân ñænh raèng keû ngu si chuyeân soáng ñôøi phoùng daät ñaàu. Ngöôøi ta phaûi coá gaéng deïp boû noù thaät nhanh, buoâng lung, coøn ngöôøi trí thôøi khoâng phoùng caøng sôùm caøng toát. tuùng. Do ñoù Ngaøi khuyeân ngöôøi coù

trí noã löïc Hectoring and bullying: Cao thinh hieän oai hay kheùo cheá ngöï, töï xaây döïng moät hoøn ñaûo maø noùi phaùch nhöõng lôøi maïnh döõ hoaëc noùi hueânh nöôùc luït khoâng theå ngaäp traøn. Ai tröôùc kia hoang ñeå caàu lôïi döôõng—See Five kinds of soáng phoùng ñaõng nay khoâng phoùng daät seõ deviant livelihood. choùi saùng ñôøi naøy nhö traêng thoaùt maây che. Hedoism (n): Chuû nghóa khoaùi laïc—Believe that Ñoái vôùi chö Phaät, moät ngöôøi chieán thaéng human beings comprised of four elements (earth, ngaøn quaân ñòch ôû chieán tröôøng khoâng theå so water, fire and air). When people die, nothing saùnh vôùi ngöôøi ñaõ töï chieán thaéng mình, vì töï remained. chieán thaéng mình laø chieán thaéng toái thöôïng. Hedonistic (a): Thuoäc veà chuû nghóa khoaùi laïc. Moät ngöôøi töï ñieàu phuïc mình thöôøng soáng cheá ngöï. Vaø moät töï ngaõ kheùo cheá ngöï vaø Heed (n): Chuyeân taâm. kheùo ñieàu phuïc trôû thaønh moät ñieåm töïa coù giaù Heed (v) someone's advice: Ñeå taâm ñeán lôøi trò vaø ñaùng tin caäy, thaät khoù tìm ñöôïc. Ngöôøi khuyeân cuûa ai. naøo ngoài naèm moät mình, ñoäc haønh khoâng Heedlessness (n): Phoùng Daät. buoàn chaùn, bieát töï ñieàu phuïc, ngöôøi nhö vaäy (I) An overview of "Heedlessness": Toång quan coù theå soáng thoaûi maùi trong röøng saâu. Ngöôøi veà Phoùng Daät—The Buddha knows very well nhö vaäy seõ laø baäc Ñaïo Sö ñaùng tin caäy, vì

raèng töï kheùo ñieàu phuïc mình roài môùi daïy cho chaùn, moät mình töï ñieàu luyeän, vui trong choán ngöôøi khaùc kheùo ñieàu phuïc. Do vaäy Ñöùc Phaät röøng saâu. khuyeân moãi ngöôøi haõy töï coá ñieàu phuïc mình. 7) You are your own protector. You are your Chæ nhöõng ngöôøi kheùo ñieàu phuïc, nhöõng own refuge. Try to control yourself as a ngöôøi khoâng phoùng daät môùi bieát con ñöôøng merchant controls a noble steed: Chính caùc chaám döùt tranh luaän, caõi vaõ, gaây haán vaø bieát ngöôi laø keû baûo hoä cho caùc ngöôi, chính caùc soáng hoøa hôïp, thaân aùi vaø soáng haïnh phuùc ngöôi laø nôi nöông naùu cho caùc ngöôi. Caùc trong hoøa bình. ngöôi haõy gaéng ñieàu phuïc laáy mình nhö (II) The Buddha's teachings on Heedlessness in thöông khaùch lo ñieàu phuïc con ngöïa mình. the Dharmapada Sutra—Nhöõng lôøi Phaät daïy Hegemony (n): Quyeàn baù chuû. veá Phoùng Daät trong kinh Phaùp Cuù: Heian (jap): Trieàu ñaïi Bình An (Nhaät Baûn). 1) One who conquers himself is greater than one Height and stretch or arms equal: Thaân hình who is able to conquer a thousand men in the cao lôùn vaø caân phaân—See Thirty-two auspicious battlefield: Thaéng ngaøn quaân ñòch chöa theå marks. goïi laø thaéng, töï thaéng ñöôïc mình môùi laø chieán Heikemonogatari (jap): Taùc phaåm Bình Gia Vaät coâng oanh lieät nhöùt. Ngöõ Luaän. 2) Self-conquest is, indeed, better than the conquest of all other people. To conquer Heishi (jap): Doøng hoï Bình Thò (Nhaät Baûn). onself, one must be always self-controlled Hekiganshu (jap): Piyenlu—Bích Nham Luïc— and disciplined one's action: Töï thaéng mình See Pi-Yen-Lu. coøn veû vang hôn thaéng keû khaùc. Muoán thaéng Held in unenlightenment: Si thuû. mình phaûi luoân luoân cheá ngöï loøng tham duïc. Hell (n): Niraya (skt) or Naraka-gati (skt)—Ñòa 3) Oneself is indeed one's own saviour, who nguïc—See Seven states of sentient beings. else could be the saviour? With self-control

(I) The state of being in Hell. This is the lowest and cultivation, one can obtain a wonderful and most miserable condition of existence. saviour: Chính töï mình laøm choã nöông cho Sentient being (alaya-consciousness) is mình, chöù ngöôøi khaùc laøm sao nöông ñöôïc? condemned to stay in Hell due to his worse Töï mình kheùo tu taäp môùi ñaït ñeán choã nöông karma. In the hellish path, the sufferings there döïa nhieäm maàu. are so great that no words can describe 4) Whoever was formerly heedless and them—Ñòa Nguïc Ñaïo, tieáng Phaïn laø Naraka, afterwards overcomes his sloth; such a person nghóa laø laõnh ñuû moïi söï khoå naõo, khoâng an illuminates this world just like the moon when vui. Ñaây laø caûnh giôùi ñòa nguïc. Ñaây laø ñieàu freed from clouds: Ngöôøi naøo tröôùc buoâng kieän soáng thaáp nhaát vaø khoán khoå nhaát. Chuùng lung sau laïi tinh taán, ngöôøi ñoù laø aùnh saùng sanh (A-Laïi-Da thöùc) bò ñoïa vaøo ñòa nguïc vì chieáu coõi theá gian nhö vaàng traêng ra khoûi nhöõng haønh vi ñoäc aùc laøm nhieàu ñieàu toäi loãi maây muø. haïi ngöôøi haïi vaät (loaïi naày ôû choã toái taêm, bò 5) Before teaching others, one should act tra taán thöôøng xuyeân do toäi haønh nghieäp himself as what he teaches. It is easy to chieâu caûm). Trong coõi ñòa nguïc thì söï khoå subdue others, but to subdue oneself seems khoâng coù buùt möïc naøo maø taû cho xieát—See very difficult: Neáu muoán khuyeân ngöôøi khaùc Three evil paths and Three evil realms. neân laøm nhö mình, tröôùc haõy töï söûa mình roài (II) Buddhist cosmology includes numerous sau söûa ngöôøi, vì töï söûa mình voán laø ñieàu khoù realms in which sentient beings are reborn as nhöùt. a result of their past actions. Hell or earth 6) He who sits alone, sleeps alone, walks and prison is one of the six gati or ways of stands alone, unwearied; he controls himself, transmigration, the downward path to hell. will find joy in the forest: Ngoài moät mình, Hell is a place of joyless and suffering. naèm moät mình, ñi ñöùng moät mình khoâng buoàn According to the Abhidharma, composed by Bhikkhu Bodhi, Hell (Niraya) is the lowest

plane of existence, the place of most intense Ñòa Nguïc—Taùm ñòa nguïc noùng trong vuøng suffering. It is said that beings in the Hell Nam cuûa chaâu Dieâm Phuø Ñeà: have to suffer the result of their evil deeds in 1) Samjiva hells: Sanjiva (p)—Ñaúng Hoaït (Caùnh the past, they are subject to physical and hoaït) Ñòa Nguïc—Töôûng Ñòa Nguïc—Rebirth, psychological suffering in direct proportion to where after many kinds of suffering, a cold the negative actions they performed in their wind blows over the soul and returns it to this past lives. They are subject to a range of life as it was before. The hell in which the tortures, including being played alive, burned, denizens are chopped, stabbed, ground, and frozen, and tortured by demons. However, pounded, but by a cool wind are brought back this is not a permanent hell, once these beings to life, to undergo renewed torment—Sau pay all retributions for their past nhieàu nhuïc hình khoå sôû, nhö chaët, ñaâm, baàm, unwholesome karmas, they can be reborn in a cheùm, tuy theá sau moät côn gioù laïnh thoåi vaø better and happier plane owing to their past taâm thöùc vaø mang noù trôû laïi traàn theá hay daàn wholesome karmas. The best-known hells are daàn tænh laïi nhö tröôùc ñeå tieáp tuïc thoï hình. the eight hot hells and the eight cold hells, 2) Black chains hells: Kalasutra

(skt)—Kalasutta each of which is surrounded by sixteen (p)—Haéc Thaèng Ñòa Nguïc—Where the subsidiary hells. According to Buddhist sufferer is bound with black chains and doctrines, the lowest level of hell is called chopped or sawn asunder—Nôi nhöõng toäi “Avici,” in which beings have uninterrupted phaïm bò buoäc baèng daây xích ñen, roài bò baèm torment—Vuõ truï hoïc Phaät giaùo bao goàm vaø cöa ra töøng maûnh. nhieàu caûnh giôùi trong ñoù chuùng sanh phaûi taùi 3) Samghata hells: Sanghata (p)—Tuyeán Hôïp sanh vaøo do haäu quaû cuûa nhöõng nghieäp trong (Chuùng hôïp) Ñòa Nguïc—Where are ñôøi quaù khöù. Ñòa nguïc laø moät trong saùu ñöôøng multitudes of implements of torture, or the sanh töû luaân hoài, laø con ñöôøng ñi xuoáng, nôi falling of mountains upon the sufferer—Nôi khoâng vui maø chæ coù khoå sôû. Theo Vi Dieäu maø nhieàu hình phaït suïp nuùi ñeø leân toäi nhaân. Phaùp cuûa Ngaøi Bhikkhu Bodhi, ñòa nguïc laø 4) Hells of crying and wailing: Raurava (skt)— caûnh giôùi sinh toàn thaáp nhöùt, nôi coù nhieàu Roruva (p)—Hieäu Kieáu Ñòa Nguïc—Ñòa nguïc caûnh khoå, nôi chuùng sanh phaûi traû nhöõng maø toäi nhaân than khoùc. nghieäp baát thieän ñaõ taïo trong quaù khöù, hoï 5) Hells of great wailing: Maharaurava (skt)— phaûi chòu khoå hình veà theå chaát vaø taâm lyù tyû leä Maharoruva (p)—Ñaïi Kieáu Ñòa Nguïc—Ñòa thuaän tröïc tieáp vôùi nhöõng nghieäp aùc maø hoï ñaõ nguïc nôi toäi nhaân than khoùc khoâng ngöøng. laøm trong nhöõng ñôøi quaù khöù. Hoï phaûi chòu 6) Hells of flames and burning: Tapana (skt & nhöõng cöïc hình bao goàm loät da soáng, ñoát p)—Vieâm Nhieät Ñòa Nguïc—Nôi toäi nhaân bò chaùy, ñoâng laïnh laïi, vaø bò boïn quyû haønh haï. löûa ñoát. Tuy nhieân, ñaây khoâng phaûi laø ñòa nguïc tröôøng 7) The hottest hells: Mahatapana (skt & p)—cöûu, ñeán luùc traû xong nghieäp xaáu, chuùng sanh Hells of molten leads—Ñaïi Nhieät (Ñaïi thieâu baát haïnh coù theå taùi sanh vaøo moät caûnh giôùi chích—Ñaïi vieâm nhieät) Ñòa Nguïc. Ñòa nguïc khaùc, an vui haïnh phuùc nhôø vaøo caùc nghieäp noùng nhaát trong taùm ñòa nguïc noùng nôi ñaây thieän. Nhöõng ñòa nguïc noåi tieáng laø baùt nhieät moïi vaät ñeàu bò naáu chaûy ra. vaø baùt haøn ñòa nguïc, moãi ñòa nguïc chính laïi 8) Avici hell: Avici (skt & p)—Voâ Giaùn Ñòa coù 16 ñòa nguïc phuï. Ñòa nguïc thaáp nhaát theo Nguïc—The last of the eight hot hells, or giaùo thuyeát nhaø Phaät laø nguïc A Tyø, chuùng unintermitted suffering, where sinners die and sanh trong ñoù phaûi chòu cöïc hình khoâng giaùn are reborn to suffer without interval (in which ñoaïn. punishment, pain, birth, death continue (III) Categories of Hells—Phaân loaïi Ñòa Nguïc: without intermission)—Nôi toäi nhaân bò hình (A) Central or radical hells—Caên Baûn Ñòa Nguïc: phaït ñau ñôùn cheát roài taùi sanh khoâng ngöøng (A1)The eight hot hells, located under the ñeå chòu khoå. southern continent of Jambudvipa—Baùt Nhieät

(A2)The eight cold hells—Baùt Haøn Ñòa Nguïc— opening from each such door are four Taùm ñòa nguïc laïnh: adjacent hells—16 ñòa nguïc phuï caän. 1) Arbuda hells: AÙt Phuø Ñaø Ñòa Nguïc—Where (C) Isolate hells: Lokantarika (skt)—Coâ Ñoäc Ñòa the cold causes blisters—Nôi toäi nhaân luoân bò Nguïc—Isolate hells situated in space, or in boûng gioäp vì laïnh. mountains, deserts, below and above the 2) Nirarbuda hells: Ni Cheá Boä Ñaø Ñòa Nguïc— earth—Ñòa nguïc coâ ñoäc toïa laïc nôi

khoâng Colder condition causing the blisters to burst trung hay vuøng nuùi, sa maïc, vaø beân döôùi ñaát to cause even more painful—Nôi ñoù laïnh ñeán (moãi toäi nhaân bò ñaøy vaøo ñòa nguïc naày tuøy noåi nhöõng boûng gioäp bò beå ra gaây ñau ñôùn voâ nghieäp cuûa töøng ngöôøi khaùc nhau maø bò ñaøy cuøng. rieâng ôû nhöõng nôi khaùc nhau). 3) Atata hells: AÙt Trieát Xaù—Where there is the (IV) Various kinds of hells—Caùc loaïi ñòa nguïc only possible sound from frozen lips—Nôi chæ khaùc nhau: coù aâm thanh töø ñoâi moâi ñoâng ñaù. 1) Hell of Blood Drinking: Ñòa Nguïc AÅm 4) Apapa hells: Habava (skt)—A Ba Ba Ñòa Huyeát. Nguïc—Where it is so cold that only this 2) Hell of Brazen Locks: Ñòa Nguïc Ñoàng Toûa. sound can be uttered—Nôi quaù laïnh neân chæ 3) Hell of Burning Feet: Thieâu Cöôùc Ñòa coù aâm “A Ba” laø nghe ñöôïc. Nguïc. 5) Huhuva hells: Ahaha, Hahadhara, Hahava 4) Hell of Burning Hands: Ñòa Nguïc Thieâu (skt)—Hoå Hoå Baø Ñòa Nguïc—Where only this Thuû. sound can be uttered. This is where the 5) Hell of Crying Out: Ñòa Nguïc Kieáu Oaùn. condemned neither stir nor speak, but the cold air passing through their throats produces this 6) Hell of Dung and Urine: Ñòa Nguïc Phaån Nieáu. sound (ahaha, hahadhara, hahava, or huhuva). This hell is unknown to the Southern 7) Hell of Eye Pecking: Ñaïm Nhaõn Ñòa Nguïc. Buddhism—Nôi laïnh quaù neân toäi nhaân chaúng 8) Hell of Fiery Arrows: Ñòa Nguïc Hoûa Tieån. thoát ra lôøi, duy chæ coù aâm thanh “Hoå hoå baø” 9) Hell of Fire Beams: Ñòa Nguïc Hoûa Löông. xuyeân qua coå hoïng cuûa hoï laø nghe ñöôïc. Phaät 10) Hell of Fire Beds: Ñòa Nguïc Hoûa Saøng. giaùo Nam Toâng khoâng coù yù nieäm veà loaïi ñòa 11) Hell of the fire chariot: Hoûa Xa Ñòa nguïc naày. Nguïc—See Hell of fire chariot. 6) Blue lotus hells: Utpala—Öu Baùt La Ñòa 12) Hell of Fire Dog: Ñòa Nguïc Hoûa Caåu. Nguïc—Where the skin is frozen like blue 13) Hell of Fire Eagle: Ñòa Nguïc Hoûa Öng. lotus buds—Nôi da ñoâng ñaù nhö nhöõng boâng 14) Hell of Fire Elephan: Ñòa Nguïc Hoûa Töôïng. sen xanh. 15) Hell of Fire Horses and Oxen: Ñòa Nguïc 7) Great lotus hells: Padma—Baùt Ñaëc La Ñòa Hoûa Ngöu. Nguïc—Where the skin is frozen and bursts open like red lotus buds—Chuùng sanh bò reùt 16) Hell of Fire Mountains: Ñòa Nguïc Hoûa Sôn. caét da, nôi da ñoâng laïi vaø vôõ tung ra nhö 17) Hell of Fire Rooms: Ñòa Nguïc Hoûa OÁc. nhöõng boâng sen ñoû. 18) Hell of Fire Stones: Ñòa Nguïc Hoûa Thaïch. 8) Great Red Lotus Hells: Maha-padma (skt)— 19) Hell of Fire Wolves: Ñòa Nguïc Hoûa Lang. Ma Ha Baùt Ñaëc Ma Ñòa Nguïc—Where it is 20) Hell of Flaying Skin: Ñòa Nguïc Baùc Bì. very cold that the skin is frozen and bursts 21) Hell of Flowing Fire: Löu Hoûa Ñòa Nguïc. open like great red lotus buds—Hoàng Lieân 22) Hell of Impaling Thorns: Ñòa Nguïc Ñaûo Ñaïi Hoàng Lieân Ñòa Nguïc. Nôi quaù laïnh laøm Thích. cho da ñoâng laïi vaø vôõ tung ra nhö nhöõng nuï 23) Hell of Iron-Asses: Thieát Lö Ñòa Nguïc. sen ñoû. 24) Hell of Iron-Ax: Ñòa Nguïc Thieát Thuø. (B) Adjacent hells: Ñòa Nguïc Phuï (Caän bieân)— 25) Hell of Iron-Beds: Ñòc Nguïc Thieát Saøng. Secondary hells—Sixteen inferior hells (each hot hell has a door on each of its four sides, 26) Hell of Iron-Carts: Thieát Xa Ñòa Nguïc.

27) Hell of Iron-Clothing: Thieát Y Ñòa Nguïc. Nôi tra taán vaø chòu hình phaït chuoäc toäi. Theo Vuõ 28) Hell of Iron-Oxen: Thieát Ngöu Ñòa Nguïc. Truï Luaän truyeàn

thoáng Phaät giaùo, ñaây laø moät 29) Hell of Iron-Pellets: Ñòa Nguïc Thieát Hoaøn. trong saùu neûo luaân hoài, vaø cuõng laø moät trong ba 30) Hell of Sawing Teeth: Ñòa Nguïc Cöù Nha. ñöôøng döõ, nhöõng ñöôøng khaùc bao goàm thieân, nhaân, aùc thaàn, suùc sanh vaø ngaï quyû. Nhöõng chuùng 31) Embracing Pillar Hell: Baûo Truï Ñòa Nguïc. sanh ñòa nguïc sanh vaøo moät trong nhöõng ñòa nguïc 32) Hell of Pulling Tongues: Ñòa Nguïc Baït nôi ñoù hoï phaûi chòu nhieàu khoå hình tuøy theo Thieät. nhöõng aùc nghieäp trong quaù khöù cuûa hoï, nhöng ñaây 33) Hell of Flying Knives: Ñòa Nguïc Phi Ñao. khoâng phaûi laø choã voâ haïn, sau khi heát nghieäp, coù 34) Much Hatred Hell: Ñòa Nguïc Ña Saân. theå ñöôïc taùi sanh trong moät thaân phaän thuaän lôïi 35) Molten Brass Hell: Ñòa Nguïc Döông Ñoàng. hôn. Cuõng nhö Tònh ñoä, ñòa nguïc aùm chæ traïng thaùi 36) Squeezing Mountain Hell: Ñòa Nguïc Giaùp yù thöùc, chöù khoâng phaûi laø nôi choán. Vuõ truï luaän Sôn. Phaät giaùo chia laøm hai loaïi ñòa nguïc: hoûa nguïc vaø 37) Hell of Peircing Spears: Thoâng Thöông Ñòa haøn nguïc, moãi loaïi coù taùm ñòa nguïc chính, moãi ñòa Nguïc. nguïc chính coù möôøi saùu ñòa nguïc phuï. Moãi ñòa 38) Hell of Plowing Tongues: Canh Thieät Ñòa nguïc ñöôïc cai quaûn bôûi Dieâm vöông. Nguïc. Hell of black cords or chains: Kalasutra 39) Hell of Quarreling: Tranh Luaän Ñòa Nguïc. (skt)—Haéc Thaèng Ñòa Nguïc (keû phaïm toäi bò caêng 40) Hell of swords: Ñao Ñoà—Where leaves and daây thöøng ñen tröôùc khi haønh hình). Ñaây laø moät grasses are sharp-edged swords. trong taùm ñòa nguïc noùng—This is one of the eight 41) Hell of Thousand Blades: Ñòa Nguïc Thieân great naraka or hot hells (nhieät ñòa nguïc)—See Nhaãn. Hell (III) (A1). 42) Hell without respite: Voâ Giaùn Ñòa Nguïc— Hell of blood: One of the three kinds of unhappy See Avici. ways—Huyeát Ñoà, moät trong tam ñoà—See Three (B) Categories of hells—Phaân loaïi ñòa nguïc: evil paths, and Nine states of bondage and the one Three kinds of hells—Coù ba loaïi ñòa nguïc— state of liberation (A). See Three kinds of hells. Hell of Blood Drinking: Ñòa Nguïc AÅm Huyeát. Hell beings: Naraka (skt)—Niraya (p)—Hell of blue lotus flower: Utpata (skt)— Hell of Purgatory—Hell—Ñòa Nguïc—Na laïc ca—Hell— blue lotus flower, the flesh being covered with Chuùng sanh trong ñòa nguïc—Place of torture and sore resmebling it—Öu Baùt La Ñòa Nguïc hay OÅn torment and retribution for bad deeds. According baùt ma hay Thanh lieân hoa (quaù laïnh neân da nöùt to traditional Buddhist cosmology, this is one of nôû ra nhö hình coïng sen)See Eight cold hells, and the six destinies of beings within cyclic existence Utpata. or Samsara, and also one of the three negative Hell of Brazen Locks: Ñòa Nguïc Ñoàng Toûa. modes of existence, the others being gods, Hell-bridge: Naïi Haø Caàu (Kieàu)—The bridge in humans, demi-gods, animals, and hungry ghosts. one of the hells, from which certain sinners Hell beings are born into one of a number of hells always fall—Chieác caàu trong ñòa nguïc, moïi toäi in which they are subjected to various tortures in nhaân ñeàu phaûi qua vaø rôi xuoáng. accordance with their past evil deeds, but Hell of burning: Tapana (skt)—Ñaøn Nhieät Ñòa existence in hells is finite, after negative karma Nguïc (phaïm nhaân bò ñoát chaùy khi bò haønh hình). has been exhausted, rebirth in another better form Ñaây laø moät trong taùm ñòa nguïc noùng—This is one of existence is possible. Like the Pure Land, hells of the eight

great naraka or hot hells (nhieät ñòa are more as a state of mind than as places. nguïc)—See Eight great hot hells. Buddhist cosmology distinguishes two types of Hell of Burning Foot: Ñòa Nguïc Thieâu Cöôùc. hells: hot and cold, divided into eight main hells; Hell of Burning Hands: Ñòa Nguïc Thieâu Thuû. each main hell surrounded by sixteen secondary (subsidiary) ones. The hells are ruled by Yama—

Hell of chattering teeth: Atata (skt)—A Ña Ña Hell-gati: Ñòa Nguïc Ñaïo—Ñòa Nguïc Thuù—The hay AÙt Trieát Tra hay Nghaïch chieát saù (tieáng keâu hell-destiny of reincarnation in the hells, one of reân do quaù laïnh reùt)—See Eight cold hells. the six gati or ways of transmigration—Moät trong Hell of crushing: Ñoâi AÙp Ñòa Nguïc—The third saùu neûo luaân hoài cuûa chuùng sanh, nhöõng chuùng great hell in which sinners are crushed to death— sanh maéc toäi khi cheát seõ bò ñoïa vaøo ñaây. Teân goïi khaùc cuûa Chuùng Hôïp Ñòa Nguïc, trong ñòa Hell of great crying: Maharaurava (skt)—Ñaïi nguïc coù nuùi Ñaïi Thaïch ñeø naùt thaân theå toäi nhaân. Hieäu Kieáu Ñòa Nguïc (nôi tieáng keâu khoùc caøng to Hell of Crying Out: Ñòa Nguïc Kieáu Oaùn. hôn khi bò haønh hình). Ñaây laø moät trong taùm ñòa Hell of crying and wailing: Raurava (skt)— nguïc noùng—This is one of the eight great naraka Hieäu Kieáu Ñòa Nguïc (phaïm nhaân bò haønh hình or hot hells (nhieät ñòa nguïc)—See Eight great hot keâu la thaûm thieát). Ñaây laø moät trong taùm ñòa nguïc hells. noùng—This is one of the eight great naraka or hot Hell of Great lotus flower: Pundarika (skt)— hells (nhieät ñòa nguïc)—See Eight great hot hells. Phaân Ñaø Lôïi Ñòa Nguïc: Maha Baùt ñaëc ma—Ñaïi Hell of Embracing Pillar: Ñòa Nguïc Baûo Truï. hoàng lieân hoa—Phaïm nhaân bò laïnh ñeán ñoä da thòt ñau ñôùn vaø coù hình nhö nhöõng caùnh sen lôùn—The Hell of Enlarged Arbuda: Nirabuda (skt)—Ni great lotus flower, the flesh being covered with La Phuø Ñaø hay Ni thích boä ñaø (laïnh quaù nöùt vôõ da sore resembling it—See Eight cold hells, and thòt)—See Eight cold hells. Pundarika. Hell envoy: Hell messenger—Infernal Hell of great wailing: Maharaurava (skt)—Ñaïi emissary—Quyû söù. Khieáu Ñòa Nguïc—Ñaïi Kieáu Khaáp Ñòa Nguïc—Hell of fire: One of the three kinds of unhappy The fifth of the eight hot hells—Ñòa nguïc khoùc ways—Hoûa Ñoà, moät trong tam ñoà—See Three than lôùn, ñòa nguïc thöù naêm trong taùm nguïc noùng. unhappy gati or ways, and Nine states of bondage Hell of groaning: A Hoâ Ñòa Nguïc—See Hell. and the one state of liberation (A). Hell of fire chariot: Hoûa Xa Ñòa Nguïc—Hells Hell of hunger: Cô Ngaï Ñòa Nguïc—Ñòa nguïc ñoùi, moät trong 16 ñòa nguïc—One of the sixteen of the fire-pit with its fiery wheels, the sufferer hells—See Hell. first freezes, then is tempted into the chariot which bursts into flames and he perishes in the Hell of intermitted scorching: A Tyø Tieâu fire pit, a process each sufferer repeats daily 90 Nhieät Ñòa Nguïc—Ñòa nguïc thieâu ñoát khoâng kotis of times—Chuùng sanh trong hoûa xa ñòa nguïc ngöøng. thöôøng bò ñoùng baêng, roài sau ñoù ñöôïc ñöa vaøo Hell of intermitted wailing: A Tyø Hoaùn Ñòa nhöõng chieác xe boác löûa laøm thieâu ruïi thaân, cöù nhö Nguïc (ñòa nguïc trong ñoù chuùng sanh keâu khoùc theá maø trong moät ngaøy phaûi cheát ñi soáng laïi ñeán khoâng ngöøng). 90 öùc laàn. Hell of liquid fire: Hoûa Thang Ñòa Nguïc. Hell of fierce heat: Pratapana (skt)—Ñaïi Nhieät Hell messenger: Hell envoy—Infernal Ñòa

Nguïc (nôi ñaây söùc noùng taêng leân gaáp boäi). emissary—Quyû söù. Ñaây laø moät trong taùm ñòa nguïc noùng—This is one Hell of no interval: Avici Hell—Interrupted of the eight great naraka or hot hells (nhieät ñòa hell—Ñòa Nguïc Voâ Giaùn—The last of the eight nguïc)—See Eight great hot hells. great hot hells where whose suffers die and Hell of Flowing Fire: Ñòa Nguïc Löu Hoûa. reborn incessantly—A Tyø Ñòa Nguïc, ñòa nguïc Hell of Flying Knives: Ñòa Nguïc Phi Ñao. cuoái cuøng trong taùm ñòa nguïc nôi nhöõng chuùng Hell of the forest of swords: Asipattra (skt)— sanh toäi phaïm cheát vaø taùi sanh khoâng ngöøng nghæ. Kieám Laâm Ñòa Nguïc—One of the sixteen small Hell of the only sound to frozen throats: hells, the hell of the forest of swords, or sword-Ahaha (skt)—Hahava (skt)—AÅu Haàu Haàu Ñòa leaf trees—Moät trong möôøi saùu tieåu ñòa nguïc, ñòa Nguïc hay Hoå Hoå Baø (tieáng keâu reân höø höø töø trong nguïc ruøng kieám. coå hoïng)—See Eight cold hells.

Hell of the only sound to possible to frozen Hell of tumours and blains: Arbuda (skt)—AÙt tongues: Ababa (skt)—A Baø Baø Ñòa Nguïc hay Phuø Ñaø Ñòa Nguïc hay Nghaïch boä ñaø (ñòa nguïc Hoaéc hoaéc baø (tieáng keâu rít leân vì laïnh)—See quaù laïnh neân noåi gai oác)—Hell of tumours and Eight cold hells. blains—See Eight cold hells. Hell of Piercing Spears: Ñòa Nguïc Thoâng Hell of wailing: Ñòa Nguïc Kieáu Khaáp. Thöông. Help (n): Söï giuùp ñôû. Hell of Plowing Tongues: Ñòa Nguïc Canh Help (v): Giuùp ñôû—Teá Ñoä. Thieät. 1) To aid: To relieve—Giuùp ñôõ. Hell of Pulling Tongues: Ñòa Nguïc Baït Thieät. 2) In Buddhism, to help means to help sentient Hell of Quarreling: Ñòa Nguïc Tranh Luaän. beings relieve their sufferings and to ferry them across the sea of reincarnation to the Hell of rebirth: Sanjiva (skt)—Ñaúng Hoaït Ñòa shore of nirvana: Trong Phaät giaùo, teá ñoä coù Nguïc (sau khi bò hình phaït thì trôû laïi nhö cuõ). Ñaây nghóa laø giuùp chuùng sanh vôi bôùt khoå ñau vaø laø moät trong taùm ñòa nguïc noùng—This is one of ñöa hoï qua bieån luaân hoài sanh töû ñeå sang bôø the eight great naraka or hot hells (nhieät ñòa Nieát Baøn beân kia. nguïc)—See Eight great hot hells. Hell of Red lotus flower: Padma (skt)—Ba Ñaàu Help malefactors commit more crimes: Tieáp tay cho aùc nhaân gaây theâm toäi aùc (Taêng du trôï hoûa Ma Ñòa Nguïc—Baùt ñaëc ma—Hoàng lieân hoa— hay ñoå theâm daàu vaøo löûa)—To pour more fuel on Phaïm nhaân phaûi chòu reùt ñeán ñoä da thò ñoû leân nhö the fire. sen hoàng—Red lotus flower, the flesh being covered with sore resembling it—See Eight cold Help mankind: Ñoä theá—Cöùu ñoä chuùng sanh— hells, and Padma. To get through life; to pass safely through this life. Also to save the world. Hell-river: Naïi Haø—The inevitable river in purgatory to be crossed by all souls—Con soâng Help the needy: Chaån baàn—To relieve the poor. trong ñòa nguïc maø moïi chuùng sanh (linh hoàn) phaûi Help others attain enlightenment: One of the vöôït qua khoâng theå traùnh ñöôïc. three kinds of enlightenment—Giaùc tha, moät trong Hell of Sawing Teeth: Ñòa Nguïc Cöù Nha. ba loaïi giaùc ngoä—See Three kinds of enlightenments (A). Hell side-door: Thieân Moân—A side door, one through which offenders are expelled—Cöûa hoâng, Help others liberate: Salvation—Ñoä sanh— cöûa maø toäi nhaân bò toáng khöù (noùi veà cöûa hoâng cuûa rescue all beings or help others liberate or free ñòa nguïc). from delusions—Teá ñoä hay ñoä thoaùt chuùng sanh

thoaùt khoûi meâ ñoà taêm toái ñeå ñeán beán bôø giaùc ngoä. Hell in which all are squeezed into a mass between two mountains falling together: Help others, not hoping for fame, praise, Sanghata (skt)—Chuùng Hôïp Ñòa Nguïc (phaïm notoriety or for self-benefits: Giuùp ñôõ cho nhaân caáu xeù laãn nhau thaønh moät khoái giöõa hai nuùi ngöôøi maø chaúng caàn danh voïng, khen taëng, hay roài cuøng rôùt xuoáng vöïc vôùi nhau). Ñaây laø moät lôïi ích chi cho mình—See Twelve kinds of people trong taùm ñòa nguïc noùng—This is one of the eight who have truly good heart and genuine giving. great naraka or hot hells (nhieät ñòa nguïc)—See Help others relieve themselves from Eight great hot hells. suffering: Giuùp ngöôøi khaùc giaûm bôùt khoå ñau. Hell of swords: Ñòa Nguïc Ñao Ñoà—Where the (Psychological) help: Ích lôïi veà maët taâm lyù. leaves and grasses are sharp-edged swords, one of Help others without wishing for something the three kinds of unhappy ways—Ñao ñoà, moät in return: Laøm vieäc giuùp ñôõ cho ngöôøi maø chaúng trong tam ñoà—See Three evil paths, and Nine caàn quaû baùo—See Twelve kinds of people who states of bondage and the one state of liberation have truly good heart and genuine giving. (A). Help people earn merits and achieve Hell of Thousand Blades: Ñòa Nguïc Thieân happiness: Giuùp ngöôøi ñöôïc phöôùc vaø ñöôïc vui. Nhaãn.

Help poor relatives and friends: A wife tình nhö coû caây thaûo moäc cuõng coù theå thaønh Phaät" should help poor relatives and friends even if they (tuy nhieân, theo Kinh Hoa Nghieâm thì chaân nhö do not have the ability to repay—Ngöôøi laøm vôï tuøy duyeân ôû loaøi höõu tình goïi laø Phaät taùnh, ôû loaøi phaûi giuùp ñôû thaân baèng quyeán thuoäc ngheøo khoù, voâ tình goïi laø Phaùp taùnh. Phaät taùnh vaø phaùp taùnh daàu hoï coù traû laïi ñöôïc hay khoâng—See Ten things sai bieät neân khoâng coù caùi lyù loaøi voâ tình thaønh which the Buddha advises any father to educate Phaät). his daughter before she gets married. Herd (n): Ñaøn (baày)—Crowd—Flock— Help the sick and their nurses: Giuùp ñôõ ngöôøi Multitude. bònh—Boá thí cho ngöôøi bònh vaø giuùp ñôû ngöôøi haàu Herd-man: Muïc ñoàng. bònh—See Seven grounds for a happy karma Hereafter (n): Ñôøi sau—Kieáp sau—Töông lai. through benevolence to the needy. Hereditary: Gia Truyeàn—To be transmitted Help someone work out his own salvation: from one generation to another—Passed on from Hoùa ñoä (giuùp ngöôøi khaùc tu haønh giaûi thoaùt). parents to child—Truyeàn laïi töø ñôøi naày sang ñôøi Helper or a friend in need: Ngöôøi baïn giuùp ñôû khaùc, töø cha meï sang con caùi. phaûi ñöôïc xem laø baïn chaân thaät—See Four types Heredity: Di truyeàn. of people who can be seen to be loyal friends. Heresy (n): Dò giaùo—Taø Giaùo—Heresy is Helping fruit: Adhipatiphala (skt)—Taêng primary a Western religious concept; there is no Thöôïng Quaû—See Five fruits or effects. exact Buddhist equivalent. The Sanskrit word Hemanta (skt): Tieäm Haøn Thôøi—From the ninth "Drsti" literally means a wrong view, that is due month, the sixteenth day, to the eleventh month, not to reason but to craving or desire. According fifteenth—Muøa laïnh daàn töø 16 thaùng chín ñeán 15 to Buddhist tration, the most serious form of thaùng möôøi moät—See Six seasons of a year in heresy is to assert the reality and permanence of India. the individual human ego, i.e., the

assertion of Hemp garments: Tieát Phuïc—The coarse atta or atman—Taø giaùo nguyeân thuûy laø moät töø monastic dress—Y phuïc cho Taêng Ni laøm baèng ngöõ cuûa khaùi nieäm toân giaùo cuûa Taây Phöông; loaïi caây ñay moïc hoang. khoâng coù töø töông ñöông trong Phaät giaùo. Phaïn Hempseed: Haït gai—See Eight kinds of congee. ngöõ “Drsti” coù nghóa laø “taø kieán,” khoâng phaûi vì lyù luaän maø vì khaùt voïng hay ao öôùc. Theo truyeàn Henceforth: Töø nay trôû ñi. thoáng Phaät giaùo, hình thöùc taø giaùo teä haïi nhaát laø Henjoji (jap): Chuøa Bieán Chieáu (Nhaät Baûn). nhoùm chuû tröông coù moät caùi ngaõ haèng höõu. Henken (jap): Antagraha-drsti (skt)— Heresy cannot overthrow the truth: Taø baát Extremism—Bieân Kieán—See One-sided thaéng chaùnh—The straight need not fear the standpoint. crooked. Henpeck (v): AÊn hieáp—To bully. Heretics (n): Ngöôøi theo dò giaùo. Herald (n): Ngöôøi baùo tröôùc—Söù giaû. Heretics believe that Nirvana is Herbs and trees: Thaûo Moäc—Herbs and trees, impermanence: Voâ thöôøng ñieân ñaûo—Nirvana equally recipients of rain, as all humanity is of the is permanent and eternal; however, heretics Buddha’s truth—Caây coû ñeàu nhaän nöôùc möa nhö believe that everything including nirvana as nhau, yù noùi taát caû chuùng sanh ñeàu bình ñaúng thoï impermanent—Nieát baøn laø thöôøng haèng vónh cöûu; nhaän Phaät phaùp (nhaän nhieàu hay ít coøn tuøy ôû caên tuy nhieân taø ñaïo laïi cho raèng ngay caû Nieát baøn cô cuûa moãi ngöôøi). cuõng voâ thöôøng—See Eight upside-down views Herbs and trees also have Buddha-nature: (B). Thaûo Moäc Thaønh Phaät—Even herbs and trees Heretics believe that Nirvana is not a place (inanimate things—chuùng voâ tình) have Buddha- of bliss: Voâ laïc ñieân ñaûo—Nirvana is a nature and can become Buddha, a T’ien-T’ai and permanent place of bliss; however, heretics Cheân-Yen (Shingon) doctrine—Hai toâng Thieân believe that everywhere including nirvana as no Thai vaø Chaân Ngoân laäp ra lyù “Ngay caû chuùng voâ

pleasure, but suffering—Nieát baøn laø nôi cuûa an the ten heretic sects which denies Buddhist cause laïc; tuy nhieân taø ñaïo laïi cho raèng moïi nôi keå caû and effect and holding that things happen Nieát baøn ñeàu khoå chöù khoâng vui. spontaneously—Moät trong möôøi phaùi ngoaïi ñaïo, Heretics believe that Nirvana is not pure: khöôùc töø lyù nhaân quaû cuûa nhaø Phaät vaø cho raèng Voâ tònh ñieân ñaûo—Nirvana is pure; however, vaïn phaùp xaõy ra moät caùch töï nhieân. heretics believe that everything is impure—Nieát Heretical (a): Dò giaùo. baøn laø thanh tònh; tuy nhieân, taø ñaïo cho raèng ngay Heretical doctrines: Ngoaïi phaùp. caû Nieát baøn cuõng baát tònh. Heretical followers of Mahayana: Phöông Heretics believe that Nirvana is not a real Quaûng Ñaïo Nhaân—Heretical followers of Buddha-nature: Voâ ngaõ ñieân ñaûo—Nirvana is a Mahayana, who hold a false doctrine of the Void, real Buddha-nature; however, heretics believe teaching it as total non-existence, or nihilism— that there is no such Buddha-nature—Nieát baøn laø Ngoaïi ñaïo phuï vaøo Ñaïi Thöøa chaáp vaøo lyù “khoâng chaân Phaät taùnh; tuy nhieân taø ñaïo cho raèng laøm gì kieán”. coù caùi Phaät taùnh. Heretical morality: Taø giôùi—See Four Heretics believe in permanence: Thöôøng ñieân bandhanas (B). ñaûo—This is one of the eight upside-down views Heretical precepts: Taø giôùi—Heretical rules. which belongs to the

four upside-down views for Heretical rules: Taø giôùi—See Two grades of ordinary people—Ñaây laø moät trong taùm ñieân ñaûo commandments (A). thuoäc Phaøm phu Töù Ñieân Ñaûo—See Four upside- Heretical ways: Taø nhôn phaùp—See Ten downs, and Eight upside-down views (A). disturbers of the religious life. Heretics believe in personality: Ngaõ ñieân Hermann Oldenberg: An eminent German ñaûo—This is one of the eight upside-down views Vedic scholar in nineteenth century, credited for which belongs to the four upside-down views for editing the entire “Vinaya Pitaka.” He was a great ordinary people—Ñaây laø moät trong taùm ñieân ñaûo vedic scholar and has set the standard for the thuoäc Phaøm phu Töù Ñieân Ñaûo—See Four upside- critical editions and interpretations of Rigveda. downs, and Eight upside-down views (A). His learned introduction to the Vinaya-pitaka Heretics believe in pleasure: Laïc ñieân ñaûo— brought the Discipline of the Buddhist Order to This is one of the eight upside-down views which the forefront and a new field was opened for belongs to the four upside-down views for Buddhist ecclesiastical studies. The Vinaya-pitaka ordinary people—Ñaây laø moät trong taùm ñieân ñaûo was published during the period from 1879 to thuoäc Phaøm phu Töù Ñieân Ñaûo—See Four upside- 1883 and his English translations of the downs, and Eight upside-down views (A). Patimokkha, the Mahavagga and the Cullavagga, Heretics believe in purity: Tònh ñieân ñaûo— in collaboration with Rhys Davids, appeared in This is one of the eight upside-down views which Volumes XIII, XVII, and XX of the Sacred Books belongs to the four upside-down views for of the East (1881-1885). His other celebrated ordinary people—Ñaây laø moät trong taùm ñieân ñaûo work, The Buddha, was translated into English by thuoäc Phaøm phu Töù Ñieân Ñaûo—See Four upside- Hoey in the year 1882. This was the first textbook downs, and Eight upside-down views (A). in Europe based wholly on first-hand Pali sources. Heretics’ Denial of material existence: Saéc His other major works were the editions of the Khoâng Ngoaïi Ñaïo—One of the ten kinds of Thera-Theri-Gatha (1883), the Dipavamsa (Text heretics, who denied material existence, and and English translation, 1897), and Literatur des consequently sought self-control, or nirvana—Moät alten Indien. Apart from these solid works, trong möôøi loaïi ngoaïi ñaïo, phuû nhaän saéc höõu, tìm Oldenberg has many learned articles to his credit. caàu söï töï kieåm soaùt vaø cho raèng ñaây laø nieát baøn His erudition in Vedic literature helped him to (duøng saéc phaù höõu duïc, duøng khoâng phaù saéc höõu). establish the relation between Pali literature and Heretic sect that holds things happen the Vedas. His original suggestion that the spontaneously: Töï Nhieân Ngoaïi Ñaïo—One of introduction to the Samanna-phala-sutta is an

initiation of the Yajnavalkya-Janaka dialogue in Nhò Chöông: “Cuùng döôøng Tam Theá Chö Phaät, the Bhradaranyaka Upanisad, and his contention chaúng baèng cuùng döôøng moät vò voâ taâm ñaïo nhaân). that the Pali Jatakas are akin to the Akhyana Hermitage: hymns of the Regveda are examples of this—Moät 1) Asram or Asrama (skt)—Monastery—Tònh xaù hoïc giaû ngöôøi Ñöùc noåi tieáng kinh Veä Ñaø vaøo theá (Phaïm uyeån)—A place where celibate kyû thöù 19, coù coâng trong vieäc thu thaäp toaøn boä discipline is practiced. A living place for “Luaät Taïng.” OÂng laø moät

hoïc giaû vó ñaïi veà Kinh hermits—Am hay coác daønh cho aån só. Veä Ñaø vaø laø ngöôøi ñaõ ñaët ra nhöõng tieâu chuaån cho 2) Aranyaka (skt)—Live in retirement—A lan vieäc bình phaåm vaø giaûi thích Rigveda. Baøi giôùi nhaõ—Nhaøn cö. thieäu uyeân baùc cuûa oâng trong boä Luaät Taïng ñaõ Hero in difficulty or at the end of his life: ñöa Giôùi Luaät cuûa Phaät giaùo leân haøng ñaàu vaø môû Anh huøng maït loä (anh huøng gaëp luùc cuøng ñöôøng). ra moät laõnh vöïc môùi cho vieäc tìm hieåu Taêng hoäi Hero of the Trailokya: The Buddha—Tam giôùi Phaät giaùo. Luaät Taïng ñöôïc xuaát baûn trong thôøi huøng, yù noùi Ñöùc Phaät. gian töø naêm 1879 ñeán 1883, vaø caùc baûn dòch ra Heroes do not wait for favorable Anh ngöõ cuûa oâng veà caùc boä Giôùi Boån, Ñaïi Phaåm, Tieåu Phaåm vôùi söï coäng taùc cuûa Rhys Davids, ñaõ circumstances, they create them: Anh huøng ñöôïc ñöa vaøo caùc cuoán soá 13, 17, vaø 20 cuûa boä taïo thôøi theá. Thaùnh Thö Phöông Ñoâng. Moät cuoán saùch noåi Heroic (a): Anh huøng tính. tieáng khaùc cuûa oâng, “Ñöùc Phaät,” ñaõ ñöôïc Hoey Heroic posture of the Buddha: With his feet dòch ra tieáng Anh vaøo naêm 1882. Ñaây laø cuoán and thighs soles upward—Kieän duõng toïa, theá ngoài saùch giaùo khoa ñaàu tieân ôû AÂu Chaâu ñöôïc caên cöù oai nghi cuûa Ñöùc Phaät trong theá ngoài maø hai loøng hoaøn toaøn treân caùc tö lieäu tieáng Pali. Caùc coâng baøn chaân ñeàu ngöûa leân treân. trình quan troïng khaùc cuûa oâng laø vieäc xuaát baûn Heroine: Anh thö (caân quaéc anh huøng, töùc laø anh caùc boä Tröôûng Laõo Taêng-Ni Keä vaøo naêm 1883, boä huøng quaán khaên, hay nöõ anh huøng). “Ñaûo Söû,” nguyeân baûn dòch tieáng Anh naêm 1897, Herrigel, Eugen (1884-1955): German author vaø Literatur des Alten Indien. Ngoaøi nhöõng taùc who traveled to Japan and studied archery. He phaåm lôùn naøy, Oldenberg coøn coù nhieàu baøi vieát subsequently wrote a book entitled “Zen and the uyeân baùc veà vaên hoïc Veä Ñaø ñaõ giuùp oâng xaùc laäp Art of Archery.” He later returned to Germany moái quan heä giöõa vaên hoïc Pali vaø kinh Veä Ñaø. and reportedly became an enthusiastic member of Nhaän xeùt xaùc ñaùng cuûa oâng cho raèng phaàn môû the Nazi Party—Moät taùc giaû ngöôøi Ñöùc, ngöôøi ñaõ ñaàu kinh “Sa Moân Quaû” laø söï moâ phoûng cuoäc ñoái du haønh sang Nhaät Baûn vaø hoïc veà ngaønh baén thoaïi giöõa Yajnavalkya vaø Janaka trong cuoán cung. Sau ñoù oâng vieát quyeån saùch nha ñeà “Thieàn Bhradaranyaka Upanisad, vaø luaän ñieåm cuûa oâng vaø Ngheä Thuaät Baén Cung.” Sau naøy oâng trôû veà cho raèng boä Tuùc Sanh Chuyeän Pali gaàn gioáng vôùi Ñöùc vaø theo töôøng thuaät thì oâng ñaõ trôû thaønh caùc baøi tuïng Akhyana trong Thaùnh kinh Veä Ñaø laø thaønh vieân ñaéc löïc cuûa ñaûng Phaùt Xít Ñöùc “Nazi.” nhöõng thí duï. Heruka (skt): A Sanskrit term for “Blood Hermaphrodite: Bieán Baát Nam—Hoaøng moân— Drinker.” A general term in Tibetan tantric One of the five kinds of impotent males or Buddhism for a wrathful meditational deity. It is eunuchs—Bieán Baát Nam hay loaïi gaëp nam thì nöõ particularly applied to the Buddha caên khôûi, maø gaëp nöõ thì nam caên khôûi. Moät trong Cakrasamvara—Thuaät ngöõ Baéc Phaïn coù nghóa laø naêm loaïi baát nam—See Five kinds of eunuchs. “Keû uoáng huyeát.” Moät thuaät ngöõ toång quaùt trong Hermit (n): Hermitage—AÅn só (ñaïo só). Phaät giaùo Taây Taïng duøng ñeå chæ moät linh thaàn

döõ Hermit with an empty mind: Voâ Taâm Ñaïo tôïn trong thieàn. Ñaëc bieät chæ Ñöùc Phaät Nhaân—The hermet or saint in ecstatic Cakrasamvara. contemplation, as with empty mind he becomes Hesitate about something: Do döï veà vieäc gì. the receptacle of mystic influences—Caùc baäc aån Hesitating: Löøng khöøng—Undecided— tu hay Thaùnh nhaân khoâng coøn nieäm töôùng, sôû caàu, Wavering. maø chæ chuyeân taâm vaøo yeáu phaùp (Kinh Töù Thaäp

Hesitation: Söï do döï. Saùu vò naày luoân tìm caùch kình choáng vôùi Ñöùc Heterodox (a): Taø vaïy—Deflected— Phaät—See Six heterodox teachers. Erroneous—Depraved. Heterodox teachings: Taø giaùo. Heterodox attachment: Taø chaáp. Heterodox thought: Taø tö duy. Heterodox clouds: Clouds of falsity ot Heterodox view: Evil view—Khoâng kieán—See heterodoxy, which cover over the Buddha-nature Wrong views. of sentient beings—Taø vaân che phuû Phaät taùnh nôi Heterodox way: Mithya maørga (skt)—Taø ñaïo. chuùng sanh. Heterodox way of obtaining a living on part Heterodox contemplation: Taø quaùn. of a monk: Taø Meänh—Heterodox or improper Heterodox fanning: Taø Phieán—Quaït taø, duøng way to obtain a living on the part of a monk by taø ñaïo ñeå kích ñoäng nhaân taâm—To influence doing work by his hands, by astrology, his wits, people by flase doctrine. flattery, magic, etc.—Tyø Kheo khoâng khaát thöïc Heterodox ideas: YÙ töôûng taø vaïy. ñeå töï soáng nhö giôùi luaät ñaõ quy ñònh maø sinh soáng Heterodox masters: Sö Ngoaïi Ñaïo—See Six baèng phöông caùch taø vaïy, laøm nhöõng ngheà bò giôùi heterodox teachers. luaät caám. Moät vò sö ñi laøm kieám tieàn, xem queû, duøng taøi ñeå sinh soáng, nònh bôï, laøm aûo thuaät, xin Heterodox means of living: Haï khaåu thöïc— aên hay caàu ñöôïc boá thí cuùng döôøng, vaân vaân. ** There are four heterodox ways of living, i.e. for a See Four improper ways of obtaining a living on monk to earn his livelihood by bending down to the part of a monk. cultivate the land, collect herbs, etc.—Coù boán caùch taø maïng sinh soáng cuûa moät vò Taêng baèng Heterodox way of teaching: Taø Meänh Thuyeát caùch caøy ruoäng hay boác thuoác, vaân vaân. Phaùp—Heterodox way of preaching for the 1) A monk or nun earns his or her living by purpose of making a living—Thuyeát phaùp laáy tieàn bending down to cultivate the land: Taêng Ni kieám soáng laø taø meänh thuyeát phaùp. laøm vieäc kieám soáng. Heterodoxy: Taø kieán. 2) Colect herbs for a living; however, collecting Heterogenous: Hybrid—Mixed—Variegated— herbs to save human lives is in compliance Taïp nhaïp. with the Compassion which the Buddha had Heterogeneous effect produced by taught: Boác thuoác kieám soáng; tuy nhieân neáu heterogeneous cause: Dò Thuïc Quaû—Fruit boác thuoác vì nhaân ñaïo cöùu ngöôøi laø ñuùng vôùi ripening differently, i.e. in another incarnation, or loøng bi maãn Phaät daïy. life, e.g. the condition of the eye and other organs 3) Another wrong way of earning a living is to now resulting from specific sins or otherwise in look up and telling or guessing as in previous existence—Quaû baùo khaùc thôøi maø chín, astrology: Xem thieân vaên—Moät loái soáng taø nhö trong moät kieáp taùi sanh naøo ñoù thì do caùi nhaân maïng khaùc laø xem thieân vaên. ñôøi tröôùc maø nguõ caên ñôøi naày seõ xaáu, ñeïp, thoâng 4) Fortune-telling: Ngheânh Khaåu Thöïc (boùi minh, ngu ñoän (chöù

khoâng phaûi laø thieän aùc nöõa, do queû). ñoù môùi goïi laø dò thuïc quaû). Heterodox nature: Taø tính. Hetu (skt & p): EÂ Ñoâ—Nhaân—Cause— Heterodox propaganda: To influence people Antecedent condition—Accumulated karma— by false doctrines—Tuyeân truyeàn taø giaùo. Producing cause—Motive—Impulse—Cause of. Heterodox reflection: Taø tö duy. 1) Logical reason: Reason for—Nhaân (ñoäng löïc Heterodox teachers: Ngoaïi ñaïo sö—The six ñaàu tieân laøm sinh ra keát quaû hoaëc ñöa ñeán heretical masters, or the six tirthikas or heterodox haäu quaû naøo ñoù). teachers in India at the time of the Buddha. These 2) Cause: Reason—Nguyeân nhaân—Nguyeân six always sought to rival Buddha—Chæ saùu vò sö nhaân hay caùi ñi ôû tröôùc; ñieàu kieän, lyù do, ngoaïi ñaïo ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi theá. nguyeân lyù.—Cause, antecedent, condition; reason, principle

Hetupaccaya (p): Nhôn duyeân. cause or logical reasoning or logic with its Hetupratyaya (skt): EÂ Baùt La Ñeå Daõ—Nguyeân syllogistic method of the proposition, the reason, Nhaân. the example—Tieáng Phaïn “Hetuvidya,” thuoäc veà 1) Causes and conditions: Nhôn duyeân (chaùnh khoa lyù luaän hoïc, laäp ra phaùp ba chi (toâng, nhaân vaø phuï)—A directly responsible vaø duï). circumstance—A causal connection—A 1) The method of proposition: Toâng. circumstance that is a direct cause—Primary 2) The method of reason: Nhaân. and secondary cause. 3) The method of example: Duï. 2) Hetupratyaya means causation or causality. Hetuvidya-sastra (skt): Nhaân Minh Luaän—One Hetu and pratyaya are really synonymous; of the Pancavidya-sastra, a treatise explaining however, hetu is regarded as a more intimate causality, or the nature of truth and error—Moät and efficient agency of causation than a trong Nguõ Minh Luaän, lyù luaän veà baûn chaát cuûa söï Pratyaya: Hetupratyaya nghóa laø nguyeân nhaân thaät vaø söï sai laàm. hay nguyeân nhaân tính hay tính nhaân duyeân. Hetuvidyanyaya-dvara-sastra (skt): Nhaân Hetu vaø Pratyaya thöïc ra ñoàng nghóa vôùi Minh Chaùnh Lyù Luaän—A treatise composed by nhau. Tuy nhieân, hetu ñöôïc xem laø moät nhaân Dignaga, translated into Chinese by I-Ching toá thaâm saâu vaø hieäu quaû hôn Pratyaya. during the T’ang dynasty—Boä luaän veà lyù luaän hoïc 3) The original or fundamental cause which ñöôïc Ngaøi Traàn Na bieân soaïn vaø ngaøi Nghóa Tònh produces phenomena, such as karma or dòch sang Hoa Ngöõ vaøo thôøi nhaø Ñöôøng. reincarnation. Every cause has its fruit or Hetuvikalpa (skt): Nhaân phaân bieät— consequences: Nhaân caên baûn taïo ra nghieäp Discriminating cause. quaû vaø söï taùi sanh. Heã gaây nhaân aét gaët quaû. Hevajra-tantra: An important tantric text that ** See Four causations. exists in Sanskrit, Tibetan, and Chinese versions. Hetupratyaya-hetu (skt): Nhaân Duyeân—The It is classified in Tibet as belonging to the general law of causation. The causative “highest yoga tantra” (anuttara-yoga-tantra) class influences for being reborn as a human beings— of tantra. Its main buddha is Hevjra, and it is Luaät toång quaùt veà nhaân duyeân. Nhöõng nhaân aûnh particularly important in the Sakyapa order of höôûng ñeán vieäc taùi sanh trôû laïi coõi ngöôøi. Tibetan Buddhism, in which it is the basis of its 1) A primary cause—A root-cause. A seed is a “path and result” (lam bras)

system of meditative primary cause (hetu): Hetu (skt)—Nhaân. training. The central teaching of the tantra is the 2) An environmental or secondary cause. Rain, “inseparability of cyclic existence and nirvana”— dew, farmer, etc, are the environmental or Moät baûn kinh maät chuù quan troïng baèng Phaïn ngöõ, secondary cause (pratyaya): Pratyaya (skt)— Taïng ngöõ vaø Hoa ngöõ. Baûn kinh naøy ñöôïc xeáp Duyeân. loaïi trong Phaät giaùo Taây Taïng laø thuoäc vaøo loaïi ** See Four causations. “Maät chuù toái thöôïng” trong caùc loaïi maät chuù. Vò Hetuvadapurva Sthavirah (skt): EÂ Ñaâu Baø Ñaø Phaät chính trong maät chuù naøy laø Phaät Hevjra, vaø Boä—The first school of the Sthaviras treating of ñaëc bieät quan troïng ñoái vôùi tröôøng phaùi Sakyapa causality, or hetuvada. It was a subdivision of the cuûa Phaät giaùo Taây Taïng, trong ñoù laáy söï tu taäp heä sarvastivadah—Phaùi Nguyeân Thuûy Thöôïng Toïa thoáng thieàn ñònh laøm caên baûn veà “ñaïo quaû” (lam Boä, moät trong nhöõng chi phaùi cuûa Ñaïi Chuùng bras) cuûa noù. Boä—See Sarvastivada (Ñaïi Chuùng Boä), and Heyday (n): Thôøi cöïc thònh. Sthaviravadin (Thöôïng Toïa Boä). Heyday of youth: Hoa nieân. Hetu-vadinah (skt): Thuyeát Nhaân Boä—Töông töï Hi (jap): Karuna (skt)— Bi—See Compassion. nhö Thuyeát Nhöùt Thieát Höõu Boä—Similar to Hidden: Secret—Occult—Esoteric—Bí. Sarvastivadah—See Sarvastivadah. Hidden challenges: AÙm Khaûo—Nhöõng khaûo Hetuvidya (skt): EÂ Ñoâ Phí Ñaø—Nhaân Minh— ñaûo thaàm laëng—Hidden or silent testing The logically reasoning of a cause. The science of

conditions—See Two kinds of challenges, and Six Hiei (jap): Nuùi Tyû Xan (phaùi Tyû Xan Sôn)—See types of testing condition ( 6 ). Hieizan. Hidden testing conditions: AÙm khaûo—See Six Hieizan (jap): The mountain near Kyoto where types of testing condition ( 6 ). Saicho (767-822) built a monastery that became Hidden treasury: Phuïc taïng—According to the the headquarters of the Japanese Tendai school, Flower Adornment Sutra, Chapter 38, there are one of the most influential traditions of medieval ten kinds of hidden treasury of Enlightening Japanese Buddhism. Beings. Enlightening Beings who abide by these Hien Quang Zen Master: Thieàn Sö Hieän can attain the treasury of truth of supreme Quang (?-1221)—A Vietnamese Zen master from knowledge of Buddhas, and can tame all sentient Thaêng Long, North Vietnam. At the age of 11, he beings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù left home and became a disciple of Zen master möôøi phuïc taïng (kho taøng aån kín) cuûa chö ñaïi Boà Thöôøng Chieáu. After his master passed away, he Taùt. Chö ñaïi Boà Taùt aån trong nhöõng kho taøng aån met and became a disciple of Zen master Trí kín naày coù theå ñaït ñöôïc trí hueä voâ thöôïng cuûa chö Thoâng. He was the dharma heir of the fourteenth Phaät vaø ñoàng thôøi coù khaû naêng thuaàn hoùa chuùng generation of the Wu-Yun-T’ung Zen Sect. He sanh—See Ten kinds of hidden treasury of passed away in 1221—Thieàn sö Vieät Nam, queâ ôû Enlightening Beings. Thaêng Long, Baéc Vieät. Luùc 11 tuoåi ngaøi xuaát gia Hide: AÅn—Daáu—Conceal—Retire. vaø trôû thaønh ñeä töû cuûa Thieàn sö Thöôøng Chieáu. Hide belongings of another person: Daáu ñoà Sau khi thaày thò tòch, ngaøi gaëp vaø trôû thaønh ñeä töû cuûa ai—A Bhiksu or Bhiksuni who hides the cuûa Thieàn sö Trí Thoâng. Ngaøi laø phaùp töû ñôøi thöù belongings of

another person causing that person 14 doøng Thieàn Voâ Ngoân Thoâng. Ngaøi thò tòch naêm to be anxious and fearful, commits an Expression 1221. of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni Hierachical (a): Coù toân ti, coù thöù baäc. naøo daáu ñoà ñaït cuûa ngöôøi khaùc laøm cho ngöôøi aáy Higan (jap): Leã Thu Phaân. lo laéng sôï seät, laø phaïm giôùi Ba Daät Ñeà hay giôùi Higashihonganji (jap): Chuøa Ñoâng Boån Nguyeän Ñoïa (phaûi phaùt loà saùm hoái). (Nhaät Baûn). Hide from the world: AÅn daät—Retire from the Higashiyama (jap): Vuøng Ñoâng Sôn (Nhaät Baûn). world or seclude oneself from the society. Hige-Kyo (jap): Karuna-pundarika-sutra (skt)— Hide oneself: Che hình daáu boùng (naëc aûnh taøng The sutra of the Flower of Compassion—Bi Hoa hình, hay laø troán traùnh aån daät). Kinh. Hiding own unwholesome deeds: Che daáu aùc High: Eminent—Lofty—Cao. nghieäp cuûa chính mình—Those who keep their High aim: Elevated mind—Ñaïi chí. unwholesome deeds hidden, lying about it when High aspiration: Nhöõng hoaøi baûo to lôùn anyone asks about them, let alone if these deeds were not asked, then certainly their wickedness High and deep: Cao thaâm. would never be revealed. This condition High and large: Loàng loäng. represents people who are pretenders, those who High aspiration: Hoaøi baûo to lôùn. tricked others into believing they are saints. They High capacity: Clever—Thöôïng Caên—See are people of no shame in self or before others—Three cultivated levels. Haïng ngöôøi coù ai hoûi ñeán caùi xaáu cuûa mình thì High discipline: Kyõ luaät cao. che daáu, huoáng laø khoâng hoûi! Ñaây laø loãi doái traù, High-mindedness: Auddhatya (skt)—Traïo cöû— xaûo quyeät, löøa gaït cho ngöôøi ta töôûng mình laø baäc See Seventy-five dharmas of the Abhidharma Thaùnh. Haïng ngöôøi naày ñöôïc goïi laø ngöôøi khoâng Kosa. bieát taøm quí—See Four types of persons (D). High opinion of one's self: Abhimana (skt)— Hiding something inside: Mraksha (skt)—Phuù Taêng thöôïng maïn—Haughtiness—Self conceit— (che daáu)—Covering—See Fifty-one Dharmas See Abhimana. interactive with the Mind.

High powered and high salaried: Quyeàn cao quaûng ñaïi cuûa Ñöùc Nhö Lai, "Ñaïi chuùng neân bieát loäc troïng (quyeàn cuõng nhieàu maø boång loäc cuõng Thanh Vaên thöøa do lôøi ngöôøi khaùc maø ñöôïc toû nhieàu). ngoä, trí hueä heïp keùm. Laïi coù Ñoäc Giaùc thöøa toû High quality: Thöôïng phaåm. ngoä chaúng do thaày, ñaïi chuùng neân hoïc." Nhöõng ngöôøi thích thaéng ñaïo nghe lôøi naày xong lieàn boû High standard of intellectual inquiry: Trình Thanh Vaên thöøa maø tu Ñoäc Giaùc thöøa—See Four ñoä trí tueä uyeân thaâm. great voices from the power of the virtuous High virtues: Chí ñöùc. qualities of Buddha. Higher bonds of desire: Nguõ Thöôïng Phaàn Higher wholesome deeds: Lôïi söû—There are Kieát Söû—According to the Sangiti Sutta in the five higher wholesome deeds—Coù naêm thieän Long Discourses of the Buddha and Kosa Sastra, nghieäp—See Five higher wholesome deeds. there are five higher bonds of desire still exist in Highest aims: Elevated mind—Ñaïi chí. the upper realms of form and formlessness, for they fetter beings to aggregates, etc., produced in Highest bliss: Ñeä nhaát nghóa laïc—Hyû laïc toái the higher forms of becoming—Theo Kinh Phuùng thöôïng hay Nieát Baøn—Nirvana—See Nirvana. Tuïng trong Tröôøng Boä Kinh vaø Caâu Xaù Luaän, coù Highest class: Superior

class—Thöôïng boái. naêm phaàn keát sinh khôûi trong caùc caûnh giôùi cao Highest class of goodness rewarded with the hôn cuûa saéc giôùi vaø voâ saéc giôùi hay nguõ thöôïng deva life: Thieân ñaïo—Do nghieäp laønh baäc treân phaàn keát vì chuùng troùi buoäc höõu tình vaøo nguõ uaån maø böôùc tôùi—See Three good upward states of ñeå sanh vaøo caùc coõi cao—See Five higher bonds existence. of desire. Highest class great cart: Ñaúng Nhöùt Ñaïi Xa— Higher Dharma: Vi dieäu phaùp. According to the Lotus Sutra, this is the highest Higher gati: Thöôïng thuù—The higher directions class great cart, i.e. universal salvation—Theo of transmigration. Kinh Phaùp Hoa (Phaåm Thí Duï), ñaây laø chieác xe Higher Hinayana: Satyasiddhi—Phaù Tính Traâu Traéng maø vò tröôûng giaû duøng ñeå daãn duï caùc Toâng—Everything has not a nature of its own— con trong nhaø löûa tam giôùi, vì nhö phöông tieän ñeå See Four kinds of inference in logic (A). phoå cöùu chuùng sanh—See Universal Salvation. Higher Mahayana: Hieån Thöïc Toâng—All Highest disciplinary process: Theá Ñeä Nhaát comes from the bhutatathata—Revelation of Phaùp—The fourth and the highest disciplinary reality—See Four kinds of inference in logic (A). process—Gia Haïnh thöù tö cuõng laø gia haïnh cao Higher morality: Giôùi luaät cao thöôïng—See nhöùt trong boán gia haïnh—See Four good roots Four kinds of higher morality. (C). Higher spiritual being: Devas (skt)—Gods— Highest divine beings: Thieân Toân. Genius—Thieân—See Seven states of sentient 1) The most honoured among devas: Baäc toân beings. quyù nhöùt cuûa chö Thieân. 2) The Maharaja protectors of Buddhism and Higher vehicle: Thöôïng Thöøa—This is one of others in the sense of honoured devas: Thieân the four great voices of the Buddha, “You should vöông hoä phaùp vaø nhöõng baäc toân quyù khaùc know that those in the vehicle of listeners follow cuûa chö Thieân. the words of others to understand; their 3) Title applied by the Taosits to their divinities: knowledge and wisdom is narrow and inferior. Nhöõng baäc Thaàn Thaùnh cuûa nhöõng ngöôøi theo There is a higher vehicle called the vehicle of the Laõo Giaùo. individually awakened, whose enlightenment 4) A title of the Buddha: Danh hieäu cuûa Ñöùc does not depend on a teacher. You should learn Phaät. it.” Those inclined to a superior path, having heard this voice, give up the path of listeners and Highest fruit: Perfect Buddha enlightenment— cultivate the vehicle of the individually Cöïc quaû. awakened—Ñaây laø moät trong boán aâm thanh Highest heaven of form: Akanistha (skt)—Höõu Ñaûnh Thieân—The highest heaven of form, the

ninth and the last of the fourth dhyana heavens Highest siddhanta: Ñeä Nhaát Nghóa Taát Ñaøn— (Töù thieàn thieân)—Trôøi Saéc cöùu caùnh thieân, coõi Highest universal gift of the Buddha, one of the trôøi saéc giôùi thöù chín, laø coõi trôøi cao nhaát trong Töù four types of siddhanta, the highest Siddhanta or Thieàn Thieân—See Naivasamjnanasamjnayatana Truth, the highest universal gift of Buddha, his and Four immaterial heavens. teaching which awakens the highest capacity in all Highest heaven of the form-realm: beings to attain salvation—Moùn quaø cao quyù vaø Akanisthas (skt)—Saéc cöùu caùnh thieân—See Five bình ñaúng nhaát cuûa Ñöùc Phaät, moät trong töù taát pure-dwelling heavens in the fourth dhyana (I). ñaøn, chaân

lyù cao nhaát cuûa Phaät laøm thöùc tænh khaû Highest incarnations of the six paths: Sanh naêng cao toät cuûa chuùng sanh ñeå ñaït ñöôïc giaûi Thieân—Chuùng sanh cao nhaát trong luïc ñaïo— thoaùt—See Four kinds of siddhanta. Thieân thuù trong luïc thuù (töø vöông thieân ñeán phi Highest stage of enlightenment: töôûng thieân)—See Three kinds of heaven (B). Enlightenment of a Buddha—Cöïc vò. Highest Joy: Sukhavati (skt)—Name of the Pure Highest stages in the Pure Land: Thöôïng Land of Amitabha Buddha—See Amitabha and phaåm Tònh Ñoä—Thöôïng Phaåm Lieân Ñaøi—The Sukhavati. highest stages in the Pure Land where the best Highest knowledge: Anna (p)—Ajnata (skt)— appear as the lotus flowers on the pool of the Highest wisdom—Perfect knowledge—Spiritual seven precious things. When the lotuses open they knowledge—Ñeä nhaát nghóa trí (tueä vieân maõn hay are transformed into beings of the Pure Land— trí tueä cao nhaát). Phaåm cao nhaát treân coõi Tònh Ñoä, nôi maø nhöõng vò Highest of the material heavens: Akanistha vaõng sanh hieän ra nhö nhöõng hoa sen trong ao thaát (skt)—Saéc Cöùu Caùnh Thieân—See Akanistha, baûo. Khi nhöõng hoa sen naày nôû thì caùc vò aáy seõ Nine heavens of the fourth dhyana heaven, and chuyeån hoùa thaønh nhöõng chuùng sanh trong coõi Four dhyana heavens. Tònh Ñoä. Highest meditation: Ñeä nhaát nghóa quaùn—The Highest state of concentration: Haûi AÁn Tam supreme meditation of T'ien-T'ai, the meditation Ma Ñòa—A state of concentration of the highest on the Mean—Pheùp quaùn toái thöôïng cuûa toâng level, mentioned in the Avatamsaka Sutra. The Thieân Thai hay Trung Quaùn (thieàn cuûa toâng Thieân mind is likened to the ocean, which when calm Thai veà Trung Ñaïo)—See Three contemplations. and without a single wave, can reflect everything throughout the cosmos, past, present and future— Highest of the nine stages of birth in the Traïng thaùi taäp trung ôû möùc ñoä cao, ñöôïc noùi ñeán Pure Land: Thöôïng phaåm—The three highest of trong Kinh Hoa Nghieâm, traïng thaùi taâm nhö ñaïi the nine stages of birth in the Pure Land of döông, moät khi tónh laëng vaø khoâng gôïn soùng seõ Amitabha—Ba baäc cao nhaát cuûa vaõng sanh Tònh phaûn chieáu moïi vaät trong vuõ truï, quaù khöù, hieän taïi ñoä—See Nine holy grades of Lotus (C). vaø vò lai. Highest point: Apex—Ultimate or extreme Highest teacher: Guru-deva (skt)—Thaùnh sö. point—Cöïc ñieåm. Highest of the three highest classes: Thöôïng Highest quality of the incarnated beings Phaåm Thöôïng Sanh—See Nine holy grades of with corresponding to karma: Thöôïng phaåm Lotus (C). thöôïng sanh—Reborn in the uppermost of the Highest of the three lowest classes (grades): Lotus grade. The highest quality of the incarnated Haï Phaåm Thöôïng Sanh—See Nine holy grades of beings with corresponding to karma. This is the Lotus (A). highest grade in the Pure Land—Taùi sanh vaøo coõi Highest of the three middle classes: Trung cao nhaát treân Tònh Ñoä (tuøy theo nghieäp löïc). Phaåm Thöôïng Sanh—See Nine holy grades of Highest samadhi practiced by Bodhisattvas: Lotus (B). Nhaát Thieát Nhö Lai Ñònh—Thieàn ñònh cao nhaát Highest truth: Ñeä Nhöùt Nghóa Ñeá—Ñeä Nhöùt ñöôïc caùc vò Boà Taùt tu taäp. Nghóa Taát Ñaøn—One of the four types of siddhanta, the highest Siddhanta or Truth, the

highest universal gift of Buddha, his teaching Noriaka Hakamaya and Shiro Matsumoto, both of which awakens the highest capacity in all beings Komazawa University. The movement to attain salvation. This is also one of the two investigates developments within East Asian truths, the highest truth, the supreme truth or Buddhism in light of the core doctrines of Indian reality, the ultimate meaning, the paramount truth Pali literature and early Mahayana texts, and its in contrast with the seeming; also called Veritable exponents have concluded that many of the most truth, sage-truth, surpassing truth, nirvana, widespread doctrines of East Asian Buddhist bhutatathata, madhya, sunyata, etc.—Moät trong töù traditions are fundamentally incompatible with the taát ñaøn, chaân lyù cao nhaát cuûa Phaät laøm thöùc tænh central tenets of Indian Buddhism. They have khaû naêng cao toät cuûa chuùng sanh ñeå ñaït ñöôïc giaûi generated heated controversy with such thoaùt. Ñaây cuõng laø moät trong hai ñeá, chaân lyù thaâm provocative (khích ñoäng) statements as “Zen is dieäu, teân goïi ñoái laïi vôùi tuïc ñeá. Ñeä nhöùt nghóa ñeá not Buddhism” and “Tathagata-Garbha thought is coøn goïi laø chaân ñeá, Thaéng nghóa ñeá, Nieát baøn, not Buddhism.” They label such substantialist chaân nhö, thöïc töôùng, trung ñaïo, phaùp giôùi, chaân (ngöôøi theo trieát thuyeát thöïc theå) notions as khoâng, vaân vaân (theo Ñaïi Thöøa Nghóa Chöông, ñeä “Tathagata-garbha” and “original awakening” as nhöùt nghóa ñeá coøn goïi laø chaân ñeá, ñoái laïi vôùi tuïc attempts to introduce into Buddhism a doctrine ñeá hay voïng ñeá)—See Four kinds of siddhanta. advocating a truly existent self (atma-vada), Highest universal gift of Buddha: Highest which is explicitly rejected in early Indian Siddhanta—Highest Truth, his teaching which sources—Thuaät ngöõ Nhaät Baûn duøng ñeå chæ “Caáp awakens the highest capacity in all beings to Thieát veà Phaät Giaùo,” moät phong traøo môùi ñaây veà attain salvation—Ñeä nhaát nghóa taát ñaøn. nghieân cöùu Phaät giaùo taïi Nhaät Baûn, ñöôïc Noriaka Highest vehicle: Supreme vehicle—Ñeä nhaát Hakamaya vaø Shiro Matsumoto cuûa tröôøng Ñaïi thöøa—See Mahayana. Hoïc Komazawa daãn ñaàu. Phong traøo naøy xem xeùt söï phaùt trieån giaùo ñieån Phaät giaùo Pali taïi caùc xöù Highest void: Supreme void—The void beyond Ñoâng AÙ vaø kinh vaên Phaät giaùo Ñaïi Thöøa trong thought or discussion—Ñeä Nhöùt Nghóa Khoâng—buoåi ban sô, vaø nhöõng ngöôøi uûng hoä cho phong The highest Void or reality, the Mahayana traøo naøy keát luaän raèng haàu heát nhöõng giaùo thuyeát nirvana, though it is also applied to Hinayana ñaõ ñöôïc truyeàn baù roäng raõi taïi caùc xöù truyeàn nirvana. A conception of the void, or that which is thoáng Phaät giaùo Ñoâng AÙ treân caên baûn khoâng beyond the material, only attained by Buddhas töông hôïp vôùi Phaät giaùo AÁn Ñoä. Nhöõng ngöôøi naøy and bodhisattvas—Caùi khoâng tuyeät ñoái hay Nieát ñaõ laøm phaùt khôûi leân söï tranh luaän noùng boûng vôùi Baøn cuûa Ñaïi Thöøa, duø töø naày cuõng duøng cho Nieát nhöõng lôøi tuyeân boá khích ñoäng nhö “Thieàn toâng Baøn Tieåu Thöøa, nhö caùi khoâng cuûa Tieåu thöøa chæ khoâng phaûi laø Phaät giaùo” vaø “Tö töôûng veà Nhö thieân veà caùi “ñaõn khoâng” maø thoâi. Caùi “khoâng” Lai Taïng khoâng phaûi laø Phaät Giaùo.” Hoï ñaõ daùn maø chö Phaät vaø chö Boà Taùt chöùng ñöôïc laø caùi nhaõn cho nhöõng khaùi nieäm veà

thuyeát thöïc theå nhö “khoâng” ñaõ döùt haún Höõu Voâ, vöôït ngoaøi voøng vaät “Nhö Lai Taïng’ vaø “Boån Giaùc” nhö laø nhöõng coá chaát. gaéng nhaèm giôùi thieäu vaøo Phaät giaùo moät giaùo Highest wisdom: Samyak-sambuddhi or Bodhi thuyeát cho raèng coù moät caùi ngaõ haèng höõu, ñaõ bò (skt)—Highest knowledge—Perfect universal baùc boû thaúng thöøng bôûi caùc taøi lieäu AÁn Ñoä buoåi wisdom—Ñeä nhaát nghóa trí—Chaùnh ñaúng giaùc ban sô. (cuûa moät vò Phaät)—Ñænh taâm—See Ten Hill monk: Sôn Taêng. directional decisions. 1) A monk dwelling apart from monasteries: Highly purified light atmosphere: Thieân Tònh Taêng löõ ôû mieàn sôn daõ xa rôøi söï sung tuùc cuûa Quang Minh phong luaân—See Ten types of chuøa chieàn. characteristics of manifestation of a Buddha (8). 2) A self-deprecatory term used by monks: Taêng Hihan Bukkyo (jap): A Japanese term for löõ töï xöng hoâ moät caùch nhuùn nhöôøng. “Critical Buddhism,” a recent movement in Hill with the stone sutras: Thaïch Kinh Sôn— academic Buddhist Studies in Japan, led by Which are said to have been carved in the Sui

dynasty in Pai-Tai-Shan, west of Cho-Chou, and it represented the original and pure China—Kinh ñöôïc khaéc trong nuùi ñaù Baïch Ñaùi teaching as it was taught by the Buddha. The Sôn, vaøo ñôøi nhaø Tuøy ôû Truïy Chaâu beân Taøu. essence of the teaching is expressed in the Hill of swords: Ñao sôn (nuùi ñao). four noble truths, the doctrine of dependent Hima (skt): Winter—Muøa Ñoâng. arising, the teaching of the ego, the law of karma and the eightfold noble path. Although Himalaya: Hi Maõ laïp sôn—The range of according to Indian Buddhist legends, there mountains which spreads across India, Ladakh, were many Hinayana schools since early Tibet, Nepal, Sikkim and Bhutan. Buddhism, but only eighteen were mentioned Himatala (skt): Hy Ma Ñaùt La—Tuyeát Sôn in the records. Although many of these Haï—According to Eitel in The Dictionary of schools developed their own Abhidharma and Chinese-English Buddhist Terms, this is an Vinayas, but they shared a great deal in ancient kingdom ruled in 43 A.D. by a descendant common, particularly the “four noble truths,” of the Sakya family. Probably the region south of the “dependent arising,” and the “ideal of Kundoot and Issar, north of Hindukush near the individual liberation.” Today the only principal source of the Oxus—Theo Eitel trong “Hinayana” school that survives is Trung Anh Phaät Hoïc Töø Ñieån, Tuyeát Sôn Haï laø Theravada; however, they reject the label moät vöông quoác coå ñöôïc moät ngöôøi thuoäc doøng “Small Vehicle.” This is the term which the doõi Thích Ca cai trò vaøo khoaûng naêm 43 sau Taây Mahayana utilizes to refer to the those who Lòch. Vuøng naày coù leõ naèm veà phía nam Kundoot follow Theravada for they have own vaø Issar, phía baéc cuûa Hindukush, nôi phaùt nguyeân liberation s goal rather than that of all beings. cuûa soâng Oxus. In fact, Hinayana developed between the Hina-dhatu (skt): The low element—The low death of Buddha and the 1st century BC and it realm—Lieät giôùi—See Three dharmas (XIII) (C). represented the original and pure teaching as Hinayana (skt): Tieåu Thöøa—Small Vehicle. it was taught by the Buddha. The essence of (A) An overview of Mahayana—Toång quan veà the teaching is expressed in the four noble Tieåu Thöøa: truths, the doctrine of dependent arising, the

1) Southern or Theravada school—Minor teaching of the ego, the law of karma and the Vehicle—The small or inferior vehicle as eightfold noble path. Nowadays, there exists compared with the greater teaching (Ñaïi only one school named “Theravada”; thöøa). Hinayana is the form of Buddhism however, Buddhists in this school do not which developed after Sakyamuni’s death, at except the label “Hinayana” given to them by about the beginning of the Christian era, the Mahayanists—Tröôøng phaùi Theravada when Mahayana doctrine were introduced. hay Nam Toâng. Tröôøng phaùi Tieåu thöøa ñöôïc The objective is personal salvation. The term thaønh laäp sau khi Ñöùc Phaät nhaäp dieät, vaøo used by Mahayanists to describe their khoaûng kyû nguyeân Thieân Chuùa, cuõng vaøo luùc opponents, who cultivate a doctrine different maø tröôøng phaùi Ñaïi thöøa ñöôïc giôùi thieäu. Cöùu from Mahayana, or whose path is caùnh giaûi thoaùt cuûa Tieåu thöøa laø töï ñoä. Töø characterized as selfish and inferior, and only ñöôïc nhöõng ngöôøi theo Ñaïi Thöøa duøng ñeå for their own benefits. A Sanskrit term for dieãn taû nhöõng ngöôøi tu taäp theo giaùo phaùp “Little or minor (small) Vehicle.” Name of khoâng phaûi laø Ñaïi Thöøa, hoaëc ñöôøng loái tu the earliest system of Buddhist doctrine, taäp cuûa hoï bieåu thò tính töï kyû vaø keùm coõi, vaø opposed to the Mahayana. This is the term chæ vì quyeàn lôïi cuûa rieâng mình maø thoâi. Töø which the Mahayana utilizes to refer to the Baéc Phaïn chæ “Tieåu thöøa hay coã xe nhoû.” Teân those who follow Theravada for they have cuûa moät hoïc thuyeát Phaät giaùo sô khai, ngöôïc own liberation s goal rather than that of all laïi vôùi Ñaïi Thöøa. Ñaây laø moät töø maø beings. In fact, Hinayana developed between Mahayana ñaõ gaùn cho nhöõng ngöôøi tu theo the death of Buddha and the 1st century BC tröôøng phaùi Theravada vì cho raèng nhöõng

ngöôøi naày chæ töï ñoä ñeå trôû thaønh nhöõng A la Theravada or Teaching of the Elders, is the haùn, chöù khoâng ñoä tha. Kyø thaät, Hinayana ra dominant form practiced today in such places ñôøi vaø phaùt trieån töø khi Phaät nhaäp dieät cho as Sri Lanka, Burma, Thailand, Cambodia, ñeán ñaàu theá kyû tröôùc Taây lòch, vaø laø ñaïi dieän and Laos. Theravadins emphasize the cho hoïc thuyeát thuaàn khieát ban ñaàu y nhö lôøi importance of the last “historical” Buddha, Phaät daïy. Ñieàu caên baûn trong giaùo lyù Siddhartha Gautama, and claim to preserve Hinayana laø Töù Dieäu Ñeá, Thaäp nhò nhaân his authentic teaching. This teaching is duyeân, Hoïc thuyeát veà baûn ngaõ, Luaät nhaân canonized as the “Three Baskets,” a group of quaû vaø baùt Chaùnh ñaïo. Maëc duø theo truyeàn texts dating probably from the first century thuyeát Phaät giaùo AÁn Ñoä, coù nhieàu tröôøng phaùi B.C. and written in Pali, a middle Indian Tieåu Thöøa töø buoåi ban sô cuûa Phaät giaùo, language akin to the language the Buddha nhöng chæ coù 18 boä phaùi ñöôïc ghi laïi maø thoâi. himself would have spoken. Classical Duø nhieàu tröôøng phaùi coù luaän taïng vaø luaät Theravada recognizes that there are different taïng cuûa rieâng mình, nhöng hoï raát gioáng nhau goals for different followers. However, its ôû nhieàu ñieåm nhö taát caû ñeàu nhaán maïnh ñeán ideal is the “Arhat,” the disciple who gains “Töù Ñieäu Ñeá,” “Thaäp Nhò Nhaân Duyeân,” vaø enlightenment through meditation on the “Lyù Töôûng Giaûi Thoaùt Caù Nhaân.” Ngaøy nay Buddha’s Dharma, and is released from

the taïi chæ coøn duy nhaát moät tröôøng phaùi toàn taïi laø cycle of rebirth—Ñöùc Phaät ñaõ khoâng chæ ñònh tröôøng phaùi Theravada, tuy nhieân, ngöôøi theo ngöôøi keá vò, vaø sau khi Ngaøi nhaäp Nieát Baøn tröôøng phaùi naøy khoâng chaáp nhaän caùi nhaõn Phaät giaùo khoâng coù giaùo quyeàn trung öông. “Tieåu Thöøa” maø nhöõng ngöôøi theo tröôøng Vôùi doøng thôøi gian vaø söï môû roäng khu vöïc phaùi Ñaïi Thöøa gaùn cho hoï. cuûa caùc truyeàn thoáng, taát nhieân laø coù nhöõng 2) The Buddha did not appoint a successor, and caùi nhìn khaùc nhau veà con ñöôøng Phaät giaùo after his final extinction Buddhism never ñaõ phaùt trieån. Tuy nhieân, nhöõng khaùc bieät nhö again had a central authority. With the theá chöa bao giôø taïo neân moät cuoäc phaân ly veà passage of time and the tradition’s giaùo phaùp, bôûi vì nhöõng quan ñieåm thay ñoåi geographical expansion, it was inevitable that khaùc nhau luoân ñöôïc chaáp nhaän trong Phaät different visions of the Buddhist path giaùo. Chæ vôùi söï thay ñoåi nhöõng giôùi luaät vaø developed. However, such divergences have söï tu taäp, vaø töø ñoù taïo ra söï phaân chia trong never constituted a schism, because varying Taêng Giaø, moät söï phaân ly veà giaùo phaùp coù views are, and always have been, permissible theå ñöôïc taïo ra. Trong Kinh Taïng Pali, ngöôøi in Buddhism. Only by changing the rules of ta noùi raèng tröôùc khi nhaäp dieät, Ñöùc Phaät ñaõ monastic practice, and thereby splitting the khuyeân caùc ñeä töû haõy töï lo lieäu vaø Giaùo Phaùp Sangha, would a schism be created. In the laø “haûi ñaûo” duy nhaát cho hoï veà nöông. . Do Pali Nikayas it is said that before his final ñoù, sau khi Ngaøi nhaäp Nieát Baøn, chö Taêng extinction the Buddha urged his followers to hoïp taïi thaønh Vöông Xaù, baây giôø laø Rajgir ñeå make themselves and the Dharma their only truøng tuïng laïi nhöõng lôøi Phaät daïy. Bieán coá “island” and sole refuge. Accordingly, after naøy ñöôïc ngöôøi ta noùi tôùi nhö laø cuoäc keát taäp his death the members of the Sangha gather kinh ñieån laàn thöù nhaát. Khi Taêng ñoaøn môû in Rajagriha, present day Rajgir, to recite the roäng vaø tö töôûng Phaät giaùo phaùt trieån, ñieàu taát Buddha’s discourses. This event is referred to yeáu laø nhöõng cuoäc tranh caõi seõ dieãn ra. Vaøo as the First Council. As the Sangha spread luùc Nghò Hoäi Keát Taäp Kinh Ñieån laàn thöù hai, and Buddhist thought developed, it was ñöôïc trieäu taäp taïi thaønh Xaù Veä, khoaûng 330 inevitable that disputes would arise. By the naêm tröôùc Taây lòch, ñaõ coù nhieàu phe phaùi time the Second Council was called at Vesali, trong Taêng Giaø, taùch ra theo nhöõng höôùng around 330 B.C., there were many factions in khaùc nhau. Hình thöùc baûo thuû nhaát cuûa Phaät the Sangha pulling in different directions. The giaùo, laø toâng phaùi Phaät giaùo Nguyeân Thuûy most conservative form of Buddhism, the Theravada hay Tröôûng Laõo Boä, noåi baät nhaát

laø taïi caùc xöù Sri Lanka, Mieán Ñieän, Thaùi Lan, Lan cho ñeán theá kyû thöù nhaát tröôùc Taây lòch Cam Boát vaø Laøo. Nhöõng ngöôøi theo toâng phaùi môùi ñöôïc bieân cheùp laïi kinh saùch maø baây giôø Theravada ñaët naëng vai troø quan troïng cuûa vò ñöôïc bieát nhö laø heä Kinh Ñieån Pali. Phaät lòch söû cuoái cuøng, Taát Ñaït Ña Coà Ñaøm, 4) The Theravada tradition was widely practiced vaø tuyeân boá giöõ gìn giaùo phaùp xaùc thaät cuûa in India after the Buddha’s passing away. By Ngaøi.

Giaùo phaùp naøy ñöôïc xeáp ñaët trong the third century B.C., it was established in “Tam Taïng Kinh Ñieån,” moät nhoùm vaên kinh current day Pakistan and Afghanistan, and coù leõ ñöôïc ghi cheùp töø theá kyû thöù nhaát tröôùc took root in Central Asia in the early century Taây lòch, vaø ñöôïc vieát baèng tieáng Pali, moät A.D. However, Muslim invasion in the 11th ngoân ngöõ thuoäc giai caáp trung löu ôû AÁn Ñoä, and 12th centuries virtually extinguished the hôi gioáng ngoân ngöõ maø Ñöùc Phaät thöôøng xöû religion in the Indian sub-continent and in duïng. Toâng phaùi Theravada coå ñieån coâng Central Asia. In the third century B.C., King nhaän coù nhöõng muïc ñích khaùc nhau cuûa tín Asoka of India sent missionaries to Ceylon, ñoà. Tuy nhieân, lyù töôûng cuûa toâng phaùi naøy laø now Sri Lanka, where Buddhism became quaû vò A La Haùn, vò ñeä töû ñaït ñöôïc söï giaùc firmly established. The Theravada tradition ngoä qua tham thieàn treân giaùo phaùp cuûa Ñöùc still flourishes there. From India and from Phaät vaø ñaõ thoaùt ly sanh töû luaân hoài. Ceylon, it spread to Southeast Asia, and is 3) The Buddha spoke to a wide range of people presently strong in Thailand, Burma, from every social, educational, and economic Cambodia and Laos. In recent years the background. His followers varied in Theravada tradition has become more widely disposition, interest and inclination. However, practiced in Malaysia and Singapore. In the thus the Buddha taught according to the 19th century, Western intellectuals became specific group present at each discourse, interested in the Theravada tradition. using words and concepts suitable for their Nowadays, it attracts people from all walks of different levels. The various teachings He life and Theravada monasteries, Dharma gave developed into two principal traditions: centers and retreat sites have been the Theravada and the Mahayana. The established throughout the West. Based on Theravada contains the teachings spoken by the Pali Canon, the Theravada tradition the Buddha to people who were interested in presents Buddha’s teachings by first being free from cyclic existence and attaining explaining the four noble truths, the three liberation. These sutras were passed down higher trainings and the noble eightfold path. orally until the first century B.C., when they The Theravada tradition states that the were written down in Ceylon and became number of people who can become Buddhas what is known now as the Pali Canon—Ñöùc are very few. In our eon, there will be 1,000 Phaät thuyeát phaùp cho raát nhieàu haïng ngöôøi Buddhas, of which Sakyamuni Buddha is the khaùc nhau veà vò trí xaõ hoäi, giaùo duïc vaø ñieàu fourth. The 996 Buddhas-to-be are now kieän kinh teá. Ñeä töû cuûa Ngaøi laïi raát khaùc nhau Bodhisattvas. Thus, as the rest of us won’t veà caên taùnh, sôû thích vaø khuynh höôùng. Tuy become Buddhas, we should aim to become nhieân, Ñöùc Phaät ñaõ tuøy theo töøng nhoùm maø Arhats, those who are free from cyclic ban phaùp thoaïi, Ngaøi söû duïng töø ngöõ thích existence and have attained Nirvana— hôïp cho töøng trình ñoä khaùc nhau cuûa hoï. Truyeàn thoáng Nguyeân Thuûy laø truyeàn thoáng Nhöõng lôøi daïy ña daïng cuûa Ñöùc Phaät ñaõ ñöôïc ñöôïc tu taäp roäng raõi ôû AÁn Ñoä sau khi Ñöùc khai trieån thaønh hai truyeàn thoáng chính: Phaät nhaäp Nieát Baøn. Vaøo theá kyû thöù 3 tröôùc Nguyeân Thuûy vaø Ñaïi Thöøa. Giaùo lyù

Phaät giaùo Taây lòch truyeàn thoáng naøy ñöôïc thieát laäp ôû Nguyeân Thuûy chöùa ñöïng nhöõng lôøi Phaät daïy caùc vuøng maø baây giôø laø Hoài Quoác vaø A Phuù cho nhöõng ngöôøi coù yù höôùng thoaùt khoûi voøng Haõn, ñoàng thôøi cuõng baét reã ôû Trung AÙ vaøo sinh töû luaân hoài vaø ñöôïc giaûi thoaùt hoaøn toaøn. khoaûng ñaàu Taây lòch. Tuy nhieân, cuoäc xaâm Nhöõng baøi kinh naøy ñöôïc truyeàn khaåu ôû Tích laêng cuûa ngöôøi Hoài vaøo khoaûng nhöõng theá kyû

11 vaø 12 haàu nhö huûy dieät toaøn boä Phaät giaùo meditate and dedicate the positive potential treân luïc ñòa AÁn Ñoä vaø vuøng Trung AÙ. Vaøo theá they create for everyone's welfare. Because kyû thöù 3 tröôùc Taây lòch, vua A Duïc ñaõ göûi the Sangha's practice benefits society as a nhöõng ñoaøn truyeàn giaùo tôùi Tích Lan, vuøng whole, the laity happily supply daily maø baây giôø ñöôïc goïi laø Sri Lanka, nôi maø requisites: food, clothing, shelter and Phaät giaùo ñöôïc thieát laäp thaät vöõng chaéc. medicine to the monks. This view of the roles Truyeàn thoáng Theravada vaãn coøn phaùt trieån of Sangha and lay is changing as the röïc rôõ ñeán ngaøy nay. Töø AÁn Ñoä vaø Tích Lan Theravada tradition takes root in the West. Phaät giaùo Nguyeân Thuûy ñaõ lan roäng maïnh meõ Most Western lay Buddhists are interested in ñeán caùc xöù thuoäc vuøng Ñoâng Nam AÙ nhö meditation and many meditate daily before Thaùi Lan, Mieán Ñieän, Cam Boát vaø Laøo. and after going to work. They go to Dharma Trong nhöõng naêm gaàn ñaây truyeàn thoáng Phaät centers for their annual vacation. Some even giaùo nguyeân Thuûy ñöôïc tu taäp moät caùch roäng take several months leave from their job to raõi taïi Maõ Lai vaø Taân Gia Ba. Vaøo theá kyû thöù participate in lengthy retreats. In the West, 19, caùc nhaø trí thöùc Taây phöông baét ñaàu caûm Dharma teachers can be both ordained and thaáy thích thuù heä thoáng giaùo lyù cuûa Phaät giaùo lay, men and women—ÔÛ phöông Taây, thöïc Nguyeân Thuûy. Ngaøy nay Phaät giaùo Nguyeân taäp theo truyeàn thoáng Nguyeân Thuûy raát phoå Thuûy ñaõ thu huùt daân chuùng töø moïi thaønh phaàn thoâng vôùi nhöõng ngöôøi muoán laéng dòu nhöõng cuûa xaõ hoäi, vaø töï vieän, Phaùp vieän cuõng nhö tö töôûng vaø caûm xuùc khoâng kieåm soaùt ñöôïc nhöõng vò trí an döôõng thieàn ñònh thuoäc heä cuûa hoï ñeå taäp trung vaøo nhöõng taâm thaùi tích thoáng Phaät giaùo Nguyeân Thuûy ñaõ ñöôïc thieát cöïc hôn. Nhieàu ngöôøi trong theá giôùi kinh laäp khaép nôi ôû Taây phöông. Döïa theo kinh doanh ñaõ thaáy raèng phöông phaùp "soå töùc ñieån Pali, Phaät giaùo Nguyeân Thuûy trình baøy quaùn" coù taùc duïng voâ cuøng höõu ích cho hoï. giaùo lyù cuûa Ñöùc Phaät vôùi tröôùc nhaát laø Töù Vaø ñoù laø taïi sao coù söï khaùc bieät ñaùng keå giöõa Dieäu Ñeá, Tam Hoïc vaø Baùt Thaùnh Ñaïo. Taêng gia vaø ngöôøi taïi gia trong loái tu taäp Phaät Truyeàn thoáng Phaät giaùo Nguyeân Thuûy noùi phaùp taïi caùc xöù Phaät giaùo Nguyeân Thuûy ôû AÙ raèng soá ngöôøi coù theå chöùng ñöôïc Phaät quaû raát Chaâu vaø caùc truyeàn thoáng Nguyeân Thuûy khaùc ít oûi. Trong thôøi ñaïi cuûa chuùng ta coù 1.000 vò ôû Taây phöông. Taïi caùc xöù Ñoâng Nam AÙ, chö Phaät maø Ñöùc Thích Ca Maâu Ni laø vò Phaät thöù Taêng tinh chuyeân trì giôùi, tu hoïc giaùo lyù, vaø tö. 996 vò coøn laïi ñang laø nhöõng vò Boà Taùt seõ thieàn ñònh roài hoài höôùng nhöõng thieän nghieäp thaønh Phaät trong töông lai. Nhö vaäy soá coøn laïi

ñaõ gaây taïo cho phuùc lôïi cuûa moïi ngöôøi. Vì söï cuûa chuùng ta seõ khoâng thaønh Phaät, chuùng ta tu taäp cuûa Taêng giaø nhaèm lôïi laïc cho toaøn neân höôùng ñeán muïc ñích trôû thaønh nhöõng vò A theå, neân nhöõng ngöôøi taïi gia raát hoan hyû La Haùn, giaûi thoaùt khoûi sanh töû vaø chöùng ñaéc thaønh kính cuùng döôøng cho chö Taêng nhöõng Nieát Baøn. nhu yeáu phaåm haèng ngaøy nhö thöùc aên, ñoà 5) In the West, Theravada practice is popular maëc, choã ôû vaø thuoác men. Quan ñieåm veà vai with people who wish to calm their troø cuûa chö Taêng vaø Phaät töû taïi gia ñang thay uncontrolled thoughts and emotions and to ñoåi taïi nhöõng xöù maø truyeàn thoáng Nguyeân focus on more positive attitudes. Many Thuûy baéc ñaàu beùn reã ôû Taây phöông. Haàu heát people in the business world have found caùc Phaät töû taïi gia taïi caùc xöù Taây phöông raát breathing meditation extremely helpful, so öa thích thieàn ñònh. Raát nhieàu ngöôøi thöïc taäp many of them focus on meditation. And that's thieàn ñònh tröôùc vaø sau giôø laøm vieäc. Haèng why there is a considerable difference naêm trong caùc dòp nghæ pheùp hoï thöôøng ñeán between Sangha and lay people in their way caùc trung taâm Phaät giaùo ñeå tu taäp giaùo lyù vaø of practicing the Dharma in Asian Theravada thieàn ñònh. Coù nhöõng ngöôøi xin nghæ vieäc countries and Theravada traditions in the trong nhieàu thaùng ñeå tham döï vaøo nhöõng West. In Southeast Asian countries, the khoùa aån cö daøi haïn. Taïi Taây phöông, caùc monks keep their precepts purely, study,

Phaùp sö coù theå laø ngöôøi xuaát gia hay taïi gia, Tieåu Thöøa, ngöôïc laïi vôùi trieát lyù "Taùnh Khoâng" ngöôøi nam hay ngöôøi nöõ. trong Ñaïi Thöøa. (B) Differences between Hinayana and Hinayana-eighteen sects: Tieåu Thöøa Thaäp Baùt Mahayana—Nhöõng khaùc bieät giöõa Tieåu Thöøa Boä—Muôøi taùm phaùi Tieåu thöøa—Eighteen sects of vaø Ñaïi Thöøa: Hinayana: 1) The Mahayanists emphasize the universalism (A) Mahasanghikah: Ñaïi Chuùng Boä. See and altruism, develop wisdom and the perfect Mahasanghikah. transformation of all living in the future state; 1) Ekavya-vaharikah: Nhöùt Thuyeát Boä. while the Hinayanists seek for narrow 2) Lokottaravadinah: Thuyeát Xuaát Theá Boä. personal salvation, seek for the destruction of 3) Bahusrutiyah: Ña Vaên Boä. body and mind and extinction in nirvana: Ñaïi 4) Prajanptivadinah: Thuyeát Giaû Boä. Thöøa nhaán maïnh ñeán "vò tha phoå cöùu," phaùt 5) Jetavaniyah (Caityasailah): Cheá Ña Sôn Boä. trieån trí hueä, vaø hoùa ñoä chuùng sanh trong kieáp 6) Aparasailah (Baéc Sôn Truï Boä: Uttarasailah): töông lai; trong khi Tieåu Thöøa chæ mong caàu Taây Sôn Truï Boä. töï ñoä qua söï tòch dieät nôi nieát baøn. 7) Gokulika: Kaukkutikah—Keâ Li Boä. 2) Bodhisattvas in the Mahayana practice six (B) Aryasthavirah: Thöôïng Toïa Boä. paramitas; while for the Arahanship the Four 8) Haimavatah: Tuyeát Sôn Boä. Noble Truths are the foundation teaching, for 9) Sarvastivadah: Thuyeát Nhöùt Thieát Höõu Boä. pratyeka-Buddhahood the twelve nidanas: Boà 10) Vatsiputriyah: Ñoäc Töû Boä. Taùt Ñaïi Thöøa tu haønh luïc ñoä Ba La Maät; 11) Dharmottariyah: Phaùp Thöôïng Boä. trong khi beân Tieåu Thöøa thì A La Haùn laáy Töù 12) Bhadrayaniyah: Hieàn Vò Boä. Dieäu Ñeá laøm boån giaùo, vaø Ñoäc Giaùc laáy Thaäp 13) Sammatiyah: Chính

Löôïng Boä. Nhò Nhaân Duyeân laøm boån giaùo tu haønh. 14) Sannagarikah: Maät Laâm Sôn Boä. 3) To seek for Buddhahood is Mahayana, to 15) Mahisasakah: Hoùa Ñòa Boä. seek for Arahathood, Sravakas or Pratyeka- 16) Dharmaguptah: Phaùp Taïng Boä. buddhahood are Hinayana: Tìm quaû vò Phaät 17) Kasyahpiya: AÅm Quang Boä. laø Ñaïi Thöøa, caàu quaû A La Haùn vaø Bích Chi 18) Sautrantikah: Kinh Löôïng Boä. Phaät laø Tieåu Thöøa. Hinayana-four doctrines: Tieåu Thöøa Töù ** See Hinayana and Mahayana. Moân—Four schools or doctrines of Hinayana— Hinayana Abhidharma: Tieåu Thöøa Luaän— Boán cöûa, boán tröôøng phaùi hay boán giaùo phaùp Tieåu According to Keith in the Dictionary of Chinese Thöøa: Buddhist Terms, the Hinayana sastras, the 1) The door of reality, the existence of all philosophical canon of the Hinayana, now phenomena, the doctrine of being: Tieåu Thöøa supposed consist of some thirty-seven works, the Höõu Moân—Noùi veà lyù “Höõu”. earliest of which is said to be the Gunanirdesa 2) The door of unreality, door of non-existence: sastra before 220 A.D. The date of the Tieåu Thöøa Khoâng Moân—Noùi veà lyù Abhidharma is still unknown to us—Theo Keith “Khoâng”.The door of both reality and trong Töï Ñieån Töø Ngöõ Phaät Giaùo Trung Quoác, thì unreality or relativity of existence and non- nhöõng boä luaän veà trieát lyù cuûa tröôøng phaùi Tieåu existence Thöøa, baây giôø goàm khoaûng chöøng 37 boä, boä luaän 3) The door of both reality and unreality or sôùm nhöùt laø boä “Phaân Bieät Coâng Ñöùc Luaän” ñöôïc relativity of existence and non-existence: bieân soaïn tröôùc naêm 220 sau Taây Lòch. Cho tôùi Tieåu Thöøa Dieäc Höõu Dieäc Khoâng Moân—Noùi baây giôø thì chuùng ta vaãn chöa bieát roõ boä A Tyø Ñaït veà lyù vöøa “Höõu” vöøa “Khoâng”. Ma Luaän hay Vi Dieäu Phaùp ñöôïc bieân soaïn hoài 4) The door of neither, or transcending existence naøo. or non-existence: Tieåu Thöøa Phi Höõu Phi Hinayana doctrine of void: Tieåu Khoâng—The Khoâng Moân—Noùi veà lyù “Phi Höõu,” “Phi Hinayan doctrine of the void, as contrasted with Khoâng”. that of Mahayana—Trieát lyù “Taùnh Khoâng” trong

Hinayana-four major sects: Tieåu Thöøa Töù hai loaïi lyù töôûng tinh thaàn naøy coøn ñöôïc dieãn Boä—According to I-Ching, there are four schools taû baèng moät caùch khaùc nöõa. Lyù töôûng cuûa in HinayanaTheo Nhaát Haïnh thì Tieåu Thöøa coù Nguyeân Thuûy laø Nieát Baøn. Lyù töôûng cuûa Ñaïi boán toâng: Thöøa laø trôû thaønh Phaät. Ñoái vôùi Ñaïi Thöøa thì 1) Arya Mahasanghanikaya: Ñaïi Chuùng Boä—Nieát Baøn khoâng phaûi laø moät lyù töôûng toái cao; A-Li-Da-Maïc-Ha-Taêng-Kyø-Ni-Ca-Da. lyù töôûng toái cao laø ñaït tôùi Phaät taùnh töùc laø tueä 2) Arya-Sthavirah (skt): Thöôïng Toïa Boä—A-Li- giaùc sieâu vieät vaø loøng töø bi. Da-Taát-Tha-Beä-Da. 2) The Hinayanist believes that by the 3) Arya-Mulasarvastivadah (skt): Caên Baûn realization of not-self or un-substantiality of Thuyeát Nhöùt Thieát Höõu Boä—A-Li-Da-Moä- the person, one could attain Nirvana. The La-Taùt-baø-Taát-Ñeå-Baø-Ñaø. Mahayanist maintains that it is not only by the 4) Arya-Sammatiyah (skt): Chaùnh Löôïng Boä— realization of not-self or un-substantiality of A-Li-Da-Tam-Maät-Laät-Ñeå. the person (pudgala-nairatmya), but by the Hinayana and the heretical sects: Tieåu Thöøa realization that all dharmas or elements of Ngoaïi Ñaïo—Tieåu thöøa vaø caùc toâng phaùi ngoaïi existence are

unsubstantial, devoid of any ñaïo. independent reality of their own (dharmas-nairatmya) that one really attains Nirvana. Hinayana and Mahayana: Tieåu Thöøa vaø Ñaïi According to Mahayana, the realization of Thöøa. both pudgala-nairatmya and dharmas- 1) The ideal of Hinayana was Arhatship or nairatmya is necessary for the attainment of attainment of personal enlightenment. The Nirvana—Nguyeân Thuûy tin raèng nhôø chöùng ideal of Mahayana was Bodhisattvayana. nghieäm ñöôïc taùnh voâ ngaõ hoaëc voâ thöïc theå Sravakayana and Pratyekabuddhayana, taùnh cuûa con ngöôøi maø ngöôøi ta coù theå ñaït according to Mahayana aimed at mere ñöôïc Nieát Baøn. Ñaïi Thöøa cho raèng , muoán ñaït individual enlightenment which was a narrow ñeán caûnh giôùi Nieát Baøn chaân chaùnh khoâng ideal. Bodhisattvayana aimed at universal nhöõng chæ caàn chöùng nghieäm veà taùnh voâ ngaõ, enlightenment. It was the destiny of every maø coøn phaûi chöùng nghieäm “phaùp voâ ngaõ individual to become a Buddha. The taùnh,” töùc laø caùc phaùp vaø caùc thaønh toá cuûa söï Bodhisattva ideal of Mahayana was higher; sinh toàn ñeàu khoâng coù taùnh thöïc theå, khoâng that of Hinayana was inferior. The difference coù thöïc theå ñoäc laäp cuûa chính noù, chöøng ñoù in the spiritual ideal of the two is expressed in chuùng ta môùi coù theå ñaït tôùi Nieát Baøn. yet another way. The ideal of Hinayana is 3) The Hinayanist says that man is unable to Nirvana; the ideal of Mahayana is Buddhava, attain Nirvana, because Reality is hidden by the attainment of Buddhahood. The the veil of passion like attachment, aversion, Mahayanist does not consider the attainment delusion. The delusion acts as an obstacle in of Nirvana to be the highest ideal, but the the way of the realization of Nirvana. The attainment of Buddhava, i.e. Prajna or delusion has, therefore, to be removed before transcendental insight and karuna or universal one can attain Nirvana. The afflictions, love to be the highest ideal—Lyù töôûng however, depend for their activity on the Nguyeân Thuûy laø quaû vò A La Haùn, laø söï giaùc belief of an identical person self. It is only by ngoä caù nhaân. Lyù töôûng Ñaïi Thöøa laø Boà Taùt realizing the “not-self or un-substantiality of Thöøa. Theo Phaät giaùo Ñaïi Thöøa thì Thanh the person” that the afflictions or the vaên vaø Duyeân giaùc thöøa chæ caàu ñaït tôùi giaùc obstacles can Nirvana be attained. The ngoä caù nhaân, ñoù laø moät lyù töôûng haïn heïp. removal of delusion is thus connected with Nhöng Boà Taùt thì laáy söï giaùc ngoä cuûa theá the realization of the not-self or un- gian laøm muïc ñích. Ñònh meänh cuûa moãi caù substantiality of the person. The Hinayanist nhaân laø trôû thaønh Phaät. Lyù töôûng Boà Taùt cuûa considers the removal of delusion alone as Ñaïi Thöøa thì cao hôn, vaø lyù töôûng cuûa sufficient for the attainment of Nirvana. The Nguyeân Thuûy thì thaáp hôn. Söï khaùc bieät giöõa

Mahayanist says that Reality is veiled not ngaõ” hoaëc “khoâng taùnh cuûa chö phaùp,” töùc laø only by delusion but also by the veil that söï voâ ngaõ vaø khoâng taùnh cuûa taát caû thaønh toá hides true knowledge (jneyavarana). The cuûa söï sinh toàn. Chính vì tieâu tröø aûo töôûng vaø removal, therefore, of the veil that hides true chöùng nghieäm “voâ ngaõ taùnh” coù söï lieân quan knowledge is also necessary. This is possible maät thieát vôùi nhau neân vieäc deïp boû böùc maøn by the

realization of all dharmas or elements che phuû chaân trí vaø chöùng nghieäm “phaùp voâ of existence are unsubstantial, devoid of any ngaõ taùnh” cuõng coù lieân quan maät thieát vôùi independent reality of their own (dharmas- nhau. Ñaïi Thöøa cho raèng chæ döïa vaøo vieäc nairatmya), or the egolessness emptiness of tieâu tröø aûo töôûng khoâng thoâi chöa ñuû ñeå coù all elements of existence (dharmasunyata). theå ñaït ñöôïc giaûi thoaùt hoaøn toaøn, maø vieäc Just as the removal of delusion is connected deïp boû böùc maøn che phuû chaân trí cuõng laø moät with the realization of the not-self or un- ñieàu raát caàn thieát. substantiality of the person, so the removal of 4) The Hinayanist believed in certain ultimate the veil that hides true knowledge reals, called dharmas. The word dharma in (jneyavarana) is connected with the this sense is difficult to translate. It is realization of all dharmas or elements of sometimes translated as ‘things’. It should be existence are unsubstantial, devoid of any borne in mind that dharmas are not ‘things’ in independent reality of their own (dharmas- the sense of the common sense. ‘Elements of nairatmya). The Mahayanist maintains that existence,’ ‘ultimate reals’ these are better the removal of delusion alone is not sufficient translations of dharmas. Hinayana believes for the attainment of full freedom; the that the world is composed of an unceasing removal of the veil that hides true knowledge flow of certain ultimate dharmas which are (jneyavarana) is also necessary—Nguyeân simple, momentary and impersonal. Most of Thuûy cho raèng sôû dó ngöôøi ta chöa coù theå them are dharmas with signs (samskrta), and chöùng ñaéc Nieát Baøn laø vì Thöïc Taïi bò che daáu some are dharmas without signs (asamskrta). bôûi caùi maøn cuûa nhöõng duïc voïng nhö luyeán According to Mahayana, these dharmas are chaáp, aùc caûm vaø aûo töôûng. Nhöõng haønh ñoäng not ultimate realities at all, but only mental meâ muoäi naøy laø chöôùng ngaïi treân con ñöôøng constructs. Mahayna pointed out that even the ñaït tôùi Nieát Baøn. Vì theá muoán chöùng ñaéc Nieát so-called ultimate dharmas with signs and Baøn ngöôøi ta phaûi khöû tröø meâ voïng. Tuy without signs are dependent upon conditions nhieân, söï taùc ñoäng cuûa caùc aûo töôûng tuøy thuoäc and so relative. Being relative, they are vaøo söï tin töôûng veà moät caùi baûn ngaõ ñoàng devoid of reality (sunya)—Nguyeân Thuûy tin nhaát. Chæ coù söï chöùng nghieäm “voâ ngaõ taùnh,” töôûng vaøo moät soá thöïc höõu toái haäu, goïi laø chö töùc laø taùnh khoâng coù thöïc taïi hoaëc taùnh voâ phaùp. Chöõ Phaùp hieåu theo yù nghóa naøy raát thöïc theå cuûa moät baûn ngaõ caù bieät, môùi coù theå khoù phieân dòch. Coù luùc noù ñöôïc dòch thaønh tröø khöû aûo töôûng hoaëc nhöõng chöôùng ngaïi. “söï vaät” trong Anh ngöõ. Neân nhôù raèng “phaùp” Vaø khi naøo aûo töôûng vaø chöôùng ngaïi bò khöû khoâng phaûi laø “söï vaät” hieåu theo nghóa nhöõng tröø heát thì ngöôøi ta môùi coù theå ñaït ñöôïc caûnh döõ kieän cuûa tri thöùc thoâng thöôøng. Coù theå giôùi Nieát Baøn. Neân vieäc tröø khöû aûo töôûng vaø xem nhöõng töø ngöõ “Nguyeân toá toàn taïi,” “thöïc chöôùng ngaïi vaø “voâ ngaõ taùnh” coù lieân quan höõu toái haäu” laø nhöõng chöõ phieân dòch saùt maät thieát vôùi nhau. nguyeân Thuûy cho raèng chæ nghóa hôn cuûa chöõ “phaùp.” Nguyeân Thuûy cho caàn tröø khöû aûo töôûng laø ñuû ñeå ñaït ñöôïc caûnh raèng theá giôùi ñöôïc caáu thaønh töø

söï löu chuyeån giôùi Nieát Baøn. Ñaïi Thöøa cho raèng Thöïc Taïi khoâng ngöøng cuûa moät soá phaùp roát raùo naøo ñoù, khoâng nhöõng bò che phuû bôûi aûo töôûng, maø coøn caùc phaùp naøy ñôn thuaàn, nhaát thôøi vaø khaùch bò ngaên che bôûi böùc maøn che daáu chaân trí. Vì quan. Trong ñoù ña soá laø “höõu vi phaùp,” vaø theá vieäc thaùo boû böùc maøn che phuû chaân trí moät soá laø “voâ vi phaùp.” Theo Ñaïi Thöøa thì cuõng laø vieäc caàn thieát. Ñieàu naøy coù theå xaûy ra nhöõng phaùp naøy khoâng phaûi laø nhöõng thöïc taïi khi chuùng ta chöùng nghieäm ñöôïc “phaùp voâ toái haäu, maø chæ laø nhöõng söï taïo thaønh do taâm

trí. Ñaïi Thöøa vaïch ra raèng ngay caû nhöõng caùi ñöôïc ñieâu khaéc, nhöõng böùc tranh do trí töôûng goïi laø “höõu vi phaùp” roát raùo vaø “voâ vi phaùp” töôïng tuyeät vôùi ñaõ veõ Ñöùc Phaät vaø nhöõng roát raùo laø tuøy thuoäc vaøo nhöõng ñieàu kieän vaø phöông dieän khaùc nhau cuûa cuoäc ñôøi Ngaøi. chæ töông ñoái. Vì laø töông ñoái cho neân chuùng Ñaïi Thöøa cho raèng con ñöôøng gian nan cuûa trí laø “khoâng coù thöïc theå.” tueä sieâu vieät chæ daønh cho moät soá ít ngöôøi ñaõ 5) Hinayana was intellectual, Mahayana tieán boä cao, nhöng ñoái vôùi haïng trung bình thì devotional also Hinayana was entirely chæ caàn ñaët tín ngöôõng vaøo Ñöùc Phaät cuõng coù intellectual. The main concern of the theå giuùp hoï chöùng ñaéc Nieát Baøn. Ñöùc Phaät Hinayana was to follow the eightfold path ñaõ ñöôïc ngöôøi suøng baùi qua hình thöùc Quaùn taught by the Buddha. In Hinayana, it was the Theá AÂm Boà Taùt, qua Ñöùc Phaät Döôïc Sö, vaø human aspect of the Buddha which was qua ñöông lai haï sanh Di Laëc Toân Phaät. emphasized. In Mahayana Buddha was taken Hinayana partial and gradual method of as Supreme Reality itself that descended on obeying laws and commandments: Tieåu Thöøa earth in human form for the good of mankind. Thieân Tieäm Giôùi—As compared with the full and The concept of supreme reality in Buddhism immediate salvation of Mahayana—Söï tuaân thuû was never as a creator but as Divine Love giôùi luaät töøng phaàn vaø töø töø cuûa Tieåu Thöøa, so vôùi that out of compassion embodied itself in cuï tuùc giôùi vaø töùc thì cöùu ñoä cuûa Ñaïi Thöøa. human form to uplift suffering humanity. He Hinayana sastras: Abhidharma (skt)—Tieåu was worshipped with fervent devotion. The Thöøa Luaän—See Hinayana Abhidharma, and devotion of the Mahayanist gave rise to the Abhidharma. art of sculpture and painting. Beautiful statues Hinayana scriptures: Kinh ñieån Tieåu Thöøa— of Buddha were carved out, and excellent Tieåu Thöøa Taïng—There are Four Agamas or four imaginative pictures representing him and the divisions of the Hinayana scriptures—Coù boán boä various aspects of his life were painted. kinh A Haøm—See Four Agamas, and Twofold Mahayana maintained that the arduous path canon (C). of transcendental wisdom (prajna) was meant only for the advanced few, for the average Hinayana sutras: Tieåu Thöøa Kinh—The man it was devotion to the Buddha which Hinayana Sutras, the four sections of Agama would enable him to attain Nirvana. Buddha Sutras—Kinh ñieån Tieåu Thöøa, ñoù laø boán boä Kinh was worshipped in the form of A Haøm. **See Four Agamas. Avalokitesvara, Medicine Buddha, Amitabha Hinayana teaching: Tieåu Thöøa Taïng Giaùo— and the future Buddha, Maitreya—Nguyeân The Tripitaka or Hinayana teaching for Sravakas

Thuûy thuoäc veà tri thöùc, hoaøn toaøn tri thöùc. Söï and Pratyekabuddhas, the Bodhisattva doctrine quan taâm cuûa tín ñoà Nguyeân Thuûy laø ñi theo being subordinate; it also included the primitive Baùt Thaùnh Ñaïo do Ñöùc Phaät giaûng. Trong sunya doctrine as developed in the Satyasiddhi Nuyeân Thuûy, phöông dieän nhaân taùnh cuûa Ñöùc sastra—Tam Taïng kinh ñieån cho Thanh Vaên, Phaät ñöôïc nhaán maïnh. Trong Ñaïi Thöøa, Ñöùc Duyeân Giaùc vaø Boà Taùt—See Eight T'ien-T'ai Phaät ñöôïc xem laø moät Thöïc Theå toái thöôïng, classifications of Sakyamuni's teaching (A). vì muoán giuùp nhaân loaïi neân ngaøi ñaõ öùng hieän Hinayana-three characteristic marks: Tieåu thaønh thaân ngöôøi ñeå giaùng traàn. Khaùi nieäm veà Thöøa Tam AÁn—The three characteristic marks of moät Thöïc Theå toái thöôïng trong Phaät giaùo all Hinayana sutras: khoâng phaûi laø ñaáng taïo hoùa, maø chæ laø "Töø Bi 1) Impermanence of phenomena: Voâ thöôøng. Thaùnh Thieän" vì muoán giaûi thoaùt cho nhaân **See Impermanence. loaïi ñau khoå maø möôïn hình theå con ngöôøi. 2) The unreality of the ego: Voâ ngaõ. **See Ngaøi ñöôïc suøng baùi vôùi loøng tin noàng nhieät. Anatman. Söï tín ngöôõng cuûa Phaät giaùo ñoà Ñaïi Thöøa theå 3) Nirvana: Nieát Baøn. **See Nirvana. hieän qua ngheä thuaät ñieâu khaéc vaø hoäi hoïa. Hinayana-three major schools: Tieåu Thöøa Nhöõng töôïng phaät trang nghieâm ñeïp ñeõ ñaõ Tam Toâng—Three of the eighteen Hinayana

schools were transported to China—Ba trong soá Phuùng Tuïng trong tröôøng Boä Kinh, coù naêm 18 toâng phaùi Tieåu Thöøa ñaõ ñöôïc truyeàn ñeán Trung trieàn caùi, chuùng laøm chöôùng ngaïi vaø che daáu quoác: thöïc taïi khoûi taâm thöùc—See Five evils in this 1) Abhidharma (skt): Kosa—Caâu Xaù Toâng. world and Five hindrances. 2) Satya-siddhi (skt): Thaønh Thaät Toâng. (E) See Ten hindrances. 3) Vinaya school or the school of Harivaman: Hindrances of the affairs of life: Sinh Luaät Toâng. Chöôùng—See Five hindrances and Five Hinayana's two major classes: Tieåu Thöøa Nhò hindrances to spiritual progress. Boä—Two major classes of Hinayana: Hindrances of affliction: Phieàn naõo chöôùng— 1) Sthaviravadin (skt)—Thöôïng Toïa Boä: School Hoaëc chöôùng—Hinderers or barriers caused by of presbyters. This division is reported to passions, desires, hate, stupidity—Chöôùng gaây have taken place under the leadership of the neân bôûi duïc voïng, ham muoán, haän thuø vaø ngu si— monk named Mahadeva, a hundred years See Three Hinderers (A). after the Buddha's nirvana and during the Hindrances to deliverance: Giaûi thoaùt reign of Asoka. Mahadea's sect became the chöôùng—See Two hindrances (B). Mahasanghika—Thöôïng Toïa Boä ñöôïc bieát Hindrance of the delusive passions to entry döôùi söï laõnh ñaïo cuûa Tyø Kheo Ñaïi Thieân, into truth: Obstruction of the delusive passions moät traêm naêm sau ngaøy Phaät nhaäp dieät, döôùi to entry into truth—Hoaëc chöôùng. trieàu A Duïc. See Mahasanghika. 2) Sarvastivadin (skt)—Ñaïi Chuùng boä: **See Hindrances of grasping: Holding on to the Sarvastivada. reality of self and things and the consequent hindrance to entrance into nirvana—Chaáp chöôùng. Hinayana Zen: Tieåu Thöøa Thieàn—Zen of Small Vehicle—See Five kinds of varieties of Hindrance of ignorance: AÙm Chöôùng— meditation. Chöôùng ngaïi cuûa söï ngu ñoän (chæ tuïng maø khoâng bieát nghóa, hay chæ toïa thieàn maø khoâng

bieát toïa Hinderer (n): Vighna (skt)—Chöôùng ngaïi— thieàn ñeå laøm gì). Barrier—Obstacle— There are three kinds of barriers or hinderers—Coù ba loaïi chöôùng ngaïi— Hindrance of illusive passions: Hoaëc See Mara and Three Hinderers. Chöôùng—The obstruction of the delusive passions to entry into truth, one of the three kinds of Hindrance (n): Avarana or Nìvarana or Varana hindrance—Moät trong tam chöôùng, tham saân si (skt)—Obstacles—Chöôùng ngaïi (söï troùi buoäc bôûi laøm chöôùng ngaïi che laáp chaùnh ñaïo—See Three phieàn naõo goàm coù tham, saân, hoân traàm thuøy mieân, Hinderers. traïo cöû vaø nghi hoaëc)—In Buddhism, hindrances mean the passions or any delusions which hinder Hindrance of ill-will: Vyapada (p)—Saân haän enlightenment. Hindrances that any Buddhist must Trieàn Caùi—See Five hindrances. overcome before achieving enlightenment— Hindrances and impediments: Khuùc maéc. Trong Phaät giaùo, chöôùng ngaïi laø nhöõng tham duïc Hindrance of impurity: Klesavarana (skt) hay meâ môø laøm trôû ngaïi söï giaùc ngoä. Chöôùng ngaïi Barrier of temptation, passion or defilement— maø baát cöù Phaät töû naøo cuõng ñeàu phaûi vöôït qua. Hindrance on spiritual progress—Phieàn naõo (A) See Three Hinderers. chöôùng. (B) Avaranadvaya (skt)—There are two Hindrances of karma caused in previous hindrances—Coù hai chöôùng ngaïi—See Two lives: Nghieäp Chöôùng—See Five hindrances and hindrances. Five hindrances to spiritual progress. (C) See Five hindrances. Hindrance of knowledge: Jneyavarana (skt)— (D) Five hindrances—According to the Sangiti The intellectual hindrance—Sôû Tri Chöôùng—Trôû Sutta in the Long Discourses of the Buddha, ngaïi cuûa tri thöùc—Worldly wisdom which there are five hindrances which, in the sense assumes seeming as real which is a hindrance to of obstructing and hindering and concealing true wisdom (the barrier of the known, arising reality from consciousness—Theo Kinh

from regarding the seeming as real), generally Hindrance of sensuality (sensual desire): coupled with Klesavarana, hindrance of Kamacchanda (p)—Tham Duïc Trieàn Caùi—See passions—Theá gian trí thöôøng coi söï vaät nhö thaät Five hindrances. laø moät chöôùng ngaïi cho chaân trí, thöôøng ñi keøm Hindrance of sloth: Thuïy Mieân Caùi—Sleep— vôùi phieàn naõo chöôùng (trôû ngaïi cuûa caùc phieàn Drowsiness, or sloth as a hindrance to progress to naõo)—See Two hindrances (A). fulfil good deeds—Söï nguû nghæ cuõng laø moät Hindrances of no friendly or competent chöôùng ngaïi che laáp maát taâm thöùc khoâng cho preceptor: Phaùt Chöôùng—See Five hindrances chuùng ta tieán gaàn ñeán thieän phaùp ñöôïc. and Five hindrances to spiritual progress. Hindrance of sloth and torpor: Thina-middha Hindrance of one’s own knowledge: (p)—Hoân Traàm Thuïy Mieân—See Five Jneyavarana (skt)—The barrier of the known, hindrances. arising from regarding the seeming as real—Söï Hindrances to spiritual progress that hinder chöôùng ngaïi cuûa nhöõng caùi ñaõ bieát, khôûi leân töø the mind: Papanca (p)—Prapanca (skt)—Chöôùng vieäc xem nhöõng caùi nhö laø laøm chaân lyù. ngaïi cho söï tieán boä tinh thaàn hay nhöõng chöôùng Hindrances of partial knowledge: Sôû tri ngaïi treân tieán trình taâm thöùc—There are five Chöôùng—See Five hindrances and Five hindrances to spiritual progress that hinder the hindrances to spiritual progress. mind, obstruct insight, and

prevent cultivators Hindrance of passions: Klesavarana (skt)— from attaining complete concentration and from Afflictive hindrance—Phieàn naõo chöôùng—Söï knowing the truth (Five factors or hindrances chöôùng—See Two hindrances (A). which blind the mind)—Coù naêm chöôùng ngaïi cho Hindrances of the passions to entry into söï tieán boä tinh thaàn, laøm roái loaïn söï nhìn saâu vaøo nirvana such as desire: Söï chöôùng—See Two vaïn höõu, ngaên caûn con ngöôøi ñaït tôùi söï taäp trung hindrances (C). hoaøn toaøn, cuõng nhö khaùm phaù ra chaân lyù—See Hindrances of passion-nature: Phieàn Naõo Five hindrances and Five hindrances to spiritual progress. Chöôùng—See Five hindrances and Five hindrances to spiritual progress. Hindrances of taking the seeming for the Hindrances of past karma: Karmavarana real: Dò sanh taùnh chöôùng—Chöôùng ngaïi vì töôûng (skt)—Nghieäp Chöôùng—The screen or hindrance raèng nhöõng caùi khoâng thaät laø thaät. Ñaây laø moät of past karma which hinders the attainment of trong möôøi chöôùng ngaïi maø baát cöù Boà Taùt naøo bodhi (hindrance to the attainment of Bodhi, cuõng ñeàu phaûi vöôït qua—The common illusions which rises from the past karma)—Nhöõng chöôùng of the unenlightened, taking the seeming for real. ngaïi vaø ngaên trôû do aùc nghieäp gaây ra laøm ngaên This is one of the ten hindrances that any caûn boà ñeà (aùc nghieäp ngaên caûn chaùnh ñaïo). Bodhisattva must overcome before achieving Hindrances of phenomena: Söï Chöôùng— enlightenment—See Ten hindrances. Hindrances of passions to entry into nirvana such Hindrance to truth: Such as false doctrine—Lyù as desires, in contrast with noumenal hindrances chöôùng—See Two hindrances (C). (lyù chöôùng)—Chöôùng ngaïi cuûa tham duïc, ñoái laïi Hindrances of women: Chöôùng ngaïi cuûa nöõ vôùi lyù chöôùng. ** See Two hindrances. nhaân—According to the Lotus Sutra, Devadatta Hindrances of retribution: Baùo chöôùng— Chapter, there are five hindrances or obstacles of Hinderers caused by the retributions—Chöôùng women—Theo phaåm Ñeà Baø trong Kinh Phaùp gaây neân nhöõng quaû baùo—See Three Hinderers Hoa, ngöôøi nöõ coù naêm chöôùng ngaïi—See Five (A). hindrances of women. Hindrance of sceptical doubt: Vicikiccha Hindrance of worry and flurry: Uddhacca- (p)—Nghi Trieàn Caùi—See Five hindrances. kukkucca (p)—Traïo Cöû Hoái Quaù Trieàn Caùi—See Five hindrances. Hindu religion: AÁn Ñoä giaùo—See Hinduism.

Hinduism (n): AÁn Ñoä Giaùo. include all previous lives or existences: Trung (A) An overview of Hinduism—Ñaïi cöông veà AÁn thaønh hay tin töôûng tuyeät ñoái vaøo thuyeát Ñoä Giaùo: The name used in the West to nghieäp quaû luaân hoài, laáy söï taùi sanh vaøo coõi designate the traditional social religious trôøi laøm muïc tieâu toái thöôïng cho ngöôøi traàn structure of the Indian people and its origin is tuïc. Hoï tin coù moät ñònh luaät hoaït ñoäng suoát still mystic. It has neither a founder nor a cuoäc ñôøi. Gieo gì gaët naáy ôû moät luùc naøo ñoù vaø fixed canon. It incorporated for centuries all ôû moät choã naøo ñoù. Ñoù laø ñònh luaät moãi haønh aspects of truth. Hindus believe in the law of ñoäng, moãi yù ñònh haønh ñoäng, moãi thaùi ñoä ñeàu karma. Hinduism or Brahmanism, the general mang quaû rieâng cuûa noù. ngöôøi trôû thaønh thieän name given to the social-cultural-religious do nhöõng haønh

ñoäng thieän vaø trôû thaønh aùc do system of the Indo-Aryan, who migrated into nhöõng haønh ñoäng aùc. Nghóa laø moãi ngöôøi phaûi India just before the dawn of history—AÁn Ñoä chòu traùch nhieäm veà hoaøn caûnh cuûa chính giaùo, toân giaùo ñaõ aên saâu vaøo AÁn Ñoä maø mình, chöù khoâng theå ñoå loãi cho ngöôøi khaùc nguoàn goác haõy coøn laø moät huyeàn thoaïi. Toân ñöôïc. Baïn chính laø baïn vì nhöõng thöù maø baïn giaùo khoâng coù giaùo chuû, cuõng khoâng coù giaùo ñaõ laøm trong quaù khöù. Ñoái vôùi ngöôøi theo AÁn ñieån. Noù luoân ñöa vaøo taát caû moïi maët cuûa Ñoä giaùo, ñöông nhieân quaù khöù bao goàm taát caû chaân lyù. Ngöôøi theo AÁn ñoä giaùo tin töôûng vaøo nhöõng kieáp soáng tröôùc cuûa baïn. luaät cuûa Nghieäp löïc. Ñaây laø teân goïi chung 4) In Hindu tradition, the main duties assigned to cho heä thoáng xaõ hoäi, vaên hoùa vaø toân giaùo cuûa women were childbearing and housework. gioáng Aryan ôû AÁn Ñoä, ñaây laø gioáng daân di cö Thus it considers a single life as a wasted life vaøo AÁn Ñoä vaøo ngay tröôùc thôøi kyø baét ñaàu coù and unmarried women were subject to scoffs: lòch söû cuûa nöôùc naày. Theo truyeàn thoáng AÁn Giaùo, nhieäm vuï chính (B) In its essence, Brahmanism advocates— cuûa ngöôøi nöõ laø sanh con vaø laøm vieäc trong Cöông yeáu AÁn Ñoä giaùo laø Baø La Moân chuû nhaø. Vì vaäy maø noù coi cuoäc soáng ñoäc thaân laø tröông: cuoäc soáng voâ ích, vaø nhöõng ngöôøi ñaøn baø 1) The manitenance of the four castes (see Four khoâng keát hoân ñaùng bò phæ baùng. castes in India) which assures the supremacy (C) The Vedas—Kinh Veä Ñaø: The stories in the of the priest caste, the brahmana: Duy trì xaõ Vedas reveal a great deal about the Indian hoäi laøm boán giai caáp, trong ñoù Baø La Moân laø people who were searching for answers about giai caáp toái thöôïng. life around them, as well as about the remote 2) Appeasement of the gods by means of rituals universe—Nhöõng caâu chuyeän trong Kinh Veä derived from the Sacred Vedas: Theo nguyeân Ñaø cho thaáy raát nhieàu ngöôøi AÁn Ñoä ñaõ tìm taéc thôø phöôïng Thöôïng ñeá baèng nhöõng nghi kieám nhöõng caâu traû lôøi veà cuoäc soáng quanh thöùc ñeà ra töø Thaùnh Kinh Veä Ñaø. hoï, cuõng nhö veà vuõ truï xa xaêm. 3) Complete faith and fidelity to the theory of 1) The oldest sacred books of Hinduism called karma and reincarnation, with rebirth in the Vedas. They are ancient poems and heaven seen as the final goal of earthly life. hymns which were composed more than 3,000 There is a universla law, which operates years ago. The Brahmanic rules which the throughout all life. Whatever is sown must be priests use for rituals of worship dated from reaped sometime and somewhere. This is the between 1,200 and 1,000 B.C.—Saùch coå nhaát law: every action, every intention to act, cuûa AÁn Ñoä giaùo laø boä kinh Veä Ñaø. Boä kinh every attitude bears its own fruit. A man naøy goàm nhöõng caâu thô vaø nhöõng baøi thaùnh becomes good by good deeds and bad by bad ca coå ñöôïc saùng taùc töø hôn 3000 naêm tröôùc. deeds. It is to say each person is fully Nhöõng luaät leä Baø La Moân maø caùc tu só duøng responsible for his own condition, and cannot laøm nghi leã thôø phöôïng ñaõ coù vaøo khoaûng put the blame on anyone else. You are what giöõa 1200 vaø 1000 tröôùc Thieân Chuùa. you are because of what you have done in the 2) The Upanishads—Kinh U Baø Ni Saø Ña: The past. To a Hindu the past, of

course, would Upanishads, dating from about 800 B.C., are

the answers that the renowned hermit- injustices. Gandhi was one who gave freely teachers of that period gave to questions of his energies in restoring the about life and the universe—Kinh U Baø Ni “untouchables” to caste status—Coù boán giai Saø Ña coù vaøo khoaûng 800 naêm tröôùc Thieân caáp chính trong AÁn Ñoä Giaùo. Trong boán ñaúng Chuùa, goàm nhöõng caâu traû lôøi cuûa nhöõng aån só caáp coù 12 nhaùnh. Qua nhieàu naêm, hôn 1000 noåi tieáng thôøi ñoù tröôùc nhöõng caâu hoûi veà ñôøi thöù baâc ñaúng caáp ñaõ xuaát hieän trong ñôøi soáng soáng vaø vuõ truï. xaõ hoäi AÁn Ñoä, nhöng taát caû ñeàu thuoäc moät 3) The Great Epics—Nhöõng Thieân Anh Huøng trong boán nhoùm chính naøy. Trong ñôøi soáng xaõ Ca vó ñaïi: The Great Epics are philosophical hoäi bình thöôøng, ranh giôùi ñaúng caáp phaûn aûnh and religious poems about legendary heroes baát coâng thöïc söï vaø thaønh kieán naëng neà. and gods. They were ancient stories that had Chính nhieàu ngöôøi AÁn Ñoä giaùo cuõng coá gaéng been told for generations before they were thöïc hieän xoùa boû moät soá baát coâng traéng trôïn. written at about the first century B.C. A short Ngaøi Gandhi laø ngöôøi ñaõ ñem heát söùc löïc ñeå section of one of the Epics, the Bhagavad phuïc hoài “tieän daân” vaøo ñòa vò coù ñaúng caáp: Gita Gait, has become the favorite religious 1) The intellectual-priest group: Nhoùm trí thöùc text in India—Nhöõng Thieân Anh Huøng Ca vó vaø thaày tu. ñaïi laø nhöõng caâu thô trieát lyù veà anh huøng 2) The nobility, including the warriors: Taàng lôùp truyeàn thuyeát veà caùc vò thaàn. Nhöõng thieân anh quí toäc, keå caû giai caáp quaân nhaân. huøng ca naøy laø nhöõng truyeän coå ñöôïc keå laïi 3) The administrative group, including qua nhieàu theá heä tröôùc khi ñöôïc vieát vaøo ñaàu merchants and landowners: Nhoùm haønh kyû nguyeân Thieân Chuùa. Moät chöông ngaén cuûa chính, goàm nhöõng nhaø buoân vaø ñòa chuû. Thieân Anh Huøng Ca, Daùng ñi Bhavagavad 4) The great masses of people who do the Gita, trôû thaønh moät phaåm toân giaùo ñöôïc öa common work of a society. The class of so- thích ôû AÁn Ñoä. called “Untouchables” or “Out-castes” (D) The philosophy of Hinduism—Trieát lyù AÁn Ñoä (recently abolished by Indian law) was Giaùo: According to Hindu teachings, every composed of people who had originally person has a specific place in life and specific belonged to different sub-groups of the fourth responsibilities. Each person is born where he caste, the masses. Through various social and is, and with particular abilities that he has, economic conditions, they lost caste or lost because of past actions and attitudes—Theo their place in society: Soá lôùn daân chuùng laøm giaùo lyù AÁn Ñoä giaùo, moãi ngöôøi coù moät vò trí nhöõng vieäc thoâng thöôøng trong xaõ hoäi. Giai rieâng trong cuoäc soáng vaø traùch nhieäm rieâng caáp goïi laø “tieän daân” hay “ngöôøi bò ruoàng boû” bieät. Moãi ngöôøi ñöôïc sanh ra ôû moät choã vôùi (môùi ñaây bò huûy boû do luaät cuûa AÁn Ñoä) goàm nhöõng khaû naêng rieâng bieät vì nhöõng haønh nhöõng ngöôøi coù nguoàn goác thuoäc nhöõng phaân ñoäng vaø thaùi ñoä trong quaù khöù. nhoùm khaùc cuûa giai caáp thöù tö, quaàn chuùng (E) The caste system in Hiduism—Heä thoáng giai nhaân daân. Do nhöõng ñieàu kieän xaõ hoäi vaø kinh caáp trong AÁn Ñoä Giaùo: There are four main teá khaùc nhau, hoï bò maát ñaúng caáp,

hay maát vò castes in Hinduism. Within the four castes, trí trong xaõ hoäi. there are dozens of sub-divisions. Through (F) The ultimate goals of the Hindus—Muïc tieâu the years, more than a thousand levels of toái haäu cuûa ngöôøi theo AÁn Ñoä giaùo: Hindus castes have appeared in Indian social life; but believe that they have four ultimate goals in all belong to one of the four main groups. In their life—Ngöôøi theo AÁn Ñoä giaùo coù boán ordinary social life, caste lines have muïc tieâu lôùn trong ñôøi cuûa hoï: frequently reflected real injustices and strong 1) The most important goal for each perosn to prejudices. Even thoughtful Hindus today achieve is release from the influence of past realize that abuses have crept into the system. unhappiness. Each person has the Many efforts have been made in the direction fundamental ain all through life of escaping of straightening out some of the gross from maya through union with Brahman—

Muïc ñích quan troïng nhaát maø moãi ngöôøi phaûi theo luaân lyù hay ñaïo ñöùc soáng. Ta coù boån vöôn leân laø thoaùt khoûi aûnh höôûng cuûa baát phaän vôùi chính ta vaø ñoái vôùi ngöôøi khaùc ñeå haïnh trong quaù khöù. Moãi ngöôøi ñeàu coù muïc laøm nhöõng gì ñöôïc troâng ñôïi ôû chính mình veà tieâu caên baûn suoát cuoäc ñôøi laø thoaùt khoûi aûo luaân lyù vaø ñaïo ñöùc. Boån phaän ñaõ ñöôïc phaân töôûng thoâng qua vôùi söï hôïp nhaát vôùi Baø La ñònh khaù roõ raøng taïi AÁn Ñoä, cho moãi moät Moân. ñaúng caáp coù moät luaät leä haønh ñoäng vaø thaùi ñoä 2) The life of pleasure, fulfilment of all normal maø moãi thaønh vieân phaûi thi haønh. Vaø ñoái vôùi human desires, including the very important luaät leä naøy, moät ngöôøi phaùt nguyeän baèng noã desires rooted in sex. Hindus do not reject the löïc cuûa mình neáu muoán ñaït moät ñôøi soáng toát sensory experiences of life, development of ñeïp. creative relationships with other people, Hingula (skt): Maãn Caâu Lyù—Nöôùc Cao Ly aesthetic appreciation, and sexual expression. (ngöôøi AÁn Ñoä goïi nöôùc Cao Ly laø Hingula, phieân The Hindus value these experiences when theo aâm Haùn laø Maãn Caâu Lyù)—Korea. used correctly and not regarded as the only Hino (jap): Vuøng Nhaät Daõ (Nhaät Baûn). goal of life—Ñôøi soáng laïc thuù, thöïc hieän taát Hint (v): Noùi gieøm—AÙm chæ—To refer to—To caû nhöõng ham thích bình thöôøng cuûa con imply—To implicit. ngöôøi keå caû ham thích raát quan troïng baét Hirakawa, Akira (1915 - ): Name of an nguoàn töø nhuïc duïc. Ngöôøi theo AÁn Ñoä giaùo influential Japanese scholar of Buddhism, best khoâng baùc boû kinh nghieäm giaùc quan veà cuoäc known for his encyclopedic studies of Indian ñôøi, phaùt trieån quan heä saùng taïo vôùi ngöôøi Buddhism and Vinaya literature. These include khaùc, bieát thaåm myõ, bieåu loä tình duïc. Nhöng Bukkyo Kenkyu no shmondai (1987) and A ngöôøi AÁn Ñoä giaùo coi kinh nghieäm naøy khi History of Indian Buddhism: From Sakyamuni to ñöôïc duøng ñuùng caùch vaø khoâng ñöôïc coi nhö Mahayana (1990)—Teân cuûa moät hoïc giaû Phaät laø nhöõng muïc tieâu duy nhaát cuûa ñôøi soáng. giaùo noåi tieáng ngöôøi Nhaät, noåi tieáng nhaát laø boä 3) A person’s responsibility to the community— Baùch Khoa Phaät Hoïc AÁn Ñoä vaø Vaên Chöông Giôùi Participation in economic activity or public Luaät. Nhöõng boä saùch naøy bao goàm boä Bukkyo welfare, which includes working in some Kenkyu no

shmondai, xuaát baûn naêm 1987, vaø worthwhile job or profession. Each person has cuoán Lòch Söû Phaät Giaùo AÁn Ñoä: Töø Thôøi Ñöùc an obligation to himself and to society to do Phaät Thích Ca Maâu Ni ñeán Phaät Giaùo Ñaïi Thöøa, some useful work. For this he receives the xuaát baûn naêm 1990. wherewithal for his daily needs—Traùch nhieäm tham gia vaøo hoaït ñoäng kinh teá phuùc Hiranyavati (skt): Ajiravati (skt)—Höõu kim— lôïi coâng coäng, bao goàm moät soá coâng vieäc hay Thaân Haø—A ly la baït ñeà—Thi Laïi Naõ Phaït Ñeå— ngheà nghieäp coù giaù trò. Moãi ngöôøi coù boån Nairanjana River—Name of a river in North phaän vôùi chính mình vaø vôùi xaõ hoäi ñeå laøm India. The gold river, a river of Nepal, now called moät soá coâng vieäc coù ích. Vì vieäc naøy ngöôøi aáy Gandaki, near which Sakyamuni is said to have seõ nhaän ñöôïc tieàn caån thieát cho nhu caàu haèng entered nirvana—Teân cuûa moät con soâng ôû vuøng ngaøy, vaø thoâng qua ñoù ngöôøi aáy ñoùng goùp vaøo Baéc AÁn (soâng Ni Lieân Thieàn). Kim Haø hay soâng phuùc lôïi chung. Vaøng, teân cuûa con soâng trong laõnh thoå Neù-Pal, 4) Living the right kind of moral or ethical life. baây giôø laø Gandaki, gaàn nôi Phaät Thích Ca nhaäp One has a duty to him and to others to do Nieát Baøn—See Eight big rivers of India at the what is expected of him morally and time of the Buddha. ethically. The duty has been rather Hiri (p): specifically defined in India, for each caste 1) Shame: Moral shame, in sense of being has a code of actions and attitudes, which are ashamed to do wrong—Söï nhôøm gôùm toäi loãi expected of its members. And to this code a (hoå theïn toäi loãi, caûm giaùc hoå theïn veà nhöõng gì person is pledged through all his endeavors if caàn phaûi hoå theïn. Caûm giaùc hoå theïn khi laøm he wishes to attain the good life—Soáng ñuùng hay nghó ñeán ñieàu xaáu xa, toäi loãi).

2) The treasure of moral shame: Taøm Taøi—See History of Buddhism: Lòch söû Phaät giaùo. Seven Treasures of Enlightened Beings. Hit the mark every time: Baùch phaùt baùch Hirima-ottapi (p): A sense of shame and fear of truùng. evil deeds—Bieát hoå theïn vaø kinh vì toäi loãi. Hit another person: Ñaùnh ngöôøi khaùc—Under Hirosawa-ryu (jap): Phaùi Hoaèng Xích (Phaät no circumstance, a Bhiksu or Bhiksuni, out of Giaùo Nhaät Baûn). resentment, hits another person. If he or she does Hishiryo (jap): Phi suy töôûng—A Japanese term so, then he or she commits an Expression of for “without thinking.” A term that is particularly Regret Offence—Trong baát cöù tröôøng hôïp naøo, important in the thought of Dogen Zenji, which Tyø Kheo hay Tyø Kheo Ni khoâng ñöôïc ñaùnh ngöôøi. refers to a state of mind in which one no longer Neáu laøm nhö vaäy laø phaïm giôùi Ba Daät Ñeà hay clings to thoughts, but rather allows them to flow giôùi Ñoïa (phaûi phaùt loà saùm hoái). freely . It is said to be a pre-refletive (tieàn phaûn Hita (p & skt): Lôïi loäc—Gain—Profit—Benfit— chieáu) and non-conceptual mode of Advantage—Profitable—Beneficial—Interest . consciousness, in which one is open to the full Hita-citta (skt): Taâm Lôïi Ích—According to The range of experience, without selecting out certain Avatamsaka Sutra, this is one of the eleven minds thoughts and focusing on them—Thuaät ngöõ Nhaät that lead to enlightenment. The desire to benefit Baûn duøng ñeå chæ “phi suy töôûng” (khoâng coù suy others, and to deliver them from evils and wrong töôûng). Thuaät ngöõ quan troïng ñaëc bieät

trong tö deeds—Theo Kinh Hoa Nghieâm, ñaây laø moät trong töôûng cuûa Thieàn sö Ñaïo Nguyeân, nhaèm chæ traïng 11 taâm daãn ñeán giaùc ngoä. Mong laøm lôïi ích cho keû thaùi taâm khoâng coøn luyeán chaáp vaøo tö töôûng nöõa, khaùc, cöùu roãi hoï thoaùt khoûi nhöõng haønh vi sai maø ñeå cho doøng tö töôûng troâi chaûy moät caùch töï do. quaáy vaø toäi loãi—See Eleven minds that lead to Ngöôøi ta noùi ñaây laø phöông phaùp cuûa thöùc khoâng enlightenment. coù khaùi nieäm trong giai ñoaïn “tieàn phaûn chieáu,” Hitadhyasayin (p): Lôïi Ích Taâm. trong ñoù haønh giaû môû ra moät daõy chöùng nghieäm Hiten (jap): Asura (skt)—Anti-gods (opponent of ñaày ñuû, chöù khoâng löïa choïn nhöõng tö töôûng nhaát the gods)—Demons—Phi Thieân. ñònh naøo ñoù ñeå taäp trung vaøo. H. Kern: H Kern was one of the great Buddhist Hisohihiso-Sho-Jo (jap): Heaven of the Station scholars in the nineteenth century. His first work of Neither Thought nor Non-Thought—Phi töôûng was an edition of the Jatakamala of Aryasura phi phi töôûng xöù—See Deva and Four formless (Vol. I., H.O.S. 1891), a Sanskrit counterpart of jhanas. the Pali Jatakas. His edition of the Saddharma- Hisohihisoten (jap): A Japanese Buddhist term pundarika (1908) and its translation threw for “Heaven of the Station of Neither Thought nor abundant light on the Mahayana, and made the Non-Thought.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn study of the religious aspects of Mahayana coù nghóa laø “Phi töôûng phi phi töôûng Thieân.”—See Buddhism easier. His famous manual of Indian Deva and Four formless jhanas. Buddhism, or the Encyclopedia for Indo-Aryan Hisohizoku (jap): Phi Taêng phi tuïc. Research, was published in 1896. It gave for the Historic Buddha Sakyamuni: The historic first time a complete, systematic and concise Buddha Sakyamuni, who through his perfect survey of the long history of Buddhism. Even to enlightenment relaized in himself the truth of the this day, it remains a valuable book of reference Unified Three Treasures—Ñöùc Phaät Lòch Söû for students of Buddhism, His other monumental Thích Ca Maâu Ni, ngöôøi ñaõ theå hieän nôi chính work, Histoire du Buddhisme dans l’Inde in two mình söï thaät cuûa Nhaát Theå Tam Baûo qua söï thaønh volumes (1901-1903), gives a detailed account of töïu vieân maõn cuûa Ngaøi—See Triratna (IV) (B). the life of the Buddha, the Dharma, and the Historical materialism: Duy vaät söû quan. Sangha. It also contains a valuable history of the Historical record: Söû kyù (vaên baûn ghi cheùp söû). Buddhist Councils and later developments of Historical records: Nhöõng vaên kieän lòch söû. various schools and sects—Moät trong nhöõng hoïc giaû Phaät giaùo noåi tieáng vaøo theá kyû thöù 19. taùc Historicity (n): Lòch söû tính.

phaåm ñaàu tieân cuûa oâng laø boä Tuùc Sanh Chuyeän 3) Not to commit adultery: Khoâng taø daâm. (naêm 1891), moät baûn töông ñöông baèng tieáng 4) Not to abuse power: Khoâng laïm duïng quyeàn Phaïn cuûa boä Tuùc Sanh Chuyeän baèng tieáng Pali. . theá. Vieäc oâng cho xuaát baûn boä Dieäu Phaùp Lieân Hoa (B) The karma of the mouth or verbal karma— vaøo naêm 1908 vaø baûn dòch cuoán naøy ñaõ soi saùng Khaåu Nghieäp: raát nhieàu giaùo phaùp Ñaïi Thöøa vaø taïo deã daøng cho 1) Not to speak double tongue: Khoâng noùi löôõi vieäc nghieân cöùu caùc khía caïnh toân giaùo cuûa Phaät hai chieàu. giaùo Ñaïi Thöøa. Cuoán Giaùo Khoa veà Phaät

Giaùo AÁn 2) Not to speak vicious tongue or not to defame Ñoä noåi tieáng cuûa oâng, hay Baùch khoa duøng cho others: Khoâng noùi lôøi phæ baùng. vieäc nghieân cöùu AÁn Ñoä, ñöôïc xuaát baûn vaøo naêm 3) Not to tell lie: Khoâng noùi lôøi giaû doái. 1896. Laàn ñaàu tieân ñaây laø cuoán saùch cho chuùng ta (C) The karma of the mind or Mental Karma—YÙ moät caùi nhìn khaùi quaùt khaù ñaày ñuû, suùc tích vaø coù Nghieäp: heä thoáng veà lòch söû laâu daøi cuûa Phaät giaùo. Maõi 1) Not be greedy: Khoâng Tham. ñeán nay, saùch naøy vaãn coøn laø cuoán saùch tham 2) Not be angry: Khoâng Saân. khaûo coù giaù trò cho caùc sinh vieân hoïc veà Phaät 3) Not be ignorant: Khoâng Si Meâ. giaùo. Moät taùc phaåm vó ñaïi cuûa oâng laø quyeån Lòch (III) The Teachings on the Noble Eightfold Paths Söû Phaät Giaùo AÁn Ñoä ñöôïc vieát thaønh 2 taäp töø naêm (which are similar to that of the Buddhism): 1901 ñeán naêm 1903, moâ taû chi tieát veà cuoäc ñôøi Baùt Chaùnh Ñaïo (gioáng nhö Baùt Chaùnh Ñaïo Ñöùc Phaät, Giaùo Phaùp, vaø Taêng ñoaøn. Saùch cuõng Trong Phaät Giaùo)—See Eight Noble Truths. coù phaàn noùi veà lòch söû caùc Ñaïi Hoäi Keát Taäp Kinh (IV) Worshipping—Thôø Phöôïng: Ñieån vaø söï phaùt trieån veà sau naøy cuûa caùc toâng 1) Not trying to defame the worshipping in the phaùi khaùc nhau. temples or pagodas; however, there is no Ho (jap): A Japanese Buddhist term for need to create any more statues or images at “Dharma.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù home. For those who have Buddha’s statues nghóa laø “Phaùp.” in the house, it is alright to keep it that way; Hoa Hao Buddhism: Phaät Giaùo Hoøa Haûo— however, paper images of Buddhas should not Hoa-Hao Buddhism was founded in 1939 by be kept and should be burned: Khoâng phæ Prophet Huynh Phu So. The main teachings baùng loái thôø phöôïng taïi caùc chuøa vieän, nhöng emphasizes on the followings—Phaät Giaùo Hoøa khoâng caàn taïo theâm hình töôïng taïi nhaø. Nhaø Haûo ñöôïc Ñöùc Ngaøi Huyønh Phuù Soå saùng laäp vaøo naøo ñaõ coù töôïng Phaät vaãn ñöôïc; tuy nhieân, naêm 1939. Nhöõng giaùo lyù chính: nhöõng aûnh Phaät baèng giaáy neân ñoát ñi. (I) The Four Debts of Gratitude—Töù AÂn Hieáu 2) The belief comes from the heart, not from Nghóa: outside appearances: Nieàm tin xuaát phaùt töï 1) Be thankful to our ancestors and parents: AÂn taâm chöù khoâng baèng nhöõng hình thöùc beân Toå Tieân Cha Meï. ngoaøi. 2) Be thankful to our country: AÂn Ñaát Nöôùc. 3) The inside altar only needs a Brown-coloured 3) Be thankful to the Three Treasures (Buddha, flag, symbol of mankind harmony without Buddha-Law, Sangha): AÂn Tam Baûo (Phaät, distinction of races or individuals because Phaùp, Taêng). brown color is the association of all other 4) Be thankful to our fellow-countrymen and all colours: Baøn thôø chæ caàn moät laù côø naâu, bieåu other sentient beings: AÂn Ñoàng Baøo vaø hieän cho söï phoái hôïp cuûa moïi chuûng toäc, Chuùng Sanh. khoâng coù söï phaân bieät chuûng toäc hay caù nhaân, (II) The Three Karmas of the body, the mouth vì maøu naâu laø söï phoái hôïp cuûa moïi maøu. and the mind—Tam Nghieäp Thaân Khaåu YÙ: 4) If there is no room for decorating an altar (A) The karmas of the body or physical karma— inside the house, a “Heaven Altar” with an Thaân Nghieäp: incense-brazier should be sufficient: Neáu beân 1) Not to kill: Khoâng saùt sanh. trong khoâng ñuû roäng ñeå laäp baøn thôø thì baøn 2) Not to steal: Khoâng

troäm caép. “OÂng Thieân” vôùi moät lö höông cuõng laø ñuû.

5) Hoa-Hao Buddhism emphasizes in improving “Cause and Effect,” if the cause is good, the onself rather than in apparent worshipping: effect is then good too: Tín ñoà Phaät giaùo Hoøa Phaät giaùo Hoøa Haûo nhaán maïnh ñeán söï “töï caûi Haûo khoâng bao giôø traùch trôøi, oaùn Phaät, giaän thieän” hôn laø hình thöùc thôø phöôïng. Thaày vì nhöõng baäc naày khoâng cöùu ñoä hay ban 6) As regards the way of worshipping Buddha, phöôùc cho hoï. Hoï luoân nhôù luaät “Nhaân Quaû,” only fresh water, flowers and incense sticks heã nhaân toát thì quaû laønh. should be used. For fresh water represents 5) Followers of Hoa-Hao Buddhism should “cleanliness,” flowers represent “purity,” and always clearly understand the religion’s incense is used to freshen the air. As for principles and the teachings of Prophet offering of food, they can use any available Huynh, and not blindly rely on belief: Tín ñoà food for the worshipping of their ancestors: Phaät giaùo Hoøa Haûo luoân saùng suoát nhaän hieåu Cuùng Phaät chæ neân duøng nöôùc laõ, hoa vaø nhöõng nguyeân taéc toân giaùo vaø nhöõng lôøi daïy nhang, vì nöôùc laõ töôïng tröng cho söï thanh doã cuûa thaày, chöù khoâng muø quaùng leä thuoäc khieát, hoa töôïng tröng cho söï thanh tònh, vaø vaøo nieàm tin. nhang laøm töôi maùt khoâng khí. Veà thöïc phaåm (VI) Funeral—Tang Leã: thì tín ñoà coù theå duøng baát cöù thöïc phaåm naøo 1) Funeral ceremony will be kept as ancient maø hoï coù ñeå cuùng toå tieân. mourning customs; however, not to perform 7) Beside the altar of the Buddha, followers of any surplus and unnecessary ceremonies: Hoa-Hao Buddhism can place altars of Tang leã vaãn cöû haønh nhö truyeàn thoáng coå parents or ancestors, or any national heores; truyeàn; tuy nhieân, khoâng neân keøn troáng rình however, they should not worship any spirit rang. whose origins they do not know well: Beân 2) Not to burn votive paper because this is only caïnh baøn thôø Phaät, tín ñoà Phaät giaùo Hoøa Haûo a waste of money: Khoâng ñoát giaáy tieàn vaøng coù theå ñaët baøn thôø cha meï, toå tieân hay anh maõ, vì ñaây chæ laø phí phaïm tieàn cuûa. huøng daân toäc, chöù khoâng neân thôø baát cöù quyû 3) Followers of Hoa-Hao Buddhism should thaàn naøo maø mình khoâng bieát roõ. always remember that the body is destructible (V) Religion Performance—Haønh Leã: and it should be buried discreetly without 1) Followers of Hoa-Hao Buddhism only letting it decompose because this is harmful prostates themselves before the Buddhas, to the living: Tín ñoà Phaät giaùo Hoøa Haûo phaûi ancestors, parents, and national heroes, no neân luoân nhôù raèng thaân xaùc tan hoaïi, phaûi prostation before any living beings. Even to ñöôïc choân caát thaän troïng, chöù khoâng neân ñeå the master, they only bow, not prostating: Tín laâu maø coù haïi cho söùc khoûe cuûa nhöõng ngöôøi ñoà Phaät giaùo Hoøa Haûo chæ laïy Phaät, toå tieân, coøn soáng. cha meï, vaø nhöõng vò anh huøng daân toäc, ngoaøi 4) Only set up an altar in the middle of the ra khoâng laïy nhöõng ngöôøi soáng khaùc. Vôùi caùc house or in the open air for the praying and so vò thaày chæ neân xaù chöù khoâng laïy. on burying the dead (speedily and discreetly): 2) Followers of Hoa-Hao Buddhism should not Chæ neân thieát laäp moät baøn thôø giöõa nhaø hay merely rely on the help of saints and gods: ngoaøi trôøi ñeå caàu nguyeän cho ngöôøi cheát roài Tín ñoà

Phaät giaùo Hoøa Haûo khoâng neân chæ leä tieán haønh nhanh choùng vieäc choân caát. thuoäc vaøo söï giuùp ñôû cuûa Thaàn Thaùnh. 5) As regards to offerings of food, one can offer 3) Followers of Hoa-Hao Buddhism should not anything available, but try to keep the funeral merely depend on the support of their master: simple and not money wasting: Coù theå duøng Tín ñoà Phaät giaùo Hoøa Haûo khoâng neân chæ leä baát cöù thöïc vaät coù saún naøo ñeå cuùng ngöôøi thuoäc vaøo söï yeåm trôï cuûa vò Thaày. cheát, nhöng khoâng neân phí phaïm tieàn baïc. 4) Followers of Hoa-Hao Buddhism should 6) Neighbors can come to help out with the never blame the Buddhas, gods or masters for funeral services, but this is not a chance for not having saved or blessed them. They playing or enjoying musics: Haøng xoùm laùng always remember the Buddha's Law of gieàng coù theå tôùi giuùp nhau trong vieäc toáng

taùng, nhöng ñaây khoâng phaûi laø dòp ñeå ñôøn ca 1) All followers of Hoa Hao Buddhism should xöôùng haùt. always respect decent monks and nuns: Tín (VII)Marriage—Hoân Nhaân: ñoà Phaät giaùo Hoøa Haûo phaûi luoân kính troïng 1) The parents' duty is to choose a suitable nhöõng sö saõi chaân chính. spouse for their child by careful observation 2) Followers of Hoa-Hao Buddhism should of the couple's character: Boån phaän cuûa cha always listen and obey right things taught by meï laø phaûi choïn löïa ngöôøi phoái ngaãu thích the monks and nuns: Phaûi luoân laéng nghe vaø hôïp cho con caùi baèng caùch quan saùt kyõ löôõng tuaân theo nhöõng lôøi daïy doã ñuùng theo chaùnh taùnh tình ñoâi treû. phaùp. 2) The custom of demanding matrimonial dowry 3) For those who known to be false monks and deposit from the bridegroom's family should nuns, followers of Hoa-Hao Buddhism should be wiped off: Neân deïp boû vieäc ñoøi cuûa hoài warn and advise them to return to the right moân töø gia ñình chuù reå. path of Buddhism. If they continue with their 3) The parents of the two parties should not act evils, followers of Hoa Hao Buddhism shouls difficult towards each other regarding the take a positive action by explaining to the wedding ceremonies: Cha meï hai beân khoâng people as well as to the local Buddhists so neân laøm khoù deã nhau trong vaán ñeà nghi thöùc that they could stay away from those wizards: hoân nhaân. Vôùi nhöõng sö saõi sai traùi, tín ñoà Phaät giaùo 4) Try to keep the wedding ceremony the Hoøa Haûo coù nhieäm vuï phaûi caûnh tænh vaø simpler the better, not to waste money: Hoân khuyeân hoï trôû veà Chaùnh Ñaïo Phaät Giaùo. Neáu leã neân caøng ñôn giaûn caøng toát, chöù khoâng neân nhö hoï vaãn tieáp tuïc con ñöôøng sai traùi, tín ñoà röôøm raø toán keùm. Phaät giaùo Hoøa Haûo neân tích cöïc giaûi thích cho (VIII)Things followers should avoid—Nhöõng Ñeàu daân chuùng vaø Phaät giaùo ñoà trong vuøng bieát ñeå caám kî cuûa caùc tín ñoà Phaät Giaùo Hoøa Haûo: laùnh xa. 1) Not to drink; however, during some special (B) Behavious towards temples and pagodas— events which do not fall on fast days, one can Thaùi ñoä ñoái vôùi chuøa vieän: have a little of a very light liquor. Remember 1) Hoa Hao Buddhism does not prohibit its that to become drunk is equal to committing a followers from going to temples or pagodas to sin: Khoâng uoáng röôïu. Tuy nhieân, trong worship Buddhas, especially on important nhöõng ngaøy hoäi heø khoâng nhaèm ngaøy chay Buddhist events such as the Buddha's laït, tín ñoà coù theå uoáng

moät ít röôïu leã thaät nheï. Birthday (on the 15th of the Vesak month) or Neân nhôù raèng uoáng röôïu say laø phaïm toäi ñoái the Ullambana Basins (on the 15 of the vôùi tín ñoà Phaät giaùo Hoøa Haûo. seventh lunar month): Phaät giaùo Hoøa Haûo 2) Not to smoke opium. Exception to only sick khoâng caám ñoaùn tín ñoà ñi chuøa leã Phaät, ñaëc people advised by physicians may take a little bieät laø vaøo nhöõng ngaøy leã lôùn nhö Phaät Ñaûn in combination with other medicines: Khoâng hay Vu Lan Boàn. huùt thuoác phieän. Chæ coù ngöôøi bònh coù toa baùc 2) Hoa Hao Buddhism does not agree or só duøng chung vôùi caùc loaïi thuoác khaùc laø emphasize on the worshipping of statues or ngoaïi leä. images; however, it prohibits its followers to 3) Not to gambling. No exception!!!: Khoâng baøi defame this form of worship in any way: Phaät baïc. Khoâng coù ngoaïi leä!!! giaùo Hoøa Haûo khoâng nhaán maïnh hay ñoàng yù (IX) Behaviour towards monks, temples or vaán ñeà thôø phöôïng hình töôïng, nhöng Phaät pagodas, other religions and individuals— giaùo Hoøa Haûo khoâng cho pheùp tín ñoà cheâ Thaùi Ñoä ñoái vôùi caùc thaày, caùc chuøa vieän vaø traùch hay phæ baùng vieäc thôø phöôïng naày taïi caùc toân giaùo hay caù nhaân khaùc: caùc chuøa. (A) Behaviour towards monks and nuns—Thaùi ñoä (C) Behaviour of followers towards other ñoái vôùi sö saõi: religions—Thaùi ñoä cuûa tín ñoà Phaät Giaùo Hoøa Haûo ñoái vôùi caùc toân giaùo khaùc:

1) Followers of Hoa-Hao Buddhism always Hao Buddhism: Ñeå toùc daøi maø khoâng caûi respect, and not talk about the way of thieän töï thaân, thì khoâng phaûi laø tín höõu Phaät worshipping of other religions: Tín ñoà Phaät Giaùo Hoøa Haûo. giaùo Hoøa Haûo luoân kính troïng vaø khoâng bao 4) Master Huynh allowed his followers to make giôø ñeà caäp ñeán vieäc thôø phöôïng cuûa caùc toân reforms according to the contemporary giaùo khaùc. evolution of the country so as to be in accord 2) Followers of Hoa-Hao Buddhism never speak with the people: Ñöùc Thaày cho pheùp tín ñoà ill about the teachings of other religions: Tín Phaät giaùo Hoøa Haûo caûi caùch sao cho thích ñoà Phaät giaùo Hoøa Haûo khoâng bao giôø noùi xaáu hôïp vôùi söï tieán hoùa cuûa ñaát nöôùc vaø thuaän veà giaùo lyù cuûa caùc toân giaùo khaùc. theo phong caùch cuûa daân toäc. 3) Followers of Hoa-Hao Buddhism should (XI) Education and Hoa Hao Buddhism—Giaùo always behave correctly towards other Duïc vaø Phaät Giaùo Hoøa Haûo: religions even if they do wrong to Hoa-Hao 1) Master Huynh always emphasized that Buddhism: Duø caùc toân giaùo khaùc coù laøm gì sai education would help wider our knowledge in vôùi Phaät giaùo Hoøa Haûo, tín ñoà Phaät giaùo Hoøa science and sociology: Ñöùc Thaày luoân nhaán Haûo vaãn khoâng ñoái traû sai traùi laïi. maïnh ñeán giaùo duïc ñeå môû mang kieán thöùc veà (C) Behaviour towards other individuals—Thaùi khoa hoïc vaø xaõ hoäi. ñoä ñoái vôùi nhöõng caù nhaân khaùc: 2) Education helps us prevent errors and wipe 1) Followers of Hoa-Hao Buddhism should out superstitions: Giaùo duïc giuùp ta traùnh always be on good terms with others so that nhöõng loãi laàm vaø phaù tan meâ tín. mutual sympathy may be strongly developed: 3) Education helps us study Buddhism more Phaûi luoân ñoái xöû toát ñeå phaùt trieån söï caûm efficiently: Giaùo duïc giuùp ta hieåu theâm veà thoâng hoã töông. Phaät phaùp. 2) Followers of Hoa-Hao Buddhism

always 4) Education is not a hindrance to morality or show love and care for others whenever they religious life: Giaùo duïc khoâng phaûi laø moät are in need: Khi hoï caàn neân toû loä saên soùc chöôùng ngaïi cuûa ñaïo lyù hay ñôøi soáng toân thöông yeâu. giaùo. 3) Followers of Hoa-Hao Buddhism should (XII)Hoa Hao Buddhism and Business: Phaät Giaùo always try their best to help neighbors: Phaûi Hoøa Haûo vaø Thöông Nghieäp—Master Huynh coá gaéng heát mình giuùp ñôû ngöôøi xung quanh. Phu So encouraged his followers to do (X) Letting the hair growing long—Ñeå toùc daøi: business to enrich the family economy and to 1) The Master Huynh Phu So let his hair strengthen the society as well as the country growing long because he tried to keep a with the following conditions—Ñöùc Thaày remembrance of our ancestors' ancient khuyeán khích tín ñoà Phaät giaùo Hoøa Haûo laøm custom and to show us that he is not thöông nghieäp ñeå phaùt trieån kinh teá gia ñình, influenced by the western civilization, not a xaõ hoäi vaø ñaát nöôùc vôùi nhöõng ñieàu kieän sau means of leading a religious life: Ñöùc Thaày ñaây: ñeå toùc daøi laø ñeå toû loä loøng töôûng nhôù ñeán tuïc 1) All followers of Hoa-Hao Buddhism should leä coå truyeàn cuûa toå tieân vaø cho chuùng ta thaáy always comply with the rules as outlined in Ngaøi khoâng bò aûnh höôûng cuûa vaên minh Taây the "Noble Eightfold Path."—Taát caû tín ñoà phöông, chöù khoâng phaûi laø söï theå hieän cuûa Phaät giaùo Hoøa Haûo luoân vaâng giöõ Baùt Chaùnh ñôøi soáng toân giaùo. Ñaïo. 2) The Master Huynh did not compel nor 2) Get rid of dishonest deeds by not performing prohibit his followers to grow their hair long: weight cheating, bushel substituting, Ñöùc Thaày khoâng baét buoäc maø cuõng khoâng smuggling, liquor trading, and sales of opium: caám tín ñoà Phaät giaùo Hoøa Haûo ñeå toùc daøi. Taän dieät nghieäp baát thieän, khoâng caân non, 3) If one grows long hair without improving khoâng traùo haøng, khoâng buoân laäu, khoâng oneself, one is in no way a follower of Hoa- buoân baùn röôïu vaø thuoác phieän.

3) Exercise honest professions without cheating Buddhism," that first developed during the "Three anyone, get rid of dishonest habits: Haønh Kingdoms" period in Korea (from late fourth ngheà löông thieän baèng caùch khoâng löôøng gaït century to 668). As in Japan, Korean Buddhism vaø töø boû nhöõng thoùi xaáu. was associated with magical practices, and (XIII)Concepts of Hoa-Hao Buddhism on Food Buddhist monks commonly chanted texts and and Housing—Quan Nieäm cuûa Phaät Giaùo performed ceremonies for the protection of the Hoøa Haûo veà thöùc aên vaø nhaø cöûa: country. The rulers in turn sponsored the building 1) Eat and drink moderately: AÊn uoáng ñieàu ñoä. of temples and the support of monks, in the belief 2) Avoid good food prepared with ingredients that the merit derived from such activities would that are bad for our body and which may lead to security and prosperity—Thuaät ngöõ Trieàu cause us illness: Traùnh nhöõng thöùc aên ngon Tieân duøng ñeå chæ "Nhaø nöôùc baûo veä Phaät giaùo," nhöng laïi coù haïi cho söùc khoûe vaø coù theå ñöa ñaàu tieân ñöôïc phaùt trieån döôùi thôøi "Ba Vöông ñeán beänh hoaïn. Quoác" vaøo cuoái theá kyû thöù 4 ñeán ñaàu theá kyû thöù 7. 3) Always keep our body clean and observe the Cuõng nhö taïi Nhaät, Phaät giaùo Trieàu Tieân lieân heä rules of hygiene:

Luoân giöõ gìn thaân theå saïch tôùi nhöõng tu taäp huyeãn thuaät, vaø caùc Taêng só seõ veä sinh. thöôøng trì tuïng kinh vaên vaø thöïc haønh nghi leã 4) Get rid of the habit of living in unhealthy nhaèm baûo veä xöù sôû. Nhöõng nhaø cai trò ñaùp laïi conditions because when the body is dirty, the baèng caùch xaây döïng chuøa thaùp vaø baûo trôï chö mind cannot develop: Loaïi boû loái soáng beänh Taêng, tin töôûng raèng nhöõng coâng ñöùc coù ñöôïc töø hoaïn, vì thaân theå dô daùi, thì taâm khoâng theå nhöõng haønh ñoäng naøy seõ ñöa ñeán söï an ninh thònh naøo phaùt trieån ñöôïc. vöôïng cho ñaát nöôùc. Hoa Lam Temple: Chuøa Hoa Laâm—Name of a Hoi Khanh Temple: Chuøa Hoäi Khaùnh—Name famous ancient pagoda located in Cao Laõnh town, of a famous ancient pagoda located in Phuù Cöôøng South Vietnam. According to the documents in the village, Thuû Daàu Moät, South Vietnam. It was built pagoda, it was built in the nineteenth century. The in 1741, under Emperor Leâ Hieån Toâng. In 1860, present structure results from the reconstruction in the thirteenth Töi Ñöùc year, it was burnt down by 1972. On the right side of the pagoda stand three the French army. Most Venerable Chaùnh Ñaéc had stupas of Most Venerable Nhö Leã, Giaùc Ngoä, and it rebuilt in 1868, but later it was damaged again Nhöït Lang, who were respectively the 39th, 40th, during the wartime. In 1917, the auditorium and and 41th Patriarchs of the Lin-Chi of the Vietnam east compartment were rebuilt, and later the west Buddhist Sangha—Teân moät ngoâi chuøa coå noåi compartment and the Main Hall were also rebuilt. tieáng toïa laïc trong thò xaõ Cao Laõnh, Nam Vieät All the statues placed in the Main Hall are cast in Nam. Theo taøi lieäu cuûa chuøa thì chuøa ñöôïc xaây wood, gilded and painted in red. There are three döïng töø theá kyû thöù 19. Kieán truùc chuøa hieän nay laø carved drafts decorated with the images of the keát quaû cuûa kyø truøng tu naêm 1972. Beân phaûi chuøa four sacred animals, the nine dragons and the coù ba thaùp thôø caùc vò Hoøa Thöôïng Nhö Leã, Giaùc Eighteen Arahats. On both walls of the Main Hal Ngoä vaø Nhöït Lang, laø nhöõng vò Toå Laâm Teá taïi stand the statues of the Eighteen Arahats and Ten Vieät Nam ñôøi thöù 39, 40 vaø 41. Halls of Yama of Hell. Created in the late years Hoard of acquired wealth: Cuûa caûi tích luõy. of the nineteenth century, these wooden carved Hobble (v): Ñi khaäp khieãng—To limp—To masterpieces were completed by the famous cripple along. engravers from Thuû Daàu Moät town like Tröông Vaên Can, Nguyeãn Vaên Ba, Saùu Nhoàng and Hodge-podge of food: Taïp Thöïc—Ñoà aên taïp workers of sugar and sugar-candy workshops. nhaïp—A heterogeneous mixture of foods. The statues of Eighteen Arahats, made of wood, Hogen-Bunki (jap): Fayen-Wen I—Phaùp Nhaõn each 0.76 meter high, 0.41 meter wide. Its Vaên Ích—See Fa-Yan-Wen-Yi. pedestal is 0.10 meter high and the base is 1.7 Hoguk pulgyo (kor): Nhaø nöôùc baûo veä Phaät meters high. The statue of Yama Hell is made of giaùo—A Korean term for “state-protection wood, 1 meter high and 0.63 meter wide—Teân

moät ngoâi chuøa coå noåi tieáng, toïa laïc trong xaõ Phuù ñaët teân chuøa laø Hoäi Phöôùc Töi. Naêm 1848, baø Cöôøng, thò xaõ Thuû Daàu Moät, Nam Vieät Nam. thænh thaày Phoå Minh töø chuøa Giaùc Laâm veà truï trì. Chuøa ñöôïc xaây döïng vaøo

naêm 1741 döôùi trieàu vua Thaày Phoå Minh baét tay xaây chuøa töø naêm 1849 ñeán Leâ Hieån Toâng. Naêm 1860, naêm Töi Ñöùc thöù 13, naêm 1892 thì hoaøn thaønh. Töø ñoù ñeán nay chuøa ñaõ quaân Phaùp ñoát huûy chuøa. Naêm 1868, Hoøa Thöôïng ñöôïc truøng tu nhieàu laàn. Chaùnh Ñaéc xaây laïi, nhöng trong thôøi gian chieán Hoi Son Temple: Chuøa Hoäi Sôn—Name of an tranh vôùi quaân Phaùp chuøa laïi bò hö haïi naëng neà. ancient temple, located in Caàu OÂng Taùng hamlet, Naêm 1917, giaûng ñöôøng vaø taây lang ñöôïc truøng tu, Long Bình village, Thuû Ñöùc district, Saøi Goøn City, vaø veà sau naày ñoâng lang vaø ngoâi chaùnh ñieän cuõng South Vietnam. It was built by Ch'an Master ñöôïc truøng tu laïi. Caùc pho töôïng trong chaùnh ñieän Khaùnh Long in the late eighteenth century, on a ñeàu ñöôïc taïc baèng goã, sôn son theáp vaøng, coù ba hill adjacent to the Ñoàng Nai river. According to taám bao lam chaïm töù linh, cöûu long vaø thaäp baùt La Gia Ñònh Thaønh Thoâng Chí, as visitors go up to Haùn. Hai beân töôøng chaùnh ñieän coù töôïng thaäp baùt the hill for sightseeings, they face the great river La Haùn vaø thaäp ñieän Dieâm Vöông. Caùc taùc phaåm and have a feeling of being out of this world. chaïm troå naày ñöôïc taïc vaøo nhöõng naêm cuoái theá kyû There are many precious wooden statues thöù 19, ñaàu theá kyû 20 do caùc nhoùm thôï noåi tieáng ôû conserved in the pagoda since the nineteenth Thuû Daàu Moät nhö Tröông Vaên Can, Nguyeãn Vaên century. Among them, the statue of Mahasthama- Ba, Saùu Nhoàng thöïc hieän. Töôïng La Haùn baèng goã, Bodhisattva is the oldest one, enshrined in the moãi töôïng cao 76 phaân, ngang 41 phaân, caû beä cao Main Hall. It is 1.14 meters high, the base and the 1 meùt 7. Töôïng Dieâm Vöông cao 1 meùt, ngang 63 lotus pedestal is 0.34 meter high, and the width phaân. between the two knees is 0.44 meter. Outside of Hoi Linh Temple: Chuøa Hoäi Linh—Name of an the pagoda, stands the stupa of Patriarch Khaùnh ancient temple, located in Cantho City, Cantho Long. The stele of the stupa reads, "The stupa of province, South Vietnam. It was built a long time Patriarch Khaùnh Long of the Original Lin-Chi ago, and was rebuilt in 1914—Teân cuûa moät ngoâi Sect."—Teân cuûa moät ngoâi chuøa coå toïa laïc trong chuøa coå trong thaønh phoá Caàn Thô, tænh Caàn Thô, thoân Caàu OÂng Taùng, xaõ Long Bình, huyeän Thuû Nam Vieät Nam. Chuøa ñöôïc xaây döïng töø laâu vaø Ñöùc, Thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc truøng tu naêm 1914. ñöôïc Thieàn sö Khaùnh Long xaây vaøo cuoái theá kyû Hoi Phöôc Temple: Chuøa Hoäi Phöôùc—Name of thöù 18, treân moät ngoïn ñoài beân doøng soâng Ñoàng a famous ancient pagoda, located in Phuù Nhuaän Nai. Theo Gia Ñònh Thaønh Thoâng Chí: "khi khaùch hamlet, An Myõ village, Sa Ñeùc town, Sa Ñeùc leo ñoài du ngoaïn, ngoù xuoáng ñaïi giang, coù caûm province, South Vietnam. The pagoda was built in töôûng nhö ñaõ ra ngoaøi voøng theá tuïc." Chuøa coù 1842. At first it was a small temple possessed by nhieàu pho töôïng goã quyù töø theá kyû thöù 19, trong ñoù Ms. Traàn Thò Ngoân and called Lady Ñònh Pagoda. coù pho töôïng cuûa Boà Taùt Ñaïi Theá Chí cao 1 meùt In 1847, Ms. Ngoân whose Dharma name is Dieäu 14, phaàn toøa sen vaø ñeá cao 34 phaân, beà ngang Ñònh, worshipped the Buddhism and requested the giöõa hai ñaàu goái laø 44 phaân. Beân ngoaøi chuøa coù Most Venerable Head of Giaùc Laâm Pagoda to thaùp thôø Toå Khaùnh Long, vaø treân bia

thaùp ñeà: name it Hoäi Phöôùc Pagoda. In 1848 she requested “Hoäi Sôn Khai Thuûy Laâm Teá thöôïng chaùnh toâng. Master Phoå Minh from Giaùc Laâm pagoda to head Ñaïo Thaønh Khaùnh Long Hoøa Thöôïng Toå Thaùp.” Hoäi Phöôùc Pagoda. Master Phoå Minh began to Hoi Tho Temple: Chuøa Hoäi Thoï—Name of an build the pagoda from 1849 to 1892. It has been ancient pagoda located in Myõ Höng hamlet, Thieän restored many times—Teân cuûa moät ngoâi chuøa coå Töù village, Caùi Beø district, Myõ Tho province, noåi tieáng toïa laïc trong aáp Phuù Nhuaän, xaõ An Myõ, South Vietnam. It is also called Caùi Coû Patriarch thò xaõ Sa Ñeùc, tænh Sa Ñeùc, Nam Vieät Nam. Chuøa Temple. Its original name was Kim Chöông ñöôïc baø Traàn Thò Ngoân döïng töø naêm 1842. Khôûi Pagoda, being offered three times the gold board ñaàu noù chæ laø moät caùi am nhoû goïi laø chuøa Baø Ñònh “Royal Recognisation” by the Nguyeãn dynasty. (vì baø Ngoân coù phaùp danh laø Dieäu Ñònh). Naêm The first time it was called Royal Recognized 1847, baø Ngoân caàu thænh Hoøa Thöôïng Giaùc Laâm Kim Chöông Pagoda; the second time, Royal

Recognized Phoå Quang Pagoda; and the third time Venerable Long Thieàn in the middle of the Royal Recognized Thieân Töôøng Pagoda. After the eighteenth century in the reign of Lord Voõ Vöông French colonist troops attacked and occupied the Nguyeãn Phuùc Khoaùt (1738-1765). The Most Gia Ñònh rampart, Most Venerable Minh Giaùc Venerable was from Quaûng Ngaõi province. He (1794-1884) and his disciples, Most Venerable entered the monkhood at Nuùi Ñaù Pagoda and Thieäu Long (1835-1929) followed a group of followed the local people to move into the new plantation workers to arrive in Myõ Thieän (now land of Bình Ñaïi district, adjacent to the bank of called caùi Beø district, Myõ Tho province) to build a the River Tieàn in order to found Hoäi Toân Pagoda pagoda that they named Hoäi Thoï. Prior to 1945, to propagate The Lord Buddha’s Dharma. The Hoäi Thoï Pagoda was as great and magnificient as next Head of the pagoda was Most Venerable Kim Chöông Pagoda. When French colonist Khaùnh Höng of the thirty-sixth generations of returned, monks, nuns as well as believers burnt theLin-Chi Ch’an Sect (he originally entered the pagoda for fearing that the French troops monkhood at Höng Long pagoda but headed Ñöùc would take it and serve as a barrack. After Laâm pagoda). Most venerable Khaùnh Höng did burning the pagoda, they withdrew into the restore the pagoda in the early nineteenth century, guerilla base. The pagoda has still kept the decorate the Buddha statue and Dharma Objects pedestals of the statues, the tablets and as well as have the great bell cast in 1805. The worshipped implements and ritual appliances of Most Venerable Baûo Chaát, Quaûng Giaùo, and Taâm Kim Chöông Pagoda, as well as three precious Ñònh were the successive heads of the pagoda. stupas of Most Venerable Minh Giaùc, Most Most Venerable Taâm Ñònh organised a Venerable Thieäu Long and Most Venerable reconstruction of the pagoda late in 1884. In 1886 Quaûng Tuïc. In the Main Hall, there is the statue of he left for Hueá to have some Buddha statues and Amitabha Buddha, made of clay—Teân cuûa moät those of the Ten Kings of Hell cast in bronze for ngoâi chuøa coå toïa laïc trong thoân Myõ Höng, xaõ worshipping in the pagoda. The successive Heads Thieän Töù, huyeän Caùi Beø, tænh

Myõ Tho, Nam Vieät were Most Venerable Chaùnh Hoøa, and Chôn Tònh. Nam. Chuøa coøn coù teân laø Toå Ñình Caùi Coû. Teân At present, the pagoda still keeps sevaral wooden nguyeân thuûy cuûa noù laø Kim Chöông, ñaõ ba laàn boards used in printing the Buddhist canonical ñöôïc trieàu ñình nhaø Nguyeãn ban baûng vaøng “Saéc books. Besides are some vestiges of the Töù.” Laàn thöù nhaát laø Saéc Töù Kim Chöông; laàn thöù nineteenth century. In the pagoda garden stand hai laø Saéc Töù Phoå Quang, vaø laàn thöù ba laø Saéc Töù fifteen precious stupas. Hoäi Toân Pagoda was Thieân Töôøng Töï. Sau khi quaân Phaùp ñaùnh chieám restored again in 1947. The pagoda still has the thaønh Gia Ñònh, Hoøa Thöôïng Minh Giaùc (1794- great bell cast in 1805. The Chinese characters 1884) vaø ñeä töû cuûa ngaøi laø Hoøa Thöôïng Thieäu carved on the bell read “Ritually inaugurated on Lonïg(1835-1929) ñaõ theo phu ñoàn ñieàn ruùt veà Myõ the good day of the elventh month of Aát Söû year, Thieän (nay thuoäc Caùi Beø) laäp chuøa ñoåi hieäu laø in the Gia Long dynasty, under the recognition o f Hoäi Thoï Töï. Tröôùc naêm 1945, chuøa Hoäi Thoï cuõng Most Venerable Khaùnh Höng, Head of Hoäi Toân quy moâ vaø traùng leä khoâng keùm chuøa Kim Chöông Pagoda. There are also ancient thunder drum thuôû tröôùc. Khi thöïc daân Phaùp trôû laïi, vì sôï chuùng stand and bell support, made of one-hundred- chieám chuøa laøm ñoàn neân Taêng chuùng vaø tín ñoà ñaõ year-old secular tree—Teân moät ngoâi chuøa coå noåi thieâu huûy ngoâi chuøa roài ruùt vaøo chieán khu. Hieän tieáng, toïa laïc trong xaõ Quôùi Sôn, huyeän Chaâu chuøa coøn giöõ ñöôïc boä töôïng thôø, nhieàu baøi vò vaø Thaønh, tænh Beán Tre, Nam Vieät Nam. Chuøa do phaùp khí cuûa chuøa coå Kim Chöông cuøng ba ngoâi Hoøa Thöôïng Long Thieàn xaây caát vaøo giöõa theá kyû baûo thaùp cuûa Hoøa Thöôïng Minh Giaùc, Hoøa thöù 18 döôùi trieàu chuùa Voõ Vöông Nguyeãn Phuùc Thöôïng Thieäu Long vaø Quaûng Tuïc. Khoaùt (1738-1765). Hoøa Thöôïng voán ngöôøi Hoi Ton Temple: Chuøa Hoäi Toân—Name of a Quaûng Ngaõi, tu hoïc taïi chuøa Nuùi Ñaù, ñaõ theo daân famous ancient pagoda located in Quôùi Sôn di cö vaøo vuøng ñaát môùi thuoäc huyeän Bình Ñaïi, village, Chaâu Thaønh district, Beán Tre province, beân bôø soâng Tieàn, laäp neân chuøa Hoäi Toân ñeå South Vietnam. The pagoda was built by Most hoaèng döông Phaät Phaùp. Vò truï trì keá tieáp laø Hoøa

Thöôïng Khaùnh Höng, phaùi Laâm Teá ñôøi thöù 36 Hokkiemetsuzai-no-Tera (jap): Chuøa Phaùp (ngaøi nguyeân tu taïi chuøa Höng Long vaø truï trì Hoa Dieät Toäi. chuøa Ñöùc Laâm) ñöùng ra truøng tu chuøa vaøo ñaàu theá Hokkyo (jap): Saddharma Pundarika Sutra kyû thöù 19, toân taïo töôïng Phaät vaø phaùp khí, ñuùc ñaïi (skt)—Dieäu Phaùp Lieân Hoa Kinh—The Lotus hoàng chung naêm 1805. Nhöõng vò Hoøa Thöôïng truï Sutra—The wonderful law of truth—See trì keá tieáp laø chö Hoøa Thöôïng Baûo Chaát, Quaûng Saddharma Pundarika and Saddharma Pundarika Giaùo, vaø Taâm Ñònh. Ngaøi Taâm Ñònh ñaõ toå chöùc Sutra. truøng tu chuøa vaøo cuoái naêm 1884. Naêm 1886, ngaøi Hoko (jap): Vaipulya (skt)—Extensions (of ra Hueá ñeå ñuùc moät soá töôïng Phaät vaø töôïng Thaäp Buddhist philosophy)—Square and wide—See Ñieän Dieâm Vöông baèng ñoàng veà thôø ôû chuøa. Keá Phöông Quaûng. tieáp laø nhöõng vò Hoøa Thöôïng truï trì Chaùnh Hoøa, Hokoji (jap): Baøng Long

Uaån—See Pan-Lung- Chôn Tònh. Chuøa hieän nay coøn giöõ moät soá baûn goã Yun. khaéc kinh chöõ Haùn, moät soá coå vaät cuûa theá kyû thöù 19. Trong vöôøn chuøa coù 15 baûo thaùp. Chuøa laïi Hokufu (jap): Baofu—Sö Baûo Phöôùc Toøng ñöôïc truøng tu vaøo naêm 1947. Ñaïi hoàng chung Trieån. chuøa ñöôïc ñuùc naêm 1805, treân chuoâng coù khaéc Hokuhon-Nehangyo (jap): Baéc Baûn Nieát Baøn chöõ Haùn: "Gia Long, AÁt Söûu nieân, thaäp nhaát Kinh—Kinh Nieát Baøn—See Parinirvana sutra. nguyeät, kieán nhöït chuù cuùng, Hoäi Toân Töï, thöôïng Hokujiden (jap): Baéc Töï Tuyeàn (Nhaät Baûn). Khaùnh haï Höng chöùng minh." Giaù troáng vaø Hold on to: Chaáp trì—To hold firmly or to insist chuoâng ñöôïc chaïm ñuïc töø goác ñaïi thoï treân moät firmly on anything. Holding together the karma, traêm naêm. good or evil. It is another name for Alaya- Hoji-Bunkin (jap): Paotzu-Wenchin—Sö Baùo vijnana—Giöõ vaøo hay naém vaøo khoâng lay Töø Vaên Khaâm. chuyeån. Giöõ chaët vaøo nghieäp, daàu toát hay xaáu. Hojo (jap): Leã phoùng sanh—A Japanese Buddhist Ñaây laø teân khaùc cuûa A Laïi Da thöùc. term for "Ceremony of releasing trapped Hold (v) to: Baùm víu—To cling to. animals." To release living creatures as a work of Hold to anything: graha (skt)—Chaáp tröôùc hay merit, including to liberate live animals and ro naém giöõ vaøo söï vaät. release trapped animals—Thuaät ngöõ Phaät giaùo Hold on blindly: Have taken a thing into one's Nhaät Baûn coù nghóa laø "Leã phoùng sanh." Phoùng head—Chaáp meâ. sinh bao goàm traû töï do cho nhöõng sinh vaät vaø thaùo Hold one's body upright: Keep one's body gôû cho nhöõng sinh vaät bò maéc baãy. erect—Giöõ cho thaân mình ñöôïc ngay thaúng. Hojoshi (jap): Doøng hoï Baéc Ñieàu Thò (Nhaät Hold one's breath: Nín thôû. Baûn). Hold (v) to the concept of the reality of the Hojo-Tokimune (jap): Phaùi Baéc Ñieàu Thôøi ego: Ngaõ chaáp—See Atma-graha. Toâng (Phaät giaùo Nhaät Baûn). Hold (v) deviant views: Meâ tín taø ñaïo. Hokekyo (jap): Kinh Phaùp Hoa—See Hokkyo. Hold (v) one's ears: Bòt tai. Hokekyogisho (jap): Phaùp Hoa Kinh Nghóa Sôù—See Hokkyo. Hold (v) fast to something: To continue to believe in something—Naém vöõng ñieàu gì—Vöõng Hokkaiji (jap): Chuøa Phaùp Giôùi (Nhaät Baûn). tin ñieàu gì. Hokke (jap): Dharma-flower—Phaùp Hoa—See Hold (v) a feast: Laøm tieäc. Saddharma Pundarika Sutra. Hold (v) firmly: Adana (skt)—Lagna-graha Hokkeshu (jap): A Japanese Buddhist term for (skt)—Receptacle—To insist firmly on anything— "The Lotus Sect."—Thuaät ngöõ Phaät giaùo Nhaät Chaáp Trì—Giöõ vaøo hay naém vaøo khoâng lay Baûn coù nghóa laø "Phaùp Hoa Toâng." chuyeån. Hokke-Zammai (jap): Fahua-Sanmei—Phaùp Hold firmly to a one-sided interpretation: Hoa Tam Muoäi—See Saddharma-pundarika- Thieân Chaáp—Chaáp veà moät phía. samadhi.

Hold (v) to heterodox views or doctrines : Hold (v) a service of worship to the Triple Drstiparamarsa (skt)—Be obsessed with the sense Gem: Laøm leã cuùng döôøng Tam Baûo. of self—Bò aùm aûnh vì moät caùi ngaõ—See Hold (v) someone in high esteem (respect): Drstiparamarsa. To esteem—Toân troïng ai heát möïc. Hold (v) a lecture on the Dharma: Give a Hold someone sacred: Regard someone as Dharma talk—Toå chöùc thuyeát phaùp. holy—Toân thôø hay xem ai laø linh thieâng. Hold (v) in the mouth: Haøm (ngaäm trong Hold (v) on to: Grau (skt)—Grabh (skt)—Graha mieäng).

(skt)—Seize—Grasp—Maintain—Obstinate— Hold on (v): Graha (skt)—To snatch—To take by Chaáp. force Grasp—Maintain—Obstinate— Seize— Hold (v) one's tongue: Giöõ mieäng. Chuïp laáy—Ñoaït laáy—Thuû Tröôùc—To grasp—To Holder of the great waters: Naêng Trì Phong hold on to, or be held by anything or idea—Thuû luaân, coù khaû naêng trì ñaïi thuûy—See Ten types of chaáp caùc phaùp khoâng lìa boû (theo Kinh Nieát Baøn: characteristics of manifestation of a Buddha (1). "Heát thaûy phaøm phu ñeàu thuû tröôùc töø saéc ñeán Holder or protector of a vajra: Vajrapani thöùc. Vì meâ chaáp saéc maø sinh loøng tham, vì tham (skt)—Kim Cang Thuû Boà Taùt (hieän laøm Giaùng maø bò troùi buoäc vaøo saéc vaø thöùc, vì bò raøng buoäc Tam Theá). Ñaây laø moät trong taùm Kim Cang vöông neân khoâng theå traùnh khoûi khoå ñau phieàn naõo, hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Giaù buoàn lo, sinh, laõo, beänh, töû). Na—This is one of the eight diamond-kings, or Hold on blindly: To have taken a thing into bodhisattvas as guardians of Vairocana (Ñaïi Nhöït one's head—Chaáp meâ. Nhö Lai)—See Eight diamond-kings, Vajradhara Hold in memory: Trì nieäm. and Vajrapani. Hold (v) one's mouth: Bòt mieäng. Holder or ruler of the earth: Dharanimdhara Hold (v) one's nose: Bòt muõi. (skt)—Trì Ñòa. Hold (v) a prayer service: Laøm leã caàu nguyeän. Holder of the vajra: Vajrapani or Vajradhara Hold (v) a prayer services for the departed: (skt)—Kim cang thaàn hay Chaáp Kim Cang Laøm leã caâu nguyeän cho ngöôøi quaù vaõng. Thaàn—Protector of the Law—See Eight diamond- Hold (v) a prayer service for someone: Laøm kings, Vajrapani, and Vajradhara. leã caàu nguyeän cho ai. Holder of water: The holder, which can hold the Hold (v) a prayer service for world peace great waters—Naêng trì phong luaân, coù khaû naêng and the welfare of all beings: Laøm leã caàu caàm giöõ ñaïi thuûy—See Four kinds of atmosphere. nguyeän cho theá giôùi hoøa bình vaø chuùng sanh an Holding cause: Laäp nhaân—Establishing cause, laïc. one of the five causes (four elements of earth, Hold to or rely on the name of a Buddha: Trì water, fire and wind which are the causers or danh. producers and maintainers of infinite forms of nature (results)—Laäp nhaân, moät trong naêm Hold repentance before the image of the nguyeân nhaân—See Five causes (A). Buddha: Thuû Töôùng Saùm (Hoái)—One of the Holding to doubt: Nghi chaáp. three ways of repentance, to seek the presence of the Buddha to rid one of sinful thoughts and Holding to the ego idea: Ngaõ Kieán Phieàn passions. To hold repentance before the mind Naõo—See Four delusions in reference to the ego until the sign of Buddha's presence annihilates the and Four bandhanas (B). sin—Moät trong ba pheùp saùm hoái, caàu söï coù maët Holding to the entire unreality: Voâ kieán—YÙ cuûa Phaät ñeå ñöôïc taän tröø toäi loãi. Ñònh taâm tin chaéc kieán coá chaáp cho raèng vaïn vaät laø khoâng coù thöïc— raèng Phaät xoa ñaàu vaø xaû toäi cho mình. ** See See Two wrong views (A). Three modes of repentance. Holding to the illusions of life as realities: Hold (v) a service of worship: Laøm leã cuùng Thuû Töôùng—The state of grasping to the illusions döôøng.

of life as realities—Voïng hoaëc chaáp thuû vaøo Hollographic Universe: Vuõ truï nhö huyeãn. töôùng söï lyù hay meâ chaáp theá giôùi hieän töôïng. Hollow speech: Empty promises—Talk of Holding precepts (Discipline): Moral goodness or giving, but they

never carry out what conduct—Morality—Giôùi Ba La Maät: Trì giôùi— they say—Mieäng noùi toát, hoaëc noùi boá thí maø See Ten Paramitas. khoâng bao giôø chòu thöïc haønh, chæ laø nhöõng lôøi Holding to the real existence of material höùa troáng roãng—See Five kinds of people who things: Höõu kieán—YÙ kieán coá chaáp cho raèng vaïn pretend to offer alms. vaät laø thöïc höõu—See Two wrong views (A). Holy (a): Arya or Sadhu (skt)—Sacred— Holding on the reality of self and things: Saintly—Thaùnh—Thuoäc veà thaàn thaùnh (thieâng Chaáp Chöôùng—The holding on to the reality of lieâng). self and things and the consequent hindrance to Holy appearance: Saintly appearance—Thaùnh entrance into nirvana—Chaáp vaøo töï kyû vaø chö nghi. phaùp, vaø haäu quaû laø chöôùng ngaïi trong tieán trình Holy assembly: Thaùnh Chuùng—See Sacred ñi vaøo Nieát baøn. assembly. Holding the root or fundamental: Trì Boån— Holy canon: Holy scriptures—Sacred canon— In Buddhism, this the ruler of the earth, which is Thaùnh ñieån. the root and source of all things—Gìn giöõ caên baûn. Holy conditions: Thaùnh Duyeân—Holy Trong ñaïo Phaät, ñaây laø vò Ñòa Thaàn, chuyeân chôû conditions of or aids to the holy life—Nhöõng ñieàu vaïn söï vaïn vaät. kieän hay trôï löïc giuùp ñöa ñeán cuoäc soáng Thaùnh Holding to things as realities: Phaùp chaáp (cho Thieän. raèng söï vaät laø thaät). Holy enlightenment: Enlightenment of the Holding to the view of permanence or saints—Thaùnh minh—Söï giaùc ngoä cuûa baäc Thaùnh. immortality: Thöôøng kieán—The view that Holy family: Thaùnh gia. personality is permanent—Taø kieán cho raèng caùi Holy fruit: Fruit of the saintly life—Thaùnh ngaõ tröôøng toàn—See Two wrong views (B). Quaû—See Holy fruition. Holding to the view of total annihilation: Holy fruition: Ariyaphalam (p)—Thaùnh Quaû— Ucchedaditthi (p)—Ucchedadarsana (skt)— The holy truth—Fruit of the saintly life (bodhi or Annihilation-illusion or Annihilation-view— nirvana)—Holy fruition—Fruit of Arhatship—The Nihilism—Ñoaïn Kieán—Holding to the view of fruition of holiness—Ñaïo quaû cuûa baäc Thaùnh, ñaït total annihilation, or the view that death ends life, ñöôïc Boà Ñeà hay Nieát Baøn—See Six stages of or world-extinction and the end of causation, in Bodhisattva developments. contrast with the view that body and soul are Holy ghost: Thaùnh thaàn—Holy spirit. eternal, both views being heterodox—The Holy Grades of Lotus: Phaåm Lieân Hoa—There philosophic doctrine that denies a substantial are nine Holy Grades of Lotus—Coù chín phaåm reality to the phenomenal universe—Phuû nhaän söï Lieân Hoa—See Nine Holy Grades of Lotus. hieän höõu cuûa hieän töôïng vaø baùm vaøo chuû nghóa hoaøn toaøn huûy dieät, nghóa laø khi cheát laø chaám döùt Holy happiness: Thaùnh Phuùc—One of the two taát caû, ñoái laïi vôùi chuû tröông cho raèng thaân taâm laø kinds of happiness, holy happiness, that of thöôøng truï baát dieät; caû hai ñeàu laø taø kieán—See Buddhism, in contrast with that of Brahma and Two wrong views (B). Brahmanism—Moät trong hai phöôùc, thaùnh phöôùc hay phöôùc cuûa Phaät giaùo ñeå ñoái laïi vôùi Phaïm Holding to the view of permanence: Thöôøng phöôùc hay phöôùc cuûa Phaïm Thieân. **See Two Kieán—Eternalism—Permanence—The view that kinds of blessing. holds personality as permanent—Holding to the view of immortality. Holy honored one:

Thaùnh Toân—The Buddha— Vò Thaùnh ñöôïc toân kính nhö Phaät. Holiness (n): Thaùnh Ñöùc. Holy image: Thaùnh Töôïng—See Sacred statue. Hollographic paradigm: AÛnh töôïng.

Holy jala: Thaùnh Voõng—The holy jala, or net, of 1) All the saints, or sacred assembly: Taát caû caùc Buddha's teaching which gathers all into the baäc Thaùnh. truth—Löôùi Phaät Phaùp co cuïm taát caû chaân lyù. 2) The Bodhisattva saints who have overcome Holy king: Thaùnh vöông. illusion, from the first stage upwards: Nhöõng vò Boà Taùt Thaùnh ñaõ vöôït thoaùt phieàn naõo töø Holy land: Arya-desa (skt)—A Ly Ñaø Teà Xaù— sô ñòa trôû leân. Thaùnh Phöông—Land of the sage—Sacred land— 3) To all the saints, or the wise, what is to be The holy land (the land of the sage), India where ordinarilyregarded as an error, that is, this the Buddha was born (India)—Tieáng goïi toân xöng world of particulars, appears neither cuûa xöù AÁn Ñoä nôi Ñöùc Phaät ñaûn sanh. perverted nor unperverted: Ñoái vôùi Thaùnh Holy law: Law of the saints—The law or chuùng hay baäc trí, nhöõng gì thöôøng phaûi ñöôïc teaching of the saints or sages, or the holy law of xem laø moät söï laàm laãn, töùc laø caùi theá giôùi cuûa Buddha—Thaùnh phaùp—Nhöõng lôøi daïy cuûa chö caùc ñaëc thuø naày, vaãn khoâng bieåu hieän laø ñieân Hieàn Thaùnh hay nhöõng lôøi Phaät daïy. ñaûo hay phi ñieân ñaûo. Holy lion: Thaùnh Sö Töû—The Buddha—Toân 4) The special community established by the hieäu cuûa Ñöùc Phaät. Ñöùc Phaät laø vò vua trong coõi Buddha was called "The Assembly of the Thaùnh nhö sö töû laø vua trong muoân thuù. Noble" (Arya-sangha), intended to be the Holy lion lord: Thaùnh chuû sö töû (Buddha). cradle of noble persons. Since the Holy lord deva: Thaùnh chuû Thieân trung Thieân. Brahmanical tradition had been firmly Holy man: Genuine religious man—Baäc chaân established, the race distinction was strictly tu—See Four saints (rewards) and Four kinds of felt. On that account the Buddha often holy men. asserted that in his own community there Holy mind: Thaùnh Taâm—The holy mind, that of would be no distinction between Brahmans Buddha—Taâm cuûa baäc Thaùnh nhö taâm Phaät. (priests) and warriors or between masters and Holy monk: Thaùnh Taêng. slaves. Anyone who joined the Brotherhood would have an equal opportunity for leading 1) The holy monk who has achieved higher and training. The Buddha often argued that merit, in contrasted with the ordinary monk the word Arya meant 'noble' and we ought (phaøm taêng): Haøng Taêng chuùng ñöùc cao, ñaïo not call a race noble or ignoble for there will troïng ñaõ döùt boû meâ hoaëc, ñaõ chöùng ñaéc chaân be some ignoble persons among the so-called lyù, ñoái laïi vôùi phaøm Taêng. Aray and at the same time there will be some 2) The image in the monk assembly room: noble persons among the so-called Anarya. Töôïng vò Thaùnh Taêng ôû giöõa Taêng Ñöôøng. When we say noble or ignoble we should be 3) In Mahayana Buddhism, Manjusri is speaking of an individual and not of a race as considered as a holy monk, his image is a whole. It is a question of knowledge or placed in the center of the monks' assembly wisdom but not of birth or caste. Thus the room: Trong Phaät Giaùo Ñaïi Thöøa thì coi Ngaøi object of the Buddha was to create a noble Vaên Thuø Sö Lôïi Boà Taùt nhö laø moät Thaùnh personage (arya-pudgala) in the sense of a Taêng, vaø töôïng cuûa ngaøi ñöôïc ñaët ôû

giöõa noble life. The noble community (Arya- Taêng Ñöôøng. sangha) was founded for that very purpose. 4) In Hinayana Budhism, Kasyapa and Subhuti The noble ideal (Arya-dharma) and the noble are considered holy monks, their images are discipline (Arya-vinaya) were set forth for the usually placed in he centre of the monks' aspiring candidates. The path to be pursued assembly room: Trong Phaät Giaùo Tieåu Thöøa by the noble aspirant is the Noble Eightfold thì Ngaøi Ca Dieáp hay Tu Boà Ñeà ñöôïc coi nhö Path (Arya-astangika-marga) and the truth to laø nhöõng Thaùnh Taêng, töôïng cuûa caùc ngaøi be believed by the noble is the Noble thöôøng ñöôïc ñaët giöõa Taêng Ñöôøng. Fourfold Truth (Catvariarya-satyani). The Holy multitude: Thaùnh chuùng. perfections attained by the noble were the

four noble fruitions (Arya-phala) and the Ñöùc Phaät, nhö vaäy, ñaõ coá gaéng laøm soáng laïi yù wealth to be possessed by the noble was the nghóa nguyeân thuûy cuûa chöõ "Thaùnh" nôi caù noble sevenfold wealth (sapta-arya-dhana), tính con ngöôøi trong cuoïäc soáng thöôøng nhaät. all being spiritual qualifications. The careful Holy nature: Saintivity—Thaùnh Tính—Taùnh cuûa application of the word Arya to each of the baäc Thaùnh. important points of his institution must not be 1) The holy nature, according to the overlooked by a student of Buddhism. The Abhidharma-kosa of the passionless life: Caâu Buddha thus seemed to have endeavored to Xaù Luaän goïi Thaùnh Tính laø Chính Tính hay revive the original meaning of Arya in moät ñôøi soáng Thaùnh thieän khoâng coøn bò duïc personality and the daily life of his religious voïng loâi cuoán. community: Ñoaøn theå do Ñöùc Phaät laäp neân 2) According to the Vijnanamatrasiddhi of goïi laø "Thaùnh Chuùng" (Aryan sangha), ñoù laø enlightenment and wisdom, the holy nature is moâi tröôøng tu taäp cuûa nhöõng ngöôøi cao quyù. the nature that produces the passionless or Vì truyeàn thoáng Baø La Moân ñaõ ñöôïc thieát laäp pure wisdom: Duy Thöùc Luaän goïi Thaùnh Tính kieân coá neân giai caáp baáy giôø ñaõ ñöôïc phaân laø caùi tính sanh ra trí voâ laäu maø ñoaïn tröø chia thaät laø roõ reät. Bôûi leõ ñoù, Ñöùc Phaät luoân phieàn naõo. xaùc nhaän raèng trong haøng Taêng chuùng cuûa Holy nature apart from unenlightened Ngaøi khoâng coù phaân bieät giöõa Baø La Moân vaø nature: Thaùnh Tính Ly Sinh—According to the voõ töôùng, hay giöõa chuû vaø tôù. Ai ñaõ ñöôïc nhìn Vijnanamatrasiddhi, the life of holiness apart or nhaän vaøo haøng Taêng chuùng ñeàu ñöôïc quyeàn distinguished from the life of common hoïc taäp nhö nhau. Ñöùc Phaät daïy raèng khoâng unenlightened people—Theo Duy Thöùc Luaän, theå goïi moät giai caáp naøo laø cao quyù hay Thaùnh Tính Ly Sinh laø cuoäc soáng cuûa söï Thaùnh khoâng cao ñöôïc bôûi vì vaãn coù nhöõng ngöôøi ñeâ thieän cuûa caùc vò Thanh Vaên, Duyeân Giaùc, A La tieän trong caùi giai caáp goïi laø cao quyù vaø ñoàng Haùn hay Boà Taùt, nhöõng vò ñaõ ñaït ñöôïc voâ laäu trí thôøi cuõng coù nhöõng ngöôøi cao quyù trong giai vaø döùt boû phieàn naõo do phaân bieät khôûi leân (ñaõ döùt caáp ñeâ tieän. Khi chuùng ta goïi cao quyù hay ñeâ boû phieàn naõo vaø sôû tri chöôùng), ñoái laïi vôùi cuoäc tieän laø chuùng ta noùi veà moät ngöôøi naøo ñoù chöù soáng cuûa phaøm phu hay ngöôøi chöa giaùc ngoä. khoâng theå caû toaøn theå moät giai caáp. Ñaây laø Holy offering: Thaùnh Cuùng—Those made to the vaán ñeà cuûa tri

thöùc hay trí tueä chöù khoâng phaûi saints, especially to the Triratna. laø vaán ñeà sinh ra ôû trong doøng hoï hay giai caáp naøo. Do ñoù, vaán ñeà cuûa Ñöùc Phaät laø taïo neân Holy One: Arya-pudgala (skt)—Saintly one— moät ngöôøi cao quyù hay Thaùnh giaû (Arya The holy or saintly one; one who has started on pudgala) trong yù nghóa moät cuoäc soáng cao the path to nirvana—Baäc Voâ Thöôïng—Baäc Thaùnh quyù. Thaùnh chuùng ñaõ ñöôïc thieát laäp theo ñaõ böôùc vaøo con ñöôøng ñi ñeán Nieát Baøn. **See nghóa ñoù. Theo ñoù thì Thaùnh Phaùp (Arya Six realms of the samsara (existence) and four dharma) vaø Thaùnh luaät (Arya vinaya) ñöôïc realms of the saints. hình thaønh ñeå cho Thaùnh chuùng tu taäp. Con The Holy Order: Ñoaøn theå Thaùnh thieän. ñöôøng maø Thaùnh giaû phaûi theo laø con ñöôøng Holy Places of Buddhism: Töù ñoäng taâm—The Baùt Thaùnh Ñaïo (Arya-astangika-marga) vaø four sites visited by Buddhist Pilgrims—Nhöõng caùi söï thaät maø Thaùnh giaû tin theo laø Töù Dieäu nôi ñoäng taâm cuûa Phaät giaùo: Ñeá. Söï vieân maõn maø Thaùnh giaû phaûi ñaït tôùi 1) Lumbini Park: Buddha's Birth Place—Vöôøn laø Töù Thaùnh quaû (Arya-phala) vaø caùi toaøn bò Laâm Tì ni nôi Ñöùc Phaät Ñaûn Sanh. maø Thaùnh giaû phaûi coù laø Thaát Thaùnh Giaùc 2) Buddha Gaya: Boà Ñeà Ñaïo Traøng—The site Chi (sapta-arya-dharma). Ñoù laø nhöõng ñöùc of the Buddha's Enlightenment—Nôi Ñöùc tính tinh thaàn caû. Ngöôøi hoïc Phaät khoâng neân Phaät thaønh ñaïo. ñaùnh maát yù nghóa cuûa töø ngöõ "Thaùnh" naày 3) Sarnath: Vöôøn Loäc Uyeån—Where the first voán ñöôïc aùp duïng caån thaän vaøo moãi ñieåm Sermon was preached—Nôi Ñöùc Phaät thuyeát quan troïng trong giaùo phaùp cuûa Ñöùc Phaät.

phaùp ñaàu tieân cho boán anh em Kieàu Traàn him in painting or sculture. Now that he had Nhö. passed into Nirvana, however, it was improper to 4) Kusinara: Caâu Thi Na—The scene of the represent the one who no longer really lived. It Great Decease—Nôi Ñöùc Phaät nhaäp dieät. was after a considerable development of the Holy position: Thaùnh Vò—The holy life of Gandhara art that the southern school of Buddhists. Buddhism began to have images of Buddha. This Holy practices: Thaùnh Haønh—The holy was believed at about the same time when the bodhisttva life of the monastic commandments, Buddha's teachings were committed to writing, meditation, and wisdom—Cuoäc soáng chaân chính i.e., 80 B.C. The elders of idealistic and free- cuûa moät vò Boà Taùt laø tu haønh giôùi ñònh tueä. thinking tendencies, whom we might regard as the foreunners of the Mahayana, would not hold any Holy principles: Sacred principles—Thaùnh meetings for the rehearsal of the Buddha's Ñeá—See Four Noble Truths. sermons, nor would they enlarge upon their Holy response: Thaùnh ÖÙng—The influence of Vinaya rules beyond what was laid down by the Buddha, or the response of the Buddha or saints— Buddha himself. They would commit those sacred Söï caûm öùng linh nghieäm cuûa chö Phaät vaø chö words to memory or to writing as they pleased. Thaùnh. They did not hesitate in using their talents in Holy rsi: Thaùnh tieân. painting or sculture to depict the Buddha's image Holy Scriptures: Holy canon—Sacred canon— according to their own ideal of beauty and Thaùnh Ñieån—See Sacred Scriptures. perfection, as they did in the Gandhara art. The Holy

seed: Saintly seed—See Saintly seed. trend of the free-thinking mind can also be seen in Holy speech: Aryabhasa (skt)—Sacred speech— the metaphysical treatises of the Optionalists Thaùnh Ngöõ—See Aryabhasa. (Vaibhasikas), in which several opinions about Holy statue of the Buddha: Thaùnh Töôïng— dharmas or higher dharmas (abhidharmas) are Chæ töôïng cuûa Ñöùc Phaät—According to Prof. gathered together and some optional ones have Junjiro Takakusu in The Essentials of Buddhist been selected and recommended for study. Philosophy, none of the earlier sculptures of Though the Vaishasika School belonged to the sanchi and Barhut represent the Buddha in huma Hinayana, it already betrayed a tendency toward figure. It is remarkable to us that the principle the free-thinking school. Such free-thinking events of the Buddha's life have been fully given people would be bold in exegesis, erudition, in sculture without a figure of the hero. How was annotation, or in forming and expressing opinion. that possible? The Buddha at birthis represented This, however, does not mean that they departed by a full blooming lotus; the Buddha in from the original teachings of the Buddha—Theo Enlightenment by the Bodhi tree with a rail Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát around it; the Buddha in his first preaching by a Hoïc Phaät Giaùo, taát caû nhöõng ñieâu khaéc ñaàu tieân wheel, above which a tri-ratna mark is sometimes taïi Sanci vaø Barhut khoâng trình baøy Phaät trong added; the Buddha in his beggng round, or dieän maïo con ngöôøi. Ñieàu ñaùng löu yù chuùng ta laø, mendicancy, by a bowl; and the like. If suggestion nhöõng bieán coá chính trong ñôøi soáng cuûa Ñöùc Phaät be a means of true art, the early Buddhist artists ñaõ ñöôïc ñöa ra ñaày ñuû trong ñieâu khaéc maø khoâng understood it perfectly and utilized the idea mang dieän maïo moät anh huøng. Laøm sao coù theå skilfully for practical purposes. However, all this ñöôïc? Phaät khi giaùng sinh ñöôïc töôïng tröng baèng does not necessarily mean that the elders did not ñoùa hoa sen nôû troïn; khi thaønh ñaïo töôïng tröng represent the Buddha at all during his lifetime, for baèng caây Boà Ñeà coù töôøng raøo chung quanh; luùc there is a legend which tells of their making an Ngaøi thuyeát phaùp ñaàu tieân (chuyeån Phaùp Luaân) image for the purpose of offering veneration töôïng tröng baèng moät baùnh xe treân ñoù ñoâi khi coù during the Buddha's absence. They were theâm daáu hieäu Tam Baûo (Tri-ratna); luùc khaát thöïc formalistic and realistic, and so if the Buddha was töôïng tröng baèng moät caùi bình baùt, vaân vaân. Neáu actually before them, they had a right to depict söï gôïi höùng laø moät phöông tieän cuûa ngheä thuaät

ñích thöïc, caùc ngheä só Phaät töû ñaàu tieân ñaõ hieåu Holy teaching: Thaùnh giaùo—The teaching of the ñieàu ñoù khaù troïn veïn vaø ñaõ duøng yù nieäm ñoù moät sages, or holy one—Nhöõng lôøi daïy cuûa Thaùnh caùch kheùo leùo cho nhöõng muïc ñích thöïc tieãn. Tuy Nhaân. nhieân, taát caû nhöõng ñieàu naày khoâng nhaát thieát coù Holy water: Nöôùc thaùnh. nghóa raèng caùc tröôûng laõo ñaõ tuyeät nhieân khoâng Holy way: Thaùnh ñaïo—See Arya-marga. trình baøy Ñöùc Phaät suoát thôøi gian Ngaøi coøn taïi (A) Arya-marga (skt)—Thaùnh Ñaïo. theá, vì coù truyeän keå veà vieäc hoï ñaõ taïo moät böùc 1) The saintly way: Con ñöôøng Thaùnh Thieän. töôïng ñeå cuùng döôøng trong suoát thôøi gian Ngaøi 2) The way of the saints or

sages: Con ñöôøng vaéng maët. Hoï laø nhöõng ngöôøi chuû tröông hình thöùc cuûa baäc Hieàn Thaùnh. vaø duy thöïc, vaø nhö theá neáu Phaät ñang ôû ngay 3) Buddhism: Ñaïo Phaät—See Buddhism. tröôùc maët, hoï coù quyeàn mieâu taû Ngaøi baèng hoäi 4) The Eightfold Noble Path: Baùt Thaùnh Ñaïo. hoïa hay ñieâu khaéc. Nhöng baây giôø Ngaøi ñaõ ñi vaøo **See Eight Noble Paths. Nieát Baøn, maø trình baøy moät ngöôøi khoâng coøn hieän (B) Ariya-vamsa (p)—Töù Thaùnh Chuûng—Töù Y— höõu trong thöïc taïi nöõa, ñoù laø ñieàu baát xaùc. Chính Töù Löông Döôïc—According to the Sangiti do sau naày, moät phaùt trieån khaû quan cuûa caùc neàn Sutta in the Long Discourses of the Buddha, ngheä thuaät Gandhara maø Nam phöông Phaät giaùo there are the four holy ways—Theo Kinh baét ñaàu coù nhöõng töôïng Phaät. Vieäc naày coù theå xaõy Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán ra cuøng luùc vôùi vieäc ghi cheùp caùc giaùo thuyeát cuûa Thaùnh chuûng—See Four holy ways. Phaät thaønh vaên töï, töùc khoaûng naêm 80 tröôùc Taây (C) See Four kinds of holy men. Lòch. Caùc tröôûng laõo coù khuynh höôùng duy taâm vaø Holy wisdom: Aryajnana (skt)—Supreme töï do tö töôûng, maø chuùng ta coù theå coi nhö laø knowledge—Wisdom of Buddha—Thaùnh trí— nhöõng nhaø tieàn phong cuûa Ñaïi Thöøa, hình nhö See Aryajnana. khoâng coù cuoäc hoäi hoïp ñeå ñoïc laïi caùc baøi phaùp cuûa Phaät, cuõng khoâng môû roäng caùc luaät nghi cuûa Holy wisdom does not belong to the realm hoï vöôït ngoaøi nhöõng gì Phaät ñaõ thieát ñònh. Hoï of words: Thaùnh Trí Phi Ngoân Ngöõ—The thöôøng ghi laïi nhöõng Thaùnh ngoân baèng kyù öùc hay ultimate truth points to the realization of supreme baèng vaên töï tuøy theo sôû thích. Hoï khoâng ngaàn wisdom in the inmost consciousness, and does not ngaïi xöû duïng caùc taøi naêng cuûa mình trong hoäi hoïa belong to the realm of words and discriminative hay ñieâu khaéc ñeå mieâu taû hình aûnh Phaät theo lyù intellect; thus discrimination fails to reveal the töôûng rieâng cuûa mình veà caùi ñeïp vaø caùi toaøn nhö ultimate truth. However, the lamp of words is hoï ñaõ laøm ôû ngheä thuaät Gandhara. Ngaønh töï do tö useful to illuminate the passage to final töôûng cuõng coù theå ñöôïc thaáy trong caùc luaän giaûi enlightenment—Chaân lyù toái haäu chæ vaøo söï theå sieâu hình cuûa caùc nhaø Phaân Bieät Thuyeát chöùng caùi trí tueä toái thöôïng trong taâm thöùc saâu (Vaibhasika) hay Tyø Baø Sa, trong ñoù nhieàu quan thaúm nhaát, vaø khoâng thuoäc phaïm vi cuûa ngoân töø nieäm veà phaùp (dharma) hay thaéng phaùp vaø caùi trí phaân bieät; söï phaân bieät nhö theá khoâng (abhidharma) ñöôïc söu taäp vaø moät soá quan nieäm theå phaùt hieän ñöôïc chaân lyù toái haäu. Tuy nhieân töï do ñaõ ñöôïc tuyeån vaø ñöôïc khuyeán caùo hoïc taäp. ngoïn ñeøn ngoân töø laø coù lôïi ích cho vieäc soi saùng Maëc duø phaùi Tyø Baø Sa thuoäc heä Tieåu Thöøa, con ñöôøng ñöa ñeán chöùng ngoä toái haäu. nhöng ñaõ môû ra moät khuynh höôùng nhaém tôùi Holy womb: Thaùnh thai—The womb of holiness tröôøng phaùi töï do tö töôûng. Haïng ngöôøi töï do tö which enfolds and develops the bodhisattvas, i.e. töôûng nhö theá coá nhieân can ñaûm trong vieäc thích the three excellent positions attained in the ten nghóa, baùc hoïc, chuù giaûi, hay hình thaønh vaø dieãn grounds, ten kinds of dedication, and ten taû baát cöù quan nieäm naøo. Tuy nhieân, ñieàu naày necessary activities of a bodhisattva—Thai taïng khoâng

coù nghóa raèng hoï ñi xa ngoaøi caùc giaùo cuûa nhöõng baäc Thaùnh, boïc quaán vaø tröôûng döôõng phaùp nguyeân thuûy cuûa Phaät. chö Boà Taùt, chæ ba hieàn vò Thaäp truï, Thaäp Haïnh, Holy tablet: Long vò. vaø Thaäp Hoài Höôùng. **See Ten necessary Holy tablets of the Patriarchs: Baøi vò cuûa chö practices of a Bodhisattva, Ten kinds of toå. dedication, and Ten grounds.

Holy words: Words of a saint—Correct words of evil—Loø hình baùt giaùc töôïng tröng cho “Haøng Buddhism—Holy words, or the words of a saint or Phuïc Phaùp” hay haøng phuïc aùc ñaûng. sage. In Buddhism, holy words also mean the (B) Five kinds of braziers: Nguõ Hoä Ma. correct words of the Buddha and his holy 1-4) From one to four—Same as in four kinds of disciples—Thaùnh Ngoân hay lôøi noùi chính thöïc braziers—Gioáng nhö trong Töù chuûng hoä ma— ñuùng ñaén cuûa baäc Hieàn Thaùnh. Trong Phaät giaùo, See (III) (A). Thaùnh ngoân coøn coù nghóa laø nhöõng lôøi daïy cuûa 5) To obtain the loving protection of the Buddhas Phaät vaø caùc Thaùnh ñeä töû cuûa Ngaøi. **See Four and Bodhisattvas: Kính AÙi Hoä Ma—Ñöôïc söï Ariyan modes of speech. thöông yeâu hoä trì cuûa chö Phaät vaø chö Boà Taùt. Homa (skt): Hoûa loø. (IV) According to Eitel in The Dictionary of (I) The general meanings of “Homa”—Nghóa Chinese-English Budhist Terms, composed by toång quaùt cuûa Hoä Ma: Professor Soothill, Homa is a city on the 1) Fire altar, burnt offerings, as in the homa eastern frontier of Persia, perhaps the modern worship—Pheùp Hoä Ma hay pheùp cuùng döôøng Humoon: Theo Eitel trong Trung Anh Phaät chö Taêng baèng caùch ñem caùc vaät cuùng neùm Hoïc Töø Ñieån cuûa GS Soothill, Hoä Ma laø teân vaøo loø löûa. cuûa moät thaønh phoá naèm veà bieân giôùi phía taây 2) Described as originally a burnt offering to cuûa nöôùc Ba Tö thôøi coå, coù leõ baây giôø laø Heaven (Brahmins): Voán chæ vieäc ñoát löûa teá Humoon. trôøi cuûa ñaïo thôø löûa Baø La Moân. Homa or Fire heaven in the Southeast: Ñoâng (II) The meanings of homa according to the Nam vôùi Trôøi Hoä Ma hay Hoûa Thieân—This is one esoterics—Nghóa cuûa Hoä Ma theo Maät Giaùo: of the eight heavens and devas at the eight points An oblation by fire (of esoteric sects). The of the compass—Ñaây laø moät trong taùm coõi Trôøi esoterics adopted the idea of worshipping vaø chö Thieân ôû taùm höôùng—See Eight heavens with fire, symbolizing wisdom as fire burning and devas at the eight points of the compass. up the faggots of passion and illusion, and Homage (n): Söï toân kính—Homage to him, The therewith preparing nirvana as food: Leã teá Holy One, The Pure One, The Enlightened One— löûa (cuûa Maät Giaùo). Maät giaùo baét chöôùc pheùp Chí taâm ñaûnh leã Ngaøi, Baäc Voâ Thöôïng—Baäc teá löûa, duøng löûa tieâu bieåu cho trí tueä ñeå ñoát Thanh Tònh, Baäc Toaøn Giaùc. cuûi phieàn naõo, vaø töø ñoù chuaån bò thöùc aên nieát Homage to the Bodhisattva, Mahasattva of baøn. the Clear Cool Ground: Nam Moâ Thanh Löông (III) Categories of homa according the esoterics— Ñòa Boà Taùt Ma Ha Taùt. Phaân loaïi Hoä Ma theo Maät giaùo: Homage to the Enlightened Being, Cloud (A) There are four kinds of braziers—Töù Hoä Ma: Canopy of Fragrance Bodhisattva, 1) Vasikarana (skt): Phaï Thuûy Ca La Naõ— Semi-circular brazier for dominating, Mahasattva: Nam Moâ Höông Vaân Caùi Boà Taùt interpreted as calling down the good by Ma Ha Taùt. means

of enchantments—Loø hình baùn nguyeät Home of all Buddhas: Nhaø cuûa chö Phaät (Pure töôïng tröng cho “Nhieáp Thieän Phaùp” hay Land). trieäu taäp thieän loaïi. Homeless monks: Vaân Naïp—Roaming monks— 2) Santika (skt): Phieám Ñeå Ca—Round brazier Du Taêng—See Assembly brothers of the clouds meaning to end calamities—Loø hình traêng and waters. troøn töôïng tröng cho “Töùc Tai Phaùp” hay tröø Home-market-temple: Gia-thò-töï—The most tai öông. difficult setting to practice and cultivate the 3) Pustika (skt): Boá Saét Trí Ca—Square brazier dharma is at home, next is at the market, and the for prosperity—Loø hình vuoâng töôïng tröng easiest and most favorable place is in a temple— cho “Taêng Ích Phaùp” hay laøm taêng phuùc. Thöù nhaát taïi gia, thöù nhì taïi chôi, thöù ba taïi chuøa. 4) Abhicaraka (skt): A Tyø Giaø Loã Ca— Home-sickness: Thaân lyù giaùc—Nhôù nhaø—See Octagonal brazier meaning exorcising the Eight wrong perceptions of thought.

Homocentric (a): Laáy con ngöôøi laøm trung taâm. an “insurance policy” in case one is unable to Homo sapiens: Ngöôøi coù khaû naêng nhaän vaø attain liberation through the more difficult phaân bieät. practice of meditation, but rather should be undertaken wholeheartedly as one’s sole path. Homogeneity: Ñoàng tính—Ñoàng chuûng—Ñoàng Because he publicly proclaimed that the Pure loaïi. Land tradition alone is effective during the time of Homogeneous (a): Ñoàng tính—Ñoàng chuûng—the “Dharma-Ending Age,” he ran afoul (chaïm Ñoàng loaïi. vaøo) of other Buddhist orders and was sent into Homonji (jap): Chuøa Boån Moân (Nhaät Baûn). exile at the age of seventy-four. He was allowed Homsexuality: Ñoàng tình luyeán aùi— to return five years later,but died one years after Homosexuality means having sexual intercouse that—Teân cuûa moät vò Toå sö cuûa truyeàn thoáng Tònh with the same sex. There is a wide range of Ñoä cuûa Nhaät. Ngaøi thoï giôùi vôùi toâng Thieân Thai opinions regarding homosexuality in various vaø chaúng bao laâu sau ñoù ngaøi ñöôïc noåi tieáng do Buddhist groups. In general, Buddhists are very taøi hoïc uyeân baùc, nhöng ôû tuoåi 43 ngaøi caûm thaáy tolerant towards all pwople. People aren’t to be khoâng vöøa yù vôùi giaùo thuyeát vaø cöùu caùnh cuûa toâng judged or discriminated against if they are gay— Thieân Thai. Söï quan taâm haøng ñaàu cuûa ngaøi laø Ñoàng tình luyeán aùi coù nghóa laø giao hôïp vôùi ngöôøi hình nhö khoâng coù ai coù theå ñaït ñöôïc Phaät quaû cuøng phaùi tính. Coù nhieàu quan ñieåm khaùc nhau veà qua nhöõng phöông phaùp tu taäp, neân ngaøi quyeát vaán ñeà ñoàng tình luyeán aùi trong caùc nhoùm Phaät ñònh chaáp nhaän phöông phaùp tu taäp cuûa tröôøng giaùo khaùc nhau. Noùi chung Phaät giaùo raát khoan phaùi Tònh Ñoä cuûa Sö Thieän Ñaïo vaø Genshin, maø dung vaø roäng löôïng ñoái vôùi taát caû moïi ngöôøi. ngaøi tin töôûng taïo thaønh con ñöôøng giaûi thoaùt chaéc Nhöõng ngöôøi ñoàng tình luyeán aùi khoâng bò Phaät chaén. Con ñöôøng naøy lieân heä tôùi vieäc trì nieäm giaùo pheâ phaùn hay ñoái xöû phaân bieät (kyø thò). hoàng danh Ñöùc Phaät A Di Ñaø ñeå ñöôïc vaõng sanh Homu-Sojo (jap): Chöùc Phaùp Vuï Taêng Chaùnh Cöïc Laïc, nôi coù nhöõng ñieàu kieän toái thaéng cho (Phaät giaùo Nhaät Baûn). vieäc ñaït thaønh Phaät quaû. Ngaøi tranh luaän raèng Honen (1133-1212): Sö Phaùp Nhieân—Name of a Ñöùc Phaät A Di Ñaø laø Ñöùc Phaät cao nhaát trong caùc

Patriarch of Japanese “Pure Land” (Jodo Shu) tu taäp taäp toân giaùo vaø nieäm hoàng danh A Di Ñaø tradition. He was ordained in the Tendai school ñöa tôùi “con ñöôøng deã nhaát” ñaëc bieät thích hôïp and soon gained a reputation of his erudition (hoïc vôùi Phaät töû taïi gia, trong thôøi maø ngaøi tin laø thôøi thöùc uyeân baùc), but at the age of forty-three Maït Phaùp. Ngaøi daïy raèng ngöôøi ta khoâng neân xem became dissatisfied with Tendai and its scholastic söï tu taäp naøy nhö söï “baûo ñaûm” trong tröôøng hôïp aproach. His main concern was that no one haønh giaû khoâng theå giaûi thoaùt qua tu taäp con seemed to be attaining buddhahood through its ñöôøng khoù khaên baèng thieàn ñònh, maø phaûi heát methods, and he decided to adopt practices of the loøng tu taäp nhö con ñöôøng tu taäp duy nhaát cuûa Pure Land teachers Shan-Tao and Genshin, which chính mình. Vì ngaøi coâng khai tuyeân boá raèng chæ he believed constituted a certain path to moät mình truyeàn thoáng Tònh Ñoä laø höõu hieäu trong liberation. This path involved the practice of thôøi “Maït Phaùp,” neân ngaøi ñaõ ñuïng chaïm vôùi caùc chanting the name of Amitabha Buddha tröôøng phaùi Phaät giaùo khaùc, vaø bò löu ñaøy bieät xöù (Nembutsu) in order to be reborn in his “Pure naêm 74 tuoåi. Naêm naêm sau ngaøi ñöôïc pheùp trôû veà Land” of Sukhavati, in which conditions are vaø thò tòch moät naêm sau ñoù. optimal for the attainment of Buddhahood. In his Honen-Shonin (jap): Phaùp Nhieân Thöôïng Senchakushu, he argued that calling on Amitabha Nhaân—See Honen. is the highest of all religious practices and that Honest (a): recitation of Amitabha’s name constitutes an 1) Thaønh thaät—Frank—Sincere—candit—Lieâm “easy path” particularly appropriate for laypeople khieát—Upright—Uncorrupted. in the present age, which he beieved to be the last 2) Thieän laønh: Bhadra or Kusala or Sadhu period of the degeneration of Buddhism. He (skt)— Good—Virtuous—Wholesome— taught that this practice should not be viewed as Löông thieän—See Kusala.

Honest effort: Tinh chuyeân. Vieät Nam cuûa Hoøa Thöôïng Thích Thanh Töø: Honest man: True man—Chính nhaân (ngöôøi “Trong chuøa coù töôïng vua Leâ Hy Toâng ñeå töôïng chính tröïc). Phaät treân löng quyø saùm hoái.” Honesty (n): Söï thaønh thaät—Sincerity. Hongaku (jap): Boån Giaùc—A Japanese term for “original awakening.” This term is particularly Honest effort: Tinh chuyeân. associated with Kukai and the Shingon school, Hong Phuc Temple: Chuøa Hoàng Phuùc—Name which implies that all beings and possess the of a temple, located in Ba Ñình district, Hanoi “buddha-nature” and so are already awaked. This City, North Vietnam. It is also called Hoàng Phuùc fact, however, is obscured by ignorance—Thuaät Töï. It was said that Hoøe Nhai Temple was built in ngöõ Nhaät Baûn duøng ñeå chæ “Boån Giaùc.” Thuaät ngöõ the Lyù dynasty and rebuilt in 1687, 1899, and naøy ñaët bieät quan heä vôùi Kukai vaø Chaân Ngoân 1952. On the right side of the temple stands AÁn toâng, nhaèm chæ raèng taát caû chuùng sanh ñeàu coù Quang stupa built to memorized Most Venerable “Phaät taùnh” vaø ñaõ ñeàu giaùc ngoä. Tuy nhieân, söï Thích Quaûng Ñöùc who burnt himself in 1963. The kieän naøy bò voâ minh che môø töø baáy laâu nay. temple is also considered the Patriarch House of Honganji (jap): Boån Nguyeân Töï (Nhaät Baûn). the Taøo Ñoäng Ch’an Sect. Most Venerable Thích Ñöùc Nhuaän is now

Head or abbot of the temple. Honji (jap): Itivrtaka (skt)—Stories of past Hoøe Nhai Temple has some famous stelae, occurences—Boån Söï Kinh—See Itivrttaka. especially the stele that was built in 1703, Honji-Suijaku (jap): Boån Tích—A Japanese showing that the temple was situated in Hoøe Nhai Buddhist term for “The original Buddha or quarter, Ñoâng Boä Ñaàu. This important fact helped Bodhisattva and his varied manifestations for the historians locate the place where Vietnam saving all beings, i.e. Kuan-Yin with thirty-three Army won over Yuan army in 1258. The statue is forms.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa placed in the Main Hall. A great deal of wooden laø “Boån Ñòa Thuøy Tích” (töø boån ñòa maø xuaát phaùt and bronze statues have been conserved in the ra caùc daáu tích. Boà Taùt vaø Phaät do coù phaùp thaân töø temple. The most extraordinary is a wooden sô ñòa trôû leân do thöïc thaân cuûa mình bieán thaønh double statue cast in the late Leâ dynasty. nhieàu thaân öùng hoùa ñeå hoùa ñoä chuùng sanh, nhö According to Vietnam Ch’an Masters, composed Phaät Quaùn AÂm vôùi ba möôi ba hình töôùng khaùc by Ch’an Master Thich Thanh Töø, “the Buddha nhau). statue was placed on king Leâ Hy Toâng statue’s Honkoji (jap): Chuøa Boån Höng (Nhaät Baûn). back as the King kneeling in repentance.”—Teân Honnoji (jap): Chuøa Boån Naêng (Nhaät Baûn). cuûa moät ngoâi chuøa toïa laïc trong quaän Ba Ñình, Honor: thaønh phoá Haø Noäi, Baéc Vieät Nam. Chuøa coøn coù 1) (n): Yaso (p): Fame—Danh thôm hay vinh teân laø Chuøa Hoøe Nhai. Töông truyeàn chuøa ñöôïc döï—See Eight winds. xaây vaøo thôøi nhaø Lyù, vaø ñaõ traûi qua caùc cuoäc 2) (v): Arya (skt)—Vinh danh—Toân—Toân truøng tu vaøo nhöõng naêm 1687, 1899, vaø 1952. Beân troïng. phaûi chuøa coù thaùp AÁn Quang, ñöôïc döïng leân ñeå Honor all Buddhas: Leã kænh chö Phaät. kyû nieäm Hoøa Thöôïng Thích Quaûng Ñöùc töï thieâu 1) Bodhisattvas take honoring the Buddhas as a naêm 1963. Chuøa coøn laø Toå Ñình cuûa Thieàn phaùi reliance because their faith is purified. This is Taøo Ñoäng. Hieän Hoøa Thöôïng Thích Ñöùc Nhuaän one of the ten kinds of reliance of Great truï trì chuøa. Trong chuøa coù moät soá bia ñaù, ñaëc bieät Enlightening Beings. According to The laø bia döïng naêm 1703, ghi roõ vò trí chuøa ôû phöôøng Flower Adornment Sutra, chapter 38 Hoøe Nhai, taïi Ñoâng Boä Ñaàu, nhôø theá maø caùc nhaø (Detachment from the World), the Great söû hoïc ngaøy nay xaùc ñònh ñöôïc vò trí quaân ñoäi Enlightening Being Universally Good told Vieät Nam chieán thaéng quaân ñoäi Moâng Coå vaøo Unversal Wisdom that Offsprings of Buddha, naêm 1258. Trong chuøa coøn löu giöõ nhieàu pho Great Enlightening Beings have ten kinds of töôïng baèng goã vaø ñoàng, ñaëc bieät laø pho töôïng keùp reliance which help them be able to obtain baèng goã vaøo thôøi Haäu Leâ. Theo saùch Thieàn Sö abodes of the unexcelled great knowledge of

Buddhas—Chö Boà taùt duøng phaùp cuùng döôøng cöù giaù naøo. Chuùng ta raát vui möøng khi thaáy chö Phaät laøm y-chæ, vì nhôø ñoù maø tín taâm nhöõng hoaït ñoäng cuûa mình ñöôïc ñem ra thanh tònh. Ñaây laø moät trong möôøi y chæ cuûa quaûng baù, duø nhöõng sinh hoaït aáy hoaøn toaøn chö Ñaïi Boà Taùt. Theo Kinh Hoa Nghieâm, khoâng coù nghóa lyù gì, vaø ñoâi khi chuùng ta phaåm Ly Theá Gian, Boà Taùt Phoå Hieàn baûo quaûng baù quaù möùc. Chuùng ta phaûi coâng nhaän Phoå

Hueä raèng chö Boà Taùt coù möôøi choã y-chæ raèng baûn chaát töï nhieân cuûa con ngöôøi laø caûm giuùp chö Boà Taùt ñaït ñöôïc choã sôû-y ñaïi trí voâ thaáy sung söôùng vaø haïnh phuùc khi danh cuûa ta thöôïng cuûa Nhö Lai—See Ten kinds of lan roäng. Nhöng qua kinh nghieäm thöïc teá, reliance of Great Enlightening Beings. danh döï naøo roài cuõng seõ qua ñi, chuùng seõ tieâu 2) Action in all Buddha-lands, honoring all tan thaønh maây khoùi trong moât sôùm moät chieàu. Buddhas, one of the ten kinds of action of 2) To obtain honour, some are prepared to offer Great Enlightening Beings. Enlightening gratification or give substantial donations to Beings who abide by these can achieve the those in power. For the sake of publicity, action of Buddhas that has no coming or some exhibit their generosity by giving alms going: Haïnh leã baùi cuùng döôøng chö Phaät trong to a hundred monks and nuns and even more, taát caû coõi Phaät, ñaây laø moät trong möôøi haïnh but they may be totally indifferent to the cuûa chö Ñaïi Boà Taùt. Chö Ñaïi Boà Taùt an truù sufferings of the poor and the needy in the trong haïnh naày thôøi thaønh töïu haïnh phi khöù neighbourhood: Muoán coù danh döï, nhieàu phi lai cuûa chö Phaät—See Ten kinds of ngöôøi saün saøng lo loùt hay cho caùc moùn tieàn practice of great enlightening beings (II). lôùn lao cho nhöõng ngöôøi coù quyeàn haønh ñeå Honor Buddhism: Vinh danh Phaät giaùo. laøm cho thieân haï bieát ñeán; moät soá ngöôøi tröng Honor and contempt: Vinh nhuïc. baøy loøng haûo taâm baèng caùch cuùng döôøng caû traêm chö Taêng Ni, nhöng hoï laïi hoaøn toaøn Honor and dishonor: Vinh Nhuïc. laïnh nhaït tröôùc söï ñau khoå cuûa ngöôøi ngheøo, (I) An overview of “Honor and dishonor”—Toång hay laùng gieàng thieáu thoán. quan veà “Vinh Nhuïc”: Honour and dishonour (B) Dishonour—Nhuïc: are a pair of inevitable worldly conditions that 1) We will surely perturbed when receiving confront us in the course of our daily lives—dishonour. This is again the human nature. It Vinh nhuïc laø moät caëp hoaøn caûnh traàn theá takes a long long time to build up a good khoâng theå traùnh ñöôïc maø ta phaûi ñöông ñaàu reputation, but in no time the hard-earning trong ñôøi soáng haèng ngaøy. good name can be ruined. This matter is not (A) Honour—Vinh: difficult to understand because human nature 1) We always welcome honour or fame and is always like that, we always like to praise dislike dishonour. Honour gladdens our heart; ourselves and to dishonour others. Nobody is dishonour disheartens us. We desire to exempt from the ill-famed remark even the become famous. We long to see our pictures Buddha. You may live the life of a Buddha, in the papers. We are greatly pleased when but you will not be exempt from criticisms, our activities, however insignificant, are attacks, and insults: Chaéc chaén chuùng ta seõ given publicity. Sometimes we seek undue khoâng nghe loït tai hay xao ñoäng khi phaûi chòu publicity too. We must agree that human nhöõng ñieàu nhuïc nhaõ. Laàn nöõa, ñaây laø baûn natue is to feel pleasant and happy when our chaát töï nhieân cuûa con ngöôøi. Phaûi maát nhieàu fame is spread far and wide. But through our thôøi gian môùi xaây döïng ñöôïc vinh döï, nhöng practical experience, fame and glory are vinh döï naày coù theå bò vuøi choân trong nhaùy passing away; sooner or later they will maét. Chuyeän naày deã hieåu vì baûn chaát con vanish: Chuùng ta luoân thích thuù vôùi vinh vaø ngöôøi

laø luoân thích khen mình cheâ ngöôøi. luoân gheùt nhuïc. Danh döï laøm ta vui söôùng vaø Khoâng ai coù ñöôïc mieãn tröø nhöõng lôøi cheâ nhuïc laøm chuùng ta buoàn khoå. Chuùng ta ham traùch. Baïn coù theå soáng moät ñôøi nhö Ñöùc Phaät, thích trôû neân noåi tieáng. Nhieàu ngöôøi ao öôùc thaáy hình aûnh cuûa mình treân taïp chí baèng baát

nhöng baïn vaãn khoâng ñöôïc mieãn tröø nhöõng Ngoïc Trí Tueä Phaät Giaùo, Hoøa Thöôïng lôøi pheâ bình, taán coâng hay maï lî. Dhammananda ñaõ daïy: 2) At the time of the Buddha, the Buddha was 1) In seeing the faults of others, we should the most famous for his virtues, but he was behave like a blind person: Thaáy loãi ngöôøi the one who received the most criticisms, khaùc, ta neân cö xöû nhö moät ngöôøi muø. attacks and insults. Some antagonists of the 2) In hearing unjust criticism of others, we Buddha spread a rumour that a woman used should behave like a deaf person: Khi nghe to spend the night in the monastery, but they thaáy nhöõng lôøi bình phaåm baát coâng cuûa ngöôøi failed because noone believed them. Having khaùc, chuùng ta neân xöû söï nhö moät ngöôøi ñieác. failed in this mean attempt, thay spread false 3) In speaking ill of others, we should behave news among the people that the Buddha and like a dumb person: Noùi xaáu veà ngöôøi khaùc, his disciples murdered that very woman and ta neân cö xöû nhö moät ngöôøi ngu. hid her corpse in the rubbish-heap of withered 4) Dogs bark, but the caravans move on flowers within the monastery. The peacefully: Choù suûa maëc choù, khaùch löõ haønh conspirators admitted that they were the vaãn tieáp tuïc tieán böôùc. culprits: Thôøi Ñöùc Phaät coøn taïi theá, Ngaøi laø 5) We should expect mud to be thrown at us moät ngöôøi noåi tieáng nhaát veà ñöùc haïnh, nhöng instead of roses. Then there will be no cuõng laø ngöôøi bò noùi xaáu nhieàu nhaát thôøi baáy disappointments: Chuùng ta nghó seõ bò neùm giôø. Moät soá ngöôøi choáng ñoái Ñöùc Phaät ñaõ buøn nhô thay vì hoa hoàng. Nhö vaäy chuùng ta phao tin veà moät phuï nöõ thöôøng nguû laïi ñeâm seõ khoâng bò thaát voïng. trong tu vieän, nhöng hoï ñaõ thaát baïi trong aâm 6) Though difficult, we should try to cultivate möu heøn haï naày. Theá laø hoï quay sang phao nonattachment. Alone we come, alone we go. tin Ñöùc Phaät vaø caùc ñeä töû cuûa Ngaøi ñaõ gieát Nonattachment is happiness in this world: Duø cheát ngöôøi ñaøn baø vaø choân xaùc trong ñoáng raùc khoù khaên chuùng ta noã löïc trau doài khoâng hoa heùo taøn trong tu vieän. Tuy nhieân, veà sau luyeán chaáp. Moät mình ta ñeán, moät mình ta ñi. naày chính nhöõng ngöôøi naày ñaõ xaùc nhaän chính Khoâng luyeán chaáp laø haïnh phuùc treân theá giôùi hoï laø thuû phaïm. naày. (II) To treat honour and dishonour—Ñoái trò Vinh 7) Unmindful of the poisonous darts of uncurbed Nhuïc: It is needless to waste time in tongues, alone we should wander serving correcting the false reports unless others to the best of our ability: Khoâng quan circumstances compel you to necessitate a taâm ñeán nhöõng muõi teân ñoäc phoùng ra bôûi clarification. The enemy is gratified when he gioïng löôõi buoâng lung, moät mình chuùng ta sees that you are hurt. That is what he lang thang phuïc vuï tha nhaân vôùi heát khaû actually expects. If you are indifferent, such naêng. misrepresentations wil fal on deaf ears. It is 8) It is rather strange that great men have been not possible to put

a stop to false accusations, slandered, vilified, poisoned, crucified or reports and rumours; therefore, in The Gems shot. Great Socrates was poisoned, Noble of Buddhism Wisdom, most Venerable Jesus Christ, and Gandhi was shot, etc.: Thaät Dhammananda taught—Khoâng caàn thieát phaûi laø laï luøng nhöõng vó nhaân bò phæ baùng, noùi xaáu, phí phaïm thì giôø ñeå caûi chaùnh nhöõng baùo caùo ñaàu ñoäc, haønh xaùc vaø bò baén. Nhaø hieàn trieát sai laàm tröø phi nhöõng hoaøn caûnh baét buoäc caàn Socrates bò ñaàu doäc, chuùa Jesus cao thöôïng bò thieát söï saùng toû. Keû ñòch seõ haøi loøng khi thaáy ñoùng ñinh taøn nhaãn treân thaäp töï giaù, Gandhi baïn bò ñau. Ñoù laø ñieàu keû ñòch mong muoán. bò baén cheát, vaân vaân. Neáu baïn döûng döng thì nhöõng xuyeân taïc nhö 9) The world is full of thorns and pebbles. It is vaäy seõ rôi vaøo nhöõng loã tai ñieác. Khoâng theå impossible to remove them all. But if we naøo coù theå ngaên chaän nhöõng lôøi buoäc toäi, ñoàn have to walk, in spite of such obstacles, ñaõi vaø ræ tai sai laàm, neân trong Nhöõng Haït instead of trying to remove them, which is impossible, it is advisable to wear a pair of

slippers and walk harmlessly: Theá giôùi naày choã cuõ, tin ñoàn sai laàm seõ chaám döùt ngay nôi ñaày raãy choâng gai soûi ñaù, khoâng theå naøo chuùng phaùt xuaát. chuùng ta chuyeån chuùng heát ñöôïc. Nhöng neáu 3) Great men are indifferent to honour, or chuùng ta phaûi böôùc vaøo nhöõng chöôùng ngaïi dishonour. They are not upset when they are aáy, thay vì coá gaéng loaïi boû chuùng ñi laø khoâng criticized or maligned for they work not for theå ñöôïc, chuùng ta haõy theo lôøi khuyeân laø neân fame, nor for name or honour. They are mang moät ñoâi giaøy ñeå böôùc cho khoûi bò ñau. indifferent whether others recognize their (III) In The Dhammapada Sutta, the Buddha services or not. To work, they have the right taught—Trong Kinh Phaùp Cuù, Ñöùc Phaät daïy: but not to the fruit thereof: Ñaïi tröôïng phu 1) Be like a lion that trembles not at sounds. Be khoâng maøng tôùi danh döï hay maát danh döï, like the wind that does not cling to the vinh hay nhuïc. Hoï khoâng roái trí khi bò coâng meshes of a net. Be like a lotus that is not kích hay phæ baùng, vì nhöõng vieäc laøm cuûa hoï contaminated by the mud from which it khoâng phaûi vì muoán coù teân tuoåi hay danh döï. springs. We are living in a muddy world. Hoï khoâng maøng tôùi ngöôøi khaùc coâng nhaän Numerous lotuses spring therefrom without hay khoâng coâng nhaän söï phuïc vuï cuûa hoï. being contaminated by the mud, they adorn Laøm vieäc, hoï coù toaøn quyeàn nhöng khoâng the world. Like lotuses we should try to lead phaûi laø ñeå höôûng caùi quaû cuûa vieäc laøm aáy. blameless and noble lives, unmindful of the Honor The Enlightened as though mud that may be thrown at us: Gioáng nhö sö protecting one’s own life: Toân thôø Nhö Lai nhö töû khoâng run sôï tröôùc nhöõng tieáng ñoäng. hoä maïng mình—See Ten kinds of actions of Gioáng nhö luoàng gioù khoâng baùm víu vaøo maét knowledge (5). löôùi. Gioáng nhö hoa sen khoâng bò hoâi tanh bôûi Honor and provide for all Buddhas: Roát raùo buøn nôi noù moïc leân. Chuùng ta ñang soáng cung kính cuùng döôøng taát caû Nhö Lai—See Ten trong moät theá giôùi vaån ñuïc buøn nhô. Nhieàu ultimate great tasks of Great Enlightening Beings. ñoùa hoa sen moïc leân töø ñoù nhöng khoâng Honor and

respect: Toân Troïng. nhieãm buøn nhô, chuùng toâ ñieåm theá giôùi. 1) To have regard and consideration for: Gioáng nhö hoa sen, chuùng ta haõy coá gaéng Respect and honoured—To honour— soáng cuoäc ñôøi cao thöôïng thì khoâng ai cheâ Honourable—Toân quyù vaø kính troïng. traùch ñöôïc, khoâng quan taâm tôùi buøn nhô coù 2) The best way to respect the Buddha is to theå neùm vaøo chuùng ta. follow his advice: “Not to do evil, to do good, 2) Wander alone like a rhinoceros. Being the and to purify one’s mind.”—Caùch toát nhöùt ñeå kings of the forest, lions are fearless. By toân troïng Phaät laø laøm theo lôøi Phaät daïy: nature they are not frightened by the roaring “Khoâng laøm caùc ñieàu aùc, laøm caùc ñieàu laønh, of other animals. In this world, we may hear vaø giöõ cho taâm yù thanh saïch.” adverse reports, false accusations, degrading remarks of uncurbed tongues. Like a lion, we Honor and respect all enlightening beings: should not even listen to them. Like a Toân troïng cung kính taát caû Boà Taùt—This is one of boomerang, false reports will end where they the ten kinds of rules of behavior of great began: Ñi lang thang moät mình nhö con teâ enlightening beings. Enlightening beings who giaùc. Nhö chuùa sôn laâm, sö töû khoâng heà bieát abide by these can attain the supreme discipline sôï. Do baûn chaát chuùng khoâng sôï haõi tröôùc of great knowledge—Ñaây laø moät trong möôøi luaät nhöõng tieáng roáng cuûa caùc con vaät khaùc. Trong nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong theá giôùi naày, chuùng ta coù theå nghe nhöõng baùo phaùp naày thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng— caùo traùi ngöôïc, lôøi keát toäi sai laàm, lôøi nhaän See Ten kinds of rules of behavior of great xeùt ñeâ heøn cuûa nhöõng gioïng löôõi buoâng lung. enlightening beings. Goáng nhö sö töû, ta khoâng neân nghe. Gioáng Honour and serve all the Buddhas: Toân kính nhö quaû taï Bu-mô-ren, neùm ra roài seõ quay veà vaø phuïng söï heát thaûy chö Phaät—See Ten vows of a Bodhisattva.

Honor someone: Bring someone honor—Vinh 2) One of the five bodhisattvas on the left side danh ai. of Sakyamuni (symbolized wisdom): Moät Honor (esteem) someone highly: Toân troïng ai trong naêm vò Phaät Ñaûnh Toân beân caùnh taû cuûa heát möùc. Phaät Thích Ca Maâu Ni, töôïng tröng cho trí hueä. **See Five Bodhisattvas who sometimes Honorable commands: Buddha’s teaching— stand on the left of Sakyamuni, indicative of Toân saéc—Nhöõng lôøi chæ daïy ñaùng toân quyù hay five forms of wisdom. nhöõng lôøi daïy cuûa Ñöùc Phaät. 3) One of the divinities of the Yoga school: Tröø Honorable face: Toân nhan. Chöôùng Phaät Ñaûnh. **See Five Bodhisattvas Honorable one: Arya (skt)—An arhat—A who sometimes stand on the left of sage—A saint—Toân giaû. Sakyamuni, indicative of five forms of Honorable scripture: Buddha sutra—Toân kinh. wisdom (5). Honorable teacher: Toân sö. Honoring the Buddhas: Cuùng döôøng chö Honorary Doctorate Degree in Buddhist Phaät—See Honor all Buddhas. Studies: Baèng Tieán Só Danh Döï veà Phaät Hoïc. Honrai-no-memoku (jap): Phaät Taùnh—An Honored: Pujya (skt)—Kính troïng—One of the important term in Zen Buddhism, which refers to six charateristics of a Bhagavat—Toân Quyù (cao one’s buddha-nature (buddhata), the fundamental quyù), moät trong saùu ñaëc taùnh cuûa töø Baït Giaø reality that is obscured by attachment to Phaïm—See Six charateristics of

a Bhagavat. conceptual thoughts and language. The term is Honored and advanced in years: Toân tuùc used in one of the best-known Koans, “What is (thaâm nieân trong ñaïo). your original face before your parents were Honored and noble: Toân quí. Ñaây laø moät trong born?—Moät thuaät ngöõ quan troïng trong nhaø Thieàn, duøng ñeå chæ “Phaät Taùnh,” thöïc chaát cô baûn saùu yù nghóa cuûa chöõ Theá Toân—The six meanings ñaõ töø laâu bò che môø bôûi luyeán chaáp vaøo khaùi nieäm of the Honoured One or Bhagava—See Six tö töôûng vaø ngoân ngöõ. Thuaät ngöõ ñöôïc duøng trong meanings of the Honoured One. moät trong nhöõng coâng aùn noåi tieáng nhaát cuûa nhaø Honored One: Arya (skt)—Toân—Honourable— Thieàn, ñoù laø “Baûn lai dieän muïc töø thôøi cha meï The honoured one—To honour—Baäc ñaùng toân chöa sanh ta ra laø caùi gì?” kính—See Three Honoured Ones. Honsho (jap): Jataka (skt)—Birth Stories or Past Honored One among men: Nhò tuùc toân hay Lives Sutra—Past lives—See Jataka stories. Nhaân trung toân (Phaät laø baäc ñaùng toân quí trong loaøi ngöôøi)—The Buddha. Hoodlum: Keû voâ laïi, tính tình hung haõn loä treân neùt maët (Ngöu ñaàu maõ dieän hay ñaàu traâu maët Honored One descends: Quang Giaùng—The ngöïa—The head of an ox and the face of a horse). Buddha or Bodhisattva who is worshipped descends—Theá Toân giaùng theá, thí duï nhö Phaät Hoodo (jap): Phuïng Hoaøng Ñöôøng (trong chuøa Nhaät Baûn). hay Boà Taùt ñöôïc thôø phöôïng giaùng traàn. Honored one of the three worlds: The Hoof (n): Daáu chaân. Buddha—Tam giôùi toân, Ñöùc Phaät. Hook of desire: Duïc Caâu—The bodhisattva Honored Sakya: Sakyamuni (skt)—Shakuson attracts men through desire, and then draws them to the enlightenment of Buddha—Löôõi caâu aùi duïc (skt)—Thích Toân—See Buddha. maø chö Boà taùt duøng ñeå haáp daãn chuùng sanh, ñeå Honored and victorious: Toân thaéng. roài sau ñoù ñöa hoï vaøo con ñöôøng tu taäp giaùc ngoä. Honored and victorious dharma: Toân thaéng Hope (v): Hy voïng—Mong caàu—To desire— phaùp. Everyone has hopes that his wishes will be Honored victorious one: Toân thaéng giaû. fulfilled someday. Hope itself is not wrong, for 1) Honoured and victorious one: The honoured hope will help people try to reach to better victorious one—Vò toân giaû luoân chieán thaéng situations. However, when a person begins to (ma quaân phieàn naõo) ñaùng toân kính. expect things have to happen the way he or she

wishes, he or she begins to have trouble with influential books on Gelukpa order of Tibetan disappointment. Thus, the Buddha taught: Buddhism. He served as the main English “Suffering of frustrated desire,” or unfulfilled interpreter for the Dalai Lama for over a decade wishes cause suffering (suffering due to and founded a graduate program in Buddhist unfulfilled wishes), or cannot get what one wants Studies at the University of Virginia. His books causes suffering. The pain which results from not include Meditation on Emptiness (1983) and receiving what one seeks, from disappointed hope Emptiness in the Mind-Only School of Buddhism or unrewarded effort, one of the eight sorrows. (1999)—Hoïc giaû Phaät giaùo ngöôøi M, ngöôøi ñaõ And therefore, the Buddha advised his disciples vieát moät soá saùch coù aûnh höôûng veà tröôøng phaùi “content with few desires.” “Content with few Gelukpa cuûa Phaät

giaùo Taây Taïng. OÂng phuïc vuï desires” means having few desires; “knowing how nhö laø ngöôøi thoâng dòch cho Ñöùc Ñaït Lai Laït Ma to feel satisfied” means being content. Knowing trong hôn moät thaäp nieân vaø ñaõ saùng laäp ra chöông how to feel satisfied with few possessions means trình toát nghieäp veà Phaät Hoïc taïi tröôøng Ñaïi Hoïc being content with material conditions that allow Virginia. Nhöõng quyeån saùch cuûa oâng bao goàm us to be healthy and strong enough to practice the “Thieàn Ñònh veà Taùnh Khoâng” naêm 1983, vaø “Duy Way. “Knowing how to feel satisfied and being Thöùc Toâng Phaät Giaùo” vaøo naêm 1999. content with material conditions” is an effective Hora (skt): Hoûa La. way to cut through the net of passions and desires, 1) Time: Thôøi giôø. attain a peaceful state of body and mind and 2) Hour: Giôø—Hours. accomplish our supreme goal of cultivation—Moïi 3) Astrologically a horoscope: Noùi veà chieâm tinh ngöôøi ñeàu hy voïng raèng moät ngaøy naøo ñoù nhöõng töû vi. öôùc nguyeän cuûa hoï seõ ñöôïc thaønh töïu. Hy voïng töï 4) Said to be the country where I-Shing studied noù khoâng coù gì sai traùi vì hy voïng giuùp con ngöôøi astronomy: Ngöôøi ta noùi ñaây laø xöù maø Nhaát coá gaéng vöôn leân tôùi nhöõng hoaøn caûnh toát ñeïp Haønh ñaõ nghieân cöùu veà chieâm tinh. hôn. Tuy nhieân, khi con ngöôøi baét ñaàu mong muoán Horei (jap): Sö Phaùp Leä (Phaät giaoù Nhaät Baûn) ( - moïi vieäc ñeàu ñöôïc nhö yù mình, hoï seõ gaëp phieàn 635). muoän khi söï vieäc khoâng xaõy ra ñuùng nhö yù hoï Horin (jap): Dharma-cakra (skt)—Dharma- muoán. Chính vì vaäy maø Ñöùc Phaät daïy: “Caàu baát wheel—Phaùp luaân—See Dharma Wheel. ñaéc khoå,” töùc laø nhöõng mong caàu khoâng toaïi Horin-ji (jap): Pao-lin-Ssu—Baûo Laâm Töï— nguyeän gaây neân ñau khoå, ñaây laø moät trong baùt Name of a temple which was built in 504 in the khoå. Vaø cuõng chính vì vaäy maø Ñöùc Phaät khuyeân South of China. It is said that the Sixth Patriarch moïi ngöôøi neân thieåu duïc tri tuùc. Thieåu duïc laø coù ít Hui-Neng stayed there for some time—Teân cuûa duïc laïc; tri tuùc laø bieát ñuû. Thieåu duïc tri tuùc laø ít moät ngoâi chuøa ñöôïc khai sôn vaøo naêm 504 taïi ham muoán maø thöôøng hay bieát ñuû. Tri tuùc laø baèng mieàn Nam Trung Quoác. Ngöôøi ta noùi Luïc Toå Hueä loøng vôùi nhöõng ñieàu kieän sinh hoaït vaät chaát taïm Naêng coù thôøi ñaõ löu laïi taïi nôi naøy. ñuû ñeå soáng maïnh khoûe tieán tu. Tri tuùc laø moät phöông phaùp höõu hieäu nhaát ñeå phaù löôùi tham duïc, Horizontal board: Böùc hoaønh phi. ñeå ñaït ñöôïc söï thaûnh thôi cuûa thaân taâm vaø hoaøn Horner, Isabelle Blew (1896-1981): British Pali thaønh muïc tieâu toái haäu cuûa söï nghieäp tu taäp. scholar, who was one of the leading figures of the Hopeful faculties: Hi voïng caên—See Ten kinds Pali Text Society. She served as president of the of faculties of Great Enlightening Beings. society and was also vice president of the Buddhist Society. She published a number of Hoping that actions will be compensated influential translations of Pali texts, as well as and be returned in some way: Boá thí maø trong independent scholarly studies, including Women taâm luoân mong caàu ñöôïc boài hoaøn baèng caùc söï Under Primitive Buddhism and Gotama the ñeàn ôn ñaùp nghóa—See Five kinds of people who Buddha—Moät hoïc giaû Pali ngöôøi Anh, moät nhaân pretend to offer alms. vaät haøng ñaàu trong Hoäi Kinh Thö Pali. Baø töøng Hopkins, P. Jeffrey (1940 - ): American

scholar laøm Chuû Tòch Hoäi vaø cuõng laø Phoù Chuû tòch Hoäi of Buddhism who has written a number of

Phaät Giaùo. Baø ñaõ cho xuaát baûn moät soá dòch phaåm Horse-park: Maõ Uyeån (vöôøn ngöïa)—The horse raát coù aûnh höôûng baèng tieáng Pali, cuõng nhö moät soá grove—See Horse-park monastery. caùc nghieân cöùu ñoäc laäp cuûa baø bao goàm quyeån Horse-park monastery: White Horse "Phuï Nöõ Döôùi Thôøi Phaät Giaùo Nguyeân Thuûy vaø Monastery—Baïch Maõ Töï—The White Horse Ñöùc Phaät Coà Ñaøm." Temple (Monastery) recorded as given to the Horrible (a): Gheâ gôùm—Dreadful—Disgusting. Indian monks, Matanga and Gobharana, who are Horse: reputed to have been fetched from India to China 1) Ngöïa—Four kinds of horses, likened to four in 64 A.D. The temple was in Honan, in Lo-Yang, classes of monks—Boán loaïi ngöïa ñeå ví vôùi the capital; it was west of the ancient city, east of boán loaïi Tyø Kheo—See Four kinds of horses. the later city in Later Han dynasty. According to 2) Ngoï (from 11 a.m. to 1 p.m.)—See Twelve tradition, originating at the end of the second animals. century A.D., the White Horse Temple was so Horse-breaker: Maõ Thaéng—See Asvajit. called because of the white horse which carried Horse dung: Phaân ngöïa—At the time of the the sutras they brought back from India. Also Buddha, people used horse dung as a kind of according to tradition, the first missionaries dwelt. medication to treat a wound. Usually, horse dung Some said this temple was built in memory of the is applied right on the wound to cure it—Vaøo thôøi two Arhat Bhikshus who came to China on 'white Ñöùc Phaät, ngöôøi ta duøng phaân ngöïa nhö laø moät horses' to propagate the Buddha-Dharma—Chuøa loaïi thuoác trò veát thöông. Thöôøng thì phaân ngöïa Baïch Maõ ñöôïc vua Haùn Minh Ñeá döïng leân vaø cho ñöôïc ñaép ngay treân veát thöông ñeå trò. ngöôøi sang AÁn Ñoä tìm hai vò sö noåi tieáng laø Matanga vaø Gobharana veà truï trì vaøo khoaûng naêm Horse-grain: Maõ Maïch—Buddha's food when 64 sau Taây Lòch thôøi Haäu Haùn. Chuøa toïa laïc trong he spent three months with the Brahmin ruler thaønh Laïc Döông, tænh Hoà Nam, veà phía taây cuûa Agnidatta with 500 monks, one of his ten coå thaønh, phía ñoâng cuûa thaønh môùi baây giôø. Theo sufferings—Buddha's food when he spent three töông truyeàn thì vaøo cuoái theá kyû thöù hai sau Taây months with the Brahmin ruler Agnidatta with 500 Lòch, nhöõng kinh mang veà töø AÁn Ñoä ñöôïc chôû treân monks, one of his ten sufferings—Luùa maïch laøm nhöõng xe ngöïa traéng neân töø ñoù chuøa coù teân laø thöùc aên cho ngöïa. Vaøo moät muøa heø, Ñöùc Phaät Baïch Maõ. Ñaây cuõng laø nôi maø giaùo ñoaøn truyeàn nhaän lôøi cuûa moät vò vua Baø La Moân laø A Kyø Ñaït giaùo ñaàu tieân cuûa ñaïo Phaät löu truù. Cuõng coù cuøng 500 vò Tyø Kheo ñeán ñeå an cö trong nöôùc cuûa truyeàn thuyeát cho raèng chuøa naày ñöôïc döïng leân vò vua naày. Trong ba thaùng ñoù nhaø vua chæ cho ñeå töôûng nhôù hai vò A La Haùn Tyø Kheo ñaõ ñeán Phaät vaø Taêng ñoaøn aên luùa maïch cuûa ngöïa. Ñaây laø Trung Hoa hoaèng Phaùp baèng ngöïa traéng. moät trong 10 khoå naïn cuûa Ñöùc Phaät. Horse-head Dharmapala: Hayagriva (skt)—Horse-head raksasa: Maõ Ñaàu La Saùt—The horse-head raksasa in Hades—Maõ ñaàu Minh Maõ ñaàu Minh vöông—See Fifteen bodhisattvas vöông (loaïi quyû La Saùt mình

ngöôøi ñaàu ngöïa, cai who represent the Buddha's dharmakaya, or nguïc nôi Dieâm La). spiritual body; wisdom in graciousness and a pierce or angry form against evil (IV). Horse-will, monkey-mind: YÙ Maõ Taâm Vieân— The restless will and the mischievous intellect. Horse-head Kuan-Yin: Hayagriva (skt)—Maõ Human mind as a horse, ever running from one Ñaàu Quaùn AÂm—The horse-neck or horse-head thing to another. The mind like a horse and the Kuan-Yin in awe-inspiring attitude towards evil heart like a monkey, restless and intractable—YÙ spirits—Coøn goïi laø Maõ Ñaàu Ñaïi Só hay Maõ Ñaàu nhö con ngöïa dong ruoåi, taâm nhö con khæ chuyeàn La Saùt, tieáng Phaïn aâm laø Haø Da Yeát Lôïi Baø, laø caây. Taâm yù cuûa con ngöôøi dong ruoåi nhö con moät vò toân nôi Quan AÂm Vieän trong Thai Taïng ngöïa, chaïy töø choã naày qua choã khaùc, khoâng ngöøng giôùi, töùc vò Sö Töû Voâ UÙy Quan AÂm, coù ñaàu vaø coå nghæ (ñuoåi theo ngoaïi caûnh khoâng döøng laïi ôû moät ngöïa, coù hình daùng raát uy nghi khieán cho ma quaân choã). phaûi chòu thaàn phuïc—See Hayagriva.

Hortative turn of the law-wheel: Caàn mình veà chaân lyù, maø khoâng nhôø ñeán khaùi nieäm chuyeån—Khuyeán chuyeån—The second, or cuûa tö töôûng hay thuaät ngöõ. Ñaây khoâng phaûi laø exhortation turn of the Buddha's wheel in the moät cuoäc tranh luaän hay moät loái thi taøi, nhöng ñaây Deer Park, one of the three turns of the law-wheel laø cô hoäi cho nhöõng ngöôøi tham döï hieåu saâu theâm when the Buddha preached in the deer Park. Men veà nhöõng kieán giaûi cuûa nhau. must know the meaning and cause of suffering, Hosshi (jap): A Japanese Buddhist term for cut off its accumulation, realize that it may be "Dharma master."—Thuaät ngöõ Phaät giaùo Nhaät extinguished, and follow the eightfold noble path Baûn coù nghóa laø "Phaùp sö." to attainment of enlightenment—Laàn chuyeån Hosshin (jap): Phaùp Luaân thöù nhì trong ba laàn chuyeån Phaùp Luaân 1) Sö Phaùp Taán (Nhaät Baûn). cuûa Phaät trong vöôøn Loäc Uyeån. Con ngöôøi phaûi 2) Dharmakaya (skt): Dharma-body (name of hieåu roõ nghóa vaø nguyeân nhaân cuûa khoå ñau phieàn one of the three bodies of a Buddha)—Phaùp naõo, phaûi ñoaïn taän khoå taäp, vaø phaûi tu taäp theo thaân. Baùt Chaùnh Ñaïo ñeå thaønh Chaùnh quaû—See Three Hossho-Zanmai (jap): A Japanese Buddhist turns of the law-wheel when the Buddha preached term for "Samadhi as the dharma-nature."—Thuaät in the Deer Park. ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø "Phaùp taùnh Horyiuji (jap): Chuøa Phaùp Long (Nhaät Baûn). tam muoäi." Ho-Shan: Hoøa Sôn—Name of an abbot at Ho- Hosso (jap): Phaùp Töôùng—A Japanese term for Shan monastery in Chi-Chou, who died in 960 "Characteristics of Dharma." The term the A.D.—Teân cuûa moät vò Taêng truï trì taïi Hoøa Sôn Töï Japanese orders derived from the Chinese Fa- ôû Caùt Chaâu, sö tòch naêm 960 sau Taây Lòch. Hsiang school, which in turn traces itself back to Hoshi (jap): Paochi—Sö Böûu Chí—Name of a the Indian Yogacara tradition. It was first brought famous monk in Japanese Buddhism—Teân cuûa to Japan by Dosho (629-700), who traveled to moät vò sö noâæ tieáng trong Phaät giaùo Nhaät Baûn. China in 653 and studied with Hsuan-Tsang. It Hosna (skt): See Ghazna. became one of the six main Buddhist schools of Hospitable to one's husband's relatives and the Nara period (710-784); the others

were Kusha, Sanron, Jojitsu, Ritsu, and Kegon—Töø ngöõ Nhaät friends: A wife should always be hospitable to Baûn duøng ñeå chæ "Phaùp Töôùng." Töø ngöõ maø caùc her husband's relatives and friends. This is one of toâng phaùi Nhaät Baûn ñaõ laáy töø tröôøng phaùi "Phaùp the five ways for a wife to show compassion and Töôùng Toâng" cuûa Trung Hoa, coù töø thôøi truyeàn respect to her husband which the Buddha laid thoáng Du Giaø AÁn Ñoä. Truyeàn thoáng naøy ñöôïc down in the Sigalovada Sutta—AÂn caàn tieáp ñoùn ngaøi Dosho truyeàn sang Nhaät Baûn, ngaøi ñaõ du thaân baèng quyeán thuoäc beân choàng. Ñaây laø moät haønh sang Trung Hoa vaøo naêm 653 vaø theo hoïc trong naêm pheùp cung kính yeâu thöông cuûa ngöôøi vôùi ngaøi Huyeàn Trang. Truyeàn thoáng naøy trôû vôï ñoái vôùi choàng maø Ñöùc Phaät ñaõ ban haønh trong thaønh moät trong 6 tröôøng phaùi chính döôùi thôøi Naïi Kinh Thi Ca La Vieät—See Five ways for a wife Löông; nhöõng truyeàn thoáng khaùc goàm coù Caâu Xaù, to show respect to her husband. Tam Luaän, Thaønh Thöïc, Tònh Ñoä vaø Hoa Hossen (jap): Japanese term particularly Nghieâm—See Seven Sects in Japan, and Eight of associated with Zen, referring to an encounter the early Japanese Buddhist sects. between two practitioners, the goal of which is to Hossoshu (jap): Phaùp Töôùng Toâng—See Hosso, demonstrate directly one's understanding of truth, and Seven Sects in Japan. without recourse (nhôø ñeán) to conceptual ideas or terminology. It is not a debate or a competitive Hossu (jap): Vyajana (skt)—A duster—Fly exercise, but rather an opportunity for the brush—Phaát töû (Ñoà lau buïi)—A baton or stick, participants to deepen their respective (töông öùng) about fifteen inches long and shaped like the understandings—Töø ngöõ Nhaät Baûn lieân heä tôùi human spine, used by Zen masters to emphasize a Thieàn toâng, duøng ñeå chæ söï gaëp gôõ giöõa hai haønh point or sometimes to rap a student—Caùi que hay giaû, vôùi muïc ñích laø baøy toû tröïc tieáp kieán giaûi cuûa thanh caây daøi khoaûng töø 4 ñeán 5 taác, coù hình

gioáng nhö xöông soáng cuûa con ngöôøi, caùc laõo sö House of incense: Gandhakuti (skt)—Höông duøng ñeå nhaán maïnh moät ñieåm khi noùi, hay ñeå töïa thaát. khi ngoài hoaëc ñoâi khi duøng ñaäp nheï vaøo caùc moân Householder: Kulapati (skt)—A lay person who sinh. practices Buddhism at home without becoming a Host of heaven: Thieân Chuùng—Includes monk or a nun—Ngöôøi taïi gia tu taäp Phaät phaùp Brahma, Indra, and all their host. nhöng khoâng trôû thaønh moät vò Taêng hay Ni—See Hostile (a): Thuø ñòch. Upasaka. Hostile conditions: Vi Duyeân—Opposing Households: Cö Só—See Upasaka. conditions, i.e. calamities, robbers, etc.—Söï Households and ascetics: Cö só vaø tu só. duyeân traùi ngöôïc vôùi taâm ta, nhö tai hoïa, ñaïo taëc, Hovel (n): Coác—Am—Tuùp leàu—A hut. vaân vaân. Hover over: Lieân töôûng. Hostile mind: Taâm thuø haän. How to requite hatred: Baùo Oaùn Haïnh—See Hostility (n): Söï thuø haän. Four disciplinary processes (B). Hot hells: Nhieät ñòa nguïc—See Three kinds of How to stay on the site of the Buddha?: Laøm hells. theá naøo ñeå luoân ôû caïnh Nhö Lai?—According to Hotei (jap): Boá Ñaïi Hoøa Thöôïng—Great the Sutra In Forty-Two Sections, Chapter 37, the Reverend—Pu-Tai Ho-Shang—Cloth-bag monk, Buddha said: "My disciples may be several an erratic

monk (in the tenth century, usually thousands miles away from me but if they depicted, scantily clad and surrounded by remember and practice my precepts, they will children)—Vò Ñaïi Taêng coøn coù hieäu laø Tröôøng certainly obtain the fruits of the Way. On the Ñinh Töû, vôùi chieác tuùi vaûi treân löng (vaøo theá kyû contrary, those who are by my side but do not thöù 10, vò hoøa thöôïng coù hình daùng ñaåy ñaø chaäm follow my precepts, they may see me constantly chaïp, traùn nhaên buïng pheä, ñi ñaâu luõ treû cuõng but in the end they will not obtain the Way."— thöôøng hay bu theo choïc gheïo Ngaøi). Theo Kinh Töù Thaäp Nhò Chöông, Chöông 37, Ñöùc Hot-hell: Ñòa nguïc noùng—There are eight great Phaät daïy: "Ñeä töû ta tuy xa ta nghìn daäm, maø luoân naraka or hot hells—Coù taùm ñòa nguïc noùng lôùn— nghó ñeán vaø thöïc haønh giôùi phaùp cuûa ta thì chaéc See Eight great hot hells and Hell (III)(A1). chaén seõ chöùng ñöôïc ñaïo quaû. Ngöôïc laïi, keû ôû gaàn Hoto (jap): Phaùp Ñaêng. beân ta, tuy thöôøng gaëp maø khoâng thöïc haønh theo 1) The lamp of Dharma which dispels the giôùi phaùp cuûa ta, cuoái cuøng vaãn khoâng chöùng ñöôïc darkness of ignorance—Ngoïn ñeøn Phaät Phaùp ñaïo." xua tan boùng toái voâ minh. Hoyen-goso (jap): Fa-Yen-Wutsu—Phaùp Dieãn 2) Name of a famous Chinese Zen master— Nguõ Toå—See Fa-Yan. Thieàn Sö Phaùp Ñaêng (Trung Quoác)—See Fa- Hozo (jap): T'eng. 1) Jewel Treasury: Phaùp taïng. Hot-tempered (a): Noùng tính. 2) Name of a monk: Sö Phaùp Taïng—See Phaùp Hottest hell: Pratapana, or Mahapratapana Taïng (6). (skt)—Cöïc Nhieät Ñòa Nguïc—The hottest hell, the Hozo-Bu (jap): Dharmagupta (skt)—Dharma- seventh of the eight hells—Ñòa nguïc noùng nhaát, Storage School—Phaùp Taïng Boä—See ñòa nguïc thöù baûy trong taùm ñòa nguïc noùng—See Dharmagupta and Dharmaguptikas. Eight great hot hells and Hell (III)(A1). Hrada (skt): Haï La Ñaø. Hour of wisdom: Nhaät Ngung Trung—10 AM 1) A lake: Hoà—A pool. styled by the T'ien-T'ai the hour of wisdom—Giôø 2) A ray of light: Tia saùng. Tî, 10 giôø saùng. Toâng Thieân Thai cho raèng giôø Hrdaya (skt): Heart—Intention—Mind—naày laø giôø cuûa trí hueä Baùt Nhaõ. Physical heart—Will—Nhuïc ñoaøn taâm—Hoät Lôïi House of chasity: Tònh thaát. Ñaø Da—Haõn Laät Ñaø—Hoät Lyù Ñaø Da—Hoät Lyù Na Da—Hoät Lyù Naõi Da—The heart—The mind—

Some forms are applied to the physical heart, vaø trôû thaønh ñeä töû cuûa Thieàn Sö Qui Sôn (Linh others somewhat discriminately to the tathagata- Höïu cuõng laø moät cao ñeä cuûa Toå Baùch Tröôïng). heart, or the true, natural, innocent heart—Chaân * One day Kwei-Shan said to Hsiang-Yen: thöïc taâm hay kieân thöïc taâm. Coù choã noùi laø "nhuïc "I've heard that you are an intelligent monk ñoaøn taâm hay hoät lyù ñaø da," coù choã laïi cho laø at Pai-Zhang, responding ten times for what "kieân thöïc taâm hay can laät ñaø da."—See Mind. you're asked. Now I'm not asking you about Hri (skt): Shame—Taøm—See Seventy-five what recorded or what can be learned from dharmas of the Abhidharma Kosa. the scriptures! You must say something from Hrich (skt): Hoät rò—Chuûng töû Phaät. the time before you were born and before you could distinguish objects. I want to record Hridaya (skt): Taâm—Heart—Mind. what you say."—Moät hoâm, Qui Sôn baûo: "Ta Hrih (skt): Hrih [Ha-Ra-I-Ah] (skt)—Hoät Lyù—nghe ôû choã Thieàn Sö Baù Tröôïng hoûi moät ñaùp Hoät Lyù Caâu—A germ-word of

Amitabha and möôøi, hoûi möôøi ñaùp traêm, ñoù laø ngöôøi thoâng Kuan-Yin—Chuûng töû cuûa Ñöùc A Di Ñaø vaø Ñöùc minh lanh lôïi, yù töôûng laø coäi goác sanh töû. Giôø Quaùn Theá AÂm (hoät-lyù hay "ha-ra-i-ah" laø caâu ñaây ta khoâng hoûi ngöôi nhöõng gì ngöôi nhôù töø chaân ngoân, taát caû cung ñieän, caây coái, ao baùu, chim kinh ñieån, maø thöû noùi moät caâu khi cha meï choùc ôû coõi Cöïc Laïc ñeàu do chöõ Hoät Lyù naày maø chöa sanh xem?" sanh ra). * Hsiang-Yen was confused and unable to Hrosminkan (skt): Semenghan (skt)—Hoät Loä answer. He sat in deep thought for some time Taát Neâ—According to Eitel in The Dictionary of and then mumbled a few words to explain his Chinese-English Buddhist Terms, Hrosminkan is understanding. But Kwei-Shan couldn't an ancient kingdom near Khulm and Kunduz, accept this. Hsiang-Yen said: "Then would northern India—Theo Eitel trong Trung Anh Phaät the master please explain it?" Kwei-Shan Hoïc Töø Ñieån, Hoät Loä Taát Neâ laø moät vöông quoác said: What I might say would merely be my coå gaàn hai thaønh Kulm vaø Kunduz, thuoäc vuøng own understanding. How could it benefit your baéc AÁn Ñoä. own view?" Hsiang-Yen returned to the Hsi-Lin-Yin-I Dictionary: Hy Laân AÂm monk's hall and search through the books he Nghóa—The Dictionary (10 books) compiled by had collected, but he couldn't find a single Hsi-Lin of the T'ang dynasty, supplementing the phrase that could be used to answer Kwei-Hui-Lin-Yin-I. Sound and meaning accord with Shan's question. Hsiang-Yen then sighed and Hui-Lin, and terms used in translations made said: "A picture of a cake can't satisfy subsequent to that work are added—Boä Töï Ñieån hunger." He the burned all his books and said: 10 quyeån do Hy Laân ñôøi Ñöôøng bieân soaïn, boå tuùc "During this lifetime I won't study the cho boä Tuïc Nhaát Thieát Kinh AÂm Nghóa do Tueä essential doctrine. I'll just become a common Laâm bieân soaïn. AÂm vaø nghóa ñoàng boä vôùi boä saùch mendicant monk, and I won't apply my mind cuûa Tueä Laâm, laïi coù theâm phaàn nhöõng töø dòch to this any more."—Sö bò moät caâu hoûi naày thuaät boå tuùc. laøm môø mòt khoâng ñaùp ñöôïc. Trôû veà lieâu, sö Hsiang-Yen-Zhi-Hsien: Höông Nghieâm Thieàn soaïn heát saùch vôû ñaõ hoïc qua, tìm moät caâu ñaùp Sö—Zen Master Hsiang-Yen-Zhi-Hsien—Zen troïn khoâng theå coù. Sö than: "Baùnh veõ chaúng master Hsiang-Yen-Zhi-Hsien was born in Shing-no buïng ñoùi." Ñeán caàu xin Qui Sôn noùi phaùp, Chou (now in Shan-T'ung Province), was a Qui-Sôn baûo: "Neáu ta noùi cho ngöôi, veà sau disciple of Zen master Pai-Ch'ang-Huai-Hai. ngöôi seõ chöôõi ta; ta noùi laø vieäc cuûa ta ñaâu After the master's death, he went to Kwei-Shan can heä gì ñeán ngöôi?" Sö beøn ñem nhöõng (who was also a senior disciple of Pai-Ch'ang— saùch vôû ñaõ thu thaäp ñöôïc ñoàng thôøi ñoát heát, Thieàn Sö Höông Nghieâm Trí Nhaøn, queâ ôû Thanh coi nhö baùnh veõ aên maáy cuõng chaúng no. Sö Chaâu (baây giôø thuoäc tænh Sôn Ñoâng), laø ñeä töû cuûa noùi: "Ñôøi naày chaúng hoïc Phaät phaùp nöõa, chæ Toå Baùch Tröôïng Hoaøi Haûi. Khi Baùch Tröôïng qua laøm Taêng thöôøng laøm vieäc côm chaùo, khoûi ñôøi, ngaøi sang tieáp tuïc coâng quaû vôùi Toå Quy Sôn nhoïc taâm thaàn." Sö khoùc töø giaû Qui-Sôn ra ñi.

* Hsiang-Yen tearfully left Kwei-Shan. He (Nôi nôi khoâng daáu veát then went traveling and eventually resided at Oai nghi ngoaøi saéc thinh. Nan-Yang, the site of the grave of National Nhöõng ngöôøi baäc ñaït ñaïo Teacher Nan-Yang Hui-Zhong. One day as Ñeàu goïi thöôïng thöôïng cô). Hsiang-Yen was scything grass, a small piece * Hsiang-Yen then dispatched a monk to take of he tile was knocked through the air and the verse to Kwei-Shan and recite it. Upon struck a stalk of bamboo. Upon hearing the hearing it, Kwei-Shan said to Yang-Shan: sound of the tile hitting the bamboo, Hsiang- “This disciple has penetrated!” Yang-Shan Yen instantly experienced vast said: “This is a good representation of mind enlightenment. Hsiang-Yen then bathed and function. But wait and I’ll personally go and lit incense. Bowing in the direction of Kwei- check out Hsiang-Yan’s realization.” Later Shan, he said: “The master’s great Yang-Shan met with Hsiang-Yen and said: compassion exceeds that of one’s parents! “Master Kwei-Shan has praised the great Back then if you had explained it, then how matter of your awakening. What do you say could this have come to pass?” Hsiang-Yen as evidence for it?” Hsiang-Yen then recited then wrote a verse: his previous verse. Yang-Shan said: “This “One strike and all knowledge is verse could be composed from the things forgotten. you’ve studied earlier. If you’ve had a No more the mere pretense of practice. genuine enlightenment, then say something Transformed to uphold the ancient path, else to prove it.” Hsiang-Yen then composed Not sunk in idle devices.” a verse that said: “Far and wide, not a trace is left. “Last year’s poverty was not real The great purpose lies beyond sound and poverty. form. This year’s poverty is finally genuine In every direction the realized Way, poverty. Beyond all speech, the ultimate In last year’s poverty there was still principle.” ground where I could plant my hoe, Thaúng ñeán Nam Döông choã di tích Quoác Sö In this year’ poverty, not even the hoe Hueä Trung, sö truï taïi ñaây. Moät hoâm nhôn remains.” cuoác coû treân nuùi, löôïm hoøn gaïch neùm truùng Qui Sôn nghe ñöôïc, noùi vôùi Ngöôõng Sôn: “Keû caây tre vang tieáng. Sö chôït tænh ngoä phaù leân naày ñaõ trieät ngoä.” Ngöôõng Sôn thöa: “Ñaây laø cöôøi. Sö trôû veà taém goäi thaép höông nhaém taâm yù thöùc tröôùc thuaät ñöôïc, ñôïi con ñeán nôi höôùng Qui Sôn ñaûnh leã, ca tuïng raèng: “Hoøa khaùm phaù môùi chaéc.” Ngöôõng Sôn ñeán thaêm Thöôïng töø bi ôn nhö cha meï, khi tröôùc neáu vì sö, baûo: “Hoøa Thöôïng khen ngôïi sö ñeä ñaõ con noùi roài thì laøm gì coù ngaøy nay.” Sö laøm phaùt minh ñaïi söï, thöû noùi toâi nghe?” Sö ñoïc baøi keä: baøi tuïng tröôùc cho Ngöôõng Sôn nghe. Ngöôõng “Nhaát kích vong sôû tri Sôn baûo: “Ñoù laø do tröôùc kia hoïc taäp ghi nhôù Caùnh baát giaû tu trì maø thaønh, neáu thaät chaùnh ngoä haõy laøm baøi Ñoäng dung döông coå loä baøi tuïng khaùc. Sö noùi baøi khaùc: Baát ñoïa thieåu nhieân cô.” “Khöù nieân baàn vò thò baàn (Moät tieáng queân sôû tri Kim nieân baàn thuûy nhò baàn Chaúng caàn phaûi tu trì Khöù nieân baàn du höõu tarc chuøy chi ñòa Ñoåi saéc baøy ñöôøng xöa Kim nieân baàn chuøy daõ voâ.” Chaúng rôi cô laëng yeân). (Naêm xöa ngheøo chöa thaät ngheøo “Xöù xöù voâ tuùng tích Naêm xöa ngheøo môùi thaät ngheøo Thinh saéc ngoaïi oai nghi Naêm xöa ngheøo vaãn coøn coù ñaát caém duøi Chö nhôn ñaït ñaïo giaû Naêm nay ngheøo duøi cuõng khoâng). Haøm ngoân thöôïng thöôïng cô.”

* Yang-Shan said: “I grant that you have Hsiang-Yen asked: “Now, how do you realized the Zen of the Tathagatas. But as for understand the meaning of Kwei-Shan’s the Zen of the Ancestors, you haven’t seen it action?” The monk replied: “The master’s in your dreams.” Hsiang-Yen then composed idea is to elucidate mind along with matter, to another verse that said: reveal truth by means of an objective reality.” “I have a function Hsiang-Yen said: “Your understanding is It’s seen in the twinkling of an eye. alright as far as it goes. But what is the use of If others don’t see it, hurrying so to theorize?” The monk now They still can’t call me a novice.” turned around and asked: “What will be your When Yang-Shan heard this verse, he understanding about Kwei-Shan?” Hsiang- reported to Kwei-Shan: “It’s wonderful Yen held up his stick like the other master, Hsiang-Yen has realized the Zen of the then laughed: “Ha! Ha!"—Sö thöôïng ñöôøng Ancestors!” daïy chuùng: “Ví nhö ngöôøi leo leân caây cao, Ngöôõng Sôn baûo: “Sö ñeä ngoä Nhö Lai thieàn döôùi laø vöïc thaúm ngaøn thöôùc. Ngöôøi aáy mieäng maø chöa ngoä Toå Sö thieàn.” Sö laïi noùi baøi keä: ngaäm caønh caây, chôn khoâng ñaïp choã naøo, tay “Ngaõ höõu nhaát cô khoâng baùm vaøo ñaâu. Chôït coù ngöôøi ñeán hoûi: Thuaàn muïc thò y “YÙ Toå Sö töø AÁn Ñoä sang.” Neáu môû mieäng Nhöôïc nhôn baát hoäi ñaùp thì maát maïng naùt thaân, baèng chaúng ñaùp Bieät hoaùn Sa Di.” thì phuï loøng ngöôøi hoûi. Chính khi aáy phaûi laøm (Ta coù moät cô, chôùp maét chæ y sao?” Khi aáy coù Thöôïng Toïa Chieâu böôùc vaøo Neáu ngöôøi chaúng hoäi, Rieâng goïi Sa thöa: “Chaúng hoûi khi ñaõ leo leân caây, luùc chöa Di). leo leân caây thì theá naøo?” Sö beøn hoûi thaày Ngöôõng Sôn gaät ñaàu vaø veà thöa laïi Qui-Sôn: Taêng: “Töø ñaâu ñeán?” Thaày Taêng ñaùp: “Töø “Ñaùng möøng! Sö ñeä Trí Nhaøn ñaõ ngoä Toå Sö Qui Sôn ñeán.” Sö hoûi: “Gaàn ñaây Hoøa Thöôïng Thieàn.” ôû Qui Sôn coù lôøi daïy gì?” Thaày Taêng ñaùp: * Hsiang-Yen entered the hall and addressed “Khi coù ngöôøi hoûi yù chæ cuûa Toå sö töø Taây laïi the monks, saying: “Talking about this, you laø gì thì Hoøa Thöôïng ñöa caây phaát töû leân.” Sö could compare it to a person who has climbed beøn hoûi: “Caùc huynh ñeä ôû ñoù hieåu yù chæ cuûa a tree and is grasping a branch, supported Hoøa Thöôïng ra sao?” Thaày Taêng ñaùp: “Hoï only by his teeth. His feet are hanging freely, dieãn giaûi raèng Hoøa Thöôïng muoán noùi ‘töùc saéc as are his hands. Suddenly someone down on minh taâm, phuï vaät hieån lyù.’” Sö baûo: “Hieåu the ground yells out to him: ‘What is the thì phaûi hieåu ngay. Neáu khoâng hieåu, lyù luaän meaning of the First Ancestor coming from coù ích gì?” Thaày Taêng lieàn hoûi sö hieåu Hoøa the west?’ To not answer isn’t acceptable, but Thöôïng Qui Sôn nhö theá naøo?” Sö beøn ñöa if he does so he’ll fall, and so lose his life. At caây phaát töû leân, ñoaïn ngaøi cöôøi ha haû!!! this very moment what can he do?” At that * To all of his disciples, Hsiang-Yen provided time a monk named Tiger Head Zhao came his teachings in a clear and direct manner. He forth from the congregation and addressed left more than two hundred verses such as Hsiang-Yen, saying: "“eaving aside the these above mentioned ones that were question of the tree top, I ask the master to composed to meet the situations he comment about before climbing the tree."” encountered. These unmetered verses were Hsiang-Yen asked the monk: “Where are you popular throughout the country. form?”

The monk replied: “From Kwei- Moät baøi keä khaùc cuûa Thieàn Sö Höông Shan.” Hsiang-Yen asked: “There was once a Nghieâm: monk who asked Wei-Shan concerning the “Töû thoát maãu traùc Patriarch’s idea of coming to China, and how Töû giaùc maãu xaùc did Kwei-Shan reply?” The monk said: “Kwei Töû maãu caâu vong Shan gave no answer but held up his baton.” ÖÙng duyeân baát thaùt.”

(Con keâu meï moå, con bieát xaùc meï cuøng trôû thaønh moät trong nhöõng Thieàn sö noåi Con meï ñeàu queân, hôïp duyeân chaúng tieáng trong Thieàn toâng Trung Hoa. loá). Hsiao Tzu: Tieâu Töï—A name for monasteries in Sö tuøy cô daïy chuùng nhöõng lôøi ñôn giaûn. Sö the Liang dynasty, 502-557 A.D., because Liang ñeå laïi hôn hai traêm baøi tuïng ñoái cô öùng duïng Wu Ti built so many that they called after his khoâng theo qui luaät nhö nhöõng baøi keä vöøa keå surname “Hsiao.”—Teân goïi khaùc cuûa töï vieän duôùi treân, caùc nôi truyeàn baù raát thònh haønh ñôøi nhaø Löông, khoaûng 502-557 sau Taây Lòch, vì * Zen master Hsiang-Yen always talked about vua Löông Voõ Ñeá xaây quaù nhieàu chuøa ñeán ñoä daân the poverty as a ‘must’ for his life of chuùng duøng hoï cuûa oâng ñeå goïi teân chuøa. cultivation as follows: Hsien-Shou-Tsung: Toâng Hieàn Thuû—The third “My last year’s poverty was not poverty patriarch Fa-Tsang, of the Hua-Yen sect, which is enough, also known by his title Hsien-Shou-Tsung—Toå My poverty this year is poverty indeed; Hieàn Thuû hieäu Phaùp Taïng, vò toå thöù ba cuûa toâng In my poverty last year there was room for Hoa Nghieâm. Duôùi thôøi ngaøi ngöôøi ta goïi toâng a gimlet’s point, Hoa Nghieâm laø Hieàn Thuû Toâng. But this year even the gimlet is gone.” Hsi-He: Taây Haø—Name of T’ao-Ch’o, a famous Thieàn sö Höông Nghieâm thöôøng noùi ñeán caùi monk during the T’ang dynasty—Taây Haø laø teân ngheøo laø söï caàn thieát cho söï tu haønh nhö sau: hieäu cuûa Ñaïo Xöôùc, moät vò Taêng noåi tieáng ñôøi “Naêm tröôùc ngheøo chöa thaät ngheøo Ñöôøng. Naêm nay ngheøo môùi thaät ngheøo Hsi-Ming: Taây Minh—Hsi-Ming, name of T’ao- Naêm tröôùc ngheøo khoâng ñaát caém duøi Hsuan during the T’ang dynasty, who founded the Naêm nay ngheøo duøi cuõng khoâng coù noát.” Southern Hill school, and also Yuan-Ts’eâ, both of * Later, there was a Zen master who whom were from the monastery of Western commented on this verse of poverty by Enlightenment, established by King T’ang Kao- Hsiang-Yen in the following verse: Tsung (650-684) at Ch’ang-An, the capital—Taây “Neither a gimlet’s point nor the room for Minh laø teân hieäu cuûa hai vò cao Taêng ñôøi Ñöôøng, it; but this is not yet real poverty: moät laø Ñaïo Tuyeân, ngöôøi ñaõ saùng laäp ra toâng As long as one is conscious of having Nam Sôn, vaø ngöôøi thöù hai laø Vieân Trieät. Caû hai nothing, there still remains the guardian of ñeàu xuaát thaân töø Taây Minh Töï ñöôïc vua Ñöôøng poverty. Cao Toâng (650-684) xaây taïi kinh ñoâ Tröôøng An. I am lately poverty-stricken in all conscience, Hsin-Hsin-Ming: Tín Taâm Minh—See Inscribed For from the very beginning I do not see on the Believing Mind. even the one that is poor.” Hsing-Man: Haønh Maõn—Hsing-Man, a monk of Moät Thieàn sö khaùc ñaõ bình giaûng baøi keä the Fo-Lung monastery, about whom little is ngheøo cuûa Thieàn sö Höông Nghieâm nhö sau: known, but who is accredited with supplying “Khoâng duøi khoâng ñaát chöûa raèng ngheøo Dengyo of Japan with T’ien-T’ai scriptures in the

Coøn bieát mình ngheøo töùc chaáp ngheøo. Roát latter part of the eighth century—Sö Haønh Maõn ôû raùo ngheøo laø nhö theá aáy: boån lai chöa thaáy chuøa Phaät Luõng, thaân theá cuûa sö ít ñöôïc ai bieát Moät ai ngheøo." ñeán, nhöng ngöôøi ta tin raèng sö laø ngöôøi ñaõ cung * No matter what happened, poverty was the caáp cho Thieàn sö Kinh Kheâ kinh ñieån giaùo boån main reason to cause Hsiang-Yen to have a cuûa toâng Thieân Thai vaøo cuoái theá kyû thöù taùm. good life of cultivation and finally he became Hsing-She: Haønh Saùch Ñaïi Sö—According to one of the most famous Zen masters in Most Venerable Thích Thieàn Taâm in The Thirteen Chinese Zen sect—Duø theá naøo ñi nöõa, thì Patriarchs of Pureland Buddhism, Great chính caùi ngheøo ñaõ giuùp cho Höông Nghieâm Venerable Master Hsing-She's self-given name is coù moät cuoäc soáng tu haønh toát ñeïp vaø cuoái Che-Liu. He was the son of Mr. Tuong-Toan- Xuong, an elderly Confucianist in the Nghi Höng

region. The Grat Master lived during the Ch'ing He was 55 years old—Theo Hoøa Thöôïng Thích Dynasty. His father was the worldly friend of Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, Haønh Great Master Ñöùc Thanh, also known as Greta Saùch ñaïi sö, töï laø Trieät Löu, ngöôøi ñôøi nhaø Thanh. Master Haùm Sôn. In the sixth year of the T'ien- Ngaøi laø con cuûa oâng Töôûng Toaøn Xöông, moät baäc Ksi reign period, three years after Great Master laõo nho ôû vuøng Nghi Höng. Thaân phuï cuûa ngaøi laø Haùm Sôn had passed away, one night while baïn ngoaøi ñôøi cuûa Hoøa Thöôïng Thanh Ñöùc, töùc laø dreaming Mr. Toan Xöông saw Great Master Ngaøi Haùm Sôn Ñaïi Sö. Nieân hieäu Thieân Khaûi thöù Haùm Sôn come into his home. It was also during 6, sau khi Haùm Sôn Ñaïi Sö thò tòch ñöôïc ba naêm, that night the Great Master Hsing-She was born. moät ñeâm noï oâng Töôûng Toaøn Xöông moäng thaáy Given this circumstance, he was given the Haùm Sôn ñi vaøo nhaø cuûa mình. Cuõng trong ñeâm nickname Haùm Dreaming. When he had grown aáy. Haønh Saùch Ñaïi sö ñöôïc sanh ra ñôøi. Nhaân ñoù, up, both his parents passed away. He had a deep ngaøi ñöôïc thaân phuï ñaët cho ngoaïi hieäu laø Haùm sadness for the impermanence of life; thus, he had Moäng (Moäng thaáy Haùm Sôn). Ñeán khi khoân lôùn, the thought of abandoning the worldly life to take thaân phuï thaân maãu keá tieáp qua ñôøi. Ngaøi thöông a religious path. In his twenty-third year; the caûm söï theá voâ thöôøng, neân coù yù nieäm thoaùt tuïc. Great Master shaved his head to join the order Naêm hai möôi ba tuoåi, ngaøi theá phaùt xuaát gia vôùi with Great Master Nhöôïc Am at Lyù An Temple. Hoøa Thöôïng Nhöôïc Am ôû chuøa Lyù An. Suoát naêm After year long, he cultivated diligently, never naêm daøi, ngaøi tu haønh tinh taán, khoâng heà ñaët löng once lying down on his back; thus, he gained a xuoáng naèm, do ñoù ngaøi ñöôïc toû suoát nguoàn chôn, deep understanding of the truths, penetrated the ngoä vaøo phaùp taùnh. Sau khi Nhöôïc Am Hoøa teachings and became awakened to the Dharma Thöôïng thò tòch. Ngaøi qua truï trì chuøa Baùo AÂn. Nature. After Great Master Nhöôïc Am passed Thôøi gian naày ngaøi ñöôïc baïn ñoàng tham (baïn away, he went to the Baùo AÂn Temple to assume cuøng tu) laø Töùc An Thieàn Sö khuyeân tu Tònh Ñoä. the Headmaster position. During this period, he Keá ñoù ngaøi laïi ñöôïc gaëp Tieàu Thaïch Phaùp Sö befriended a fellow cultivator, Zen Master Tuùc höôùng daãn

veà Thieân Thai Giaùo Quaùn, vaø sau ñoù An, who encouraged him to practice Pureland ngaøi laïi cuøng vôùi Tieàu Thaïch Phaùp Sö ñoàng nhaäp Buddhism as the two studied and examined thaát tu moân Phaùp Hoa Tam Muoäi. Nhôø ñoù maø trí Buddhism. Thereafter, he met Dharma Master hueä huaân tu töø kieáp tröôùc cuûa ngaøi khai phaùt, ngoä Tieàu Thaïch who guided him to examine "T'ien- suoát ñeán coát tuûy cuûa Thai Giaùo. Nieân hieäu Khang Tai Zen Meditation" and eventually, both of them Hy thöù 2, ngaøi caát am ôû nuùi Phaùp Hoa, beân bôø retreated to practice the Dharma Door of Dharma soâng Taây Kheâ taïi Haøng Chaâu, chuyeân tu Tònh Ñoä. Flower Samadhi (Lotus Samadhi). For this reason, Nhaân ñoù ñaët teân choã ôû cuûa mình laø Lieân Phuï Am. his wisdom of former lives began to blossom and Ñeán naêm Khang Hy thöù 9, ngaøi veà truï trì chuøa he was able to penetrate into the root and core of Phoå Nhaân ôû Ngö Sôn, ñeà xöôùng thaønh laäp Lieân the T'ien-T'ai' Doctrine. The second year of the Xaû. Hoïc giaû caùc nôi höôûng quy tuï veà raát ñoâng. Khaùnh-Hyû reign period, he built a small temple at Ngaøi truï trì taïi chuøa Phoå Nhaân ñöôïc 13 naêm. Nieân the Dharma Flower Mountain, on the bank of Taây hieäu Khang Hy thöù 21, ngaøy moàng 9 thaùng 7, ngaøi Kheâ River at the Heng-Chou region to focus his thò tòch, thoï ñöôïc 55 tuoåi. practice on Pureland Buddhism. Then in the ninth Hsing Si Quing Yuan (Xing-Si-Quing-Yuan): year of the Khaùnh Hyû reign period, he came down Thieàn Sö Haønh Tö—Haønh Tö Thanh Nguyeân the mountain to assume the headmaster position Thieàn Sö—Seventh Generation of Chinese Zen at Phoå Nhaân Temple at Wu-Tai-Shan region and (First Generation after the Sixth Patriarch Hui- initiated the building of the Lotus Mandala. Neng)—Hsing-Si-Quing-Yuan—Hsing-Si Quing- Scholars and intellectuals from everywhere began Yuan was born in 660 A.D., an eminent student of to gather to cultivate in a great number. He held the Sixth Patriarch Hui-Neng. He left home when the headmaster position at Phoå Nhaân Temple for he was young. Upon hearing that the Sixth thirteen years. On July 9th of the twenty-first year Patriarch Hui-Neng was preaching at T'ao-Xi, he of the Khang-Hy reign period, he gained rebirth. traveled there to study with him. Hsing-Si asked

the Sixth Patriarch, "In all that I do, how can I separate assembly and expound the teaching. avoid falling into stages of spiritual Don't allow my Dharma to be cut off. development?" The Sixth Patriarch said, "How do * One day, He-Ze-Shen-Hui came to visit the you practice?" Hsing-Si said, "I don't even pratice master. Hsing-Si said: "Where have you the four noble truths." The Sixth Patriarch said, come from?" Shen-Hui said: "From Cao-Xi." "What stage have you fallen into?" Hsing-Si said, Xing-Si said: "What is the essential doctrine "Without even studying the four noble truths, what of Cao-Xi?" Shen-Hui suddenly stood up stages could I have fallen into?" The Sixth straight. Hsing-Si said: "So, you're still just Patriarch esteemed Hsing-Si's ability. Although carrying common tiles." Shen-Hui said: there were many in the congregation, Hsing-Si "Does the Master not have gold here to give was selected as head monk—Thieàn Sö Haønh Tö people?" Hsing-Si said: "I don't have any. taïi nuùi Thanh Nguyeân, sanh naêm 660 sau Taây Where would you go to find some?"—Moät Lòch,

laø moät ñeä töû xuaát saéc cuûa Luïc Toå Hueä hoâm Thieàn sö Thaàn Hoäi ñeán tham vaán, sö hoûi: Naêng. OÂng xuaát gia töø thuôû nhoû. Sau naày nghe coù "ÔÛ ñaâu ñeán?" Thaàn Hoäi ñaùp: "Taøo Kheâ ñeán." Luïc Toå Hueä Naêng ôû Taøo Kheâ, sö lieàn ñeán tham Sö hoûi: "YÙ chæ Taøo Kheâ theá naøo?" Thaàn Hoäi hoïc. Haønh Tö hoûi Luïc Toå, "Phaûi laøm vieäc gì ñeå chænh thaân roài thoâi. Sö baûo: "Vaãn coøn ñeo khoûi rôi vaøo nhöõng traïng thaùi phaùt trieån taâm linh?" ngoùi gaïch." Thaàn Hoäi hoûi: "ÔÛ ñaây Hoøa Toå gaïn hoûi laïi, "OÂng töøng laøm vieäc gì?" Haønh Tö Thöôïng coù vaøng roøng cho ngöôøi chaêng?" Sö traû lôøi, "Toâi khoâng thöïc haønh töù dieäu ñeá." Toå noùi hoûi: Giaû söû coù cho, oâng ñeå vaøo choã naøo?" laïi, "Vaäy rôi vaøo caùi gì?" Haønh tö ñaùp laïi, "Töù * A monk asked Hsing-Si: "What is the great Thaùnh Ñeá cuõng chaúng laøm, thì laøm gì coù rôi vaøo meaning of the Buddhadharma?" Xing-Si giai ñoaïn phaùt trieån taâm linh naøo?" Toå thaàm thaùn said: "What is the price of rice in Lu- phuïc vaø höùa nhaän Haønh Tö. Daàu taïi Taøo Kheâ taêng Ling?"—Coù vò Taêng ñeán hoûi sö: "Theá naøo laø chuùng khaù ñoâng, Haønh Tö ñöôïc Toå cho ñöùng ñaàu ñaïi yù Phaät phaùp?" Sö ñaùp: "Gaïo ôû Loâ Laêng trong chuùng. Moät hoâm Toå goïi Haønh Tö laïi baûo, giaù bao nhieâu?" "Töø tröôùc y phaùp caû hai ñeàu ñöôïc thaày truyeàn cho * Zen master Hsing-Si died in 740 A.D.—Thieàn troø, y ñeå tieâu bieåu laøm tin, phaùp ñeå aán taâm, nay sö haønh Tö thò tòch naêm 740 sau Taây lòch. khoâng coøn sôï ngöôøi chaúng tin. Ta töø ngaøy nhaän y Hsu-T'ang: Hö Ñöôøng—Name of a noted monk ñeán nay ñaõ gaëp nhieàu tai naïn khoù khaên. Hôn nöõa, of the Sung dynasty—Teân cuûa moät vò Taêng noåi ñôøi sau laém caïnh tranh. Y ñeå laïi Sôn Moân, ngöôi tieáng ñôøi Toáng. ñeán moät phöông truyeàn baù phaùp ta khoâng cho ñöùt Hsu-Yun: Most Venerable Hsu-Yun (1840- ñoaïn. Thieàn Sö Haønh Tö thò tòch naêm 740 sau Taây 1959)—Hö Vaân Hoøa Thöôïng—Zen Master Hsu- Lòch. Yun was regarded as the most outstanding * One day the Sixth Patriarch said to Hsing-Si, Buddhist of Chinese Order in the modern era. He "In the past, the robe and teaching have been was born in Fu-Kien Province in 1840, left home passed down together, each generation of at the age of 19. When he was 20, he took teacher and student passing them on in turn. precepts with Master Miao-Lien and received The robe has been evidence of the harma name Ku-Yen. When he was 56 years old, transmission. The authentic teaching is passed he achieved final awakening at Kao-Min-Ssu in from mind to mind. Now I have suitable heirs. Yang-Chou. Thereafter, he began his teaching Why worry about not having evidence of work. He was invited to take charge of the Sixth transmission? Since I received the robe I have Patriarch's Temple (Ts'ao-Chi), then very encountered innumerable difficulties. rundown. He restored the Ts'ao-Chi Temple along Moreover, in future times, the competition for with many other temples and monasteries. He also preeminence between Zen schools will be founded many schools and hospitals for the poor. even greater. The robe remains at the Zen He also traveled to Malaysia and Thailand, and Mountain Gate. You must establish a taught Dharma for the king and the royal family in Thailand. He passed away in 1959, when he was

120 years old. His biography has been translated cuõng ñöôïc bieát ñeán nhö laø Nhöùt Tuùc Giaùc (ôû troï by Prof. Charles Luk under the title “Empty moät ñeâm maø giaùc ngoä). Chính vì vaäy maø ngöôøi ta Cloud.”—Ngaøi laø moät danh Taêng noåi tieáng cuûa noùi sö laø ñeä töû cuûa Luïc Toå Hueä Naêng. Sö thò tòch Phaät Giaùo Trung Hoa thôøi caän ñaïi. Thieàn sö Hö vaøo naêm 713 sau Taây Lòch. Vaân sanh quaùn taïi tænh Phuùc Kieán, Trung Quoác, * According to The Ching-Te-Ch’uan-Teng-Lu, xuaát gia naêm 19 tuoåi. Vaøo naêm 20 tuoåi, ngaøi thoï when Hsuan-Chiao arrived in Tsao-Ch’i to cuï tuùc giôùi vôùi Thaày Dieäu Lieân vaø coù Phaùp danh visit the Sixth Patriarch. Upon first meeting laø Ku-Yen. Naêm 56 tuoåi, ngaøi thaønh töïu giaùc ngoä Hui-Neng, Hsuan-Chiao struck his staff on the taïi Döông Chaâu. Töø ñoù veà sau ngaøi baét ñaàu coâng ground and circled the Sixth Patriarch three vieäc hoaèng hoùa, vaø ñöôïc môøi veà ñaûm nhaän chuøa times, then stood there upright. The Sixth Luïc Toå ôû Taøo Kheâ ñang hoài xuoáng doác. Ngaøi ñaõ Patriarch said: “This monk possesses the truøng tu chuøa Luïc Toå vaø nhieàu chuøa vieän khaùc. three thousand noble characteristics and Beân caïnh ñoù, ngaøi ñaõ saùng laäp ra nhieàu tröôøng eighty thousand fine attributes. Ok monk! hoïc vaø beänh vieän cho daân ngheøo. Sau ñoù ngaøi du Where have you come from? How have you haønh sang Maõ Lai vaø Thaùi Lan. Ngaøi ñaõ daïy phaùp attained such self-possession?” Hsuan-Chiao cho Vua vaø hoaøng gia Thaùi Lan. Ngaøi trôû veà said: “The great matter of birth and death Trung Quoác vaø thò tòch naêm 120 tuoåi. Cuoäc ñôøi does not tarry.” The Sixth Patriarch said: hoaèng phaùp cuûa ngaøi ñöôïc giaùo sö Charles Luk “Then why not embody what is not born and dòch sang Anh ngöõ vôùi nhan ñeà “Hö Vaân.” attain what is not hurried?” Hsuan-Chiao said: Hsuan-Chiao Zen Master: Huyeàn Giaùc Vónh “What is embodied is not subject to birth. Gia Thieàn Sö—Zen master Hsuan-Chiao—The What is attained is fundamentally unmoving.” seventh generation of Chinese Zen (the second The Sixth Patriarch said: “Just so! Just so!” generation after Hui-Neng)—Hsuan-Chiao, a Upon hearing these words, everyone among Wen-Chou monk, also named Ming-Tao. He was the congregation of monks was astounded. born in 665 A.D. in Wenchou. Hsuan-Chiao left Hsuan-Chiao formally paid his respects to the home to become a Buddhist monk at an early age Sixth Patriarch. He then advised that he was and he studied all the important Buddhist sutras. immediately departing. The Sixth Patriarch He was especially well-versed in the teachings of said: “Don’t go so quickly!” Hsuan-Chiao the T’ien-T’ai school. He was one of the great said: “Fundamentally there is nothing moving. disciples of Hui-Neng. It is said that he had a So how can something be too quick?” The large number of followers. He is often Sixth Patriarch said: “How can one know remembered by his nickname, the “Overnight there’s no movement?” Hsuan-Chiao said: Guest,” due to his legendary brief encounter with “The distinction is completely of the master’s his teacher. He is said to have attained own making.” The Sixth Patriarch said: “You enlightenment in one night after a dharma talk have fully attained the meaning of what is with the Sixth Patriarch Hui Neng, hence is known unborn.” Hsuan-Chiao said: “So, does what is as An Overnight Enlightenment. For this reason, unborn have a meaning?” The Sixth Patriarch people

said he was a disciple of Hui Neng. He said: “Who makes a distinction about whether died in 713 A.D.—Doøng Thieàn Thöù Baûy ôû Trung there is a meaning or not?” Hsuan-Chiao said: Quoác (doøng thöù nhì sau Hueä Naêng)—Sö Huyeàn “Distinctions are meaningless.” The Sixth Giaùc ôû Vónh Gia, OÂn Chaâu, coøn ñöôïc goïi laø Minh Patriarch shouted: “Excellent! Excellent! Ñaïo, coù raát ñoâng ñeä töû. Huyeàn Giaùc xuaát gia raát Now just stay here a single night!” The next sôùm. OÂng hoïc taát caû caùc kinh ñieån quan troïng cuûa day, Hsuan-Chiao descended the mountain Phaät giaùo, ñaëc bieät oâng hieåu saâu nhöõng tö töôûng and returned to Wen-Chou, where Zen cuûa toâng Thieân Thai. OÂng thöôøng ñöôïc ngöôøi ñôøi students gathered to study with him—Theo nhôù ñeán qua teân ñeäm “Ngöôøi Khaùch Qua Ñeâm.” Caûnh Ñöùc Truyeàn Ñaêng Luïc, khi ñeán Taøo Ngöôøi ta noùi sö giaùc ngoä chæ sau moät ñeâm ñöôïc Kheâ, sö tay caàm tích tröôïng, vai mang bình ñaøm ñaïo vôùi Luïc Toå Hueä Naêng, vì vaäy maø sö baùt ñi nhieãu Toå ba voøng. Toå hoûi: “Phaøm Sa

Moân phaûi ñuû ba ngaøn oai nghi, taùm muoân teá * Hsuan-Chiao combined in his teaching of the haïnh, Ñaïi ñöùc laø ngöôøi phöông naøo ñeán, maø Buddha dharma the philosophy of the T’ien- sanh ñaïi ngaõ maïn nhö vaäy?” Sö thöa: “Sanh T’ai school and the practice of Ch’an. He also töû laø vieäc lôùn, voâ thöôøng quaù nhanh.” Toå baûo: introduced into the theoretical superstructure “Sao khoâng ngay nôi ñoù theå nhaän laáy voâ sanh, of the latter the dialectic of the Madhyamika. lieãu chaúng mau ö?” Sö thöa: “Theå töùc voâ His writings are preserved in the Collected sanh, lieãu voán khoâng mau.” Toå khen: “Ñuùng Works of Ch’an Master Yun-Chia-Hsuan- theá! Ñuùng theá!” Luùc ñoù ñaïi chuùng nghe noùi Chiao—Trong caùch giaûng daïy Phaät Phaùp, ñeàu ngaïc nhieân. Sö beøn ñaày ñuû oai nghi leã taï Vónh Gia Huyeàn Giaùc keát hôïp trieát hoïc phaùi Toå. Choác laùt sau sö xin caùo töø. Toå baûo: “Trôû Thieân Thai vaø phöông phaùp Thieàn vôùi caáu veà quaù nhanh.” Sö thöa: “Voán töï khoâng ñoäng truùc lyù thuyeát maø oâng boå sung theâm baèng thì ñaâu coù nhanh.” Toå baûo: “Caùi gì bieát khoâng pheùp bieän chöùng Madhyamika. Nhöõng taùc ñoäng?” Sö thöa: “Ngaøi töï phaân bieät.” Toå baûo: phaåm cuûa oâng ñöôïc löu giöõ döôùi nhan ñeà “Ngöôi ñöôïc yù voâ sanh raát saâu.” Sö thöa: “Voâ :Toaøn Taäp cuûa Thaày Thieàn Vónh Gia Huyeàn sanh coù yù sao?” Toå baûo: “Khoâng yù thì caùi gì Giaùc.” bieát phaân bieät?” Sö thöa: “Phaân bieät vaãn coù * He died in 713—Sö thò tòch naêm 713. nhöng khoâng coù yù nghóa.” Toå khen: “Laønh Hsuan-Chien: Huyeàn Giaùm Cö Só—An Indian, thay! Laønh thay!” Sö ôû laïi ñaây moät ñeâm ñeå the patron of an Indian monk Dharmapala, author hoûi theâm ñaïo lyù. Saùng hoâm sau sö cuøng of the Sastra of the Selective Consciousnesses— Huyeàn Saùch ñoàng xuoáng nuùi trôû veà OÂn Chaâu, Moät ngöôøi AÁn Ñoä, ngöôøi ñaõ baûo boïc moät vò sö AÁn nôi nhieàu ñeä töû tìm ñeán ñeå tham vaán vaø caàu Ñoä teân Dharmapala soaïn boä Duy Thöùc Traïch hoïc vôùi oâng. Luaän. * In his “Song of Enlightenment” Zen master Hsuan-Ching: Huyeàn Caûnh—Hsuan-Ching, a Hsuan-Chiao said—Trong “Chöùng Ñaïo Ca” monk noted for his preaching and for his many Thieàn Sö Huyeàn Giaùc ñaõ daïy: changes of garments (around 606 A.D.) during the “When truly understood, all karmic T’ang dynasty—Sö Huyeàn Caûnh ñôøi Ñöôøng (vaøo obstructions, in their essence,

are empty, khoaûng naêm 606 sau Taây Lòch), noåi tieáng nhôø When there is no realization, all debts must nhöõng thôøi thuyeát phaùp vaø thay quaù nhieàu y aùo. be paid." Hsuan-Fan: Huyeàn Phaïm—Hsuan-Fan, a T'ang "You have a mani jewel, but you don't know, monk and editor, said to be a contemporary of That Tathagata store can gather everything. Hsuan-Tsang, some say his disciple—Sö Huyeàn The six magical powers seem to be nothing, Phaïm ñôøi Ñöôøng, sö cuõng laø moät nhaø tröôùc taùc but not really void. kinh saùch Phaät giaùo. Ngöôøi ta noùi sö cuøng thôøi vôùi The round, bright ball has a form, but it is ngaøi Huyeàn Trang, nhöng coù ngöôøi noùi sö laø ñeä töû formless." cuûa ngaøi Huyeàn Trang. "Lieãu töùc nghieäp chöôùng baûn lai khoâng Hsuan-Hua (1918-1995): Tuyeân Hoùa—A Vò lieãu öng tu hoaøn tuùc traùi." famous Chinese Dharma Master, a Buddhist (Khi toû roõ roài thì nghieäp chöôùng hoùa thaønh monk from Hong Kong referred to as "Tripitaka khoâng, chöa toû roõ nôï xöa ñaønh trang traûi). Master Hsuan-Hua" by his disciples. Abbot of "Ma ni chaâu nhaân baát thöùc Gold Mountain Dhyana Monastery in California Nhö Lai taøng lyù thaân thaâu ñaéc and Chairman of Sino-American Buddhist Luïc ban thaàn duïng khoâng baát khoâng Association. At age 19 after his mother died, he Nhaát thoûa vieân quang saéc phi saéc." took Sramanera ordination. After World War II, (Ngoïc ma-ni, ngöôøi chaúng bieát he traveled to Nan-Hua monastery in Canton Nhö Lai kho aáy thaâu troïn heát province to visit Most Venerable Hsu-Yun. He Saùu ban thaàn duïng khoâng chaúng khoâng received Bhikshu ordination at Mount P'u-T'o Moät ñieåm vieân quang saéc chaúng saéc). during this journey. He settled in the United States in 1962. He founded the Sino American

Buddhist Association in San Francisco in 1968. Hsuan-Lang: Huyeàn Laõng—Hueä Minh—Taû Since 1971 the association's headquarters has Kheâ—Hsuan-Lang, a Chekiang monk of the been the Golden Mountain Dhyana Monastery. T'ang dynasty, noted for his influence on his He has attracted a number of Western followers, disciples and for having remained in one room for and his center emphasizes monastic discipline and over thirty years. He died in 854 A.D., at 83 years study of traditional Chinese Buddhist texts with of age—Sö Huyeàn Laõng ñôøi nhaø Ñöôøng, coøn ñöôïc his explanations. In summer 1968, he conducted a goïi laø Hueä Minh hay Taû Kheâ, queâ ôû Trieát Giang, Surangama Sutra Assembly lasting 96 days. He sö noåi tieáng nhôø tu khoå haïnh vaø ôû trong moät caên also delivered lectures on other sutras as the phoøng trong suoát 30 naêm. Sö tòch naêm 854 sau Lotus Sutra, the Diamond Sutra, the Hua-Yen Taây Lòch, thoï 83 tuoåi. Sutra, the Sutra of the Forty-Two Sections, etc. He Hsuan-Sha: Thieàn sö Huyeàn Sa (835-908)—Zen established the City of Ten Thousand Buddhas master Hsuan-Sha—Hsuan-Sha, a famous Fukien Monastery before he passed away in 1995—Moät monk who had over 800 disciples. His chief Phaùp Sö Trung Hoa noåi tieáng taïi Myõ, Moät vò sö ôû subjects were the fundamental ailmens of men, Hoàng Koâng ñöôïc caùc ñeä töû goïi ngaøi laø "Tam Taïng such as blindness, deafness, and dumbness— Phaùp Sö Tuyeân Hoùa." OÂng laø vieän chuû Thieàn Thieàn Sö Toâng Nhaát ôû nuùi Huyeàn Sa, tænh Phuùc Vieän Kim Sôn taïi California, chuû tòch hoäi Phaät Kieán, coù ñeán 800 ñeä töû. Chuû ñeà thuyeát phaùp chính

Giaùo AÙ Myõ. Naêm 19 tuoåi, khi meï oâng qua ñôøi, cuûa oâng laø nghieäp vaø nhöõng khuyeát taät cuûa con oâng xuaát gia vaø thoï giôùi Sa Di. Sau Theá Chieán thöù ngöôøi nhö ñui, ñieác, caâm, vaân vaân. hai, oâng du haønh ñeán Nam Hoa töï vieän thuoäc tænh * A monk asked Hsuan-Sha: “What is my self?” Quaûng Ñoâng ñeå thaêm vieán Hoøa Thöôïng Hö Vaân. Hsuan-Sha at once replied: “What would you Trong chuyeán du haønh naày oâng ñaõ thoï cuï tuùc giôùi do with a self?” When talking about self, we taïi nuùi Phoå Ñaø. Vaøo naêm 1962, oâng ñeán ñònh cö immediately and inevitably establish the taïi Myõ. Ngaøi ñaõ saùng laäp ra Giaùo Hoäi Phaät Giaùo dualism of self and not-self, thus falling into Hoa Myõ taïi Cöïu Kim Sôn vaøo naêm 1968. Töø naêm the errors of intellectualism—Coù moät vò Taêng 1971, truï sôû chính cuûa Giaùo Hoäi ñöôïc ñaët taïi hoûi Huyeàn Sa: “Theá naøo laø caùi töï kyû cuûa Thieàn Vieän Kim Sôn. Ngaøi ñaõ thu huùt moät soá tín ngöôøi hoïc ñaïo?” Sö hoûi laïi ngay: “OÂng duøng ñoà ngöôøi Taây phöông, chuû yeáu ngaøi nhaán maïnh caùi töï kyû aáy ñeå laøm gì?” Khi noùi ñeán caùi ‘toâi’ ñeán caùc ñeä töû veà vai troø cuûa giôùi luaät vaø tu hoïc laø töùc khaéc vaø chaéc chaén chuùng ta ñang taïo ra giaùo phaùp theo truyeàn thoáng Phaät giaùo Trung Hoa theá hai ñaàu cuûa caùi toâi vaø caùi chaúng phaûi toâi, do chính ngaøi giaûng giaûi. Muøa heø naêm 1968, oâng nhö theá laø rôi vaøo laàm laãn cuûa trí thöùc luaän. thuyeát giaûng kinh Thuû Laêng Nghieâm cho chuùng * Another time, a monk asked Hsuan-Sha: “I hoäi trong 96 ngaøy. OÂng cuõng giaûng nhöõng kinh understand you to say that the wole universe khaùc nhö kinh Phaùp Hoa, Kim Cang, Hoa is one transpicuous crystal; how do I get at the Nghieâm, Töù Thaäp Nhò Chöông, vaân vaân. OÂng sense of it?” Hsuan-Sha said: “The whole cuõng xaây döïng ngoâi Vaïn Phaät Thaùnh Thaønh taïi universe is one transpicuous crystal, and what Cöïu Kim Sôn tröôùc khi oâng thò tòch vaøo naêm 1995. is the use of understanding it?” The following Hsuan-I: Huyeàn Nhöùt—Hsuan-I, a commentator day, Hsuan-Sha asked the monk: “The whole of the Dharmalaksana school during the T’ang universe is one transpicuous crystal, and how dynasty—Luaän sö Huyeàn Nhöùt cuûa Phaùp Töôùng do you understand it? The monk replied: “The Toâng vaøo thôøi nhaø Ñöôøng. whole universe is one transpicuous crystal, Hsuan-Kao: Huyeàn Cao—Hsuan-Kao, a famous and what is the use of understanding it?” Shensi monk, influential politically, later killed by Hsuan-Sha said: “I know that you are living order of the emperor Wu Ti, around 400 A.D.—Sö on the cave of demons.” On another occasion, Huyeàn Cao, ôû Thieåm Taây, raát coù theá löïc veà chính while Hsuan-Sha was treating an army officer trò, nhöng veà sau bò gieát theo leänh cuûa vua Vuõ Ñeá, called Wei to tea, the latter asked: “What vaøo khoaûng naêm 400 sau Taây Lòch. does it mean when they say that in spite of our having it everyday we do not know it?”

Hsuan-Sha without answering the question Hsuan-Tsang (596-664): Huyeàn Trang. took up a piece of cake and offered it to him. (I) Hsuan-Tsang’s biography—Tieåu söû cuûa Ngaøi After eating the cake the officer asked the Huyeàn Trang: master again, who then remarked: “Only we 1) A Famous Chinese Monk (600-664 AD), one do not know it even when we are using it of the most influential figures of Chinese every

day.” Another day, a monk came to Buddhism. He was fully ordained in 622 and Hsuan-Sha and asked: “How can I enter upon spent sixteen years in India (627-643), during the path of truth?” Hsuan-Sha asked: “Do you which he traveled all over the subcontinent hear the murmuring of the stream?” The (maybe in between 627 and 629) and he got monk said: “Yes, I do.” Hsuan-Sha said: back to China in 643 and presented his “That is the way where you enter.” Hsuan- collection of 657 works, beside many images, Sha’s method was thus to make the seeker of pictures and 150 relics (some said his famous the truth directly realize within himself what pilgrim throughout India was from 629 to it was, and not to make him merely the 645). He also presented the manuscript of his possessor of a second-hand knowledge, for famous “Record of Western Countries” (Ñaïi Zen never appeals to our reasoning faculty, Ñöôøng Taây Vöïc Kyù), which is a valuable but points directly at the very object we want source of information about Indian Buddhism to have—Laàn khaùc coù moät vò Taêng hoûi during this period—Vò Taêng noåi tieáng Trung Huyeàn Sa: “Troäm nghe Hoøa Thöôïng coù noùi quoác vaøo naêm (600-664) sau Taây Lòch, moät suoát möôøi phöông theá giôùi laø moät khoái minh trong nhöõng nhaân vaät coù aûnh höôûng lôùn cuûa chaâu, caâu aáy neân hieåu theá naøo?” Huyeàn Sa Phaät giaùo Trung Hoa. OÂng thoï giôùi cuï tuùc ñaùp: “Suoát möôøi phöông theá giôùi laø moät khoái naêm 622 vaø ñaõ laøm moät cuoäc haønh höông AÁn minh chaâu, hieåu ñeå laøm gì?” Ngaøy hoâm sau Ñoä coù leõ giöõa nhöõng naêm 627 vaø 629 vaø trôû Huyeàn Sa hoûi laïi vò Taêng: “Möôøi phöông theá veà Trung quoác vaøo naêm 643, oâng ñaõ thaâu giôùi laø moät khoái minh chaâu, oâng hieåu theá thaäp ñöôïc 657 quyeån, nhieàu tranh töôïng vaø naøo?” Vò Taêng ñaùp: “Suoát möôøi phöông theá 150 xaù lôïi (coù saùch noùi cuoäc haønh höông khaép giôùi laø moät khoái minh chaâu, hieåu ñeå laøm gì?” xöù AÁn Ñoä noåi tieáng cuûa oâng töø naêm 629 ñeán Huyeàn Sa noùi: “Ñuùng laø oâng ñang la caø ôû naêm 645). OÂng cuõng ñaõ tröôùc taùc quyeån “Ñaïi ñoäng ma.” Ngaøy kia Huyeàn Sa ñaõi traø vò voõ Ñöôøng Taây Vöïc Kyù,” laø moät nguoàn taøi lieäu quan Vi Giaùm Quaân. Vi hoûi: “Theá naøo laø caùi coù giaù trò veà Phaät giaùo AÁn Ñoä thôøi baáy giôø. ta duøng moãi ngaøy maø chaúng bieát?” Huyeàn Sa 2) While in India, he studied Yogacara khoâng ñaùp maø môøi vò quan duøng traùi caây. Vi philosophy with Silabhadra. When he duøng roài, laëp laïi caâu hoûi. Sö noùi: “Ñoù chính laø returned to China, he and his student K’uei- caùi ta duøng moãi ngaøy maø chaúng bieát.” Ngaøy Chi (623-682) established a Chinese khaùc, coù vò Taêng hoûi Huyeàn Sa: “Xin Hoøa Yogacara (Consciousness-Only) school, also Thöôïng chæ cho con con ñöôøng vaøo ñaïo.” called Fa-Hsiang school. Hsuan-Tsang started Huyeàn Sa hoûi: “OÂng coù nghe tieáng suoái roùc a new epoch in the history of the translation raùch ñoù khoâng?” Vò Taêng ñaùp: “Daï coù.” of sutras, and his translations are called the Huyeàn Sa noùi: “Ñoù laø choã vaøo cuûa oâng.” ‘new translations,’ in contrast to the ‘Old Phöông phaùp cuûa Huyeàn Sa coát laøm cho Translations’ of those done before him— ngöôøi tìm chaân lyù töï mình hieåu thaúng trong Trong luùc löu laïi AÁn Ñoä, oâng ñaõ nghieân cöùu chính mình theá naøo laø chaân lyù, thay vì thaâu trieát lyù Du Giaø vôùi ngaøi Giôùi Hieàn. Khi

trôû veà thaäp laáy kieán thöùc qua tay trung gian, vì Trung quoác oâng vaø ñeä töû laø Quy-Chi ñaõ saùng Thieàn khoâng bao giôø vieän ñeán cô trí suy luaän laäp ra tröôøng phaùi Du Giaø vaø oâng cuõng ñöôïc maø luoân luoân chæ thaúng ñeán nhöõng gì ta tìm coi nhö laø ngöôøi saùng laäp ra toâng Phaùp Töôùng caàu. taïi Trung Quoác. Huyeàn Trang ñaõ baét ñaàu moät * He died in 908 A.D.—OÂng tòch naêm 908 sau kyû nguyeân lòch söû môùi veà phieân dòch kinh Taây Lòch. ñieån, vaø nhöõng taùc phaåm phieân dòch cuûa oâng

ñöôïc ngöôøi ta goïi laø “Taân Dòch,” ñeå ñoái laïi Buddhist population speaking a dialect of vôùi nhöõng dòch phaåm “Cöïu Dòch” cuûa nhöõng Tocharian. Its ruler, Ch'u-Wen-Tai (620-640), ngöôøi tröôùc oâng. was of Chinese descendant. He was a a 3) In China, Hsuan-Tsang was so venerated that vassal of the Turkish Khan and had relations upon his death in 664, the emperor canceled with T’ang-T’ai-Tsung. His invitation to his audience for three days—ÔÛ Trung Quoác, Hsuan-Tsang was a command and Hsuan- oâng ñöôïc kính troïng ñeán noãi khi oâng thò tòch, Tsang was almost carried off by force to nhaø vua ñaõ baõi trieàu trong ba ngaøy. Turfan. The king said: “I insist on keeping (II) Hsuan-Tsang’s Round trip to India and back you in order to offer you my homage, and it to China—Cuoäc haønh trình ñi AÁn Ñoä vaø veà would be easier to shift the mountain of laïi Trung Quoác cuûa Huyeàn Trang: Pamir than to shake my determination.” 1) Before the journey—Tröôùc cuoäc haønh trình: Hsuan-Tsang replied: “It is for the sublime While still at home in China, he heard Law that I have come, the king will only be lectures on the Samparigraha doctrine from able to keep my bones; he has no power over more than seven different teachers. He was my spirit nor my will.” He was so determined actually an earnest student of the Idealistic and refused to touch food for three days; the School. However, the opinions of his teachers king became worried and yielded. Hsuan- varied greatly and, since he could not see Tsang agreed to stay for another month to which was the best to follow, he decided to go preach at the Court, and at the end of the to India where he hoped to find an able month the king let him go and introduced him instructor. However, when he applied for to all the kings on his route. From Turfan, he permission to leave China, the Emperor proceeded to Kara-shahr, also a Tocharish- refused it, but with his strong faith he was speaking city, which contained some ten able to set forth his journey when he was 29 monasteries and two thousand monks of the years old—Khi coøn ôû queâ höông, oâng ñaõ töøng Hinayana sect. Later, he arrived in Kucha, a döï thính caùc buoåi giaûng thuyeát veà Ñaïi Thöøa small kingdom with five thousand monks well Nhieáp Luaän vôùi hôn baûy luaän sö khaùc nhau. protected by its king. In Kucha, Hsuan-Tsang OÂng laø moät hoïc giaû raát nhieät taâm vôùi Duy engaged in religious disputations with Thöùc Toâng. Tuy nhieân, yù kieán cuûa caùc giaùo sö Hinayana monks who did not take kindly to cuûa oâng sai bieät nhau quaù nhieàu khieán oâng the Yoga-sastra which Hsuan-Tsang khoâng theå nhaän thaáy vò naøo laø taøi gioûi nhaát preferred. However, the differences in these theo oâng, chính vì theá maø oâng beøn quyeát ñònh disputations did not harm the friendly and Taây du vôùi hy voïng tìm ñöôïc moät luaän sö taøi amiable relations between Hsuan-Tsang and ba.

Tuy nhieân, khi oâng xin pheùp rôøi khoûi the old sage Moksagupta of Kucha. Later, Trung Hoa thì hoaøng ñeá nhaø Ñöôøng khoâng Hsuan-Tsang crossed the passes of Pamirs cho, nhöng vôùi söï kieân trì cuûa oâng, naêm 29 and Bactria to arrive in Samarquand. At that tuoåi oâng baét ñaàu cuoäc haønh trình. Cuoäc Taây time, Samarquand, Marakanda of old, was du khôûi haønh töø Tröôøng An vaøo naêm 629. already an ancient city in the seventh century. 2) A journey without the permission from It was the capital of Sogdiana and Hsuan- T'ang's King—Chuyeán ñi khoâng coù pheùp cuûa tsang's next important halt. It was the vua nhaø Ñöôøng: He travelled secretly, hiding terminus of the caravan routes between India by day and travelling by night. In 629 he and China. It wavered between started from Ch'ang-An for India. In 629 he Zoroastrianism and Buddhism and Hsuan- was still in Karakobjo in Sin-Kiang. Later, he Tsang's visit did much to raise the status of arrived in Turfan, a country in the central part Buddhism in this Turko-Iranian kingdom. He of the Gobi desert. It has been disappeared, held an assembly at which he ordained a but at that time, it flourished with lively number of monks and restored the old economic, political and cultural life of a monasteries for worship. Later, he crossed the

Gates of Iron (the southern frontier of the capital of Kanishka, had given birth to Western Turkish Empire) and the Oxus River Asanga and Vasubandhu, the two chief to arrive at Bactria. Bactria, then probably authors of mystical idealism so dear to received its Buddhism very early from the Hsuan-Tsang. But when he came to missions of Asoka. When staying in Bactria, Peshawar, it had suffered from the Huns like Hsuan-Tsang visited Balkh, the capital city. other places. He noted sadly: "The royal race Balkh still had many monasteries, in spite of is wiped out and the country has been the ruin wrought by the Huns in the fifth and annexed to the kingdom of Kapisa. Towns sixth centuries, and though they were all and villages are almost empty and Hinayanist, Hsuan-Tsang always kept abandoned, and only a few inhabitants are friendly relationship with them. Later, Hsuan- seen in the country. One corner of the royal Tsang crossed the Hindu Kush to reach town (Peshawar) contains about a thousand Bamiyan, a station of primary importance on families. There are innumerable Buddhist the road from Central Asia to India. Modern monasteries which are in ruins and deserted. archaeologists were struck by the accuracy of They are overgrown with weeds and they his description of the site. He says: : "On the make a mournful solitude. The majority of the north, it leans against the steep rock. This stupas are also in ruins." Leaving Gandhara, country has winter corn, but few flowers and Hsuan-Tsang crossed the Indus at fruits. It is suitable for cattle breeding and Udakakhanda and visited Taksasila where abounds in sheep and horses. The climate is there were too many monasteries ruined by very cold. Manners are rough. Clothing is of the Huns. From there he went to Kashmir fur and coarse woollen materials, which are where Buddhism still prevailed. There were also products of the country." There were ten still a hundred monasteris with five thousand Buddhist monasteries with several thousand monks and the country cherished memories of monks in them. Hsuan-Tsang also mentioned Asoka and Kanishka. The king of Kashmir about the two

colossal statues of the Buddha, received him with great honour in his capital, about 170 and 115 feet. Then, Hsuan-Tsang Pravarapura (Srinagar). Hsuan-Tsang found left Bamiyan for Kapisa (now the village of there a Mahayanist Venerable aged seventy, Begram to the north of Kabul) by the difficult from whom he was able to receive in all its pass of Shibar, about 9,000 feet high. After purity the tradition of the idealist school of spending the summer of 630 A.D. there, he Buddhist philosophy. He spent two years in took the road to the east again and reached Kashmir, from may 631 to April 633, studying Jalalabad, ancient Nagarahara, through philosophy and having Buddhist sutras and Lampaka. Here he was on Indian soil. Hsuan- sastras copied to take home with him to Tsang wrote about Lampaka as follows: “At China. Going south from Kashmir, one of his Lampaka the ground is suitable for the first halting place was Sakala (Sialkot), the cultivation of rice, and produces a large seat of the Greek King Menander of the old quantity of sugar-cane. The climate is fairly times, and the Hun Tyrant Mahirakula or mild. There is some frost but never snow. The more recent times. This is also the place inhabitants live in ease and happiness, and where Vasubandhu stayed two centuries love song. The majority are clothed in white earlier—Huyeàn Trang leân ñöôøng moät caùch bí cotton, and like to adorn their costume with maät, ngaøy nghæ ñeâm ñi. Cuøng naêm ñoù, oâng chæ brilliantly colored ornaments.” From ñeán ôû Karakobjo, thuoäc xöù Taây Khöông. Sau Kampaka, Hsuan-Tsang entered Gandhara by ñoù, oâng ñeán Turfan, trung taâm vuøng sa maïc the Khyber Pass. This was the second holy Goâ Bi, ngaøy nay haàu nhö bieán maát hoaøn toaøn, land of Buddhism where art had flourished for nhöng luùc aáy ñang roän raøng vôùi cuoäc soáng nearly six centuries without a break under kinh teá, chính trò vaø vaên hoùa phoàn thònh vôùi strong Greco-Roman influence. Peshawar, the nhöõng ngöôøi daân theo ñaïo Phaät, noùi tieáng baûn

ñòa Tocharian. Vua nöôùc naày laø Ch’u-Wen- giaùo cuûa vua A Duïc. Huyeàn Trang ñaõ thaêm Tai (620-640) coù nguoàn goác Trung Hoa, oâng vieáng kinh ñoâ cuûa Bactria laø thaønh phoá Balkh. ta laø chö haàu cuûa nöôùc Thoå Nhó Kyø vaø coù Taïi ñaây haõy coøn raát nhieàu tu vieän, maëc duø ñaõ nhieàu quan heä vôùi vua Ñöôøng Thaùi Toâng. bò ñoå naùt do rôi Hung Noâ gaây neân vaøo theá kyû OÂng vöøa môøi vöøa ra leänh cho Huyeàn Trang ôû thöù naêm vaø thöù saùu. Duø raèng caùc tu vieän naày laïi Turfan: “Traãm muoán giöõ ngöôi laïi ñeå toû thuoäc phaùi Tieåu Thöøa nhöng Huyeàn Trang loøng ngöôõng moä, yù traãm ñaõ quyeát khoâng theå vaãn coù quan heä thaân thieän vôùi hoï. Sau ñoù, chuyeån dôøi, ñieàu aáy coøn khoù hôn laø chuyeån Huyeàn Trang vöôït daõy nuùi Hindu Kush vaø nuùi Thaùi Sôn.” Huyeàn Trang kieân cöôøng ñaùp ñeán Bamiyan, moät traïm döøng chaân quan troïng laïi: “Haï thaàn vì Chaùnh Phaùp thieâng lieâng maø haøng ñaàu treân ñöôøng töø Trung AÙ ñeán AÁn Ñoä. ñeán ñaây, beä haï coù theå giöõ laïi naém xöông khoâ Caùc nhaø khaûo coå ngaøy nay ñeàu phaûi khaâm cuûa thaàn, nhöng khoâng theå coù quyeàn löïc gì phuïc söï chính xaùc cuûa ñoaïn moâ taû cuûa Huyeàn vôùi yù chí cuûa thaàn.” OÂng nhaát ñònh laøm y nhö Trang veà caûnh trí ôû ñaây. OÂng noùi: “Veà phía theá, khoâng heà ñoäng ñeán thöùc aên suoát ba ngaøy, Baéc, nôi naày döïa vaøo bôø ñaù

doác ñöùng. Xöù naày nhaø vua lo sôï vaø phaûi chìu theo yù oâng. Sau ñoù coù troàng baép muøa ñoâng nhöng chæ coù moät soá ít Huyeàn Trang ñoàng yù ôû laïi theâm moät thaùng troå boâng vaø ra traùi. Mamiyan thích hôïp cho nöõa ñeå thuyeát phaùp taïi trieàu ñình. Heát haïn vieäc chaên nuoâi gia suùc neân coù raát nhieàu cöøu moät thaùng nhaø vua ñeå oâng ñi vôùi lôøi giôùi thieäu vaø ngöïa. Khí haäu raát laïnh. Phong tuïc taäp quaùn vôùi caùc vua laân caän. Töø Turfan, oâng ñi ñeán coøn thoâ sô. Quaàn aùo laøm baèng loâng thuù vaø sôïi Kara-shahr, cuõng laø moät thaønh phoá noåi tieáng len thoâ, ñaây cuõng laø saûn phaåm cuûa xöù naày." cuûa Tocharian, vôùi khoaûng möôøi tu vieän vaø Coù möôøi ngoâi chuøa Phaät Giaùo vôùi khoaûng vaøi hai ngaøn Taêng só phaùi Tieåu Thöøa. Sau ñoù oâng ngaøn tu só. Huyeàn Trang cuõng ñeà caäp ñeán caùc ñeán Kucha, vöông quoác nhoû coù naêm ngaøn hang ñoäng noåi tieáng vaø hai böùc töôïng Phaät Taêng só ñöôïc nhaø vua taän tình che chôû. Taïi khoảng loà, cao khoaûng 50 meùt vaø 35 meùt. Kuch, Huyeàn Trang coù nhöõng cuoäc tranh luaän Ñoaïn oâng rôøi Bamiyan ñeå ñi Kapisa (nay laø toân giaùo vôùi caùc Taêng só Tieåu Thöøa, voán laøng Begram ôû veà phía Baéc cuûa Kabul) qua khoâng saún saøng tieáp nhaän boä Du Giaø Luaän ñeøo Shibar hieåm trôû, cao ñeán 2.800 meùt. Taïi maø Huyeàn Trang ñöa ra. Theá nhöng söï tranh ñaây Huyeàn Trang vaøo ôû trong moät tu vieän luaän naày khoâng laøm Huyeàn Trang vaø Tröôûng Tieåu Thöøa. Sau khi traûi qua muøa an cö kieát haï Laõo Moksagupta baát hoøa. Sau ñoù, Huyeàn 630 sau Taây lòch taïi ñaây, Huyeàn Trang laïi leân Trang vöôït qua caùc khe nuùi Pamirs vaø Bactria ñöôøng ñi veà phía Ñoâng ñeå ñeán Jalalabad, ñeå ñi ñeán Samarquand, teân cuõ laø Marakanda, ngaøy tröôùc laø Nagarahara, qua ngaû Lampaka. laø moät ñoâ thò coå vaøo theá kyû thöù baûy. Ñaây laø Ñeán ñaây oâng môùi ñöùng treân ñaát AÁn Ñoä. OÂng kinh ñoâ cuûa nöôùc Sogdiana vaø laø traïm döøng ñaõ vieát veà Lampaka nhö sau: "ÔÛ Lampaka, chaân quan troïng tieáp theo cuûa Huyeàn Trang. ñaát ñai thích hôïp cho vieäc troàng luùa vaø saûn Ñaây laø chaën cuoái cuûa caùc loä trình löõ haønh xuaát ñöôïc nhieàu mía. Khí haäu khaù eâm dòu. Coù giöõa AÁn Ñoä vaø Trung Hoa. Thaønh phoá naày moät ít söông giaù nhöng khoâng bao giôø coù ñang dao ñoäng giöõa ñaïo thôø Löûa (Baùi Hoûa tuyeát. Ngöôøi daân ôû ñaây soáng trong sung tuùc, Giaùo) vaø ñaïo Phaät. Cuoäc vieáng thaêm cuûa an laïc vaø thích haùt ca. Phaàn ñoâng hoï maëc Huyeàn Trang ñaõ caûi thieän raát nhieàu veà tình quaàn aùo baèng vaûi traéng vaø öa nhöõng ñoà trang traïng ñaïo Phaät ôû vöông quoác Thoå Nhó Kyø-Ba söùc laáp laùnh saëc sôû." Töø Lampaka, Huyeàn Tö naày. OÂng ñaõ trieäu taäp moät hoäi nghò trong Trang ñi vaøo Gandhara qua ngaû ñeøo Khyber. ñoù oâng ñaõ truyeàn giôùi cho moät soá Taêng só vaø Ñaây laø moät thaùnh ñòa thöù hai cuûa Phaät giaùo, phuïc hoài laïi caùc tu vieän cuõ ñeå coù nôi tu haønh. nôi coù söï phaùt trieån cuûa ngheä thuaät suoát gaàn Sau ñoù, oâng vöôït Thieát Moân (ranh giôùi phía saùu theá kyû khoâng giaùn ñoaïn döôùi aûnh höôûng nam cuûa ñeá quoác Thoå Nhó Kyø) vaø soâng Oxus cuûa Hy Laïp-La Maõ. Peshawar, kinh ñoâ cuûa ñeå ñeán Bactria. Bactria coù leõ ñaõ tieáp nhaän Kanishka, laø nôi ñaõ saûn sinh ra Voâ Tröôùc vaø ñaïo Phaät töø raát laâu vaøo thôøi caùc ñoaøn truyeàn Theá Thaân, hai ñaïi luaän sö AÁn Ñoä maø Huyeàn

Trang töøng nghe noùi ñeán nhieàu. Nhöng khi Asian States of Kashgar, Yarkand and oâng tôùi Peshawar thì nôi ñaây ñaõ traûi qua söï Khotan, where he stayed for seven or eight taøn phaù cuûa Hung Noâ. OÂng buoàn baõ ghi laïi: months to replace the manuscripts lost on the “Doøng doõi hoaøng gia bò xoùa saïch vaø nöôùc naày way, and awaited the permission of the bò saùp nhaäp vaøo vöông quoác Kapisa. Phoá laøng imperial government to return to the country gaàn nhö troáng vaéng hoang taøn, chæ coøn thaáy which he had left ten years earlier without a moät soá ít daân cö. Goùc hoaøng thaønh Peshawar proper permit. After resting sometime in Tun- coù khoaûng moät ngaøn gia ñình. Voâ soá chuøa Huang, he approached Ch’ang-An in the chieàn Phaät giaùo trong caûnh ñieâu taøn vaø hoang Spring of 645 A.D. From 653 A.D. until the pheá. Caùc chuøa naày ñeàu bò coû moïc um tuøm vaø end of his life in 664 A.D., he spent the rest of mang moät veû coâ lieâu ñeán naõo loøng. Phaàn lôùn his life at Töø AÂn Töï in Ch’ang-An (Tröôøng caùc thaùp cuõng bò ñoå naùt.” Rôøi Gandhara, An), the capital of China at that time—Maõi Huyeàn Trang vöôït soâng AÁn Haø ñeå ñeán thaêm ñeán naêm 633 hay muoän hôn nöõa, oâng môùi ñeán Taksasila. ÔÛ ñaây cuõng coù nhieàu tu vieän bò rôï Na Lan Ñaø, gaàn thaønh Vöông Xaù nôi maø Giôùi Hung Noâ taøn phaù. Töø ñaây, oâng ñi moät ñoaïn Hieàn, baáy giôø ñaõ 106 tuoåi, ñang laø thuû toøa nöõa ñeå ñeán Kashmir, nôi Phaät giaùo vaãn coøn cuûa tröôøng ñaïi hoïc naày. Huyeàn Trang thoï thònh haønh. Vaãn coøn ñoä moät traêm tu vieän vôùi phaùp vôùi Giôùi Hieàn nhöõng hoïc thuyeát quan naêm ngaøn Taêng só, vaø ñaát nöôùc naày vaãn coøn troïng cuûa Phaät giaùo; beân caïnh ñoù, Thaéng meán nhôù caùc vò vua A Duïc vaø Ca Nò Saéc Ca. Quaân cuõng laø ngöôøi ñaõ töøng giaûng daïy nhieàu Nhaø vua ôû Kashmir tieáp ñoùn oâng moät caùch vaán ñeà quan troïng cho Huyeàn Trang. Tröôùc toân troïng taïi kinh thaønh Pravarapura tieân Huyeàn Trang hoïc veà Duy Thöùc Hoïc do (Srinagar). Taïi ñaây, Huyeàn Trang ñöôïc gaëp Theá Thaân caûi toå qua boä luaän Duy Thöùc moät hoïc giaû Ñaïi Thöøa baûy möôi tuoåi vaø qua (Vjinaptimatrata), keá ñeán laø Thöïc Taïi luaän vò naày, Huyeàn Trang ñaõ coù theå tieáp nhaän cuõng cuûa Theá Thaân qua boä A Tyø Ñaït Ma Caâu ñöôïc trieát hoïc Phaät Giaùo ôû daïng thuaàn khieát Xaù Luaän (Abhidharma-kosa). Sau gaàn 17 nhaát. OÂng ôû laïi Kashmir hai naêm, keå töø thaùng naêm du hoïc taïi AÁn Ñoä, Huyeàn Trang hoài naêm naêm 631 ñeán thaùnh tö naêm 633, ñeå höông naêm 644. Treân ñöôøng veà, oâng ñaõ ñi nghieân cöùu giaùo lyù vaø sao cheùp caùc boä kinh qua caùc nöôùc Kashgar, Yarkand vaø Khotan, luaän Phaät giaùo ñeå mang veà Trung Quoác. Töø vaø phaûi löu laïi nhöõng nôi naày baûy taùm thaùng Kashmir ñi xuoáng phía Nam, traïm döøng chaân ñeå boå khuyeát caùc baûn thaûo bò maát trong khi ñaàu tieân cuûa oâng laø Sakala, nôi ñoùng ñoâ cuûa vaän chuyeån, cuõng nhö chôø ñôïi pheùp cho hoài hoaøng ñeá Hy Laïp Menander ngaøy xöa vaø cuûa höông cuûa trieàu ñình vì möôøi naêm tröôùc oâng baïo chuùa Hung Noâ Mahirakula gaàn ñaây. Ñaây ñaõ ra ñi khoâng coù pheùp vua. Sau khi nghæ laïi cuõng laø nôi truù nguï cuûa ñaïi luaän sö Theá Thaân Ñoân Hoaøng moät thôøi gian, oâng ñeán Tröôøng hai traêm naêm tröôùc khi Huyeàn Trang ñeán. An naêm 645. Töø naêm 653 cho ñeán cuoái ñôøi 3) In 633 or later he arrived in Nalanda near vaøo naêm 664, oâng ñaõ truï

taïi Töø AÂn Töï taïi Rajagrha, where Silabhadra, 106 years of kinh ñoâ Tröôøng An. age, was the head of the university. There, (III) List of Hsuan-Tsang's translated works— Hsuan-Tsang studied under Silabhadra the Nhöõng taùc phaåm dòch thuaät cuûa Ngaøi Huyeàn important doctrines of Buddhism; besides, Trang: He translated 1335 books of sutras, Jayasena, who also instructed Hsuan-Tsang including the Completion of Mere Ideation on certain questions. First, Hsuan-Tsang (Dharmapala's Vijnaptimatrata-siddhi). He studied about the reformed idealism of was known as a Tripitaka teacher of Dharma Vasubandhu in his Vijnaptimatrata and then (Tam Taïng Phaùp Sö). He was also known as the realism of the same author in his Mahayanadeva and Moksadeva when he was Abhidharma-kosa. After almost seventeen in India. Hsuan-Tsang himself belonged to years sojourn in India, he came home in 644. the Yogacara (Consciousness-Only) school On his way home, he passed through Central and is often regarded as the founder of the

Fa-Hsiang or Chinese Yogacara school. 10) Bhaishajya-guru-vaidurya-prabhasa-purva-Hsuan-Tsang started a new epoch in the pranidhana-guna-sutra: Döôïc Sö Löu Ly history of the translation of sutras, and his Quang Nhö Lai Boån Nguyeän Coâng Ñöùc Kinh. translations are called the 'new translations,' 11) Sukhavati-vyuha-sutra: Kinh Xöng Taùn Tònh in contrast to the 'Old Translations' of those Ñoä Phaät Nhieáp Thoï. done before him—OÂng ñaõ dòch 1335 quyeån, 12) Sandhi-nirmocana-sutra: Kinh Giaûi Thaâm bao goàm boä Thaønh Duy Thöùc Luaän Maät. (Vijnaptimatrata-siddhi) cuûa Ngaøi Hoä Phaùp. 13) Tathagata-raja-vavadaka-sutra: Kinh Nhö Lai OÂng cuõng laø Tam Taïng Phaùp sö. Khi ôû AÁn Ñoä Thò Giaùo Thaéng Quaân Vöông. oâng ñöôïc ban taëng nhöõng danh hieäu Ma Ha 14) Adbhuta-dharma-paryaya-sutra: Kinh Phaät Da Na Ñeà Baø vaø Moäc Xoa Ñeà Baø. Huyeàn Thuyeát Thaäm Hy Höõu. Trang thuoäc tröôøng phaùi Du Giaø vaø oâng cuõng 15) Sutra on the greatest incomparableness: Kinh ñöôïc coi nhö laø ngöôøi saùng laäp ra toâng Phaùp Phaät Thuyeát Toái Voâ Tyû. Töôùng taïi Trung Quoác. Huyeàn Trang ñaõ baét 16) Mahayana-gunastuti-sutra: Kinh Xöng Taùn ñaàu moät kyû nguyeân lòch söû môùi veà phieân dòch Ñaïi Thöøa Coâng Ñöùc. kinh ñieån, vaø nhöõng taùc phaåm phieân dòch cuûa 17) Buddha-bhashitarya-dharma-prati: Kinh oâng ñöôïc ngöôøi ta goïi laø "Taân Dòch," ñeå ñoái Duyeân Khôûi Thaùnh Ñaïo. laïi vôùi nhöõng dòch phaåm "Cöïu Dòch" cuûa 18) Amogha-pasahrdaya-sutra: Baát Khoâng Quyeàn nhöõng ngöôøi tröôùc oâng. Saùch Thaàn Chuù Kinh. 1) Mahaprajna-paramita-sutra (skt): Great 19) Aikadasa-amukha-dharani-sutra: Thaäp Nhaát Wisdom Sutra—Ñaïi Baùt Nhaõ Ba La Maät Ña Dieän Thaàn Chuù Taâm Kinh. Kinh. 20) Panca-matra-sutra: Kinh Chuù Nguõ Thö. 2) Vajracchedika-prajna-paramita-sutra (skt): 21) Subahummudra-dhvaja-dharani-sutra: Kinh Diamond Sutra—Kinh Kim Cang Baùt Nhaõ Ba Thaéng Traøng Trí AÁn Ñaø La Ni. La Maät Ña—See Prajnaparamita sutra. 22) Buddha-hrddaya-dharani-sutra: Kinh Chö 3) Prajna-paramita-hrdaya-sutra (skt): The Heart Phaät Taâm Ñaø La Ni. of the Prajna-Paramita-Sutra or Heart Sutra— 23) Duhkhon-mulana-dharani-sutra: Kinh Baït Teá Kinh Baùt Nhaõ Ba La Maät Ña—See Cöùu Khoå Naïn Ñaø La Ni. Prajnaparamitahrdaya-Sutra. 24)

Ashtanama-samanta-guhya-dharani-sutra: 4) Mahabodhisattva-pitaka-sutra: Kinh Ñaïi Boà Kinh Baùt Danh Phoå Maät Ñaø La Ni. Taùt Taïng. 25) Sutra spoken by the Buddha on the dharani of 5) Dasa-cakra-shitigarbha-sutra (skt): Kinh Ñaïi holding the world: Kinh Phaät Thuyeát Trì Theá Thöøa Ñòa Taïng Thaäp Luaân. Ñaø La Ni. 6) Ananta-buddha-setra-guna-nirdesa-sutra (skt): 26) Shanmukhi-dharani-sutra: Sutra spoken by Kinh Voâ Bieân Phaät Ñoä Coâng Ñöùc. the Buddha on the dharani of six gates—Kinh 7) Sutra on the duration of the Law foretold by Phaät Thuyeát Luïc Moân Ñaø La Ni. the Buddha just before his entering into 27) Buddha-bhashita-bhudda-bhumi-sutra: Kinh Nirvana: Phaät Laâm Nieát Baøn Kyù Phaùp Truï Phaät Thuyeát Phaät Ñòa. Kinh (Kinh noùi veà söï tröôøng toàn cuûa Phaät 28) Prasanta-viniscaya-prati-harya-samadhi-sutra: phaùp ñöôïc Ñöùc Phaät noùi tröôùc khi Ngaøi nhaäp Kinh Tòch Chieáu Thaàn Bieán Tam Ma Ñòa. Nieát Baøn). 29) Sutra on the merits produced from reciting the 8) Sutra on explaining the first and excellent names of seven Buddhas: Kinh Thoï Trì Thaát gate of the law of Nidana: Kinh Phaân Bieät Phaät Danh Hieäu Sôû Sanh Coâng Ñöùc (Kinh noùi Duyeân Khôûi Sô Thaéng Phaùp Moân (Kinh giaûng veà coâng ñöùc do söï xöng nieäm hoàng danh thaát veà luaät nhaân duyeân toái thöôïng). Phaät). 9) Vimalakirti-nirdesa-sutra: Thuyeát Voâ Caáu 30) Nidana-sutra: Kinh Duyeân Khôûi. Xöùng Kinh. 31) Itivrttaka-sutra: Sutra on the stories of the Buddha's life and work—Kinh Boån Söï.

32) Deva-pariprccha-sutra: Thieân Thænh Vaán 55) Mahayana-talaratna-sastra: Ñaïi Thöøa Chöôûng Kinh. Traân Luaän. 33) Bodhisattva-karman: Kinh Boà Taùt Giôùi Yeát 56) Vidyamatra-siddhi-vimsati-sastra: Duy Thöùc Ma Vaên. Nhò Thaäp Luaän. 34) Bodhisattva-pratimoksha: Kinh Boà Taùt Giôùi 57) Madhyanta-vibhaga-sastra: Bieän Trung Bieân Boån. Luaän. 35) Yogacara-bhumi-sastra: Du Giaø Sö Ñòa Luaän. 58) Madhyanta-vibhaga-sastra-vyakha: Bieän 36) Mahayana-sampari-graha-sastra-vyakhya: Trung Bieân Luaän Tuïng. Nhieáp Ñaïi Thöøa Luaän. 59) Mahayana-samprigaha-sastra-mula: Nhieáp 37) Mahayana-sampari-graha-sastra-vyakhya- Ñaïi Thöøa Luaän Boån. karika: Nhieáp Ñaïi Thöøa Luaän Thích. 60) Abhidharma-mahavibhasa-sastra: A Tyø Ñaït 38) Alambana-pratyaya-dhyana-sastra: Quaùn Sôû Ma Ñaïi Tyø Ba Sa Luaän. Duyeân Duyeân Luaän. 61) Abhidharma-yaya-nusara-sastra: A Tyø Ñaït 39) Mahayana-panca-skandha-sastra: Ñaïi Thöøa Ma Thuaän Chaùnh Lyù Luaän. Nguõ Uaån Luaän. 62) Abhidharma-prakara-nasasana-sastra: A Tyø 40) Prakaranaryavaca-sastra: Sastra on Ñaït Ma Taïng Hieån Toâng Luaän. expounding the Holy Teachings—Hieån 63) Abhidharma-kosa-sastra: A Tyø Ñaït Ma Caâu Döông Thaùnh Giaùo Luaän (luaän veà söï hieån Xaù Luaän. döông chaùnh phaùp). 64) Abhidharma-kosa-karika: A Tyø Ñaït Ma Caâu 41) Mahayana-abhidharma-samyukta-sangiti- Xaù Luaän Tuïng. sastra: Ñaïi Thöøa A Tyø Ñaït Ma Taïp Taäp 65) Abhidharma-jnana-prasthana-sastra:A Tyø Ñaït Luaän. Ma Phaùt Trí Luaän. 42) Satasastravaipulya: Quaûng Baùch Luaän Boån. 66) Abhidharma-sangiti-paryaya-pada-sastra: A 43) Buddha-bhumi-sutra-sastra: Phaät Ñòa Kinh Tyø Ñaït Ma Taäp Dò Moân Tuùc Luaän. Luaän. 67)

Abhidharma-prakarana-pada-sastra: A Tyø Ñaït 44) Vidyamatrasiddhi-sastra: Thaønh Duy Thöùc Ma Phaåm Loaïi Tuùc Luaän. Luaän. 68) Abhidharma-vijnana-kaya-pada-sastra:A Tyø 45) Satasastra-vaipulya-vyakhya: Quaûng Baùch Ñaït Ma Thöùc Thaân Tuùc Luaän. Luaän Thích Luaän. 69) Abhidharma-dhatu-kaya-pada-sastra: A Tyø 46) Mahayana-abhidharma-sangiti-sastra: Ñaïi Ñaït Ma Giôùi Thaân Tuùc Luaän. Thöøa A Tyø Ñaït Ma Taäp Luaän. 70) Panca-vastu-vibhasa-sastra: Nguõ Söï Tyø Ba Sa 47) Raja-dharma-nyaya-sastra: Vöông Phaùp Luaän. Chaùnh Lyù Luaän. 71) Sastra on the Principles of Different Schools: 48) Yogacara-bhumi-sastra-karika: Du Giaø Sö Dò Boä Toân Luaân Luaän. Ñòa Luaän Thích. 72) Abhidharma-vatara-sastra: Nhaäp A Tyø Ñaït 49) Arya-vaca-prakarana-sastra-karuka: Hieån Ma Luaän. Döông Thaùnh Giaùo Luaän Tuïng. 73) Vaiseshika-nikaya-dasa-padartha-sastra: 50) Mahayana-sata-dharma-vidyadhara-sastra: Thaéng Toân Thaäp Cuù Nghóa Luaän. Ñaïi Thöøa Baùch Phaùp Minh Moân Luaän. 74) Abhidharma-skandha-pada-sastra: A Tyø Ñaït 51) Vidyamatra-siddhi-trimsatika-sastra: Duy Ma Phaùp Uaån Tuùc Luaän. Thöùc Tam Thaäp Luaän. 75) Record of the Duration of the Law Spoken by 52) Hetuvidyanyaya-pravesatarka-sastra: Nhaân the Great Arahant Nandhimitra: Ñaïi A La Minh Nhaäp Chaùnh Lyù Luaän. Haùn Nan Ñeà Maät Ña La Sôû Thuyeát Phaùp Truù 53) Mahayana-karma-siddha-prakarana-sastra: Kyù. Ñaïi Thöøa Thaønh Nghieäp Luaän. 76) Records of Western Travels: Ñaïi Ñöôøng Taây 54) Hetuvidyanyayadvaratarka-sastra: Nhaân Du Kyù. Minh Chaùnh Lyù Moân Luaän.

77) Stories of the Tzu-En Temple Tripitaka- thaày Taêng töø Döông Kyø ñeán vaø hoûi toâng chæ dharma-carya: Ñaïi Töø AÂn Töï Tam Taïng Phaùp Thieàn cuûa Toå sö cuûa Thaày Taêng laø gì? Thaày Sö Truyeän. Taêng noùi: “Sö toå cuûa toâi thöôøng hay hoûi moân Hsuan-Yuan: Huyeàn Uyeån—Hsuan-Yuan, an ñoà nhö sau, ‘coù moät thaày Taêng hoûi Phaùp influential Shensi monk who lived through the Ñaêng traêm thöôùc ñaàu gaäy laøm sao böôùc tôùi?’ persecution of Buddhism in the Northern Chou Phaùp Ñaêng baûo, ‘AÙ!’” Khi Ñoà Laêng Huyeän dynasty into the Sui and T’ang dynasties—Sö UÙc nghe chuyeän naày, suy nghó raát nhieàu. Moät Huyeàn Uyeån, moät vò sö coù aûnh höôûng raát lôùn ôû hoâm ñöôïc môøi ra ngoaøi, Ñoà Laêng cöôõi moät Thieåm Taây, ngöôøi ñaõ soáng töø thôøi kyø Baéc Chu con löøa khaäp khieång, khi baêng qua moät caây ngöôïc ñaõi vaø tieâu dieät ñaïo Phaät, qua ñeán ñôøi Tuøy caàu, con löøa bò keït chaân vaøo moät caùi loã, khieán vaø ñôøi Ñöôøng khi ñaïo Phaät ñöôïc chaán höng laïi. sö bò teù nhaøo. Sö la leân “AÙ!” Hoát nhieân tieáng Hsuan-Ying: Huyeàn ÖÙng—Hsuan-Ying, the la ñaùnh thöùc caùi yù bò che khuaát cuûa mình, vaø author in the T’ang dynastyof the Buddhist sö toû ngoä. Sö laøm baøi keä giaûi baøy: Dictionary, 25 books—Sö Huyeàn ÖÙng ñôøi nhaø “Ngaõ höõu thaàn chaâu nhaát loõa Ñöôøng, taùc giaû cuûa boä Huyeàn ÖÙng AÂm Nghóa hay Cöûu bò traàn lao cô toûa Nhöùt Thieát AÂm Nghóa, goàm 25 quyeån. Kim trieâu traàn taän quang minh Chieáu kieán sôn haø vaïn ñoùa.” Hsuen-Yu-Tu-Ling: Tu-Ling-Huen-Yu (?-(Ta coù thaàn chaâu moät haït 1049)—Huyeän UÙc Ñoà Laêng—Ñoà Laêng Huyeän Laâu bò buïi môø che khuaát UÙc—Tu-Ling-Hsuen-Yu, a disciple of Yang-Chi, Ngaøy

nay saïch buïi saùng tröng used to feed Zen monks on pilgrimage, who Soi thaáy nghìn truøng non nöôùc). passed by his temple. One day he entertained a monk from Yang-Chi and asked what his master's Hua-Yen: Hoa Nghieâm—In India, the teaching of Zen was. The monk said: "My master Avatamsaka School is not known as an would usually ask his pupils the following: A independent school. However, the story of monk came to Fa-Teâng and asked, 'How should Sudhana's pilgrimage is minutely told in the one advance a step when he comes to the end of a Divya-avadana, and his journey is depicted in pole one hundred feet long?' Fa-Teâng said: 'Oh'" detailed sculptures in Java. In the sutra it is stated When Tu-Ling Hsuen-Yu was told of this story, it that the Bodhisattva Manjusri is living on the made him think a great deal. One day being Ch'ingliang Mountain in China, and is proclaiming invited out, Tu-Ling rode on a lame donkey, and the laws at al times. This Ch'ingliang Mountain is when he was crossing a bridge the donkey got one identified with with the Wu-T'ai Mountain of of its legs caught in a hole, and this at once China. The name Wu-T'ai or five heights itself overthrew the rider on the ground. He loudly seems to indicate Panca-sikha or five top-knots, a exclaimed 'Oh!' and evidently the exclamation name of Manjusri. The great Avatamsaka waked up his hidden consciousness to a state of Monastery of that mountain is the shrine sacred to enlightenment. The verse gives vent to his that Bodhisattva. Such a belief in India as well as experience: in China seems to go back to the fifth century "I have one jewel shining bright, A.D. or still earlier. Prior to the Avatamsaka Long buried it was underneath worldly School, there were in China schools named Ti- worries Lun and Fa-Tsing which were founded on This morning the dusty veil is off, Vasubandhu's commentary on the Dasa-Bhumi- And restored its lustre, Sutra. The text was translated into Chinese in 508- Illuminating the blue mountains in 512 A.D. by Bodhiruci, Ratnamati and endlessundulations." Buddhasanta, all from India. In China, Hua-Yen Ñoà Laêng Huyeän, UÙc sôn chuû laø ñeä töû cuûa sect was founded by master Tu-Shun (557-640), Döông kyø, thöôøng cuùng thöïc cho caùc Thieàn which is based on the Flower Garland Sutra. Taêng treân ñöôøng haønh cöôùc moãi khi ngang According to Chinese Buddhist legends, Chinese qua chuøa cuûa sö. Moät hoâm sö tieáp ñoùn moät Hua-Yen Scet was founded by Tu-Shun (557-

640), which is based on the Flower Garland Sutra giaùo thuyeát naày, Ñöùc Phaät muoán ñaùnh thöùc caùc ñeä (Avamtamsaka-sutra), translated into Chinese by töû cuûa Ngaøi, nhöng vì giaùo phaùp quaù thaäm thaâm Buddhabhadra—Taïi AÁn Ñoä, toâng Hoa Nghieâm neân ña phaàn caùc ñeä töû cuûa Ngaøi ñaõ khoâng hieåu khoâng ñöôïc coi nhö laø moät toâng phaùi ñoäc laäp. Tuy ñöôïc nhöõng lôøi thuyeát giaûng naày, töùc laø yù töôûng nhieân söï tích chieâm baùi cuûa Thieän Taøi ñöôïc keå tæ cho raèng vuõ truï laø bieåu hieän cuûa caùi tuyeät ñoái. Noùi mæ trong Divya-avadana, vaø cuoäc haønh trình naày chung, giaùo lyù ñöôïc giaûng daïy trong thôøi kyø naày ñöôïc mieâu taû tæ mæ trong nhöõng ñieâu khaéc ôû Java. laø phaùp töï chöùng cuûa Phaät trong söï ñaïi giaùc cuûa Trong kinh noùi raèng Boà Taùt Vaên Thuø Sö Lôïi ngöï Ngaøi, nghóa laø khai thò veà söï giaùc ngoä cuûa Ngaøi. treân nuùi

Thanh Löông ôû Trung Hoa, vaø thuyeát Thính chuùng khoâng theå thaáu trieät noåi neân hoï nhö phaùp trong moïi thôøi. Nuùi Thanh Löông naày gioáng caâm nhö ñieác—See Five periods and eight vôùi Nguõ Ñaøi Sôn ôû Trung Hoa. Chính danh töø teachings of the T'ien-T'ai. "Nguõ Ñaøi" hình nhö chæ cho Panca-sikha hay nguõ Hua-Yen School: Toâng Hoa Nghieâm—See Hua- ñaûnh, moät danh hieäu cuûa Vaên Thuø. Ñaïi Töï Vieän Yen Sect. Hoa Nghieâm treân nuùi naày laø thaùp thieâng thôø vò Boà Hua-Yen Sect: Flower Ornament Sect—Hoa taùt naày. Ñöùc tin veà Ngaøi ôû AÁn cuõng nhö ôû Trung Nghieâm Toâng—See Avatamsaka Sutra, and Ten Hoa, hình nhö coù töø theá kyû thöù naêm sau Taây Lòch schools of Chinese Buddhism. hay sôùm hôn. Tröôùc Hoa Nghieâm toâng, ôû Trung (I) An overview of the Hua-Yen Sect—Toång Hoa ñaõ coù moät phaùi mang teân laø Ñòa Luaän Toâng quan veà Toâng Hoa Nghieâm: A school of vaø Phaùp Tính Toâng (see Ñòa Luaän Toâng and Phaùp Mahayana Buddhism founded in China, based Tính Toâng), y cöù treân baûn luaän giaûi cuûa Theá Thaân on the teachings of the Flower Adornment veà Thaäp Ñòa Kinh. Taùc phaåm naày ñöôïc phieân dòch Sutra. Hua-Yen means "Flower Adornment" sang Haùn vaên trong naêm 508-512 do coâng trình and is the standard Chinese translation of the cuûa Boà Ñeà Löu Chi, Böûu Hueä vaø Phaät Ñaø Phieán Sanskrit "Avatamsaka". The school is also Ña. Theo truyeàn thuyeát Phaät giaùo Trung Hoa, Hoa referred to as the "Xianshou School" after its Nghieâm toâng ñöôïc ngaøi Ñoã Thuaän saùng laäp, giaùo influential third patriarch. The Venerable phaùp döïa treân giaùo lyù cuûa boä kinh Hoa Nghieâm, Master Tu-Shun is traditionally regarded as ñöôïc ngaøi Giaùc Hieàn dòch sang Haùn töï. the first patriarch of the school. The second Hua-Yen period: Thôøi kyø Hoa Nghieâm—The patriarch was the Venerable Ziyan (602-668), Time of the Wreath is not yet pure 'round' the third Fazang (643-712), the fourth because it includes the Distinct Doctrine. The Qingliang Chengguan (738-840), and the fifth, period of the Buddhavatamsaka-Sutra, which Zongmi (740-841), who was also a Zen lasted for three weeks and the Buddha taught Master in the lineage of Zen Master Shen- immediately after his enlightenment. With this Hui. In addition to its propagation of the teaching, the Buddha awoke his disciples to the fundamental teachings of the Flower greatness of Buddhism; however, it was too Adornment Sutra, the school is best known profound for them to grasp and most of his for: 1) its system of analysis of the Buddha's disciples did not understand the principal idea of teachings (ranking the teaching) which was the sutra, that the universe is the expression of the developed by the school's third patriarch, the absolute. Generally speaking, the first period was Venerable Fazang, and 2) its system for was the Time of Wreath. The doctrine taught in lecturing on Buddhist sutras, called the Ten this period was what the Buddha had conceived in Doors of the Xianshou School—Tröôøng phaùi his Great Enlightenment, i.e., the elucidation of Hoa Nghieâm laø moät tröôøng phaùi Phaät giaùo his Enlightenment itself. His disciples could not Ñaïi Thöøa ñöôïc thaønh laäp ôû Trung Hoa, caên understand him at all and they stood as if they cöù theo lôøi Ñöùc Phaät daïy trong Kinh Hoa were "deaf and dumb."—Thôøi Hoa Nghieâm Nghieâm. Hoa Nghieâm laø chöõ Hoa dòch ra theo khoâng phaûi laø thuaàn vieân vì noù goàm caû

bieät giaùo. chöõ Phaïn “Avatamsaka.” Tröôøng phaùi naøy Thôøi kyø naày keùo daøi ba tuaàn leã vaø Phaät ñaõ thuyeát cuõng ñöôïc bieát ñeán nhö laø tröôøng phaùi Hieàn giaûng ngay sau khi Ngaøi ñaït ñöôïc ñaïi giaùc. Vôùi Thuû, ñaët theo teân cuûa Tam Toå Hieàn Thuû.

Theo truyeàn thoáng thì Hoøa Thöôïng Ñoã Thuaän mæ. Kinh Hoa Nghieâm ñöôïc coi nhö laø do ñöôïc xem nhö laø sô toå cuûa tröôøng phaùi. Nhò toå Ñöùc Phaät thuyeát ngay sau khi Ngaøi thaønh laø Hoøa Thöôïng Trí Nghieãm (Ziyan), tam toå ñaïo, nhöng thính chuùng nhö caâm nhö ñieác Phaùp Nhaõn, töù toå Thanh Löông Tröøng Quaùn khoâng ai hieåu ñöôïc moät lôøi. Do ñoù Ngaøi laïi (Qingliang Chengguan), nguõ toå Toâng Maät, baét ñaàu thuyeát phaùp deã hôn, laø boán kinh A cuõng laø moät thieàn sö cuûa doøng thieàn Thaàn Haøm vaø caùc giaùo lyù khaùc. Hoäi. Beân caïnh vieäc xieån döông giaùo phaùp 2) What the Buddha preached first was what He Hoa Nghieâm, tröôøng phaùi coøn noåi tieáng veà: 1) had realized in His Enlightenment. The truth heä thoáng phaân tích Phaät phaùp (saép thöù töï theo he had conceived was proclaimed exactly as giaùo phaùp) do Tam toå Phaùp Nhaõn khai trieån it was. An advanced personage such as a vaø 2) heä thoáng thuyeát giaùo Kinh Phaät, ñöôïc Bodhisattva or saintly person might have goïi laø Hieàn Thuû Thaäp Moân. understood him, but an ordinary person could (II) The origin of the Hua-Yen Sect—Nguoàn goác not grasp his ideas at all: Kinh Hoa Nghieâm toâng Hoa Nghieâm: laø nhöõng gì Ngaøi thuyeát giaûng laàn ñaàu, cuõng 1) Prior to the Avatamsaka School, there were in laø nhöõng gì Ngaøi chöùng ngoä. Chaân lyù maø China schools named Ti-Lun and Fa-Tsing Ngaøi chöùng ngoä ñöôïc tuyeân thuyeát minh which were founded on Vasubandhu’s nhieân. Chæ baäc ñaõ tieán boä nhö moät vò Boà Taùt commentary on the Dasa-Bhumi-Sutra. The môùi coù theå hieåu ñöôïc Ngaøi, coøn phaøm phu text was translated into Chinese in 508-512 hoaøn toaøn khoâng theå thaáu ñöôïc baûn yù cuûa A.D. by Bodhiruci, Ratnamati and Ngaøi. Buddhasanta, all from India. According to 3) The Avatamsaka Sutra is represented in Prof. Junjiro Takakusu in The Essentials of Chinese by three recensions, in eighty, sixty, Buddhist Philosophy, “Wreath” means and forty Chinese volumes. Of the first two “flower-ornament” and is considered a we do not possess their sanskrit original. For translation of the Sanskrit term “Avatamsaka” the last, the forty-volume text, we have its denoting a wreath or garland. It is the name original which is called Ganda-vyuha. In the of a Sutra in which the mystic doctrine of the text, a pilgrimage undertaken by the young Buddha Mahavairocana is minutely Sudhana to visit fifty-three worthies, religious described. The scripture is said to have been and secular, is described. The object of the preached by the Buddha soon after his pilgrimage was to realize the principle of Enlightenment, but none of those listening to Dharma-dhatu or the Realm of Principle or him could understand a word of it as if they Elements: Dòch baûn kinh Hoa Nghieâm baèng were deaf and dumb. Therefore, he began to Haùn vaên coù ba boä: Baùt Thaäp, Luïc Thaäp vaø Töù preach the easy four Agamas (discourses) and Thaäp Hoa Nghieâm. Hai baûn ñaàu khoâng coøn other doctrines: Tröôùc Hoa Nghieâm toâng, ôû nguyeân baûn Phaïn ngöõ; baûn cuoái Hoa Nghieâm Trung Hoa ñaõ coù moät phaùi mang teân laø

Ñòa 40 quyeån, coøn ñöôïc nguyeân baûn Phaïn ngöõ laø Luaän Toâng vaø Phaùp Tính Toâng, y cöù treân baûn Ganda-vyuha (Phaåm Nhaäp Phaùp Giôùi). Baûn luaän giaûi cuûa Theá Thaân veà Thaäp Ñòa Kinh. vaên naày moâ taû cuoäc chieâm baùi thöïc hieän bôûi Taùc phaåm naày ñöôïc phieân dòch sang Haùn vaên Thieän Taøi, thaêm vieáng 53 Thaùnh ñòa cuûa ñaïi trong naêm 508-512 do coâng trình cuûa Boà Ñeà só Taêng löõ vaø cö só. Muïc ñích cuûa cuoäc chieâm Löu Chi, Böûu Hueä vaø Phaät Ñaø Phieán Ña. baùi naày laø ñeå chöùng ngoä nguyeân lyù Phaùp giôùi. Theo Giaùo Sö Junjiro Takakusu trong Cöông 4) In India, the Avatamsaka School is not known Yeáu Trieát Hoïc Phaät Giaùo, Hoa Nghieâm nghóa as an independent school. However, the story laø “Trang nghieâm baèng hoa” vaø ñöôïc coi nhö of Sudhana’s pilgrimage is minutely told in moät dòch ngöõ töø tieáng Phaïn Avatamsaka chæ the Divya-avadana, and his journey is cho traøng hoa hay voøng hoa. Ñaây laø danh depicted in detailed sculptures in Java. In the hieäu cuûa quyeån kinh trong ñoù giaùo nghóa bí sutra it is stated that the Bodhisattva Manjusri maät cuûa Ñöùc Phaät Ñaïi Nhaät ñöôïc moâ taû raát tæ is living on the Ch’ingliang Mountain in

China, and is proclaiming the laws at al times. trình hoïc thuaät cuûa Phaät giaùo Trung Hoa. Nhö Tis Ch’ingliang Mountain is identified with caùc toâng phaùi khaùc, Toâng Hoa Nghieâm ñöôïc with the Wu-T’ai Mountain of China. The thaønh laäp treân neàn taûng lyù nhaân quaû duy taâm, name Wu-T’ai or five heights itself seems to nhöng theo chuû tröông cuûa Hoa Nghieâm, lyù indicate Panca-sikha or five top-knots, a thuyeát naày coù ñaëc ñieåm rieâng. Ñaáy laø “Phaùp name of Manjusri. The great Avatamsaka giôùi duyeân khôûi.”—See Principle of universal Monastery of that mountain is the shrine causation. sacred to that Bodhisattva. Such a belief in (IV) Patriarchs of the Hua-Yen School in China— India as well as in China seems to go back to Chö Toå Toâng Hoa Nghieâm taïi Trung Quoác: the fifth century A.D. or still earlier: Taïi AÁn 1) Founded in China by Ti-Hsin-T’u-Shun. Ñoä, Toâng Hoa Nghieâm khoâng ñöôïc coi nhö laø When Tu-Shun, the nominal founder of the moät toâng phaùi ñoäc laäp. Tuy nhieân söï tích Hua-Yen School, appeared on the scene, the chieâm baùi cuûa Thieän Taøi ñöôïc keå tæ mæ trong best workers of the Ti-Lun School were all Divya-avadana, vaø cuoäc haønh trình naày ñöôïc attracted around him. Since then, the Ti-Lun mieâu taû tæ mæ trong nhöõng ñieâu khaéc ôû Java. School was united with the Hua-Yen School. Trong kinh noùi raèng Boà Taùt Vaên Thuø Sö Lôïi According to Prof. Junjiro Takakusu in the ngöï treân nuùi Thanh Löông ôû Trung Hoa, vaø Essentials of Buddhist Philosophy, the Hua- thuyeát phaùp trong moïi thôøi. Nuùi Thanh Löông Yen School, having absorbed the Ti-Lun naày gioáng vôùi Nguõ Ñaøi Sôn ôû Trung Hoa. School, opened a flourishing period of Chính danh töø “Nguõ Ñaøi” hình nhö chæ cho Chinese Buddhism. The foundation-stone of Panca-sikha hay nguõ ñaûnh, moät danh hieäu cuûa the Hua-Yen doctrine was laid once and for Vaên Thuø. Ñaïi Töï Vieän Hoa Nghieâm treân nuùi all by the famous Tu-Shun. His Buddha name naày laø thaùp thieâng thôø vò Boà Taùt naày. Ñöùc tin was Fa-Shun, but his family name was Tu, veà Ngaøi ôû AÁn cuõng nhö ôû Trung Hoa, hình people generally called him Tu-Shun. He was nhö coù töø theá kyû thöù naêm sau Taây Lòch hay famous as a

miracle worker, and Emperor sôùm hôn. T'ang T'ai-Tsung of Tang invited him to his (III) The meanings and doctrine of the palace and gave him the title of 'the Avatamsaka sect—YÙ nghóa vaø giaùo thuyeát Venerable Imparial Heart." He was believed cuûa Toâng Hoa Nghieâm: to be an incarnation of Majusri. T'u-Shun 1) The Avatamsaka sect or school whose died in 640 A.D. and was followed by—Ngaøi foundation works in the Avatamsaka-sutra— Ñeá Taâm Ñoã Thuaän beân Trung Hoa laøm thuûy Hoa Nghieâm Toâng laáy Kinh Hoa Nghieâm laøm toå, ngaøi thò tòch naêm 640. Sau khi chính thöùc choã döïa. khai saùng toâng Hoa Nghieâm, thì taát caû ñoà ñeä 2) According to Prof. Junjiro Takakusu in the cuûa Ñòa Luaän Toâng Nam Ñaïo Phaùi thaûy ñeàu Essentials of Buddhist Philosophy, the bò thu huùt quanh ngaøi. Töø ñoù Ñòa Luaän toâng Totalistic principle of the Hua-Yen School ñöôïc coi nhö keát hôïp vôùi Hoa Nghieâm Toâng. was developed chiefly in China. It is indeed a Theo Giaùo Sö Junjiro Takakusu trong Cöông glory of the learned achievements of Chinese Yeáu Trieát Hoïc Phaät Giaùo, Hoa Nghieâm toâng, Buddhism. The Hua-Yen School stands as sau khi ñaõ tieáp nhaän Ñòa Luaän Toâng, khai other schools do, on the basis of the theory of saùng moät thôøi kyø phoàn thònh cho Phaät Giaùo causation by mere ideation, but as held in the Trung Hoa. Cô sôû cuûa hoïc thuyeát ñaõ ñöôïc Hua-Yen School, the theory has a thieát laäp ngay töø ñoù bôûi nhaø taøi danh Ñoã peculiarity. It is designated "the theory of Thuaän. Phaùp danh oâng laø Phaùp Thuaän, nhöng universal causation of Dharmadhatu.": Theo vì gia ñình oâng hoï Ñoã neân oâng ñöôïc goïi laø Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Ñoã Thuaän. OÂng noåi tieáng nhö laø moät thuaät só Trieát Hoïc Phaät Giaùo, lyù vieân dung cuûa Toâng vaø vua Ñöôøng Thaùi Toân ñaõ töøng cho vôøi oâng Hoa Nghieâm ñöôïc phaùt trieån chính yeáu laø ôû vaøo cung vaø phong oâng töôùc hieäu "Tam Ñeá Trung Hoa. Ñaây laø ñieåm son cho nhöõng coâng Toân Giaû." Ngöôøi ta tin raèng oâng laø hoùa thaân

cuûa Ngaøi Vaên Thuø sö Lôïi Boà Taùt. Ngaøi Ñoã Tröøng Quaùn (760-820), moät ñoà ñeä khaùc, ñöôïc Thuaän ñaõ ñöôïc noái truyeàn bôûi nhöõng vò sau truy taëng Töù Toå vì noã löïc haêng haùi cuûa oâng ñaây: trong vieäc baùc boû dò thuyeát cuûa Hueä Vieãn, 2) Yun-Hua-Chih-Yen, the second patriarch: cuõng laø moät ñoà ñeä cuûa Phaùp Taïng. Ñoàng thôøi Vaân Hoa Trí Nghieãm Phaùp Sö laøm toå thöù Tröøng Quaùn coøn taùi laäp giaùo thuyeát cuûa Thaày hai—An able pupil of Tu-Shun, Chih-Yen mình trong thuaàn nhaát nguyeân thuûy cuûa noù. (602-668), the succeeding patriarch of the 5) Zen master Kuei-Feng-Tsung-Mi, the fifth school, received from Tu-Shun all the culture patriarch: Khueâ Phong Toâng Maät Thieàn Sö of contemplation. He wrote several important laøm toå thöù naêm. books on the basis of his teacher's 6) Asvaghosa Bodhisattva, the sixth patriarch: instructions—Trí Nghieãm laø ñoà ñeä taøi ba cuûa Maõ Minh Boà Taùt laøm toå thöù saùu—See Ñoã Thuaän, leân keá toå cuûa toâng phaùi naày. Trí Asvaghosa. Nghieãm ñöôïc Ñoã Thuaän truyeàn cho moân tu 7) Nagarjuna Bodhisattva, the seventh patriarch: quaùn. Trí Nghieãm vieát nhieàu saùch veå nhöõng Long Thoï Boà Taùt laøm toå thöù baûy—See caên baûn cuûa caùc giaùo thuyeát cuûa thaày mình. Nagarjuna. 3) Hsien-Shu-Fa-Tsang, the third patriarch: Hieàn (V) The propagation of the Avatamsaka sect in Thuû Phaùp Taïng Phaùp Sö laøm toå

thöù ba—Fa- Japan—Söï truyeàn baù cuûa Toâng Hoa Nghieâm Tsang (643-712) was responsible for the final taïi Nhaät: systematization of the philosophy. His activity 1) The Avatamsaka school was imported into was not only in literary work but also in Japan early in the T'ang dynasty and translations and lectures. Seven works are flourished there: Toâng Hoa Nghieâm ñöôïc ascribed to him. Among these are Hua-Yen- truyeàn sang Nhaät vaøo ñaàu nhaø Ñöôøng vaø raát Yi-Shan-Chiao-I-Fan-Tshi-Chzang, a treatise thònh haønh taïi ñaây. on the distinction of the meaning of the 3) In Japan, it held the doctrine of the Dharma- doctrine of one vehicle (Ekayana) of the nature, by which name it was also called the Avatamsaka sutra; Hua-Yen Ching-Ming-Fa- "Dharma-nature" sect: Taïi Nhaät toâng naày laáy Fin-Nei-Li-San-Pao-Chzang, and the Hua- giaùo thuyeát Phaùp Tính neân cuõng coù teân laø Yen-Ching-Shi-Tsu-Chzang-Yun-Chiang-lei- Phaùp Tính Toâng. Chie—Phaùp Taïng coù coâng heä thoáng hoùa toaøn Huang Lung P'ai: Oryo-ha (jap)—Phaùi Hoaøng boä neàn trieát hoïc Hoa Nghieâm. Hoaït ñoäng cuûa Long—The first school of Zen in Japan, a Lin-Chi oâng khoâng nhöõng chæ laø coâng trình vaên hoïc, tradition (Rinzai) brought from China by Eisai maø coøn caû ôû dòch thuaät vaø dieãn giaûng. Coù baûy Master (1141-1215). It was originally founded by taùc phaåm ñöôïc xem laø do oâng vieát ra. Trong Huang Lung Hui Nan (Oryo E'nan 1001-1069) soá ñoù coù quyeån Hoa Nghieâm Nhaát Thöøa Giaùo and is counted among the "seven schools" of Zen. Nghóa Phaân Teá Chöông, baøn luaän veà yù nghóa However, it died out in China during the Sung ñoäc ñaùo cuûa giaùo lyù Nhaát Thöøa (Ekayana) dynasty and in Japan several generations after thuoäc kinh Hoa Nghieâm; quyeån Hoa Nghieâm Eisai—Tröôøng phaùi Thieàn ñaàu tieân cuûa Nhaät Baûn, Kinh Minh Phaùp Phaåm Noäi Laäp Tam Baûo moät tröôøng phaùi theo truyeàn thoáng Laâm Teá ñaõ Chöông; vaø quyeån Hoa Nghieâm Kinh Sö Töû ñöôïc thieàn sö Eisai ñöa töø Trung Hoa sang Nhaät Chöông Vaân Giaûng Loaïi Giaûi. Baûn. Thieàn phaùi naøy tieân khôûi ñöôïc thieàn sö 4) Ch'ing-Liang-Ch'eâng-Kuan, the fourth Hoaøng Long Hueä Nam saùng laäp vaø laø moät trong patriarch: Thanh Löông Tröøng Quaùn Phaùp Sö baûy doøng thieàn ôû Trung Hoa. Tuy nhieân, doøng laøm toå thöù tö—Ch'eâng-Kuan (760-820), thieàn naøy taøn luïi ôû trung Hoa döôùi trieàu nhaø Toáng another pupil of Fa-Tsang, was honored as vaø taøn luïi ôû Nhaät vaøi theá heä sau ñoù—See Hui- the fourth patriarch for his earnest effort in Nan-Huang-Lung. refuting the heresy of Hui-Yuan, also a pupil Huang-Lung Temple: Hoaøng Long Töï— of Fa-Tsang. Ch'eâng-Kuan also restored his Huang-Lung, the Yellow Dragon monastery in teacher's doctrine to its original purity— Jiang-Si province. So called because people said

that Hui-Nan saw a yellow dragon arose from the Thai, sö gaëp moät vò taêng, noùi chuyeän vôùi nhau river nearby—Hoaøng Long Töï thuoäc tænh Giang nhö ñaõ quen bieát töø laâu, nhìn kyõ laø ngöôøi Muïc Taây. Sôû dó ñöôïc goïi teân Hoaøng Long vì töông Quang Xaï. Hai ngöôøi ñoàng haønh, gaëp moät truyeàn ngaøi Tueä Nam ñaõ nhìn thaáy roàng vaøng bay khe suoái ñaày nöôùc chaûy maïnh, sö loät muõ leân treân soâng keá caïnh. choáng gaäy ñöùng laïi. Vò Taêng kia thuùc sö ñoàng Huang-Lung Zen Master: Hoaøng Long Thieàn qua, sö baûo: "Huynh caàn qua thì töï

qua.” Vò Sö—Zen Master Hoaøng Long (?-1737)—A Taêng kia lieàn veùn y, böôùc treân soùng nhö ñi Vietnamese Zen Master from Bình Ñònh, Central treân ñaát baèng. Qua ñeán bôø, vò Taêng kia xaây Vietnam. He spent most of his life to expand the laïi hoái: “Qua ñaây! Qua ñaây!” Sö baûo: “Baäy! Buddha Dharma in Haø Tieân, South Vietnam. He Vieäc aáy töï bieát. Neáu toâi sôùm bieát seõ chaët baép passed away in 1737—Thieàn sö Hoaøng Long, queâ ñuøi huynh.” Vò Taêng kia khen: “Thaät laø phaùp ôû Bình Ñònh, Trung Vieät. Haàu heát cuoäc ñôøi ngaøi khí Ñaïi Thöøa, toâi khoâng bì kòp.” Noùi xong, hoaèng hoùa ôû Haø Tieân, Nam Vieät. Ngaøi thò tòch khoâng thaáy vò Taêng aáy nöõa. naêm 1737. * One day, Bai-Zhang asked: So grand and Huang Po Hs’i Yun: Thieàn Sö Hoaøng Baù Hy imposing, where have you come from?” Vaän. Huang-Po said: “So grand and imposing, I’ve * Zen master Huang-Po-Hs’i-Yun was one of come from south of the mountains.” Bai- the outstanding Zen masters during the T’ang Zhang said: “So grand and imposing, what are dynasty. He was the master of another you doing?” Huang-Po said: “So grand and famous Zen master named Lin-Chi. Zen imposing, I’m not doing anything else.” master Huang-Po-Hs’i-Yun was born in Fu- Huang-Bo bowed and said: “From high Jian Province, was a disciple of Bai-Zhang— antiquity, what is the teaching of this order?” Thieàn Sö Hoaøng Baù Hy Vaän laø moät trong Bai-Zhang remained silent. Huang-Po said: nhöõng thieàn sö noåi baäc vaøo ñôøi nhaø Ñöôøng. “Don’t allow the descendants to be cut off.” OÂng laø sö phuï cuûa moät thieàn sö noåi tieáng teân Bai-Zhang then said: “It may be said that you Laâm Teá. Thieàn sö Hoaøng Baù queâ taïi tænh are a person.” Bai-Zhang then arose and Phuùc Kieán, laø ñeä töû cuûa Thieàn Sö Baù Tröôïng. returned to his abbot’s quarters. Huang-Po * While on his journey to Mount T’ien-T’ai, followed him there and said: “I’ve come with Huang-Po met another monk. They talked a special purpose.” Bai-Zhang said: “If that’s and laugh, just as though they were old really so, then hereafter you won’t disappoint friends who had long known one another. me.”—Moät hoâm, Baù Tröôïng hoûi: “Chöõng Their eyes gleamed with delight as they then chaïc to lôùn töø ñaâu ñeán?” Sö thöa: “Chöõng set off traveling together. Coming to the fast chaïc to lôùn töø Laõnh Nam ñeán.” Baù Tröôïng rapids of a stream, they removed their hats hoûi: “Chöõng chaïc to lôùn seõ vì vieäc gì?” Sö and took up staffs to walk across. The other ñaùp: “Chöõng chaïc to lôùn chaúng vì vieäc gì monk tried to lead Huang-Po across, saying: khaùc.” Sö lieàn leã baùi hoûi: “Töø tröôùc toâng thöøa “Come over! Come over!” Huang-Po said: “If chæ daïy theá naøo?” Baù tröôïng laëng thinh. Sö Elder Brother wants to go across, then go thöa: “Khoâng theå daïy ngöôøi sau laø döùt haún ahead.” The other monk then began walking maát.” Baù tröôïng baûo: “Seõ noùi rieâng vôùi across the top of the water, just as though it ngöôi.” Baù Tröôïng ñöùng daäy ñi vaøo phöông were dry land. The monk turned to Huang-Po tröôïng. Sö ñi theo sau thöa: “Con ñeán rieâng and said: “Come across! Come across!” moät mình.” Baù tröôïng baûo: “Neáu vaäy, ngöôi Huang-Po yelled: Ah! You self-saving sau seõ khoâng coâ phuï ta.” fellow! If I had known this before I would * One day, Bai-Zhang asked Huang-Bo: have chopped off your legs!” The monk cried “Where have you been?” Huang-Po said: out: “You’re truly a vessel for the Mahayana, “I’ve been

picking mushrooms at the base of I can't compare with you!" And so saying, the Mount Great Hero." Bai-Zhang said: "Did monk vanished—Trong khi ñi daïo nuùi Thieân you see a big tiger?" Huang-Po roared. Bai-

Zhang picked up an ax and assumed a pose as muõ cuûa sö ñöa leân hoûi: "Tröôûng Laõo thaân to if to strike Huang-Po. Huang-Bo then hit him. lôùn maø chieác muõ nhoû vaäy?" Sö thöa: "Tuy Bai-Zhang laughed "Ha, ha," and returned to nhieân nhö theá, ñaïi thieân theá giôùi ñeàu ôû trong his room. Later Bai-Zhang entered the hall aáy." Nam Tuyeàn baûo: "Vöông Laõo Sö vaäy." and said to the monks: "At the base of Great Sö ñoäi muõ ra ñi. Hero Mountain there's a tiger. You monks * One day, Zen master Huang-Po entered the should go take a look at it. Just today, I hall to speak. When a very large assembly of myself suffered a bite from it."—Moät hoâm Baù monks had gathered, he said: "What is it that Tröôïng hoûi sö: "ÔÛ ñaâu ñeán?" Sö thöa: "Nhoå you people are all seeking here?" He then naém döôùi nuùi Ñaïi Huøng ñeán." Baù Tröôïng hoûi: use his staff to try and drive them away, but "Laïi thaáy ñaïi truøng chaêng?" Sö laøm tieáng coïp they didn't leave. So Huang-Po returned to roáng. Baù Tröôïng caàm buùa thuû theá. Sö voã vaøo his seat and said: "You people are all dreg-chaân Baù Tröôïng moät caùi. Baù Tröôïng cöôøi boû slurpers. If you go on a pilgrimage seeking in ñi. Sau ñoù Baù Tröôïng thöôïng ñöôøng daïy this way you'll just earn people's laughter. chuùng: "Döôùi nuùi Ñaïi Huøng coù con ñaïi truøng, When you see eight hundred or a thousand caùc ngöôi neân xem. Laõo Baù Tröôïng naøy hoâm people gathered somewhere you go there. nay ñích thaân boãng gaëp vaø bò caén moät caùi." There's no telling what trouble this will * Once, Huang-Po was at Nan-Chuan-Pu- cause. When I was traveling on pilgrimage Yuan's temple and participated in picking tea and cam upon some fellow 'beneath the grass leaves. Nan-Chuan asked him: "Where are roots' (a teacher), then I would hammer him you going?" Huang-Po said: "To pick tea on the top of the head and see if he leaves." Nan-Chuan said: "What will you use understood pain, and thus support him from an to pick them?" Huang-Po took his knife and overflowing rice bag! If all I ever found were held it straight up. Nan-Chuan said: "You've the likes of you here, then how would we only acted as guest. You haven't acted as ever realize the great matter that's before us host." Huang-Po stabbed three holes in the today? If you people want to call what you're air. Nan-Chuan said: "Everyone is going to doing a 'pilgrimage,' then you should show a pick tea leaves."—Sö ôû choã Nam Tuyeàn. little spirit! Do you know that today in all the Moät hoâm, toaøn chuùng ñi haùi traø, Nam Tuyeàn great T'ang there are no Zen teachers?"— hoûi: "Ñi ñaâu?" Sö thöa: "Ñi haùi traø." Nam Moät hoâm sö thöôïng ñöôøng, ñaïi chuùng vaân Tuyeàn laïi hoûi: "Ñem caùi gì haùi?" Sö ñöa con taäp, sö baûo: "Caùc ngöôi! Caùc ngöôi muoán caàu dao leân. Nam Tuyeàn baûo: "Taát caû ñi haùi traø." caùi gì?" Sö caàm tröôïng ñuoåi chuùng. Ñaïi * One day, Nan-Chuan said to Huang-Bo: "I chuùng khoâng tan. Sö laïi ngoài xuoáng baûo: have a song called 'Ode of the Oxherd.' Can "Caùc ngöôi toaøn laø boïn aên heøm, theá maø xöng you recite it?" Huang-Po said: "I am my own haønh khaát ñeå cho ngöôøi cheâ cöôøi. Thaø cam teacher right here."—Hoâm noï, Nam Tuyeàn thaáy taùm traêm, moät ngaøn ngöôøi

giaûi taùn, chôù baûo sö: “Laõo Taêng ngaãu höùng laøm baøi ca khoâng theå giaûi taùn, khoâng theå chòu söï oàn naùo. “Chaên Traâu,” môøi Tröôûng Laõo hoøa. Sö thöa: Ta khi ñi haønh khaát hoaëc gaëp döôùi reã coû coù “Toâi töï coù thaày roài.” caùi aáy, laø ñem heát taâm tö xem xeùt noù. Neáu * Huang-Po was taking his leave of Nan- bieát ngöùa ngaùy khaû dó laáy ñaõy ñöïng gaïo cuùng Chuan. Nan-Chuan accompanied Huang-Po to döôøng. Trong luùc ñoù, neáu deã daøng nhö caùc the monastery gate. Lifting up Huang-Po’s ngöôi hieän giôø thì laøm gì coù vieäc ngaøy nay. hat, Nan-Chuan said: “Elder, your physical Caùc ngöôi ñaõ xöng laø haønh khaát, caàn phaûi coù size is not large, but isn’t your hat too small?” chuùt ít tinh thaàn nhö theá, môùi coù theå bieát ñaïo. Huang-Po said: “Although that’s true, still the Trong nöôùc Ñaïi Ñöôøng khoâng coù Thieàn Sö entire universe can fit inside it.” Huang-Po sao?” then put on his hat and left—Sö töø giaû ñi nôi * A monk then asked: “In all directions there khaùc, Nam Tuyeàn tieãn ñeán coång, caàm chieác are worthies expounding to countless

students. Why do you say there are no Zen bieát hoïc ngoân ngöõ, nghó nhaàm trong ñaõy da teachers?” Huang-Po said: “I didn’t say there töùc choã ñeán an oån, xöng laø ta töï hoäi thieàn, laïi is no Zen, just that there are no teachers. thay vieäc sanh töû cho ngöôøi ñöôïc chaêng? None of you see that although Zen master Khinh thöôøng baäc laõo tuùc vaøo ñòa nguïc nhanh Ma-Tsu had eighty-four Dharma heirs, only nhö teân baén. Ta vöøa thaáy ngöôi vaøo cöûa lieàn two or three of them actually gained Ma-bieát ñöôïc roài. Laïi bieát chaêng? Caàn kíp noã löïc Tsu’s Dharma eye. One of them is Zen chôù dung dò. Thoï nhaän cheùn côm manh aùo cuûa master Kui-Zong of Mount Lu. Home leavers ngöôøi maø ñeå moät ñôøi qua suoâng, ngöôøi saùng must know what has happened in former maét cheâ cöôøi. Ngöôøi thôøi gian sau haún seõ bò times before they can start to understand. ngöôøi tuïc loâi ñi. Phaûi töï xem xa gaàn caùi gì laø Otherwise you will be like the Fourth vieäc treân maët? Neáu hoäi lieàn hoäi, neáu khoâng Ancestor’s student Niu-T’ou, speaking high hoäi giaûi taùn ñi. Traân troïng!” and low but never understanding the critical * He died in 850. After his death, he received point. If you possess the Dharma eye, then the posthumous title “Zen Master Removing you can distinguish between true and heritical Limits.”—Thieàn sö Hoaøng Baù thò tòch naêm teachings and you’ll deal with the world’s 850. Sau khi thò tòch sö ñöôïc vua ban hieäu affairs with ease. But if you don’t understand, “Ñoaïn Teá Thieàn Sö”. and only study some words and phrases or Huang-Po Zen Sect: Hoaøng Baù Thieàn Phaùi— recite sutras, and then put them in your bag Phaùi Thieàn Hoaøng Baù, phaùi Thieàn do Thieàn sö and set off on pilgrimate saying: ‘I understand Hoaøng Baù saùng laäp—Huang-Po Zen Sect, Zen,’ the will they be of any benefit even for founded by Zen Master Huang-Po—See Huang your own life and death? If you’re unmindful Po Hs’i Yun. of the worthy ancients you’ll shoot straight Hu-Ch’iu-Shan: Hoå Khaâu Sôn—A monastery into hell like an arrow. I know about you as at Soo-Chou, which gave rise to a branch of he soon as I see you come through the temple Ch’an school, founded by Shao-Lung—Teân moät gate. How will you gain an understanding? töï vieän ôû Toâ Chaâu, nôi phaùt xuaát moät toâng phaùi You have to make an effort.

It isn’t an easy Thieàn, ñöôïc Ngaøi Thieäu Long saùng laäp. matter. If you just wear a sheet of clothing Hue Lam Temple: Chuøa Hueâ Laâm—Name of a and eat meals, then you’ll spend your whole newly built pagoda, located in Phuù Myõ village, life in vain. Clear-eyed people will laugh at Chaâu Thaønh district, Vuõng Taøu, South Vietnam. you. Eventually the common people will just The pagoda was built in 1975 and was enlarged to get rid of you. If you go seeking far and wide, become a quiet, secluded pagoda by Venerable how will this resolve the great matter? If you Bikkhuni Nhö Thanh—Teân moät ngoâi chuøa môùi understand, then you understand. If you don’t, kieán taïo, toïa laïc trong laøng Phuù Myõ, huyeän Chaâu then get out of here! Take care!”—Coù vò Thaønh, Vuõng Taøu, Nam Vieät Nam. Chuøa ñöôïc Taêng hoûi: “Baäc toân tuùc ôû caùc nôi hôïp chuùng xaây naêm 1975 vaø ñöôïc Ni Si Nhö Thanh môû roäng chæ daïy, taïi sao noùi khoâng Thieàn Sö?” Sö baûo: thaønh moät ngoâi giaø lam thanh tònh u nhaõ. “Chaúng noùi khoâng thieàn, chæ noùi khoâng sö. Xaø Hue Nghiem Temple in Gia Dinh: Chuøa Hueä Leâ chaúng thaáy sao, döôùi Maõ Toå Ñaïi Sö coù Nghieâm—Name of a famous pagoda located in taùm möôi boán ngöôøi ngoài ñaïo traøng, song Bình Chaùnh district, Saigon City, South Vietnam. ñöôïc chaùnh nhaõn cuûa Maõ Toå chæ coù hai ba It was built in 1962 by Most Venerable Thích ngöôøi, Hoøa Thöôïng Loâ Sôn Qui Toâng laø moät Thieän Hoøa, and rebuilt in 1969. It has been a trong soá aáy. Phaøm ngöôøi xuaát gia phaûi bieát söï training center for monks since 1963 under the phaàn töø tröôùc laïi môùi ñöôïc. Vaû nhö, döôùi Töù following names: High School of Buddhist Toå, Ñaïi sö Ngöu Ñaàu Phaùp Dung noùi doïc noùi Studies; Hueä Nghieâm Institute of Buddhist ngang vaãn chöa bieát then choát höôùng thöôïng. Studies; Hueä nghieâm Buddhist College. There is Coù con maét naøy môùi bieän ñöôïc toâng ñaûng taø a statue of Sakyamuni Buddha, mde of iron and chaùnh. Ngöôøi hieän giôø khoâng hay theå hoäi, chæ concrete, 4.50 meters high, 4.50 meters wide

between the two knees, cast in 1974—Teân moät 1,7 meùt, chieàu ngang 60 phaân. Boä thaäp baùt La ngoâi chuøa noåi tieáng trong quaän Bình Chaùnh, thaønh Haùn do oâng Truùc Thieân, moät cao Taêng taïi tænh Töù phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc Hoøa Xuyeân veõ, ñöôïc Töø Hy Thaùi Haäu ñôøi nhaø Thanh Thöôïng Thieän Hoøa xaây döïng naêm 1962, vaø ñöôïc choïn laøm boä tranh ñeïp nhaát. Hoïa só Taû Baïch Ñaøo, truøng tu vaøo naêm 1969. Chuøa laø nôi tu hoïc cuûa ngöôøi Vieät goác Hoa sinh soáng taïi Saøi Goøn ñaõ khaéc chö Taêng töø naêm 1963 döôùi caùc teân: Tröôøng maãu ñaù naày vaøo thaùp. Trung Ñaúng Phaät Hoïc Chuyeân Khoa, Phaät Hoïc Hue Nghiem Temple in Thu Duc: Chuøa Hueâ Vieän Hueä Nghieâm, Vieän Cao Ñaúng Phaät Hoïc Hueä Nghieâm—Name of a temple located in Thuû Ñöùc Nghieâm. Trong chuøa coù moät pho töôïng Phaät ñuùc town, Thuû Ñöùc district, Saøi Goøn City, South naêm 1974, baèng xi maêng coát saét, cao 4,5 thöôùc, Vietnam. The temple was founded by Patriarch roäng 4,5 thöôùc giöõa hai ñaàu goái. Quaûng Nhôn in the eighteenth century and has Hue Nghiem Temple in Saigon: Chuøa Hueä been restored many times. The temple has still Nghieâm—Name of a famous Chinese pagoda conserved Most venerable Hueä Löu’s poem located in Phuù Nhuaän district,

Saigon City, South written to people in Linh Chieåu Ñoâng village in Vietnam. The pagoda was built in 1954 by Most 1897—Teân moät ngoâi chuøa toïa laïc trong thò traán Venerable Thoï Daõ. It is a Chinese monastery Thuû Ñöùc, huyeän Thuû Ñöùc, thaønh phoá Saøi Soøn, belonging to the Chinese Hua-Yen Sect. Hueä Nam Vieät Nam. Chuøa ñöôïc Toå Quaûng Nhôn taïo Nghieâm Pagoda conserved a great deal of great döïng vaøo theá kyû thöù 18 vaø ñöôïc truøng tu nhieàu statues, among them are those of Amitabha laàn. Trong chuøa hieän coøn löu laïi baøi thô cuûa Hoøa Buddha, Sakyamuni Buddha and Bhaisajya Thöôïng Hueä Löu göûi cho laøng Linh Chieåu Ñoâng Buddha, all coated with lacquer and brought from naêm 1897. Hong Kong in 1954. There were two great Hue Quang Temple: Chuøa Hueä Quang—Name ceremonies of handing down the monkish of a famous ancient pagoda located in Thò Traán precepts held at the pagoda in 1954 and in 1969. village, Gioàng Troâm distric, Beán Tre province, The stupa of Arahat was built in the backyard South Vietnam. The pagoda was built a long long behind the Main Hall in 1962. It is an octagonal time ago in the land of one hectare wide. stone stupa, 2.1 meters high. Three Arahat images Previously it was only a small temple. In 1784, are engraved on three stone boards of each side. Most Venerable Minh Hoøa of Long Thaïnh An image of Arahat is engraved on one board, 1.7 Patriarch temple (Baø Hom, Gia Ñònh) was meters high and 0.6 meter wide. The set of requested to build the pagoda in Beán Tre. eighteen Arahats, chosen as the most beautiful According to the records of the pagoda, it was paintings by Queen Mother Tsih-Tsi in the Ch’ing headed by ten Ch’an Masters (Nhö Vieân, Nhö dynasty, was created by Master Chu Tsian from Chôn, Nhö Tuyeàn, Hoàng AÛnh, Chí Thieän, Ñaït tsih Ch’uan. Painter Tzuo-Pai-T’ao, a Chinese Quang, Nhöït Kænh, Nhöït Ñònh, and Böûu Ngoïc). craftsman living in Saigon, did carve the stone Since 1956, Master Böûu Ngoïc has been Head of boards onto the stupa—Teân moät ngoâi chuøa noåi the pagoda until now. Hueä Quang Pagoda has tieáng naèm trong quaän Phuù Nhuaän, thaønh phoá Saøi been restored many times. The latest restoration Goøn, Nam Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng was in 1960. There are many painstakingly carved Thoï Daõ xaây naêm 1954. Ñaây laø ngoâi toå ñình cuûa old statues, made of wood and bornze and nhöõng Phaät töû Trung Hoa theo toâng phaùi Hoa worshipped in the Main Hall—Teân moät ngoâi chuøa Nghieâm. Chuøa coøn nhieàu pho töôïng lôùn nhö coå noåi tieáng toïa laïc trong xaõ Thò Traán, huyeän töôïng Ñöùc Phaät A Di Ñaø, Thích Ca Nhö Lai, vaø Gioàng Troâm, tænh Beán Tre, Nam Vieät Nam. Chuøa Phaät Döôïc Sö ñaép sôn maøi, ñöôïc thænh töø Hoàng ñaõ coù töø laâu ñôøi, luùc ñaàu chæ laø moät caùi am nhoû. Koâng veà naêm 1954. Chuøa ñaõ hai laàn toå chöùc ñaïi Ñeán naêm 1784, Hoøa Thöôïng Minh Hoøa thuoäc Toå giôùi ñaøn vaøo naêm 1964 vaø naêm 1969. Thaùp La Ñình Long Thaïnh (Baø Hom, Gia Ñònh) ñöôïc môøi Haùn ñöôïc xaây ôû saân sau Chaùnh ñieän vaøo naêm veà Beán Tre döïng chuøa. Theo taøi lieäu lòch söû cuûa 1962, thaùp hình luïc giaùc, moãi caïnh 2,1 meùt, coù ba chuøa, chuøa ñaõ traûi qua 10 ñôøi truyeàn thöøa vôùi taám bia ñaù khaéc noåi ba vò La Haùn, moãi taám cao möôøi vò thieàn sö (Nhö Vieân, Nhö Chôn, Nhö

Tuyeàn, Hoàng AÛnh, Chí Thieän, Ñaït Quang, Nhöït Thaønh. Sö thò tòch khoaûng naêm 519, luùc ñoù sö Kænh, Nhöït Ñònh, vaø Böûu Ngoïc). Thaày Böûu Ngoïc ñöôïc 70 tuoåi. truï trì töø naêm 1956 ñeán nay. Chuøa ñaõ ñöôïc truøng Huguo Zen master: Hoã Khöu Thieàn Sö— tu nhieàu laàn. Gaàn nhaát laø ñôït truøng tu naêm 1960. Huguo, a disciple of Yuan-Wu. After entering Trong chaùnh ñieän coù nhieàu töôïng goã vaø ñoàng monastic life as a young man, he studied T'ien- ñöôïc chaïm troå coâng phu. T'ai doctrines for three years, but gave up this Hue Sinh Zen Master: Hueä Sinh Thieàn Sö (?- pursuit to study under Zen master Yuan-Wu—Hoã 1063)—A Vietnamese Zen master from Ñoâng Khöu Thieàn sö laø ñeä töû cuûa thieàn sö Vieân Ngoä. Phuø Lieät, Traø Sôn district, Hanoi, North Vietnam. Sau khi xuaát gia luùc coøn treû, Hoã Khöu theo toâng When he was 19, he left home and became a phaùi Thieân Thai, nhöng ba naêm sau, oâng ñaõ töø boû disciple of Zen Master Ñònh Hueä. He became the Thieân Thai ñeå tu taäp thieàn ñònh vôùi thieàn sö Vieân Dharma heir of the thirteenth generation of the Ngoä. Vinitaruci Zen Sect. Later, he wandered all over Hui-Ch'ao: Hueä Sieâu—A Chinese monk who the place to expand Buddhism. In 1028, King Lyù travelled in India—Vò sö trung Quoác du haønh sang Thaùi Toâng sent an Imperial order to summon him AÁn Ñoä. to the capital to preach Buddha Dharma to the Hui-Ch'in-Fo-Chien: Hueä Caàn Phaät Giaùm— royal family. The king always respected and Zen Master Hui-Ch'in-Fo-Chien of T'ai-Ping, honored him as the National Teacher, and invited China, studied Zen for many years under different him to stay at Vaïn Tueá Temple in Thaêng Long masters and thought he was fully accomplished in Citadel. He spent most of his life to revive and it. But Fa-Yen of Mount Wu-Tsu Shan refused to expand Budhhism in North Vietnam. He passed sanction his view, which offended him greatly. He away in 1063—Thieàn sö Vieät Nam, queâ ôû laøng left the master, as did his friend Fo-Kuo. But the Ñoâng Phuø Lieät, quaän Traø Sôn, Haø Noäi, Baéc Vieät latter returned to Wu-Tsu and attained full Nam. Naêm 19 tuoåi, ngaøi xuaát gia laøm ñeä töû cuûa realization under him. Fo-Chien also came back Thieàn sö Ñònh Hueä. Ngaøi trôû thaønh Phaùp töû ñôøi after a while, but his real intention wa to go thöù 13 doøng Thieàn Tyø Ni Ña Löu Chi. Sau khi somewhere else. Fo-Kuo, however, advised him Thaày ngaøi thò tòch, ngaøi trôû thaønh du Taêng khaát só to stay with the master, saying: "We have ben ñi khaép ñoù ñaây ñeå hoaèng hoùa Phaät giaùo. Naêm separated from each other more than a month, but 1028, vua Lyù Thaùi Toâng göûi saéc chæ trieäu hoài ngaøi what do you think of me now since I saw you veà kinh ñoâ ñeå thuyeát phaùp cho hoaøng gia. Nhaø last?" Fo-Chien replied: "This is what puzzles vua luoân luoân toân kính ngaøi nhö Quoác Sö, vaø thænh me." The significance of this conversation is that ngaøi truï taïi chuøa Vaïn Tueá ôû Thaêng Long. Haàu heát Fo-Kuo, as was already recorded under him, had ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo his enlightenment soon after he came back to his taïi Baéc Vieät. Ngaøi thò tòch naêm 1063. former master. This fact, occuring during the Hue of the skin: Maøu da. month's separation from his friend, had caused Hue Thang Zen Master: Thieàn Sö Hueä such a change in Fo Kuo's spiritual life that Fo- Thaéng—Zen Master Thích Hueä Thaéng, one of the Chien wondered what was the cause and

meaning most outstanding Vietnamese Zen Master in the of this transformation—Thieàn sö Hueä Caàn Phaät fifth century AD. He left home in his young age at Giaùm, queâ ôû Thaùi Bình, Trung Quoác, traûi qua Mount Tieân Chaâu Temple. He then practiced nhieàu naêm hoïc hoûi Thieàn vôùi nhieàu vò toân tuùc vaø meditation with Zen Master Dharmadeva. Later, nghó mình thaønh töïu vieân maõn. Nhöng Nguõ Toå sôn he was invited to Bing-Sheng by Liu-Ch'ih. He Phaùp Dieãn khoâng chòu aán chöùng cho sôû kieán, neân passed away in around 519, at the age of 70— loøng phaån haän. Sö töø giaû ñoàng baïn laø Phaät Quaû. Thieàn Sö Thích Hueä Thaéng (?-519), moät trong Nhöng Phaät Quaû thì quay veà Nguõ Toå vaø nhôø ngaøi nhöõng thieàn sö ngöôøi Giao Chæ noåi tieáng vaøo theá maø chöùng ngoä trieät ñeå. Phaät Giaùm cuõng trôû veà kyû thöù naêm, xuaát gia töø thuôû nhoû ôû chuøa nuùi Tieân cuøng luùc, nhöng thöïc taâm thì muoán ñi nôi khaùc. Chaâu, theo Thieàn sö Ñaït Ma Ñeà Baø tu taäp. Sau Tuy nhieân, Phaät Quaû khuyeân sö haõy ôû laïi vôùi ñöôïc Thaùi Thuù Löu Tích vôøi veà kinh ñoâ Baønh thaày, baûo raèng: "Chuùng ta môùi rôøi nhau hôn moät

thaùng nhöng so vôùi laàn tröôùc, sö huynh thaáy toâi ra words for reply, nor is there any reasoning to sao?" Sö ñaùp: "Choã ngôø cuûa toâi laø ôû ñaáy." YÙ advance?" Fo-Chien did not know what reply nghóa cuûa cuoäc baøn luaän naày laø Phaät Quaû ñaõ to make. On the following day, however, he chöùng ngoä ngay sau khi trôû veà vôùi thaày cuõ cuûa said: "Tung-Szu wanted the gem and nothing mình. Söï kieän ñoù xaõy ra trong moät thaùng caùch maët else, but what Yang-Shan produced was just ñoàng baïn, ñaõ taïo ra moä bieán chuyeån trong ñôøi taâm an old wicker work." Fo-Kuo confirmed the linh cuûa Phaät Quaû, khieán cho Phaät Giaùm laáy laøm view, but told him to go and see the master laï ñaâu laø nguyeân nhaân vaø yù nghóa cuûa söï caûi hoùa personally—Veà sau khi Phaät Giaùm noùi aáy. chuyeän veà Thieàn, coù nhaéc ñeán chuyeän Ñoâng * Fo-Chien decided to stay at Wu-Tsu Shan Töï hoûi Ngöôõng Sôn veà Traán haûi minh chaâu. with his old master Fa-Yen and his good Noùi ñeán choã 'khoâng coù lyù ñeå toû baøy,' Phaät friend Fo-Kuo. One day, Fa-Yen referred to Quaû hoûi: "Ñaõ baûo minh chaâu naèm saün trong the conversation between Chao-Chou and a tay, taïi sao laïi coøn khoâng lôøi ñoái ñaùp, khoâng monk—Phaät Giaùm quyeát ñònh ôû laïi nuùi Nguõ lyù ñeå toû baøy?" Nhöng hoâm sau sö baûo: "Ñoâng Toå vôùi laõo sö Phaùp Dieãn cuûa mình vaø ngöôøi Töï chæ muoán coù moät haït chaâu maø thoâi, nhöng baïn toát Phaät Quaû. Moät hoâm, Phaùp Dieãn ñeà cöû caùi ñieàu Ngöôõng Sôn ñöa ra chæ laø caùi gioû tre vaán ñaùp giöõa Trieäu Chaâu vaø moät thaày Taêng: cuõ kyõ." Phaät Quaû aán chöùng sôû kieán naày, * The monk asked: "What is your way of nhöng khuyeân sö haõy gaëp rieâng Hoøa Thöôïng. teaching?"—Thaày Taêng hoûi: "Thoùi nhaø cuûa * One day, when Fo-Chien came to the Hoøa Thöôïng laø gì?" master's room and was at the point of * Chao-Chou replied: "I am deaf; speak louder, addressing him, the master rebuked him please."—Trieäu Chaâu ñaùp: "Laõo Taêng tai terribly. Poor Fo-Chien had to retire in a ñieác, xin noùi to hôn." mostawkward maner. Back in his own * The monk repeated the question. Then Chao- quarters, he shut himself up in the room while Chou said:

“You ask me about my way of his heart was in rebellion against the teaching, and I have already found out master—Moät hoâm, böôùc vaøo phöông tröôïng yours.”—Thaày Taêng laëp laïi caâu hoûi. Trieäu cuûa Hoøa Thöôïng, vöøa saép môû lôøi thì Hoøa Chaâu beøn noùi: “OÂng hoûi thoùi nhaø cuûa ta, vaø ta Thöôïng maéng chöûi thaäm teä. Phaät Giaùm khoán hieåu thoùi nhaø cuûa oâng roài ñoù.” naïn phaûi lính quyùnh ruùt lui. Trôû veà lieâu, ñoùng * This conversation served to open Fo-Chien’s cöûa naèm maø loøng haän thaày khoâng nguoâi. mind to enlightenment. He now asked the * Fo-Kuo found this quietly, and came to his master: “Please point out for me what is the friend’s room and knocked at the door. Fo- ultimate truth of Zen.”—Vaán ñaùp naày laøm Chien called out, “Who is it?” Finding that it cho taâm trí cuûa Phaät Giaùm khai thoâng toû ngoä. was his dear friend Fo-Kuo, he told Kuo to Baáy giôø sö hoûi Phaùp Dieãn: “Xin thaày chæ thò come in. Fo-Kuo innocently asked: “Did you cho ñaïo lyù roát raùo cuûa Thieàn laø gì?” see the master? How was the interview?” Fo- * Fa-Yen replied: “A world of multiplicities is Chien now reproached him saying: “It was all stamped with the one.”—Phaùp Dieãn ñaùp: according to your advice that I have stayed “Sum la vaïn töôïng ñöôïc aán thaønh Nhaát here, and what is the outcome of the trick? I phaùp.” have been terribly rebuked by that old master * Fo-Chien bowed and retired—Phaät Giaùm of ours.” Fo-Kuo burst out into a hearty laugh ñaûnh leã roài lui ra. and said: “Do you remember what you told * Later when Fo-Kuo and Fo-Chien were me the other day?” Fo-Chien discontentedly talking on Zen, mention was made of Tung- said: “What do you mean?” Fo-Kuo then Szu’s asking Yang-Shan about the bright gem added: “Did you say that while Tung-Szu from the sea of Chen. When the talk turned to wanted the gem and nothing else, and what ‘no reasoning to advance,’ Fo-Kuo Yang-Shan produced was just an old wicker demanded, “When it is said that there are no workd?”—Phaät Quaû aâm thaàm bieát chuyeän ñoù,

ñi ñeán lieâu ñoàng baïn vaø goõ cöûa. Phaät Giaùm Thieàn sö Quaûng Chieáu, queâ ôû Taây Laïc, laø ñeä töû goïi ra: “Ai ñoù?” Khi bieát ñaáy laø oâng baïn thaân cuûa Thieàn sö Phaàn Döông. Cha laøm Thaùi Thuù Phaät Quaû, sö baûo Phaät Quaû haõy vaøo. Phaät Hoaønh Döông (nay laø moät thaønh phoá thuoäc mieàn Quaû e deø hoûi: “Sö huynh coù gaëp laõo Hoøa nam tænh Hoà Nam), roài maát ôû ñoù, sö phoø linh cöûu Thöôïng khoâng? Vieäc baùi phoûng ra sao?” Sö cha veà xöù. Sau khi mai taùng cha xong, oâng ñaõ phieàn traùch baïn raèng: “Bôûi nghe sö huynh xuaát gia taïi chuøa Döôïc Sôn. khuyeân neân toâi oû laïi ñaây; keát cuïc vieäc löøa * A monk asked Kuang-Zhao: “What is phænh naày laø gì? OÂi ñaõ bò laõo Hoøa Thöôïng Buddha?” Kuang-Zhao said: “Copper head, maéng chöûi thaäm teä.” Phaät Quaû baät cöôøi ha haû iron forehead.” The monk said: “What does vaø baûo: “Huynh coù nhôù ngaøy kia huynh noùi gì that mean?” Kuang-Zhao said: “Bird beak, vôùi toâi khoâng?” Phaät Giaùm yù hoûi: “Nghóa laø fish gills.”—Moät vò Taêng hoûi sö: “Caùi gì laø gì?” Phaät Quaû beøn theâm: “Haù khoâng phaûi sö Phaät?” Sö ñaùp: “Ñaàu ñoàng, traùn saét.” Vò Taêng huynh baûo raèng Ñoâng Töï chæ muoán haït chaâu hoûi: “Laø nghóa gì?” Sö ñaùp: “Chim moã, caù maø thoâi, coøn caùi ñieàu Ngöôõng Sôn ñöa ra laø vaãy

vuøng.” caùi gioû tre cuõ kyõ?” * A monk asked: “How is it before the lotus * When his own statement was repeated now comes out of the water?” Kuang-Zhao said: by his friend, Fo-Chien at once saw the point. “The cat wears a paper hat.” The person Thereupon both Kuo and Chien called on the asked: “How about after the lotus comes out master, who, seeing them approach, abruptly of the water?” Kuang-Zhao said: “The dog remarked: “O brother Ch’ien, this time you runs when it sees the whip.”—Vò Taêng hoûi: surely have it.”—Khi nghe ñoàng baïn nhaéc laïi “Sen laø caùi gì tröôùc khi troài leân maët nöôùc?” caâu noùi cuûa mình, Phaät Giaùm thaáy ngay yeáu Sö ñaùp: “Meøo ñoäi noùn giaáy.” Moät ngöôøi laïi ñieåm cuûa mình. Roài thì caû hai ñöôïc Hoøa hoûi: “Sau khi sen troài khoûi nöôùc laø caùi gì?” Sö Thöôïng goïi; vöøa thaáy hai ngöôøi, Hoøa Thöôïng ñaùp: “Choù thaáy roi laø chaïy.” noùi ngay: “Möøng cho anh Caàn, vieäc lôùn ñaõ * One day, Kuang-Zhao entered the hall and xong!” addressed the monks, saying: “Hearing about Hui-Ching: Hueä Tònh—A noted T’ang monk, enlightenment and wisdom, these are the translator and author, who was commanded to cause of life and death. Hearing about assist Hsuan-Tsang in his translations but was enlightenment and wisdom, that itself is the unable through failing health—Moät vò Taêng noåi root of liberation. It’s as if a lion were tieáng ñôøi nhaø Ñöôøng (ngöôøi Chaân Ñònh, Thöôøng staggering around in every direction with no Sôn), ngaøi vöøa tröôùc taùc vöøa phieân dòch, ngaøi cuõng place to live. If you don’t understand, don’t ñöôïc trieàu ñình chæ ñònh giuùp ngaøi Huyeàn Trang let yourself forsake old Sakyamuni! Hey!”— phieân dòch kinh ñieån, nhöng khoâng hoaøn thaønh vì Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Thaáy, tình traïng söùc khoûe. nghe, hieåu bieát ñeàu laø nhôn sanh töû. Thaáy Hui-Ji Yang-Shan: Zen Master Hui-Ji Yang- nghe hieåu bieát chính laø goác giaûi thoaùt. Thí Shan—Hueä Tòch Thieàn Sö—Ngöôõng Sôn Hueä nhö sö töû nhaøo loän khoâng nhaát ñònh ñöùng ôû Tòch Thieàn Sö—See Yang-Shan-Hui-Chi. Nam Baéc Ñoâng Taây. Caû thaûy caùc ngöôi neáu laø chaúng bieát, ñaâu nhöõng coâ phuï oâng giaø Hui-Jue: Hueä Giaùc Lang Nha Thieàn Sö—Zen Thích Ca. master Lang-Ye-Hui-Jue—Quaûng Chieáu Hueä Giaùc Thieàn Sö—Zen master Kuang-Zhao-Hui- Hui-K’ai: Hueä Khaûi—Hueä Khai. Jue, came from Xi-Luo, was a disciple of Fan- (I) Hueä Khaûi (in the sixth century)—Hui-K’ai, a Yang. His father was a governor of Heng-Yang (a monk and author of many famous sastras, also city in southern Hunan Province) . His father died known as Chih-K’ai of the sixth century—there, and Kuang-Zhao, fulfilling his filial Hueä Khaûi, moät vò sö vaø taùc giaû cuûa nhieàu obligation, carried his father’s casket back to their luaän noåi tieáng, cuõng ñöôïc bieát qua teân Trí native home. After burying his father, he left Khaûi, soáng vaøo khoaûng theá kyû thöù saùu. home to become a monk at Yueh-Shan Temple—

(II) Hui-K’ai (1183-1260): Hueä Khai—Zen (1228), I had to look after a number of master Hueä Khai (1183-1260), according to student-monks who wished to be instructed in Transmission of the Lamp, was a disciple of Zen. So, I made use of the ancient masters’ Wan-Shou-Ch’ung-Kuan—Thieàn sö Hueä koans as a piece of brick which is used for Khai, theo Truyeàn Ñaêng Luïc, laø ñeä töû cuûa knocking at the gate. The students were thus Thieàn sö Vaïn Thoï Suøng Quaùn. disciplined each according to his ability.

The * When he understood the secrets of Zen by the notes gradually accumulated and finally came study of the word ‘Wu,’ he expressed himself to assume a book-form. There is no in the following verse—Khi sö thaáu hieåu systematic arrangement in the forty-eight nhöõng leõ bí aån cuûa Thieàn nhôø tham cöùu chöõ cases herein collected. The general name ‘Voâ,’ sö töï giaûi baøy baèng baøi thô sau ñaây: “Wu-Men-Kuan” has been given to them— From the blue sky, the sun glowing white, Theo Thieàn Luaän, Taäp II cuûa Thieàn sö D.T. a peal of thunder! Suzuki, Hueä Khai ñaõ ñeà taëng Voâ Moân Quan All living things on earth open their eyes cho Toáng Lyù Toâng ñeå cung chuùc nhaø vua vaøo widely, multiplicities endless uniformly dòp kyû nieäm boán naêm ñaêng vò cuûa vua (1229). bow their heads in respect; Trong baøi töïa, sö vieát: “Taát caû nhöõng lôøi daïy Lo and behold, Mt. Sumeru is off its base cuûa Phaät laáy Taâm laøm toâng, laáy khoâng cöûa dancing a three-stage platform (san-tai). laøm cöûa vaøo Ñaïo. Ñaõ laø khoâng cöûa, laøm sao Trôøi quang maây taïnh, saám daäy vang löøng vaøo ñöôïc? Haù khoâng nghe coå nhaân coù noùi: Moïi vaät treân ñaát, maét boãng môû böøng ‘Vaøo baèng cöûa khoâng phaûi laø ñoà quí, do Muoân hoàng nghìn tía cuoái ñaàu laøm leã duyeân maø coù roài thuûy chung cuõng thaønh Nuùi Tu Di cuõng nhaåy muùa vui möøng. hoaïi.’ Noùi nhö theá töïa hoà khoâng gioù maø soùng (Thanh thieân baïch nhaät nhaát thanh loâi daäy, da thòt toát maø noåi gheõ. Nhöõng ai tìm lyù Ñaïi ñòa quaàn sinh nhaõn hoaùt khai trong lôøi, chaúng khaùc naøo vaùc gaäy quô traêng, Vaïn töôïng sum la teà kheå thuû caùch giaøy gaõi ngöùa. Coù gì lieân quan ñeán söï Tu di boät khieáu vuõ tam ñaøi). thaät ñaâu? Muøa haï nieân hieäu Thieäu Ñònh thöù * Hui-K’ai dedicated his Wu-Men-Kuan (The nhaát (1228), toâi laøm thuû chuùng ôû Long Töôøng Gateless Frontier Pass) to the Emperor Li- vaø Ñoâng Gia, nhaân ñöôïc Taêng chuùng thænh Tsung in celebration of the fourth anniversary giaûng phaùp, beøn ñem coâng aùn cuûa coå nhaân (1229) of his coronation. In the preface, he laøm vieân gaïch doäng cöûa. Tuøy theo caên cô maø says: “In all the teaching of the Buddha the daãn daét ngöôøi tu hoïc. Sao luïc nhöõng lôøi bình most essential thing is to grasp the Mind. giaûi laïi, roài boãng döng thaønh taäp. Khoâng saép While there are so many entrances leading to ñaët thöù töï cuûa boán möôi taùm taéc ôû ñaây, goïi it, the most central one is without a gate. How chung laø Voâ Moân Quan. do you get them into this gateless entrance? Hui-K’o: Thieàn Sö Hueä Khaû—According to the Have you not heard this said by ancient Transmission of the Lamp, Hui-K’o (487-593), a worthy: ‘Things that come through a gate are strong-minded Confucian scholar, a liberated worthless, anything obtained by a relative minded, open-hearted kind of person. He means is bound for final destruction?’ Such thoroughly acquainted with Confucian and Taosit statements as these look very much like literature, but always dissatisfied with their stirring up waves when there is no wind, like teachings because they appeared to him not quite pricking a sore on the smooth skin. As to thorough-going. When he heard of Bodhidharma those who seek wisdom in the words, or who coming from India, he came to Bodhidharma and attempt to beat the moon with a stick , or who asked for instruction at Sha-Lin Temple, when scratch an itching over the shoe, what real

arrived to seek the dharma with Bodhidharma, but concern have they with the truth? While I was the master was always found sitting silently facing spending a summer at Lung-Hsiang of the wall. Hui-K'o wondered to himself: "History Eastern China in the first year of Sha-Ting gives examples of ancient truth-seekers, who

were willing for the sake of enlightenment to not make it a total annihilation." The Patriarch have the marrow extracted from their bones, their asked: "How do you testify your statement?" Hui- blood spilled to feed the hungry, to cover the K'o said: "For I know it always in a most muddy road with their hair, or to throw themselves intelligible manner, but to express it in words, that into the mouth of a hungry tiger. What am I? Am I is impossible." The Patriarch said: "That is the not also able to give myself up on the altar of mind-essence itself transmitted by all the truth?" On the ninth of December of the same Buddhas. Habour no doubts about it." Eventually year, to impress Bodhidharma, he stood still under Hui-K'o received the teaching directly "mind-to- the snow, then knelt down in the snow-covered mind." Subsequently, he inherited his robe and courtyard for many days. Bodhidharma then took alms-bowl to become the Second Patriarch of the pity on him and said: "You have been standing in Chinese Zen Sect (the successor of Bodhidharma). the snow for some time, and what is your wish?" After he left the master, he did not at once begin Hui-K'o replied: "I come to receive your his preaching, hiding himself among people of invaluable instruction; please open the gate of lower classes of society. He evidently shunned mercy and extend your hand of salvation to this being looked up as a high priest of great wisdom poor suffering mortal." Bodhidharma then said: and understanding. However, he did not neglect "The incomparable teaching of the Buddha can be quietly preaching the Law whenever he had an comprehended only after a long and hard occasion. He was simply quiet and unassuming, discipline and by enduring what is most difficult to refusing to show himself off. But one day when he endure and practising what is most difficult to was discoursing about the Law before a three- practise. Men of inferior virtue and wisdom who entrance gate of a temple, there was another are light-hearted and full of self-conceit are not sermon going on inside the temple by a resident able even to set their eyes on the truth of Monk, learned and honoured. The audience, Buddhism. All the labor of such men is sure to however, left the reverend lecturer inside and come to naught." Hui-K'o was deeply moved and gathered around the street-monk, probably clad in in order to show his sincerity in the desire to be rags and with no outward signs of ecclesiastical instructed in the teaching of all the Buddhas, he dignity. The high Monk got angry over the finally cut off his left arm in appeal to be received situation. He accused the beggar-monk to the as disciple. Until he seemd to be well prepared, authorities as promulgating a false doctrine, Bodhidharma call him in and asked: "What do you whereupon Hui-K'o was arrested and put to death. wish to learn?" Hui-K'o replied: "My mind is He did not specially plead innocent but always disturbed. I request your honor that I could composedly submitted, saying that he had be taught a way to pacify it." Bodhidharma then according to the law of karma an old debt to pay ordered: "Bring me your troubled mind and I will up. This took place in 593

A.D. and he was one calm it down for you.” Hui-K’o replied: “But hundred and seven years old when he was Honorable Master, I could not locate it.” killed—Theo Truyeàn Ñaêng Luïc, Hueä Khaû (487- Bodhidharma then said: “Don’t worry, disciple. I 593) laø moät nhaø nho nhieät taâm, moät maãu ngöôøi have appeased your mind for you already.” With taùnh tình phoùng khoaùng, roäng raõi, duø ñaõ quen vôùi that short encounter, Hui-K’o immediately saùch Nho Laõo, nhöng luoân luoân khoâng haøi loøng became enlightened. Hui-K’o tried so many times vôùi nhöõng thuyeát aáy vì ngaøi thaáy chuùng chöa ñöôïc to explain the reason of mind, but failed to realize thaáu ñaùo. Khi nghe tin Boà Ñeà Ñaït Ma töø AÁn sang, the truth itself. The Patriarch simple said: “No! ngaøi tìm ñeán gaëp Toå Boà Ñeà Ñaït Ma ôû Thieáu Laâm No! And never proposed to explain to his disciple Töû ñeå hoûi phaùp. Khi ñeán caàu ñaïo vôùi toå Ñaït Ma, what was the mind-essence in its thought-less nhöng thaày cöù ngoài im laëng quay maët vaøo vaùch. state. One day, Hui-K’o said: “I know now how to Hueä Khaû suy nghó: “Ngöôøi xöa caàu ñaïo ñeán phaûi keep myself away from all relationships.” The cheû xöông laáy tuûy, ñoå maùu nuoâi ngöôøi ñoùi, xoûa Patriarch queried: “You make it total annihilation, toùc phuû ñöôøng laày, hay ñeán caû gieo mình vaøo do you not?” Hui-K’o replied: “No, master, I do mieäng coïp ñoùi. Coøn ta laø keû naøo? Ta haù khoâng theå

hieán mình ñeå phuïng thôø chaùnh phaùp hay sao?” quan chuøa Khuoân Cöùu thì trong chuøa vò truï trì hoïc vaøo ngaøy moàng chín thaùng chaïp cuøng naêm, vì cao danh voïng laø phaùp sö Bieän Hoøa ñang giaûng muoán laøm cho toå coù aán töôïng saâu ñaäm, oâng ñaõ kinh Nieát Baøn. Boån ñaïo uøn uøn boû vò phaùp sö ñöùng ñöùng trong tuyeát laïnh, roài quyø goái trong saân phuû giaûng moät mình ñeå ra bu quanh oâng thaày ñang ñaày tuyeát trong nhieàu ngaøy. Baáy giôø Toå Boà Ñeà giaûng giöõa trôøi. Chaéc laø luùc aáy quaàn aùo cuûa sö beâ Ñaït Ma ñoäng loøng thöông xoùt beøn hoûi: “Nhaø boái laém, tuyeät khoâng coù gì toû ra sö thuoäc haøng ngöôi muoán gì maø ñöùng maõi trong tuyeát nhö theá?” giaùo phaåm. Phaùp sö thaáy vaäy noåi giaän, ñeán ñaàu Hueä Khaû ñaùp: “Toâi ñeán ñeå mong ñöôïc lôøi daïy voâ caùo vôùi quan treân veà oâng ñaïo aên maøy kia truyeàn giaù cuûa thaày; ngöôõng mong thaày môû cöûa töø bi taø giaùo. Do ñoù Hueä Khaû bò baét, vaø bò xöû giaûo. duoãi tay teá ñoä quaàn sanh ñau khoå naày.” Toå baûo: Ngaøi khoâng heà keâu oan, maø ngöôïc laïi cöù moät möïc “Giaùo lyù voâ thöôïng cuûa Phaät chæ coù theå hieåu khi bình thaûn thuaän theo, cho raèng ñuùng vôùi luaät nhaân ñaõ traûi qua moät thôøi gian daøi caàn khoå, nhaãn caùi quaû raèng sö coù moät moùn nôï cuõ caàn phaûi traû. Noäi khoù nhaãn, haønh caùi khoù haønh. Nhöõng ngöôøi trí vaø vuï xaõy ra trong naêm 593, sö thoï 107 tuoåi. ñöùc thaáp keùm maø loøng thì khinh maïn, ñaâu coù theå Hui-Kuan: Hueä Quaùn—One of Kumarajiva’s gheù maét troâng vaøo chaân thöøa cuûa ñaïo Phaät; chæ chief assistants in translation, died in 424 AD— luoáng coâng maø thoâi.” Hueä Khaû bò xuùc caûm saâu xa, Moät trong nhöõng phuï taù chính trong vieäc dòch kinh vaø cuoái cuøng ñeå chöùng toû taám loøng thaønh khaån cuûa ngaøi Cöu Ma La Thaäp, Hueä Quaùn maát naêm mong ñöôïc hoïc hoûi ñaïo lyù cuûa chö Phaät, ngaøi ñaõ 424 sau Taây Lòch. duøng dao chaët ñöùt caùnh tay traùi

cuûa mình daâng leân Hui-Kuo: Hueä Quaû—See Eight patriarchs of the Toå ñeå ñöôïc nhaän laøm ñeä töû. Sau khi ñöôïc Toå Boà True Word sect. Ñeà Ñaït Ma nhaän laøm ñeä töû. Toå nhaän xeùt: "Ñöøng Hui-Lang: Zen master Hui-Lang—Hueä Laõng ñi tìm caùi chaân lyù naày ôû keû khaùc." Sau khi ñöôïc Thieàn Sö—A Chinese Zen master, flourished in Toå nhaän laøm ñeä töû, Hueä Khaû hoûi Toå: "Taâm con the beginning of the ninth century, one of the most khoâng an, xin Hoøa Thöôïng daïy phaùp an taâm." Toå outstanding disciples of Zen master Shih-T'ou- nhìn thaúng baûo: "Ñem taâm ra ta an cho." Hueä Khaû His-T'ien. One day Hui Lang asked Shih-T'ou: xoay tìm laïi taâm mình, khoâng thaáy boùng daùng, "Who is the Buddha?" Shih-T'ou said: "You have beøn thöa vôùi Toå: "Con tìm taâm khoâng ñöôïc." Toå no Buddha nature." Hui-Lang asked: "How about baûo: "Ñöøng lo, ta ñaõ an taâm cho ngöôi roài." Qua these beings that go wriggling about?" Shih-T'ou ñoù Hueä Khaû lieàn ngoä. Hueä Khaû trình baøy ñuû caùch replied: "They rather have the Buddha-nature." hieåu cuûa oâng veà taùnh lyù cuûa taâm, nhöng laàn naøo Hui-Lang asked again: "How is that I am devoid Toå cuõng moät möïc baûo 'chaúng phaûi,' maø cuõng of it?" Shih-T'ou said: "Because you do not khoâng baûo noùi gì veà taâm theå voâ nieäm. Moät hoâm acknowledge it yourself." This is said to have Hueä Khaû noùi: "Ta ñaõ döùt heát chö duyeân roài." Toå awakened Hui-Lang to his own ignorance which hoûi: "Ngöôi khoâng bieán thaønh hö voâ ñoaïn dieät now illuminates—Thieàn sö Trung Hoa, soáng vaøo chöù?" Hueä Khaû ñaùp: "Chaúng thaønh ñoaïn dieät." Toå khoaûng ñaàu theá kyû thöù 9, moät trong nhöõng ñeä töû laïi hoûi: "Laáy gì laøm tin chaúng phaûi laø ñoaïn dieät?" noåi tieáng cuûa Thieàn Sö Thaïch Ñaàu Hy Thieân. Moät Hueä Khaû ñaùp: "Do caùi bieát töï nhieân vaäy, coøn noùi hoâm Hueä Laõng hoûi Thaïch Ñaàu: "Phaät laø ai?" thì chaúng ñöôïc." Toå noùi: "Ñoù laø choã bí quyeát taâm Thaïch Ñaàu noùi: "Nhaø ngöôi khoâng coù Phaät taùnh." truyeàn cuûa chö Phaät, ngöôi chôù ngôø gì heát." Cuoái Hueä Laõng laïi hoûi: "Caû loaøi maùy cöïa cuõng cuøng Hueä Khaû ñöôïc truyeàn y baùt laøm Nhò Toå khoâng?" Thaïch Ñaàu ñaùp: "Loaøi maùy cöïa coù Phaät Thieàn Toâng Trung Hoa keá nghieäp toå Boà Ñeà Ñaït taùnh." Hueä Laõng hoûi: "Hueä Laõng naøy sao khoâng Ma. Sau ngaøy töø giaû Toå caát böôùc du phöông, sö coù Phaät taùnh?" Thaïch Ñaàu noùi: "Vì ngöôi khoâng khoâng hoaèng hoùa ngay, maø taïm laùnh aån giöõa lôùp chòu mình coù." Do caâu noùi naày cuûa Thaïch Ñaàu haï löu cuøng khoå, khoâng ñeå loä chaân töôùng moät cao laøm thöùc tænh söï voâ trí cuûa Hueä Laõng, töø ñoù maø toû Taêng trang nghieâm trí hueä. Daàu vaäy, sö vaãn tuøy ngoä. duyeân hoùa ñoä. Sö luoân giöõ veû ñieàm ñaïm khieâm Hui-Leng-Chang-Shing: Zen master Hui-Leng- cung, chöù khoâng phoâ tröông ra beà ngoaøi. Ngaøy Chang-Shing—Hueä Laêng Tröôøng Khaùnh Thieàn kia, trong khi sö ñang noùi phaùp ngoaøi cöûa tam Sö—Zen master Hui-Leng was born in 854 in

Yan-Chou (now southwest of the modern city of Before, I wrongly searched amongst the Hai-Ning in Zhe-Jiang Province). He was a paths, disciple of Xue-Feng-Yi-Ts'un—Thieàn Sö Hueä But today I see, and it's like ice in fire." Laêng Tröôøng Khaùnh sanh naêm 854 taïi Dieâm Chaâu Sau khi Tröôøng Khaùnh trình keä leân Tuyeát (baây giôø laø taây nam thaønh phoá Haûi Ninh, tænh Phong, Tuyeát

Phong noùi vôùi Huyeàn Sa: “Keû Trieát Giang). Sö laø ñeä töû cuûa Thieàn Sö Nghóa Toàn naày ñaõ trieät ngoä.” Huyeàn Sa thöa: “Chöa Tuyeát Phong. ñöôïc, ñaây laø yù thöùc laøm ra, ñôïi khaùm phaù ra * One day when he rolled up a bamboo screen môùi tin chaéc.” Chieàu ñeán, chuùng Taêng vaøo and his eye fell upon the light of a lantern. At phaùp ñöôøng thöa hoûi. Tuyeát Phong noùi vôùi sö: that moment he woke up. The next day he “Ñaàu Ñaø Bò chöa chaáp nhaän oâng, thaät coù composed the following verse to attest to his chaùnh ngoä ôû tröôùc chuùng noùi ra xem.” Sö lieàn understanding: noùi baøi keä: “I was so far off, “Vaïn töôïng chi trung ñoäc loä thaân Then all the earth was revealed when I Duy nhôn töï khaúng naõi vi thaân rolled up a screen. Tích thôøi maäu höôùng ñoà trung mích If any asks me to explain our school, Kim nhaät khaùn nhö hoûa lyù baêng.” I’ll raise the whisk and slap his mouth.” (Chính trong vaïn töôïng hieän toaøn thaân Moät hoâm, sö cuoán reøm, maét sö nhìn vaøo aùnh Chæ ngöôøi töï nhaän môùi laø gaàn saùng cuûa ñeøn loàng, boãng nhieân ñaïi ngoä. Hoâm Thuôû xöa laàm nhaém ngoaøi ñöôøng sau sö beøn laøm baøi tuïng: kieám “Ñaïi sai daõ ñaïi sai Ngaøy nay xem laïi baêng trong loø). Quyeän khôûi lieâm lai kieán thieân haï * Xue-Feng then looked at Hsuan-Sha and said: Höõu nhôn vaán ngaõ thò haø toâng? “I don’t accept this. It still could be composed Nieâm khôûi phaát töû phaùch khaåu ñaø.” with conscious understanding.” Chang-Shing (Raát sai cuõng raát sai then asked Xue-Feng: “Please, Master, Vöøa cuoán reøm leân thaáy thieân haï. demonstrate what has been passed down by Coù ngöôøi hoûi ta laø tu toâng gì maø chöùng ñaéc? all the Patriarchs.” Xue-Feng remained silent. Ta seõ caàm caây phaát töû leân nhaèm mieäng Chang-Shing then bowed and walked out of ñaùnh). the hall. Xue-Feng smiled. When Chang- * After Chang-Shing presented this verse to his Shing went into Xue-Feng-s quarters for an teacher Xue-Feng. Xue-Feng presented it to interview. Xue-Feng asked him: “What is it?” the senior monk Hsuan-Sha and said: “This Chang-Shing said: “The weather is clear. It’s disciple has penetrated the Way.” Hsuan-Sha a good day for Pu-Qing.” Hsuan-Sha said: said: “I don’t approve. This verse could have “Your answer is not apart from the great been composed with mundane conscious mystery.” An thus Chang-Shing’s understanding. We have to test him further enlightenment was confirmed—Tuyeát Phong before we can confirm him.” That evening, nhìn Huyeàn Sa noùi: “Khoâng theå laø yù thöùc laøm when the monks assembled for a question- ra.” Sö hoûi Tuyeát Phong: “Moät ñöôøng töø tröôùc and-answer session, Xue-Feng said to Chang- chö Thaùnh truyeàn trao thænh thaày chæ daïy?” Shing: “Ascetic Bei (Hsuan-Sha) doesn’t Tuyeát Phong laëng thinh. Sö leã baùi roài lui ra. approve your understanding. If you have been Tuyeát Phong mæm cöôøi. Sö vaøo phöông tröôïng genuinely enlightened, please present your tham vaán Tuyeát Phong. Tuyeát Phong hoûi: “Laø understanding now to the assembly.” Chang- caùi gì?” Sö thöa: “Ngaøy nay thôøi trong phôi Shing then recited another verse, saying: baép laø toát.” Huyeàn Sa noùi: “Caâu traû lôøi cuûa “Amidst the myriad realms the solitary oâng khoâng rôøi ñaïi maät.” Töø ñoù söï giaùc ngoä body is revealed. cuûa sö ñöôïc xaùc quyeát. Only persons self-allowing are intimate * Chang-Shing remained with Xue-Feng for with it. twenty-nine years, becoming his Dharma

heir. In 906, he accepted to come to live at death words, can they also give people life?" Zhao-Shing Temple, where he remained for Yun-Feng then turned to leave, but Huang- more than fifteen years. He passed away in Long pulled him back, saying: "If that's so, 932—Sö trôû thaønh Phaùp Töû vaø löu laïi Tuyeát then what teacher now lives up to your Phong 29 naêm. Ñeán naêm 906, sö nhaän lôøi ñeán meaning?" Yun-Feng said: "Shi-Shuang- truï trì chuøa Chieâu Khaùnh, vaø löu laïi ñaây hôn Ch'u-Yuan's methods are known everywhere möôøi laêm naêm. Sö thò tòch naêm 932. and all the disciples can see that he's Hui Lin Master: Sö Hueä Laâm—Hui-Lin, a unsurpassed. Huang-Lung thought to himself , disciple of the Indian monk Amogha (Baát Khoâng). Master Yueh is a student of Da-Yu, but he's He made the dictionary of sounds and meanings sending me to see Shi-Shuang. How can this of Buddhist words and phrases, based upon the be?"—Nhôn dòp sö vaø Vaên Duyeät cuøng ñi works of Hsuan-Ying, Hui-Yuan, K'uei-Chi, and Taây Sôn, ban ñeâm nghæ laïi, hai ngöôøi ñaøm Yun-Kung, in 100 books. He began the work in ñaïo. Vaên Duyeät noùi: "Thieàn Sö Hoaøi Tröøng 788 AD and ended it in 810 AD. He is also called tuy laø con chaùu Vaân Moân, nhöng phaùp ñaïo the Great Treasure of sounds and meanings— coøn khaùc xa Vaân Moân." Sö hoûi: "Khaùc ôû choã Thích Hueä Laâm chuøa Taây Minh ñôøi nhaø Ñöôøng, naøo?" Vaên Duyeät ñaùp: "Vaân Moân nhö ñôn sa ñeä töû cuûa moät nhaø sö AÁn Ñoä laø ngaøi Baát Khoâng. ñaõ chín phen luyeän, ñeå vaøo saét lieàn bieán OÂng tröôùc taùc boä Töï Ñieån Phaät Giaùo Hueä Laâm thaønh vaøng; Hoaøi Tröøng nhö ñöôïc Hoàng Ngaân AÂm Nghóa (100 quyeån), döïa vaøo nhöõng tröôùc taùc nhìn thaáy ñeïp maét, maø ñeå vaøo loø lieàn chaûy." cuûa caùc ngaøi Huyeàn Öng, Hueä Uyeån, Khuy Kyø, Sö noåi giaän caàm chieác goái neùm Vaên Duyeät. vaø Vaân Coâng. OÂng baét ñaàu coâng trình vaøo naêm Saùng ra Vaên Duyeät xin loãi laïi noùi: "Chí khí 788 vaø hoaøn thaønh vaøo naêm 810 sau Taây Lòch. Vaân Moân nhö vua, cam chòu töû ngöõ sao?" OÂng coøn ñöôïc ngöôøi ñôøi goïi laø Ñaïi Taïng AÂm Hoaøi Tröøng coù phaùp daïy ngöôøi laø töû ngöõ. Töû Nghóa Ñaïi Sö. ngöõ maø hay laøm ngöôøi soáng ñöôïc sao?" Noùi Hui-Nan-Huang-Lung: Hueä Nam Hoaøng Long xong, Vaên Duyeät lieàn boû ñi. Sö keùo laïi noùi: Thieàn Sö—Zen master Hui-Nan-Huang-Lung— "Neáu vaäy thì ai coù theå hôïp yù thaày?" Vaên Zen master Hui-Nan-Huang-Lung was born in Duyeät baûo: "Thaïch Söông Sôû Vieân thuû ñoaïn 1002 in Hsin-Chou, was a disciple of Shi-Shuang- vöôït caû moïi nôi, thaày muoán yeát kieán thì Ch'u-Yuan—Thieàn sö Hueä Nam Hoaøng Long khoâng neân chaäm treã." Sö thaàm nghó: "Ñaây laø sanh naêm 1002 taïi Tín Chaâu, ñeä töû cuûa Thieàn Sö vieäc lôùn cuûa ngöôøi haønh khaát vaäy, Vaên Duyeät Thaïch Söông Sôû Vieân. laø ñoà ñeä Nham Thuùy, maø daïy ta ñeán yeát kieán * Huang-Long was traveling with Zen master Thaïch Söông thì coù lieân heä ñeán oâng ñaâu?" Wen-Yueh. One night they were talking * Huang-Lung then went to seek out Shi- about Yun-Men's Dharma and Yun-Feng Shuang. While on the way he heard that Shi- said: "Although Huai-Cheng came after Yun- Shuang was not taking students, so he went Men, his Dharma is different." Huang-Long instead to Mount Heng, where he visited the asked: "What's different about it?"Yun-Feng teacher Fu-Yan Xian. Fu-Yan gave Huang- said: "Yun-Men's Dharma is like making Lung the job of temple secretary.

Shortly cinnabar with nine turns of the grinder, or thereafter Fu-Yan died, and the governor touching iron and turning it to gold. But Huai- appointed Shi-Shuang to replace him. When Cheng's medicine is old hat to the disciples, Shi-Shuang arrived, he disparaged everything and if you stick it in the forge it melts away." at the temple, ridiculing everything he saw as Huang-Long grew angry and threw a cushion wrong. Huang-Lung was deeply disappointed at Yun-Feng. The next day Yun-Feng with Shi-Shuang's manner. When Huang- apologized and said: "Yun-Men's bearing is Lung visited Shi-Shuang in his abbot's room, like that of a king. Are you willing to die Shi-Shuang said: "Huai-Cheng studied Yun- beneath his words? Huai-Cheng also imparts Men' Zen, so he must surpass Yun-Men's a Dharma to people. Death words. But these teaching. When Yun-Men spared T'ong-Shan

Shou-Chu three blows with staff, did T'ong- toái doát troâng ñaïo maø chöa thaáy, giôø tham Shan suffer the blows or not?" Huang-Lung thieàn khi hoâm, nghe thaày daïy nhö ngöôøi ñi laïc said: "He suffered the blows." Shi-Shuang ñöôøng ñöôïc xe chæ nam. Cuùi xin Hoøa Thöôïng said fiercely: "From morning till night the ñaïi töø boá thí phaùp khieán cho con döùt heát nghi magpies ry and the crows caw, all of them in ngôø." Töø Minh cöôøi baûo: "Thô kyù ñaõ laõnh ñoà response to the blows they've suffered." Shi- chuùng vaø du phöông noåi tieáng khaép tuøng laâm, Shuang then sat in a cross-legged position, neáu coøn coù nghi ngôø chaúng caàn khoå caàu nhö and Huang-Lung lit incense and blowed to vaäy, haõy ngoài maø thöông löôïng." Töø Minh him. Shi-Shuang later asked: "Zhao-Chou sai: lieàn goïi thò giaû ñem gheá môøi sö ngoài. Sö vaãn 'The old lady of Mount T'ai, I'll go check her töø choái vaø thaønh khaån tha thieát caàu chæ daïy. out for you.' But where was the place he Töø Minh baûo: "Thô kyù hoïc thieàn Vaân Moân aét checked her out?" Huang-Lung sweated khoâng ñöôïc yeáu chæ aáy. Nhö noùi: "Tha Ñoäng profusely but he couldn't answer—Sö lieàn Sôn ba gaäy." Ñoäng Sôn khi aáy neân ñaùnh hay söûa soaïn khaên goùi saùng hoâm sau leân ñöôøng. chaúng neân ñaùnh?" Sö thöa: "Neân ñaùnh." Töø Ñi ñeán nöûa ñöôøng, sö nghe Töø Minh moãi vieäc Minh nghieâm nghò baûo: "Nghe tieáng ba gaäy ñeàu löøa ñaûo thieàn sinh, lieàn thoái chí khoâng ñi. lieàn cho laø neân aên gaäy, vaäy oâng töø saùng ñeán Sö ôû taïi laøng Bình nhieàu ngaøy. Keá, sö leân chieàu nghe chim keâu troáng ñaùnh, tieáng Hoaønh Nhaïc ñeán chuøa Phöôùc Nghieâm yeát chuoâng tieáng baûng, cuõng neân aên ba gaäy. AÊn kieán Thieàn sö Hieàn, Thieàn sö Hieàn cöû sö laøm gaäy ñeán luùc naøo môùi thoâi." Sö chæ nhìn söûng thô kyù. Chôït Thieàn sö Hieàn tòch, Quaän thuù maø thoâi. Töø Minh baûo: "Toâi luùc ñaàu nghi môøi Töø Minh ñeán truï trì. Ñöôïc tin naày, sö raát khoâng theå laøm thaày oâng. Giôø ñaây ñaõ ñuû tö hoan hyû coù cô hoäi ñeå nghieäm xeùt lôøi Vaên caùch laøm thaày oâng. OÂng haõy leã baùi ñi. Sö leã Duyeät noùi. Töø Minh ñeán, sö troâng thaáy thaân baùi xong, ñöùng daäy. Töø Minh nhaéc lôøi tröôùc: taâm ñeàu cung kính. Nghe Töø Minh luaän noùi "Neáu oâng bieát ñöôïc yù chæ Vaân Moân thì, Trieäu phaàn nhieàu cheâ caùc nôi moãi ñeàu thuoäc taø giaûi. Chaâu thöôøng noùi: 'Baø giaø ôû Ñaøi Sôn bò ta Chính choã Sö ñöôïc maät chæ nôi Phaàn Ñaøm khaùm phaù,' thöû chæ ra choã khaùm phaù xem?" cuõng bò baùc boû. Sö nhôù laïi lôøi noùi cuûa Vaên Sö maët noùng höïc, moà

hoâi xuaát haïn, khoâng Duyeät luùc bình nhaät raát ñuùng. Sö lieàn thay ñoåi bieát ñaùp theá naøo. quan nieäm noùi: “Ñaïi tröôïng phu trong thaâm * The next day, Huang-Lung went to Shi- taâm cöù nghi ngaïi hoaøi sao?” Shuang’s room again. Shishuang berated him * When Huang-Lung visited Shi-Shuang in his unceasingly. Huang-Long said: “Is cursing a abbot’s room, Shi-Shuang said, “Huai-Cheng compassionate way of carrying out the sutdied Yun-Men’s Zen, so he must surpass teaching?” Shi-Shuang yelled: “Try cursing Yun-Men’s teaching. When Yun-Men spared and see!” At these words Huang-Lung Dong-Shan Shou-Chou three blows with the experienced a great awakening. He the wrote staff, did Dong-Shan suffer the blows or not?” the following verse: Huang-Lung said, “He suffered the blows.” “The eminent adept Zhao-Chou Shi-Shuang said piercely, “From morning till Had his reasons for checking out the old night the magpies cry and the crows caw, all lady. of them in response to the blows they’ve Now the four seas are like a mirror, suffered.” Shi-Shuang then sat in a cross- And a pilgrim no longer hates the road.” legged position, and Huang-Lung lit incense Hoâm sau sö laïi vaøo thaát, bò Töø Minh maéng and bowed him. Shi-Shuang later asked, chöûi. Sö hoå theïn, nhìn nhöõng ngöôøi hai beân “Zhao-Chou said, ‘The old lady of Mount noùi: “Chính vì chöa hieåu caâu quyeát nghi, Tai—I’ll go check her out for you.’ But where maéng chöûi ñaâu phaûi qui cuû töø bi thí phaùp!” Töø was the placehe checked her out?” Huang- Minh cöôøi noùi: “Ñoù laø maéng chöûi sao?” Ngay Lung sweated profusely but couln’t answer— caâu noùi aáy, sö ñaïi ngoä. Laøm bøi tuïng: Sö lieàn vaøo thaát Töø Minh, thöa: “Hueä Nam do “Kieät xuaát tuøng laâm thò Trieäu Chaâu

Laõo baø khaùm söù moät lai do for dust to cling to ? After hearing of the two sets Nhö kim töù haûi thanh nhö caûnh of verses from both Shen-Hsiu and Hui-Neng, Haønh nhôn maïc dæ loä vi thuø.” Heng-Jen recognized in Hui-Neng’s lines a level (Gioûi vöôït tuøng laâm laø Trieäu Chaâu of experience far deeper than that of Shen-hsiu Laõo baø nôi khaùm khoâng moái manh and decided to make Hui-Neng his successor; Hieän nay boán bieån nhö göông saùng however, fearing Shen-Hsiu’s jealousy, he sent Boä haønh thoâi chôù gheùt con ñöôøng). for Hui-Neng secretly in the middle of the night * He passed away in 1069—Sö thò tòch naêm and gave him robe and bowl as a sign of 1069. confirmation as the sixth patriarch of Chinese Hui-Neng: Hueä Naêng—The sixth patriarch of Ch’an. Heng-Jen urged Hui-Neng to go go hiding Zen (Ch’an) in China. He was one of the most in the south. So Hui-Neng became an official important Zen masters who had brought new Dharma successor of the fifth patriarch Hung-Jen. qualities to the Zen in China which were totally After 15 years of hiding, he went to Fa-hsin independent with that of India. He is the author of monastery (at the time he was still not even the only Chinese work (The Sutra Spoken from ordained as a monk) in Kuang Chou, where his the High Seat of the Dharma Treasure) that later famous dialogue with the monks who were was attributed the status of a sutra. According to arguing whether it was the banner or the wind in this sutra, Hui-Neng came from a poor family, had motion, took place. When Ying-Tsung, the hardly any form of education, he had to do as a dharma master of the monastery, heard about this,

woodcuter to support his old mother. One day he he said to Hui-Neng, “You are surely no ordinary passed by a village and heard someone in the man. Long ago I heard that the dharma successor house he had just sold firewood reciting the of Heng-Jen robe of Huang Mei had come to the Diamond Sutra. Hearing the sentence, “Let your south. Isn’t that you ?” The Hui-Neng let it be mind flow freely without dwelling (or fixating) on known that he was the dharma successor of Heng- anything,” he had an enlightenment experience. Jen and the holder of the patriarchate. Master After learning that the man was a lay follower of Ying-Tsung had Hui-Neng’s head shaved, Master Hung-Jen, Hui-Neng decided to go to ordained him as a monk, and requested Hui neng Mount Huang-Mei to learn dharma with the to be his teacher. Hui-Neng began his work as a master. After the first meeting, Heng-Jen Ch’an master, first in Fa-Hsin monastery, then in immediately recognized his potential, but did not Pao-Lin near Ts’ao-Ch’i. Hue Neng and his Ch’an accept him as a disciple right away. He had Hui- followers began the golden age of Ch’an and they Neng begin as a kitchen helper. When it was time strongly rejected method of mere book learning. for transmitting the patriarchate to a successor, he After the passing away of the fifth patriarch Hung- requested the monks of the monastery to express Jen, the succession was challenged by Shen-Hsiu, their experience of Zen in a poem and to submit who considered himself as the dharma-successor verses so he could determine who was the best og Hung-Jen, and founder of the “Northern suited to be his dharma-successor. Only Shen– School,” which stressed on a “gradual Hsiu, the most intellectually brilliant of his awakening.” While in the South, Hui-Neng was students and the head monk, highly esteemed by considered to be the real dharma successor of all the monks, wrote a poem comparing the human Hung-Jen, and the founder of the “Southern body with the bodhi-tree and the mind with a School,” which emphasized on “sudden stand holding a mirror that must be continuously awakening.” Soon later the Northern School died cleaned to keep it free from dust. Hui-Neng was out within a few generations, but the Southern working in the kitchen at the time he heard people School continued to be the dominant tradition, and talking about this poem, he asked a visitor to write contemporary Zen lineages from China, Japan, his answer as follow: Fundamentally bodhi is no Korea and Vietnam, etc..., trace themselves back tree, Nor is a clear mirror a stand, Since to Hui-Neng. After his death, the institution of the everything is primordially empty, What is there patriarchate came to an end, since he did not

name any dharma-successor—Hueä Naêng, toå thöù tranh luaän veà phöôùn ñoäng hay gioù ñoäng. Sau khi saùu cuûa doøng thieàn Trung Quoác, moät thieàn sö bieát ñöôïc söï vieäc, thì phaùp sö Ying-Tsung ñaõ noùi quan troïng ñaõ mang laïi cho doøng thieàn Trung vôùi Hueä Naêng raèng: “Hôõi ngöôøi anh em theá tuïc Quoác moät saéc thaùi ñaëc bieät, ñoäc laäp vôùi doøng kia, chaéc chaén ngöôøi khoâng phaûi laø moät keû bình thieàn AÁn ñoä. Ngaøi laø taùc giaû cuûa quyeån Phaùp baûo thöôøng. Töø laâu ta ñaõ nghe noùi taám caø sa Hoaøng Ñaøn maø veà sau naày ngöôøi ta xeáp noù vaøo haøng moät Mai ñaõ bay veà phöông Nam. Coù phaûi laø ngöôøi trong nhöõng kinh ñieån lôùn cuûa Phaät giaùo Trung khoâng?” Sau ñoù Hueä Naêng cho bieát

chính oâng laø Hoa. Döïa vaøo quyeån saùch naày thì Ngaøi xuaát thaân ngöôøi keá vò nguõ toå Hoaèng Nhaãn. Thaày Ying Tsung töø gia ñình ngheøo, khoâng ñöôïc hoïc haønh chi caû, lieàn thí phaùt cho Hueä Naêng vaø phong chöùc Ngaøi ngaøi phaûi ngaøy ngaøy vaøo röøng kieám cuûi nuoâi meï laøm thaày cuûa mình. Sau ñoù Luïc toå baét ñaàu ôû tu giaø. Moät hoâm Ngaøi ñi ngang moät xoùm nhaø nghe vieän Phaùp Taâm, roài Baûo Laâm ôû Taøo Kheâ. Hueä moät ngöôøi ñoïc kinh Kim Cang, ñeán caâu "Öng voâ Naêng vaø Thieàn phaùi cuûa ngaøi chuû tröông ñoán ngoä, sôû truï nhi sanh kyø taâm," Ngaøi boãng Ñaïi ngoä. Ngaøi baùc boû trieät ñeå vieäc chæ hoïc hieåu kinh ñieån moät bieát ngöôøi coù kinh Kim Cang kia laø ñeä töû taïi gia caùch saùch vôû. Doøng thieàn naày vaãn coøn toàn taïi cho cuûa Ñaïi sö Hoaèng Nhaãn, neân Ngaøi quyeát chí tìm ñeán hoâm nay. Trong khi ôû phöông Baéc thì Thaàn ñeán nuùi Hoaøng Mai thoï giaùo. Tuy Hoaèng Nhaãn Tuù vaãn tieáp tuïc thaùch thöùc veà ngoâi vò toå, vaø töï coi nhaän ra ngay phaåm chaát cuûa Hueä Naêng, nhöng mình laø ngöôøi saùng laäp ra doøng Thieàn "Baéc Hoaèng Nhaãn khoâng nhaän Hueä Naêng laøm ñeä töû Toâng," laø doøng thieàn nhaán maïnh veà "tieäm ngoä." lieàn, maø vaãn ñeå Ngaøi laøm phuï beáp. Ñeán khi Trong khi ngöôøi ta vaãn xem Hueä Naêng laø Luïc Toå, Hoaèng Nhaãn thaáy raèng ñaõ ñeán luùc truyeàn trao toå vaø cuõng laø ngöôøi saùng laäp ra doøng thieàn "Nam vò, ngaøi môùi truyeàn cho chuùng laøm keä noùi veà kieán Toâng," töùc doøng thieàn "ñoán ngoä." Chaúng bao laâu giaûi thieàn cuûa mình roài trình leân cho Ngaøi quyeát sau ñoù thì doøng thieàn "Baéc Toâng" taøn luïi, nhöng ñònh xem coi ai laø ngöôøi thích hôïp nhaát trong vò trí doøng thieàn "Nam Toâng" trôû thaønh doøng thieàn coù ngöôøi keá vò toå. Chæ coù Thaàn Tuù, moân ñoà xuaát saéc öu theá, maø maõi ñeán hoâm nay raát nhieàu doøng thieàn nhaát veà trí tueä, laø giaùo thoï trong chuùng, cuõng laø töø Trung Quoác, Nhaät Baûn, Ñaïi Haøn vaø Vieät Nam, ngöôøi ñöôïc ñoà chuùng troïng voïng vaø tin töôûng veà vaân vaân ñeàu cho raèng mình baét nguoàn töø doøng khaû naêng keá vò, soaïn moät khoå thô trong ñoù oâng so thieàn naøy. Sau khi Hueä Naêng vieân tòch, chöùc vò toå saùnh thaân ngöôøi nhö caây Boà ñeà vaø taâm vôùi moät cuõng chaám döùt, vì Ngaøi khoâng chæ ñònh ngöôøi naøo taám göông saùng ñaët treân giaù, phaûi ñöôïc lau chuøi keá vò. buïi baëm thöôøng xuyeân (thaân thò boà ñeà thoï, Taâm Hui-Qing-Ba-Jiao: Hueä Thanh Ba Tieâu Thieàn nhö minh kính ñaøi, Thôøi thôøi thöôøng phaât thöùc, Sö—Zen master Hui-Qing-Ba-Jiao—Zen master Vaät xöû nhaï traàn ai). Khi aáy Hueä Naêng trong nhaø Hui-Qing-Ba-Jiao came from Korea, was a beáp nghe noùi tôùi baøi thô, ngaøi lieàn nhôø moät cö só disciple of Kuang-Yong-Nan-T'a—Thieàn Sö Hueä vieáng chuøa vieát baøi hoïa laïi raèng: Boà ñeà boån voâ Thanh, goác ngöôøi Ñaïi Haøn, laø ñeä töû cuûa Thieàn Sö thoï, Minh caûnh dieäc phi ñaøi, Boån lai voâ nhaát vaät, Quang Duõng Nam Thaùp. Haø xöù nhaï traàn ai. Sau khi nghe hai baøi keä treân * Zen master Hui-Qing-Ba-Jiao entered hall cuûa Thaàn Tuù vaø Hueä Naêng thì Nguõ toå Hoaèng and held up his staff and said to the monks: Nhaãn nhaän ra ngay nhöõng caâu thô cuûa Hueä Naêng "If you have a staff, I give you a staff. If you coù kieán giaûi thieàn saâu saéc hôn cuûa Thaàn Tuù vaø don't have a staff, then I take it away from quyeát ñònh Hueä Naêng laøm ngöôøi keá vò toå,

nhöng e you.” Then, using his staff for support, he got sôï Thaàn Tuù ganh gheùt neân ñang ñeâm Ngaøi ñaõ trau down and left the hall—Sö thöôïng ñöôøng caàm truyeàn y baùt cho Hueä Naêng laøm Luïc Toå. Nguõ toå gaäy ñöa leân baûo chuùng: “Caùc oâng coù caây gaäy Hoaèng Nhaãn ñaõ thuùc duïc Hueä Naêng xuoâi Nam thì ta cho caùc oâng caây gaäy, caùc oâng khoâng coù laùnh naïn vaø Hueä Naêng ñaõ vaâng lôøi thaày laãn traùnh. caây gaäy thì ta cöôùp caây gaäy caùc oâng.” Sö Nhö vaäy Hueä Naêng trôû thaønh phaùp töû chính thöùc choáng gaäy ñöùng, roài böôùc xuoáng toøa. cuûa Nguõ Toå Hoaèng Nhaãn. Möôøi laêm naêm sau, khi * A monk asked Hui-Qing: “What is banana oâng vaãn chöa bao giôø ñöôïc phong laøm sö, ñeán tu juice?” (Ba-Jiao translates as ‘banana’). Ba- vieän Phaùp Taâm ôû Quaûng Chaâu, nôi dieãn ra cuoäc Jiao said: “Winter warm, summer cool.” A

monk asked: “What is the blown feather Thieân Thai (neáu tính töø ngaøi Long Thoï). Hueä Tö sword?” Hui-Qing-Ba-Jiao said: “Come ñöôïc thaày laø Hueä Vaên daïy doã taän tình. Khi oâng forward three steps.” The monk said: “What mang beänh, oâng nhaän raèng beänh phaùt khôûi töø taïo for?” Hui-Qing-Ba-Jiao said: “Go back three taùc, roài thì taïo taùc phaùt khôûi töø taâm vaø khoâng coù steps.”—Coù vò Taêng hoûi: “Theá naøo laø nöôùc thöïc taïi khaùch quan. Neáu theo daáu ñeán coäi nguoàn Ba Tieâu (caây chuoái)?” Sö ñaùp: “Muøa ñoâng cuûa noù trong taâm, ta khoâng theå naém giöõ taïo taùc aám muøa haï maùt.” Taêng hoûi: “Theá naøo laø kieám ñöôïc, vaø thaân cuûa chuùng ta nhö boùng maây coù ñaëc thoåi loâng (kieám beùn thoåi sôïi loâng qua lieàn tính rieâng bieät nhöng khoâng coù thöïc taïi tính. Nhaän ñöùt)?” Sö tieán ba böôùc. Theá naøo laø Hoøa thöùc nhö theá, oâng lieàn ñaït ñöôïc thanh tònh trong Thöôïng moät caâu vì ngöôøi? Sö ñaùp: “Chæ e Xaø taâm. Naêm 544 oâng aån cö treân nuùi Ñaïi Toâ ôû Quaûng Leâ chaúng hoûi.” Chaâu, nôi ñaây oâng giaûng daïy haøng traêm ñoà ñeä. * A monk asked: “Isn’t it that when a thief Hui-Wen: Hueä Vaên—The founder of the T’ien- comes you must beat him, when a guest T’ai School in China is Hui-Wen (550-577) who comes you must greet him? So what do you seems to have been a great scholar and a leader do when a thief and guest both arrive?” Hui- of many hundreds of students. When he Qing-Ba-Jiao said: “In the room there are a discovered a verse on the Middel Path in the pair of worn-out grass sandals.""The monk Madhyamika Sastra and an annotation concerning said: “If the sandals are worn-out, do they the word ‘insight’ in the Mahaprajnaparamita have any use or not?" Hui-Qing-Ba-Jiao said: Sastra both by Nagarjuna, he at once awoke to the “If you use them, then wherever you go, truth. The verse runs as follows: before you unlucky, behind you “What is produced by causes, misfortune.”—Coù vò Taêng hoûi: “Giaëc ñeán caàn That, I say, is identical with Void. ñaùnh, khaùch ñeán caàn xem, chôït gaëp khaùch It is also identical with mere name. giaëc ñoàng thôøi ñeán thì laøm sao?”Sö baûo: It is again the purport of the Middle Path.” “Trong thaát coù moät ñoâi giaøy coû raùch.” Vò This would make the causal origination (Pratitya- Taêng noùi: “Chæ nhö ñoâi giaøy coû raùch laïi kham samutpada) a synonym of ‘Void’ (Sunyata) and thoï duïng chaêng?” Sö noùi: “OÂng neáu ñem ñi, the temporary name of the Middel Path. The triple tröôùc hung sau chaúng kieát.” truth of the T’ien-T’ai School originates here.

* A monk asked: “Without asking about Hui-Wen further found in the principles or points of discussion, I invite the Mahaprajnaparamita a sentence concerning the master to point directly at the original face.” knowledge of the species of the path of teaching, Hui-Qing-Ba-Jiao sat upright, silently—Coù vò the knowledge of all that exists, and the Taêng hoûi: “Chaúng hoûi hai ñaàu ba coå, thænh knowledge of the species of all that exists. By the thaày chæ thaúng baûn lai dieän muïc.” Sö ngoài knowledge of the species of the path, the thaúng laëng thinh. knowledge of all that exists is obtained. By this, Hui-Ssu: Hueä Tö—Hui-Ssu (514-577), the third the knowledge of the species of all that exists is patriarch of the T’ien-T’ai school (if counted from attained. By this last, the residue of human desire Nagarjuna). Hui-Ssu received careful training is cut off. In annotating the above passage, from his teacher, Hui-Wen. When he became ill, Nagarjuna says: “All the aspects of knowledge he realized that ilness originates from action now in question are obtained at the same time. which, in turn, originates from the mind and has But in order to promote the understanding of the no objective reality. If we trace to its source in the perfection of wisdom (parjnaparamita), they are mind, action cannot be seized and our body is like propounded distinctly one after another.” Reading the shadow of cloud which has specific character this annotation, Hui-Wen at once understood the but no reality. He thus acquired purity of his mind. meaning. The knowledge of the species of the In 554, he returned to Mount Tasu in Kuang- path is the knowledge of the path or teaching that Chou, where he taught many hundred pupils— illumines the world of distinction and mere name. Toân giaû Nam Nhaïc Hueä Tö, vò toå thöù ba cuûa toâng The knowledge of all that exists is that of non-

existence (sunyata) and reveals the world of non- dung soi saùng trung ñaïo khoâng nghieâng veà höõu distinction and equality, while the knowledge of hay voâ, sai bieät hay voâ sai bieät. Theá laø chöùng ngoä the species of all that exists is the knowledge of ba trí tueä cuûa toâng phaùi naày ñöôïc ñaït ñeán. the middle view that illumines the Middle Path Hui-Yuan (334-416): Zendo (jap)—Hueä Vieãn— which inclines neither to existence nor to non- The Great Master Hui-Yuan, the first Patriarch of existence and neither to distinction nor to non- Chinese Pureland Buddhism, his family’s name distinction. Thus the threefold knowledge of this Coå, originated in the Laâu Phieàn village, Nhaïn school is obtained: Hueä Vaên ñöôïc xem laø Thuûy Moân district, Shan-Tsi province. He was born Toå cuûa toâng Thieân Thai ôû Trung Quoác, oâng töøng while Emperor Wu-Ti of the Chin Dynasty. This laø moät hoïc giaû vó ñaïi vaø laø moät laõnh tuï cuûa haøng period in Chinese history is often referred as traêm hoïc chuùng. Khi oâng khaùm phaù ra moät baøi “Five barbarians.” Despite the country being in a tuïng keä veà Trung Ñaïo trong Trung Quaùn Luaän vaø state of chaos, the ideas and teachings left behind moät lôøi bình chuù lieân quan ñeán chöõ ‘trí’ trong Ñaïi by previous sages had been around for a long Trí Ñoä Luaän cuûa Ngaøi Long Thoï, oâng lieàn giaùc time. Therefore, from childhood, the Great Master ngoä. Baøi keä aáy nhö sau: was immersed in a life of virtues and ethics. At Chuùng duyeân sôû sinh phaùp the age of thirteen, his parents sent him to school. Ngaõ thuyeát töùc thò

khoâng Soon after, he completely mastered subject Dieäc vi thò giaû danh matters in Confucianism, Taoism, Chuang-Tzu, as Dieäc thò Trung Ñaïo nghóa. well as Legalism. When he was twenty-one years (Nhöõng gì khôûi leân do caùc duyeân old, he felt his knowledge did not provide answers Ta goïi chuùng töùc thò khoâng to the matter of life and death and the cycle of Vaø cuõng laø giaû danh rebirths which he often thought and pondered. Laïi cuõng laø yù nghóa cuûa Trung Ñaïo). Therefore, he and some other Taoist cultivators Ñieàu naày seõ khieán cho duyeân khôûi ñoàng nghóa vôùi considered traveling abroad to learn from Khoâng vaø laø moät danh goïi taïm thôøi cuûa Trung different spiritual teachers. However, during that Ñaïo Tam Ñeá (ba chaân lyù) cuûa Thieân Thai toâng time, the "Thaïch Hoà" Rebellion had begun; thus, (see Tam Ñeá Vieân Dung). Hueä Vaên laïi coøn tìm the roads were blocked and their wish went thaáy trong Ñaïi Trí Ñoä Luaän moät ñoaïn noùi veà nhaän unfulfilled. Not long thereafter, a well-known thöùc nhöõng chuûng loaïi cuûa ñaïo lyù hay ñaïo chuûng great master named Dharma Master Tao-An, trí, nhaän thöùc veà vaïn söï höõu hay nhaát thieát trí vaø living at Haèng Sôn Mountain, assembling nhaän thöùc veà caùc chuûng loaïi cuûa taát caû vaïn söï höõu Buddhist monks and lay people including royal hay nhaát thieát chuûng trí. Do ñaïo chuûng trí maø magistrates and the educated, teaching and chöùng ñöôïc nhaát thieát trí. Roài nhôø trí naày maø ñaït elucidating sutras ordained. Hearing and admiring ñöôïc nhaát thieát chuûng trí. Vaø do trí naày, quaù trình this Great Master's virtues, he found his way ngöng treä cuûa tham aùi bò caét ñöùt. Khi chuù thích veà there to learn and eventually became a disciple. ñoaïn vaên treân ñaây, Long Thoï noùi: "Taát caû nhöõng After hearing Dharma Master tao-An expound the khía caïnh cuûa trí tueä baøn ôû ñaây ñeàu ñöôïc chöùng Maha-Prajna Sutra, he fully penetrated the ngoä ngay cuøng moät luùc. Nhöng ñeå taêng tieán söï lyù teachings and was awakened. From that time on, giaûi veà trí tueä vieân maõn hay Baùt Nhaõ Ba La Maät, day and night he diligently chanted and read chuùng ñöôïc traàn thuaät rieâng reõ theo thöù töï." Ñoïc sutras, pondering their deep and hidden meanings chuù thích naày, Hueä Vaên hoäi ngay yù nghóa. Nhaän as well as practicing the Dharma teachings. thöùc veà caùc chuûng loaïi cuûa ñaïo lyù laø nhaän thöùc veà Master Tao-An was aware of this, so he praised ñaïo lyù hay ñaïo chuûng trí soi saùng theá giôùi cuûa sai Hui-Yuan that in the future, when the Buddha bieät vaø giaû danh. Nhaän thöùc veà vaïn söï höõu hay Dharma is spread widely in China, Hui-Yuan nhaát thieát trí laø nhaän thöùc veà phi höõu vaø khaùm phaù would be the best person. He is considered by the theá giôùi voâ sai bieät vaø bình ñaúng, trong khi nhaän Chinese Pure Land to be its first patriarch. In 402 thöùc veà caùc chuûng loaïi cuûa vaïn söï höõu hay nhaát he gathered a group 123 followers in front of an thieát chuûng trí laø nhaän thöùc cuûa quan ñieåm trung image of Amitabha Buddha, and they all vowed to

be reborn in Amitabha's Pure Land of Sukhavati. hoïc thuyeát sôû ñaéc khoâng theå giaûi quyeát ñöôïc vaán The group was named the "White Lotus Society," ñeà sinh töû luaân hoài maø ngaøi vaãn haèng thao thöùc, and it was conceived as a mutual help society, neân ngaøi cuøng vôùi moät soá aån só du phöông tìm with the idea that those

who succeeded in being ñaïo, nhö luùc aáy coù naïn “Thaïch Hoà” neân giao reborn in the Pure Land would work to bring the thoâng trôû ngaïi vaø chí nguyeän cuûa ngaøi khoâng others there. According to the Chinese Buddhist thaønh. Khoâng laâu sau ñoù, moät baäc danh taêng ñaïo legends, when founding the White Lotus cao ñöùc troïng teân laø Ñaïo An Phaùp Sö taïi nuùi Haèng Congregation, great master Hui-Yuan gathered Sôn, vaân taäp Taêng chuùng, giaûng daïy kinh ñieån, more than 3,000 Buddhists. Among them, 123 caùc haøng ñaïo tuïc, vua quan ñeàu höôùng veà. Ngaøi were honored as the Virtuous. Additionally, 18 nghe danh meán ñöùc beøn tìm ñeán quy-y tu taäp. Sau were considered as the Highest Virtues. They khi nghe Ñaïo An Phaùp Sö giaûng kinh Baùt Nhaõ, were often referred as Ñoâng Laâm Temple’s ngaøi ñöôïc thoâng suoát, toû ngoä. Töø ñoù ngaøi chuyeân Eighteen Greatly Virtuous Beings. Great Master taâm sôùm hoâm ñoïc tuïng suy nghó nghóa lyù vaø tu Hui-Yuan resided in Mt. Lu for more than 30 taäp. Ñaïo An Phaùp Sö thaáy bieát neân khen ngôïi veà years. He died at the age of 83. After his death, sau Phaät phaùp ñöôïc löu thoâng nôi Ñoâng Ñoä aâu Emperor An-Wu-Ti honored the great master with cuõng nhôø nôi Hueä Vieãn. OÂng ñöôïc xem nhö laø sô the title “The Venerable Mount Lu Great toå Tònh Ñoä cuûa Trung Hoa. Vaøo naêm 402 oâng Gentleman Hong Lo Headmaster of White Lotus.” nhoùm hoïp 123 ñoà ñeä ñöùng tröôùc töôïng Phaät maø Although the great master concentrated his energy theä nguyeän vaõng sanh Taây Phöông Cöïc Laïc. into propagating Pureland Buddhism, he still Nhoùm naøy ñöôïc ñaët teân laø “Baïch Lieân Xaõ.” Theo devoted some of his time to other Dharma Doors. truyeàn thuyeát Tònh Ñoä Trung Hoa, thì khi thaønh These texts include: laäp Baïch Lieân Xaõ, Ñaïi Sö Hueä Vieãn ñaõ quy tuï 1) Great Wisdom, 20 volumes. hôn 3000 vò, trong ñoù coù 123 vò ñöôïc toân laø Hieàn, 2) Dharma Nature Commentary. trong 123 baäc Hieàn naày coù 18 baäc Thöôïng Thuû, 3) Buddhist Masters Do Not Have to Honor ñöôïc goïi laø Ñoâng Laâm Thaäp Baùt Ñaïi Hieàn. Sö truï Loyalty. taïi Loä Sôn treân 30 naêm vaø thò tòch naêm 83 tuoåi. 4) The Meanings of Mahayana Buddhism. Vua An Voõ Ñeá ñôøi nhaø Taán saéc phong ngaøi laø 5) The Triple Jewels Commentary. “Loâ Sôn Toân Giaû, Hoàng Loâ Ñaïi Khanh, Baïch 6) Minh Baûo ÖÙng Commentary. Lieân Xaõ Chuû. Tuy xieån döông Tònh Ñoä, nhöng 7) Ordained Buddhist Do Not Have To Honor Ñaïi Sö cuõng vaãn löu taâm ñeán caùc phaùp moân khaùc, Royalty. vieát nhieàu baøi töïa kinh, luaän cuøng hoaøn thaønh 8) Bieän Taâm Thöùc Commentary. ñöôïc moät soá taùc phaåm nhö sau: 9) Phaät AÛnh Taùn Commentary. 1) Ñaïi Trí Luaän Yeáu Löôïc goàm 20 quyeån. 10) Du Loä Sôn Poetry. 2) Phaùp Taùnh Luaän. 11) Brief Records of Loä Sôn. 3) Sa Moân Baát Kính Vöông Giaû Luaän. 12) Du Sôn Records. 4) Ñaïi Thöøa Nghóa Chöông goàm ba quyeån. Hueä Vieãn Ñaïi Sö, sô Toå cuûa Tònh Ñoä Toâng Trung 5) Thích Tam Baûo Luaän. Quoác, ngaøi hoï Coå, nguyeân quaùn thuoäc xöù Laâu 6) Minh Baùo ÖÙng Luaän. Phieàn, quaän Nhaïn Moân, tænh Sôn Taây. Ngaøi sanh 7) Sa Moân Ñaûn Phuïc Luaän. ra vaøo ñôøi vua Vuõ Ñeá nhaø Taán. Thôøi naày Trung 8) Bieän Taâm Thöùc Luaän. Quoác goïi laø thôøi “Nguõ Hoà.” Maëc daàu soáng trong 9) Phaät AÛnh Taùn. caûnh loaïn laïc nhieãu nhöông, nhöng caùc tö töôûng 10) Du Loâ Sôn Thi. vaø hoïc thuyeát cuûa chö Thaùnh Hieàn lan roäng ñaõ töø 11) Loâ

Sôn Löôïc Kyù. laâu, neân ngay töø thuôû aáu thô ngaøi ñaõ thaám nhuaàn 12) Du Sôn Kyù. neáp soáng thuaàn phong ñaïo ñöùc. Naêm 13 tuoåi ngaøi ** For more information, please see Eighteen ñöôïc song thaân cho ñi hoïc. Khoâng bao laâu sau, highest virtues among 123 high virtues of the ngaøi ñaõ laøu thoâng Nho, Laõo, Trang, cuøng Baùch White Lotus Congregation. Gia Chu Töû. Naêm 21 tuoåi, ngaøi caûm thaáy nhöõng

Hui-Yuan's twelve texts: Thaäp Nhò Tröôùc Taùc is Buddha." A monk asked again, "Does mind Cuûa Ñaïi Sö Hueä Vieãn (12 tröôùc taùc cuûa ngaøi Hueä have defilements?" The National Teacher Vieãn)—See Hui-Yuan. said, "Defilements, by their own nature, drop Hui-Zhung: Hueä Trung Thieàn Sö—Nan-Yang- off." A monk continued to ask, "Do you mean Hui-Ch'ung—Nam Döông Hueä Trung—Nan- that we shouldn't cut them off?" The National Yang-Hui-Zhung was born in 675 A.D., often Teacher said, "Cutting off defilements is referred to as "National Teacher," was an eminent called the second vehicle. When defilement student of the Sixth Patriarch, Hui-Neng. He came do not arise, that is called great nirvana."— from an ancient city named Chou-Ji. As a boy, he Moät hoâm coù moät vò sö hoûi Hueä Trung, "Theá entered monastic life, first studying under a naøo laø Phaät?" Sö ñaùp, "Taâm töùc Phaät." Vò sö Vinaya master. From the time he received laïi hoûi, "Taâm coù phieàn naõo chaêng?" Quoác Sö Dharma transmission from the Sixth Patriarch Hui traû lôøi, "Taùnh phieàn naõo töï lìa." Vò sö tieáp tuïc Neng, he remained in Dang-Zi Valley on Bai-Ya hoûi, "Nhö vaäy chuùng ta khoâng caàn ñoaïn lìa Mountain in Nan-Yang, not leaving there for forty phieàn naõo hay sao?" Quoác Sö traû lôøi, "Ñoaïn years. His reputation spread to the emperor in the phieàn naõo töùc goïi nhò thöøa. Phieàn naõo khoâng capital city. In the second year of Shang-Yuan sanh goïi laø Ñaïi Nieát Baøn." era, the emperor Su-Zong, dispatched an envoy to * Another monk asked, "How does one sit in invite him to the Imperial Capital and there he meditation and observe purity?" The National taught Dharma for three T'ang emperors, thus Teacher said, "There being neither pollution earning the title "National Teacher." At that time, nor purity, why do you need to assume a a famous Indian monk named "Big Ears posture of observing purity."—Moät vò sö khaùc Tripitaka" came from the west to stay at the hoûi, "Ngoài thieàn quaùn tònh laøm gì?" Quoác Sö capital city. He climed to have telepathic powers. ñaùp, "Chaúng caáu chaúng tònh ñaâu caàn khôûi taâm The emperor Su-Zong called on the "National quaùn töôûng tònh." Teacher" to test this monk. When Tripitaka saw * Another monk asked, "When a Zen master the National Teacher, he bowed and stood in obsrves that everything in the ten directions is deference to his right—Doøng Thieàn thöù baûy taïi empty, is that the dharmakaya?" The National Trung Hoa (thöù hai sau Luïc Toå Hueä Naêng). OÂng Teacher said, "Viewpoints attained with the sanh naêm 675 sau Taây Lòch, thöôøng ñöôïc goïi baèng thinking mind are upside down." A monk "Quoác Sö," laø moät ñeä töû noåi baäc cuûa Luïc Toå Hueä asked, "Aside from mind is Buddha, are there Naêng. Queâ oâng ôû taïi moät thaønh phoá maø ngaøy xöa any other practices that can be undertaken?" teân laø Chaâu Kî. Sö xuaát gia töø thuôû nhoû, ban ñaàu The National Teacher said, "All of

the theo hoïc vôùi moät luaät sö. Sau khi ñöôïc taâm aán nôi ancient sages possessed the two grand Luïc Toå Hueä Naêng, sö veà coác Ñaûng Töû treân nuùi attributes, but does this allow them to dispel Baïch Nhai taïi Nam Döông, vaø tu haønh ôû ñaây trong cause and effect?" He then continued, "The suoát boán möôi naêm chöa töøng xuoáng nuùi. Ñaïo answers I have just given you cannot be haïnh cuûa sö ñöôïc daân chuùng ñoàn ñaõi ñeán tai nhaø exhausted in an incalculable eon. Saying vua. Naêm Thöôïng Nguyeân thöù hai ñôøi Ñöôøng, vua more would be far from the Way. Thus it is Tuùc Toâng sai söù giaû ñeán trieäu thænh oâng veà kinh, said that when the Dharma is spoken with an vaø taïi ñaây oâng ñaõ daïy Phaät phaùp cho ba trieàu vua intention of gaining, then it is just like a Ñöôøng, neân ñöôïc danh hieäu laø Quoác Sö. Vaøo thôøi barking fox. When the Dharma is spoken ñoù coù moät vò sö AÁn Ñoä ñeán töø Thieân Truùc teân laø: without the intention of gaining, then it is like Ñaïi Nhó Tam Taïng," töï noùi coù hueä nhaõn vaø tha a lion's roar."—Moät vò sö khaùc laïi hoûi, taâm thoâng. Vua muoán traéc nghieäm neân môøi oâng "Thieàn sö thaáy möôøi phöông hö khoâng laø ñeán ra maét Quoác Sö. Ñaïi Nhó Tam Taïng vöøa thaáy phaùp thaân chaêng?" Quoác Sö ñaùp, "Laáy taâm Quoác Sö lieàn leã baùi vaø ñöùng haàu beân phaûi. töôûng nhaän, ñoù laø thaáy ñieân ñaûo." Vò sö laïi * One day a monk asked him, "What is hoûi, "Taâm töùc laø Phaät, laïi caàn tu vaïn haïnh Buddha?" The National Teacher said, "Mind chaêng?" Quoác Sö ñaùp, "Chö Thaùnh ñeàu ñuû

hai thöù trang nghieâm (phöôùc hueä), nhöng coù tieáng nhaát cuûa Hueä Trung laø "Ba laàn Quoác Sö traùnh khoûi nhaân quaû ñaâu." Ñoaïn Quoác Sö noùi goïi" cuûa Voâ Moân Quan 17. Ba laàn Quoác Sö tieáp, "Nay toâi ñaùp nhöõng caâu hoûi cuûa oâng goïi ñaày tôù cuûa mình vaø ba laàn ngöôøi naày ñaùp cuøng kieáp cuõng khoâng heát, noùi caøng nhieàu laïi. Quoác sö noùi: "Cho ñeán baây giôø ta nghó caøng xa ñaïo. Cho neân noùi: Thuyeát phaùp coù sôû raèng chính ta quay löng laïi phía con. Baây giôø ñaéc, ñaây laø daõ can keâu; thuyeát phaùp khoâng sôû ta môùi bieát raèng chính con quay löng laïi phía ñaéc, aáy goïi sö töû hoáng." ta." * The National Teacher always taught, "Those * He died in 775 A.D.—Sö thò tòch naêm 775 sau who study Zen should venerate the words of Taây Lòch. Buddha. There is but one vehicle for attaining Hujikan (skt): Hoà Thöïc Kieän—An ancient Buddhahood, and that is to understand the kingdom south-west of Balkh—Moät vöông quoác great principle that is to connect with the coå naèm veà phía taây nam cuûa Balkh. source of mind. If you haven't become clear Human (a&n): Manusya (skt)—Nhaân loaïi—(a) about the great principle then you haven't Thuoäc veà con ngöôøi—See Seven states of sentient embodied the teaching, and you are like a beings. lion cub whose body is still irritated by fleas. Human affection: AÂn aùi—Grace and love, And if you become a teacher of others, even which is one of the causes of rebirth—Söï luyeán aùi attaining some worldly renown and fortune, cuûa con ngöôøi, moät trong nhöõng nhaân chính cuûa söï but you are still spreading falsehoods, what taùi sanh. good does that you do or anyone else? A Human-beings: Manusya-gati (skt)—Con skilled axe-man (carpenter) does not harm ngöôøi—Nhaân Loaïi. himself with the axe head. What is inside the 1) The state of human-beings, our earth, place incense burner can't be carried by a where those

who keep the basic five precepts donkey."—Quoác Sö thöôøng daïy chuùng, are reborn—Nhaân Ñaïo hay caûnh giôùi cuûa con "Ngöôøi hoïc thieàn toâng neân theo lôøi Phaät, laáy ngöôøi, hay theá giôùi cuûa chuùng ta, nôi maø nhaát thöøa lieãu nghóa kheá hôïp vôùi nguoàn taâm nhöõng chuùng sanh naøo thoï trì nguõ giôùi seõ cuûa mình, kinh khoâng lieãu nghóa chaúng neân ñöôïc taùi sanh vaøo (coõi naày chuùng sanh khoå phoái hôïp. Nhö boïn truøng trong thaân sö töû, khi vui laãn loän, tuy nhieân, thöôøng bò caûnh khoå sôû vì ngöôøi laøm thaày, neáu dính maéc danh lôïi beøn thieáu thoán, ñoùi khaùt, laïnh noùng, sôï seät, vaân baøy ñieàu dò ñoan, theá laø mình vaø ngöôøi coù lôïi vaân. Beân caïnh ñoù laïi phaûi bò nhöõng lo aâu sôï ích gì? Nhö ngöôøi thôï moäc gioûi, buùa rìu khoâng seät veà sanh, laõo, beänh, töû, chia ly, thöông ñöùt tay hoï. Söùc con voi lôùn chôû, con löøa gheùt. Khoå thì coù tam khoå nhö khoå khoå, hoaïi khoâng theå kham ñöôïc." khoå, haønh khoå; hoaëc nguõ khoå nhö sanh khoå, * Hui-Zhong-Nan-Yang appears in example 17 giaø khoå, beänh khoå, cheát khoå, khoå vì phaïm caùc of the Wu-Men-Kuan, and in examples 18, 69 toäi maø bò troùi buoäc; hoaëc baùt khoå nhö sanh, and 99 of the Pi-Yen-Lu—Hueä Trung Nam giaø, beänh, cheát, aùi bieät ly, oaùn taéng hoäi, caàu Döông ñöôïc nhaéc tôùi trong thí duï thöù 17 cuûa baát ñaéc, nguõ aám thaïnh suy. Tuy cuõng coù Voâ Moân Quan, cuõng nhö trong caùc thí duï 18, nhöõng nieàm vui, nhöng ñaây chæ laø nieàm vui 69 vaø 99 cuûa Bích Nham Luïc. taïm bôï, vui ñeå chôø buoàn chôø khoå. Chuùng sanh * One of the most famous koans in which sanh vaøo coõi ngöôøi, maø laïi gaëp ñöôïc Phaät National Teacher appears is "The National phaùp thì theo lôøi Phaät daïy laø moät ñaïi haïnh, vì Teacher called three times." (Wu-Men-Kuan ñaây laø cô hoäi ngaøn naêm moät thuôû cho cuoäc tu 17): "Three times the National Teacher called giaûi thoaùt). his monastic servant and three times the 2) Today there is ceaseless work going on in all servant answered. The National Teacher said, directions to improve the world. Scientists are 'Until now I thought I was turning my back on pursuing their methods and experiments with you. But it's really you who are turning your undiminished vigor and determination. back on me.'"—Moät trong nhöõng coâng aùn noåi Modern discoveries and methods of

communication and contact have produced theo quan ñieåm cuûa ñaïo Phaät, ñang phaûi chòu startling results. All these improvements, raát nhieàu bieán ñoåi treân moïi laõnh vöïc cuûa noù, though they have their advantages and vaø raèng khoâng ai coù khaû naêng laøm cho noù heát rewards, are entirely material and external. khoå. Cuoäc soáng cuûa chuùng ta voâ cuøng bi quan Within this conflux of mind and body of man, vôùi tuoåi giaø, bao phuû vôùi söï cheát, gaén boù vôùi however, there are unexplored marvels to voâ thöôøng. Ñoù laø nhöõng tính chaát coá höõu cuûa occpy men of science for many years. Really, cuoäc soáng, cuõng nhö maøu xanh laø tính chaát coá the world, which the scientists are trying to höõu cuûa caây vaäy. Nhöõng pheùp maàu vaø söùc improve, is, according to the ideas of maïnh cuûa khoa hoïc duø toaøn haûo ñeán ñaâu Buddhism, subject to so much change at all cuõng khoâng theå thay ñoåi ñöôïc tính chaát coá points on its circumference and radii, that it is höõu naày. Söï huy hoaøng vaø baát töû cuûa nhöõng not capable of being made sorrowfree.

Our tia naéng vónh haèng ñang chôø, chæ nhöõng ai coù life is so dark with aging, so smothered with theå duøng aùnh saùng cuûa trí tueä vaø giôùi haïnh ñeå death, so bound with change, and these chieáu saùng vaø giöõ gìn ñaïo loä maø hoï phaûi vöôït qualities are so inherent in it, even as qua con ñöôøng haàm taêm toái, baát haïnh cuûa greenness is to grass, and bitterness to cuoäc ñôøi. Con ngöôøi cuûa theá gian ngaøy nay quinine, that not all the magic and power of haún ñaõ nhaän ra baûn chaát bieán ñoåi voâ thöôøng science can ever transform it. The immortal cuûa cuoäc soáng. Maëc duø thaáy ñöôïc nhö vaäy, hoï splendor of an eternal sunlight awaits only vaãn khoâng ghi nhôù trong taâm vaø öùng xöû vôùi those who can use the light of understanding söï saùng suoát, voâ tö. Söï ñoåi thay, voâ thöôøng and the culture of conduct to illuminate and luùc naøo cuõng nhaéc nhôû con ngöôøi vaø laøm cho guard their path through life's tunnel of hoï khoå ñau, nhöng hoï vaãn theo ñuoåi caùi söï darkness and dismay. The people of the world nghieäp ñieân roà cuûa mình vaø tieáp tuïc laên troâi today mark the changing nature of life. trong voøng sanh töû luaân hoài, ñeå bò giaèng xeù Although they see it, they do not keep it in giöõa nhöõng côn gioù ñoäc cuûa khoå ñau phieàn mind and act with dispassionate discernment. naõo. Though change again and again speaks to Human bhava: Nhaân Höõu—Söï hieän höõu cuûa them and makes them unhappy, they pursue con ngöôøi—Human existence. their mad career of whirling round the wheel Human birth is difficult: Sanh laøm ngöôøi laø of existence and are twisted and torn between khoù. the spokes of agony—Ngaøy nay con ngöôøi Human body: Nhaân thaân—Nhaân theå. ñang laøm vieäc khoâng ngöøng treân moïi phöông Human body is not real: Thaân xaùc khoâng thaät. dieän nhaèm caûi thieän theá gian. Caùc nhaø khoa hoïc ñang theo ñuoåi nhöõng coâng trình nghieân Human centrality: Laáy con ngöôøi laøm trung cöùu vaø thí nghieäm cuûa hoï vôùi söï quyeát taâm vaø taâm. loøng nhieät thaønh khoâng meät moûi. Nhöõng Human desire: Nhaân duïc. khaùm phaù hieän ñaïi vaø caùc phöông tieän truyeàn Human determination: Söï quyeát ñònh cuûa con thoâng lieân laïc ñaõ taïo nhöõng keát quaû ñaùng ngöôøi. kinh ngaïc. Taát caû nhöõng söï caûi thieän naày, duø Human determination can overcome coù nhöõng lôïi ích cuûa noù vaø ñaùng traân troïng, destiny: Nhaân Ñònh Thaéng Thieân—However, nhöng vaãn hoaøn toaøn thuoäc veà laõnh vöïc vaät according to Buddhist teachings, there is no so- chaát vaø naèm ôû beân ngoaøi. Trong caùi hôïp theå called "destiny" besides the law of "cause and cuûa thaân vaø taâm cuûa con ngöôøi coøn coù nhöõng effect"—Nhaân ñònh thaéng Thieân (loøng ngöôøi ñaõ ñieàu kyø dieäu chöa töøng ñöôïc thaêm doø, maø duø quyeát ñònh thì thaéng caû yù trôøi). Tuy nhieân, theo cho caùc nhaø khoa hoïc coù boû ra haøng nhieàu giaùo lyù nhaø Phaät, khoâng coù caùi goïi laø "yù trôøi" naêm nghieân cöùu cuõng chöa chaéc ñaõ thaáy ngoaøi luaät nhaân quaû thoâi. ñöôïc. Thaät tình maø noùi, caùi theá gian maø caùc Human dignity: Nhaân phaåm. nhaø khoa hoïc ñang coá gaéng caûi thieän naày, Human divine: Thaàn nhaân.

Human existence: Nhaân höõu (söï hieän höõu cuûa Human imagination: OÙc töôûng töôïng cuûa con con ngöôøi). ngöôøi. Human eye: Mamsacaksu (skt)—Maét traàn—

Human immortals: Nhaân tieân—See Five kinds Nhuïc Nhaõn—Phaøm Nhaõn—Physical eye—The of immortals. flesh eye, or eye of the body—Limited vision— Human language: Ngoân ngöõ theá gian—Ngoân The physical eye or eye of flesh (human eye), one Töø—Ngöõ Ngoân Vaên Töï—In Buddhim, human of the five kinds of eye—Maét thòt hay maét cuûa languages include teaching, recitation, and stories, phaøm phu (thòt cuûa nhuïc thaân, coù taàm nhìn giôùi etc. In the Lankavatara Sutra, the Buddha taught: haïn), moät trong nguõ nhaõn—See Five kinds of “It is owing to his not perfectly understanding the eyes or vision. nature of words that he regards them as identical Human flesh: Nhaân Maõng Sa (da thòt)—Human with the sense.” The Buddha emphasized the mamsa. inner attainment of the truth, not the teaching Human frailty: Söï yeáu ñuoái cuûa con ngöôøi. realized by all the Tathagatas of the past, present, Human-gati: Nhaân Thuù—Man—Human stage of and future. The realm of the Tathagatagarbha the six gati or states of existence. The sentient which is the Alayavijnana belongs to those thinking being in the desire-realm, one of the five Bodhisattva-Mahasattvas who follow the course vehicles (the world of men). Human being must of truth and not to those philosophers who cling to keep five commandments to ensure rebirth in the the letter, learning, and mere discourse—Trong world of men—Neûo cuûa chuùng sanh con ngöôøi, Phaät giaùo, ngöõ ngoân vaên töï bao goàm giaùo lyù, söï moät trong saùu neûo (luïc ñaïo). Moät trong nguõ thöøa tuïng ñoïc vaø chuyeän keå, vaân vaân. Trong Kinh (Thieân, Nhaân, A tu la, Ngaï quyû, Ñòa nguïc). Con Laêng Giaø, Ñöùc Phaät daïy: “Chính do con ngöôøi ngöôøi phaûi trì nguõ giôùi ñeå ñöôïc baûo ñaûm sanh trôû khoâng bieát roõ caùi baûn taùnh cuûa caùc ngoân töø, neân laïi coõi ngöôøi. ngöôøi ta xem ngoân töø laø ñoàng nhaát vôùi yù nghóa.” Ñöùc Phaät nhaán maïnh vaøo söï ñaït töï noäi caùi chaân lyù Human generation: Theá. maø heát thaûy caùc Ñöùc Nhö Lai trong quaù khöù, hieän 1) A human generation (a period of thirty years): taïi vaø vò lai theå chöùng, chöù khoâng phaûi laø ngöõ Moät theá heä (30 naêm). ngoân vaên töï. Caûnh giôùi cuûa Nhö Lai taïng voán laø A 2) In Buddhism—Trong Phaät giaùo: Laïi Da Thöùc thì thuoäc veà chö Boà Taùt Ma Ha Taùt a) In Buddhism, it means the world: Trong Phaät theo ñuoåi chaân lyù chöù khoâng thuoäc caùc trieát gia giaùo coù nghóa laø theá giôùi. chaáp vaøo vaên töï, hoïc haønh vaø suy dieãn suoâng. b) A period of time ever flowing: Moät khoaûng thôøi gian troâi qua. Human life: Nhaân sinh—Nhaân theá (kieáp con c) The world, worldly or earthly, the world is ngöôøi)—Life of a human being. that which is to be destroyed; it is sunk in the (I) An overview of “Human Life”—Toång quan round of mortality, or transmigration; and veà Nhaân Sinh: The Eastern ancient said: conceals, or is a veil over reality: Theá tuïc laø “Man is the most sacred and superior being,” thöù coù theå bò phaù huûy hoaïi dieät, hay chìm saâu however, to Buddhism, any living being’s life trong luaân hoài sanh töû, che maát chaân lyù. is precious and of the same value. That is to say no being’s life is more precious than the Human-genii: Nhaân Tieân. other’s. According to the Upasaka Sutra, 1) Immortal among men: Con ngöôøi ñaõ ñaït ñöôïc Buddhism agrees that in all living beings, khaû naêng baát töû—Humans who have attained man is endowed with all

necessary faculties, the powers of immortals. intelligence. Buddhism also agrees that 2) The Buddha: Phaät. conditions of human beings are not too 3) Name for Bimbisara in one of his miserable as those beings in the hell or the reincarnations: Teân cuûa vua Bình Sa Vöông hungry ghosts. To Buddhism, human life is trong moät kieáp taùi sanh. difficult to obtain. If we are born as human Human harmony: Nhaân hoøa. beings with many qualities, difficult to attain. Human heart: Nhaân taâm. We should try to make our lives meaningful

ones. Besides, human beings have clothing and shelter to engage in spiritual intelligence. This precious quality enables us practice without worrying about basic to investigate the true meaning of life and to material needs. Our minds aren't heavily practice the path to enlightenment. Devout obscured with wrong views and we are Buddhists should always remember that what interested in self-development. We have the rebirth we will take depends on our present potential to do great things with our present actions and habits. Thus, our purpose in this opportunity. But to appreciate this, we must very life is to attain liberation or develop a long-term vision for our cultivation enlightenment, either becoming liberated because our present lives are only a short from cyclic existence (Arhats), or becoming one. Devout Buddhists should always fully enlightened Buddhas. Most of all, we remember that our mindstreams don't cease should be able to take advantage of our when our physical bodies die. Our minds are precious human lives to live to the fullest, formless entities, but when they leave our moment by moment. To achieve this, we must present bodies at the time of death, they will be mindful of each moment, not being in the be reborn in other bodies. What rebirth we'll here-and-now when we act. According to take depends on our present actions. Buddhist point of view, we have precious Therefore, one purpose of our lives can be to human lives, endowed with many qualities to prepare for death and future lives. In that attain. Because of this, we can make our lives way, we can die peacefully, knowing our highly meaningful. We often take our lives minds will be propelled towards good for granted and dwell on the things that aren't rebirths. The other way that we can utilize our going the way we would like them to. lives is to attain liberation or enlightenment. Thinking this way is unrealistic and makes us We can become arhats, beings liberated from depressed. However, if we think about the cyclic existence, or we can go on to become qualities we do have and everything that is fully enlightened Buddhas, able to benefit going well, we'll have a different and more others most effectively. Attaining liberation, joyful perspective on life. One of our greatest our minds will be completely cleansed of all endowments is our human intelligence. This disturbing attitudes. Thus we'll never become precious quality enables us to investigate the angry, jealous or proud again. We no longer meaning of life and to practice to advance on feel guilty, anxious or depressed, and all our the path to enlightenment. If all of our senses, bad habits will be gone. In addition, if we eyes, ears, mental... are intact, we are able to aspire to attain enlightenment for the benefit hear the Dharma, read books on it, and think of everyone, we'll have spontaneous about its meaning. We're so lucky to be born affection for all beings, and will know the in an

historical era when the Buddha has most appropriate ways to help them. Also appeared and taught the Dharma. These another way to take advantage of our teachings have been transmitted in a pure precious human lives is to live life to the from teacher to student in lineages steming fullest, moment by moment. There are back to the Buddha. We have the opportunity several ways to do this. One is to be mindful to have qualified spiritual masters who can of each moment, being in the here-and-now teach us, and there are communities of as we act. When we eat, we can concentrate ordained people and Dharma friends who on eating, noting the taste and texture of the share our interest and encourage us on the food. When we walk, we concentrate on the path. Those of us who are fortunate to live in movements involved in walking, without countries that cherish religious freedom letting our minds wander to any other aren't restricted from learning and practicing thoughts. When we go upstairs, we can think, the path. In addition, most of us don't live in "may I lead all beings to fortunate rebirths, desperate poverty and thus have enough food, liberation and enlightenment." While washing

dishes or clothes, we think, "may I help all nghó nhö vaäy laø khoâng thöïc teá vaø khieán chuùng beings cleanse their minds of disturbing ta phaûi phieàn muoän. Tuy nhieân, neáu chuùng ta attitudes and obscurations." When we hand yù thöùc raèng chuùng ta ñang coù nhöõng phaåm something to another person, we think, "May chaát cao quyù vaø yù thöùc raèng moïi vieäc trong I be able to satisfy the needs of all beings." cuoäc soáng cuûa chuùng ta ñang dieãn ra moät We can creatively transform each action by caùch toát ñeïp thì chuùng ta seõ coù moät caùi nhìn generating the wish to bring happiness to tích cöïc vaø moät cuoäc soáng an vui hôn. Moät others—Coå nhaân Ñoâng phöông coù daïy: trong nhöõng phaåm chaát cao quyù maø chuùng ta "Nhaân ö vaïn vaät toái linh," tuy nhieân, ñoái vôùi ñang coù laø trí thoâng minh cuûa con ngöôøi. Phaät giaùo, baát cöù sinh maïng naøo cuõng ñeàu Phaåm chaát quyù baùu naøy khieán chuùng ta coù theå quyù vaø coù giaù trò nhö nhau. Nghóa laø khoâng hieåu ñöôïc yù nghóa ñích thöïc cuûa cuoäc soáng vaø sinh maïng naøo quyù hôn sinh maïng naøo. Theo cho pheùp chuùng ta tieán tu treân ñöôøng ñi ñeán kinh Öu Baø Taéc, Phaät giaùo ñoàng yù trong moïi giaùc ngoä. Neáu taát caû caùc giaùc quan cuûa chuùng loaøi thì con ngöôøi coù ñöôïc caùc caên vaø trí tueä ta nhö maét, tai, muõi, löôõi, thaân, yù, vaân vaân caàn thieát. Phaät giaùo cuõng ñoàng yù raèng ñieàu coøn nguyeân veïn thì chuùng ta coù theå nghe kieän cuûa con ngöôøi khoâng quaù cöïc khoå nhö chaùnh phaùp, ñoïc saùch veà chaùnh phaùp vaø suy nhöõng chuùng sanh ôû ñòa nguïc hay ngaï quyû. tö theo chaùnh phaùp. Chuùng ta thaät may maén Vôùi Phaät giaùo, sanh ra laøm ngöôøi laø chuyeän ñöôïc sanh ra trong thôøi ñaïi lòch söû maø Ñöùc khoù. Neáu chuùng ta sanh ra laøm ngöôøi, vôùi Phaät ñaõ thò hieän vaø giaûng daïy Chaùnh phaùp. nhieàu phaåm chaát cao ñeïp, khoù coù trong ñôøi. Töø thôøi Ñöùc Phaät ñeán nay, chaùnh phaùp thuaàn Vì vaäy chuùng ta phaûi coá gaéng laøm cho kieáp khieát naøy ñaõ ñöôïc truyeàn thöøa qua nhieàu theá soáng naøy trôû neân coù yù nghóa hôn. Ngoaøi ra, heä. Chuùng ta cuõng coù cô may coù nhieàu vò ñaïo con ngöôøi coù trí thoâng minh. Phaåm chaát quyù sö

coù phaåm haïnh daïy doã, vaø nhöõng giaùo ñoaøn baùu naøy giuùp chuùng ta coù theå tìm hieåu ñöôïc yù xuaát gia vôùi nhöõng coäng ñoàng phaùp löõ chia seû nghóa ñích thöïc cuûa cuoäc soáng vaø tu taäp giaùc lôïi laïc vaø khuyeán taán chuùng ta treân böôùc ngoä. Phaät töû thuaàn thaønh neân luoân nhôù raèng ñöôøng tu taäp. Nhöõng ai trong chuùng ta coù may kieáp soáng keá tieáp cuûa chuùng ta nhö theá naøo laø maén soáng trong caùc xöù sôû aáp uû baûo veä töï do tuøy vaøo nhöõng haønh ñoäng vaø nhöõng thoùi quen toân giaùo neân vieäc tu taäp khoâng bò giôùi haïn. maø chuùng ta thaønh laäp trong hieän taïi. Vì vaäy Hôn nöõa, hieän nay haàu heát chuùng ta ñeàu coù muïc ñích cuûa chuùng ta ngay trong kieáp naøy cuoäc soáng khoâng quaù ngheøo khoå, thöùc aên ñoà hoaëc laø giaûi thoaùt khoûi luaân hoài sanh töû, hoaëc maëc ñaày ñuû vaø choã ôû yeân oån, ñoù laø cô sôû ñeå laø trôû thaønh moät baäc chaùnh ñaúng chaùnh giaùc. chuùng ta tieán tu maø khoâng phaûi lo laéng veà Vaø hôn heát, laø chuùng ta bieán cuoäc soáng quyù nhöõng nhu caàu vaät chaát. Taâm thöùc chuùng ta baùu naøy thaønh moät ñôøi soáng vieân maõn nhaát khoâng bò caùc taø kieán hay ñònh kieán che chaén trong töøng phuùt töøng giaây. Muoán ñöôïc nhö quaù naëng neà, chuùng ta coù tieàm naêng ñeå laøm vaäy, khi laøm vieäc gì mình phaûi yù thöùc ñöôïc nhöõng vieäc lôùn lao trong cô hoäi hieän taïi, mình ñang laøm vieäc aáy, chöù khoâng voïng chuùng ta phaûi traân troïng, phaûi khai trieån caùi ñoäng. Theo quan ñieåm Phaät giaùo, chuùng ta nhìn daøi haïn cho cuoäc tu taäp naøy vì kieáp soáng ñang coù kieáp soáng cuûa con ngöôøi vôùi nhieàu hieän taïi cuûa chuùng ta raát ngaén nguûi. Phaät töû phaåm chaát cao ñeïp khoù coù trong ñôøi. Vì vaäy thuaàn thaønh phaûi luoân nhôù raèng taâm thöùc maø chuùng ta neân laøm cho kieáp soáng naøy coù yù chuùng ta khoâng döøng laïi khi chuùng ta ruû boû nghóa hôn. Thoâng thöôøng chuùng ta cöù nghó xaùc thaân töù ñaïi naøy. Taâm thöùc chuùng ta khoâng raèng kieáp con ngöôøi maø mình ñang coù laø coù hình daïng hay maøu saéc, nhöng khi chuùng chuyeän ñöông nhieân vaø vì vaäy maø chuùng ta rôøi thaân hieän taïi vaøo luùc chuùng ta cheát, chuùng hay vöông vaán níu keùo nhöõng caùi maø chuùng seõ taùi sanh vaøo nhöõng thaân khaùc. Chuùng ta taùi ta öa thích vaø saép xeáp mong caàu cho ñöôïc sanh laøm caùi gì laø tuøy thuoäc vaøo nhöõng haønh theo yù mình, trong khi söï vieäc vaän haønh bieán ñoäng trong hieän taïi cuûa chuùng ta. Vì vaäy maø chuyeån theo quy luaät rieâng cuûa chuùng. Suy moät trong nhöõng muïc ñích cuûa kieáp maø chuùng

ta ñang soáng laø chuaån bò cho söï cheát vaø mong öôùc mang laïi haïnh phuùc cho ngöôøi nhöõng kieáp töông lai. Baèng caùch ñoù, chuùng ta khaùc. coù theå cheát moät caùch thanh thaûn vôùi yù thöùc (II) An instance of life: Khoaûnh Khaéc Cuûa Söï raèng taâm thöùc chuùng ta seõ taùi sinh vaøo caûnh Soáng—A German monk named Nyanatiloka, giôùi toát ñeïp. Moät muïc ñích khaùc maø chuùng ta reiterated the momentariness of existence coù theå höôùng tôùi trong vieäc söû duïng kieáp soáng from Visuddhi-Magga as follows: “All beings naøy laø ñaït ñeán söï giaûi thoaùt hay giaùc ngoä. have only a very short instant to live, only so Chuùng ta coù theå chöùng quaû vò A La Haùn, giaûi long as a moment of a slash of a lightning. thoaùt khoûi voøng luaân hoài sanh töû; hoaëc chuùng When this is extinguished, the being is

also ta coù theå tieáp tuïc tu taäp ñeå trôû thaønh vò Phaät extinguished. The beings of the last moment Chaùnh ñaúng Chaùnh giaùc, coù khaû naêng laøm lôïi is now no longer living, and does not live now laïc cho moïi ngöôøi moät caùch coù hieäu quaû nhaát. or will not live again later. The being of the Ñaït ñeán söï giaûi thoaùt, doøng taâm thöùc cuûa present moment did not live previously, lives chuùng ta seõ ñöôïc hoaøn toaøn thanh tònh vaø just now, but later will not live any more. The khoâng coøn nhöõng taâm thaùi nhieãu loaïn. Chuùng being of the future has not lived yet in the ta seõ khoâng coøn saân haän, ganh tî hay cao past, does not yet lived now, and will only ngaïo nöõa; chuùng ta cuõng seõ khoâng coøn caûm live later."—Theo Taêng só ngöôøi Ñöùc thaáy toäi loãi, lo laéng hay phieàn muoän nöõa, vaø Nyanatiloka keå laïi lôøi cuûa Visuddhi-Magga taát caû nhöõng thoùi hö taät xaáu ñeàu tan bieán heát. nhö sau: "Caùc thöïc theå chæ coù moät khoaûnh Hôn theá nöõa, neáu coù chí nguyeän ñaït ñeán söï khaéc raát ngaén ñeå soáng, ngang vôùi thôøi gian giaùc ngoä vì lôïi ích cho tha nhaân thì luùc aáy cuûa moät tia chôùp. Khi thôøi gian ñoù keát thuùc thì chuùng ta seõ phaùt khôûi loøng töø aùi ñoái vôùi chuùng thöïc theå aáy tieâu tan. Theá laø thöïc theå cuûa quaù sanh muoân loaøi, vaø bieát laøm nöõng vieäc cuï theå khöù ñaõ cheát, khoâng coøn ñang soáng vaø cuõng ñeå giuùp ñôõ hoï moät caùch thích hôïp nhaát. Cuõng khoâng soáng laïi ñöôïc trong hieän taïi hay töông coøn moät caùch khaùc nhaèm lôïi duïng caùi thaân lai. Thöïc theå trong hieän taïi khoâng soáng trong quyù baùu naøy laø phaûi soáng moät ñôøi soáng vieân quaù khöù, noù ñang soáng trong khoaûng khaéc maõn nhaát trong töøng giaây töøng phuùt. Coù nhieàu hieän taïi, nhöng cuõng khoâng soáng trong töông caùch ñeå laøm ñöôïc nhö vaäy. Thöù nhaát laø phaûi lai khoâng soáng trong quaù khöù hay hieän taïi, noù soáng trong chaùnh nieäm trong töøng giaây töøng chæ soáng veà sau naày. Moät thöïc theå trong töông phuùt, töùc laø hieän höõu troïn veïn ôû ñaây vaø ngay lai—Theo Taêng só ngöôøi Ñöùc Nyanatiloka keå baây giôø trong töøng haønh ñoäng. Khi chuùng ta laïi lôøi cuûa Visuddhi-Magga nhö sau: "Caùc aên chuùng ta taäp trung trong vieäc aên, caûm nhaän thöïc theå chæ coù moät khoaûnh khaéc raát ngaén ñeå ñöôïc muøi vò vaø ñoä nhu nhuyeãn cuûa thöùc aên; soáng, ngang vôùi thôøi gian cuûa moät tia chôùp. khi böôùc ñi chuùng ta ñaët taâm yù trong nhöõng cöû Khi thôøi gian ñoù keát thuùc thì thöïc theå aáy tieâu ñoäng lieân quan ñeán vieäc di chuyeån, khoâng ñeå tan. Theá laø thöïc theå cuûa quaù khöù ñaõ cheát, cho taâm thöùc chuùng ta loâng boâng vôùi nhöõng khoâng coøn ñang soáng vaø cuõng khoâng soáng laïi taïp nieäm. Khi chuùng ta leân laàu, chuùng ta coù ñöôïc trong hieän taïi hay töông lai. Thöïc theå theå suy nghó, "Ta nguyeän giuùp cho moïi ngöôøi trong hieän taïi khoâng soáng trong quaù khöù, noù ñöôïc sinh vaøo caûnh giôùi toát ñeïp, ñöôïc thaêng ñang soáng trong khoaûng khaéc hieän taïi, nhöng hoa, ñöôïc giaûi thoaùt vaø giaùc ngoä." Khi chuùng cuõng khoâng soáng trong töông lai khoâng soáng ta röûa cheùn hay giaët ñoà, chuùng ta coù theå taâm trong quaù khöù hay hieän taïi, noù chæ soáng veà nieäm, "Ta nguyeän giuùp cho moïi ngöôøi coù sau naày. Moät thöïc theå trong töông lai ñöôïc taâm thöùc thanh tònh, khoâng coøn nhöõng (III) The Buddha's teachings on Human Life in the taâm thaùi nhieãu loaïn vaø u meâ." Khi trao vaät gì Dharmapada

Sutra—Nhöõng lôøi Phaät daïy veà cho ai, chuùng ta coù theå taâm nieäm, “Nguyeän kieáp Nhaân Sinh trong Kinh Phaùp Cuù: raèng ta coù khaû naêng ñaùp öùng moïi nhu caàu cuûa 1) It is difficult to obtain birth as a human being; chuùng sanh.” Chuùng ta coù theå chuyeån hoùa it is difficult to have a life of mortals; it is moät caùch sinh ñoäng trong töøng haønh ñoäng vôùi difficult to hear the Correct Law; it is even

rare to meet the Buddha (Dharmapada 182): ngöôøi toàn taïi bao laâu?” Vò kia ñaùp: “Baïch Ñöôïc sinh laøm ngöôøi laø khoù, ñöôïc soáng coøn laø Theá Toân, khoaûng moät hôi thôû.” Phaät khen: khoù, ñöôïc nghe Chaùnh phaùp laø khoù, ñöôïc gaëp “Hay laém! OÂng laø ngöôøi hieåu Ñaïo.” Phaät ra ñôøi laø khoù. Human life is difficult to obtain: It is difficult 2) Here I shall live in the rainy season, here in to be reborn as a human being—Thaân Ngöôøi Khoù the winter and the summer. These are the Ñöôïc—Of all precious jewels, life is the greatest; words of the fool. He fails to realize the if there is life, it is the priceless jewel. Thus, if danger (of his final destination) (Dharmapada you are able to maintain your livelihood, someday 286): “Muøa möa ta ôû ñaây, ñoâng haï ta cuõng ôû you will be able to rebuild your life. However, ñaây,” ñaáy laø taâm töôûng cuûa haïng ngöôøi ngu everything in life, if it has form characteristics, si, khoâng töï giaùc nhöõng gì nguy hieåm. then, inevitably, one day it will be destroyed. A 3) Death descends and carries away that man of human life is the same way, if there is life, there drowsy mind greedy for children and cattle, must be death. Even though we say a hundred just like flood sweeps away a sleeping village years, it passes by in a flash, like lightening (Dharmapada 287): Ngöôøi ñaém yeâu con caùi streaking across the sky, like a flower’s blossom, vaø suùc vaät thì taâm thöôøng meâ hoaëc, neân bò töû like the image of the moon at the bottom of a thaàn baét ñi nhö xoùm laøng ñang say nguû bò côn lake, like a short breath, what is really eternal? nöôùc luõ loâi cuoán maø khoâng hay. Sincere Buddhists should always remember when 4) Nothing can be saved, nor sons, nor a father, a person is born, not a single dime is brought nor even relatives; there is no help from along; therefore, when death arrives, not a word kinsmen can save a man from death will be taken either. A lifetime of work, putting (Dharmapada 288): Moät khi töû thaàn ñaõ ñeán, the body through pain and torture in order to chaúng coù thaân thuoäc naøo coù theå theá thay, duø accumulate wealth and possessions, in the end cha con thaân thích chaúng laøm sao cöùu hoä. everything is worthless and futile in the midst of (IV) How long is the human lifespan?: Sinh maïng birth, old age, sickness, and death. After death, all cuûa con ngöôøi toàn taïi bao laâu?—According to possessions are given to others in a most senseless the Sutra In Forty-Two Sections, Chapter 38, and pitiful manner. At such time, there are not the Buddha asked a Sramana: “How long is even a few good merits for the soul to rely and the human lifespan?” He replied: “A few lean on for the next life. Therefore, such an days.” The Buddha said: “You have not yet individual will be condemned into the three evil understood the Way.” The Buddha asked paths immediately. Ancient sages taught: “A steel another Sramana: “How long is the human tree of a thousand years once again blossom, such lifespan?” The other replied: “The space of a a thing is still not bewildering; but once a human meal.” The Buddha said:

“You still have not body has been lost, ten thousand reincarnations yet understood the Way.” The Buddha then may not return.” Sincere Buddhists should always asked another Sramana: “How long is the remember what the Buddha taught: “It is difficult human lifespan?” The last one replied: “The to be reborn as a human being, it is difficult to length of a single breath.” The Buddha said: encounter (meet or learn) the Buddha-dharma; “Excellent! You understand the Way.”— now we have been reborn as a human being and Theo Kinh Töù Thaäp Nhò Chöông, Chöông 38, encountered the Buddha-dharma, if we let the Ñöùc Phaät hoûi moät vò Sa Moân: “Sinh maïng cuûa time passes by in vain we waste our scarce con ngöôøi toàn taïi bao laâu?” Vò Sa Moân ñaùp: lifespan.”—Trong caùc traân baûo, sinh maïng laø hôn, “Baïch Theá toân, trong vaøi ngaøy.” Phaät noùi: neáu maïng mình coøn laø coøn taát caû. Chæ mong sao “OÂng chöa hieåu Ñaïo.” Ñöùc Phaät hoûi moät Sa cho thaân maïng naày ñöôïc soáng coøn, thì lo chi moân khaùc: “Sinh maïng con ngöôøi toàn taïi bao khoâng coù ngaøy gaày döïng neân cô nghieäp. Tuy laâu?” Vò kia ñaùp: “Baïch Theá Toân, khoaûng nhieân, vaïn vaät ôû treân ñôøi neáu ñaõ coù mang caùi moät böõa aên.” Phaät noùi: “OÂng chöa hieåu Ñaïo.” töôùng höõu vi, taát phaûi coù ngaøy bò hoaïi dieät. Ñôøi Ñöùc Phaät laïi hoûi moät vò khaùc: “Sinh maïng con ngöôøi cuõng theá, heã coù sanh laø coù töû; tuy noùi traêm

naêm, nhöng mau nhö aùnh chôùp, thoaùng qua töïa caây, noù nhaûy muùa khoâng ngöøng, duø chæ trong choác söông, nhö hoa hieän trong göông, nhö traêng loàng laùt. ñaùy nöôùc, hôi thôû mong manh, chöù naøo coù beàn Human nature: Manusya (skt)—Baûn taùnh (chaát) laâu? Phaät töû chôn thuaàn neân luoân nhôù raèng khi cuûa con ngöôøi—There are various kinds of sanh ra ñaõ khoâng mang theo moät ñoàng, neân khi human-nature; however, according to Buddhism, cheát roài cuõng khoâng caàm theo moät chöõ, suoát ñôøi there are four basic kinds of human-nature—Con laøm luïng khoå thaân tích chöùa cuûa caûi, roát cuoäc voâ ngöôøi coù nhieàu loaïi baûn taùnh khaùc nhau; tuy ích cho baûn thaân mình tröôùc caùi sanh laõo beänh töû. nhieân, theo Phaät giaùo, coù boán loaïi. Sau khi cheát di, cuûa caûi aáy lieàn trôû qua tay ngöôøi 1) Those who suffer themselves due to blindly khaùc moät caùch phuû phaøng. Luùc aáy khoâng coù moät practicing of wrong teachings and chuùt phöôùc laønh naøo ñeå cho thaàn thöùc nöông caäy austerities—Haïng ngöôøi töï laøm khoå laáy mình veà kieáp sau, cho neân phaûi ñoïa vaøo tam ñoà aùc ñaïo. vì muø quaùng thöïc haønh taø ñaïo khoå haïnh. Coå ñöùc coù daïy: “Thieân nieân thieát moäc khai hoa dò, 2) Those, by their cruelty, by stealing, by kiling, nhaát thaát nhôn thaân vaïn kieáp nan.” Nghóa laø caây or by other unwholesome acts, cause others to saét ngaøn naêm maø nay nôû hoa cuõng chöa laáy laøm suffer: Haïng ngöôøi vì söï taøn baïo, baèng troäm kinh dò, chôù thaân ngöôøi moät khi ñaõ maát ñi thì caép, hay baèng gieát choùc laøm khoå ngöôøi khaùc. muoân kieáp cuõng khoù maø taùi hoài. Vì theá, Phaät töû 3) Those who cause other people suffer along chôn thuaàn neân luoân nhôù nhöõng gì Phaät daïy: with themselves: Haïng ngöôøi laøm khoå mình “Thaân ngöôøi khoù ñöôïc, Phaät phaùp khoù gaëp. Ñöôïc khoå ngöôøi. thaân ngöôøi, gaëp Phaät phaùp, maø ta nôû ñeå cho thôøi 4) Those

who do not suffer themselves and gian luoáng qua voâ ích, quaû laø uoång cho moät kieáp cause other to suffer. On the contrary, they ngöôøi.” save others from suffering. These people Human life is in one breath: Maïng Soáng Con abide by the Buddha teachings and practice Ngöôøi Trong Hôi Thôû—Human life is only in one dharma, they do not give way to greed, anger, breath—The Buddha taught on many occasions: ignorance, killing or stealing. On the contrary, “Human life is only as long as one breath, for they lead peaceful life with wisdom: Haïng breathing out (exhaling) without breathing chaúng nhöõng khoâng laøm khoå mình khoå ngöôøi, (inhaling) means we have already died and maø ngöôïc laïi coøn giuùp ngöôøi thoaùt khoå. stepped over into a new lifetime—Ñöùc Phaät ñaõ Nhöõng ngöôøi naày do nhôø y nöông theo Phaät nhieàu laàn daïy: “Maïng soáng con ngöôøi trong hôi phaùp tu taäp, neân khoâng tham saân si, khoâng saùt thôû, thôû ra maø khoâng thôû vaøo laø ñaõ maïng moät vaø sanh troäm caép; ngöôïc laïi hoï coù cuoäc soáng an böôùc sang kieáp khaùc”. laønh töû teá vôùi ñuû ñaày trí tueä. Human life exists only through its breaths: Human and non-human being: Kinnara Ñôøi ngöôøi qua hôi thôû. (skt)—Non-Human Angels—Nhaân Phi Nhaân—A Human life is limited: Kieáp ngöôøi höõu haïn. being resembling but not a human being. A being Human life is only as long as one breath: having the appearance of humans but possessing See Human life is in one breath. parts of animals. A kind of mythical celestial musician. It has a horse-like head with one horn, Human life is uncertain and ephemeral: and a body like that of human. The males sing and Kieáp ngöôøi mong manh ngaén nguûi. the females dance—Moät chuùng sanh gioáng nhö Human mind: Nhaân Taâm—Taâm con ngöôøi— con ngöôøi, Moät loaïi chuùng sanh coù daùng veû nhö The human mind, in its never-ending changes, is ngöôøi nhöng laïi coù caùc boä phaän trong cô theå cuûa like the flowing water of a river or the burning loaøi thuù, moät nhaïc só huyeàn thoaïi cuûa coõi trôøi, coù flame of a candle; like an ape, it is forever ñaàu ngöïa vôùi moät söøng, vaø thaân hình gioáng nhö jumping about, not ceasing for even a moment—hình ngöôøi. Con nam thì ca coøn con nöõ thì muùa. Taâm ngöôøi, khoâng ngöøng thay ñoåi, nhö doøng soâng Human realm: Man—Nhôn Ñaïo—The human nöôùc chaûy, ngoïn neán ñang chaùy; nhö vöôïn chuyeàn stage of the gati or states of existence. The sentient thinking being in the desire-realm, one of

the five vehicles (the world of men). Human being Humiliate (v): Laøm nhuïc—Laøm beõ maët. must keep five commandments to ensure rebirth Humility (n): Söï khieâm toán (khieâm nhöôøng)— in the world of men—Moät trong nguõ thöøa (Thieân, Humility is one of the most important entrances to Nhaân, A tu la, Ngaï quyû, Ñòa nguïc). Con ngöôøi the great enlightenment; for with it, haughtiness phaûi trì nguõ giôùi ñeå ñöôïc baûo ñaûm sanh trôû laïi coõi and all other vicious ill will disappear—Khieâm ngöôøi. toán laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo Human rights: Nhaân quyeàn. ñaïi giaùc, vì nhôø ñoù maø nhöõng cao ngaïo cuõng nhö Human rsi: Human genie—Nhaân tieân. caùc taät xaáu khaùc ñeàu bieán maát. Human soul: Nhaân ngaõ. Humphreys, Travers Christmas (1901-1983): Human-touch healing prince: Nhaân Döôïc British barrister (lawyer) involved in a number of vöông

töû—Sakyamuni in a previous incarnation, prominent murder trials, who became a devout whose touch healed all diseases—Ñöùc Phaät Thích Buddhist in his late teens. He founded the Ca trong moät tieàn kieáp, ngöôøi maø chuùng ta chæ caàn Buddhist Lodge of the Theosophical (Thaàn Trí) chaïm vaøo laø ñaõ coù theå trò ñöôïc baù beänh. Society in 1924. In 1943 the name was changed to Human vocabulary: Ngoân töø cuûa nhaân loaïi. the Buddhist Society. The Society publishes The Middle Way, one of the longest-running Buddhist Human welfare: Haïnh phuùc nhaân loaïi journals in the West—Moät vò luaät sö ngöôøi Anh Human world: Lower world—Duïc Giôùi—Haï ñaõ lieân heä trong nhieàu vuï xöû aùn veà saùt nhaân noåi giôùi—See Kama-dhatu. baät, ngöôøi ñaõ trôû thaønh moät Phaät töû thuaàn thaønh Humane (n): Nhaân ñaïo—Nhaân ñöùc. vaøo tuoåi chöa quaù 20. OÂng ñaõ saùng laäp ra Hoäi Humaneness: Nhaân aùi. Phaät Giaùo Thaàn Trí Hoïc vaøo naêm 1924. Naêm Humanism: Chuû thuyeát nhaân vaên. 1943 teân cuûa Hoäi ñöôïc ñoåi laøm Hoäi Phaät Giaùo. Humanistic Buddhism: Devotion of Buddha’s Hoäi ñaõ xuaát baûn quyeån “Trung Ñaïo,” moät trong teachings to the humanities—Ñem ñaïo vaøo ñôøi—nhöõng taïp chí daøi haïn nhaát veà Phaät giaùo ôû Taây Humanistic Buddhism is a basic philosophy of life phöông. that encourages us to integrate the Buddha's Hun: Hoà Töû. teachings of kindness, compassion, joyfulness, and 1) Hun or Turk, term which Chinese people used equanimity into our daily lives for the benefit of to call people in the west and north of China: ourselves as well as others. In addition, it also Moät töø maø ngöôøi Trung Hoa duøng ñeå chæ rôï teaches us the ways to cultivate the wisdom that Hoà ôû phöông taây vaø phöông baéc nöôùc Taøu. clearly understands the true nature of all things— 2) A nickname for Bodhidharma: Teân tieáng loùng “Ñem Ñaïo Vaøo Ñôøi” laø moät trieát lyù caên baûn veà cuûa Toå Boà Ñeà Ñaït Ma. cuoäc soáng khuyeán khích chuùng ta loàng nhöõng lôøi Hun way of kneeling: Hoã Quî—Kneeling with Phaät daïy veà töø, bi, hyû, xaû vaøo cuoäc soáng haèng both knees at once, as in India; in China the left ngaøy cuûa chuùng ta vì lôïi ích cuûa chính mình vaø knee is first placed on the ground, right knee up— cuûa ngöôøi khaùc. Theâm vaøo ñoù, trieát lyù naøy cuõng Quyø theo kieåu ngöôøi Hoà, hai ñaàu goái xuoáng ñaát daïy chuùng ta tu taäp trí tueä ñeå coù ñöôïc söï hieåu bieát moät löôït nhö kieåu quyø ôû AÁn Ñoä; ôû Trung Hoa thì roõ raøng veà baûn chaát thaät cuûa vaïn höõu. ñaàu goái traùi ñöôïc ñaët xuoáng ñaát tröôùc. Humanitarian (n): Ngöôøi chuû tröông thuyeát Hundreds of aeons: Traêm A-taêng-kyø kieáp. nhaân ñaïo. Hundred battles, hundred victories: Baùch Humanity (n): Avihimsa (p)—Absence of chieán baùch thaéng—Ever-victorious. cruelty—Nhaân ñaïo—Nhaân tính (hieàn löông). Hundred blessings: Baùch phuùc—Every kind of Humanization (n): Nhaân loaïi hoùa. happiness. Humble (a): Bình dò—Modest— Hundred dharmas: Baùch phaùp—According to Unpresumptuous—Khieâm Toán—See Humility. the Kosa Sastra, there are one hundred divisions Humble and courteous: Khieâm nhaõ. of all mental qualities and their agents of the Humble mind: Hö taâm—Humble heart. Consciousness-Only School, or five groups of ine

hundred modes or things—Theo Caâu Xaù Luaän, 4) Twenty four indefinites or unconditioned toâng Duy Thöùc duøng baùch phaùp ñeå thuyeát minh veà elements: Baát töông öng haønh (ñaéc, meänh muoân vaïn hieän töôïng theá gian vaø xuaát theá gian— caên, chuùng ñoàng phaän, dò sinh tính, voâ töôûng See One hundred divisions of all mental qualities ñònh, dieät taän ñònh, voâ töôûng söï, danh thaân, cuù and their agents. thaân, vaên thaân, sinh, laõo, truï, voâ thöôøng, löu Hundred divisions of all mental qualities: chuyeån, ñònh dò, töông öùng, theá toác, thöù ñeä, Baùch Phaùp and Baùch Phaùp Phaùp Töôùng Toâng— phöông, thôøi, soá, hoøa hôïp tính, baát hoøa hôïp See One hundred divisions of all mental qualities tính). and their agents. 5) Six inactive or metaphysical concepts: Voâ Hundred and eight: Moät traêm leõ taùm. vi—Saùu voâ vi (hö khoâng, traïch dieät, phi traïch dieät, baát ñoäng, töôûng thoï dieät, chaân nhö). Hundred and eight beads on a rosary: Baùch baùt soå chaâu (chuoãi moät traêm leõ taùm hoät). Hundred and One Customs of the Mula- Hundred and eight karmaic bonds: Baùch baùt Sarvastivadin School: Caên Baûn Thuyeát Nhaát keát nghieäp (moät traêm leõ taùm keát nghieäp). Thieát Höõu Boä Baùch Nhaát Keä. Hundred and eight passions and delusions: Hundred rules of conduct: Baùch Giôùi Chuùng Baùch baùt phieàn naõo (moät traêm leõ taùm phieàn naõo). Hoïc Taêng—See One hundred rules of conduct for monks. Hundred Fables of Sakyamuni Buddha: Kinh Baùch Duï. Hundred rules of conduct for nuns: Sikkka- karaniya (skt)—Sekhiya (p)—Baùch Chuùng Hoïc Hundred kalpas to acquire thirty-two Phaùp—Tieáng Phaïn goïi laø Thöùc Xoa Ca La Ni— auspicious marks: It takes a Bodhisattva to According to Most Honorable Master Minh Ñaêng cultivate one hundred kalpas in order to acquire Quang in the Rules for Mendicant Bhiksunis, thirty-two auspicious marks of a Buddha—Moät vò Sikkka-karaniya includes one hundred rules of Boà Taùt phaûi tu taäp traêm kieáp tu taäp ñeå ñöôïc 32 conduct which are connected with daily activities töôùng haûo cuûa moät vò Phaät—See Thirty-two of nuns in monasteries—Theo Ñöùc Toân Sö Minh auspicious marks. Ñaêng Quang trong Luaät Nghi Khaát Só, Thöùc Xoa Hundred Mahayana Dharmas: Baùch Phaùp Ca La Ni laø moät traêm giôùi caàn hoïc trong sinh hoaït Phaùp Töôùng Toâng—See One hundred divisions of haèng ngaøy cuûa Ni chuùng trong caùc tònh xaù. all mental qualities and their agents. 1) A nun should wear the inner robe all round Hundreds of millions: Koti (skt)—Oku (jap)— for covering the circle of the navel and the Tens of millions—ÖÙc. circles of the knees. Whoever out of Hundred modes: Baùch Phaùp—According to the disrespect dresses with an inner robe hanging Kosa Sastra, there are one hundred divisions of all down in front or behind, there is an offence of mental qualities and their agents of the wrong-doing: Caùi chaên phaûi vaän töø nòch löng Consciousness-Only School, or five groups of ine tôùi nöûa oáng chaân, chöù khoâng ñöôïc xaên, ñeå hundred modes or things—Theo Caâu Xaù Luaän, phuû truøm ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên toâng Duy Thöùc duøng baùch phaùp ñeå thuyeát minh veà xaêng leân hay loøng thoøng ra ngoaøi, duø phía muoân vaïn hieän töôïng theá gian vaø xuaát theá gian: tröôùc hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa 1) Eight perceptions or forms of consciousness: Ca La Ni. Taâm phaùp (taùm

thöùc). 2) A nun should wear the upper robe even all 2) Fifty-one mental ideas: Taâm sôû—Höõu round (whoever out of disrespect puts on an phaùp—See Fifty-one Dharmas interactive upper robe hanging down in front or behind, with the Mind. there is an offence of wrong-doing): Boä aùo ba 3) The five physical organs (eye, ear, nose, caùi phaûi maëc cho coù thöù lôùp. tongue, body) and their six modes of sense 3) A nun should not go into lay people's houses (matter, sound, smell, taste, touch, things): with robes hitched up. She should go well Saéc phaùp. covered in lay people's houses (inhabited

areas with): Chaúng neân ñi vaøo nhaø cö só maø 14) A nun should not sit down amidst the houses xaên aùo leân. sway the body. She should hold the body 4) A nun should not sit down in lay people's straight: Chaúng neân ngoài trong nhaø cö só maø houses with robes hitched up. She should sit lay chuyeån thaân mình. well covered in lay people's houses: Chaúng 15) A nun should not go fidgeting amidst the neân ngoài trong nhaø cö só maø xaên aùo leân. houses (making play with hand or foot): 5) A nun should not go among the houses with Chaúng neân ñi vaøo nhaø cö só maø muùa tay. robes lifted up to the shoulders, either on one 16) A nun should not sit fidgeting in inhabited side or on both (if out of disrespect having areas (making play with hand or foot in the lifted up the robe on one side or on both, houses): Chaúng neân ngoài trong nhaø cö só maø there is an offence of wrong-doing): Chaúng muùa tay. neân ñi vaøo nhaø cö só maø laät aùo leân tôùi vai. 17) A nun should not, out of disrespect, having 6) A nun should not sit down amidst the houses uncovered the body, go among the houses: with robes lifted up to the shoulders, either on Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc aùo one side or on both: Chaúng neân ngoài trong che mình. nhaø cö só maø laät aùo leân tôùi vai. 18) A nun should not, out of disrespect, sit down 7) A nun should not go into the houses of lay among the house without proper clothes: people with head covered, either with a Chaúng neân ngoài trong nhaø cö só maø khoâng towel, a hat, or a cap: Chaúng neân ñi vaøo nhaø maëc aùo che mình. cö só maø ñoäi khaên, ñoäi muõ. 19) A nun should not go among the houses with 8) A nun should not sit down amidst the houses eyes glanced around. He should go amidst the of lay people with head covered, either with a houses with eyes cast down looking only a towel, a hat, or a cap: Chaúng neân ngoài trong plough's distance ahead: Chaúng neân ñi vaøo nhaø cö só maø ñoäi khaên, ñoäi muõ. nhaø cö só maø maét troâng beân naày, beân kia. Maét 9) A nun should not enter into any lay people's vò aáy chæ neân nhìn xuoáng vaø xa veà phía tröôùc houses, going and running at the same time: chæ khoaûng beà ngang moät luoáng caøy. Chaúng neân ñi vaøo nhaø cö só maø vöøa ñi vöøa 20) A nun should not sit down in the houses with chaïy. eyes glanced around. She should sit down 10) After going and running at the same time, a amidst the houses with eyes cast down nun should not sit down in lay people's looking only a plough's distance ahead: houses: Chaúng neân ngoài trong nhaø cö só sau Chaúng neân ngoài trong nhaø cö só maø maét troâng khi vöøa ñi vöøa chaïy. beân naøy, beân kia. Maét vò aáy chæ neân nhìn 11) A nun should not enter any lay people's xuoáng vaø xa veà phía tröôùc khoaûng beà ngang houses with the arms placed on the hips, or moät

luoáng caøy. with the hands on both sides and the elbows 21) A nun should not crouch down on the heels turned outwards (akimbo): Chaúng neân ñi vaøo (sit arms akimbo) in the lay people's houses: nhaø cö só maø chaép tay sau löng hay choáng Chaúng neân ngoài choàm hoåm trong nhaø cö só. naïnh. 22) Haõy ñieàm tónh khi ñi vaøo nhaø cö só: A monk 12) A nun should not sit down in lay people's should always keep calm when entering the houses with the arms akimbo (arms place on houses. the hips, or hands on both sides and elbows 23) A nun should sit calmly in the houses of lay turned outwards): Chaúng neân ngoài trong nhaø people: Haõy ñieàm tónh khi ngoài trong nhaø cö cö só maø chaép tay sau löng hay choáng naïnh. só. 13) A nun should not go amidst the houses 24) A nun should not go into the houses with loud swaying the body. She should hold the body laughter: Chaúng neân cöôøi côït khi ñi vaøo nhaø straight: Chaúng neân ñi vaøo nhaø cö só maø lay cö só. chuyeån thaân mình.

25) A nun should not sit down in the houses with 38) A nun should not talk with the mouth full (talk loud laughter: Chaúng neân cöôøi côït khi ngoài with a mouthful in the mouth): Chaúng neân noùi trong nhaø cö só. chuyeän, khi ngaäm moät mieäng ñoà aên. 26) A nun should accept almsfood attentively: 39) When eating alms-food, a nun should not Phaûi ñeå yù khi laõnh côm. make up a round mouthful (eat tossing up 27) When accepting rice (from almsfood), a nun balls of food): Chaúng neân laáy côm voø vieân, should accept in proportion not to overflowing maø thaûy vaøo mieäng. from the capacity of the bowl. 40) A nun should not eat scattering rice or lumps 28) When accepting almsfood with soup, a nun of boiled rice about: Chaúng neân aên traùm vaøm should accept in proportion not to overflowing ñeán noãi rôùt ra. the capacity of the bowl: Khi laõnh canh ñöa 41) A nun should not eat stuffing out the cheeks baùt cho ngay thaúng, ñöøng ñeå ñoå. like a monkey (stuffed the cheek on one side 29) A nun should mix the rice with soup before or on both): Chaúng neân ñöa ñoà aên maù beân eating: Phaûi troän côm vôùi ñoà aên ñaõ laõnh. naøy, qua maù beân kia nhö khæ. 30) A nun should the alms-food working down 42) A nun should not eat making loud sound or from the top without making exceptions noise: Chaúng neân nhai lôùn tieáng. (choosing or selecting foods): Moùn naøo xuùc 43) A nun should not suck the alms-food loudly: tröôùc thì aên tröôùc. Chaúng neân nuùt maïnh trong khi aên. 31) A nun should not choose alms-food to eat, 44) A nun should not eat licking or wiping, either i.e., choosing the alms-food in this side, that the hand or the bowl: Chaúng neân laáy löôõi side, or in the middle of the bowl: Chaúng neân lieám. löïa beân naøy beân kia, hay giöõa baùt. 45) A nun should not eat shaking the hand about: 32) A nun should not ask for sauce and/or rice for Chaúng neân quô tay trong khi aên. her own appetizing unless she is sick: Chaúng 46) A nun should not pick up dropping rice to put neân hoûi canh ngon, hoaëc moùn laï, tröø khi ñau in her mouth: Chaúng neân laáy tay löôïm côm yeáu phaûi tuøy moùn caàn duøng. rôùt maø boû vaøo mieäng. 33) A nun should not hide (cover up) sauce and 47) A nun should not accept a drinking-water pot curries with rice out of dsire to get more: or cup with the hands soiled with food: Chaúng Chaúng neân xôùi côm leân che khuaát ñoà aên ñaëng neân caàm bình uoáng nöôùc maø chaúng röõa tay. laõnh theâm nöõa. 48) A nun should not

throw out amidst the houses, 34) A nun should not look enviously at another's rinsings of the bowl with lumps of boiled rice bowl: Chaúng neân thaáy vò khaùc laõnh ñoà aên maø (bowl washing water which has rice grains in sanh loøng theøm muoán. it): Chaúng neân taït nöôùc röõa baùt ra saân cuûa thí 35) After accepting enough alms-food, a nun chuû. should cover the bowl; then she should sit 49) A nun should not go to stool, urinate, blow her straight up, eat and contemplate at the same nose, or spit saliva on vegetables: Chaúng neân time: Laõnh côm vaø ñoà aên ñuû roài, phuû caùi baùt ñaïi, tieåu tieän, hæ muõi, khaïc nhoå treân rau coû. laïi, vöøa aên vöøa quaùn töôûng. 50) A nun should not go to stool, urinate, blow her 36) When eating alms-food, a nun should not nose, or spit saliva in water: Chaúng neân ñaïi, make up too large a mouthful: Chaúng neân aên tieåu tieän, hæ muõi, khaïc nhoå treân nöôùc. mieáng lôùn. 51) A nun should urinate when standing: Chaúng 37) A nun should not open the mouth till the neân ñöùng maø ñaïi, tieåu tieän. mouthful is brought to it: Chaúng neân haù 52) A nun should not reside and sleep at the mieäng lôùn, maø ñuùt ñoà aên (chaúng neân haù Buddha altar: Chaúng neân ôû vaø nguû trong choã mieäng tröôùc khi mieáng ñoà aên ñöôïc ñöa ñeán thôø Phaät, tröø khi canh giöõ. mieäng). 53) A nun should not store anything at the Buddha altar, except in case of robbing:

Chaúng neân caát ñoà vaät taïi choã thôø Phaät, tröø khi 68) A nun should not allow people to go to stool bò cöôùp. or to urinate near the Buddha altar where bad 54) A nun should not wear sandals to enter the smell can fly over the Buddha altar: Chaúng place of Buddha altar: Chaúng neân mang deùp neân ñaïi, tieåu tieän choã maø muøi hoâi thuùi coù theå vaøo choã thôø Phaät. bay tôùi choã thôø Phaät. 55) A nun should not carry his sandals around 69) A nun should not or should not allow people theBuddha altar: Chaúng neân xaùch deùp vaøo to go to stool or to urinate at the side of the choã thôø Phaät. Buddha altar: Chaúng neân ñaïi, tieåu tieän ngay 56) A nun should not wear sandals when going phía choã thôø Phaät. around the Buddha altar: Chaúng neân mang 70) A nun should not allow people to pick their deùp ñi chung quanh choã thôø Phaät. teeth or rinse their mouth at the Buddha altar: 57) A nun should not wear shoes to enter the Chaúng neân cho pheùp ai xæa raêng, suùc mieäng place of Buddha altar: Chaúng neân mang giaøy döôùi choã thôø Phaät. vaøo choã thôø Phaät. 71) A nun should not come in front of the Buddha 58) A nun should not carry her shoes around the altar to pick her teeth or to rinse her mouth: Buddha altar: Chaúng neân xaùch giaøy vaøo choã Chaúng neân tôùi tröôùc töôïng Phaät maø xæa raêng thôø Phaät. hay suùc mieäng. 59) A nun should not sit eating and leave left- 72) A nun should not or should not allow people over things at the Buddha altar: Chaúng neân to stand around the Buddha altar to pick their ngoài aên vaø boû ñoà dô thuùi döôùi choã thôø Phaät. teeth or to rinse their mouth: Chaúng neân ñöùng 60) A nun should not allow people to carry a boán phía choã thôø Phaät maø xæa raêng hay suùc corpse around the Buddha altar: Chaúng neân mieäng. khieâng xaùc cheát, ñi döôùi choã thôø Phaät. 73) A nun should not blow her nose or spit saliva 61) A nun should not bury a dead body at the at the Buddha altar: Chaúng neân taïi choã thôø Buddha altar: Chaúng neân choân xaùc cheát taïi Phaät maø hæ muõi hay khaïc nhoå. choã thôø Phaät. 74) A nun should not

stand in front of the Buddha 62) A nun should not allow people to cremate a altar to blow her nose or to spit saliva: Chaúng corpse at the Buddha altar: Chaúng neân thieâu neân ñöùng tröôùc choã thôø Phaät maø hæ muõi hay xaùc cheát ngay choã thôø Phaät. khaïc nhoå. 63) A nun should not allow people to cremate a 75) A nun should not stand at any sides of the corpse near the Buddha altar because it can Buddha altar to blow her nose or to spit emit the burnt smell at the Buddha altar: saliva: Chaúng neân ñöùng boán phía choã thôø Chaúng neân thieâu xaùc cheát gaàn choã thôø Phaät Phaät maø hæ muõi hay khaïc nhoå. ñeå muøi hoâi thuùi bay tôùi. 76) A nun should not sit pointing her legs at the 64) A nun should not allow people to cremate a Buddha altar: Chaúng neân ngoài ñöa chaân ngay corpse at the Buddha altar: Chaúng neân thieâu choã thôø Phaät. xaùc cheát taïi choã thôø Phaät. 77) A nun should not reside or sleep at a place 65) A nun should not allow people to carry which is higher than the level of the Buddha clothes of the dead around the Buddha altar: altar: Chaúng neân ôû, ñöùng treân cao hôn choã thôø Chaúng neân mang ñoà cuûa ngöôøi cheát maø ñi Phaät. döôùi choã thôø Phaät. 78) A nun should not promenade or to go for a 66) A nun should not or should not allow people walk hand in hand with anyone: Chaúng neân to go to stool or to urinate at the Buddha altar: naém tay ngöôøi khaùc maø ñi daïo. Chaúng neân ñaïi, tieåu tieän taïi choã thôø Phaät. 79) A nun should not climb high trees (higher 67) A nun should not carry the image or statue of than head level), except emergencies: Chaúng the Buddha into the rest room: Chaúng neân ñi neân leo caây cao khoûi ñaàu, tröø khi coù vieäc. vaøo nhaø tieâu mang theo töôïng Phaät. 80) A nun should not put her bowl in a bag, tie it to one end of her staff and carry along the

road: Chaúng neân boû baùt vaøo bao maø quaûy leân thuyeát phaùp cho keû voâ leã, ngoài choã cao trong vai, choã ñaàu caây gaäy. khi mình ngoài choã thaáp. 81) A nun should not teach Dharma to someone 93) A nun should not teach Dharma, going or with shirt hitched up: Chaúng neân vò tình walking behind, to someone going or walking thuyeát phaùp cho keû voâ leã; laät aùo (phanh coå). in front and who is not ill: Chaúng neân vò tình 82) A nun should not teach the law to someone thuyeát phaùp cho keû voâ leã, ñi tröôùc maø mình ñi who hangs her shirt around the neck: Chaúng sau. neân vò tình thuyeát phaùp cho keû voâ leã quaán aùo 94) A nun should not teach the law, going in a leân coå. low road, to someone going in a high road: 83) A nun should not teach Dharma to someone Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, wearing a head wrapping who is not sick: ñi treân maø mình ñi döôùi. Chaúng neân vò tình thuyeát phaùp cho keû voâ leã 95) A nun should not teach Dharma, standing khoûa ñaàu. beside (at the side of) a path, to someone 84) A nun should not teach the law to someone standing on a path (in the middle of the path): with head covered (with a turban on her head) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, and who is not sick: Chaúng neân vò tình thuyeát ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû beân phaùp cho keû voâ leã che ñaàu. ñöôøng. 85) A nun should not teach the law to someone 96) A nun should not teach Dharma to someone with arms akimbo (arms placed on the hips, or with a stick in her hand and who is not sick: hands on both sides and elbows turned Chaúng neân vò tình thuyeát phaùp cho keû voâ leã,

outwards): Chaúng neân vò tình thuyeát phaùp cho khoâng ñau beänh maø caàm gaäy. keû voâ leã, chaép tay sau löng hay choáng naïnh. 97) A nun should not teach Dharma to someone 86) A nun should not teach Dharma to someone with a sword (weapon) in her hand: Chaúng mounted on clogs (wooden shoes): Chaúng neân neân vò tình thuyeát phaùp cho keû voâ leã, caàm vò tình thuyeát phaùp cho keû voâ leã, ñi guoác. göôm. 87) A nun should not teach Dharma to someone 98) A nun should not teach Dharma to someone wearing sandals who is not sick: Chaúng neân vò with a spear (lance) in her hand: Chaúng neân tình thuyeát phaùp cho keû voâ leã, ñi deùp. vò tình thuyeát phaùp cho keû voâ leã, caàm giaùo. 88) A nun should not teach the law to someone in 99) A nun should not teach Dharma to someone a vehicle who is not sick: Chaúng neân vò tình with a knife in her hand: Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, côõi ngöïa, ñi kieäu. thuyeát phaùp cho keû voâ leã, caàm dao. 89) A nun should not teach Dharma, standing, to 100)A nun should not teach Dharma to someone someone who is sitting down, and who is not with an umbrella in her hand who is not sick: sick: Chaúng neân vò tình thuyeát phaùp cho keû voâ Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, leã, ngoài rong khi mình ñöùng. caàm duø. 90) A nun should not teach Dharma, sitting, to Hundred seventy-eight rules for mendicant someone on a bed and who is not ill: Chaúng Bhiksunis: Baùch Thaát Thaäp Baùt Giôùi Ba Daät neân vò tình thuyeát phaùp cho keû voâ leã, naèm Ñeà—See Pacittiya (II). trong khi mình ngoài. Hundred things: Baùch Phaùp—See One hundred 91) A nun should not sit down on the ground to divisions of all mental qualities and their agents. teach Dharma to someone sitting on a seat Hundreds of thousands of millions of and who is not ill: Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, ngoài treân gheá trong khi Buddha lands: Thaäp Vaïn ÖÙc Phaät Ñoä. mình ngoài döôùi ñaát (ngoài choã toát trong khi Hundred thousand myriad transformation mình ngoài choã xaáu). bodies of the Buddha: Thieân Baùch ÖÙc Hoùa 92) A nun should not teach Dharma, having sat Thaân Phaät—According to the Dharma Jewel down on a low seat, to someone sitting on a Platform Sutra, the Sixth Patriarch taught: “Good high seat and who is not ill: Chaúng neân vò tình Knowing Advisors! What are the hundred

thousand myriad Transformation bodies of the Hung-Fa: Hoaèng Phaùp (Japanese)—See Eight Buddha? If you are free of any thought of the ten patriarchs of the True Word sect. thousand dharmas, then your nature is basically Hung-Jen: Hoaèng Nhaãn—Zen master Hung-Jen like emptiness, but in one thought of calculation, (601-674)—The fifth patriarch of Ch’an in China; transformation occurs. Evil thoughts are being the dharma successor of Tao-hsin and the master tranformed into hell-beings and good thoughts into of Shen-hsui and Hui-Neng. Hung-Jeân, a noted heavenly beings. Viciousness is transformed into monk. He was the fifth patriarch, a disciple of the dragons and snakes, and compassion into fourth patriarch Tao-Hsin, and the master of the Bodhisattvas. Wisdom is transformed into the sixth patriarch Hui-Neng. Hung-Jen came from upper realms, and delusion into the lower realms. the same province as his predecessor, Tao-Hsin in The transformations of the self-nature are Ch’i-Chou. Hung-Jen came to the fourth patriarch extremely many, and yet the

confused person, when he was still a little boy; however, what he unawakened to that truth, continually gives rise to pleased his master at their first interview was the evil and walks evil paths. Turn a single thought way he answered. When Tao-Hsin asked what back to goodness, and wisdom is produced. That is was his family name, which pronounced 'hsing' in the Transformation-body of the Buddha within Chinese, he said: "I have a nature (hsing), and it is your self-nature."—Theo Kinh Phaùp Baûo Ñaøn, not an ordinary one." The patriarch asked: "What Luïc Toå Hueä Naêng daïy veà Thieân Baùch ÖÙc Hoùa is that?" Hung-Jen said: "It is the Buddha-nature Thaân Phaät nhö sau: "Naøy thieän tri thöùc! Sao goïi laø (fo-hsing)." The patriarch asked: "Then you have Thieân Baùch ÖÙc Hoùa Thaân? Neáu chaúng nghó muoân no name?" Hung-Jun replied: "No, master, for it is phaùp thì taùnh voán nhö khoâng, moät nieäm suy nghó empty in its nature." Tao-Hsin knew this boy goïi laø bieán hoùa. Suy nghó vieäc aùc laø hoùa laøm ñòa would be an excellent candidate for the next nguïc, suy nghó vieäc thieän thì hoùa laøm thieân ñöôøng, patriarch. Here is a play of words; the characters ñoäc haïi thì hoùa laøm roàng raén, töø bi thì hoùa laøm Boà denoting 'family name' and that for 'nature' are Taùt, trí hueä thì hoùa laøm thöôïng giôùi, ngu si thì hoùa both pronounced 'hsing.' When Tao-Hsin was laøm haï giôùi. Töï taùnh bieán hoùa raát laø nhieàu, ngöôøi referring to the 'family name' the young boy meâ khoâng hay tænh giaùc, moãi nieäm khôûi aùc thöôøng Hung-Jen took it for 'nature' purposely, whereby ñi trong con ñöôøng aùc, xoay veà moät nieäm thieän, trí to express his view by a figure of speech. Finally, hueä lieàn sanh, ñaây goïi laø Töï Taùnh Hoùa Thaân Hung-Jen became the fifth patriarch of the Phaät." Chinese Zen line. His temple was situated in Hundred years of age together: Baùch nieân Wang-Mei Shan (Yellow Plum Mountain), where giai laõo (cuøng soáng vôùi nhau ñeán traêm naêm)—I he preached and gave lessons in Zen to his five wish the two of you great happiness until you hundred pupils. Some people said that he was the reach one hundred years of age together. first Zen master who attempted to interpret the Hung-Chih: Hoaèng Trí—Hung-Chih, message of Zen according to the doctrine of the posthumous name of a monk of T'ien-T'ung Diamond Sutra. Before the time of Hung-Jen, Zen monastey, Ningpo, early in the twelfth century— followers had kept quiet, though working steadily, Hoaèng Trí laø teân cuûa ngaøi Chaùnh Giaùc nuùi Thieân without arresting public attention; the masters had Ñoàng vaøo ñaàu theá kyû thöù 12. retired either into the mountains or in the deep Hunger and cold work against the sense of forests where nobody could tell anything about decency: Ñoùi laïnh laøm cho ngöôøi ta queân caû lieâm their doings. But Hung-Jen was the first who sæ (Cô haøn thieát thaân, baát coá lieâm sæ)—When cold appeared in the field preparing the way for his and hunger come upon men, honesty and shame successor, Hui-Neng—Hoaèng Nhaãn (601-674), toå depart. thöù naêm cuûa doøng Thieàn trung quoác, ngöôøi keá vò Ñaïo Tín. OÂng laø thaày cuûa Thaàn Tuù vaø Hueä Naêng. Hunger and thirst: Khuppipasa (p)—Ñoùi vaø OÂng laø moät vò sö noåi tieáng, toå thöù naêm cuûa Thieàn khaùt—See Ten armies of mara. Toâng Trung Hoa, ñeä töû cuûa Töù Toå Ñaïo Tín, vaø laø thaày cuûa Luïc Toå Hueä Naêng. Hoaèng Nhaãn cuøng

queâ vôùi Toå Ñaïo Tín, ôû Kyø Chaâu. Hoaèng Nhaãn Phöôùc Thieän, nôi phaùt thuoác mieãn phí cho ñoàng ñeán vôùi Töù Toå khi ngaøi coøn laø moät ñöùa treû; tuy baøo. nhieân, ñieàu maø ngaøi ñaõ laøm haøi loøng sö phuï laø vôùi Hung Quang Temple: Höng Quaûng Töï—Name cung caùch traû lôøi cuûa ngaøi qua cuoäc noùi chuyeän of a temple, located in Caø Mau town, Caø Mau ñaàu tieân. Khi töù toå hoûi ngaøi veà hoï maø tieáng Trung province, South Vietnam. The temple was built in Hoa goïi laø 'Taùnh' thì ngaøi ñaùp: "Con coù taùnh, the 1950s, belonged to the Vietnam Pure Land nhöng chaúng phaûi laø taùnh thöôøng." Toå beøn hoûi: Laymen Buddhist Association and was built "Vaäy laø taùnh gì?" Hoaèng Nhaãn ñaùp: "Laø Phaät completely in 1963. The temple comprises of the taùnh." Toå laïi hoûi: "Con khoâng coù taùnh sao?" Main Hall, the Lecture Hall, and Phöôùc Thieän Hoaèng Nhaãn ñaùp: "Nhöng taùnh voán laø khoâng." Toå Vietnamese herb store. Phöôùc Thieän Vietnamese thaàm nhaän bieát ñaây laø ngöôøi seõ ñöôïc truyeàn thöøa herb store is a place where Vietnamese medicinal veà sau naày. Ñaây chæ laø thuaät chôi chöõ, vì noùi veà herbs are free given, has been operating since toäc hoï hay danh taùnh vaø boån theå hay töï taùnh, 1954. The store gives more or less 500 ngöôøi Trung Hoa ñeàu ñoïc chung laø 'taùnh.' Toå Ñaïo prescriptions to the local people every day—Teân Tín hoûi laø hoûi veà danh taùnh, coøn caäu beù Hoaèng cuûa moät ngoâi chuøa toïa laïc trong thò xaõ Caø Mau, Nhaãn laïi ñaùp veà töï taùnh, caäu ñaõ möôïn chöõ ñoàng tænh Caø Mau, Nam Vieät Nam. Chuøa ñöôïc xaây aâm aáy coát ñöa ra kieán giaûi cuûa mình. Thaät vaäy veà döïng töø thaäp nieân 1950, thuoäc Phaät Giaùo Vieät sau naày Hoaèng Nhaãn ñöôïc Toå Ñaïo Tín truyeàn y Nam Tònh Ñoä Cö Só, hoaøn taát xaây döïng vaøo naêm baùt laøm toå thöù naêm cuûa doøng Thieàn Trung Quoác. 1963. Chuøa goàm moät chaùnh ñieän, moät giaûng Ñaïo tröôøng cuûa Toå Hoaèng Nhaãn ôû Hoaøng Mai, taïi ñöôøng, vaø moät phoøng thuoác Nam phöôùc thieän. ñaây Toå noùi phaùp vaø daïy Thieàn cho ñoà chuùng naêm Phoøng thuoác Nam phöôùc thieän cuûa chuøa coù töø traêm ngöôøi. Nhieàu ngöôøi cho raèng ngaøi laø vò naêm 1954, hoaït ñoäng lieân tuïc töø naêm 1954, phaùt Thieàn sö ñaàu tieân coù yù ñònh giaûi thoâng ñieäp Thieàn thuoác Nam mieãn phí cho ñoàng baøo ñòa phöông. theo giaùo lyù Kim Cang. Tröôùc thôøi Hoaèng Nhaãn, Moãi ngaøy chuøa caáp trung bình 500 thang thuoác thöôøng caùc vò Thieàn sö hoaèng hoùa trong im laëng, cho nhaân daân trong vuøng. khieán ñaïi chuùng chuù yù; caùc ngaøi laùnh aån treân nuùi Hungry (a): Ñoùi. cao, xa caûnh gioù buïi cuûa theá gian, neân khoâng ai Hungry ghosts: Preta-gati (skt)—Ngaï Quyû bieát vieäc laøm cuûa caùc ngaøi phaûi traùi theá naøo maø Ñaïo—See Three evil ways, and Ten kinds of ñònh luaän. Nhöng Hoaèng Nhaãn laø vò ñaõ coâng khai ghosts that will be reborn as an animal to continue xuaát hieän giöõa ñaïi chuùng, vaø doïn ñöôøng cho ngöôøi to pay their debts. keá vò cuûa mình laø Hueä Naêng. (I) An overview of "Hungry ghosts"—Toång quan Hung Minh Temple: Chuøa Höng Minh—Name veà "Ngaï quyû": Pretas (skt)—Ngaï Quyû— of a famous pagoda located in the Sixth district, Hungry spirits, one of the three lower Saigon City, South Vietnam. It is a Patriarch destinies. They are also called needle-mouth Temple of the Vietnam Pure Land Buddhist ghosts, with mouths so small

that they cannot Laypeople Association built by Sir. Minth Trí and satisfy their hunger or thirst. They are of inaugurated in 1936. The Pure Land sect has got varied classes, and are in differing degrees 187 branches from Khaùnh Hoøa province to Caø and kinds of suffering, some wealthy and light Mau province. Each branch of the pagoda torment, others possessing nothing and in organized a Vietnamese Herb store named Phöôùc perpetual torment; some are jailers and Thieän, where Vietnamese medicinal herbs are executioners of Yama in the hells, others given—Teân moät ngoâi chuøa noåi tieáng toïa laïc trong wander to and fro amongst men, especially at quaän saùu, thaønh phoá Saøi Goøn, Nam Vieät Nam, do night. According to Bikkhu Khantipalo, ngaøi Minh Trí cuûa phaùi Tònh Ñoä Cö Só kieán thieát “Hungry” means experiencing constantly vaø khaùnh thaønh naêm 1936. Heä phaùi Tònh Ñoä coù unsatisfied cravings, and preta is a kind of khoaûng 187 chi hoäi töø Khaùnh Hoøa ñeán Caø Mau. being which is below man in the spiritual Moãi chi hoäi ñeàu coù toå chöùc phoøng thuoác nam scale. With greed, sentient beings some to the state of pretas. Think of people whose

attachments to money and material ñöôïc sanh nôi röøng nuùi, goø mieáu; loaøi khoâng possessions are very strong. The misers of coù phöôùc baùo thì thaùc sanh vaøo nhöõng choã baát this world are those who rejoice in having tònh, aên uoáng thaát thöôøng, bò nhieàu noãi khoå more, better and bigger things than other sôû. Chuùng sanh ñoäc aùc bò taùi sanh vaøo ngaï people. Such people are developing factors of quyû, thaáy suoái nöôùc nhö thaáy maùu muû, coå nhoû mind which if they persist in them, will lead nhö caây kim, buïng oûng nhö caùi troáng chaàu, coù them to uprise among these hungry ghosts— khi ñoà aên vöøa vaøo ñeán mieäng, ñaõ trôû thaønh Tieáng Phaïn aâm laø Tieát Leä Ña, dòch laø quyû than hoàng, khoâng theå naøo nuoát ñöôïc, chòu ñaïi ñoùi. Ngaï quyû laø moät trong ba ñöôøng aùc. Ngaï khoå naõo suoát ñôøi cuøng kieáp). ÔÛ coõi ngaï quyû quyû laø loaïi quyû mieäng nhö caây kim nhoû, ñeán chuùng sanh thaân theå xaáu xa hoâi haùm, buïng ñoä khoâng theå aên uoáng. Ngaï quyû coù nhieàu loaïi lôùn nhö caùi troáng, coà nhoû nhö caây kim, mieäng vaø tuøy theo quaû baùo maø thoï khoå khaùc nhau. phuïc ra löûa moãi khi nuoác thöùc aên, vaø chòu Ngöôøi coù chuùt phuùc ñöùc thì chòu khoå ít, ngöôøi caûnh ñoùi khaùt trong muoân ngaøn kieáp. khaùc ít phuùc ñöùc hôn thì khoâng ñöôïc aên uoáng 3) If it was greed to be arrogant that made the laïi phaûi chòu cöïc hình lieân tuïc; coù keû ñöôïc person commit offenses, then after he has laøm chuùa nguïc cho Dieâm Vöông, laïi coù keû finished paying for his crimes, he takes shape phaûi lang thang trong choán nhaân gian, nhöùt laø when he encounters gases, and he is called a luùc veà ñeâm. Theo Tyø Kheo Khantipalo trong Hungry Ghost—Tham söï kieâu ngaïo gaây toäi, Ñaïo Phaät Ñöôïc Giaûi Thích, ngaï laø luoân luoân gaëp khí thaønh hình, laøm caùc loaøi Ngaï Quyû— caûm nhaän nhöõng khaùt aùi khoâng bao giôø thoûa See Seven states of sentient beings, and Nine maõn, vaø trong naác thang taâm thöùc, ngaï quyû laø classes of ghosts (II). loaøi chuùng sanh ôû döôùi con ngöôøi. Chuùng sanh Hungry spirits: Ngaï Quyû—See Hungry ghosts. ñi veà caûnh giôùi ngaï quyû do bôûi loøng tham. Huong Hai Temple: Chuøa Höông Haûi—Name Haõy nghó

ñeán nhöõng ngöôøi cöù baùm chaët vaøo of an ancient temple, located in Phuø Ñoång village, tieàn taøi, vaøo nhöõng sôû höõu vaät chaát. Nhöõng Gia Laâm district, Haø Noäi City, North Vietnam. It ngöôøi haø tieän, nhöõng ngöôøi thích thuù trong söï is also called Linh ÖÙng Temple. It was built a long thuû ñaéc caùc thöù nhieàu hôn, toát hôn, lôùn hôn so long time ago. The temple was considered the vôùi ngöôøi khaùc; nhöõng ngöôøi nhö theá ñang first Buddhist Nunnery (Institute for Nuns) in the trieån khai caùc yeáu toá taâm thöùc maø neáu hoï Lyù dynasty. Most Venerable Bikkhuni Dieäu Nhaân chaáp chaët vaøo ñoù thì chuùng seõ daãn hoï thaùc (1041-1113) was once head of the temple sanh vaøo loaøi ngaï quyû. preached the Buddha's teaching in the area. She (II) Characteristics of "Hungry ghosts"—Ñaëc was Cha'n Master Chaân Khoâng's disciple, ñieåm cuûa "Ngaï quyû": belonging to the seventeenth succession of the 1) Ravenous beings with distended bellies and line of Vinitaruci. According to Thieàn Uyeån Taäp tiny throats—Chuùng sanh tham aên vôùi caùi Anh, Most Venerable Bikkhuni Dieäu Nhaân or buïng phoàng to leân vaø caùi coå nhoû xíu. Lady ngoïc Kieàu, her worldly name, was Phuøng 2) The state of hungry ghosts. Starved ghosts Loaùt Vöông's daughter. She was adopted by King realm where greedy, selfish and deceitful Leâ Thaùnh Toâng since she was young. When souls are reborn. In the path of hungry ghosts, growing up she got married to a Mandarin of beings have ugly, smelly bodies, with bellies Chaâu Muïc rank (local oficial) whose last name as big as drums and throats as small as was Leâ. After her husband's death, she devoted needles, while flames shoot out of their her life to the Buddhist nunhood at Höông Haûi mouths. They are subject to hunger and thirst Temple. The temple was built before the fifth for incalculable eons—Ñaây laø caûnh giôùi ngaï century and has been rebuilt and restored many quyû, nôi taùi sanh cuûa nhöõng keû tham lam, ích times—Teân cuûa moät ngoâi chuøa coå, toïa laïc taïi xaõ kyû vaø doái gaït (trong caùc loaøi quyû thì quyû ñoùi Phuø Ñoång, huyeän Gia Laâm, thaønh phoá Haø Noäi, chieám ña soá. Caùc loaøi quyû chòu quaû baùo Baéc Vieät Nam. Chuøa coøn ñöôïc goïi laø chuøa Linh khoâng ñoàng, keû naøo coù chuùt ít phöôùc baùo thì ÖÙng. Chuøa ñaõ ñöôïc xaây döïng töø raát laâu, ñöôïc coi

nhö moät Ni Vieän Phaät Giaùo ñaàu tieân töø ñôøi nhaø in France, Canada, and the United States. His Lyù. Ni Sö Dieäu Nhaân (1041-1113) ñaõ töøng truï trì works include 'The Four Abhidharmic Realms,' vaø hoaèng hoùa taïi ñaây. Ni Sö voán laø ñeä töû cuûa 'La Vie de Bouddha Sakyamuni,' 'Dharma talks,' Thieàn Sö Chaân Khoâng, ñôøi thöù 17, doøng Tyø Ni Ña etc. In keeping his vows to expand Buddhism in Löu Chi. Theo saùch Thieàn Uyeån Taäp Anh, Ngoïc the West, Dharma Master Thích Huyeàn Vi Kieàu töùc Ni Sö Dieäu Nhaân laø con gaùi cuûa Phuøng established a record of 46 temples worldwide, Loaùt Vöông, ñöôïc vua Lyù Thaùnh Toâng nuoâi ôû among which 32 are in North America and trong cung töø nhoû, sau gaõ cho quan Chaâu Muïc hoï Europe, while others are located in such far away Leâ. Khi choàng cheát baø vaøo chuøa Höông Haûi tu. places as Nepal and Republic Zaire (Congo)— Chuøa ñöôïc xaây caát töø tröôùc theá kyû thöù naêm vaø ñaõ Hoøa Thöôïng Thích Huyeàn Vi, moät trong nhöõng ñöôïc truøng tu nhieàu laàn. danh Taêng Vieät Nam thôøi caän ñaïi.

Ngaøi ñaäu Tieán Hupian (skt): Hoä Taát Na—According to Eitel in Só Phaät Hoïc vôùi luaän aùn veà cuoäc ñôøi vaø söï nghieäp The Dictionary of Chinese-English Buddhist cuûa Ngaøi Xaù Lôïi Phaát naêm 1970 taïi tröôøng Ñaïi Terms, Hupian is the capital of Vridjisthana, Hoïc Ma Kieät Ñaø. Cuoái thaäp nieân 70s, ngaøi thaønh probably in the neighbourhood of the present laäp töï vieän Linh Sôn ôû Ba Leâ, Phaùp quoác, vaø hieän Charekoor, to the north of Cabool—Theo Eitel nay ngaøi laøm coá vaán cho heä thoáng caùc chuøa Linh trong trung Anh Phaät Hoïc Töø Ñieån, Hoä Taát Na laø Sôn treân theá giôùi, bao goàm caùc chuøa ôû Phaùp, Gia kinh ñoâ cuûa Vridjisthana, coù leõ laø xöù laùng gieàng Naõ Ñaïi, vaø Myõ quoác. Nhöõng taùc phaåm cuûa ngaøi cuûa vuøng maø baây giôø goïi laø Charekoor, naèm veà goàm coù Cuoäc Ñôøi Ñöùc Phaät Thích Ca, Phaùp Ñaøm, phía baéc cuûa Cabool. vaân vaân. Vì haïnh nguyeän hoaèng döông Phaät Phaùp Hurried: Laät ñaät—Pressed—In a hurry. veà phöông Taây, ngaøi ñaõ coá gaéng thaønh laäp ñöôïc 46 chuøa vieän treân theá giôùi, trong ñoù coù 32 chuøa taïi Hurry (v): Ñoân ñoác—To push—To urge. vuøng Baéc Myõ chaâu, AÂu chaâu, trong khi nhieàu Hurt: Vihimsati (skt)—To injure—Gaây toån haïi. chuøa khaùc traûi roäng ñeán caùc vuøng Neùpal vaø Coäng Hurt someone's pride: Chaïm loøng töï aùi. Hoøa Zaire (Coâng Goâ). Husband is in charge of things outside the Hwaom: The Korean branch of the Hua-Yen home and the wife is in charge of things tradition, which rose to popularity during the within: Nam ngoaïi nöõ noäi (ñaøn oâng lo vieäc beân Unified Silla period (668-918). It was founded by ngoaøi, coøn ñaøn baø lo vieäc noäi trôï beân trong)—This Uisang (625-702), who traveled to China and is the old tradition of most of Asian countries— studied with the second Chinese patriarch of the Ñaây laø truyeàn thoáng cuûa haàu heát caùc quoác gia AÙ tradition, Chih-Yen (602-669). His major work chaâu. was entitled "Chart of the Avatamsaka One- Hutuktu (skt): Hoâ Ñoà Khaéc Ñoà—Hoà Thoå Khaéc Vehicle Dharmadhatu," which was written in 661. Ñoà—A chief Lama of Mongolian Buddhism, who In 670 he returned to Korea and in 676 founded is repeatedly reincarnated to keep the title and to Pusok-sa, which became the main temple of the save sentient beings—Danh hieäu cuûa caùc vò Laït Hwaom order—Toâng Hoa nghieâm cuûa Phaät giaùo Ma Phaät Giaùo Moâng Coå, nhöõng vò naày cöù tieáp tuïc Trieàu Tieân, ñöôïc phoå caäp trong thôøi Lieân Hieáp taùi sinh, giöõ chöùc vuï cuûa mình ñeå hoaèng hoùa Silla. Toâng phaùi naøy ñöôïc Uisang (625-702) saùng chuùng sanh. laäp. OÂng töøng du haønh sang Trung Hoa vaø tu hoïc Huyen Vi: Hoøa Thöôïng Huyeàn Vi—Most vôùi nhò toå Hoa Nghieâm laø ngaøi Trí Nghieãm. Taùc Venerable Thích Huyeàn Vi, one of the most phaåm chính cuûa oâng laø boä "Hoa Nghieâm Nhaát outstanding Vietnamese monks in the modern era. Thöøa Phaùp Giôùi An Laäp Ñoà," ñöôïc vieát vaøo naêm In 1970, he obtained his Ph.D. at Magadha 661. naêm 670, oâng trôû veà Trieàu Tieân vaø naêm 676 University (Patna—India) for a critical study of khai sôn töï vieän Pusok-sa, veà sau naøy trôû thaønh toå the Life and Work of Sariputra. He established ñình cuûa toâng Hoa Nghieâm Trieàu Tieân. Linh Son Monastery in Paris, France in late 1970s Hyakujo-Ekai (jap): Paichang-Huaihai—Baùch and currently directing the system of Linh Son Tröôïng Hoaøi Haûi—See Pai Chang Huai Hai. Monasteries in the world, including

many temples

Hyakujo-Isei (jap): Paichang-Weicheng—Sö I (jap): Manas (skt)—Mind—Will—See Mind and Baùch Tröôïng Duy Chaùnh. Consciousness. Hyakujo-Shingi (jap): Paichang-Chingkuei— I am better than...: Thaéng maïn—Toâi toát hôn— Baùch Tröôïng Thanh Quy—Name of a book See Three dharmas (XIX). written by Paichang on regulations for monks in a I am equal to...: Ñaúng maïn—Toâi baèng—See Zen monastery—Teân cuûa moät taùc phaåm ñöôïc ngaøi Three dharmas (XIX). Baùch Tröôïng vieát veà quy luaät (thanh quy) cuûa I am not so bad as others: Ngaõ Lieät Maïn— Taêng chuùng trong thieàn vieän. Khôûi taâm kieâu maïn cho raèng mình khoâng ñeán noãi Hyakuron (jap): A Japanese Buddhist term for teä nhö ngöôøi khaùc—See Nine forms of pride. “Shata Shastra.”—Thuaät ngöõ Phaät giaùo Nhaät Baûn I am worse than...: Ty lieät maïn—Toâi teä hôn— coù nghóa laø “Baùch Luaän.”—See Sata-Sastra. See Three dharmas (XIX). Hybrid: Heterogenous—Mixed—Variegated— I have already become Buddha, you all (all Taïp nhaïp. sentient beings) would become Buddha too: Hygienic paper: Giaáy veä sinh—See Seven Ta laø Phaät ñaõ thaønh, chuùng sanh laø Phaät seõ thaønh. appurtenances of a monk. Iccha (skt): Ao öôùc—Wish—Desire. Hymn (n): Baøi tuïng. Icchantika (skt): Xieån ñeà—Icchantika is a Hymns and chants of gatha: Ñieàu Tuïng—AÂm Sanskrit word which means “incomplete faith” ñieäu trong baøi tuïng. and “lacking good roots.” A class of beings who Hyper-personal: Vò caùch sieâu vieät. have cut off all their virtuous roots (kusala mula) Hypocrisy: Thambha (p)—Obduracy—Coá chaáp and so have no hope of attaining buddhahood. The (ra veû ñaïo ñöùc giaû). status of icchantikas was once an important topic Hypocrite (n): Keû giaû nhaân giaû nghóa. of debate in East Asian Buddhism, with some Hypostatic cause: Dependent cause—Six groups claiming that they are unable to attain organs and their luïc traàn or six objects causing the liberation, while others asserted that all beings, cognitions luïc thöùc or six consciousnesses)—Y including icchantikas, have the buddha-nature, nhôn—See Three causes. and so the virtuous roots may be re-established— Xieån ñeà laø tieáng Phaïn coù nghóa laø “tín baát cuï” Hypothesis (n): Prajnapti (skt)—Giaû Thieát— (hay khoâng ñuû nieàm tin) vaø “thieáu thieän caên.” Töø Ordinary teaching—Doctrines dervied from the Baéc Phaïn coù nghóa laø “Nieàm tin khoâng troïn veïn,” phenomenal or mental construction, or ideation— hay “thieáu thieän caên.” Moät loaïi chuùng sanh ñaõ caét Hoïc thuyeát döïa vaøo hieän töôïng hay caáu truùc taâm ñöùt taát caû thieän caên vaø khoâng coøn hy voïng ñaït thöùc—See Two hypotheses. thaønh Phaät quaû nöõa. Tình traïng “xieån ñeà” ñaõ töøng Hypothetic categories: Baát töông öng phaùp hay laø moät chuû ñeà baøn luaän trong Phaät giaùo vuøng phaùp giaû laäp—See Five laws or categories (II). Ñoâng AÙ, vaøi nhoùm cho raèng xieån ñeà khoâng theå Hysterical (a): Naõo nuøng thaûm thieát. naøo thaønh Phaät, nhoùm khaùc xaùc nhaän raèng taát caû chuùng sanh, bao goàm xieån ñeà, ñeàu coù Phaät taùnh vaø vì theá coù theå taùi laäp thieän caên. 1) One without desire for Buddha- enlightenment, or unable to become Buddha—An unbeliever (unbelief or

I abandoned character)—An enemy of the good—One who cuts off his roots of goodness. The Atyantika are people who are extremely evil and wicked, having lost all senses of goodness. It is impossible to change, transform, or influence them to take a cultivated path. However, this also applied to

a Bodhisattva who has made his vow not to (yù noùi nöôùc ñaù töø nöôùc maø ra nhöng laïi laïnh hôn become a Buddha until all beings are saved. nöôùc, hoïc troø do thaày ñaøo taïo ra nhöng gioûi hôn In the Lankavatara Sutra, he Buddha thaày)—The pupil surpasses his teacher. reminded Mahamati: “Oh Mahamati, the Ichibo (jap): Ichibo is a Japanese term refers to Bodhisattva-icchantika knowing that all things “one stick.” This is the Japanese Zen expression are in Nirvana from the beginning refrains for the use of the stick by a Zen Master for the forever from entering into Nirvana—Ñoaïn benefit of his disciples—“Ichibo” laø moät thuaät ngöõ thieän caên giaû, ngöôøi khoâng coù yù höôùng giaùc Nhaät Baûn coù nghóa laø “moät caây gaäy”. Ñaây laø thuaät ngoä Phaät, keû thuø cuûa thieän phaùp. Ngöôøi caét ngöõ trong nhaø Thieàn cuûa Nhaät Baûn chæ vieäc duøng ñöùt moïi thieän caên. Nhaát Xieån Ñeà laø haïng gaäy cuûa moät thieàn sö laø vì lôïi ích cuûa ñeä töû cuûa ngöôøi cuøng hung cöïc aùc, maát heát taát caû caùc mình. caên laønh, khoâng theå naøo giaùo hoùa khieán cho Ichien (jap): See Dokyo. hoï tu haønh chi ñöôïc heát. Tuy nhieân, Nhaát Ichiji-fusetsu (jap): A Japanese Zen term for Xieån Ñeà cuõng aùp duïng cho Boà Taùt nguyeän “not a word is said.” “Ichiji-fusetsu” refers to the khoâng thaønh Phaät cho ñeán khi naøo taát caû fact that the Buddha in all his teaching or chuùng sanh ñeàu ñöôïc cöùu ñoä. Trong Kinh instruction never made use of a single word to Laêng Giaø, Ñöùc Phaät nhaéc Mahamati: “Naøy describe ultimate reality, for it is not preachable. Mahamati, vò Boà Taùt nhaát xieån ñeà bieát raèng In consideration of this fact, after his complete taát caû söï vaät ñeàu ôû trong Nieát Baøn töø luùc khôûi enlightenment, the Buddha did not want to teach thæ, neân vaãn giöõ maõi khoâng nhaäp Nieát at all. However, compassion for beings trapped in Baøn.”—See Two kinds of Icchantika and the cycle of life and death moved him. In doing Three kinds of icchantika. this, he had to come down from the level of true 2) Nhöõng chuùng sanh vöôït ra ngoaøi caùc ñaúng caáp insight to that of “everyman’s consciousness.” In treân—Those who are altogether outside these Zen, all the teachings and instructions of the order—Haõy coøn moät ñaúng caáp khaùc nöõa cuûa Buddha mean a “finger-point” for the purpose of nhöõng chuùng sanh khoâng theå ñöôïc bao goàm giving those who wish to cultivate a way leading trong baát cöù ñaúng caáp naøo trong boán ñaúng caáp to enlightenment and prajna insight into the true vöøa keå treân; vì hoï khoâng heà mong muoán caùi nature of reality. According to a Buddhist legend, gì ñeå giaûi thoaùt, vaø vì khoâng coù mong muoán the special transmission outside the orthodox aáy neân khoâng coù giaùo lyù naøo coù theå nhaäp vaøo teaching began with the famous discourse of loøng hoï ñöôïc. Tuy nhieân, coù hai nhoùm phuï Buddha Sakyamuni on Vulture Peak Mountain thuoäc nhoùm naày vaø caû hai nhoùm naày ñeàu (Gridhrakuta). At that time, surrounded by a ñöôïc goïi laø Nhaát Xieån Ñeà (see Nhaát Xieån Ñeà crowd of disciples who had assembled to hear him and Voâ Chuûng Xieån

Ñeà)—There is still expound the teaching. The Buddha did not say another class of beings which cannot be anything but holding up a lotus flower. Only comprised under any of the four already Kashyapa understood and smiled. As a result of mentiond; for they have no desire whatever his master, he suddenly experienced a break for emancipation, and without this desire no through to enlightened vision and grasped the religious teaching can enter into any heart— essence of the Buddha's teaching on the spot. See Three kinds of icchantika, and Five The Buddha confirmed Mahakashyapa as his orders of beings. enlightened student. Mahakashyapa was also the Icchantika without a nature for final first patriarch of the Indian Zen—Thuaät ngöõ Thieàn nirvana: Voâ tính Xieån ñeà—See Three kinds of cuûa Nhaät Baûn coù nghóa laø "khoâng noùi moät lôøi." icchantika. "Ichiji-fusetsu" chæ söï kieän trong baát cöù lôøi daïy doã Ice of moral affliction: Phieàn naõo baêng. naøo cuûa Ñöùc Phaät, Ngaøi chaúng bao giôø duøng moät Ice is produced from water but it is colder lôøi naøo ñeå dieãn taû hieän thöïc toái thöôïng hay baûn than water: Baêng sinh vu thuûy nhi haøn vu thuûy chaát thaät cuûa vaïn höõu, vì noù thuoäc laõnh vöïc khoâng theå noùi ñöôïc (baát khaû thuyeát). Do hieåu nhö vaäy

neân ngay sau khi ñaït ñöôïc toaøn giaùc, Ñöùc Phaät ñaõ Ichimi-Shabyo (jap): Ichimi-Shabyo is a khoâng muoán thuyeát giaûng nhöõng gì mình lieãu ngoä. Japanese Zen term for "one taste pouring of the Tuy nhieân, vì thöông xoùt chuùng sanh bò troùi buoäc bowl." This expression is used for the authentic trong luaân hoài sanh töû neân Ngaøi ñaønh chaáp nhaän transmission of the Buddha-dharma from a Zen ñi thuyeát giaûng. Ñeå laøm nhö vaäy, Ngaøi ñaõ phaûi töï master to his dharma successor—Ichimi-Shabyo haï trình ñoä Ñaïi Giaùc cuûa mình xuoáng thaønh trình laø moät thuaät ngöõ nhaø Thieàn Nhaät Baûn coù nghóa laø ñoä hieåu bieát thoâng thöôøng. Trong Thieàn, taát caû "vaãn moät vò khi ñöôïc sang töø caùi cheùn naøy sang nhöõng lôøi chæ daïy cuûa Ñöùc Phaät coù nghóa laø "ngoùn caùi cheùn khaùc." Thuaät ngöõ naøy ñöôïc duøng ñeå chæ tay chæ traêng" chæ vôùi muïc ñích mang laïi cho moät söï truyeàn thuï hoaøn toaøn trung thaønh phaùp cuûa nhöõng ai ao öôùc tu taäp con ñöôøng daãn ñeán giaùc nhaø Phaät töø moät vò thaày sang moät phaùp töû (ngöôøi ngoä vaø ñaït ñöôïc trí tueä baùt nhaõ ñeå hieåu ñöôïc moät keá vò trong Thieàn moân). caùch saâu saéc baûn chaát thaät cuûa vaïn höõu. Theo Ichimi-Zen (jap): A Japanese term for "one- truyeàn thuyeát Phaät giaùo thì söï truyeàn thuï rieâng taste Zen." Ichimi-Zen means the Zen from the bieät beân ngoaøi caùc kinh ñieån ñaõ ñöôïc baét ñaàu Buddha and/or the original patriarchs—Thuaät ngöõ ngay töø thôøi Phaät Thích ca vôùi thôøi thuyeát giaûng Thieàn Nhaät Baûn coù nghóa laø "Thieàn moät vò." treân ñænh Linh Thöùu. Tröôùc moät nhoùm ñoâng ñoà Ichimi-Zen coù nghóa laø thieàn töø thôøi Ñöùc Phaät ñeä, Phaät chæ giô cao moät boâng sen maø khoâng noùi hoaëc giaû thieàn töø thôi caùc vò nguyeân toå (ñeä töû tröïc moät lôøi naøo. Chæ coù ñeä töû Ñaïi Ca Dieáp boãng ñaïi tieáp cuûa Ñöùc Phaät). ngoä, hieåu ñöôïc yù Phaät vaø mæm cöôøi. Sau ñoù Phaät Ichinen-fusho (jap): A Japanese term for "a ñaõ goïi Maha Ca Dieáp, moät ñeä töû vöøa giaùc ngoä cuûa thought not arising." In Zen, it is said that a state Ngaøi. Ca Dieáp cuõng chính laø vò tröôûng laõo ñaàu of

mind of a person in whom no deluded thought tieân cuûa doøng thieàn AÁn ñoä. arises is that of a Buddha. “Ichinen-fusho” refers Ichiji-Kan (jap): A Japanese Zen term for “one- to this state of consciousness free of all deluded word barrier.” This is a koan with just “one-word.” thoughts, concepts, feelings and perceptions, The famous koans of “one-word” are “Wu” of which is reached through the practice of Zhao-Chou Ts’ung-Shen and “Stop” of Yun Men meditation. This is the purest form of Wen Yen—Thuaät ngöõ Thieàn cuûa Nhaät Baûn coù meditation—“Ichinen-fusho” laø moät thuaät ngöõ nghóa laø “Raøo caûn baèng chæ moät töø ngöõ.” Ñaây laø Thieàn cuûa Nhaät Baûn, coù nghóa laø “khoâng saûn sanh loaïi coâng aùn chæ vôùi moät töø ngöõ. Nhöõng thoaïi ñaàu ra tö töôûng.” Trong Thieàn, töø ngöõ naøy coù nghóa laø moät chöõ noåi tieáng laø chöõ “Voâ” cuûa Thieàn sö Trieäu trình ñoä yù thöùc maø moät ngöôøi ñaït tôùi khi ñaõ loaïi Chaâu Toøng Thaåm vaø chöõ “Thoâi” cuûa Vaân Moân tröø heát nhöõng aûo töôûng, nhöõng khaùi nieäm, hay Vaên Yeån—See Zhao-Chou-T’sung-Shen and nhöõng caûm thoï meâ môø, ñoù laø trình ñoä yù thöùc cuûa Yun-Men-Wen-Yen. moät vò Phaät, chæ coù theå ñaït ñöôïc do tu taäp thieàn Ichiji-Zen (jap): Ichiji-Zen is a Japanese Zen ñònh. Ñaây laø hình thöùc thieàn ñònh thuaàn tuùy nhaát. term for “one-word Zen”. This is a meditation Ichinen-Mannen (jap): A Japanese term for practice in which a single word of a master is “one moment of consciousness, ten thousand taken as a koan. Chinese Zen master Yun-Men- years.” In this expression, the number ten Wen-Yen was famous in Zen tradition for his thousand simply means a limitlessly large “one-word Zen” koans—Thuaät ngöõ nhaø Thieàn cuûa number, and there is no time in the everyday Nhaät Baûn coù nghóa laø “Thieàn moät töø.” Ñaây laø loaïi sense in the experience of enlightenment of all thieàn taäp suy töôûng baèng caùch xem moät töø ngöõ noùi saints—Thuaät ngöõ nhaø Thieàn cuûa Nhaät Baûn coù ra cuûa thieàn sö nhö laø moät coâng aùn. Thieàn sö nghóa laø “moät khoaûnh khaéc cuûa yù thöùc vaïn naêm.” Trung quoác Vaân Moân Vaên Yeån raát noåi tieáng veà Trong töø ngöõ naøy, chöõ vaïn coù nghóa laø moät thôøi nhöõng coâng aùn “Thieàn moät töø” cuûa mình trong gian daøi voâ haïn, khoâng theå ño ñöôïc, vaø söï theå truyeàn thoáng nhaø Thieàn—See Yun-Men-Wen-nghieäm giaùc ngoä cuûa taát caû caùc vò Thaùnh khoâng Yen. coøn khaùi nieäm veà thôøi gian theo nghóa thoâng Ichijobyodo (jap): Nhaát thöøa bình ñaúng. thöôøng nöõa.

I-Ching (635-713): Nghóa Tònh—I-Ching, 635- English by a Japanese scholar, J. Takakusu. More 713 A.D., the famous monk during the T’ang interesting in some ways are his Memoirs on the dynasty. He was one of the early Chinese Eminent Monks who went in Search of the Law in pilgrims, who traveled to India in 671 by sea and the Western Countries, which translated into spent more than 25 years there. He was only French by Chavannes. This gives us a fair idea of about ten years old when Hsuan-Tsang returned to the earnestness and devotion of the pilgrims China, but he had already prepared himself for the whose numbers were large than we are apt to life of a Buddhist monk. He was admitted to the imagine and of the spirit with which they braved Order when he was fourteen. Though he formed the dangers of their

enterprises. It is, in fact, a the idea of travelling to India in 652, but he did melancholy succession of tales, full of pathetic not carry it out till he was thirty-seven years old. incidents both on land and sea. I-Ch’ing remarks In 671, he set out by the sea route for India, where wistfully: “However, triumphal, the path was he remained for over twenty years, travelling over strewn with difficulties; the Holy Places were far 30 countries; however, he spent half this period in away and vast. Of dozen who brought forth leaves the Nalanda monastery. He returned to China (Lo- and flowers, and of several who made an attempt, Yang) in 695, was received with much honour, there was scarcely one who bore any fruit or brought back some four hundred works, translated produced any real results, and few who competed with Siksananda the Avatamsaka Sutra, later their task. The reason for this was the immensity translated many other works (56 sutras comprised of the stony deserts of the Land of the Elephant of 230 books) and left valuable account of his (India), the great rivers and the briliance of the travels and life in India. His itineraries lack the sun which pours forth its burning heat, or else the variety and scientific interest of those of Hsuan- towering waves heaved up by the giant fish, the Tsang, but they are full of human interest. On his abysses, and the waters that rise and swell as high outward voyage in 671, he spent eight months in as the heavens. When marching solitary, beyond Sumatra, six at Srivijaya, a rising maritime State, the Iron Gates between Samarquand and Bactria, now Palembang, and two months in Malaysia in one wandered amongst the ten thousand the neighborhood. He landed at Tamralipti in 673 mountains, and fell into the bottom of precipices; and thence went to Magadha, the holy land and when sailing alone beyond the Columns of Coper worshipped at Bodh-Gaya and other sacred spots. (south of Tontkin), one crossed the thousand He spent ten years at Nalanda, hearing the deltas over fifty in number, while those who teaching from different masters, and collecting survive were only a handful of men." According holy books. At Nalanda Monastic University he to I-Ch’ing, several Korean monks had gone to studied a range of Buddhist subjects, and he India, the majority across Central Asia, some by returned to China in 695 with over four hundred the sea route; of them, I-Ch’ing says: “They died Buddhist texts. Together with Siksananda, he in India, and never saw their country again. He began translating the Indian texts into Chinese. died at age 79—Ngaøi Nghóa Tònh Tam Taïng Phaùp He is credited with translating 56 texts in 230 Sö (635-713), moät vò sö noåi tieáng thôøi Ñöôøng. volumes, including the Avatamsaka Sutra and the Ngaøi laø moät trong nhöõng nhaø haønh höông tieân Mulasarvastivada Vinaya. In 685, he left India, khôûi cuûa Trung Hoa, ngöôøi ñaõ du haønh sang AÁn again by way of Tamralipti. He spent four years in Ñoä vaøo naêm 671 baèng ñöôøng bieån vaø löu laïi ñaây Srivijaya to learn more Sanskrit in order to treân 25 naêm. Khi ngaøi ñöôïc möôøi tuoåi thì Huyeàn translate sacred works later on. In 689, he Trang trôû veà Trung Hoa, nhöng ngaøi ñaõ töï chuaån returned to China to fetch collaborators for his bò cho mình moät cuoäc soáng tu só Phaät Giaùo. Ngaøi work and after went back to stay at Srivijaya for gia nhaäp giaùo ñoaøn naêm 14 tuoåi. Tuy ñaõ nuoâi yù another five years. He finally returned to China in ñònh ñi AÁn Ñoä töø naêm 652, nhöng maõi

ñeán khi 37 695. One of I-Ch'ing's works, A Record of the tuoåi ngaøi môùi thöïc haønh ñöôïc yù ñònh. Naêm 671 Buddhist Religion as practised in India and the ngaøi môùi coù theå baét ñaàu dong buoàm ñi AÁn Ñoä, traûi Malay Archipelago, has been translated into qua hôn 25 naêm, ñi qua hôn 30 quoác gia; tuy

nhieân, ngaøi duøng raát nhieàu thì giôø taïi tu vieän Na ñöôïc nhieäm vuï cuûa mình. Nhöõng sa maïc meânh Lan Ñaø. Taïi Vieän Ñaïi Hoïc Tu Vieän Na Lan Ñaø moâng ñaày soûi ñaù cuûa vuøng ñaát Voi (AÁn Ñoä), oâng ñaõ hoïc Phaät veà nhieàu chuû ñeà roäng raõi, vaø trôû nhöõng doøng soâng lôùn choùi chang aùnh maët trôøi doäi veà trung Hoa naêm 695 vôùi hôn 400 baûn kinh Phaät söùc noùng thieâu ñoát, hoaëc nhöõng vöïc saâu, nhöõng giaùo. Cuøng vôùi Siksananda, oâng ñaõ baét ñaàu phieân ñôït soùng cao ngaát. Khi ñi treân boä moät mình beân dòch kinh ñieån töø tieáng AÁn sang tieáng Trung Hoa. kia Thieát Moân giöõa Samarquand vaø Bactria, ngöôøi OÂng ñaõ dòch 56 boä kinh goàm 230 quyeån, goàm boä ta laïc vaøo giöõa haøng ngaøn ngoïn nuùi, deã rôi xuoáng Kinh Hoa Nghieâm vaø boä Luaät cuûa Caên Baûn ñaùy vöïc töø nhöõng vaùch ñaù döïng ñöùng; khi ñi Thuyeát Nhöùt Thieát Höõu Boä. Naêm 695, ngaøi trôû veà thuyeàn ñôn ñoäc beân kia truï ñoàng (phía nam Laïc Döông, Trung Quoác, ñöôïc tieáp ñoùn noàng haäu Tonkin) thì phaûi baêng qua voâ soá vuøng chaâu thoå vaø vaø ñaày vinh döï (ngöôøi ta noùi Thieân Haäu ñaõ ra taän coù theå bò thieät maïng. Vì theá cho neân trong soá naêm cöûa Thöôïng Ñoâng ñeå ñoùn ngaøi). Ngaøi mang veà chuïc ngöôøi ra ñi thì soá soáng soùt trôû veà chæ ñeám hôn 400 boä kinh. Ñaàu tieân ngaøi hôïp taùc vôùi Thöïc treân ñaàu ngoùn tay." Theo Nghóa Tònh, nhieàu tu só Xoa Nan Ñaø (ngöôøi nöôùc Vu Ñieàn) dòch Kinh Cao Ly, baêng qua vuøng Trung AÙ, hay ñi ñöôøng Hoa Nghieâm. Sau ñoù ngaøi coøn dòch raát nhieàu boä bieån, raát nhieàu trong soá hoï ñaõ cheát taïi AÁn Ñoä, chöù kinh khaùc goàm 56 boä kinh vôùi 230 quyeån. Caùc khoâng bao giôø ñöôïc nhìn thaáy laïi xöù sôû cuûa mình. cuoäc haønh trình cuûa ngaøi khoâng coù söï ña daïng vaø Ngaøi thò tòch naêm 79 tuoåi. chuû ñích khoa hoïc nhö cuûa ngaøi Huyeàn Trang, Ichirai-ka (jap): Sakrdagamin (skt)—The effect nhöng laïi quan taâm nhieàu ñeán con ngöôøi. Trong which is subject to one return—The state of chuyeán ñi naêm 671, ngaøi ñaõ ôû laïi taùm thaùng taïi returning only once again—Nhaát Lai Quaû. Sumatra, saùu thaùng taïi Srivijaya, moät quoác gia Ichiren-in (jap): Nhaát Lieân Vieän (Chuøa trong vuøng bieån ñang phaùt trieån, nay laø Palembang, vaø Phaät Giaùo Nhaät Baûn). hai thaùng taïi Maõ Lai. Ngaøi leân boä taïi Tamralipti Icon (n): Idol—Ngaãu töôïng—Tranh töôïng. vaøo naêm 673 vaø töø ñoù ñi ñeán Ma Kieät Ñaø Iconic statue: Thaùnh töôïng. (Magadha), thaùnh ñòa haøng ñaàu, roài ñeán chieâm baùi Bodh-Gaya cuøng caùc thaùnh ñòa khaùc. Ngaøi löu laïi Iconoclasm: Chuû nghóa baøi tröø thaùnh töôïng (phaù vieän ñaïi hoïc Na Lan Ñaø möôøi naêm, nghe baøi huûy thaùnh töôïng). giaûng cuûa caùc baäc thaày veà giaùo phaùp vaø thu thaäp Iconoclastic (a): Baøi tröø thaùnh töôïng. kinh saùch. Ngaøi rôøi AÁn Ñoä cuõng baèng ngaõ Iconographic (a): Thuoäc veà Ngaãu Töôïng hoïc. Tamralipta, soáng boán naêm taïi Srivijaya, trau doài I-consciousness: Atman-vijnana (skt)—Ngaõ Phaïn ngöõ ñeå sau naày dòch kinh saùch. Vaøo naêm thöùc—See Atman. 689, ngaøi trôû laïi Trung Quoác. Ngaøi ñaõ ñeå laïi

Iddhi (p): Thaàn thoâng bieán hoùa—Super nhöõng kyù söï quyù baùu veà “Taây Vöïc Caàu Phaùp Cao knowledge—Mode of insight attained by the Taêng” (Hoài Kyù veà Caùc Tu Só Xuaát Chuùng Ñi Tìm practice of Dhyana. Chaùnh Phaùp ôû Phöông Taây), ñöôïc Chavannes dòch Iddhipada (p): Töù phaùp thaàn tuùc. sang Phaùp ngöõ. “Ghi Nhaän Veà Ñaïo Phaät Taïi AÁn Iddhi-patihariyam (p): The miracle of psychic Ñoä vaø Quaàn Ñaûo Maõ Lai,” ñöôïc J. Takakusu dòch power—Thaàn tuùc thaàn thoâng—See Three sang Anh ngöõ. Saùch cho chuùng ta moät yù nieäm khaù dharmas (LIII). roõ veà söï soát saéng taän tuïy cuûa nhöõng ngöôøi haønh höông maø soá löôïng ñoâng hôn ta töôûng, veà tinh Idea (n): Samjna (skt)—Tö töôûng—Khaùi nieäm— thaàn chaáp nhaän hieåm nguy cuûa hoï. Thaät vaäy, ñaây See Mental dharmas, and Seventy-five dharmas laø moät chuoãi daøi buoàn thaûm veà caùc caâu chuyeän of the Abhidharma Kosa. ñaày nhöõng bieán coá laâm ly, caû treân boä laãn döôùi Idea of accumulation of merit: YÙ töôûng tích bieån. Nghóa Tònh ñaõ ngaäm nguøi noùi: “Tuy coù chöùa phuùc baùo—The idea of merit by the thaønh coâng nhöng con ñöôøng ñaày nhöõng gian nan. accumulation of which the Yogin desires to attain Vuøng Thaùnh ñòa thaät quaù xa vôøi vaø bao la. Trong Buddhahood or final deliverance. This is one of soá ñoâng nhöõng ngöôøi toan tính, coù maáy ngöôøi ñaït the ten wrong ways into which the Yogin may ñöôïc keát quaû thaät söï, coù maáy ngöôøi hoaøn thaønh fall—Nhôø ñoù haønh giaû mong ñaït tôùi Phaät quaû hay

giaûi thoaùt roát raùo. Ñaây laø moät trong möôøi laàm laïc distinction between classes in India at that time. maø thieàn giaû coù theå bò rôi vaøo—See Ten wrong To the Buddha, the ideal of Buddhism would first ways into which Zen practitioners may fall. give everyone an equal opportunity in daily life as Idea of annihilation: Ñoaïn kieán—Holding to well as in cultivation. Against the asserted the idea of annihilation—Cho raèng moïi thöù ñeàu superiority of the Aryan race and the appellation ñoaïn dieät—See Eight incorrect views. of “Anarya” or “Non-Aryan” given to the Idea of birth-and-death does not obtain in aborigines of some earlier immigrants on the Indian continent, the Buddha often argued that the reality: YÙ nieäm sinh vaø dieät khoâng toàn taïi trong word Arya meant noble and we ought not call a thöïc tính—See Eight ways of no-birth. race noble or ignoble for there will be some Idea concord: Kieán Hoøa Ñoàng Giaûi—Idea ignoble people among the so-called Arya and at concord, one of the six points of reverent harmony the same time there will be some noble people or unity in a monastery or convent or sixfold rules among the so-called Anarya. When we say noble of conduct for monks and nuns in a monastery or ignoble we should be speaking of an individual which the Buddha taught in the Mahaparinibbana and not a race as a whole. It is a question of Sutta and Sangiti Sutta—Kieán Hoøa Ñoàng Giaûi, human dignity, knowledge or wisdom, not of birth moät trong saùu ñieåm soáng chung hoøa hôïp trong töï or caste. Thus the ideal of Buddhism is to create a vieän maø Ñöùc Phaät ñaõ daïy trong Kinh Ñaïi Baùt Nieát noble personage in the sense of a noble life. The Baøn vaø Kinh Phuùng Tuïng trong Tröôøng Boä ideal set forth by the Buddha was very clear. His Kinh—See Six fold rules of conducts for monks ideal is that as a man, he tries to teach other men, and nuns in a

monastery. noble or ignoble, to be perfect men, i.e., men of Idea of a creator: Só phu kieán—Holding to the perfect enlightenment—Ñöùc Phaät ñaõ saùng laäp ra idea of a creator. This is one of the eight incorrect Phaät giaùo, khoâng chæ nhaèm cöùu ñoäc chuùng sanh views—Só phu kieán hay Taïo hoùa kieán, cho raèng maø coøn nhaèm loaïi tröø söï phaân bieät giai caáp ôû AÁn coù moät ñaáng taïo hoùa. Ñaây laø moät trong taùm loaïi taø Ñoä thôøi baáy giôø. Vôùi Ngaøi, lyù töôûng cuûa Phaät giaùo kieán—See Eight incorrect views. laø tröôùc tieân moïi ngöôøi phaûi coù cô hoäi bình ñaúng Ideas grasped and held: Impressions—Chaáp nhö nhau trong cuoäc soáng cuõng nhö cuoäc tu. Ñeå thuû. choáng laïi caùi töï haøo cuûa gioáng ngöôøi Aryan vaø Idea of permanence: Thöôøng kieán—Holding to choáng laïi caùch maø nhöõng ngöôøi naøy ñaõ meänh the idea of permanence. This is one of the eight danh cho nhöõng thoå daân hay nhöõng daân baûn ñòa incorrect views—Cho raèng moïi söï moïi vaät thöôøng treân luïc ñòa AÁn Ñoä thôøi coå, töùc nhöõng ngöôøi haèng. Ñaây laø moät moät taùm loaïi taø kieán—See khoâng phaûi laø Aryan laø ñeâ tieän. Ñöùc Phaät thöôøng Eight incorrect views. daïy raèng danh töø Aryan coù nghóa laø cao quyù vaø Idea of the reality of things: Höõu kieán— chuùng ta khoâng theå goïi moät giai caáp naøo laø cao Holding to the idea of the reality of things—Cho quyù hay khoâng cao quyù ñöôïc, bôûi vì luùc naøo cuõng raèng chö phaùp laø hieän thöïc—See Eight incorrect coù nhöõng ngöôøi ñeâ tieän trong giai caáp goïi laø cao views. quyù, vaø ñoàng thôøi luùc naøo cuõng coù nhöõng ngöôøi Idea of reincarnation: Teá töôùng hieän haønh cao quyù trong caùi goïi laø giai caáp ñeâ tieän. Khi chöôùng (veà taùi sanh)—See Ten hindrances. chuùng ta goïi cao quyù hay ñeâ tieän, chuùng ta noùi veà Idea of unreality of all things: Voâ kieán— moät ngöôøi naøo ñoù chôù khoâng theå quô ñuõa caû naém cho toaøn theå moät giai caáp. Ñaây laø vaán ñeà cuûa Holding to the idea of unreality of all things—Cho nhaân caùch, cuûa tri thöùc, cuûa trí tueä chöù khoâng phaûi raèng chö phaùp laø khoâng thöïc—See Eight incorrect laø vaán ñeà sinh ra ôû doøng hoï hay giai caáp naøo. Do views. ñoù, lyù töôûng cuûa Phaät giaùo laø taïo neân moät ngöôøi Ideal (a): Lyù töôûng. cao quyù trong nghóa moät cuoäc soáng cao quyù. Lyù Ideal of Buddhism: Lyù töôûng Phaät giaùo—The töôûng maø Ñöùc Phaät döïng leân thaät laø roõ raøng. Lyù Buddha founded Buddhism, not only to save töôûng ñoù nhö theá naøy: laø moät ngöôøi, Ngaøi daïy cho sentient beings but also to eliminate the

con ngöôøi, cao quyù hay ñeâ tieän, thaønh ngöôøi hoaøn 2) Nhöùt—See Eight misleadings. haûo, nghóa laø con ngöôøi cuûa giaùc ngoä vieân maõn. Identity of cultivation and the cultivated: Tu Ideal realized world: The ideal realized, or the Tính Baát Nhò Moân—Tu tính chaúng phaûi hai moân world in which the principle is applied in actual (tu laø tu chænh reøn luyeän thaân taâm, tính laø caùi baûn life, or the fact and the principle harmonized—Lyù tính voán thanh tònh hay Phaät taùnh cuûa chuùng sanh, hai leõ aáy chaúng khaùc nhau neân goïi laø tu tính baát Söï Voâ Ngaïi Phaùp Giôùi, theá giôùi theå hieän lyù trong söï; söï vaø lyù cuøng hoøa ñieäu—See Four states of nhò moân). universe and Four dharma realms. Identity and difference: Agreement and Ideal world: The world of law or principle—Lyù

disagreement—Töùc phi (söï gioáng vaø söï khaùc). Phaùp Giôùi, theá giôùi lyù töôûng cuûa ñònh luaät hay Identity of the Individual and Buddha: nguyeân lyù—See Four states of universe and Four Similarity in form with the Buddha—Töông Töï dharma realms. Töùc Phaät—Töông Töï Töùc—Töông Töï Phaät— Idealism (n): Duy taâm. Similarity in form with the Buddha, one of the six Idealism School: Duy Thöùc Toâng—See forms or stages of Bodhisattva developments as Vijnanavada. defined in T'ien-T'ai Perfect or Final Teaching, in Idealistic reflection: Duy Thöùc Quaùn—There contrast with the ordinary six developments as are three subjects of idealistic reflection—Coù ba found in the Differentiated or Separated School— ñoái töôïng trong Duy Thöùc quaùn: Moät trong saùu giai ñoaïn phaùt trieån leân Phaät cuûa 1) Ego and things are realities: Bieán Keá Sôû Boà Taùt theo Thieân Thai Vieân Giaùo, ñoái laïi vôùi Chaáp Tính—Quaùn thaät taùnh cuûa ngaõ vaø chö Luïc Vò trong Bieät Giaùo. ** See Six stages of phaùp. Bodhisattva developments. 2) Things are produced by caused and Identity of name and substance: Danh Theå— circumstance: Y Tha Khôûi Tính—Quaùn chö Caùi duøng ñeå goïi caùi theå—Name and embodiment. phaùp ñöôïc sanh ra bôûi nhaân duyeân. Identity of phenomena and principle: Töùc Söï 3) Bhutatathata is the only reality: Vieân Thaønh Töùc Lyù—The identity of phenomena with their Thöïc Tính—Quaùn chæ coù Chaân nhö laø hieän underlying principle, i.e. spirit and body are a thöïc. unity—Söï gioáng nhau giöõa söï vaø lyù, nhö thaân Idealistic representation: Duy thöùc—There are khoâng lìa taâm. five kinds of wisdom or insight or idealistic Ideology (n): Quan nieäm hoïc. representation in the sutras and sastras (the first Idiom (n): Thaønh ngöõ. four are objective and the fifth is subjective)—Coù Idle: Lazy—Giaûi ñaõi—See Two kinds of naêm loaïi Duy Thöùc—See Five kinds of wisdom or affliction (C). insight or idealistic. Idle conversation after tea and wine: Traø dö Idealization (n): Lyù töôûng hoùa. töûu haäu. Ideation (n): Söï quan nieäm hoùa hay nghó töôûng. Idle gossip: YÛ ngöõ—See Four un-Ariyan modes Identical (a): Töông Töï—Alike—Like— of speech (A). Similar—Identical—Attainment-like (this is only Idle talk: Nhaøn ñaøm hyù luaän—Devout Buddhist a temporary situation). should never Idly talk on inconsequential topics Identification (n): Söï nhaän daïng. only for amusement wastes our time and others' Identify (v): Nhaän dieän. time—Phaät töû thuaàn thaønh ñöøng neân nhaøn ñaøm hyù Identify the birth (can tell who the persons luaän (noùi nhöõng lôøi phuø phieám veà nhöõng chuyeän in the birth) : Nhaän dieän tieàn thaân (coù theå noùi khoâng ñaâu ra ñaâu) chæ ñeå giaûi khuaây laøm maát thì ñöôïc teân nhöõng nhaân vaät trong tieàn thaân aáy). giôø cuûa mình vaø cuûa ngöôøi khaùc maø thoâi. Identification (n): Nhaän daïng. Idle thoughts: Voïng töôûng—If we practice meditation we can stop our idle thoughts and Identity (n): cultivate the Way with our true mind, then our 1) Thaân phaän—Baûn thaân.

merit and virtue will be measureless and ta lieàn hoûi: OÂng ñem leã vaät ñeå bieáu ngöôøi khaùc, boundless. But if we do not take time to cultivate, ngöôøi kia khoâng nhaän thì leã vaät aáy trôû veà vôùi oâng there is no use just talking dharma—Tu taäp thieàn khoâng? Ngöôøi kia ñaùp: "Veà chöù." Ta baûo: "Nay ñònh laø xaû boû moïi

voïng töôûng, laáy taâm chaân thaät oâng maéng ta, ta khoâng nhaän thì töï oâng röôùc hoïa ñeå tu taäp, thì coâng ñöùc aáy laø voâ löôïng. Ngöôïc laïi, vaøo thaân, gioáng nhö aâm vang theo tieáng, boùng neáu chuùng ta khoâng tu taäp ñöôïc nhö vaäy thì chaúng theo hình, roát cuoäc khoâng theå traùnh khoûi. Vaäy haõy coù lôïi ích gì khi chæ noùi phaùp suoâng. caån thaän, ñöøng laøm ñieàu aùc." Idleness (n): Ignoble (a): Heøn moïn—Mean. 1) Unoccupied: Leisure—Nhaøn roãi. Ignoble deeds: Baát Tònh Haïnh—Impure deeds, 2) Pramada (skt)—Phoùng daät—See Seventy- or sexual immorality—Phi phaïm haïnh, goàm five dharmas of the Abhidharma Kosa. nhöõng vieäc heøn haï baát tònh hay daâm oâ. 3) Thina (p): Ngaày ngaät—Hoân traàm. Ignoble life: Cuoäc soáng heøn moïn. Idleness is the root of all evils: Satan finds Ignoble trades: Nhöõng ngheà heøn moïn—Trades some mischief for idle hands to do—Nhaøn cö vi which a Buddhist should avoid, include butchery, baát thieän. hunting, fishing, warfare, weapon makers, dealers Idol (n): Ngaãu töôïng. of poisons, drugs and drinks which cause Idolatry (n): Söï suøng baùi ngaãu töôïng. stupefaction and intoxication—Ngheà Heøn Moïn— Idolization (n): Ngaãu töôïng hoùa. Nhöõng ngheà maø moät Phaät töû neân traùnh, bao goàm Idolize: Worship—Bow in veneration—Chieâm ngheà xeû thòt, saên baén, caâu caù, ñaùnh traän, laøm vuõ baùi—Toân suøng. khí, baùn chaát ñoäc, thuoác vaø röôïu laøm haïi ngöôøi. If it is difficult for the poor to complain, it is Ignorance (n): Avijja (p)—Avidiya or Maya (skt)—Moha (skt)—Mudhaya (p)—Voâ Minh— easy for the rich to avoid being arrogant: Confusion—Delusion—Folly or Ignorance— Baàn nhi voâ oaùn nan, phuù nhi voâ kieâu dò (ngheøo maø Stupidity—Unenlightened—Unenlightened khoâng oaùn môùi khoù, chöù giaøu maø khoâng kieâu thì condition—Non-perception—Unillumined— deã thoâi). Unwillingness to accept Buddha-truth— If you give someone a gift and the person Unintelligence—Keû ngu muoäi—Si Keát hay si meâ does not want it, the gift still belongs to you: hay söï voâ minh cuûa vieäc khoâng hieåu söï lyù (voâ Neáu baïn ñem leã vaät ñeå bieáu ngöôøi khaùc, ngöôøi minh keát hay phieàn naõo gaây ra bôûi ngu muoäi)— kia khoâng nhaän thì leã vaät aáy trôû veà vôùi baïn— Voâ minh hay söï cuoàng si cuûa taâm thöùc—See Five According to the Sutra In Forty-Two Sections, higher bonds of desire, Five hindrances (A), Five Chapter 7, the Buddha said: "There was one who, hindrances to spiritual progress, Five ties in the upon hearing that I protect the way and practice higher realm, Nine bonds that bind men to great humane compassion, intentionally or mortality, Ten kinds of wrong views, Twelve voluntarily came to scold me. I was silent and did conditions of cause and effect, and Fourteen not reply. When he finished scolding me, I asked, unwholesome factors and Delusion. 'If you are courteous to people and they do not (I) The meanings of Avidya—Nghóa cuûa Voâ accept your courtesy, the courtesy returns to you, Minh: does it not?' He replied, 'It does.' I said, 'Now 1) Ignorance: Stupidity—Delusion—Si meâ. you are scolding me but I do not receive it. So, the 2) Unenlightened: Unilluminated—Khoâng giaùc misfortune returns to you and must remain with ngoä. you. It is just as inevitable as the echo that follows 3) The first or last of the twelve nidanas: Maéc a sound or as the shadow that follows a

form. In xích thöù nhaát hay maét xích cuoái cuøng trong the end, you cannot avoid it. Therefore, be careful Thaäp Nhò Nhaân Duyeân. not to do evil."—Theo Kinh Töù Thaäp Nhò Chöông, 4) Illusion or darkness without illumination, the Chöông 7, Ñöùc Phaät daïy: "Coù ngöôøi nghe ta giöõ ignorance which mistakes seeming for being, ñaïo, thöïc haønh taâm ñaïi nhaân töø, neân ñeán maéng ta; or illusory phenomena for realities: Caùi taâm ta im laëng khoâng phaûn öùng. Ngöôøi kia maéng xong,

aùm ñoän, khoâng chieáu roïi ñöôïc roõ raøng söï lyù of the tru nature of things. According to cuûa caùc phaùp. Buddhism, ignorance means regarding the 5) Ignorance is the main cause of our non- self as real—Voâ minh laø nhìn moïi söï moïi vaät enlightenment. Ignorance os only a false khoâng ñuùng nhö thaät. Khoâng hieåu söï thaät veà mark, so it is subject to production, extinction, cuoäc ñôøi. Chöøng naøo maø chuùng ta khoâng phaùt increase, decrease, defilement, purity, and so trieån taâm mình ñeå ñaït ñöôïc trí tueä chöøng ñoù on. Ignorance is the main cause of our birth, chuùng ta vaãn voâ minh veà baûn chaát ñuùng cuûa old age, worry, grief, misery, and sickness, söï vaät. Theo Phaät giaùo, voâ minh coù nghóa laø and death: Voâ minh laø nguyeân nhaân chính cuûa coi caùi ngaõ hay caùi ta laø thaät—See Avidya. söï khoâng giaùc ngoä cuûa chuùng ta. Voâ minh chæ 2) The fire of ignorance/hatred burns down the laø giaû töôùng neân noù chòu aûnh höôûng cuûa sanh, forest of merit and virtue: Löûa voâ minh ñoát dieät, taêng, giaûm, ueá, tònh, vaân vaân. Voâ minh chaùy caû röøng coâng ñöùc. chính laø nguyeân nhaân cuûa, sanh, laõo, lo aâu, 3) Mohacarita (p)—Baåm taùnh si meâ—Ignorant saàu muoän, khoå sôû, beänh hoaïn, vaø cheát choùc— temperament—See Six kinds of See Twelve links of cause and effect. temperament. (II) The other meanings of Ignorance—Nhöõng 4) Moha (skt): Si—Due to ignorance, people do nghóa khaùc cuûa Voâ Minh: not see things as they really are, and cannot 1) Ignorance of the way of escape from distinguish between right and wrong. They sufferings, one of the three affluences that become blind under the delusion of self, feed the stream of mortality or clinging to things which are impermanent, transmigration—Voâ minh khoâng bieát gì ñeán changeable, and perishable. Once anger con ñöôøng thoaùt khoå laø moät trong ba laäu hoaëc arises, one has nothing but "ignorance." In nuoâi döôõng doøng sanh töû luaân hoài—See order to eliminate "ignorance," you should Ignorance and Three affluences. meditate on causality—Vì si meâ maø ngöôøi ta 2) Sometimes ignorance means "Maya" or khoâng thaáy ñöôïc caùi nhìn nhö thò, khoâng theå "Illusion." It means complete darkness phaân bieät ñuùng sai. Ngu si laøm cho ngöôøi ta without illumination. The ignorance which muø quaùng veà chaáp ngaõ, chaáp phaùp laø nhöõng mistakes seeming for being, or illusory thöù voâ thöôøng, luoân thay ñoåi vaø hoaïi dieät. Khi phenomena for realities—Coù khi Voâ minh coù giaän döõ ñaõ khôûi leân thì con ngöôøi seõ khoâng nghóa laø aûo töôûng. Nghóa laø boùng toái hoaøn coøn gì ngoaøi "si meâ." Ñeå trieät tieâu si meâ baïn toaøn khoâng coù aùnh chieáu saùng. Voâ minh laø neân thieàn quaùn "nhaân duyeân." **See Fifty- laàm caùi döôøng nhö vôùi caùi thaät laø, hay hieän one Dharmas interactive with the Mind, and töôïng aûo töôûng maø cho laø thöïc taïi. Seventy-five dharmas of the Abhidharma 3) One of the three

fires which must be allowed Kosa. to die out before Nirvana is attained. The 5) All of our psychological problems are rooted erroneous state of mind which arises from in ignorance, in delusion. Ignorance is the belief in self: Voâ minh, si meâ hay khoâng giaùc crowning corruption. Our greeds, hates, ngoä, moät trong ba ngoïn löûa caàn phaûi daäp taét conceits and a host of other defilements go tröôùc khi böôùc chaân vaøo Nieát baøn. Ñaây laø hand in hand with our ignorance. The traïng thaùi sai laàm cuûa taâm laøm khôûi daäy söï tin solutions are to be found in the problems töôûng veà baûn ngaõ. themselves and hence we should not run (III) Special characteristics of Ignorance—Nhöõng away from our problems. Analyze and ñaëc tính cuûa Ignorance: scrutinize the problems, and you will see that 1) Voâ minh—Si meâ—Delusion—Stupidity— they are human problems, so do not attribute Ignorance is not seeing things as they really them to non-humans. Our real problems can are. It is failing to understand the truth about be solved only by giving up illusions and false life. As long as we have not develop our concepts and bringing our lives into harmony minds to obtain wisdom, we remain ignorant with reality and this can be done only through

meditation—Taát caû nhöõng vaán ñeà khoù khaên ngöôøi taïo aùc nghieäp nhaát ñònh phaûi cuøng aùc cuûa chuùng ta ñeàu baét nguoàn töø voâ minh vaø meâ nghieäp ñi ñeán khoå baùo. hoaëc. Voâ minh laø bôïn nhô ñöùng haøng ñaàu. 3) As long as the evil deed done does not bear Tham lam, saân haän, ngaõ maïn vaø raát nhieàu fruit, the fool thinks it is as sweet as honey; bôïn nhô khaùc cuøng phaùt sanh chung vôùi voâ but when it ripens, then he comes to grief minh. Giaûi phaùp phaûi naèm trong nhöõng vaán (Dharmapada 69): Khi aùc nghieäp chöa thaønh ñeà aáy, vaø do ñoù, chuùng ta khoâng neân taùch rôøi, thuïc, ngöôøi ngu töôûng nhö ñöôøng maät, nhöng chaïy ñi tìm ôû ñaâu ngoaøi vaán ñeà. Phaân taùch vaø khi aùc nghieäp ñaõ thaønh thuïc, hoï nhöùt ñònh nghieân cöùu cho taän töôøng chuùng ta seõ thaáy phaûi chòu khoå ñaéng cay. raèng taát caû nhöõng vaán ñeà aáy ñeàu laø nhöõng 4) Let a fool, month after month, eats only as vaán ñeà cuûa kieáp nhaân sinh, cuûa con ngöôøi, much food as can be picked up on the tip of a vaäy thì chuùng ta khoâng neân ñoå traùch nhieäm kusa blade; but he is not worth a sixteenth cho ai khaùc hôn laø con ngöôøi. Nhöõng vaán ñeà part of them who have comprehended the thaät söï chuû chuùng ta phaûi ñöôïc vaø chæ ñöôïc truth (Dharmapada 70): Töø thaùng naøy qua giaûi quyeát baèng caùch döùt boû nhöõng aûo kieán vaø thaùng khaùc, vôùi moùn aên baèng ñaàu ngoïn coû nhöõng khaùi nieäm sai laàm, vaø thu xeáp neáp Coâ-sa (coû thôm), ngöôøi ngu coù theå laáy ñeå soáng cuûa chuùng ta vaøo khuoân khoå ñieàu hoøa nuoâi soáng, nhöng vieäc laøm aáy khoâng coù giaù trò ñoàng nhòp vôùi thöïc taïi. Vaø ñieàu naøy chæ coù theå baèng moät phaàn möôøi saùu cuûa ngöôøi tö duy thöïc hieän ñöôïc qua thieàn haønh maø thoâi. Chaùnh phaùp. (III) Categories of Avidya—Phaân loaïi voâ minh: 5) The fool always desire for an undue (A) According to the Awakening of Faith, there reputation or undeserved honour, precedence are two kinds of avidya—Theo Khôûi Tín among the monks, authority in the Luaän coù hai loaïi Voâ Minh: monasteries, honour among other families 1) The radical,

fundamental, original darkness or (Dharmapada 73): Keû ngu xuaãn thöôøng hay ignorance considered as a primal condition: muoán danh tieáng maø mình khoâng xöùng: choã Caên baûn voâ minh—Voâ thuûy voâ minh. ngoài cao trong Taêng chuùng, oai quyeàn trong 2) “Branch” and “twig” conditions, considered Taêng löõ, danh voïng giöõa caùc gia toäc khaùc. as phenomenal: Maït Chi Voâ Minh. ** See Four principal poisonous outflows, Seven (B) The underlying tendency to ignorance—Voâ messengers, Nine bonds that bind men to Minh Tuøy Mieân—See Seven defilements, mortality, and Ten branches of evils. and Seven underlying tendencies. Ignorance and Bhutatathata: Voâ minh Phaùp (IV) The Buddha’s teachings on “Avidya” in the tính nhaát theå—Avidya and Bhutatathata are of the Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà same nature, as are ice and water; the ice of “Voâ Minh” trong Kinh Phaùp Cuù: avidya is the water of all things, the source out of 1) If a fool associates with a wise man even all which all enlightenment has come—Voâ minh vaø his life, he will understand the Dharma as litle chaân nhö ñoàng moät theå, gioáng nhö baêng vaø nöôùc; as a spoon tastes the flavour of soup baêng voâ minh laø nöôùc cuûa moïi thöù, laø nguoàn maø (Dharmapada 64): Ngöôøi ngu suoát ñôøi gaàn guõi trong ñoù giaùc ngoä xuaát hieän. ngöôøi trí vaãn chaúng hieåu gì Chaùnh phaùp, ví Ignorance and desire: Unenlightened desire— nhö caùi muoãng muùc canh luoân maø chaúng bao Si AÙi—Ignorance and desire, or unenlightened giôø bieát ñöôïc muøi vò cuûa canh. desire, ignorance is being father, desire is mother, 2) A fool with little wit, goes through life with which produce all affliction and evil karma—Si the very self as his own greatest enemy. In meâ vaø aùi duïc hay söï tham aùi meâ muoäi, voâ minh the same manner, evil doers do evil deeds, hay si meâ laø cha, tham aùi laø meï, hai thöù naày saûn the fruit of which is bitter (Dharmapada 66): sanh ra taát caû caùc phieàn naõo vaø aùc nghieäp. Keû phaøm phu khoâng giaùc ngoä neân ñi chung Ignorance and dull ideas: AÙm ñoän chöôùng. vôùi cöøu ñòch moät ñöôøng. Cuõng theá, nhöõng

Ignorance about the ego: Atmamoha (skt)— thôøi tröôùc maø sanh ra), khoâng theå naøo coù söï Ngaõ Si—Söï meâ muoäi veà caùi ngaõ—See Four baét ñaàu. fundamental evil passions. 3) Primal ignorance is without beginning; and Ignorance in the ego: Ngaõ si—See Ignorance the bhutatathata is without beginning, the two about the ego. terms connoting the same idea: Voïng Chaân Ñoàng Theå—Caên baûn voâ minh vaø chaân nhö Ignorance as father: Voâ Minh Phuï—Ignorance ñeàu cuøng moät theå. as father and desire as mother produce the ego— Voâ minh nhö cha, tham aùi nhö meï saûn sanh ra caùi Ignorant (a): Dark—Obscure—Ngu si. “ngaõ”. Ignorant condition: Unenlightened condition— Ignorance, karma and desire: Considered as in primal action, the stirring of the Ajnanakarmatrsna (skt)—Voâ Minh Nghieäp AÙi—perceptive faculty, associated with corpus or Voâ minh, nghieäp vaø aùi duïc laø ba löïc chính gaây ra substance—The objective illusory world—Voâ taùi sanh—Ignorance, karma, and desire are the minh nghieäp töôùng—Voâ minh hay tình traïng three main forces that causes reincarnation. khoâng giaùc ngoä—See Three subtle conceptions. Ignorance and pride: Si Maïn—Ngu si vaø ngaõ Ignorant condition before discernment and maïn coáng cao, hay söï ngaõ maïn meâ muoäi— differentiation: Primal

ignorance—Caên baûn voâ Ignorant pride. minh. Ignorance in regard to the ego: Ngaõ Si Phieàn Ignorant and dull ideas: AÙm ñoän chöôùng—See Naõo—See Four delusions in reference to the ego. Ten hindrances. Ignorance or stupidity: Ngu Si—See Six sins Ignorant law: Ngu Phaùp—Ignorant, or immature that smother the six paramitas or the pure mind law, or method, i.e. that of sravakas and pratyeka- and Seven defilements. buddhas, Hinayana—Coøn goïi laø Tieåu Thöøa Ngu Ignorance in the trailokya: State of Phaùp, moät trong hai loaïi Tieåu Thöøa, Thanh Vaên unenlightenment—Voâ minh truï ñòa—See Five vaø Duyeân Giaùc, chæ meâ chaáp ôû ngu phaùp maø states or conditions of all errors found in mortality. khoâng hieåu ñöôïc dieäu lyù phaùp khoâng cuûa Ñaïi Thöøa. Ignorance of the way of escape: The taint of ignorance—Voâ Minh Laäu Hoaëc—Voâ minh trong Ignorant like a child: Baøla (skt)—Ngu ñoàng tam giôùi—See Three affluences. (ngu nhö moät ñöùa con nít). Ignorance without beginning: Voâ Thuûy Voâ Ignorant monk: Ngu Taêng (vò taêng bò voâ minh Minh—Caên Baûn Voâ Minh—Nguyeân Phaåm Voâ khoáng cheá). Minh. Ignorant perception: Voâ Minh Kieán—Ignorant 1) Primal ignorance: The period of view of phenomena which produces all kinds of unenlightenment or ignorance without illusion—Views produced by ignorance—Taø kieán beginning—Nguyeân Phaåm Voâ Minh—Hoaëc sanh ra bôûi voâ minh. theå caên baûn cuûa luaân hoài sanh töû khoâng coù söï Ignorant preceptor: AÙm Chöôùng—A person baét ñaàu (khoâng thaáu ñaït ñöôïc caùi lyù tính bình who cares only for meditation without ñaúng phaùp giôùi). undestanding the meanings of sutras—Chæ chuyeân 2) The period of transmigration which has no vaøo coâng phu toïa thieàn, maø khoâng thoâng hieåu beginning; since under the law of causality nghóa lyù cuûa kinh ñieån. everything has a cause, therefore no Ignorant temperament: Mohacarita (p)—Baåm beginning is possible; for if there were a taùnh si meâ—Ignorance—See Six kinds of beginning it would be without a cause, which temperament. is impossible: Giaùn Caùch Voâ Minh—Luaân hoài Ignorant and undeveloped beings: Bahu-jana sanh töû khoâng coù söï baét ñaàu; theo luaät nhaân (skt)—Quaàn Manh—All the shoots, sprouts, or quaû thì taát caû caùc phaùp höõu vi ñeàu laø nhaân immature things, i.e. all the living as ignorant and duyeân sanh (quaû cuûa hieän taïi laø do nhaân cuûa undeveloped—Nhöõng gì môùi luù maàm chöa thaønh

thuïc, ví vôùi nhöõng chuùng sanh môùi phaùt taâm ñaïo, thaâm veà Thieân Thai giaùo, neân baûn sôù giaûi cuûa oâng chöa phaùt trieån, haõy coøn bò voâ minh che laáp minh ñöôïc xem nhö chöùa ñöïng raát nhieàu giaùo nghóa taâm. Thieân Thai. Baûn caûo löu truyeàn chöa ñöôïc tu Ignorant and unenlightened: Mudha (skt)—chính, sau cuøng ñöôïc Trí Nghieãm, ñeä töû cuûa Thieän Ngu si (khoâng giaùc ngoä). Voâ UÙy vaø OÂn Coå, ñeä töû cuûa Kim Cang Trí, hieäu Ignorant views: Voâ Minh Kieán. ñính vaø ñaët töïa laïi laø Ñaïi Nhaät Kinh Thích Nghóa. Ñoâng Maät vaãn y theo baûn kinh cuõ chöa ñöôïc tu Ignore the evil and highlight the good: AÅn aùc chính, trong luùc Thai Maät laïi duøng baûn ñöôïc hieäu döông thieän (toát khoe xaáu che). ñính naày. Nhaát Haønh theo hoïc vôùi caû hai Phaùp sö Igyo (jap): Quy Ngöôõng—See Igyo-Shu. AÁn Ñoä laø Thieän Voâ UÙy vaø Kim Cang Trí vaø ñöôïc

Igyo-Shu (jap): Quy Ngöôõng toâng—A Zen sect caû hai truyeàn cho caùc nghi quyõ veà Kim Cang Giôùi established by Pai-Ch'ang-Huai-Hai—Moät doøng (Vajradhatu) vaø Thai Taïng Giôùi (Garbhadhatu), Thieàn ñöôïc saùng laäp bôûi ngaøi Baùch Tröôïng Hoaøi nhöng coù ngöôøi cho raèng oâng coi Kim Cang Giôùi Haûi—See Pai Chang Huai Hai. quan troïng hôn. Ihai (jap): A Japanese Buddhist term for Ijuku-ka (jap): Vipaka-phala (skt)—Maturation "Ancestral tablet."—Thuaät ngöõ Phaät giaùo Nhaät of effect—Dò thuïc quaû—Fruit ripening differently, Baûn coù nghóa laø "Baøi vò" (taám bia nhoû ñeà teân or heterogeneous effect produced by ngöôøi quaù coá ñöôïc thôø trong chuøa). heterogeneous cause, i.e. in another incarnation, I-Hsing: Nhaát Haønh—According to Prof. Junjiro or life, e.g. the condition of the eye and other Takakusu in The Essentials of Buddhist organs now resulting from specific sins or Philosophy, I-Hsing (683-727), a pupil of otherwise in previous existence—Quaû baùo khaùc Subhakarasimha, who was well versed in the San- thôøi maø chín, nhö trong moät kieáp taùi sanh naøo ñoù Lun, the Zen, the T'ien-T'ai, and the calendar, thì do caùi nhaân ñôøi tröôùc maø nguõ caên ñôøi naày seõ assisted Subhakarasimha in his translation of the xaáu, ñeïp, thoâng minh, ngu ñoän (chöù khoâng phaûi laø 'Great Sun' text. On hearing the lecture from his thieän aùc nöõa, do ñoù môùi goïi laø dò thuïc quaû). teacher, I-Hsing compiled a commentary on the Ikeda Daisaku (-1928): Third president of Soka 'Sun' text called Ta-Jih-Ching-Su. Since he was a Gakkai, one of the largest Buddhist organizations savant of the T'ien-T'ai doctrine, his commentary in Japan. He first encountered the organization in is said to contain some of the T'ien-T'ai tenets. 1947 and became a passionate adherent soon The commentary, as it was left in an unrevised after. Following the death of the organization's manuscript, was afterward revised by Chih-Yen, a second president, Josei Toda (1900-1958), he pupil of Subhakarasimha, and Weân-Ku, a pupil of succeeded him and began a program of expanding Vajrabodhi, and was called by a new name Ta- the membership of the organization. Today it Jih-Ching I-Shih. The Tomitsu follows the former claims several million followers in Japan, but the revision whilt the Taimitsu adopts the latter. I- membership has split in recent years as a result of Hsing studied under the two Indian teachers conflict between lay Soka Gakkai and the priests Subhakarasimha and Vajrabodhi, and received the of Nichiren Shoshu over the leadership and cults of both the Realm of Matrix Repository direction of the organization. Under Ikeda's (Garbhadhatu) and the Realm of Diamond leadership it has also expanded its activities Elements (Vajradhatu), but he is said to have held overseas and today has many thousands of the latter as the more important of the two—Theo members in Europe and in the USA—Vò chuû tòch Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát thöù ba cuûa toå chöùc Soka Gakkai, moät trong nhöõng Hoïc Phaät Giaùo, Nhaát Haønh (683-727), ñeä töû cuûa toå chöùc Phaät giaùo lôùn nhaát ôû Nhaät Baûn. Laàn ñaàu Thieän Voâ UÙy, tinh thoâng veà Tam Luaän, Thieàn, tieân oâng gaëp toå chöùc naøy vaøo naêm 1947 vaø chaúng Thieân Thai vaø lòch soá, töøng giuùp Thieän Voâ UÙy bao laâu sau ñoù oâng trôû neân heát söùc gaén boù vôùi noù. dòch kinh Ñaïi Nhaät. Nhôø nghe thaày giaûng, Nhaát Sau khi vò chuû tòch thöù hai laø oâng Josei Toda qua

Haønh ñaõ tröôùc taùc moät baûn sôù veà Kinh Ñaïi Nhaät, ñôøi thì oâng leân keá vò vaø baét ñaàu chöông trình môû goïi laø Ñaïi Nhaät Kinh Sôù. Vì laø moät hoïc giaû uyeân roäng tö caùch hoäi vieân cuûa toå chöùc. Ngaøy nay toå

chöùc naøy tuyeân boá coù ñeán vaøi trieäu tín ñoà ôû Nhaät, With staff and straw sandals, nhöng soá tín ñoà ñaõ bò chia cheû do haäu quaû cuûa Finds truth. cuoäc tranh chaáp giöõa nhoùm taïi gia Soka Gakkai There they practice Zen on sure ground, vaø nhoùm Taêng löõ Nichiren Shoshu trong quyeàn Comfortably leaning back, laõnh ñaïo vaø ñöôøng höôùng hoaït ñoäng cuûa toå chöùc. For their own profit. Döôùi söï laõnh ñaïo cuûa Ikeda toå chöùc ñaõ môû roäng hoaït ñoäng ra haûi ngoaïi vaø ngaøy nay coù haøng ngaøn Ten days hoäi vieân ôû AÂu Chaâu vaø Hoa Kyø. In the monastery Ikegami (jap): Vuøng Trì Thöôïng (gaàn Ñoâng Made me restless. Kinh, Nhaät Baûn). The red thread Ikkatsu (jap): Moät tieáng heùt—See Katsu and On my feet Lin-Chi I-Hsuan. Is long and unbroken. If one day you come Ikkyu Sojun (1394-1481): One of the most Looking for me, famous Japanese Zen masters, particularly Ask for me, renowned for his unorthodox lifestyle and his At the fishmonger's, poems extolling the virtues of wine and sex. He is In the tarven, known in the history of Zen as much for his Or in the brothel. profound wit as for his profound realization of Moät trong nhöõng thieàn sö noåi tieáng cuûa Nhaät Baûn, Zen. He mocked the deterirorating Zen of the ñaëc bieät noåi tieáng veà loái soáng khoâng theo chính great monasteries of his time. Though he thoáng cuûa oâng vaø nhöõng baøi thô taùn döông coâng belonged to the Rinzai tradition, he often ñöùc cuûa röôïu vaø tình duïc. OÂng ñöôïc bieát ñeán trong castigated its leaders for their dogmatic adherence lòch söû Thieàn veà söï haøi höôùc thaâm saâu vaø söï to form and tradition. In 1420, while meditating by chöùng ngoä saâu cuûa mình. OÂng chaâm bieám loaïi night in a boat on a lake, at the sudden caw of a thieàn ñang bò suy taøn trong caùc töï vieän lôùn vaøo crow, he experienced enlightenment. Confirmed thôi cuûa oâng. Duø oâng thuoäc doøng Laâm Teá, oâng by his master as his dharma successor, like his thöôøng chæ trích nghieâm khaéc laõnh tuï cuûa toâng master, he kept monastic life at a distance. phaùi vì vieäc cöùng nhaéc trong giaùo phaùp vaø hình Initially he lived as a hermit on Mount Jou and thöùc cuûa truyeàn thoáng. Vaøo naêm 1420, oâng ñaït later in his "hut of the blind ass in Kyoto. In 1474, ñöôïc ñaïi giaùc vaøo moät ñeâm treân con thuyeàn khi he was appointed by the imperial house as abbot nghe tieáng keâu cuûa moät con quaï giöõa luùc ñang of Daitoku-ji. He could not avoid this thieàn ñònh saâu. OÂng ñöôïc thaày xaùc nhaän laø ngöôi appointment, but he tried not to live in Daitoku-ji keá vò Phaùp. Cuõng nhö thaày mình, oâng ñöùng xa sinh in Shuon-an, a small temple in his home village of hoaït thieàn vieän. Luùc ñaàu oâng ôû aån taïi Jou, roài ra Maki until he passed away in 1481. It is reported soáng trong "tuùp leàu cuûa con löøa muø" taïi Kyoto. that he was so disturbed by the ossification of Zen Naêm 1474, oâng ñöôïc nhaø vua boå nhieäm laøm vieän that he tore up the certificate of awakening (Inka- tröôûng tu vieän Ñaïi Ñöùc Töï. Tuy khoâng theå töø choái Shomei) given to him by his master, and he söï boå nhieäm naøy, oâng luoân traùnh löu laïi tu vieän, refused to name a dhrama-successor. He was also maø

thöôøng lui veà ôû taïi Shuon-an, moät ngoâi chuøa a poet who praised the great masters of the nhoû taïi queâ oâng ôû laøng Maki cho ñeán khi oâng thò ancient times, and often called himself as “the tòch vaøo naêm 1481. Ngöôøi ta töôøng thuaät raèng oâng blind ass.” raát phieàn toaùi vì söï hoùa ñaù cuûa Thieàn (cöùng nhaéc) Who among Lin-Chi’s students ñeán ñoä oâng xeù boû giaáy chöùng nhaän giaùc ngoä do Give a hoot thaày oâng caáp, vaø choái boû luoân caû vieäc ñöôïc laøm About the authentic transmission? Phaùp töû cuûa mình. OÂng coøn laø moät thi só thöôøng ca In their school ngôïi caùc thaày thieàn thôøi xöa vaø töï coi mình nhö There’s no shelter moät con löøa muø. For the blind ass Coù moân ñoà Laâm Teá naøo Who, on the road

Coøn chaêm lo Illegal (a): Baát hôïp phaùp—Illegitimate— Tôùi truyeàn thoáng thaät? Unlawful—Illicit. Trong caùc nhaø tröôøng cuûa hoï Ill-feeling: AÙc Caûm—Aversion—Antipathy— Khoâng coù nôi aån naùu Dislike—Ill-feeling. Cho con löøa muø Ill-gotten gains: Cuûa phi nghóa. Ñi tìm chaân lyù Ills of meditation: Thieàn beänh (including Chaân mang deùp vaø tay choáng gaäy. wandering thoughts and illusions—bao goàm taùn Hoï thöïc haønh thieàn treân neàn ñaát vöõng, loaïn vaø aûo töôûng). Trong tieän nghi vaø trong söï an toaøn, Vì moái lôïi cuûa mình. Ill-proportioned (a): Quaù tyû leä (quaù cõõ). Ill-thinking: Bad intention—AÙc Giaùc—AÙc nieäm. Möôøi ngaøy ñaõ qua Ill thoughts: Bad intention—Evil thoughts—One Trong tu vieän of the three subversions or subverters—Töôûng Laøm cho toâi ñaày nhöõng lo aâu, ñieân ñaûo hay aùc töôûng, hay tö töôûng xaáu xa, moät Sôïi chæ ñoû trong ba loaïi ñieân ñaûo—See Three subversions. Döôùi chaân toâi 1) Resentment: Oaùn haän. Thaät daøi nhöng coøn nguyeân veïn. 2) Greed: Tham lam. Neáu moät ngaøy kia coù ai ñeán 3) Jealousy: Ganh tî. Tìm toâi, 4) Anger: Saân giaän. Haõy hoûi toâi, 5)Wishing to harm others: Muoán haïi ngöôøi. Taïi nôi anh haøng caù, 6) Wrong views: Taø kieán. Taïi nôi quaùn röôïu, 7) Slander: Phæ baùng. Hay taïi nôi nhaø thoå. 8) Lying: Noùi doái. Ikomayama (jap): Nuùi Sinh Cö (Nhaät Baûn). 9) Arrogance: Coáng cao ngaõ maïn. Iksani (skt): Iksana (skt)—Y Saùt Ni—According 10) Stealing: Troäm caép. to the Kosa Sastra, this is a kind of magic mode of 11) Sexual misconduct: Taø daâm. reading another’s thoughts—Theo Caâu Xaù Luaän 12) Substance abuse: Huùt, uoáng hay chích nhöõng thì ñaây laø moät loaïi chuù thuaät maø ngöôøi luyeän coù chaát cay ñoäc. theå bieát ñöôïc nhöõng yù nghó trong taâm ngöôøi khaùc. 13) Double-tongued: Noùi löôõi hai chieàu. 14) Harsh speech: Noùi lôøi ñoäc aùc. Iksvaku (skt): Cam Giaù—Nhöùt Soa Cöu 15) Bad attitudes: Thaùi ñoä xaáu aùc. Vöông—One of the surnames of Sakyamuni, from 16) Wrong discernments: Phaân bieät sai laàm. a legend that one of his ancestors was born from a 17) Faithlessness: Khoâng coù nieàm tin. sugar cane—Moät trong caùc hoï cuûa doøng Thích Ca, 18) Ignorance: Si meâ. theo truyeàn thuyeát laø moät trong nhöõng oâng toå cuûa 19) Thought of killing: Tö töôûng saùt sanh. Ngaøi ñaõ ñöôïc sanh ra töø trong moät caây mía. 20) Causing trouble: Gaây roái, etc. Iksvaku-Virudhaka (skt): Cam Giaù Vöông—Ill-treat (v): Baïc ñaõi—To maltreat. Vua Mía, maø ngöôøi ta noùi laø moät trong nhöõng oâng toå cuûa doøng Thích Ca, nhöng nhöõng ngöôøi khaùc Ill-treatment, or

killing of monks or nuns, cuõng cho ñaây laø toå cuûa doøng hoï mình—King of or force them to leave the monasteries to the sugar-cane, said to be one of the ancestors of return to worldly life: Ngöôïc ñaõi gieát choùc chö Sakyamuni, but the name is claimed by others. Taêng Ni hoaëc buoäc hoï phaûi hoaøn tuïc—See Five Ill (a): Sick—A person who is not enlightened is betrayals (III). “ill” by definition. The healing process is the Ill-will: Vyaøpaøda (p)—AÙc taâm—Grievance— conversion of suffering into the aspiration to attain Hatred—Malevolence—Resentment. enlightenment. 1) Ill-intent: AÙc yù—AÙc taâm (hatred: saân haän)— Ill-affected: AÙc yù—Hatred—Ill-will—Ill-Malevolence—Malicious—Ill-intent—See intent—Malicious. Hatred.

2) Dosacarita (p): Baåm taùnh saân haän—Hateful 1) Both illness and death are natural causes of temperament—See Six kinds of events in our life. To prevent suffering, temperament. Buddhists must accept them with 3) Hatred: Saân—As in the case of lust or sense- understanding: Bònh vaø cheát laø nhöõng nguyeân desire, it is unwise or unsystematic attention nhaân töï nhieân cuûa nhöõng bieán coá xaõy ra trong that brings about ill-will, which when not ñöøi soáng chuùng ta. Ñeå traùnh khoå ñau ngöôøi checked propagates itself, saps the mind and Phaät töû phaûi chaáp nhaän chuùng trong hieåu bieát. clouds the vision. It distorts the entire mind 2) According to the Nirvana Sutra, just as a and its properties and thus hinders awakening mother loves the sick child most, so Buddha to truth, and blocks the path to freedom. Lust loves the most wicked sinner: Theo Kinh Nieát and ill-will based on ignorance, not only Baøn, Ñöùc Phaät thöông nhöõng keû phaøm phu hamper mental growth, but act as the root naëng nghieäp nhieàu, cuõng gioáng nhö ngöôøi meï cause of strife and dissension between man thöông ñöùa con ngheøo khoù beänh taät nhieàu and man and nation and antion—Cuõng nhö nhaát. tröôøng hôïp cuûa tham duïc, do bôûi khoâng taùc yù Illnesses of meditation: Thieàn Beänh—The nhö lyù maø saân haän phaùt sanh, khi saân haän illnesses of meditation, i.e. wandering thoughts, phaùt sanh neáu khoâng ñöôïc ngaên chaën söï sinh illusions, or the illusions and nervous troubles of soâi naåy nôû cuûa noù, noù seõ laøm cho taâm chuùng the mystic—Caùc loaïi beänh gaây ra bôûi ngöôøi tham ta cuøn nhuït vaø che laáp maát trí tueä cuûa chuùng thieàn maø khoâng hieåu roõ veà thieàn nhö voïng töôûng ta. Saân haän laøm meùo moù taâm vaø caùc taâm sôû hay voïng kieán. cuûa noù, vì vaäy noù caûn trôû söï tænh giaùc vaø ñoùng Illness as the result of previous karma: maát cöûa giaûi thoaùt—See Fourteen Nghieäp Bònh—Beänh nghieäp hay beänh gaây ra do unwholesome factors. nghieäp cuûa nhieàu ñôøi tröôùc. ** See Five hindrances (A), and Five hindrances Illuminate (v): Chieáu saùng—Roïi saùng—Daïy to spiritual progress. doã—Giaùo hoùa. Illation (n): Söï suy luaän. Illuminated intellect: Trí chieáu saùng— Illative sense: YÙ nghóa ñöôïc suy luaän ra. Enlightened intellect. Illicit (a): Baát hôïp phaùp. Illuminated mind: Bodhi Budh (skt)— Illimitable glorious radiance: An endless Bodhihrdaya or Bodhicitta (skt)—Perfect splendid light—AÙnh haøo quang huy hoaøng voâ haïn. knowledge—Transcendent understanding— Illimitable spiritual regions of the Buddhas: Perfect wisdom—Enlightened mind—Giaùc Giôùi ngoaïi—The realm outside of the three Taâm—Ñaïo Giaùc Taâm—Boà Ñeà Taâm—Taâm Minh

limitations of desire, form and formlessness— Quang—The mind of enlightenment, the Quoác ñoä ôû ngoaøi ba coõi Duïc giôùi, Saéc giôùi, vaø Voâ illuminated mind, the original nature of man—Caùi saéc giôùi (ngoaøi ba coõi naày laø coõi tònh ñoä cuûa chö dieäu taâm baûn giaùc hay baûn taùnh nguyeân thuûy cuûa Phaät, Boà Taùt). con ngöôøi. Illimitables: Illuminating cause: Lieãu nhaân—The revealing 1) Taâm Sôû Voâ Löôïng: See Forty meditation cause (knowledge and wisdom)—See Two causes subjects, and Fifty-two mental states. (A). 2) Absolutely free or unhindered: Universal—Illuminating or explaining the law-wheel: Nhaát Thieát Voâ Chöôùng Ngaïi—Hoaøn toaøn The thirty years teaching of the Prajna (Baùt Nhaõ) thoaùt khoûi moïi chöôùng ngaïi. or Wisdom Sutras—Chieáu Phaùp Luaân—See Illness (n): Bònh. Three periods of the Buddha's teaching. Illness and Death: Bònh Töû—Both illness and Illuminating all things: Chieáu roõ caùc phaùp— death are natural causes of events in our life. To See Ten kinds of actions of knowledge (7). avoid suffering, Buddhists must accept them with Illuminating view of things: Caùi nhìn chieáu understanding—Bònh Töû. dieäu vaøo hieän höõu.

Illumination (n): Quang minh. truth: Trí quang chieáu dieãn thuyeát baát khaû tö 1) Bodhi (skt): Enlightenment—Söï soi saùng— nghì quaûng ñaïi phaùp moân—See Ten illuminations According to the Flower Adornment Sutra, of knowledge of Great Enlightening Beings. Chapter 27, there are ten kinds of Illumination of knowledge fulfilling all illumination. Great Enlightening Beings who transcendent ways: Trí quang chieáu ñaày ñuû abide in the concentration of the taát caû caùc Ba La Maät—See Ten illuminations differentiated bodies of all sentient beings of knowledge of Great Enlightening Beings. will also acquire ten kinds of illumination— Theo Kinh Hoa Nghieâm, Phaåm 27, coù möôøi Illumination of knowledge seeing all thöù quang minh choùi saùng cuûa chö ñaïi Boà Taùt. Buddhas: Trí quang chieáu thaáy taát caû Phaät—See Chö Ñaïi Boà Taùt truï trong Nhöùt thieát chuùng Ten illuminations of knowledge of Great sanh sai bieät Ñaïi Tam muoäi cuõng seõ ñöôïc Enlightening Beings. möôøi thöù quang minh choùi saùng—See Ten Illumination of knowledge of seeing all kinds of illumination. sentient beings dying in one place and being 2) Prabha (skt): Brightness—Light—Splendor— born in another: Trí quang chieáu thaáy taát caû AÙnh saùng—Quang minh—Quang huy— chuùng sanh cheát ñaây sanh kia—See Ten Ray—Beam—There are three kinds of illuminations of knowledge of Great Enlightening light—Coù ba loaïi aùnh saùng—See Two kinds Beings. of light and Three kinds of light. Illumination of knowledge showing all Illuminations of knowledge: Trí quang Buddhas: Trí quang chieáu thò hieän taát caû chö chieáu—According to the Flower Adornment Sutra, Phaät—See Ten illuminations of knowledge of Chapter 38, there are ten illuminations of Great Enlightening Beings. knowledge of Great Enlightening Beings. Illumination of knowledge skillfully Enlightening Beings who abide by these can attain the illumination of supreme knowledge of all comprehending the spiritual powers of all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Buddhas: Trí quang chieáu thieän xaûo bieát roõ taát möôøi trí quang chieáu cuûa chö Ñaïi Boà Taùt. Chö Boà caû chö Phaät thaàn thoâng oai löïc—See Ten Taùt an truï trong phaùp

naày thôøi ñöôïc trí quang illuminations of knowledge of Great Enlightening chieáu voâ thöôïng cuûa taát caû chö Phaät—See Ten Beings. illuminations of knowledge of Great Enlightening Illumination of knowledge teaching all Beings. sentient beings so they may abide in the Illumination of knowledge of certain state of enlightenment: Trí quang chieáu giaùo attainment of supreme perfect hoùa taát caû chuùng sanh ñeàu khieán an truï Nhö Lai enlightenment: Trí quang chieáu quyeát ñònh seõ ñòa—See Ten illuminations of knowledge of thaønh chaùnh ñaúng chaùnh giaùc—See Ten Great Enlightening Beings. illuminations of knowledge of Great Enlightening Illumination of knowledge understanding Beings. the doctrines of all scriptures: Trí quang chieáu Illumination of knowledge developing the hieåu taát caû tu-ña-la phaùp moân—See Ten determination of enlightenment through illuminations of knowledge of Great Enlightening association with the wise and accumulation Beings. of roots of goodness: Trí quang chieáu y chæ Illuminative (a): Saùng suûa. thieän tri thöùc phaùt taâm Boà Ñeà tích taäp thieän caên— Illuminative way: Con ñöôøng saùng. See Ten illuminations of knowledge of Great Illumine the world: Chieáu saùng theá giôùi. Enlightening Beings. Illusion (n): Maøya (skt)—Baøo aûnh. Illumination of knowledge expounding 1) Dust—Impurity—Moral impurity—Mental inconceivable great means of access to impurity—Whatever misleads or deludes the mind—Defilement—Caáu.

2) Ignorance: Unenlightened and led astray—Si laø lyù hoaëc, ñoái laïi vôùi söï hoaëc hay meâ hoaëc tröôùc Meâ—Taâm ngu si meâ muoäi ñoái vôùi söï lyù, söï töôùng cuûa theá gian—See Two aspects of khoâng tin nhaân quaû luaân hoài, nghi ngôø chaùnh illusion (B). phaùp. Illusion of desire: Illusion of love—AÙi hoaëc. 3) Baøo aûnh—Things in the phenomenal world Illusion and enlightenment: Meâ ngoä. are not real or substantial, as ordinary people Illusion and enlightenment are regard them to be. They are transient, fundamentally the same: Meâ Ngoä Baát Nhò— momentary, indefinite, insubstantial, and They are of the one Buddha-nature—Meâ vaø ngoä subject to constant alteration. In reality, they treân caên baûn khoâng sai khaùc. Chuùng chæ laø moät are like phantoms or hallucinations—AÛo taùnh—See Non-dual dharma. aûnh—AÛo töôûng—Taát caû nhöõng hieän töôïng khoâng thaät nhö ngöôøi ta töôûng. Chuùng taïm bôï, Illusion of love: Illusion of desire—AÙi hoaëc. voâ thöôøng vaø khoâng coù thöïc theå. Kyø thaät Illusion mind: AÛo taâm—Voïng taâm—Mind is chuùng laø nhöõng boùng ma aûo aûnh. **See unreal—The mind which results in complexity and Vipallasa, Two aspects of illusion, and Three confusion—Taâm khôûi nieäm phaân bieät sinh ra heát kasaya. thaûy moïi caûnh giôùi—See Two minds (A). Illusions arise in practice: Söï hoaëc—See Two Illusion of perception: Illusion of mind—Thöùc aspects of illusion (B). aûo (Thöùc ñieân ñaûo). Illusion arises from primal ignorance: Voâ Illusion in practice: Tu Hoaëc—Illusion, such as Minh Hoaëc—The illusion arising from primal desire, hate, etc., in practice or performance, i.e. ignorance which covers and hinders the truth, one in the process of attaining enlightenment—Khi tu of the three illusions—Moät trong tam hoaëc, nhöõng ñaïo ngöôì ta coá gaéng döùt boû moïi nghi hoaëc, meâ nghi hoaëc aûo töôûng khôûi sanh bôûi caên baûn voâ minh muoäi tham, saân, si, ñeå tieán ñeán giaùc ngoä. laøm che

ñaäy söï thaät. Illusion of a real ego: Ngaõ Ñieân Ñaûo—The Illusions arise through contact with the illusion that the ego has real existence. One of the world: Tö hoaëc—See Two aspects of illusion four inverted or upside-down ideas, the illusion (A). that the ego is real—Phieàn naõo vì cho raèng ngaõ laø Illusion arising from primal ignorance: Voâ coù thöïc—See Four upside-downs. Minh Hoaëc—See Three kinds of affliction. Ilusion of seeing things as they seem, not as Illusion-body: AÛo thaân. they really are: Kieán Löu—Taø kieán hay nhöõng Illusion of the body: Thaân Kieán—See Satkaya- suy töôûng aûo aûnh hay kieán hoaëc cuûa tam giôùi— Wrong views, or the ilusion of seeing things as drsti. they seem, not as they really are—See Four Illusion city: Hoùa Thaønh—The magic city in the currents that carry thinking along. Wonder Lotus Sutra; it typifies temporary or Illusions and temptations that arise from incomplete nirvana (the imperfect nirvana of Hinayana)—Thaønh phoá aûo töôûng trong Kinh Dieäu ignorance: Voâ minh hoaëc—See Three delusions Phaùp Lieân Hoa; laø Nieát baøn taïm thôøi vaø khoâng (I). hoaøn toaøn trong tröôøng phaùi Tieåu thöøa. Illusions and temptations arise from false Illusions connected with principles: Lyù views or theories: Kieán hoaëc—Perplexities Hoaëc—Illusion in regard to fundamental truth, i.e. arise from false views or theories—Nhöõng aûo the reality of the ego and things, in contrast with giaùc hay caùm doã khôûi leân töø söï suy ñoaùn sai laàm illusion in regard to things themselves—Nhöõng veà taø kieán hay taø thuyeát—See Two aspects of kieán hoaëc nhö ngaõ kieán hay meâ hoaëc tröôùc chaân illusion (A). lyù (caùi hoaëc voâ minh caên baûn che laáp caùc lyù trung Illusion and temptation through the ñaïo, laøm cho noù khoâng saùng toû ñöôïc laø lyù hoaëc; immense variety of duties in saving others: kieán hoaëc hay tö hoaëc, hay caùi hoaëc traàn sa coù theå Traàn sa hoaëc—See Three delusions (I). ngaên caûn söï töôùng hoùa ñaïo, goïi laø söï hoaëc) thì goïi

Illusion that things are real and have sinh ra heát thaûy moïi caûnh giôùi—See Two minds independent existence: Teá hoaëc hieän haønh (A). chöôùng (vi teá hieän haønh phieàn naõo chöôùng)—See Illusive views of the body or self: Thaân kieán— Ten hindrances. Wrong views of the body or self—See Five higher Illusion of thoughts: Tö Hoaëc (tu hoaëc)— wholesome deeds (B). Thoughts arising through contact with the world or Illusive views in self-grasping: Thuû kieán— by habits such as desires, anger, infatuation, etc. Wrong views in self-grasping—See Five higher —Tö töôûng khôûi daäy qua tieáp xuùc vôùi theá giôùi beân wholesome deeds (B). ngoaøi hay nhöõng thoùi quen nhö tham, saân, si, vaân Illusive views and thoughts: Misleading views vaân—See Two aspects of illusion (A). and thoughts—Kieán Tö Hoaëc—See Three kinds Illusion of the three realm: Giôùi Hoaëc—Giôùi of affliction. Noäi Hoaëc—Illusion of, or in, the three realms Illusive views in understanding the (desire, form, and formlessness) which gives rise precepts: Giôùi kieán—Wrong views in to rebirths, one of the three illusions—Moät trong understanding the precepts—See Five higher tam hoaëc, kieán tö hoaëc khieán con ngöôøi tieáp tuïc wholesome deeds (B). laên troâi trong luaân hoài sanh töû—See Three classes Illusive vision: Confused vision—Deceptive of delusive views or delusions. vision—Huyeãn. Illusion of view: Taø

kieán ñieân ñaûo—One of the Illusive world: AÛo traàn. three kinds of illusion. The other two are illusions Illusory (a): Maøya (skt)—AÛo giaùc (nhö huyeãn)— of perception and thought. Right understanding False feeling—Illusive—Magical—Unreal— alone removes these illusions and helps man to Vague—See Illusion. cognize the real nature that underlies all Illusory appearance: Maya-nimitta (skt)—AÛo appearance. It is only when man comes out of this töôùng—Huyeãn töôùng. cloud of illusions and perversions that he shines with true wisdom like the full moon that emerges Illusory body: AÛo thaân—This body is not real brilliant from behind a black cloud—Moät trong ba but an illusion—Thaân naøy khoâng thaät maø chæ laø loaïi ñieân ñaûo. Hai loaïi kia laø Töôûng ñieân ñaûo vaø huyeãn giaû. Taâm ñieân ñaûo. Chæ coù Chaùnh kieán môùi ñoaïn tröø Illusory and defiled: AÛo Caáu—Illusory and nhöõng voïng töôûng ñieân ñaûo naày, vaø giuùp ngöôøi ta defiled (body and mind are alike illusion and nhaän ra baûn chaát thaät naèm trong moïi giaû töôûng. unclean)—AÛo aûnh vaø caáu tröôïc (thaân vaø taâm cuõng Chæ khi naøo con ngöôøi thoaùt ra khoûi ñaùm maây muø laø aûo aûnh vaø caáu tröôïc). aûo töôûng vaø ñieân ñaûo naày thì con ngöôøi môùi choùi Illusory ego: Giaû ngaõ. saùng vôùi chaùnh trí, gioáng nhö aùnh traêng raèm thoaùt Illusory existence: AÛo höõu. khoûi ñaùm maây ñen vaäy. Illusory ideas: Töông Tuïc Giaû—Illusory ideas Illusion of viewing the seeming as real: Kieán continuously succeed one another producing other Laäu—AÛo töôûng taø kieán cho raèng nhöõng thöù giaû illusory ideas, one of the three hypotheses of the hôïp laø coù thaät. Satya-siddhi-sastra—Moät trong tam giaû cuûa Illusions without actuality: Huyeãn hoùa khoâng Thaønh Thöïc Luaän. Heát thaûy caùc phaùp höõu vi ñeàu thieät. do nhaân quaû töông tuïc, ñoù chæ laø giaû höõu, chöù Illusionism (n): Ngöôøi theo chuû nghóa xem vaät khoâng coù thöïc the—See Three fallacious chaát chæ laø huyeãn giaû. postulates. Illusionist: Conjurer—AÛo sö. Illusory knowledge: Parikalpita (skt)—Kieán Illusive: Maøya (skt)—AÛo—Illusory—Unreal— thöùc huyeàn aûo—Illusory knowledge is the false Vague—See Illusion. attribution of an imaginary idea to an object produced by its cause and conditions. It exists only Illusive mind: Which results in complexity and in one’s imagination and does not correspond to confusion—Voïng taâm—Taâm khôûi nieäm phaân bieät reality—Huyeàn aûo laø söï gaùn gheùp sai laàm moät yù

töôûng khoâng coù thöïc cho moät ñoái töôïng do nhaân töôïng cuûa Phaät Thích Ca ñöôïc Ngaøi Caáp Coâ Ñoäc duyeân taïo ra. Ñoái töôïng naày chæ hieän höõu trong trí cho ñuùc. töôûng töôïng vaø khoâng töông öùng vôùi thöïc taïi— Image or likeness (of Buddha): Pratima See Three degrees of knowledge. (skt)—Hình töôùng. Illusory views: Kieán Hoaëc Tö Hoaëc—Illusory or Images and sutras: Töôïng kinh—Hình töôïng vaø misleading views and thoughts—AÛo töôûng ñöa kinh ñieån. ñeán taø kieán. Image of Vairocana in the open: Suyeãn Phaät. 1) Delusions in the visible world: Kieán Hoaëc—Image of wood: Moäc Phaät—Töôïng Phaät baèng Caùc loaïi voïng kieán, phaân bieät taø vaïy, gaây ra goã—A Buddha of wood. nhöõng meâ hoaëc. Imageless (a): Voâ Töôùng—See Alaksana. 2) Illusions in the mental or moral world: Tö Hoaëc—Laáy tình

caûm meâ chaáp tham, saân, si, Imagelessness: Na-vidyate, or Nirabhasa, or maø nghó caûm veà vaïn höõu treân theá gian. Animitta, or Alakshana (skt)—Voâ Töôùng—Formlessness or shadowlessness—See Alaksana. Illusory vision: Confused vision—Deceptive vision—Illusive vision—Huyeãn. Imagery (n): Vaät töôûng töôïng. Illustrations of unreality: Thí duï veà moäng Imaginary fear: Söï sôï haõi giaû taïo. huyeãn—Six illustrations of unreality in the Imaginary and not factual metaphor: Phi Diamond Sutra—Saùu thí duï veà moäng huyeãn—See Duï—One of the eight forms of comparision—Moät Six illustrations of unreality. thí duï töôûng töôïng chöù khoâng phaûi laø nhöõng yeáu Image (n): Patibimba (p)—Pratibimba (skt)— toá cuï theå, moät trong taùm loaïi so saùnh. Reflection—AÛnh töôïng (hình vaø boùng, theo ñaïo Imaginary river in the Nirvana: Kim Sa Haø— Phaät ñaây laø nhöõng hình aûnh phaûn taùc trong taâm Moät doøng soâng töôûng töôïng ôû Nieát Baøn. thöùc). Imagination (n): Söï töôûng töôïng. 1) A picture in a painting: Picture— Imaginative construction: Parikappa (p)— Photograph—AÛnh—Hình töôïng. Parikalpa (skt)—Bieân keá sôû chaáp tính (söï kieán laäp 2) A statue: Töôïng. töø trí töôûng töôïng hay tính chaát cuûa nhöõng phaùn 3) A craving: Töôïng chaïm troã. ñoaùn sai laàm)—Wrong judgment—See 4) Image—Reflection—Nhöõng hình aûnh phaûn Parikalpita. taùc trong taâm thöùc—See Pratibimba. Imagined nature: Parikalpita-svabhava (skt)— 5) Nimitta (skt): Appearance—Image—Mark— Bieán Keá Sôû Chaáp—One of the three Svabhavas is Outward—Hình aûnh. known as the Parikalpita or wrong discrimination 6) In Consciousness-only theory, “image” refers of judgment, and proceeds from rightly to the various images manifested in the mind comprehending the nature of objects, internal as due to discrimination: Theo Duy Thöùc Hoïc, well as external, and also relationship existing aûnh töôïng chæ nhöõng hình aûnh hieän leân trong between objects as independent individuals or as taâm thöùc do söï phaân bieät. belonging to a genus. It is the perception of Image of a Buddha: Pratima (skt)—Hình töôïng subject and object, characterized by our Phaät. experience of ourselves as separate, discrete Image of a Buddha of metal or gold: Kim beings in opposition to an objective external Thaân Ñöùc Phaät—Töôïng Phaät baèng kim loaïi hay world. This is the imagined nature, the kind of baèng vaøng. existence which the unenlightened person Image of the Dharma Wheel: Hình Phaùp ascribes to the everyday world. It is unreal, and Luaân. only has a conventional existence, which is Image of gold glory: Thieäm Boä Quang Töôïng— projected by the activity of an unenlightened Especially the image of Sakyamuni attributed to mind. It is the product of the falsifying activity of Anathapindaka—Toân töôïng röïc rôõ, ñaëc bieät laø toân language which imputes duality to the mutually dependnet flow of mental dharmas. These

dualistic phenomena are really only imagined— daøi neân chuùng ta quen nghó veà kinh nghieäm rieâng Moät trong ba Töï tính, ñöôïc goïi laø Bieán Keá Sôû cuûa chuùng ta trong nhöõng chöõ “Toâi” vaø “cuûa toâi.” Chaáp, laø söï phaân bieät sai laàm cuûa söï phaùn ñoaùn, Ngay caû khi chuùng ta thaáy ñöôïc raèng khi noùi moät vaø xuaát phaùt töø söï hieåu ñuùng baûn chaát cuûa caùc söï caùch nghieâm chænh, thì nhöõng chöõ naøy trôû neân quaù vaät, beân trong cuõng nhö beân ngoaøi vaø hieåu ñuùng

mô hoà khoâng theå bieän hoä ñöôïc, vaø söû duïng khoâng moái lieân heä giöõa caùc söï vaät nhö laø nhöõng caù theå nghó ngôïi coù theå daãn tôùi baát haïnh trong ñôøi soáng ñoäc laäp hay thuoäc cuøng moät loaïi. Ñoù laø nhaän thöùc haèng ngaøy cuûa chuùng ta, ngay caû khi chuùng ta tieáp veà chuû theå vaø khaùch theå, do kinh nghieäm maø tuïc duøng nhöõng chöõ naøy. Nhöõng lyù do cuûa vieäc chuùng ta coi mình nhö chuû theå taùch bieät vôùi nhöõng naøy raát ña daïng. Moät trong nhöõng lyù do aáy laø khaùch theå cuûa theá giôùi beân ngoaøi. Ñaây laø baûn taùnh chuùng ta khoâng thaáy caùch naøo khaùc ñeå giaûi thích töôûng töôïng, laø loaïi hieän höõu maø ngöôøi khoâng nhöõng kinh nghieäm cuûa chuùng ta vôùi chuùng ta giaùc ngoä nhaän thöùc trong theá giôùi thoâng thöôøng ngoaïi tröø nhöõng phaùn quyeát goàm nhöõng tieáng nhö haèng ngaøy. Noù khoâng hieän thöïc, vaø chæ coù hieän “Toâi” vaø “cuûa toâi.”—See Atman. höõu thoâng thöôøng, ñöôïc phoùng ra töø caùi taâm Imitability (n): Coù theå baét chöôùc ñöôïc. khoâng giaùc ngoä. Noù chæ laø saûn phaåm cuûa hoaït Imitate (v): Baét chöôùc—To copy—To mimic. ñoäng sai laïc cuûa ngoân ngöõ taïo neân nhò nguyeân Imitate someone: Baét chöôùc ai. trong doøng chaûy cuûa chö phaùp leä thuoäc laãn nhau. Imitation (n): Söï baét chöôùc—Phoûng theo. Nhöõng hieän töôïng nhò nguyeân naøy thaät ra chæ laø töôûng töôïng maø thoâi—See Svabhavalakshana- Imitative dharma: Saddharma-pratirupaka traya. (skt)—Zobo (jap)—Töôïng Phaùp—The period of semblance Dharma—Semblance or the period of Imbalance (n): Söï chao ñaûo. scholasticism—An intermediate period of 1000 Imbued with the knowledge of the four pure years of resemblance to purity—Töôïng Phaùp— fearlessness: Thanh tònh ñaày ñuû boán trí voâ uùy— Giai ñoaïn töôïng phaùp 1.000 naêm—See See Ten aspects of the turning of the great wheel Saddharma-pratirupaka, and Three periods of the of teaching. Buddha’s teaching. Imcleanness: Baát tònh—See Seven kinds of Immaculate (a): Voâ nhieãm—Perfectly clean. impurity. Immanent (a): Noäi taïi—Remain in—Operate I and Mine: Ngaõ Vaø Ngaõ Sôû—The self and its within. possession. The main goal of Buddhism is the Immanent abiding original good seed- extinction of separate individuality, which is nature: Boån tính truï chuûng tính—Baûn tính töï brought about when we cease to identify anything nhieân töø voâ thuûy—See Two kinds of seed-nature with ourselves. From long habit it has become (B). quite natural to us to think of our own experience in the term of “I” and “Mine.” Even when we are Immanent act: Haønh vi noäi taïi. convinced that strictly speaking such words are Immanent mind: Space-like mind—Boån giaùc— too nebulous to be tenable and that their See Two kinds of enlightenment (A). unthinking use leads to unhappiness in our daily Immanentism (n): Chuû nghóa noäi taïi. lives, even then do we go on using them. The Immaterial: Arupa (skt)—Dustless—Formless— reasons for this are manifold. One of them is that Non-form—Voâ Traàn (khoâng vöôùng buïi traàn hay we see no alternative way of explaining our khoâng vöôùng caùc phaùp cuûa tam giôùi). experiences to ourselves except by way of 1) (a): Khoâng—Empty—Void—Nhöõng thöù statements which include such words as “I” and khoâng dieãn taû ñöôïc nhö vaät chaát. “Mine.”—Toâi vaø caùi cuûa toâi (thaân ta vaø caùc söï vaät 2) The emptiness: The

void—Khoâng—Khoâng, ngoaøi thaân ta nhöng thuoäc veà ta). Muïc ñích chính moät trong ba cöûa vaøo Nieát Baøn— cuûa Phaät giaùo laø xoùa boû caù tính rieâng bieät, ñieàu Immateriality (n)—The voidness or the naøy ñöôïc hieän thöïc khi chuùng ta chaám töï ñoàng immaterial, that which cannot be expressed in hoùa vaät naøo ñoù vôùi chính mình. Do taäp quaùn laâu terms of the material, one of the three gates

to the city of nirvana—See Three gates to voâ saéc. **See Twelve kinds of Immaterial- (the city of) nirvana. Sphere Consciousness. Immaterial body: Dharmakaya (skt)— (B) Categories of Immaterial Sphere Immortal body—Spiritual body—Thaân baát töû—As Consciousness—Phaân Loaïi Taâm Voâ Saéc contrasted with the Rupakaya, the material, or Giôùi: physical body—Ngöôïc laïi vôùi saéc thaân, hay thaân 1) Four kinds of Immaterial-Sphere Wholesome vaät chaát. Consciousness: Boán Taâm Thieän Voâ Saéc Giôùi. Immaterial Buddha-body: Hö Voâ Thaân—The **See Four classes of consciousness, and spirit free from all limitations—Thaân Phaät laø thaân Twelve kinds of Immaterial-Sphere phi vaät chaát, thong dong töï taïi, khoâng coøn bò giôùi Consciousness (A). haïn nöõa. 2) Four kinds of Immaterial-Sphere Resultant Consciousness: Boán Taâm Quaû Voâ Saéc Giôùi. Immaterial is the material: Sunyata is rupa— **See Twelve kinds of Immaterial-Sphere Khoâng töùc thò saéc. Consciousness (B). Immaterial objects: Abstract objects—Tröøu 3) Four kinds of Immaterial-Sphere Functional töôïng saéc—See Three kinds of rupa (A). Consciousness: Boán Taâm Haønh Thuoäc Voâ Immaterial realm: The immaterial realm out of Saéc Giôùi. **See Twelve kinds of Immaterial- which all things come—Voâ Traàn Phaùp Giôùi. Sphere Consciousness (C). Immaterial-sphere consciousness: Arupa- Immateriality (n): vacara-citta (p)—Taâm Voâ Saéc Giôùi 1) Tính phi vaät chaát—There are three voids or (A) The meanings of “Arupa-vacara-citta”— immaterialities, or the threefold of Nghóa cuûa Taâm voâ saéc giôùi: According to the svabhava—See Dvayanairatmya. Abhidharma, the immaterial sphere is the 2) Subhuti one who expounded on vacuity or plane of consciousness corresponds to the immateriality, one of the ten great disciples immaterial plane of existence (arupabhumi), of the Buddha: Tu Boà Ñeà, ngöôøi ñaõ giaûng giaûi or the plane of consciousness pertaining to veà taùnh khoâng, moät trong thaäp ñaïi ñeä töû cuûa the immaterial meditative absorptions Ñöùc Phaät. (arupajjhanas—Thieàn Voâ Saéc Giôùi). Any Immateriality of the atman, the soul, the consciousness which mostly moves about in person: Ngaõ khoâng (Nhaân khoâng)—See Two this realm is understood to belong to the voids (A). immaterial sphere. When one meditates to attain formless meditative states beyond the Immateriality of things: Phaùp khoâng—See rupajjhanas, one must discard all objects Two voids (A). connected with material form and focus upon Immature law: Ngu Phaùp—Ignorant, or some non-material object, such as the infinity immature method, i.e. that of sravakas and of space. Also according to the Abhidharma, pratyeka-buddhas, Hinayana—Coøn goïi laø Tieåu there are twelve kinds of Immaterial-Sphere Thöøa Ngu Phaùp, moät trong hai loaïi Tieåu Thöøa, Consciousness—Theo A Tyø Ñaït Ma Luaän (Vi Thanh Vaên vaø Duyeân Giaùc, chæ meâ chaáp ôû ngu Dieäu Phaùp), taâm thuoäc voâ saéc giôùi laø caùi gì phaùp maø

khoâng hieåu ñöôïc dieäu lyù phaùp khoâng cuûa thuoäc veà Thieàn Voâ Saéc Giôùi, hoaëc caùi gì Ñaïi Thöøa. thöôøng lui tôùi hay hieän höõu trong caûnh voâ saéc Immature man: Thoâ Nhaân—The immature man giôùi. Khi moät ngöôøi haønh thieàn chöùng ñaéc of Hinayana, who has a rough foundation, in nhöõng traïng thaùi vöôït treân coõi Saéc Giôùi, ngöôøi contrast with the mature or refined man of the aáy seõ taùch rôøi danh saéc ra khoûi saéc, cuõng nhö Mahayana—Haønh nhaân Tieåu thöøa laø thoâ nhaân, ta coù theå giöõ moät khoái saéc ôû giöõa khoâng haønh giaû Ñaïi thöøa laø teá nhaân—See Immature man trung. Cuõng theo theo A Tyø Ñaït Ma Luaän (Vi of Hinayana. Dieäu Phaùp), coù möôøi hai taâm thieän trong coõi Immature and Mature yanas: Thoâ Teá Nhò Thöøa.

1) Immature Yana: Tieåu Thöøa—See Hinayana. sanh. ÔÛ ñaây vò Tyø Kheo vôùi taâm ñaày loøng bi maãn 2) Mature Yana: Ñaïi Thöøa—See Mahayana. traûi roäng khaép nôi, treân, döôùi, ngang, heát thaûy Immature man of Hinayana: Thoâ nhaân. phöông xöù, cuøng khaép voâ bieân giôùi, vò aáy luoân an 1) The immature man of Hinayana, who has a truù bieán maõn vôùi taâm bi, quaûng ñaïi, voâ bieân, rough foundation, in contrast with the mature khoâng haän, khoâng saân. Bi voâ löôïng taâm coøn laøm or refined man of the Mahayana: Haønh nhaân taâm ta rung ñoäng khi thaáy ai ñau khoå. Taâm ao öôùc Tieåu thöøa laø thoâ nhaân, haønh giaû Ñaïi thöøa laø teá mong muoán loaïi tröø ñau khoå cuûa ngöôøi khaùc, ñoái nhaân. laïi vôùi söï taøn aùc—See Four immeasurable minds. 2) Four schools of the T'ien-T'ai—Nhò Giaùo Immeasurable detachment: Upeksha (skt)— Thieân Thai: Upekkha (p)—Perfect equanimity—Xaû Voâ Löôïng a) Immature schools—Thoâ Giaùo: Taâm—Detachment is the attitude of those who i) Tripitaka Teaching: Taïng Giaùo. give up, forget, do not attach any importance for ii) Interrelated teaching: Thoâng Giaùo. what they have done for the benefit of others. In iii) Differentiated Teaching: Bieät Giaùo. general, we feel proud, self-aggrandized when we b) Mature schools—Teá Giaùo: do something to help other people. Quarrels, i) Complete or Final Teaching: Bieät Giaùo. conflicts, or clashes between men or groups of Immature and rough words: Coarse, Crude, men are due to passions such as greed or anger evil words—Thoâ Ngoân—See Coarse words. whose source can be appraised as self-attachment Immeasurable (a): Voâ Löôïng—Baát khaû löôïng. or dharma-attachment. The Buddha taught that if (A) See Apramana. there is someone who misjudges us, we must feel (B) There are five infinites or immeasurables— pity for him; we must forgive him in order to have Coù naêm thöù voâ löôïng—See Five peace in our mind. The Bodhisattvas have totally immeasurables. liberated themselves from both self-attachment Immeasurable bodies: Voâ Bieân Thaân—Voâ and dharma-attachment. When people enjoy material or spiritual pleasures, the Bodhisattvas löôïng thaân—The immeasurable body of the also rejoice, from their sense of compassion, pity, Buddha: the more the Brahman measured it, the and inner joy. They always consider human higher it grew, so he threw away his measuring beings as their benefactors who have created the rod, which struck root and became a forest—Thaân opportunities for them to practice the Four Phaät khoâng theå ño löôøng ñöôïc: ngöôøi Baø La Moân Immeasurable Minds on their way to caøng

ño thì thaân caøng cao, cuoái cuøng vò Baø La Enlightenment. In terms of the Immeasurable Moân neùm thöôùc, thöôùc aáy beùn reã vaø moïc thaønh Detachment, the Bodhisattvas consider all men moät caùnh röøng—See Five immeasurables. equal, the clever as the stupid, themselves as Immeasurable bodies of the Buddha: Voâ others, they do everything as they have done Bieân Thaân—See Immeasurable bodies. nothing, say everything as they have said nothing, Immeasurable compassion: Karuna (skt & attain all spiritual levels as they have attained p)—Bi Voâ Löôïng Taâm—Immeasurable nothing. Immeasurable Equanimity, a mind of Compassion, a mind of great pity, or infinite great detachment, or infinite equanimity. compassion—Boundless pity, to save from Limitless indifference, such as rising above all suffering. Here a monk, with a heart filled with emotions, or giving up all things. Here a monk, compassion. Thus he stays, spreading the thought with a heart filled with equanimity. Thus he stays, of compassion, above, below, across, everywhere, spreading the thought of equanimity above, always with a heart filled with compassion, below, across, everywhere, always with a heart abundant, magnified, unbounded, without hatred filled with equanimity, abundant, magnified, or ill-will. Compassion also makes the heart unbounded, without hatred or ill-will. Equanimity quiver when other are subject to suffering. It is the is also considered as a divine abode. It is the state wish to remove the suffering of others, and it is of mind that regards others with impartiality, free opposed to cruelty—Taâm cöùu khoå cho chuùng from attachment and aversion. An impartial

attitude is its chief characteristic, and it is opposed Chapter 33, there are ten kinds of measureless, to favouritism and resentment—Xaû boû laø khoâng inconceivable ways of fulfillment of Buddhahood luyeán chaáp khi laøm lôïi laïc cho tha nhaân. Thoùi of all Buddhas—Theo Kinh Hoa Nghieâm, Phaåm thöôøng khi chuùng ta laøm ñieàu gì nhaát laø khi ñöôïc 33, coù möôøi thöù voâ löôïng baát tö nghì Phaät phaùp keát quaû toát, thì chuùng ta hay töï haøo, töï maõn, vaø vieân maõn cuûa chö Phaät—See Ten kinds of ñaéc chí. Söï baát bình, caõi vaõ xung ñoät giöõa ngöôøi measureless, inconceivable ways of fulfillment of vaø ngöôøi, nhoùm naày vôùi nhoùm khaùc cuõng do taùnh Buddhahood of all Buddhas. chaáp tröôùc maø nguyeân nhaân laø do söï chaáp ngaõ, Immeasureable inner joy: Mudita (skt & p)— chaáp phaùp maø ra. Ñöùc Phaät daïy raèng neáu coù ngöôøi Hyû Voâ Löôïng Taâm—Immeasurable Joy, a mind leân aùn mình sai, mình neân traû laïi hoï baèng loøng of great joy, or infinite joy; Boundless joy thöông, khoâng neân chaáp chaët. Khi hoï caøng cuoàng (gladness), on seeing others rescued from daïi thì chuùng ta caøng xaû boû, luoân tha thöù cho hoï suffering. Here a monk, with a heart filled with baèng söï laønh. Laøm ñöôïc nhö vaäy laø vui. Caùc vò Boà sympathetic joy. Thus he stays, spreading the Taùt ñaõ ly khai quan nieäm chaáp phaùp, neân khoâng thought of sympathetic joy above, below, across, thaáy mình laø aân nhaân cuûa chuùng sanh; ngöôïc laïi, everywhere, always with a heart filled with luùc naøo hoï cuõng thaáy chính chuùng sanh môùi laø aân sympathetic joy, abundant, magnified, unbounded, nhaân cuûa mình treân böôùc ñöôøng lôïi tha maãn without hatred or ill-will. Appreciative joy is the chuùng, tieán

ñeán coâng haïnh vieân maõn. Thaáy chuùng quality of rejoicing at the success and prosperity sanh vui laø Boà Taùt vui vì loøng töø bi. Caùc ngaøi xaû of others. It is the congratulatory attitude, and boû ñeán ñoä ngöôøi gaàn xa ñeàu xem bình ñaúng, keû trí helps to eliminate envy and discontent over the ngu ñeàu coi nhö nhau, mình vaø ngöôøi khoâng khaùc, success of others—Taâm vui möøng khi thaáy ngöôøi laøm taát caû maø thaáy nhö khoâng laøm gì caû, noùi maø khaùc thoaùt khoå ñöôïc vui. ÔÛ ñaây vò Tyø Kheo vôùi khoâng thaáy mình coù noùi gì caû, chöùng maø khoâng ñaày taâm hyû traûi roäng khaép nôi, treân, döôùi, ngang, thaáy mình chöùng gì caû. Taâm xaû boû moïi thöù vaät heát thaûy phöông xöù, cuøng khaép voâ bieân giôùi, vò aáy chaát cuõng nhö vöôït leân moïi caûm xuùc. ÔÛ ñaây vò Tyø luoân an truù bieán maõn vôùi taâm hyû, quaûng ñaïi, voâ Kheo vôùi ñaày taâm xaû traûi roäng khaép nôi, treân, bieân, khoâng haän, khoâng saân. Hyû taâm coøn laø taâm döôùi, ngang, heát thaûy phöông xöù, cuøng khaép voâ vui khi thaáy ngöôøi thaønh coâng thònh vöôïng. Thaùi bieân giôùi, vò aáy luoân an truù bieán maõn vôùi taâm xaû, ñoä khen ngôïi hay chuùc möøng naày giuùp loaïi boû quaûng ñaïi, voâ bieân, khoâng haän, khoâng saân. Xaû voâ taùnh ganh tî baát maõn vôùi söï thaønh coâng cuûa löôïng taâm coøn ñöôïc coi nhö laø nôi maø chö Thieân ngöôøi—See Four immeasurable minds. truù nguï. Ñaây laø traïng thaùi taâm nhìn ngöôøi khoâng Immeasurable kalpas: Giôùi Thaïch—Mustard- thieân vò, khoâng luyeán aùi, khoâng thuø ñòch, ñoái laïi seed kalpa and rock kalpa, the former interpreted vôùi thieân vò vaø thuø haèn—See Four immeasurable as immeasurable kalpas—See Mustard-seed minds. kalpa and rock kalpa. Immeasurable illumination: Quang minh voâ Immeasurable Light Buddha: Voâ Bieân Quang teá. Phaät. Immeasurable inconceivable Buddha- Immeasurable loving kindness: Maitri (skt)— concentration: Phaät tam muoäi baát khaû tö nghì— Metta (p)—Töø Voâ Löôïng Taâm—Immeasurable According to the Flower Adornment Sutra, loving kindness is the greatest love dedicatedto all Chapter 28, there are ten kinds of immeasurable sentient beings, together with the desire to bring inconceivable Buddha-concentrations—Theo them joy and happiness. Human joy is totally Kinh Hoa Nghieâm, Phaåm 28, coù möôøi Phaät Tam impermanent; it is governed by misery, that is, muoäi voâ löôïng baát tö nghì—See Ten kinds of when our passions such as greed, anger, and immeasurable inconceivable Buddha- ignorance are satisfied, we feel pleased; but when concentrations. they are not satisfied, we feel sad. To have a Immeasurable inconceivable fulfillment: Voâ permanent joy, we must first sever all sufferings. Löôïng Baát Tö Nghì Phaùp Vieân Maõn (cuûa chö Loving kindness generally goes together with pity Phaät)—According to the Flower Adornment Sutra, whose role is to help the subjects sever his

sufferings, while the role of loving kindness is to maõn vôùi taâm töø, quaûng ñaïi, voâ bieân, khoâng haän, save sentient beings from sufferings and to bring khoâng saân. Töø voâ löôïng taâm coøn coù nghóa laø taâm them joy. Immeasurable Love, a mind of great ao öôùc mong muoán phuùc lôïi vaø haïnh phuùc cuûa kindness, or infinite loving-kindness—Boundless chuùng sanh. Taâm naày giuùp ñoaïn tröø saân haän. Noåi kindness (tenderness), or bestowing of joy or khoå cuûa chuùng sanh voâ löôïng

thì loøng töø cuõng happiness. Here, a monk, with a heart filled with phaûi laø voâ löôïng. Muoán thaønh töïu taâm töø naày, Boà loving-kindness. Thus he stays, spreading the Taùt phaûi duøng ñuû phöông tieän ñeå laøm lôïi laïc cho thought of loving-kindness above, below, and chuùng sanh, trong khi hoùa ñoä phaûi tuøy cô vaø tuøy across, everywhere, always with a heart filled thôøi. Tuøy cô laø quan saùt trình ñoä caên baûn cuûa with loving-kindness, abundant, magnified, chuùng sanh nhö theá naøo roài tuøy theo ñoù maø chæ unbounded, without hatred or ill-will. The loving-daïy. Cuõng gioáng nhö thaày thuoác phaûi theo beänh kindness is also the wish for the welfare and maø cho thuoác. Tuøy thôøi laø phaûi thích öùng vôùi thôøi happiness of all living beings. It helps to eliminate ñaïi, vôùi giai ñoaïn maø hoùa ñoä. Neáu khoâng thích ill-will. To respond to immeasurable human nghi vôùi hoaøn caûnh vaø khoâng caäp nhaät ñuùng vôùi sufferings, we should have immeasurable loving yeâu caàu cuûa chuùng sanh, thì duø cho phöông phaùp kindness. To accomplish the heart of hay nhaát cuõng khoâng mang laïi keát quaû toát. Trong immeasurable loving kindness, the Bodhisattvas Kinh Taâm Ñòa Quaùn, Ñöùc Phaät ñaõ daïy veà boán thöù have developed their immeasurable loving khoâng tuøy cô laø noùi khoâng phaûi choã, noùi khoâng kindness by using all means to save mankind. phaûi thôøi, noùi khoâng phaûi caên cô, vaø noùi khoâng They act so according to two factors, specific case phaûi phaùp—See Four immeasurable minds. and specific time. Specific case, like the physician Immeasurable minds: Voâ löôïng taâm—See who gives a prescription according to the specific Four immeasureable minds, and Five disease, the Bodhisattva shows us how to put an immeasurables. end to our sufferings. Specific time means the Immeasurable-Scooped-Light Buddha: Voâ teachings must always be relevant to the era, Löôïng Cuùc Quang Phaät. period and situation of the sufferers and their Immeasurable sentient beings: Voâ Löôïng needs. The Contemplation of the Mind Sutra chuùng sanh—See Five immeasurables. teaches that we must avoid four opportune cases: Immeasurable Space: Voâ Löôïng Hö Khoâng— What we say is not at the right place, what we say See Five immeasurables. is not in the right time, what we say is not relevant to the spiritual level of the subject, and what we Immeasurable splendor Buddha: Another say is not the right Buddhist Dharma—Töø voâ title of Amitabha Buddha—Voâ löôïng Quang Nhö löôïng taâm laø loøng thöông yeâu voâ cuøng roäng lôùn Lai, moät danh hieäu khaùc cuûa Ñöùc Phaät A Di Ñaø. ñoái vôùi toaøn theå chuùng sanh moïi loaøi, vaø gaây taïo Immeasurable Wisdom: Voâ Löôïng Trí Hueä— cho chuùng sanh caùi vui chaân thaät. Caùi vui cuûa theá See Five immeasurables. gian chæ laø caùi vui giaû taïm, vui khoâng laâu beàn, caùi Immediacy (n): Tính tröïc tieáp—Töùc thì. vui aáy bò phieàn naõo chi phoái; khi tham saân si ñöôïc Immediacy and gradualness: Ñoán tieäm. thoûa maõn thì vui; khi chuùng khoâng ñöôïc thoûa maõn Immediate (a): Ñoán (ngay laäp töùc)—See Three thì buoàn. Muoán coù caùi vui chaân thaät, caùi vui vónh modes of the Buddha's teaching of the Southern vieãn thì tröôùc tieân chuùng ta phaûi nhoå heát khoå ñau sects. do phieàn naõo gaây ra. "Töø" phaûi coù loøng bi ñi keøm. Immediate apprehension: Immediate Bi ñeå chæ nguyeân nhaân cuûa ñau khoå vaø khuyeân

enlightenment—Enlightenment as opposed to baûo chuùng sanh ñöøng gaây nhaân khoå, töø ñeå chæ gradual development—Ñoán giaùc—See Sudden phöông phaùp cöùu khoå ban vui. Töø Voâ Löôïng Taâm Doctrine laø Taâm ñem laïi nieàm vui söôùng cho chuùng sanh. ÔÛ and Sudden enlightenment. ñaây vò Tyø Kheo vôùi taâm ñaày loøng töø traûi roäng Immediate attainment: Sudden attainment in khaép nôi, treân, döôùi, ngang, heát thaûy phöông xöù, contrast with gradualness—Ñoán ngoä. cuøng khaép voâ bieân giôùi, vò aáy luoân an truù bieán

Immediate awakening: Ñoán ngoä—Instant with his mind and, eventually overcoming his (immediate) Enlightenment, one of the three greed, offered the garment to the Buddha and modes of teaching—Moät trong ba loaïi giaùo exclaimed, “I have won, I have won.” Upon töôùng—See Two kinds of entry into learning this story, the king was so delighted Bodhisattvahood, Sudden enlightenment, and and in appreciation of his generosity, the king Three modes of the Buddha’s teaching of the presented him with 32 robes. The devout Southern sects. husband kept one for himself, and another for Immediate cause: Direct cause—Caän nhaân— his wife, and offered the rest to the Buddha See Two causes (E). and the Order—Trong Truyeän Coå Phaät Giaùo coù moät caâu chuyeän veà “Quaû Laønh Troå Sanh Immediate and complete way of Ngay Trong Kieáp Hieän Taïi” nhö sau. Vaøo enlightenment: Ñoán vieân—The immediate and thôøi Ñöùc Phaät coøn taïi theá, coù hai vôï choàng complete way of enlightenment of the T’ien-T’ai ngöôøi kia chæ coù moät caùi aùo choaøng che thaân. Lotus School—Ñoán giaùo vaø Vieân giaùo, hay con Khi choàng coù vieäc ñi ñaâu, maëc aùo, thì vôï phaûi ñöôøng ñi ñeán giaùc ngoä cuûa toâng Thieân Thai, ôû nhaø. Neáu vôï ñi thì choàng ôû nhaø. Moät ngaøy tröôøng phaùi Phaùp Hoa. kia, choàng ñi nghe Ñöùc Phaät thuyeát phaùp, laáy Immediate concentration: Ñoán Ñònh—To laøm thoûa thích beøn naåy sinh yù ñònh muoán enter dhyana with immediate concentration—To daâng leân Phaät caùi aùo duy nhaát aáy, nhöng loøng concentrate immediately—Vaøo thieàn ñònh vaø taäp luyeán aùi coá höõu cuûa con ngöôøi troåi leân, vaø trung tö töôûng töùc thì. moät cuoäc tranh ñaáu vôùi chính mình dieãn ra Immediate concourse: Söï tham döï tröïc tieáp. trong loøng anh. Sau cuøng taâm boá thí cheá ngöï Immediate doctrine: Ñoán giaùo—See Sudden ñöôïc loøng luyeán aùi. Anh heát söùc vui möøng maø doctrine, and Sudden and gradual teachings. reo leân raèng: “Ta ñaõ chieán thaéng, ta ñaõ chieán Immediate effective karma: thaéng” vaø haønh ñoäng ñuùng y nhö sôû nguyeän, Ditthadhammavedaniya (p)—Hieän Nghieäp— ñem daâng caùi aùo duy nhaát cuûa hai vôï choàng Immediately effective karma—According to the leân Phaät. Caâu chuyeän loït ñeán tai vua. Ñöùc Abhidharma, immediately effective karma is a vua beøn hoan hyû truyeàn leänh ban cho anh ta karma which, if it is to ripen, must yield its results 32 boä aùo. Ngöôøi choàng moä ñaïo naày löïa ra in the same existence in which it is performed; moät caùi cho mình, moät caùi cho vôï, coøn bao otherwise, if it does not meet the opportunity to nhieâu ñem daâng heát cho Ñöùc Phaät vaø Taêng ripen in the same existence, it becomes defunct. ñoaøn. This karma is divided into two parts—Theo A Tyø 2) The result of a bad karma reaped in this life. Ñaït Ma Luaän (Vi Dieäu Phaùp), hieän

nghieäp laø In the Buddhist Legends, there is a story nghieäp maø quaû cuûa noù phaûi troå sanh trong kieáp about the result of a bad karma reaped in this hieän taïi (nghieäp troå quaû töùc khaéc); neáu khoâng thì life. At the time of the Buddha, there was a noù seõ trôû thaønh voâ hieäu löïc: hunter who went hunting to the forest, 1) The result of a good karma reaped in this life: followed by his dogs, met by the wayside a Quaû laønh troå sanh trong kieáp hieän taïi—In the monk who was proceeding on his almsround. Buddhist Legends, there is a story about the As the hunter could not procure any game he result of a good karma reaped in this life. At thought it was due to the unfortunate meeting the time of the Buddha, a couple of husband of the monk. While returning home he met and wife who possessed only one upper the same monk and was deeply engraved at garment to wear when they went outdoor. this second encounter. In spite of the One day the husband heard the Dharma from entreaties of the innocent monk, the hunter the Buddha and was so pleased with the set the dogs on him. Finding escape doctrine that he wished to offer his only upper therefrom, the monk climbed a tree. The garment to the Buddha, but his inate greed wicked hunter ran up the tree, and pierced the would not permit him to do so. He combatted soles of the monk's feet with the point of an

arrow. The pain was so excruciating that the Immediate fulfilment of all acts: Processes or robe the monk was wearing fell upon the disciplines by the fulfilment of one—Ñoán thaønh hunter completely covering him. The dogs, chö haønh. thinking that the monk had fallen from the Immediate and gradual: Ñoán Tieäm—See tree, devoured their own master: Quaû döõ troå Sudden doctrine, and Sudden and gradual sanh trong kieáp hieän taïi: Trong Truyeän Coå teachings. Phaät Giaùo coù moät caâu chuyeän veà "Quaû Döõ Immediate influence of the six senses: Troå Sanh Ngay Trong Kieáp Hieän Taïi" nhö Sadayatana mind—Khôûi söï taâm—See Three sau. Moät ngöôøi thôï saên daét baày choù vaøo röøng minds (B). ñeå saên thuù, thaáy beân ñöôøng coù moät vò Tyø Immediate knowing: Tröïc Giaùc—Immediate Kheo ñang ñi khaát thöïc. Ñi caû buoåi khoâng saên understanding—Intuition—Immediate knowing or ñöôïc gì, ngöôøi thôï saên laáy laøm böïc töùc cho understanding—The direct knowing or learning of raèng xui vì giöõa ñöôøng gaëp ñaïo só. Luùc trôû veà something without the conscious use of laïi cuõng gaëp vò ñaïo só aáy, neân ngöôøi thôï saên reasoning—Knowing without knowing how you noåi côn giaän xua choù caén vò sö. Maëc daàu vò sö know—Bieát maø khoâng bieát taïi sao mình bieát. heát lôøi naên næ van lôn, ngöôøi thôï saên vaãn cöông quyeát khoâng tha. Khoâng coøn caùch naøo Immediate method: Ñoán giaùo—See Sudden khaùc, vò sö beøn treøo leân caây ñeå traùnh baày choù doctrine, and Sudden and gradual teachings. döõ. Ngöôøi thôï saên beøn chaïy ñeán goác caây Immediate mind: Instantaneous mind—Toát Di giöông cung baén leân, truùng nhaèm goùt chaân vò taâm hay baát chôït naåy sinh taâm—See Five sö. Trong luùc quaù ñau ñôùn, vò sö ñaùnh rôi caùi conditions of mind produced by objective y xuoáng ñaát, chuïp leân ñaàu vaø bao truøm leân perception. toaøn thaân teân thôï saên. Baày choù töôûng laàm laø Immediate perception: Abhisamaya (skt)—vò sö ñaõ teù xuoáng, neân aùp laïi caén xeù chính Abhisamaya (skt)—Pratyaksa

(skt)—Tröïc giaùc— chuû cuûa mình. Immediate realization of enlightenment—Immediate enlightenment: See Immediate Nirvana—Inner realization, evidence of the eye apprehension. or other organ—Hieän chöùng—See Intuition. Immediate experience: Kinh nghieäm baây giôø. Immediate perfection: Ñoán vieân—See Two Immediate experiential enlightenment: Nhaát perfect doctrines (A). Nhö Ñoán Chöùng—Immediate experiential Immediate realization of enlightenment: enlightenment by the Tathagata truth. The Abhisamaya (skt)—Abhisamaya (skt)—Pratyaksa immediate realization that all is bhutatathata— (skt)—Hieän Chöùng—Nirvana—Inner Töùc thì chöùng ngoä Boà Ñeà. realization—Immediate perception, evidence of Immediate fact of observation: Söï kieän ttröïc the eye or other organ—See Pratyaksha. tieáp (thaät)—In Zen, there is a kind of question Immediate reasoning: Direct reasoning—Hieän which starts from an immediate fact of löôïng—Whereby the eye apprehends and observation. A monk as San-Sheâng: “I see that distinguishes colour and form, the ear sound, you belong to the Brotherhood, what is the etc—Measuring by Appearance or sound, etc, i.e. Buddha? What is the Dharma?” San-Sheâng smoke—Duøng nhaõn thöùc ñeå thaáy saéc, duøng nhó replied: “This is the Buddha, this is the Dharma, thöùc ñeå nghe tieáng, vaân vaân—See Two kinds of do you know?”—Trong Thieàn, coù loaïi caâu hoûi baét measuring. ñaàu baèng moät loái nhaän xeùt tröïc tieáp. Moät nhaø sö Immediate recompense: Present life hoûi Tam Thaùnh: “Keû hoïc naày chæ thaáy Hoøa recompense—Hieän Baùo—See Immediate Thöôïng laø Taêng, ñaâu laø Phaät? Ñaâu laø Phaùp?” Tam retribution. Thaùnh ñaùp: “Ñaây laø Phaät, ñaây laø Phaùp, bieát Immediate reincarnation: Hieän baùo—Quaû baùo chaêng?”—See Eighteen kinds of questions. hieän tieàn—See Immediate retribution.

Immediate result: Hieän baùo—Recompeses in Giaø Luaän cuûa tröôøng phaùi Trung Ñaïo—See the present life for deeds done now, or result that Dual division of the Buddha’s teaching (II), happens in this present life—Quaû baùo ngay trong and Eight T’ien-T’ai classifications of kieáp hieän taïi, hay quaû baùo cuûa nhöõng haønh ñoäng, Sakyamuni’s teaching (A). laønh hay döõ, ngay trong ñôøi naày—See Three 2) One of the five periods of teaching of the recompenses. Buddha. The Sudden (Abrupt) Doctrine, in Immediate retribution: Hieän Baùo—Present- which the Buddha preached what he had life recompense for good or evil done in the conceived without using any expediency, this present life. For example, if wholesome karma is the time of the Wreath. This sudden are created in this life, it is possible to reap those method or the method of the meritorious retributions in this present life; if evil Buddhavatamsaka-Sutra, which is to be used karma are committed in this life, then the evil with the most talented students who consequences will occur in this life—Quaû baùo understand the truth directly. Instantaneous or hieän ñôøi cho nhöõng haønh ñoäng toát xaáu trong hieän Sudden Doctrine is Dharma teachings which taïi. Thí duï nhö ñôøi naày laøm laønh thì ngay ôû ñôøi will lead to a fast awakening and naày coù theå ñöôïc höôûng phöôùc; coøn ñôøi naày laøm enlightenment such as Zen Buddhism, aùc, thì ngay ôû ñôøi naày lieàn bò mang tai hoïa. reserved for those at the highest

level of cultivators—Moät trong naêm thôøi thuyeát giaùo Immediate school and sutra of the cuûa Ñöùc Phaät. ÔÛ ñaây Ñöùc Phaät tuyeân thuyeát Mahayana: Ñoán Ñaïi—The Hua-Yen—Ñoán giaùo veà sôû chöùng cuûa Ngaøi maø khoâng caàn ñeán Ñaïi Thöøa, chæ Kinh Hoa Nghieâm laø boä kinh khi phöông tieän naøo caû, ñaây laø thôøi Hoa Nghieâm. Ñöùc Phaät môùi thaønh ñaïo, ñoán thuyeát Ñaïi Thöøa Phöông phaùp ñoán giaùo naày ñöôïc nhöõng ngöôøi giaùo cho caùc vò Boà Taùt ñoán nhaäp. thöôïng caên thöôïng trí aùp duïng, vì nhöõng Immediate sub-cause: Samanantra-pratyaya ngöôøi naày coù khaû naêng hieåu ñöôïc chaân lyù (skt)—Thöù Ñeä Duyeân—The immediate sub- baèng tröïc giaùc. Ñoán giaùo laø giaùo phaùp ñoán cause, occuring in order, one after another, ngoä hay ngoä caáp kyø töùc laø phaùp moân tröïc chæ consequences coming immediately and equally daønh cho nhöõng haønh giaû thöôïng caên trong after antecedents, as waves following one after nhaø Thieàn—See Five periods and eight another—Thöù ñeä duyeân laø loaïi duyeân dieãn ra teachings of the T'ien-T'ai. trong traät töï, caùi naày tieáp theo caùi kia, nhöõng haäu Immediate understanding: Tröïc Giaùc— quaû ñeán tröïc tieáp vaø bình ñaúng sau nhöõng nhaân Intuition—Immediate knowing, the direct tröôùc, nhö nhöõng laøn soùng naày keá tieáp theo nhöõng knowing or learning of something without the laøn soùng khaùc—See Four sub-causes. conscious use of reasoning. The knowing without Immediate teaching: Ñoán giaùo. knowing how you know—Bieát maø khoâng bieát taïi 1) The doctrine that enlightenment or sao mình bieát. Buddhahood may be attained at once; or the Immediate ways to perfection: Ñoán giaùo— immediate teaching of the higher truth There are two immediate or direct ways to without preliminary stages. The Buddha's perfection—Coù hai loaïi ñoán giaùo—See Two later "Immediate" teaching which contained immediate ways to perfection. Hinayan and Mahayana doctrine for Immediate and whole: Vieân Ñoán Chæ Quaùn— Sravakas, Pratyekabuddhas, and See Immediate and the whole. Bodhisattvas, to which are attributed the doctrine of Dharmalaksana or Yogacara and Immediate and the whole: Vieân ñoán—Vieân Madhyamika schools—Giaùo phaùp chæ daïy veà Ñoán Chæ QuaùnImmediate and the whole— söï chöùng ngoä töùc thì. Thoâng Giaùo hay ñoán Complete and immediate, i.e. to apprehend the giaùo chöùa ñöïng trong caùc kinh ñieån Tieåu vaø three principles of void, unreal, and the middle Ñaïi thöøa daønh cho caùc haøng Thanh Vaên, path at one and the same time or to attain Duyeân Giaùc vaø Boà Taùt ñöôïc ghi laïi trong Du immediate enlightenment. Immediate and whole also means to dwell on the thought that nothing

exists of itself, but from a preceding cause—Töùc Immoral dissipation: Daâm daät. thì giaùc ngoä, ñaït ñöôïc ba lyù khoâng, giaû, trung töùc Immortal (a): Amrita (skt)—Amata (p)—Baát thì vaø cuøng moät luùc ñeå ñi ñeán töùc thì giaùc ngoä. töû—Tieân—Deathless—Deva genii—Deva and Töùc thì vaø toaøn dieän coøn coù nghóa laø tröôùc vaø sau rsis—Heavenly fairies—Imperishable— khoâng khaùc, truï tö töôûng vaøo choã khoâng coù gì töï Nirvana—Undying—Heavenly Fairies are people hieän höõu, maø hieän höõu do nhaân töø tröôùc—See who cultivate and attain the Taoist path so that Three modes of entering dhyana. they are reborn in Heavens. In

the Surangama Immediate and whole dhyana: Vieân Ñoán Chæ Sutra, book Eight, the Buddha told Ananda about Quaùn—Immediate and whole, such as dwelling on the ten kinds of Immortals as follows: “Ananda! the thought that nothing exists of itself, but from a There are people who do not rely on proper preceding cause—Töùc thì vaø toaøn dieän, nghóa laø enlightenment to cultivate samadhi, but cultivate tröôùc vaø sau khoâng khaùc, truï tö töôûng vaøo choã in some special way that is based on their false khoâng coù gì töï hieän höõu, maø hieän höõu do nhaân töø thinking. Holding to the idea of perpetuating their tröôùc—See Three modes of entering dhyana. physical bodies, they roam in the mountains and Immediately: At once—Suddenly—Ngay laäp forests in places people do not go and become one töùc (ñoán). of the ten kinds of Immortals.”—Thieân Tieân coù Immediately effective karma: nghóa laø nhöõng ngöôøi tu tieân ñaéc ñaïo ñöôïc leân coõi Ditthadhammavedaniya (p)—Hieän Nghieäp—See trôøi. Trong Kinh Thuû Laêng Nghieâm, quyeån Taùm, Dittha-dhamma-vedaniya-kamma, and Four types Ñöùc Phaät ñaõ noùi vôùi oâng A Nan veà thaäp Tieân nhö of kamma (karma) (C). sau: “OÂng A Nan! Laïi coù ngöôøi trong loaøi ngöôøi, Immediately immediate way: Ñoán Ñoán khoâng nöông theo chaùnh giaùc tu tam ma ñòa, rieâng Giaùo—See Two immediate ways to perfection. tu theo voïng nieäm, giöõ tö töôûng toàn taïi, kieân coá hình haøi, daïo choã röøng nuùi, nôi ngöôøi khoâng ñeán Immediately perfect teaching; Ñoán Vieân vaø trôû thaønh moät trong möôøi loaïi Tieân.” Giaùo—See Two immediate ways to perfection. 1) Nagarjuna gives ten classes of rsis whose Immense (a): Extensive—Great—Vast—Bao lifetime is 100,000 years, the they la—To lôùn—Vó ñaïi. reincarnated: Ngaøi Long Thoï Boà Taùt ñöa ra Immensity (n): Quaûng ñaïi voâ löôïng. möôøi loaïi Tieân coù ñôøi soáng ñeán 100.000 naêm Immerse (v): Traàm (nhuùng vaøo). môùi ñi ñaàu thai. Immerse oneself: Go down—Ñi xuoáng (traàm 2) Another category is fivefold—Naêm loaïi Tieân luaân). khaùc: Immerse oneself in the gloom of a) Deva-rsis in the mountain round Sumeru: reincarnation and ignorance: Sunk in the Thieân Tieân—Thieân Tieân ôû quanh nuùi Tu Di. gloom of reincarnation and ignorance—Traàm b) Spirit-rsis who roam the air: Thaàn Tieân— minh (traàm luaân trong sanh töû vaø voâ minh). Nhöõng vò Tieân bay vuùt treân khoâng trung. Immerse oneself in the sea of pains and c) Humans who have attained the powers of immortals: Nhaân Tieân—Nhöõng ngöôøi ñaõ ñaït sorrows: Traàm luaân trong bieån khoå. ñöôïc naêng löïc tröôøng sanh baát töû. Immigrate to a place: Di cö ñeán moät nôi. i) There is a famous group of eight immortals: Imminence (n): Saép ñeán. Nhoùm Baùt Tieân. Immobile: Acala (skt)—Niscala (skt)—Dhruva ii) The Lankavatara Sutra gives ten kinds of (skt)—Unmoved—Motionless—Immovable—Baát immortals, walkers on the earth, fliers, ñoäng. wanderers at will, into space, into the deva Immodest (a): Khieám nhaõ—Impolite—Uncivil— heavens, transforming themselves in any Discourteous—Rude. form, etc.: Kinh Laêng Giaø ñöa ra möôøi loaïi Immolation (n): Suicide—Töï Taän—See Suicide. Tieân, nhö Tieân ñi treân ñaát, bay treân trôøi, hay Immoral (a): Voâ luaân. lang thang tuøy yù vaøo khoâng gian, leân trôøi hay töï bieán hoùa thaân mình, vaân vaân.

iii) An ascetic, a man of the hills: Ngöôøi tu khoå or mind-nature)—Theo Khôûi Tín Luaän, ñaây laø haïnh. taâm baát bieán hay Nhö Lai Taïng Taâm hay Tính iv) A hermit: Ngöôøi aån daät. Thanh Tònh Taâm. v) The Buddha: Phaät. Immortal one: Dharmakaya (skt)—Voâ sinh d) Earth-rsis, subterranean: Ñòa Tieân. thaân—The Dharmakaya, the immortal one—Phaùp e) Pretas, or malevolent rsis: Quyû Tieân. thaân haèng höõu—See Dharmakaya. ** See Anirodha and Ten kinds of Immortals. Immortal paradise of Amitabha: Voâ Sanh Immortals of Absolute Conduct: Rsi of Baûo Quoác—The precious country beyond birth- Absolute Conduct—Tuyeät haïnh tieân—See Ten and-death—Thieân ñaøng baát töû cuûa Phaät A Di Ñaø. kinds of Immortals (10). Immortal of penetrating conduct: Rsi of Immortal among men: Nhaân Tieân. penetrating conduct—Thoâng haønh tieân—See Ten 1) Human genii: Humans who have attained the kinds of Immortals (6). powers of immortals—Immortal among Immortal with Vigorous Conduct: Tinh Haïnh men—Con ngöôøi ñaõ ñaït ñöôïc khaû naêng baát Tieân—See Ten kinds of immortals. töû. Immortal with Way-conduct: Rsi with Way- 2) A name for Bimbisara in his reincarnation: conduct—Ñaïo haïnh tieân—See Ten kinds of Teân cuûa vua Bình Sa Vöông trong kieáp taùi immortals (7). sanh. Immortality (n): Baát töû. 3) The Buddha: Phaät. 1) State of Deathlessness—The deathless realm Immortal body: Dharmakaya (skt)—Thaân baát is considered to be gained not at the end of töû—As contrasted with the Rupakaya, the one's individual life (span of existence), but material, or physical body—Ngöôïc laïi vôùi saéc as a result of spiritual refinement which may thaân, hay thaân vaät chaát. be continued along the life span—Söï baát töû. Immortal with Essential Conduct: Rsi with 2) Personal immortality: Bieân kieán tröôøng toàn Essential Conduct—Tinh haïnh tieân—See Ten baát töû cuûa con ngöôøi. kinds of Immortals (9). 3) Karma of nirvana: Voâ Laäu Nghieäp—See Immortal eyes: Xuaát sinh töû nhaõn—See Ten Nine kinds of karma (C). kinds of eyes and Ten kinds of eye of Great 4) Eternalism: Bieân kieán—Vónh cöûu—Believing Enlightening Beings. that there is true existence of real being in Immortals with Illuminating Conduct: Rsi objects, or that there is some entity that exists with Illuminating Conduct—Chieáu haïnh tieân— forever—Thöôøng bieân kieán, tin raèng coù söï See Ten kinds of Immortals (8). hieän höõu thaät cuûa söï vaät, vaø coù nhöõng thöù Immortal life: Voâ Sanh Chi Sanh—A life that is hieän höõu ñôøi ñôøi—See Two extreme views. without birth, an immortal life, a nirmanakaya, or ** See Eight savours (pleasures) of the Buddha's transformation appearance of a Buddha in the nirvana. world—Sanh cuûa voâ sanh, nhö Ñöùc Phaät hoùa thaân Immortalization (n): Laøm cho baát töû. thò hieän nôi coõi Ta Baø. Immovability: Anenjata (skt)—Baát ñoäng—See Immortal mark: Baát Töû töôùng—See Nine Nine kinds of non-action (B). grades of arhats. Immovable (a): Akuppa (p)—Acala, Dhruva Immortal message: The Buddha's teaching is Nis-cale (skt)—Baát khaû di dòch—Baát ñoäng— an immortal message to all of us—Thoâng ñieäp baát Khoâng ñoäng—Motionless—Unshakeable—Not töû—Nhöõng lôøi daïy doã cuûa Ñöùc Phaät laø moät thoâng moving. ñieäp baát töû ñoái vôùi chuùng ta. Immovable abstract concentration: Baát Ñoäng Immortal mind: Tathagata-garbha (skt)—Mind- Ñònh—The

samadhi or abstract meditation in nature—Taâm baát sanh baát dieät—According to the which Araya-Acalanatha abides—Ñònh maø Ñöùc Awakening of Faith, this is the self-existing Baát Ñoäng Minh Vöông truï trong aáy. fundamental pure mind (Immutable mind corpus,

Immovable atmosphere: Baát Ñoäng phong Impartial judge and awarder: Yama (skt)—luaân—See Ten types of characteristics of Just judge and awarder—Bình ñaúng vöông. manifestation of a Buddha (8). Impartial or just judge: Bình ñaúng vöông. Immovable Buddha: Aksobhya Buddha (skt)— Impartial mind: Bình ñaúng taâm—A person with The Buddha in the Eastern Heaven of Abhirati, an impartial mind has no respecter of persons. He the realm of joy—Baát Ñoäng Toân Nhö Lai—One does not love one nor hate another—Moät ngöôøi of the five Wisdom or Dhyana Buddhas coù taâm bình ñaúng khoâng thieân vò caù nhaân. Ngöôøi (Vairocana, Aksobhya, Ratnasambhava, aáy khoâng thöông maø cuõng khoâng gheùt ai. Amitabha, and Amoghasiddhi)—A Suùc Beä Phaät, Impartial salvation: All Buddhas abide in vò Phaät ñang ngöï trò nôi Thieân ñöôøng Ñoâng ñoä, impartial salvation—Chö Phaät truï nôi bình ñaúng moät trong naêm vò coå Phaät (Tyø loâ giaù Na, A Suùc Beä cöùu ñoä chuùng sanh—See Ten kinds of abode. Phaät, Ña Baûo Nhö Lai, A Di Ñaø Phaät, vaø Voâ Boá Impartial truth that all become Buddha: UÙy Nhö Lai). Universal truth that all become Buddha—Bình Immovable ground: Acalabhumi (skt)—Baát ñaúng phaùp. ñoäng ñòa—The 8th ground of a Bodhisattva—Boà Impartiality: Bình Ñaúng. Taùt ñòa thöù 8—See Ten grounds. 1) See Ten kinds of impartiality possessed by Immovable knowledge: Akuppam-nanam (p)— Great Enlightening Beings. Baát Ñoäng Trí—Immovable knowledge—Non- 2) Impartiality is a weapon of enlightening distinguished and nonverbal knowledge, in beings, removing all discrimination. contrast with movable and verbal knowledge—Tri Enlightening Beings who abide by these can kieán khoâng phaân bieät vaø khoâng lôøi, ñoái laïi vôùi annihilate the afflictions, bondage, and ñoäng trí ñöôïc dieãn taû baèng lôøi. compulsion accumulated by all sentient Immovable land: Acala (skt)—Baát Ñoäng ñòa— beings in the long night of ignorance—Bình See Ten grounds (II). ñaúng laø khí giôùi cuûa Boà Taùt, vì döùt tröø taát caû Immovable vidyaraja: Acala-vidya-raja (skt)— phaân bieät. Chö Boà Taùt an truï nôi phaùp naày Baát ñoäng Minh vöông—Baát ñoäng toân. thôøi coù theå dieät tröø nhöõng phieàn naõo, kieát söû Immutability (n): Baát di baát dòch. ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng sanh— Immutability contra mortality and See Ten weapons of Great Enlightening Beings. phenomenal variation: Baát bieán dòch taùnh— 3) Impartiality or universality: Having no See Twelve aspects of the Bhutatathata. discriminatory thoughts, one of the eighteen Immutable (a): Baát di baát dòch, khoâng thay ñoåi. distinctive characteristics or unique qualities Imoko (jap): Muoäi Töû. of Buddhas—Voâ Dò Töôûng (ñoái vôùi heát thaûy Impardonable: Intolerable—Inexcusable— chuùng sanh ñeàu bình ñaúng khoâng coù tö töôûng Unforgivable—Baát dung. khaùc) Perfection of body Khoâng coù tö töôûng Impart (v): Truyeàn ñaït. phaân bieät, moät trong möôøi taùm ñieàu khoâng loãi Impartability (n): Tính baát khaû phaân. theo Ñaïi Trí Ñoä Luaän—See Eighteen distinctive characteristics of Buddhas (II). Impartiality in love to all: Tình thöông

khoâng phaân bieät—See Seven mental attitudes in penitential meditation or worship. Impartiality toward all Buddhas: Taát caû Phaät bình ñaúng—See Ten kinds of impartiality possessed by Great Enlightening Beings. Impartiality toward all determinations: Taát caû thaâm taâm bình ñaúng—See Ten kinds of

impartiality possessed by Great Enlightening Impeccability of mind: Nieäm Voâ Thaát hay yù Beings. khoâng loãi, moät trong möôøi taùm ñieàu khoâng loãi Impartiality toward all enlightening beings: theo Ñaïi Trí Ñoä Luaän—Perfection of memory— Taát caû Boà Taùt bình ñaúng—See Ten kinds of Impacability of mind, one of the eighteen impartiality possessed by Great Enlightening distinctive characteristics or unique qualities of Beings. Buddhas—See Eighteen distinctive characteristics Impartiality toward all lands: Taát caû coõi bình of Buddhas (II). ñaúng—See Ten kinds of impartiality possessed by Impecability of speech: Khaåu Voâ Thaát hay Great Enlightening Beings. mieäng khoâng loãi, moät trong möôøi taùm ñieàu khoâng Impartiality towards living beings with all loãi theo Ñaïi Trí Ñoä Luaän—Perfection of speech— humility free from pride and arrogance: Bao Impacability of speech, one of the eighteen nhieâu coâng ñöùc ñeàu ban cho taát caû chuùng sanh— distinctive characteristics or unique qualities of See Eight perfections. Buddhas—See Eighteen distinctive characteristics Impartiality toward all practices: Taát caû haïnh of Buddhas (II). bình ñaúng—See Ten kinds of impartiality Impeccable (a): Toaøn veïn—Khoâng khuyeát ñieåm. possessed by Great Enlightening Beings. Impeccable happiness: Haïnh phuùc toaøn veïn. Impartiality toward all roots of goodness: Impenitent (a): Khoâng saùm hoái. Taát caû thieän caên bình ñaúng—See Ten kinds of Imperfect: Thieân—See Eight minds and Eight impartiality possessed by Great Enlightening ways of developing the Bodhi Mind. Beings. Imperfect intellection: Tri Thöùc Baát Toaøn—Impartiality toward all sentient beings: Nôi The Buddha taught: “Ignorance accumulated over taát caû chuùng sanh bình ñaúng—See Ten kinds of and over again owing to imperfect intellection impartiality possessed by Great Enlightening since the infinite past is the origin of the mind.”— Beings. Ñöùc Phaät daïy: “Voâ minh bò chaát chöùa caøng luùc Impartiality towards sentient beings with caøng nhieàu theâm do bôûi caùi tri thöùc baát toaøn töø voâ all humility free from pride and arrogance: thæ laø nguoàn goác cuûa taâm.” Bao nhieâu coâng ñöùc ñeàu ban cho taát caû chuùng Imperfect mind: Thieân taâm—See Eight minds. sanh—See Eight perfections. Imperfect teaching: Baát Lieãu nghóa—The Impartiality toward all things: Nôi taát caû Hinayana incomplete teaching—Nhöõng ñieàu phaùp bình ñaúng—See Ten kinds of impartiality chaúng noùi heát thöïc nghóa trong kinh ñieån Tieåu possessed by Great Enlightening Beings. thöøa—See Dual division of the Buddha’s teaching Impartiality toward all transcendence: Taát (V). caû Ba La Maät bình ñaúng—See Ten kinds of Imperfected: Thieân—See Eight ways of impartiality possessed by Great Enlightening developing the Bodhi Mind. Beings. Imperfected way of developing the Bodhi Impartiality toward all vows: Taát caû nguyeän Mind: Thieân (phaùt taâm Boà Ñeà moät caùch sai bình ñaúng—See Ten kinds of impartiality leäch)—One of the eight ways of developing the possessed by Great Enlightening Beings. Bodhi Mind. The

imperfected way of developing Impartially aiding and benefiting all living the Bodhi Mind is one of the four improper ways beings: Bình ñaúng lôïi ích taát caû chuùng sanh—See of cultivation for Buddhists. Viewing sentient Ten kinds of Buddha-work in all worlds in all beings and Buddhahood as outside the Self- times of the Buddhas (B) (1). Nature while vowing to save sentient beings and achieve Buddhahood; engaging in cultivation Impatience (n): Akshanti (skt)—Khoâng kieân while the mind is always discriminating. Such nhaãn. development of the Bodhi Mind is called Impeccability (n): Tính voâ toäi—Tính baát khaû "imperfected" or "biased." The above way of phaïm toäi.

developing the mind is false, belonging to those (I) An overview on "Impermanence"—Toång who cultivated achievements still leave them quan veà "Voâ Thöôøng: Anitya is the state of trapped in the three worlds of the cycle of not being permanent, of lasting or existing rebirths, and they will not find true liberation and only for a short time, of changing continually. enlightenment. These people only cultivate to Physical changes operating from the state of ascend to higher Heavens of Form and formation, to that of development, decay and Formlessness because they have not penetrated disintegration are exact manifestations of the fully the theory of "outside the mind there is no law of transformation. All things in the dharma, outside the dharma there is no mind."— universe, from the small grain of sand, the Moät trong taùm caùch phaùt taâm Boà Ñeà. Phaùt taâm Boà human body, to the big one such as the earth, Ñeà moät caùch sai leäch laø moät trong boán loái phaùt moon and sun are governed by the aove law, taâm sai traùi trong tu haønh cuûa ngöôøi Phaät töû. Thaáy and as such, must come through these four chuùng sanh vaø Phaät ñaïo ôû ngoaøi töï taùnh, roài periods. This process of changes characterizes nguyeän ñoä nguyeän thaønh, ñöôøng coâng haïnh chaúng impermanence. All things are impermanent, queân, söï thaáy hieåu khoâng döùt. Phaùt taâm nhö theá their birth, existence, change, and death goïi laø THIEÂN. Ñaây laø caùch phaùt taâm sai laàm cuûa never resting for a moment. All things in this nhöõng vò tu haønh maø quaû vò chöùng ñaéc vaãn coøn world, including human life, mountains, naèm trong ba coõi sanh töû, chôù chöa giaûi thoaùt rivers, and political systems, are constantly ñöôïc, hoï chæ tu haønh ñeå ñaït ñöôïc caûnh giôùi cao changing from moment to moment. This is hôn nhö leân coõi saéc giôùi hay voâ saéc giôùi, vì caùc vò called impermanence in each moment. aáy chöa thoâng ñaït lyù "ngoaøi taâm khoâng phaùp, Everything passes through a period of birth, ngoaøi phaùp khoâng taâm."—See Eight ways of maturity, transformation, and destruction. developing the Bodhi Mind. This destruction is called impermanence in Imperfection (n): Söï baát toaøn—Khoâng hoaøn myõ. each cycle. To see the impermanent nature of Imperial blue hair roots: Every hair-root dark all things, we must examine this closely. colored—Loã chaân loâng thöôøng aùnh ra saéc xanh— Doing so will prevent us from being See Thirty-two auspicious marks. imprisoned by the things of this world. In most monasteries, at the end of ceremonies, monks Imperial (royal) family: Gia ñình hoaøng toäc. and nuns often chant the verse of Imperial favor: Hoaøng aân. impermance. Imperial palace: Hoaøng cung. This day is

already done. Imperial preceptor: See Imperial Teacher. Our lives are that much less. Imperial Teacher: Quoác Sö—Imperial We're like fish in a shrinking pond; preceptor or preceptor of the State, usually a What joy is there in this? Buddhist monk—OÂng thaày cuûa caû nöôùc, thöôøng laø We should be diligent and vigorous, moät vò Taêng (trong caùc quoác gia Phaät giaùo). As if our own head were at stake. Imperial temples: Royal temples—Thaùi mieáu. Only be mindful of impermanence, Imperishables: Anirodha (skt)—Indestructible— And be careful not to be lax. Immortal—Everlasting—Undying—Baát dieät— Voâ thöôøng nghóa laø khoâng thöôøng, khoâng maõi The four imperishables—Boán phaùp chaúng hö maõ i ôû yeân trong moät traïng thaùi nhaát ñònh maø hoaïi—See Four imperishables. luoân thay hình ñoåi daïng. Ñi töø traïng thaùi hình Impermanence (n): Anicca (p)—Anityata thaønh, cao to, thaáp nhoû, tan raõ, vaân vaân, ñaïo Phaät goïi ñaây laø nhöõng giai ñoaïn thay ñoåi ñoù (skt)—Characteristic of impermanence—Söï voâ laø thaønh truï hoaïi khoâng. Taát caû söï vaät trong thöôøng—Voâ Thöôøng Ñeá—See Nine truths or vuõ truï, töø nhoû nhö haït caùt, thaân con ngöôøi, postulates, Twenty-four non-interactive activity ñeán lôùn nhö traùi ñaát, maët traêng, maët trôøi ñeàu dharmas, Sixty-two views, and Seventy-five naèm trong ñònh luaät voâ thöôøng. Moïi vaät treân dharmas of the Abhidharma Kosa. theá gian naày bieán ñoåi trong töøng giaây töøng

phuùt, ñoù goïi laø saùt na voâ thöôøng. Moïi vaät treân 2) Impermanence of the mind means that the theá gian, keå caû nhaân maïng, nuùi soâng vaø cheá mind and thoughts of sentient beings are ñoä chính trò, vaân vaân, ñeàu phaûi traûi qua nhöõng always changing, at times filled with love or giai ñoaïn sinh, truï, dò, dieät. Söï tieâu dieät naày anger, at times happy or sad. Those thoughts, ñöôïc goïi laø "Nhaát kyø voâ thöôøng." Phaûi quaùn upon close scrutiny, are illusory and false, saùt ñeå thöôøng xuyeân nhìn thaáy tính caùch voâ like water bubbles: Taâm voâ thöôøng laø taâm thöôøng cuûa moïi söï vaät, töø ñoù traùnh khoûi caùi nieäm chuùng sanh luoân luoân thay ñoåi, khi aûo töôûng veà söï mieân vieãn cuûa söï vaät vaø thöông giaän, luùc vui buoàn. Nhöõng nieäm aáy xeùt khoâng bò söï vaät loâi keùo raøng buoäc. Vaïn vaät ra hö huyeãn nhö boït nöôùc. ñeàu voâ thöôøng, sanh, truï, dò, dieät khoâng luùc 3) Impermanence of the environment means that naøo ngöøng nghæ. Chính vì vaäy maø trong caùc töï not only do our surroundings always change vieän thöôøng tuïng baøi keä voâ thöôøng moãi khi and fluctuate, but happiness, too, is xong caùc khoùa leã. impermenent. Succulent food, once Moät ngaøy ñaõ qua. swallowed, loses all tastes; an emotional Maïng ta giaûm daàn reunion, however, sweet and joyful, Nhö caù caïn nöôùc. ultimately ends in separation; a delightful Coù gì ñaâu maø vui söôùng? party soon becomes a thing of past; a good Neân chuùng ta phaûi caàn tu book, too, gradually reaches the last pages: Nhö löûa ñoát ñaàu. Caûnh voâ thöôøng laø chaúng nhöõng hoaøn caûnh Chæ tænh thöùc veà voâ thöôøng. chung quanh ta haèng ñoåi thay bieán chuyeån, Chôù neân giaûi ñaõi. maø söï vui cuõng voâ thöôøng. Moùn aên duø ngon, (II) Impermanence means the impermanence of qua coå hoïng roài cuõng thaønh khoâng; cuoäc sum the body, the mind and the environment— hoïp duø ñaàm

aám, keát cuoäc cuõng phaûi chia tan; Nhaát Thieát Haønh Voâ Thöôøng, nghóa laø thaân buoåi haùt vui roài seõ vaõng; quyeån saùch hay, laàn voâ thöôøng, taâm voâ thöôøng, caûnh voâ thöôøng: löôït cuõng ñeán trang cuoái cuøng. 1) Impermanence of the body means that the (III) Impermanence, according to the Samyutta body withers rapidly, soon grows old and Nikaya, volume III—"Voâ Thöôøng theo Kinh delibitated, ending in death. The ancients Taïp A Haøm, quyeån III: Change or have lamented: "Oh, that time when we were impermanence is the essential characteristic young and would ride bamboo sticks, of phenomenal existence. We cannot say of pretending they were horses, in the twinkling anything, animate or inanimate, 'this is of an eye, our hair is now spotted with the lasting' for even while we say, it is color of frost." What happened to all those undergoing change. The aggregates are brave and intelligent young men and those compounded and conditioned, and, therefore, beautiful and enchanting women of bygone ever subject to cause and effect. Unceasingly days? They ended as in the following poem: does consciousness or mind and its factors "Rosy cheeks have faded, heros have passed change, and just as unceasingly, though at a away; young students' eyes, too, are weary lower rate, the physical body also changes and sad.": Thaân voâ thöôøng laø thaân naày mau from moment to moment. He who sees taøn taï, deã suy giaø roài keát cuoäc seõ phaûi ñi ñeán clearly that the impermanent aggregates are caùi cheát. Ngöôøi xöa ñaõ than: "Nhôù thuôû coøn impermanent, has right understanding—Theo thô dong ngöïa truùc. Thoaùt troâng nay toùc ñieåm Kinh Taïp A Haøm, quyeån III, bieán ñoåi hay voâ maøu söông." Möu löôïc doõng maõnh nhö Vaên thöôøng laø ñaëc taùnh chính yeáu cuûa söï hieän höõu Chuûng, Nguõ Töû Tö; saéc ñeïp deã say ngöôøi nhö cuûa caùc hieän töôïng. Chuùng ta khoâng theå noùi Taây Thi, Trònh Ñaùn, keát cuoäc roài cuõng: "Hoàng ñeán baát cöù vaät gì, duø laø voâ tri voâ giaùc hay höõu nhan giaø xaáu, anh huøng maát. Ñoâi maét thö sinh giaùc höõu tri, raèng 'caùi naøy toàn taïi' bôûi vì ngay cuõng moûi buoàn." luùc maø chuùng ta ñang noùi thì caùi ñoù ñang thay ñoåi. Nguõ uaån cuõng laø thöù ñöôïc keát hôïp laïi vaø

do ñieàu kieän, vaø nhö vaäy nguõ uaån ñoù luoân bò theå vaät chaát naøo, daàu trong quaù khöù, vò lai hay ñònh luaät nhaân quaû chi phoái. Thöùc hay taâm vaø hieän taïi , ôû trong hay ôû ngoaøi, thoâ thieån hay vi caùc yeáu toá thaønh phaàn cuûa noù hay taâm sôû teá, thaáp hay cao, xa hay gaàn... maø haønh giaû cuõng khoâng ngöøng bieán ñoåi, maëc daàu ôû moät nhìn thaáy, haønh giaû neân quaùn saùt hình theå vaät möùc ñoä thaáp hôn, caùi theå xaùc vaät chaát cuõng chaát aáy vôùi söï chuù taâm khoân ngoan hay söï thay ñoåi trong töøng khoaûnh khaéc. Ngöôøi naøo chuù taâm chaân chaùnh. Moät khi haønh giaû nhìn thaáy roõ raøng raèng nguõ uaån laø voâ thöôøng, thaáy, suy nieäm, vaø quaùn saùt hình theå vaät chaát ngöôøi ñoù coù chaùnh kieán. vôùi söï chuù taâm chaân chaùnh thì haønh giaû seõ (IV) "Impermanence, according to the Mijjhamaka thaáy raèng noù roãng khoâng, noù khoâng coù thöïc Sutra—Voâ Thöôøng theo Kinh Trung Boä: In chaát vaø khoâng coù baûn theå. Naøy chö Tyø Kheo the Mijjhamaka Sutra, the Buddha gives five coù chaêng moät baûn theå trong hình theå vaät striking similes to illustrate the impermanent

chaát?" Vaø cuøng theá aáy Ñöùc Phaät tieáp tuïc nature of the five aggregates of clinging. He giaûng giaûi veà boán uaån coøn laïi: "Naøy chö Tyø compares material form or body to a lump of Kheo, coù theå naøo thoï, töôûng, haønh, thöùc laïi coù foam, feeling to a bubble of water, perception theå naèm trong moät khoái boït, trong bong boùng to a mirage, mental formations or volitional nöôùc, trong aûo caûnh, trong loaïi caây meàm roãng activities to a plantain trunk without ruoät, hay trong aûo töôûng?" heartwood, and consciousness to an illusion. (V) Other characteristics of "Impermanence"— So He asked the monks: "What essence, Ñaëc tính khaùc cuûa Voâ thöôøng: Everything in monks, could there be in a lump of foam, in a this world is subject to change and perish; bubble, in a mirage, in a plantain trunk, in an nothing remains constant for even a single illusion? Whatever material form there be moment. The fact of impermanence has been whether past, future or present; internal or recognized not only in Buddhist thought but external; gross or subtle; low or lofty; far or elsewhere in the history of ideas. It was the near; that material form the meditator sees, ancient Greek philosopher Heraclitus who meditates upon, examines with systematic remarked that one cannot step into the same and wise attention, he thus seeing, meditating river twice. He meant that everything keeps upon, and examining with systematic and changing without a pause or the ever- wise attention, would find it empty, changing and transient nature of things. unsubstantial and without essence. Whatever Human's life is just like that. In fact, human's essence, monks, could there be in material life is like a dream; it is impermanent like form?" And the Buddha speaks in the same autumn clouds, that birth and death are like a manner of the remaining aggregates and asks: dance; that infant changes to young age and "What essence, monks, could there be in to old age just like morning turns into feeling, in perception, in mental formation afternoon, then evening. Look at our body and in consciousness?"—Trong Kinh Trung and see it changes every second of life. The Boä, Ñöùc Phaät ñöa ra naêm hình aûnh cuï theå ñeå growing (becoming old) of a human's life is chæ daïy veà baûn chaát voâ thöôøng cuûa nguõ uaån not differnt from a flash of lightning. Things thuû. Ngaøi ví hình theå vaät chaát hay saéc nhö around us also keep changing. No one of the moät khoái boït, caûm giaùc hay thoï nhö bong things we see around us will last forever, in boùng nöôùc, tri giaùc hay töôûng nhö aûo caûnh, the same river, the current of yesterday is not nhöõng hoaït ñoäng coù taùc yù cuûa taâm hay haønh the current we see today. Even our minds are nhö moät loaïi caây meàm roãng ruoät, vaø thöùc nhö constantly subject to changefriends become aûo töôûng. Vì vaäy Ngaøi baûo chö Taêng: "Naøy enemies, enemies become friends. Our chö Tyø Kheo, coù theå naøo chaêng moät baûn theå possessions are also impermanent, the brand vöõng beàn naèm trong moät khoái boït, trong bong new car we bought in the year of 2000 is no boùng nöôùc, trong aûo caûnh, trong loaïi caây meàm longer a new car in 2004, the shirt we donate roãng ruoät, hay trong aûo töôûng? Baát cöù hình to Goodwill Charity today was once liked by

us, and so on and and so on. Understanding ta seõ khoâng coøn muoán luyeán chaáp vaøo chuùng impermanence of existence is important not nöõa—See Two kinds of

impermanence. simply four our cultivation of the Dharma, but Impermanence of the body and mind: Thaân also in our daily lives for this understanding is Taâm Voâ Thöôøng—Some people wonder why a key to open the door of the ultimate nature Buddhism always emphasizes the theory of of things and also an antidiote to anger and impermanence? Does it want to spread in the attachment. When we see all things are human mind the seed of disheartenment, and perishable and change every moment, we will discourage? In their view, if things are not try to attach to them—Moïi söï treân coõi ñôøi changeable, we do not need to do anything, naày ñeàu phaûi bieán dòch vaø hoaïi dieät, khoâng because if we attain a great achievement, we vieäc gì thöôøng haèng baát bieán duø chæ trong moät cannot keep it. This type of reasoning, a first, phuùt giaây. Söï thaät veà voâ thöôøng khoâng nhöõng appears partly logical, but in reality, it is not at all. chæ ñöôïc tö töôûng Phaät giaùo thöøa nhaän, maø When the Buddha preached about impermanence, lòch söû tö töôûng nôi khaùc cuõng thöøa nhaän nhö He did not want to discourage anyone, but vaäy. Chính nhaø hieàn trieát Hy Laïp thôøi coå ñaõ warning his disciples about the truth. A true nhaän ñònh raèng chuùng ta khoâng theå böôùc Buddhist has to work hard for his own well being xuoáng hai laàn cuøng moät gioøng soâng. OÂng ta and also for the society's. Although he knows that muoán noùi raèng moïi söï moïi vaät luoân thay ñoåi he is facong the changing reality, he always keeps khoâng ngöøng nghæ hay baûn chaát ñoåi thay vaø himself calm. He must refrain from harming taïm bôï cuûa moïi söï moïi vaät. Ñôøi soáng con others, in contrast, strive to perform good deeds ngöôøi laïi cuõng nhö vaäy. Kyø thaät, ñôøi ngöôøi for the benefit and happiness of others—Coù ngöôøi nhö moät giaác mô, noù taïm bôï nhö maây muøa cho raèng luaän thuyeát "Thaân Taâm Voâ Thöôøng" thu, sanh töû baäp beành, töø tuoåi treû qua tuoåi cuûa ñaïo Phaät phaûi chaêng voâ tình gieo vaøo loøng thanh nieân, roài tuoåi giaø cuõng gioáng nhö töø moïi ngöôøi quan nieäm chaùn ñôøi, thoái chí. Neáu thaân buoåi saùng chuyeån qua buoåi tröa, roài buoåi toái. vaø taâm cuõng nhö söï vaät ñeàu voâ thöôøng nhö vaäy thì Haõy nhìn vaøo thaân naøy ñeå thaáy noù ñoåi thay chaúng neân laøm gì caû, vì neáu coù laøm thaønh söï töøng giaây trong cuoäc soáng. Thaân naøy giaø nghieäp lôùn lao cuõng khoâng ñi ñeán ñaâu. Môùi nghe nhanh nhö aùnh ñieån chôùp. Moïi vaät quanh ta töôûng chöøng nhö phaàn naøo coù lyù, kyù thaät noù khoâng cuõng thay ñoåi khoâng ngöøng nghæ. Khoâng moät coù lyù chuùt naøo. Khi thuyeát giaûng veà thuyeát naày, vaät gì chuùng ta thaáy quanh ta maø ñöôïc tröôøng Ñöùc Phaät khoâng muoán laøm naûn chí moät ai, maø toàn caû, treân cuøng moät doøng soâng nhöng doøng Ngaøi chæ muoán caûnh tænh ñeä töû cuûa Ngaøi veà moät nöôùc hoâm qua khoâng phaûi laø doøng nöôùc maø chaân lyù. Phaät töû chôn thuaàn khi hieåu ñöôïc leõ voâ chuùng ta thaáy ngaøy hoâm nay. Ngay ñeán taâm thöôøng seõ giöõ bình tónh, taâm khoâng loaïn ñoäng taùnh chuùng ta cuõng bò thay ñoåi khoâng ngöøng, tröôùc caûnh ñoåi thay ñoät ngoät. Bieát ñöôïc leõ voâ baïn thaønh thuø, roài thuø thaønh baïn. Roài nhöõng thöôøng môùi giöõ ñöôïc taâm an, môùi coá gaéng laøm vaät sôû höõu cuûa ta cuõng khoâng chaïy ra khoûi söï nhöõng ñieàu laønh vaø maïnh baïo gaït boû nhöõng ñieàu chi phoái cuûa voâ thöôøng, caùi xe ta mua naêm aùc, cöông quyeát

laøm, daùm hy sinh taøi saûn, daùm taän 2000 khoâng coøn laø caùi xe môùi vaøo naêm 2004 tuïy ñoùng goùp vaøo vieäc coâng ích cho haïnh phuùc nöõa, caùi aùo maø chuùng ta cho hoäi Töø Thieän cuûa mình vaø cuûa ngöôøi. Goodwill hoâm nay ñaõ moät thôøi ñöôïc chuùng ta 1) The human body is changeable: Thaân Voâ öa thích, vaân vaân vaø vaân vaân. Hieåu voâ thöôøng Thöôøng—All things have changed and will khoâng nhöõng quan troïng cho chuùng ta trong never cease to change. The himan body is vieäc tu taäp giaùo phaùp maø coøn cho cuoäc soáng changeable, thus governed by the law of bình nhaät nöõa vì noù chính laø chìa khoùa môû impermanence. Our body is different from the cöûa boä maët thaät cuûa vaïn höõu vaø cuõng laø lieàu minute before to that of the minute after. thuoác giaûi ñoäc cho saân haän vaø chaáp tröôùc. Khi Biological researches have proved that the chuùng ta hieåu moïi söï moïi vaät ñeàu seõ taøn luïi cells in our body are in constant change, and vaø ñoåi thay khoâng ngöøng thì chaéc chaén chuùng in every seven years all the old cells have

been totally renewed. These changes help us cöôøi ñoù roài khoùc ñoù, haïnh phuùc ñoù roài khoå quickly grow up, age and die. The longer we ñau ñoù. want to live, the more we fear death. From Impermanence of all dharmas: Chö phaùp voâ childhood to aging, human life is exactly like thöôøng. a dream, but there are many people who do Impermanence of ego: Voâ Thöôøng Cuù hay Caâu not realize; therefore, they continue to Voâ Thöôøng—Its impermanence, i.e. that the launch into the noose of desire; as a result, present ego is of independent birth, not the result they suffer from greed and will suffer more if from the past causes—Ngoaïi ñaïo cho raèng caùi they become attached to their possessions. ‘ngaõ’ ñeán ñôøi nay môùi sanh, chaúng phaûi sanh do Sometimes at time of death they still don’t caùi nhaân trong quaù khöù, ñaây laø ñoaïn kieán hay voâ want to let go anything. There are some who thöôøng cuù—See Four tenets held by various non- know that they will die soon, but they still Buddhist schools. strive desperately to keep what they cherish Impermanence or the impermanent nature most—Vaïn söï vaïn vaät khoâng ngöøng thay ñoåi, of all things: Voâ Thöôøng hay baûn chaát voâ thöôøng chöù khoâng bao giôø chòu ôû yeân moät choã. Cuoäc cuûa vaïn höõu—See Four basic subjects of Buddhist ñôøi nay coøn mai maát, bieán chuyeån khoâng meditation and Four kinds of mindfulness. ngöøng nghæ. Thaân con ngöôøi cuõng vaäy, noù cuõng laø voâ thöôøng, noù cuõng naèm trong ñònh Impermanence of all karmas: Chö nghieäp voâ luaät “Thaønh Truï Hoaïi Khoâng.” Thaân ta phuùt thöôøng (nhöõng nghieäp coù theå chuyeån ñöôïc qua tu tröôùc khoâng phaûi laø thaân ta phuùt sau. Khoa taäp—karmas that can be changed through hoïc ñaõ chöùng minh raèng trong thaân theå chuùng cultivation). ta, caùc teá baøo luoân luoân thay ñoåi vaø cöù moãi Impermanence of life is sudden and the thôøi kyø baûy naêm laø caùc teá baøo cuõ hoaøn toaøn time truly flies: Phaûi nghó raèng côn voâ thöôøng ñoåi môùi. Söï thay ñoåi laøm cho chuùng ta mau mau choùng, môùi saùng sôùm ñoù ñaõ laïi ñeán xeá chieàu. lôùn, mau giaø vaø mau cheát. Caøng muoán soáng Ñaâu neân khoâng sieâng naêng, lo döï bò tröôùc hay bao nhieâu chuùng ta laïi caøng sôï cheát baáy sao?—It is necessary to think that the nhieâu. Töø

toùc xanh ñeán toùc baïc, ñôøi ngöôøi impermanence of life is sudden, time truly flies, nhö moät giaác mô. Theá nhöng coù nhieàu ngöôøi the morning had just come but night has arrived. khoâng chòu nhaän bieát ra ñieàu naày, neân hoï cöù Why not be diligent and prepare in anticipation— lao ñaàu vaøo caùi thoøng loïng tham aùi; ñeå roài See Five points any Pureland practitioner should khoå vì tham duïc, coøn khoå hôn nöõa vì tham know how to reflect on one's self. lam oâm aáp baùm víu maõi vaøo söï vaät, ñoâi khi Impermanence of all phenomena: Unceasing ñeán cheát maø vaãn chöa chòu buoâng boû. Ñeán change—Nieäm nieäm voâ thöôøng. khi bieát saép truùt hôi thôû cuoái cuøng maø vaãn coøn Impermanence and suffering: Voâ thöôøng vaø luyeán tieác tìm caùch naém laïi moät caùch tuyeät khoå ñau. voïng. Impermanence, Suffering, Emptiness, 2) Impermanence of the mind: Taâm Voâ Selflessness: Voâ Thöôøng, Khoå, Khoâng, Voâ Thöôøng—Not only our body is changeable, Ngaõ—See Impermanence, Suffering, Emptiness, but also our mind. It changes more rapidly Selflessness. than the body, it changes every second, every minute according to the environment. We are Impermanence of all things like lightning cheerful a few minutes before and sad a few and shadow: Ñieän AÛnh—Söï voâ thöôøng cuûa vaïn minutes later, laughing then crying, happiness höõu cuõng gioáng nhö aùnh ñieän chôùp. then sorrow—Thaân ta voâ thöôøng, taâm ta cuõng Impermanent (a): Anicca (p)—Anitya (skt)— voâ thöôøng. Taâm voâ thöôøng coøn mau leï hôn caû Everchanging—Subject to change—Voâ thöôøng thaân. Taâm chuùng ta thay ñoåi töøng giaây, töøng hay söï thay ñoåi lieân tuïc trong töøng giaây töøng phuùt theo vôùi ngoaïi caûnh, vui ñoù roài buoàn ñoù, phuùt—All component things are impermanent—

Taát caû caùc phaùp höõu vi ñeàu voâ thöôøng—See Four sinh. Noù khoâng xuaát hieän nhö moät hieän töôïng phi upside-downs. thöôøng maø ngöôøi ta thaáy ghi cheùp trong caùc taùc Impermanent world: Theá gian voâ thöôøng. phaåm thaàn bí cuûa Thieân Chuùa giaùo. Khi söï buøng Impersonal (a): Phi caù nhaân—Voâ Ngaõ—See No vôõ cuûa taâm trí baïn ñaõ ñeán luùc chín muøi, ngöôøi ta self and Four inverted, upside-down, or false naém tay baïn, voå vai baïn, mang cho moät cheùn traø, beliefs. gaây moät chuù yù taàm thöôøng nhaát, hay ñoïc moät ñoaïn kinh, moät baøi thô, baïn chöùng ngoä töùc khaéc. Impersonal Tone: Voâ Ngaõ—One of the eight ÔÛ ñaây chaúng coù tieáng goïi cuûa Thaùnh linh, chaúng chief characteristics of ‘satori.’ In Zen. Perhaps coù söï sung maõn cuûa Thaùnh suûng, chaúng coù aùnh the most remarkable aspect of the Zen experience saùng vinh danh naøo heát. Vaø ôû ñaây chaúng chuùt saéc is that it has no personal note in it as is observable maøu loäng laãy; taát caû ñeàu xaùm xòt, khoâng moät chuùt in Christian mystic experiences. There is no aán töôïng, khoâng moät chuùt quyeán ruõ—See Eight reference whatever in Buddhist satori to such chief characteristics of ‘satori’ In Zen. personal feelings. We may say that all the terms are interpretations based on a definite system of Impersonalism (n): Chuû nghóa phi caù nhaân. thought and really have nothing to do with the Impersonality (n): Tính caùch phi caù nhaân— experience itself. In anywhere satori has Nhaân Khoâng—Man is only a temporary remained thoroughly impersonal, or rather highly combination formed by the five skandhas, the six intellectual. Not

only satori itself is such a prosaic elements (earth, water, fire, air, space and mind), and non-glorious event, but the occasion that and the twelve nidanas, being the product of inspires it also seems to be unromantic and previous cause, and without a real self or altogether lacking in super-sensuality. Satori is permanent soul—Con ngöôøi chæ laø moät phoái hôïp experienced in connection with any ordinary taïm thôøi bôûi nguõ uaån, luïc ñaïi (ñaát, nöôùc, löûa, gioù, occurrence in one's daily life. It does not appear hö khoâng vaø taâm thöùc), vaø 12 nhaân duyeân, chöù to be an extraordinary phenomenon as is recorded khoâng coù thöïc ngaõ hay moät linh hoàn tröôøng toàn— in Christian books of mysticism. Sometimes takes See Non-ego. hold of you, or slaps you, or brings you a cup of Impersonalization (n): Söï phi nhaân caùch hoùa. tea, or makes some most commonplace remark, or Impertinent (a): Baát kính. recites some passage from a sutra or from a book Imperturbable (a): Ñieàm tónh—Aksobhya of poetry, and when your mind is ripe for its Buddha—The Immovable Buddha—The Buddha outburst, you come at once to satori. There is no in the Eastern Heaven of Abhirati, the realm of voice of the Holy Ghost, no plentitude of Divine joy—One of the five Wisdom or Dhyana Buddhas Grace, no glorification of any sort. Here is nothing (Vairocana, Aksobhya, Ratnasambhava, painted in high colors, all is grey and extremely Amitabha, and Amoghasiddhi). He is mentioned unobstrusive and unattractive—Moät trong taùm ñaëc in quite a number of Mahayana Sutras. His taùnh cuûa giaùc ngoä trong Thieàn. Coù leõ khía caïnh worship must have been fairly widespread, but ñaùng chuù yù nhaát cuûa kinh nghieäm Thieàn laø ôû choã only fragments of his legend have survived. The noù khoâng coù daáu veát nhaân ngaõ. Trong söï chöùng term is used for the unvarying or unchanging, for ngoä cuûa Phaät giaùo, khoâng heà coù chuùt dính daùng the pole-star, for fearlessness, for indifference to vôùi nhöõng quan heä vaø xuùc caûm caù nhaân baèng passion or temptation—Töø ñöôïc duøng ñeå chæ söï nhöõng töø ngöõ thoâng dieãn döïa treân moät heä thoáng khoâng thay ñoåi nhö caùnh sao Baéc Ñaåu, söï voâ uùy, höõu haïn cuûa tö töôûng; thöïc tình, chaúng lieân quan vaø laõnh ñaïm tröôùc caùm doã hay duïc voïng. Baát gì vôùi chính kinh nghieäm. Duø ôû ñaâu ñi nöõa, thì söï Ñoäng Toân Nhö Lai hay A Suùc Beä Phaät, vò Phaät chöùng ngoä hoaøn toaøn mang tính caùch voâ ngaõ, hay ñang ngöï trò nôi Thieân ñöôøng Ñoâng ñoä, moät trong ñuùng hôn, trí naêng toái thöôïng. Khoâng nhöõng söïï naêm vò coå Phaät (Tyø loâ giaù Na, A Suùc Beä Phaät, Ña chöùng ngoä chæ laø moät bieán coá bình thöôøng, nhaït Baûo Nhö Lai, A Di Ñaø Phaät, vaø Voâ Boá UÙy Nhö nheõo, maø caùi cô duyeân kích phaùt nhö cuõng voâ vò Lai). Teân Ngaøi ñöôïc nhöõng kinh ñieån Ñaïi Thöøa vaø thieáu haún caûm giaùc sieâu nhieân. Söï chöùng ngoä ñaàu tieân nhaéc ñeán raát nhieàu. Söï thôø phuïng Ngaøi ñöôïc kinh nghieäm ngay trong moïi bieán coá bình

chaéc haún baønh tröôùng raát roäng raûi, nhöng thaàn Important sutras in Theravada Buddhism: thoaïi veà Ngaøi chæ coøn soùt laïi nhöõng ñoaïn ngaén maø Nhöõng Baøi Kinh Quan Troïng Trong Phaät Giaùo thoâi. Nguyeân Thuûy. Imperturbable Buddha: Aksobhya Buddha Importantly: Quan troïng (skt)—A Suùc beä Phaät (Baát Ñoäng Phaät)—See (Most) importantly: Quan troïng nhaát. Aksobhya

Buddha. Impose a misfortune on someone: Giaùng hoïa. Imperturbed Buddha: Aksobhya (skt)—Voâ Impose a restriction on someone: AÙp duïng söi Ñoäng Phaät—See Aksobhya Buddha. haïn cheá vôùi ai. Imperturbable examination: Meditation in the Imposing: Uy nghieâm—Solemn. law or of all things—Quaùn saùt phaùp nhaãn—See Imposing exterior: Prabhava (skt)—Awe- Two kinds of patience (B). inspiring-majesty—Augustness—Demeanors— Imperturbable karmic formation: Majestic—Martial bearing—Noble bearing— Anenjabhisankharo (p)—Baát ñoäng haønh—See Stateliness—Oai Nghi—See Three thousand Three dharmas (XXX). demeanors and Four kinds of demeanors. Imperturbility: Firmness—Baát ñoäng—See Impossible (a): Khoâng theå naøo. Eight savours (pleasures) of the Buddha's nirvana. Impossible things: Nhöõng ñieàu khoâng theå laøm Impetus (n): Söi thuùc ñaåy. ñöôïc—According to the Sangiti Sutta, there are Impiety (n): Söi voâ tín ngöôõng. five impossible things—Theo Kinh Phuùng Tuïng Implements of the faith: Ñaïo Cuï—The trong Tröôøng Boä Kinh, coù naêm baát naêng xöù (naêm implements of the faith, such as garments, ñieàu maø moät vò Tyø Kheo khoâng theå laøm ñöôïc)—begging-bowl, and other accessories which aid See Five impossible things. one in the Way—Nhöõng moùn caàn thieát treân ñöôøng Impotent males: Pandakas (skt)—There are five tu haønh nhö y aùo, baùt khaát thöïc, vaø nhöõng ñoà phuï kinds of impotent males or eunuchs—Baát nam tuøng khaùc—There are eight requisites (Attha (khoâng phaûi laø nam nhaân)—Coù naêm loaïi baát Parikkhara)—Coù taùm Moùn Caàn Duøng Cuûa Phaät: nam—See Five kinds of eunuchs. 1) The double robe: Y Taêng giaø leâ. Impotent male by birth: Sinh Baát Nam—One 2) The upper robe: Y vai traùi. of the five kinds of impotent males or eunuchs— 3) Under robe: Y noäi. Moät trong naêm loaïi baát nam—See Five kinds of 4) Bowl: Bình baùt. eunuchs. 5) Knife: Dao. Impotent male for half a month: Baùn Baát 6) Needle: Kim may. Nam hay loaïi chæ duøng ñöôïc nam caên trong nöûa 7) Belt: Daây nòt. thaùng—One of the five kinds of impotent males or 8) Strainer or filter: Ñoà loïc nöôùc. eunuchs—Moät trong naêm loaïi baát nam—See Five Implication (n): Haøm yù—Môø aùm. kinds of eunuchs. Implicit (v): AÙm chæ—To hint—To refer to—To Impress (v): Ghi loøng—Gaây aán töôïng—To imply. impress deeply in one's memory—To engrave. Implore (v): Naên næ—Van lôn. Impress someone: Gaây aán töôïng cho ai. Important (a): Heä troïng—Vital. Impressed: Xuùc ñoäng. Important aspects: Nhöõng khía caïnh quan Impression: troïng. 1) Ideas grasped and held—Chaáp thuû. Important event: Bieán coá quan troïng. 2) Samskara (skt)—Sankhara (p)—AÁn töôïng— Important karma: Garuka-karma (skt)— Haønh uaån—See Five Aggregations. Nghieäp naëng—Troïng Nghieäp—See Weighty Impressive (a): Caûm xuùc—Gaây xuùc ñoäng. karma. Imprint of the foot: Daáu chaân—Footprint— Foot mark—Footstep.

Imprison (v): Giam haõm—To detain—To Taâm taêng tröôûng cöôøng thònh hay theá löïc cuûa ñònh incarcerate—To put someone in prison. taâm, hay taâm sieâu vieät. Improper (a): Taø—Deviant—Evil—Depraved— Improvise: Act according to circumstances—Tuøy Opposite—Erroneous—Heterodox. cô öùng bieán. Improper food: There are five improper things Impulses (n): for a monk to eat—Coù naêm thöù

khoâng hôïp cho 1) Chanda (skt): Agitation—Ambitious— moät vò Taêng aên—See Five improper things for a Excitement—Restlessness—Unsettled—Traïo monk to eat. Cöû—Söùc thuùc ñaåy—Nhöõng phieàn naõo khieán Improper knowledge: Asamprajanya (skt)— cho taâm xao xuyeán khoâng an tónh. Baát chaùnh tri hay bieát khoâng chôn chaùnh—See 2) Samskara (skt): Action—Activity— Fifty-one Dharmas interactive with the Mind. Conception—Disposition—Volitional actions—Karma formation—Moral conduct— Improper means of earning a living: Taø Haønh—See Twelve conditions of cause and meänh—See Five improper ways of gaining a effect. livelihood for a monk. Improper speech: Unrefined speech—Indecent Impulsion: Javana (p & skt)—Tieán trình hay söï thuùc ñaåy—Process. speech—Smart speech—Voïng ngöõ (yû ngöõ). Improper (wrong) views: Drishti (skt)—AÙc Impure (a): Klesa (skt)—Baát tònh—Ignoble— Unclean. kieán—Taø Kieán—See Wrong views—See Five kinds of wrong views, and Fifty-one Dharmas Impure aeon: Tröôïc Kieáp—An impure kalpa, interactive with the Mind. the kalpa of impurity, degenerate, corrupt; and age of disease, famine, and war—Thôøi kyø aùc Improper ways of obtaining (gaining) a tröôïc, thôøi kyø cuûa beänh hoaïn, ngheøo ñoùi vaø giaëc living on the part of a monk: Taø meänh (cuûa giaõ—See Five kinds of turbidity. moät vò Taêng hay Ni). Impure attitude: Thaùi ñoä baát tònh. (A) There are four improper ways of obtaining a living on the part of a monk—See Five kinds Impure birth: Thoï sanh baát tònh—The fetus is a of deviant livelihood. combination of father’s sperm and mother’s egg in (B) There are five improper ways of gaining a sexual intercourse—Maàm sanh khôûi cuûa baûn thaân livelihood for a monk, or five kinds of deviant do moät ñieåm tinh huyeát cuûa cha meï hoøa hôïp trong livelihood—Coù naêm thöù taø meänh cuûa chö khi gaàn guûi—See Seven types of contemplation Taêng. on the impure body. Improve appearance: Trau chuoát beà ngoaøi—A Impure body: Ueá Thaân—The sinful body, that Bhiksu or Bhiksuni who tries to improve his or her of ordinary people, caused by lust, hatred, and appearance, commits an Expression of Regret ignorance—Thaân theå nhô nhôùp, noùi veà thaân phaøm Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo coá phu, oâ ueá khoâng trong saïch, do nhieãm caùc moái gaéng trau chuoát beà ngoaøi laø phaïm giôùi Ba Daät Ñeà, tham duïc, saân haän, vaø ngu si. phaûi phaùt loà saùm hoái. Impure charity: Sullied charity—Baát tònh thí— Improve the habit: Caûi thieän thoùi quen. Impure charity in which the giver expects something in return for his or her almsgiving. Improve (v) oneself: Tu thaân. Unclean almsgiving, looking for its reward in this Improve oneself morally: Cultivate virtue—Tu or the next life—Cho maø mong ñoøi baùo ñaùp trong ñöùc. kieáp naày hay kieáp tôùi thì goïi laø baát tònh thí—See Improve oneself for the purpose of Two kinds of dana or charity (B). improving or benefitting others: Töï Lôïi Lôïi Impure commandments: Thi La Baát Thanh Tha—See Self-profit and Profit others. Tònh—If the sila, or moral state, is not pure, none Improving mind: Taêng Thöôïng Taâm— can enter samadhi—Neáu giôùi baát tònh, khoâng ai Advancing or improving mind, superior mind— vaøo ñöôïc tam muoäi.

Impure and false: Traàn voïng—Impure and blood, pus, phlegm, excrement, urine, the false, as are all temporal things—Khoâng saïch laø many bacteria dwelling in the intestines, and traàn, khoâng thöïc laø voïng (baát tònh vaø hö doái); traàn the many diseases present waiting for the voïng aùm chæ taát caû caûnh giôùi sinh töû. opportunity to develop, we can see clearly Impure kalpa: Kieáp tröôïc—Tröôïc Kieáp—The that our bodies are quite impure and subject kalpa of impurity, degenerate, corrupt; and age of to decay. Our bodies also create the disease, famine, and war—Thôøi kyø aùc tröôïc, thôøi motivation to pursue the satisfaction of our kyø cuûa beänh hoaïn, ngheøo ñoùi vaø giaëc giaõ. **See desires and passions. That is why the sutra Five kinds of turbidity. regards the body as the place where misleads gather. Let us now consider our psychological Impure karma: Ueá Nghieäp—One of the three state. Since we are unable to see the truth of kinds of karma—Nghieäp baát tònh, moät trong ba impermanence, suffering, and the selfless loaïi nghieäp. ** See Three karmas. nature of all things, our minds often become Impure Land: Ueá ñoä—Saha World—The the victims of greed and hatred, and we act present world—The world in which we live is an wrongly. So the sutra says, “The mind is the impure field, and Sakyamuni is the Buddha who source of all confusion.”—Söï baát tònh (khoâng has initiated its purification—Theá giôùi Ta Baø— thuaàn tònh hay khoâng trong saïch). Baûn chaát See Two lands (B). nhieãm tröôïc cuûa tham duïc. Baát tònh coù nghóa Impure mind: Taâm Baát Tònh—The chaotic, evil, laø khoâng tinh saïch, khoâng thaùnh thieän, khoâng calculating, vicious mind of sentient beings—Taâm ñeïp ñeõ. Ñöùng veà caû hai phöông dieän sinh lyù taïp loaïn, xaáu aùc, tính toaùn cuûa chuùng sanh. vaø taâm lyù, con ngöôøi laø baát tònh. Ñaây khoâng Impure seed: Chuûng töû baát tònh—This body is phaûi laø moät caùi nhìn tieâu cöïc hay bi quan, maø born from the karma of lust and attachment — chæ laø caùi nhìn khaùch quan veà con ngöôøi. Thaân naày do nôi nghieäp daâm duïc, töø haït gioáng Thaáy ñöôïc söï caáu taïo cuûa cô theå, töø toùc treân tham aùi maø sanh—See Seven types of ñænh ñaàu, cho ñeán maùu, muû, ñaøm, phaân, nöôùc contemplation on the impure body. tieåu, nhöõng vi khuaån aån naùo trong ruoät vaø Impure or sullied charity: Whose object is nhöõng beänh taät cöù chöïc saún ñeå phaùt sinh, ta personal benefit (expecting something in thaáy phaàn sinh lyù cuûa ta quaû laø baát tònh. Phaàn return)—Baát tònh thí—Boá thí mong caàu phöôùc sinh lyù ñoù cuõng laø ñoäng löïc thuùc ñaåy ta ñi tìm baùo—See Two kinds of dana or charity (B). söï thoûa maõn duïc laïc, do ñoù neân kinh goïi thaân Impure world: Ta Baø—See Saha. theå laø nôi tích tuï cuûa toäi loãi. Coøn phaàn taâm Impurities and defilements: Bôïn nhô vaø ueá lyù? Vì khoâng thaáy ñöôïc söï thaät veà voâ thöôøng, nhieãm. khoå khoâng vaø voâ ngaõ cuûa söï vaät cho neân taâm Impurity (n): Asubham or Samkilesa (p)—Mala ta thöôøng trôû thaønh naïn nhaân cuûa tham voïng thuø gheùt; do tham voïng vaø thuø gheùt maø chuùng or Samklesa (skt)—Baát Tònh—Nhieãm tröôïc— ta taïo ra bieát bao toäi loãi, cho neân kinh noùi Tính chaát baát tònh cuûa thaân taâm—Defilement— “taâm laø nguoàn suoái phaùt sinh ñieàu aùc.”—See Uncleanness. Four basic subjects of Buddhist meditation. (I) An overview of “Impurity”—Toång quan veà (II) Impurity means that the body is impure,

the “Baát tònh”: Defiling nature of the passions. mind is impure and the realm is impure—Baát Impurity is the nature of our bodies and tònh laø chæ cho thaân khoâng saïch, taâm khoâng minds. Impurity means the absence of an saïch, vaø caûnh khoâng saïch. immaculate state of being, one that is neither 1) Impurity of the body means that we should holy nor beautiful. From the psychological reflect on the fact that beneath the covering and physiological standpoint, human beings layers of skin, our bodies and those of others are impure. This is not negative or are composed entirely of filthy, smelly pessimistic, but an objective perspective on substances such as meat, bones, blood, pus, human beings. If we examine the constituents phlegm, saliva, excrement, urine, etc. Not of our bodies from the hair on our head to the

only that fluids are excreted through nine caûnh ueá ñoä naày khoâng coù chi ñaùng say meâ apertures (see Nine orifices). If we stop to tham luyeán. think carefully, the physical body of sentient ** See Four basic subjects of Buddhist beings is hardly worth cherishing: Thaân meditation and Four kinds of mindfulness khoâng saïch laø phaûi quaùn xeùt thaân ta vaø ngöôøi Impurity of affliction: Phieàn Naõo Ñoäc—The beân ngoaøi nhôø coù lôùp da che daáu, nhöng beân impurity or defiling nature of the passions, one of trong chæ toaøn laø nhöõng thöù hoâi tanh nhô nhôùp the five kinds of impurity—Baûn chaát oâ nhieãm baát nhö thòt, xöông, maùu, muû, ñôøm, daõi, phaån, tònh cuûa phieàn naõo, moät trong naêm ñoäc. ** See nöôùc tieåu, vaân vaân. Ñaõ theá maø caùc thöù nhô Five poisons. nhôùp beân trong coøn baøi tieát ra cöûu khoång Impurity of arrogance: Kieâu caáu. (chín loå) beân ngoaøi. Suy xeùt kyõ, saéc thaân cuûa Impurity of the body: Thaân baát tònh. chuùng sanh khoâng coù chi ñaùng öa thích. 1) There are five types of impurity of the 2) Moral impurity—Mental impurity—Whatever body—See Five types of impurity of the misleads or deludes the mind—Impurity of body. the mind means that once the mind develops 2) The Buddha taught meditate or contemplate thoughts of greed, it has already become evil on the impurity of one’s body to remove and defiled, not unlike a limpid pond that has passions. This is one of the eight types of been polluted with dirt and sludge. The dirt meditation for removing various pond cannot reflect the images of trees, attachments—Ñöùc Phaät daïy caùch quaùn thaân mountains, sky, clouds; likewise, a polluted baát tònh ñeå tröø duïc voïng. Ñaây laø moät trong mind has lost all spiritual powers and wisdom. taùm caùch thieàn quaùn—See Eight types of Thus, we have the saying: “Once who knows meditation for removing various attachments. how to cultivate does not waste his efforts; a Impurity of the death: Cöùu caùnh baát tònh—peaceful, still mind will bring spiritual powers After death, the body swelling up and rotting and wisdom.” Those who are determined to away, with flesh and bones disarray, feeding tread the Way should endeavour gradually to feelers and crows—Ñeán khi cheát roài, thaân naày laø sever the mind of afflictions, polluted by moät ñoáng thòt sình thuùi raõ rôøi, maëc cho gioøi töûa boø greed in its gross and subtle aspects: Taâm lan hoaëc quaï dieàu tha moå—See Seven types of khoâng saïch laø khi taâm sanh tham nhieãm, taát contemplation on the impure body. noù seõ thaønh xaáu xa nhô bôïn, chaúng khaùc chi hoà nöôùc trong bò caùu buøn laøm baån

ñuïc. Hoà Impurity of desire: Duïc caáu. nöôùc ñuïc khoâng theå soi boùng saéc caây nuùi trôøi Impurity of doubt: Nghi caáu. maây, taâm nhô bôïn laøm maát heát thaàn thoâng trí Impurity of dwelling: Cö truù baát tònh—See hueä. Neân nhôù caâu: “Bieát tu haønh chôù phí Five types of impurity of the body. uoång coâng. Taâm bình tònh thaàn thoâng trí hueä!” Impurity of external objects: Söï baát tònh cuûa Ngöôøi ñaõ phaùt nguyeän böôùc leân ñöôøng tu, vaïn vaät—Meditate on the impurity of external phaûi laäp chí laàn laàn döùt tröø taâm phieàn naõo objects to strengthen emancipation. This is one of nhieãm duïc töø thoâ ñeán teá. the eight types of meditation for removing various 3) The impure realm is the world of the Five attachments—Laøm lôùn maïnh yù chí giaûi thoaùt baèng Turbidities, full of dirt and mud, rocks and quaùn söï baát tònh cuûa vaïn vaät. Ñaây laø moät trong stones, spikes and thorns, which harbors taùm caùch thieàn quaùn—See Eight types of countless sentient beings defiled in body and meditation for removing various attachments. mind. Therefore, this impure world is not Impurity of false views: Kieán caáu. worth craving or clinging to: Caûnh khoâng saïch Impurity of inertia: Thuïy mieân caáu. laø caûnh giôùi coõi nguõ tröôïc ñaày daãy buøn ñaát, Impurity of meanness: Khan caáu (tham lam soûi ñaù, choâng gai, laïi dung chöùa voâ soá chuùng boûn xeûn). sanh töø thaân ñeán taâm ñeàu nhô bôïn. Cho neân

Impurity of mind: Passions and delusions— In advancing years not to cease sexual Taâm caáu (söï baát tònh cuûa taâm gaây neân bôûi duïc intercourse: Laõo Baát Chæ Daâm hay khi lôùn tuoåi voïng vaø aûo voïng meâ môø). khoâng ngöøng daâm duïc—See Four self-injuries Impurity of the newly-born baby: Sô sanh baát (self-raidings). tònh—Once ready to be born, the fetus emerges In agreement: Nhaát taâm—Unanimous—In from the womb with pus and blood gushing forth chorus. and foul odors in profusion—Khi ñaõ ñuû thaùng In broad daylight: Giöõa ban ngaøy. ngaøy, thai thaân ñaàu höôùng veà saûn moân, ra khoûi In chorus: Unanimous—Nhaát Trí—Cuøng nhau mình ngöôøi meï cuøng moät luùc vôùi maùu muû, söï hoâi ñoàng yù. nhô daãy ñaày—See Seven types of contemplation In this context: Trong phaïm vi naày. on the impure body. In a cultural manner: Moät caùch coù vaên hoùa. Impurity of the outer marks: Ngoaïi töôùng baát tònh—See Five types of impurity of the body. In days of yore: In ancient days—Ngaøy xöa. Impurity of own nature: Baûn chaát baát tònh— In detail: Carefully—Teá taâm (coøn goïi laø tieåu taâm See Five types of impurity of the body. hay caån thaän). Impurity of presumption: Maïn caáu. In drawing people to listen to the Dharma: Khi höôùng daãn moïi ngöôøi nghe phaùp. Impurity and purity: Nhieãm Tònh—The thoughts and things of desire are impure, the In order to become a teacher, one must thoughts and methods of salvation are pure— respect and learn from his teacher; in order Nhieãm vaø tònh bao goàm nhöõng tö töôûng vaø tham to become a Buddha, one must respect the duïc baát tònh, cuõng nhö tö töôûng vaø phöông caùch sangha and cultivate Buddha’s teachings: cöùu ñoä vaø thanh tònh. Muoán laøm thaày phaûi kính troïng vaø hoïc hoûi nôi Impurity and purity are not apart: Impurity thaày; muoán laøm Phaät phaûi troïng Taêng vaø tu hoïc and purity as aspects of the total reality and not Phaät phaùp.

fundamentally ideas apart—Nhieãm Tònh Baát Nhò In one direction: Tam Mieäu—Turn together or Moân—Nhieãm tònh nhö söï thaät toaøn dieän, chöù in one direction—Right and balanced. khoâng phaûi laø nhöõng yù töôûng rôøi raïc. In endless succession: Trong tieán trình voâ taän Impurity of seeds: Chuûng töû baát tònh—See In hard times: Trong thôøi khoù khaên. Five types of impurity of the body. In harmony with: Hoøa ñieäu vôùi. In (jap): In history: Trong lòch söû. 1) Mudra (skt): Seal—AÁn. In a honey voice: baèng gioïng ñieäu ngoït ngaøo (ca 2) Samgharama (skt): Institute—Vieän. haùt). In accordance with: Phuø hôïp (vôùi). In a lay condition: Taïi tuïc. In accordance with one's condition: Ñöông In memory of someone: Ñeå töôûng nieäm ai. Phaän—According to condition, position, duty, etc.—Tuøy theo ñieàu kieän, ñòa vò vaø nhieäm vuï cuûa In the midstream of birth and death: Giöõa mình (caùc nhaø Thieân Thai laäp ra töø "Ñöông Phaän" doøng sinh töû. noùi veà töù giaùo "Taïng Thoâng Bieät Vieân" moãi giaùo In one instant causing all sentient beings to ñeàu coù giaùo Ñöông Phaän cuûa mình). rouse the will for enlightenment: ÔÛ trong moät In accordance with one's karma, one will nieäm laøm cho taát caû chuùng sanh phaùt taâm Boà certainly be reborn in either good or evil Ñeà—See Ten spheres of Great Enlightening Beings. path: Tuøy theo nghieäp löïc maø con ngöôøi phaûi sanh vaøo ñöôøng laønh hay döõ. In one lifetime: Trong moät kieáp. (Not) in accordance with: Khoâng phuø hôïp In one's own body to have the Trikaya: Nhaát (vôùi). Theå Tam Thaân Töï Taùnh Phaät.

In order of years of ordination: Laïp thöù (tuoåi In wealth not being charitable: Ñaéc Taøi Baát ñaïo hay soá naêm ñaõ thoï giôùi). Thí hay giaøu sang ñöôïc cuûa maø chaúng chòu boá In the perfection of one all are perfected: thí—See Four self-injuries (self-raidings). Nhaát Thaønh Nhaát Thieát Thaønh—One deed In the Western Pure Land, all have the includes all—With the Tathagata's enlightenment highest level Bodhisattvas: Boà Taùt thöôïng all beings were enlightened—Vôùi söï ñaïi giaùc cuûa thieän—Those who are reborn in the Pure Land Nhö Lai, taát caû chuùng sanh roài ñaây seõ ñaït thaønh have the highest level Bodhisattvas as their ñaïi giaùc. Moät ngöôøi toaøn thieän moïi ngöôøi roài ñaây companions and are free from all obstacles, seõ ñöôïc toaøn thieän. calamities and evil conditions. Moreover there are In praise of someone: Ñeå ca tuïng ai. no externalists or evil demons , so their Minds are In this present life: Trong kieáp naày. always calm and still. This is one of the five In present life not to accept and practice the reasons why those who are reborn in the Pure Buddha's teaching: Baát Thuï Ngoân Phaät hay Land achieve non-retrogression—Chuùng sanh ñöôïc sanh veà Cöïc Laïc, thì baïn laønh toaøn laø caùc hieän ñôøi khoâng chòu tieáp thuï vaø tu taäp Phaät baäc Boà Taùt thöôïng thieän, tuyeät taát caû caùc chöôùng phaùp—See Four self-injuries (self-raidings). naïn, aùc duyeân, laïi khoâng coù ngoaïi ñaïo taø ma, neân In the present situation: Trong hoaøn caûnh hieän taâm thöôøng an tònh. Ñaây laø moät trong naêm lyù do nay. taïi sao ngöôøi vaõng sanh Tònh Ñoä khoâng coøn bò In quest of something: In search of thoái chuyeån nöõa—See Five reasons of non- something—Ñi tìm caùi gì. retrogression for those who are reborn in the Pure In a respectable way: Baèng phöông

caùch ñaùng Land. kính. In the Western Pure Land, life span is In the same way: Cuøng theá ñoù (cuøng caùch nhö inexhaustible: Thoï löôïng voâ cuøng—Once they vaäy). are reborn in the Pure Land, their life span is In search of a solution for (of or to) human inexhaustible, equal to that of the Buddhas and problems: Tìm moät giaûi phaùp cho caùc vaán ñeà cuûa Bodhisattvas. Thus they can peacefully cultivate nhaân loaïi. the Dharma for countless eons. This is one of the In search of something: In of five reasons why those who are reborn in the Pure quest something—Ñi tìm caùi gì. Land achieve non-retrogression—Ñaõ ñöôïc sanh In search of truth: Tìm chaân lyù. veà Tònh Ñoä thì thoï löôïng voâ cuøng, ñoàng vôùi chö In a sense: Trong nghóa aáy. Phaät vaø chö Boà Taùt, an nhieân tu taäp traûi qua voâ bieân a taêng kyø kieáp. Ñaây laø moät trong naêm lyù do In semi-darkness: Trong luùc tranh toái tranh taïi sao ngöôøi vaõng sanh Tònh Ñoä khoâng coøn bò saùng. thoái chuyeån nöõa—See Five reasons of non- In spite of someone's best efforts: Maëc duø coù retrogression for those who are reborn in the Pure söï heát söùc coá gaéng cuûa ai ñoù. Land. In such manner: Tatha (skt)—As—Like—So— In the Western Pure Land, all preach the Thus—Nhö vaäy—Nhö theá aáy. Dharma of 'suffering, emptiness, In times of peace, remember the impermanence and no-self: In the Western possibilities of war or danger: An baát vong Pure Land, the birds, water, forests, trees, wind nguy (Khi yeân bình ñöøng queân luùc nguy nan). and music all preach the Dharma of 'suffering, In the true character or disposition of man: emptiness, impermanence and no-self.' Upon True hearted—Sincere—True to one's nature— hearing this, practitioners begin to focus on the Chaân taâm. Buddha, the Dharma and the Sangha. This is one In the truest sense: Trong yù nghóa ñuùng nhöùt. of the five reasons why those who are reborn in In the ultimate sense: Trong yù nghóa roát raùo. the Pure Land achieve non-retrogression—Nôi coõi Taây Phöông Tònh Ñoä, chim, nöôùc, röøng caây, gioù,

aâm nhaïc thöôøng phaùt ra tieáng phaùp 'khoå, khoâng, them completely, you will not be in control of voâ thöôøng vaø voâ ngaõ;' haønh giaû nghe roài sanh yourself when faced with external conditions. loøng nieäm Phaät, nieäm Phaùp, nieäm Taêng. Ñaây laø Your Mind, then, will move erratically, following moät trong naêm lyù do taïi sao ngöôøi vaõng sanh Tònh the environment. How can you have the peace of Ñoä khoâng coøn bò thoái chuyeån nöõa—See Five Mind to recite the Buddha's name?—Duø baïn ñöôïc reasons of non-retrogression for those who are muoân duyeân raûnh roãi, coù chí tu haønh, nhöng ñoái reborn in the Pure Land. vôùi töôùng theá gian, neáu nhìn khoâng thaáu, naém In youth not to study from morning till khoâng vöõng, döùt khoâng xong, khi xuùc ñoái vôùi night: Tuùc Daï Baát Hoïc hay thieáu thôøi khoâng ngoaïi duyeân khoâng theå töï chuû, taâm tuøy theo caûnh chaêm hoïc—See Four self-injuries (self-raidings). maø ñieân ñaûo laøm sao yeân trí ñeå nieäm Phaät?— See Seven circumstances that are difficult to practice Inability (n): Khoâng coù khaû naêng. Buddha Recitation. Inability to annihilate causality karma: Inability to work: Baát löïc. Khoâng theå loaïi tröø nhôn quaû nghieäp baùo cho chuùng sanh—See Three things impossible to a Inactive (a): Voâ Taùc—See Asamskrta. Buddha. Inactive principle pervading all things: Voâ vi Inability to become

Brahma-kings: Chaúng phaùp—Thöïc tính tónh laëng cuûa chö phaùp—State of ñöôïc laøm Phaïm Thieân Vöông—See Five rest—See Five laws or categories (II). hindrances of women. Inactive realm: Voâ vi phaùp giôùi hay Lyù phaùp Inability to become Buddhas: Chaúng ñöôïc giôùi—Noumenal realm—See Five forms of laøm Phaät—See Five hindrances of women. dharmadhatu. Inability to become Cakravarti-kings: Chaúng Inactivity (n): Söï thuï ñoäng—One of the three ñöôïc laøm Chuyeån Luaân Vöông—See Five gates to the city of nirvana—Voâ taùc, moät trong ba hindrances of women. cöûa vaøo Nieát Baøn—See Three gates to (the city of) nirvana. Inability to become Indras: Chaúng ñöôïc laøm Ñeá Thích—See Five hindrances of women. Inanimate (a&n): Voâ tình chuùng (voâ tri voâ giaùc). Inability to become Mara-kings: Chaúng ñöôïc Inanimate objects: Nhöõng vaät voâ tình. laøm Ma Vöông—See Five hindrances of women. Inapplicable: Unreasonable—Baát öng (khoâng Inability to concentrate the attention: YÙ caên hôïp). trì ñoän, theo ñuoåi ngoaïi traàn neân khoâng coù khaû Inattentive (a): Absent-minded—Taâm baát taïi naêng ñònh tónh hay chuù yù—See Five senses of (voâ taâm voâ hoàn hay lô ñaõng). mental distraction. Inattentive mind: Taùn taâm (taâm dong ruoåi lang Inability to end the realm of the living: thang)—Distracted mind—Mental wandering— Khoâng theå chaám döùt caùc ñöôøng döõ cho chuùng sanh Scattered mind—Unsettled mind—The scattered sanh—See Three things impossible to a Buddha. mind, or mind that is only good at intervals. Inability to function: Khoâng hoaït ñoäng ñöôïc. Wandering mind is a mind disorganized by distraction or a wandering mind of common Inability to save unconditionally: Khoâng theå untutored man. The distracted heart may have the cöùu roãi voâ ñieàu kieän sanh—See Three things following distinctions—Taâm taùn loaïn hay laø taâm impossible to a Buddha. tu taùn thieän. Taâm taùn loaïn hay töï taùnh cuûa nhöõng Inability to think: Ñaõng trí. haïng phaøm phu. Taùn taâm goàm coù nhöõng ñaëc ñieåm Inability to understand mundane marks nhö sau: thoroughly, and sever them completely: 1) Good: Thieän. Khoâng coù khaû naêng thaáu suoát töôùng theá gian— 2) Bad: Baát Thieän. Even if you are free of all conditions and 3) Indifferent: Trung Tính. entangelments and are determined to cultivate the ** See Two minds (B). Dharma, unless you can see through mundane Inaugurate (v): Khai maïc buoåi leã—To open a marks, understand them thoroughly, and sever ceremony.

Inauguration ceremony of a new temple: Leã Incarnation Buddha: A living Buddha—Sinh khaùnh thaønh chuøa—Dedication ceremony. Phaät (Hoaït Phaät). Inborn: Prakrtja (skt)—Baåm sinh (caâu sinh)— Incarnationism (n): Chuû nghóa nhaäp theá cuûa chö Congenital—Innate—Natural, spontaneous, Boà Taùt. inborn, or springing from nature, as opposed to Incense: Nhang. acquire—Ñoàng thôøi sanh ra, ñoái laïi vôùi do huaân (A) There are three kinds of scents or incense— taäp maø coù. Coù ba loaïi nhang—See Three kinds of Inborn wisdom: Töï Nhieân Trí—The intuitive, incense. untaught or inborn wisdom of a Buddha, untaught (B) Five kinds of incense—The five attributes of to him and outside the causal nexus—Trí baåm dharmakaya or spiritual body of the sanh chöù khoâng do thaày daïy cuûa moät vò Phaät. Tathagata (five kinds of incense or fragrance, In-breathing: Thôû vaøo.

corresponding with the five kinds of Incalculable (a): Khoâng keå sieát—dharmakaya)—Nguõ phaàn höông (laáy naêm thöù Inconceivable—Countless. höông ví vôùi nguõ phaàn phaùp thaân)—See Five kinds of incense. Incantation (n): Buøa chuù—Amulets—Charms— Deviant mantras—Spells. Incense balls: Höông Hoaøn—Quaû caàu höông. Incantations to delude or confuse others: Meâ Incense burner: Baùt höông—Incense bowl. Nhaân Chuù (buøa chuù laøm meâ hoaëc ngöôøi khaùc). Incense and candles: Höông Hoûa—Incense and Incantation of the Diamond vehicle: Mantra lamps—Höông ñoát vaø ñeøn thaép (nhöõng vaät ñöôïc of the esoteric vehicle—Bí maät chuù (Kim Cang duøng trong nghi leã trong caùc töï vieän). Thöøa). Incense and candle-offering group: Ban ñaëc Incarcerate (v): Boû tuø—To imprison—To put traùch höông ñaêng (boâng hoa vaø ñeøn nhang). someone in prison. Incense-colored: Höông Nhieãm. Incarnate (v): Hoùa kieáp. 1) Yellowish-grey: Maøu naâu saåm. 2) The colour of a monk's robe: Maøu aùo caø sa Incarnate Buddha: Nirmana-Buddha (skt)— cuûa nhaø sö. Metamorphosed Buddha—Hoùa Phaät—See Nirmanabuddha and Nirmanakaya. Incense and flowers: Höông hoa—Two kinds of objects for offering to the Buddha—Höông vaø Incarnate as a Sravaka: ÖÙng Hoùa Thanh hoa, hai trong caùc moùn ñoà cuùng Phaät. Vaên—Buddhas or Bodhisattvas incarnate as sravakas, or disciples—Chaân thaân Phaät hay Boà Incense-fragrance: Muøi höông cuûa nhang—The Taùt öùng hoùa laøm Thanh Vaên ñeå daãn daét ngöôøi incense-fragrance pervades the main hall—Muøi khaùc (Xaù Lôïi Phaát, Muïc Kieàn Lieân). traàm höông ngaøo ngaït trong chaùnh ñieän. Incarnated beings have testified to Incense hall: Höông ñieän—The incense hall, especially the large hall of the Triratna—Ñieän thôø Buddhism: Hoùa nhaân hay Phaøm phu thuyeát— Tam Baûo hay Phaät Ñieän. See Five kinds of people who have testified to Buddhism (A). Incense-ksetra: Monastery—Höông saùt—See Monastery. Incarnation (n): Söï ñaàu thai. Incarnation-body: Nirmanakaya (skt)— Incense and lamp: Nhang ñeøn. Transformation-body—Bieán hoùa thaân—See Incense of the liquid amber tree: Giao Nirmanakaya. Höông—Höông nhöïa cuûa moät loaïi caây hoã phaùch. Incarnation body of the Buddha: Rupakaya Incense made from branches: Nhang laøm (skt)—Baùo thaân cuûa Ñöùc Phaät—There are two baèng caønh caây—See Three kinds of incense. rupakaya or incarnation-bodies of a Buddha—Coù Incense made from flower: Nhang laøm baèng hai loaïi saéc thaân cuûa Phaät—See Two forms of boâng—See Three kinds of incense. body, and Two rupakaya. Incense made from roots: Nhang laøm baèng reã caây—See Three kinds of incense.

Incense of the mind: Taâm höông—Höông thôm Inclusiveness (n): Tö töôûng vò tha—Tính bao cuûa taâm hay laø söï nhieät tình taän tuïy vôùi ñaïo haøm. phaùp—The incense of the heart—Sincere Incoherent (a): Laû taû—Khoâng maïch laïc—Not devotion. sticking together or lacking cohesion. Incense-mountain: Gandhamadana (skt)— Incommunicable (a): Khoâng theå thoâng truyeàn Höông Sôn—See Gandhamadana. ñöôïc. Incense-offering hymn: Baøi keä daâng höông. Incommutable (a): Khoâng theå caûi bieán ñöôïc— Incense Praise at morning recitation: Nieäm Khoâng thay ñoåi ñöôïc. höông buoåi saùng. Incomparable (a): Voâ tyû. Incense

region: Höông Giôùi—Ngoâi ñeàn hay Incomparable Beings: Hieäu laø Voâ Ñaúng Taùt ngoâi chuøa—A temple. Ñoûa, vì theá gian khoâng saùnh ñöôïc—Enlightening Incense and smoke: Höông khoùi—Ancestor Beings are called Incomparable Beings because worship. they have no peer in the world—See Ten Incense stick: Caây nhang. appellations of greatness of Great Enlightening Incense-yielding tree: Kunduruka or Putchuk Beings. (skt)—Moäc Höông—The resin of the plant—Caên Incomparable kinds of power to convert all Höông—Huaân Luïc Höông—Ña Giaø La—Moät loaïi beings: Thaàn Thoâng Kyø Ñaëc—Thaàn löïc kyø ñaëc traàm höông. hoùa ñoä chuùng sanh—See Three incomparable Incest: Loaïn luaân—Incest means to have sexual kinds of rareness. intercourse with a very close blood relative, i.e., Incomparable kinds of rareness: The re are son, daughter, aunt, uncle, grandson, three incomparable kinds of rareness—See Three granddaughter, etc. Incest is a grave sin and is incomparable kinds of rareness. advised against because of possible genetic Incomparable light: Voâ ñoái quang. deformities or diseases that could be passed to the Incomparable Light Buddha: Voâ Ñoái Quang child. In addition, incest causes emotional Nhö Lai. confusion in the minds of many family Incomparable truth or law: Voâ tyû phaùp (giaùo members—Loaïn luaân coù nghóa laø giao hôïp vôùi phaùp khoâng coù gì so saùnh ñöôïc). moät ngöôøi gaàn guõi vôùi mình veà huyeát thoáng, nhö Incomplete (a): Baát toaøn—Höõu Dö. laø con trai, con gaùi, coâ, dì, caäu, chuù, baùc, chaùu gaùi, 1) Something more: Incomplete—Extra chaùu trai, vaân vaân. Loaïn luaân laø moät troïng toâi additional—Coøn theâm nöõa. khoâng neân phaïm vì noù coù theå taïo neân nhöõng ñoät 2) Those who have remainder to fulfil, i.e. bieán veà di truyeàn, ñoàng thôøi coù theå sanh ra beänh karma: Nhöõng ngöôøi haõy coøn nghieäp chöa traû hoaïn cho theá heä con caùi. Hôn nöõa, loaïn luaân seõ ñeå hoaøn taát hay thaønh töïu. taïo neân nhöõng roái loaïn veà maët tình caûm trong taâm thöùc cuûa nhöõng thaønh vieân trong gia ñình. Incomplete explanation: Höõu Dö Thuyeát— Something further to say—Thuyeát coøn toàn dö Incinerate: Bhasmikaroti (skt)—Hoûa thieâu. nghóa, chöù khoâng phaûi laø chí cöïc cuoái cuøng (ngoaøi Inclination: nghóa chaùnh coøn dö nghóa). 1) Intention—Khuynh höôùng—YÙ nguyeän. Incomplete meaning: Partial meaning—Baát 2) Sôû thích duïc laïc—See Ten kinds of lieãu nghóa—Kinh ñieån giaáu ñi moät phaàn thöïc unimpeded function relating to knowledge. nghóa—See Two meanings of the teachings (A). Inclination to: Abhinivesa (p & skt)—Gaén boù— Incomplete nirvana: Sopadhisesa-nirvana Adhering to—Attachment. (skt)—Saupadisesa-nibbana or Kilesa- Include all living beings for salvation: Nhieáp parinibbana (p)—Höõu Dö Nieát Baøn hay Höõu Dö chuùng sanh giôùi hay nhieâu ích höõu tình giôùi—See Y Nieát Baøn—Incomplete Nirvana where causes Three collections of pure precepts. of reincarnation are ended. Nirvana in which all causes have been annihilated, but the remnant of

the effect still remains, so that a saint may enter phieàn naõo goïi laø “Höõu Dö Y Nieát Baøn,” Nieát this nirvana during life, but may have to continue Baøn vôùi ñieàu kieän cuûa höõu vaãn coøn, hay saùt to live in this mortal realm till the death of his nghóa hôn, Nieát Baøn haõy coøn tuï hay uaån, laø body—Höõu dö y Nieát baøn, Nieát baøn

maø nhaân ñaõ nhöõng ñieàu kieän vaät chaát vaø phi vaät chaát cuûa ngöøng haún, nhöng quaû vaãn coøn dö laïi, nhö vaäy söï höõu. moät vò Thaùnh coù theå nhaäp Nieát baøn, nhöng phaûi Incomplete prediction: Partial prediction—Höõu soáng trong theá giôùi sanh töû cho ñeán thaân cheát— dö thoï kyù—See Two classes of Buddha's See Two Nirvanas. predictions of a disciple's destiny. 1) The view of the Hinayana: Theo quan nieäm Incomplete prediction of a Buddha: Höõu Dö cuûa Tieåu Thöøa—Hinayana holds that the Thoï Kyù—An incomplete Prediction of Buddha on arhat, with the full extinction of afflictions, his disciples' future awakening and after his last term of mortal existence enters enlightenment—Thoï kyù khoâng hoaøn toaøn cuûa into nirvana, while alive here he is in the Phaät veà caùc ñeä töû cuûa Ngaøi. state of limited or modified nirvana Incomplete teaching: Baát Lieãu nghóa—The (sopadhisesa-nirvan), in contrasted with Hinayana incompleteness—Nhöõng ñieàu chaúng noùi complete nirvana (nirupadhisesa-nirvana)— heát thöïc nghóa trong kinh ñieån Tieåu thöøa—See Theo quan nieäm cuûa Tieåu Thöøa thì moät vò A Dual division of the Buddha's teaching (V). La Haùn ñaõ döùt boû heát moïi phieàn naõo vaø tuyeät Incomplete theory: Thuyeát Baát Ñònh. dieät nhaân sanh töû vò lai, ñi vaøo Höõu Dö Nieát Baøn, trong luùc vaãn coøn soáng, nhöng vaãn coøn Incomplete understanding: Baát lieãu nghóa— dö laïi thaân theå quaû baùo cuûa kieáp naøy. Khi quaû Not understanding the whole meaning or truth— baùo heát vaø ngöôøi aáy tòch dieät thì goïi laø Voâ Dö Incomprehensible. Nieát Baøn (Voâ nhaân Höõu quaû sinh töû). Incomplete-word teaching: Baùn töï giaùo— 2) The view of the Mahayana—Quan nieäm theo Incomplete-word teaching of which teaching Ñaïi Thöøa: causes an increase of afflictions or unwholesome a) The Mahayana holds that when the cause of deeds—Thuyeát ngoân taêng tröôûng phieàn naõo hay reincarnation is ended the state is that of aùc phaùp—See Dual division of the Buddha's incomplete nirvana; when the effect is ended, teaching (III). and the eternal Buddha-body has been Incompleteness (n): Söï khoâng hoaøn toaøn. obtained, then there is a complete nirvana. Incomprehensible (a): Baát lieãu nghóa. The Mahayana says that in the Hinayana Incomprehensibles (n): Huyeàn dieäu—See Ten "Remainderless Nirvana" for the arhat, there wonders. are still remains of illusion, karma, and Incomprehensible entity: Absolute reality— suffering, and it is therefore only an Supernatural existence, as contrasted with the "Incomplete nirvana" in Mahayana. In superficial reality of phenomena—Dieäu höõu. Mahayana, complete nirvana, these remains Incomprehensible wisdom: Linh Hoàn—Thaàn of illusion, karma, etc., are ended: Theo thöùc—Divine wisdom—Soul—The intelligent thuyeát Ñaïi Thöøa thì nhaân sanh töû bieán dòch spirit—The intelligent Consciousness—Divine heát saïch goïi laø "Höõu Dö Nieát Baøn," trong khi wisdom—With regard to the psychological quaû sanh töû bieán dòch heát taän vaø ñöôïc thöôøng question, Buddhism does not admit the thaân cuûa Phaät thì goïi laø "Voâ Dö Nieát Baøn." existenceof a soul that is real and immortal. (Voâ Nhaân Voâ quaû, ñaéc Thöôøng Thaân Phaät). Anatma or non-self refers to all things (sarva- b) As a technical term the extinction of human dharma), organic and inorganic. In the case of passion is called the 'Nirvana with the human beings,

Buddhism believes that there will condition of being still remaining' or, 'the accordingly to be no soul, no real self that is Nirvana with the upadhi remnant,' upadhi immortal. While in the case of things in general, being the material and immaterial condition there will be no noumenon, no essence which is of being: Noùi theo thuaät ngöõ, söï dieät taän cuûa unchangeable. Because there is no real self

spatially, i.e., no substance, there will be no instant—See Ten appellations of greatness of permanent, i.e., no duration. Therefore, no bliss, Great Enlightening Beings. is to be found in the world—Veà nhöõng vaán ñeà taâm Inconceivable, beneficial functions and uses lyù hoïc, Phaät giaùo khoâng chaáp nhaän söï hieän höõu from the pure wisdom: Baát tö nghì duïng cuûa moät linh hoàn ñöôïc cho laø chaân thaät vaø baát töû. töôùng—Do tònh trí töôùng maø hieän ra heát thaûy moïi Voâ ngaõ aùp duïng cho taát caû vaïn höõu (sarva caûnh giôùi laøm lôïi ích chuùng sanh—See Two forms dharma), höõu cô hay voâ cô. Theo Nhaân Sinh, Phaät (characteristics) of the bhutatathata. giaùo cuõng khoâng chuû tröông coù linh hoàn, khoâng coù Inconceivable Buddha-lands: The size of the caùi ngaõ chôn thaät naøo laø baát töû. Coøn trong tröôøng Buddha-lands or the bound of the Buddha realm is hôïp chæ chung cho vaïn höõu, cuõng khoâng coù baûn beyond human conception—Phaät ñoä caûnh giôùi baát theå, khoâng coù baûn chaát naøo maø khoâng bieán dòch. khaû tö nghì—See Four inconceivables. Bôûi vì khoâng coù moät caùch ngaõ chaân thöïc theo Inconceivable Dharmakaya: Taùnh Cuûa Phaùp khoâng gian, nghóa laøkhoâng coù thöïc theå, neân khoâng Thaân Nhö Lai—According to Zen Master D.T. bao giôø coù thöôøng haèng. Suzuki in the "Studies In The Lankavatara Sutra," Inconceivability of Great Enlightening the idea of Dharmakaya is not wanting in the Beings: Baát khaû tö nghì cuûa chö Ñaïi Boà Taùt— Lankavatara Sutra, and that it is used not in the See Ten kinds of inconceivability of Great same of the Dharmakaya of the Triple Body Enlightening Beings. dogma. The Lankavatara Sutra speaks of the Inconceivable (a): Acintya (skt)—Baát khaû tö Tathagata's Dharmakaya of the Inconceivable nghì—Beyond thought or description—Beyond Dharmakaya, and of Dharmakaya as will-body. thought or discussion—Beyond the power of That Tathagata's Dharmakaya has eight special mentation—See Four inconceivables. natures as follows—Theo Thieàn sö D.T. Suzuki Inconceivable anointment: Quaùn ñaûnh baát tö trong Nghieân Cöùu Kinh Laêng Giaø, yù nieäm veà nghì—According to the Flower Sutra, Chapter 27, Phaùp thaân khoâng phaûi khoâng coù trong Kinh Laêng there are ten kinds of inconceivable anointment Giaø; tuy nhieân, yù nieäm aáy khoâng ñöôïc duøng theo which Enlightening Beings received from the yù nghóa phaùp thaân cuûa hoïc thuyeát Tam Thaân. Enlightened. Once Enlightening Beings enter the Laêng Giaø noùi ñeán Phaùp Thaân Nhö Lai, ñeán Phaùp concentration called the pure treasury of the past, Thaân baát khaû tö nghì, vaø ñeán Phaùp thaân nhö laø YÙ they receive ten kinds of inconceivable sinh thaân. Phaùp thaân aáy coù taùm ñaëc tính nhö sau— anointment from the Enlightened; they also attain, See Eight nature of Dharmakaya. purify, consummate, enter, realize, fulfil and hold Inconceivable knowledge: Baát khaû tö nghì trí— them, comprehend them equally, the three See Ten types of characteristics of

manifestation spheres pure—Theo Kinh Hoa Nghieâm, Phaåm 27 of a Buddha (8). (Thaäp Ñònh), coù möôøi phaùp quaùn ñaûnh baát tö nghì Inconceivable nagas: Dragons or Nagas are maø chö Boà Taùt nhaän ñöôïc töø nôi Ñöùc Nhö Lai. beyond human conception—Thieân long baát khaû tö Moät khi chö Ñaïi Boà Taùt vaøo ñöôïc tam muoäi Quaù nghì—See Four inconceivables. Khöù Thanh Tònh Taïng, thôøi nhaän ñöôïc möôøi phaùp Inconceivable permeation: Baát tö nghì huaân— quaùn ñaûnh baát tö nghì cuûa Ñöùc Nhö Lai, cuõng The permeation of the pure self-essence of the ñöôïc, cuõng thanh tònh, thaønh töïu, nhaäp, chöùng, mind of true thusness by ignorance or wisdom vieân maõn, trì giöõ, vaø bình ñaúng bieát roõ tam giôùi which then appears in the manifest world. thanh tònh—See Ten kinds of inconceivable According to the Awakening of Faith, the anointment. indescribable vasana or the influence of primal Inconceivable Beings: Hieäu laø Baát Tö Nghì Taùt ignorance on the bhutatathata, producing all Ñoûa, vì nôi moät nieäm maø Thaønh Phaät—illusions—Baát tö nghì huaân laø söï thaåm thaáu cuûa Enlightening Beings are called Inconceivable söï ngu si hay trí tueä vaøo töï taùnh thanh tònh trong Beings because they become Buddhas in an taâm cuûa chaân nhö roài sau ñoù xuaát hieän trong theá giôùi hieån hieän ñeå taïo thaønh phieàn naõo. Theo Khôûi

Tín Luaän thì Baát Tö Nghì Huaân laø aûnh höôûng wisdom, or intuitive knowledge—Trí tueä khoâng huaân taäp cuûa caên baûn voâ minh treân chaân nhö taïo theå dieãn taû ñöôïc cuûa Ñöùc Phaät hay trí tröïc giaùc. thaønh phieàn naõo. Inconceivable world: The Buddha's world is Inconceivable sentient beings: His teaching beyond human conception—Theá giôùi baát khaû tö about living beings' circumstances is beyond nghì—See Four inconceivables. human conception—Chuùng sanh baát khaû tö nghì— Incongruity (n): Khoâng hôïp nhau—Lack of See Four inconceivables. harmony or agreement. Inconceivable sounds: Baát Tö Nghì AÂm. Inconsciousness (n): Voâ Taâm—Mindless— Inconceivable task: Söï vieäc khoâng theå nghó Effortless action—Mind of non-existence— baøn. Unconscious—Unintentional—Without thought, Inconceivable things: Nhöõng ñieàu khoâng theå will or purpose—The real immaterial mind free nghó baøn (baát khaû tö nghì)—According to the from illusions. Sastra on the Prajna-Paramita Sutra, there are five 1) Inconsciousness does not mean that we don't inconceivable or thought-surpassing or beyond have a mind or have no mind, it does mean mentation things—Theo Trí Ñoä Luaän, coù naêm thöù that we have a mind which is free from baát khaû tö nghì—See Five inconceivable things. attachment to thoughts (free from self- Inconceivable transformation: Baát Tö Nghì consciousness): Voâ taâm khoâng coù nghóa laø Bieán Dòch Sanh Töû—See Two kinds of life and khoâng coù taâm, voâ taâm coù nghóa laø caùi taâm death. khoâng vöôùng maéc. 2) In Zen Buddhism, "No-Mind" describes a Inconceivable transformation of the death: state consciousness before the division into Acintyaparinamacyuti (skt)—Baát tö nghì bieán dòch duality created by thought takes place: Trong töû (söï bieán dòch cuûa caùi cheát laø khoâng theå nghó Thieàn Phaät giaùo, "Voâ Taâm" dieãn taû traïng thaùi baøn)—The death of mysterious transformation or taâm thöùc tröôùc khi nhò nguyeân bò phaân chia

inconceivable transformation-death. This has bôûi tö töôûng. nothing to do with corporeal existence. It happens 3) Only when the mind is empty (does not have only to such spiritual beings as Bodhisattvas. A anything); thus it is called “mind of non-mysterious transformation that takes place within existence.” The Buddha taught that in the mind, making it comprehend an external world cultivation, practictioners should take this of particular objects—Caùi cheát thuoäc veà söï bieán mind to tame the deluded mind: Chæ khi naøo hoùa kyø dieäu cuûa chö Boà Taùt, hay caùi cheát thuoäc söï trong taâm khoâng coøn moät vaät, aáy laø voâ taâm. söï bieán hoùa khoâng theå quan nieäm ñöôïc xaõy ra Phaät daïy, trong tu taäp phaûi laáy phaùp voâ taâm beân trong taâm, laøm cho taâm hieåu ñöôïc caùc söï vaät ñeå cheá ngöï voïng taâm. ñaëc thuø beân ngoaøi. Inconceivable transformation life: Baát Tö Inconsistent (a): Baát nhaát—Inconstant. Nghì Bieán Dòch Sanh Töû—See Two kinds of life Inconspicuous practice: Maät Haïnh—Phöông and death. caùch thöïc haønh bí maät. Inconceivable transformation of life in the Inconvenient (a): Baát tieän. Pure Land: Baát Tö Nghì Bieán Dòch Sanh Töû— Incorporated with: Saùp nhaäp vôùi. Ineffable changes and transmigrations to the Incorporation (n): Söï keát hôïp—Toå hôïp. higher stages of mortality above the traidhatuka or Incorrect conduct: Evil conduct—AÙc haïnh. trailokya—Do bi nguyeän voâ laäu maø chuyeån bieán Incorrect views: Taø kieán—There are eight höôùng thöôïng thaân sinh töû leân treân Tam giôùi (xuaát incorrect views—Coù taùm taø kieán—See Eight quaù tam giôùi thaân)—See Two kinds of life and incorrect views. death. Incorrect view that anything is really mine: Inconceivable wisdom: Acintya-jnana (skt)— Ngaõ Sôû Kieán—The incorrect view that anything is Baát tö nghì trí—The indescribable Buddha’s really mine, for all things are but temporal

combinations—Taø kieán cho raèng söï vaät thuoäc veà ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh ta, vì söï vaät chæ laø giaû hôïp chöù khoâng coù thaät. taán, saùch taâm, trì taâm vôùi muïc ñích khieán cho caùc Increase (v): Taêng Tröôûng. thieän phaùp ñaõ sanh coù theå ñöôïc taêng tröôûng, ñöôïc 1) To increase in breadth: Taêng—Laøm taêng quaûng ñaïi vieân maõn—See Four right efforts. chieàu ngang. Increased powers of mind through 2) To increase in height or length: Tröôûng— meditation: Taêng Thöôïng Taâm Hoïc—One of the Laøm taêng chieàu cao hay chieàu daøi. three studies, the study of increased powers of Increase then decrease in the same ratio: mind through meditation—Moät trong tam hoïc, coøn Nhöùt Taêng Nhöùt Giaûm—According to the goïi laø ñònh hoïc hay thieàn ñònh laø caùi hoïc laøm taêng Dictionary of Chinese Budhist Terms compiled by tröôûng caùi taâm—See Three studies. Professor Soothill in 1934, a small kalpa during Increased quarrelling: Taêng tröôûng söï gaây which a human lifetime increases from ten years goã—See Six dangers when one attaches to to 80,000 years and then decreases back to ten. At addiction of alcoholic drinks and drugs. the first of the century the increases is to 11 years; Increasing heat: Grisma (skt)—Tieäm Nhieät— at the end of the second century to 12 years and so Increasing heat, the two months from middle of on till a lifetime lasts 80,000 years; then decreases May to middle of July—Söùc noùng (ôû AÁn Ñoä)

taêng in the same ratio till 10 is reached. The whole töø töø trong hai thaùng, giöõa thaùng naêm ñeán giöõa period of accretion and declension covers a small thaùng baûy. kalpa (16,800,000 years)—Theo Trung Hoa Phaät Increasing and improving merits and Hoïc Töï Ñieån do Giaùo Sö Soothill bieân soaïn naêm blessings: Taêng Ích—One of the four kinds of 1934, moät tieåu kieáp trong ñoù nhaân sinh taêng töø altar-worship of the Shingon Sect. Praying to ask möôøi leân ñeán 80.000 naêm vaø roài giaûm trôû laïi Buddhas and Bodhisattvas to help you increasing möôøi. Vaøo theá kyû ñaàu nhaân sinh taêng leân 11 naêm, and improving merits and blessings—Moät trong cuoái theá kyû thöù hai taêng thaønh 12 naêm, vaø cöù theá boán ñaøn phaùp cuûa toâng Chaân Ngoân. Caàu nguyeän taêng leân 80.000 naêm; roài giaûm xuoáng cuõng theo tyû chö Toân baûo hoä ñeå ñöôïc taêng theâm phuùc ñöùc. leä naày cho ñeán khi tuoåi thoï chæ coøn laø 10 naêm. **See Four kinds of altar-worship. Nguyeân thôøi kyø taêng giaûm trong 16.800.000 naêm ñöôïc goïi laø moät tieåu kieáp. Increasing kalpa: Taêng Kieáp—The increasing kalpas, or the kalpa of increment during which Increase the family of Buddhas: Theâm lôùn human life increases by one year every century Phaät chuûng ñeå taát caû chuùng sanh ñeàu ñöôïc thaønh from an initial life of ten years, till it reaches Phaät—See Ten kinds of Buddha-work in all 84,000 years, and the body from one foot to 8,400 worlds in all times of the Buddhas (B) (7). feet in heigth—Taêng kieáp laø kieáp maø trong ñoù ñôøi Increase merit when it was already ngöôøi taêng daàn töø 10 tuoåi leân ñeán 84.000 tuoåi, vaø produced: Tinh taán tieáp tuïc phaùt trieån nhöõng chieàu cao cuûa thaân ngöôøi taêng töø moät boä Anh leân ñieàu thieän laønh ñaõ phaùt sanh—Effort to ñeán 8,400 boä Anh. **See Decreasing kalpa. consolidate, increase, and not deteriorate virtues Increasing power of prayer for cessation of already arisen—Developing goodness that has calamity: Taêng Töùc—Laáy coâng naêng tu trì laøm already arisen (develop existing good)—taêng khaû naêng caàu ñaûo tieâu tai caùt töôøng. Endeavor to perform more good deeds—To encourage the growth and continuance of good Incredible (a): Khoâng löôøng ñöôïc. deeds that have already started. Here a monk Incredible sufferings: Nhöõng khoå ñau khoâng rouses his will, makes an effort, stirs up energy, löôøng. exerts his mind and strives to maintain wholesome Incur hatred: Mua thuø chuoác oaùn. mental states that have arisen, not to let them fade Incur hostility: Breed emnity—Contract away, to bring them to greater growth, to the full hatred—Keát oaùn. perfection of development—Ñieàu thieän ñaõ sanh, Indebted: Maéc nôï phaûi tinh caàn khieán cho ngaøy caøng phaùt trieån. ÔÛ

Indecent exposure of one’s person: Ñeå loä aâm Luaän (Vi Dieäu Phaùp), nghieäp voâ haïn ñònh laø loaïi taøng—See Six dangers when one attaches to nghieäp maø quaû cuûa noù coù theå troå baát cöù luùc naøo addiction of alcoholic drinks and drugs. noù coù dòp troå quaû trong nhöõng kieáp taùi sanh. Indecent speech: Unrefined speech—Improper Nghieäp voâ haïn ñònh khoâng bao giôø bò voâ hieäu löïc. speech—Smart speech—Voïng ngöõ (yû ngöõ). Khoâng coù baát cöù ai, keå caû Ñöùc Phaät hay moät vò A La Haùn, coù theå traùnh khoûi haäu quaû cuûa nghieäp Indefatigably cultivating any practices: naày. Ngaøi Muïc Kieàn Lieân ñaõ laø moät vò

A La Haùn Chuyeân tu khoâng moûi meät, moät trong Thaäp Trí trong thôøi quaù khöù xa xoâi, ñaõ nghe lôøi ngöôøi vôï aùc Nghieäp—See Ten kinds of actions of knowledge taâm, aâm möu aùm haïi cha meï. Do haønh ñoäng sai (9). laàm aáy, ngaøi ñaõ traûi qua moät thôøi gian laâu daøi Destroying of demons: phaù chuùng ma töø phieàn trong caûnh khoå vaø, trong kieáp cuoái cuøng, ngaøi bò naõo—See Ten kinds of actions of knowledge (9). moät boïn cöôùp gieát cheát. Ñöùc Phaät cuõng bò nghi laø Indefectibility (n): Tính baát dieät. ñaõ gieát cheát moät nöõ tu só tu theo ñaïo loõa theå. Theo Indefinite (a): Indeterninate—Irresolute— Kinh Tieàn Thaân Ñöùc Phaät thì Ngaøi phaûi chòu tieáng Undecided—Unfixed—Undetermined— oan nhö vaäy laø vì trong moät tieàn kieáp Ngaøi ñaõ Uncertain—Unsettled—Baát Ñònh Tính—Khoâng thieáu leã ñoä vôùi moät vò ñoäc giaùc Phaät. Ñeà Baø Ñaït nhöùt ñònh—Voâ haïn ñònh—See Five natures (I). Ña toan gieát Ñöùc Phaät, oâng ñaõ laên ñaù töø treân nuùi Indefinite commandments: Aniyata (skt): Giôùi cao laøm traày chôn ngaøi, theo truyeän Tieàn Thaân Baát Ñònh—See Aniyata. Ñöùc Phaät thì trong moät tieàn kieáp Ñöùc Phaät ñaõ lôõ Indefinite Doctrine: Baát ñònh giaùo—See tay gieát cheát moät ngöôøi em khaùc meï ñeå ñoaït cuûa Indeterminate teaching. trong moät vuï tranh chaáp taøi saûn—See Four types Indefinite karma: Baát ñònh nghieäp. of kamma (karma) (C). Indefinitely: Voâ haïn ñònh. Independence (n): Söï ñoäc laäp. Indefinitely effective karma: Independence and freedom: Ñoäc laäp vaø töï do. Aparapariyavedaniya (p)—Nghieäp Voâ Haïn Independent (a): Ñoäc laäp. Ñònh—According to the Abhidharma, indefinitely Independent human personality: Nhaân ngaõ effective karma is a karma which can ripen at any kieán—The erroneous view that there is an time from the second future existence onwards, independent human personality or soul—Taø kieán whenever it gains an opportunity to produce sai laàm cho raèng coù moät caùi ngaõ ñoäc laäp—See results. It never becomes defunct so long as the Two errouneous views of individualism (A). round of rebirth continues. No one, not even a Independent personal power: Töï löïc (töï mình Buddha or an Arahant, is exempt from tinh taán duõng maõnh phaùt taâm Boà Ñeà)—See Four experiencing the results of indefinitely effective powers (B). karma. No one is exempt from this class of karma. Independent origin is impossible: Neáu baát cöù Even the Buddhas and Arahants may reap the söï vaät naøo ñaõ hieän höõu ôû ñaây, thì khoâng coù caùi gì effects of their past karma. Arahant Moggallana in coù theå thay theá noù ñöôïc töø phi chuùng ta töï cho the remote past, instigated by his wicked wife, raèng coù söï phaùt nguoàn ñoäc laäp, ñieàu naày khoâng attempted to kill his mother and father. As a result theå xaõy ra ñöôïc (theo 12 nhaân duyeân thì khoâng coù of this he suffered long in a woeful state, and in caùi gì ñöôïc goïi laø söï phaùt nguoàn ñoäc laäp caû): If his last birth was clubbed to death by bandits. To anything is already here, nothing else can take its the Buddha was imputed the murder of a female place unless we assume an independent origin, devotee of the naked ascetics. This was the result which is impossible—See Eight ways of no-birth. of his having insulted a Pacceka Buddha in one of Independent personal power: Töï löïc—See his previous kalpa. The Buddha’s foot was Four powers for attaining enlightenment. slightly injured when

Devattava made a futile to kill him. This was due to his killing a step-brother Independent substance: Baûn theå ñoäc laäp. of his previous birth with the object of Independentism (n): Chuû nghóa töi laäp. appropriating his property—Theo A Tyø Ñaït Ma

Independently awakened: Pratyeka buddhas destroyed—Everlasting—Imperishable—(skt)—Duyeân Giaùc—See Four saints (rewards) Immortal—Undying—Baát dieät. (A). Indestructible beliefs: Nieàm tin kieân coá— Indescribable (a): Baát khaû thuyeát—Cannot be There are four firm or indestructible beliefs—Coù described or beyond the power of description— boán nieàm tin khoâng hoaïi dieät—See Four firm Indescribaly. beliefs. Indescribable Buddha's wisdom: Acintya- Indestructible dedication: Baát Hoaïi Hoài jnana (skt)—Inconceivable wisdom—Intuitive Höôùng—The second dedication in the ten knowledge—Baát tö nghì trí. dedications in The Flower Adornment Sutra. Indescribable changes: Baát tö nghì bieán. According to the Fa-Hsiang School, this is the 1) The indescribable changes of Bhutatathata in stage where the Bodhisattva sees emptiness easily the multitudinous forms of all things—Söï without analyzing existence—Hoài höôùng thöù nhì bieán ñoái khoâng theå nghó baøn cuûa chaân nhö trong Thaäp Hoài höôùng trong Kinh Hoa Nghieâm. döôùi voâ soá hình thöùc cuûa vaïn höõu. Theo Phaùp Töôùng Toâng thì ñaây laø giai ñoaïn maø 2) The indescribable changes of the bhutatathata moät vò Boà Taùt thaáy taùnh khoâng moät caùch deã daøng in the multitudinous forms of all things: Dieäu chöù khoâng caàn phaûi phaân tích söï hieän höõu nöõa— lyù chaân nhö chuyeån bieán maø thaønh söï töôùng See Ten kinds of dedication. cuûa muoân phaùp. 1) Great enlightening beings attain indestructible faith in the Enlightened Ones of Indescribable fuming: Indescribable vasana— past, future and present because—Ñaïi Boà Taùt Indescribable suffusing—Baát tö nghì huaân. ñöôïc ñöùc tin baát hoaïi ñoái vôùi tam theá chö Indescribable suffusing: Indescribable Phaät ví: fuming—Indescribable vasana—Baát tö nghì huaân. a) They serve all Buddhas: Hay troïn phuïng thôø Indescribable vasana (skt): Taäp Khí baát khaû tö taát caû chö Phaät. nghì—Indescribable suffusing—Indescribable b) They attain indestructible faith in fuming—Perfuming impression or memory—The enlightening beings, even those who have just indescribable nature of all habit-energy of resolved on the search for omniscience for memory from past actions (recollection of the past the first time, because they vow to tirelessly or former impression) which ignites cultivate all foundations of goodness of discriminations and prevents Enlightenement—enlightening beings: Ñöôïc ñöùc tin baát hoaïi Taùnh chaát khoâng theå nghó baøn cuûa nhöõng thoùi ñoái vôùi taát caû chö Boà Taùt, nhaãn ñeán ñoái vôùi quen nghò löïc cuûa kyù öùc (nhöõng yù thöùc vaø haønh caùc Boà Taùt sô phaùt taâm caàu voâ thöôïng ñaïo, vì ñoäng ñaõ laøm trong quaù khöù) ñaùnh ñoäng söï phaân theä tu taát caû Boà Taùt thieän caên khoâng moûi bieät vaø ngaên ngöøa söï giaùc ngoä—See Alaya nhaøm. Vijnana. c) They attain indestructible faith in all the Indestructibility: Baát Hoaïi Taâm—See Ten Buddha qualities, because they conceive dwelling minds. profound aspiration: Ñöôïc ñöùc tin baát hoaïi Indestructibility (n) of the living and

the ñoái vôùi taát caû Phaät phaùp, vì phaùt chí nguyeän Buddha: Sinh Phaät Baát Taêng Baát Giaûm—The saâu. indestructibility of the living and the Buddha; they d) They attain indestructible faith in all Buddha neither increase nor decrease, being the teachings, because they abide by them and absolute—Taùnh khoâng hoaïi dieät, baát taêng baát maintain them: Ñöôïc ñöùc tin baát hoaïi ñoái vôùi giaûm, vaø tuyeät ñoái cuûa chuùng sanh vaø Phaät. taát caû Phaät giaùo, vì thuû hoä truï trì. Indestructibility (n) of the diamond: Kim e) They attain indestructible faith in all sentient Cang Baát Hoaïi. beings, because they look upon all sentient Indestructible (a): Avinasya or Anirodha (skt)— beings impartially with the eye of compassion and dedicate roots of goodness to their Baát hoaïi (khoâng hö hoaïi)—Cannot be universal benefit: Ñöôïc ñöùc tin baát hoaïi ñoái

vôùi taát caû chuùng sanh, vì loøng töø bình ñaúng c) Causing their kindness and compassion to xem chuùng sanh ñem loøng thieän caên hoài become broad and great: Khieán lôùn loøng töø höôùng khaép lôïi ích. bi. f) They attain indestructible faith in all pure d) They observe impartially: Quaùn saùt bình ways, because everywhere they amass ñaúng. boundless roots of goodness: Ñöôïc ñöùc tin baát e) They accord with and practice the deeds of hoaïi ñoái vôùi taát caû phaùp laønh thanh tònh, vì the Buddhas: Tuøy thuaän tu hoïc choã laøm cuûa khaép hoïp voâ bieân thieän caên. chö Phaät. g) They attain indestructible faith of dedication f) Embracing all pure foundations of goodness: of enlightening beings, because they fulfill Nhieáp thuû taát caû thieän caên thanh tònh. their noble aspiration: Ñöôïc ñöùc tin baát hoaïi g) Entering the truth: Vaøo nghóa chôn thaät. ñoái vôùi ñaïo hoài höôùng cuûa taát caû Boà Taùt vì h) They assembled virtuous practices: Nhoùm ñaày ñuû nhöõng thaéng nguyeän. coâng haïnh phöôùc ñöùc. h) They attain indestructible faith in all teachers i) They carry out great works of charity: Thöïc of the ways of enlightening beings, because haønh boá thí lôùn. they think of the enlightening beings as j) They cultivate meritorious qualities: Tu caùc Buddhas: Ñöôïc ñöùc tin baát hoaïi ñoái vôùi caùc coâng ñöùc. Boà Taùt phaùp sö, vì ñoái vôùi caùc Boà Taùt töôûng k) Look upon the past, present and future as laø Phaät vaäy. equal: Xem tam theá bình ñaúng. i) They attain indestructible faith in the spiritual 3) Great enlightening beings dedicate such powers of all Buddhas, because they deeply virtues to—Boà Taùt duøng thieän caên coâng ñöùc believe in the inconceivability of the nhö vaäy hoài höôùng: Buddhas: Ñöôïc ñöùc tin baát hoaïi ñoái vôùi thaàn a) Cultivating Omniscience: Tu Nhöùt thieát trí. thoâng töï taïi cuûa taát caû Phaät, vì thaâm tín chö b) Aspiring to always see the Buddhas: Nguyeän Phaät khoù nghó baøn. thöôøng thaáy Phaät. j) They attain indestructible faith in the practice c) Aspiring to associate with companions: of skill in expedient means exercised by all Nguyeän gaàn caùc baïn laønh. enlightening beings, because they include d) Aspiring to live among enlightening beings: countless various realms of activity: Ñöôïc Nguyeän cuøng ôû vôùi chö Boà Taùt. ñöùc tin baát hoaïi ñoái vôùi phöông tieän thieän xaûo e) Aspiring to constantly keep their minds on cuûa taát caû Boà Taùt, vì nhieáp thuû voâ löôïng voâ soá omniscience: Nguyeän nhôù Nhöùt thieát trí coâng haïnh. khoâng rôøi. 2) Great enlightening beings abide in f) Vowing to accept

and hold the Buddhist indestructible faith in various realms such as teachings: Nguyeän thoï trì Phaät giaùo sieâng thuû those of Buddhas, enlightening beings, hoä. disciples of Buddhas, individual illuminates, g) Vowing to conscientiously protect, educate of Buddhist doctrines, and of sentient and develop all sentient beings: Nguyeän baûo beings—Ñaïi Boà Taùt luùc an truï ñöùc tin baát hoä vaø giaùo hoùa thaønh thuïc taát caû chuùng sanh. hoaïi nhö vaäy ñoái vôùi Phaät, Boà Taùt, Ñoäc Giaùc, h) Their minds always dedicated to the path of Thanh Vaên, Phaät phaùp, Phaät giaùo, chuùng emancipation from the world: Taâm thöôøng sanh: hoài höôùng ñaïo xuaát theá. a) They plant roots of goodness: Trong ñoù kheùo i) Vowing to provide for and serve all teachers vun troàng thieän caên. of truth: Nguyeän cuùng döôøng haàu haï taát caû b) Causing the determination for enlightenment phaùp sö. to grow more and more: Khieán theâm taâm Boà j) Understanding the principles of the teachings Ñeà. and retain them in memory: Hieåu roõ caùc phaùp, ghi nhôù chaúng queân.

k) Vowing to cultivate and practice great vows incenses: Voâ soá höông thoa, höông boät, höông and cause them to be fulfilled: Nguyeän tu hoøa troän, höông ñoát. haønh ñaïi nguyeän, ñeàu khieán ñaày ñuû. c) They provide innumerable services, profound 4) Enlightening beings cultivate dedications in faith, aspiration, pure mind, respect, praise, this way—Boà Taùt tu hoài höôùng nhö vaäy: honor: Voâ soá söï haàu haï, thaâm tín, meán öa, a) To amass roots of goodness: Chöùa nhoùm thieän taâm thanh tònh, toân troïng, ca ngôïi, leã kính. caên—Once they have amassed various roots d) They provide innumerable jewel seats, flower of goodness, they cultivate the practices of seats, incense seats, seats of garlands, enlightening beingsby means of the results of sandlewood seats, cloth seats, diamond seats, these roots of goodness. In every sucessive crystal seats, precious streamer seats, Jewel- moment they see innumerable Buddhas, and colored seats: Voâ soá böûu toøa, hoa toøa, höông serve and provide for them in accordance toøa, man toøa, chieân ñaøn toøa, y toøa, kim cang with their needs—Khi ñaõ chöùa nhoùm thieän toøa, ma-ni toøa, böûu taéng toøa, böûu saéc toøa. caên nhö vaäy roài, duøng nhöõng y baùo cuûa thieän e) They provide innumerable flowered parks, caên naày maø tu Boà Taùt haïnh, trong moãi nieäm bejeweled parks, perfumed parks, parks hung thaáy voâ löôïng Phaät vaø phuïng thôø cuùng döôøng. with garlands, parks spread with robes, jewel- b) To accomplish roots of goodness: Thaønh töïu studded parks: Voâ soá choã kinh haønh traûi hoa, thieän caên. traûi baùu,traûi höông, traûi traøng hoa, traûi y phuïc, c) To develop roots of goodness: Taêng tröôûng traûi luïa maøu. thieän caên. f) They provide innumerable parks with trees of d) Contemplate roots of goodness: Tö duy thieän all precious substances, parks with caên. balustrades of all precious substances, parks e) To concentrate roots of goodness: Heä nieäm covered with nets of chimes of all jewels: Voâ (ñònh) thieän caên. soá choã kinh haønh troàng caây böûu-ña-la, lan can f) To analyze roots of goodness: Phaân bieät thieän baùu, löôùi linh baùu giaêng che. caên. g) They provide innumerable palaces of all g) To delight in roots of goodness: Meán thích precious substance, palaces with all kinds of thieän caên. flowers, palaces with all kinds of garlands, h) To cultivate roots of goodness: Tu taäp thieän palaces with all kinds of

incenses, palaces caên. with all kinds of sandalwood, palaces with i) To abide in roots of goodness: An truï thieän stores of all kinds of aromatic resinspalaces of caên. all kinds of diamonds, palaces with all kinds 5) Enlightening beings reverently present the of crystal, all extraordinary fine, surpassing following offerings with pure-minded respect those of the heavens: Voâ soá cung ñieän baùu, cung to all Buddhas for countless, incalculable ñieän hoa, cung ñieän traøng hoa, cung ñieän höông, eons, never retreating, never ceasing—Chö cung ñieän chieân ñaøn, cung ñieän dieäu höông taïng, Boà Taùt toân kính cuùng döôøng chö Phaät traûi qua cung ñieän kim cang, cung ñieän ma ni, taát caû ñeàu quyù ñeïp hôn ôû coõi trôøi. voâ löôïng voâ soá baát khaû thuyeát kieáp, cuùng h) They provide innumerable trees of mixed döôøng luoân, khoâng thoái chuyeån, khoâng thoâi jewels, trees of various fragrances, trees of nghæ vôùi nhöõng thöù quyù baùu: precious raiments, trees of music, trees of a) They provide innumerable jewels, flowers, fascinating jewels, trees of gem-studded garlands, garments, parasols, banners, streamers, trees of precious rings: Voâ soá caây pennants, adornments: Voâ soá chaâu baùu, hoa, baùu, caây höông, caây böûu y, caây aâm nhaïc, caây traøng hoa, y phuïc, loïng, traøng, phan, ñoà trang dieäu aâm thinh, caây ñoà trang nghieâm, caây haøng nghieâm. luïa baùu, caây voøng baùu. b) They provide innumerable perfumes, i) They provide innumerable trees adorned with powdered incenses, mixed scents, burning banners, pennants, and canopies with the

fragrances of all flowers: Voâ soá caây hoa j) To Maintain the teachings of all Buddhas: Truï höông traøng phan loïng trang nghieâm che maùt trì Phaät phaùp. caùc cung ñieän. k) Their offerings to living Buddhas and to their j) The palaces are also adorned with—Cung relics after death could never be fully told of ñieän ñöôïc trang nghieâm: even in an incalculable period of time: Boà * Innumerable lattices: Voâ soá maùi hieân trang Taùt cuùng döôøng hieän taïi chö Phaät vaø xaù lôïi nghieâm. cuûa Phaät nhö vaäy, daàu caû voâ soá kieáp noùi cuõng * Innumerable windows, doors: Cöûa chính cöûa khoâng theå heát. hoâng trang nghieâm. 7) Enlightening beings cultivate and accumulate * Innumerable balconies: Voâ soá laâu caùc trang immeasurable virtue is all to develop and nghieâm. mature sentient beings—Boà Taùt tu taäp voâ * Innumerable crescents: Voâ soá hình baùn löôïng coâng ñöùc vì muoán thaønh thuïc taát caû nguyeät trang nghieâm. chuùng sanh: * Innumerable drapes: Voâ soá maøn trang a) Without retreating: Khoâng thoái chuyeån. nghieâm. b) Without ceasing: Khoâng döùt nghæ. * Covered with countless nets of gold: Voâ soá c) Without wearying: Khoâng nhaøm. löôùi vaøng giaêng che. d) Without clinging: Khoâng chaáp. * Countless perfumes wafting throughout them e) Free from all mental images: Lìa taâm töôûng. scenting everywhere: Voâ soá höông thôm toûa f) Without stopping anywhere: Khoâng y chæ. khaép. g) Forever beyond all dependence: Tuyeät haún * Countless robes spread on the ground: Voâ soá sôû y. thaûm baùu traûi ñaát. h) Detached from self and anything pertaining to 6) After each Buddha dies, enlightening beings a self: Xa lìa ngaõ, ngaõ sôû. also respectfully make similar offerings to all i) They seal all aspects of their activities with their relics, in order to—Sau khi moãi Ñöùc the stamp of truth: Duøng phaùp aán nhö thaät aán Nhö Lai dieät ñoä, Boà Taùt cuõng

cuùng döôøng xaù chöùng caùc nghieäp moân. lôïi nhö ñaõ cuùng döôøng chö Phaät, vì muoán j) Realize the birthlessness of things: Ñöôïc khieán chuùng sanh: phaùp voâ sanh. a) To induce all sentient beings to develop pure k) Abide in the abode of Budhahood: Truï choã faith: Muoán khieán chuùng sanh khôûi loøng tin truï cuûa Phaät. thanh tònh. l) Observe the nature of birthlessness: Quaùn b) To embody all foundations of goodness: taùnh voâ sanh. Nhieáp thieän caên. 8) In the care of the Budhas, they set their minds c) To be red from all suffering: Lìa caùc khoå. on dedication—Chö Phaät hoä nieäm, phaùt taâm d) To have broad understanding: Hieåu bieát roäng. hoài höôùng: e) To be arayed with great adornments: Duøng a) Dedication in accord with the nature of all ñaïi trang nghieâm ñeå töï trang nghieâm. things: Hoài höôùng töông öng vôùi phaùp taùnh. f) To consummate all their undertakings: Choã tu b) Dedication entering into the uncreated truth, haønh ñöôïc roát raùo. yet perfecting created expedient methods: g) To know how rare it is to meet a Buddha: Hoài höôùng phöông tieän nhaäp phaùp voâ taùc choã Bieát chö Phaät xuaát theá raát khoù gaëp. laøm ñöôïc thaønh töïu. h) To fulfill the immeasurable power of the c) Dedication of techniques discarding enlightened: Ñöôïc ñuû voâ löôïng trí löïc cuûa attachments to concepts of phenomena: Hoài Nhö Lai. höôùng phöông tieän boû lìa chaáp tröôùc. i) To adorn and make offerings to the tombs and d) Dedication abiding in countlessenlightening shrines of Buddhas: Trang nghieâm cuùng skills: Hoài höôùng an truï nôi voâ löôïng thieän döôøng thaùp mieáu cuûa chö Phaät. xaûo.

e) Dedication forever departing from all realms k) They get rid of the darkness of ignorance and of existence: Hoài höôùng ra khoûi haún taát caû coõi folly: Lìa caùc si aùm. höõu laäu. l) They develop the will for enlightenment: f) Dedication of expedient application of Thaønh taâm Boà Ñeà. practices without sticking to forms: Hoài höôùng m) They reveal the light of enlightenment: Khai kheùo tu haønh chaúng truï nôi töôùng. thò quang minh. g) Dedication embracing all foundations of n) They increase pure ways: Taêng tröôûng tònh goodness: Hoài höôùng nhieáp khaép taát caû thieän phaùp. caên. o) The dedicate to the supreme Way: Hoài höôùng h) Great dedicationpurifying the act s of all thaéng ñaïo. enlightening beings: Hoài höôùng thanh tònh p) They fulfill all practices: Ñaày ñuû caùc haïnh. khaép taát caû boà taùt haïnh roäng lôùn. 10) Enlightening beings also cultivate dedication i) Dedication rousing the will for by means of—Boà Taùt laïi tu taäp hoài höôùng enlightenment: Hoài höôùng phaùt taâm voâ baèng caùch: thöôïng boà ñeà. a) With clear, pure intellect they are able to j) Dedication living with all bases of goodness: skillfully analyze things: Duøng yù thanh tònh Hoài höôùng ñoàng truï taát caû thieän caên. kheùo hay phaân bieät. k) Dedication fulfilling supreme faith: Hoài b) They comprehend all things as appearing höôùng ñaày ñuû taâm tín giaûi voâ thöôïng. according to the mind: Roõ bieát chö phaùp ñeàu 9) When enlightening beings dedicate such roots tuøy taâm hieän. of goodness, thought—Ñaïi Boà Taùt luùc ñem c) They know clearly—Roõ bieát: thieän caên hoài höôùng nhö vaäy, nghó raèng: * They know deeds are like illusions: Chö a) Though they go along with birth and death, nghieäp nhö huyeãn. they are not changed: Daàu theo sanh töû maø * Results of deeds

are like paintings: Baùo nhö chaúng bieán ñoåi. töôïng. b) They seek omniscience without ever * All activities are like magic tricks: Haønh nhö retreating: Caàu nhöùt thieát trí chöa töøng thoái hoùa. chuyeån. * Things born of causes and conditions are all c) While being in the various realms of like echoes: Phaùp nhôn duyeân sanh ñeàu nhö existence, their minds are undisturbed: ÔÛ vang. trong tam giôùi maø taâm khoâng loaïn ñoäng. * The practices of enlightening beings are like d) They are able to liberate all sentient beings: reflections: Taát caû Boà Taùt haïnh nhö boùng. Troïn coù theå ñoä thoaùt taát caû chuùng sanh. * They produce the clear, pure eye of reality: e) They are not stained by compounded things: Xuaát sanh phaùp nhaõn thanh tònh voâ tröôùc. Chaúng nhieãm phaùp höõu vi. * They see the vast realm of the uncreated: f) They do not lose unimpeded knowledge: Thaáy caûnh giôùi voâ taùc roäng lôùn. Chaúng maát trí voâ ngaïi. * They realize their null essence: Chöùng taùnh g) Their fulfillment of causes and conditions of tòch dieät. enlightening beings' practices and stages is * They understand the nonduality of things and inexhaustible: Boà Taùt haøng vò nhôn duyeân voâ discover the true aspect of things: Roõ phaùp taän. baát nhò, ñöôïc phaùp thieät töôùng. h) Worldly things cannot change or move them: * They ulfill the practices of enlightening Caùc bò caùc phaùp theá gian laøm bieán ñoäng. beings without attachment to any forms: Ñuû i) They fulfill the pure ways of transcendence: Boà Taùt haïnh, nôi caùc phaùp khoâng chaáp saéc Thanh tònh ñaày ñuû caùc Ba-La-Maät. töôùng. j) They are able to accomplish all knowledge * They are able to carry out all commonplace and power: Troïn coù theå thaønh töïu nhöùt thieát acts without ever abadoning pure principles trí löïc. and practices: Kheùo hay thöïc haønh nhöõng

vieäc ñoàng söï maø khoâng rôøi boû caùc phaùp laønh c) They wish all sentient beings depart from the thanh tònh. state of birth and death: Nguyeän taát caû chuùng * Free from all attachments, they remain sanh ra khoûi phaùp sanh töû. unattached in action: Lìa taát caû chaáp tröôùc maø d) They wish all sentient beings to attain the truï haïnh voâ tröôùc. bases of virtues of Buddhahood: Nguyeän taát 11) Enlightening beings think flexibly, without caû chuùng sanh ñöôïc thieän caên cuûa Phaät. confusion or delusion, without contradicting e) They wish all sentient beings forever end all facts, without destroying active causes: Boà delusive activities: Nguyeän taát caû chuùng sanh Taùt kheùo leùo tö duy khoâng meâ hoaëc, chaúng döùt haún taát caû ma nghieäp. traùi caùc phaùp, chaúng hoaïi nghieäp nhôn. f) They wish all sentient beings stamp all 12) Dedicating as is appropriate with clear actions with the seal of equanimity: Nguyeän perception of real truth: Kheùo hoài höôùng vaø taát caû chuùng sanh duøng aán bình ñaúng aán khaép thaáy roõ chôn thieät. caùc nghieäp. 13) They know the inherent nature of things, yet g) They wish all sentient beings to determine to by the power of skill in means they enter knowledge of all ways of libertion, and accomplish results of action and reach the accomplish all transmundane qualities: other shore: Bieát phaùp taùnh, duøng söùc phöông Nguyeän taát caû chuùng sanh phaùt taâm vaøo thaúng tieän thaønh töïu nghieäp baùo ñeán bôø kia. nhöùt thieát chuûng trí vaø thaønh töïu taát caû phaùp 14) With knowledge and

wisdom they examine xuaát theá gian. all things and attain knowledge of spiritual Indestructible faith: Baát Hoaïi Tín—See Ten faculties: Duøng trí hueä quaùn saùt taát caû caùc kinds of indestructible faith of Great Enlightening phaùp vaø ñöôïc trí thaàn thoâng. Beings. 15) The virtues of their deeds are carried out Indestructible Faith in the Buddhas: Tín taâm without striving, in accordance with their free nôi chö Phaät chaúng hoaïi dieät—Faith in the will: Voâ taùc maø thöïc haønh caùc nghieäp thieän Buddhas should be indestructible. This is one of caên tuøy taâm töï taïi. the ten kinds of rules of behavior of great 16) Enlightening beings dedicate roots of enlightening beings. Enlightening beings who goodness in this way because—Boà Taùt ñem abide by these can attain the supreme discipline nhöõng thieän caên hoài höôùng nhö vaäy vì: of great knowledge—Ñaây laø moät trong möôøi luaät a) They want to liberate all sentient beings: nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong Muoán ñoä thoaùt taát caû chuùng sanh. phaùp naày thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng— b) They want to keep the lineage of Buddhas See Ten kinds of rules of behavior of great unbroken: Muoán chaúng döùt Phaät chuûng. enlightening beings. c) Be forever rid of demonic activity: Lìa haún Indestructible four dhyana heavens: Baát nghieäp ma. Hoaïi Töù Thieàn—The four dhyana heavens, where d) See omniscience: Thaáy nhöùt thieát trí. the samadhi mind of meditation is indestructible, e) Their aspiration is never discarded: Öôùc and the external is indestructible by the three final nguyeän khoâng ngaèn meù, khoâng nhaøm boû. catastrophes—Töù thieàn thieân nôi maø trong thì taâm f) They detach from mundane objects and cut giaùc quaùn hay taâm Tam ma ñòa chaúng bò hö hoaïi, off all mixup and defilement: Lìa caùc caûnh ngoaøi thì khí giôùi chaúng bò hoaïi bôûi tam tai. giôùi, döùt nhöõng taïp nhieãm. 17) Enlightening beings wish—Boà Taùt nguyeän: Indestructible glowing faculties: Kim Cang quang dieäm caên—See Ten kinds of faculties of a) They wish all sentient beings to attain pure Great Enlightening Beings. knowledge: Nguyeän taát caû chuùng sanh ñöôïc trí thanh tònh. Indestructible mark: Avinasya (skt)—Baát hoaïi b) They wish all sentient beings enter deeply töôùng—See Nine grades of arhats. into techniques of liberation: Nguyeän taát caû Indestructible power: Baát hoaïi löïc— chuùng sanh vaøo phöông tieän giaûi thoaùt saâu. Indestructible power. This is one of the ten kinds

of might with enormous power of all Buddha cuûa Ñöùc Phaät. Baát Ñònh Giaùo hay giaùo lyù chung, which the Buddha taught in the Flower töø ñoù ngöôøi nghe tuøy theo khaû naêng cuûa mình maø Adornment Sutra—Ñaây laø moät trong möôøi thöù löïc laõnh hoäi. Thieân Thai chia giaùo phaùp cuûa Nhö Lai cuûa chö Phaät maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa ra laøm boán. Baát Ñònh Giaùo hay phöông tieän maø Nghieâm—See Ten kinds of might with enormous Ñöùc Nhö Lai duøng thaàn löïc baát tö nghì ñeå coù theå power of all Buddhas. khieán chuùng sanh ñöôïc lôïi ích Ñaïi Thöøa khi Ngaøi Indeterminate: Aniyato rasi (p)—Indefinite— thuyeát veà Tieåu Thöøa, vaø ngöôïc laïi ñöôïc lôïi ích Irresolute—Undecided—Unfixed—Unsettled—Tieåu Thöøa khi Ngaøi thuyeát veà Ñaïi Thöøa, töùc Undetermined—Uncertain—Baát ñònh—Baát ñònh “ñoàng thính dò vaên, ñaéc ích baát ñoàng.” (cuøng nghe tuï—See Three dharmas (XXIV). nhö nhau, nghe hieåu khaùc nhau, vaø lôïi ích thu

Indeterminates which cannot be noted as ñöôïc khaùc nhau). Giaùo lyù baát ñònh, khoâng bí maät maø Phaät duøng khi coù maët nhieàu ñeä töû khaùc trình good or evil: Höõu phuù voâ kyù—Coù taùnh aùc maø ñoä nhau, nhöng ñeàu hieåu lôøi Phaät giaûng. Giaùo chaúng thaáy quaû khoå—See Two neutrals. phaùp maø Phaät tuøy theo caên cô nghi thuyeát daïy, Indeterminate dharma: Indeterminate chôù khoâng nhöùt ñònh laø phaûi thuoäc rieâng veà moät method—Baát ñònh phaùp. caên cô naøo caû—See Five periods and eight Indeterminate functions: Aniyata-bhumika teachings of the T'ien-T'ai, and Eight T'ien-T'ai (skt)—Baát ñònh ñòa phaùp—See Seventy-five classifications of Sakyamuni's teaching (B). dharmas of the Abhidharma Kosa. Indeterminism (n): Thuyeát voâ ñònh. Indeterminates which get rid of hindrances: India: Taây Thieân—AÁn Ñoä—Tín Ñoä—In the Voâ phuù voâ kyù—Voâ kyù phaùp xa lìa chöôùng ngaïi— T'ang dynasty, its territory is described as See Two neutrals. extending over 15,000 miles in circuit, being Indeterminate mental functions: Varo-aniata bounded on three sides by the sea; north is rested (skt)—Baát ñònh taâm sôû—See Fifty-one Dharmas on the Snow Mountain (Himalaya); wide at north, interactive with the Mind. narrowing to the south, shaped like a half-moon. It Indeterminate method: Indeterminate eas extremely hot, well watered and damp. Its dharma—Baát ñònh phaùp. capital was Vichavapura. ccording to Fa-Hsien in Indeterminate nature: Baát ñònh taùnh. the Records of the Buddhist Kingdoms: "The Indeterminate teaching: Indefinite Doctrine— people are rich and happy, without being Baát ñònh giaùo—One of the five periods of burdened by poll-tax and officialdom. Only those teaching of the Buddha. General or Indeterminate who till the land of the king are requested to pay teaching, from which each hearer would derive land-tax. They can go and stay whenever and benefit according to his interpretation. T'ien-T'ai wherever they wish. The king rules without divides the Buddha's mode of teaching into four. having resorted to torture and capital punishment. Indeterminate teaching means that Buddha, by his Those who are guilty are required to pay fines, extraordinary powers of Upaya-kausalya, or lightly or heavily in accordance with their crimes. adaptability, could confer Mahayana benefits on Those who plot against the state have only their his hearers out of his Hinayana teaching and vice- right hand cut off. The king's attendants receive versa, dependent on the capacity of his hearers. salaries and pensions. The people of this country The Indeterminate Doctrine, non-mystical abstain from killing living beings, drinking wine, indeterminate doctrine, in which though the eating onion and garlic. Except the Candala who students have different levels, they still are called the wicked people, they live apart from understood his words in different ways (all other people. When they entered the town and the listeners know that all are hearing together and market, they strike a piece of wood to announce yet they hear differently and understand their presence, so that people may know and vaiously). The Buddha used Indefinte Doctrine to avoid them. In the country, people neither raise teach sentient beings with different levels of pigs and fowls nor sell living creatures. There are understanding—Moät trong naêm thôøi thuyeát giaùo no butchers or alcohol dealers in the markets. In

their business, they use shells as currency. Only on postulation and definition of the four noble the Candalas are fishermen and hunters who sell truths, one of the three turns of the law-wheel of fish and meat."—Vaøo thôøi nhaø Ñöôøng, laõnh thoå the Buddha in the Deer park—Ñöùc Phaät giaûng veà Tín Ñoä Quoác traûi daøi treân moät chu vi hôn 15.000 ñònh ñeà vaø ñònh nghóa cuûa Töù Dieäu Ñeá trong vöôøn daäm. Ba phía giaùp bieån, phía Baéc naèm treân daõy Loäc Uyeån, moät trong ba loaïi chuyeån Phaùp Luaân Tuyeát Sôn Hy Maõ Laïp Sôn. Phía Baéc roäng, phía cuûa Ñöùc Phaät—See Three turns of the law-wheel Nam heïp, gioáng nhö hình baùn nguyeät. Thôøi tieát raát when the Buddha preached in the Deer Park. noùng vaø aåm. Kinh thaønh laø Tì Tham Baø Boå La Indifference (n): Upeksa (skt)—Tính laõnh (Vichavapura). Theo ngaøi Phaùp Hieån trong Taây ñaïm—Xaû—See Upeksa, and Seventy-five Vöïc Kyù: "Daân chuùng trong xöù naøy giaøu coù haïnh dharmas of the Abhidharma Kosa. phuùc, hoï khoâng bò gaùnh naëng cuûa thueá maù vaø Indifference to all disturbances of quan laïi. Chæ coù nhöõng ai caøy caáy ñaát cuûa nhaø vua subconscious or ecstatic mind: Upeksa- môùi phaûi noäp thueá cho vua. Daân chuùng muoán ñi sambodhi—Haønh xaû—Complete abandonment— ñaâu baát cöù luùc naøo cuõng ñöôïc. Nhaø vua cai trò Hoaøn toaøn buoâng boû. Döûng döng tröôùc moïi phieàn khoâng caàn ñeán tra taán vaø töû hình. Nhöõng ngöôøi coù toaùi—See Seven Bodhyangas. toäi chæ bò phaït baèng tieàn tuøy theo toäi naëng nheï cuûa Indifferent (a): Trung tính—Döûng döng—Laõnh hoï. Nhöõng keû aâm möu choáng laïi nhaø vua thì bò ñaïm—Apathy—Chilliness. chaët tay phaûi. Nhöõng ngöôøi haàu caän cuûa vua thì ñöôïc löông boång vaø hö boång. Daân xöù naøy khoâng Indifferent investigations: Nhöõng suy tö ñeán saùt sanh, khoâng uoáng röôïu hay aên haønh toûi. Chæ coù Xaû—According to the Sangiti Sutta in the Long nhöõng ngöôøi laøm ngheà aùc ñöôïc goïi laø Chieân Ñaø Discourses of the Buddha, there are six indifferent La thì soáng caùch bieät vôùi moïi ngöôøi. Moãi khi vaøo investigations—Theo Kinh Phuùng Tuïng trong thaønh thò chôï buùa thì hoï goõ treân moät maûnh goã ñeå Tröôøng Boä Kinh, coù saùu suy tö ñeán xaû—See Six baùo tröôùc söï xuaát hieän cuûa mình cho ngöôøi khaùc indifferent investigations. bieát maø traùnh. Trong xöù naøy, ngöôøi ta khoâng nuoâi Indifferent and treacherous friends: Keû teä heo gaø, cuõng khoâng buoân baùn sinh vaät. Khoâng coù baïc. ai laøm ñoà teå hay baùn röôïu trong caùc chôï buùa. Indifferentism (n): Chuû nghóa laõnh ñaïm. Trong giao thöông haøng ngaøy hoï duøng voû soø laøm Indigenization (n): Baûn xöù hoùa. tieàn. Chæ coù ngöôøi Chieân Ñaø La laøm ngheà saên baén Indigenous (a): Thuoäc veà baåm sinh. vaø chaøi löôùi môùi baùn caù thòt maø thoâi." Indirect cause: Distant cause—Vieãn nhaân—See Indian Buddhism: Phaät giaùo AÁn Ñoä. **See Two causes (E). Buddhism in India. Indirect light: AÙnh saùng khueách taùn. Indicate (v): Notify—Proclaim—Coâng boá— Indirect or uneven teaching: Khuaát chieát Tuyeân boá—Chæ daïy (chæ thò). giaùo—The teaching in the Lotus and Nirvana Indicate the way: Thò ñaïo (chæ ñöôøng). sutras—Giaùo phaùp giaùn tieáp maø Ñöùc Phaät ñaõ Indicate the way of Nirvana: Chæ daïy caùch ñi giaûng trong caùc kinh Phaùp Hoa vaø Nieát Baøn—See ñeán Nieát Baøn. Dual division of the Buddha's

teaching (IX). Indication of approaching death: Suy Indirect using of physical force: This is one of Töôùng—Daáu hieäu khi saép cheát. **See Five signs the five practical suggestions given by the Buddha of decay of people when approaching death. will be beneficial to all—Giaùn tieáp vaän duïng naêng Indications of mind: Footprints of mind—Taâm löïc vaät chaát. Ñaây laø moät trong naêm ñeà nghò cuûa Tích—Footprints or indications of mind (the mind Ñöùc Phaät nhaèm ñem laïi lôïi ích cho haønh giaû—See revealed by deeds)—Daáu chaân cuûa taâm qua haønh Five practical suggestions given by the Buddha. ñoäng. Indirectly: Moät caùch giaùn tieáp. Indicative turn of the law-wheel: Postulation Indiscriminately: Moät caùch khoâng phaân bieät. and definition of the Four Noble Truths—Thò Indisolubility (n): Tính khoâng phaân taùn. chuyeån—The Buddha preached in the Deer park Indispensable (a): Caàn thieát.

Indisputable (a): Khoâng theå tranh caõi ñöôïc. the island of Jave at the beginning of the fifth Individual (a): Pudgala (skt)—Boå Ñaëc Ca La— century A.D. Fa-Hsien, who visited this island Caù nhaân—Personal—Baûn ngaõ. around 414 A.D., observed that while other religions, particularly Brahmanism, flourished in Individual action-influence: Bieät Nghieäp— this island, Buddhism did not. However, according See Two kinds of karma (C). to Prof. P.V. Bapat in The Twenty-Five Hundred Individual Illuminates: Pratyeka buddhas Years of Buddhism, thanks to the missionary zeal (skt)—Duyeân Giaùc—See Four saints (rewards) of Gunavarman, an Indian monk, Buddhism was (A). not only introduced but obtained a stronghold on Individual karma: Varied karma, each causing the island in less than a quarter of a century after and receiving his own recompense—Bieät nghieäp Fa-Hsien's visit. Buddhism was also introduced (baát coäng nghieäp). early in the island of Sumatra, particularly in the Individual leading karmas: Maõn nghieäp— kingdom of Sri-vijaya, which is usually identified Karma that leads to the individual reward, i.e. the with Palembang. It appears from some inscriptions kind or quality of being clever or stupid—Nghieäp found in this region that the King who ruled Sri- nhaân daãn ñeán bieät baùo, chaúng haïn nhö ñöôïc phaåm vijaya in the year 683-684 A.D. was a Buddhist. chaát thoâng minh hay ñaàn ñoän—See Two classes The famous Chinese pilgrim, I-Tsing, who visited of karma (III). India in the last quarter of the seventh century Individual marks: Töï Töôùng—See Svalaksana. A.D., says that the king of Sri-vijaya, as well as Individual treatment, adapting his teaching the rulers of neighboring states, favoured to the capacity of his hearers: Caù Vò Nhôn Taát Buddhism, and that Sri-vijaya was a very Ñaøn—See Four kinds of siddhanta. important center of Buddhist learning in the Individualism (n): Chuû nghóa caù nhaân. islands of southern Asia. The Buddhist monks in Sri-vijaya numbered more than a thousand and Individuality (n): Tính caù bieät. they studied all the subjects in India. I-Tsing spent Individuality of things: Namarupa (skt)— some time in Sri-vijaya to study Buddhist Name and form—Mind and matter—Danh saéc— scriptures and he has left a very interesting See Twelve conditions of cause and effect. account of the popularity of Buddhism in the Individualization (n): Caù theå hoùa. islands of the Southern Sea, consisting of more

Individualize (v): Caù nhaân hoùa. than ten countries. He gives a list of these ten Individualizing side of the existence: countries and states that Buddhism is embaced in Prabhedapracara (skt)—Kieán laäp sai bieät haïnh. all these and other smaller islands, and mostly the Indolence: Kausidya (skt)—Giaûi ñaõi—See system of Hinayana is adopted except in Sri- Seventy-five dharmas of the Abhidharma Kosa. vijaya where there are a few who belong to the Indomitable mind: Taâm khoâng haï lieät—Mahayana. The importance of Indonesia as a According to the Flower Adornement Sutra, great center of Buddhism from the seventh till the Chapter 38, there are ten kinds of indomitable eleventh century A.D. is also proved by other attitude of Great Enlightening Beings. facts. Dharmapala, a famous professor of Nalanda Enlightening beings who abide by these can attain University, visited Suvarna-dvipa, which was a the supreme quality of indomitability of general designation of Indonesia, in the seventh Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù century A.D. The famous monk and scholar Atisa möôøi taâm chaúng haï lieät cuûa chö Ñaïi Boà Taùt. Chö Dipankara in the eleventh century A.D., who Boà taùt an truï trong phaùp naày thôøi ñöôïc taát caû Phaät became the head of Vikramasila University and phaùp toái thöôïng khoâng haï lieät—See Ten kinds of inaugurated the second period of Buddhism in indomitable attitude of Great Enlightening Beings. Tibet, went in his early life to Suvarna-dvipa in order to study Buddhism under the guidance of its Indonesian Buddhism: Phaät giaùo Nam High Monk, Candrakirti. A strong impetus to the Döông—According to the Chinese pilgrim, Fa- Mahayana was given by the Sailendra dynasty, Hsien, Buddhism had very little hold on people of

who ruled over the Malay Peninsula and a large ñöôïc xem laø Palembang ngaøy nay. Qua moät vaøi part of Indonesia. The Sailendra kings were great taøi lieäu ghi khaéc tìm ñöôïc trong vuøng naày thì patrons of this form of Buddhism and erected döôøng nhö vò vua cai trò Sri-vijaya vaøo naêm 683- monumental structures like Borobudur, Kalasan 684 laø moät tín ñoà Phaät giaùo. Moät nhaø haønh höông and Mendut in Java. It appears from epigraphic noåi tieáng cuûa Trung Quoác laø Nghóa Tònh, ñaõ ñeán records that one of the Sailendra kings had a guru vieáng AÁn Ñoä vaøo cuoái theá kyû thöù 7, noùi raèng vua (preceptor) from the Gauda country (Bengal). nöôùc Sri-vijaya cuõng nhö vua caùc nöôùc laùng There is hardly any doubt that the Pala kings of gieàng, raát yeâu chuoäng ñaïo Phaät, vaø Sri-vijaya laø Bengal and the Chola rulers of the South moät trung taâm nghieân cöùu Phaät giaùo raát lôùn trong exercised great influence upon Java in religious caùc hoøn ñaûo ôû vuøng Nam AÙ. Soá tu só Phaät giaùo ôû matters during the Sailendra period. The Sri-vijaya leân ñeán hôn moät ngaøn ngöôøi vaø hoï Sailendra kings established monasteries at nghieân cöùu taát caû caùc vaán ñeà AÁn Ñoä. Ngaøi Nghóa Nalanda and Nagapattinam and the Pala and the Tònh ôû laïi Sri-vijaya moät thôøi gian ñeå nghieân cöùu Chola emperors granted villages for their caùc kinh saùch vaø ngaøi ñaõ ñeå laïi moät baûn töôøng maintenance. Under the influence of the thuaät raát ñaùng chuù yù veà söï phoå thoâng cuûa Phaät Sailendras, Mahayanism flourished in Java and giaùo treân caùc hoøn ñaûo ôû Nam Haûi goàm hôn möôøi Sumatra for a long period. But the

influence of nöôùc trong thôøi kyø naày. Ngaøi ñaõ laäp thaønh moät Bengal seems also to have been responsible for danh saùch möôøi nöôùc naày vaø noùi raèng: “Taát caû caùc the introduction of the debased Tantric forms of ñaûo naày vaø caùc ñaûo nhoû hôn ñeàu theo ñaïo Phaät, Buddhism both in Java and Sumatra. We have a haàu heát ñeàu thuoäc phaùi Tieåu Thöøa, ngoaïi tröø ôû fairly detailed account of some later kings of both Sri-vijaya, nôi coù moät soá ít theo Ñaïi Thöøa. Nam these countries who were followers of these cults. Döông ñöôïc xem laø moät trung taâm Phaät giaùo quan We had also two important Mahayana texts, the troïng keå töø theá kyû thöù 7 cho ñeán theá kyû thöù 11. Sang-hyang Kamahayanan Mantrayana and the Ñieàu naày coøn ñöôïc chöùng minh qua caùc söï kieän Sang hyang Kamahayanikan, which give us a fair khaùc. Dharmapala, moät vò Taêng noåi tieáng cuûa insight into the leading conceptions of vieän Ñaïi hoïc Na Lan Ñaø, ñaõ ñeán thaêm Suvarna-Mahayanism in Java. Besides Sumatra and Java, dvipa, teân goïi Nam Döông thôøi aáy. Tu só vaø hoïc we have positive evidence of the introduction of giaû löøng danh A Ñeå Sa Dipankara, vaøo theá kyû thöù Buddhism in other islands of Malaysia and 11, ngöôøi sau naày laø vieän tröôûng vieän Ñaïi hoïc Indonesia, particularly Bali and Borneo. The Vikramasila, vaø ñaõ môû ra moät thôøi kyø Phaät giaùo Brahmanical religion, however, dominated and thöù hai taïi Taây Taïng, khi coøn treû ñaõ ñeán Nam Buddhism gradually disappeared in these Döông ñeå nghieân cöùu Phaät giaùo döôùi söï höôùng regions—Theo nhaø haønh höông Phaùp Hieån cuûa daãn cuûa Ñaïi sö Candrakirti. Phaùi Ñaïi Thöøa ñöôïc Trung Hoa thì cho ñeán ñaàu theá kyû thöù 5, Phaät giaùo söï hoã trôï maïnh meõ cuûa trieàu ñaïi Sailendra, oâng coù raát ít aûnh höôûng ñeán ngöôøi daân treân ñaûo Java. vua cai trò khaép baùn ñaûo Maõ Lai vaø phaàn lôùn Nam Ngaøi Phaùp Hieån khi ñeán ñaûo quoác naày vaøo Döông. Caùc vò vua thuoäc doøng doõi Sailendra ñeàu khoaûng naêm 414 sau Taây lòch, nhaän xeùt raèng trong laø nhöõng nhaø baûo trôï lôùn cho Phaät giaùo Ñaïi Thöøa, khi caùc toân giaùo khaùc, ñaëc bieät laø Baø La Moân, vaø ñaõ döïng neân nhieàu töôïng ñaøi kyû nieäm nhö caùc phaùt trieån maïnh treân maûnh ñaát naày, thì Phaät giaùo töôïng ñaøi Borobudur, Kalnasan vaø Mendut ôû Java. khoâng ñöôïc phaùt trieån. Tuy nhieân, theo Giaùo sö Qua caùc taøi lieäu ghi khaéc thì döôøng nhö moät oâng P.V. Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät vua döôùi trieàu ñaïi Sailendra ñaõ coù moät vò Thaày töø Giaùo, do söï taän tuïy truyeàn giaùo cuûa Gunavarman, xöù Bengal ñeán. Chaéc chaén raèng caùc vò vua Pala ôû moät Taêng só AÁn Ñoä, maø chæ khoâng ñaày moät phaàn Bengal vaø Chola veà phía Nam ñaõ coù aûnh höôûng tö theá kyû sau cuoäc vieáng thaêm cuûa Phaùp Hieån, lôùn ñeán Java veà caùc vaán ñeà toân giaùo trong thôøi kyø Phaät giaùo khoâng nhöõng ñaõ ñöôïc ñöa vaøo Java, maø Sailendra. Caùc vò vua Sailendra ñaõ döïng neân caùc coøn coù moät choã ñöùng vöõng chaéc treân ñaûo quoác tu vieän ôû Na Lan Ñaø vaø Nagapattinam, coøn caùc naày. Phaät giaùo ñaõ sôùm ñöôïc du nhaäp vaøo hoøn ñaûo hoaøng ñeá Pala vaø Chola ñaõ ban caáp cho nhieàu Sumatra, ñaëc bieät laø treân vöông quoác Sri-vijaya, laøng ñeå baûo döôõng caùc tu vieän naày. Döôùi aûnh

höôûng cuûa caùc vua trieàu Sailendra, Phaät giaùo Ñaïi kinds of devas (C), and Twelve spirits connected Thöøa ñaõ thònh haønh ôû Java vaø Sumatra trong suoát with the Master of Healing. moät thôøi gian daøi. Nhöng aûnh höôûng cuûa Bengal Indra altar: Ñaïi Nhaân Ñaø La Ñaøn—Indra-altar döôøng nhö ñaõ gaây ra do söï du nhaäp caùc daïng Phaät of square shape. He is worshipped as the mind- giaùo Maät toâng leäch laïc ôû caû Java laãn Sumatra. king of the universe, all thing depending on him— Chuùng ta coù ñöôïc baûn moâ taû khaù chi tieát veà moät Baøn thôø hình vuoâng ñeå thôø vua trôøi Ñeá Thích. soá vò vua sau ñoù cuûa caû hai nöôùc ñaõ ñi theo nhöõng Ngöôìi ta thôø ngaøi nhö moät vò Vöông Taâm vì taát caû heä phaùi naày, qua hai boä Sang-hyang-Kamahayana moïi thöù ñeàu tuyø thuoäc vaøo ngaøi. Mantrayana vaø Sang-hyang-Kamahayanikan, cho Indra's attendant: Indraceta (skt)—Nhaân Ñaø ta söï hieåu bieát ñuùng ñaén veà caùc quan nieäm chuû La Theä Ña—Indra's attendants—Thò giaû cuûa trôøi ñaïo cuûa phaùi Ñaïi Thöøa taïi Java. Ngoaøi ra, Java vaø Ñeá Thích. Sumatra coøn coù baèng chöùng chaéc chaén veà söï du Indrabhavana (skt): Thieân Truùc Quoác—See nhaäp cuûa ñaïo Phaät vaøo caùc hoøn ñaûo cuûa Maõ Lai Indravadana. vaø Nam Döông, nhaát laø Bali vaø Borneo. Tuy Indra and Brahma: Thích Phaïm (doøng Ñeá nhieân, taïi ñaây ñaõ coù söï laán aùt cuûa ñaïo Baø La Moân Thích vaø Phaïm Thieân)—Both of them are vaø Phaät giaùo ñaõ daàn daàn bieán maát. protectors of Buddhism—Caû hai ñeàu laø hoä phaùp Indra (skt): Sakra (skt)—Mighty Lord of devas— cuûa Phaät giaùo. Ñeá Thích—Nhaân Ñaø La—Thích Ñeà Hoaøn Indra-dhvaja (skt): Ñeá Töôùng—Nhaân Ñaø La Nhaân—Thieân Ñeá—Thieân Chuû Ñeá—Trôøi Ñeá Ñaït Baø Moân Phaät—A Buddha's incarnation of the Thích—Nhaân Ñeà Leâ—Nhaân Ñeà—Nhaân Ñaït seventh son of the Buddha Mahabhijnabhibhu. A Nhaân Ñaït La—Nhaân Ñaø (Ñaït) La Ñaïi Töôùng—Buddha, said to have been a contemporary of Originally, this is a god of the atmosphere, i.e. of Sakyamuni, living south-west of our universe, an thunder and rain; his symbol is the vajra or incarnation of the seventh son of thunderbolt; he became "lord of the gods of the Mahabhijnajnana-bhibhu—Trong moät tieàn kieáp sky," "region of the east quarter," popularly chief Ñöùc Phaät taùi sanh laøm con trai thöù baûy cuûa Ñöùc after Brahma, Visnu, and Siva. Sovereign Sakra; Phaät Ñaïi Thoâng Trí Thaéng. Vò Phaät trì vì phía taây mighty lord of devas; Lord of the Trayastrimsas, nam vuõ truï cuûa chuùng ta, ngöôøi ta noùi vò Phaät naày i.e. the thirty-three heavens. He is also styled cuøng thôøi vôùi Phaät Thích Ca. Ngaøi laø con trai thöù Sakradevanam Indra—Nguyeân thuûy laø thaàn saám baûy cuûa Phaät Ñaïi Thoâng Trí Thaéng. seùt hay möa, bieåu hieäu cuûa Kim Cang Thuû, trôû thaønh Thieân chuû cuûa Ñoâng Ñoä, chæ sau coù Phaïm Indra as General: Nhaân Ñaït Ñaø La Ñaïi Thieân. Coøn goïi laø Thích Ca Ñeà Hoaøn Nhaân Ñaø Töôùng—Who guards the shrine of Bhaisajya— La, goïi taét laø Thích Ñeà Hoaøn Nhaân, caùch dòch môùi Trôøi Ñeá Thích nhö moät vò ñaïi töôùng giöõ thaùp Phaät laø Thích Ca Ñeà Baø Nhaân Ñaït La hay Naêng Thieân Döôïc Vöông. Ñeá. Vua Trôøi Ñeá Thích, vò chuû cuûa coõi Trôøi Ñao Indra heavens: Coõi trôøi Ñeá Thích (Khoâng Cö Lôïi hay laø ba möôi ba taàng trôøi (Ngaøi ôû thaønh Hyû Thieân)—Taùi sanh trong coõi trôøi Ñeá Thích—Ñaây Kieán treân ñænh nuùi Tu

Di, thoáng lónh ba möôi ba laø moät trong taùm ñieàu kieän taùi sanh haïnh phuùc khi coõi trôøi, thuoäc thöôïng taàng coõi trung giôùi, cao hôn chuùng ta trì giöõ nguõ giôùi vaø thaäp thieän cuõng nhö trôøi Töù thieân, nhöng thaáp hôn trôøi Daï Ma. Teân boá thí—Reborn in the Indra heavens. This is one tieáng Phaïn cuûa Ngaøi laø Thích Ca Ñeà Hoaøn Nhôn of the eight happy conditions in which one may be Ñaø La, goïi taét laø Thích Ñeà Hoaøn Nhôn. Khi Ñöùc reborn so that one can keep the five Thích Ca ñaûn sanh, ngaøi coù ngöï xuoáng ñoùn möøng. commandments and the ten good ways and Ngaøi khuyeán khích Ñöùc Thích Ca xuaát gia. Khi bestows alms—See Eight fields for cultivating Ñöùc Thích Ca saép nhaäp dieät, Ngaøi cuøng vôùi boán vò blessedness. Thieân vöông ngöï ñeán vaø nguyeän vôùi Phaät raèng Indra's heaven on the top of Sumeru: Ñòa cö ngaøi seõ thöôøng xuyeân hoã trôï Tam Baûo. Trong Thieân. nhieàu tieàn kieáp cuûa Ñöùc Phaät, ngaøi vaãn thöôøng thò Indra-jala (skt): Ñeá Thích voõng—Baûo Voõng— hieän ñeå thöû haïnh Boà Taùt cuûa Phaät)—See Two The net of Indra, or Indra’s net of gems, hanging

in Indra’s hall, out of which all things can be which the Buddha rpplied: Tieåu Coâ Thaïch produced; also the name of an incantation of Sôn—Nuùi cuûa nhöõng ñænh coâ laäp nhoû gaàn tu Indian magicians considered all-powerful—Coøn vieän Nalanda, ñænh phía taây laø moät hang nuùi goïi laø Ñeá Voõng hay Ñeá Thích Voõng. Löôùi baûo roäng, nhöng khoâng cao, nôi maø veà phía nam chaâu cuûa trôøi Ñeá Thích hay chieác maøn löôùi baùu cuûa hang ñaù naày Ñöùc Theá Toân thöôøng hay treo ôû cung Ñeá Thích, laø nôi khôûi sanh chö phaùp thaêm vieáng. Ngöôøi ta noùi trôøi Ñeá Thích ñaõ hoûi (caùc vò sö toâng Hoa Nghieâm ví noù vôùi duyeân khôûi Töù Thaäp Nhò Chöông vaø Ñöùc Phaät cuõng traû truøng truøng voâ taän cuûa chö phaùp). Coøn laø teân lôøi lôøi ñaày ñuû taïi ñaây. chuù cuûa caùc nhaø aûo thuaät Thieân Truùc, vì cuøng lôøi Indravadana (skt): Indrabhavana (skt)—AÁn Trì chuù naày maø taát caû söï vieäc hieän ra. Giaø La hay AÁn Ñaø La Baø Tha Na—The region Indra’s Net of gems: Baûo Voõng—See Indra- where Indra dwells—Nôi cö nguï cuûa Trôøi Ñeá jala. Thích. Indra Net Sutra: Kinh Phaïm Voõng—See Indriya (p): Caên—Root—Power—Force— Brahmajala sutra. Bodily power—Power of the senses—Faculty of Indranila-Mukta (skt): Nhaân Ñaø La Ni La Muïc sense—A sense-faculty—A sense-organ— Töû—Indra’s blue or green stone, which suggests Faculty—Organ of sense—A sense-organ or an emerald, Indranilaka—Vieân ngoïc bích cuûa trôøi twenty-two psychological and physical Ñeá Thích. capabilities or faculties—Giaùc quan, toaøn boä 22 1) Indranila (skt): Ngoïc bích—A sapphire. naêng löïc theå chaát vaø tinh thaàn—The quality of 2) Mukta (skt): Ngoïc chaâu—A pearl. which belongs especially to the mighty Indra: Indra-Priti (skt): Nhôn ñaø la baït ñeá—Hyû kieán 1-6) From 1 to 6 are the six bases: Töø 1 ñeá 6 laø thaønh kinh ñoâ vua Ñeá Thích. nguõ quan vaø yù (saùu cô sôû). 7-8) From 7 to 8 are The masculine and feminine Indra or Sakra heaven in the East: Ñoâng potentialities that distinguish the sexes: Töø 7 phöông vôùi trôøi Ñeá Thích—This is one of the ñeán 8 laø taùnh nam vaø taùnh nöõ. eight heavens and devas at the eight points of the 9) The vital faculty which determines all compass—Ñaây laø moät trong taùm coõi Trôøi vaø chö physiological

phenomena: Thöù 9 laø cô quan Thieân ôû taùm höôùng—See Eight heavens and taát yeáu cuûa söùc soáng qui ñònh taát caû caùc hieän devas at the eight points of the compass. töôïng sinh lyù. Indrasilaguha (skt): Ñeá Nham—Nhaân Ñaø La 10-14)From 10 to 14 are the faculties of pleasure, Theá La Caàu Ha. pain, joy, sadness, and indifference: Töø thöù 1) The mountain of the snake god: Xaø Thaàn Sôn. 10 ñeán 14 caùc caûm giaùc ham muoán, ñau ñôùn, 2) Indra's cave at Nalanda in Magadha, where vui, buoàn vaø döûng döng. Indra is supposed to have sought relief for his 15-19)The five mental roots that form the basis for doubts from the Buddha—Hang ñoäng cuûa Ñeá the development of the five powers (the root Thích. Coøn goïi laø Ñeá Nham Quaät, hang cuûa of faith, of exertion or energy, of Ñeá Thích ôû Na Lan Ñaø, thuoäc xöù Ma Kieät concentration, of mindfulness, of wisdom): Töø Ñaø, nôi maø vua Trôøi Ñeá Thích ñöôïc Ñöùc Phaät thöù 15 ñeán 19 laø nguõ caên (tín, taán, nieäm, ñònh, Thích Ca giaûi thích thoûa ñaùng nhöõng nghi vaán hueä) hay naêm goác reã tinh thaàn laøm cô baûn cho cuûa mình. vieäc phaùt trieån nguõ löïc. 3) Indravadana (skt): Indrabhavana (skt)—Nhaân 20-22)From 20 to 22 are three supermundane Ñaø La Baø Tha Na—Teân cuûa trôøi Ñeá Thích— faculties—Töø thöù 20 ñeán 22 laø ba naêng löïc Name for Indra—See Indra. sieâu nhieân: 4) The mountain of small isolated peaks located 20) The certainty of being able to know what is near Nalanda, where on the south crag of the not yet known, which come at the beginning west peak is a rock cave, board but not high, of the supramundane path: Nieàm tin vaøo khaû which Sakyamuni frequently visited. Indra is naêng ñaït tôùi nhaän thöùc caàn thieát ñeå böôùc vaøo said to have forty-two questions on stone, to con ñöôøng sieâu nhieân.

21) Supreme knowledge , which is reached at the Sakyamuni: Xuùi vua A Xaø Theá thaû voi say ñeå moment of actualizing stream-entry (Shrota- giaøy xeùo Phaät—See Five betrayals. apanna): Nhaän thöùc cao nhaát ñaït ñöôïc traïng Induce sentient beings to aspire to thaùi döï löu. enlightenment: Laøm cho chuùng sanh phaùt Boà 22) The faculty of him who possesses perfect Ñeà taâm—See Ten kinds of fulfillment. knowledge (the faculty of an arhat): Naêng löïc Induce sentient beings to deeply believe in cuûa keû naém ñöôïc nhaän thöùc toaøn haûo cuûa baäc A la haùn. Buddha: Laøm cho chuùng sanh thaâm tín nôi Phaät—See Ten kinds of fulfillment. Indriyam (skt): Organ of sense—Power of sense—Faculty of sense—Caên. Induce sentient beings to enjoy the state of Indriyasamvara (skt): Indryasamvara (p)—Che calm and tranquility and increase roots of chôû caùc caûm giaùc, kyõ thuaät thieàn ñònh coù muïc ñích goodness: This is one of the ten reasons Great hieåu taùnh thuaàn khieát vaø khaùch quan trong khi Enlightening Beings practice austerities. quan saùt vaø coá traùnh nhöõng caûm giaùc vui, buoàn, Enlightening Beings use these expendient means thöông, gheùt, thieän, aùc, ham muoán, haän thuø, v.v.— of austerities to pacify all sentient beings—Vì Guarding of the sense organ, a meditation muoán laøm cho chuùng sanh thích phaùp tòch tònh, technique that leads to pure and objective taêng tröôûng thieän caên, maø thò hieän khoå haïnh. Ñaây observation and is intended to prevent emotions laø moät trong möôøi lyù do khieán chö Ñaïi Boà Taùt thò such as joy, sadness, love, jealousy, sympathy, hieän khoå haïnh. Chö Boà Taùt duøng phöông

tieän khoå antipathy, desire, hatred, ect. haïnh naày ñeå ñieàu phuïc vaø laøm cho chuùng sanh an Indriyasamvara sila (p): Morality pertaining to laïc—See Ten reasons Great Enlightening Beings sense-restraint—Giôùi Thu Thuùc Luïc Caên—See practice austerities. Four kinds of higher morality. Induce sentient beings to listen to the Indriyavaikalya (skt): Manh Long AÙ—Muø ñieác Teaching: Laøm cho chuùng sanh ñöôïc nghe caâm—Blindness, deafness, muteness phaùp—See Ten kinds of fulfillment. Induce all beings in the most comprehensive Inducing all sentient beings to live by the sense of the term to turn to the teaching of teachings of Buddha: Giôùi khieán taát caû chuùng the Buddhas: Ñöa chuùng sanh baèng nhöõng lôøi leõ sanh an truï nôi Phaät phaùp—See Ten kinds of deã hieåu nhaát ñeå ñeán vôùi giaùo lyù cuûa chö Phaät—precepts. See Ten vows of a Bodhisattva. Induction (n): Pheùp qui naïp. Induce the doing of good deeds: Tinh taán phaùt Indulge (v): Thoûa maõn. trieån nhöõng ñieàu thieän laønh chöa phaùt sanh— Indulge in carnal desires: Ham meâ saéc duïc. Endeavor to start performing good deeds— Indulge (v) in false speech: Thoûa maõn taùnh Bringing forth goodness not yet brought forth löôõng thieät. (bring good into existence)—Effort to initiate Indulge in five sense-pleasures: Allow oneself virtues not yet arisen—Produce merit. Here a to enjoy deliberately the five sense-pleasures—monk rouses his will, makes an effort, stirs up Tham ñaém nguõ duïc. energy, exerts his mind and strives to produce Indulge in heedlessness: Soáng buoâng lung. unarisen wholesome mental states—Ñieàu thieän Indulge oneself in (doing) something: Tham chöa sanh, phaûi tinh caàn laøm cho sanh. ÔÛ ñaây vò ñaém caùi gì. Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích khieán cho caùc thieän Indulge (v) in sexual misconduct: Thoûa maõn phaùp töø tröôùc chöa sanh nay cho sanh khôûi—See taø daâm. Four right efforts. Indulge oneself in wine and all sorts of Induce King Ajatasatru to let loose a pleasures: Töï ñaém mình trong röôïu vaø duïc laïc. rutting elephant to trample down Indulgence (n): Söï khoan dung.

Indulgence in love and desire: Ñam meâ aùi teaching applied the term to noumenal or duïc—According to the Sutra In Forty-Two absolute, being considered as infinite. The real or Sections, Chapter 25, the Buddha said: “A person reliable teaching applied the term to the with love and desire is like one who carries a phenomenal, being considerd as infinite—Quyeàn torch while walking against the wind, he is certain Giaùo duøng töø “voâ taän” khi noùi veà chaân lyù tuyeät to burn his hand.”—Theo Kinh Töù Thaäp Nhò ñoái. Thöïc Giaùo duøng töø “voâ taän” khi noùi veà hieän Chöông, Chöông 25, Ñöùc Phaät daïy: “Ngöôøi ñam töôïng voâ taän. meâ aùi duïc gioáng nhö ngöôøi caàm ñuoác ñi ngöôïc Inexhaustible analytic powers: Voâ taän bieän gioù, chaéc chaén seõ bò tai hoïa chaùy tay.” taøi—See Ten kinds of unimpeded function Indulgence in strong drinks: Tham ñaém röôïu relating to knowledge. cheø. Inexhaustible Intention: Voâ taän yù— Indus: Soâng Taân Ñaàu hay AÁn Haø—This is one of Inexhaustible meaning the eight big rivers of India at the time of the Inexhaustible Intention Bodhisattva: Buddha—Ñaây laø moät trong taùm con soâng lôùn ôû Aksayamati Bodhisattva (skt)—Giaûi Thoaùt Boà AÁn Ñoä vaøo thôøi Ñöùc Phaät—See Sindhu, Four Taùt—Voâ Taän YÙ Boà Taùt. rivers in India, and Eight big rivers of India at the

Inexhaustible lamp: Voâ Taän Ñaêng. time of the Buddha. 1) The one lamp that is yet limitless in the Industrious (a): Caàn maãn—Diligent. lighting of other lamps: Moät caây ñeøn laøm moài Industry, economy, honesty, and rectitude: cho nhöõng caây ñeøn khaùc maø khoâng bao giôø Caàn, kieäm, lieâm, chính heát:. Indwelling: Cö nguï beân trong. 2) The influence of one disciple may be limitless and inexhaustible: Ñem phaùp cuûa Ineffable (a): Khoâng theå noùi ra ñöôïc—Khoâng theå moät ngöôøi daãn daét vaø truyeàn trao cho nhieàu dieãn taû ñöôïc. ngöôøi maõi maø khoâng heát. Ineffable Honoured One: Baát Khaû Tö Nghì 3) limitless mirrored reflections: Kính cöù phaûn Quang Nhö Lai—The ineffable Honoured One— chieáu maõi khoâng heát. The Tathagata of ineffable light—Title of 4) An altar light always burning: Ñeøn treân baøn Amitabha—Nan Tö Quang Nhö Lai—Voâ Xöng thôø cöù chaùy maõi khoâng taøn:. Quang Nhö Lai—Danh hieäu cuûa Ñöùc A Di Ñaø 5) According to the Vimalakirti Sutra, Chapter Nhö Lai. Bodhisattvas, a demon pretended to be Indra, Ineffable vehicle: Buddhism—Baát khaû tö nghì offered twelve thousand goddesses thöøa (thöøa khoâng theå noùi ra ñöôïc, hay khoâng theå (devakanya) to the Bodhisattva Ruler of the dieãn taû ñöôïc baèng lôøi). World—Theo Kinh Duy Ma Caät, Phaåm Boà Ineffective karma: Ahosi-karma (skt)—Voâ hieäu Taùt, Ma Vöông giaû laøm Trôøi Ñeá Thích, ñem nghieäp. hieán moät muoân hai ngaøn thieân nöõ cho Boà Taùt Inequality (n): Baát bình ñaúng. Trì Theá: Inert forces: Voâ löïc—Negative or subordinate * The demon said to the Ruler of the World forces—See Dual powers (III). Bodhisattva: “Bodhisattva, please take these Inevitable (a): Khoâng theå traùnh ñöôïc. twelve thousand goddesses who will serve Inevitable sequence of act and its effect: you.”—Ma vöông noùi vôùi Trì Theá: “Thöa Chaùnh só! Xin ngaøi nhaän moät muoân hai ngaøn Deed and result—Haønh quaû. Thieân nöõ naày ñeå duøng haàu haï queùt töôùc.” Inevitability (n): Khoâng theå traùnh ñöôïc. * The Ruler of the World Bodhisattva replied: Inexcusable: Intolerable—Impardonable— “Sakra, please do not make to a monk this Unforgivable—Baát dung. unclean offering which does not suit me.”— Inexhaustible (a): Ananta (skt)—Without limit— Trì Theá noùi raèng: “Naày Kieàu Thi Ca! OÂng Voâ haïn—Voâ Taän—Baát taän—Timeless—Without ñöøng cho vaät phi phaùp naày, toâi laø keû Sa Moân limit—Endless—The temporal or functional Thích töû, vieäc aáy khoâng phaûi vieäc cuûa toâi.”

* “Even before the Ruler of the World should guide and convert hundreds and Bodhisattva had finished speaking, thousands of living beings so that they all Vimalakirti came and said: “He is not Sakra; develop the mind set on supreme he is a demon who comes to disturb you.” He enlightenment; thus his deep thought (of then said to the demon: ‘You can give me enlightening others) is, likewise, these girls and I will keep them.”—Noùi chöa inexhaustible. His expounding of the Dharma döùt lôøi, boãng oâng Duy Ma Caät ñeán noùi vôùi Trì will then increase in all excellent Dharmas; Theá: “Ñaây chaúng phaûi laø Ñeá Thích, maø laø Ma this is called the Inexhaustible Lamp. ñeán khuaáy nhieãu oâng ñaáy!” OÂng laïi baûo ma Although you will be staying at the demon’s raèng: “Caùc vò Thieân nöõ naày neân ñem cho ta, palace you should use this Inexhaustible nhö ta ñaây môùi neân thoï. Lamp to guide

countless sons and daughters * The demon was frightened, and being afraid of devas to develop their minds set on that Vimalakirti might give him trouble, he supreme enlightenment, in order to repay tried to make himself invisible but failed, and your debt of gratitude to the Buddha, and also in spite of his use of supernatural powers he for the benefit of all living beings.'—OÂng could not go away. Suddenly a voice was Duy Ma Caät ñaùp: "Naøy caùc chò, coù Phaùp moân heard in the air, saying: 'Demon, give him teân laø Voâ Taän Ñaêng, caùc chò neân hoïc. Voâ taän the girls and then you can go.' Being scared, ñaêng laø ví nhö moät ngoïn ñeøn moài ñoát traêm he gave the girls.': Ma sôï haõi nghó raèng: "Coù ngaøn ngoïn ñeøn, choã toái ñeàu saùng, saùng maõi leõ oâng Duy Ma Caät ñeán khuaáy roái ta chaêng?" khoâng cuøng taän. Nhö theá ñoù caùc chò! Vaû laïi Ma muoán aån hình maø khoâng theå aån, raùng heát moät vò Boà Taùt môû mang daãn daét traêm ngaøn thaàn löïc, cuõng khoâng ñi ñöôïc. Lieàn nghe giöõa chuùng sanh phaùt taâm Boà Ñeà, ñaïo taâm cuûa hö khoâng coù tieáng raèng: "Naày Ba Tuaàn! Haõy mình cuõng chaúng bò tieâu maát, tuøy noùi Phaùp gì ñem Thieân nöõ cho oâng Duy Ma Caät thì môùi ñi ñeàu theâm lôïi ích cho caùc Phaùp laønh, ñoù goïi laø ñöôïc. Ma vì sôï haõi, neân mieãn cöôõng cho. Voâ Taän Ñaêng. Caùc chò daàu ôû cung ma maø * At that time, Vimalakirti said to the duøng Phaùp moân Voâ Taän Ñaêng naày laøm cho goddesses: "The demon has given you to me. voâ soá Thieân nöõ phaùt taâm Voâ thöôïng Chaùnh You can now develop a mind set on the quest Ñaúng Chaùnh giaùc, ñoù laø baùo ôn Phaät, cuõng laø of supreme enlightenment." Vimalakirti then laøm lôïi ích cho taát caû chuùng sanh." expounded the Dharma to them urging them * The devas daughters bowed their heads at to seek the truth. He declared: "There is a Vimalakirti's feet: Baáy giôø caùc Thieân nöõ cuùi Dharma called Inexhaustible Lamp.": Khi aáy ñaàu ñaûnh leã döôùi chaân oâng Duy Ma Caät. oâng Duy Ma Caät baûo caùc Thieân nöõ raèng: "Ma Inexhaustible meaning: Inexhaustible ñaõ ñem caùc ngöôi cho ta roài, nay caùc ngöôi intention—Voâ taän yù. ñeàu phaûi phaùt taâm Voâ thöôïng Chaùnh ñaúng Inexhaustible ocean: Voâ taän haûi—The Buddha- Chaùnh giaùc. Roài oâng theo caên cô cuûa Thieân truth is as inexhaustible as ocean—Chaân lyù cuûa nöõ maø noùi Phaùp ñeå cho phaùt yù ñaïo, vaø baûo Ñöùc Phaät voâ taän nhö bieån caû. raèng: "Coù phaùp moân Voâ Taän Ñaêng." Inexhaustible qualities: Phaùp moân voâ taän— * The goddesses asked him: "What is the According to the Flower Adornment Sutra, Inexhaustible Lamp Dharma?": Caùc thieân nöõ Chapter 27, there are ten kinds of inexhaustible hoûi: "Theá naøo laø Phaùp Voâ Taän Ñaêng?" qualities of Enlightening Beings—Theo Kinh Hoa * Vimalakirti replied: 'Sisters, there is a Nghieâm, Phaåm 27 (Thaäp Ñònh), coù möôøi phaùp Dharma called the Inexhaustible Lamp which moân voâ taän cuûa chö Boà Taùt—See Ten kinds of you should study and practice. For instance, a inexhaustible qualities of Enlightening Beings. lamp can (be used to) light up hundreds and Inexhaustible treasures: Voâ taän taïng— thousands of other lamps; darkness will thus According to the Flower Adornment Sutra, be bright and this brightness will be Chapter 18, there are ten inexhaustible treasuries inexhaustible. So, sisters, a Bodhisattva attained by enlightening beings once they have

fulfilled ten vows—Theo Kinh Hoa Nghieâm, Chaân nhö khoâng theå nghó baøn, vaø khoâng theå dieãn Phaåm 18, coù möôøi voâ taän taïng thaønh ñaït bôûi chö taû ñöôïc baèng lôøi, ngöôïc laïi vôùi Y ngoân laø chaân Boà Taùt khi caùc Ngaøi thaønh töïu ñaày ñuû möôøi nhö coù theå dieãn taû ñöôïc. nguyeän—See Ten inexhaustible treasures. Inexpressible karma-merit: Baát tö nghì nghieäp Inexhaustible treasury atmosphere: Voâ Taän töôùng—A kind of merit that always works for the Taïng phong luaân—See Ten types of benefit of the living—Moät loaïi nghieäp luoân luoân characteristics of manifestation of a Buddha (8). mang laïi lôïi laïc cho chuùng sanh. Inexhaustible vows: Voâ taän nguyeän— Inextricability (n): Khoâng theå giaûi—Khoâng theå Dasanishthapada (skt)—Ten Inexhaustible Vows môû. to be made by the Bodhisattva at the Stage of Joy. Infactuation: Moha (skt)—Si meâ, voïng töôûng The vows are called “inexhaustible” because their (söï ngu muoäi, laàm laãn)—Delusion, in factuation— objectives are of such nature. Because all the ten Stupidity. worlds will never come to an end, and as long as In faith receive and obey: Tín Thoï Phuïng they continue to exist, the Bodhisattva will never Haønh. put forward his great vows with energy and 1) In faith receive and obey: Tin vaø thoï trì giaùo determination—Möôøi lôøi nguyeän voâ taän cuûa moät phaùp maø Nhö Lai ñaõ noùi ra. vò Boà Taùt ôû Hoan Hyû Ñòa. Caùc lôøi nguyeän ñöôïc 2) A sentence usually found at the end of sutras: goïi laø voâ taän vì ñoái töôïng cuûa chuùng thuoäc baûn Caâu thöôøng ñöôïc tìm thaáy ôû cuoái nhöõng baøi chaát nhö theá. Vì caû möôøi theá giôùi keå döôùi ñaây seõ kinh (aùm chæ lôøi höùa tin vaø phuïng haønh nhöõng khoâng bao giôø döùt taän, vaø heã chöøng naøo chuùng lôøi Phaät daïy). coøn tieáp tuïc hieän höõu thì vò Boà Taùt vaãn seõ thöïc Infallibility (n): Tính ñaùng tin tuyeät ñoái. hieän caùc ñaïi nguyeän cuûa mình vôùi naêng löïc vaø söï Infected with poison: Nhieãm ñoäc. caû quyeát—See Ten inexhaustible vows. Infections: Kasaya (skt)—There are three Inexorably: Thaúng. infections—Coù ba nhieãm tröôïc—See Three Inexperience is ignorance: Ñieác khoâng sôï suùng infections. (Sô sinh ngöu ñoäc baát phaï hoå hay ngheù khoâng sôï Infection of the passions: Duïc nhieãm—Duïc coïp)—A newly born calf is not afraid of tigers. traàn—See Three infections. Inexplicable: Indefinable—Inexpressible in Infection of reincarnation: Taùi sanh nhieãm—words—Unutterable—Unmentionable—Truth that See Three infections. can be thought but not expressed, i.e., the self is neither the same nor different from the five Inference (n): Söï suy luaän (suy lyù)—Söï dieãn skandhas—Baát khaû thuyeát. Chaân lyù khoâng theå noùi dòch—Söï luaän ñoaùn—There are five inferences in ra, khoâng theå naøo dieãn taû ñöôïc, tyû nhö khi noùi caùi Buddhism logic—Coù naêm phöông phaùp suy lyù ngaõ khoâng gioáng maø cuõng khoâng khaùc vôùi nguõ trong Phaät giaùo—See Five inferences in Buddhist uaån. logic. Inexpressible (a): Anabhilapya (skt)—Khoâng Inference from action: Nghieäp Tyû Löôïng—Töø theå dieãn taû noåi—Khoâng ngoân thuyeát. nghieäp taùc maø suy lyù nghieäp taùc—See Five inferences in Buddhist logic. Inexpressible absolute: Ly ngoân chaân nhö— See Two Truths (B). Inference from appearance: Töôùng Tyû Löôïng—Caên cöù vaøo thöù ñaõ thaáy maø suy lyù ra Inexpressible absolute, only mentally nhöõng thöù khaùc—See

Five inferences in Buddhist conceivable: Ly ngoân chaân nhö—See Two logic. Truths (B). Inference from cause and effect: Nhaân quaû tyû Inexpressible form: Ly Ngoân—The löông—Thaáy caùi nhaân maø suy ra caùi lyù cuûa quaû— bhutatathata in its inexpressible form. That is to See Five inferences in Buddhist logic. say the bhutatathata is beyond definition, and cannot be described in words, in contrast with the bhutatathata in its expressible form (y ngoân)—

Inference from the corporeal: Theå Tyû Theravada used by those who understand nothing Löôïng—Töø boä phaän maø suy ra caùi lyù cuûa toaøn about Buddhism—Töø ngöõ khinh mieät maø nhöõng theå—See Five inferences in Buddhist logic. ngöôøi khoâng hieåu gì veà Phaät giaùo duøng ñeå aùm chæ Inference from recognized law: Phaùp Tyû Tieåu Thöøa hay Phaät giaùo Nguyeân Thuûy. Löôïng—Töø moät boä phaän söï vaät maø suy lyù ra caùc Inferiority feeling of guilt: Maëc caûm toäi loãi—boä phaän khaùc—See Five inferences in Buddhist The state of feeling of guilt presents when we logic. have spoken or done something that cause Inferential: Tyû löôïng moân—This is one of the suffering to others, even though they don’t know. eight kinds of syllogisms in Buddhist logic—Ñaây Buddhists should not bear in their mind such laø moät trong taùm phaùp moân hay taùm lyù luaän khoân feeling. Instead, we should genuinely remorse. ngoan trong lyù luaän Phaät giaùo—See Eight kinds of Good Buddhists should always remember that syllogisms in Buddhist logic. unwholesome speeches and deeds will surely bear their bad fruits. Thus, whenever we have Inferential forms: As fire is inferred from done something wrong, we should honestly admit smoke—Phieâu töôùng—See Three kinds of and correct our wrong-doings—Caûm giaùc toäi loãi appearance (A). thöôøng hieän dieän moãi khi chuùng ta noùi hay laøm Infering one thing from another: Phaùp tyû ñieàu gì baát thieän vaø gaây neân ñau khoå cho ngöôøi löôïng (suy luaän töø caùi naøy ra caùi kia). khaùc, maëc daàu hoï khoâng bieát. Ngöôøi Phaät töû Inferior (a): Lamako (p)—Haï ñaúng—Haï lieät. khoâng neân mang thöù maëc caûm naøy, maø neân thay Inferior candles: Junior monks— Haï laïp. vaøo ñoù baèng söï hoái caûi saùng suoát. Ngöôøi Phaät töû Inferior class of goodness with the asura chaân thuaàn neân luoân nhôù raèng lôøi noùi vaø vieäc laøm state: A-tu-la ñaïo—Do nghieäp laønh baäc döôùi maø baát thieän seõ mang laïi haäu quaû xaáu neân moãi khi böôùc—See Three good upward states of laøm vieäc gì khoâng phaûi chuùng ta neân thaønh thaät existence. chaáp nhaän vaø söûa sai. Inferior human body as seen by ordinary Infernal emissary: Hell envoy—Hell people: Lieät öùng thaân—Thaân Phaät ñöôïc thò hieän messenger—Quyû söù. thaønh thaân keùm coûi ñöôïc thaáy nôi phaøm phu—See Infidels (n): Keû voâ tín ngöôõng. Two kinds of transformation-body of a Buddha. Infidelity (n): Voâ tín ngöôõng. Inferior on one count, superior on another: Infiltrate (v): Thaâm Nhaäp—See Nyanti. Bæ saéc tö phong (caùi naøy hôn, caùi kia keùm)—In Infinite (a): Apramaøna (skt)—Immeasurable— nature, things have a tendency to compensate one Unlimited—Voâ haïn löôïng—Voâ Löôïng—See another. Apramana. Inferior rebirth: To be born in the Sun Palace Infinite aids: Voâ löôïng trôï ñaïo—According to among the devas—Haï phaåm (sanh vaøo Tu La the Flower

Adornment Sutra, Chapter 38, there Cung)—See Three kinds of attainment in the Pure are ten kinds of infinite aids to enlightenment of Land. Great Enlightening Beings. Enlightening Beings Inferior saint: Tieåu Thaùnh. who abide by these can attain the infinite 1) The Hinayana saint or Arhat: Vò Thaùnh Tieåu knowledge of Buddhas—Theo Kinh Hoa Nghieâm, Thöøa hay A-La-Haùn. Phaåm 38, coù möôøi voâ löôïng trôï ñaïo cuûa chö Ñaïi 2) The inferior saint, or Bodhisattva, as Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi compared with the Buddha: Vò Thaùnh ôû baäc ñöôïc voâ löôïng trí hueä cuûa Nhö Lai—See Ten thaáp hay laø vò Boà taùt, so vôùi Phaät. kinds of infinite aids to enlightenment of Great Inferior teaching: Tieåu Giaùo—See Smaller Enlightening Beings. teaching. Infinite awareness: Infinite awareness is a way Inferior vehicle: Tieåu Thöøa—See Hinayana. of generating qualities of Buddhahood, by Inferior-yana: Lower yana—Mean yana—Haï pervading all of space in a single moment of lieät thöøa—A scornful term for Hinayana or thought—Voâ löôïng taâm laø ñaïo xuaát sanh Phaät

phaùp, vì moät nieäm khaép taát caû hö khoâng giôùi— Infinite cultivation of virtues and See Ten ways of generating the qualities of knowledge tirelessly in the past: Quaù khöù voâ Buddhahood of Great Enlightening Beings. löôïng tu caùc phöôùc trí taâm khoâng nhaøm ñuû—See Infinite-Body Bodhisattva: Voâ Bieân Thaân Boà Ten Infinities of Phenomena (5), and Ten taùt—See Twenty five Bodhisattvas who protect infinities of things that the manifestation of all who call Amitabha. Buddha can be accomplished. Infinite body or personality: Thaân soáng voâ Infinite enlightenment: Voâ löôïng giaùc. cöïc—See Three sure things for any true disciple. Infinite expansion: This is one of the eight great Infinite Buddha-wisdom: Unhindered Buddha- powers of personality or sovereign wisdom—Phaät voâ ngaïi trí. independence—Naêng thò hieän moät traàn thaân ñaày Infinite compassion: Bi voâ löôïng—See Four caû ñaïi thieân theá giôùi. Ñaây laø moät trong taùm caùi immeasureable minds. ngaõ töï taïi lôùn—See Eight great powers of Infinite compassion for all beings: Bi voâ personality. löôïng taâm. Infinite forms: Voâ löôïng saéc töôùng—See Ten Infinite comprehensions of principles and kinds of Buddha-work in all worlds in all times of meanings in the past: Quaù khöù voâ löôïng thoâng the Buddhas (B) (1). ñaït phaùp nghóa—See Ten Infinities of Phenomena Infinite forms of absolute Buddha: ÖÙng Hoùa (10), and Ten infinities of things that the Phaùp Thaân—Responsive manifestation of the manifestation of Buddha can be accomplished. Dharmakaya, or Absolute Buddha, in infinite Infinite concentration: Voâ löôïng tam muoäi— forms—Phaùp thaân cuûa Ñöùc Phaät, öùng hieän voâ See Ten kinds of Buddha-work in all worlds in all löôïng thaân (thaân cuûa moïi quoác ñoä, thaân cuûa moïi times of the Buddhas (B) (1). theá giôùi, thaân cuûa taát caû chuùng sanh, cuûa taát caû Phaät vaø Boà Taùt)—See Trikayas. Infinite Consciousness: Thöùc voâ bieân xöù giaûi thoaùt—By transcending the Sphere of Infinite Infinite great benevolence and compassion Space, thinking: “Consciousness is infinite,” one in the past: Quaù khöù voâ löôïng ñaïi töø ñaïi bi—See enters and abides in the Sphere of Infinite of Ten Infinities of Phenomena (3). Consciousness, where all attachments to void Infinite Handfuls Of Light Buddha: Phaät

Voâ have been completely removed by meditation is a Löôïng Cuùc Quang. type of liberation in realization of infinite Infinite knowledge: Voâ löôïng trí hueä—See knowledge or the Sphere of Infinite Ten kinds of Buddha-work in all worlds in all Consciousness. This is one of the eight types of times of the Buddhas (B) (1). meditation for removing various attachments to Infinite life: Voâ Löôïng Thoï—Boundless, infinite forms and desires—Thöùc voâ bieân xöù giaûi thoaùt Life—As we have seen that the Amitabha or (Thöùc xöù giaûi thoaùt Tam muoäi). Vöôït khoûi hoaøn Amitayus, or Infinite Light and Infinite Life, is a toaøn Hö Khoâng voâ bieân xöù, vôùi suy tö "Thöùc laø voâ Buddha realized from the istorical Buddha bieân" chöùng vaø truù Thöùc voâ bieân xöù, nôi moïi Sakyamuni. If the Buddha is purely idealized he luyeán chaáp vaøo "khoâng" ñeàu bò taän dieät baèng wil be simply the Infinite in principle. The Infinite thieàn ñònh. Ñaây laø moät trong taùm giaûi thoaùt, hay will then be identical with Thusness. The Infinite, taùm pheùp thieàn ñònh giaûi thoaùt khoûi saéc duïc—See if depicted in reference to space, will be the Eight liberations. Infinite Light, and if depicted in reference to time, Infinite continuous commitments of the the Ithenite Life—Chuùng ta ñaõ bieát Voâ Löôïng past: Quaù khöù voâ löôïng haïnh nguyeän töông tuïc— Quang hay Voâ Löôïng Thoï laø moät vò Phaät ñöôïc lyù See Ten Infinities of Phenomena (4), and Ten töôûng hoùa töø Ñöùc Phaät lòch söû Thích Ca Maâu Ni. infinities of things that the manifestation of Neáu Phaät A Di Ñaø chæ thuaàn laø lyù töôûng treân Buddha can be accomplished. nguyeân taéc, ñôn giaûn ñoù laø "Voâ Löôïng," Voâ Löôïng nhö theá seõ laø moät vôùi Chaân Nhö. Xeùt theo khoâng gian seõ laø Voâ Löôïng Quang; neáu xeùt veà

thôøi gian thì laø Voâ Löôïng Thoï—See Five Infinite Purity Heaven: Apramanasubha (skt)— immeasurables. Limitless Heaven—Voâ Löôïng Tònh Thieân—See Infinite Life Sutra: Voâ Löôïng Thoï Kinh—See Third Dhyana Heaven (II) (2). Four sutras of the Pure Land. Infinite resolve: Voâ taän yù. Infinite light: Apramaønaønha (skt)— Infinite Resolve Bodhisattva: Name of Immeasurable or infinite splendor—Voâ Löôïng Aksayamati Bodhisattva—Voâ Taän YÙ Boà Taùt— Quang (voâ löôïng aùnh saùng)—See Apramanabha, Name of Aksayamati, a bodhisattva to whom and Ten kinds of Buddha-work in all worlds in all sakyamuni is supposed to have addressed the times of the Buddhas (B) (1). Avalokitesvara chapter in the Lotus Sutra—Teân Infinite Light Heaven: Apramanabha (skt)— cuûa ngaøi A Sai Maït Ñeå Boà Taùt maø Ñöùc Phaät noùi Voâ Löôïng Quang Thieân—See Second Dhyana ñeán trong Kinh Phaùp Hoa, Phaåm Quaùn Theá AÂm. Heaven (II) (2). Infinite service of Buddhas and education of Infinite meaning: Innumerable meaning—The sentient beings in the past: Quaù khöù voâ löôïng meaning of infinity—Voâ Löôïng Nghóa. cuùng döôøng chö Phaät giaùo hoùa chuùng sanh—See 1) Innumerable meanings—Meaning of infinity: Ten Infinities of Phenomena (6), and Ten Nghóa lyù voâ löôïng voâ soá. infinities of things that the manifestation of 2) The meaning of all things: Taát caû caùc phaùp. Buddha can be accomplished. Caùc phaùp laø voâ löôïng, moïi caùi ñeàu ñaày ñuû yù Infinite sounds: Voâ löôïng aâm thanh—See Ten nghóa. kinds of Buddha-work in all worlds in all times of Infinite mind: The mind of infinity or the mind the Buddhas (B)

(1). as large as infinity—Voâ Löôïng Taâm—See Four Infinite splendor: Voâ Löôïng Quang—See immeasureable minds. Apramanabha. Infinite mind of enlightenment in the past: Infinite supreme aspiration of the past: Quaù Quaù khöù voâ löôïng boà ñeà taâm—See Ten Infinities khöù voâ löôïng chí nguyeän thanh tònh thuø thaéng— of Phenomena (1). See Ten Infinities of Phenomena (2), and Ten Infinite path: Voâ löôïng ñaïo (cuûa chö Ñaïi Boà infinities of things that the manifestation of Taùt)—According to the Flower Adornment Sutra, Buddha can be accomplished. Chapter 38, there are ten kinds of infinite path of Infinite verbal expressions: Voâ löôïng ngoân Great Enlightening Beings—Theo Kinh Hoa töø—See Ten kinds of Buddha-work in all worlds Nghieâm, Phaåm 38, coù möôøi voâ löôïng ñaïo cuûa chö in all times of the Buddhas (B) (1). Ñaïi Boà Taùt—See Ten kinds of infinite path of Infinite ways of adornment in the past: Quaù Great Enlightening Beings. khöù voâ löôïng trang nghieâm ñaïo trí—See Ten Infinite powers: Voâ löôïng oai ñöùc—See Ten Infinities of Phenomena (9), and Ten infinities of kinds of Buddha-work in all worlds in all times of things that the manifestation of Buddha can be the Buddhas (B) (1). accomplished. Infinite pure paths of wisdom and means in Infinite will for enlightenment: Y chæ voâ löôïng the past: Quaù khöù voâ löôïng trí hueä phöông tieän Boà Ñeà taâm thöïc haønh haïnh Boà Taùt—See Ten thanh tònh ñaïo—See Ten Infinities of Phenomena kinds of reliance of Great Enlightening Beings. (7), and Ten infinities of things that the Infinite wisdom: Trí hueä voâ bieân—Voâ löôïng manifestation of Buddha can be accomplished. hueä. Infinite pure virtues of the past: Quaù khöù voâ Infinite world: Numberless worlds—Voâ Bieân löôïng thanh tònh coâng ñöùc taïng—See Ten Theá Giôùi—The infinite world, i.e. space; infinite Infinities of Phenomena (8), and Ten infinities of worlds; the numberless worlds in infinite space— things that the manifestation of Buddha can be Theá giôùi voâ bieân trong khoâng gian voâ taän. accomplished. Infinite world of things: Voâ Bieân Phaùp Giôùi— Infinite purity: Voâ löôïng thanh tònh. The infinite world of things; the realm of things

infinite in number; the infinite universe behind all thoaùt, hay taùm pheùp thieàn ñònh giaûi thoaùt khoûi saéc phenomena—Phaùp giôùi roäng lôùn khoâng coù bieân duïc—See Eight liberations. giôùi, maø heát thaûy caùc phaùp ñeàu toàn taïi trong ñoù; Inflame (v): Chaâm ngoøi löûa. chö phaùp voâ taän neân phaùp giôùi voâ bieân. Inflamed: Bò ñoát chaùy. Infinities of things: Voâ Löôïng Traêm Ngaøn Voâ Inflict suffering to someone: Giaùng hoïa leân Soá Söï—According to the Flower Ornament ñaàu ai. Scripture, Chapter 38, Manifestation of Buddha, Influence (n): AÛnh höôûng—Effect— there are ten infinities of things that the Consequence—Huaân Taäp—See Vasitha. manifestation of Buddha can be accomplished. Influence (v): Move—Be affected—Be When these infinite, incalculable aspects of the touched—Be moved—AÛnh höôûng. Teaching are fulfilled, one becomes a Buddha— Theo Kinh Hoa Nghieâm, Phaåm Ly Theá Gian (38), Influence of karma: Nghieäp Caûm—The coù möôøi voâ löôïng traêm ngaøn voâ soá söï ñöôïc thaønh influence of karma; caused by karma—Söï caûm töïu khi coù söï xuaát hieän cuûa Ñöùc Nhö Lai. Voâ öùng hay aûnh höôûng cuûa nghieäp (tuøy thuoäc vaøo löôïng a taêng kyø phaùp moân vieân maõn

nhö vaäy maø nghieäp nhaân thieän hay aùc maø caûm thoï laïc hay thaønh töïu Nhö Lai. **See Ten infinities of things khoå). that the manifestation of Buddha can be Influence of a saint (Buddha): Response of a accomplished and Ten Infinities of Phenomena. saint—Thaùnh öùng. Infinitude (n): Tính voâ haïn löôïng. Influenced: Chòu aûnh höôûng. Infinity (n): Tính voâ haïn löôïng. Inform (v): Khaûi Baïch. Infinity of the Buddha's voice: Voâ löôïng cuûa 1) To make clear, especially to inform the aâm thanh cuûa Ñöùc Nhö Lai—According to the Buddhas: Caùo baïch söï vieäc leân chö Phaät vaø Buddha in The Flower Adornment Sutra, there are chö Boà Taùt. ten kinds of infinity of the Buddha's voice—Theo 2) To show one's vows or resolutions in front of lôøi Phaät daïy trong Kinh Hoa Nghieâm, aâm thanh a Buddha's image; or to inform, to make cuûa Ñöùc Nhö Lai coù möôøi thöù voâ löôïng—See Ten clear, especially to inform the Buddhas and Kinds of Infinity of The Buddha's Voice. Bodhisattvas—Tröôùc Phaät baøy toû nguyeän voïng muïc ñích xin vôùi Tam baûo chöùng giaùm, Infinity of Space: Khoâng voâ bieân xöù giaûi hay caùo baïch söï vieäc leân chö Phaät vaø chö Boà thoaùt—By completely transcending all perception Taùt. of matter, by the vanishing of the perception of sense-reactions and by non-attention to the Informal (a): Khoâng chính thöùc. perception of variety, thinking: "Space is infinite," Informal short dharma talk: Tieåu Tham—An one enters and abides in the Sphere of Infinite informal short dharma talk—An informal and Space, where all attachments to material objects unscheduled instruction or questions and have been completely extinguished by meditation answers—A small groups, a class for instruction on boundless consciousness is a type of liberation outside the regular morning or evening services—on realization of the Sphere of Infinity of Space, Moät cuoäc phaùp ñaøm ngaén. or the immaterial. This is one of the eight types of Informal and unscheduled questions and meditation for removing various attachments to answers: Tieåu Tham—See Informal short forms and desires—Khoâng voâ bieân xöù giaûi thoaùt dharma talk. (Khoâng xöù giaûi thoaùt Tam muoäi). Vöôït khoûi hoaøn Informal and unscheduled instruction: Tieåu toaøn saéc töôûng, dieät tröø caùc töôûng höõu ñoái, khoâng Tham—See Informal short dharma talk. suy tö ñeán nhöõng töôûng khaùc bieät, vôùi suy tö: "Hö Information: Vijnapti (p & skt)— khoâng laø voâ bieân: chöùng vaø truù Khoâng Voâ Bieân Communicating—Bieåu thò—Hieån thò—Tin töùc— Xöù, nôi moïi luyeán chaáp vaøo vaät chaát ñeàu bò taän Trình baøy. dieät baèng thieàn quaùn. Ñaây laø moät trong taùm giaûi Information and training: Tuyeân huaán. Infringe (v): Xaâm phaïm.

Infuse (n): Söï thaåm thaáu—Söï thaâm nhaäp. Inherent intelligence: Inherent knowledge— Infused (a): Daán thaân—Hoäi nhaäp. Knowledge of the bhutatathata—Tính Giaùc. In the heavens above and earth beneath, I Inherent nature: Taùnh coá höõu. alone am the Honoured One: Thieân Thöôïng Inherent problems: Nhöõng vaán ñeà coá höõu. Thieân Haï Duy Ngaõ Ñoäc Toân—The first words Inherent tendency to false view: Wrong attributed to Sakyamuni after his first seven steps views—The underlying tendency to views—Kieán when born from his mother's right side: "In the Tuøy Mieân—See Seven underlying tendencies. heavens above and

earth beneath I alone am the Inherent tendency to greed for sense desire: honoured one." This is not an arrogant speaking, it Kama-raga (p)—Sensous greed—The underlying bears witness to an awareness of the identity of I, tendency to sensual lust—Duïc AÙi Tuøy Mieân—See the one's own true nature or Buddha-nature with Seven underlying tendencies. the true nature of the universe, not the earthly Inherent tendency to resentment: Patigha ego. This announcement is ascribed to every (p)—Resentment—The underlying tendency to Buddha, as are also the same special aversion—Saân Tuøy Mieân—See Seven underlying characteristics attributed to every Buddha, hence tendencies. he is the Tathagata come in the manner of all Inheritance: Remainder of karma—Dö nghieäp. Buddhas. In Mahayanism he is the type of Inherited nature: Seed nature—Germ nature— countless other Buddhas in countless realms and Derivative nature—Chuûng tính. periods—"Treân trôøi döôùi trôøi, rieâng ta cao nhaát. Treân trôøi döôùi trôøi rieâng ta toân quyù nhaát." Ñoù laø Inherited property: Di saûn—Hertage. lôøi Ñöùc Phaät luùc Ngaøi môùi giaùng sanh töø beân söôøn Inherit something from someone: Keá thöøa. phaûi Hoaøng Haäu Ma Da vaø böôùc baûy böôùc ñaàu Inherited conscience: See Vijnana. tieân. Ñaây khoâng phaûi laø moät caâu noùi cao ngaïo maø Inhibition (n): Söï caám chæ. laø caâu noùi ñeå chöùng toû roài ñaây Ngaøi seõ hieåu ñöôïc Inhuman (a): Cruel—AÙc ñöùc—Baát nhaân. söï ñoàng nhöùt cuûa baûn taùnh thaät cuûa toaøn vuõ truï, Inhuman action: Haønh ñoäng baát nhaân—Cruel chöù khoâng phaûi laø baûn ngaõ theo theá tuïc. Lôøi tuyeân action. boá naày cuõng laø thöôøng phaùp cuûa chö Phaät ba ñôøi. Initial achievement: Sô Quaû—The initial fruit Ñoái vôùi Ñaïi Thöøa, Ngaøi laø tieâu bieåu cho voâ löôïng or achievement—The stage of Srota-apanna, chö Phaät trong voâ löôïng kieáp. where illusion being discarded and the stream of Ingen (jap): See Ingen Ryuki. enlightenment entered—Quaû döï löu thöù nhaát hay Ingen Ryuki (jap): AÅn Nguyeân Long Kyø (1592- Tu Ñaø Hoaøn, nôi ñaây moïi phieàn naõo bò ñoaïn taän 1673)—A famous Chinese Lin-Chi Zen master ñeà böôùc vaøo doøng giaûi thoaùt—See Four kinds of who came to Japan in 1654 and founded the holy men. Rinzai Sect there—Moät Thieàn sö Trung Hoa noåi Initial application: Vitakko (p)— tieáng thuoäc phaùi Laâm Teá. OÂng sang Nhaät naêm Investigation—Seeking—Taàm (khaûo saùt)— 1654 vaø saùng laäp toâng Laâm Teá taïi ñaây. According to Buddhism, initial application has the Ingest (v): AÊn phaûi. following meanings—Theo Phaät giaùo, "Taàm" coù Inhalation (n): Ana or Anapana (skt)—Söï thôû nhöõng nghóa sau ñaây: vaøo (breathing in with control). 1) To ponder: Vitakkeiti (p)—Vitark (skt)—To Inherent (a): Coá höõu, töï nhieân. reflect—Traên trôû—Caân nhaéc—Ngaãm nghó. Inherent Enlightenment: Boån giaùc—Potential 2) Reflection: Vitakka (p)—Vitarka (skt)— enlightenment or intelligence of every being, one Initial Application—Pondering—Söï ngaãm of the three kinds of enlightenment—Trí thoâng nghó—In the Buddhist sutras, the words minh tieàm aån trong moãi chuùng sanh, moät trong ba "vitakka" is often used in the loose sense of loaïi giaùc ngoä—See Three kinds of "thought," but in the Abhidharma it is used in enlightenments. a precise technical sense to mean the mental factor that mounts or directs the mind onto the

object. Just as a king's favourite might Mind or Intelligence, self-contained, unsullied, conduct a villager to the palace, even so and considered as universal, the source of all "vitakka" directs the mind onto the object— enlightenment. The initial intelligence or Trong kinh ñieån Phaät Giaùo, danh töø "taàm" enlightenment arises from the inner influence of ñöôïc duøng loûng leûo vôùi nghóa "suy nghó," the Mind and from external teaching. In the nhöng trong A Tyø Ñaït Ma Luaän thì danh töø original intelligence are the four values adopted "taàm" ñöôïc duøng nhö moät thuaät ngöõ coù nghóa and made transcendented by the Nirvana-sutra, ñaëc bieät. Ñoù laø caùi gì höôùng nhöõng traïng thaùi perpetuity, joy, personality, and purity; these are cuøng phaùt sanh ñoàng thôøi veà moät ñoái töôïng. acquired through the process of enlightenment. Nhö ngöôøi caän thaàn ñöôïc vua yeâu chuoäng Beginning of illumination, which leads on to höôùng daãn moät daân laøng ñi vaøo cung ñieän, Buddhahood or full enlightenment—Theo Ñaïi cuøng theá aáy, "taàm" höôùng daãn taâm ñeán ñeà Thöøa Khôûi Tín Luaän, Thuûy giaùc hay baûn giaùc muïc. nguyeân thuûy laø taâm thanh tònh hay töï tính cuûa baûn 3) "Vitakka" or initial application directs the tính voán coù cuûa heát thaûy chuùng sanh. Thuûy giaùc mind onto the object: Taàm höôùng daãn taâm ñi khôûi leân töø boån giaùc cuøng söï daïy doã beân ngoaøi, vaøo ñeà muïc. theo Kinh Nieát Baøn, töø ñoù phaùt sanh ra boán ñöùc 4) "Vitakka" is neither wholesome nor "thöôøng, laïc, ngaõ, tònh. Nhôø boån giaùc daãn ñeán unwholesome: Taàm khoâng thieän, maø cuõng Phaät quaû hay toaøn giaùc—See Two kinds of khoâng baát thieän. enlightenment (A). 5) When "vitakka" associates with wholesome Initial form: Original form—Former state of deeds, vitakka becomes wholesome: Khi lieân things—Baûn lai dieän muïc. hôïp vôùi thieän thì "taàm" laø thieän. Initial fruit: Srotapanna (skt)—Sô Quaû—The 6) When "vitakka" associates with initial fruit or achievement—The stage of Srota- unwholesome deeds, it becomes apanna, where illusion being discarded and the unwholesome: Khi lieân hôïp vôùi baát thieän, thì stream of enlightenment entered—Quaû döï löu thöù "taàm" trôû neân baát thieän. nhaát hay Tu Ñaø Hoaøn, nôi ñaây moïi phieàn naõo bò 7) In the practice for attaining jhana, vitakka has ñoaïn taän ñeà böôùc vaøo doøng giaûi thoaùt. the special task of inhibiting the hindrance of Initial knowledge: Thuûy Giaùc—See Initial sloth and torpor: Trong thöïc taäp thieàn "taàm" enlightenment. taïm thôøi khaéc phuïc traïng thaùi hoân traàm vaø Initial ksana: Initial consciousness—Sô saùt na thuïy mieân. thöùc—The eighth or Alaya-vijnana, from which ** See Fifty-two mental states. arises consciousness—Thöùc thöù taùm laø sô thöùc. Initial determination to seek enlightenment: Trong saùt na ñaàu tieân chæ coù a laïi da thöùc hay thöùc Sô phaùt taâm—Sô phaùt taâm thôøi tieän thaønh chaùnh thöù taùm phaùt sinh maø thoâi. **See Alaya. giaùc—The Chin dynasty Hua-Yen Ching says: "At Initial mind of the novice: Initial resolve—Sô the very moment of the initial determination, the taâm. novice enters into the status of perfect enlightenment."—Taàn Hoa nghieâm Kinh noùi Initial stage of Enlightenment: Early stage of raèng: "Vöøa môùi phaùt taâm, lieàn thaønh chaùnh giaùc, enlightement—An enlightenment that brought bieát roõ chaân taùnh thaät cuûa chö phaùp ñaày ñuû ôû

tueä about through the external or influence of thaân, khoâng phaûi laø söï giaùc ngoä töø nhöõng caùi teaching, one of the three kinds of khaùc." enlightenment—Thuûy giaùc hay söï giaùc ngoä ñöôïc mang ñeán do aûnh höôûng cuûa söï daïy doã töø beân Initial enlightenment: Beginning of ngoaøi, moät trong ba loaïi giaùc ngoä—See Three illumination—Thuûy Giaùc—According to the kinds of enlightenments (B). Awakening of Faith, the initial enlightenment or beginning of illumination. The initial functioning Initial stage of meditation: The first stage of of mind or intelligence as a process of becoming, dhyana—Sô Thieàn—See Four jhanas and Four arising from the original enlightenment which is dhyana heavens.

Initial teaching of the undeveloped Injure Sakyamuni with a big stone, Mahayana doctrines: Khoâng Thuûy Phaùp—The shedding his blood: Neùm ñaù lôùn laøm thaân Phaät initial teaching of the undeveloped Mahayana chaûy maùu—See Five betrayals (I). doctrines is the second of the five periods of Injuring the living: Naõo Haïi Chuùng Sanh— Sakyamuni's teaching as defined by the Hua-Yen Injuring the living, one of the four grave School. His consists of two parts: The initial prohibitions or sins in Esoteric Buddhism—Laøm doctrine of Sunya, the texts for which are the toån haïi ñeán chuùng sanh, moät trong boán troïng toäi Prajna and the Madhyamika schools, etc; the trong Phaät giaùo Maät toâng—See Parajikas (A2). initial doctrine of the essential nature as held by Injury: Vihimsa (skt)—Haïi—See Seventy-five he esoterics, in the Yogacara texts—Ñaïi Thöøa dharmas of the Abhidharma Kosa. Thuûy Giaùo. Giaùo thöù hai trong naêm giaùo maø toâng Injustice (a): Baát coâng—Unfair—Unjust. Hoa Nghieâm döïng leân. Thuûy giaùo Hoa Nghieâm Injustice must be redressed by eliminating chia laøm hai phaàn laø Khoâng Thuûy, thuyeát minh veà lyù caùc phaùp ñeàu khoâng nhö trong caùc kinh Baùt its cause, loan must be paid by the debtor to Nhaõ vaø Tam Luaän, vaân vaân. Töôùng thuûy giaùo xaây the creditor: Oan cöøu coù nguyeân do, nôï naàn coù döïng moïi phaùp trong kinh Thaâm Maät vaø Du Giaø chuû nôï (Oan höõu ñaàu, traùi höõu chuû). Luaän. Inka-shomeøi (jap): Seal of approval—AÁn chöùng. Initiate (v): Khôûi xöôùng—Phaùt khôûi—Ñeà Xöôùng. Inkling: YÙ nieäm mô hoà. Initiate into truth: Develop the mind—Open Inmost feelings: AÅn tình—Deep seated feelings. the heart—Khai taâm. Innate (a): Prakrtja (skt)—Baåm sinh—Thieân Initiation (n): baåm—Thieân phuù—Endowment—Inborn— 1) Birth: Sinh—See Four states of all Springing from nature—Congenital. phenomena. Innate gift: Thieân tö. 2) Baptism: Quaùn ñaûnh—Ñieåm ñaïo. Innate habit: Thoùi quen do thieân baåm. Initiation Ceremony: Leã ñieåm ñaïo truyeàn giôùi. Innate will: Chính khí. Initiation of change: Sô naêng bieán—See Alaya. Innen (jap): Hetu-pratyaya (skt)—Causes and Initiation as a disciple by receiving the three conditions—Nhaân Duyeân—See Hetu-pratyaya. refuges: Thoï Tam Quy ñòa—See Ten grounds Inner (a): Noäi—Beân trong. (C). Inner assurance: Noäi Chöùng—See Inner Initiation of a thought: Duïc Nieäm hay saép naûy experience. ra yù nieäm—See Four stages of a thought. Inner censing: Noäi Huaân—Primal ignorance or Initiative (a): Thuoäc veà sô boä. unenlightenment, or fumigation within, or inner Initiator of change: Alaya-vijnana (skt)—Sô influence. According to the Awakening of faith, Naêng Bieán—The initiator of

change, or the first inner censing acts upon original intelligence power of change, or mutation, i.e. the alaya- causes the common uncontrolled mind to resent vijnana, so called because other vijnanas are the miseries of mortality and to seek nirvana—derived from it—Caùi taâm thöù bieán hieän chö caûnh Noäi Huaân, ôû trong caùi chaân nhö cuûa baûn giaùc, laëng thaønh taùm thöùc. A-Laïi Da hay thöùc thöù taùm ñöôïc leõ nung ñoát huaân taäp voïng taâm ñeå sinh ra Boà Ñeà goïi laø “Sô Naêng Bieán” vì caùc thöùc khaùc ñeàu töø ñoù Taâm. Coøn goïi laø Minh Huaân. Theo Khôûi Tín Luaän maø ra—See Alaya. thì “noäi huaân” laø baûn giaùc huaân taäp voâ minh trong Injure: Vihimsati (skt)—To hurt—Gaây toån haïi. taâm chuùng sanh, nhaân ñoù maø khieán voïng taâm chaùn Injure the body of a Buddha or insult the noãi khoå sinh töû, ñeå caàu caûnh vui söôùng cuûa Nieát Baøn. Dharma: Gaây thöông tích cho thaân Phaät, hoaëc huûy baùng Phaät phaùp—See Five betrayals. Inner character and influence: Noäi taâm töôùng—See Two kinds of mind.

Inner company: Noäi Chuùng—The monks, in mind, in contrast with the other five gunas, contrast with the laity (Ngoïai tuïc)—Chæ Taêng qualities or attributes of the visible, audible, chuùng, ñeå phaân bieät vôùi chuùng taïi gia hay laø ngoaïi etc.—Noäi traàn laø nhöõng phaùp sôû duyeân vôùi yù thöùc chuùng. (mind consciousness), coøn phaùp sôû duyeân vôùi naêm Inner court: Noäi Vieän—Tri Tuùc Vieän—The thöùc laø ngoaïi traàn. inner court of the Tusita heaven, where Maitreya Inner heat: Noäi hoûa (söùc noùng beân trong)—One dwells and preaches—Thieän phaùp ñöôøng hay noäi of the six doctrines of Naropa, which have ñöôøng cuûa cung Trôøi Ñaâu Suaát, nôi Phaät Di Laëc become known in the West, particularly through ngoài thuyeát giaûng. the biography of Milarepa. Through regulation of Inner dialogue: Ñoái thoaïi noäi taâm—Happened the rhythm of the breath, concentration on the when six sense-faculties run after six objects or navel center, visualization of certain syllables, as gunas—Xaõy ra khi saùu caên chaïy theo saùu traàn. for example Ram or Ham, it is possible for the Zen practitioner to raise his body temperature at Inner experience: Noäi Chöùng. will to such a point that he is “burning”. This 1) Pratyak-sakshatkara or Antar-sakshatkriya technique, developed from the methods of Indian (skt)—Chöùng nghieäm noäi taïi—Noäi Chöùng. yoga, in Tibet not only was a special means for a) Inner assurance: Inner-realization—Inner attaining enlightenment but was also used for experience—Inner witness—Noäi Chöùng. protection against the extreme cold in Tibetan b) The witness of realization within: One’s own mountainous areas—Moät trong saùu hoïc thuyeát assurance of the truth—Chaân lyù maø mình cuûa Naropa maø daân Tay phöông bieát qua chöùng ñöôïc töø trong taâm. Milarepa. Baèng phöông caùch kieåm soaùt nhòp thôû, 2) Svasakshatkara (skt)—Inner witness—Inner taäp trung vaøo vuøng ruùn vaø hình dung moät soá aâm assurance—Self-realization—The witness tieát nhö Ram hay Ham (see Mantra), haønh giaû ñaït within—Self-attained assurance of the truth, tôùi choã taêng theâm söùc noùng beân trong thaân theå cuûa such as that of the Buddha (to realize mình, khieán cho haønh giaû coù caûm giaùc nhö ñang ôû enlightenment by oneself)—Töï Chöùng—Töï trong nhöõng ngoïn löûa. Phöông phaùp naøy baét thaân giaùc ngoä hay ñaït ñöôïc chaân lyù nhö Ñöùc nguoàn

töø moät soá kyõ thuaät Du Giaø AÁn Ñoä ñöôïc Phaät ñaõ töøng laøm. duøng ôû Taây Taïng, khoâng chæ nhö moät phöông tieän Inner garbhadhatu: Noäi thai—The eight ñaït tôùi ñaïi giaùc, maø coøn nhö moät phöông caùch objects in the eight leaves in the central group of nhaèm choáng laïi nhöõng côn reùt cöïc ñoä cuûa vuøng the mandala—Beân trong thai taïng giôùi hay laø taùm nuùi Taây Taïng—See Milarepa. vaät trong taùm caùnh hoa ôû trung taâm cuûa maïn ñaø Inner influence: Minh Huaân—Fumigation la. within—Coøn goïi laø Noäi Huaân, ôû trong caùi chaân Inner garment: Antaravasaka (skt)—Noäi Y— nhö cuûa baûn giaùc, laëng leõ nung ñoát huaân taäp voïng One of the three regulation garments of a monk— taâm ñeå sinh ra Boà Ñeà Taâm. ** See Inner censing. Moät trong ba loaïi y maø chö Taêng Ni thöôøng maëc Inner learning: Noäi hoïc. beân trong. ** See Kasaya. Inner garment of monks and nuns: Inner light: Intuitive wisdom—Thaàn Quang— Noäi quang hay trí tröïc giaùc. Antaravasaka (skt)—AÙo An Ñaø Hoäi cuûa chö Taêng Ni—An inner garment; the five-piece cassock. Inner mental objects: Antar-guna, or Antar- One of the three regulation garments of a monk— alambana (skt)—Noäi Traàn—The inner six gunas Trung tröôùc y, aùo loùt maëc beân trong, töùc laø aùo loùt (the inner dusts), associated with mind, in contrast maëc saùt ngöôøi, y naêm maûnh, Moät trong ba loaïi y with the other five gunas, qualities or attributes of cuûa moät vò Taêng. **See Kasaya, Nivasana, and the visible, audible, etc—Noäi traàn laø nhöõng phaùp Three kinds of monk's garments. sôû duyeân vôùi yù thöùc (mind consciousness), coøn phaùp sôû duyeân vôùi naêm thöùc laø ngoaïi traàn. Inner gunas: Antar-guna or Antar-alambana (skt)—Noäi Traàn—Inner mental objects—The Inner mind: Noäi taâm. inner six gunas (the inner dusts), associated with Innermost: Saâu kín taän ñaùy loøng.

Innermost of oneself: Taâm taùnh saâu kín. thôø nhöõng vò Thieàn sö noåi baäc nhö Boà Ñeà Ñaït Ma, Inner mystic mind: Noäi Bí—The inner mystic vaø caùc vò Toå khaùc trong quaù khöù vaø hieän taïi. mind of the bodhisattva, though externally he may Inner silent dialogue: Söï ñoái thoaïi thaàm laëng appears to be a sravaka (hearer—Thanh vaên)— beân trong—See Inner dialogue. Taâm saâu kín bí maät beân trong cuûa Boà Taùt, maëc duø Inner supporters: Noäi hoä—See Two protectors. beân ngoaøi coù daùng veû cuûa Thanh Vaên. Inner tangle: Network of craving—Noäi trieàn. Inner nature form and function: Taùnh Töôùng Inner-witness: Pratyak-sakshatkara or Antar- Duïng—Töôùng duïng cuûa noäi taùnh. sakshatkriya (skt)—Inner assurance—See Inner Inner organs: Noäi taïng—There are five inner experience. organs (viscera)—Coù naêm boä phaän beân trong cô Inner world: World within—Theá Giôùi Noäi theå—See Five inner organs. Taâm—For the understanding of the world within, Inner and outer brightnesses: Noäi Ngoaïi science may not be of much help to us. Ultimate Kieâm Minh—Inner and outer both "bright," the truth can not be found in science. To the scientist, first four of the Pancavidya are "outer" and the knowledge is something that ties him more and fifth "inner"—Noäi ngoaïi ñeàu saùng. Trong nguõ more to this sentient existence. That knowledge, minh thì boán minh ñaàu laø ngoaïi minh, minh thöù therefore, is not saving knowledge. To one who

naêm laø noäi minh. **See Five sciences. views the world and all it holds in its proper Inner and outer garments: Noäi vaø ngoaïi y perspective, the primary concern of life is not (quaàn aùo trong vaø ngoaøi). mere speculation or vain voyaging into the Inner problems: Nhöõng vaán ñeà cuûa noäi taâm. imaginary regions of high fantasy, but the gaining of true happiness and freedom from ill or Inner protectors: Noäi hoä—Thaâm taâm beân trong unsatisfactoriness. To him, true knowledge cuûa mình, hoïc vaø tu theo Phaät phaùp—The inner, depends on this question: “Is this learning oneself, by studying and following the law—See according to actuality? Can it be of use to us in the Two protectors. conquest of mental peace and tranquility, of real Inner quiescence: Noäi voâ vi. happiness?” To understand the world within we Inner ranks: Noäi Traän—The part of the altar need the guidance, the instruction of a competent where the monks sit—Phaàn tröôùc baøn thôø nôi chö and genuine seer clarity of vision and depth of Taêng ngoài laøm leã. insight penetrate into the deepest recesses of life Inner realizations: Pratyak-sakshatkara or and cognize the true nature that underlies all antar-sakshatkriya (skt)—Noäi chöùng—Thöïc chöùng appearance. He, indeed, is the true philosopher, noäi taâm—See Inner experience. true scientist who has grasped the meaning of Inner self: Oneself—Original mind—Baûn taâm. change in the fullest sense and has transmuted this Inner (internal) sense-spheres: Ajjhattikani understanding into a realization of the deepest ayatanani (p)—According to the Sangiti Sutta in truths fathomable by man, the truths of the three the Long Discourses of the Buddha, there are six signs or characteristics: Impermanence, internal sense-spheres—Theo Kinh Phuùng Tuïng Unsatisfactoriness, Non-self. No more can he be trong Tröôøng Boä Kinh, coù saùu noäi xöù—See Six confused by the terrible or swept off his feet by internal sense-spheres. the glamor of thing ephemeral. No more is it Inner sanctuary: Haäu ñieän trong chuøa—The possible for him to have a clouded view of hall in the back for worshipping the Patriarchs and phenomena; for he has transcended all capacity the deceased. Usually, Vietnamese temples also for error through the perfect immunity which worship most outstanding Zen masters, insight alone can give—Ñeå coù theå coù ñöôïc söï Bodhidharma, and other Patriarchs in the past and hieåu bieát veà theá gian beân trong, coù leõ kieán thöùc present Vietnamese Buddhism—Haäu ñieän ôû phía khoa hoïc seõ khoâng giuùp ích gì ñöôïc cho chuùng ta. sau chaùnh ñieän nôi thôø caùc Toå vaø nhöõng ngöôøi Söï thaät cuøng toät naày khoâng theå naøo tìm thaáy ñöôïc quaù vaõng. Thöôøng thì caùc chuøa Vieät Nam cuõng trong laõnh vöïc khoa hoïc. Ñoái vôùi caùc nhaø khoa

hoïc thì tri thöùc laø ñieàu gì ñoù ngaøy caøng troùi chaët Innumerable births: Voâ löôïng kieáp. hoï vaøo kieáp sinh toàn naày. Do vaäy tri thöùc ñoù Innumerable meanings: Infinite meaning—Voâ khoâng phaûi laø tri kieán giaûi thoaùt. Ngöôïc laïi, ñoái Löôïng Nghóa. vôùi ngöôøi nhìn cuoäc ñôøi vaø taát caû nhöõng gì lieân 1) Infinite meaning: Meaning of infinity—Nghóa quan ñeán cuoäc ñôøi naày ñuùng theo thöïc chaát cuûa lyù voâ löôïng voâ soá. chuùng, moái quan taâm chính cuûa hoï veà cuoäc soáng 2) The meaning of all things: Taát caû caùc phaùp. naày khoâng phaûi laø suy dieãn moâng lung hay chu du Caùc phaùp laø voâ löôïng, moïi caùi ñeàu ñaày ñuû

yù vaøo nhöõng vuøng hoang aûo cuûa trí töôûng töôïng voâ nghóa. ích, maø laøm sao ñeå ñaït ñeán chaân haïnh phuùc vaø Innumerable number of sentient beings is giaûi thoaùt khoûi nhöõng khoå ñau hay baát toaïi inconceivable: Chuùng sanh voâ bieân baát khaû tö nguyeän. Ñoái vôùi hoï chaân tri kieán tuøy thuoäc vaøo nghì—See Five inconceivable things. caâu hoûi “söï hoïc naày coù hôïp vôùi thöïc teá hay khoâng? Noù coù höõu ích cho chuùng ta trong cuoäc Innumerable reincarnations: Voâ löôïng luaân chinh phuïc chaân an laïc vaø tónh laëng noäi taâm hay hoài. khoâng? Noù coù ñaït ñeán chaân haïnh phuùc hay Innumerable Teachings: Voâ löôïng phaùp moân. khoâng?” Ñeå hieåu ñöôïc theá gian beân trong naày Inquire: Hoûi. chuùng ta caàn phaûi coù söï höôùng daãn, söï chæ daãn cuûa Inquire (v) after someone’s well-being: Thaêm moät baäc toaøn tri coù ñaày ñuû khaû naêng vaø chaân thaät, hoûi ai veà ñôøi soáng. moät baäc maø trí vaø minh cuûa hoï ñaõ theå nhaäp ñöôïc Inquiring mind: OÙc thích toø moø vaøo nhöõng phaàn saâu kín nhaát cuûa cuoäc ñôøi vaø Inquiring spirit and great enlightenment: nhaän ra baûn chaát thaät söï naèm trong moïi hieän Nghi Tình Vaø Ñaïi Ngoä. töôïng. Vò aáy phaûi ñích thöïc laø moät trieát gia, moät 1) According to Zen master D.T. Suzuki in the khoa hoïc gia chaân chính coù theå naém baét troïn veïn Essays in Buddhism, Book II, Zen master yù nghóa cuûa nhöõng ñoåi thay voâ thöôøng vaø ñaõ bieán Kao-Feng-Yuan-Miao talked about the koans söï hieåu bieát naày thaønh söï chöùng ñaéc nhöõng söï thaät as follows: “The koan I ordinarily give to my thaâm saâu nhaát maø con ngöôøi khoâng theå doø ñöôïc, pupils is ‘All things return to One; where does nhöõng söï thaät cuûa tam töôùng (Tilakkhana): Voâ the One return?’ I make them search after thöôøng, khoå vaø Voâ Ngaõ. Nhöõng khoán khoå cuûa this. To search after it means to awaken a cuoäc soáng khoâng coøn laøm cho vò aáy boái roái hoaëc great inquiring spirit for the ultimate meaning nhöõng ñieàu phuø du khoâng coøn laøm cho vò aáy xuùc of the koan. The multitudiness of things is ñoäng nöõa. Ñoái vôùi vò aáy, moät quan nieäm mô hoà veà reducible to the One, but where does the One moïi hieän töôïng laø ñieàu khoâng theå coù, vì vò aáy ñaõ finally return? I say to them: ‘Make this vöôït qua moïi khaû naêng coù theå gaây ra laàm loãi nhôø inquiry with all the strength that lies in your vaøo söï voâ nhieãm hoaøn toaøn, söï voâ nhieãm maø chæ personality, giving yourself no time to relax coù theå phaùt sanh töø trí tueä noäi quaùn in this effort. In whatever physical position (Vipassananana). you are, and in whatever business you are Innocence (n): Söï voâ toäi. employed, never pass your time idly. Where Innocent (a): Voâ toäi. does the One finally return? Try to get a Innocent mind in all: Original mind in all— definite answer to this query. Do not give Unadulterated mind in all, which is independant yourself up to a state of doing nothing; do not of birth and death—Buddha-wisdom—Real exercise your fantastic imagination, but try to knowledge free from illusion—Chaân thöùc. bring about a state of identification by Innumerable (a): Asamkheya (skt)—Voâ pressing your spirit of inquiry forward, löôïng—Taêng Kyø—An abbreviation for steadily and uninterruptedly. You will be then Asamkhya, means innumerable—Teân taét cuûa A like a person who is critically ill, having no Taêng Kyø coù nghóa laø voâ soá voâ löôïng, khoâng theå appetite for what you eat or drink. Again you ñeám ñöôïc.

will be like an idiot, with no knowledge of what is what. When your searching spirit comes to this stage, the time has come for on with your inquiry, as if you had come to your mental flower to burst out."—Theo the very fountain of a stream and were Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp blocked by the mountains all around. This is II, Cao Phong laø ngöôøi chuû tröông tu taäp coâng the time when the tree together with the aùn nhö vaày: "Coâng aùn toâi thöôøng ñaët cho caùc entwining wistaria breaks down, that is, when moân nhaân laø 'vaïn phaùp qui Nhaát, Nhaát qui haø the distinction of subject and object is utterly xöù?' Toâi khuyeân hoï haõy tham cöùu caâu naày. obliterated, when the inquiring and the Tham cöùu caâu aáy töùc laø ñaùnh thöùc moät moái inquired are fused into one perfect identity. nghi tình lôùn ñoái vôùi yù nghóa cöùu caùnh cuûa Awakening from this identification, there coâng aùn. Vaïn phaùp thieân sai vaïn bieät ñöôïc takes place a great enlightenment that brings qui veà Moät, nhöng roài Moät trôû veà ñaâu? Toâi peace to all your inquiries and searchings— baûo hoï, haõy ñem heát söùc maïnh bình sinh maø Thieàn Sö Coå AÂm Tònh Caàm, vaøo khoaûng cuoái ñeo moãi moái nghi tình naày, ñöøng luùc naøo xao theá kyû thöù 15, ñaõ noùi roõ veà nghi tình vaø ñaïi laõng. Duø ñi, ñöùng, naèm, ngoài, hay laøm caùc ngoä nhö sau: "Coâng phu coù theå ñöôïc thöïc coâng vieäc, ñöøng ñeå thôøi giôø luoáng troâi qua. haønh toát ñeïp nhaát laø ôû nôi khoâng coù tieáng Roài ra caùi Moät trôû veà ñaâu? Haõy coá maø ñi tìm ñoäng vaø taïp loaïn: haõy döùt boû taát caû nhöõng moät caâu traû lôøi chính xaùc cho caâu hoûi naày. ñieàu kieän quaáy nhieãu, haõy döøng laïi suy tö vaø Ñöøng buoâng troâi mình trong caùi voâ söï; ñöøng nghó töôûng, ñeå heát taâm chí vaøo vieäc tieán haønh luyeän taäp töôûng töôïng phieâu du, maø haõy coá coâng aùn, ñöøng bao giôø buoâng thaû noù ra khoûi thöïc hieän cho ñöôïc caùi traïng thaùi toaøn nhaát trung taâm cuûa 'thöùc,' duø khi ñi, ñöùng, naèm vieân maõn baèng caùch ñaåy nghi tình löôùt tôùi, hay ngoài. Ñöøng bao giôø quan taâm ñeán vieäc beàn bæ vaø khoâng hôû. Roài caùc ngöôi seõ thaáy mình ñang ôû trong caûnh ngoä naøo, duø khi vöøa mình nhö moät keû bònh ngaët, chaúng coøn muoán loøng hay traùi yù, maø luoân luoân haõy coá giöõ laáy aên uoáng gì nöõa. Laïi nhö moät thaèng khôø, coâng aùn trong loøng, phaûn quang töï chieáu, vaø khoâng hieåu caùi gì ra caùi gì heát. Khi coâng phu töï hoûi ai laø keû ñang theo ñuoåi coâng aùn chaúng ñeán ñaây, giôø laø luùc taâm hoa cuûa caùc ngöôi bieát meät theá, vaø töï hoûi nhö vaäy khoâng ngôùt. böøng nôû." Cöù tieán haønh nhö theá, heát söùc laø haêng haùi, 2) Zen master Ku-Yin-Ching-Ch'in, late in the nghi chính keû ñang nghi, chaéc chaén seõ ñeán luùc fifteenth century, has this saying regarding khoâng coøn nghi vaøo ñaâu ñöôïc nöõa, tuoàng nhö the inquiring spirit and great enlightenment: caùc ngöôøi ñaõ ñi ñeán chính taän nguoàn cuûa "Searching and contriving (kung-fu) may best doøng suoái vaø thaáy mình ñang bò nhöõng ngoïn be practised where noise and confusion do nuùi vaây haõm chung quanh. Ñaây laø luùc goác caây not reach; cut yourself off from all disturbing cuøng saén bìm chaèng chòt gaãy ñoå, töùc laø khi söï conditions; put a stop to speculation and phaân bieät chuû khaùch hoaøn toaøn bò xaùo troän, imagination; and apply yourself khi keû bò nghi vaø caùi bò nghi hoøa hôïp thaønh wholeheartedly to the task of holding on to moät

khoái duy nhaát. Moät khi thöùc tænh töø söï your koan, never letting it go off the center of hôïp nhaát naày, thì caùi ngoä lôùn seõ hieän ñeán. consciousness, whether you are sitting or 3) Most Venerable T'ien-Ch'i-Shui's advice to lying, walking or standing still. Never mind in students of Zen as follows: "Have your mind what condition you are placed, whether thoroughly washed off of all cunning and pleasing or disagreeable, but try all the time crookedness, sever yourselves from greed to keep the koan in mind, and reflect within and anger which rise from egotism, and let no yourself who it is that is pursuing the koan so dualistic thoughts disturb you any longer that untiringly and asking you this question so your consciousness is wiped perfectly clean. unremittingly. As you thus go on, intensely in When this purgation is effected, hold up your earnest, inquiring after the inquirer himself, koan before the mind 'All things are the time will most assuredly come to you resolvable into the One, and when is this One when it is absolutely impossible for you to go resolved? Where is it really ultimately

resolved? Inquire into this problem from cho taâm thöùc ñöôïc lau chuøi saïch seõ. Khi ñaõ beginning to end, several as so many queries, thanh loïc ñöôïc nhö vaäy roài, haõy ñeà khôûi coâng or undividedly as one piece of thought, or aùn tröôùc taâm 'Vaïn phaùp qui Nhaát, Nhaát qui simply inquire into the whereabouts of the haø xöù?' Haõy nghieàn ngaãm vaán ñeà naày töø thuûy One. In any event, let the whole string of chí chung, hoaëc baèng nhieàu nghi vaán, hoaëc questions be distinctly impressed upon your ñôn ñoäc moät suy nghó, hoaëc chæ nghieàn ngaãm consciousness so as to make in the exclusive caùi Moät ôû nôi ñaâu. Baát cöù baèng caùch naøo, cöù object of attention. If you allow any idle ñeå cho heát thaûy ñaàu moái cuûa caùc caâu hoûi ghi thought to enter into the one solid ñaäm treân yù thöùc cuûa caùc ngöôøi, khieán cho noù uninterruptible chain of inquiries, the trôû thaønh caùi ñoäc nhaát laø caùi ñích chuù taâm. outcome will ruin the whole exercise. When Neáu caùc ngöôøi ñeå phaân bieät lyù luaän xen vaøo you have no koan to be held before your chuoãi daây lieân tuïc beàn bæ cuûa nhöõng nghi tình, minds, there will be no occasion for you to keát quaû seõ laøm suïp ñoå heát caû coâng trình tu realize a state of enlightenment. To seek taäp. Moät khi caùc ngöôøi chaúng ñöôïc coâng aùn enlightenment without a koan is like boiling tröôùc taâm, chaúng coù cô duyeân naøo ñeå chöùng sands which will never yield nourishing rice. ngoä heát. Luùc ñoù söï tu taäp thieàn quaùn cuûa caùc The first essential thing is to awaken a great ngöôøi chaúng khaùc khaùc naøo naáu caùt maø muoán spirit of inquiry and strive to see where the thaønh côm. Caùi coát yeáu baäc nhaát laø khôi daäy One finally resolves itself. When this spirit is caùi ñaïi nghi vaø gaéng thaáy cho ñöôïc caùi Moät kept constantly alive so that no chance is qui veà ñaâu. Luùc nghi tình ñöôïc giöõ linh hoaït given to languor or heaviness or otioseness to lieân tuïc, khieán cho nhöõng giaûi ñaõi, hoân traàm, assert itself, the time will come to you taùn loaïn khoâng coøn cô hoäi moùng khôûi; khoâng without your specially seeking it when the caàu tìm kieám raùo rieát, roát roài thôøi cô cuõng seõ mind attains a state of perfect concentration. ñeán, ñaây laø luùc taâm hoaøn toaøn nhaäp ñònh. Theá That is to say, when you are sitting, you are laø duø ñi hay

ñöùng, duø naèm hay ngoài maø khoâng not conscious of the fact; so with your phaûi ñeå yù haún vaøo nhöõng vieäc ñang laøm aáy, walking or lying or standing, you are not all cuõng khoâng hay bieát mình ñang ôû ñaâu, ñoâng conscious of what you are doing; nor are you hay taây, nam hay baéc; queân luoân caû luïc tình; aware of your whereabouts, east or west, ngaøy ñeâm nhö nhau caû. Nhöng ñaây chæ laø môùi south or north; you forget that you are in nöûa ñöôøng cuûa ngoä, chöù chöa phaûi laø ngoä possession of the six senses; the day is like hoaøn toaøn. Caùc ngöôøi caàn phaûi noã löïc kyø cuøng the night, the vise-versa. But this is still vaø quyeát lieät ñeå xuyeân qua ñaây, moät traïng midway to enlightenment, and not thaùi sieâu thoaùt nôi ñoù hö khoâng seõ bò ñaäp vôõ enlightenment itself. You will have yet to thaønh töøng maûnh vaø vaïn höõu ñeàu ñöôïc qui veà make another final and decided effort to caùi bình ñaúng toaøn dieän. Ñaáy laïi nhö maët trôøi break through this, a state of ecsatcy, when loù daïng khoûi maây muø, thì caùc phaùp theá gian the vacuity of space will be smashed to hay xuaát theá gian ñeàu hieän ra roõ reät." pieces and all things reduced to 4) In fact, we can't just hold up a koan before perfectevenness. It is again like the sun the mind, we must make it occupy the very revealing itself from behind the clouds, when center of attention by the sheer strength of an things worldly and super-worldly present inquiring spirit. When a koan is cultivated themselves in perfect objectivity."—Hoøa with such a spirit, according to Zen master Thöôïng Thieân Kyø Thuïy ñaõ coù lôøi khuyeân veà Ta-Hui, it is like a great consuming fire which 'nghi tình vaø ñaïi ngoä' nhö sau: "Haõy goät saïch burns up every insect of idle speculation that taâm khoûi taát caû nhöõng khoân ngoan löøa loïc approaches it. Therefore, it is almost a cuûa theá gian, haõy döùt ra khoûi mình nhöõng common sense saying among Zen masters to tham saân do ngaõ chaáp, vaø ñöøng ñeå nhöõng moái declare that , 'In the mastery of Zen the most suy nghó nhò bieân (phaân hai) quaáy phaù, ñeå important thing is to keep up a spirit of

inquiry; the stronger the spirit the greater will hermit (obscure), his thought is gleaned from a be the enlightenment that follows; there is, metrical composition known as Hsin-Hsin-Ming or indeed, no enlightenment when there is no 'Inscribed on the Believing Mind'—Theo Thieàn spirit of inquiry—Thaät vaäy, chuùng ta khoâng sö D.T. Suzuki trong Thieàn Luaän, Taäp I, Toå Taêng ñeà khôûi coâng aùn hieän tieàn, maø phaûi ñaët noù Xaùn haàu nhö soáng aån daät suoát ñôøi, nhöng ta coù theå vaøo trong taâm baèng taát caû söùc maïnh cuûa nghi nhìn ra tö töôûng cuûa Toå qua moät thi phaåm luaän veà tình. Moät khi coâng aùn ñöôïc chi trì bôûi moät tinh loøng tin coù teân laø Tín Minh Taâm. Ñaây laø moät trong thaàn nhö theá, thì theo Thieàn Sö Ñaïi Hueä, noù nhöõng buùt tích cuûa caùc Thieàn sö goùp phaàn xöùng gioáng nhö moät ngoïn löûa chaùy lôùn ñoát chaùy taát ñaùng nhaát vaøo söï luaän giaûi toâng chæ nhaø Thieàn. caû nhöõng con saâu hyù luaän ñang xaêm tôùi. Vaø cuõng chính vì vaäy maø taát caû caùc Thieàn sö ñeàu The Perfect Way knows no dificulties ñoàng yù raèng 'Trong söï tham Thieàn, ñieàu troïng Except that it refuses to make preference: yeáu nhaát laø giöõ vöõng nghi tình; nghi tình caøng Only when freed from hate and love, maïnh, ngoä caøng lôùn. Quaû thöïc chaúng bao giôø It reveals itself fully and

without disguise. coù ngoä neáu khoâng coù nghi. Ñaïo lôùn chaúng gì khoù, Inquiry (v): Tìm hieåu. coát ñöøng choïn löïa thoâi. Inquiry into the mode of a person's death: Quí hoà khoâng thöông gheùt, Nghieäm Sinh Nhaân Trung—To judge whether he töï nhieân ngôøi saùng. will be eborn as a man, deva, and so on with the (Chí ñaïo voâ nan, duy hieàm giaûn traïch. other possible destinies such as hells, hungry Ñaûn maïc taéng aùi, ñoàng nhieân minh baïch). ghosts, animals—Xem xeùt coi moät ngöôøi sau khi cheát seõ taùi sanh vaøo caûnh giôùi nhaân, Thieân, hay A tenth of an inch's difference, ñòa nguïc, ngaï quyû, suùc sanh—See Six places in And heaven and earth are set apart: the body that represent the six paths of rebirth. If you want to see it manifest, Take no thought either for or against it. Inquisitive mind: Tính toø moø. Sai laïc nöûa ñöôøng tô, Insalubrious climate: Unhealthy climate— ñaát trôøi lieàn phaân caùch. Röøng thieâng nöôùc ñoäc. Chôù nghó chuyeän ngöôïc xuoâi, Insane people: Nhöõng keû maát trí neân khoâng theå thì hieän lieàn tröôùc maét chuù taâm nieäm Phaät ñöôïc—Those who are insane (Haøo li höõu sai, Thieân ñòa huyeàn caùch. and cannot focus the Mind on invoking the Duïc ñaéc hieän tieàn, Maïc toàn thuaän nghòch). Buddha's name. This is one of the ten types of people who cannot recite the Buddha's name at To set up what you like near-death time—Ñaây laø moät trong möôøi loaïi against what you dislike. ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm chung— This is the disease of the mind: See Ten types of people who cannot recite the When the deep meaning of the Way Buddha's name at near-death time. Is not understood. Insane regain their sanity: Keû ñieân cuoàng Peace of mind is disturbed ñöôïc tænh—See Ten kinds of Buddha-work in all and nothing is gained. worlds in all times of the Buddhas (B) (7). Ñem thuaän nghòch choûi nhau, Insatiable (a): Baát tri yeám tuùc (khoâng bieát chaùn). Ñoù chính laø taâm bònh. Inscribe something on something: Write Chaúng naém ñöôïc moái huyeàn, something on something—Khaéc caùi gì ñoù vaøi vaät Hoaøi coâng lo nieäm tònh. gì. (Vi thuaän nghòch töông tranh, thò vi taâm bònh Inscribed on the believing mind: Hsin-Hsin- Baát thöùc huyeàn chæ, ñoà lao nieäm tònh). Ming—Tín Minh Taâm—According to Zen master D.T. Suzuki in the Essays in Zen Buddhism, Book The Way is perfect like unto vast space, I, the third patriarch lived most of his life as a With nothing wanting, nothing superfluous:

It is indeed due to making choice Ñaâu ñaâu chaúng suoát thoâng. That its suchness is lost sight of. (Ña ngoân ña löï, chuyeån baát töông öng Troøn ñaày töï thaùi hö, Tuyeät ngoân tuyeät löï, voâ xöù baát thoâng). Khoâng thieáu cuõng khoâng dö. Bôûi maõi lo giöõ boû, When we return to the root, we gain the Neân chaúng ñöôïc nhö nhö. meaning. When we pursue the external objects, (Vieân ñoàng thaùi hö, voâ khieám voâ dö we lose the reason. The moment we are Löông do thuû xaû, sôû dó baát nhö). enlightened within; we go beyond the voidness of a world confronting us. Pursue not the outer entanglements, Trôû veà nguoàn naém moái Dwell not in the inner void; Doõi theo ngoïn maát toâng When the mind rests serene Phuùt giaây soi ngöôïc laïi In the oneness of things, Tröôùc maét vöôït caûnh khoâng. The dualism vanishes by itself. (Qui caên ñaéc chæ, tuøy chieáu thaát toâng Ngoaøi chôù ñuoåi duyeân traàn, Tu du phaûn chieáu, thaéng khöôùc tieàn khoâng). Trong ñöøng ghì khoâng nhaãn. Cöù moät

möïc bình taâm, Transformations going on in an empty world Thì töï nhieân döùt taän. which confronts us. Appear real all because of (Maïc truïc höõu duyeân, vaät truï khoâng nhaãn ignorance: Try not to seek after the true, only Nhöùt chuûng bình hoaøi, daãn nhieân töï taän). cease to cherish opinions. Caûnh khoâng troø thieân dieãn Ngaên ñoäng maø caàu tònh, Thaûy ñeàu do voïng kieán Heát ngaên laïi ñoäng theâm. Cöù gì phaûi caàu chôn Caøng treä ôû hai beân, Chæ caàn döùt sôû kieán Thaø roõ ñaâu laø moái. (Tieàn khoâng chuyeån bieán, giai do voïng kieán (Chæ ñoäng qui chæ, chæ caùnh di ñoäng Baát duïng caàu chôn, duy tu töùc kieán). Duy treä löôõng bieân, minh tri nhöùt chuûng). Tarry not with dualism, carefully avoid pursuing And when oneness is not thoroughly understood, it; as soon as you have right or wrong, confusion In two ways loss is sustained. ensues, the mind is lost. The denial of reality may lead to its absolute Hai beân ñöøng gheù maét negation, Caån thaän chôù ñuoåi taàm While the upholding of the void may result in Phaûi traùi vöøa vöôùng maéc contradicting itself. Laø nghieàn ñoát maát taâm. Ñaàu moái chaúng roõ thoâng (Nhò kieán baát truï, thaän vaät truy taàm Hai ñaàu luoáng uoång coâng. Taøi höõu thò phi, phaán nhieân thaát taâm). Ñuoåi coù lieàn maát coù Theo khoâng laïi phuï khoâng. The two exists because of the one, but hold not (Nhöùt chuûng baát thoâng, löôõng xöù thaát coâng even to this one; when the one mind is not Khieån höõu moät höõu, toøng khoâng boái khoâng). disturbed, the ten thousand things offer no offence. Wordiness and intellection Hai do moät maø coù The more with them the further astray we go Moät roài cuõng buoâng boû away; therefore, with wordiness and intellection, Moät taâm ví chaúng sanh there is no place where we cannot pass freely. Muoân phaùp toäi gì ñoù. Noùi nhieàu theâm lo quaån, (Nhò do nhöùt höõu, nhöùt dieäc maïc thuû Loanh quanh maõi chaúng xong. Nhöùt taâm baát sinh, vaïn phaùp voâ cöõu). Döùt lôøi döùt lo quaån,

When no offence is offered by them, they are as if Let go loose, and things are as they may be, not existing; when the mind is not disturbed, it is While the essence neither departs nor abides. as if there is no mind. The subject is quieted as Chaáp giöõ laø nghieâng leäch the object ceases, the object ceases as the subject Daán taâm vaøo neûo taø is quieted. Cöù töï nhieân buoâng heát Khoâng toäi thì khoâng phaùp Boån theå chaúng qua laïi. Chaúng sanh thì chaúng taâm (Chaáp chi thaát ñoä, taâm nhaäp taø loä Taâm theo caûnh maø baët Phoùng chi töï nhieân, theå voâ khöù truï). Caûnh theo taâm maø chìm. (Voâ cöõu voâ phaùp, baát sanh baát taâm Obey the nature of things, Naêng tuøy caûnh dieät, caûnh truïc naêng traàm). and you are in concord with the Way. Calm and easy and free from annoyance; The object is an object for the subject, the subject But when your thoughts are tied, is a subject for an object: Know that the relativity you turn away from the truth. of the two; rests ultimately on the oneness of the They grow heavier and duller void. and are not at all sound. Taâm laø taâm cuûa caûnh Thuaän taùnh laø hieäp ñaïo Caûnh laø caûnh cuûa taâm Tieâu dao döùt phieàn naõo Vì bieát hai ñaèng döùt Caøng nghó caøng troùi theâm Roát cuøng chæ moät khoâng. Leõ ñaïo chìm meâ maõi. (Caûnh do naêng caûnh, naêng do caûnh naêng (Nhieäm taùnh hieäp ñaïo, tieâu dao tuyeät naõo Duïc tri löôõng ñoaïn, nguyeân thò

nhöùt khoâng). Heä nieäm quai chôn, traàm hoân baát haûo).

In the oneness of the void the two are one, When they are not sound, the soul is troubled; And each of the two contains in itself all the ten What is the use of being partial and one-sided thousand things: When no discrimination is made then? If you want to walk the course of the One between this and that, how can one-sided and Vehicle, be not prejudiced against the six sense- prejudiced view arise? objects. Moät khoâng, hai maø moät Meâ aûo nhoïc tinh thaàn Bao goàm heát muoân sai Tính gì vieäc sô thaân Chaúng thaáy trong thaáy ñuïc Muoán thaúng ñöôøng nhöùt thaëng Laáy gì maø leäch sai. Ñöøng chaùn gheùt saùu traàn. (Nhöùt khoâng ñoàng löôõng, teà haøm vaïn töôïng (Baát haûo lao thaàn, haø duïng sô thaân Baát kieán tinh thoâ, ninh höõu thieân ñaûng). Duïc thuù nhöùt thaëng, vaät oá luïc traàn).

The Great Way is calm and large-minded, When you are not prejudiced against the six Nothing is easy, nothing is hard: sense-objects, you in turn identify yourself with Small views are irresolute, enlightenment; the wise are non-active, while the The more in haste the tardier they go. ignorant bind themselves up; Ñaïo lôùn theå khoan dung Saùu traàn coù xaáu chi Khoâng deã maø khoâng khoù Vaãn chung veà giaùc ñaáy Keû tieåu kieán löøng khöøng Baäc trí giöï voâ vi Gaáp theo vaø chaäm boû. Ngöôøi ngu töï buoäc laáy. (Ñaïi ñaïo theå khoan, voâ dò voâ nan (Luïc traàn baát aùc, hoaøn ñoàng chaùnh giaùc Tieåu kieán hoà nghi, chuyeån caáp chuyeân trì). Trí giaû voâ vi, ngu nhôn töï phöôïc).

Clinging never keeps itself within bounds, While the Dharma itself there is no individuation, It is sure to go in the wrong way: they ignorantly attach themselves to particular

objects. It is their own minds that create illusions. Caàn quaùn chung nhö vaäy It is not the greatest of self-contradictions? Muoân phaùp veà töï nhieân. Phaùp phaùp chaúng khaùc phaùp (Nhöùt nhö theå huyeàn, ngoät nhó voïng duyeân Do aùi tröôùc sanh laäm Vaïn phaùp teà quaùn, qui phuïc töï nhieân). Haù chaúng laø quaáy laém Sai taâm ñi baét taâm. Forget the wherefore of things, and we attain to a (Phaùp voâ dò phaùp, voïng töï aùi tröôùc state beyond analogy: Movement stopped is no Töông taâm duïng taâm, khôûi phi ñaïi thaùc). movement, and rest set in motion is not rest. When dualism does no more obtain, even oneness Ignorance begets the dualism of rest and unrest, itself remains not as such. the enlightened have no likes and dislikes: All Ñöøng hoûi vì sao caû forms of dualism are ignorantly contrived by the Thì heát chuyeän sai ngoa mind itself. Ngaên ñoäng chöa laø tònh Meâ sanh ñoäng sanh yeân Caùi hai ñaø chaúng ñöôïc Ngoä heát xaáu heát toát Caùi moät laáy chi maø. Heát thaûy vieäc hai beân (Daãn kyø sôû dó, baát khaû phöông tyû Ñeàu do voïng chaâm chöôùc. Chæ ñoäng voâ ñoäng, ñoäng chæ voâ chæ (Meâ sanh tònh loaïn, ngoä voâ haûo aùc Löôõng kyù baát thaønh, nhöùt haø höõu nhó). Heát thaûy nhò bieân, voïng töï chaâm chöôùc). The ultimate end of things where they cannot go They are like unto visions and flowers in the air: any further, is not bound in harmony with the Way Why should we trouble ourselves to take hold of is the principle of identity in which we find all

them? Gain and loss, right and wrong, away with doings in a quiescent state; them once for all! Roát raùo ñeán cuøng cöïc Mô moäng haõo khoâng hoa Chaúng coøn maûy qui taéc Kheùo nhoïc loøng ñuoåi baét Bình ñaúng hieäp ñaïo taâm Chuyeän thua ñöôïc thò phi Im baët nieàm taïo taùc. Moät laàn buoâng boû quaùch. (Cöùu caùnh cuøng cöïc, baát toàn quó taéc (Moäng huyeãn khoâng hoa, haø lao baû troùc Kheá taâm bình ñaúng, sôû taùc caâu töùc). Ñaéc thaát thò phi, nhöùt thôøi phoùng khöôùc). (Irresolutions are completely done away with, and If an eye never falls asleep, all dreams will by the right faith is restored to its native straightness; themselves cease: If the mind retains its oneness, nothing is retained now, nothing is to be the ten thousand things are of one suchness. memorized. All is void, lucid, and self-Maét ví khoâng meâ nguû illuminating, There is no stain, no exertion, no Moäng moäng ñeàu töï tröø wasting of energy. Taâm taâm ví chaúng khaùc Nieàm nghi hoaëc laéng döùt Thì muoân phaùp nhöùt nhö. Loøng tin hoùa leõ tröïc (Nhaõn nhöôïc baát thuïy, chö moäng töï tröø Maûy buïi cuõng chaúng löu Taâm nhöôïc baát dò, vaïn phaùp nhöùt nhö). Laáy gì maø kyù öùc Boån theå voán hö minh When the deep mystery of one suchness is Töï nhieân naøo nhoïc söùc. fathomed, all of a sudden we forget the external entanglements: When the ten thousand things are This is where thinking never attains, this is where viewed in their oneness, we return to the origin the imagination fails to measure. In the higher and remain what we are. realm of True Suchness, there is neither ‘other’ Nhöùt nhö voán theå huyeàn nor ‘self.’ Baèn baët khoâng maûy duyeân Trí naøo suy löôïng ñöôïc

Thöùc naøo caân nhaéc ra Caùi khoâng laø caùi coù Caûnh chôn nhö phaùp giôùi Ví chöôa ñöôïc vaäy chaêng Khoâng ngöôøi cuõng khoâng ta. Quyeát ñöøng neân naán naù. (Phi töï löôïng xöù, thöùc tình nan traéc (Höõu töùc thò voâ, voâ töùc thò höõu Chôn nhö phaùp giôùi, voâ tha voâ töï). Nhöôïc baát nhö thò, taát baát tu thuû).

When a direct identification is asked for, we can One in all, all in one. If only this is realized, no only say ‘not two.’ In being not two all is the more worry about your not being perfect! same, all that is comprehended in it: The wise in Moät töùc laø taát caû the ten quarters, they all enter into this absolute Taát caû töùc laø moät faith. Quí hoà ñöôïc vaäy thoâi Caàn nhöùt haõy töông öng Lo gì chaúng xong taát. Cuøng leõ ñaïo baát nhò (Nhöùt töùc nhöùt thieát, nhöùt thieát töùc nhöùt Baát nhò thì hoøa ñoàng Ñaûn naêng nhö thò, haø löï baát taát). Khoâng gì chaúng bao dong Möôøi phöông haøng trí giaû The believing mind is not divided, and undivided Ñeàu chung nhaäp moät toâng. is the believing mind. This is where words fail, for (Yeâu caáp töông öng, duy ngoân baát dò it is not of the past, future, or present. Baát nhò giai ñoàng, voâ baát bao dong Tín taâm chaúng phaûi hai Thaäp phöông trí giaû, giai nhaäp thöû toâng). Chaúng phaûi hai tín taâm Lôøi noùi laøm ñaïo döùt This absolute faith is beyond quickening time and Chaúng kim coå vò lai. extension space. One instant is ten thousand (Tín taâm baát nhò, baát nhò tín taâm years; no matter how things are conditioned, Ngoân ngöõ ñaïo ñoaïn, phi coå lai kim). whether with ‘to be’ or ‘not to be.’ It is manifest Inscription (n): Caâu vieát. everywhere before you. Insects may attain Buddhahood: Coân Truøng Toâng naày voán töï taïi Taùc Phaät—Accoding to the

Maha-Prajna-Paramita Khoaûnh khaéc laø vaïn nieân Sastra, even insects may attain Buddhahood— Daàu coù khoâng khoâng coù Theo Ñaïi Trí Ñoä Luaän, ngay caû coân truøng cuõng coù Möôøi phöông tröôùc maét lieàn. theå laøm Phaät ñöôïc. (Toâng phi xuùc dieân, nhöùt nieäm vaïn nieân Insei (jap): Vieän Chính (trong chuøa Nhaät Baûn). Voâ taïi baát taïi, thaäp phöông muïc tieàn). Insecured: Baáp beânh—Uncertain—Unstable. The infinitely small is as large as large can be, Insensate (a): Voâ tri giaùc. when external conditions are forgotten; the Insentient becomes Buddha: Phi Tình Thaønh infinitely large is as small as small can be, when Phaät—A tenet of the Complete Teaching, i.e. the objective limits are put out of sight. doctrine of pan-Buddha—Hoïc thuyeát cuûa Vieân Cöïc nhoû laø cöïc lôùn Giaùo laäp ra caùi nghóa caùc loaïi coû caây ñeàu trôû Ñoàng nhau baët caûnh duyeân thaønh Phaät (Vieân Giaùo cho raèng Phaät tính trung Cöïc lôùn laø cöïc nhoû ñaïo coù ôû khaép phaùp giôùi baát keå höõu tình hay phi Ñoàng nhau chaúng giôùi bieân. tình, nhöng do meâ muoäi maø thaáy hai phaùp phaân (Cöïc tieåu ñoàng ñaïi, vong tuyeät caûnh giôùi bieät, nhöng saéc taâm chæ laø moät ñaïi giaùc). Cöïc ñaïi ñoàng tieåu, baát kieán bieân bieåu). Inseparability (n): Baát khaû phaân—Khoâng theå taùch rôøi—Inseparable (a). What is is the same with what is not, what is not is Inshu (jap): Dharma master Yin-Tsung, a famous the same with what is: Where this state of things Chinese Zen master who asked Hui Neng to fails to obtain, be sure not to tarry. preach to help enlighten him—Phaùp sö AÁn Toâng, Caùi coù laø caùi khoâng moät thieàn sö Trung Hoa noåi tieáng, ngöôøi ñaõ thænh

caàu Toå Hueä Naêng thuyeát phaùp cho mình ñöôïc noùi roõ quaùn phaùp cuûa Duy Thöùc—See Five kinds giaùc ngoä. of almsgiving. Insignia (n): Huy hieäu. Insight into the Non-Arising of Dharmas: Insight (n): Prajna (skt)—Wisdom—Noäi taâm—Tolerance of Non-birth—Voâ sanh phaùp nhaãn— Noäi quaùn—Minh kieán—Trí minh—Tueä trí. See Tolerance of non-birth. (A) Duy thöùc—There are five kinds of wisdom or Insight into the Non-Origination of insight or idealistic representation in the Dharmas: Toerance of Non-birth—Voâ sanh phaùp sutras and sastras (the first four are objective nhaãn—See tolerance of non-birth. and the fifth is subjective)—Coù naêm loaïi Duy Insight in objective conditions: Wisdom in Thöùc—See Five kinds of wisdom or insight or objective conditions—Caûnh Duy thöùc hay caên cöù idealistic. vaøo caûnh maø thuyeát veà Duy Thöùc—See Five (B) According to the Flower Adornment Sutra, kinds of almsgiving. Chapter 38, there are ten kinds of insight of Insight of the Path: Ditthi-magga (p)—Dristi- Great Enlightening Beings—Theo Kinh Hoa marga (skt)—Kieán ñaïo. Nghieâm, Phaåm 38, chö Ñaïi Boà taùt coù möôøi Insight into present mortal sufferings so as thöù Minh—See Wisdom, Prajna, and Ten kinds of insight of Great Enlightening Beings. to overcome all passions or temptations: Nirvana insight—Laäu taän minh—Ñoaïn tröø taát caû Insight arises: Tueä giaùc sanh khôûi. caùc laäu hoaëc (nhöõng duïc voïng vaø quyeán ruû)—See Insight into the ending of the stream of Three insights. transmigration: Asravaksaya-jnana (skt)—Laäu Insight in principles: Wisdom in principles—Lyù Taän Thoâng hay khaû naêng chaám döùt luaân hoài sanh Duy thöùc hay luaän veà thaønh töïu ñaïo lyù Duy töû—See Six

miraculous or transcendental Thöùc—See Five kinds of almsgiving. powers. Insight into reality: Meditation on reality— Insight in the fruits or results of Thöïc töôùng quaùn hay trí tueä quaùn (quaùn saùt chaân Buddhahood: Wisdom in the fruits or results of lyù). Buddhahood—Quaû Duy thöùc hay noùi veà dieäu Insight into all seeds: Buddha-knowledge— caûnh giôùi cuûa Phaät quaû—See Five kinds of Omniscience—Chuûng giaùc. almsgiving. Insight into truth: Eye attained through the Insight into immediate presentations: cultivation of Buddha-truth—Keen vision of right Meditation on immediate presentations—Hieän dharmas—Ñaïo nhaõn. quaùn. Insight into wisdom: Views of wisdom—Wise- Insight in interpretation: Wisdom in views—Tueä kieán. interpretation—Giaùo Duy thöùc hay giaûi thích veà Insignificant (a): Voâ nghóa. Duy Thöùc—See Five kinds of almsgiving. Insincere (a): Giaû doái—Deceitful—False. Insight into the mortal conditions of self Insincerity: Söï khoâng thaønh thaät (Hoa ngoân xaûo and others in previous lives: Tuùc maïng ngöõ)—Sweet words and clever expressions. minh—The knowledge of the arhat of his own and other previous transmigrations—Tueä giaùc nhìn Insist (v): Ñoøi hoûi—Khaån khoaûn. thaáy nhöõng ñieàu kieän sanh töû trong tieàn kieáp cuûa Insist firmly on anything: Lagna-graha (skt)— mình vaø cuûa ngöôøi (bieát ñöôïc caùc ñôøi tröôùc). Tueä To hold firmly—Chaáp Trì—To hold firmly or to giaùc cuûa moät vò A La Haùn—See Three insights. insist firmly on anything—Giöõ vaøo hay naém vaøo Insight meditation: Samatha-Vipasyana—Minh khoâng lay chuyeån. saùt tueä. Insist stubbornly: Naèng naèng. Insight in meditation and practice: Wisdom Insignificance (n): Voâ nghóa. in meditation and practice—Haønh Duy thöùc hay

Inspect all the buildings of a monastery: Instantaneous and gradual teachings: Ñoán Tuaàn lieâu (vò sö tröïc troâng coi vieäc canh tuaàn taát tieäm giaùo—See Sudden and gradual teachings. caû haäu lieâu cuûa chö Taêng). Instantaneous knowledge of all ages in past, Inspiration (n): Nguoàn caûm höùng—Söï gôïi caûm. present and future: Trí ôû trong moät nieäm ñeàu Inspire (v): Gôïi nguoàn caûm höùng—Khai saùng—bieát tam theá taát caû kieáp soá—See Ten kinds of path To found. of Great Enlightening Beings (10). Inspire to progress: To move to zeal—Caûm taán Instantaneous mind: Immediate mind—Toát Di (gôïi nguoàn caûm höùng cho tieán boä). taâm hay baát chôït naåy sinh taâm—See Five Instance (n): Saùt Na—Ksana (skt)—An instance conditions of mind produced by objective as a measure of time—Moät khoaûnh khaéc ñöôïc perception. xem nhö moät ñôn vò ño löôøng thôøi gian. Instantaneous perfect enlightenment: Ñoán 1) The shortest period or measure of time, a Ñoán Vieân—The method of enlightenment of the moment, an instant; in contrast with kalpa, the Hua-Yen, a term used by Ch'eâng-Kuan, who left longest period of time: Khoaûnh khaéc cuûa moät the Lotus for the Hua-Yen—Thuyeát töùc thì giaùc khoaûng thôøi gian raát ngaén, ñoái laïi vôùi kieáp laø ngoä cuûa toâng Hoa Nghieâm, töø ñöôïc Ngaøi Tröøng moät khoaûng thôøi gian daøi. Quaùn duøng khi ngaøi boû toâng Phaùp Hoa ñeå qua 2) Sixty-five (some says 60) ksanas are said to toâng Hoa Nghieâm. pass the clicking of the fingers: 65 (coù choã noùi Instantaneous view of anything anywhere in 60) saùt na töông ñöông vôùi moät caùi khaûy the form

realm: Divyacaksus (skt)—Thieân moùng tay. Nhaõn Thoâng—Khaû naêng thaáy ñöôïc taát caû moïi thöù 3) 90 ksanas are equal to a thought: 90 saùt na trong saéc giôùi. Khaû naêng thaáy caùi maø mình muoán ñöôïc coi nhö moät nieäm. thaáy—See Six miraculous or transcendental 4) A ksana is equal to one seventy-fifth of a powers. second, or 4,500 ksanas are equal to a minute: Instantly apprehend: Attain to Buddha- Moät saùt na töông ñöông vôùi moät phaàn baûy enlightenment—Ñoán ngoä. möôi laêm giaây, hay 4.500 saùt na töông ñöông Instantly creative knowledge: Nieäm nieäm xuaát vôùi moät phuùt. sanh trí (cuûa chö Phaät)—Theo Kinh Hoa Nghieâm, Instance of life: Khoaûnh khaéc cuûa söï soáng—See Phaåm 33, coù möôøi thöù nieäm nieäm xuaát sanh trí Momentariness of existence. cuûa chö Phaät—According to the Flower Instantaneous Doctrine: Ñoán giaùo. Adornment Sutra, Chpater 33, there are ten kinds Instantaneous enlightenment: Ñoán ngoä—The of instantly creative knowledge of the Buddhas— doctrine of “sudden” enlighenment (instantly to See Ten kinds of instantly creative knowledge of apprehend, or attain to Buddha-enlightenment) the Buddhas. associated with the Southern school of Zen in Instantly enter the immense Buddha-lands China, in contrast with the Northern school of in the ten directions, pervading all places: “gradual” enlightenment, or Hinayana or other Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû trong moät methods of gradual attainment. This school was nieäm khaép taát caû choã vaøo khaép möôøi phöông Phaät founded by the sixth patriarch Hui-Neng. ñoä quaûng ñaïi—See Ten kinds of immeasurable Immediate awakening or Immediate teaching or inconceivable Buddha-concentrations. practice for awakening for the advanced—Lyù Instantly enter the past, present and future thuyeát giaùc ngoä baát thaàn do Thieàn Nam Toâng chuû tröông, ngöôïc laïi vôùi Thieàn Baéc Toâng hay phaùi in all places: Taát caû chö Phaät haèng taïi chaùnh ñaïi giaùc tuaàn töï cuûa Tieåu Thöøa. Tröôøng phaùi naày ñònh, ôû trong moät nieäm khaép taát caû choã vaøo suoát do Luïc toå Hueä Naêng, toå thöù saùu cuûa doøng Thieàn tam theá—See Ten kinds of immeasurable trung Hoa chuû xöôùng. Ñoán ngoä daønh cho nhöõng inconceivable Buddha-concentrations. baäc thöôïng caên thöôïng trí. Instantly knowing, by unhindered knowledge, the action of the minds of all

sentient beings: ÔÛ trong moät nieäm, duøng trí voâ continue their post-graduate studies either in ngaïi, bieát taâm haønh cuûa taát caû chuùng sanh—See Vietnam or abroad. Since 1988, many graduated Ten kinds of unimpeded function relating to students from the Institute have continued their knowledge. higher Buddhist studies in Taiwan and India— Instantly manifest innumerable various Vieän Phaät Hoïc taïi Saøi Goøn, Nam Vieät Nam, daønh Buddha-bodies in all places: Taát caû chö Phaät cho nhöõng sinh vieân muoán hoaøn taát chöông trình boán naêm Phaät hoïc. Tröôùc naêm 1975, sinh vieân haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû phaân khoa Phaät hoïc taïi vieän ñaïi hoïc Vaïn Haïnh choã hieän khaép voâ löôïng Phaät thaân—See Ten kinds khoâng baét buoäc phaûi hoaøn taát phaàn Phaät hoïc baèng of immeasurable inconceivable Buddha- Anh ngöõ. Naêm 1984 vieän Cao Caáp Phaät Hoïc ñöôïc concentrations. thaønh laäp. Beân caïnh Phaät hoïc baèng Vieät ngöõ,

caùc Instigation (n): Söï xuùi giuïc. sinh vieân phaûi hoïc phaàn Phaät hoïc baèng Anh ngöõ Instinct (n): Baûn naêng. nöõa. Töø naêm 1984 ñeán nay, Hoøa Thöôïng Thích Instinctive (a): Theo baûn naêng—Having the Minh Chaâu laøm Vieän tröôûng, Hoøa Thöôïng Thích nature of. Thieän Sieâu vaø Thöôïng Toïa Thích Giaùc Toaøn laø Intinctive cleaving (clinging) to the idea of hai Vieän Phoù. Caùc sinh vieân toøng hoïc ñeán töø caùc self or soul: Natural cleaving (clinging) to the tröôøng phaùi khaùc nhau khaép nôi trong nöôùc nhö idea of self or soul—Caâu sinh ngaõ chaáp—Ngaõ tröôøng phaùi Khaát Só Vieät Nam, tröôøng phaùi chaáp baåm sinh, luùc môùi sanh ra ñaõ coù—See Two Nguyeân Thuûy, Ñaïi Thöøa, vaø Thieàn toâng, vaân vaân. reasons for clinging to the idea of self. Caùc moân hoïc veà giaùo ñieån bao goàm Kinh, Luaät vaø Instinctive tendencies: Baûn naêng. Luaän. Taïi ñaây sinh vieân cuõng ñöôïc hoïc caùc moân Instinctively: Theo baûn naêng. hoïc ngoaøi ñôøi nhö Vaên Hoaù Vieät Nam, Lòch Söû Vieät Nam, Lòch Söû Vaên Minh Vieät Nam, Lòch Söû Institute of Advanced Buddhist Studies: Vaên Hoïc Vieät Nam, Trieát Hoïc, Quaûn Trò Hoïc, vaø Vieän Cao Caáp Phaät Hoïc—An Institute of Buddhist Ngoân Ngöõ Hoïc, vaân vaân. Muïc ñích chính cuûa vieän Studies in Saigon, South Vietnam, for students laø ñaøo taïo moät theá heä Taêng Ni môùi ñaày ñuû khaû who wish to finish a four-year degree in Buddhist naêng. Sau khi toát nghieäp chöông trình hoïc taïi vieän Studies. Before 1975, students at Van Hanh sinh vieân coù theå tieáp tuïc chöông trình haäu ñaïi hoïc University were not required to complete their hoaëc taïi Vieät Nam hay haûi ngoaïi. Töø naêm 1988, Buddhist studies in English. In 1984, “Institute of nhieàu sinh vieân toát nghieäp cuûa vieän ñaõ tieáp tuïc Advanced Buddhist Studies was founded. Beside chöông trình cao hoïc Phaät giaùo taïi Ñaøi Loan vaø studying Buddhism in Vietnamese, students were AÁn Ñoä. required to complete their four-year course in English too. Since 1984 Most Venerable Thich Institute Curriculum Development: Vieän Phaùt Trieån Chöông Trình Giaûng Daïy. Minh Chau has been served as a Rector, Most Venerable Thich Thien Sieu and Venerable Thich Institute for the Propagation of the Giac Toan have been served as Vice Rectors. Dharma: Vieän Hoùa Ñaïo. Students from all schools from all over Vietnam Institution (n): Söï kieán laäp—Saùng laäp. such as the School of Vietnamese Sangha Bhiksu, Instruct (v): Pravacana (skt)—To give Theravada, Mahayana, and Zen schools, etc. The instruction—Teach—Giaùo thoï (daïy doã). canonical subjects include the original tripitaka of Instruct and lead: Giaùo Ñaïo. Sutras, Rules and Sastras. The Institute also 1) The way of instruction: Chæ daïy vaø höôùng provides other secular subjects such as daãn—To instruct and to lead. Vietnamese Culture, History of Vietnam, History 2) The way of teaching: Chæ daïy cho con ñöôøng of Vietnam Civilization, History of Vietnamese tu haønh—To teach a way or religion. Literature, Philosophy, Management, Languages, 3) A taught way contrasted with an intuitional etc. The main purpose of the Institute is to train a way: Con ñöôøng ñöôïc chæ daïy khaùc vôùi con new generation of well-qualified monks and nuns. After graduating from the Institute students can

ñöôøng ñaït ñöôïc baèng tueä giaùc—The way of Kheo hay Tyø Kheo Ni khaùc laø phaïm toäi Taêng teaching or to teach a way or religion. Taøn. Instruction: Giaùo—See

Eight dharmas, and Insuperable desire: Söï mong muoán khoâng gì Eight essential things. hôn—See Ten kinds of definitive mark of Great Instruction in the Buddhist principles: Hoùa Enlightening Beings (6). Phaùp—Phaùp moân hoùa ñaïo hay phöông phaùp giaùo Insuperable power of Buddha: Söùc chaúng hoùa—The rules or methods laid down by the khuynh ñoäng cuûa Nhö Lai—See Ten types of Buddha for salvation. According to the T'ien Tai characteristics of manifestation of a Buddha (8). Sect, the Buddha utilized four methods to save Insurance (n): Baûo ñaûm—warranty— sentient beings—Nhöõng nguyeân taéc hay phöông Guarrantee—Assurance—Security. thöùc cöùu ñoä do Phaät ñaët ra. Theo Toâng Thieân Intact (a): Coøn nguyeân veïn. Thai, ñeå hoùa ñoä chuùng sanh, Phaät Thích Ca duøng Integral direction of karma: Toång Baùo boán phöông phaùp. Nghieäp—See General karma. 1) Preaching in accordance with the Tripitaka Integrated: Toång hôïp. Basket: Tuïng—Noäi dung giaûng daïy caên cöù theo Tam Taïng Kinh Ñieån. Integration (n): Söï dung hôïp—Hôïp nhaát. 2) Interrelated preaching: Thoâng—Noäi dung Integrative methods: Catvari-samgraha-vastuni giaûng daïy thoâng suoát vôùi caùc trình ñoä, moïi (skt)—Boán phaùp ñeå daãn daét chuùng sanh—Four ngöôøi ñeàu hieåu ñöôïc. elements of popularity—Four ways of leading 3) Differentiated preaching: Bieät—Noäi dung human beings to emancipation. Also called four giaûng chæ thích hôïp vôùi trình ñoä cuûa moät soá means of integration, four integrative methods, ngöôøi. four means of integration, four attractions, four 4) A complete, all-embracing preaching: Vieân— Dharmas of attraction, or four all-embracing Giaùo lyù troøn ñaày hoaøn thieän, chæ tröïc tieáp vaøo virtues—See Four elements of popularity. thöïc taïi. Integrity (n): Söï chính tröïc—Lieâm khieát—Thaønh Instruction and conduct: Teaching and thaät. practice—Progress of the teaching—Giaùo haïnh. Intellect (n): Mati (skt)—Mind of Instructions of a school: Commands of a sect discrimination—There are two kinds of intellect: or school—Directions of a sect—Giaùo leänh. keen intellect and dull intellect—Trí naêng hay Instructions in the sect or church: Within khaû naêng trí tueä. Coù hai loaïi trí: lôïi trí vaø ñoäng instruction—Giaùo noäi. trí—See Seventy-five dharmas of the Abhidharma Kosa. Instructor: Acarya (skt)—A xaø leâ—Spiritual teacher (master, preceptor)—Giaùo thoï sö—Y chæ Intellection (n): Trí Taùc Vi—Intellection is sö—See Acarya. knowledge that obstructs enlightenment in Zen— Trí taùc vi laø trí laøm chöôùng ngaïi cho söï thaønh töïu Instrumental (a): Phöông tieän. giaùc ngoä trong nhaø Thieàn. Instrumentalism (n): Chuû thuyeát cho raèng quan Intellectual (a): Trí Thöùc. nieäm laø coâng cuï cho haønh ñoäng. 1) Knowledge: Learning—Acquaintance—Trí Insubstantial (a): Voâ ngaõ—Anitta. thöùc. Insufficiency (n): Söï khoâng ñaày ñuû. 2) Jnana and Vijnana (skt): Trí vaø Thöùc—Jnana Insufficient (a): Thieáu thoán—Not enough. is non-attachment, whereas vijnana is Insufficient food: Thieáu thöïc phaåm. attached to an external world of particulars— Insult (v): Maéng nhieác—To affront—A Bhiksu or Trí laø söï voâ chaáp, coøn thöùc laø bò raøng buoäc Bhiksuni who insults other monks or nuns, vaøo moät theá giôùi beân ngoaøi cuûa caùc ñaëc thuø. commits a Sangha Restoration Offence—Vò Tyø Intellectual approach to reality: Ñöôøng vaøo Kheo hay Tyø Kheo Ni naøo maéng nhieác moät vò

Tyø thöïc taïi baèng tri thöùc.

Intellectual Bodhisattva: Pannadhika- Intellectual functioning of consciousness: Bodhisatta (p)—Trí Tueä Boà Taùt—A Bodhisattva Mana or Mano (p)—Manas (skt)—YÙ thöùc hay must cultivate the wisdom and practice all Maït na thöùc (thöùc thöù baûy, khaû naêng nhaän thöùc vaø paramitas for at least four asankheyas before he phaân bieät cuûa tri giaùc). can achieve Anuttara Samyak Sambodhi. Intellectual hindrances: Jneyavarana (skt)— Intellectual Bodhisattvas are less devotional and Hindrance of knowledge—Sôû tri chöôùng—See more energetic. One person is seldom, if ever, Two hindrances. possesses these three characteristics. Intellectual Intellectual power: Bieän Taøi—See Ten kinds of Bodhisattvas concentrate more on the intellectual power of Great Enlightening Beings. development of wisdom and on the practice of Intellectual power of freedom from the meditation than on observation of external forms darkness of doubt: Bieän taøi khoâng u toái nghi of homage. They are always guided by reason and hoaëc nôi taát caû caùc phaùp—See Ten kinds of accept nothing on blind belief. They make no self- intellectual power of Great Enlightening Beings. surrender, and are not slaves either to a book or to an individual. They prefer lonely meditation. With Intellectual power of gladdening all sentient their silent but powerful thought of peace beings according to their mentalities: Bieän radiating from their solitary retreat they render taøi tuøy theo cuûa taát caû chuùng sanh laøm cho hoï moral help to suffering humanity. Intellectual hoan hyû—See Ten kinds of intellectual power of Bodhisattvas can attain Buddhahood within a short Great Enlightening Beings. period, Devotional Bodhisattvas take longer time, Intellectual power of not arbitrarily and Energetic Bodhisattvas take longer still—Vò discriminating among things: Bieän taøi voâ Boà Taùt phaûi tu taäp trí tueä vaø traûi qua ít nhaát boán a phaân bieät nôi taát caû caùc phaùp—See Ten kinds of taêng kyø thöïc haønh caùc ba la maät tröôùc khi ngaøi coù intellectual power of Great Enlightening Beings. theå ñaéc a naäu ña la tam mieäu tam boà ñeà. Trí Tueä Intellecual power of not being attached to Boà Taùt ít nghieâng veà loøng tin maø nghieâng veà noã anything: Bieän taøi voâ sôû tröôùc nôi taát caû caùc löïc phaùt trieån trí tueä hôn. Ít khi naøo moät ngöôøi, phaùp—See Ten kinds of intellectual power of neáu khoâng muoán noùi laø khoâng bao giôø ñaït ñöôïc caû Great Enlightening Beings. ba maët trí tueä, tín taâm vaø tinh taán. Trí Tueä Boà Taùt Intellectual power of not fabricating chæ taäp trung trí tueä vaø taêng tröôûng thieàn ñònh hôn laø giöõ oai nghi vaø hình thöùc beân ngoaøi. Trí Tueä Boà anything: Bieän taøi voâ sôû taùc nôi taát caû caùc Taùt luoân haønh ñoäng theo lyù trí chöù khoâng bò daãn phaùp—See Ten kinds of intellectual power of daét hoaëc noâ leä bôûi loøng tin. Trí Tueä Boà Taùt thích Great Enlightening Beings. thieàn ñònh. Vôùi taâm yù tónh laëng maø maïnh meõ toûa Intellectual power of realizing emptiness: ra naêng löïc an laïc khieán hoï coù theå chuyeån hoùa Bieän taøi thaáu roõ taùnh khoâng nôi taát caû caùc phaùp— chuùng sanh bôùt khoå ñau hôn. Trí Tueä Boà Taùt coù See Ten kinds of intellectual power of Great theå ñaït giaùc ngoä trong thôøi gian ngaén, baäc Tín Enlightening Beings. Taâm Boà Taùt phaûi traûi qua moät thôøi gian daøi hôn, Intellectual power of receiving support vaø baäc Tinh Taán Boà Taùt phaûi traûi qua

moät thôøi from Buddha in all things: Bieän taøi Phaät gia bò gian coøn daøi hôn nöõa ñeå ñaït ñeán quaû vò Phaät. nôi taát caû caùc phaùp—See Ten kinds of intellectual Intellectual cultivation: Trí duïc. power of Great Enlightening Beings. Intellectual discernment: Trí naêng saâu saéc. Intellectual power of skill in differentiation Intellectual education: Cultivation or culture— of expressions of all truths: Bieän taøi vaên cuù sai Trí Duïc. bieät thieän xaûo nôi taát caû caùc phaùp—See Ten kinds Intellectual explanation: YÙ Giaûi—Söï giaûi thích of intellectual power of Great Enlightening cuûa yù thöùc. Beings. Intellectual faculty: Jnasaki (skt)—Naêng löïc trí Intellectual power of spontaneous naêng. awareness of all truth: Bieän taøi töï giaùc ngoä nôi

taát caû caùc phaùp—See Ten kinds of intellectual goes on to prove itself against that something power of Great Enlightening Beings. else. There is nothing absolute here. This Intellectual power of truthfully explaining setting or establishing is elsewhere all things: Bieän taøi chôn thaät nôi taát caû caùc designated as Samaropa. All where there are phaùp—See Ten kinds of intellectual power of none such in reality. Owing to these Great Enlightening Beings. propositions definitely held up as true, opposite ones will surely rise and there will Intellectual pride: Ñaïi maïn—Ñaïi phaùp maïn— take place a wrangling or controversy Arrogance through possession of the Truth—Kieâu between the opposing parties. The Buddha ngaïo vì naém ñöôïc chaân lyù. advised Bodhisattvas to avoid these one-sided Intellectual temperament: Buddhicarita (p)—views I order to atain a state of enlightenment Baåm taùnh thieân veà tri thöùc—Wisdom—See Six which is beyond the positive as well as kinds of temperament. beyond the negative way of viewing the Intellectual virtue: Wisdom virtue—Trí ñöùc hay world—Ñaây laø moät trong hai loaïi trí ñöôïc noùi Taùnh ñöùc—Trí hueä hay söï thoâng bieát veà Phaät taùnh ñeán trong Kinh Laêng Giaø. Töùc laø caùi trí kieán maø chuùng sanh saún coù—See Two kinds of virtue laäp taát caû caùc loaïi phaân bieät veà moät theá giôùi (A). cuûa caùc hình töôùng, buoäc caùi taâm vaøo caùc Intellectual and virtue: Merit (potency) of hình töôùng maø cho chuùng laø thöïc. Do ñoù, trí perfect knowledge—Trí Ñöùc—Trí vaø ñöùc. naày thieát laäp nhöõng nguyeân taéc lyù luaän töø ñoù Intellectualism: Chuû nghóa lyù trí— maø ñöa ra caùc phaùn ñoaùn veà moät theá giôùi cuûa Intellectualism, wherein the koan is forced to caùc ñaëc thuø. Noù laø moät caùi trí lyù luaän, noù laø yield up its logical contents. This is one of the ten caùi ñieàu ñoäng cuoäc soáng haèng ngaøy cuûa wrong ways into which the Yogin may fall—Duy chuùng ta. Nhöng ngay khi moät caùi gì ñoù ñöôïc Trí, ôû ñaây noù eùp buoäc coâng aùn khoaùc nhöõng noäi xaùc laäp ñeå chöùng toû noù, töùc laø ngay khi moät dung luaän lyù. Ñaây laø moät trong möôøi laàm laïc maø meänh ñeà ñöôïc taïo thaønh, ñoàng thôøi noù laïi thieàn giaû coù theå bò rôi vaøo—See Ten wrong ways kieán laäp moät caùi gì khaùc nöõa vaø tieáp tuïc töï into which Zen practitioners may fall. chöùng toû noù traùi vôùi caùi gì khaùc aáy. ÔÛ ñaây Intellectuality: Lyù trí—Trí naêng. khoâng coù gì tuyeät ñoái caû. Söï kieán laäp hay xaùc Intellectualization (n): Söï lyù trí hoùa. laäp naày ñöôïc ñònh nghóa ôû moät choã khaùc laø Intellectuals (n): Intellectual people—Caùc nhaø kieán laäp. Kyø thaät

ôû moïi nôi khoâng coù caùi gì laø thöïc caû, do bôûi meänh ñeà naày ñöôïc chaáp chaët trí thöùc. laøm thöïc maø nhöõng meänh ñeà ñoái laäp chaéc Intelligences: Pratishthapika (skt)—Giaùc chaén seõ sinh khôûi vaø ôû ñaáy seõ xaõy ra söï tranh (bieát)—Kieán Laäp Trí—Trí—See Two kinds of caõi hay baøi baùng giöõa caùc phe ñoái nghòch. Vì wisdom (B). theá maø Ñöùc Phaät khuyeân caùc vò Boà Taùt phaûi (I) According to the Lankavatara Sutra—Theo traùnh caùc bieân kieán naày ñeå ñaït tôùi moät traïng kinh Laêng Giaø: thaùi chöùng ngoä vöôït khoûi loái nhìn xaùc ñònh 1) Pratishthapika (skt)—Kieán Laäp Trí—This is cuõng nhö phuû ñònh veà theá giôùi: one of the two kinds of knowledge mentioned 2) There are four establishments—Coù boán loaïi in the Lankavatara Sutra. The intelligence kieán laäp: sets up all kinds of distinction over a world of i) Characteristic marks: Lakshana (skt)—Caùc appearances, attaching the mind to them as töôùng ñaëc thuø. real. Thus it may establish rules of reasoning ii) Definite views: Drista (skt)—Caùc kieán giaûi. whereby to give judgments to a world of iii) A cause: Hetu (skt)—Nguyeân nhaân. particulars. It is logical knowledge, it is what iv) A substance: Bhava (skt)—Höõu theå. regulates our ordinary life. But as soon as (II) According to the Awakening of Faith—Theo something is established in order to prove it, Khôûi Tín Luaän: There are four intelligences that is, as soon as a proposition is made, it or apprehensions mentioned in the sets up something else at the same time and

Awakening of Faith (Khôûi Tín Luaän)—Coù Intelligentsia (n.pl): Giai caáp trí thöùc. boán thöù giaùc ngoä theo Ñaïi Thöøa Khôûi Tín Intend to do something: Be inclined to do Luaän. something—Coù khuynh höôùng laøm ñieàu gì. 1) The original apprehension: Boån Giaùc—Töï Intense (a): Traøn treà. taùnh thanh tònh taâm cuûa heát thaûy chuùng sanh Intense happiness: Haïnh phuùc traøn treà—See voán dó lìa voïng nieäm vaø coù ñöùc chieáu minh. Happiness. 2) Resembling to apprehension: Töông Töï Giaùc—Giaùc ñöôïc tri kieán vaø tö hoaëc maø lìa Intense profound mind: Thaâm taâm taêng ñöôïc chuùng. thöôïng—According to the Flower Adornment 3) Partial apprehension: Tuøy Phaàn Giaùc—Töøng Sutra, Chapter 38, there are ten kinds of intense phaàn ñoaïn voâ minh, töøng phaàn giaùc chaân profound mind of Great Enlightening Beings. giaùo. Enlightening Beings who abide by these can attain 4) Enlightened apprehension: Cöùu Caùnh Giaùc— the supremely pure intense profound mind of all Ñaõ ñoaïn heát caên baûn voâ minh, chöùng ñöôïc Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù chaân giaùc cöùu caùnh. möôøi Thaâm taâm taêng thöôïng cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc thaâm Intelligence of every being: Inherent taâm taêng thöôïng thanh tònh voâ thöôïng cuûa taát caû enlightenment—Potential enlightenment—Boån chö Phaät—See Ten kinds of mind outstanding like giaùc—See Three kinds of enlightenments (B). a mountain of Great Enlightening Beings. Intelligence as the fundamental nature of Intensity (n): Cöôøng ñoä. the universe: Phaùp Giôùi Theå Taùnh Trí— Intensive (a): Maïnh kòch lieät (thuoäc veà cöôøng Vairocana's immeasurable cosmic energy and ñoä)—Saâu saéc (veà thieàn quaùn). wisdom interpenetrating all elements of the universe, one of the five kinds of wisdom of the Intention (n): Inclination—Chuû

yù—Khuynh Buddha used by the esoteric sects—Thaùnh Trí höôùng—YÙ höôùng—YÙ nguyeän. sieâu vieät (voâ cuøng voâ taän) cuûa Ñöùc Ñaïi Nhaät Nhö (Purposeful) intention: Coá yù. Lai (trí thoâng minh nhö laø taùnh chaát caên baûn cuûa Intention to enter the Pure Land by vuõ truï), moät trong naêm trí cuûa chö Phaät ñöôïc duøng thought: YÙ Nieäm Vaõng Sanh—Intention to enter bôûi Maät giaùo. ** See Five kinds of knowledge. the Pure Land by remembrance or invocation of Intelligence keen as a blade, able to Amitabha—YÙ nieäm vaõng sanh baèng töôûng nhôù penetrate truth: Thoâng Lôïi—Trí thoâng minh saéc hay baèng caùch tuïng nieäm hoàng danh Ñöùc Phaät A beùn nhö löôõi dao, coù theå xuyeân qua chaân lyù. Di Ñaø. Intelligence of the living: Mind of the living— Intentions of the mind and the heart are like The living soul—Sinh linh. the horse and the ape: Taâm vieân yù maõ—Very Intelligence without calm meditation: Foolish difficult to bring under control. wisdom—Cuoàng hueä. Intention to probe into the attainment of the Intelligent (a): Of penetrative powers—Caên master: Thaùm Baït—In Zen, there is a kind of lôïi—Thoâng minh. question that the questioner asked with the Intelligent nature: Thaàn minh—Spiritual intention to probe into the attainment of the nature. master. This kind of question must have been in Intelligent spirit: Divine wisdom—Soul—Thaàn vogue when Zen monasteries were every where thöùc. established and the monks travelled from one Intelligence or stupid: Thoâng minh hay ngu master to another. A monk asked Feâng-Hsueh, “How is it that one who understand not, never doát. cherishes a doubt?” Feâng-Hsueh replied: “When a Intelligence whereby a proposition is set up: tortoise walks on the ground, he can not help Pratishthapikabuddhi (skt)—Kieán Laäp Trí hay caùi leaving traces in the mud.”—Trong nhaø Thieàn, coù trí nhôø ñoù moät meänh ñeà ñöôïc thieát laäp. loaïi caâu hoûi ñöôïc hoûi vôùi yù ñònh thaêm doø sôû ñaéc

cuûa thaày. Loaïi caâu hoûi naày chaéc chaén ñaõ thònh Unity is diversity. This is the principle of haønh khi caùc Thieàn vieän ñöôïc döïng leân khaép nôi interbeing and interpenetration of the vaø caùc nhaø sö baùi phoûng töø thaày naày sang thaày Avatamsaka Sutra. Interbeing means “This is khaùc. Moät nhaø sö hoûi Phong Huyeät: “Keû aáy khoâng that,” “That is this.” Interpenetration means hieåu maø chöa töøng coù chuùt nghi, theá laø laøm sao?” “This is in that,” and “That is in this.” When Sö ñaùp: “Khi con linh qui treøo leân ñaát baèng, noù we meditate deeply on interbeing and khoâng theå khoâng ñeå laïi daáu veát nôi ñaát buøn.”— interpenetration, we see that the idea of “one See Eighteen kinds of questions. and many” is only a mental construct which Intention to steal: Coá tình troäm caép. we use to contain reality, much as we use a Intentional (a): Coá yù—Intentionally (Adv). bucket to hold water. Once we have escaped the confinement of this construct, we a re like Intentional action: Cetana (skt)—Taùc yù (haønh a train breaking free of its rails to fly freely in ñoäng taïo taùc cuûa yù thöùc). space. Just as when we realize that we are Intentional karma: Karma-vipaka (skt)— standing on a spherical planet which is Nghieäp Coá YÙ—Intentional karma, in contrast with rotating around its axis and around the sun, unintentional karma (karma-phala)—Nghieäp gaây our concepts of above and below disintegrate, taïo bôûi söï coá yù, ñoái laïi vôùi nghieäp voâ tình—See so when we

realize the interdependent nature Two kinds of karma (A). of all things," we are freed from the idea of Inter (v): An taùng—To bury—To interment. "one and many." The image of a Indra's Inter the bones or body of a monk in a Jeweled net is used in the Avatamsaka Sutra stupa: Nhaäp thaùp (mai taùng xöông coát cuûa moät vò to illustrate the infinite variety of interactions Taêng vaøo trong thaùp). and intersections of all things. The net is Interaction (n): Söï töông taùc—Haønh ñoäng hoã woven of an infinite variety of brilliant gems, töông. each with countless facets. Each gem reflects Interactive realm: Interdependent realm—Dieäc in itself every other gem. In this vision, each Höõu Vi Dieäc Voâ Vi Phaùp Giôùi hay Söï lyù voâ ngaïi gem contains all the other gems—Truøng truøng phaùp giôùi (caû höõu vi laãn voâ vi)—See Five forms Duyeân khôûi laø teân goïi cuûa moät loaïi thieàn ñònh of dharmadhatu. veà söï bieåu hieän cuûa moïi hieän töôïng theo Interbeing Endlessly Interwoven: Truøng truøng ñöôøng loái töông quan töông duyeân. Pheùp thieàn ñònh naøy coù theå giuùp haønh giaû vöôït Duyeân khôûi. thoaùt yù nieäm veà "moät vaø nhieàu," hay "moät vaø 1) Interbeing Endlessly Interwoven, name of a taát caû." Chæ coù pheùp quaùn naøy môùi coù theå phaù kind of meditation on the manifestation of all vôõ "ngaõ kieán" vì ngaõ kieán ñöôïc thaønh laäp treân phenomena as interdependent. This thoùi quen nhaän thöùc veà söï ñoái nghòch cuûa moät meditation can help free us from the concept vaø nhieàu. Khi chuùng ta nghó veà moät haït buïi, of "unity and diversity," or "one and all." This moät boâng hoa, hay moät con ngöôøi, söï suy nghó meditation can dissolve the concept of "me" cuûa chuùng ta khoâng theà taùch rôøi khoûi yù nieäm because the concept of :self" is built on the veà ñôn vò, veà moät, vaø veà söï tính toaùn. Chuùng opposition of unity and diversity. When we ta thaáy coù laèn ranh giöõa moät vaø nhieàu, giöõa think of a speck of dust, a flower, or a human moät vaø khoâng. Trong cuoäc soáng haèng ngaøy being, our thinking cannot break loose from chuùng ta caàn nhöõng thöù aáy nhö xe löûa caàn the idea of unity, of one, of calculation. We ñöôøng raày. Nhöng neáu chuùng ta quaùn chieáu see a line between one and many, between ñöôïc töï taùnh cuûa truøng truøng duyeân khôûi cuûa one and not one. In daily life we need this haït buïi, cuûa boâng hoa hoaëc cuûa con ngöôøi, thì just as a train needs a track. But if we truly chuùng ta seõ thaáy caùi moät vaø caùi nhieàu khoâng realize the interdependent nature of the dust, theå rôøi nhau maø hieän höõu ñöôïc, caùi moät vaø the flower, and the human being, we see that caùi nhieàu ñi vaøo nhau khoâng trôû ngaïi, caùi moät unity cannot exist without diversity. Unity and töùc laø caùi nhieàu. Ñoù laø yù nieäm töông töùc diversity interpenetrate each other freely.

töông nhaäp cuûa giaùo lyù Hoa Nghieâm. Töông do söï coù maët cuûa taát caû caùc ñieåm treân dieän töùc coù nghóa laø "caùi naøy laø caùi kia, caùi kia laø tích hình caàu cuõng nhö trong loøng caàu. Coù raát caùi naøy." Töông nhaäp thì coù nghóa laø "caùi naøy nhieàu ñieåm, tuy vaäy neáu thieáu moät trong voâ trong caùi kia, caùi kia trong caùi naøy." Khi quaùn soá ñieåm ñoù laø khoái caàu khoâng ñöôïc thaønh laäp. chieáu saâu saéc treân "töông töùc töông nhaäp," Baây giôø chuùng ta thöû töôûng töôïng noái lieàn chuùng ta coù theå thaáy yù nieäm veà "moät vaø moãi ñieåm trong

khoái caàu vôùi taát caû caùc ñieåm nhieàu" chæ laø moät trong nhöõng phaïm truø yù khaùc trong khoái caàu baèng nhöõng ñöôøng daây thöùc maø chuùng ta duøng ñeå dung chöùa thöïc taïi, töôûng töôïng. Tröôùc tieân noái ñieåm A vôùi taát caû cuõng nhö khi chuùng ta duøng moät caùi xoâ ñeå caùc ñieåm khaùc. Sau ñoù noái ñieåm B vôùi caùc chöùa nöôùc. Khi chuùng ta thoaùt ra khoûi phaïm ñieåm khaùc, keå caû ñieåm A, vaø laøm nhö vaäy truø moät vaø nhieàu thì cuõng nhö chieác xe löûa cho ñeán khi taát caû caùc ñieåm ñeàu ñöôïc noái keát thoaùt ra khoûi ñöôøng raày ñeå töï do bay löôïn laïi vôùi nhau. Nhö vaäy laø chuùng ta ñaõ taïo ra treân khoâng trung. Cuõng nhö chuùng ta thaáy maøng löôùi voâ cuøng chaèng chòt vôùi caùc ñieåm. ñöôïc raèng chuùng ta ñang ñöùng treân moät quaû 3) The principle of the Interbeing and ñaát troøn, ñang töï xoay quanh noù vaø xoay xung interpenetration in the Avatamsaka Sutra quanh maët trôøi, chuùng ta seõ thaáy yù nieäm veà refuses to accept the concept of inner/outer, treân vaø döôùi ngaøy xöa bò phaù vôõ, nhôø thaáy big/small, one/many as real, it also refuses ñöôïc taùnh töông töùc töông nhaäp cuûa moïi hieän the concept of space as an absolute reality. töôïng, chuùng ta thoaùt khoûi yù nieäm "moät vaø With respect to time, the conceptual nhieàu." Hình aûnh maøng löôùi cuûa vua trôøi Ñeá distinction between past, present, and future Thích trong Kinh Hoa Nghieâm gôïi yù cho is also destroyed. The Avatamsaka Sutra says chuùng ta veà "truøng truøng duyeân khôûi." Maïng that past and future can be put into the löôùi naøy ñöôïc keát bôûi nhöõng haït ngoïc phaûn present, present and past into future, present chieáu trong noù taát caû nhöõng haït ngoïc khaùc vaø and future into past, and finally all eternity hình aûnh cuûa noù cuõng ñöôïc phaûn chieáu trong into on ksana, the shortest possible moment. taát caû caùc haït ngoïc khaùc treân löôùi. Nhö vaäy, To summarize, time, like space, is stamped treân phöông dieän hình boùng, moät haït ngoïc with the seal of interdependence, and one chöùa taát caû caùc haït khaùc, vaø taát caû caùc haït instant contains three times: past, present and ngoïc khaùc ñeàu chöùa noù. future. Not only does a speck of dust contain 2) To envision the interwoven nature of in itself, infinite space, it also contains relationships, which illustrate the character of endless time; in one ksana we find both interbeing and interpenetration, we can infinite time and endless space—Pheùp quaùn picture a sphere which is composed of all the töông töùc töông nhaäp cuûa giaùo lyù Hoa points on its surface and all the points within Nghieâmñaõ bao haøm söï phuû nhaän yù nieäm its volume. There are extremely many points, khoâng gian nhö moät thöïc taïi tuyeät ñoái, bôûi tö yet without each of them the sphere does not töôûng aáy phuû nhaän luoân caùc yù nieäm trong vaø exist. Now let us imagine connecting each ngoaøi, lôùn vaø nhoû, moät vaø nhieàu. Veà thôøi point with all the other points. First we gian, pheùp quaùn töông töùc töông nhaäp cuûa connect point A to each of the other points. giaùo lyù Hoa Nghieâm laïi phaù boû luoân yù nieäm Then we connect point B with each of the phaân bieät giöõa quaù khöù, hieän taïi vaø vò lai, cho others, including A, and so on until all the raèng coù theå ñem quaù khöù vaø vò lai ñaët vaøo points are connected. As you can see we have hieän taïi, ñem quaù khöù vaø hieän taïi ñaët vaøo vò woven the points are connected

. As you can lai, ñem hieän taïi vaø vò lai ñaët vaøo quaù khöù, vaø see we have woven and extremely dense net ñem taát caû thôøi gian ñaët vaøo moät nieäm, töùc laø intertwining all the points—Ñeå coù moät yù moät khoaûnh khaéc raát nhaén. Toùm laïi, thôøi gian nieäm veà moái lieân heä chaèng chòt töôïng tröng cuõng ñöôïc bieåu hieän treân nguyeân taéc töông cho tính caùch töông töùc töông nhaäp, chuùng ta töùc töông nhaäp nhö khoâng gian, vaø moät coù theå phaùc hoïa moät quaû caàu, ñöôïc thaønh laäp khoaûnh khaéc cuõng chöùa ñöïng ñöôïc caû "ba

ñôøi", nghóa laø toaøn theå quaù khöù, töông lai vaø haõm chuùng ta töø baáy laâu nay. Khi chuùng ta hieän taïi. Khoâng nhöõng moät haït buïi chöùa ñöïng noùi, "moät teá baøo chöùa ñöïng taát caû caùc teá baøo trong chính noù moät khoâng gian "voâ cuøng" maø khaùc," chuùng ta ñöøng hieåu laàm laø dung tích noù coøn chöùa ñöïng caû thôøi gian voâ taän; trong cuûa moät teá baøo coù theå bao haøm ñöôïc moïi teá moät saùt na khoaûnh khaéc chuùng ta coù theå tìm baøo, vaø moïi teá baøo coù theå chui vaøo trong moät thaáy caû thôøi gian voâ taän vaø khoâng gian voâ teá baøo, maø chuùng ta muoán noùi "söï coù maët cuûa cuøng. moät teá baøo chöùng minh ñöôïc söï coù maët cuûa 4) According to the Avatamsaka Sutra, in the taát caû caùc teá baøo khaùc, vì chuùng khoâng theå Interdependence of all things or interbeing, hieän höõu ñoäc laäp vaø rieâng leû vôùi nhau ñöôïc. cause and effect are no longer perceived as Intercede (v): Can thieäp. linear, but as a net, not a two-dimensional Interconnected: Noái lieàn lieân tieáp. one, but a system of countless nets Intercontextual: Hoã töông caûnh ngoä. interwoven in all directions in multi- Interdepence of phenomenal and noumenal dimensional space. Not only do the organs contain in themselves the existence of all the realm: Lyù söï voâ ngaïi phaùp giôùi—See Four other organs, but each cell contains in itself dharma realms. all the other cells. One is present in all and all Interdependence of all things: Truøng truøng are present in each one. This is expressed Duyeân khôûi—See Interbeing Endlessly clearly in the Avatamsaka Sutra as "One is Interwoven. all, all is one." When we fully grasp this, we Interdependent (a): Phuï thuoäc laãn nhau. are freed from the pitfall of thinking of "one" Interdependent causes: Phan Duyeân— and "many," a habit that has held us trapped Something to lay hold of, a reality, cause, basis, for so long. When we say, "One cell contains similar to an old man relies on his cane (the mind in itself all the other cells," do not likea monkey, the thought like a horse)—Taâm misunderstand that there is some way that nöông vòn vaøo caûnh sôû maø khôûi leân, gioáng nhö one cell's capacity can be stretched to fit all ngöôøi giaø vòn vaøo caây gaäy maø ñöùng leân (taâm thay the others inside of it. We mean that the ñoåi luùc theá naày luùc theá khaùc, tuøy theo söï vaät cuûa presence of one call implies the presence of theá giôùi beân ngoaøi, gioáng nhö con vöôïn chuyeàn all the others , since they cannot exist caây, hay con ngöïa voâ cöông). ** See Pratyaya. independently, separate of the others—Theo Interdependent Origination: Pratitya- Kinh Hoa Nghieâm, trong "truøng truøng duyeân samutpada (skt)—Lyù Nhaân Duyeân—Dependent khôûi" (söï nöông töïa vaøo nhau truøng truøng lôùp Origination—A commonly accepted term for lôùp ñeå coù maët), nhaân quaû khoâng naèm theo Twelve Nidanas—Interdependent origination— chieàu daøi (trong

ñoù moät nhaân ñöa ñeán moät Dependent causation—Conditioned co-arising or quaû) maø theå hieån chaèng chòt; khoâng phaûi laø co-production—All things in the phenomenal moät maøng löôùi hai chieàu nhö moät maïng nheän world are brought into being by the combination maø laø nhieàu maøng löôùi giao nhau trong moät of various cause and conditions (Twelve links of khoâng gian nhieàu chieàu. Khoâng nhöõng moät boä Dependent Origination), they are relative and phaän cuûa cô theå chöùa trong noù söï hieän höõu without substantially or self-entity. The Buddha cuûa taát caû caùc boä phaän khaùc cuûa cô theå, maø always expressed that his experience of moãi teá baøo trong cô theå cuõng chöùa ñöïng söï coù enlightenment in one of two ways: either in terms maët cuûa toaøn theå caùc teá baøo trong cô theå. Moät of having understood the Four Noble Truths, or in coù maët trong taát caû vaø taát caû coù maët trong terms of having understood interindependent moät. Ñieàu naøy ñöôïc dieãn taû moät caùch roõ raøng origination. Conversely, He often said that, in trong Kinh Hoa Nghieâm “Moät laø taát caû, taát caû order to attain enlightenment, one has to laø moät.” Moät khi chuùng ta naém vöõng ñöôïc understand the meaning of these truths—Ñaây laø nguyeân lyù “moät” vaø “taát caû”, töùc laø chuùng ta danh töø duøng cho Thaäp Nhò Nhaân Duyeân. Moïi vaät thoaùt khoûi caùi baãy suy töôûng sai laàm ñaõ giam trong theá giôùi hieän töôïng, duyeân khôûi duyeân sanh,

laø söï phoái hôïp cuûa nhöõng nguyeân nhaân vaø ñieàu 2) Thuoäc veà trung gian—Ngöôøi trung gian hoøa kieän khaùc nhau (bôûi Thaäp Nhò nhaân duyeân). giaûi. Chuùng hieän höõu töông ñoái vaø khoâng coù thöïc theå. Intermediate capacity: Middle capacity— Ñöùc Phaät thöôøng baøy toû raèng Ngaøi giaùc ngoä baèng Trung Caên—See Three cultivated levels. moät trong hai caùch, hoaëc hieåu roõ Töù Dieäu Ñeá, hay Intermediate colors: Giaùn Saéc—Intermediate am töôøng Lyù Nhaân Duyeân. Ngöôïc laïi Ngaøi nhaán colors, i.e. not primary colours; in contrast with maïnh muoán ñaït ñöôïc giaùc ngoä ngöôøi ta phaûi hieåu the five primary colours—Maøu phuï, ñoái laïi vôùi roõ nhöõng chaân lyù aáy. ** See Twelve links of naêm maøu chính—See Five primary colors. cause and effect. Intermediate dhyana stage: Trung Giaùn Interdependent realm: Interactive realm— Ñònh—The stage between two dhyana-heavens Dieäc Höõu Vi Dieäc Voâ Vi Phaùp Giôùi hay Söï lyù voâ (form and formlessness)—Coøn goïi laø Trung Giaùn ngaïi phaùp giôùi (caû höõu vi laãn voâ vi)—See Five Tam Muoäi, Trung Giaùn Tònh Löï hay Trung Giaùn forms of dharmadhatu. Thieàn. Trung giaùn tam muoäi laø thieàn ñònh cuûa Ñaïi Interdict (n): Leänh caám. Phaïm Thieân Vöông chöùng ñöôïc giai ñoaïn thieàn Interdict narcotics: Baøi tröø ma tuùy. ñònh giöõa saéc giôùi vaø voâ saéc giôùi. **See Vitarka Interested: Thích thuù. and Vicara. Interesting Sutra: Adhyardhasatika- Intermediate doctrine: Interrelated doctrine, Prajnaparamita-Sutra (skt)—Kinh Ñaïi Laïc Kim one of the three branches of Sakyamuni Buddha’s Cang Baát Khoâng Chaân Thaät Tam Ma Ñaø—Also teaching—Thoâng giaùo, moät trong ba chi cuûa giaùo called “The Interesting Sutra” or “The Interesting phaùp Ñöùc Phaät Thích Ca Maâu Ni—See Three Prajna Sutra.” It stressed on the essence of the Sakyamuni’s teachings and Four periods of Tantric schools that taught how to practice and teaching (2). become a Buddha in this very life.

The sutra was Intermediate existence: Trung AÁm—The translated into Chinese by Amoghavajra—Coøn intermediate existence between death and ñöôïc goïi laø “Lyù Thuù Kinh” hoaëc “Baùt Nhaõ Lyù reincarnation, a stage varying from seven to forty-Thuù Kinh.” Ñaây laø tinh yeáu giaùo lyù cuûa Maät Toâng, nine days, when the karma-body will certainly be daïy caùch tu haønh thaønh Phaät ngay trong ñôøi naày. reborn—Coøn goïi laø Trung Höõu laø söï hieän höõu Kinh ñöôïc Ngaøi Baát Khoâng dòch sang Haùn töï. giöõa luùc cheát vaø luùc ñaàu thai, giai ñoaïn thay ñoåi töø Interfere (v) with: Can döï vaøo—To intervene— baûy ñeán 49 ngaøy—See Intermediate existence To meddle. body. Interim (n): Thôøi kyø trung gian. Intermediate existence body: Antara-bhava Interiorize (v): Noäi taïi hoùa. (skt)—Thaân Trung Höõu. (I) The meanings of the Intermediate Existence Interlocking fingers: Phaûn xoa hôïp chöôûng— Body—Nghóa cuûa Thaân Trung Höõu: Bardo Moät trong möôøi hai caùch chaáp tay, ñan beän nhöõng stage—The intermediate stage between ngoùn tay vaøo nhau—One of the twelve forms of death and rebirth. It’s the 49-day-long process folded hands. death and rebirth. If there is an antecedent Intermediary (a): ÔÛ giöõa. existence body, then, naturally, there has to Intermediary assembly: Ñoái Caùo Chuùng—The be an Intermediate Existence Body and an intermediary for the Buddha’s address to the After Existence Body. Intermediate means assembly, especially Ananda—Ngöôøi laøm trung middle, or in between two lives of the present gian (ñaët ra nhöõng caâu hoûi) cho Phaät thuyeát phaùp and future. Existence means present, or cho töù chuùng, ñaëc bieät laø Ngaøi A Nan. currently inhabitating. Because the karmic Intermediate (a): retribution are concrete and not emptiness. 1) Baát ñònh—See Three modes of the Buddha’s Thus, because of the genuineness of karmic teaching of the Southern sects. consequences, it is called Existence. The intermediate existence body means the body

to be inhabited after the antecedent body. In The intermediate skandha body has many other words,once a sentient being’s dstiny different characteristics, but, in general, there ends, he or she must abandon the antecedent are two types of form appearances: one is existence body. Once this happens, that body having a beautiful form appearance, the other will decay, the five aggregates will separate, is having a dreadful form appearance. Before and that person’s spirit will leave the the intermediate skandha body assumes the antecedent existence body. And before after existence body or the future body, it inhabiting the after existence body or the must pass through a period of forty-nine days body of the future life, the spirit of this in order to determine each individual’s individual will exist in a period where it will karmic retribution, i.e., judgment day. This is take on a new realm. During this time, the to assume responsibilities for the various spirit will enter a transitional period as they karmic activities, whether wholesome or immediately exist as another entity or inhabit unwholesome, taken when the individual still a different body called intermediate existence had the antecedent existence body or when body—Giai ñoaïn giöõa luùc cheát vaø luùc ñi ñaàu still alive. The Ksitigarbha Sutra taught: “The thai. Ñaây laø tieán trình cheát vaø taùi sanh trong great demon of impermanence makes

no voøng 49 ngaøy. Heã coù thaân tieàn höõu, thì ñöông appointments yet it comes, the spirits of the nhieân laø phaûi coù thaân trung höõu vaø thaân haäu dead are confused and delirious not knowing höõu. Trung coù nghóa laø ôû khoaûng giöõa, ôû giöõa whether meritorious or transgression. For cuûa hai khoaûng ñôøi naày vaø ñôøi sau. Höõu laø forty-nine days, their existence is like hieän coù, hay ñang mang laáy. Vì caùi quaû baùo darkness and deafness, not knowing what will do nghieäp toäi cuûa thaân tieàn höõu ñaõ gaây taïo laø happen, or they may be at various underworld coù chöù khoâng phaûi laø Khoâng. Chính theá neân courthouses to go on trials for their karma. môùi ñöôïc goïi laø Höõu. Thaân Trung Höõu laø Once decisions are made, they will follow thaân keá sau cuûa thaân tieàn höõu. Noùi caùch khaùc, their karma to reap the karmic retributions.": taát caû caùc loaïi chuùng sanh höõu tình sau khi Theo Thöôïng Toïa Thích Haûi Quang trong Thö Gôûi maïng chung töùc laø ñaõ boû thaân tieàn höõu roài. Ngöôøi Hoïc Phaät, thaân trung höõu do naêm aám vi teá Khi ñoù thaân xaùc hoaøn toaøn bò hö hoaïi, nguõ aám keát thaønh, cho neân noù coøn coù teân laø Thaân Trung AÁm. Thaân trung aám naày coù nhieàu hình saéc khaùc chia lìa, töù ñaïi phaân ly, thaàn thöùc lieàn thoaùt nhau, nhöng ñaïi khaùi coù hai loaïi chaùnh: loaïi hình ngay ra khoûi xaùc thaân tieàn höõu, tröôùc khi chöa saéc xinh ñeïp, vaø loaïi hình saéc xaáu xí. Tröôùc thoï laáy thaân haäu höõu töùc laø thaân cuûa ñôøi sau, khi thaân trung aám thoï caûm laáy thaân haäu aám thì thaàn thöùc naày ôû vaøo trong giai ñoaïn thoï seõ phaûi traûi qua moät thôøi gian daøi 49 ngaøy ñeå caûm laáy moät caûnh giôùi khaùc. Trong luùc naày, minh ñònh nghieäp baùo, töùc laø caûm thoï laáy caùc thaàn thöùc ôû vaøo trong moät giai ñoaïn chuyeån nghieäp nhaân, hoaëc thieän hoaëc aùc, maø keû aáy tieáp ngaén vaø mang laáy moät thaân theå khaùc goïi ñaõ gaây taïo trong luùc coøn mang thaân tieàn höõu. laø thaân trung höõu—See Antara-bhava. Kinh Ñòa Taïng coù daïy raèng: "Quyû voâ thöôøng (II) Various stages of retributions of the khoâng heïn maø ñeán, thaàn hoàn vô vaån mòt muø intermediate existence body—Caùc giai ñoaïn chöa roõ laø toäi hay laø phöôùc, trong 49 ngaøy nhö thoï baùo cuûa Thaân Trung AÁm: ngaây nhö ñieác, hoaëc ôû taïi caùc ty sôû ñeå bieän 1) The first 49 days or the period of luaän veà nghieäp quaû, khi thaåm ñònh xong, thôøi determination of karmic retributions—Giai cöù y theo nghieäp maø thoï laáy quaû baùo." ñoaïn 49 ngaøy ñaàu hay thôøi kyø minh ñònh 2) The period of transition beyween life—Giai nghieäp baùo: According to Venerable Thích ñoaïn thoï thaân haäu höõu: The antecedent Haûi Quang in the Philosophical Conversations existence body or the skandha existence body with Buddhist Followers, the intermediate is not reborn (reincarnated) into another life, existence body is formed by five but must pass through a period of 49 days of infinitesimally small aggregates; therefore, it determination of karmic retributions or is also called the Intermediate Skandha Body.

transition between life. In other words, right thaønh thaân trung höõu, lieàn bò nghieäp nhaân daãn after the spirit escapes from the antecedent daét tuøy theo nghieäp baùo maø ñi ñaàu thai existence body and becomes the intermediate chuyeån kieáp, töùc laø thoï laáy thaân haäu höõu existence body, it is led by that individual's

töông xöùng vôùi toäi phöôùc maø thaân tieàn höõu ñaõ karmic effect, depending on the karmic gaây ra, ñeå tieáp tuïc troâi laên trong saùu neûo luaân retributions (various merits and transgressions hoài. Chính vì theá maø Kinh Ñòa Taïng daïy: created when that being still had the “Nhö sau khi ngöôøi ñaõ cheát, laïi coù theå trong antecedent existence body) to get reborn into voøng 49 ngaøy thaân quyeán vì ngöôøi aáy maø tu the next life in the six realms of existence. taïo nhieàu phöôùc laønh, thôøi coù theå laøm cho Thus, the Ksitigarbha Sutra taught: ngöôøi cheát ñoù ra khoûi haún choán aùc ñaïo, ñöôïc “Supposing once a person dies, within the sanh leân coõi trôøi hoaëc trong coõi ngöôøi, höôûng first forty-nine days, for that person’s benefit, laáy söï vui söôùng maø thaân quyeán hieän taïi cuõng loved ones are willing to cultivate and form ñöôïc raát nhieàu lôïi laïc.” Nhö vaäy, neáu thaân many meritorious and wholesome practices, nhaân ngöôøi quaù coá bieát raèng luùc ñöông ñôøi then it is possible to free completely that ngöôøi naày ñaõ gaây taïo nhieàu aùc nghieäp, taát spirit of the dead from the various evil paths phaûi thoï baùo nôi ñòa nguïc. Vì thöông xoùt to be reborn in Heaven or in the Human ngöôøi quaù vaõng neân ñöùng ra laøm caùc coâng realm to reap the various luxuries and ñöùc, phöôùc laønh nhö boá thí, phoùng sanh, vaø trì hapiness. Not only that, but the curently living tuïng kinh chuù, roài ñem nhöõõng coâng ñöùc aáy maø loved ones will also benefit greatly. Family hoài höôùng cho höông linh ngöôøi quaù coá trong and friends know when alive, their loved one khi ngöôøi aáy vaãn coøn mang thaân trung aám chôù who died recently, had created many chöa ñi ñaàu thai chuyeån kieáp. Laøm ñöôïc nhö unwholesome karmic deeds, and will have to vaäy, höông linh ngöôøi quaù coá seõ ñöôïc toäi tieâu, endure the karmic retributions of hell. chöôùng dieät, lìa haún choán aùc ñaïo maø sanh veà Through love and compassion for their loved coõi trôøi ngöôøi, thoï laáy nhöõng ñieàu an vui sung one, they follow the Buddha's ’eachings, take söôùng. the person's place to practice various 3) Special and unique karmic retribution virtuous, meritorious, and wholesome deeds conditions of the intermediate existence such as make donations, charity work, free body—Tröôøng hôïp thoï baùo ñaëc bieät cuûa thaân trapped animals, chant sutras, recite Buddha’s trung höõu: As usual, the intermediate name and mantras, etc. Thereafter, use thse existence body must go through seven cycles merits and virtues to dedicate and pray for the with seven days in each cycle. Only deceased spirit when that spirit still exists thereafter, the spirit is able to receive the with the intermediate existence body and has future body. However, there are special not yet been reborn or reincarnated to another situations where the intermediate body does life. If family and friends are able to do all not need to go through that ordinary these, the deceased’s intermediate skandha transitional period. These sentient beings, body will be able to eradicate and overcome after leaving their antecedent bodies, their his or her transgressions to varying degrees. spirits will immediately be liberated to the That person will be able to abandon the evil appropriate heavens accordingly to their paths and be reborn to Heaven or Human merits and spiritual achievements, or be realms to enjoy the various happiness and condemned to hell immediately without luxuries: Thaân trung höõu hay thaân trung

aám having to pass through the ordinary khoâng lieàn ñöôïc ñi ñaàu thai chuyeån kieáp sau transitional period of forty-nine days of the khi thoaùt ra khoûi xaùc thaân tieàn höõu, maø baét intermediate skandha body—Thöôøng thì thaân buoäc phaûi traûi qua 49 ngaøy ñeå thaåm ñònh trung höõu phaûi traûi qua moät thôøi gian chuyeån nghieäp quaû. Noùi caùch khaùc, ngay sau khi thaàn tieáp laø boán möôi chín ngaøy, sau ñoù môùi caûm thöùc thoaùt ra khoûi xaùc thaân tieàn höõu vaø trôû thoï laáy thaân haäu höõu. Tuy nhieân, cuõng coù

nhöõng tröôøng hôïp ñaëc bieät maø thaân trung höõu lotus throne and eternally escape from the khoâng caàn phaûi traûi qua giai ñoaïn chuyeån tieáp conditions of the cycle of rebirths, life, death, thoâng thöôøng naày. Nhöõng chuùng sanh naày sau etc.: Ngoaøi ra, coøn coù moät loaïi chuùng sanh khi ñaõ boû thaân tieàn höõu roài thì thaàn thöùc hoaëc ngoaïi haïng, khoâng caàn phaûi traûi qua giai ñoaïn lieàn ñöôïc sieâu thoaùt veà caùc coõi trôøi töông thaân trung aám vaø cuõng khoâng bò leä thuoäc vaøo xöùng nhö trôøi duïc giôùi, saéc giôùi vaø voâ saéc trong ba coõi saùu ñöôøng, ñoù laø nhöõng chuùng giôùi; hoaëc bò ñoïa thaúng xuoáng ñòa nguïc, chôù sanh khi coøn mang thaân tieàn höõu ñaõ y theo khoâng phaûi traûi qua giai ñoaïn 49 ngaøy thoâng phaùp Phaät tu haønh, nhö nieäm Phaät vaø phaùt thöôøng cuûa thaân trung aám: loøng Tín Nguyeän caàu sanh Cöïc Laïc. Caùc a) When the sentient beings were alive with chuùng sanh aáy sau khi boû thaân tieàn höõu roài thì antecedent body, they created an thaàn thöùc lieàn sieâu thoaùt ngang qua ba coõi, extraordinary amount of wholesome karma, nöông theo nguyeän löïc nhieáp thoï cuûa chö planted the fruit of the ten wholesome deeds Phaät, Boà Taùt, trong khoaûng saùt na, laäp töùc to the highest level with regard to the various ñöôïc hoùa sanh ngay veà coõi nöôùc Cöïc Laïc cuûa Heavens of Desires, Form, and Formlessness: Ñöùc Phaät A Di Ñaø, ngöï treân toøa sen baùu, vónh Chuùng sanh khi coøn mang thaân tieàn höõu ñaõ vieãn thoaùt khoûi caùc caûnh luaân hoài sanh töû. gaây taïo nhöõng nghieäp nhaân cöïc thieän, töùc (III) Special characteristics of the Intermediate gieo nhaân thaäp thieän baäc thöôïng thuoäc caùc skandha body—Ñaëc ñieåm cuûa Thaân Trung coõi trôøi duïc giôùi, saéc giôùi vaø voâ saéc giôùi. AÁm: Usually, the intermediate body will b) When the sentient beings were alive with remain only for seven days. If it is unable to antecedent body, they created an find a place to get reborn within that time, extraordinary amount of unwholesome then it must die and come back to life again karma, the most evil and wicked deeds, such as an intermediate body. But, in general, this as guilty of violating the four offenses, five period will not last more than seven cycles of betrayals, ten evils, belonging to the great seve days each before it is able to be reborn Avichi Hell: Chuùng sanh khi coøn mang thaân and acquire an after existence body. When tieàn höõu ñaõ gaây taïo nhöõng nghieäp nhaân cöïc the intermediate body dies, it can return just aùc, nhö phaïm toäi töù troïng hay nguõ nghòch, as it was before or depending on the karmic thaäp aùc, thuoäc ñaïi ñòa nguïc A Tyø—See reflection, it can transform and change into an Parajika and Five betrayals. intermediate body of another realm before it c) Besides, there is one more type of sentient acquires an after existence body through beings who are beyond limits; they

also do reincarnation. When the intermediate body is not need to go through the transition period, nearing extinction and is about to be do not experience having the intermediate reincarnated, at that time, depending on the body, nor are they a part of the three worlds various karma created by the individual, each and the six realms of existences. These will see and perceive different realities, i.e., sentient beings are those when alive with the while living those who created many karma antecedent body, followed the Buddha of killing various animals such as slaughtering Dharma to cultivate and practice Buddha pigs, goats, etc., then at this time, suddenly all Recitation by developing Faith and Vow to they will see is those various animals they gain rebirth to the Ultimate Bliss World. After have killed in the past. They may see abandoning the antecedent body, their spirits butchers slaughtering animals or the sounds will transcend through the Three Worlds, of animals screaming in agony. Because this relying on the rescuing vow powers of the is a reflection of the karma they created. Bodhisattvas and Buddhas. Within a split Suddenly, the intermediate body will give moment, they will transform to gain rebirth to rise to the state of joy and yearning to be near the Ultimate Bliss World of the Amitabha what they are seeing and hearing. Upon Buddha and attain a place in the jeweled reaching their destination, they will be

impeded by their environment and will no images and they bring joy and elation to the longer be able to free themselves from it. In a spirit, this means that spirit will be born in this split moment, their intermediate body is dead realm. The intermediate body about to enter as they acquire the after existence body— the Asuras, through a recollections of the Thaân trung aám chæ löu truï ñöôïc baûy ngaøy. spirit karmic power, suddenly will see a large Nhö khoâng tìm ñöôïc choã thoï sanhtrong thôøi area of dim light, develop a yearning for it, go haïn aáy thì phaûi cheát ñi soáng laïi, nhöng ñaïi into that domain and reborn: Thaân trung aám khaùi khoâng quaù baûy laàn töùc 49 ngaøy thì phaûi saép söûa chuyeån sanh veà coõi A Tu La, thì seõ thoï sanh laáy thaân haäu höõu. Thaân trung höõu thaáy nhöõng vöôøn caây khaû aùi, xinh ñeïp, trong khi cheát ñi, hoaëc sanh trôû laïi y nhö thaân tröôùc, ñoù coù nhöõng voøng löûa laãn loän chuyeån xoay. hoaëc do nôi nghieäp nhaân chieâu caûm coù theå Neáu thaáy caûnh töôïng ñoù maø ñem loøng vui veû bieán ñoåi thaønh ra thaân trung höõu cuûa loaøi ñi ñeán xem, töùc laø bò sanh veà neûo naày. Thaân khaùc tröôùc khi thoï thaân haäu höõu. Khi thaân trung aám naøo saép söûa chuyeån thaân vaøo neûo A trung höõu saép dieät ñeå thoï laáy thaân haäu höõu, Tu La, do söùc nghieäp chieâu caûm töï nhieân baáy giôø tuøy theo caùc haønh nghieäp ñaõ gaây taïo tröôùc maët thaáy moät vuøng aùnh saùng lôø môø, lieàn maø caûm thaáy coù nhieàu töôùng traïng khaùc nhau. khôûi loøng öa thích, ñi vaøo trong ñoù, lieàn bò thoï Nhöõng keû gaây nghieäp saùt, nhö luùc sanh tieàn sanh. chuyeân ngheà gieát heo, deâ, vaân vaân thì luùc ñoù 2) The intermediate body is about to be born as töï nhieân thaáy toaøn laø nhöõng loaøi vaät aáy. Hoaëc a dog or pig will often see amny beautiful maét thaáy coù nhöõng keû haøng thòt tay coøn caàm young ladies; the spirit will give rise to dao, buùa laøm thòt, hoaëc tai nghe tieáng thuù vaät attachment and yearning to chase after them. keâu la. Bôûi do tuùc nghieäp chieâu caûm neân thaân Consequently, this

spirit will be born in that trung aám töï nhieân sanh taâm yeâu thích, muoán realm: Thaân trung aám saép sanh vaøo loaøi choù ñeán nôi ngaém nhìn. Khi ñeán nôi roài lieàn bò heo thöôøng thaáy nhieàu coâ gaùi ñeïp, lieàn sanh caùc caûnh saéc ñoù laøm cho trôû ngaïi khoâng theå taâm öa thích chaïy theo. Do nhaân duyeân ñoù naøo thoaùt ly ñöôïc. Trong chôùp maét, thaân trung maø bò thaùc sanh vaøo coõi aáy. höõu lieàn bò dieät maø thoï laáy thaân haäu höõu. 3) The intermediate body is about to be born as (IV) Intermediate Existence Body born to the evil other types of animals will feel suddenly paths—Thaân Trung AÁm sanh veà caùc ñöôøng there is a gust of wind twisting so forcefully it aùc: In the Great Heap Sutra, the Buddha is impossible to oppose it. Or it may see taught: “Those sentient beings who infinite demons spreading and coming closer, committed evil karma, when they are about to or terrifying thunders and lightening die, and are going to fall into evil paths. They overhead, etc. Or it may see fog covering, will feel extremely sad and terrified. mountain splitting, water crashing, and the Depending on the reflection of their spirit will be terrified as it runs away into individual karma, they will see different trees, bushes, and caves, in order to hide or it images of the various evil paths appear.”— may see three large holes with the colors of Trong Kinh Ñaïi Baûo Tích, Ñöùc Phaät daïy: white, red, and black, and will jump to hide. “Nhöõng chuùng sanh naøo taïo neân aùc nghieäp, At that very moment, the spirit has entered luùc saép laâm chung saép bò ñoïa vaøo aùc ñaïo, töï the womb, when eyes are open, it will realize nhieân coù loøng buoàn thaûm, kinh sôï. Tuøy theo it has acquired the body of various animals nghieäp cuûa mình chieâu caûm maø töï thaáy töôùng such as a fox, leopad, snake, etc.: Thaân trung traïng cuûa caùc ñöôøng aùc hieän ra.” aám saép ñoïa vaøo caùc loaøi baøng sanh töï nhieân 1) The intermediate body is about to be born in caûm thaáy coù luoàng gioù maõnh lieät cuoán xoay the Asura realm will see various beautiful khoâng sao cöôõng laïi ñöôïc. Hoaëc thaáy voâ soá and irresistible gardens. In these gardens, quyû thaàn ñeán gaàn, hoaëc thaáy saám chôùp phuû there are a variety of rings of flames rolling leân ñaàu gheâ rôïn, hoaëc thaáy söông giaêng muø around everywhere. When seeing these mòt, nuùi lôû, nöôùc cuoán aàm aàm, thaàn thöùc sôï

haõi, chaïy troán vaøo trong röøng buïi, hang ñaù ñeå beân tai boãng nhieân nghe coù tieáng nhöõng baøi aån thaân, hoaëc thaáy nhöõng hoá lôùn maøu traéng, ca haùt heát söùc buoàn raàu, bi thaûm, ñoù laø nhöõng ñoû, ñen, lieàn nhaøo xuoáng aån nuùp. Ngay khi ñoù tieáng keâu la reân sieát cuûa toäi nhaân döôùi ñòa laø thaàn thöùc ñaõ bò loït vaøo trong baøo thai, vöøa nguïc; keá ñeán laïi thaáy caûnh giôùi muø mòt, toái môû maét ñaõ thaáy mình thoï thaân dò loaïi nhö taêm hieän ra tröôùc maët, nhaø cöûa saéc ñen hoaëc choàn, beo, raén, vaân vaân. traéng ñöôïm ñaày maøu tang cheá, aâm u, hoaëc 4) Those intermediate bodies about to be thaáy hang hoá saâu thaúm, ñöôøng xaù lôø môø. Luùc condemned to the path of hungry ghost aáy thaáy chính mình bò caùc loaøi quyû döõ tay suddenly will see before them appear a vast caàm binh khí xua ñuoåi ñi vaøo trong ñoù, khi and endless desert, without any vegetation or vaøo roài thì thaân khoâng ñöôïc töï do, lieàn bò thaùc see only holes, dead and dry weeds, etc. The sanh vaøo trong ñòa nguïc, tuøy theo nghieäp baùo, intermediate body

which sees a great area of chòu voâ löôïng thoáng khoå. Thaân trung aám naøo faded red light, feels a yearning and a wish to thaáy aùnh saùng môø ñuïc nhö khoùi ñen, khôûi go there to play. The moment of entry is nieäm öa thích muoán vaøo daïo chôi trong ñoù. when the spirit is at at the point of rebirth in Ngay khi böôùc vaøo lieàn bò thoï thaân ñòa nguïc, the realm of Hungry Ghosts: Thaân trung aám chòu voâ löôïng noãi thoáng khoå. saép söûa ñoïa vaøo ñöôøng ngaï quyû, thình lình a) The intermediate body about to be thaáy tröôùc maët hieän ra moät baõi sa maïc roäng condemned to glacial hell through the lôùn theânh thang, khoâng caây coái, hoaëc chæ thaáy reflection of the spirit's karmic power, toaøn laø nhöõng hang hoá, caây coû khoâ heùo. Luùc suddenly will feel like an intolerable inferno. aáy töï thaáy mình bò gioù nghieäp thoåi ñeán nôi ñoù, It then encounters the cold air rising from the trong khi thaûng thoát, lieàn bò thaùc sanh veà glacial hell and will feel cool and refreshed. ñöôøng ngaï quyû, chòu nhieàu noùng böùc, ñoùi khaùt Its thoughts give rise to yearning and voâ cuøng. Thaân trung aám naøo thaáy aùnh saùng immediately will fly in search of that place to maøu ñoû nhaït, khôûi nieäm öa thích muoán vaøo be cool. Once reaching this place, it is reborn: daïo chôi trong ñoù. Ngay khi ñi vaøo lieàn thoï Thaân trung aám saép söûa bò ñoïa vaøo ñòa nguïc thaân loaøi ngaï quyû. haøn baêng, do nôi söùc nghieäp chieâu caûm, thaân 5) The intermediate body is about to be born in theå boãng nhieân sanh ra noùng böùc khoâng Hell suddenly will begin hearing sounds of kham, gaëp hôi laïnh ôû nôi haøn nguïc xoâng leân, very sad and melancholy songs, these are the töï caûm thaáy maùt meû deã chòu, lieàn khôûi loøng sounds of prisoners aginizing and screaming öa thích voäi bay tìm ñeán nôi ñoù ñeå cho ñöôïc in hell; next darkness will appear, houses maùt meû, lieàn bò thaùc sanh vaøo ñoù. made out of black and white iron, very b) Intermediate body is about to be condemned melancholy looking, similar to being at a to the inferno hell, through the reflection of funeral. It may see deep holes and caves; the the spirit's karmic power, suddenly will feel roads are unclear. At that time, it will see an extreme and intolerable cold. It then itself getting chased by ferocious demons encounters the hot air rising from the inferno with weapong in hand forcing it to enter these hell and will feel warm and comfortable. Its areas. Once it is in there, it will lose all thoughts give rise to yearming and freedom and will be reborn in the realm of immediately will fly in search for that hell. Depending on each spirits' karmic warmth. Once reaching this place, it is reborn: retribution, it must endure infinite pains and Thaân trung aám saép söûa bò ñoïa vaøo vieâm nhieät sufferings. The intermediate body which sees ñòa nguïc, do söùc nghieäp chieâu caûm, boång a great area of murky light similar to black nhieân thaân theå caûm thaáy laïnh leõo voâ cuøng, smokes, feels a yearning and a wish to go khoù theå kham noåi. Gaëp hôi noùng ôû hoûa nguïc there to play. The moment of entry is when xoâng leân, töï nhieân caûm thaáy aám aùp deã chòu, the spirit is at the point of rebirth in Hell: lieàn khôûi loøng öa thích, voäi vaõ tìm bay xuoáng Thaân trung aám saép sanh veà ñöôøng ñòa nguïc,

nôi ñoù ñeå söôûi aám, ngay khi aáy laø luùc thoï moät caùi gì ôû beân ngoaøi. Ñaây laø caùi bieát ngay sanh. lieàn, taïo thaønh neàn taûng cho taát caû caùc hình c) The

intermediate body about to be thöùc bieát khaùc. condemned to the odorous hell (foul smelling Intermediate retribution: Hieän Baùo—Present- hell), through the reflection of the spirit's life recompense for good or evil done in the karmic power, suddenly will sense and present life. For example, if wholesome karma intolerable and strong fragrance (perfume are created in this life, it is possible to reap those wishes to fine that it vecomes nauseous. At meritorious retributions in this present life; if evil that time, its mind wishes to find other foul karma are committed in this life, then the evil smelling odor to neutralize that good scent. It consequences will occur in this life—Quaû baùo then encoulters the foul odor rising from hieän ñôøi cho nhöõng haønh ñoäng toát xaáu trong hieän odorour. As a result, it is reborn in the taïi. Thí duï nhö ñôøi naày laøm laønh thì ngay ôû ñôøi odorous hell: Thaân trung aám saép söûa bò ñoïa naày coù theå ñöôïc höôûng phöôùc; coøn ñôøi naày laøm vaøo ñòa nguïc xuù ueá (hoâi thuùi), do nôi söùc aùc, thì ngay ôû ñôøi naày lieàn bò mang tai hoïa. nghieäp chieâu caûm, boãng caûm nhaän ñöôïc moät Intermediate state: Antarabhava (skt)—A muøi thôm ngaøo ngaït ñeán möùc khoâng kham. Bardo (tib)—Thaân Trung AÁm—According Tibetan Baáy giôø trong taâm lieàn khôûi nieäm muoán tìm Buddhism, after death beings enter a so-called moät muøi hoâi thuùi naøo ñoù ñeå laán aùt muøi thôm "intermediate state" in which they acquire a kia. Gaëp hôi thuùi töø nguïc phaån ueá xoâng leân, subtle body that endures until they experience lieàn sanh taâm nieäm öa thích, lieàn bay ñeán nôi. various intense sounds, sights, etc..., which are Do nhaân duyeân ñoù, lieàn bò thaùc sanh trong products of their own minds. This is considered to nguïc phaån ueá. be a time of great danger, as beings may react to Intermediate Grade Afflictions: Trung Tuøy their experiences in ways that cause them to be Phieàn Naõo—See Fifty-one Dharmas interactive reborn in lower rebirth situations (gati). It can also with the Mind. be a time of great opportunity, as beings may Intermediate kalpa: Antara-kalpa (skt)—Bieät make choices that lead them to higher rebirths, or Kieáp—Small kalpas—Tieåu Kieáp—See Antara- even buddhahood. There are six Bardo states, kalpa. according to the Kagyupa order: 1) Bardo Intermediate land of transformation: Phöông between birth and death, which refers to the Tieän Hoùa Thaân Ñoä—Nôi Phaät A Di Ñaø xuaát hieän normal waking state between birth and death; 2) hoùa thaân—Where Amitabha appears in his Dream Bardo, the period between falling asleep transformation-body. and awakening; 3) Meditation Bardo, a state of Intermediate and perfect schools: Thieân cessation in which the senses are withdrawn from vieân—Hinayana and Mahayana—Thoâng giaùo vaø external objects of observation; 4) Bardo of Vieân giaùo cuûa toâng Thieân Thai. becoming, the period between the moment of death and rebirth; 5) Reality Bardo, the time of Intermediate realization: Pratyaksha (skt)— unconsciousness that beings experience when Hieän Chöùng. overwhelmed by death, so called because during 1) The immediate realization of enlightenment this time the mind returns to its primordial nature; or nirvana: Inner realization—Immediate and 6) Bardo of birth, which begins at the moment perception—Nhaän thöùc ngay lieàn dieäu quaû. of rebirth into a new lifetime, immediately after 2) When an object appears before a

sense- the bardo of becoming—Theo Phaät giaùo Taây organ, the latter perceives it and recognizes it Taïng, sau khi cheát chuùng sanh ñi vaøo caùi goïi laø as something external. This is immediate “Thaân Trung AÁm”, nôi ñoù hoï ñöôïc moät caùi thaân vi knowledge, forming the basis of all other teá chòu ñöïng cho ñeán khi naøo hoï kinh qua nhöõng forms of knowledge: Khi moät söï vaät xuaát hieän aâm thanh hay caûnh giôùi cöïc maïnh... laø saûn phaåm tröôùc moät cô quan caûm giaùc hay caên thì cô cuûa taâm hoï. Ñaây laø giai ñoaïn ñöôïc xem nhö cöïc quan naày nhaän thöùc noù vaø nhaän bieát noù laø kyø nguy hieåm vì chuùng sanh coù theå phaûn öùng vôùi

nhöõng söï kinh qua naøy theo chieàu höôùng khieán hoï spontaneous secretions. Ananda! Although the sanh vaøo haï tam ñoà. Maø ñaây cuõng laø cô hoäi lôùn kinds of love differ, their flow and oppression is cho hoï ñöôïc sanh vaøo thöôïng tam ñoà, hay ngay caû the same. With this moisture, one cannot ascend, vieäc ñi ñeán Phaät quaû. Coù saùu traïng thaùi “Thaân but will naturally fall. This is called the ‘internal Trung AÁm”: 1) traïng thaùi thöùc tænh bình thöôøng aspect.’”—Moät trong hai phaàn cuûa chuùng sanh. giöõa sanh vaø töû; 2) traïng thaùi mô maøng giöõa nguû Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc vaø thöùc; 3) traïng thaùi ngöøng ñoïng trong ñoù caùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà noäi phaän nhö giaùc quan ruùt khoûi ngoaïi caûnh ñöôïc quan saùt beân sau: “OÂng A Nan! Noäi phaän laø phaàn trong cuûa ngoaøi; 4) traïng thaùi giöõa töû vaø sanh; 5) traïng thaùi chuùng sanh. Nhaân caùc aùi nhieãm, khôûi ra tình hö taâm thöùc ngaäp traøn bôûi söï cheát vaø taâm thöùc trôû veà voïng. Tình chaát chöùa maõi, môùi sinh ra nöôùc aùi. traïng thaùi nguyeân sô cuûa noù; 6) traïng thaùi taùi sanh Cho neân chuùng sanh taâm nhôù moùn aên ngon, trong vaøo moät ñôøi soáng môùi. mieäng chaûy nöôùc. Taâm nhôù ngöôøi, hoaëc thöông ** See Intermediate existence body. hay giaän, röng röng nöôùc maét. Tham caàu cuûa baùu, Intermediate state of existence: Antara-bhava taâm phaùt ra theøm, loä ra ngoaøi thaân theå. Taâm ñaém (skt)—Trung Höõu (Taâm sau khi cheát)—One of the söï daâm duïc, hai caên nam nöõ töï nhieân chaûy nöôùc. four kinds of bhava, the intermediate state of OÂng A Nan! Caùc aùi duïc, duø rieâng khaùc, nöôùc chaûy existence between death and reincarnation—Moät vaãn ñoàng nhau. Thaám öôùt chaúng leân ñöôïc, töï trong boán thöù “höõu,” quaû baùo trong khoaûng giöõa nhieân phaûi sa xuoáng. Ñoù goïi laø noäi phaän.”—See ñôøi hieän taïi vaø vò lai (giöõa luùc cheát vaø luùc taùi Two aspects. sanh)—See Three states of mortal existence (C). Internal demons and external demons: Noäi Interment (v): An taùng—To bury—To inter. Ma Ngoaïi Ma—If we allow internal demons arise Interminable: Baát tuyeät—Endless. or spring up, external demons will immediately come to infiltrate to destroy our thousand years Intermingling cause: Hoøa hôïp nhaân— (lives after lives) of cultivation—Neáu chuùng ta ñeå Nourishing cause, one of the five causes (four noäi ma khôûi daäy thì laäp töùc ngoaïi ma seõ keùo ñeán elements of earth, water, fire and wind which are phaù naùt coâng trình tu taäp ngaøn ñôøi cuûa ta. the causers or producers and maintainers of infinite forms of nature (results)—Moät trong naêm Internal dharma: Noäi phaùp. nguyeân nhaân—See Five causes (B). Internal discipline: Noäi kyû—A practitioner who Internal (a): Beân trong. seeks control from within,

compared with the one who aims at control ny physical discipline—Haønh Internal Aspect: Noäi Phaän—One of the two giaû tìm caàu söï kieåm soaùt beân trong so vôùi vò aspects of living beings. According to the höôùng ñeán oai nghi phong caùch beân ngoaøi. Surangama Sutra, book Eight, the Buddha reminded Ananda about the internal aspects as Internal distraction: Mental confusion—Noäi follows: “Ananda! The internal aspect refers to taùn—Noäi taùn loaïn—See Five senses of mental what occurs insode living beings. Because of love distraction. and defilement, they produce the falseness of Internal doctrines of a sect: Giaùo Noäi—Within emotions. When these emotions accumulate instruction in the sect or church; especially those without cease, they can create the fluids of love. who receive normal instructions or teaching from That is why living beings’ mouths water when the scriptures or written canon—Giaùo noäi cuûa they think about delicious food. When they think toâng phaùi laø toâng phaùi nöông vaøo nhöõng lôøi daïy about a deceased person, either with fondness or cuûa Ñöùc Phaät trong kinh ñieån. with anger, tears will flow from their eyes. When Internal and external: Subjective and they are greedy for wealth and jewels, a current objective—Noäi ngoaïi. of lust will course through their hearts. When Internal form: Giaû Saéc—Invisible or internal confronted with a smooth and supple body, their form, i.e. spiritual form—Voâ bieåu saéc hay hình minds become attached to lustful conduct and thöùc beân trong, nhö höông vò khoâng coù hình theå. from both male and female organs will come

Internal formations: Noäi keát—The Sanskrit nhöõng gì chuùng ta thích, söï öa thích ñoù seõ trôû word for “internal formation” is “Samyojana.” It thaønh moät noäi keát. Khi nhöõng gì chuùng ta öa means “to crystallize.” Everyone of us has thích khoâng coøn nöõa, chuùng ta seõ theøm nhôù vaø internal formations that we need to take care of. ñi tìm. Chuùng ta ñeå nhieàu thì giôø vaø taâm löïc With the practice of meditation we can undo these ñeå tìm höôûng laïi nhöõng khoaùi laïc ñoù. Caøng knots and experience transformation—Tieáng Baéc ngaøy chuùng ta caøng khao khaùt. Chuùng ta seõ bò Phaïn cho danh töø “noäi keát” laø “Samyojana.” Noù söùc maïnh cuûa noäi keát thuùc ñaåy, cheá ngöï vaø coù nghóa laø “keát tinh” hay “ñoùng cuïc laïi.” Moïi cöôùp maát töï do cuûa chuùng ta. ngöôøi chuùng ta ai cuõng coù noäi keát caàn phaûi ñöôïc 4) When someone insults us, or does something chaêm soùc. Vôùi thieàn taäp chuùng ta coù theå thaùo gôõ unkind to us, an internal formation is created ñöôïc noäi keát vaø ñaït ñöôïc söï chuyeån hoùa. in our consciousness. If we don’t know how to 1) In our consciousness there are blocks of pain, undo the internal knots and transform them, anger, and frustration called internal the knots will stay there for a long time. And formations. They are also called knots the next time someone says something or because they tie us up and obstruct our does something to us of the same nature, that freedom—Trong taâm thöùc cuûa chuùng ta coù internal formation will grow stronger. As nhöõng khoái cuûa nieàm ñau khoå, giaän hôøn, vaø knots or blocks of pain in us, our internal böïc boäi khoù chòu, goïi laø noäi keát. Chuùng cuõng formations have the power to push us, to ñöôïc goïi laø nhöõng nuùt thaét, hay nhöõng giaây dictate our behavior—Khi moät ngöôøi naøo ñoù quaán hay

phieàn tröôïc bôûi vì chuùng troùi buoäc sæ nhuïc chuùng ta, hay laøm vieäc gì ñoù khoâng töû chuùng ta vaø laøm caûn trôû söï töï do cuûa chuùng teá vôùi chuùng ta thì noäi keát seõ keát tuï trong taâm ta. thöùc cuûa chuùng ta. Neáu chuùng ta khoâng bieát 2) After a while, it become very difficult for us caù ch thaùo gôõ nhöõng noäi keát naøy vaø chuyeån to transform, to undo the knots and we cannot hoùa chuùng, thì chuùng seõ naèm trong taâm thöùc ease the constriction of this crystal chuùng ta raát laâu. Sau ñoù coù ai laïi noùi hay laøm formation—Sau moät thôøi gian daøi, noäi keát nhöõng chuyeän töông töï nhö vaäy vôùi chuùng ta caøng trôû neân khoù khaên cho chuùng ta chuyeån thì nhöõng nuùt thaét aáy seõ lôùn maïnh hôn. Noäi hoùa hay thaùo gôõ, chuùng ta coù theå deã daøng bò keát hay khoái ñau nhöùc trong chuùng ta, coù maéc keït trong khoái noäi keát naøy. naêng löïc thuùc ñaåy vaø eùp buoäc chuùng trong 3) Not all internal formations are unpleasant. caùch chuùng ta haønh xöû. There are also pleasant internal formations, 5) Falling in love is a big internal formation. but they still make us suffer. When you taste, Once you are in love, you think only of the hear, or see something pleasant, then that other person. You are not free anymore. You pleasure can become a strong internal knot. cannot do anything; you cannot study, you When the object of your pleasure disappears, cannot work, you cannot enjoy the sunshine you miss it and you begin searching for it. or the beauty of nature around you. You can You spend a lot of time and energy trying to think only of the object of your love. So love experience it again. If you smoke marijuana can also be a huge internal knot—Tình yeâu laø or drink alcohol, and begin to like it, then it moät noäi keát raát lôùn. Khi yeâu baïn chæ coøn nghó becomes an internal formation in your body tôùi ngöôøi baïn yeâu. Baïn khoâng coøn söï töï do. and in your mind. You cannot get it off your Baïn khoâng laøm ñöôïc gì caû, baïn khoâng hoïc mind. You will always look for more. The haønh ñöôïc, khoâng laøm vieäc ñöôïc, vaø khoâng strength of the internal knot is pushing you theå thöôûng thöùc caûnh ñeïp töï nhieân quanh baïn. and controlling you. So internal formations Baïn chæ coøn nghó tôùi ñoái töôïng tình yeâu cuûa deprive us of our freedom—Khoâng phaûi noäi baï n. Vì theá maø tình yeâu coù theå laø moät khoái keát naøo cuõng khoù chòu. Coù nhöõng noäi keát eâm noäi keát raát lôùn. aùi nhöng noäi keát eâm aùi cuõng coù theå gaây neân 6) Pleasant or unpleasant, both kinds of knots ñau khoå. Khi thaáy, nghe, hoaëc thöôûng thöùc take away our liberty. That’s why we should

guard our body and our mind very carefully, “Giaän,” caùch toát nhaát ñeå tænh thöùc veà saân haän to prevent these knots from taking root in us. laø “khi thôû vaøo toâi bieát saân haän phaùt khôûi Drugs, alcohol, and tobacco can create trong toâi; thôû ra toâi mæm cöôøi vôùi saân haän cuûa internal formations in our body. And anger, toâi.” Ñaây khoâng phaûi laø böùc cheá hay ñaùnh craving, jealousy, despair can create internal phaù saân haän. Ñaây chæ laø nhaän dieän. Moät khi formations in our mind—Deã chòu hay khoâng chuùng ta nhaän dieän ñöôïc saân haän, chuùng ta coù deã chòu, caû hai thöù noäi keát naøy ñeàu laøm chuùng theå chaêm soùc moät caùch töû teá hay oâm aáp noù ta maát töï do. Vì vaäy cho neân chuùng ta phaûi vôùi söï tænh thöùc cuûa chính mình. caån thaän baûo veä khoâng cho noäi keát baét reã 9)

Mindfulness recognizes, is aware of its trong chuùng ta. Ma tuùy, röôïu vaø thuoác laù coù presence, accepts and allows it to be there. theå taïo neân noäi keát trong thaân. Vaø saân haän, Mindfulness is like a big brother who does not theøm khaùt, ganh tî, vaø thaát voïng coù theå taïo suppress his younger brother's suffering. He neân noäi keát trong taâm cuûa chuùng ta. simply says: "Dear brother, I'm here for you." 7) Anger is an internal formation, and since it You take your younger brother in your arms makes us suffer, we try our best to get rid of and you comfort him. This is exactly our it. Psychologists like the expression "getting it practice—Chaùnh nieäm nhaän dieän vaø chaáp out of your system." As a Buddhist, you nhaän söï coù maët cuûa côn giaän. Chaùnh nieäm should generate the energy of mindfulness cuõng nhö ngöôøi anh caû, khoâng böùc cheá hay and take good care of anger every time it ñaøn aùp ñöùa em ñau khoå. Chaùnh nieäm chænoùi: manifests through meditation practice—Saân "Em thaân yeâu, coù anh ñaây saün saøng giuùp ñôõ haän laø moät noäi keát, vaø vì noù gaây khoå ñau cho em." Baïn oâm aáp ñöùa em cuûa baïn vaøo loøng vaø neân chuùng ta phaûi tìm caùch dieät tröø noù. Caùc an uûi voã veà. Ñaây chính laø söï thöïc taäp cuûa nhaø taâm lyù hoïc thích duøng töø "toáng khöù noù ra chuùng ta. khoûi cô theå chuùng ta." Laø Phaät töû, baïn neân 10) Our anger is us, and our compassion is also taïo naêng löôïng cuûa chaùnh nieäm vaø chaêm soùc us. To meditate does not mean to fight. In töû teá saân haän moãi khi noù hieän ñeán qua tu taäp Buddhism, the practice of meditation should thieàn ñònh. be the practice of embracing and 8) Mindfulness does not fight anger or despair. transforming, not of fighting—Côn giaän cuûa Mindfulness is there in order to recognize. To chuùng ta chính laø chuùng ta, vaø töø bi cuõng be mindful of something is to recognize that chính laø chuùng ta. Thieàn taäp khoâng coù nghóa something is the capacity of being aware of laø ñaùnh phaù. Trong ñaïo Phaät, thieàn taäp laø what is going on in the present moment. phöông phaùp oâm aáp vaø chuyeån hoùa, chöù According to Most Venerable Thích Nhaát khoâng phaûi laø ñaùnh phaù. Haïnh in "Anger," the best way to to be 11) When anger comes up in us, we should begin mindful of anger is "when breathing in I know to practice mindful breathing right away: that anger has manifested in me; breathing "Breathing in, I know that anger is in me. out I smile towards my anger." This is not an Breathing out, I am taking good care of my act of suppression or of fighting. It is an act of anger. If you don't know how to treat yourself recognizing. Once we recognize our anger, with compassion, how can you treat another we are able to take good care of it or to person with compassion? When anger arises, embrace it with a lot of awareness, a lot of continue to practice mindful breathing and tenderness—Chaùnh nieäm khoâng bao giôø ñaùnh mindful walking to generate the energy of phaù saân haän hay tuyeät voïng. Chaùnh nieäm chæ mindfulness. Continue to tenderly embrace coù maët ñeå nhaän dieän. Chaùnh nieäm veà moät caùi the energy of anger within you. Anger may gì laø nhaän dieän söï coù maët cuûa caùi ñoù trong continue to be there for some time, but you hieän taïi. Chaùnh nieäm laø khaû naêng bieát ñöôïc are safe, because the Buddha is in you, nhöõng gì ñang xaûy ra trong hieän taïi. Theo helping you to take good care of your

anger. Hoøa Thöôïng Thích Nhaát Haïnh trong taùc phaåm The energy of mindfulness is the energy of

the Buddha. When you practice mindful Internal ordinary: Noäi phaøm—The internal breathing and embracing your anger, you are ordinary are the zealous, who are advancing under the protection of the Buddha. There is through the next three groups of stages up to the no doubt about it: the Buddha is embracing fortieth—Chaùnh haønh giaùo phaùp tieán gaàn tôùi tam you and your anger with a lot of Thaùnh vò—See Two ordinary ranks. compassion—Khi côn giaän khôûi daäy trong Internal ordinary believers: Noäi phaøm—See chuùng ta, chuùng ta phaûi baét ñaàu thöïc taäp hôi Internal ordinary, and Two ordinary ranks. thôû chaùnh nieäm ngay töùc khaéc. “Thôû vaøo toâi Internal organs: Noäi taïng—According to the bieát côn giaän ñang coù trong toâi. Thôû ra, toâi Flower Adornment Sutra, Chapter 38, there are chaêm soùc côn giaän cuûa toâi.” Neáu baïn khoâng ten kinds of internal organs of Great Enlightening bieát caùch chaêm soùc baïn vôùi taâm töø bi thì laøm Beings. Enlightening Beings who abide by these sao baïn coù theå chaêm soùc ngöôøi khaùc vôùi taâm can attain the indestructible internal organs of töø bi cho ñöôïc? Khi côn giaän noåi daäy, haõy great knowledge with supreme virtues of tieáp tuïc thöïc taäp hôi thôû chaùnh nieäm, böôùc Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù chaân chaùnh nieäm ñeå cheá taùc naêng löôïng möôøi taïng cuûa chö Boà Taùt. Chö Boà Taùt an truï chaùnh nieäm. Chuùng ta tieáp tuïc naâng niu naêng trong phaùp naày thôøi ñöôïc thieän caên voâ thöôïng, löôïng cuûa côn giaän trong chuùng ta. Côn giaän taïng ñaïi trí hueä baát hoaïi cuûa Nhö Lai—See Ten coù theå seõ keùo daøi moät thôøi gian, nhöng chuùng kinds of internal organs of Great Enlightening ta seõ ñöôïc an toaøn, bôûi vì Ñöùc Phaät ñang coù Beings. maët trong chuùng ta, giuùp chuùng ta chaêm soùc Internal perception: Noäi töôûng—Noäi Thöùc— côn giaän. naêng löôïng chaùnh nieäm laø naêng Taâm thöùc—Taâm thöùc ñoái vôùi ngoaïi caûnh—Mind löôïng cuûa Phaät. Khi thöïc taäp hôi thôû chaùnh and consciousness—The mind and cognition— nieäm vaø oâm aáp côn giaän chuùng ta ñang ñöôïc Mind and its contents. According to the Kosa Phaät baûo hoä. Khoâng coøn gì ñeå nghi ngôø, Phaät Sastra, the two are considered as identical in the ñang oâm aáp chuùng ta vaø côn giaän cuûa chuùng Abhidharma-Kosa, but different in Mahayana— ta trong töø bi voâ löôïng. Theo Tieåu Thöøa Caâu Xaù Luaän thì taâm vaø thöùc Internal hindrances: Internal obstacles or gioáng nhau, nhöng trong Ñaïi Thöøa thì laïi khaùc mental hindrances—Noäi chöôùng—Nhöõng chöôùng nhau. ngaïi xuaát phaùt töø beân trong. Internal perfuming or influence of the Internal influence of the bhutatathata: bhutatathata: Buddha spirituality—Chaân nhö Buddha spirituality—Internal perfuming of the noäi huaân. bhutatathata—Chaân nhö noäi huaân (höông thôm töø beân trong hay aûnh höôûng cuûa chaân nhö, phaùp taùnh Internal practice: Chuyeån hoùa noäi taâm. cuûa chaân nhö laø söï caûm hoùa töø beân trong trong. Internal Realms: Noäi Caûnh—Internal realms Chaân nhö laø töï taùnh thanh tònh taâm maø ai ai cuõng are also called “realms of the Self-Mind” because ñeàu coù, laø phaùp thaân cuûa chö Phaät. Phaùp thaân naày they do not come from outside, but develop from

coù khaû naêng töøø boû voïng taâm ôû beân trong. Coøn the mind. Those who do not clearly understand the beân ngoaøi thì nhôø hai baùo thaân vaø hoùa thaân cuûa truth that “the ten thousand dharmas are created chö Phaät ñeå laïi giuùp ñôû huaân taäp. Nhôø ñoù maø by the mind,” think that all realms come from the chuùng sanh daàn daàn phaùt taâm Boà Ñeà, chaùn coõi theá outside. This is wrong. When the practitioner tuïc vaø caàu thaønh Phaät). reaches the stage of mutual interpenetration of Internal instruction: Within instruction—Giaùo mind and realms, completely severing external Noäi—Within instruction in the sect or church; conditions, the seeds of latent dharmas in the especially those who receive normal instructions Alaya consciousness suddenly manifest or teaching from the scriptures or written canon—themselves. For the Buddha Recitation or mantra- Giaùo noäi cuûa toâng phaùi laø toâng phaùi nöông vaøo chanting practitioner, the power of the Buddha's nhöõng lôøi daïy cuûa Ñöùc Phaät trong kinh ñieån. name or the mantra penetrates deep into the mind, eliciting a reaction from the wholesome or evil

seeds in the Alaya consciousness. The realms that fours days, or seven or eight months, hence. In result are very complex and usually appear in general, those who have cultivated in previous dreams, or even when the practitioner is awake lives will immediately see auspicious realms and striving to recite the Buddha’s name. In when reciting the Buddha’s name. Those with Buddhism, this condition is called “Changing heavy karma, lacking merit and virtue, will manifestations of the Alaya consciousness.” In the usually see evil realms when they begin Buddha dreaming scenes, if the events or scenes result Recitation. In time, these evil omens will from evil seeds, the practitioner may see various disappear and gradually be replaced with species of worms crawling out of his body, or auspicious omens. If the practitioner’s efforts witness himself, night after night, removing from have reached a high level, there are times during his body six or seven loathsome creatures with his walking hours when all deluded feelings many limbs, such as scorpions or centipedes. Or suddenly cease for a while, body and mind being else, he may see various species of wild animals at ease and free. At other times, the practitioner and or spirits or ghosts. Such realms are may recite for four or five hours but feel that the innumerable and cannot al be described. In time was very short, perhaps two or three minutes. genral, individuals greatly afflicted with greed, Or else, at times during recitation, wholesome who are miserly and wicked, usually see marks of omens will appear. At other times, unconsciously, men and women, snakes and serpents and odd his mind experiences great contentment and bliss. species with white features and forms. Those Sometimes, he realizes for a split second that harboring a great deal of anger and resentment mind and realm are both empty. At other times, usually see tigers and leopards or strange species just by hearing or seeing something once, he with red forms and features. Those who are becomes awakened to the truth of suffering, heavily deluded usually see domestic animals, emptiness, impermanence and No-Self, clams, oysters, snails or different species with completely severing the marks of self and others. black forms and features. The above, however, is These occurrences are too numerous to be fully

merely indicative; it does not mean that described! A layman was once reciting the everything will be exactly as described. If the Buddha's name while seated in the dark. scenes in his dream come from good wholesome Suddenly he saw two types of flowers, red ones seeds, the practitioner sees tall trees and exotic and white ones, springing up all over the floor, flowers, beautiful scenery, bright adorned with reaching as high as the edge of his bed; nets of pearls. Or else, he sees himself eating meanwhile, other flowers were dropping like rain succulent, fragrant food, wearing ethereal from the sky. Another layman, while kneeling garments, dwelling in palaces of diamonds and down to recite the Buddha's name, suddenly saw other precious substances, or flying high in open a red lotus flower appear before the altar, its bud space. Thus, in summary, all the seeds of the ten gradually opening up and disappearing after a few Dharma Realms are found in the minds of sentient minutes. There was yet another layman who, beings. If wholesome seeds manifest themselves, during recitation, would suddenly see everything practitioners view the realms of Buddhas, around him disappear. In front of his eyes would Bodhisattvas, human, and celestial beings; if evil appear the scene of an immense ocean, calm and karma is manifested, they witness scenes from the still, with no wind or waves whatsoever; countless wretched three Evil Paths. If the cultivator has huge, multicolored lotus blossoms would spring up followed externalist ways in past lives, he usually on the ocean surface. Afterward, the ocean scene sees his body emitting electric waves, or his soul would disappear, to be replaced by scenes of leaving the body to roam, meeting demons, ghosts mountains, with verdant herbs and flowers, and the like, to discuss politics and the rise and luxuriant century-old trees, and, by and by, a fall of countries and empires. On the other hand, temple complex, sumptuous and magmificent. when the practitioner's mind is pure, he will know Then the temple and mountains would disappear, in his dreams about events that will occur three or to be replaced by scenes of jewelled nets coming

together then drawing apart, drawing apart then empty, still, transparent, peaceful and free realm, coming together again. There are, in general, falls into the category of "having marks." The many such scenes. Visionary scenes such as the same is true when these practitioners, once above, called "internal realms" or "realms of the awakened to a certain lofty, transcendental Self-Mind," have their origin in a thought of principle, joyfully grasp at it. Once there are peace and stillness, or are caused by wholesome marks, there is delusion. "To see marks" means to seeds generated by Buddha or Mantra Recitation. see such marks as auspicious or evil, good or bad, They appear suddenly and are lost immediately. dirty or clean, existent or non-existent, Buddha or The practitioner should not be attached to them, sentient beings, even the realms of the Five thinking that they are real, nor should he Skandas or the Six Dusts, etc. "As not marks" remember them fondly. It is an extreme mistake means seeing but neither becoming attached to to develop nostalgia for them, thinking how nor rejecting them, just letting everything be. Why ethereal, calm and peaceful, beautiful and well-should we not reject them? It is because makrs, adorned they were, they day-dream about them, while illusory, are not non-existent. This is not unable to forget them,

longing for their unlike the reflection of the moon in the water. reappearance. The ancients have criticized such Although the reflected moon is not real, this does thoughts as “scratching in advance and waiting for not mean that there is no illusory mark of the itch.” This is because these scenes have their moonlight. Therefore, if we see marks appear origin in diligent exertion and appear temporarily. while we are cultivating, we should disregard They have no true existence. We should realize them and redouble our efforts, just like the that when the practitioner exerts a certain level of traveller, who views varied scenery en route but efforts, the scenes and features particular to that must push forward to reach home quickly. “To see level will appear naturally. Take the example of a the Tathagata” is to see the original Buddha traveller who views different scenery as he passes Nature, to see the Way. In summary, all states of along various stretches of the road. If he has not mind, from those described above to the state of reached home, yet develops such an attachment one-pointedness of mind, belong to the category and fondness for a particular scene along the road of “internal realms.” These realms have two that he refuses to proceed, his travel will be aspects: “Attainment-like” and “Partial impeded. He will then be helplessly lost in the attainment.” “Attainment-like” realms appear midst of his journey, not knowing when he will temporarily and disappear immediately. “Partial finally return home to rest. The practitioner is like attainment” realms are those that once achieved, that traveller; if he becomes attached to and fond we have forever, because we have actually of temporary realms and scenes, he will never attained a part of True Thusness. Regardless of attain the true realms. Were he to dream of them whether it is internal or external, if it is to the point of insanity, he would be destroyed by “attainment-like” it is not a True Realm; it is demons and waste an entire lifetime of practice! merely a full understanding of some of the The Diamond Sutra states: “Everything in this manifestations of the True Mind. Practitioners world that has marks is illusory; to see marks as who truly seek liberation should not confuse these not marks is to see the Tathagata.” Everything aspects, taking attainment-like marks for the True that has marks refers here to compounded, Realm. Attainment-like marks are like a dark, conditioned dharmas. Tose marks canot be said leaden sky which suddenly clears, thanks to the either to exist or not to exist, or to be true or false. winds which temporarily push away the dark Delusion arise precisely because unenlightened clouds, letting a few rays of sunlight through sentient beings discriminate, become attached and before the sky becomes overcast again. They also think that these marks exist or do not exist are real resemble the “mark” of smoke just before the fire, or are false. Even the fondness which some Zen that people used to get when they rubbed two practitioners develop for samadhi, upon entering pieces of wood together. The True Realm can be concentration and experiencing this immense, likened to the bright sunlight in a clear and calm

sky. It is like rubbing pieces of wood together and ngaøy sau, hay naêm baûy thaùng seõ ñeán. Ñaïi khaùi already having fire. However, we should not ngöôøi ñôøi tröôùc coù tu, khi nieäm Phaät lieàn thaáy underestimate attainment-like marks, as they

caûnh giôùi laønh. Coøn keû nghieäp nhieàu keùm phöôùc demonstrate the genuine existence of the True ñöùc, khi môùi nieäm Phaät thöôøng thaáy caûnh giôùi döõ; Realm. If, from that level, we diligently redouble trì nieäm laâu ngaøy aùc töôùng môùi tieâu tan, laàn löôït our efforts, the True Realm is not that far away seõ thaáy ñieàm toát laønh. Veà caûnh trong khi thöùc, neáu after all—Noäi caûnh giôùi cuõng goïi laø töï taâm caûnh haønh giaû duïng coâng ñeán möùc thuaàn thuïc, coù luùc giôùi, vì caûnh giôùi naày khoâng phaûi töø beân ngoaøi voïng tình thoaït nhieân taïm ngöng, thaân yù töï taïi. Coù vaøo, maø chính do nôi coâng duïng trong taâm phaùt luùc nieäm Phaät ñeán boán naêm giôø, nhöng töï thaáy hieän. Nhöõng ngöôøi khoâng hieåu roõ lyù “Vaïn phaùp thôøi gian raát ngaén nhö khoaûng chöøng ñoâi ba phuùt. duy taâm” cho raèng taát caû caûnh giôùi ñeàu töø beân Coù luùc ñang trì nieäm, caùc töôùng toát laï hieän ra. Coù ngoaøi ñeán, laø loái nhaän ñònh sai laàm. Bôûi khi haønh luùc voâ yù, tinh thaàn boãng nhieân ñöôïc ñaïi khoaùi laïc. giaû duïng coâng ñeán möùc töông öng, döùt tuyeät ngoaïi Coù luùc moät ñoäng moät tònh, thaáy taát caû taâm vaø caûnh duyeân, thì chuûng töû cuûa caùc phaùp tieàm taøng trong ñeàu khoâng. Coù luùc moät phen thaáy nghe, lieàn caûm taïng thöùc lieàn phaùt ra hieän haïnh. Vôùi ngöôøi nieäm ngoä lyù khoå, khoâng, voâ thöôøng, voâ ngaõ, döùt tuyeät Phaät trì chuù, thì coâng naêng cuûa Phaät hieäu vaø maät töôùng ta vaø ngöôøi. Nhöõng töôùng traïng nhö theá cuù ñi saâu vaøo noäi taâm, taát gaëp söï phaûn öùng cuûa nhieàu khoâng theå taû xieát! Coù moät Phaät töû ñang khi haït gioáng thieän aùc trong taïng thöùc, caûnh giôùi phaùt thöùc ngoài trong ñeâm toái nieäm Phaät, thoaït thaáy hieän raát laø phöùc taïp. Caùc caûnh aáy thöôøng hieän ra döôùi ñaát khaép neàn nhaø moïc leân hai loaïi hoa ñoû trong giaác mô, hoaëc ngay trong khi tænh thöùc luùc traéng cao tôùi thaønh giöôøng, treân hö khoâng hoa rôi ñang duïng coâng nieäm Phaät. Nhaø Phaät goïi traïng xuoáng nhö möa. Coù vò ñang khi quyø nieäm Phaät, thaùi naày laø “A Laïi Da Bieán Töôùng.” Trong giaác boãng thaáy tröôùc baøn Phaät hieän ra ñoùa hao sen ñoû, mô, neáu do chuûng töû aùc phaùt hieän, haønh giaû hoaëc töø buùp laàn laàn nôû troøn, ñoä möôøi laêm phuùt sau lieàn thaáy caùc loaøi saâu trong mình boø ra, hoaëc thaáy nôi tan bieán. Coù moät Phaät töû ñang khi nieäm Phaät, thaân coù loaïi nhieàu chaân gioáng nhö boø caïp, reát, caûnh giôùi xung quanh boãng aån maát, tröôùc maét hieän moãi ñeâm mình gôû ra naêm baûy con; hoaëc thaáy caùc ra bieån nöôùc meânh moâng, eâm tònh khoâng soùng gioù, loaøi thuù ma quaùi, caûnh töôïng raát nhieàu khoâng taû treân maët bieån moïc leân voâ soá hoa sen nhieàu maøu, xieát ñöôïc! Ñaïi khaùi ngöôøi nhieàu nghieäp tham ñoùa naøo cuõng to lôùn; keá ñoù töôùng bieån aån maát, nhieãm, boûn xeûn, hieåm ñoäc, thöôøng thaáy töôùng hieän ra caûnh nuùi non coû hoa töôi toát, coå thuï sum nam nöõ, raén reát, hoaëc dò loaïi saéc traéng. Ngöôøi sueâ, coù moät ngoâi chuøa nguy nga traùng leä; tieáp theo nhieàu nghieäp saân haän, thöôøng thaáy coïp beo, hoaëc töôùng chuøa nuùi laïi aån maát, hieän ra caûnh löôùi chaâu, dò loaïi saéc ñoû. Ngöôøi nhieàu nghieäp si meâ, thöôøng keát laïi roài ñöùt, ñöùt roài keát laïi. Ñaïi loaïi coù raát thaáy loaøi suùc vaät, soø oác, hoaëc dò loaïi saéc ñen. Tuy nhieàu caûnh töôùng nhö theá. Nhöõng caûnh töôùng nhö nhieân, ñaây chæ laø öôùc löôïc, khoâng phaûi taát caû

ñeàu theá goïi laø noäi caûnh giôùi hay töï taâm caûnh giôùi, do nhöùt ñònh nhö theá. Neáu do chuûng töû laønh phaùt moät nieäm khinh an hieän ra, hoaëc do chuûng töû laønh hieän, haønh giaû thaáy caây cao hoa laï, thaéng caûnh cuûa coâng ñöùc nieäm Phaät trì chuù bieán hieän. Nhöõng töôi toát trang nghieâm, maønh löôùi chaâu ngoïc; hoaëc caûnh naày thoaït hieän lieàn maát, haønh giaû khoâng neân thaáy mình aên caùc thöù thôm ngon, maëc ñoà traân chaáp cho laø thaät coù roài ñeå taâm löu luyeán. Neáu phuïc, ôû cung ñieän baùu, hay nheï nhaøng bay löôùt sanh nieäm luyeán tieác, nghó raèng caûnh giôùi aáy sao treân hö khoâng. Toùm laïi, trong taâm cuûa chuùng sanh maø nheï nhaøng an vui, sao maø trang nghieâm toát coù ñuû chuûng töû möôøi phaùp giôùi; chuûng töû laønh ñeïp, roài mô töôûng khoù queân, mong cho laàn sau laïi hieän thì thaáy caûnh Phaät, Boà Taùt, Nhôn, Thieân; ñöôïc thaáy nöõa, ñoù laø ñieåm sai laàm raát lôùn. Coå chuûng töû aùc hieän thì thaáy caûnh tam ñoà toäi khoå. nhaân ñaõ chæ trích taâm nieäm naày laø “gaûi tröôùc chôø Nhö ngöôøi kieáp tröôùc coù tu theo ngoaïi ñaïo, ngöùa.” Bôûi nhöõng caûnh töôùng aáy do söï duïng coâng thöôøng thaáy mình phoùng ra luoàng ñieån, hoaëc xuaát ñaéc löïc taïm hieän maø thoâi, chôù khoâng coù thaät. Neân hoàn ñi daïo chôi, tieáp xuùc vôùi caùc phaàn aâm noùi veà bieát khi ngöôøi tu duïng coâng ñeán trình ñoä naøo töï chuyeän thaïnh suy, quoác söï. Hoaëc coù khi taâm thanh nhieân caûnh giôùi aáy seõ hieän ra. Ví nhö ngöôøi löõ tònh, trong giaác mô thaáy roõ vieäc xaõy ra ñoâi ba haønh moãi khi ñi qua moät ñoaïn ñöôøng, taát laïi coù

moät ñoaïn caûnh vaät sai khaùc hieån loä. Neáu nhö keû chôù neân ñem töôùng thaáu tieâu töùc nhaän laøm chaân löõ haønh chöa ñeán nhaø, maø tham luyeán caûnh beân caûnh giôùi. Thaáu tieâu töùc ví nhö caûnh trôøi aâm u raâm ñöôøng khoâng chòu rôøi böôùc, taát coù söï trôû ngaïi ñeán toái, hoát nhieân coù traän gioù thoåi laøm maây ñem taïm cuoäc haønh trình, vaø bò bô vô giöõa ñöôøng chaúng tan, heù ra moät chuùt aùnh thaùi döông, keá ñoù maây bieát chöøng naøo môùi veà ñeán nhaø an nghæ. Ngöôøi tu ñen laïi che khuaát. Laïi nhö ngöôøi xöa coï caây laáy cuõng nhö theá, neáu tham luyeán caûnh giôùi taïm, thì löûa, tröôùc khi löûa baät leân, taát coù töôùng khoùi phaùt khoâng laøm sao chöùng ñöôïc caûnh giôùi thaät. Thaûng hieän. Chaân caûnh giôùi ví nhö aùnh thaùi döông saùng nhö mô töôûng ñeán ñoä cuoàng voïng, taát seõ bò ma suoát giöõa trôøi trong taïnh, vaø nhö luùc coï caây ñaõ laáy phaù, laøm hö haïi caû moät ñôøi tu. Kinh Kim Cang ñöôïc löûa. Tuy nhieân, cuõng ñöøng xem thöôøng thaáu noùi: “Phaøm coù nhöõng töôùng ñeàu laø hö voïng; neáu tieâu töùc, vì coù ñöôïc töôùng naày, môùi chöùng minh thaáy caùc töôùng chaúng phaûi töôùng, töùc thaáy Nhö xaùc thöïc coù chaân caûnh giôùi. Neân töø ñoù gia coâng Lai.” (phaøm sôû höõu töôùng giai thò hö voïng; nhöôïc tinh taán, thì chaân caûnh giôùi môùi khoâng xa—See kieán chö töôùng phi töôùng, töùc kieán Nhö Lai). “Coù Two realms. nhöõng töôùng” khoâng phaûi “nhöõng töôùng coù” thuoäc Internal sense-spheres: Noäi xöù—See Inner veà phaùp höõu vi sanh dieät, bôûi caùc töôùng aáy chaúng sense-spheres. töï baûo raèng mình coù hay khoâng, thaät hay giaû, chæ Internal situation: Noäi Tình—Hoaøn caûnh hay do keû chöa ngoä ñaïo lyù ñoäng nieäm phaân bieät, chaáp tình hình beân trong. cho laø coù, khoâng, thaät, giaû, neân

môùi thaønh ra hö Internal sufferings: Noäi khoå—See Two kinds voïng. Ñeán nhö baäc tham thieàn khi nhaäp ñònh, thaáy of suffering. ñònh caûnh meânh mang roãng khoâng trong suoát, töï Internal Testing Conditions: Noäi Khaûo— taïi an nhaøn, roài sanh nieäm öa thích; hay khi toû ngoä According to Most Venerable Thích Thieàn Taâm in ñöôïc moät ñaïo lyù cao sieâu, roài vui möøng chaáp giöõ The Pure Land Buddhism in Theory and Practice, laáy, cuõng ñeàu thuoäc veà “coù töôùng.” Vaø ñaõ “coù this is one of the six types of testing conditions. töôùng” töùc laø coù hö voïng. “Thaáy caùc töôùng” laø During cultivation, some people suddenly develop thaáy nhöõng töôùng laønh, döõ, ñeïp, xaáu, dô, saïch, coù, thoughts of greed, anger, lust, jealousy, scorn or khoâng, Phaät, chuùng sanh, cho ñeán caûnh aêm aám, doubt. They may also suffer delusion, leading to saùu traàn, vaân vaân, “chaúng phaûi töôùng,” nghóa laø drowsiness and sleep. These thoughts sometimes thaáy maø ñöøng chaáp tröôùc cuõng ñöøng phuû nhaän, cöù arise with great intensity, making the practitioner ñeå cho noù töï nhieân. Taïi sao khoâng neân phuû nhaän? feel annoyed and upset over, at times, trivial Bôûi caùc töôùng tuy hö huyeãn, nhöng cuõng chaúng matters. Sometimes auspicious and evil events phaûi laø khoâng; ví nhö boùng traêng ñaùy nöôùc, tuy alternate in his dreams. The specific details of khoâng phaûi thaät coù, nhöng chaúng phaûi khoâng coù these events are too numerous to be described. töôùng hö huyeãn cuûa boùng traêng. Cho neân trong khi Faced with these occurences, the practitioner tu, neáu thaáy caùc töôùng hieän, ñöøng löu yù, cöù tieáp should realize that these karmic marks have tuïc duïng coâng; ví nhö ngöôøi löõ haønh, tuy thaáy appeared as a consequence of his cultivation. He caûnh beân ñöôøng, nhöng vaãn tieán böôùc ñeå mau veà should immediately understand that all karmic ñeán nhaø. “Töùc thaáy Nhö Lai” laø thaáy baûn taùnh occurences and marks are illusory and dream-like; Phaät, hay thaáy ñöôïc ñaïo vaäy. Toùm laïi, töø caùc he should foster right thought and they will töôùng ñaõ keå treân, cho ñeán söï nhöùt taâm, lyù nhöùt disappear one after another. Otherwise, he will taâm, ñeàu laø noäi caûnh giôùi. Caûnh giôùi naày coù hai certainly be swayed, lose his concentration and phöông dieän laø Töông Töï vaø Phaàn Chöùng. Caûnh retrogress. The ancients used to say in this töông töï laø taïm thaáy roài lieàn maát. Caûnh phaàn respect: “Do not fear an early manifestation of chöùng laø moät khi ñöôïc taát ñöôïc vónh vieãn, vì ñaõ evil karma, fear only a late Awakening.” chöùng ngoä ñöôïc moät phaàn chaân nhö. Khoâng luaän Sometimes the practitioner, in the midst of intense noäi caûnh hay ngoaïi caûnh, neáu laø töông töï ñeàu cultvation, suddenly becomes confused and khoâng phaûi laø chaân caûnh giôùi, maø goïi laø thaáu tieâu weary, which is a state difficult to fight off. At that töùc, nghóa laø khoâng thaáu ñöôïc moät phaàn tin töùc very moment, he should arise and bow to the cuûa chaân taâm. Ngöôøi thaät phaùt loøng caàu giaûi thoaùt, Buddhas or circumambulate the altar. Or else, he

may take a temporary break, read a few pages of tuïng kinh—See Two kinds of challenges, and Six a book or rearrange some flowers, waiting for his types of testing condition. mind to calm down before returning to the altar to Internalize the determination for resume recitation. Otherwise, the more he tries to omniscience:

Nhieáp thuû taâm nhöùt thieát trí—See focus his mind, the more scattered it becomes. Ten kinds of definitive mark of Great This is a case of flexibility in cultivation. It is Enlightening Beings. similar to the situation of a commander-in-chief International Buddhist Society: facing an invading army as powerful as a river (Buddhasasana Samagama (skt)—Buddhist overflowing its banks. In such a situation, the Organization founded by the British monk Ananda general should stay on the defensive, Metteyya in 1903. Its first headquarters were in consolidating his position, rather than charging Rangoon, Burma, and it later opened a branch in into battle. Some practitioners suddenly feel England—Toå chöùc Phaät Giaùo ñöôïc moät vò Taêng solitary and isolated when reciting the Buddha's ngöôøi Anh teân Ananda Metteyya saùng laäp vaøo name like a single-note musical piece, and grow naêm 1903. Truï sôû trung öông ñaàu tieân ñöôïc ñaët taïi melancholy and bored. In such cases, they should Ngöôõng Quang, Mieán Ñieän, vaø sau ñoù noù môû not hesitate to add mantra or sutra recitation or theâm moät chi nhaùnh ôû Anh. visualization to their practice—Theo Hoøa Thöôïng International Network of Engaged Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, ñaây laø moät trong saùu loaïi khaûo. Coù ngöôøi trong luùc tu Buddhists (INEB): Toå chöùc Maïng Löôùi Phaät taäp, boãng khôûi leân nhöõng taâm nieäm tham lam, Giaùo Nhaäp Theá—Organization founded by the giaän hôøn, duïc nhieãm, ganh gheùt, khinh maïn, nghi Thai lay activists Sulak Sivaraksa. It first met in ngôø, hoaëc si meâ deã hoân traàm buoàn nguû. Nhöõng 1989 and quickly grew into an important taâm nieäm aáy ñoâi khi phaùt hieän raát maõnh lieät, gaëp international organization devoted to promoting duyeân söï nhoû cuõng deã cau coù böïc mình. Nhieàu luùc peace and non-violence, working for human rights trong giaác mô, laïi thaáy caùc töôùng thieän aùc bieán and environmental protection, and improving the chuyeån. Trong ñaây nhöõng tình tieát chi ly khoâng lives of poor women. Its symbol is the "wheel of theå taû heát ñöôïc. Gaëp caûnh naày haønh giaû phaûi yù dharma" (Dharmacakra), and it is intended as a thöùc ñoù laø coâng naêng tu haønh neân nghieäp töôùng non-hierarchical and non-authoritarian phaùt hieän. Ngay luùc aáy neân giaùc ngoä caùc nghieäp organization based on core Buddhist principles. It töôùng ñeàu nhö huyeãn, neâu cao chaùnh nieäm, thì töï aims "to encourage all involved groups to nhieân caùc töôùng aáy seõ laàn löôït tieâu tan. Neáu understand that there are no differences about the khoâng nhaän thöùc roõ raøng, taát seõ bò noù xoay chuyeån linkages between their own concerns and those of laøm cho thoái ñoïa. Tieân ñöùc baûo: "Chaúng sôï other groups. They have the same goal of nghieäp khôûi sôùm, chæ e giaùc ngoä chaäm" chính laø operation—Toå chöùc Maïng Löôùi Phaät Giaùo Nhaäp ñieåm naày. Coù ngöôøi ñang luùc duïng coâng, boãng Theá ñöôïc moät Phaät töû taïi gia, cuõng laø moät nhaø phaùt sanh taùn loaïn moûi nhoïc khoù cöôõng noåi. Ngay hoaït ñoäng tích cöïc cho Phaät giaùo teân Sulak khi aáy neân ñöùng leân leã Phaät roài ñi kinh haønh, hoaëc Sivaraksa saùng laäp. Toå chöùc hoïp maët laàn ñaàu tieân taïm xaû lui ra ngoaøi ñoïc moät vaøi trang saùch, söûa vaøo naêm 1989 vaø noù ñaõ nhanh choùng trôû thaønh naêm ba caønh hoa, chôø cho thanh tònh seõ trôû vaøo moät toå chöùc quoác teá quan troïng, ñaõ taän löïc trong

nieäm Phaät laïi. Neáu khoâng yù thöùc, cöù cöôõng eùp caàu vieäc khuyeán khích hoøa bình vaø baát baïo ñoäng, laøm cho mau nhöùt taâm, thì caøng coá gaéng laïi caøng loaïn. vieäc ñeå baûo veä nhaân quyeàn vaø moâi tröôøng, vaø caûi Ñaây laø söï uyeån chuyeån trong luùc duïng coâng, ví thieän ñôøi soáng cuûa nhöõng phuï nöõ ngheøo. Bieåu nhö theá giaëc quaù maïnh tôï nöôùc traøn, ngöôøi chuû töôïng cuûa toå chöùc laø "Baùnh xe Phaùp," vaø chuû yù soaùy phaûi tuøy cô, neân coá thuû chôù khoâng neân ra cuûa noù laø moät toå chöùc laø khoâng coù ñaúng caáp vaø ñaùnh. Coù vò tu haønh khi nieäm Phaät, boãng thaáy coâ quyeàn haønh, maø chæ döïa vaøo nhöõng nguyeân taéc tòch nhö baûn ñaøn ñoäc ñieäu deã sanh buoàn chaùn, thì Phaät giaùo. Toå chöùc höôùng tôùi vieäc khuyeán khích khoâng ngaïi gì phuï theâm trì chuù, quaùn töôûng, hoaëc taát caû caùc nhoùm lieân heä phaûi thoâng hieåu söï noái keát giöõa nhöõng moái quan taâm cuûa hoï vaø caùc nhoùm

khaùc khoâng coù söï khaùc bieät. Hoï coù cuøng chung chuùng khoâng coù baûn chaát ñoäc laäp, moïi hieän töôïng moät muïc ñích trong hoaït ñoäng. ñöôïc moâ taû laø khoâng. Caùi khoâng ôû ñaây coù nghóa laø International Sangha Bhikshu Buddhist khoâng coù baûn chaát thaät söï, rieâng reõ vaø ñoäc laäp, Association: Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát chöù khoâng phaûi laø khoâng coù hieän töôïng. Só Theá Giôùi—International Sangha Bhikshu Interpenetration (n): Nhaäp phaùp giôùi—See Buddhist Association, founded in 1978 in the Interpenetration of all dharmas. United States by Most Venrable Thích Giaùc Interpenetration of all dharmas: Nhieân, a Tripitaka teacher of dharma. ISBBA was Interpenetration of all things—Nhaäp Phaùp Giôùi. originated from the Vietnamese Sangha Bhikshu 1) Söï xuyeân vaøo nhau—See Interpenetration of Buddhist Association whose founder was late all dharmas. Great Venerable Minh Ñaêng Quang in 1944— 2) Basic teaching of the Avatamsaka Sutra Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, (Kinh Hoa Nghieâm) which reveals the ñöôïc Hoøa Thöôïng Thích Giaùc Nhieân, moät baäc Interpenetration of all dharmas, the smallest Tam Taïng Phaùp Sö, thaønh laäp vaøo naêm 1978 taïi dharma contains the largest and vice versa. Hoa Kyø, thoaùt thai töø Giaùo Hoäi Taêng Giaø Khaát Só The human mind is the universe itself and is Vieät Nam saùng laäp bôûi Ñöùc Toân Sö Minh Ñaêng identical with the Buddha, indeed, that Quang vaøo naêm 1944—See Vietnamese Sangha Buddha, mind and all sentient beings and Bhikshu Buddhist Sect. things are one and the same: Trong Kinh Hoa Inter-origination: Y Tha Khôûi—The notion of Nghieâm, nhaäp phaùp giôùi coù nghóa laø moät phaùp inter-origination (paratantra) is very close to duø nhoû nhö moät vi traàn vaãn chöùa ñöïng caùi living reality. It annihilates dualistic concepts, lôùn nhaát vaø ngöôïc laïi. Taâm chuùng sanh, vuõ one/many, inside/outside, time/space, truï vaø Phaät khoâng sai khaùc. Kyø thaät, taâm, mind/matter, and so forth, which the mind uses to chuùng sanh vaø Phaät laø moät. confine, divide, and shape reality. The notion of Interpenetration of all things: Nhaäp Phaùp inter-origination can be used not only to destroy Giôùi—See Interpenetration of all dharmas. habits of cutting up reality, but also to bring about Interpersonal relationship: Söï lieân heä giöõa a direct experience of reality. As a tool, however, con ngöôøi. it should not be considered a form of reality

in Interpret the immateriality of all things: itself. The inter-origination is the very nature of Apprehend the immateriality of all things—Giaûi living reality, the absence of an essential self. khoâng. You cannot say anything exists in itself. Because Interpretation and conduct: Understand and they have no independent identity, all phenomena do—Giaûi haïnh. are described as empty. This does not mean that Interpretations of compound terms: Sat- phenomena are absent, only that they are empty samasa (skt)—Caùch giaûi thích töø keùp trong tieáng of an essential self, of a permanent identity Phaïn (Sanskrit)—The six interpretations of independent of other phenomena—YÙ nieäm töông compound terms, considered in their component duyeân veà vaïn vaät coù theå noùi laø gaàn guõi nhaát vôùi parts or together—Saùu caùch giaûi thích nhöõng chöõ thöïc taïi. Noù huûy dieät nhöõng khaùi nieäm nhò nguyeân keùp—See Six interpretations of compound terms. maø taâm thöôøng duøng ñeå giam haõm vaø chia caét thöïc taïi, veà moät vaø nhieàu, beân trong vaø beân ngoaøi, Interpretation of Pitaka: Taïng Kinh—See thôøi gian vaø khoâng gian, taâm vaø vaät, vaân vaân. Noù Translation of Pitaka. vöøa laø phöông tieän duøng ñeå phaù vôõ maø cuõng laø Interpretation of things as real: Höõu Giaûi— phöông tieän duøng ñeå höôùng daãn. Haønh giaû phaûi The interpretation of things as material, opposite duøng noù nhö moät coâng cuï, chöù khoâng neân xem noù of the interpretation of things as unreal, or nhö laø moät thöïc taïi. Y Tha Khôûi laø baûn chaát toái immaterial—Söï giaûi thích cho raèng moïi vaät laø coù haäu cuûa thöïc taïi, laø söï thieáu vaéng veà moät caùi thaät, ñoái laïi vôùi “voâ giaûi” hay loái giaûi thích cho “ngaõ.” Baïn khoâng theå noùi ñöôïc raèng baát cöù thöù gì raèng vaïn höõu laø khoâng thaät. coù theå toàn taïi vôùi töï taùnh rieâng leû cuûa noù. Vì

Interpretation of ultimate reality: Doctrine of Interrupt (v) adult: Noùi leo caùc baäc tröôûng ultimate reality—Khoâng giaûi. thöôïng. Inter-reflection by the Indra net: Nhaân Ñaø La Interrupt something: Laøm giaùn ñoaïn caùi gì. Voõng Caûnh Giôùi Moân—See Ten profound Intervention: Söï can thieäp. theories. Interrupted: Höõu giaùn—Not continuous—Not Interrelated doctrine: Interrelated teaching—intermingled, opposite of uninterrupted or Haøm Trung Giaùo—A T’ien-T’ai term for the continuous—Höõu giaùn laø coù söï giaùn caùch veà thôøi interrelated teaching which was midway between gian hay khoâng gian, ñoái laïi vôùi voâ giaùn laø lieân or interrelated with Hinayana and Mahayana— tuïc, khoâng coù söï giaùn caùch veà thôøi gian hay khoâng Giaùo lyù thoâng giaùo cuûa Toâng Thieân Thai, noùi veà gian. Trung Ñaïo (töùc laø Thoâng giaùo trong Töù Giaùo Interview: Tham vaán—During an intense Thieân Thai) giöõa Tieåu Thöøa vaø Ñaïi Thöøa—See meditation retreat, personal interviews are held as Four periods of teaching. often as possible, ideally every day. After the Interrelated teaching: Thoâng giaùo— practitioner presents his or her experiences, the Intermediate doctrine, one of the three branches teacher may ask questions relating to particular of Sakyamuni Buddha’s teaching. T’ien-T’ai details before giving comments or instructions. considered the intermediate or interrelated The interview process is quite simple. Practitioner teaching to be an advance in doctrine on the last, should be able to communicate the essence of his partially dealing

with the “emptiness” and or her practice in about ten minutes. Consider that advancing beyond the merely relative—Thoâng he or she is reporting on his or her report onto him giaùo, moät trong ba chi cuûa giaùo phaùp Ñöùc Phaät or herself, which is what meditation actually is. Thích Ca Maâu Ni. Ñaây laø teân maø caùc nhaø Thieân First, practitioners should report how many hours Thai goïi Thoâng Giaùo. Thoâng giaùo baøn veà söï töôùng of sitting he or she did and how many of walking coù keùm hôn Taïng Giaùo, nhöng xeùt kyõ thaáy lyù cuõng in the most recent twenty-four hours period. If he khaù saâu saéc, ñaït tôùi sinh töùc voâ sinh, khoâng töùc baát or she is quite truthful and honest about this, it will khoâng, neân khen laø Giôùi Noäi Lyù Giaùo—See Three show the sincerity of his or her practice. Next, Sakyamuni’s teachings and Four periods of describe sitting practice. It is not necessary to teaching. describe each sitting in detail. If sittings are Interrogate (v): Hoûi. similar, he or she may combine their traits Interrogate or reprimand other monk or together in a general report. Try using details nun: Vaán naïn hay la raày vò Taêng hay Ni khaùc—from the clearest sitting or sittings. Begin Under no circumstance, a Bhiksu or Bhiksuni, description with the primary object of meditation, regardless of his or her seniority, can interrogate the rise and fall of the abdomen, then add other or reprimand other monks or nuns in the objects that arose at any of the six sense doors. monastery or in the nunnery without a After describing the sitting, go into the walking Sanghakarman Procedure. If he or she does so, practice. Practitioners should only describe especially in the presence of laypeople or during experiences directly connected with walking a meal, or putting them in a difficult situation, movements, do not include a range of objects as commits an Expression of Regret Offence—Trong reported in a sitting. Practitioners should try to baát cöù tröôøng hôïp naøo, moät vò Tyø Kheo hay Tyø describe experiences they had in each movement: Kheo Ni, duø laø laïp haï coù thaâm haäu ñeán ñaâu, cuõng lifting the foot, moving and placing in walking khoâng theå vaán naïn hay raày maéng chö Taêng Ni meditation—Trong kyø aån tu, haønh giaû neân tham trong töï vieän maø khoâng qua pheùp yeát Ma. Neáu vaán thöôøng xuyeân chöøng naøo toát chöøng aáy, lyù laøm nhö vaäy, ñaëc bieät laø khi coù maët cuûa ngöôøi theá töôûng nhaát laø moãi ngaøy. Sau khi haønh giaû trình tuïc, hay giöõa böõa aên, hay coá laøm cho vò aáy khoù baøy nhöõng kinh nghieäm cuûa mình, vò thaày coù theå xöû, laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi hoûi nhöõng caâu hoûi lieân quan ñeán nhöõng chi tieát phaùt loà saùm hoái). tröôùc khi pheâ phaùn hay chæ giaùo. Tieán trình tham

vaán hoaøn toaøn ñôn giaûn. Haønh giaû phaûi thoâng ñaït Intoxicant of desire or sensual pleasure: nhöõng coát loõi veà tu taäp taäp cuûa mình trong voøng Kamasava (p)—Duïc laäu—See Three delusions 10 phuùt. Phaûi töï baùo caùo veà nhöõng gì xaûy ra cho (II)(1). chính mình trong luùc thieàn taäp. Tröôùc heát haønh giaû Intoxicant of worldly desires: Kamasava (p)— phaûi baùo caùo trong voøng 24 giôø qua mình ñaõ toïa Intoxicant of sensual pleasures—Duïc laäu—Say thieàn vaø kinh haønh bao nhieâu giôø. Neáu haønh giaû meâ veà duïc laïc traàn theá—See Three delusions (II). thöïc taâm veà vieäc naøy, thì vieäc tham vaán seõ bieåu loä Intoxicate someone with

something: Laøm say thaät söï veà vieäc tu taäp cuûa mình. Keá ñeán laø dieãn taû meâ ai vôùi caùi gì. veà toïa thieàn. Khoâng caàn phaûi dieãn taû chi tieát veà Intoxications: There are three intoxications— thieàn toïa. Neáu nhöõng laàn toïa thieàn gioáng nhau, See Three dharmas (XLVIII). haønh giaû chæ caàn phoái hôïp nhöõng yeáu toá chính. Haønh giaû phaûi coá gaéng duøng nhöõng chi tieát roõ Intoxication with health: Arogya-mado (p)— raøng nhaát ghi nhaän ñöôïc trong caùc buoåi toïa thieàn. Voâ beänh kieâu—Kieâu maïn vì thaân khoâng beänh— Baét ñaàu dieãn taû ñeà muïc thieàn taäp chính, söï phoàng See Three dharmas (XLVIII). xeäp cuûa buïng, roài theâm vaøo nhöõng ñeà muïc khaùc Intoxication with one's prosperous life: cuûa luïc nhaäp. Sau khi dieãn taû thieàn toïa, thì ñi vaøo Jivita-mado (p)—Hoaït maïng kieâu—Kieâu maïn vì kinh haønh. Haønh giaû chæ neân dieãn taû kinh nghieäm coù ñôøi soáng sung tuùc—See Three dharmas tröïc tieáp lieân heä tôùi nhöõng chuyeån ñoäng khi ñi (XLVIII). kinh haønh, chöù khoâng neân bao goàm moät doïc Intoxciation with youth: Yobbana-mado (p)— nhöõng ñeà muïc nhö ñaõ ñöôïc baùo caùo trong toïa Nieân traùng kieâu—Kieâu maïn vì tuoåi traùng nieân— thieàn. Haønh giaû phaûi coá gaéng dieãn taû nhöõng kinh See Three dharmas (XLVIII). nghieäm maø mình coù ñöôïc trong töøng chuyeån ñoäng: Intrepid (a): Gan daï—Duõng caûm—Not afraid— dôû chaân leân, ñöa chaân tôùi, vaø ñaët chaân xuoáng ñaát Bold—Fearless. trong khi ñi kinh haønh. Intrigued (a): Bò loâi cuoán—Remain intrigue: bò Intimate: Near—Near to—Close—Caän. loâi cuoán vaøo. Intimate disciples: Elder monks—Thöôïng Toïa Intrinsic(al) (a): Thuoäc veà baûn chaát—Sô boä—See Two divisions of Buddhism. nguyeân—Belonging to the real nature of a thing; Intimate friend: Baïn thaân (thaân höõu). not dependent on external circumstances. Intimately: Maät thieát. Intrinsic essence: Baûn theå noäi taïi hay chaân Intimidate: Haêm doïa—To threaten—To ngaõ—Chaân Ngaõ. menace. 1) The real or nirvana ego, the transcendental Intolerable: ego, as contrasted with the illusory or 1) Baát khoan dung: Inexcusable— temporal ego: Chaân ngaõ hay Nieát Baøn ngaõ Impardonable—Unforgivable. cuûa chö Phaät, töùc laø caùi ngaõ sieâu vieät, ñoái laïi 2) Khoù chòu—Unendurable—Insufferable— vôùi voïng ngaõ cuûa phaøm phu. Uncomfortable—Not tolerable or unbearable. 2) The ego as considered real by non-Buddhists: Caùi ngaõ maø ngoaïi ñaïo cho laø thöïc, Phaät giaùo Intolerance (n): Thieáu ñoä löôïng—Baát khoan thì cho laø giaû ngaõ. dung—Lack of tolerance. Introduce oneself to someone: Töï giôùi thieäu Intone the three sutras: Tuïng ñoïc chaùnh mình vôùi ai. haïnh—Intone the Amitabha sutra, the sutra of Infinite Life, and the sutra of Meditation on the Introduce sentient beings into the purity of Infinite Life—Tuïng ñoïc Kinh A Di Ñaø, Kinh Voâ Buddhahood: Laøm cho chuùng sanh nhaäp Phaät Löôïng Thoï vaø Kinh Quaùn Voâ Löôïng Thoï—See thanh tònh—See Ten kinds of fulfillment. Five proper courses to ensure the bliss of the Pure Introduce someone to someone else: Giôùi Land. thieäu ngöôøi naøy vôùi ngöôøi khaùc. Intoner: Leader of the chanting—Chuû teá Sö— Introducing the light and opening the eyes: See Seven monks (A). Khai Quang Ñieåm Nhaõn—Introducing the light,

the ceremony of “opening the eyes” of an image, and be able to be reborn in the more peaceful i.e. painting or touching in the pupil—Leã “Khai and happier realms of heaven and human— Quang Ñieåm Nhaõn” töôïng Phaät. Sau khi töôïng Giaùc ngoä tri kieán Phaät, töùc laø giaùc ngoä Phaät Phaät hoaøn thaønh, choïn ngaøy daâng leã cuùng döôøng phaùp, xa laùnh taø phaùp, ñeå döùt lìa nhöõng khoå Phaät. ñau sanh töû nôi tam ñoà aùc ñaïo nhö caùc coõi ñòa Introduction: Töï phaân—Giôùi thieäu Kinh—See nguïc, ngaï quyû, suùc sanh, vaân vaân, ñeå ñöôïc Three divisions of a treatise on a sutra. sanh veà caùc neûo an vui cuûa caûnh trôøi ngöôøi. Introduction-Guidance-Awakening- 4) Penetration—Nhaäp: To enter, or to lead them into it, or to penetrate deeply into the Penetration: Khai Thò Ngoä Nhaäp—The four enlightenment fruit of the saintly beings, reasons for a Buddha’s appearing in the world— being able to transcend and to find liberation Boán lyù do Phaät thò hieän nôi coõi Ta Baø (Kinh Phaùp from the cycle of rebirths—Thaâm nhaäp vaøo Hoa, phaåm Phöông Tieän, Ñöùc Phaät ñaõ daïy: “Naøy tri kieán Phaät, hay thaâm nhaäp vaøo trong quaû vò oâng Xaù Lôïi Phaát, theá naøo goïi laø chö Phaät Theá Toân giaûi thoaùt cuûa Thaùnh nhôn, hay laø ñaéc ñaïo, vì ñaïi söï nhaân duyeân maø xuaát hieän ôû ñôøi. Chö vöôït thoaùt ra ngoaøi voøng luaân hoài sanh töû. Phaät Theá Toân muoán chuùng sanh giaùc ngoä tri kieán Phaät, khieán hoï ñöôïc thanh tònh, neân ñaõ xuaát hieän Introduction to Zen Buddhism: Phaät giaùo ôû ñôøi. Vì muoán chuùng sanh thaâm nhaäp vaøo tri kieán Thieàn Nhaäp Moân. Phaät, neân xuaát hieän ôû ñôøi. Naøy oâng Xaù Lôïi Phaát, Introductory Chapter: Phaåm Töïa—See ñoù laø do chö Phaät Theá Toân coù ñaïi nhaân duyeân neân Twenty-eight chapters in the Lotus Sutra. xuaát hieän ôû ñôøi.”): Introductory Parts: Phaàn kinh noùi veà nhôn 1) Introduction—Khai: To disclose, or to open duyeân trong möôøi hai boä kinh—See Twelve up treasury of truth, or to introduce and open sutras. the Buddhas’ views and knowledge to Introspect (n&v): Caûnh giaùc—Alertness—To sentient beings; so they can follow, learn, look within or to look into one’s own mind. understand the truths, and clearly distinguish Introversion (n): Tính noäi höôùng—An attitude in right from wrong—Khai môû tri kieán hay chaân which one directs one’s interest to one’s own lyù Phaät, hay laø môû ra söï thaáy bieát cuûa chö experiences and feelings rather than to external Phaät cho chuùng sanh y theo ñoù maø hoïc hieåu, objects or other persons. haàu phaân bieät roõ raøng ñöôïc ñaâu ñuùng hay sai. Intuition (n): Immediate perception. 2) Guidance—Thò: To display or to indicate the 1) Immediate knowing or understanding: The meanings of Buddhas’ teachings, or to teach direct knowing or learning of something sentient beings to learn and patice the views without the conscious use of reasoning— and knowledge introduced by Buddhas, to Knowing without knowing how you know— help them know clearly the proper path from Tröïc Giaùc. the inproper path, right from wrong, in order 2) Seeing: Kieán—Darsana or Disti (skt)— to eliminate the various false views and Discerning—Intuition—Judgement— knowledge—Chæ baûo tri kieán Phaät, giuùp cho Opinions—Sight—Views—Kieán. chuùng sanh tu taäp theo nhöõng thaáy bieát chaân Intuitional knowledge: Cintamaya panna (p)— chaùnh cuûa chö Phaät nhaèm giuùp

hoï y theo ñoù Tri kieán tröïc giaùc. maø hoïc hieåu, haàu roõ ñöôïc neûo ñuùng ñöôøng sai, ñaâu phaûi, ñaâu traùi ñeå döùt boû nhöõng sai Intuitional sect: Meditative sect—Thieàn Toâng. laàm coá höõu. 1) The meditative method in general: Phaùp Moân 3) Awaken—Ngoä: Awaken means to realize or Thieàn Ñònh noùi chung. to cause men to apprehend it, or to be 2) Dhyana paramita: Thieàn Ba La Maät. **See awakened to the Buddha Dharmas, avoid Six paramitas. false doctrines in order to escape from 3) The intuitional school established in China sufferings of births and deaths in the three according to tradition by Bodhidharma, evil paths of hell, hungry ghost, and animal, personally propagated from mind to mind as

an esoteric school: Thieàn Toâng ñöôïc Toå Boà Khoûi caàn phaûi ghi nhaän raèng caùi thaáy naày khaùc Ñeà Ñaït Ma truyeàn sang Trung Quoác, taâm taâm haún vôùi caùi maø ta thöôøng goïi laø tri kieán hay nhaän töông truyeàn nhö moät tröôøng phaùi maät giaùo. thöùc. Chuùng ta ñöôïc bieát raèng Hueä Khaû ñaõ coù noùi Intuitional way: Tueä ñaïo. veà söï chöùng ngoä cuûa mình, ñöôïc Toå Boà Ñeà Ñaït Intuitionism (n): Thuyeát tröïc giaùc. Ma aán khaû nhö sau: “Theo söï chöùng ngoä cuûa toâi, noù khoâng phaûi laø moät caùi khoâng hö toaøn dieän; noù Intuitive certainty: Taâm AÁn—See Mind seal. laø tri kieán thích öùng nhaát; chæ coù ñieàu laø khoâng theå Intuitive cognition: Manaketa (skt)—Mental dieãn thaønh lôøi.” Veà phöông dieän naày, Thaàn Hoäi cognition—Mental perception—YÙ nieäm—Taâm noùi roõ hôn: “Ñaëc tính duy nhaát cuûa Tri laø caên Thöùc—See Internal perception. nguyeân cuûa moïi leõ huyeàn dieäu.” Khoâng coù ñaëc Intuitive insight: Tueä Giaùc—One of the eight tính trí naêng naày, söï chöùng ngoä maát heát caùi gay chief characteristics of ‘satori.’ In Zen. That there gaét cuûa noù, bôûi vì ñaây quaû thöïc laø ñaïo lyù cuûa is a quality in mystic experience has been pointed chính söï chöùng ngoä. Neân bieát raèng caùi tri kieán out by James in his Varieties of Religious ñöôïc chöùa ñöïng ôû chöùng ngoä vöøa coù quan heä vôùi Experience, and this applies also to the Zen caùi phoå bieán vöøa lieân quan ñeán khía caïnh caù bieät experience known as satori. Another name for cuûa hieän höõu. Khi moät ngoùn tay ñöa leân, töø caùi satori is ‘to see the essence or nature,’ which nhìn cuûa ngoä, cöû chæ naày khoâng phaûi chæ laø haønh vi apparently proves that there is ‘seeing’ or ñöa leân maø thoâi. Coù theå goïi ñoù laø töôïng tröng, ‘perceiving’ in satori. That this seeing is of quite a nhöng söï chöùng ngoä khoâng troû vaøo nhöõng gì ôû beân different quality from what is ordinarily ngoaøi chính caùi ñoù, vì chính caùi ñoù laø cöùu caùnh. designated as knowledge need not be specifically Chöùng ngoä laø tri kieán veà moät söï vaät caù bieät, vaø noticed. Hui-K’o is reported to have made this ñoàng thôøi, veà thöïc taïi ñaèng sau söï vaät ñoù, neáu coù statement concerning his satori which was theå noùi laø ñaèng sau—See Eight chief confirmed by Bodhidharma himself: “As to my characteristics of ‘satori’ In Zen. satori, it is not a total annihilation; it is knowledge Intuitive knowledge: Tröïc giaùc. of the most adequate kind; only it cannot be 1) Acintya-jnana (skt)—Inconceivable expressed in words.” In this respect, Shen-Hui wisdom—Indescribable Buddha's wisdom— was more explicit, for he says that “The one Baát tö nghì trí. character of knowledge is the source of all 2) Fundamental

wisdom—Original wisdom— mysteries.” Without this noetic quality satori will Primal wisdom—Source of all truth and lose all its pungency, for it is really the reason of virtue—Knowledge of fundamental satori itself. It is noteworthy that the knowledge principles—Caên baûn trí. contained in satori is concerned with something 3) Tröïc giaùc—Löông tri—Tri thöùc ñoán ngoä tröïc universal and at the same time with the individual giaùc—Tha Taâm Trí—See Paracittaprajna. aspect of existence. When a finger is lifted, the Intuitive mercy: Töï Nhieân Töø—A kind of lifting means, from the viewpoint od satori, far mercy possessed by a Bodhisattva, untaught and more than the act of lifting. Some may call it without causal nexus—Moät loaïi töø bi töï nhieân coù symbolic, but satori does not point to anything trong moät vò Boà Taùt, khoâng do thaày daïy hay beyond itself, being final as it is. Satori is the khoâng lieân heä ñeán baát cöù lyù do gì. knowledge of an individual object and also that of Reality which is, if we may say so, at the back of Intuitive nature: Taùnh Giaùc. it—Moät trong taùm ñaëc taùnh cuûa giaùc ngoä trong Intuitive power: Prajna-bala (skt)—Trí Löïc—Thieàn.. Theo Nhöõng Kinh Nghieäm Toân Giaùo, Moät trong Thaäp Löïc Boà Taùt—See Ten kinds of James coù neâu ra ñaëc tính trí naêng ôû nhöõng kinh powers. nghieäm thaàn bí, vaø ñieàu naày cuõng aùp duïng cho Intuitive realization of emptiness: Thöïc kinh nghieäm cuûa Thieàn, ñöôïc goïi laø ngoä. Moät teân chöùng tröïc giaùc veà taùnh khoâng. khaùc cuûa ‘ngoä’ laø ‘Kieán Taùnh,’ coù veû nhö muoán noùi raèng coù söï ‘thaáy’ hay ‘caûm thaáy’ ôû chöùng ngoä.

Intuitive sect: Mind-only Sect—Zen sect—Taâm down, or false beliefs, Three subversions, Seven toâng (Thieàn toâng)—See Ten schools of Chinese upside-down views, and Eight upside-down views. Buddhism. Inverted perception: See Inverted thoughts. Intuitive vision: Vipassana (p)—Minh Saùt Inverted thoughts: Inverted perception—Töôûng Tueä—Insight—A Buddhist system of meditation Ñieân Ñaûo—One of the three subversions, inverted practiced in the Theravada—Heä thoáng thieàn ñònh thoughts or perceptions, i.e. the illusion of cuûa Phaät giaùo Nguyeân Thuûy. regarding the seeming as real—Moät trong tam Intuitive wisdom: ñieân ñaûo, phaøm phu ñoái vôùi luïc traàn maø suy töôûng 1) The untaught or inborn wisdom of a Buddha: ñieân ñaûo roài sinh ra caùc loaïi phieàn naõo. Töï Nhieân Trí—Untaught to him and outside Inverted views: Upside-down living—Upside the causal nexus—Trí baåm sanh chöù khoâng down views—Wrong views (seeing things as they do thaày daïy cuûa moät vò Phaät. seem, not as they really are)—Taø kieán (ñaûo kieán). 2) Inner light: Thaàn Quang—Noäi quang hay trí 1) Upside down or inverted views: Ñaûo Kieán— tröïc giaùc. Seeing things as they seem not as they are, Invaka (skt): Mrgasiras (skt)—Truy—Name of e.g. the impermanent as permanent, misery as one of the twenty eight constellations—See joy, non-ego as ego, and impurity as purity— Twenty eight constellations. Voïng kieán ñieân ñaûo hay caùi hieåu thaáy sai Invalid (a): Voâ hieäu. ngöôïc vôùi söï thaät, cho voâ thöôøng laø thöôøng, cho khoå laø laïc, cho voâ ngaõ laø ngaõ, vaø cho baát Invalid proposition: Naêng phaù moân (coù theå phaù tònh laø tònh. boû ñi ñöôïc). Ñaây laø moät trong taùm phaùp moân hay 2) Coù boán loaïi taø kieán—There are four Inverted taùm lyù luaän khoân ngoan trong lyù luaän Phaät

giaùo— (wrong) views—See Four inverted (wrong) This is one of the eight kinds of syllogisms in views. Buddhist logic—See Eight kinds of syllogisms in Buddhist logic. Invest in land, money or real-estate: Ñaàu tö vaøo ñaát ñai, tieàn baïc vaø ñòa oác—A Bhiksu or Invariable (a): Constant—Not changing—Not Bhiksuni who invests in land or real-estate, variable—Unchanging—Baát bieán—Khoâng thay commits an offence that involves Release and ñoåi. Expression of Regret—Tyø Kheo hay Tyø Kheo Ni Invariably: Khoâng thay ñoåi—Khoâng thoái naøo ñaàu tö vaøo ñaát ñai, tieàn baïc vaø ñòa oác laø phaïm chuyeån. giôùi xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái). Inverse method in meditation: Nghòch Investigate everything thoroughly, to extend Quaùn—The adversaties, resisting and opposing one's knowledge to the utmost, to be with, reverse or backward—Traùi ngöôïc vôùi chaân lyù goïi laø nghòch (laøm ngöôïc laïi vôùi thöù töï hay sincere, and to be upright: Caùch vaät, trí tri, phöông thöùc quaùn laø nghòch quaùn, thí duï nhö quaùn thaønh yù, chaùnh taâm (tìm hieåu söï vaät ñeán cuøng, thaäp nhò nhaân duyeân thì khoâng nöông theo thöù töï bieát gì thì phaûi bieát cho ñeán nôi ñeán choán, yù phaûi voâ minh, haønh, thöùc, vaân vaân; maø laïi ñi ngöôïc töø chaân thaønh, taâm phaûi ngay thaúng, ñoù laø boán ñieàu töû, laõo, beänh, sanh, höõu, vaân vaân; hay laø theo quaû maø ngöôøi quaân töû phaûi theo. Ngöôøi Phaät töû cuõng maø do nhaân). neân hoïc theo boán ñieàu naày, vì chuùng giuùp chuùng ta thaáy roõ ñöôïc baûn maët thaät cuûa söï vieäc trong Inverted: Viparyaya (skt)—Contrary to reality— moïi tình huoáng). Upside-down. **See Viparyaya. Inverted and delusive ideas: Upside down and Investigation: Vitakka (p)—Vitarka (skt)— Dhamma-vicaya-sambojjhanga (p)—Initial delusive ideas, one of the four inverted or upside- Application—Investigation (to cause the mind down ideas, the illusion that the ego is real. The unstable)—Pondering—Reflection—Söï ngaãm illusion that the ego has real existence—Ñieân ñaûo nghó—Taàm hay tìm caàu söï vieäc laøm cho taâm taùnh voïng töôûng, ngaõ ñieân ñaûo, hay phieàn naõo vì cho baát oån—See Fifty-one Dharmas interactive with raèng ngaõ laø coù thöïc. ** See Four inverted, upside-

the Mind, and Seventy-five dharmas of the meanings that can be experienced personally. Abhidharma Kosa. Generally when we say "dharma" we mean (I) An overview of "Investigation": Toång quan phenomena, mind and matter. We also mean veà "Taàm"—In the Buddhist sutras, the words the laws that govern the behavior of "vitakka" is often used in the loose sense of phenomena. When "Dharma" is capitalized, it "thought," but in the Abhidharma it is used in refers more specifically to the teaching of the a precise technical sense to mean the mental Buddha, who realized the true nature of factor that mounts or directs the mind onto the "dharma" and helped others to follow in his object. Just as a king's favourite might path. The commentaries explain that in the conduct a villager to the palace, even so context of investigation, the word "dharma" "vitakka" directs the mind onto the object— has an additional, specific meaning. It refers Trong kinh ñieån Phaät Giaùo, danh töø "taàm" to the individual states or qualities uniquely ñöôïc duøng loûng leûo vôùi nghóa "suy nghó," present in each object, as well as the common nhöng trong A Tyø Ñaït Ma Luaän

thì danh töø traits each object may share with other “taàm” ñöôïc duøng nhö moät thuaät ngöõ coù nghóa objects. Thus, individual and common traits ñaëc bieät. Ñoù laø caùi gì höôùng nhöõng traïng thaùi are what we should be discovering in our cuøng phaùt sanh ñoàng thôøi veà moät ñoái töôïng. practice (see Thaát Boà Ñeà Phaàn)—Khoâng coù Nhö ngöôøi caän thaàn ñöôïc vua yeâu chuoäng töø naøo trong Anh ngöõ töông ñöông vôùi thuaät höôùng daãn moät daân laøng ñi vaøo cung ñieän, ngöõ Nam Phaïn “Dhamma-vicaya- cuøng theá aáy, “taàm” höôùng daãn taâm ñeán ñeà sambojjhanga;” tuy nhieân, töø töông ñöông gaàn muïc. nhaát trong Anh ngöõ laø töø “Investigation.” (II) The meaning of “Investigation”: Nghóa cuõa Chuùng ta noùi raèng taâm chuùng ta bò bao boïc “Taàm”—There is no equivalent for the Pali bôûi toái taêm môø mòt, vaø ngay khi aùnh saùng luøa term “Dhamma-vicaya-sambojjhanga” in vaøo laø trí tueä phaùt sinh. AÙnh saùng laøm hieån loä English; however, the nearest equivalent term caùc hieän töôïng danh saéc nhôø ñoù maø taâm coù in English is “investigation.” We say that our theå thaáy chuùng moät caùch roõ raøng. Cuõng nhö mind is enveloped by darkness, and as soon khi ñi vaøo moät phoøng toái neáu baïn ñöôïc ñöa as insight or wisdom arises, we say that the cho moät caùi ñeøn chieáu, laø baïn baét ñaàu thaáy light has come. This light reveals physical and nhöõng gì ôû trong phoøng. Hình aûnh naøy dieãn taû mental phenomena so that the mind can see “traïch phaùp,” chi thöù nhì trong thaát giaùc chi. them clearly. It is as if you were in a dark Trong thieàn taäp, “traïch phaùp” khoâng coù nghóa room and were given a flashlight. You can laø tìm toøi, nghieân cöùu, suy nghó hay thaåm begin to see what is present in the room. The ñònh. Noù laø tröïc giaùc, moät loaïi nhaän bieát baèng image illustrates “investigation,” the second trí tueä ñeå phaân bieät moïi ñaëc tính cuûa caùc hieän enlightenment factor in the Bojjhangas. In töôïng. Thuaät ngöõ “Vicaya” trong Nam Phaïn meditation, investigation is not carried out by thöôøng ñöôïc dòch ra “traïch phaùp;” noù coøn means of the thinking process. It is intuitive, a ñoàng nghóa vôùi “trí tueä” hay “söï saùng suoát.” sort of discerning insight that distinguishes the Vì vaäy trong thieàn taäp khoâng coù caùi gì goïi laø characteristics of phenomena. The word “traïch phaùp” nhaèm phaùt hieän caùi gì caû. Moät Vicaya in Pali is the word usually translated khi Vicaya coù maët thì traïch phaùp vaø trí tueä as “investigation;” it is also a synonym for cuøng hieän khôûi. Nhö vaäy traïch phaùp laø gì? “wisdom” or “insight.” Thus in meditation Chuùng ta phaûi laøm gì ñeå thaáy noù? Traïch phaùp practice there is no such thing as a proper laø thaáy caùc phaùp; ôû ñaây laø thaáy caùc hieän investigation which uncovers nothing. When töôïng cuûa thaân vaø taâm. Ñaây laø thuaät ngöõ ñöôïc Vicaya is present, investigation and insight duøng vôùi nhieàu nghóa coù theå ñöôïc chöùng coincide. They are the same thing. So what is nghieäm bôûi töøng ngöôøi. Thoâng thöôøng khi it we investigate? What do we see into? We chuùng ta noùi “phaùp” chuùng ta muoán noùi ñeán see into Dharma. This is a word with many caùc hieän töôïng cuûa thaân vaø taâm. Chuùng ta

cuõng muoán noùi raèng chuùng ta thaáy luaät ñieàu invisibles—Voâ töôùng laø moät söï thaät khoâng theå haønh caùc hieän töôïng ñoù, thaáy nhöõng ñaëc tính phaân

caùch ñöôïc. Coù boán ñieàu khoâng theå thaáy rieâng, cuõng nhö nhöõng ñaëc tính chung cuûa caùc ñöôïc—See Four invisibles. ñoái töôïng. Khi “Phaùp” ñöôïc vieát hoa, ngöôøi ta Invisible aid: Minh gia hoä—Mysteric aid, in muoán chæ ñeán giaùo phaùp cuûa Ñöùc Phaät, baäc getting rid of sins, increasing virtue—Gia hoä ñaõ chöùng nghieäm ñöôïc chaân taùnh cuûa phaùp vaø khoâng thaáy ñöôïc hay gia hoä moät caùch bí maät trong giuùp ngöôøi khaùc ñi theo con ñöôøng maø Ngaøi vieäc loaïi tröø toäi loãi vaø taêng tröôûng coâng ñöùc—See ñaõ vaïch ra. Nhöõng nhaø bình luaän giaûi thích Dual aid bestowed by the Buddha. raèng trong “traïch phaùp” thì chöõ “phaùp” coøn coù Invisible aid of the spiritual powers: Minh nghóa ñaëc bieät khaùc nöõa. Chöõ phaùp naøy chæ Gia (lôïi ích do söùc maïnh taâm linh hay do söï caûm nhöõng traïng thaùi hay phaåm chaát caù nhaân hay öùng cuûa chö Phaät vaø chö Boà Taùt ñem laïi khoâng ñaëc taùnh rieâng chæ hieän höõu trong töøng ñeà thaáy bieát). muïc moät, cuõng nhö ñaëc taùnh chung cuûa töøng Invisible benefit: Minh Lôïi—Invisible merit, i.e. ñeà muïc coù theå chia xeû vôùi nhöõng ñeà muïc within spiritual—Nhöõng coâng ñöùc hay lôïi laïc taâm khaùc. Vì vaäy, hai ñaëc tính chung vaø rieâng laø linh khoâng nhìn thaáy ñöôïc. nhöõng gì maø haønh giaû phaûi kinh nghieäm trong Invisible form: Giaû Saéc—Invisible or internal khi tu taäp thieàn ñònh—See Seventy-five form, i.e. spiritual form—Voâ bieåu saéc hay hình dharmas of the Abhidharma Kosa. thöùc beân trong, nhö höông vò khoâng coù hình theå. (III) Other characteristics of “Investigation”— Nhöõng ñaëc tính khaùc cuûa “Taàm”: Invisible imperceptible things: Baát Khaû Kieán 1) “Vitakka” or initial application directs the Voâ Ñoái Saéc—The invisible, imperceptible or mind onto the object: Taàm höôùng daãn taâm ñi immaterial things—Chaúng phaûi nhöõng thöù maø maét vaøo ñeà muïc. coù theå troâng thaáy ñöôïc. Phaùp do nhöõng thöù cöïc 2) “Vitakka” is neither wholesome nor nhoû sanh ra. unwholesome: Taàm khoâng thieän, maø cuõng Invisible mark on the head: Voâ Kieán Ñænh khoâng baát thieän. Töôùng—One of the thirty-two good marks, the 3) When “vitakka” associates with wholesome usnisa, or lump, on Buddha’s head, called “the deeds, vitakka becomes wholesome: Khi lieân invisible mark on the head,” because it was hôïp vôùi thieän thì “taàm” laø thieän. supposed to contain an invisible sign; perhaps 4) When “vitakka” associates with because it was covered—Moät trong ba möôi hai unwholesome deeds, it becomes töôùng haûo, treân ñaàu Ñöùc Phaät coù khoái thòt hình buùi unwholesome: Khi lieân hôïp vôùi baát thieän, thì toùc. Trong töôùng naày coù caùi ñænh ñieåm maø trôøi “taàm” trôû neân baát thieän. ngöôøi khoâng theå thaáy ñöôïc—See Thirty-two 5) In the practice for attaining jhana, vitakka has auspicious marks. the special task of inhibiting the hindrance of Invisible objects (sound, voice): AÅn saéc—See sloth and torpor: Trong thöïc taäp thieàn “taàm” Three kinds of rupa (A). taïm thôøi khaéc phuïc traïng thaùi hoân traàm vaø Invisible perceptible things: Baát Khaû Kieán thuïy mieân. Höõu Ñoái Saéc—The invisible, perceptible or Investigation of (choosing) the dharma: material things, such as sound, smell, etc.—Chaúng Discriminative investigation of the Dharma— phaûi nhöõng thöù maø maét coù theå troâng thaáy ñöôïc. Traïch phaùp—See Seven Bodhyangas. Phaùp do nhöõng thöù cöïc nhoû taïo thaønh nhö aâm

Invincible (a): Ajita (skt)—A title of Maitreya thanh hay muøi vò. Buddha—Unsurpassed—A daät Ña—Voâ naêng Invisible powers: Minh Chuùng—The invisible thaéng—See Ajita. powers, Brahma, Sakra, Yama, the spirits in Invisible (a): Khoâng theå thaáy ñöôïc—Nhaát Thaät general—Nhöõng söùc maïnh voâ hình, nhö Phaïm Voâ Töôùng—The one reality being indivisible is Thieân, Thieân Vöông, Daï Ma Thieân, noùi chung laø apart from all transient (or empty) forms, and is nhöõng löïc voâ hình. therefore styled the formless. There are four

Invisible and resisting matter: Anidassana- Involve (v): Taranga (skt)—Dính líu. sappatigham rupam (p)—Voâ kieán höõu ñoái saéc— Involvement (n): Söï tham döï. See Three dharmas (XXIX). Involuntary (a): Voâ tình. Invisible spirits: U Linh—Spirits in the shades, Inward invisible power: Voâ Bieåu Giôùi—The the souls of the departed—Tinh linh cuûa coõi u inward invisible power received with the minh, thöù maø chuùng sanh trong luïc ñaïo khoâng theå comandments during ordination—Khi thoï giôùi, thaáy ñöôïc. Sau khi con ngöôøi cheát, hình theå cuûa thaân khaåu yù cuûa ngöôøi thoï giôùi khoâng bieåu thò hoï khoâng theå thaáy ñöôïc neân goïi laø u linh. töôùng thoï giôùi ra ngoaøi, maø trong thaân naûy sinh ra Invisible track: Secret track—Maät tích. voâ bieåu giôùi giuùp ngaên ngöøa ñieàu sai traùi. Giôùi Invisible and unresisting matter: Anidas- naày vónh vieãn töông tuïc trong thaân ñeå baûo hoä thaân sana-appatigham-rupam (p)—Voâ kieán voâ ñoái khaåu yù traùnh ñieàu quaáy aùc. saéc—See Three dharmas (XXIX). Inward spheres: Caên ñoái vôùi caûnh. Invite to come: Call—Beckon—Notify—Thænh Inwardness (n): Baûn chaát noäi taïi. ñeán. I-On-O (jap): Bhisma-garjita-ghosa-svara-raja Invite (v) respectfully: Caàu thænh—Kính môøi. (skt)—Name of a legendary Buddha—Uy AÂm Invite the spirit of someone to return home: Vöông—The king with the awe-inspiring voice, Call home the soul of someone—Call forth a the name of countless Buddhas successively spirit—Invoke a spirit—Chieâu hoàn (goïi hoàn ngöôøi appearing during the empty kalpa—Coøn goïi laø Uy cheát trôû veà). AÂm Vöông Phaät vôùi aâm thanh vi dieäu, teân cuûa voâ Inviter (n): Trieäu Thænh Ñoàng Töû—The inviter, löôïng Ñöùc Phaät xuaát hieän thôøi “Khoâng Kieáp” (caùc possibly etymologically connected with achavaka; ngaøi thò hieän laøm saùng toû nghóa thöïc teá vôùi aâm he is the youth fifth on the left of Manjusri in his thanh vi dieäu cuûa caùc ngaøi). group of the Garbhadhatu, and is supposed to Ippen (1239-1289): Nhaát Bieán Thöôïng Nhaân— invite all the living to enlightenment—Vò ñoàng töû Japanese Pure Land teacher, best known for thöù naêm beân traùi cuûa Ngaøi Vaên Thuø Sö Lôïi Boà creating the practice of “dancing nembutsu,” in Taùt, ngöôøi coù nhieäm vuï trieäu thænh moïi chuùng which he and his followers would dance for joy sanh ñi ñeán giaùc ngoä. while chanting the NEMBUTSU (Namu Amida Invocation (n): Khaåu xöng (leã caàu nguyeän). Butsu or Praise to Amitabha Buddha). He said that Invocation with the mouth: Khen Ngôïi Moân the practice was intended to demonstrate his joy hay Khaåu nieäm—See Five devotional gates of the and gratitude toward Amitabha, because he was Pure Land Sect. certain that he was already saved by him. Ippen also initiated the practice of giving people small Invoke (v): Chuù—To wish, either to bless or amulets called

“ofuda” inscribed with the curse. “Nembutsu”. During his lifetime he and his Invoke the Buddha’s name: Xöng hoàng danh followers handed out over 600,000 ofuda, telling Phaät. people that just touching one would create a Invoke the name of Amitabha Buddha: Xöng karmic connection with Amitabha which would danh chaùnh haïnh—Xöng tuïng hoàng danh Ñöùc enable him to use his saving power to bring them Phaät A Di Ñaø—See Five proper courses to ensure to salvation, even if they had performed evil the bliss of the Pure Land. deeds (and even if they had no faith at all in the Invoke a spirit: Call home the soul of practice or in Amitabha)—Vò thaày cuûa tröôøng phaùi someone—Invite the spirit of someone to return Tònh Ñoä Nhaät Baûn, noåi tieáng vì ñaõ taïo ra phöông home—Call forth a spirit—Chieâu hoàn. thöùc thöïc haønh “khieâu vuõ nieäm Phaät,” trong ñoù Invoker: Truù nguyeän Sö—See Seven monks. oâng vaø caùc ñeä töû seõ vöøa khieâu vuõ vui veû, vöøa Invoking Buddha with a loud voice: Ñaïi nieäm Phaät A Di Ñaø. OÂng noùi raèng söï tu taäp naøy Nieäm Phaät—Meditating on Buddha with nhaèm bieåu loä söï vui veû vaø loøng bieát ôn cuûa mình continuous concentration. ñeán Ñöùc Phaät A Di Ñaø, vì oâng bieát chaéc chaén

raèng oâng ñaõ ñöôïc Ñöùc Phaät A Di Ñaø cöùu roãi. Nam Dieâm Phuø Ñeà, moät trong töù Luaân Ippen cuõng khôûi xöôùng vieäc cho ngöôøi khaùc buøa Vöông. **See Four wheels. chuù goïi laø “ofuda” trong ñoù coù vieát chöõ “Nam Moâ 2) The iron-wheel king to the ten faiths of a A Di Ñaø Phaät.” Luùc sinh tieàn oâng vaø ñoà ñeä cuûa Bodhisattva, one of the six kinds of mình ñaõ ban ra treân 600.000 laù buøa, baûo raèng chæ cakravarti, or wheel kings, each allotted to caàn rôø vaøo laù buøa laø ngöôøi ta coù theå taïo nghieäp one of the six positions: Thieát Luaân cho Thaäp noái keát vôùi Ñöùc Phaät A Di Ñaø coù theå khieán Ngaøi Tín Vò, moät trong saùu vò luaân vöông, moãi vò trò coù theå duøng löïc cöùu ñoä cuûa Ngaøi ñeå cöùu ñoä hoï, vì moät phöông—See Six kinds of cakravarti. ngay khi hoï ñaõ laøm nhöõng vieäc aùc, hay ngay caû Iron-Wheel mountain: Thieát Luaân Sôn—An khi hoï khoâng coù nieàm tin veà vieäc thöïc taäp naøy, Iron-Wheel mountain encompassing all these hay khoâng coù nieàm tin nôi Ñöùc Phaät A Di Ñaø. above mentioned mountains—Nuùi Thieát Luaân bao Ippen-Shonin (jap): See Ippen. boïc caùc nuùi vöøa keå treân—See Nine concentric Ire (n): Saân—Anger—Hate—For which the mountain ranges and eight seas. meditation on kindness (töø) and pity (bi) is the Iron will: YÙ chí saét ñaù. remedy—See Dosa, and Three ailments (A). Ironical (a): Mæa mai. Irina-Parvata (skt): Hiranya-Parvata (skt)—Y Irrational (a): Khoâng hôïp lyù—Phi lyù. Laïn Naõ Baùt Phaït Ña—An ancient kingdom noted Irrational views: Nhöõng quan nieäm khoâng höõu for a volcano near its capital, the present lyù. Monghir—Moät vöông quoác coå ñöôïc ghi nhaän coù Irrationalism (n): Chuû nghóa phi lyù tính. ngoïn nuùi löûa gaàn kinh ñoâ maø baây giôø laø Monghir. Irrationality (n): Baát hôïp lyù—Boäi Lyù—One of Iron record: Quyû Luïc—Containing the sins of the eight chief characteristics of ‘satori.’ In Zen. men in Yama’s office in Hades—Tôø traùt baèng saét Satori is not a conclusion to be reached by ghi toäi ôû phuû Dieâm Vöông. reasoning, and defies all intellectual Iron-Ring Mountain: Cakravala (skt)— determination. Those who have experienced it

are Cakravada (skt)—Nuùi Thieát Vi—Thieát Vi Sôn— always at a loss to explain it coherently or The Iron Ring Mountain, supposed to encircle the logically. When it is explained at all, either in earth, forming the periphery of a world. Mount words or gestures, its content more or less Meru is the centre and between it and the Iron undergoes a mutilation. The uninitiated are thus Mountains are four continents, seven metal- unable to grasp it by what is outwardly visible, mountains and the eight seas—Nuùi Thieát Vi hay while those who have had the experience discern nuùi saét bao quanh theá giôùi. Nuùi Tu Di laø trung what is genuine from what is not. The satori taâm, beân ngoaøi coù töù chaâu, baûy nuùi vaø taùm bieån. experience is thus always characterized by Iron tablets in hades: Thieát Traùt—On which irrationality, inexplicability, and are recorded each person's crimes and merits—Soå incommunicability. Listen to Ta-Hui once more: saùch baèng saét ôû döôùi aâm phuû, duøng ñeå ghi toäi vaø "This matter or Zen is like a great mass of fire; coâng cuûa moãi ngöôøi. when you approach it your face is sure to be Iron tree: Thieát thuï (caây saét)—When its time scorched. It is again like a sword about to be comes, even the iron tree blossoms, or when its drawn; when it is once out of the scrabbard, time comes, everything is possible—Khi thôøi ñeán someone is sure to lose his life. But if you neither thì caây saét cuõng troå hoa, hoaëc giaû luùc coù thôøi thì fling away the scabbard nor approach the fire, you caùi gì cuõng coù theå xaûy ra ñöôïc. are no better than a piece of rock or of wood. Iron wheel: Thieát Luaân (saét)—See Four wheels Coming to this pass, one has to be quite a resolute (D). character full of spirit. There is nothing here Iron-Wheel King: Thieát Luaân Vöông. suggestive of cool reasoning and quiet 1) Ruler of the South and of Jambudvipa, one of metaphysical or epistemological analysis, but of a the four Cakravala kings: Ngöôøi trò vì coõi certain desperate will to break through an insurmountable barrier, of the will impelled by

some irrational or unconscious power behind it. chaúng haïn nhö ngöøng söï suy nghó khi noù vöøa khôûi Therefore, the outcome also defies intellection or leân—See Three modes of entering dhyana. conceptualization—Moät trong taùm ñaëc taùnh cuûa Irregularity (n): Baát hôïp qui caùch. giaùc ngoä trong Thieàn. Chöùng ngoä khoâng phaûi laø Irrelevance (n): Söï baát töông quan—Khoâng moät keát luaän maø ngöôøi ta ñaït ñöôïc baèng suy luaän; thích ñaùng. noù coi thöôøng moïi xaùc ñònh cuûa trí naêng. Nhöõng ai Irrelevant (a): Khoâng thích ñaùng. ñaõ töøng kinh nghieäm ñieàu naày ñeàu khoâng theå giaûi Irreligious (a): Voâ toân giaùo. thích noù moät caùch maïch laïc vaø hôïp lyù. Moät khi ngöôøi ta coá tình giaûi thích noù baèng ngoân töø hay cöû Irremovable (a): Baát di baát dòch. chæ, thì noäi dung cuûa noù ñaõ bò thöông toån ít nhieàu. Irresolute: Indeterninate—Indefinite— Vì theá, keû sô cô khoâng theå voùi tôùi noù baèng nhöõng Undecided—Unfixed—Unsettled— caùi hieån hieän beân ngoaøi, maø nhöõng ai ñaõ kinh Undetermined—Uncertain—Baát ñònh. nghieäm qua moät laàn chöùng ngoä thì thaáy roõ ngay Irrespective of whether a Buddha appears nhöõng gì thöïc söï khoâng phaûi laø noù. Kinh nghieäm or not: Duø Phaät coù thò hieän hay khoâng. chöùng ngoä do ñoù luoân luoân mang ñaëc tính 'boäi lyù,' Irresponsibility: Amudha-vinaya (skt)—Baát khoù giaûi, khoù truyeàn. Theo Thieàn sö

Ñaïi Hueä thì Tri—Mental derangement—To make a monk Thieàn nhö laø moät ñoáng löûa chaùy lôùn; khi ñeán gaàn admit that he was not in his normal mind when the nhaát ñònh seùm maët. Laïi nöõa, noù nhö moät löôõi kieám point of dispute arose—Laøm cho moät beân nhìn saép ruùt ra khoûi voû; moät khi ruùt ra thì nhaát ñònh coù nhaän raèng taâm trí mình khoâng bình thöôøng khi xaõy keû maát maïng. Nhöng neáu khoâng ruùt ra khoûi voû, ra tranh chaáp—See Seven rules given in the khoâng ñeán gaàn löûa thì chaúng hôn gì moät cuïc ñaù Vinaya for settling disputes among monks and hay moät khuùc goã. Muoán ñeán nôi thì phaûi coù moät nuns. caù tính quaû quyeát vaø moät tinh thaàn sung maõn. ÔÛ Irreversible (a): Khoâng theå chuyeån ngöôïc ñöôïc. ñaây chaúng coù gôïi leân moät chuùt suy luaän laïnh luøng Irritability and imprudence: Söï khoù chòu hay phaân bieät thuaàn tuùy sieâu hình, nhaän thöùc; maø (noùng giaän) vaø baát caån. laø moät yù chí voâ voïng quyeát vöôït qua chöôùng ngaïi hieåm ngheøo, moät yù chí ñöôïc thuùc ñaåy bôûi moät Irritation (n): Söï böùc röùc. naêng löïc voâ lyù hay voâ thöùc naøo ñoù, ôû ñaèng sau noù. Irsya (skt): Ñoá kî—Taät Ñoá—Envy—Envy or Vì vaäy, söï thaønh töïu naày cuõng xem thöôøng luoân impatience of another’s success—Jealousy, or caû trí naêng hay taâm töôûng—See Eight chief envy of other’s possessions. One of the Upaklesa, characteristics of ‘satori’ In Zen. or secondary hindrances—Ganh gheùt vôùi taøi saûn Irregular death: Cheát baát ngôø (baát ñaéc kyø töû)— cuûa ngöôøi khaùc. Moät trong nhöõng chöôùng ngaïi— There are nine kinds of irregular death—Coù chín See Seventy-five dharmas of the Abhidharma nguyeân nhaân gaây ra caùi cheát baát ñaéc kyø töû—See Kosa. Nine kinds of irregular death. Irsyapandaka (skt): Ñoá Baát Nam—Y Leâ Sa Baøn Irregular dhyana: Baát Ñònh Chæ Quaùn— Ñoà Ca—Y Leâ Sa Chöôûng Noâ—Eunuchs or Irregular, simple and complex mixed, such as impotent save when stirred by jealousy, one of the stopping every thought as it arises—Ñôn giaûn vaø five classes of "“eunuchs."—Baát löïc, moät trong phöùc taïp dung hoøa laãn nhau, chaúng haïn nhö ngöøng naêm loaïi “thaùi giaùm”. söï suy nghó khi noù vöøa khôûi leân—See Three Isadhara (skt): Trì Truïc Sôn—Y Sa Ñaø La—The modes of entering dhyana. second of the seven concentric circles surrounding Irregular hours or times: Samaya (skt)— Sumeru which is made of seven precious things, Unfixed hours or times—Tam muoäi da thôøi—Nhaát rounded like a hub, and its sea, 42,000 yojanas thôøi hay thôøi gian khoâng coá ñònh—See Two times wide, is filled with fragrant flowers. It is defined or periods. as—Trì truïc Sôn coù teân tieáng Phaïn laø Y Sa Ñaø La Sôn, voøng nuùi thöù nhì trong baûy voøng bao quanh Irregular, simple and complex mixed: Baát nuùi Tu Di, coù hình nhö truïc baùnh xe, ñöôïc laøm bôûi Ñònh Chæ Quaùn—Stopping every thought as it arises—Ñôn giaûn vaø phöùc taïp dung hoøa laãn nhau,

baûy baùu, bieån roäng 42,000 do tuaàn, ñaày nhöõng nhöõng vò Taêng truï trì taïi ñaây (Sö Thích Trì boâng hoa thôm ngaùt. Noù ñöôïc ñònh nghóa nhö laø: Vieân 975-1021, ñeä töû cuûa Phuïng Tieân 1) Holding the axis or axle: Trì Truïc. Nguyeân Thanh, töï laø Voâ Ngaïi Trung Dung 2) The axle-tree: Xa Truïc. Töû. Coøn goïi laø Theá Phu hay Beänh Phu. Sö 3) Sovereign control: Töï Taïi Trì. theo hoïc yeáu chæ cuûa

toâng Thieân Thai Tam ** See Seven concentric ranges around Sumeru, Quaùn vôùi ngaøi Phuïng Tieân Nguyeân Thanh, tu and Nine concentric mountain ranges and haønh taïi nuùi Coâ Sôn ôû Taây Hoà, soaïn vieát eight seas. nhieàu tröôùc taùc. Sö thò tòch naêm 1021. Sö ñaõ Isana (skt): Y Xaù Na Thieân. töøng soaïn boä sôù chuù Kinh Laêng Nghieâm). 1) The devas of the sixth desire-heaven: Chö Isolation: ÔÛ nôi coâ lieâu (ôû nôi coâ lieâu ñeå thaønh thieân trong coõi trôøi duïc giôùi thöù saùu. töïu thieàn ñoä)—See Six things which enable a 2) Mahesvara (skt): Ma Heâ Thuû La Thieân. bodhisattva to keep perfectly the six paramitas. 3) The sun as a form of Siva: Maët trôøi laø moät Issa (p): Envy—Taät ñoá (khoâng muoán nhìn thaáy hình thöùc cuûa thaàn Siva. ngöôøi khaùc thaønh coâng hay haïnh phuùc)—See 4) Head of the external Vajra-hall of the Fifty-two mental states. Vajradhatu: Vieän chuû cuûa beân ngoaøi Kim Issue (n): Vaán ñeà. Cang Vieän trong nhoùm Kim Cang giôùi. Issue (v): Phaùt xuaát. 5) Siva with his three firece eyes and horns: Issued from something: Come out from Thaàn Siva ba maét nhieàu söøng. something—Xuaát phaùt töø caùi gì. Isana and Siva heaven in the Northeast: Isvara (skt): Is(h)vara (skt). Ñoâng Baéc vôùi Trôøi Y-Saù-Ni—This is one of the 1) Self-existent: Independent—Absolute—Used eight heavens and devas at the eight points of the of Buddhas and Bodhisattvas—Ñaïi Töï Taïi— compass—Ñaây laø moät trong taùm coõi Trôøi vaø chö Thöôøng duøng ñeå chæ chö Phaät vaø chö Boà Taùt. Thieân ôû taùm höôùng—See Eight Heavens at the 2) The Highest Self, or the God of Free Will: Töï eight directions. taïi thieân. Isan-Reiyu (jap): Wei-Shan-Lingyu—Sö Qui Isvaradeva (skt): God of freedom—Töï Taïi Sôn Linh Höïu. Thieân. Ise (jap): Ñieän Y Theá (thôø Thieân Chieáu Ñaïi Thaàn 1) God of Free Movement: Coõi trôøi Töï Taïi— beân Nhaät Baûn). King of the deva—God of freedom. Isfijab: Baïch Thuûy Thaønh—White-river town in 2) A title of Siva, king of deva: Danh hieäu cuûa Turkestan, situated on a small tributary of the Ma Heâ Thuû La (Siva). Jaxartes—Thaønh phoá naèm beân doøng Baïch Thuûy, 3) Mahesvara (skt): Ñaïi Töï Taïi Thieân—Moät moät phuï löu cuûa soâng Jaxartes ôû Turkestan. danh hieäu cuûa Boà Taùt Quaùn AÂm—A title Isipatana (p): Rsipatana (skt)—Site of the applied to Kuan-Yin. famous Deer Park—Chö Thieân ñoïa xöù. It does not really matter: Thaät söï chaû quan Isitva (skt)—Naêng höõu chuû—To make troïng. everywhere and everthing to be omnipotent, or to It's believe that: People believe that—Ngöôøi ta be able to control all natural laws—Coù khaû naêng tin raèng. laøm cho coù quyeàn voâ haïn ôû khaép moïi nôi vaø treân It's better to die as a cultured and respected moïi vaät—See Eight supernatural powers of person than to live as a wicked person: Thaø transformation. cheát laø moät ngöôøi ñöùc haïnh coøn hôn soáng nhö moät Islam religion: Hoài giaùo. keû quyû quyeät. Isolated hells: Ñòa Nguïc Coâ Ñoäc It's difficult to be reborn (in the human Isolated hill: Coâ Sôn. realm) as a human being: Sanh Laøm Ngöôøi Laø 1) Ngoïn nuùi naèm cheo leo moät mình. Khoù—Human beings have both pleasure and 2) A monastery in Kiang-Su and name of one of suffering, thus it's easy for them to advance in its monks: Coâ Sôn Töï vaø teân cuûa moät trong

cultivation and to attain Buddhahood; whereas the caùc traân baûo, sinh maïng laø hôn, neáu maïng mình beings in the Deva realm enjoy all kinds of joy coøn laø coøn

taát caû. Chæ mong sao cho thaân maïng and spend no time for cultivation; beings in the naày ñöôïc soáng coøn, thì lo chi khoâng coù ngaøy gaày realms of animals, hungry ghosts and hells are döïng neân cô nghieäp. Tuy nhieân, vaïn vaät ôû treân ñôøi stupid, living in filth and killing one another for neáu ñaõ coù mang caùi töôùng höõu vi, taát phaûi coù ngaøy food. They are so miserable with all kinds of bò hoaïi dieät. Ñôøi ngöôøi cuõng theá, heã coù sanh laø coù sufferings that no way they can cultivate. Of all töû; tuy noùi traêm naêm, nhöng mau nhö aùnh chôùp, precious jewels, life is the greatest; if there is life, thoaùng qua töïa söông, nhö hoa hieän trong göông, it is the priceless jewel. Thus, if you are able to nhö traêng loàng ñaùy nöôùc, hôi thôû mong manh, chöù maintain your livelihood, someday you will be naøo coù beàn laâu? Phaät töû chôn thuaàn neân luoân nhôù able to rebuild your life. However, everything in raèng khi sanh ra ñaõ khoâng mang theo moät ñoàng, life, if it has form characteristics, then, inevitably, neân khi cheát roài cuõng khoâng caàm theo moät chöõ, one day it will be destroyed. A human life is the suoát ñôøi laøm luïng khoå thaân tích chöùa cuûa caûi, roát same way, if there is life, there must be death. cuoäc voâ ích cho baûn thaân mình tröôùc caùi sanh laõo Even though we say a hundred years, it passes by beänh töû. Sau khi cheát di, cuûa caûi aáy lieàn trôû qua in a flash, like lightening streaking across the sky, tay ngöôøi khaùc moät caùch phuû phaøng. Luùc aáy like a flower's blossom, like the image of the khoâng coù moät chuùt phöôùc laønh naøo ñeå cho thaàn moon at the bottom of a lake, like a short breath, thöùc nöông caäy veà kieáp sau, cho neân phaûi ñoïa vaøo what is really eternal? Sincere Buddhists should tam ñoà aùc ñaïo. Coå ñöùc coù daïy: "Thieân nieân thieát always remember when a person is born, not a moäc khai hoa dò, nhaát thaát nhôn thaân vaïn kieáp single dime is brought along; therefore, when nan." Nghóa laø caây saét ngaøn naêm maø nay nôû hoa death arrives, not a word will be taken either. A cuõng chöa laáy laøm kinh dò, chôù thaân ngöôøi moät khi lifetime of work, putting the body through pain ñaõ maát ñi thì muoân kieáp cuõng khoù maø taùi hoài. Vì and torture in order to accumulate wealth and theá, Phaät töû chôn thuaàn neân luoân nhôù nhöõng gì possessions, in the end everything is worthless Phaät daïy: "Thaân ngöôøi khoù ñöôïc, Phaät phaùp khoù and futile in the midst of birth, old age, sickness, gaëp. Ñöôïc thaân ngöôøi, gaëp Phaät phaùp, maø ta nôû ñeå and death. After death, all possessions are given cho thôøi gian luoáng qua voâ ích, quaû laø uoång cho to others in a most senseless and pitiful manner. moät kieáp ngöôøi." At such time, there are not even a few good It's easy to criticize but much more difficult merits for the soul to rely and lean on for the next to do: Chæ trích ngöôøi thì deã chöù ñeán khi mình life. Therefore, such an individual will be laøm ñöôïc thì khoù (Ngoân dò haønh nan). condemned into the three evil paths immediately. It's mind, it's Buddha: Töùc taâm töùc Phaät. Ancient sages taught: "A steel tree of a thousand It's relatively easy to move mountains and years once again blossom, such a thing is still not bewildering; but once a human body has been rivers, but it is most difficult to change a lost, ten thousand reincarnations may not return." person's basic nature: Soâng nuùi coøn töông ñoái Sincere Buddhists should always remember what deã caûi bieán chöù baûn tính coá

höõu cuûa con ngöôøi thì the Buddha taught: “It is difficult to be reborn as a khoù loøng maø thay ñoåi (Giang sôn dò caûi, baûn tính human being, it is difficult to encounter (meet or nan di). learn) the Buddha-dharma; now we have been It sounds reasonable: Coù veû höõu lyù. reborn as a human being and encountered the Itaretara (skt): Bæ Bæ Khoâng, moät trong baûy loaïi Buddha-dharma, if we let the time passes by in khoâng—Reciprocity, one of the seven kinds of vain we waste our scarce lifespan.”—Coõi ngöôøi Emptiness. **See Seven kinds of emptiness (7). söôùng khoå laãn loän, neân deã tieán tu ñeå ñaït thaønh Itching: Traïo xuùc hay ngöùa ngaùi—See Eight quaû vò Phaät; trong khi caùc coõi khaùc nhö coõi trôøi thì physical sensations. quaù söôùng neân khoâng maøng tu taäp, coõi suùc sanh, Itinerant bonze: Du phöông Taêng. ngaï quyû vaø ñòa nguïc thì khoå sôû ngu toái, nhô nhôùp, Itinerant monk: Wandering monk—Du taêng— aên uoáng laãn nhau neân cuõng khoâng tu ñöôïc. Trong Haønh cöôùc taêng.

Itinerary: Haønh trình. xaây döïng vaøo naêm 1984, caùch Ulan-Ude khoaûng Itivrttaka (skt): Ityukta (skt)—Itivuttaka (p)—Y 25 daëm. Ñaây laø truï sôû cuûa Laït Ma Hambo, moät Ñeá Muïc Ña Giaø—Baûn Söï Kinh—Narratives of trong nhöõng doøng truyeàn thöøa taùi sanh coù aûnh past lives of the Buddha’s disciples. One of the höôûng trong soá nhöõng ngöôøi Moâng Coå ñang sinh twelve classes of sutras in which the Buddha tells soáng taïi Nga. Hai nhoùm Phaät töû ngöôøi Moâng Coå of the deeds of his disciples and other followers as chính taïi Nga laø nhoùm theo truyeàn thoáng Kalmyks well as his foes in previous lives. They show how vaø nhoùm Buryats, caû hai truyeàn thoáng naøy ñeàu acts of previous lives influence the circumstances ñöôïc mang ñeán Moâng Coå töø Taây Taïng. of the present life according to the law of Ivory flower: Töôïng Nha Hoa—Hoa nôû treân ngaø “Karma.” Many of those stories are Indian folk voi (khi voi nghe saám thì treân ngaø nôû hoa. Kinh tales from pre-Buddhist times; however, the Nieát Baøn ñaõ noùi, ví nhö hö khoâng saám thì maây noåi Buddha based on these stories to mention about leân, treân taát caû ngaø voi ñeàu troå hoa. Neáu khoâng coù previous lives of his disciples. Nowadays, in saám ñoäng thì hoa khoâng nôû. Phaät tính cuûa chuùng addition to the text written in Pali, there are sanh laïi cuõng nhö theá). translations in Chinese and English. However, the Chinese translation is based on a lost sanskrit version, not the Pali one— Moät trong möôøi hai boä kinh, trong ñoù Ñöùc Phaät keå veà nhöõng chuyeän tieàn thaân cuûa caùc ñeä töû cuõng nhö caùc ñòch thuû ñöông

J thôøi cuûa Ngaøi. Baûn kinh naày cho thaáy nhöõng öùng xöû trong caùc cuoäc ñôøi tröôùc ñaây aûnh höôûng nhö theá naøo ñeán nhöõng hoaøn caûnh cuûa cuoäc ñôøi hieän taïi, theo luaät cuûa “Nghieäp.” Nhieàu caâu chuyeän naày baét nguoàn töø nhöõng coå tích daân gian AÁn Ñoä, coù tröôùc khi Phaät giaùo xuaát hieän, nhöng ñöôïc Ñöùc Jack-o’-lantern: Ma trôi. Phaät laáy ñoù laøm truyeän tieàn thaân cuûa nhöõng ñeä töû Jadata (skt): Traø Ñoà Tha. cuûa Ngaøi. Hieän nay ngoaøi vaên baûn tieáng Ba Li ra 1) Coldness: Laïnh. coøn coù nhöõng dòch baûn tieáng Trung Hoa vaø tieáng 2) Stupidity: Ngu si. Anh. Tuy nhieân, dòch baûn tieáng Hoa laø caên cöù töø 3) Apathy: Tính khoâng tình caûm. nguyeân baûn Baéc Phaïn, chöù khoâng phaûi töø

vaên baûn Jade branches and leaves: Quyønh chi ngoïc Ba Li—See Past Lives Sutra, and Twelve sutras. dieäp—Talk of imperial descendants. Iturtaka (skt): Itivrttaka (skt)—Boån Söï—See Jade-Buddha statue: Ngoïc Phaät—Moät töôïng Itivrttaka, and Twelve sutras. Phaät baèng ngoïc thaïch noåi tieáng ñöôïc tìm thaáy khi Ityuktas (skt): Y Ñeá Muïc—The Buddha's ñaøo moät caùi gieáng ôû Khotan, cao khoaûng töø 3 ñeán discourses arsing out of events (personal events or 4 boä Anh. Jataka stories, one of the twelve classes of Jade-fountain and Jade-flower: Ngoïc Tuyeàn Buddhist liturature)—Boån söï thuyeát, moät trong Ngoïc Hoa Löôõng Toâng—Hai toâng phaùi Ngoïc möôøi hai boä kinh Phaät. Tuyeàn vaø Ngoïc Hoa—The two schools of the Ivolginsky Monastery: One of the major Jade-fountain and Jade-flower: Buddhist monasteries in Russia, constructed in 1) Jade-Fountain School: Ngoïc Tuyeàn Toâng—1948 about 25 miles from Ulan-Ude. It is the seat Yu-Ch'uan sect, was the name of the of the Hambo Lama, one of the most influential monastery in Tang-Yang, Hupei, where Chih- reincarnational lineages among Mongols living in I, the founder of the T'ien-T'ai school lived— Russia. The two main Buddhist Mongol groups in Thieân Thai Toâng (T'ien-T'ai Sect)—Ngoïc Russia are Kalmyks and the Buryats, who follow Tuyeàn laø teân cuûa moät töï vieän ôû Ñang Döông Buddhist traditions imported form Tibet—Moät thuoäc tænh Hoà Baéc, nôi Trí Khaûi Ñaïi Sö (Trí trong nhöõng tu vieän Phaät giaùo chính ôû Nga, ñöôïc Nhaát), sô toå cuûa toâng Thieân Thai ñaõ soáng.

2) Jade-Flower School: Ngoïc Hoa Toâng—Phaùp ñöôïc duøng ñeå chæ moät oai nghi coù nghóa laø theá Töôùng Toâng (Dharmalaksana Sect)—Yu- naèm. Nhöng chính xaùc hôn, chuùng ta neân hieåu Hua, was the name of a palace which was ñoù laø khi "naèm nguû," hoaëc khi "thiu thiu nguû." transformed into a temple where Hsuan-Trong khi naèm xuoáng nguû haønh giaû luoân giöõ Tsang, the founder in China, lived and taâm nieäm vaøo ñeà muïc haønh thieàn cuûa mình, worked. There he translated the Mahaprajna- vaø nhö vaäy laø haønh giaû nguû vôùi taâm khoâng Paramita-Sutra, 600 books (chuan)—Ngoïc xao laõng. Hoa laø teân cuûa moät töï vieän, nôi Huyeàn Trang, 3) In the widest sense the words "sutte" and toå cuûa toâng phaùi naày ñaõ soáng vaø laøm vieäc. "jagarite" (in sleeping and in keeping awake) Nôi ñaây oâng ñaõ dòch 600 cuoán cuûa boä kinh go beyond the question of postures since one Ñaïi Baùt Nhaõ Ba La Maät Ña. can be sleeping on a seat or while standing. In Jagarite and sutte (p): Nguû trong tænh thöùc. the highest sense one sleeps when one is 1) Jagarite is a Pali term for "mindfulness in under the sway of defilements (kilesas). waking up." In waking up, the application of Likewise the word "Jagarite" in its widest mindfulness would mean taking up object of application, embraces that salutary meditation immediately, even before one wakefulness which characterizes vigilance. opens one's eyes. The term can also apply to As the Buddha says: "The defilements such situations as (1) keeping awake disappear or are destroyed of those who are mindfully, not allowing sleep to overcome ever virgilant, who train themselves day and one when one is intent on meditating in the night; who are wholly intent on Nirvana— sleeping posture, due to illness or other Trong yù nghóa roäng, hai danh töø "Sutte" vaø physical disabilites, and (2) on sleepless "Jagarite" coù nghóa laø khi nguû vaø khi

tænh nights when one vainly struggles to catch giaác, vöôït xa hôn laø yù nghóa haøm xuùc moät oai elusive sleep, mindfulness and clear nghi, vì chuùng ta coù theå nguû trong oai nghi comprehension would help one to accept the ngoài hay ñöùng chôù khoâng phaûi chæ naèm môùi laø situation with calmness and understand the nguû. Trong yù nghóa cao nhaát thöôøng chuùng ta cause of 'insomina.' In that very calmness nguû trong khi taâm chuùng ta bò caùc oâ nhieãm chi and understanding, perchance, sleep will phoái. Cuøng theá aáy, danh töø "Jagarite" bao come on its own—Danh töø "Jagarite" coù haøm traïng thaùi tænh thöùc, ñaëc tính cuûa söï nghóa laø khi thöùc daäy, hoaëc khi tænh nguû. Khi chuyeân taâm chuù nieäm, trong yù nghóa roäng raõi vöøa tænh giaác, tröôùc khi môû maét ra thì haønh nhaát. Nhö Ñöùc Phaät daïy: "Ngöôøi luoân luoân giaû neân chuù nieäm lieàn vaøo ñeà muïc haønh tænh giaùc, ngaøy ñeâm töï keàm cheá trong khuoân thieàn. Danh töø naøy cuõng coù theå aùp duïng vaøo khoå kyû cöông vaø troïn veïn höôùng taâm veà Nieát nhöõng tröôøng hôïp nhö: (1) thöùc daäy moät caùch Baøn, moïi laäu hoaëc cuûa ngöôøi aáy ñeàu bò tieâu tænh giaùc, chöù khoâng ñeå buoàn nguû laán löôùt; (2) tröø. trong nhöõng ñeâm thao thöùc khoâng yeân giaác, Jagat (skt): Xaõ Giaø—All the living—Taát caû khi chuùng ta coá doã giaác nguû, chuù taâm vaø hieåu chuùng sanh. bieát roõ raøng coù theå giuùp chuùng ta chaáp nhaän Jaina (skt): Kyø Na—Xaø Y Na—Thaéng Giaû— tình theá moät caùch yeân oån vaø hieåu bieát nguyeân Victor, he who overcome, a title of every Buddha; do taïi sao chuùng ta khoâng nguû ñöôïc. Trong name of various persons; the Jaina religion; the chính traïng thaùi yeân oån vaø hieåu bieát aáy giaác Jains. The Jains, founded by Jnatrputra, a nguõ coù theå seõ trôû laïi moät caùch töï nhieân. contemporary of Sakyamuni—Dòch laø Thaéng, chæ 2) Sutte is a Pali term for "posture of lying ngoâi Phaät toân quyù, coøn coù nghóa laø giaùo phaùi Kyø down," but strictly rendered it would mean Na. Kyø Na Giaùo ñöôïc saùng laäp bôûi Ni Kieàn Ñaø "in sleeping" or "in falling asleep." A Nhaõ Töû, moät ngöôøi cuøng thôøi vôùi Ñöùc Phaät Thích Yogacara or meditator lies down with his Ca (kyø thaät giaùo phaùi naày ra ñôøi sôùm hôn ñaïo mind on the object of meditation, and thus Phaät moät chuùt. Lyù töôûng cuûa giaùo phaùi naày gioáng falls asleep undeluded—Danh töø "Sutte" khi

nhö Phaät giaùo ôû choã baùc boû quyeàn uy cuûa Pheä Ñaø shining net, one of the eight attendants on vaø boán giai caáp cuûa xaõ hoäi AÁn Ñoä thôøi baáy giôø). Manjusri—Teân cuûa moät vò Boà Taùt, moät trong taùm Jainism: Jaina or Nirgranta (skt)—Kyø Na—See ñoàng töû coù löôùi chieáu saùng, theo haàu caïnh Ngaøi Jaina. Vaên Thuø. Jaken (jap): Mithya-drsti (skt)—Taø Kieán—See Jamadagni (skt): Dieäm Ma Ñaïi Hoûa Tieân—One Wrong-views. of the seven ancient sage-rsis—Moät trong baûy vò Jakumetsu (jap): Parinirvana or Prasama (skt)— coå Tieân. Extinction—Tranquility—Extinction—The great Jambhala (skt): Jambhira (skt)—Chieâm Baø La— nirvana—Calmness and extinction—Tòch Dieät— Chieâm Boä La—Name of a tree similar to the Nieát baøn tòch dieät, hay Ñaïi Nieát Baøn. citron tree—Teân cuûa moät loaøi caây gioáng nhö caây Jala (skt): Xaø Lôïi—Water—Nöôùc. chanh (hoa vaøng vaø coù muøi thôm toûa ngaùt). Jalambara (skt): Thuûy

Maõn—Third son of Jambu (skt): Dieâm Phuø—Thieäm Boä—A fruit Jalavahana (Löu Thuûy), reborn as Sakyamuni's tree in India (a rose apple). The rose-apple, son, Rahula—Con trai thöù ba cuûa Löu Thuûy, taùi described as a lofty tree giving its name to sanh laø La Haàu La, con trai cuûa Phaät. Jambudvipa, one of the seven continents or rather large islands surrounding the Mountain Meru— Jalandhara (skt): Xaø Laïn Ñaït Na—Name of an Moät loaïi caây aên traùi ôû AÁn Ñoä (hoàng taùo). Xaø Phuø ancient kingdom and city in the Punjab, the Thuï hay Ueá Thuï, loaïi caây ñöôïc taû laø cao ngaát maø present Jalandar. According to Buddhist legends, chaâu Dieâm Phuø Ñeà, moät trong baûy chaâu lôùn boïc a former king of Mid-India named Wu-Ti (Udita) quanh nuùi Tu Di, ñaõ mang teân cuûa loaïi caây naày. met an Arhat and appreciated Buddhism. He gave the Arhat sole control of matters relating to Jambud (skt): Dieâm Phuø—Thoï—See Jambu. monks. Then he travelled all over India and Jambudvipa (skt): Jambudipa (p)—The human erected stupas and monasteries at all the sacred world—The world in which we are living—The places. According to Hsuan-Tsang in the Records saha world—The worldly world—Impure Land— of the Western Lands, there were about 20 Chaâu Dieâm Phuø Ñeà—Nam Thieäm Boä Chaâu (Coõi monasteries with 1,000 monks, who were either Dieâm Phuø Ñeà)—Nam Chaâu—Nam Boä—Nam Hinayanists or Mahayanists, but the number of Dieâm Phuø Ñeà—Nam Phuø. Hinayanists was few. Later, a monastery called (I) An overview of Jambudvipa—Toång quan veà Nagaradhana where Hsuan-Tsang studied Nam Thieäm Boä Chaâu: It is so named Abhidharma with Acarya Candravarma was (Jambudvipa) either from the Jambu trees found—Teân cuûa moät vöông quoác vaø thaønh phoá coå abounding in it, or from an enormous Jambud trong khu vöïc Punjab, bay giôø laø Jalandar. Theo tree on Mount Meru visible like a standard to truyeàn thuyeát Phaät giaùo, moät vò vua cuûa vuøng the whole continent. Saha means sufferings trung thoå AÁn Ñoä teân Udita, gaëp moät vò A La Haùn and afflictions; it also means worries, binding, vaø caûm kích Phaät giaùo neân oâng trao troïn quyeàn veà unable to be free and liberated. The worldly vaán ñeà Taêng söï cho vò La Haùn. Sau ñoù oâng chu du world is full of storm, conflict, hatred and khaép AÁn Ñoä vaø döïng nhieàu thaùp cuõng nhö töï vieän violence. ambudvipa is a small part of Saha taïi caùc thaùnh ñòa. Theo ngaøi Huyeàn Trang trong World, the continent south of Mount Sumeru Taây Vöïc Kyù, coù khoaûng 20 ngoâi töï vieän vôùi 1.000 on which, according to ancient Indian Taêng só, caû Tieåu thöøa laãn Ñaïi thöøa, nhöng con soá cosmology, human beings live. In Buddhism, Tieåu thöøa raát ít. Veà sau moät töï vieän teân it is the realm of Sakyamuni Buddha. The Nagaradhana ñöôïc tìm thaáy, ñaây laø nôi ngaøi world in which we live is an impure field, and Huyeàn Trang ñaõ löu laïi ñeå nghieân cöùu A Tyø Ñaït Sakyamuni is the Buddha who has initiated its Ma vôùi ngaøi Nguyeät Truï. purification. People in this world endure Jaliniprabha-Buddha (skt): Voõng Minh Phaät. many sufferings stemming from three poisons of greed, anger and delusion as well as Jaliniprabha-kumara (skt): Quang Voõng ñoàng earthly desires. The Saha World is filled with töû—Name of a Bodhisattva, the youth with the

dirt, rocks, thorns, holes, canyons, hills, cliffs. Ta Baø phaàn nhieàu tham ñaém nôi phi phaùp, taø There are various sufferings regarding thirst, phaùp, chôù chaúng chòu tin chaùnh phaùp, thoï soá famine, hot, and cold. The people in the Saha cuûa hoï ngaén nguûi, nhieàu keû gian traù. Noùi veà World like wicked doctrines and false vua quan, daàu coù nöôùc ñeå cai trò, hoï chaúng heà dharma; and do not have faith in the proper bieát ñuû, maø ngöôïc laïi sanh loøng tham lam, dharma. Their lives are short and many are keùo binh ñaùnh chieám nöôùc khaùc, khieán cho fraudulent. Kings and mandarins, although nhieàu ngöôøi voâ toäi cheát oan; laïi theâm nhieàu already have had lands to govern and rule, thieân tai nhö haïn haùn, baõo luït, maát muøa, ñoùi are not satisfied; as they become greedy, they khaùt, vaân vaân neân chuùng sanh trong coõi naày bring forces to conquer other countries phaûi chòu voâ löôïng khoå sôû. Nôi coõi Ta Baø causing innocent people to die in vain. In naày, söï thuaän duyeân cuøng an vui tu taäp thì ít, addition, there are other infinite calamities maø nghòch duyeân phieàn naõo thì nhieàu. Haàu such as droughts, floods, loss of harvest, thirst, heát ngöôøi tu haønh ñeàu deã bò thoái thaát taâm Boà famine, epidemics, etc. As for this Saha Ñeà ñaõ phaùt luùc ban ñaàu. Theo Ñöùc Phaät, quaû World, the favorable circumstances to ñaát maø chuùng ta ñang ôû ñaây coù teân laø Nam cultivate in peace and contenment are few, Thieäm Boä Chaâu, naèm veà höôùng nam cuûa nuùi but the unfavorable conditions of afflictions Tu Di, voán laø moät phaàn nhoû nhaát trong heä destroying path that are rather losing Bodhi thoáng Ñaïi Thieân Theá Giôùi do Ñöùc Phaät Thích Mind they developed in the beginning. Ca Maâu Ni laøm giaùo chuû. Moreover, it is very difficult to encounter a (II) The meanings of Jambudvipa to Buddhism— highly virtuous and knowledgeable advisor. YÙ nghóa cuûa Nam Thieäm Boä Chaâu ñoái vôùi According to the Buddha, the planet in which Phaät giaùo: The human world, the world in we are currently living is called Virtuous which we are living. Jambudvipa is a small Southern Continent. It is situated to the south part of Saha World, the realm of Sakyamuni of Mount Sumeru and is just a tiniest part of Buddha. The southernmost of the four great the Great World System of the Saha World in land masses (catur-dvipa) of traditional which Sakyamuni Buddha is the ruler—Chaâu Buddhist cosmology. It is said to be named naày ñöôïc ñaët teân Dieâm Phuø Ñeà coù theå laø vì after the Jambu tree that grows there. It treân chaâu naày moïc nhieàu caây Dieâm Phuø, hoaëc measures 2,000 yojanas on three sides, and its giaû töø treân caây Dieâm Phuø khoảng loà treân nuùi fourth side is only three-and-a-half yojanas Tu Di coù theå nhìn thaáy toaøn chaâu. Ta Baø coù long. The Southern Continent, one of the four nghóa laø khoå naõo, laïi cuõng coù nghóa laø phieàn continents, that situated south of Mount Meru, luïy hay troùi buoäc, chaúng ñöôïc ung dung töï taïi. comprising the world known to the early Theá giôùi maø chuùng ta ñang soáng hay coõi Indian. According to Eitel in The Dictionary Dieâm Phuø ñeà chæ laø moät phaàn nhoû cuûa theá of Chinese-English Buddhist Terms, giôùi Ta Baø, naèm veà phía nam cuûa nuùi Tu Di, Jambudvipa includes the following countries theo vuõ truï hoïc coå AÁn Ñoä, ñaây laø nôi sinh around the Anavatapta lake and the soáng cuûa con ngöôøi, laø theá giôùi Ta Baø cuûa Himalayas—Coõi cuûa

theá giôùi maø chuùng ta Ñöùc Phaät Thích Ca. Theá giôùi Ta Baø, nôi ñaày ñang ôû. Dieâm Phuø Ñeà laø moät phaàn nhoû cuûa daãy nhöõng maâu thuaãn, haän thuø vaø baïo ñoäng. theá giôùi Ta Baø, theá giôùi cuûa Ñöùc Phaät Thích Nôi maø chuùng ta ñang soáng laø moät theá giôùi Ca Maâu Ni. Coõi naøy naèm veà mieàn cöïc Nam baát tònh, vaø Phaät Thích Ca ñaõ baét ñaàu thanh trong boán chaâu theo truyeàn thoáng Vuõ Truï Hoïc tònh noù. Con ngöôøi soáng trong theá giôùi naày Phaät giaùo. ngöôøi ta noùi coõi naøy ñöôïc ñaët teân chòu phaûi voâ vaøng khoå haõi vì tam ñoäc tham, theo caây “Jambu” laø loaïi caây moïc nhieàu treân saân, si cuõng nhö nhöõng duïc voïng traàn tuïc. Coõi coõi naøy. Coõi naøy ño ñöôïc 2.000 na do tha ôû ba Ta Baø naày ñaày daãy nhöõng ñaát, ñaù, gai choâng, chieàu, coøn chieàu thöù tö chæ daøi coù 3 na do tha haàm hoá, goø noång, thöôøng coù nhöõng moái khoå röôûi maø thoâi. Nam Thieäm Boä Chaâu, moät trong veà ñoùi khaùt, laïnh, noùng. Chuùng sanh trong coõi töù ñaïi chaâu, toïa laïc phía nam nuùi Tu Di, bao

goàm theá giôùi ñöôïc bieát ñeán bôûi ngöôøi AÁn Ñoä witnessed first hand the negative effects of the thôøi coå sô. Theo Eitel trong Trung Anh Phaät prevailing sectarianism of the time and sought to Hoc Töø Ñieån, Nam Thieäm Boä Chaâu bao goàm combat it by emphasizing the harmony of nhöõng vuøng quanh hoà Anavatapta vaø nuùi different Buddhist traditions. He wrote a number Tuyeát (töùc laø coõi chuùng ta ñang ôû, trung taâm of important works, including his Encyclopedia of chaâu naày coù caây dieâm phuø. Chính ôû coõi naày, All Knowledge (Shes bya kun khyab) and an Ñöùc Phaät ñaõ thò hieän, vaø ôû coõi naày coù nhieàu electic collection of tantric texts entitled Treasury nhaø tu haønh hôn heát): of Secret Mantra (gDams ngag mdzod)—Moät 1) North—Baéc: Hung Moâng Thoå—Huns- trong nhöõng nhaân vaät coù aûnh höôûng nhaát cuûa Phaät Mongolians-Turks. giaùo Taây Taïng vaøo theá kyû thöù 19, ngöôøi ñaõ saép 2) East—Ñoâng: Trung Quoác-Ñaïi Haøn-Nhaät— ñaët cho vieäc thieát laäp phong traøo “Khoâng Moân China-Korea-Japan. Phaùi,” tìm caùch vöôït qua chuû nghóa moân phaùi baïi 3) South—Nam: lieät ñang coù öu theá trong Phaät giaùo Taây Taïng thôøi i) Northern India—Baéc AÁn: Hai möôi baûy ñoù. OÂng sanh ra trong moät gia ñình theo truyeàn vöông quoác—Twenty-seven kingdoms. thoáng Bon-Po, vaø sau khi thoï giôùi oâng theo hoïc vaø ii) Eastern India—Ñoâng AÁn: Möôøi vöông nhaän leã quaùn ñaûnh vôùi nhieàu vò thaày töø nhieàu quoác—Ten kingdoms. truyeàn thoáng khaùc nhau. Chính maét oâng ñaõ chöùng iii) Southern India—Nam AÁn: Möôøi laêm vöông kieán nhöõng hieäu quaû tieâu cöïc cuûa chuû nghóa moân quoác—Fifteen kingdoms. phaùi ñang thònh haønh ñöông thôøi vaø oâng ñaõ tìm iv) Central India—Trung AÁn: Ba möôi vöông caùch choáng laïi chuû nghóa naøy baèng caùch nhaán quoác—Thirty kingdoms. maïnh ñeán söï hoøa hôïp giöõa caùc truyeàn thoáng khaùc v) Western Indian—Taây AÁn: Ba möôi boán nhau. OÂng vieát moät soá taùc phaåm quan troïng, trong vöông quoác—Thirty-four kingdoms. ñoù coù quyeån “Baùch Khoa cuûa Taát Caû Tri Thöùc” Jambunada (skt): Thieäm Boä Kim—Produce of vaø moät sö taäp tuyeån choïn veà kinh vaên Maät chuù coù gold from the Jambu River (River Jambunadi)— chuû ñeà “Kho Taøng Maät Chuù.” Thieäm Boä Naïi Haø Kim, vaøng töø

soâng Dieâm Phuø. Jamyang Khyentse Chogi Lodro (1896- Jambunada-suvarna (skt): The Jambu-river 1969): One of the leading masters of the Ris Med gold—The Jambud-river gold, the golden sand of (Rime) movement in Eastern Tibet, recognized as the Jambu—Dieâm Phuø ñaøn kim hay caùt vaøng cuûa the activity reincarnation of "Jam cbyangs doøng soâng Dieâm Phuø. Dieâm Phuø Na Ñeà (Ñaø) mkhyen brtse dbang po" (Jamyang Khyentse Kim. Teân moät loaïi vaøng ôû soâng Dieâm Phuø Ñaøn Wangpo 1820-1892). Many of the leading Tibetan (meù döôùi röøng caây Dieâm Phuø coù moät doøng soâng lamas of the twentieth century were his students, teân laø Dieâm Phuø Ñaøn, ôû ñaùy soâng coù moät loaïi including Dingo Khyentse Rinpoche, Kalu vaøng maøu saãm pha chuùt saéc tím goïi laø Dieâm Phuø Rinpoche, and Sogal Rinpoche—Moät trong nhöõng Ñaøn Kim). vò thaày haøng ñaàu cuûa phong traøo Rime cuûa mieàn Jambu-river gold: Jambunada-suvarna (skt)— Ñoâng Taây Taïng, coâng nhaän söï taùi sanh cuûa The golden sand of the Jambu—Caùt vaøng cuûa Jamyang Khyentse Wangpo. Nhieàu vò Laït Ma doøng soâng Dieâm Phuø. haøng ñaàu cuûa Taây Taïng vaøo theá kyû 20 laø hoïc troø cuûa ngaøi, trong ñoù coù caùc vò Dingo Khyentse Jamgon Kongtrul Lodro Taye: One of the Rinpoche, Kalu Rinpoche, vaø Sogal Rinpoche. most influential figures of nineteenth-century Tibetan Buddhism, who was instrumental in Janaka-karma (skt): Productive karma— establishing the "Non-Sectarian" (Ris Med) Regenerative karma—Nghieäp Taùi Taïo—Sinh movement, which sought to overcome the nghieäp—See Productive karma. paralyzing sectariansim that pervaded Tibetan Jana-kaya (skt): Coäng ñoàng—Community—Buddhism at the time. He was born into a Bon po Assemblage—Multitude—Collection. family, and after taking monastic ordination he Janapada (skt): Ñòa—Xöù—Coäng ñoàng— studied with, and received initiation from, a wide Nation—Inhabited place—Community. variety of teachers from different traditions, He

Jangya Hutukhtu: The major reincarnation Buddhist monks and artefacts. When the Sogas lama (Sprul Sku) of Inner Mongolia. The first was later managed to defeat their main rivals, they Ngawang Losang Choden (1642-1714). His apparently credited the Buddha with playing a recognized reincarnation, Rolbe Dorje (1717- role in their success and began to propagate 1786), studied in Tibet and became one of the Buddhism. It is clear from records of the time, most influential Gelukpa scholars of the time—Vò however, that they had little or no knowledge of Laït Ma taùi sanh chính cuûa Noäi Moâng. Vò ñaàu tieân Buddhist philosophy and practice and conceived laø Ngawang Losang Choden. Vò taùi sanh ñöôïc of it in terms of indigenous religious paradigms. thöøa nhaän cuûa ngaøi laø Rolbe Dorje, tu hoïc ôû Taây During the seventh century Buddhism began to Taïng vaø trôû thaønh moät trong nhöõng hoïc giaû coù aûnh attract converts, and by 624 there were reportedly höôûng nhaát ñöông thôøi cuûa tröôøng phaùi Gelukpa. 816 monks and 569 nuns in Japan. In this early Janmahetu (skt): Sinh Nhaân—Nguyeân nhaân cuûa period, Buddhism was mainly viewed as a means söï sinh—Birth-cause. to cure illness and harness (yeân cöông) magical power. Ordinations were thought to generate Janma-marana (skt): Samsara (skt)—Rebirth merit, and this was believed to result in worldly and redeath—Sanh

Töû—Life and death—Living benefits, such as health, protection of the country, and dying—Birth and death—Soáng cheát (do hoaëc etc. As was true of other countries in which nghieäp cuûa heát thaûy chuùng sanh gaây ra, heã coù Buddhism became established, state patronage sanh laø coù töû). played a crucial role in propagating the new Jantu (skt): Thieän Ño—Thieàn Ñaàu—Thieàn religion. The first Japanese ruler to accept Ñaäu—Thieàn Ñaâu—Chuùng sanh—All living Buddhism was Yomei (585-598). His son Shotoku beings—Human beings—Chuùng sanh. (574-622) was by all accounts an enthusiastic Japanese Buddhism: Phaät Giaùo Nhaät Baûn— supporter of Buddhism, who wrote a constitution When Buddhism first entered Japan in the sixth based on Buddhist and Confucian principles and century, it was a foreign religion that differed built numerous temples. He also sponsored monks significantly from the unorganized indigenous and nuns to travel to China for study, and he cults and practices that would later develop into conceived of Buddhism as a national religion Shinto. In the succeeding centuries, however, it (before this it had mainly been a clan cult). After gradually adapted to its new environment, and Shotoku's death, the imperial capital moved to distinctively Japanese forms of Buddhism arose, Nara, and several emperors increased royal which combined elements of Japanese culture patronage of Buddhism. In 741 the emperor with Buddhist traditions that were imported Shomu (724-749) issued a decree mandating that largely from China and Korea. According to the a network of temples be built to protect the Nihomshoki Buddhism was first imported to Japan country, and in each province at least one was in 552 from Paekche, a Korean kingdom that was constructed to house twenty or more monks. One at war with the neighboring state of Silla. The of their primary duties was chanting the Sutra of king of Paekche sent Buddhist statues and texts as Golden Light, which promises that the four gifts to enlist (nhaän ñöôïc) the military support of celestial kings will protect any ruler who sponsors Japan, but did not send anyone who could explain chanting of the text. During the Nara period (710- their significance. Thus although this is 784), interest in Buddhism increased among the traditionally viewed as the first introduction of intelligentsia (giôùi trí thöùc), and six schools Buddhism to Japan, it had little impact at the time. developed, all of which were imported from The first recorded adoption of Buddhism in Japan China: 1) Ritsu (Vinaya); 2) Kegon (Hua-Yen); was initiated by the Soga clan, which viewed the Kusha (Caâu Xaù); Hosso (Phaùp Töôùng); Jojitsu Buddha as a god of powerful culture of China. (Satyasiddhi—Thaønh Thaät); Sanron (San-Lun). Some Sogas wanted to adopt Buddhism as a clan Three of these still exist today: Hosso, which has cult in hopes of gaining access to the magical its headquarters at Kofukuji and Yakushiji; Ritsu, powers that were widely thought to belong to whose main temples is Toshodaiji; and Kegon,

which is based at Todaiji. The three are mainly dharma, there would be continued degenration confined to these temples, however, and are only until Buddhism disappeared altogether. Estimates minor traditions with little lay support. During the regarding the timing of the three periods varied Nara period, interest in Buddhism was mainly widely, but during the Kamakuta period it was confined to the aristocracy

(giôùi quyù toäc), but generally accepted that the third age had begun, there were some Buddhists who began to and the schools that arose in Japan at that time proselytize (thay ñoåi yù kieán veà toân giaùo) among developed strategies for coping with decline. the masses. Among these were the Hijiri, monks Despite the political uncertainty, however, this who were often self-ordained and who generally was generally a time of growth for Buddhism, and kept apart from the major orders. The most three new schools appeared: Zen, Jodo Shu (Pure famous of these was Giogi (668-749), who had a Land), and Nichiren Shu. Zen was first brought to background in civil enginerring that he put to use Japan by Eisai Zenji (1141-1215), who traveled to in projects for rural peasants. The establishment China in 1168 and 1187 and subsequently of new capital in Heiankyo (modern day Kyoto) in introduced the Rinzai lineage. The Soto (T'sao- 794 marked the beginning of the Heian period Tung) tradition was first propagated in Japan by (794-1185), during which many Buddhist orders Dogen Zenji (1200-1253), who traveled to China became large landholders, which often allied in 1223. Zen's general response to the final themselves with local hegemons (nhöõng ngöôøi dharma age was to emphasize the importance of laõnh ñaïo—hegemony). During this period, some intensive meditative practice, which was believed new schools were imported from China, most to be the only way to overcome the negative notably Shingon, founded by Kukai (774-835), and influences of the age. By contrast, both Jodo Shu Tendai, founded by Saicho (767-822). One of the and Nichiren Shu contended (tranh luaän) that the most significant developments of this time was a beings of the ending dharma age are too depraved move toward syncretism. Buddhist traditions (suy ñoài) and weak-willed to have any hope of borrowed rituals and practices from each other, securing salvation through their own efforts, and and Buddhism as a whole increasingly so they should rely on others to save them. For incorporated native Shinto deities and practices. Jodo Shu, this involves placing one's faith in During this period electic temples called Jinguji Amida Buddha, while Nichiren taught his were constructed, in which Buddhist rituals were followers to rely solely on the Lotus Sutra. The performed in what were otherwise Shinto shrines. Kamakura period is often viewed as the apogee At the same time, Buddhists increasingly (ñieåm cao tuyeät) of the development of Buddhism identified figures in Buddhist pantheon (buddhas in Japan, since by its end all of the major classical and bodhisattvas) with the deities in the Shinto. Buddhist traditions had been established. The The late Heian period, a sense of pessimism Tokugawa (1600-1867) was a time of increased, probably due in part to the increasingly unprecedented power for Buddhism in Japan, but unstable political situation. This continued into the its success at the political level led to stagnation Kamakura period (1185-1333), during which and apathy (höõng hôø). When the warlord military leaders seized power from the aristocracy Tokugawa leyasu (1542-1616) seized power in and developed a feudal system that lasted until 1600, he initiated a violent persecution of 1868. During this time it was widely believed that Chritianity, which had made significant numbers the world had entered the "age of final dharma" of converts in Japan. He issued an edict

requiring that was foretold in some Indian Buddhist texts. all Japanese to become officially affiliated with a According to this idea, the time of Sakyamuni Buddhist temple, and people were issued Buddha was the “true dharma age,” during which certificates to this effect. Buddhist temples people had superior capacities, enabling them to became part of the government bureacracy and practice effectively and attain liberation. During were required to keep records of births and deaths the next period, the “counterfeit dharma age,” and also to aid the government’s efforts to practice would decline, during the age of final eradicate Christianity . This system called “danka-

seido”, was abolished in the Meiji period (1868- khaùc bieät ñaùng keå vôùi nhöõng giaùo phaùi baûn ñòa 1912), during which Shinto became the state khoâng coù toå chöùc haún hoøi vaø giaùo thuyeát veà sau religion, but the bonds forged by the old system naøy phaùt trieån thaønh ra Thaàn Ñaïo. Tuy nhieân continue to maintain a sense of connection trong nhöõng theá kyû sau ñoù Phaät giaùo töï thích hôïp between many Japanese and their family temples. vôùi hoaøn caûnh môùi, vaø nhöõng hình thöùc ñaëc thuø During the Tokugawa period, the number of cuûa Phaät giaùo Nhaät Baûn khôûi leân, pha troän nhöõng Buddhist temples increased, as did the revenues yeáu toá vaên hoùa Nhaät Baûn vôùi nhöõng truyeàn thoáng from parishioners (giaùo khu) who were eager to Phaät giaùo ñöôïc du nhaäp phaàn lôùn töø Trung Hoa vaø avoid being suspected of harboring Christian Ñaïi Haøn. Theo Nihomshoki, Phaät giaùo ñöôïc du sympathies. But this very success led to a situation nhaäp vaøo Nhaät Baûn laàn ñaàu tieân vaøo naêm 522 töø in which the priesthood became lazy and corrupt, Paekche, moät vöông quoác cuûa xöù Trieàu Tieân thôøi since there was no need for them to actively work ñoù ñang coù chieán tranh vôùi vöông quoác laân bang to interest people in Buddhism. The Meiji laø Sila. Vò vua cuûa Paekche ñaõ göûi töôïng Phaät vaø restoration revived the old imperial cult, which kinh ñieån cho quaân ñoäi ñang yeåm trôï Nhaät Baûn, identified the emperor as living “kami,” and a nhöng khoâng göûi ngöôøi naøo coù theå giaûi thích veà yù nationalistic form of Shinto became the state nghóa cuûa noù. Vì vaäy maëc daàu veà phöông dieän ideology. At the same time, Buddhism was truyeàn thoáng maø noùi thì Phaät giaùo ñaõ ñöôïc giôùi suppressed, and because its public support had thieäu vaøo Nhaät Baûn vaøo thôøi ñoù nhöng coù raát ít eroded (xoi moøn) due to its ossification (hoùa thaønh aûnh höôûng. Laàn ñaàu tieân coù taøi lieäu veà Phaät giaùo xöông) and corruption, and this decline persisted taïi Nhaät Baûn baét ñaàu töø thôøi boä toäc Soga, thôøi aáy (khaêng khaêng vaãn vaäy) through World War II. boä toäc naøy xem Ñöùc Phaät nhö moät vò thaàn cuûa söùc Since the post-war Restoration period, Japan has maïnh vaên hoùa cuûa Trung Hoa. Vaøi ngöôøi Soga made freedom of regilion a part of the legal muoán thöøa nhaän Phaät giaùo vaøo boä toäc nhö laø moät system, but the traditional schools of Buddhism giaùo phaùi coù theå coù ñöôïc thaàn thoâng maø roäng raõi have generated little enthusiasm among the quaàn chuùng thôøi ñoù nghó laø thuoäc vaøo caùc nhaø sö masses of Japanese. For most Japanese today, Phaät giaùo. Sau naøy khi boä toäc Soga ñaùnh baïi ñoái institutional Buddhism is primarily

associated with thuû chính cuûa mình, roõ raøng hoï cho raèng Ñöùc Phaät performance of rituals for the dead, and many ñaõ ñoùng moät vai troø trong söï thaønh coâng cuûa hoï Japanese only come into contact with Buddhism vaø baét ñaàu phoå bieán Phaät giaùo. Tuy nhieân, roõ raøng when someone in the family dies and they go to theo taøi lieäu thôøi ñoù, boä toäc Soga coù raát ít hoaëc the ancestral temple for the mortuary rites. A khoâng coù baát cöù söï hieåu bieát gì veà trieát lyù vaø tu nationwide survey conducted by the Soto school taäp cuûa ñaïo Phaät vaø chæ nhaän bieát ñaïo Phaät nhö found that even among Japanese who identify nhöõng giaùo thuyeát cuûa toân giaùo baûn ñòa. Trong themselves as Buddhists, only ten percent could suoát theá kyû thöù 7 Phaät giaùo thu huùt nhieàu ngöôøi even name their sect's main temple or founder. chuyeån ñaïo, vaø vaøo khoaûng naêm 624 ñöôïc baùo Government surveys consistently reveal that only caùo laø coù 816 vò Taêng vaø 569 Ni taïi Nhaät. Trong about thirty percent of the population embraces giai ñoaïn sô khai naøy, Phaät giaùo chæ chuû yeáu ñöôïc any religious belief, while sixty-five percent are xem nhö laø phöông tieän ñeå chöõa trò beänh hoaïn vaø indifferent to religion. What vitality there is in nhöõng thaàn löïc an toaøn yeân cöông cho quaân ñoäi. Japanese religions is mainly found in the so-called Leã quy-y hay quaùn ñaûnh ñöôïc xem nhö laø leã khôûi "New Religions" (Shin-Shukyo), such as Agonshu phaùt phöôùc ñöùc, vaø ñöôïc tin laø seõ ñöa ñeán nhöõng and Soka Gakkai, which generally have lôïi laïc theá gian, nhö söùc khoûe, baûo veä ñaát nöôùc, charismatic founders and make a direct emotional vaân vaân. Cuõng ñuùng nhö taïi caùc xöù khaùc nôi maø appeal to their followers. Aside from the fervor of ñaïo Phaät ñöôïc thieát laäp, nhaø nöôùc baûo trôï ñoùng the "New Religions," however, there is little moät vai troø quan yeáu trong vieäc hoaèng trì giaùo interest in religion among most Japanese—Khi thuyeát. Ngöôøi trò ñaàu tieân cuûa Nhaät Baûn chaáp Phaät giaùo ñöôïc truyeàn sang Nhaät Baûn laàn ñaàu tieân nhaän Phaät giaùo laø Yomei. Con trai cuûa oâng laø vaøo theá kyû thöù 6, noù laø moät toân giaùo ngoaïi lai Shotoku theo keå laïi cuõng laø moät nhaø baûo trôï Phaät

giaùo moät caùch nhieät thaønh, vò vua naøy ñaõ vieát baûn Trung Quoác, noåi tieáng nhaát laø tröôøng phaùi Chaïn hieán phaùp döïa theo nhöõng nguyeân taéc cuûa Phaät Ngoân, ñöôïc Kukai saùng laäp, vaø tröôøng phaùi Thieân giaùo vaø Khoång giaùo, vaø oâng cuõng xaây raát nhieàu Thai ñöôïc ngaøi Saicho saùng laäp. Moät trong nhöõng chuøa vieän. OÂng cuõng baûo trôï chö Taêng Ni du haønh söï phaùt trieån coù yù nghóa nhaát vaøo thôøi naøy laø söï sang Trung Quoác ñeå tu hoïc, vaø coâng nhaän Phaät tieán ñeán Syncretism. Nhöõng truyeàn thoáng Phaät giaùo laø quoác giaùo (tröôùc ñaây thì Phaät giaùo chæ giaùo thöôøng vai möôïn nghi leã vaø thöïc taäp laãn ñöôïc chuû yeáu xem nhö laø toân giaùo cuûa boä toäc). nhau, vaø toaøn dieän Phaät giaùo phoái hôïp vôùi giaùo Sau khi vua Shotoku qua ñôøi, kinh ñoâ dôøi veà Naïi thuyeát vaø söï tu taäp cuûa Thaàn ñaïo. Trong thôøi gian Löông, vaø nhieàu vò vua keá tuïc ñaõ gia taêng söï baûo naøy nhöõng chuøa ñöôïc tuyeån choïn goïi laø Jinguji trôï cho Phaät giaùo. Naêm 741 vua Shomu ban haønh ñöôïc xaây döïng, trong ñoù nghi thöùc Phaät giaùo ñöôïc moät ñaïo duï baét buoäc voâ heä thoáng taát

caû nhöõng cöû haønh ôû nhöõng nôi khaùc nhö nhöõng cung laêng chuøa chieàn ñöôïc xaây döïng ñeå baûo veä ñaát nöôùc, vaø cuûa Thaàn giaùo. Ñoàng thôøi Phaät töû cuõng gia taêng moãi tænh phaûi xaây döïng moät Taêng ñöôøng coù theå vieäc laøm gioáng nhöõng hình töôïng trong Phaät giaùo cho 20 vò Taêng truù nguï. Moät trong nhöõng nhieäm nhö töôïng cuûa chö Phaät vaø chö Boà Taùt vôùi nhöõng vuï chính cuûa caùc vò Taêng naøy laø trì tuïng Kinh AÙnh vò thaàn trong Thaàn ñaïo. Vaøo cuoái thôøi Heian Ñaïo Vaøng, vì kinh naøy höùa raèng 4 vò Thieân vöông khuynh höôùng bi quan gia taêng vì hoaøn caûnh baát seõ baûo veä nhöõng ngöôøi cai trò naøo baûo trôï cho vieäc oån chính trò. Khuynh höôùng naøy tieáp dieãn cho ñeán trì tuïng naøy. Trong thôøi Naïi Löông, söï quan taâm thôøi kyø Kamakura, vaøo thôøi ñoù thì phe quaân nhaân (höùng thuù) veà Phaät giaùo gia taêng trong giôùi trí ñaõ toùm goïn quyeàn löïc töø trong tay giôùi quyù toäc vaø thöùc, vaø coù saùu tröôøng phaùi ñöôïc thaønh laäp, taát caû baét ñaàu phaùt trieån heä thoáng phong kieán toàn taïi cho ñeàu ñöôïc du nhaäp töø beân Trung Quoác: 1) Luaät maõi ñeán naêm 1868. Trong thôøi kyø naøy ngöôøi ta tin toâng (Ritsu—Vinaya); 2) Hoa Nghieâm (Kegon—töôûng moät caùch roäng raõi raèng ñaây laø thôøi “Maït Hua-Yen); 3) Caâu Xaù (Kusha); 4) Phaùp Töôùng Phaùp” maø vaøi kinh ñieån AÁn Ñoä ñaõ tieân ñoaùn tröôùc (Hosso); 5) Thaønh Thaät (Jojitsu—Satyasiddhi); 6) ñaây. Theo yù nghóa naøy, thì thôøi Ñöùc Phaät Thích Ca Tam Luaän toâng (Sanron—San-Lun). Ba trong soá Maâu Ni laø thôøi “Chaùnh Phaùp,” vaøo thôøi ñoù con 6 toâng phaùi naøy vaãn coøn toàn taïi cho ñeán ngaøy nay: ngöôøi coù khaû naêng sieâu vieät, coù theå tu taäp moät Phaùp Töôùng toâng, truï sôû chính ñaët taïi Kofukuji vaø caùch coù hieäu quaû ñeå ñaït ñöôïc giaûi thoaùt. Trong Yakushiji; Luaät toâng, töï vieän chính taïi Toshodaiji; giai ñoaïn keá tieáp, giai ñoaïn “Töôïng Phaùp,” söï tu vaø Hoa Nghieâm, ñaët truï sôû taïi Todaiji. Ba toâng taäp giaûm daàn, vaø trong thôøi kyø choùt laø thôøi Maït phaùi naøy chuû yeáu co cuïm taïi nhöõng ngoâi chuøa vöøa Phaùp, Phaät giaùo vaãn tieáp tuïc suy ñoài cho ñeán khi keå, tuy nhieân, ngaøy nay nhöõng toâng phaùi naøy chæ hoaøn toaøn bieán maát. Öôùc löôïng veà thôøi gian cho laø nhöõng toâng phaùi nhoû coù raát ít söï baûo trôï cuûa caû ba thôøi kyø thay ñoåi moät caùch roäng raõi, nhöng Phaät töû taïi gia. Trong suoát thôøi kyø Naïi Löông, söï döôùi thôøi Kamakuta ngöôøi ta coâng nhaän raèng thôøi quan taâm ñeán Phaät giaùo chuû yeáu laø trong giôùi quyù Maït Phaùp ñaõ baét ñaàu, vaø caùc tröôøng phaùi khôûi leân toäc, nhöng coù vaøi Phaät töû baét ñaàu laøm thay ñoåi yù ôû Nhaät Baûn vaøo thôøi ñoù khai trieån nhöõng phöông kieán veà toân giaùo trong quaàn chuùng. Trong soá caùc phaùp nhaèm thích öùng vôùi söï suy ñoài naøy. Maëc duø vò naøy coù nhoùm Hijiri, nhöõng Taêng só thöôøng töï chaùnh trò baát oån, tuy nhieân ñaây laø thôøi kyø maø Phaät laøm mình leã quy-y vaø thöôøng soáng caùch bieät vôùi giaùo lôùn maïnh ôû Nhaät, vaø 3 tröôøng phaùi môùi xuaát caùc Taêng ñoaøn chính. Ngöôøi noåi tieáng nhaát laø sö hieän: Thieàn, Tònh Ñoä, vaø Nhaät Lieân toâng. Thieàn Giogi, ngöôøi ñaõ töøng laø kyõ sö coâng chaùnh ñaõ aùp ñöôïc ñöa vaøo Nhaät Baûn laàn ñaàu tieân bôûi thaày duïng nhöõng keá hoaïch xaây döïng vaøo caùc vuøng queâ Eisai, ngöôøi ñaõ du haønh sang Trung Quoác vaøo cho noâng daân. Söï thieát laäp kinh ñoâ môùi ôû naêm 1168

vaø naêm 1187 giôùi thieäu doøng truyeàn Heiankyo, baây giôø laø Kyoto vaøo naêm 794 ñaùnh thöøa cuûa toâng Laâm Teá. Toâng Taøo Ñoäng ñöôïc daáu söï baét ñaàu cuûa giai ñoaïn Heian, trong giai truyeàn baù laàn ñaàu tieân bôûi thieàn sö Ñaïo Nguyeân, ñoaïn naøy, nhieàu giaùo hoäi Phaät giaùo trôû thaønh ngöôøi cuõng ñaõ töøng du haønh sang Trung Quoác vaøo nhöõng nhaø chuû ñaát lôùn, thöôøng töï lieân keát vôùi naêm 1223. Caâu traû lôøi chung cuûa Thieàn cho thôøi nhöõng nhaø laõnh ñaïo ñòa phöông. Cuõng trong giai Maït Phaùp laø nhaán maïnh ñeán söï quan troïng cuûa ñoaïn naøy nhieàu tröôøng phaùi môùi ñöôïc du nhaäp töø vieäc tu taäp thieàn moät caùch maïnh meõ, maø ngöôøi ta

tin raèng ñaây laø caùch duy nhaát khaû dó giuùp vöôït qua nhaéc vaø thoái naùt cuûa noù, vaø söï suy taøn naøy vaãn nhöõng aûnh höôûng tieâu cöïc cuûa thôøi Maït Phaùp. tieáp dieãn cho ñeán heát thôøi ñeä nhò theá chieán. Töø Traùi laïi, toâng Tònh Ñoä vaø Nhaät Lieân toâng tranh thôøi taùi thieát haäu chieán, nöôùc Nhaät ñaõ tuyeân boá töï luaän raèng chuùng sanh trong thôøi Maït Phaùp quaù suy do toân giaùo laø moät phaàn cuûa heä thoáng phaùp lyù, ñoài vaø yeáu ñuoái neân khoâng coù chuùt hy voïng naøo nhöng caùc tröôøng phaùi truyeàn thoáng Phaät giaùo ñaõ coù theå töï cöùu mình qua noã löïc tu taäp cuûa chính phaùt khôûi raát ít söï nhieät thaønh trong quaàn chuùng mình, vaø ví theá maø hoï neân nöông vaøo ngöôøi khaùc Nhaät. Vì ñoái vôùi haàu heát ngöôøi Nhaät ngaøy nay, ñeå ñöôïc cöùu ñoä. Ñoái vôùi Tònh Ñoä, vieäc naøy lieân Phaät giaùo chuû yeáu chæ lieân heä tôùi vieäc cöû haønh heä ñeán tín ngöôõng A Di Ñaø Phaät, trong khi Nhaät nghi leã cho ngöôøi cheát, vaø nhieàu ngöôøi Nhaät chæ Lieân daïy ñeä töû neân chæ veà nöông vôùi Kinh Lieân tieáp xuùc vôùi ñaïo Phaät khi trong gia ñình coù ngöôøi Hoa. Thôøi kyø Kamakuta thöôøng ñöôïc xem nhö laø cheát vaø hoï chæ ñi tôùi chuøa cuûa toå tieân chæ ñeå cöû cao ñieåm cuûa söï phaùt trieån Phaät giaùo taïi Nhaät haønh tang leã maø thoâi. Toâng Taøo Ñoäng ñaõ laøm moät Baûn, vì khi noù chaám döùt thì taát caû moïi truyeàn cuoäc thaêm doø treân toaøn quoác vaø keát quaû cho thaáy thoáng coå ñieån Phaät giaùo ñaõ ñöôïc thieát laäp. Thôøi chæ coù khoaûng 10 phaàn traêm soá ngöôøi töï cho mình kyø Tokugawa laø moät thôøi kyø khoâng löôøng tröôùc laø Phaät töû bieát ñöôïc teân cuûa toâng phaùi vaø ngoâi ñöôïc söùc maïnh cuûa Phaät giaùo taïi Nhaät, nhöng chuûa Toå maø mình theo. Nhöõng thaêm doø cuûa chính nhöõng thaønh coâng cuûa noù veà maët chính trò ñaõ daãn phuû cho thaáy chæ coù 30 phaàn traêm daân soá coøn aáp uû ñeán söï trì treä vaø höõng hôø ñoái vôùi Phaät giaùo. Khi nieàm tin toân giaùo, trong khi 60 phaàn traêm hôø höõng Söù quaân Tokugawa Leyasu naém quyeàn vaøo naêm vôùi toân giaùo. Caùi thieát yeáu laø nhöõng toân giaùo Nhaät 1.600 thì oâng baét ñaàu söï ngöôïc ñaõi baèng baïo löïc Baûn chuû yeáu ñöôïc saùng laäp trong caùi goïi laø “Toân ñoái vôùi Cô Ñoác giaùo, laøm gia taêng con soá ñaùng keå Giaùo Môùi,” nhö caùc toân giaùo Agonshu vaø Soka veà nhöõng ngöôøi caûi ñaïo sang Phaät giaùo taïi Nhaät Gakkai, thöôøng coù nhöõng vò saùng laäp haøo phoùng thôøi ñoù. OÂng ban haønh moät ñaïo duï baét buoäc taát caû gaây thieän caûm tröïc tieáp vôùi caùc ñoà ñeä cuûa mình. moïi ngöôøi Nhaät ñeàu phaûi chính thöùc laø hoäi vieän Tuy nhieân, beân caïnh coân soát “Toân Giaùo Môùi,”

coù thuoäc veà moät ngoâi chuøa naøo ñoù, vaø ngöôøi ta ñöôïc raát ít söï quan taâm veà toân giaùo cuûa ngöôøi Nhaät. caáp giaáy chöùng nhaän cho vieäc naøy moät caùch haún Japanese Buddhist sects: Toâng phaùi Nhaät hoøi. Caùc töï vieän Phaät giaùo trôû thaønh nhöõng vaên Baûn—See Buddhist sects in Japan. phoøng cuûa chaùnh phuû vaø baét buoäc phaûi löu tröõ hoà Japanese Kosa School: Caâu Xaù Toâng Nhaät sô chöùng nhaän khai sanh, khai töû vaø cuõng trôï giuùp Baûn—According to Prof. Junjiro Takakusu in the chaùnh phuû trong noã löïc xoùa boû Cô Ñoác giaùo. Heä Essentials of Buddhist Philosophy, The Kosa thoáng naøy ñöôïc goïi laø “danka-seido,” bò baõi boû School, or the Kusha School as it is called in vaøo thôøi Minh Trò, vì döôùi thôøi Minh Trò Thaàn Japan, is generally understood to have been Ñaïo ñöôïc xem laø quoác giaùo, nhöng nhöõng noái keát brought into Japan in 658 A.D. by Chitsu and ñaõ coù töø tröôùc vaãn ñöôïc tieáp tuïc nhaèm duy trì söï Chitatsu, two Japanese monks who studied some lieân keát giöõa nhieàu ngöôøi Nhaät vaø caùc chuøa gia time under the famous Hsuan-Tsang. It was ñình cuûa hoï. Trong thôøi Tokugawa, soá chuøa chieàn brought in once again by Gembo (in 735 A.D.) Phaät giaùo cuõng nhö lôïi töùc cuûa caùc giaùo khu aáy who was a pupil of Chih-Chou, the third gia taêng, nhöõng giaùo khu naøy luoân haêng haùi traùnh generation pupil of Kuy-Ji, a direct disciple of nhöõng nghi ngôø veà vieäc chöùa chaáp nhöõng ngöôøi coù Hsuan-Tsang. In an official document of 793 A.D. caûm tình vôùi Cô Ñoác giaùo. Nhöng ngay söï thaønh the realistic Kusha School was registered as a sect coâng naøy ñaõ ñöa ñeán vieäc löôøi bieáng vaø tham appended to the idealistic Dharmalaksana (Hosso) nhuõng cuûa chö Taêng Ni trong caùc töï vieän vì hoï School, no separate position being given to it, ñaâu caàn chi hoaït ñoäng ñeå khích leä tín ñoà Phaät because it had no adherents belonging exclusively giaùo. Minh Trò phuïc höng laøm soáng laïi caùc giaùo to it. Japanese Kosa School has three branches— phaùi hoaøng gia, cho raèng vua laø Thieân töû vaø hình Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu thöùc Thaàn ñaïo cuûa quoác gia trôû neân yù thöùc heä cuûa Trieát Hoïc Phaät Giaùo, ôû Nhaät toâng phaùi naày ñöôïc caû nöôùc. Ñoàng thôøi Phaät giaùo cuõng bò ñaøn aùp vì söï goïi laø Kusha, thöôøng ñöôïc coi nhö laø do Trí Thoâng uûng hoä cuûa daân chuùng ñaõ bò xoùi moøn vì söï cöùng vaø Trí Ñaït truyeàn vaøo Nhaät Baûn vaøo naêm 658; ñoù

laø hai nhaø sö Nhaät theo hoïc vôùi Huyeàn Trang moät fewer than ten percent of contemporary thôøi gian. Veà sau naày toâng phaùi naày laïi ñöôïc Japanese Buddhists. Perhaps it is the “artistic” truyeàn vaøo Nhaät laàn nöõa vôùi Huyeàn Phöông (735 side of Zen that has appealed to Western sau Taây Lòch), ñoà ñeä cuûa Trí Chaâu; Trí Chaâu laïi sensibilities, or perhaps it is its apparent laø ñoà ñeä cuûa ñôøi thöù ba cuûa Khuy Cô vaø Khuy Cô directness and humor that have enchanted a voán laø ñoà ñeä tröïc tieáp cuûa Huyeàn Trang. Trong culture weary of religious complexity. Part of moät taøi lieäu chaùnh thöùc naêm 793, phaùi Caâu Xaù the West’s fascination with Zen lies in the Duy Thöïc ñöôïc ghi cheùp nhö laø moät toâng phaùi phuï manner in which it was presented as an thuoäc toâng Phaùp Töôùng Duy Thöùc, khoâng coù vò trí intelligible and communicable way to talk rieâng naøo daønh cho

noù, bôûi vì khoâng coù nhöõng ñoà about supreme enlightenment, a way that has ñeä chuyeân nhöùt vôùi noù. Caâu Xaù Toâng Nhaät Baûn a sense of beauty and nonsense, at once coù ba tröôøng phaùi: exasperating and delightful, as Alan Watts 1) The Realistic School or Sarvastivadins: Hoïc (1915-1973), an important Western phaùi Duy Thöïc hay Nhaát Thieát Höõu Boä—This commentator, has explained. There is no school considered Katyayaniputra's The doubt that Zen has had a great influence on Source of Knowledge (Jnana-prasthana) and Japanese culture: its ethics and technique the Six Padas as its main texts—Hoïc phaùi naày were adopted by Samurai warriors and by laáy hai taùc phaåm Baùt Kieàn Ñoä Luaän hay Phaùt practitioners of the martial arts, its simplicity Trí Luaän cuûa Ca Ña Dieãn Ni Töû vaø Luïc Tuùc inspired Haiku poetry, its appeal to nature Luaän laøm vaên baûn chính yeáu. and beauty inspired architecture and drawing, a) Gandhara-Abhidharmikas: Tyø Ñaøm toâng Kieän its serenity found expression in the tea Ñaø La. ceremony and its spirit is preserved also in b) Kashmir-Abhidharmikas: Tyø Ñaøm Toâng the Noh theater. However, there is more to Kashmir. Zen than this, and more to Buddhism in Japan 2) Vaibhasikas: Hoïc phaùi Coå Tyø Baø Sa—This than Zen. Introduced to Japan in the 6th school considered Puarsva's Mahavibhasa as century A.D. by the Koreans, Buddhism was its main text—Hoïc phaùi naày laáy taùc phaåm welcomed by the Japanese ruling class as a Ñaïi Tyø Baø Sa laøm vaên baûn chính yeáu. means of stabilizing and civilizing the country 3) Neo-Vaibhasikas: Hoïc phaùi Taân Phaân Bieät that was torn by strife and feud. For the next Thuyeát. five centuries, it was predominantly the a) Vasubandhu (420-500 A.D.). This school preserve of the aristocracy and enjoyed considered these two texts as its basic texts: increasing royal patronage, notably during the Verses (Abhidharma-kosa-karika) and Nara period (710-840), when the emperor Commentary (Abhidharma-kosa-sastra)—Theá Shomu built national temples throughout the Thaân (420-500 sau Taây Lòch). Hoïc phaùi naày country. The dominant Buddhist sects during laáy hai taùc phaåm Luaän Tuïng vaø Luaän Thích this time, which included Tendai, were all laøm caên baûn. forms of Chinese Mahayana, based on Indian b) Samghabhadra: Chuùng Hieàn—This school traditions. On the other hand, Zen which considered Nyayanusara and Samaya- entered Japan from China in the 12th century, pradipika as its main texts—Hoïc phaùi naày laáy is characteristically Japanese in its evolved hai taùc phaåm Chính Lyù Luaän vaø Hieån Toâng form. Unlike other prominent schools of Luaän laøm vaên baûn chính yeáu. Japanese Buddhism, Zen is a monastic Japanese Zen Sects: Thieàn Phaùi Nhaät Baûn. tradition: it extols neither sutras nor devotion (I) An overview of the Japanese Zen Sect— but emphasizes meditational and ethical Toång quan veà Thieàn phaùi Nhaät Baûn: Of the discipline. The name Zen is derived from the many different forms of Buddhism practiced Chinese word "Ch'an," which in turn is in Japan, Zen seems to be the most familiar to derived from the Sanskrit "Dhyana" (in Pali, a Western people, even though it accounts for Jhana), meaning meditational absorption .

Zen traces its origins to the monk phöông tieän deã hieåu vaø deã truyeàn ñaït noùi veà Bodhidharma (in Japanese, Daruma), who söï giaùc ngoä toái thöôïng, moät

phöông tieän coù yù later carried the tradition to China. Bright red nghóa cuûa veû ñeïp vaø voâ nghóa, cuøng luùc caûm Bodhidharma dolls are sold in Japan every thaáy vöøa khoù chòu laãn thích thuù, nhö Alan new year, but having no legs because, Watts, moät luaän gia noåi tieáng Taây phöông ñaõ according to legend, Bodhidharma sat so long giaûi thích. Khoâng coøn nghi ngôø gì nöõa, chính in meditation that his leg fell off. It is also Thieàn ñaõ coù moät aûnh höôûng lôùn lao trong neàn said that Bodhidharma cut off his own vaên hoùa Nhaät Baûn: neàn ñaïo ñöùc vaø kyõ thuaät eyelashes as a penalty for falling asleep cuûa noù ñaõ ñöôïc caùc voõ só ñaïo vaø nhöõng ngöôøi while meditating, and that tea plants later luyeän taäp voõ thuaät chaáp nhaän, söï giaûn dò cuûa grew from these clippings. There are two noù ñaõ truyeàn caûm höùng cho neàn thi ca Haiku, distinct schools of Zen in Japan, both of which söï quyeán ruõ cuûa noù vôùi thieân nhieân vaø caùi originated from the teaching of monks whose ñeïp gaây ra caûm höùng cho kieán truùc hoäi hoïa, lineages have been traced to Bodhidharma söï thanh thaûn traàm laëng cuûa noù ñöôïc bieåu loä and, ultimately, to the Buddha himself. Rinzai trong nghi leã traø ñaïo vaø caùi tinh thaàn cuûa noù Zen, founded by Eisai (1141-1215) at the end cuõng ñöôïc toàn taïi trong ngheä thuaät ca muùa of the 12th century, is best known for its use of Noh. Maëc duø söï kieän naøy khoâng coù gì hôn ñoái the koan (see Koan). The second form of Zen, vôùi tinh thaàn cuûa Thieàn, vaø ñoái vôùi Phaät giaùo Soto Zen, was founded by the great master Nhaät Baûn nhieàu hôn Thieàn. Phaät giaùo ñöôïc Dogen (1200-1253). Advocating a simple life ngöôøi Trieàu Tieân truyeàn baù vaøo Nhaät Baûn for both monks and laity. Dogen taught a form vaøo theá kyû thöù 6 sau Taây lòch vaø ñöôïc giai of meditation called “Zazen” (sitting caáp thoáng trò Nhaät Baûn hoan ngheânh ñoùn meditation), through which enlightenment chaøo nhö moät phöông tieän laøm oån ñònh vaø could be attained gradually, instead of in an khai hoùa xöù sôû ñaõ bò xaâu xeù bôûi söï xung ñoät instant, as taught by the Rinzai school. Dogen vaø haän thuø truyeàn kieáp. Trong 5 theá kyû tieáp is one of the most prominent religious figures theo sau ñoù, noù ñöôïc taàng lôùp quyù toäc naâng in Japanese history. His philosophical writings cao vaø ñöôïc hoaøng gia baûo trôï, ñaùng keå nhaát are fundamental to Zen thought, and the laø trong suoát thôøi ñaïi Naïi Löông (710-784) monastery he founded, Eihei-ji, is an khi hoaøng ñeá Shomu xaây döïng caùc quoác töï important Zen center to this day. Soto Zen khaép xöù. Caùc toâng phaùi vöôït troäi thôøi baáy giôø, shows reverence for sutras and for the trong ñoù coù toâng Thieân Thai, taát caû ñeàu mang exemplary life of the historical Buddha, hình thöùc Ñaïi Thöøa Trung Hoa, döïa treân caùc Siddhartha Gautama. Stressing discipline, truyeàn thoáng AÁn Ñoä. Ngöôïc laïi, Thieàn toâng töø self-control and meditative practices. Soto Trung Hoa du nhaäp vaøo Nhaät Baûn töø theá kyû Zen is perhaps the more “philosophical” and thöù 12 ñöôïc phaùt trieån theo phong caùch ñaëc artistic of the two Zen schools—Trong nhieàu bieät cuûa Nhaät Baûn, khoâng gioáng nhö nhöõng hình thöùc tu taäp khaùc nhau cuûa Phaät giaùo toâng phaùi Nhaät Baûn noåi baäc khaùc, Thieàn laø Nhaät Baûn, döôøng nhö Thieàn quen thuoäc vôùi moät truyeàn thoáng tu vieän, noù khoâng ñeà cao haàu heát daân chuùng phöông Taây, duø tính ra

noù kinh ñieån cuõng nhö loøng moä ñaïo, nhöng ñaët chæ chieám ít hôn moät phaàn möôøi Phaät töû Nhaät naëng söï tu taäp Thieàn ñònh vaø reøn luyeän ñaïo Baûn ñöôïng thôøi. Coù leõ chính phöông dieän ñöùc. Danh töø Thieàn xuaát phaùt töø thuaät ngöõ ngheä thuaät cuûa Thieàn ñaõ thu huùt nhöõng caûm Trung quoác "Ch'an," töø naøy laïi xuaát phaùt töø xuùc cuûa ngöôøi Taây phöông, hoaëc coù leõ tính tieáng Baéc Phaïn "Dhyana" hay tieáng Nam tröïc tieáp roõ raøng vaø haøi höôùc maø Thieàn ñaõ Phaïn "Jhana," ñeàu coù nghóa laø "an ñònh." laøm say meâ moät neàn vaên hoùa meät moûi vaø söï Thieàn toâng coù nguoàn goác töø Toå Boà Ñeà Ñaït phöùc taïp cuûa tín ngöôõng. Moät phaàn söï thu huùt Ma, ngöôøi ñaõ mang Thieàn vaøo Trung Quoác. ÔÛ ngöôøi Taây phöông cuûa Thieàn naèm trong theå Nhaät Baûn vaøo dòp ñaàu naêm môùi ngöôøi ta baùn caùch maø trong ñoù Thieàn ñöôïc bieåu loä nhö moät nhöõng con buùp beâ "Boà Ñeà Ñaït Ma" maøu ñoû

choùi röïc rôõ, nhöng khoâng coù chaân vì theo 654, laàn ñaàu tieân mang Thieàn veà truyeàn baù truyeàn thuyeát thì Toå ngoài dieän bích trong moät taïi Thieàn ñöôøng Gangoâji ôû Nara. thôøi gian daøi ñeán noãi ñoâi chaân cuûa ngaøi bò 2) Next, Tao-Hsuan, a Chinese Vinaya thoaùi hoùa. Ngöôøi ta cuõng noùi raèng Boà Ñeà Ñaït (discipline) master, came to Nara in 710 A.D. Ma caét heát loâng mi nhö laø moät hình phaït cho and taught the Zen of the Northern School. söï buoàn nguû trong luùc haønh thieàn, vaø sau ñoù He transmitted it to Gioâhyoâ in 733 A.D., who nhöõng caây traø moïc leân töø nhöõng phaàn caét naøy. in turn taught it to Saicho (Dengyoâ Daishi): Coù hai toâng phaùi Thieàn ñaëc bieät ôû Nhaät, caû Keá ñeán laø Ñaïo Tuaán (Dosen), moät vò luaät sö hai ñeàu baét nguoàn töø giaùo thuyeát cuûa caùc vò Trung Hoa, ñeán Nara naêm 710 vaø truyeàn Baéc sö coù doøng truyeàn thöøa töø Toå Boà Ñeà Ñaït Ma Toâng. Ngaøi truyeàn phaùp cho Haønh Bieåu vaø toái haäu laø Ñöùc Phaät. Thieàn Laâm Teá ñöôïc (Gioâhyoâ) naêm 733 vaø Haønh Bieåu truyeàn cho ngaøi Eisai saùng laäp vaøo theá kyû thöù 12, noåi Toái Tröøng. tieáng cho vieäc duøng coâng aùn. Toâng phaùi 3) A special Zen instructor of the Southern Thieàn thöù 2 laø toâng Taøo Ñoäng, ñöôïc Ñaïo School, Giku, a pupil of Ch'i-An, came to Nguyeân, moät vò thaày vó ñaïi, saùng laäp, chuû Kyoto and taught Zen from 851 to 858 A.D. in tröông moät cuoäc soáng giaûn dò cho ngöôøi xuaát Danrinji Temple built by the Empress Danrin. gia laãn taïi gia. Ngaøi Ñaïo Nguyeân giaûng daïy He was successful in his teaching: Moät vò moät phöông phaùp thieàn goïi laø "Toïa Thieàn," Thieàn sö Nam toâng laø Nghóa Khoâng (Giku), laø qua phöông phaùp naøy, ngöôøi ta coù theå daàn ñeä töû cuûa Dieâm Quan Teà An (Enkwan Saian) daàn ñi ñeán söï giaùc ngoä, thay vì giaùc ngoä töùc ñeán Kyoto vaø giaûng Thieàn töø naêm 851 ñeán thì nhö söï giaûng daïy cuûa toâng Laâm Teá. Ñaïo 858 taïi chuøa Ñaøn Laâm Töï (Danrinji) do hoaøng Nguyeân laø moät trong nhöõng nhaân vaät toân giaùo haäu cuûa Ta Nga Thieân Hoaøng (Danrin) laäp noåi baäc trong lòch söû Nhaät Baûn. Nhöõng taùc neân. OÂng thaønh coâng myõ maõn trong coâng phaåm trieát hoïc cuûa oâng laø neàn taûng cho tö cuoäc truyeàn baù giaùo phaùp cuûa oâng. töôûng Thieàn, vaø tu vieän do oâng saùng laäp, 4) In all the above cases the propagation was Eihei-ji, laø trung taâm Thieàn quan troïng cho assisted by the Court but did not continue ñeán ngaøy nay. Toâng Taøo Ñoäng toû ra

kính long. The last-mentioned teacher went home troïng kinh ñieån vaø cuoäc ñôøi göông maãu cuûa disappointed in 858 A.D., leaving a Ñöùc Phaät lòch söû, Thích ca Maâu Ni. Nhaán monument at Rashomon, Kyoto, inscribed: “A maïnh ñeán hình thöùc trì giôùi, töï cheá vaø caùc record of the propagation of Zen in Japan.”: phöông phaùp tu taäp thieàn ñònh. Trong hai toâng Trong nhöõng tröôøng hôïp keå treân, söï truyeàn baù Laâm Teá vaø Taøo Ñoäng, coù leõ toâng Taøo Ñoäng ñeàu ñöôïc trieàu ñình uûng hoä nhöng khoâng beàn laø toâng phaùi Thieàn mang tính trieát hoïc vaø laâu. Vò thieàn sö sau cuøng phaûi thaát voïng boû ngheä thuaät hôn. veà Trung Quoác naêm 858, ñeå laïi moät thaønh (II) The history of the development of Japanese tích laø Laõ Sanh Moân (Rashomon), Kyoto, ghi Zen sects—Lòch söû phaùt trieån Thieàn phaùi chöùng moät kyû luïc veà söï truyeàn baù Thieàn taïi Nhaät Baûn: According to Prof. Junjiro Nhaät Baûn. Takakusu in The Essentials of Buddhist (III) Zen philosophy—Trieát lyù Thieàn: The essence Philosophy, Zen was introduced to Japan of Zen Buddhism is summed up as follows: several times—Theo Giaùo sö Junjiro “Look into the mind and you will find Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Buddhahood,” this sect lays great stress on Giaùo, Thieàn du nhaäp vaøo Nhaät Baûn baèng meditation or contemplation which alone can nhieàu ñôït: lead one to enlightenment. Zen master 1) Hsuan-Tsang’s pupil, Dosho, who went to Dogen, one of the most important and China in 654 A.D., introduced and taught Zen representative features of Zen Buddhism. for the first time in the Zen Hall of Gangoâji, Dogen started his monastic life as a monk Nara: Ñeä töû cuûa Huyeàn Trang laø Ñaïo Chieâu seeking an answer to the question: “Why did (Doshoâ 629-700), ñeán Trung Quoác vaøo naêm so many Buddhas practise the way of self-

enlightenment, although all living beings, by 2) Lin-Chi sect—Phaùi Laâm Teá: The teachings of their very nature, already had Buddhahood in Lin-Chi sect were firmly established in Japan them." As nobody in Japan could satisfy him by Fisai Myoan (1141-1215). The Lin-Chi with a convincing answer, he went to China to sect is particularly strong in Kyoto, where seek light. There he attained enlightenment many of its head temples and monasteries are under the instruction of a Zen Buddhist monk. located—Giaùo lyù phaùi Laâm Teá ñöôïc Vinh On his return to Japan he propagated the Taây Minh Am (1141-1215) thieát laäp vöõng following doctrine: “All human beings have chaéc ôû Nhaät. Phaùi Laâm Teá ñaëc bieät maïnh ôû already been enlightened. They are Buddhas Kyoto, nôi coù nhieàu chuøa vaø töï vieän haøng ñaàu by nature. The practice of meditation is cuûa phaùi naày. nothing but the Buddha’s act itself.”—Coát loõi 3) Huang-Po Sect—Phaùi Hoaøng Baù: This Zen cuûa Thieàn toâng ñöôïc toùm löôïc nhö sau: “Cöù sect was introduced into Japan from China in nhìn vaøo trong taâm thì seõ thaáy ñöôïc Phaät 1654 by Zen master Yin-Yuan. Its head quaû.” Toâng phaùi naày nhaán maïnh vaøo söï thieàn temple built in the Chinese style, is ñònh hay thieàn quaùn maø chæ rieâng moät ñieàu Mampukuji, near Kyoto. Huang-Po sect is the naày ñaõ coù theå daãn ñeán giaùc ngoä. Thieàn sö least influential of the Zen sects in present- Dogen, moät trong nhöõng hình aûnh tieâu bieåu day Japan—Thieàn phaùi naày ñöôïc AÁn Nguyeân cuûa Thieàn toâng Nhaät

Baûn. OÂng ñaõ baét ñaàu ñaïi sö ñöa vaøo Nhaät Baûn naêm 1654. Toå ñình cuoäc soáng tu só vôùi söï tìm lôøi giaû ñaùp cho caâu phaùi naày xaây theo kieåu Trung Quoác laø chuøa hoûi: "Vì sao coù nhieàu vò Phaät phaûi haønh trì Mampuku gaàn Kyoto. Phaùi Hoaøng Baù laø thieàn con ñöôøng giaùc ngoä cho mình nhö theá, trong phaùi ít coù aûnh höôûng nhaát ngaøy nay taïi Nhaät khi taát caû chuùng sanh ñeàu ñaõ saün coù Phaät quaû Baûn. nôi hoï?" Khoâng tìm ñöôïc ngöôøi naøo ôû Nhaät 4) Ts'ao-Tung sect—Phaùi Taøo Ñoäng: One of the Baûn coù theå giaûi ñaùp thoûa ñaùng cho mình, oâng two dominant Zen sects in Japan, the other ñaõ ñi ñeán Trung Quoác ñeå tìm söï soi saùng. Taïi being the Lin-Chi. There are several theories ñaây, oâng ñaõ ñöôïc giaùc ngoä bôûi moät tu só Phaät as to the origin of the names of Ts'ao-Tung. giaùo Thieàn toâng. Khi trôû veà Nhaät Baûn, oâng One is that it stems from the first character in truyeàn baù chuû thuyeát: "Taát caû moïi ngöôøi ñeàu the names of two masters in China, Tung- ñaõ ñöôïc giaùc ngoä. Veà baûn chaát, hoï laø nhöõng Shan-Liang-Chih and Ts'ao-Shan-Pen-Chi. vò Phaät. Haønh Thieàn chính laø moät haønh ñoäng Another theory is that the Ts'ao refers to the cuûa Phaät." Sixth Patriarch, who was also known in Japan (IV) Japanese Zen sects—Caùc Thieàn phaùi Nhaät as Ts'ao-Tzi-Hui-Neng—Moät trong hai thieàn Baûn: phaùi coù theá löïc hôn caû ôû Nhaät Baûn, phaùi kia 1) Shingon Sect—Phaùi Chaân Ngoân: The laø Laâm Teá. Coù nhieàu thuyeát noùi veà nguoàn doctrines and practices of this sect were goác cuûa caùi teân "Taøo Ñoäng." Moät cho raèng brought from China to Japan in the ninth ñaây laø chöõ ñaàu cuûa teân cuûa hai vò thieàn sö century by Kukai (or Kobo-daishi, as he is Ñoäng Sôn Löông Giôùi vaø Taøo Sôn Boån Tòch. more popularly known). Shingon discipline Thuyeát khaùc cho raèng chöõ Taøo chæ Luïc Toå, vì and practice revolve around three ngaøi cuõng ñöôïc bieát qua teân Taøo Kheâ Hueä meditational devices: the mandala, the Naêng. mantra, and the mudra—Caùc giaùo lyù vaø Japati (skt & p): Noùi thaàm—Noùi laàm baàm—To phöông phaùp tu taäp cuûa phaùi naày ñöôïc ñöa murmur—To mutter—To speak to oneself—To vaøo Nhaät Baûn töø Trung Quoác bôûi Kukai (hay whisper. Hoaèng Phaùp Ñaïi Sö vì oâng ñöôïc bieát qua Jara (p & skt): danh hieäu naày nhieàu hôn) vaøo theá kyû thöù IX. 1) Decay: Dò—See Seventy-five dharmas of the Phaùp moân tu haønh cuûa phaùi Chaân Ngoân xoay Abhidharma Kosa. quanh ba phöông thöùc quaùn töôûng: maïn ñaø la, 2) Old: Giaø—Aged—Laõo—See Twenty-four maät chuù, vaø thuû aán. non-interactive activity dharmas.

Jaramarana (skt): Decreptitude and death— with those living in the present—Kinh noùi chi tieát Old age and death—One of the twelve nidanas, a veà tieàn thaân Ñöùc Phaät, caùc ñeä töû cuõng nhö nhöõng primary dogma of Buddhism that decreptitude and keû choáng phaù Ngaøi. Kinh chæ baøy nhöõng haønh death are the natural products of the maturity of ñoäng trong tieàn kieáp aûnh höôûng theá naøo ñeán the five skandhas—Laõo töû, moät trong thaäp nhò nhöõng hoaøn caûnh cuûa cuoäc soáng hieän taïi theo nhôn duyeân, laø moät giaùo lyù quan troïng trong Phaät ñuùng luaät nghieäp quaû. Kinh Baûn Sanh, goàm nhöõng giaùo, laõo töû laø saûn phaåm taát nhieân cuûa söï thaønh caâu chuyeän noùi veà tieàn thaân cuûa chö Phaät vaø

chö thuïc (chín muøi) cuûa nguõ uaån—See Twelve Boà Taùt (thuï sinh thaønh voâ soá thaân hình, saéc töôùng conditions of cause and effect, Twelve links chain ñeå haønh Boà Taùt Ñaïo. Boån Sanh Kinh goàm 550 of dependent origination, and Twelve links of caâu chuyeän noùi veà tieàn thaân Ñöùc Phaät. Boån Sanh cause and effect. Kinh, moät phaàn cuûa Khuddaka-Nikaya. Chæ rieâng Jarayu (skt): Xaø Laâu—A placenta—An after- phaàn naày, coù 547 truyeän, laø moät phaàn quan troïng birth—Nhau cuûa thai nhi. nhaát cuûa Kinh Taïng. Ñaây laø moät trong 12 boä Kinh Ñaïi Thöøa, coøn goïi laø Chuyeän tieàn thaân Ñöùc Phaät Jarayuja (skt): Thai sanh—See Chatur-Yoni and hay kinh vaên maø Ñöùc Nhö Lai noùi veà haønh nghieäp Womb-born. tu haønh cuûa Ngaøi khi coøn laø Boà Taùt. Kinh ghi laïi Jasmine: Mallika (skt)—Boâng laøi. nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät nhaéc veà caùc Jasmine flower: Mallika (skt)—Hoa laøi. ñôøi tröôùc cuûa Ngaøi, hoài Ngaøi coøn trong kieáp Boà Jasosnisa (p): Phaät ñaûnh Theä Ña (maøu vaøng Taùt. Kinh cuõng noùi veà nhöõng baøi tieân ñoaùn veà söï ngheä). thaønh Phaät cuûa Ngaøi taïi AÁn Ñoä. Kinh ñöôïc chia Jata (skt): Sanh. laøm ba phaàn. Phaàn ñaàu noùi veà cuoäc ñôøi Ñöùc Phaät Jataka (skt): A birth story—Xaø Ña Giaø—Xaø Thích Ca Maâu Ni taïi AÁn Ñoä. Phaàn thöù nhì noùi veà Ñaø—Xaø Ñaø Ca—Xaø Ñaø Giaø—Kinh Boån Sanh— tieàn thaân cuûa Ngaøi. Phaàn thöù ba noùi veà moái töông Kinh Baûn Nguyeân—Kinh Baûn Khôûi—Narratives giao cuõng nhö nhöõng nhaân vaät lieân heä giöõa tieàn of birth stories detail past (previous) lives of the thaân vaø hieän kieáp cuûa Ngaøi—See Jataka stories, Buddha and of his followers and foes. The sutra and Twelve sutras. shows how the acts of previous lives influence the Jatakamala (skt): Xaõ Ñaéc Ca Ma La—A garland circumstances of the present life according to the of incarnation stories in verse—Baûn Sanh Man, law of karma. Stories of previous incarnations of hay teân cuûa caùc baøi taùn tuïng (taäp hôïp caùc chuyeän Buddhas and Bodhisattvas. A collection of 550 veà söï tu khoå haïnh cuûa Ñöùc Phaät). stories of the former lives of the Buddha Gotama. Jatakamala-sastra: Garland of Jatakas—Luaän Jataka Sutra, Birth Stories or Past Lives Sutra, a Tuùc Sanh Truyeän (Baûn sanh man luaän). part of the Khuddaka-Nikaya. The 547 Jatakas are Jataka stories: Boån Sanh Truyeän—Collection of by themselves the biggest section of the Sutra the stories of the Buddha's former births—Tuùc Pitaka. These are stories of the Sakyamuni Sanh Truyeän. Buddha's previous incarnations, one of the twelve 1) The Jatakas or previous birth stories of the classes of sutras, one of the twelve Mahayana Buddha are a collection of 547 edifying tales sutras. Legendary stories of the Buddha's past about the adventures of the Buddha in his lives as a Bodhisattva. These stories depict the previous lives. They share a common form, series of good acts by which Sakyamuni was able beginning by explicitly stating the moral of to be reborn as the Buddha in India. A Jataka the story and ending by identifying who the story is traditionally divided into three parts. The Buddha, then only a Bodhisattva, was in the first introduces an incident in the life of tale. The Buddha appears in many guises, Sakyamuni Buddha in India. The second relates including those of a god, a trader, a bandit, a an incident in one of his past existences. The third caravan leader, a deer, an antelope and a demonstrates the casual relationship between the vulture.

These fables, some of which are incident in the past and the one in the present, and based on pre-Buddhist folk tales, have been identifies the persons involved in the past incident told time and time again. They have become

completely ingrained in the lore of many Boà Taùt xuaát hieän laø moät hoaøng töû, Ñöùc Phaät cultures to which Buddhism has spread and daïy veà coâng ñöùc boá thí baèng caùch töø boû heát inspired countless artistic representations. moïi thöù, keå luoân caû vôï con. Tuùc Sanh Truyeän They are especially popular among the laity vaãn coøn ñöôïc phoå bieán raát roäng raõi cho ñeán of Southeast Asian countries. The Jatakas ngaøy hoâm nay, thaäm chí ñöôïc ngöôøi ta bieán extol the virtues of leading a righteous life, thaønh moät boä saùch nguï ngoân cuûa ngöôøi AÁn which can help to ensure a favorable rebirth. Ñoä. For example, in the “Monkey-Lord Jataka,” 2) For more than twenty-five hundred years, the the Bodhisattva tricks a greedy crocodile by Buddha’s life-story has been transmitted by telling the predator that his monkey heart is generations of Buddhists, making it one of the hanging on a nearby tree, and thereby teaches most instructive explanations of the Buddhist the reptile the virtue of truth. In the famous path. Different renderings have emphasized Vesantara Jataka, where the Bodhisattva different aspects of this great epic. For appears as a prince, he teaches the merit of example, the Pali Jatakanidana, around the 5th giving by parting with everything, including century A.D., goes into great detail about the his children and wife. The Jataka stories are Buddha’s previous lives, and the still popular to this day and have even been Buddhacharita during the second century transformed into an Indian comic book A.D. begins with his last birth. The beautiful series—Tuùc Sanh Truyeän hay truyeän tieàn Lalitavistara emphasizes the supernatural, thaân cuûa Ñöùc Phaät laø moät taäp goàm coù 547 caâu while many works of Western scholarship chuyeän laøm saùng toû veà nhöõng cuoäc phieâu löu seek to uncover the facts behind the legend. cuûa Ñöùc Phaät trong nhöõng tieàn kieáp cuûa Ngaøi. All versions, however, share a common Nhöõng caâu chuyeän naøy coù chung moät hình heritage, and it is the core of this legacy that thöùc, baét ñaàu baèng caùch theå hieän roõ raøng neàn is told here. The Jatakanidana reports that taûng ñaïo ñöùc cuûa coát truyeän vaø keát thuùc baèng many, many aeons ago, when another caùch ñoàng hoùa Ñöùc Phaät vôùi moät vò Boà Taùt. Buddha, Dipankara, was walking the earth, Ñöùc Phaät xuaát hieän qua nhieàu caùch, khi laø there lived a pure and virtuous man called moät vò thaàn, moät thöông gia, moät teân cöôùp Sumedha. He was born to a wealthy family ñöôøng, moät ngöôøi daãn ñaàu ñoaøn buoân, moät but renounced his worldly possessions and con nai, moät con hoaüng hay moät con keân keân. became an ascetic. When Sumedha Trong nhöõng truyeàn thuyeát naøy, coù moät soá encountered Dipankara, he resolved that he caâu chuyeän döïa theo truyeän daân gian coù tröôùc too would become a Buddha, “one who has thôøi Ñöùc Phaät ñaõ ñöôïc thuaät ñi thuaät laïi nhieàu awakened” from the sleep of ignorance. This laàn. Chuùng hoaøn toaøn aên saâu trong kho taøng intention to attain enlightenment made him a cuûa nhieàu neàn vaên hoùa maø Phaät giaùo ñaõ Bodhisattva. Dipankara saw that Sumedha truyeàn baù vaø ñaõ gaây caûm höùng cho voâ soá would ultimately become

enlightened, and nhöõng söï theå hieän ngheä thuaät. Ñaëc bieät chuùng subsequent Buddhas reaffirmed this phoå bieán trong thaønh phaàn taïi gia thuoäc caùc prediction. The Bodhisattva was reborn many xöù trong vuøng Ñoâng Nam Chaâu AÙ. Truyeän times and in many forms, perfecting himself Tuùc Sanh ca tuïng nhöõng giôùi ñöùc khoå haïnh in each life to become a Buddha. He sought daãn ñeán moät ñôøi soáng ñuùng ñaén vaø ñaïo ñöùc to be more generous with fellow beings, to coù theå baûo ñaûm cho söï taùi sanh toát ñeïp nhö yù. lead an impeccable moral life, to make do Ví duï nhö trong caâu chuyeän "Khæ Chuùa," vò with as few possessions as possible, to Boà Taùt ñaùnh löøa moät con caù saáu tham lam cultivate his mental and psychic abilities, and baèng caùch baûo noù raèng traùi tim khæ ñang treo to gain insight into the way things are. These ôû moät caønh caây gaàn ñoù, vaø nhôø ñoù daïy cho and other perfections were later to become loaøi boø saùt naøy veà ñaïo ñöùc cuûa söï chaân thaät. the hallmarks of his teaching and of Trong caâu chuyeän noåi tieáng veà Vesantara, nôi Buddhism in general. In his penultimate life

the Bodhisattva was reborn in the Tusita Taây lòch môû ñaàu vôùi kieáp taùi sanh cuoái cuøng Heaven, where he prepared for his final birth cuûa Ngaøi. Söû Thi Phaät Giaùo tuyeät vôøi laïi nhaán among humans. From the Tusita Heaven, he maïnh ñeán tính chaát sieâu phaøm, trong khi ñoù surveyed the world, choosing as his mother nhieàu coâng trình nghieân cöùu uyeân thaâm cuûa the virtuous Queen Maya, wife to Taây Phöông ñi tìm kieám ñeå khaùm phaù nhöõng Suddhodana, king of the Sakyas at söï thaät phía sau huyeàn thoaïi naøy. Tuy vaäy, taát Kapilavastu. The night on which the caû nhöõng baûn dòch ñeàu coù moät di saûn chung, Bodhisattva was conceived, the queen vaø ñaây laø coát loõi cuûa taøi saûn keá thöøa naøy ñaõ dreamed that an elephant touched her side ñöôïc ngöôøi ta thuaät laïi ôû ñaây. Truyeän and placed a white lotus in her womb, while Jatakanidana thuaät laïi raèng, raát nhieàu, nhieàu at the moment of conception the 10,000 world nieân kyû tröôùc ñoù, khi moät vò Phaät khaùc hieäu laø systems quaked violently. The soothsayers Nhieân Ñaêng, khi ñang ñi treân quaû ñòa caàu, ôû who were summoned to explain the queen's ñoù coù moät ngöôøi ñaïo ñöùc vaø trong saïch ñöôïc dream said that she was pregnant and that the goïi laø Sumedha. Vò naøy sinh ra trong moät gia new child would be either a universal ñình giaøu coù nhöng laïi töø boû taát caû nhöõng taøi monarch or a Buddha, depending on whether saûn traàn tuïc naøy ñeå trôû thaønh moät nhaø tu khoå he followed the life of a householder or that haïnh. Khi Sumedha gaëp Phaät Nhieân Ñaêng, vò of an ascetic. As the time of birth approached, Phaät naøy khaúng ñònh raèng vò naøy cuõng seõ the queen traveled toward Devadaha, where thaønh Phaät, "ngöôøi ñaõ tænh thöùc" khoûi giaác her parents lived, stopping to rest in the nguû voâ minh. YÙ ñònh ñaït ñöôïc giaùc ngoä khieán pleasure grove of the "sal" trees at the cho vò naøy trôû thaønh moät vò Boà Taùt. Ñöùc Phaät Lumbini gardens. Entering the gardens she Nhieân Ñaêng cuoái cuøng ñaõ nhaän bieát raèng felt the onset of labor, and a great "sal" tree Sumedha seõ hoaøn toaøn giaùc ngoä, vaø caùc vò bent gently to support her. The Bodhisattva Phaät tieáp theo sau ñoù taùi khaúng ñònh söï tieân emerged from his mother's side, clean and ñoaùn naøy. Vò Boà Taùt taùi sanh

trong nhieàu kieáp pure, like a man descending a staircase, and vaø döôùi nhieàu hình daùng, töï hoaøn thieän baûn was received into the golden net of the great thaân mình trong töøng kieáp ñeå trôû thaønh Phaät. Brahmas. Surveying the ten directions, he Ngaøi tìm caùch töø bi ñoä löôïng vôùi taát caû caû took seven strides to the north and roared: “I ñoàng loaïi, ñeå daãn ñeán moät cuoäc soáng ñaïo ñöùc am the chief of the world. This is my last hoaøn haûo, thöïc hieän loái soáng vôùi caøng ít tö existence; henceforth there is no more rebirth höõu caøng toát, ñeå tu döôõng ñöôïc nhöõng khaû for me.” The miraculous birth was marked by naêng tinh thaàn vaø theå xaùc, vaø ñeå ñaït ñöôïc tueä great joy throughout the world: the blind giaùc theo baûn chaát thaät cuûa vaïn höõu. Nhöõng could see, the crippled could walk and the hình thöùc naøy vaø nhöõng phaåm haïnh boá thí deaf could hear the dumb. The world itself khaùc nhau sau ñoù ñaõ trôû thaønh nhöõng chuaån celebrated as the great ocean turned into möïc veà giaùo lyù cuûa Ngaøi vaø cuûa ñaïo Phaät noùi sweet water and five kinds of lotuses covered chung. Trong kieáp soáng aùp choùt, vò Boà Taùt the surface of the earth—Hôn hai ngaøn naêm ñöôïc taùi sinh vaøo cung trôøi Ñaâu Suaát, taïi ñaây qua, caâu chuyeän veà cuoäc ñôøi Ñöùc Phaät ñaõ Ngaøi ñaõ chuaån bò cho laàn taùi sanh cuoái cuøng ñöôïc caùc theá heä Phaät töû truyeàn laïi, taïo cho noù trong coõi ngöôøi. Töø nôi cung trôøi Ñaâu Suaát trôû thaønh moät trong nhöõng söï giaûi thích veà Ngaøi xem xeùt theá gian, choïn löïa ngöôøi meï giaùo huaán cuûa ñaïo Phaät. Nhöõng söï dieãn giaûng ñaïo ñöùc cuûa Ngaøi, Hoaøng Haäu Ma Gia, vôï khaùc nhau nhaán maïnh ñeán nhöõng khía caïnh cuûa vua Tònh Phaïn, vua cuûa doøng Thích Ca khaùc nhau cuûa söû thi vó ñaïi naøy. Thí duï nhö taïi thaønh Ca Tyø La Veä. Vaøo ñeâm Hoaøng Haäu Tuùc Sanh Truyeän baèng tieáng Pali, khoaûng theá thuï thai, baø naèm mô thaáy moät con baïch töôïng kyû thöù 5 sau Taây lòch, ñi vaøo nhöõng chi tieát chaïm vaøo hoâng baø vaø ñaët moät ñoùa hoa sen lôùn veà tieàn thaân cuûa Ñöùc Phaät, vaø traéng trong töû cung cuûa baø, trong khoaûnh khaéc Buddhacharita vaøo khoaûng theá kyû thöù 2 sau thuï thai ñoù, 10,000 coõi vuõ truï rung ñoäng döõ

doäi. Nhöõng nhaø tieân tri ñöôïc trieäu taäp ñeán ñeå Jati-marana (skt): Sanh töû—Birth and death— ñoaùn giaác moäng cuûa hoaøng Haäu roài taâu raèng Life and death—Living and dying. baø ñaõ thuï thai vaø ñöùa beù chaøo ñôøi seõ laø vua Jatisena (skt): Xaø Ñeà Thuû Na—Name of a cuûa vuõ truï hoaëc moät vò Phaät, tuøy theo vò naøy Brahman, an ancient sage mentioned in the theo ñuoåi cuoäc soáng cuûa moät vò gia tröôûng Nirvana Sutra, who converted to Buddhism after hay cuûa moät ñaïo só khoå haïnh. Ñeán gaàn ngaøy hearing a preaching from the Buddha—Teân cuûa sanh nôû, hoaøng haäu treân ñöôøng veà Devadaha, moät vò Baø La Moân, moät nhaø thoâng thaùi ñöôïc Phaät nôi cha meï baø soáng, baø döøng laïi nghæ ngôi noùi ñeán trong Kinh Nieát Baøn, ngöôøi ñaõ chòu quy-y döôùi coäi caây Ta La trong vöôøn Laâm Tyø Ni. Phaät sau khi nghe Phaät thuyeát giaûng. Khi tieán vaøo khu vöôøn baø caûm thaáy mình Jati-thero (p): An elder by birth—Sanh tröôûng chuyeån daï vaø moät caây Ta La to lôùn nheï laõo—See Three dharmas (XXXII). nhaøng uoán mình xuoáng ñeå ñôõ baø. Vò Boà Taùt Javana (p): Impulsion—Impulsive karma- töø beân

hoâng meï hieän ra, trong saïch vaø tinh producing moments—Tieán trình thuùc ñaåy hay söï khieát, gioáng nhö moät ngöôøi töø treân caàu thang naêng ñoäng (ñoù cuõng chính laø luùc maø nghieäp ñöôïc haï daàn xuoáng, vaø ñöôïc caùc vò Phaïm Thieân ñôõ thaønh laäp). vaøo trong moät chieác löôùi ñan baèng sôïi vaøng roøng. Quan saùt möôøi phöông, Ngaøi böôùc baûy Jaya (skt): Conquering, a manual sign of böôùc veà phía Baéc vaø doõng daïc tuyeân boá: "Ta overcoming—Xaø Daï—Cheá ngöï, daáu hieäu cuûa söï laø chuû cuûa theá gian. Ñaây laø laàn sinh cuoái cuøng cheá ngöï. cuûa ta; keå töø ñaây ta khoâng coøn trôû laïi voøng Jayagupta (skt): Xaø Da Cuùc Ña—A teacher of sinh töø." Söï ñôøi kyø dieäu naøy ñöôïc ñaùnh daáu Hsuan-Tsang in Srughna—Thaày cuûa ngaøi Huyeàn bôûi nieàm vui lôùn lao khaép theá gian: ngöôøi muø Trang taïi thaønh Srughna. coù theå nhìn thaáy, ngöôøi queø quaët coù theå ñi, Jayanta (skt): Xaø Dieãn Ñeá—Conqueror, name of ngöôøi ñieác coù theå nghe, ngöôøi caâm coù theå noùi. Siva and others—Ngöôøi cheá ngöï, teân cuûa Thaàn Chính theá gian cuõng taùn döông bôûi vì bieån caû Siva vaø caùc vò Thaàn khaùc. bieán thaønh doøng nöôùc ngoït vaø naêm loaïi hoa Jayapura (skt): Xaø Da Boå La—According to sen phuû ñaày khaép maët ñaát. Eitel in The Dictionary of Chinese-English Jati (p): Xaø Ñeà—Sanh—Birth or rebirth—The Buddhist Terms, Jayapura, an ancient city in the final outcome of karma—Production—Form of Punjab, probably the present Hasaurah, 30 miles existence—The eleventh in the chain of the north-west of Lahore—Theo Trung Anh Phaät Hoïc Nidanas—Maéc xích thöù möôøi moät trong 12 maéc Töø Ñieån, Xaø Da Boå La, moät thaønh phoá coå naèm xích nhaân duyeân—See Twelve conditions of trong khu Punjab, khoaûng 30 daäm veà phía taây baéc cause and effect, Twelve links chain of dependent cuûa Lahore. origination, Twelve links of cause and effect, Jayasena (skt): Xaø Da Teå Na—A noted Buddhist Twenty-four non-interactive activity dharmas, and scholar of the Vedas, a native of west India—Moät Seventy-five dharmas of the Abhidharma Kosa. hoïc giaû Phaät giaùo noåi tieáng veà Kinh Veä Ñaø, ngöôøi Jatijara (skt): Xaø Ñeà Xaø La—Birth and mieàn taây AÁn Ñoä. decrepitude (aging)—Sanh vaø laõo. Jayata (skt): Toå Xaø da ña—Xaø Daï Ña—The Jatikkhayam (p): One who has destroyed all the Indian twentieth patriarch—Vò toå thöù 20 cuûa AÁn causes of being reborn—Baäc ñaõ dieät ñöôïc heát Ñoä. **See Twenty eight Indian Patriarchs. nhaân ñöa ñeán taùi sanh. Jayendra (skt): Xaø Da Nhaân Ñaø La—A Jatimdhara (skt): Jatimdhara (skt)—Trì Thuûy— monastery of Pravarasenapura, now Srinagar, A physician who adjusted prescriptions and diet to Kashmir—Töï vieän Xaø Da Nhaân Ñaø La ôû the seasons; reborn as Suddhodana—Moät vò löông Pravarasenapura, baây giôø laø Srinagar, thuoäc y ñaõ ñieàu chænh toa thuoác vaø thöùc aên trong caùc Kashmir. muøa cho beänh nhaân, sau naày taùi sanh laøm Tònh Jealous (a): Ganh tî. Phaïn Vöông.

Jealousy (n): Irshya (skt)—Taät ñoá—Ganh gheùt— afterwards it was rebuilt on the earlier scale, but a Jealousy means to be jealous of another person century later entirely destroyed—Taïi thaønh Xaù thinking he or she has more talent than we do (to Veä (Sravasti) coù vò tröôûng giaû giaøu coù teân Tu Ñaït become envious of the who surpass us in one way Ña (Sudatta), laïi cuõng coù teân laø Caáp Coâ Ñoä or other).

Jealousy can be a consuming fire in our (Anathapindika), ngöôøi ñaõ mua khu vöôøn cuûa mind, a state of suffering. In meditation, if we Thaùi Töû Kyø Ñaø ñeå kieán laäp moät khu tònh xaù cao want to eliminate jealousy, we should see and roäng trang nghieâm mang teân Kyø Thoï Caáp Coâ Ñoäc feel it without judgment or condemnation for Vieân. OÂng cung thænh Ñöùc Phaät vaø ñeä töû cuûa Ngaøi judgment and condemnation only nourish jealousy an cö kieát haï vaø giaûng thuyeát Phaät phaùp taïi ñòa in our mind—Ganh tî laø taät ñoá nghó raèng ngöôøi phöông. Tu Ñaït Ña laø vò hoä phaùp trung thaønh cuûa khaùc coù taøi hôn mình. Ganh tî coù theå laø ngoïn löûa Phaät giaùo thôøi baáy giôø). Khu vöôøn gaàn thaønh Xaù thieâu ñoát taâm ta. Ñaây laø traïng thaùi khoå ñau. Trong Veä, ngöôøi ta noùi tröôûng giaû Caáp Coâ Ñoäc ñaõ mua thieàn quaùn, neáu chuùng ta muoán ñoái trò ganh tî laïi töø tay thaùi töû Kyø Ñaø, trong ñoù nhöõng khu tònh chuùng ta caàn nhìn thaáy vaø caûm nhaän noù maø khoâng xaù ñöôïc xaây döïng leân, laø nôi maø Ñöùc Phaät thích pheâ bình hay leân aùn vì pheâ bình vaø leân aùn chæ laøm gheù veà nghæ ngôi nhaát. Theo Giaùo Sö Soothill taêng tröôûng loøng ganh tî trong ta maø thoâi—See trong Trung Anh Phaät Hoïc Töø Ñieån (döïa theo Fifty-one Dharmas interactive with the Mind. Phaùp Uyeån Chaâu Laâm taäp 39), vöôøn Kyø Thoï gaàn Jealous contempt: Khinh ñoá. thaønh Vöông Xaù, ñöôïc cuùng döôøng cho Phaät vaø Taêng ñoaøn cuûa Ngaøi bôûi Thaùi töû Kyø Ñaø vaø nhaø tyû Jetaka (skt): Sadvahana (skt)—Thò Dieãn Ñaéc phuù Caáp Coâ Ñoäc. Ngöôøi ta noùi Ngaøi Caáp Coâ Ñoäc Ca—Sa Ña Baø Haùn Na—A king of southern ñaõ mua laïi khu vöôøn naày töø Thaùi töû Kyø Ñaø baèng Kosala, patron of Nagarjuna—Quoác vöông cuûa xöù vaøng, xaây döïng tònh xaù, roài cuùng döôøng cho Ñöùc Nam Kosala. Phaät. Thaùi töû Kyø Ñaø raát caûm ñoäng tröôùc nghóa cöû Jetavana Garden: Jetavanarama (skt)—Kyø Thoï aáy neân oâng beøn hieán taát caû nhöõng caây vaø khoaûn Caáp Coâ Ñoäc Vieân—A park near Sravasti, said to ñaát coøn laïi. Chính vì vaäy maø khu vöôøn nôi Phaät have been obtained from prince Jeta by the elder thöôøng hay thuyeát phaùp naày coù teân ñoâi cuûa hai vò Anathapindika, in which monasterial buildings thí chuû laø Kyø Thoï Caáp Coâ Ñoäc Vieân (töùc laø caây were erected, one of the favorite resorts of cuûa thaùi töû Kyø Ñaø vaø vöôøn cuûa oâng Caáp Coâ Ñoäc). Sakyamuni Buddha. According to Professor Ñaây laø khu an cö kieát haï maø Ñöùc Phaät raát thích. Soothill in The Dictionary of Chinese-English Hai traêm naêm sau ñoù caû khu vöôøn vaø tònh xaù bò Buddhist Terms, Jetavana Garden, or Garden of thieâu ruïi, 500 naêm sau ñöôïc xaây laïi nhoû hôn, vaø Jeta and Anathapindika is a park near Sravasti, roài moät theá kyû sau laïi bò ñoát chaùy ruïi laàn nöõa; bought by Anathapindika from prince Jeta, which möôøi ba naêm sau ñoù ñöôïc xaây laïi baèng khu tònh was offered to the Buddha and his Sangha as a xaù nguyeân thuûy, nhöng moät theá kyû sau ñoù laïi bò result of the collaboration of Prince Jeta and huûy dieät (Veà phöông baéc nöôùc Kieàu Taùt La). billionaire Anathapindika. It is said to have been Jetavana Monastery (skt): Kyø vieân Tònh Xaù— obtained from Prince Jeta by the elder Theä Ña Laâm—Jetavana—Jeta Grove—Name of Anathapindika. Anathapindika paid for Prince an Indian Buddhist monastery located at Sravasti. Jeta’s garden in gold, erected monasterial Jetavana

Garden resulted from the collaboration buildings, and donated it to the Buddha. Prince of Prince Jeta and billionaire Anathapindika and Jeta was very moved with this, thus he donated all was made as an offering to the Buddha. According the trees and another parcel of land to the to Eitel from The Dictionary of Chinese-English Buddha. Thus the double name for the site where Buddhist Terms, this is the seven-storey abode the Buddha preached his teachings: “The Garden and park presented to Sakyamuni by of Jeta and Anathapindika.” This garden was the Anathapindaka, who bought it from the prince favourite resort of Sakyamuni. Two hundred years Jeta. It was a favourite resort of the Buddha, and later it is said the park has been destroyed by fire, most of the sutras date from this spot. The rebuilt smaller 500 years after, and a gain a millionaire Sudatta, he was given the epithet century later burnt down; thirteen years

“Anathapindika” because he always helped the Stupas of Buddhism—Ngoâi thaùp taïi Vöôøn Kyø Ñaø orphans and the Solitary. After discussing with thuoäc nöôùc Xaù Veä, nôi Phaät hieän thaàn thoâng. Ñaây prince Jeta, Anathapindika went back home to laø moät trong taùm ngoâi thaùp thieâng lôùn cuûa Phaät being gold to buy the garden and donated the site giaùo—See Eight great spiritual or sacred stupas. to the Buddha. In fact, the site was selected by Jetavana-vihara: Tònh Xaù Kyø Thoï Caáp Coâ Sariputra, who spent the last twenty-five rainy Ñoäc—Kyø Thoï Caáp Coâ Ñoäc Vieân—See Jetavana season retreats of his life there. It was also the Monastery and Anathapindika. Buddha’s favorite retreat, and he spent nineteen Jetavaniya (skt): Caityaka (skt)—Cheá Ña Sôn rainy season retreats at Jetavana. Jetavana is also Boä—Chi Ñeà Gia Boä—Chæ Ñeå Khaû Boä—Cheá Ña the name of a monastery in Sri Lanka, built by Sôn Boä—See Caityaka. king Mahasena (334-362) for Mahayana monks. It Jetr (skt): Jeta (skt)—Theä Ña—Keû Chieán maintained a separate Nikaya until the twelfth Thaéng—Victor—Son of king Prasenajit of Kosala, century, when king Parakramabahu I ordered it to previous owner of the Jetavana—Con trai vua Ba amalgamate with the Mahavihara nikaya—Teân Tö Naëc cuûa xöù Caâu Taùt La, laø chuû tröôùc ñaây cuûa cuûa moät ngoâi tònh xaù Phaät giaùo taïi AÁn Ñoä toïa laïc Theä Ña Laâm (ngaøy thaùi töû chaøo ñôøi cuõng laø ngaøy trong thaønh Xaù Veä (ngoâi chuøa gaàn thaønh Savatthi maø vua Ba Tö Naëc vöøa chieán thaéng ñòch quaân, ôû mieàn baéc AÁn Ñoä, nôi ñöùc Phaät thöôøng daïy ñaïo). neân thaùi töû mang teân “Keû Chieán Thaéng.”). **See Vöôøn Kyø Thoï Caáp Coâ Ñoäc laø keát quaû cuûa söï hôïp Jetavana. taùc cuùng döôøng leân Phaät cuûa Thaùi töû Kyø Ñaø vaø Jetrjeta (skt): Thaùi töû Kyø Ñaø. tröôûng giaû Caáp Coâ Ñoäc. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, ñaây Jetrjeta-Vihara (skt): Kyø ñaø Tònh xaù. laø tònh xaù baûy töøng cuøng vôùi coâng vieân maø ngaøi Jetsun Dampa Hutukhtu (tib): The major Caáp Coâ Ñoäc ñaõ mua töø Thaùi Töû Kyø Ñaø ñeå hieán reicarnate lama of Mongolian Buddhism. The first cho Phaät. Ñaây laø nôi an cö maø Ñöùc Phaät raát thích, was Odur Gegen (1635-1723), whose monastic cuõng laø nôi maø nhieàu boä kinh ñaõ ñöôïc Phaät thuyeát seat was Erdini Juu. Khutukhtu is the Mongolian giaûng. Nhaø trieäu phuù Sudatta ñöôïc ngöôøi ta ban equivalent “noble” or “wise.” The traditional seat cho danh hieäu Caáp Coâ Ñoäc vì oâng thöôøng giuùp

ñôû of these lamas was Da Khuree, now known as nhöõng treû moà coâi vaø ngöôøi coâ ñoäc. Sau khi thaûo Ullan Bator. The eighth member of the lineage luaän vôùi thaùi töû Kyø Ñaø, Caáp Coâ Ñoäc beøn laáy vaøng died in 1924 after serving as the country's tôùi mua ngoâi vöôøn vaø hieán cho Ñöùc Phaät. Kyø thaät, temporal ruler following Mongolian independence ñòa ñieåm naøy do ngaøi Xaù Lôïi Phaát löïc choïn vaø from China, but when the Communists re- ngaøi ñaõ traûi qua hai möôi laêm laàn an cö kieát haï taïi established control the lineage was banned, and ñaây. Ñaây cuõng laø nôi maø Ñöùc Phaät raát thích, vì so there is currently no officially recognized chính Ngaøi cuõng ñaõ traûi qua 19 muøa an cö taïi successor in Mongolia. Despite this, in 1991 the vöôøn Kyø Thoï naøy. Kyø Vieân cuõng laø teân cuûa moät fourteenth Dalai Lama publicly announced that ngoâi tònh xaù ôû Tích Lan ñöôïc vua Mahasena xaây Jambel Namdrol Chogi Gyeltsen (1929 - ) is the döïng cho chö Taêng phaùi Ñaïi Thöøa. Phaùi naøy coù heä ninth member of the lineage. He was born in kinh ñieån rieâng cho ñeán theá kyû thöù 12 khi vua Lhasa and studied with teachers from all four of Parakramabahu ñeä nhaát ra leänh cho phaùi naøy nhaäp the main orders of Tibetan Buddhism prior to vaøo phaùi Nguyeân Thuûy. fleeing the country in 1959 following the Chinese Jetavaniyah (skt): Jetiyasailah (skt)—Chæ Ñaùt— invasion and annexation of Tibet. His identity as School of the dwellers on Mount Jeta or school of the "rJe btsun giam pa" was not officially Jetrvana, a subdivision of Sthavirah—Tröôøng phaùi announced until after the fall of the Soviet Union. cuûa nhöõng ngöôøi treân nuùi Chæ Ñaùt, moät toâng phaùi Mongolian hagiography (Thaùnh Nhaân Lieät cuûa Thöôïng Toïa Boä. Truyeän), for example in a Chinese work entitled "Meng-ku I-sheh," which traces the lineage back Jetavana stupa: The stupa in Jetavana, where through fifteenth incarnations prior to Odur Gegen the Buddha revealed his supernatural powers. and claims that the first of the series lived during This is one of the eight Great Spiritual or Sacred

the time of Sakyamuni Buddha. The fifteenth was Jewelled-Appearance Buddha: Phaät Baûo the great Tibetan historian Taranatha (1575-1634). Töôùng. The identification of Odur Gegen as the Jewel Cloud: Baûo Vaân—Pao-Yun, a monk of reincarnation of Taranatha was reported first Liang-Chou, who travelled to India around 397 made by the fifth Dalai Lama, Ngawang Losang A.D., returned to Ch'ang-An, and died in 449, at Gyatso (1617-1682)—Vò Laït Ma taùi sanh chính the age of 74—Baûo Vaân laø teân cuûa moät nhaø sö cuûa Phaät giaùo Moâng Coå. Vò ñaàu tieân laø Odur Trung Quoác, queâ ôû Löông Chaâu, ñaõ du haønh sang Gegen, tu vieän cuûa oâng laø Erdini Juu, Khutukhtu AÁn Ñoä vaøo khoaûng naêm 397 sau Taây Lòch, trôû veà laø töø ngöõ Moâng Coå töông ñöông vôùi "Cao thöôïng" Tröôøng An, cheát naêm 449, ôû tuoåi 74. vaø "khoân ngoan." Truï sôû cuûa truyeàn thoáng cuûa Jewel Cloud Scripture: Kinh Baûo Vaân. nhöõng vò Laït Ma naøy ôû Da Khuree, maø baây giôø laø Jewel collection: Baûo tuï—Jewel-collection; a Ullan Bator. Vò truyeàn thöøa thöù 8 thò tòch naêm collection of precious things, e.g. the Buddhist 1924 sau khi phuïc vuï trong chính phuû ñoäc laäp laâm religion—Ñaïo Phaät laø toân giaùo tích tuï nhöõng gì thôøi cuûa Moâng Coå sau khi thu hoài neàn ñoäc laäp töø quyù baùu neân goïi laø Baûo Tuï. tay

cuûa ngöôøi Trung Hoa, nhöng khi cheá ñoä Coäng Saûn taùi thieát laäp söï kieåm soaùt thì doøng truyeàn thöøa Jewel-Heap Sutra: Kinh Ñaïi Böûu Tích—See naøy bò ngaên caám, vaø nhö vaäy hieän taïi khoâng coù Ratnakuta Sutra. ngöôøi keá vò ñöôïc coâng nhaän chính thöùc treân ñaát Jewelled-Flower-Virtue Buddha: Phaät Baûo Moâng Coå. Duø vaäy, vaøo naêm 1991 Ñöùc Ñaït Lai Hoa Ñöùc. Laït Ma ñôøi thöù 14 coâng khai tuyeân boá Jambel Jewel land: Baûo Sôû—Jewel place—Treasure NamdrolChogi Gyeltsen laø truyeàn thöøa thöù chín land—The place of precious things, i.e. the cuûa truyeàn thoáng. Vò naøy ñöôïc sanh ra treân ñaát perfect Nirvana—Baûo sôû laø nôi chöùa nhöõng chaâu Taây Taïng vaø theo hoïc vôùi 4 tröôøng phaùi chính cuûa baùu, nhö Nieát Baøn Voâ Dö. Phaät giaùo Taây Taïng tröôùc khi ñaøo thoaùt khoûi Taây Jewel-like state: Nhö thieät truï—According to the Taïng theo sau cuoäc xaâm laêng vaø saùp nhaäp Taây Flower Adornment Sutra, Chapter 38, there are Taïng vaøo trung quoác vaøo naêm 1959. Thaân phaän ten kinds of jewel-like state in unexcelled cuûa oâng nhö laø vò truyeàn thöøa “rJe btsun giam pa” complete perfect enlightenment. Enlightening khoâng ñöôïc chính thöùc coâng boá cho ñeán sau ngaøy Beings who abide by these can attain the jewel of cheá ñoä Soâ Vieát suïp ñoå. Moâng Coå Theo Thaùnh supreme great knowledge and wisdom of Lieät Truyeän, trong moät taùc phaåm Trung Hoa coù Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù nhan ñeà “Meng-ku I-sheh,” truy ngöôïc trôû veà 15 möôøi thöù nhö thieät truï nôi voâ thöôïng Boà Ñeà. Chö laàn taùi sanh tröôùc Odur Gegen vaø tuyeân boá raèng Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí hueä doøng taùi sanh ñaàu tieân ñaõ soáng trong thôøi Phaät coøn böûu voâ thöôïng cuûa chö Phaät—See Ten kinds of taïi theá. Doøng thöù 15 laø nhaø söû hoïc vó ñaïi cuûa Taây jewel-like state in unexcelled complete perfect Taïng Taranatha. Vieäc nhaän ra Odur Gegen nhö laø enlightenment. vò taùi sanh cuûa Taranatha ñöôïc Ñöùc Ñaït Lai Laït Jewel Nature Thus Come One: Böûu Thaéng Ma ñôøi thöù 5, laø ngaøi Ngawang Losang Gyatso Nhö Lai—According to the Earth Store töôøng thuaät ñaàu tieân Bodhisattva Sutra, Chapter 9, the Buddha taught: Jewel (n): Baûo chaâu. “In the past, as many aeons ago as there are 1) Mani (skt)—Gem—Pearl—Precious stone— grains of sand in the Ganges River, a Buddha Baûo chaâu. named Jewel Nature Thus Come One appeared in 2) Group of devoted Buddhists: In Korean the world. If a man or woman hears the name of Buddhism, the term “Jewel” is used to this Buddha and in the space of a finger-snap designate a small group of devoted Buddhist decides to take refuge, that person will never disciples—Trong Phaät giaùo Trieàu Tieân, töø retreat from the unsurpassed path—Theo Kinh “Baûo” ñöôïc duøng ñeå chæ moät nhoùm nhoû nhöõng Ñòa Taïng Boà Taùt, phaåm thöù chín, Ñöùc Phaät daïy: Phaät töû thuaàn thaønh. “Haèng haø sa soá kieáp veà thuôû quaù khöù, coù ñöùc Phaät ra ñôøi hieäu laø Böûu Thaéng Nhö Lai. Nhö coù ngöôøi

nam ngöôøi nöõ naøo ñöôïc nghe danh hieäu cuûa ñöùc Jhaqita (skt): Leã hoûa taùng hay traø tyø— Phaät ñaây, phaùt taâm quy-y vôùi Phaät trong khoaûng Cremation. khaûy moùng tay, ngöôøi naày troïn haún khoâng coøn Ji (jap): Thôøi Toâng (Phaät giaùo Nhaät Baûn). thoái chuyeån nôi ñaïo Voâ thöôïng Chaùnh ñaúng Jiang-T’ien Tsu:

Giang Thieân Töï—The River Chaùnh giaùc.” and Sky monastery on Golden Island, Ching- Jewel-tree: Baûo Thuï—The jewel-trees of the Jiang, Jiang-Su—Chuøa Giang Thieân treân nuùi Kim Pure Land—Caây quyù nôi coõi Tònh Ñoä. Sôn thuoäc Thanh Giang, tænh Giang Toâ. Jewelled-accumulation sutra: Ratnakuta-sutra Jiei-Daishi (jap): Töø Tueä Ñaïi Sö (912-985). (skt)—Kinh Baûo Tích—See Ratnakuta-sutra. Jigoku (jap): Naraka (skt)—Ñòa Nguïc—Place of Jewelled appearance Buddha: Baûo Töôùng torment—See Hell. Phaät—See Jeweled Apearance Thus Come One. Jihva (skt): Thieät—Löôõi—Tongue—See Jeweled Apearance Thus Come One: Ña Böûu Seventy-five dharmas of the Abhidharma Kosa. Nhö Lai—According to the Earth Store Jihva-rasa (skt): The place of the tongue and Bodhisattva Sutra, Chapter 9, in the past, a taste—Thieät Vò Xöù—See Twelve entrances (II). Buddha named Jeweled Apearance Thus Come Jihva-vijnana (skt): Tasting—Taste One appeared in the world. If a man or woman consciousness—Thieät thöùc—See Eight hears this Buddha’s name and gives rise to a consciousnesses (I) (A). thought of respect, that person will, before long, attain the fruit of Arhatship—Theo Kinh Ñòa Taïng Jihvendriya (skt): Tongue—Thieät caên—See Boà Taùt, phaåm thöù chín, voâ löôïng voâ soá haèng haø sa Twenty two roots. kieáp veà thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Jijuyo (jap): Töï thoï duïng tam muoäi—A Japanese Ña Böûu Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo Buddhist term for “The state of natural balance” nghe ñeán danh hieäu cuûa ñöùc Phaät ñaïy, sanh loøng (which we experience when making effort without cung kính, khoâng bao laâu ngöôøi aáy seõ ñaëng quaû A an intentional aim)—Thuaät ngöõ Phaät giaùo Nhaät La Haùn. Baûn coù nghóa laø “Töï thoï duïng tam muoäi” (traïng Jewelled canopy: Baûo caùi (taøng loïng quyù baùo). thaùi chuùng ta kinh qua khi noã löïc tu taäp khoâng vôùi moät muïc tieâu ñònh tröôùc). Jewelled flower virtue Buddha: Baûo Hoa Ñöùc Phaät. Jikai-Bongyo (jap): Brahma-carya (skt)—To remain unmarried and to keep commandments— Jewelled nets: Löôùi Ñeá Chaâu. Trì giôùi phaïm haïnh. Jhana (p): Nhaäp ñònh—Meditative absorption— Jikaku-Daishi (jap): Töø Giaùc Ñaïi Sö (Nhaät A state of serene contemplation atained by Baûn). meditation—Nhaäp ñònh hay taàng thieàn (traïng thaùi an tónh cuûa taâm ñaït ñöôïc qua thieàn ñònh. Ñaëc tính Jikkai (jap): The ten realms, or states of cuûa taâm coù khaû naêng dính chaët treân ñoái töôïng vaø existence—See Ten realms. quan saùt ñoái töôïng, ñoát chaùy phieàn naõo). Jikokuten (jap): Dhritarashatra (skt)—Trì Quoác Jhana samma ditthi (p): Chaùnh kieán trong caùc Thieân Vöông. taàng thieàn. Ñaây laø chaùnh kieán khôûi sinh trong taùm Jimon (jap): Phaùi Töï Sôn (Nhaät Baûn). taàng thieàn ñònh, khoâng phaûi trong thieàn minh saùt. Jimyo (jap): Tsu-Ming, a noted monk of the Sung Jhapita (skt): Xaø La—Hoûa taùng. dynasty—Töø Minh Sôû Vieän Thieàn Sö, moät vò sö 1) A monk’s funeral pyre—Traø Tyø. noåi tieáng ñôøi nhaø Toáng—See Tzu-Ming-Chu- 2) Cremation—Hoûa taùng—Cremation, the relics Yuan. being buried, one of the four methods of bury Jina (skt): (Hoûa taùng: Fire, Thuûy taùng: Water, Thoå taùng: 1) Friend of the Jina, or, having the Jina for Ground, Laâm taùng: Buried in the forest)—friend, or to take refuge in the Triratna: Ngöôøi cheát ñem thieâu, coøn laïi tro coát ñem Thaéng Höõu—Laøm baïn vôùi ngöôøi chieán thaéng, choân, moät trong boán

loaïi ma chay. yù noùi veà quy y Phaät.

2) The name of an eloquent monk of Nalanda, place of realization?" Liang-Shan pointed to a around 630 A.D., author of Sarvastivadah- painting of Kuan-Yin and said: "This was vinaya-sangraha, translated into Chinese in painted by Wu-Chu." T'a-Yang was about to 700 A.D.: Teân cuûa moät vò Taêng coù taøi huøng speak when Liang-Shan cut him off, saying: bieän taïi tu vieän Na Lan Ñaø, vaøo khoaûng naêm "Does this have form? Where is the form?" 630 sau Taây Lòch, taùc giaû cuûa boä Ñaïi Chuùng At these words, T'a-Yang awakened. He then Boä Luaät, ñöôïc dòch sang Hoa ngöõ khoaûng bowed. Liang-Shan said: "Why don't you say naêm 700 sau Taây Lòch. something?" T'a-Yang said: "It's true I don't 3) Victorious One: Thaéng giaû—Victor, he who speak, and I fear putting it to brush and overcome, a title of every Buddha; name of paper.""Liang-Shan laughed and said: various persons; the Jaina religion; the "Engrave the words on a stone memorial." Jains—Dòch laø Thaéng, chæ ngoâi Phaät toân quyù, T'a-Yang then offered the following verse: coøn coù nghóa laø giaùo phaùi Kyø Na. "Formerly my means of studying the Way Jinadhatu (skt): Buddha's relics (hard substance was confused, left after the cremation of the body)—Phaät Xaù Lôïi Seeking understanding among myriad hay xaù lôïi cuûa Phaät (chaát cöùng coøn laïi sau leã traø streams and countless mountains. tyø cuûa Ñöùc Phaät). But immediate clarity is not found by sorting Jinamitra (skt): Thaéng Höõu—The name of an throught the past. eloquent monk of Nalanda, around 630 A.D., Directly speaking "no mind" engendered author of Sarvastivadah-vinaya-sangraha, more delusion. translated into Chinese in 700 A.D.—Teân cuûa moät Then, a teacher revealed my situation upon vò Taêng coù taøi huøng bieän taïi tu vieän Na Lan Ñaø, leaving Qin, vaøo khoaûng naêm 630 sau Taây Lòch, taùc giaû cuûa boä Illuminating the time before my parents' Ñaïi Chuùng Boä Luaät, ñöôïc dòch sang Hoa ngöõ birth. khoaûng naêm 700 sau Taây Lòch. And now, everything realized, what has been attained? Jinaputra (skt): The night frees crow and cock to fly with the 1) Sons of the Victorious One, meaning snow." Bodhisattvas—Thaéng giaû töû hay Phaät töû (con Liang-Shan said: "Here the T'ong-Shan line cuûa Phaät), coù nghóa laø caùc vò Boà Taùt. is entrusted." In time, Jing-Xuan's reputation 2) Author of the Yogacaryabhumi-sastra-karika, spread widely. translated by Hsuan-Tsang around 654 A.D. : Laàn ñaàu tieân gaëp gôõ Löông Sôn, sö hoûi: "Theá Thaän Na Phaát Ñaùt La—Vò Luaän Sö ñaõ vieát naøo laø ñaïo traøng voâ töôùng?" Löông Sôn chæ boä Du Giaø Sö Ñòa Thích Luaän, ngaøi Huyeàn Boà Taùt Quan AÂm, noùi: "Caùi naày laø do Ngoâ Trang ñaõ dòch sang Hoa ngöõ vaøo khoaûng naêm Xöù Só veõ." Sö suy nghó ñeå tieán ngöõ. Löông 654 sau Taây Lòch. Sôn nhanh nhaåu noùi: "Caùi naày coù töôùng, caùi Jinayasas (skt): Thò Na Da Xaù—A noted monk kia khoâng töôùng." Sö nhôn ñoù tænh ngoä, lieàn from India—Moät vò Taêng noåi tieáng ngöôøi AÁn. leã baùi. Löông Sôn hoûi: "Sao khoâng noùi laáy Jing Hsuan T'a Yang Zen Master: Kænh moät caâu?" Sö thöa: "Noùi thì chaúng töø, sôï e Huyeàn Ñaïi Döông Thieàn Sö—Zen master Jing- treân giaáy möïc." Löông Sôn cöôøi, baûo: "Lôøi Xuan-T'a-Yang—Zen master Jing-Hsuan (Xuan) naày vaãn coøn ghi treân bia." Sö daâng keä raèng: was born in 943 in Hubei Province. He was a "Ngaõ tích sô cô hoïc

ñaïo meâ disciple of Zen master Liang-Shan-Yuan-Kuan— Vaïn thuûy thieân sôn mích kieán tri Thieàn Sö Kænh Huyeàn sanh naêm 943, queâ taïi tænh Minh kieâm bieän coå chung nan hoäi Hoà Baéc, ñeä töû cuûa Thieàn Sö Löông Sôn Duyeân Tröïc thuyeát voâ taâm chuyeån caùnh nghi. Quaùn. Mong sö ñieåm xuaát Taàn thôøi caûnh * Upon T'a-Yang's first meeting with Liang- Chieáu kieán phuï maãu vò sanh thì Shan, T'a-Yang asked: "What is the formless Nhö kim giaùc lieãu haø sôû ñaéc

Daï phoùng oâ keâ ñôùi tuyeát phi Jion-Daishi (jap): Töø AÂn Ñaïi Sö—Another name (Con xöa hoïc ñaïo cöù sai laàm of Tripitaka Master Hsuan-Tsang—Bieät hieäu cuûa Muoân nuùi ngaøn soâng kieám thaáy nghe Ngaøi Huyeàn Trang Tam Taïng Phaùp Sö. Luaän coå baøn kim caøng khoù hoäi Jiriki (skt): To strive with one's own power to Noùi thaúng voâ taâm laïi sanh nghi. cultivate and attain enlightenment. Jiriki is Nhôø thaày chæ roõ thôøi Taàn kính apposed to Tariki. Tariki means to rely on other's Soi thaáy cha meï luùc chöa sanh power to attain enlightenment (place one's trust Hieän nay giaùc ngoä ñaâu coøn ñaéc merely in the Buddha such as reciting or calling Ñeâm thaû gaø ñen trong tuyeát bay). upon the name of Amitabha Buddha to ensure Löông Sôn baûo: "Coù theå laøm höng thònh toâng bringing about rebirth in his paradise)—Söùc maïnh Taøo Ñoäng." caù nhaân nhaèm ñaït tôùi ñaïi giaùc, khaùc vôùi Tariki * A monk asked T'a-Yang: "What is a phrase nghóa laø tin vaøo tha löïc (nieäm Teân Phaät A Di Ñaø that penetrates the dharmakaya?" T'a-Yang ñeå ñöôïc baûo ñaûm sanh vaøo Tònh ñoä). said: "Red dust rises from the bottom of the Jisetsu (jap): Udana (skt)—Töï thuyeát— sea. Rivers flow sideways at Mountain Spontaneous preaching—Impromptu— Sumeru's summit."—Vò Taêng hoûi: "Theá naøo Unsolicited—One part of the scriptures spoken laø caâu Ñaïi Döông thaáu phaùp thaân?" Sö ñaùp: voluntarily and not in reply to questions or "Ñaùy bieån ñaïi döông buïi hoàng daáy, treân ñænh appeals, one of the twelve parts of the Buddhist Tu Di nöôùc chaûy ngang." scriptures—Moät trong möôøi hai boä Kinh Tieáng * A monk asked T'a-Yang: "What is T'a- Phaïn goïi laø Öu Ñaø Na, töùc laø "Voâ Vaán Töï Yang's state of being?" T'a-Yang said: "A Thuyeát" nghóa laø Phaät töï thuyeát ñeå raên chuùng chöù gaunt crane and an old ape call across the khoâng phaûi traû lôøi cho caâu hoûi naøo. valley in harmony. A slender pine and the Jishu (jap): The Shih School in Japan—Thôøi cold bamboo are enveloped in blue mist." Toâng—A Japanese sect, whose members by The monk said: "What about the person in dividing day and night into six periods of worship that state?" T'a-Yang said: "What are you seek immortality. The Shih School in Japan was doing? What are you doing?" The monk founded in 1276 by I-Bien (1238-1289). He set asked: "What is the master's family style?" forth the rule of reciting the hymns of Shan-Tao T'a-Yang said: "A full pitcher that can't be six times every day, hence the name 'time.' In emptied. Across the great earth, no one theory, he derived his idea from the Lotus Sutra hungry."—Moät vò Taêng hoûi Kænh Huyeàn: as did Liang-Ran of Yuzunembutsu, but in "Theá naøo laø caûnh Ñaïi Döông?" Sö ñaùp: "Haïc practice he followed K'ung-de who invented a coâi vöôïn laõo keâu hang doäi, tuøng gaày truùc laïnh popular dance for the popularization of the Amita- toûa khoùi xanh." Vò sö hoûi: "Theá naøo laø ngöôøi faith. Thus the school has a totally different

trong caûnh?" Kænh Huyeàn hoûi: "Laøm gì? Laøm feature from the other schools of Amita-pietism. I- gì?" Vò Taêng laïi hoûi: Theá naøo laø gia phong Bien is said to have visited Kumano Shrine in Kii Ñaïi Döông?" Kænh Huyeàn ñaùp: "Bình ñaày in 1275 where he was inspired by a holy verse of nghieâng chaúng ñoå, khaép nôi chaúng ngöôøi four lines which he believed to have come from ñoùi." the deity of the shrine. Each of the first three lines Jinko (jap): Agaru (skt)—Fragrance of the aloe was headed by a numeral 6, 10, and 10,000 and wood—Traàm höông. the last line by 'people,' altogether making up six Jinshu (jap): Shen-Hsiu (606-706)—Thaàn Tuù— hundred thousand people. At once he made up his See Shen-Hsiu. mind to save that number of people by a Jinsoku (jap): Rddipada (skt)—Mystical power— propagation of the Amita-faith—Coøn goïi laø Luïc Thaàn Tuùc Thoâng—See Supernatural power. Thôøi Vaõng Sanh Toâng, toâng phaùi Phaät Giaùo Nhaät Jinzu (jap): Abhijna (skt)—Mystical power— Baûn laáy ngaøy ñeâm 6 giôø chuyeân tu pheùp vaõng Supernatural faculty—Thaàn Thoâng—See sanh (laáy pheùp tu cuûa ngaøi Thieän Ñaïo laøm nghieäp Supernatural power. nhaân vaõng sanh). Thôøi Toâng ñöôïc Nhaát Bieán

(1238-1289) saùng laäp taïi Nhaät naêm 1276. OÂng neâu paramita-hrdaya." Moreover, he attempted to ra nghi thöùc tuïng nieäm cuûa Thieän Ñaïo, 6 thôøi restore the Sanskrit text of the "Prajnanaya" from trong ngaøy. Do ñoù maø coù teân laø Thôøi Toâng. Treân its Chinese version. This was a remarkable lyù thuyeát, oâng laáy töø Kinh Phaùp Hoa, cuõng nhö attempt and probably the first of its kind in the Löông Nhaãn cuûa phaùi Dung Thoâng Nieäm Phaät, world. Jiun Sonja called his collection of articles nhöng khi thöïc haønh oâng laïi theo caùch cuûa Ngaøi on Sanskrit study "Bongaku-Shinryo" (A Guide to Khoâng Daõ, laø ngöôøi saùng laäp ra loái muùa ca bình Sanskrit Study). Some important parts of his daân ñeå phoå bieán tín ngöôõng Di Ñaø. Do ñoù maø toâng collection were published in 1953 at Osaka to naày coù saéc thaùi hoaøn toaøn khaùc bieät vôùi caùc toâng commemorate the 150th anniversary of his khaùc cuûa Di Ñaø giaùo. Theo truyeàn thuyeát thì Nhaát death—Moät hoïc giaû Phaät giaùo ngöôøi Nhaät Baûn Bieán coù ñeán mieáu Hung Daõ ôû Kyû Y naêm 1275, noåi tieáng vaøo theá kyû thöù 18. OÂng töï hoïc tieáng nôi naày oâng ñöôïc gôïi bôûi moät baøi keä maø oâng tin Phaïn döôùi thôøi tieàn Minh Trò Thieân Hoaøng, khoâng raèng do nôi caùc thaàn linh trong mieáu naày taïo neân. phaûi do aûnh höôûng cuûa caùc hoïc giaû Taây phöông Moãi moät trong ba caâu cuûa baøi keä ñeàu baét ñaàu hay hoïc giaû AÁn Ñoä ñöông thôøi. OÂng laø moät Taêng baèng soá 6, 10, vaø 10.000 theo thöù töï, vaø caâu choùt só thuoäc phaùi Chaân Ngoân. Toâng phaùi naøy ñöôïc baèng chöõ "daân" coäng chung laïi laø 600.000 daân. bieát qua truyeàn thoáng hoïc tieáng Phaïn ñeå ñoïc thaàn Töùc thì oâng laäp nguyeän phaûi cöùu ñoä cho ñöôïc moät chuù. Vieäc hoïc naøy ñöôïc goïi laø Shittan (ñoïc traïi töø soá chuùng sanh nhieàu nhö theá, baèng caùch truyeàn baù chöõ Siddham, coù nghóa laø söï thaønh töïu hay ñaït tín ngöôõng naày—See Shan Tao. ñeán giaùo lyù cao sieâu). Luùc coøn nhoû dó nhieân laø Jiso (jap): Phenomenon—Affair—Practice. oâng ñaõ hoïc thöù "thaàn chuù" naøy, nhöng khoâng laáy Söï Töôùng (Caùc phaùp höõu vi hay caùc hieän töôïng coù laøm thoûa maõn neân töï oâng ñaõ hoïc Phaïn ngöõ vaø vieát sanh

coù dieät). nhieàu baøi baùo veà vaên phaïm Phaïn ngöõ. Cuøng thôøi Jito (jap): Nöõ hoaøng Trì Thoáng (Nhaät Baûn). gian naøy, oâng ñoïc caùc vaên baûn tieáng Phaïn ôû chuøa Horyuji cuõng nhö caùc chuøa khaùc, roài so saùnh vôùi Jitsu (jap): Sö Thôøi Toâng (786-847). caùc baûn vaên baèng tieáng Hoa. Sau ñoù oâng cho coâng Jiun (jap): Sö Töø Vaân—See Jiun Sonja. boá caùc baûn tieáng Phaïn cuûa 3 boä kinh "Laïc Höõu Jiun Sonja (1718-1804): A eminent Japanese Trang Nghieâm Kinh," "Baùt Nhaõ Ba La Maät Ña Buddhist scholar in the eighteenth century. He Taâm Kinh," vaø "Bhdracari-nama- studied Sanskrit by himself in the pre-Meiji period aryasamantabhadra-pranidhana." Ngoaøi ra, oâng without being subjected to the influence of coøn muoán söõa laïi baûn tieáng Phaïn cuûa boä contemporary Western scholars or Indian pandits. "Prajnanaya" töø vaên baûn baèng tieáng Hoa. Ñaây laø Jiun Sonja was a monk of the Shingon Sect. This moät noã löïc ñaùng keå vaø coù leõ ñöôïc xeáp haøng ñaàu sect was known for its tradition of learning veà laõnh vöïc naøy treân theá giôùi. OÂng ñaët teân cho boä Sanskrit characters in order to read the "dharanis." sö taäp caùc baøi vieát cuûa oâng veà vieäc hoïc tieáng This study was called "Shittan Gaku" (Shittan is Phaïn laø "Saùch Höôùng Daãn Hoïc Tieáng Phaïn." Moät the transliteration of siddham which means soá noäi dung quan troïng cuûa boä söu taäp naøy ñaõ completion or the complete characters by which ñöôïc in laïi vaøo naêm 1953 ñeå kyû nieäm laàn thöù 150 the highest doctrine is described). Naturally he ngaøy gioã cuûa oâng. learned this "Shittan" in his youth, but not being Jiva (skt): satisfied with this, he studied the Sanskrit 1) Life—Livehood—Sinh meänh. language by himself and wrote several articles on 2) The deva of long life: Kyø Baø Thieân—Dòch Sanskrit grammar. At the same time, he read the nghóa laø Meänh Thieân, hay laø vò trôøi tröôøng Sanskrit manuscripts of the Horyuji and other meänh. monasteries, and compared them with their Jivajita (skt): Coïng maïng. Chinese versions. Afterwards he published Sanskrit editions of three sutras, namely the Jivajivaka (skt): Garuda-Upagaruda, Jivajiva, or "Sukhavativyuha," the "Bhdracari-nama- Jivanjiva (skt)—Coäng Meänh Ñieåu—Kyø Baø aryasamantabhadra-pranidhana," and the "Prajna- Ñieåu—Meänh Meänh Ñieåu—Sinh Sinh Ñieåu—A bird said to have two heads on one body, i.e. mind

and perception differing, but the karma for both is days—Teân cuûa moät vò Thaàn nuoát tröûng thôøi gian just one. A bird of parttridge family; there is a hay ñoä daøi cuûa ngaøy. fable about such a bird having two heads; one Jivita-mada (skt): Hoaït maïng kieâu—The great called "garuda" and the other "upagaruda." One intoxication of life—See Three dharmas ate a delicious flower while the other was asleep; (XLVIII). when the other awoke; it was so annoyed at not Jivita-mado (p): Hoaït maïng kieâu—Intoxication sharing it that it ate a poisonous flower and the with one's prosperous life—Kieâu maïn vì coù ñôøi bird died; thus there is a Jekyll and Hyde in soáng sung tuùc—See Three dharmas (XLVIII). everyone—Loaøi chim moät thaân hai ñaàu, ví nhö Jivitendriya (skt): Life—Meänh caên—See taâm thöùc khaùc nhau nhöng nghieäp baùo laïi gioáng Jivitindriya, and Twenty-four non-interactive nhau. Kinh Nieát Baøn goïi laø Meänh Meänh Ñieåu. activity dharmas. Kinh A Di Ñaø goïi laø

Coïng Meänh Ñieåu. Tieáng Jivitindriya (skt): Animation—Breath of life— Phaïn laø Kyø Baø Kyø Baø, laø moät loaøi chim moät thaân Faculties of life—Liveliness—Vitality—Maïng hai ñaàu ôû nuùi Tuyeát AÁn Ñoä. Coù moät huyeàn thoaïi caên (cô theå vôùi ñaày ñuû caùc quan naêng cuûa con veà loaøi chim naày nhö sau: Loaïi chim moät thaân hai ngöôøi)—See Twenty two roots, and Fifty-two ñaàu naày moät con goïi laø Ca Laâu La, con kia laø Öu mental states. Ba Ca Laâu La. Moät con thì aên hoa thôm khi con kia ñang nguû; khi thöùc giaác, bieát mình khoâng ñöôïc Jivitindriyam (p): Life faculty—Maïng Caên— chia xeû hoa thôm, con kia töùc giaän beøn aên moät See Fifty-two mental states. loaøi hoa ñoäc, keát quaû laø con chim bò cheát. Jizaiten (jap): Isvara (skt)—God of Free Will— Jivaka (skt): Jiva (skt)—Hoaït—Soáng ñoäng, linh Töi Taïi Thieân—See Deva and Isvaradeva. hoaït—Alive—Living—Lively—Revive— Jnana (skt): Buddhi (skt)—Trí Tueä—Knowing— Movable—Thôøi Phöôïc Ca. Becoming acquainted with—Knowledge—Higher 1) One of the eight principal drugs; living, knowledge (derived from meditation on the one making, or seeking a living, causing to live, Universal Spirit—Wisdom. ect.: Moät trong taùm loaïi thuoác. (I) An overview of :Buddhi"—Toång quan veà trí 2) An illegitimate son of king Bimbisara by tueä: Higher intellect or spiritual wisdom; Amradarika, who resigned his claim to the knowledge of the ultimate truth (reality). throne to Ajatasatru and practised medicine; a Jnana is the essential clarity and unerring physician: Ngöôøi con khoâng chaùnh thöùc cuûa sensibility of a mind that no longer clings to vua Bình Sa Vöông vôùi Amradarika, khoâng concepts of any kind. It is direct and sustained tranh ngoâi vò vôùi A Xaø Theá maø hoïc thuoác vaø awareness of the truth, for a Bodhisattva, that veà sau trôû thaønh moät baäc ñaïi danh y. meaning and existence are found only in the Jivati (p): Haõy coøn taïi theá. interface between the components of an unstable and constantly shifting web of Jivatma (p): Tieåu ngaõ—Microcosmic soul. relationships, which is everyday life, while Jivatman (skt): Vital principle of the body— prajna is the strength of intellectual Thaân maïng (thaân maïng cuûa con ngöôøi). discrimination elevated to the status of a Jivhavinnanam (p): Tongue-consciousness liberating power, a precision tool capable of accompanied by equanimity—Thieät thöùc, ñoàng slicing through obstructions that take the form phaùt sanh cuøng thoï xaû. of afflictions and attachments to deeply Jivita (skt): Life—Cuoäc soáng—Maïng caên—Thoï engrained hereditary patterns of thought and Maïng—Ñôøi soáng (moät thôøi kyø maø hôi thôû ñöôïc action. Jnana is a very flexible term, as it giöõ khoâng döùt)—See Seventy-five dharmas of the means sometimes ordinary worldly Abhidharma Kosa. knowledge, knowledge of relativity, which Jivitakama (skt): Will to live—Ham soáng. does not penetrate into the truth of existence, Jivitakara (skt): Thôøi Tyø Ña Ca La—Name of a but also sometimes transcendental spirit described as a devourer of life or length of knowledge, in which case being synonymous

with Prajna or Arya-jnana—Trí tueä nhaän thöùc 1) A foolish man who knows that he is a fool, for nhöõng hieän töôïng vaø nhöõng qui luaät cuûa that very reason a wise man; the fool who chuùng. Jnana laø söï saùng suoát naém vöõng taát caû think

himself wise, he is indeed a real fool nhöõng thuyeát giaûng ñöôïc chöùa ñöïng trong caùc (Dharmapada 63): Ngu maø töï bieát ngu, töùc laø kinh ñieån. Trí laø tri giaùc trong saùng vaø hoaøn trí, ngu maø töï xöng raèng trí, chính ñoù môùi thaät haûo cuûa taâm, nôi khoâng naém giöõ baát cöù khaùi laø ngu. nieäm naøo. Ñaây laø söï thöùc tænh tröïc giaùc vaø 2) An intelligent person associates with a wise duy trì chaân lyù cho moät vò Boà Taùt, yù nghóa vaø man, even for a moment, he will quickly söï hieän höõu khoâng chæ tìm thaáy treân maët phaân understand the Dharma, as the tongue tastes giôùi giöõa nhöõng thaønh toá khoâng beàn chaéc vaø the flavour of soup (Dharmapada 65): Ngöôøi lieân tuïc chuyeån ñeán maïng löôùi phöùc taïp cuûa trí duø chæ gaàn guûi ngöôøi trí trong khoaûnh khaéc caùc moái quan heä trong ñôøi soáng haèng ngaøy, cuõng hieåu ngay ñöôïc Chaùnh phaùp, chaúng trong khi trí laø söùc maïnh cuûa trí tueä ñöa ñeán khaùc gì caùi löôõi duø môùi tieáp xuùc vôùi canh traïng thaùi cuûa naêng löïc giaûi thoaùt, laø duïng cuï trong khoaûnh khaéc, ñaõ bieát ngay ñöôïc muøi vò chính xaùc coù khaû naêng uyeån chuyeån vöôït qua cuûa canh. caùc chöôùng ngaïi cuûa hình thöùc oâ nhieãm vaø 3) Those who drink the Dharma, live in caùc chaáp thuû thaâm caên di truyeàn trong tö happiness with a pacified mind; the wise man töôûng vaø haønh ñoäng. Jnana laø moät töø raát linh ever rejoices in the Dharma expounded by ñoäng vì ñoâi khi noù coù nghóa laø caùi trí theá gian the sages (Dharmapada 79): Ñöôïc uoáng nöôùc taàm thöôøng, caùi trí cuûa töông ñoái khoâng thaâm Chaùnh phaùp thì taâm thanh tònh an laïc, neân nhaäp ñöôïc vaøo chaân lyù cuûa hieän höõu, nhöng ngöôøi trí thöôøng vui möøng, öa nghe Thaùnh ñoâi khi noù cuõng coù nghóa laø caùi trí sieâu vieät, nhôn thuyeát phaùp. trong tröôøng hôïp naày noù ñoàng nghóa vôùi Baùt 4) Irrigators guide the water to where they want, Nhaõ (Prajna). fletchers bend the arrows, carpenters control (II) The meanings of “Jnana”—Nghóa cuûa “Trí”: their timber, and the wise control or master 1) Vidya (skt): Kieán thöùc—Knowledge. themselves (Dharmapada 80); Ngöôøi töôùi 2) Vijnana (skt): Trí Hueä—Wisdom arising from nöôùc lo daãn nöôùc, thôi laøm cung teân lo uoán perception or knowing—Mind—Wit. cung teân, thôi moäc lo naåy möïc ño caây, coøn 3) Jnana (skt): Trí hueä Baùt Nhaõ—Wisdom ngöôøi trí thì lo töï ñieàu phuïc laáy mình. Paramita—Ñoái vôùi ñaïo lyù cuûa heát thaûy söï vaät 5) As a solid rock is not shaken by the wind; coù khaû naêng ñoaùn ñònh phaûi traùi chaùnh taø— likewise, the wise are not moved by praise or Decision or judgment as to phenomena or blame (Dharmapada 81): Nhö ngoïn nuùi kieân affairs and their principles, of things and their coá, chaúng bao giôø bò gioù lay, cuõng nhö theá, fundamental laws. nhöõng lôøi huûy baùng hoaëc taùn döông chaúng 4) The difference between Buddhi and Jnana is bao giôøi laøm lay ñoäng ngöôøi ñaïi trí. sometimes difficult to point out definitively, 6) Water in a deep lake is clear and still; for they both signify worldly relative similarly, on hearing the Buddha teachings, knowledge as well as transcendental the wise become extremely serene and knowledge. While Prajna is distinctly pointing peaceful (Dharmapada 82): Nhö nöôùc hoà saâu, out the transcendental wisdom: Ñoâi khi khoù vöøa yeân laëng trong saïch, nhöõng ngöôøi coù trí maø vaïch ra moät caùch roõ raøng söï khaùc bieät tueä sau khi nghe phaùp, taâm hoï cuõng thanh giöõa Buddhi vaø

Jnana, vì caû hai ñeàu chæ caùi trí tònh vaø yeân laëng. töông ñoái cuûa theá tuïc cuõng nhö trí sieâu vieät. 7) Good people give up all attachments, they Trong khi Prajna roõ raøng laø caùi trí sieâu vieät. don't talk about sensual craving. The wise (III) The Buddha's teachings on "Jnana" in the show neither elation nor depression; Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà therefore, they are not affected by happiness "Trí" trong Kinh Phaùp Cuù: or sorrow (Dharmapada 83): Ngöôøi laønh thöôøng xa lìa maø khoâng baøn ñeán nhöõng ñieàu

tham duïc. Keû trí ñaõ xa lìa nieäm löï möøng lo, theå böôùc vaøo bieån lôùn nhaát thieát trí—See Eleven neân chaúng coøn bò lay ñoäng vì khoå laïc. minds that lead to enlightenment. 8) Neither for the sake of oneself, nor for the Jnana-darpanna (skt): Trí Caûnh—The objects sake of another, a wise man does nothing (or states, or conditions) of wisdom—Vaät theå, wrong; he desires not son, wealth, or kingdom hoaøn caûnh hay ñieàu kieän beân ngoaøi laøm moâi giôùi by doing wrong; he seeks his own success not cho trí quaùn saùt (trí laø caùi taâm naêng quaùn, caûnh laø by unjust means, then he is good, wise and phaùp ôû beân ngoaøi ta). righteous (Dharmapada 84): Khoâng vò tình Jnana and dialectic power: Wisdom and thieân haï, cuõng khoâng vò tình moät ngöôøi naøo, dialectic power—Trí Bieän. ngöôøi trí khoâng laøm baát cöù ñieàu gì sai quaáy: 1) Wisdom and dialectic power: Trí tueä vaø khaû khoâng neân caàu con trai, söï giaøu coù, vöông naêng bieän bieät. quoác baèng vieäc sai quaáy; khoâng neân caàu 2) A wise discrimination: Söï bieän bieät khoân mong thaønh coâng cuûa mình baèng nhöõng ngoan. phöông tieän baát chaùnh. Ñöôïc vaäy môùi thaät laø 3) Argument from knowledge: Söï bieän bieät baèng ngöôøi ñaïo ñöùc, trí tueä vaø ngay thaúng. trí tueä. 9) Swans can only fly in the sky, man who has Jnanagupta (skt): Xaø Na Quaät Ña—A native of supernatural powers can only go through air Gabdhara, translated forty-three works into by their psychic powers. The wise rise Chinese A.D. 561-592—Moät vò sö ngöôøi xöù Kieän beyond the world when they have conquered Ñaø La, mieàn baéc AÁn Ñoä, ngöôøi ñaõ dòch 43 boä kinh all kinds of Mara (Dharmapada 175): Con sang chöõ Haùn vaøo khoaûng nhöõng naêm 561-592 sau thieân nga chæ bay ñöôïc giöõa khoâng trung, Taây Lòch (moät vò Tyø Kheo ñôøi Traàn Tuøy, ngöôøi ngöôøi coù thaàn thoâng chæ bay ñöôïc khoûi maët vuøng baéc AÁn Ñoä). ñaát, duy baäc ñaïi trí, tröø heát ma quaân môùi bay Jnana-kara (skt): Trí Tích. ñöôïc khoûi theá gian naày. 1) Accumulation of knowledge: Söï tích tuï trí Jnanam-anasrava (skt): Voâ Laäu Hueä— hueä. Passionless or pure wisdom (knowledge or 2) Name of a Bodhisattva mentioned in the enlightenment), which is free from the taint of Wonder Lotus Sutra (Aksobhya Prajnakuta). egotism—Trí hueä thanh tònh, khoâng bò oâ nhieãm vì The eldest son of Mahabhijna. He is in the vò kyû. retinue of Prabhutratna: Teân cuûa moät vò Boà Jnana-candra (skt): Hueä Nguyeät—Trí Nguyeät. Taùt ñöôïc noùi ñeán trong Kinh Dieäu Phaùp Lieân 1) Knowledge bright as the moon: Trí tueä saùng Hoa. Laø con tröôûng cuûa Ñaïi Thoâng Trí Thaéng nhö aùnh traêng. Nhö Lai. Trí Tích laø quyeán thuoäc cuûa Ñöùc Ña 2) Jnanacandra, name of a prince of Karashahr Baûo Nhö Lai. who became a monk around 625 A.D. Author Jnanam-anasrava (skt): Passionless or pure of the

non-Buddhist Vaisesika-nikaya- wisdom—Trí hueä thanh tònh, khoâng bò oâ nhieãm vì dasapadartha-sastra, wich was translated into vò kyû (Voâ laäu tueä hay trí tueä giaùc ngoä)—Voâ Laäu Chinese by Hsuan-Tsang—Trí Nguyeät laø teân Hueä—Passionless or pure wisdom (knowledge or cuûa moät vò thaùi töû ngöôøi xuaát gia trôû thaønh enlightenment), which is free from the taint of moät nhaø sö vaøo khoaûng naêm 625 sau Taây egotism—Trí hueä thanh tònh, khoâng bò oâ nhieãm vì Lòch. Hueä Nguyeät laø taùc giaû cuûa boä Ngoaïi vò kyû. Ñaïo Luaän Thaéng Toâng Thaäp Cuù Nghóa Luaän, Jnanam-lokottaram (skt): Xuaát theá gian trí— ñöôïc Ngaøi Huyeàn Trang dòch sang Hoa ngöõ. Super-worldly knowledge—Supreme supra-Jnana-citta (skt): Taâm Trí Tueä—According to worldly knowledge—Xuaát Theá Gian Thöôïng The Avatamsaka Sutra, this is one of the eleven Thöôïng Trí—Supreme supra-worldly knowledge minds that lead to enlightenment. A wisdom-heart is the Tathagata-knowledge which is obtained in by which one can enter the great ocean of all- the Kshanti, tranquil and most excellent, and it knowledge—Theo Kinh Hoa Nghieâm, ñaây laø moät gives birth to the most excellent meaning which trong 11 taâm daãn ñeán giaùc ngoä. Taâm nhôø ñoù coù

transcends all doings—Xuaát theá gian thöôïng party could not prevail upon the master to thöôïng trí laø Nhö Lai trí thanh tònh coù ñöôïc trong undertake a journey to Tibet. Jnanaprabha was not söï nhaän bieát veà nhaãn, tòch tònh tuyeät vôøi, vaø noù one to be daunted by failure. He decided to send taïo ra yù nghóa tuyeät vôøi nhaát vöôït khoûi moïi haønh another party, but funds were lacking, so he went ñoäng. to the Gartog Province to collect gold. This Jnanam-lokottaratam (skt): Xuaát theá gian probably refers to a place named Gartog, which thöôïng thöôïng trí—Supreme supra-worldly was situated to the north of the Manasarovar lake knowledge—See Jnanam-lokottaram. and had a gold mine. It is recorded that the king of Jnana-paramita (skt): Trí hueä ba la maät—See Gartog put him under arrest and held him up for a Knowledge perfection. big ransom. When the news of Jnanaprabha's arrest reached his son, Bodhiprabha (Byang-Chub- Jnana-prabha (skt): Light of knowledge—Trí Od), he thought that he had collected enough Quang—Name of a disciple of Silabhadra. money to effect his release. The amount, According to Prof. Bapat in the Twenty-Five however, proved inadequate, but before he could Hundred Years of Buddhism, in the middle of the go back to obtain more money, he went to see his ninth century A.D., the Tibetan Prince Ni-Ma-Gon father in prison. Jnanaprabha said to his son: "My moved to the west and founded a new kingdom. son! You know I am grown old. Even if I do not One of his son became a monk named Trí Quang die immediately, I am likely to do so within the (Jnanaprabha). By Jnanaprabha's time, Tantrism next ten years. So if you squander money on me, had devoured all the religions of India. In spite of we shall not be able to send for a scholar from this, Jnanprabha himself was not attracted to India. How splendid it would be if I were to die Trantism. On the contrary, he wrote a book for the sake of the great cause and you could send against it. The Tantrics of Tibet believed that the all the gold to India to fetch the scholar! royal ascetic went to hell for writing this book. Moreover, it is not

certain that the king will Jnanaprabha was the eldest son of the king of release me even after he has received the Guge (Shenshung) and had become a monk. He stipulated amount of gold. So, my son, instead of had read the scriptures, was a rationalist, and had worrying about me, you had better send an inherited from his forefathers a great faith in emissary to Atisa. I am sure he will agree to come Buddhism. He realized, however, that the task of to Tibet, especially when he hears about my combating the evils of Tantrism was so present plight, for he will take pity on us. If for stupendous that his single-handed efforts would some reason he cannot come, then you should not suffice. He therefore selected 21 intelligent send for some other scholar who has worked Tibetan youths, educated them for for ten years in under him." Thus Jnanaprabha put his hand on his the country, and then sent them to Kashmir for son and blessed him as he took leave of him for higher studies. None of these, however, could the last time. After the last meeting with his stand the rigours of the climate in Kashmir, and all father, Bodhiprabha sent Upasaka Gun-Than-Po of them died except Ratnabhadra (Rin-Chhen- who had lived in India for two years to go to India Zang-Po) and Suprajna (Legs-Pahi-Shes-Rab). to invite Atisa Dipankara. After Dipankara was Ratnabhadra is considered to be the greatest told about Jnanaprabha's tragic story (the death of translator in Tibet. When he returned at the end of the royal ascetic), he was very moved and said: his studies, Jnanaprabha was very delighted, but "There is no doubt that Jnanaprabha was a the work of reform for which he had striven so Bodhisattva, the Buddha to be, because he had hard was too difficult for just one individual. He sacrificed himself for the Dharma. I will fulfill his came to a conclusion that since the students from desire, but you must realize that the heavy Tibet found it very difficult to stand the climate of responsibility for 108 temples rests on my India, it would be better if some scholars were to shoulders. I have to be relieved of these duties. come from India and work in Tibet. He decided to Then only shall I be able to go to Tibet. In the send a mission to go to India to invite Dipanakara meantime, you must keep this gold." Dipankara to Tibet. The mission failed, however, for the

informed Ratnakarasanti, the Chief Abbot of the thuyeát phuïc noåi vò luaän sö naày ñeán Taây Taïng. Trí Mahavihara, about his intentions. Ratnakarasanti Quang khoâng phaûi laø ngöôøi deã naûn loøng. OÂng was first reluctant to let him go, but eventually he quyeát ñònh cöû moät phaùi ñoaøn khaùc nhöng tieàn ñaõ allowed Dipankara to go to Tibet. When he stayed heát, neân oâng ñeán tænh Gartog ñeå thu goùp vaøng. in Tibet, more than thirty years, Atisa translated Ñaây coù leõ laø moät nôi coù moû vaøng, naèm ôû vuøng many books and wrote his famous work titled phía baéc hoà Manasarovar. Theo lôøi keå laïi thì vua "Bodhipatha-pradipa." The Tibetan translation of xöù naày ñaõ baét giöõ oâng vaø ñoøi moät soá tieàn chuoäc this book is still extant. Later, the great master lôùn. Khi con trai oâng laø Bodhiprabha (Byang- Ratnabhadra, who had been sent by Jnanaprabha Chub-Od) hay tin cha mình bò baét, oâng ñaõ gom to Kashmir, became Atisa's staunchest devotees ñöôïc moät soá tieàn töôûng laø ñuû ñeå giaûi thoaùt cho and assisted him in translating many important cha, song soá

tieàn ñoù bò xem laø chöa ñuû. Tröôùc khi books—Teân cuûa moät ñeä töû cuûa Luaät Sö Giôùi quay trôû veà laáy theâm tieàn, oâng ñeán thaêm cha trong Hieàn. Theo Giaùo sö Bapat trong Hai Ngaøn Naêm tuø, vaø Trí Quang ñaõ baûo con: “Con ñaõ bieát laø ta ñaõ Traêm Naêm Phaät Giaùo, vaøo giöõa theá kyû thöù chín, giaø yeáu roài. Neáu khoâng cheát baây giôø thì coù leõ hoaøng töû Taây Taïng laø Ni Ma Gon ñi veà phía taây cuõng chæ trong möôi naêm nöõa thoâi. Vaäy neáu con vaø xaây döïng moät vöông quoác môùi, moät trong phung phí tieàn baïc vì ta thì chuùng ta khoâng theå nhöõng ngöôøi con trai cuûa oâng ñaõ trôû thaønh tu só naøo môøi ñöôïc moät hoïc giaû töø AÁn Ñoä qua ñaây. Phaät giaùo vaø mang teân laø Trí Quang. Vaøo thôøi cuûa Thaät ñeïp ñeõ bieát bao neáu ta ñöôïc cheát vì moät muïc Trí Quang, Maät toâng ñaõ thoân tính heát moïi toân giaùo ñích cao caû vaø con duøng toaøn boä soá vaøng kia ñeå ôû AÁn Ñoä. Maëc duø theá, baûn thaân Trí Quang khoâng cöû ngöôøi ñi AÁn Ñoä röôùc moät hoïc giaû veà! Hôn theá bò Maät toâng thu huùt. Traùi laïi, oâng coøn vieát moät nöõa, khoâng chaéc gì vò vua naày seõ thaû ta veà sau khi cuoán saùch choáng laïi phaùi naày. Caùc tu só Maät toâng nhaän ñuû soá tieàn ñoøi hoûi. Vì theá, con ôi, thay vì lo Taây Taïng cho raèng vò hoaøng thaân naày phaûi xuoáng laéng cho ta, con haõy cöû moät söù giaû ñeán gaëp ngaøi A ñòa nguïc vì toäi vieát cuoán saùch phæ baùng naày. Trí Ñeå Sa. Ta ñaûm baûo raèng oâng ta seõ ñoàng yù ñeán Quang laø con trai caû cuûa vua Guge (Shenshung) Taây Taïng, nhaát laø khi ñöôïc bieát veà hoaøn caûnh vaø ñaõ trôû thaønh moät Tyø Kheo. OÂng ñoïc nhieàu boä hieän nay cuûa ta, vì oâng aáy seõ ñoaùi thöông chuùng kinh, theo chuû nghóa duy lyù vaø thöøa keá cuûa oâng ta. Neáu vì moät lyù do gì maø oâng aáy khoâng ñeán cha moät söï suøng moä saâu xa ñoái vôùi ñaïo Phaät. Tuy ñöôïc thì haõy môøi moät hoïc giaû khaùc ñaõ töøng laøm nhieân, oâng nhaän thaáy raèng choáng laïi caùi xaáu laø vieäc döôùi oâng ta.” Theá roài Trí Quang ñaët tay leân moät nhieäm vuï raát lôùn lao, nhöõng noã löïc ñôn ñoäc vai con mình, caàu chuùc khi hai cha con chia tay cuûa oâng seõ khoâng kham noåi. Do ñoù, oâng choïn laáy nhau laàn cuoái. Sau laàn aáy, Bodhiprabha lo tìm moät 21 thanh nieân Taây Taïng thoâng minh, cho hoïc ôû söù giaû laø öu baø taéc Gun-Than-Pa ñi AÁn Ñoä, ñaûm trong nöôùc möôøi naêm, roài göûi ñeán Kashmir ñeå hoïc ñang traùch nhieäm maø cha ñaõ giao phoù. Sau khi leân cao hôn. Theá nhöng khoâng moät ngöôøi naøo nghe keå laïi veà caùi cheát bi thaûm cuûa Trí Quang, vò trong boïn hoï chòu noåi khí haäu khaéc nghieät cuûa tu só hoaøng gia, ngaøi raát caûm ñoäng vaø noùi: “Chaéc Kashmir vaø taát caû ñeàu ñaõ boû maïng, ngoaïi tröø chaén laø ngaøi Trí Quang seõ trôû thaønh moät Boà Taùt, Ratnabhadra (Rin-Chhen-Zang-Po) vaø Suprajna moät Ñöùc Phaät seõ thaønh, vì oâng aáy ñaõ hy sinh baûn (Legs-Pahi-Shes-Rab). Ratnabhadra ñöôïc xem laø thaân cho Chaùnh Phaùp. Ta seõ ñaùp laïi nguyeän voïng moät dòch giaû vó ñaïi nhaát cuûa Taây Taïng. Khi oâng cuûa oâng aáy, nhöng caùc ngöôi phaûi thaáy laø ta ñang keát thuùc vieäc hoïc trôû veà thì Trí Quang raát vui gaùnh treân vai ta traùch nhieäm ñoái vôùi 108 ñeàn möøng, nhöng coâng vieäc maø oâng ñang laøm quaû laø chuøa. Hôn nöõa, ta coøn coù nhieàu vieäc khaùc phaûi lo. vöôït quaù söùc cuûa moät ngöôøi. OÂng ñi ñeán keát luaän Phaûi maát 18 thaùng ta môùi rôøi boû ñöôïc coâng vieäc laø do caùc du hoïc

sinh töø Taây Taïng göûi ñi khoâng naày. Chæ ñeán khi ñoù ta môùi coù theå ñi Taây Taïng chòu noåi khí haäu khaéc nghieät cuûa AÁn Ñoä, neân coù ñöôïc. Coøn baây giôø thì caùc ngöôi cöù giöõ laáy soá moät soá hoïc giaû töø AÁn Ñoä ñeán Taây Taïng laøm vieäc vaøng naày." Ratnakarasanti, tu vieän tröôûng, baát ñaéc thì coù hieäu quaû hôn. OÂng beøn cöû moät phaùi ñoaøn dó phaûi ñeå cho A Ñeå Sa ra ñi. Trong thôøi gian ôû laïi sang AÁn Ñoä ñeå môøi A Ñeå Sa qua Taây Taïng. Taây Taïng, treân 30 naêm, A Ñeå Sa ñaõ dòch nhieàu Nhöng phaùi ñoaøn naày ñaõ thaát baïi vì hoï khoâng saùch vaø vieát moät taùc phaåm noåi tieáng cuûa oâng töïa

ñeà "Boà Ñeà Ñaïo Ñaêng Luaän." Baûn dòch ra tieáng Xaø Na Quaät Ña. OÂng ñaõ cuøng vôùi moät nhaø sö Taây Taïng cuûa cuoán saùch naày hieän vaãn coøn. Sau khaùc dòch saùu boä kinh sang Haùn vaên. naày, Ratnabhadra, ñöôïc Trí Quang ñöa ñi AÁn du Jnaptidvitiya-karmavacana (skt): Baïch Nhaát hoïc ngaøy tröôùc, trôû thaønh moät ñeä töû trung thaønh Yeát Ma. vaø giuùp ngaøi A Ñeå Sa dòch nhieàu boä saùch quan 1) To meet with the body (assembly) of monks troïng. to submit the proposal or work to be Jnana and Prajna (skt): Trí Tueä. undertaken during a ceremony: Baïch Nhaát— (I) The meanings of wisdom—Nghóa cuûa Trí Moät laàn baïch—Moãi khi trong töï vieän coù phaùp Tueä: söï thì Taêng chuùng hoïp laïi ñeå ñeä trình ñeà nghò. 1) Knowledge of things and realization of truth: 2) The assembly of monks discuss, consider and Söï hieåu bieát veà vaïn höõu vaø thöïc chöùng chaân explain as to how the proposal or work would lyù. be undertaken: Yeát Ma—Taêng chuùng hoïp a) Jnana (skt): Trí—Knowledge of things—Söï baøn, caân nhaéc vaø giaûi thích xem coi ñeà nghò hieåu bieát veà vaïn höõu. coù neân ñöôïc thöïc haønh hay khoâng. b) Prajna (skt): Tueä—The realization of truth— Jnasaki (skt): Naêng löïc trí naêng—Intellectual Thöïc chöùng chaân lyù. faculty. 2) Wisdom is based on right understanding and Jnatiputra (skt): Nhaõ Ñeà Töû—Nirgranthajnati, right thought: Trí tueä döïa vaøo chaùnh kieán vaø one of the six heterodox teachers in India at the chaùnh tö duy. time of the Buddha—Ni Kieàn Nhaõ Ñeà Töû, moät (II) Categories of wisdom—Phaân loaïi Trí: trong saùu vò sö ngoaïi ñaïo AÁn Ñoä trong thôøi Ñöùc 1) There are two kinds—Hai loaïi trí tueä: Phaät coøn taïi theá. ** See Six heterodox teachers. a) Partial, temporary, or relative knowledge of Jneyavarana (skt): Sôû Tri Chöôùng—Trôû ngaïi reality: Quyeàn ñaïo trí. cuûa tri thöùc—Hindrance of knowledge—The b) Prajna wisdom: The absolute truth or reality intellectual hindrance—Worldly wisdom which instead of the seeming—Baùt Nhaõ trí. assumes seeming as real which is a hindrance to ** For more information, please see Two kinds true wisdom (the barrier of the known, arising of wisdom. from regarding the seeming as real), generally 2) Two kinds of Perfect and Complete coupled with Klesavarana, hindrance of Tathagata-wisdom: Nhò Trí Vieân Maõn—See passions—Theá gian trí thöôøng coi söï vaät nhö thaät Two kinds of Tathagata-wisdom. laø moät chöôùng ngaïi cho chaân trí, thöôøng ñi keøm 3) Three kinds of wisdom: Tam Trí—See Three vôùi phieàn naõo chöôùng (trôû ngaïi cuûa caùc phieàn kinds of wisdom. naõo). ** See Two hindrances (A) (2). 4) Four kinds of wisdom: Töù Trí—See Four Jo (jap): Samadhi (skt)—The balanced state—knowledges. See Ñònh. 5) Five kinds of wisdom: Nguõ Trí—See Five kinds of

knowledge. Jodo-Nembutsu (jap): Nieäm Phaät Tònh Ñoä Toâng (Nhaät Baûn). Jnanaprasthana (skt): Khôûi Ñaàu Trí Tueä—The "Setting forth of Wisdom", one of the books of the Jodo Shinshu: Tònh Ñoä Chaân Toâng—The Jodo- Sarvastivadin Abhidharma Pitaka, written by Shin, or Shin sect of Japan, one of the twenty Katyayaniputra, concerned with definition of Buddhist sects in Japan. According to the Shin terms—Moät trong caùc boä saùch cuûa Boä Luaän Taïng Sect, the recitation of Amitabha Buddha's name is cuûa Boä phaùi Thuyeát Nhöùt Thieát Höõu Boä, ñöôïc simply an action of gratitude or an expression of vieát bôûi Ca Chieân Dieân Ni Töû, lieân quan tôùi vieäc thanksgiving, after one's realizing the Buddha's ñònh nghóa caùc töø—See Sarvastivada (II). power conferred on one. The Shin School holds the exclusive worship of the Amitabha, not Jnanayasas (skt): Xaø Na Da Xaù—A native of allowing even that of Sakyamuni. This sect has Magadha, teacher of Yasogupta and Jnanagupta, the strict prohibition of prayers in any form on co-translator of six works, A.D. 564-572—Ngöôøi account of personal interests, and the abolition of xöù Ma Kieät Ñaø, laø thaày cuûa Da Xaù Quaät Ña vaø

all disciplinary rules and the priestly or monastic Ñaø, vaø thaäm chí Phaät Thích Ca cuõng khoâng chòu life , thus forming a community of purely lay thôø. Tònh Ñoä Chaân Toâng caám ñoaùn chaët cheõ believers, i.e., householders. Jodo Shinshu is one khoâng cho caàu nguyeän vì baát cöù nhöõng tö lôïi naøo. of the Japanese Buddhist traditions founded by Toâng naày chuû tröông xoùa boû ñôøi soáng Taêng löõ ñeå Shinran (1173-1262) and later reorganized by laäp thaønh moät coäng ñoàng goàm toaøn nhöõng tín ñoà Rennyo (1414-1499). Shiran claimed to be taïi gia. Tònh Ñoä Chaân Toâng laø moät trong nhöõng following the teachings of Honen (1133-1212) truyeàn thoáng Phaät giaùo Nhaät Baûn ñöôïc ngaøi and, like Honen, he taught his followers to rely Shinran saùng laäp vaø veà sau naøy ñöôïc toå chöùc laïi exclusively on the saving of power of Amitabha bôûi ngaøi Rennyo. Shinran tuyeân boá raèng oâng theo Buddha. The tradition is based on the Sukhavati- giaùo phaùp cuûa ngaøi Honen vaø cuõng nhö Honen, vyuha, and particularly on the forty-eight vows oâng daïy cho ñoà ñeä cuûa mình phaûi chuyeân nhaát taken by Amitabha in a past life. The most nhôø vaøo söï cöùu ñoä cuûa Ñöùc Phaät A Di Ñaø. Truyeàn important of these for Jodo shin-shu is the thoáng döïa vaøo giaùo thuyeát Taây Phöông Cöïc Laïc, eighteenth vow, in which Amitabha promised that vaø ñaëc bieät laø 48 lôøi nguyeän cuûa Ñöùc Phaät A Di anyone who calls on him with faith ten times, or Ñaø trong ñôøi quaù khöù. Quan troïng hôn heát cuûa wishes rebirth in his Pure Land ten times, will nhöõng thöù naøy ñoái vôùi tröôøng phaùi Jodo shin-shu surely be reborn there. Once in the Pure Land, laø 18 lôøi nguyeän cuûa Ñöùc Phaät A Di Ñaø, trong ñoù one is assured of attaining buddhahood in that Ñöùc A Di Ñaø coù höùa raèng baát cöù ai vì tin töôûng lifetime. Shiran taught that this practice is the only maø nieäm hoàng danh cuûa ngaøi 10 laàn, hay mong one appropriate to prevent "final dharma age" and caàu vaõng sanh tònh ñoä, seõ ñöôïc taùi sanh vaøo coõi that one should dedicate oneself to it nöôùc naøy. Moät khi ñaõ taùi sanh vaøo ñaây ngöôøi ta wholeheartely. The central practice is chanting chaéc chaén seõ ñaït thaønh Phaät quaû trong moät kieáp. the

“Nembutsu” or “Namo Amida Butsu” (Praise Shiran daïy raèng loái thöïc taäp naøy laø caùch thích hôïp to Amitabha Buddha), but this is not conceived as ñeå traùnh “thôøi maït phaùp” vaø raèng ngöôøi ta neân töi a way of making merit; rather, one chants the mình heát loøng hoài höôùng. Thöïc haønh chuû yeáu laø trì “Nembutsu” as an act of gratitude to Amitabha nieäm “Nam Moâ A Di Ñaø Phaät” (taùn thaùnh Ñöùc because one is already assured of being saved. Phaät A Di Ñaø), nhöng vieäc naøy khoâng ñöôïc nghó Shiran emphasized that Amitabha’s power is so nhö moät caùch taïo phöôùc ñöùc, maø laø trì nieäm hoàng great that he can save even the most depraved danh cuûa Ñöùc A Di Ñaø nhö moät haønh ñoäng toû baøy sinner; all that is required is that one have a single loøng bieát ôn ñeán Ngaøi vì chính mình ñaõ ñöôïc xaùc moment of “believing mind,” after which one is nhaän cöùu roãi. Shinran nhaán maïnh raèng söùc maïnh assured of being reborn in the Pure Land. because cuûa Ñöùc Phaät A Di Ñaø vó ñaïi ñeán ñoä Ngaøi coù theå one relies on Amitabha and not on one’s own cöùu ñoä caû nhöõng ngöôøi phaïm toäi nguõ nghòch naëng effort, this practice is referred to in Japanese As nhaát; chæ ñoøi hoûi ngöôøi aáy phaûi coù moät luùc duy “Tariki” (other-power), in contrast to traditions nhaát vôùi “moät caùi taâm tin töôûng,” vaø sau ñoù thì like Zen, which assert that one must attain ngöôøi aáy chaéc chaén ñöôïc vaõng sanh taây Phöông salvation through one’s own power (Jiriki). Tònh Ñoä bôûi vì ngöôøi aáy veà nöông vôùi Ñöùc A Di Shinran is generally credited with establishing a Ñaø vaø khoâng phaûi laø töi löïc cuûa chính mình, loái tu married priesthood in Japan, and today there is no taäp naøy Nhaät ngöõ goïi laø “Tariki” coù nghóa laø “tha monastic element in Jodo Shinshu. Its temples are löïc,” ñoái ngöôïc vôùi caùc truyeàn thoáng nhö Thieàn, run by lay priests, and the priesthood is cho raèng con ngöôøi phaûi ñaït ñöôïc söï cöùu roãi qua hereditary. The tradition has two main divisions: töi löïc cuûa chính mình hay Jiriki. Ngöôøi ta thöôøng Otami and Honganji, both of which have their cho raèng chính Shinran laø ngöôøi ñaõ thaønh laäp ra main centers in Kyoto—Chaân Toâng, moät trong 20 phaùi “Taân Taêng” hay Taêng giaø coù gia ñình beân toâng phaùi Phaät Giaùo ôû Nhaät. Theo Chaân Toâng, Nhaät, vaø ngaøy nay khoâng coù yeáu toá tu vieän trong nieäm Phaät chæ laø moät thaùi ñoä tri aân hay moät caùch tröôøng phaùi Shinshu. Caùc chuøa cuûa tröôøng phaùi bieåu loä loøng tri aân, sau khi moät Phaät töû ñöôïc Phaät ñöôïc toå chöùc vaø hoaït ñoäng bôûi nhöõng vò tö teá taïi löïc gia trì Chaân toâng chæ thôø ñoäc nhaát Phaät A Di gia, vaø vieäc tö teá naøy laø cha truyeàn con noái.

Truyeàn thoáng coù hai chi nhaùnh chính: Otami vaø Kinh A Di Ñaø Tieåu Boån, Kinh Quaùn Voâ Löôïng Honganji, caû hai ñeàu coù truï sôû chính ôû Kyoto. Thoï, vaø Kinh A Di Ñaø. Jodo-Shu: Tònh Ñoä Toâng—A Japanese term for Jogushoto-Kuhooteisetsu (jap): Taùc phaåm “Pure Land School.” This is a Japanese tradition Thöôïng Cung Thaùnh Ñöùc Phaùp Vöông Ñeá Thuyeát founded by Honen (1133-1212). It was first (ñöôïc bieân soaïn naêm 720 taïi Nhaät Baûn). brought to Japan by Ennin (794-864), who studied Jogyo (jap): Sö Thöôøng Haønh ( - 865). in China. However, Honen himself developed it Join one’s hands: Chaáp tay laïi. into a distinctive school, emphasizing the Join by marriage: Keát thaân. centrality of the Nembutsu or Namo Amida Butsu Join

one’s palms to bow: Chaép tay xaù—A (Praise to Amitabha Buddha). Though originally Bhiksu or Bhiksuni, even a layperson, should not trained in the scholastic Tendai tradition, Honen join his or her palms to bow in a mechanical later encountered the writings of Shan-Tao and manner, without mindfulness—Vò Tyø Kheo hay Genshin and subsequently decided that the Tyø Kheo Ni, ngay caû cö só, khoâng neân chaép tay xaù “difficult path” of traditional Buddhism, involving moät caùch maùy moùc, maø neân xaù trong tænh thöùc. study and meditative practice in order to attain liberation, was not feasible for many people of the Join palms: See Bring palms together. “final dharma age.” He taught that in the present Join palms, a monk's salutation: Bring the ten degenerate age the only hope for salvation lies in fingers, or two palms together—Hieäp chöôûng. the total reliance on the saving power of Join a poilitical party: Gia nhaäp ñaûng phaùi Amitabha. This he termed the “easy path,” chaùnh trò—A Bhiksu or Bhiksuni who joins and because it is open to all, and salvation is assured becomes a member of a political party or a for those who recite the “Nembutsu” with sincere political organization, whether secretly or openly, faith. The doctrinal basis for his school is found in commits a Sangha Restoration Offence—Vò Tyø four Indian texts: the Larger and Smaller Kheo hay Tyø Kheo Ni naøo gia nhaäp vaø trôû thaønh Sukhavati-Vyuha Sutras, the Amitayur-dhyana- hoäi vieân cuûa ñaûng phaùi hay toå chöùc chaùnh trò laø sutra, and the Amitabha sutra—Töø ngöõ Nhaät Baûn phaïm toäi Taêng Taøn. duøng ñeå chæ “Tröôøng phaùi Tònh Ñoä.” Ñaây laø moät Jojitsu (jap): The Satyasiddhi School—Thaønh tröôøng phaùi ñöôïc ngaøi Honen saùng laäp. Tröôøng Thöïc Toâng—See Satyasiddhi school, and Eight of phaùi naøy ñöôïc truyeàn sang Nhaät ñaàu tieân bôûi ngaøi the early Japanese Buddhist sects. Ennin, ngöôøi ñaõ sang du hoïc taïi Trung Hoa. Tuy Jojitsuron (jap): The Satyasiddhi Sastra—Thaønh nhieân, chính Honen ñaõ phaùt trieån thaønh moät Thöïc Luaän—See Satyasiddhi sastra. tröôøng phaùi rieâng bieät, nhaán maïnh chuû yeáu veà Joju (jap): Nitya (skt)—Constantly abiding— vieäc nieäm “Nam Moâ A Di Ñaø Phaät” (taùn thaùn Ñöùc Eternal existence—Thöôøng truï. Phaät A Di Ñaø). Duø tieân khôûi ngaøi ñöôïc tu taäp Jojuishikironjukki (jap): Vijnaptimatrata- trong tröôøng phaùi Thieân Thai, veà sau naøy Honen siddhi-sastra (skt)—Thaønh Duy Thöùc Luaän Thuaät gaëp nhöõng baøi vieát cuûa Sö Thieän Ñaïo vaø Genshin Kyù (cuûa Khuy Cô bieân soaïn)—Thaønh Duy Thöùc vaø sau ñoù ngaøi quyeát ñònh raèng “con ñöôøng khoù” Luaän—See Vijnaptimatrata-siddhi-sastra. cuûa truyeàn thoáng Phaät giaùo, quan heä vôùi nhöõng giaùo thuyeát vaø thöïc taäp veà thieàn nhaèm ñaït thaønh Jojuishikironyogito (jap): Thaønh Duy Thöùc giaûi thoaùt, khoâng phaûi laø con ñöôøng coù theå laøm Luaän Lieãu Nghóa Ñaêng—Thaønh Duy Thöùc ñöôïc cho nhieàu ngöôøi trong thôøi maït phaùp. Ngaøi Luaän—See Vijnaptimatrata-siddhi-sastra. daïy raèng trong thôøi maït phaùp suy ñoài chæ coù caùch Jokai (jap): Sila (skt)—Moral conduct—Pure nhôø vaøo löïc cöùu roãi cuûa Ñöùc Phaät A Di Ñaø. Vieäc commandments, or to keep them in purity—Tònh naøy ngaøi duøng töø “Con ñöôøng deã,” vì noù môû ra Giôùi—Giôùi haïnh thanh tònh trong saïch (giôùi haïnh cho chuùng sanh moïi loaøi, vaø söï cöùu roãi laø chaéc ñaày ñuû cuûa

moät baäc xuaát gia). chaén cho nhöõng ai nieäm hoàng danh cuûa Ñöùc A Di Joke for passing time: Hyù (vui veû)—See Krida. Ñaø vôùi nieàm tin chaân thaønh. Caên baûn cuûa giaùo thuyeát cho tröôøng phaùi naøy ñöôïc tìm thaáy trong

Jokei (jap): Sö Trinh Khaùnh (1155-1213)—Also Gieltsen Belsang (1310-1391), Tangdong Gielpo known as Gedatsushonin (Giaûi Thoaùt Thöôïng (1385-1464), vaø Taranatha (1575-1634). Tröôøng Nhaân). phaùi naøy noåi tieáng nhaát veà caùch dieãn giaûng tích Jokin (jap): Sö Thieäu Caån—The fourth patriarch cöïc veà hoïc thuyeát “Nhö Lai Taïng,” ñöôïc ngöôøi ta of the Soto Sect in Japan—Töù toå toâng Taøo Ñoäng ôû nhaän bieát nhö laø baûn theå ñöôïc thöïc chöùng qua tu Nhaät. taäp thieàn ñònh. Quan ñieåm naøy ñöôïc duøng ñeå chæ cho “Taùnh khoâng khaùc,” vaø ñöôïc döïa theo Maät Jomyo(jap): Vimalakirti (skt)—Name of a lay giaùo Kalacakra. Ñöùc Ñaït Lai Laït Ma thì xem ñaây student of the Buddha—Tònh Danh, teân cuûa moät nhö moät quyeån saùch giaû traù khoù daáu ñöôïc ai veà ñeä töû taïi gia cuûa Ñöùc Phaät. moät caùi “ngaõ” caên nguyeân khoâng thay ñoåi vaø Jomyogenronryakujutsu (jap): Taùc phaåm Tònh khoâng nhieãm oâ, neân ngaøi ñaõ ban haønh moät ñaïo duï Danh Huyeàn Luaän Caùc Thuaät (Nhaät Baûn). ra leänh tieâu huûy töï vieän Jonangpa hoaëc bò aùp löïc Jonangpa: An order of Tibetan Buddhism that phaûi chuyeån qua truyeàn thoáng Gelukpa, vaø taát caû produced a number of influential scholars, but was nhöõng saùch vôû cuûa tröôøng phaùi naøy phaûi bò ñoát suppressed by the fifth Dalai Lama Ngawang toaøn boä. Vaøi hoïc giaû ñöông thôøi nghi ngôø raèng Losang Gyatso (1617-1682) in the seventeenth nhöõng lyù do phía sau söï ñaøn aùp naøy phaûi laø lyù do century. Its most notable figure was Dolpopa chính trò hôn laø giaùo lyù, töø khi Jonangpo ñöôïc Sherap Gyeltsen (1269-1361), and the lineage ñöùng döôùi heä thoáng cuûa Karma Kagyupa, vò naøy also included Barawa Gyeltsen Belsang (1310-ñaõ ñaáu tranh choáng laïi nhöõng maát maùt maø Ñöùc 1391), Tangdong Gielpo (1385-1464), and Ñaït Lai Laït Ma ñaõ aùp ñaët cho muïc ñích kieåm soaùt Taranatha (1575-1634). It was best known for its chaùnh trò ôû Taây taïng. Maëc daàu coù nhöõng ngöôïc positive interpretation of the doctrine of ñaõi, nhieàu ngöôøi trong truyeàn thoáng naøy ñaõ tranh Tathagata-Garbha, which conceived of it as an ñaáu ñeå soáng coøn vaø giaùo thuyeát gzhan stong vaãn essence that is actualized through meditative coøn laø giaùo thuyeát coù aûnh höôûng trong Phaät giaùo practice. This view is commonly referred to as Taây Taïng, ñaëc bieät laø trong truyeàn thoáng Rime “other-emptiness,” and is said to be based on the hay phong traøo “Khoâng Moân Phaùi” Kalacakra-Tantra. The Dalai Lama considered Joruri (jap): Taùc phaåm Tònh Löu Ly (Nhaät Baûn). this to be a thinly disguised version of an Joshu-Jushin (jap): Trieäu Chaâu Toøng Thaåm— unchanging, primordially undefiled “self”, and he Chiao-Chou-Tsung-Shen—See Zhao-Chou- issued a decree that Jonangpa monasteries be T’sung-Shen. destroyed or forced to convert to the Gelukpa order, and their books burned. Some Joss-sticks: Traàm höông. contemporary scholars suspect that the reasons Journal of Buddhist Ethics: Baùo ñieän töû veà behind the suppression had as much to do with Ñaïo Ñöùc Phaät Giaùo—Electronic Journal of politics as doctrine, since the Jonangpo had been Buddhist Ethics founded by Charles Prebish and aligned

with the Karma Kagyupa hierarchs, who Damien Keown, first published in 1994. It has had fought against and lost to the Dalai Lama for become one of the most influential periodicals in political control of Tibet. Despite this persecution, the field of Buddhist Studies. Its focus is on many of the order's works survived, and the gzhan contemporary issues, such as human rights, gender stong teachings remain influential in Tibetan issues, the environment, etc.—Tôø baùo ñieän töû veà Buddhism, particularly in the Ris Med (Rime) or Ñaïo Ñöùc Phaät Giaùo ñöôïc Charles Prebish vaø Non-Sectarian movement—Tröôøng phaùi Phaät giaùo Damien Keown, phaùt haønh laàn ñaàu tieân vaøo naêm Taây Taïng ñaõ saûn sanh ra moät soá hoïc giaû coù aûnh 1994. Noù ñaõ trôû thaønh moät trong nhöõng tôø baùo coù höôûng, nhöng ñaõ bò Ñöùc Ñaït Lai Laït Ma ñôøi thöù aûnh höôûng maïnh nhaát trong ngaønh nghieân cöùu naêm laø Ngawang Losang Gyatso ñaøn aùp vaøo theá Phaät giaùo. Tôø baùo taäp trung vaøo nhöõng vaán ñeà kyû thöù 17. Vò noåi tieáng nhaát cuûa tröôøng phaùi naøy ñöông thôøi, nhö nhaân quyeàn, giôùi tính, moâi tröôøng, laø Dolpopa Sherap Gyeltsen, vaø truyeàn thoáng vaân vaân. cuõng bao goàm caû caùc vò khaùc nhö Barawa

Journal of the International Association of 6) Sukkha (p): Laïc (vui söôùng)—Bliss—Buddhist Studies: The premier academic Happiness—Pleasure—See Eight winds. journal for Buddhist Studies. It is published by the (II) The Buddha's teachings on "Pleasant" in the International Association of Buddhist Studies, an Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà organization of academic buddhologists which Vui trong Kinh Phaùp Cuù: was founded in 1976. 1) It is pleasant to have friends when need arises. Enjoyment is pleasant when shared Journey to Nirvana: Cuoäc haønh trình ñi veà Nieát with one another. Merit is pleasant when life Baøn—When you are still reborn in the Samsara, is at its end. Shunning of (giving up) all evil is you still have to prepare for a long journey from pleasant (Dharmapada 331): Gaëp baïn xa laâu here (samsara) to Nirvana. It is important to ngaøy laø vui, sung tuùc phaûi luùc laø vui, meänh cultivate on a regular basis so you can obtain chung coù ñöôïc thieän nghieäp laø vui, lìa heát wisdom that is necessary for your journey. Do not thoáng khoå laø vui. seek the transcendental events or supernatural 2) To revere the mother is pleasant; to revere powers of just one existence. Look to the end of the father is pleasant; to revere the monks is the journey: Nirvana—Khi maø baïn coøn taùi sanh pleasant; to revere the sages is pleasant vaøo coõi Ta Baø thì baïn phaûi coøn chuaån bò cho cuoäc (Dharmapada 332): Ñöôïc kính döôõng meï hieàn haønh trình daøi töø ñaây veà nôi vónh haèng. Vieäc quan laø vui, kính döôõng thaân phuï laø vui, kính döôõng troïng nhaát laø baïn phaûi thöôøng xuyeân tu taäp töø ñoù sa-moân laø vui, kính döôõng Thaùnh nhôn laø vui. coù theå baïn seõ ñöôïc trí tueä caàn thieát cho cuoäc haønh 3) To be virtue until old age is pleasant; to have trình naøy. Ñöøng tìm kieám nhöõng gì sieâu vieät hay steadfast faith is pleasant; to attain wisdom is thaàn thoâng trong ñôøi naøy maø phaûi luoân nhìn thaúng pleasant; not to do evil is pleasant veà cöùu caùnh cuoái cuøng cuûa baïn laø Nieát Baøn. (Dharmapada 333): Giaø vaãn soáng ñöùc haïnh laø Journey to perfection: Haønh trình ñeán söï hoaøn vui, thaønh töïu chaùnh tín laø

vui, ñaày ñuû trí tueä haûo. laø vui, khoâng laøm ñieàu aùc laø vui. Journey to the West: Taây Du Kyù. ** See Seven emotions, Eight winds, and Joy (n): Prti (p & skt)—Saumanasyendriya Twenty two roots. (skt)—Sukkha (p)—Hoan hyû—Khoaùi laïc—Hyû Joy of abstract meditation: Thieàn Laïc—Söï hyû caên—Laïc (söï an vui bình thaûn trong taâm)— laïc trong thieàn ñònh. Bliss—Enthusiasm—Glad—Gay—Happy—Joy, anger, grief, fear, love, hatred, and Joyful—Lively—Merry—Pleasant—Pleasure. desire: Möøng, giaän, buoàn, sôï, yeâu, gheùt, muoán (I) The meanings of "Joy"—Nghóa cuûa "Hyû laïc": (Hyû noä ai cuï aùi oá duïc). 1) Hyû laïc: One of the eight flavors of Nirvana— Moät trong taùm vò cuûa Nieát Baøn—See Eight Joy of being born a deva: Vui ñöôïc sanh flavors of nirvana. Thieân—Vui ñöôïc sanh vaøo coõi trôøi—See Three 2) Khoå maø cho laø laïc; laïc thì laïi cho laø khoå—Joy joys. (All is suffering. Mistaking what is not bliss Joy of believing: Tín Laïc—To believe and for bliss. This is one of the four ways of rejoice in the dharma—Tin töôûng vaø hoan hyû nôi upside-down thinking that cause one to giaùo phaùp hay nieàm vui do söï tin töôûng nôi giaùo resolve in the birth and death—See Four phaùp. inverted, upside-down, or false beliefs (A). Joy of the bodhi mind: Vui söôùng phaùt taâm boà 3) Scanty joy: Vui möøng mong manh—There ñeà—See Ten perfecting Mahayana rules. are three joys—See Three joys. Joy-born heaven: Nirmanarati (skt)—Hoùa Laïc 4) Glad: Vui möøng—Hyû—Delighted— Thieân—The fifth of the six desire-heaven, Rejoice—See Bodh(i)yanga. 640,000 yojanas above Meru; it is next above the 5) Happiness—Khoaùi laïc—See Eight savours Tusita (fourth devaloka). A day there is equal 800 (pleasures) of the Buddha's nirvana. human years; life lasts 8,000 years; its inhabitants are eight yojanas in height, and ligh-emitting;

mutual smiling produces impregnation and then said to the demon: 'You can give me children are born on the knees by metamorphosis, these girls and I will keep them."—Noùi chöa at birth equal in development to human children döùt lôøi, boãng oâng Duy Ma Caät ñeán noùi vôùi Trì of twelve—Laïc Bieán Hoùa Thieân, taàng trôøi thöù Theá: "Ñaây chaúng phaûi laø Ñeá Thích, maø laø Ma naêm trong luïc duïc thieân, khoaûng 640.000 do tuaàn ñeán khuaáy nhieãu oâng ñaáy!" OÂng laïi baûo ma beân treân nuùi Tu Di, ôû treân Ñaâu Suaát Thieân, nhöng raèng: "Caùc vò Thieân nöõ naày neân ñem cho ta, döôùi Tha Hoùa Töï Taïi Thieân. Coõi trôøi naày laáy 800 nhö ta ñaây môùi neân thoï. naêm treân coõi ngöôøi laøm moät ngaøy moät ñeâm. Thoï * The demon was frightened, and being afraid meänh cuûa chö thieân ôû ñaây laø 8000 naêm tuoåi. Chö that Vimalakirti might give him trouble, he thieân treân coõi trôøi naày coù thaân cao taùm do tuaàn, tried to make himself invisible but failed, and thaân thöôøng toûa haøo quang, höôùng vaøo nhau maø in spite of his use of supernatural powers he cöôøi khi giao hoan, con ñöôïc hoùa sinh töø nôi ñaàu could not go away. Suddenly a voice was goái cuûa nam nöõ, môùi sinh ra laø baèng treû 12 tuoåi heard in the air, saying: 'Demon, give him nôi coõi ngöôøi. the girls and then you can go.' Being scared, Joy-buns: Hoan Hyû Ñoaøn—Hoan Hyû Hoaøn—A he gave the girls.'—Ma sôï haõi nghó raèng: "Coù name for a kind of honey-cake—Teân moät loaïi leõ oâng Duy Ma Caät ñeán khuaáy roái ta chaêng?" baùnh laøm baèng maät. Ma

muoán aån hình maø khoâng theå aån, raùn heát Joy of dharma: Dharmananda (skt)—Joy in thaàn löïc, cuõng khoâng ñi ñöôïc. Lieàn nghe giöõa dharma—Joy of the Law—Joy of learning of hö khoâng coù tieáng raèng: “Naày Ba Tuaàn! Haõy tasting dharma—Phaùp Hyû—Vui söôùng haønh trì ñem Thieân nöõ cho oâng Duy Ma Caät thì môùi ñi Phaät phaùp—See Ten perfecting Mahayana rules. ñöôïc. Ma vì sôï haõi, neân mieãn cöôûng cho. 1) Joy of the Law: The joy of hearing or tasting * At that time, Vimalakirti said to them: “The dharma—Vui möøng khi nghe hay neám ñöôïc demon has given you to me. You can now vò phaùp. develop a mind set on the quest of supreme 2) According to the Vimalakirti Sutra, Chapter enlightenment.” Vimalakirti then expounded Bodhisattvas, a demon pretended to be Indra, the Dharma to them urging them to seek the offered twelve thousand goddesses truth. He declared: “You have now set your (devakanya) to the Bodhisattva Ruler of the minds on the quest for the truth and can World—Theo Kinh Duy Ma Caät, Phaåm Boà experience joy in the Dharma instead of in Taùt, Ma Vöông giaû laøm Trôøi Ñeá Thích, ñem the five worldly pleasures (arising from the hieán moät muoân hai ngaøn thieân nöõ cho Boà Taùt objects of the five senses).”—Khi aáy oâng Duy Trì Theá. Ma Caät baûo caùc Thieân nöõ raèng: “Ma ñaõ ñem * The demon said to the Ruler of the World caùc ngöôi cho ta roài, nay caùc ngöôi ñeàu phaûi Bodhisattva: “Bodhisattva, please take these phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc. twelve thousand goddesses who will serve Roài oâng theo caên cô cuûa Thieân nöõ maø noùi you.”—Ma vöông noùi vôùi Trì Theá: “Thöa Phaùp ñeå cho phaùt yù ñaïo, vaø baûo raèng caùc Chaùnh só! Xin ngaøi nhaän moät muoân hai ngaøn ngöôi ñaõ phaùt yù ñaïo, coù Phaùp vui ñeå töï vui Thieân nöõ naày ñeå duøng haàu haï queùt töôùc.” chôù neân vui theo nguõ duïc nöõa.” * The Ruler of the World Bodhisattva replied: * The goddesses asked him: ‘What is this joy in “Sakra, please do not make to a monk this the Dharma?”—Thieân nöõ hoûi: “Theá naøo laø unclean offering which does not suit me.”— Phaùp vui?” Trì Theá noùi raèng: “Naày Kieàu Thi Ca! OÂng * He replied: “Joy in having faith in the ñöøng cho vaät phi phaùp naày, toâi laø keû Sa Moân Buddha, joy in listening to the Dharma, joy in Thích töû, vieäc aáy khoâng phaûi vieäc cuûa toâi.” making offerings to the Sangha, and joy in * “Even before the Ruler of the World forsaking the five worldly pleasures; joy in Bodhisattva had finished speaking, finding out that the five aggregates are like Vimalakirti came and said: “He is not Sakra; deadly enemies, that the four elements (that he is a demon who comes to disturb you.” He make the body) are like poisonous snakes,

and that the sense organs and their objects are loøng thöông khoâng chöôùng ngaïi; vui giuùp ñôõ empty like space; joy in following and aùc tri thöùc; vui gaàn thieän tri thöùc; vui taâm upholding the truth; joy in being beneficial to hoan hyû thanh tònh; vui tu voâ löôïng Phaùp ñaïo living beings; joy in revering and making phaåm. Ñoù laø Phaùp vui cuûa Boà Taùt.” offerings to your masters; joy in spreading the Joy of faith: Believe and rejoice in the practice of charity (dana); joy in firmly Dharma—Tín laïc (tin töôûng vaø hoan hyû nôi giaùo keeping the rules of discipline (sila); joy in phaùp hay nieàm vui do söï tin töôûng nôi giaùo phaùp). forbearance (ksanti); joy in unflinching

zeal Joy of the five desires: Duïc laïc. (virya) to sow all excellent roots; joy in Joy-grove garden: Nandana-vana (skt)—Hoan unperturbed serenity (dhyana); joy in wiping Hyû Vieân—Hoan Hyû Uyeån—Hoan Laïc Vieân—Hyû out all defilement that screens clear wisdom Laâm Uyeån—Garden of joy, or Joy-grove garden; (prajna); joy in expanding the enlightened one of the four gardens of Indra's paradise, north (bodhi) mind; joy in overcoming all demons; of his central city—Moät trong boán vöôøn cuûa Ñeá joy in eradicating all troubles (klesa); joy in Thích ôû coõi trôøi Ñao Lôïi, vöôøn naày ôû veà phía baéc purifying the Buddha land; joy in winning cuûa thaønh Hyû Kieán (chö Thieân vaøo ñaây thì töï naûy merits from excellent physical marks; joy in ra söï hoan hyû). embellishing the bodhimandala (the holy Joy of hearing the law: Phaùp Duyeät—Joy from site); joy in fearlessness to hear (and hearing and meditating on the Law—Phaùp hyû hay understand ) the profound Dharma; joy in the söï vui möøng khi nghe ñöôïc phaùp hay töï mình tö three perfect doors to nirvana (i.e. voidness, duy veà phaùp. formlessness and inactivity) as contrasted with their incomplete counterparts (which still Joy of the law: Dharmananda (skt)—Phaùp Hyû— cling to the notion of objective realization); Joy of learning of tasting dharma—See joy of being with those studying the same Dharmananda. Dharma and joy in the freedom from Joy of learning of tasting dharma: hindrance when amongst those who do not Dharmananda (skt)—Phaùp Hyû—Joy of dharma— study it; joy to guide and convert evil men Joy of the Law. **See Joy of dharma. and to be with men of good counsel; joy in Joy of leaving the evils of life: Ly sinh hyû laïc thestat of purity and cleanness; joy in the ñòa—See Four jhanas (1). practice of countless conditions contributory Joy of meditation: Thieàn duyeät (vui trong tu taäp to enlightenment. All this is the Bodhisattva thieàn ñònh)—Joy of the mystic trance—Taâm thaàn joy in the Dharma."—OÂng ñaùp: "Vui thöôøng khoan khoaùi vui thích cuûa ngöôøi nhaäp vaøo thieàn tin Phaät; vui muoán nghe phaùp; vui cuùng döôøng ñònh. **See Three joys, and Ten perfecting Taêng; vui lìa nguõ duïc; vui quaùn nguõ aám nhö Mahayana rules. oaùn taëc; vui quaùn thaân töù ñaïi nhö raén ñoäc; vui Joy of the mind: Manobhirama or Asaya (skt)— quaùn noäi nhaäp (saùu caên) nhö khoâng; vui gìn A Theá Da—A Xa Daõ—YÙ Laïc—See giöõ ñaïo yù; vui lôïi ích chuùng sanh; vui cung Manobhirama. kính cuùng döôøng böïc sö tröôûng; vui nhaãn nhuïc Joy of nirvana: Vui ñöôïc nhaäp vaøo Nieát Baøn— nhu hoøa; vui sieâng nhoùm caên laønh; vui thieàn See Three joys. ñònh chaúng loaïn; vui rôøi caáu nhieãm ñaëng trí Joy and peace: An laïc vaø thanh bình. tueä saùng suoát; vui môû roäng taâm Boà Ñeà; vui haøng phuïc caùc ma; vui ñoaïn phieàn naõo; vui Joy and peace of the abstract meditation: thanh tònh coõi nöôùc Phaät; vui thaønh töïu caùc Thieàn laïc (söï an laïc vaø thanh bình cuûa thieàn). töôùng toát maø tu caùc coâng ñöùc; vui trang Joy in preaching: Laïc thuyeát—Joy in telling the nghieâm ñaïo traøng; vui nghe phaùp thaâm dieäu way of salvation—Hoan hyû thuyeát giaûng veà con maø khoâng sôï; vui ba moân giaûi thoaùt maø khoâng ñöôøng cöùu ñoä. vui phi thôøi; vui gaàn baïn ñoàng hoïc; vui ôû Joy of religion: Ñaïo laïc (nieàm vui tu haønh). chung vôùi ngöôøi khoâng phaûi ñoàng hoïc maø

Joy of right love: AÙi Laïc—The joy of right love, ví vôùi söï vui thuù töï taïi cuûa sö töû giôûn moài laøm i.e. the love of the good or that of a bodhisattva— chaán ñoäng caùc loaøi thuù. Khi Ñöùc Phaät nhaäp vaøo Söï hoan laïc cuûa tình yeâu chaân chaùnh, nhö tình Tam Muoäi naày thì caû ñòa caàu chaán ñoäng, haøo yeâu thieän myõ hay tình yeâu cuûa vò Boà Taùt ñoái vôùi quang chieáu khaép caùc chuùng sanh trong coõi ñòa chuùng sanh. nguïc khieán hoï ñöôïc giaûi thoaùt maø sanh veà coõi Joyful (a): Hoan laïc—Glad—Happy. nhaân Thieân. Joyful country: Laïc bang—The paradise of the Joyous Vows: Haân Nguyeän—Coù hai ñieàu chính West—Coõi thieân ñöôøng Taây phöông. yeáu ñeå theä nguyeän cöùu mình cöùu ngöôøi. Phaûi nhaän roõ muïc ñích caàu vaõng sanh—There are two Joyful devas: Hoan Laïc Thieân—Ñaïi Thaùnh main aspects to making the joyous vows of Thieân—Devas of pleasure, represented as two “rescuing oneself and others.” The practitioner figures embracing each other, with elephants’ should clearly realize the goal of rebirth: heads and human bodies; the two embracing 1) The practitioner should clearly realize the figures are interpreted as Ganesa, the eldest son goal of rebirth: Phaûi nhaän roõ muïc ñích caàu of Siva, and an incarnation of Kuan-Yin; the vaõng sanh—The goal of our cultivation is to elephant-head represents Ganesa; the origin is seek escape from suffering for him/herself older than the Kuan-Yin idea and seems to be a and all sentient beings. He/She should think derivation from the Sivaitic linga-worship—Thaùnh thus: ‘My own strength is limited, I am still Thieân laáy hình hai vôï choàng thaân ngöôøi ñaàu voi bound by karma; moreover, in this evil, oâm laáy nhau laøm baûn toân. Vò Nam Thieân laø con defiled life, the circumstances and conditions tröôûng cuûa Ñaïi Töï Taïi Thieân, moät ñaïi hoang thaàn leading to afflictions are overpowering. That baïo haïi theá giôùi. Vò Nöõ Thieân laø Quan AÂm hoùa is why other sentient beings and myself are hieän oâm laáy vò Nam Thieân aáy, khieán cho vò Nam drowning in the river of delusion, wandering Thieân taâm ñöôïc hoan hyû ñeå deïp boû caùi thoùi baïo along the evil paths from time immemorial. haïi. The wheel of birth and death is spinning Joyful faculties: Hoan hyû caên—See Ten kinds without end; how can I find a way to rescue of faculties of Great Enlightening Beings. myself and others in a safe, sure manner? Joyful fruit: Laïc quaû—Nirvana. There is but one solution, it is to seek rebirh Joyful giving: Hyû xaû (vui veû xaû boû). in the Pure Land, draw close to the Buddhas Joyful mind: Taâm tuøy hyû. and Bodhisattvas, and relying on the Joyful to see: Priyadarsana (skt)—Hyû kieán. supremely auspicious environment of that Joyful seeing: Priyadarsana (skt)—Beautiful realm, engaging in cultivation and attain the seeing—Joyful to see—Hyû kieán. Tolerance of Non-Birth. Only then can I enter Joyful seeing kalpa: Hyû kieán kieáp. the evil world to rescue sentient beings. The Treatise on Rebirth states: “To develop the Joyful services: Hoan hyû haïnh—One of the ten Bodhi-Mind is precisely to seek Buddhahood; lines of actions of a Bodhisattva—Moät trong möôøi to seek Budhahood is to develop the Mind of haïnh cuûa chö Boà Taùt—See Ten necessary rescuing sentient beings; and the Mind of practices of a Bodhisattva. rescuing sentient beings is none other than Joyoji (jap): Tònh AÛnh Töï (Nhaät Baûn). the Mind that gathers all beings and helps Joyous (a): Hoan laïc—Full of

joy. them achieve rebirth in the Pure Land—Sôû dó Joyous samadhi which is liken to the play of chuùng ta caàu veà Tònh Ñoä, laø vì chuùng ta muoán the lion with his prey: Sö Töû Du Hyù Tam thoaùt söï khoå cho mình vaø taát caû chuùng sanh. Muoäi—The joyous samadhi which is likened to Haønh giaû phaûi nghó raèng, 'söùc mình yeáu keùm, the play of the lion with his prey. When the coøn bò nghieäp naëng raøng buoäc, maø ôû coõi ñôøi Buddha enters this degree of samadhi he causes aùc tröôïc naày caûnh duyeân phieàn naõo quaù the earth to tremble, and the purgatories to give maïnh. Ta cuøng chuùng sanh bò chìm ñaém nôi up their unmates—Sö Töû Du Hyù Tam Muoäi ñöôïc doøng meâ, xoay vaàn trong saùu neûo, traûi qua voâ

löôïng kieáp töø voâ thæ ñeán nay, cuõng vì leõ aáy. cho mình, chaáp ngaõ vaø tham tröôùc baûn thaân. Baùnh xe soáng cheát quay maõi khoâng ngöøng, ta Haønh giaû phaûi y theo trí hueä moân maø xa lìa laøm theá naøo ñeå tìm con ñöôøng ñoä mình ñoä taâm nieäm aáy. ngöôøi moät caùch yeân oån chaéc chaén? Muoán ii) The Mind of abandoning and failing to rescue ñöôïc nhö theá duy coù caàu sanh Tònh Ñoä, gaàn sentient beings from suffering. The guûi Phaät, Boà Taùt, nhôø caûnh duyeân thaéng dieäu practitioner should follow the path of beân coõi aáy tu haønh chöùng voâ sanh nhaãn, môùi compassion and leave all such thoughts far coù theå vaøo nôi ñôøi aùc cöùu khoå cho höõu tình. behind: Taâm rôøi boû khoâng chòu cöùu vôùt chuùng Luaän Vaõng sanh ñaõ noùi: "Phaùt taâm Boà Ñeà sanh ñau khoå. Haønh giaû phaûi y theo töø bi moân chính laø phaùt taâm caàu thaønh Phaät, taâm caàu maø xa lìa taâm nieäm aáy. thaønh Phaät laø taâm ñoä chuùng sanh, taâm ñoä iii) The Mind of exclusively seeking respect and chuùng sanh laø taâm nhieáp chuùng sanh veà coõi offerings, without seeking ways to benefit Phaät. sentient beings and bring them peace and 2) Moreover, to ensure rebirth, we should happiness. The practitioner should follow the perfect two practices; first is abandoning the path of expendients and leave all such three things that hinder enlightenment, thoughts far behind: Taâm chæ mong caàu söï second is abiding by the three things that cung kính cuùng döôøng, khoâng tìm phöông foster enlightenment. How can we abandon phaùp laøm cho chuùng sanh ñöôïc lôïi ích an vui. the things that hinder enlightenment and Haønh giaû phaûi y theo phöông tieän moân maø xa abide by the thingsthat foster enlightenment? lìa taâm nieäm aáy. It is precisely by seeking rebirth in the b) Obtaining the three things that foster Western Pure Land, remaining constantly enlightenment—Thaønh ñaït ba phaùp thuaän Boà near the Buddhas and cultivating the Dharmas Ñeà: until Tolerance of Non-Birth is reached. At i) The 'Undefiled Pure Mind' of not seeking that point, we may sail the boat of great vows personal happiness, that is enlightenment is at will, enter the sea of Birth and Death and the state of undefiled purity. If we seek after rescue sentient beings with wisdom and personal pleasure, body and Mind are defiled compassion 'adapting to conditions but and obstruct the path of enlightenment. fundamentally unchanging,' free and Therefore, the undefiled Pure Mind is called unimpeded—Laïi muoán sanh veà Tònh Ñoä, consonant with enlightenment: Voâ Nhieãm phaûi coù ñuû hai phöông dieän, moät laø xa lìa ba Thanh Tònh Taâm: Taâm khoâng vì töï thaân maø phaùp chöôùng Boà Ñeà; hai laø tuøy thuaän ba phaùp caàu

caùc söï vui, vì Boà Ñeà laø theå trong saïch lìa thuaän Boà Ñeà. Laøm theá naøo ñeå thaønh töïu söï xa nhieãm tröôùc, neáu caàu söï vui rieâng cho mình lìa vaø tuøy thuaän Boà Ñeà? AÁy laø phaûi caàu sanh töùc thaân taâm coù nhieãm, laøm chöôùng ngaïi Boà tònh ñoä ñeå ñöôïc thöôøng gaàn Phaät, tu haønh cho Ñeà Moân; neân taâm thanh tònh khoâng nhieãm goïi ñeán khi chöùng voâ sanh nhaãn. Chöøng ñoù maëc yù laø tuøy thuaän Boà Ñeà. côõi thuyeàn ñaïi nguyeän vaøo bieån luaân hoài sanh ii) Pure Mind at Peace: An Thanh Tònh Taâm— töû, vaän taâm bi trí cöùu vôùt chuùng sanh, tuøy The 'Pure Mind at Peace,' rescuing all duyeân maø baát bieán, khoâng coøn gì trôû ngaïi sentient beings from suffering. This is nöõa. because Bodhi is the undefiled Pure Mind a) Abandoning the three things that hinder which gives peace and happiness to sentient enlightenment—Xa lìa ba phaùp chöôùng Boà beings. If we are not rescuing sentient beings Ñeà: and helping them escape the sufferings of i) The Mind of seeking our own peace and Birth and death, we are going to counter to happiness, ego-grasping and attachment to Bodhi path. Therefore, a Mind focussed on our own bodies. The practitioner should saving others, bringing them peace and follow the path of wisdom and leave all such happiness, is call consonant with thoughts far behind: Taâm caàu söï an vui rieâng enlightenment—Taâm vì cöùu ñoä heát thaûy moïi

ñau khoå cho chuùng sanh, bôûi vì Boà Ñeà laø taâm Land is adorned with seven treasures, as trong saïch laøm cho chuùng sanh ñöôïc an oån, explained in the Pure Land sutras. In addition, neáu khoâng cöùu ñoä loaøi höõu tình, khieán hoï when practicing charity, keeping the precepts ñöôïc lìa söï khoå sanh töû, töùc laø traùi vôùi Boà Ñeà and performing all kinds of good deeds, Pure moân; neân taâm cöùu khoå ñem laïi an oån cho Land practitioners should always dedicate the chuùng sanh goïi laø tuøy thuaän Boà Ñeà. merits toward rebirth in the Pure Land for iii) Blissful Pure Mind: Laïc Thanh Tònh Taâm—A themselves and all other sentient beings— 'Blissful Pure Mind,' seeking to help sentient Haønh giaû neân quaùn coõi Cöïc Laïc baûy baùu beings achieve Great Nirvana. Because Great trang nghieâm nhö caùc kinh Tònh Ñoä ñaõ noùi. Nirvana is the ultimate, eternally blissful Ngoaøi ra, ngöôøi nieäm Phaät khi boá thí, trì giôùi, realm. If we do not help sentient beings cuøng laøm taát caû caùc haïnh laønh ñeàu phaûi hoài achieve it, we obstruct the Bodhi path. Hence höôùng caàu cho mình vaø chuùng sanh ñoàng the Mind which seeks to help sentient beings vaõng sanh Cöïc Laïc. attain eternal bliss is called consonant with ** See Two practices that lead to rebirth in the enlightenment—Taâm muoán khieán cho taát caû Pure Land. chuùng sanh ñöôïc Ñaïi Nieát Baøn. Bôûi Ñaïi Nieát Joyushikiron (jap): Vijnaptimatrata-siddhi- Baøn laø choã cöùu caùnh thöôøng vui, neáu khoâng sastra (skt)—Thaønh Duy Thöùc Luaän—See khieán cho loaøi höõu tình ñöôïc nieàm vui cöùu Vijnaptimatrata-siddhi-sastra. caùnh töùc laø ngaên che Boà Ñeà moân; neân taâm Joza (jap): Sthavira (skt)—Senior seat— muoán cho chuùng sanh ñöôïc höôûng caûnh Venerable—Thöôïng Toïa. thöôøng laïc goïi laø tuøy thuaän Boà Ñeà. Ju (jap): c) The cultivator should contemplate the 1) Receive—Thoï duïng. wholesome characteristics of the Pure Land 2) Vedana (skt): Feeling—Perception— and auspicious

features of Amitabha Sensation—Thoï. Buddha—Quaùn töôûng y baùo vaø chaùnh baùo nôi Ju-Ching: Nhö Tònh—Ju-Ching was born in coõi Cöïc Laïc: 1163, a Chinese Zen master under whom Dogen i) Contemplate the auspicious features of was enlightened in China at T'ien-Tung Amitabha Buddha: Quaùn töôûng baùo thaân monastery. He died in 1238—Nhö Tònh sanh naêm (chaùnh baùo) kieát töôøng cuûa Ñöùc Phaät A Di 1163, laø moät thieàn sö Trung Hoa ñaõ höôùng daãn Ña—The cultivator should contemplate the cho Ñaïo Nguyeân ñaït ñeán giaùc ngoä taïi töï vieän auspicious features of Amitabha Buddha. Thieân Ñoàng beân Trung Quoác. OÂng tòch naêm 1238. Amitabha Buddha possesses a resplendent, golden Reward Body, replete with 84,000 Judaism (n): Do Thaùi giaùo. major characteristics, each characteristic Judge (n): Thaåm phaùn. having 84,000 minor auspicious signs, each Judge (v): Discern—Discuss—Examine—Bieän. sign beaming 84,000 rays of light which Judge one's actions: Pheâ phaùn nhöõng haønh illuminate the entire Dharma Realm and ñoäng cuûa chính mình. gather in those sentient beings who recite the Judge others on the basis of one's lack of Buddha's nameø—Haønh giaû neân quaùn töôûng honesty: Laáy loøng daï tieåu nhaân maø ñoaùn xeùt loøng baùo thaân cuûa Phaät A Di Ñaø saéc vaøng röïc rôõ, daï ngöôøi quaân töû (Dó tieåu nhaân chi taâm, ñoä quaân coù taùm muoân boán ngaøn töôùng, moãi töôùng coù töû chi phuùc)—The dishonest man measures the taùm muoân boán ngaøn veû ñeïp, moãi veû ñeïp coù superior man's heart on the basis of what he feels taùm muoân boán ngaøn tia saùng, soi khaép phaùp in his entrails. giôùi, nhieáp laáy chuùng sanh nieäm Phaät. Judgment (n): ii) The cultivator should contemplate the 1) A Judge's decision: AÙn quyeát. wholesome characteristics in the Western 2) Prajna (skt)—Ability to judge which average Pure Land: Quaùn töôûng y baùo thieän laønh nôi person possesses—Khaû naêng phaùn ñoaùn maø coõi Taây Phöông Cöïc Laïc—The Western Pure

moät ngöôøi bình thöôøng cuõng coù—See Fifty- west of India, which owing to the presence of the one Dharmas interactive with the Mind. Asoka edict had already become famous among 3) Seeing—See Darsana. Buddhists, became a centre of attraction for them. 4) Thaåm löï—See Three mental conditions of all In the vicinity of Girnar Hills, we find now on a actions and speech. huge rock the full text of what are known as the Judicial censure: Taøi phaùn tö phaùp. Fourteen Rock Edicts. The text inscribed in Jufukuji (jap): Thoï Phöôùc Töï (Nhaät Baûn). Brahmi characters on this rock is remarkably well preserved. Naturally, the most important of the Jugglery (n): Troø muùa roái. caves excavated in Saurashtra are in and around Ju-Hachi-Kai (jap): Dhatu-loka (skt)—Eighteen Junagadh. They must have been numerous, for elementary spheres—See Eighteen realms. while visiting Junagadh, Hsuan-Tsang had noticed Jujushin (jap): Thaäp Truï Taâm—See Ten at least fifty convents with at least three thousand grounds. monks of the Sthavira sect. The remains of two Jukai (jap): Ten precepts—Thaäp Giôùi—A brick-built stupas have recently been exposed at Japanese term for "ten precepts" is Jukai, which Intwa on a hill about three miles away from means the ten precepts for lay Buddhists. Asoka's edict. Besides, excavators found a baked Adopting these is generally accompanied by clay seal belonging to a

bhiksusangha which formal declaration of one's faith in the "three resided in the vihara of Maharaja Rudrasena. The jewels": 1) not killing; 2) not stealing; 3) avoiding king was most probably Rudrasena I of the sexual misconduct; 4) not lying; 5) not selling or Ksatrapa family who ruled India from 199 to 222 buying alcohol or illegal drugs; 6) not gossiping A.D—Theo Giaùo sö Bapat trong Hai Ngaøn Naêm about others' misdeeds; 7) not praising oneself Traêm Naêm Phaät Giaùo, Junagadh laø thuû phuû cuûa and denigrating others; 8) avoiding miserliness Saurashtra, mieàn taây AÁn Ñoä, nhôø söï hieän dieän cuûa with respect to the dharma; 9) avoiding caùc chæ duï cuûa vua A Duïc maø töø laâu ñaõ ñöôïc caùc aggression; and 10) not slandering—Töø Nhaät Baûn tín ñoà Phaät giaùo bieát ñeán nhieàu vaø trôû thaønh moät cho "Thaäp Giôùi" laø Jukai, coù nghóa laø möôøi giôùi trung taâm thu huùt ñoái vôùi hoï. Gaàn ñoài Girnar, daønh cho Phaät töû taïi gia. Chaáp nhaän nhöõng giôùi ngaøy nay ngöôøi ta tìm thaày treân moät taûng ñaù lôùn naøy thöôøng phaûi ñi ñoâi vôùi vieäc quy-y Tam Baûo: toaøn boä vaên baûn cuûa "Möôøi Boán Chæ Duï treân ñaù." 1) khoâng saùt sanh; 2) khoâng troäm caép; 3) khoâng taø Caùc vaên baûn naày ñöôïc khaéc baèng chöõ Brahm, coøn daâm; 4) khoâng voïng ngöõ; 5) khoâng mua baùn röôïu ñöôïc löu giöõ khaù toát. Caùc hang ñoäng quan troïng vaø ma tuùy; 6) khoâng baøn chuyeän ngöôøi khaùc; 7) nhaát ñaøo thaáy ñöôïc ôû Saurashtra ñeàu naèm beân khoâng khen mình cheâ ngöôøi; 8) khoâng keo kieät trong vaø xung quanh Junagadh. Caùc hang naày coù buûn xæn; 9) khoâng gaây haán; vaø 10) khoâng phæ leõ ñaõ coù nhieàu trong theá kyû thöù 7, vì trong khi ñeán baùng—See Ten commandments observed by a vieáng Junagadh, Huyeàn Trang ñaõ ghi nhaän ít nhaát novice monk or nun and Ten precepts. laø naêm möôi tu vieän loaïi naày, vôùi ít nhaát laø ba Jumna (skt): Soâng Dieäm Ma La—This is one of ngaøn tu só Thöôïng Toïa Boä (Sthavira sect). Caùc di the eight big rivers of India at the time of the tích cuûa hai ngoïn thaùp xaây baèng gaïch môùi ñöôïc Buddha—Ñaây laø moät trong taùm con soâng lôùn ôû tìm thaáy gaàn ñaây taïi Intwa treân moät ngoïn ñoài caùch AÁn Ñoä vaøo thôøi Ñöùc Phaät—See Eight big rivers of baûn chæ duï cuûa vua A Duïc ñoä ba daëm. Ngoaøi ra, India at the time of the Buddha. coøn coù moät con daáu baèng ñaát nung cuûa moät coäng Jump for a conclusion: Voäi keát luaän. ñoàng Tyø Kheo töøng soáng trong tu vieän cuûa hoaøng Jump (v) for joy: Vui möøng hôùn hôû—One's ñeá Rudrasena I, thuoäc doøng doõi Ksatrapa ñaõ cai trò heart jumps for joy. xöù naày töø naêm 199 ñeán 222. Jumped about: Laêng xaêng. Juni-innen (jap): Dvadasanga-pratitya- Junagadh (skt): Thuû phuû cuûa Saurashtra, mieàn samutpada (skt)—Twelvefold chain of causation—See Twelve conditions of cause and taây AÁn Ñoä—According to Prof. Bapat in the effect. Twenty-Five Hundred Years of Buddhism, Junagadh, the capital of the province Saurashtra,

Juni-Nyu (jap): Dvadasayatanani (skt)—Twelve caùc boä saùch quan troïng sau ñaây: Quaùn Voâ Löôïng entries—See Twelve entrances. Thoï Kinh, baûn dòch tieáng Anh 1894; Ghi Nhaän Veà Junior monk: Haï toïa—Tieåu Sö. Phaät Giaùo taïi AÁn Ñoä vaø Quaàn Ñaûo Maõ Lai (671- 1) A junior monk of less than ten years full 695) nguyeân taùc cuûa Nghóa Tònh, baûn dòch tieáng ordination: Moät vò Taêng vôùi ít hôn möôøi

tuoåi Anh naêm 1896; Cuoäc Ñôøi Ngaøi Theá Thaân, do haï laïp. Chaân Ñeá vieát, baûn dòch tieáng Anh 1904; Kieän 2) A self-depreciatory title of any monk: Danh Thieän Luaät, hôïp taùc vôùi M. Nagai vieát töø naêm hieäu töï nhuùn nhöôøng ñeå töï xöng cuûa moät vò 1924 ñeán naêm 1938; vaø Tinh Yeáu Trieát Hoïc Phaät Taêng. Giaùo, nhöõng baøi giaûng taïi Ñaïi Hoïc Ñöôøng Hawaii, Myõ quoác naêm 1947. OÂng coøn laø chuû bieân Junjiro Takakusu (1866-1945): Hoïc giaû Phaät boä Ñaïi Chính Taân Tu Ñaïi Taïng Kinh, aán baûn giaùo ngöôøi Nhaät—One of the famous Japanese Taisho cuûa Tam Taïng. OÂng vöøa laø moät giaùo sö Buddhist scholars. He succeeded B. Nanjio at gioûi, vöøa laø moät hoïc giaû uyeân baùc. Trong soá caùc Tokyo University. He also studied at Oxford nhaø nghieân cöùu veà AÁn Ñoä laøm vieäc döôùi söï höôùng under Max Muller. On his return to Japan, he daãn cuûa oâng taïi tröôøng Ñaïi Hoïc Ñoâng Kinh coù became professor of Sanskrit literature and Indian Tieán Só H. Ui vaø giaùo sö E. Kanakura, chuyeân veà philosophy at Tokyo University. He wrote many trieát hoïc AÁn Ñoä; coá giaùo sö T. Kimura, Tieán Só S. articles in English and other languages which Miyamoto vaø giaùo sö Hanayama chuyeân veà Phaät made him famous abroad. He published the giaùo; Tieán Só M. nagai nghieân cöùu chuû yeáu veà vaên following important works: The Amitayurdhyana- hoïc Pali vaø giaùo sö N. Tsuji nghieân cöùu veà vaên sutra (1894); A Record of the Buddhist Religion as hoïc Veä Ñaø vaø Phaïn. Takakusu cuõng laäp ra moät Practiced in India and the Malay Archipelago by tröôøng Cao Ñaúng Nöõ taïi Ñoâng Kinh, taïi ñaây vieäc I-Tsing (English translation in 1896); The Life of daïy veà ñaïo Phaät chieám moät vò trí quan troïng. Vasubandhu by Paramartha (English translation in 1904); the Samanata-pasadika (edition in Junimonron (jap): Dvadasanikaya sastra (skt)—collaboration with M. Nagai 1924-1938); anf The Thaäp Nhò Moân Luaän—The Dvadasanikaya Sastra Essentials of Buddhist Philosophy (Lectures at or the Twelve Gates was composed by Nagarjuna, Hawaii University, U.S.A. in 1947). He was also which is not known in Sanskrit, but is preserved in the chief editor of Taisho-Shin-Shu Daizokyo (the Chinese translation. It has twelve chapters in all, Taisho edition of the Tripitaka). He was both a and is devoted chiefly to correcting the errors of great teacher and a great scholar. Among the the Mahayanists themselves at that time—Thaäp many Indologists who worked under his guidance Nhò Moân Luaän ñöôïc Ngaøi Long Thoï bieân soaïn, at Tokyo University were Dr. H. Ui and professor nguyeân baûn tieáng Phaïn ñaõ bò thaát laïc, nhöng dòch E. Kanakura who specialized in Indian baûn Haùn Vaên hieän vaãn coøn toàn taïi. Taùc phaåm naày philosophy; the late professor Kimura, Dr. S. coù taát caû 12 chöông, chuû ñích nhaèm caûi söûa nhöõng Miyamoto and Prof. S. Hanayama who worked on sai laàm cuûa caùc nhaø Phaät giaùo Ñaïi Thöøa thôøi baáy Buddhism; Dr. M. Nagai who was primarily giôø. interested in Pali literature and Prof. N. Tsuji who Junior Buddhist nun: Ni coâ. studied Vedic and Sanskrit literature. Takakusu Junior monk: Haï toïa—Tieåu Taêng. also founded a Women's College in Tokyo, where 1) Inferior candles—Haï laïp. the study of Buddhism occupied a prominent 2) A junior monk of less than ten years full place—Moät trong nhöõng hoïc giaû Phaät giaùo ngöôøi ordination: Moät vò Taêng

vôùi ít hôn möôøi tuoåi Nhaät raát noåi tieáng. OÂng keá nghieäp Nanjio taïi haï laïp. tröôøng Ñaïi Hoïc Ñoâng Kinh. OÂng cuõng theo hoïc 3) A self-depreciatory title of any monk: Danh vôùi giaùo sö Max Muller taïi Oxford. Khi trôû veà hieäu töï nhuùn nhöôøng ñeå töï xöng cuûa moät vò Nhaät, oâng daïy veà Vaên Hoïc Phaïn vaø Trieát Hoïc AÁn Taêng. Ñoä taïi Ñaïi Hoïc Ñoâng Kinh. OÂng vieát nhieàu baøi Junnar (skt): Ñòa danh Phaät giaùo ôû vuøng taây AÁn baèng tieáng Anh vaø caùc thöù tieáng khaùc, do ñoù trôû Ñoä—Name of a Buddhist place in west India. thaønh noåi tieáng ôû haûi ngoaïi. OÂng ñaõ cho xuaát baûn According to Prof. Bapat in the Twenty-Five

Hundred Years of Buddhism, there are as many as Ju-zengodo (jap): Ten paths of good action— 130 caves carved in five separate groups within a See Thaäp Thieän and Thaäp Thieän Nghieäp. radius of four miles from Junnar. Hence, the town Juzu (jap): Aksa-sutra (skt)—Counting beads— can be said to be the largest monastic Rosary—Laàn chuoãi (chaâu soá). establishment in western India. The frequency Jvala (skt): Halo—Light—Shining—Quang minh and smallness of the cells indicate that they (voøng haøo quang)—The halo behind the throne of belong to an early period—Theo Giaùo sö Bapat an image—Voøng haøo quang phía sau böùc töôïng trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, coù (quang minh hay aùnh saùng, coøn coù nghóa laø voâ ñeán 130 hang ñoäng taïo thaønh naêm nhoùm rieâng töôùng baát sinh). bieät trong phaïm vi moät baùn kính boán daëm tính töø Jwun Ti Spirit Mantra: Phaät Maãu Chuaån Ñeà Junnar. Do ñoù, coù theå noùi thaønh phoá naày laø khu tu Thaàn Chuù—See Ten small mantras. vieän lôùn nhaát ôû mieàn taây AÁn Ñoä. Soá löôïng ñoâng ñaûo vaø kích thöôùc nhoû beù cuûa caùc hang cho thaáy Jyahroda (skt): Nhö Lö ñaït. caùc hang naày thuoäc veà moät thôøi kyø xa xöa. Jyaistha (skt): Theä Saét Tra—The month Jyaistha, Junnin (jap): Vua Thuaàn Nhaân (Nhaät Baûn). when the full moon is in the constellation Jyestha (between the months of May and June)—Teân Jupiter: Brhaspati (skt)—Moäc Dieäu—Moäc thaùng töø 15 thaùng 3 ñeán 15 thaùng 4 aâm lòch (vaøo tinh—One of the nine luminaries, on the south of khoaûng thaùng naêm vaø thaùng saùu)—See Twelve the Diamond hall, outside the Garbhadhatu Months of a Year in India. mandala—Moäc tinh, moät trong cöûu dieäu, naèm veà phía nam Kim Cang Vieän, beân ngoaøi Thai taïng Jyestha (skt): Jyesthaghni (skt)—Taâm—Name of Maïn Ñaø La—See Seven brilliant ones. one of the twenty eight constellations—See Twenty eight constellations. Juppo (jap): Dasa-dis (skt)—Ten directions— Thaäp phöông. Jyotirasa (skt): Thuø Trí A La Baø—Translated as the flavour of the light, said to be the proper name Jurei (jap): Vuøng Thoï Linh (Nhaät Baûn). of Kharostha—Dòch laø “quang vò” hay muøi vò cuûa Jurisdiction (n): Quyeàn taøi phaùn. aùnh saùng; ngöôøi ta noùi ñaây laø teân rieâng cuûa Just (a): Correct—Genuine—Just— Right— Kharostha. True—Chính (chaùnh)—Ñuùng—Leõ phaûi—Thuoäc Jyotisa (skt): Quan heä tôùi Thieân Vaên Hoïc vaø veà coâng chính. lòch—Relating to astronomy or the calendar. Just cause: Jyotisa Sastra (skt): Thuï Ñeå Sa Luaän—Works 1) Chính danh (teân goïi ñuùng)—Chaùnh nghóa. which are regarded as auxiliary to and even in 2) Good words—Danh chính ngoân thuaän. some sense as part of the Veda, their objects Just cause, good words: Danh chaùnh ngoân

being to secure the proper pronunciation and thuaän. correctness of the text and the right employment Just cause can help a man speak of the Mantras of sacrifice as taught in the convincingly: Danh chaùnh coù theå giuùp cho ngöôøi Brahmanas—Thuï Ñeå Sa Luaän (giaûi thích veà caùc ta aên noùi suoân seû (danh chính ngoân thuaän). phaùp thieân vaên, ñòa lyù vaø toaùn soá). . Moät trong saùu Just judge and awarder: Yama (skt)— boä luaän ngoaïi ñaïo, goàm boán boä Veä Ñaø vaø saùu boä Impartial judge and awarder—Bình ñaúng vöông. luaän—See Six vedangas. Just man: Ngöôøi coâng chính. Jyotiska (skt): Thuï Ñeà Ca—Coøn goïi laø Thuø Ñeå Justice (n): Coâng lyù—Fairness. Saéc Ca, Thuï Ñeà Giaø, Tuï Ñeå Saéc Ca. 1) Shining: A luminary heavenly body—Chieáu Justifiable (a): Baøo chöõa ñöôïc. Dieäu hay chieáu saùng. Justification (n): Coâng chính hoùa—Söï phuïc hoài 2) Asterisms: Tinh Tuù. coâng chính. 3) A wealthy man, a native of Rajagrha, who Justify (v): Xaø Phaï La—To prove—To show gave all his goods to the poor; there is a sutra proof—Chöùng minh (chöùng toû). called after him: Teân cuûa moät vò tröôûng giaû (ngöôøi nhaø giaøu) trong thaønh Vöông Xaù, ñaõ

ñem cho heát cuûa cho ngöôøi ngheøo; coù moät boä Kaca (skt): Ca Chaù—Pha leâ—Crystal—Glass. kinh coâng ñöùc ñaët theo teân cuûa oâng ta. Kacalindikaka (skt): Kacilindi (skt)—Ca Giaø Jyotisprabha (skt): Great illustrious Brahman— Laân Ñòa—Ca Laân Ñaø—Ca Laân Ñeà—Ca Chæ Laät Quang Minh Ñaïi Phaïm. Na—Ca Giaø Laân Ñeå Ca—A sea bird, from whose feathers robes are made—Moät loaøi chim maø loâng cuûa noù duøng ñeå ñan aùo. Kacamani (skt): Ca Giaø Maït Ni—Ca Thaùc Maït

K Ni—Teân moïi loaøi ngoïc löu ly—Crystal—Quartz. Kaccha (p): Marshy land—Ñaàm laày. Kacchaka (p): A kind of fig tree—Moät loaïi caây sung. Kacchapa (p): A turtle—A tortoise—Con ruøa. Kabalinkarahara (p): Thöïc phaåm vaät chaát— Material food. Kacchu (p): A plant the fruits of which cause itch when applied to the skin—Moät loaïi caây maét meøo Kabilsingh, Chatsumarn (1944 - ): A professor coù traùi laøm ngöùa khi chaïm vaøo da. at Thammasat University who has become one of the leading advocates for women’s issues in Kadamba (skt): Ca Ñaøm Ba—Moät loaïi caây coù Thailand. Her mother, Voramai Kabilsingh, was hoa thôm—A tree or plant with fragrant flowers. the first Thai woman to take the full Bhikkuni Kado (jap): Hoa ñaïo (thuaät caém hoa cuûa Nhaät ordination, which died out centuries ago in Baûn). Theravada countries. In order to receive it, she Kai (jap): Loka (skt)—Sphere—World—Theá traveled to Taiwan in 1908, where she was given giôùi. the ordination name “Ta Tao.” In 1957, she Kaidan (jap): Giôùi Ñaøn. established the first monastery in Thailand for Kaidan’in (jap): Giôùi Ñaøn Vieän (Phaät giaùo Nhaät women, called Wat Song dharma Kalyani. Both Baûn). daughter and mother have been instrumental in Kaigonju-ken (jap): Silavrata-paramarsa (skt)— working to re-establish full ordination for women Attachment to precepts and observances—Giôùi in Thailand—Teân moät vò giaûng sö taïi tröôøng ñaïi Caám Thuû Kieán—See Silavrataparamarsa. hoïc Thammasat, ngöôøi ñaû trôû thaønh moät trong Kai-in Zanmai (jap): Samadhi as the state like nhöõng ngöôøi ñi ñaàu trong nhöõng vaán ñeàn phuï nöõ ôû the sea—Haûi AÁn Tam Muoäi—The ocean symbol, Thaùi Lan. Meï

cuûa baø laø baø Voramai Kabilsingh, as the face of the sea reflects all forms, so the laø moät ngöôøi Thaùi muoán thoï giôùi tyø kheo ni, vì samadhi of a bodhisattva reflects to him all doøng truyeàn thöøa naøy ñaõ taøn luïi trong caùc quoác truths—Laáy maët nöôùc bieån caû in hieän muoân hình gia theo Phaät giaùo Nguyeân Thuûy maáy theá kyû qua, vaïn traïng ñeå so vôùi Tam muoäi cuûa Boà Taùt bao neân ñeå ñöôïc thoï giôùi, baø phaûi du haønh sang Ñaøi haøm heát thaûy vaïn phaùp. Loan vaøo naêm 1908, taïi ñaây baø thoï giôùi vaø mang phaùp danh laø "Ñaïi Ñaïo." Vaøo naêm 1957, baø thieát Kailasa (skt): Silver Mountain, a mountain in the laäp tu vieän ñaàu tieân taïi Thaùi Lan daønh cho nöõ Himalayas famous in myth and legend for both giôùi, goïi laø Wat Song dharma Kalyani. Caû hai meï Hinduism and Buddhism. Sacred mountain in the con baø ñeàu ñaõ goùp phaàn vaøo vieäc taùi thaønh laäp western Himalayas believed to be the abode of giôùi ñaøn cho nöõ giôùi taïi Thaùi Lan. the god Siva by Hindus and of Cakrasamvara by Tibetan Buddhists. This is one of the mountains in the Himalayas famous in myth and legend for both Hinduism and Buddhism. It is one of the most important pilgrimage spots for Tibetan Buddhists—Ngoïn nuùi thieâng lieâng naèm veà phía Taây cuûa daõy Hy Maõ Laïp Sôn, ngöôøi ta tin raèng ñaây laø truù xöù cuûa thaàn Siva cuûa AÁn Ñoä giaùo vaø

cuûa Cakrasamvara trong Phaät giaùo Taây Taïng. materialism in which there was no such things as Ngoïn nuùi naøy ñöôïc coi laø thieân ñöôøng cuûa Shiva, killer or killed, but only transformations of noåi tieáng cho caû AÁn vaø Phaät giaùo. Ngoïn nuùi naøy laø elements—Moät trong saùu ngöôøi laõnh ñaïo ngoaïi moät trong nhöõng ngoïn nuùi naèm trong Nuùi Tuyeát. ñaïo, ngöôøi chuû tröông theo vaät chaát, khoâng coù Ñaây laø moät trong nhöõng ñòa ñieåm haønh höông ngöôøi gieát, cuõng khoâng coù keû bò gieát, maø chæ coù söï quan troïng nhaát cuûa Phaät töû Taây Taïng. chuyeån hoùa cuûa nhöõng yeáu toá vaät chaát maø thoâi Kaimyo (jap): Honorific title given to Japanese (cho raèng phaùp vöøa höõu töôùng vöøa voâ töôùng. Neáu Buddhist monks at their initiation—Töôùc vò danh ai hoûi höõu thì ñaùp voâ, maø ai hoûi voâ thì ñaùp höõu)— döï ban cho moät vò Taêng cuûa Nhaät Baûn trong buoåi See Six heterodox teachers. leã quaùn ñaûnh. Kakujo (jap): Sö Giaùc Thaïnh (1194-1249), Phaät Kaiso (jap): Sö Hoaøi Toá ( - 698). giaùo Nhaät Baûn. Kaisu (jap): Chi-Sung—Kheá Tung. Kakushin (1207-1298): Name of a Japanese Kaji (jap): Adhisthana (skt)—To depend upon— monk who was ordained at Todaiji and studied in Gia Trì—See Adhisthana. the Shingon school before traveling to China in 1249. While there he became a student of the Kajinghara (skt): Kajingala or Kajughira (skt)— greatest Ch'an master of the day, Wu-Men Hui- Yeát Daêng Yeát La—A kingdom whose ruling K'ai (1183-1260), who belonged to the Yang-Ch'i family was extinct in 400 AD. The ruin of the school of Lin-Chi. Wu-Men conferred the capital are situated at the village of Kadjeri, near certificate of awakening (inka shomei) on him and Farakhabad, in the province of Agra—Vöông named him as his dharma successor. He also gave quoác Yeát Daêng Yeát La maø gia ñình hoaøng toäc bò him a handwritten copy of a work containing his tieâu dieät vaøo khoaûng naêm 400 sau Taây Lòch. teachings, entitled Wu-Men Kuan (Mumonkan— Nhöõng pheá tích kinh ñoâ cuûa vöông quoác naày haõy jap), which

was to become one of the most coøn taïi laøng Kadjeri, gaàn Farakhabad, thuoäc tænh important works of Japanese Zen. After his return Agra. to Japan Kakushin became an influentiel Zen Kajo-Daishi (jap): Gia Töôøng Ñaïi Sö (Nhaät master. His teachings emphasized Koan practice, Baûn). but he also incorporated elements of Shingon—Kaka (skt): Ca Ca—Ca Ca Ca—Ca Ca La—Con Teân cuûa moät vò Taêng Nhaät Baûn ngöôøi ñaõ ñöôïc thoï quaï—A crow. giôùi taïi Todaiji vaø theo hoïc vôùi toâng Chaân Ngoân Kakala (skt): tröôùc khi du haønh sang Trung Hoa vaøo naêm 1924. 1) See Kaka. Trong thôøi gian löu laïi trung Hoa oâng ñaõ trôû thaønh 2) A black insect or worm: Ca Ca La Truøng— ñeä töû cuûa vò Thieàn sö noåi tieáng ñöông thôøi laø Moät loaïi saâu ñen (loaøi saâu caén cheát saâu meï). Thieàn sö Voâ Moân Hueä Khaûi, thuoäc doøng truyeàn Kakkari (p): Cucumber—Döa chuoät. thöøa Döông Kyø thuoäc toâng Laâm Teá. Voâ Moân ñaõ Kakkasa (p): Rough—Harsh (a)—Goà gheà. ban cho oâng giaáy chöùng nhaän giaùc ngoä vaø boå Kakoustha (skt): Ka khuaát ña. nhieäm oâng laø Phaùp töû cuûa doøng truyeàn thöøa naøy. Kaksa (skt): Kacha (p)—An ancient kingdom of Voâ Moân cuõng ban cho oâng moät baûn cheùp tay chöùa ñöïng giaùo phaùp cuûa ngaøi, sau naøy noù trôû thaønh Malava, now the peninsula Cutch—Moät vöông moät trong nhöõng taùc phaåm quan troïng cuûa Thieàn quoác coå cuûa Malava, baây giôø laø baùn ñaûo Cutch. toâng Nhaät Baûn. Sau khi trôû veà Nhaät, Kakushin ñaõ Kaku (jap): Vitarka (skt)—Awareness—Tænh trôû thaønh moät thieàn sö coù aûnh höôûng lôùn taïi Nhaät giaùc. Baûn thôøi ñoù. Giaùo phaùp cuûa oâng nhaán maïnh ñeán Kakuan (jap): Kuoan—Quaùch Am. vieäc tu taäp coâng aùn, nhöng oâng cuõng phoái hôïp vôùi Kakubam (jap): Sö Giaùc Vaïm (1095-1143), Phaät nhöõng yeáu toá khaùc cuûa toâng Chaân Ngoân. giaùo Nhaät Baûn. Kakuun (jap): Sö Giaùc Vaän (953-1007), Phaät Kakuda-Katyayana (skt): Ca La Cöu Ñaø Ca giaùo Nhaät Baûn. Chieân Dieân—Kakuda-Katyayana, one of the six Kala (skt): Ca La. famous heretical leaders, who taught a 1) Time—Thôøi gian.

2) A minute part: Moät phaàn cöïc nhoû. twelve thousand verses, but no longer extant. Its 3) An atom: Moät nguyeân töû. central practice is a six session yoga: 1) individual 4) The hundredth part lengthwise of a human withdrawal (of winds); 2) concentration; 3) hair: Moät phaàn traêm cuûa ñöôøng kính sôïi toùc stopping vitality; 4) retention; 5) subsequent cuûa con ngöôøi. mindfulness; and 6) meditative absorption. The 5) A sixteenth part of anything: Moät phaàn möôøi initial stages are techniques for withdrawing the saùu cuûa baát cöù thöù gì. winds into the central channel (avadhuti—skt). In 6) A definite time, a division of time: Moät koaûng the sixth branch one actualizes immutable bliss, thôøi gian xaùc ñònh. which is the object of Kalacakra practice. In Tibet 7) The time of work, or study, as opposed to the tantra forms the basis of the traditional leisure time: Thôøi gian laøm vieäc hay nghieân astrological calendar and the medical system. cöùu, ñoái laïi vôùi thôøi gian nhaøn roãi. Yearly Kalacakra initiation ceremonies given by 8) Black: Maøu ñen. the Dalai Lama are among the most popular Kalac(h)akra: Wheel of time. Kalachakra tantra events of Tibetan Buddhism today, because it is was introduced into Tibet in 1027 and it is widely believed that receiving the Kalacakra considered the basis of the Tibetan calendar— empowerment

ensures rebirth in Sambhala—Moät Baùnh xe thôøi gian. Kalachakra tantra ñöôïc ñöa trong nhöõng kinh vaên Maät chuù AÁn Ñoä quan troïng vaøo Taây Taïng naêm 1027, noù ñöôïc coi nhö caên baûn nhaát cuûa Phaät giaùo Taây Taïng. Kinh vaên naøy goàm cuûa Lòch taây Taïng. ba phaàn: noäi, ngoaïi, vaø nhöõng phaàn khaùc. Phaàn Kalacakra sect: Thôøi Luaân Giaùo—See ñaàu tieân baøn veà ngoaïi giôùi. Phaàn thöù hai baøn veà Kalacakra-tantra. theá giôùi taâm-vaät lyù cuûa chuùng sanh, ñaëc bieät laø nhöõng naêng löôïng vi teá cuûa söï bí maät cuûa sinh lyù Kalacakra-tantra (skt): One of the most hoïc goïi laø “gioù,” vaø “nhöõng gioït,” vaø qua nhöõng important Indian tantric texts for Tibetan tuyeán kinh naêng löôïng vi teá. Phaàn thöù ba quan Buddhism. It consists of three parts: inner, outer, taâm tôùi tu taäp quaùn töôûng. Kalacakra coù leõ laø moät and other. The firs part discusses the external trong nhöõng maät chuù môùi nhaát ñöôïc ñöa ra taïi caùc world. The second part focuses on the psycho- vuøng Nam AÙ, vaøi hoïc giaû tin raèng coù leõ loaïi maät physical world of sentient beings, particularly the chuù naøy ñöôïc bieân soaïn gaàn vuøng Sogdiana vaøo mystical physiology of subtle energies called khoaûng theá kyû thöù 10, vaø noù khoâng ñöôïc truyeàn “winds” (prana—skt), and “drops” (bindu—skt), sang Taây taïng cho maõi ñeán naêm 1027. Kinh vaên which to through subtle “energy channels” (nadi— noùi raèng maät chuù naøy ñöôïc noùi vaøo ngaøy thöù 15 skt). The third section is concerned with cuûa thaùng thöù 3 sau khi Ñöùc Phaät Thích Ca giaùc visualization practices. The Kalacakra was ngoä. Trong luùc Ngaøi xuaát hieän treân nuùi Linh Thöùu, probably one of the latest Tantras produced in maëc y aùo Taêng só vaø thuyeát giaûng “Kinh baùt Nhaõ South Asia, some scholars believed that it was Ba La Maät Ña” kinh vaên daøi 100.000 haøng, vaø probably composed in or near Sogdiana in the ñoàng thôøi Ngaøi cuõng hieän taïi Dhyanakataka thuoäc tenth century, and it was not transmitted to Tibet mieàn Nam AÁn Ñoä nhö laø Phaät Kalacakra, döôùi until 1027. The text says that it was spoken on the hình thöùc ñoù Ngaøi daïy maät chuù Kalacakra. Ngöôøi fifteenth day of the third month after Sakyamuni ta noùi Phaät noùi maät chuù naøy theo lôøi thænh caàu cuûa Buddha’s awakening. At the time he appeared on Sucandra, vua cuûa xöù Sambhala, vaø döôùi hieän the Vulture Peak dressed in monk’s robes and thaân cuûa Ñöùc Kim Cang Thaàn, ngöôøi ñaõ söu taäp preached the “Perfection of Wisdom Sutra” in maät chuù döôùi hình thöùc daøi, ngöôøi ta noùi coù 12 100,000 lines, and he simultaneously manifested ngaøn caâu, nhöng hieän nay khoâng coøn toàn taïi nöõa. at Dhyanakataka in South India as the Buddha Thöïc taäp chuû yeáu goàm saùu phaàn: 1) söï ruùt lui caù Kalacakra, in which form he taught the Kalacakra nhaân (gioù); 2) nieäm; 3) ngöøng hoaït khí; 4) trì giöõ; tantra. The tantra is said to have been spoken at 5) tænh thöùc; 6) thieàn ñònh saâu. Nhöõng giai ñoaïn the request of Sucandra, king of Sambhala and an khoûi ñaàu laø nhöõng kyõ thuaät ñeå ruùt lui caù nhaân vaøo emanation of the Buddha Vajrapani, who con ñöôøng trung taâm. Trong saùu giai ñoaïn hay chi complied the tantra in its long form, said to be

nhaùnh naøy ngöôøi ta coù theå thöïc chöùng phöôùc baùo censured by the wise, and to accept what is ñoù laø ñeà muïc tu taäp KalacÔÛ TRONG Taây Taïng wholesome that

is praised by the wise.” It was on nhöõng maät chuù thaønh hình nhöõng caên baûn cho this principle of personal responsibility that the thuaät chieâm tinh veà ngaøy thaùng vaø heä thoáng y hoïc Buddha allowed freedom of thought to his cuûa truyeàn thoáng. Haøng naêm leã quaùn ñaûnh ñöôïc disciples for the first time in history of religions. ban truyeàn bôûi Ñöùc Ñaït Lai Laït Ma laø moät trong This also emphasized their spiritual effort to nhöõng bieán coá raát phoå bieán trong Phaät giaùo Taây investigate and analyze all theories or opinions Taïng ngaøy nay, vì noù ñöôïc ngöôøi ta tin töôûng moät before accepting or rejecting them. Through the caùch roäng raõi raèng heã nhaän ñöôïc leã Kalacakra laø Kalama Sutra, the Buddha encouraged His chaéc chaén ñöôïc vaõng sanh taïi Sambhala. disciples to think freely and not to be led rigidly Kalaka (skt): Giaø La Daï Xoa—A yaksa who by anyone, any authority, or even by the holy smote (defiled) Sariputra on the head while in scriptures. The Kalama Sutra which the Buddha meditation, without his perceiving it—Moät loaøi lectured for the Kalamas could be considered a Daï Xoa ñaõ laøm oâ nhieãm taâm cuûa ngaøi Xaù Lôïi very brave revolutionary at that time. He told the Phaát trong luùc haønh thieàn, maø ngaøi khoâng hay bieát Kalama to examine even the Tathagata in order to gì. have confidence in the true value of His Kalala (skt): Ca La La—Yeát La Lam (phoâi teachings. He further explained to the Kalama: thai)—An embryo—The womb—An embryo “Just as the quality of gold is determined by fire, shortly after conception—The appearance after similarily, my word has to be accepted after the first week of conception—Thôøi kyø ban sô ñeán examination and not out of respect for me.”— luùc ñöôïc baûy ngaøy—See Eight stages of the Kinh noùi veà nhöõng lôøi khuyeân noåi tieáng cuûa ñöùc human foetus. Phaät veà vieäc nhöõng nhaø laõnh ñaïo taàm caàu chôn lyù trong vieäc trò quoác cho nhöõng ngöôøi trong boä toäc Kalama (p): Ca Lam—A tribe in north-east India Ca-Lam. Theo Kinh Trung Boä, vaøo thôøi Ñöùc Phaät in the time of the Buddha known to history as the coøn taïi theá, coù quaù nhieàu trieát gia vaø ñaïo sö tuyeân recipients of the Buddha’s famous advice on the boá nhieàu quan ñieåm khaùc nhau veà nhaân sinh, veà subject of authority in the search for Truth—Moät tín ngöôõng thôø phöôïng, vaø veà theá gian naøy, neân boä toäc ôû vuøng Ñoâng Baéc AÁn Ñoä vaøo thôøi Ñöùc phaøm phu khoù loøng maø bieän bieät ñöôïc ñaâu laø Phaät coøn taïi theá, theo lòch söû thì boä toäc naøy laø ñuùng ñaâu laø sai. Chính vì theá maø Ñöùc Phaät thuyeát nhöõng ngöôøi ñaõ chaáp nhaän lôøi khuyeân cuûa ñöùc kinh Ca-lam cho nhöõng nhaø laõnh ñaïo trong boä toäc Phaät veà vieäc nhöõng nhaø laõnh ñaïo taàm caàu chôn lyù Ca Lam. Kinh Ca Lam noùi leân thaùi ñoä ñöùng ñaén trong vieäc trò quoác. cuûa ngöôøi ñi tìm chaân lyù vaøo thôøi ñoù. Ñöùc Phaät Kalama sutra: Kinh Ca Lam (Ka La Ma)—The daïy caùc vò Ca Lam: “Caùc oâng phaûi neân thaän troïng sutra mentioned about the Buddha’s famous choái boû ñieàu baát thieän maø ngöôøi trí chæ trích, vaø advice on the subject of authority in the search for chaáp nhaän ñieàu thieän maø ngöôøi trí taùn thaùn.” Truth for the people in the tribe of Kalama. Chính treân nguyeân taéc traùch nhieäm caù nhaân naøy According to the Majjhima-Nikaya (the Midle Ñöùc Phaät ñaõ cho pheùp caùc ñeä töû cuûa Ngaøi quyeàn Length Discourses in the Pali Canon or the middle töï do tö

töôûng, laàn ñaàu tieân xaõy ra trong lòch söû Agama), at the Buddha's time, various cuûa caùc toân giaùo. Ñieàu naøy nhaán maïnh noã löïc tinh philosophers and religious teachers claimed so thaàn cuûa hoï ñeå quaùn xeùt vaø phaân tích moïi lyù many different views on human life, religious thuyeát vaø yù kieán tröôùc khi chaáp nhaän hay choái boû worship, and the world that ordinary people could chuùng. Qua kinh Ca Lam, Ñöùc Phaät khuyeán khích not distinguish between right and wrong. Thus, the söï töï do tö töôûng cuûa haøng ñeä töû vaø khoâng ñeå cho Buddha lectured the Kalama Sutra for the leaders ai, hoaëc uy quyeàn naøo, hoaëc ngay caû giaùo ñieån in the Kalama Tribe. The Kalama Sutra expresses höôùng mình ñi theo moät höôùng cöùng nhaét. Kinh a correct mental atttitude for those who try to seek Ca Lam maø Ñöùc Phaät thuyeát cho ngöôøi trong boä the Truth in the jungle of views at the time. The toäc Ca Lam coù theå ñöôïc xem nhö laø moät cuoäc Buddha taught the Kalama: "You should be caùch maïng can ñaûm vaøo thôøi ñoù. Ngaøi baûo nhöõng careful to reject what is unwholesome that is

ngöôøi trong boä toäc Ca Lam thaåm saùt ngay caû Ñöùc chim naày coù theå hoùt töø trong tröùng, tröôùc khi ñöôïc Nhö Lai ñeå coù ñöôïc nieàm tin vaøo giaù trò chaân thöïc nôû ra. cuûa lôøi daïy cuûa Ngaøi. Ngaøi giaûi thích theâm cho boä Kalavinka pitcher: Taàn Giaø Bình—An toäc Ca Lam: "Vaøng ñöôïc thaåm ñònh baèng löûa, illustration in the Surangama Sutra of emptiness töông töï nhö vaäy, lôøi daïy cuûa Ta phaûi ñöôïc chaáp or non-existence—Chieác bình coù hình daùng gioáng nhaän sau khi quan saùt chöù khoâng phaûi vì toân troïng nhö chim Ca Laêng Taàn Giaø, maø trong Kinh Laêng Ta." Nghieâm Ñöùc Phaät ñaõ duøng noù ñeå ví vôùi voâ khoâng Kalanusarin (skt): Kieân haéc—Chieân ñaøn. khöù lai, vaø voâ thöùc sinh dieät. Kalapah-pratyayanam (skt): Nhaân Duyeân Kalayasa (skt): Cöông löông daø xaù. Coäng Taäp Hoäi—A concatenation of causal chains. Kaleidoscope of wisdom: Wisdom-illusion— The Buddha taught: "Because of a concatenation Wisdom-conjuring—Tueä aûo. of causal chains there is birth, there is Kali (skt): Ca Lôïi—Ca Leâ—Caùt Lôïi—Ca Lam disappearance."—Söï noái keát cuûa caùc chuoãi nhaân Phuø—Ca La Phuù—Striver—Ill-born. duyeân. Ñöùc Phaät daïy: "Do söï noái keát cuûa caùc 1) Striver: Ñaáu Traùnh AÙc Sanh—Ill-born. chuoãi nhaân duyeân maø coù söï sinh, coù söï dieät." 2) Kaliraja or Kalingaraja (skt)—Ñaáu Traùnh Kalapinaka (skt): Ca La Tyù Naõ Ca—According Vöông—AÙc Theá Voâ Ñaïo Vöông—According to Eitel in The Dictionary of Chinese-English to the Nirvana Sutra, Kaliraja was a king of Buddhist Terms, Kalapinaka was the city of Magadha noted for his violence; it is said that Magadha, 20 miles southeast of Kulika, south of in a former incarnation he cut off the ears, the present city Behar—Theo Eitel trong Trung nose, and hands of the Buddha, who bore it Anh Phaät Hoïc Töø Ñieån, Ca La Tyù Naõ Ca all unmoved—Theo Kinh Nieát Baøn, Ca Lôïi (Kalapinaka) laø thaønh phoá Ma Kieät Ñaø, khoaûng hay vua Ca Lam Phuø hay Ñaáu Traùnh Vöông 20 daäm ñoâng nam Kulika, phía nam cuûa thaønh phoá laø vua cuûa xöù Ma Kieät Ñaø, noåi tieáng veà söï Behar baây giôø. baïo ñoäng cuûa oâng ta. Ngöôøi ta noùi raèng trong Kalaratri (skt): Haéc Daï Thaàn—One of the three tieàn kieáp, oâng ñaõ töøng caét tai, xeûo muõi, hay queens of Yama, who

controls midnight—Coøn goïi chaët tay chaân cuûa Ñöùc Phaät. laø AÙm Haï Thieân, Haéc AÙm Thieân, hay Haéc Daï Kalika (skt): Ca La Ca—A garment of diverse Thieân, tieáng Phaïn laø Ca La Ca Ñeå Maëc, moät trong colours—Loaïi aùo ca leâ ca coù maøu loám ñoám (deät ba baø hoaøng haäu cuûa vua Dieâm Ma, ñaây laø vò baèng hoa caùt boái). Thaàn troâng coi theá gian nöûa ñeâm, luùc toái trôøi. Kaliraja (skt): Kieát Lôïi Vöông—A former Kalasas (p): Bình ñöïng nöôùc. incarnation of Kaundinya, when as king he cut off Kalasivi (skt): Chi cöông löông tieáp. the hands and feet of Ksanti-rsi because his Kalasutra (skt): Haéc Thaèng—The black-rope, or concubines had strayed to the hermit hut. He was black-bonds hell. The hell of black cords or converted by the hermit's indifference, it was chains—Haéc Thaèng Ñòa Nguïc. Keû phaïm toäi bò predicted that he would become a disciple of caêng daây thöøng ñen tröôùc khi haønh hình—See Buddha—Tieàn kieáp cuûa Kieàu Traàn Nhö, khi coøn Eight great hot hells. laøm quoác vöông oâng ñaõ caét tay chaân cuûa Ksanti- Kalavinka (skt): Ca Laêng Taàn Giaø—Ca Lan rsi vì nhöõng theâ thieáp cuûa oâng ñaõ laïc vaøo thieàn Giaø—Ca Lan Taàn Giaø—Yeát La Taàn Ca—Ca thaát cuûa vò naày. Do söï töï taïi cuûa vò aån só naày maø Laêng Tyø Giaø—Ca Tyø Giaø La—Caùp Tyø Giaø La— oâng ñaõ caûi ñoåi vaø ngöôøi ta ñoaùn raèng veà sau naày Yeát Tyø Giaø La—Ca Tyø Giaø—Ca Vó La—A kind oâng seõ laø ñeä töû cuûa Phaät Thích Ca. of sparrow in Indian, mentioned in the Amitabha Kaliyaka (skt): Ca La Ca—A naga or a black Sutra, described as having a melodious voice, dragon inhabiting the Yamuna (Jumna), slain by found in the valley of Himalaya. It is said to sing Krsna—Moät loaøi haéc long (roàng ñen). in the shell before hatching—Moät loaïi chim seû ôû Kalki Avatara (skt): The Buddha-to-be— AÁn Ñoä, ñöôïc ñeà caäp trong Kinh A Di Ñaø, loaïi Maitreya. chim coù gioïng hoùt thaûnh thoùt. Ngöôøi ta noùi loaøi

Kalmasapada (skt): Ban Tuùc Vöông—The king 3) Middle-size kalpa = 20 small kalpas: Trung with the marks on his feet, Kalmasapada, said to kieáp (baèng 20 tieåu kieáp). be the name of a previous incarnation of the 4) Great kalpa= 4 middle kalpas: Ñaïi kieáp (baèng Buddha—Coøn goïi laø Ca Ma Sa Ba Ñaø, dòch laø boán trung kieáp). Ban Tuùc Vöông hay Loäc Tuùc Vöông, laø vò vua coù 5) According to the Kosa Sastra, there are four ñoám döôùi chaân, ngöôøi ta noùi ngaøi laø tieàn thaân cuûa kalpas or epochs, or periods of time, each Ñöùc Phaät (theo Kinh Hieàn Ngu, vò vua naày töøng consisting of twenty small kalpas, during theo giaùo lyù cuûa taø sö, muoán laáy ñöôïc ñaàu cuûa which worlds go through formation, existing, 1000 vò quoác vöông khaùc ñeå ñöôïc ñaéc ñaïo. Khi ñaõ destruction, and annihilation—Theo Caâu Xaù laáy ñöôïc 999 ñaàu, chæ coøn thieáu moät ñaàu nöõa thì Luaän, coù boán traïng thaùi hay boán kieáp, moãi gaëp Phoå Minh Vöông. Minh Vöông xin gia haïn kieáp goàm 20 tieåu kieáp qua caùc thôøi kyø thaønh, moät ngaøy ñeå ñaëc ra hoäi Baùch Thieân Vöông. truï, hoaïi, khoâng—See Four kalpas. Trong Baùch Hoäi, Phoå Minh nghe ñöôïc boán baøi keä 6) See Kalpa. voâ thöôøng lieàn chöùng ñöôïc "Hö khoâng ñaúng ñònh," Kalpa of annihilation: Samvarta-siddha kalpa rieâng Ban Tuùc Vöông thì chöùng "Khoâng tam (skt)—Khoâng Kieáp—Annihilation or the muoäi." Ban Tuùc Vöông chính laø tieàn thaân cuûa succeeding void, during which nothing exists, or Öông Quaät Ma La

(Anguli-malya). the final annihilation—Söï huûy dieät keá tieáp bôûi Kalodaka (skt): Ca löu ñaø di—Thôøi Thuûy. khoâng kieáp, trong giai ñoaïn naày khoâng thöù gì coù Kalodayin (skt): Kaludayi (p)—Ca-löu-ñaø-di— theå toàn taïi ñöôïc. Ñaây laø giai ñoaïn hoaøn toaøn hoaïi Thanh vaên vaø La haùn cuûa Phaät Thích Ca. dieät—See Four kalpas. Kalpa (skt & p): Aeon—Life—Kieáp—An Kalpa-ash: Kieáp Hoâi—The ash after the fire infinitely long time, a period of time between the kalpa of destruction—Kieáp tro, thôøi kyø chæ toaøn creation and recreation of a world or universe. nhöõng tro, ngay sau söï taøn phaù cuûa kieáp hoûa. The length of a day and night of Brahma Kalpa of the constellations: Tinh Tuù Kieáp—A (4.320.000.000 years). Kalpa is an immeasurably future kalpa of the constellations in which a long period of time, based on Buddhist thousand Buddhas will appear—Kieáp vò lai trong cosmological notion that the world comes into ñoù coù 1.000 vò Phaät ra ñôøi (vì Phaät xuaát hieän nhö being, develops, degenerates, and is destroyed. tinh tuù treân trôøi neân goïi laø tinh tuù kieáp, baét ñaàu laø To pass a heaven cloth over a solid rock 40 li in Nhöït Quang Phaät vaø sau cuøng laø Tu Di Töôùng size once in a hundred years, when finally the Phaät). rock has been thus worn away a kalpa will not yet Kalpa in decay: Kieáp ñoäc—This is one of the have passed—Moät khoaûng thôøi gian raát daøi. five kysaya periods of turbidity, impurity or Khoaûng thôøi gian moät ngaøy moät ñeâm treân coõi Trôøi chaos—Ñaây laø moät trong naêm tröôïc—See Five Phaïm Thieân (töông ñöông vôùi 4 tyû 320 trieäu naêm). kinds of turbidity. Khoaûng thôøi gian töø luùc vuõ truï ñöôïc thaønh laäp, Kalpa of destruction or decay: Samvarta ñeán hoaïi dieät roài laïi ñöôïc thaønh laäp. Laáy aùo trôøi (skt)—Hoaïi Kieáp. voã vaøo moät taûng ñaù daøi 40 daäm, cöù moãi traêm naêm 1) The periodical gradual destruction of a laïi voã moät laàn, cöù theá cho ñeán khi aùo trôøi raùch naùt, universe, one of its four kalpas—Moät trong töù tieåu kieáp vaãn chöa heát. kieáp, khi vuõ truï hay tam thieân ñaïi thieân theá 1) Kieáp: 139.600 years. giôùi bò huûy dieät—See Four kalpas. 2) One Small Kalpa: The length of a Day and 2) Destruction consists of sixty-four small kalpas Night of Brahma which is equivalent to 1,000 when fire, water and wind destroy everything kalpas. A period of time between the creation except the Fourth Dhyana—Hoaïi kieáp goàm and recreation of a world or universe—Tieåu 64 tieåu kieáp trong ñoù löûa, nöôùc vaø gioù taøn phaù kieáp: Moät tieåu kieáp töông ñöông vôùi 1.000 taát caû moïi thöù, ngoaïi töø Töù Thieàn Thieân. kieáp, moät khoaûng thôøi gian töø taïo laäp vuõ truï Kalpa of existing: Vivarta-siddha (skt)—Truï ñeán taùi taïo laäp. Kieáp—Truï kieáp trong ñoù maët trôøi maët traêng moïc

leân, giôùi tính phaân bieät, anh huøng khôûi daäy, boán coøn laø thaùi töû, veà sau naày oâng trôû thaønh moät trong giai caáp ñöôïc thaønh laäp, vaø cuoäc soáng xaõ hoäi tieán nhöõng ñeä töû ñaàu tieân cuûa Phaät. hoùa—Existing or abiding or existence, sun and Kalunasurin (skt): Kieân haéc—Chieân ñaøn. moon rise, sexes are differentiated, heroes arise, Kalu Rinpoche (1905-1989): Reincarnate lama four castes are formed, social life evolves—See of the Karma Kagyupa lineage of Tibetan Four kalpas. Buddhism, recognized as an “activity emanation” Kalpa-flames: Kieáp Dieäm—Kieáp Hoûa—Kieáp of Jamgon Kongtrul. He was ordained at age Taän

Hoûa—Kieáp Thieâu—The fire in the kalpa thirteen by the eleventh Situ Rinpoche Karma destruction, one of the three great calamities— Rangjung Gunkyab. Three years later, he began a Hoûa tai trong thôøi hoaïi kieáp, moät trong ñaïi tam tai three-year, three-month, three-day retreat, and for (kieáp hoûa tai seõ ñoát heát töø maët ñaát cho ñeán coõi sô the next thirteen years after that engaged in yogic thieàn). practice. His fame as a meditator grew, and he Kalpa of flood: Kieáp Thuûy—The flood in the was appointed meditation teacher at Pelpung kalpa of destruction, one of the three great Monastery. In 1962 he left Tibet and settled in calamities—Ñaïi thuûy tai sanh ra vaøo thôøi hoaïi Sonada in West Bengal. From 1971 to 1981 he kieáp, moät trong tam ñaïi tai. traveled widely, and established meditation Kalpa of form: Thaønh Kieáp—See Four kalpas. centers in the U.S.A., Canada, and Europe. He Kalpa of formation: Vivarta-kalpa (skt)— was the first Tibetan teacher to lead a group of Thaønh Kieáp—Formation or completion which Western students in the traditional three-year consists of twenty small kalpas during which retreat in France from 1976 to 1980—Vò Laït Ma worlds and the beings on them are formed— taùi sanh cuûa truyeàn thoáng Karma Kagyupa trong Thaønh kieáp goàm 20 tieåu kieáp trong luùc caùc theá Phaät giaùo Taây Taïng, ñöôïc coâng nhaän laø hoùa thaân giôùi vaø chuùng sanh ñöôïc thaønh laäp—See Four cuûa Jamgon Kongtrul. OÂng thoï giôùi vaøo naêm 13 kalpas. tuoåi vôùi Situ Rinpoche Karma Rangjung Gunkyab ñôøi thöù 11. Ba naêm sau ñoù, oâng baét ñaàu moät cuoäc Kalpa Sastra (skt): Kha Thích Ba Luaän—Kieáp nhaäp thaát ba naêm, ba thaùng, ba ngaøy, vaø trong 13 Luaän—Works which are regarded as auxiliary to naêm sau cuoäc nhaäp thaát ñoù oâng tu taäp du giaø. and even in some sense as part of the Veda, their Danh tieáng thieàn sö cuûa oâng ngaøy caøng lôùn maïnh, objects being to secure the proper pronunciation vaø oâng ñöôïc boå nhaäm laøm thieàn sö taïi Tu Vieän and correctness of the text and the right Pelpung. Naêm 1962 oâng rôøi Taây taïng vaø ñònh cö employment of the Mantras of sacrifice as taught taïi Sonada, mieàn taây Bengal. Töø naêm 1971 ñeá in the Brahmanas—Kha Thích Ba Luaän (giaûi thích 1981 oâng du haønh moät caùch roäng raõi vaø thaønh laäp teân tuoåi, nhaân duyeân cuûa caùc thieân tieân töø xöa ñeán nhieàu trung taâm thieàn treân ñaát Myõ vaø AÂu Chaâu. nay). . Moät trong saùu boä luaän ngoaïi ñaïo, goàm boán OÂng laø vò thaày Taây taïng ñaàu tieân höôùng daãn moät boä Veä Ñaø vaø saùu boä luaän—See Six vedangas. nhoùm thieàn sinh Taây phöông trong truyeàn thoáng Kalpataru (skt): A tree in Indra’s garden bearing ba naêm nhaäp thaát taïi Phaùp töø naêm 1976 ñeán naêm fruit according to the seasons—Kieáp ba thuï, moät 1980. loaïi caây treân thieân uyeån Ñeá Thích (vöôøn treân coõi Kalyana-mitra (skt): Kalyana-mitta (p)—Nhöõng trôøi Ñeá Thích), coù traùi tuøy muøa. ngöôøi baïn Ñöùc haïnh—A Sanskrit term for Kalpa turbidity: Kieáp Tröôïc—See Five kinds “Virtuous friends,” a title awarded to Gelukpa of turbidity. monks who successfully complete a series of oral Kaludaja: Ca Laâu Ñaø Di. examinations at the culmination (cöïc ñieåm) of a Kaludayin (skt): Ca Laâu Ñaø Di—Ca Löu Ñaø program of study that commonly takes fifteen to Di—Ca Loä Na—Ca Lö—Haéc Öu Ñaø Di—Udayin twenty years to complete. During this time, they or Black Udayin, said to have been schoolmaster

master a huge range of scholastic material on to Sakyamuni when young and one of the early monastic discipline, logic, epistemology, disciples—Vò Tyø Kheo da ñen boùng; ngöôøi ta noùi cosmology, etc. This term refers to any people oâng laø thaày daïy hoïc cuûa Phaät Thích Ca luùc Ngaøi who help one on the path, specifically, this

generally refers to one's preceptor, and may to the Buddhist path). Sense-pleasures, desire include other religious teachers, but it can also for sense-pleasures, desire (sexual) or sensual refer to anyone who provides useful help and desire, or mental defilement, refers to desire advice on the path. Because Budhist practice is toward sensually satisfying objects and to the difficult and fraught (chôû ñaày) with pitfalls, the joy taken in these things. It is seen as one of choice of spiritual friends is considered to be of the primary obstacles on the spiritual path— crucial importance. In the Pali Canon, the Buddha Töø Baéc Phaïn chæ "söï ham muoán," nhöng ñaëc is reported to have said that the best choice is a bieät chæ veà söï ham muoán xaùc thòt. Trong Buddha, next best is an Arhat, but that anyone nhieàu ñoaïn vaên kinh, kama ñöôïc duøng vôùi who is knowledgeable and sincerely commited to haøm nghóa "ham muoán" noùi chung.Kama laø Dharma practice may be suitable—Töø Baéc Phaïn khao khaùt thoûa maõn tính duïc cuõng nhö nieàm duøng ñeå chæ "Nhöõng ngöôøi baïn Ñöùc haïnh," moät vui ñöôïc caûm thaáy trong söï khoaùi laïc aáy. Ñaây danh hieäu ñöôïc ban taëng cho nhöõng vò sö cuûa laø moät trong nhöõng trôû ngaïi chính treân böôùc tröôøng phaùi Gelukpa, nhöõng vò ñaõ hoaøn taát moät ñöôøng tu taäp. Duïc voïng, nhuïc duïc, hay tham loaït nhöõng baøi thi vaán ñaùp ôû vaøo thôøi ñieåm cao duïc laø khao khaùt thoûa maõn tính duïc cuõng nhö nhaát cuûa chöông trình hoïc, thöôøng phaûi maát töø 15 nieàm vui ñöôïc caûm thaáy trong söï khoaùi laïc ñeán 20 naêm ñeå hoaøn thaønh. Trong thôøi gian naøy, aáy. Ñaây laø moät trong nhöõng trôû ngaïi chính hoï phaûi cheá ngöï moät loaït raát nhieàu nhöõng nguyeân treân böôùc ñöôøng tu taäp. taéc kyû luaät trong töï vieän, veà lyù luaän, veà nhaän thöùc 2) Goddess of sensuous desire—AÙi thaàn nöõ. luaän, veà vuõ truï hoïc, vaân vaân. Töø naøy duøng ñeå chæ (II) Five types of sensual desire—Naêm loaïi duïc baát cöù ai giuùp ngöôøi khaùc treân ñöôøng tu taäp, moät voïng: caùch ñaëc bieät, duøng ñeå chæ vò giaùo ñaïo, vaø cuõng coù 1) Desire toward form: Saéc. theå bao goàm nhöõng vò thaày toân giaùo khaùc, nhöng 2) Desire toward sound: Thanh. noù cuõng coù theå ñöôïc duøng ñeå chæ baát cöù ai cung 3) Desire toward smell: Höông. caáp söï giuùp ñôõ hay lôøi khuyeân höõu ích treân ñöôøng 4) Desire toward taste: Vò. tu taäp. Bôûi vì tu taäp theo Phaät giaùo thaät khoù khaên 5) Desire toward bodily feeling: Xuùc. vaø daãy ñaày nhöõng haàm hoá hieåm nguy, söï löïa choïn Kama-bhavo (p): Becoming in the world of nhöõng thieän höõu tri thöùc ñöôïc xem nhö cöïc kyø sense-desire—Duïc höõu—See Three dharmas quan troïng. trong kinh ñieån Pali, ngöôøi ta töôøng (XVII). thuaät Ñöùc Phaät ñaõ noùi raèng söï löïa choïn toát nhaát laø Kamacchanda (p): Greed—Sensuous lust— moät vò Phaät, keá ñoù laø moät vò A La Haùn, nhöng baát Tham ñaém caùc duïc laïc nguõ traàn—Tham duïc hay cöù ai coù kieán thöùc vaø thöïc taâm tu taäp Phaät phaùp tham aùi duyeân theo duïc giôùi (chöôùng ngaïi ñaàu ñeàu coù theå thích hôïp—See Good-knowing tieân trong naêm chöôùng ngaïi)—Lust

for sense advisor. objects. Sensual thoughts definitely retard mental Kama (skt): Kamacchanda (p)—Duïc voïng— development. They disturb the mind and hinder Nhuïc duïc—Tham duïc—Wish—Longing—Sense- concentration. Sensuality is due to non-restraint of pleasures—Desire for sense-pleasures—Desire the senses, which when unguarded give rise to (sexual) or sensual desire— Mental defilement. thoughts of lust so that the mind-flux is defiled. (I) The meanings of “Kama”—Nghóa cuûa Therefore, there is an urgent need for the “Kama”: practitioner to be on his guard against this 1) A Sanskrit term for “desire,” but it hindrance which closes the door to deliverance—specifically refers to sexual desire. In many Nhöõng tö duy tham duïc naày roõ raøng laøm chaäm laïi scriptural contexts it is used to encompass söï phaùt trieån tinh thaàn. Noù khuaáy ñoäng taâm vaø caûn desire in general. Kama refers to desire trôi söï ñònh tónh. Tham duïc phaùt sanh laø do khoâng toward sensually satisfying objects and to the cheá ngöï caùc caên, nghóa laø khi haønh giaû khoâng bieát, joy taken in these things. It is seen as one of khoâng phoøng hoä caùc caên cuûa chính mình, ñeå cho the primary obstacles on the spiritual path nhöõng tö duy tham duïc khôûi leân khieán cho doøng (considered to be one of the major hindrances taâm thöùc bò ueá nhieãm. Chính vì vaäy haønh giaû raát

caàn phaûi tónh giaùc canh chöøng tham duïc, loaïi trieàn 6) The element of sense-desire—Duïc giôùi—See caùi che laáp maát cöûa ngoû ñi vaøo giaûi thoaùt naày— Three dharmas (XIII) (A). See Five hindrances, and Five hindrances to ** See Three realms. spiritual progress. (III) Categories of “Kamadhatu.”: Phaân loaïi Duïc Kama-dhatu (skt & p): Ca Ma Ñaø Ñoâ—Duïc Giôùi—The realm of desire is divided into 20 giôùi—The world of volition—The realm of different regions. Beings in the realm of passions—Realm of desire or sensual realm— desire (so called because the beings in these Human world—Desire world—Passion world. states are dominated by desire)—Duïc giôùi (I) An overview of “Kama-dhatu”: Toång quan veà ñöôïc chia thaønh 20 khu vöïc khaùc nhau. Goïi laø “Duïc giôùi”—The realm of desire, of sensuous chuùng sanh trong coõi duïc giôùi vì chuùng sanh gratification; this world and the six devalokas; trong coõi naày luoân bò duïc voïng cheá ngöï: any world in which the elements of desire (A) Devas in the six heavens of desire: have not ben suppressed. The world of desire. Kamadeva (skt)—Chö Thieân trong saùu coõi The region of the wishes. This is the lowest of trôøi duïc giôùi. the three realms of existence, the other two 1) Yamah: Coõi Daï Ma Thieân—Yama deva; the being rupa-dhatu and arupa-dhatu. It is also third devaloka, interpreted as the place where the realm in which human live, and it the times, or seasons, are always good—Daï receives its name because desire is the Ma Thieân laø coõi trôøi duïc giôùi thöù ba, ñöôïc dominant motivation for its inhabitants—Duïc giaûi thích nhö laø nôi luoân coù thôøi gian vaø muøa Giôùi goàm theá giôùi naày vaø saùu coõi trôøi. Baát cöù maøng löông haûo. theá giôùi naøo maø nhöõng yeáu toá tham duïc chöa 2) Caturmaharajakayika: Coõi Töù Thieân Vöông ñöôïc khaéc phuïc. Theá giôùi cuûa söï ham muoán. Thieân. Ñaây laø theá giôùi thaáp nhaát trong ba theá giôùi, i) Dhrtarastra, in the east: Trì Quoác Thieân hai theá giôùi kia laø saéc giôùi vaø voâ saéc giôùi. Noù Vöông—Ñoâng Thieân Vöông. cuõng laø theá

giôùi maø trong ñoù loaøi ngöôøi ñang ii) Virudhaka, in the south: Taêng Tröôûng soáng, vaø noù coù teân laø duïc giôùi vì “söï tham Thieân—Nam Thieân Vöông. duïc” laø ñoäng löïc löôùt thaéng cho taát caû chuùng iii) Virupaksa, in the west: Quaûng Muïc Thieân sanh trong coõi naøy—See Triloka. Vöông—Taây Thieân Vöông. (II) The meaning of “Kamadhatu”—Nghóa cuûa iv) Vaisramana (Dhanada), in the north: Ña Vaên Duïc Giôùi: One of the three realms. Realm of Thieân Vöông—Baéc Thieân Vöông. desire is a realm where there exists all kinds ** See Four Heavenly (Guardian) Kings. of desires. This is the realm of (sensuous) 3) Trayastrimsah: Coõi Ñao Lôïi Thieân—See desire of sex and food. It includes the six Trayastrimsas. heavens, the human world, and then hells. All 4) Tusita: Coõi Ñaâu Suaát Thieân—See Tushita beings in this realm possess five aggregates Heaven. or panca-skandha—Duïc giôùi laø moät trong tam 5) Nirmanarati: Coõi Hoùa Laïc Thieân—See giôùi, nôi ñoù coù ñaày daãy nhöõng thöù ham muoán. Nirmanarati heaven. Ñaây laø caûnh giôùi tham saéc duïc vaø thöïc duïc. 6) Paranirmitavasavartin: Coõi Tha Hoùa Töï Taïi Goàm saùu coõi trôøi, coõi ngöôøi vaø ñòa nguïc. Thieân—See Paranirmita-vasavartin. Chuùng sanh trong coõi duïc giôùi naày ñeàu coù nguõ (B) Beings in the four continents: Nhaân gian trong uaån taïo thaønh thaân theå vaät chaát (theá giôùi vaät Töù Chaâu—See Four great continents. chaát bao truøm töø luïc ñaïo ñeán caùc coõi trôøi ñeàu (C) Tiryagyoni (skt): Suùc Sanh—See Tiryagyoni. thuoäc duïc giôùi naày). (D) Hungry ghosts: Preta-gati (skt)—Ngaï Quyû— 1) Desire for sex: Saéc Duïc. See Hungry ghosts. 2) Desire for food: Thöïc Duïc. (E) Hell: Naraka (skt): Ñòa Nguïc—See Hell. 3) Desire for sleep: Thuøy Duïc. Kamakura (jap): Trieàu ñaò Thöông Lieâm cuûa 4) Desire for fame: Danh Duïc. Nhaät (1185-1333). 5) Desire for talents: Taøi Duïc.

Kamala (skt): Red lotus—Ba ñaàu ma—Hoàng chuù giaûi moät caùch tinh töôøng veà chaân lyù khaùi lieân (hoa sen ñoû). yeáu—See Madhyamika. Kamalanka (skt): Ca Ma Laõng Ca—According Kamamithyacaradviratih (skt): to The Dictionary of Chinese-English Buddhist Abrahamacarya-veramani (skt)—Kamesu- Terms, Kamalanka was an ancient country in micchacara (p)—Khoâng Taø Daâm—Abstain from India, probably part of the present Chittagong, all sexual excess, or refraining from sexual opposite the mouth of the Ganges—Theo Eitel misconduct—Against lust—No adultery—Not to trong Trung Anh Phaät Hoïc Töø Ñieån, Kamalanka commit adultery—Not to engage in improper laø moät vöông quoác coå beân AÁn Ñoä, coù leõ laø moät sexual misconduct—Not to have adultery—The phaàn cuûa Chittagong baây giôø, ñoái dieän vôùi cöûa third commandment of not to commit adultery for soâng Haèng. the lay and against all unchastity for the clerics. Kamalashila (700-750): Lieân Hoa Giôùi—An Not to have unchaste because we don’t want to be Indian Buddhist master, one of the most important a bad person in the society. Not to have unchaste representatives of the Madhyamika school in the will help us become pure and good—Giôùi thöù ba 8th century, author of an influential meditation text cho Phaät töû taïi gia laø khoâng taø daâm. Khoâng taø entitled “Stages of Meditative Practice” haïnh vì chuùng ta khoâng muoán laøm ngöôøi xaáu trong (Bhavanakrama), which according to Tibetan xaõ hoäi. Khoâng taø daâm giuùp cho thaân taâm chuùng ta

tradition was written in response to the quietist thanh baïch vaø löông thieän (Giôùi naày chia laøm hai and antinomian (hai nguyeân taéc ñoái nghòch nhau) loaïi, taïi gia vaø xuaát gia. Khoâng taø daâm chæ daønh teachings of Ho-Shang-Mo-Ho-Yen (Hva-shang cho ngöôøi taïi gia thoï trì naêm giôùi caám, nghóa laø vôï Ma ha ya na—tib). Bu Ston reports that the two choàng khoâng chính thöùc cöôùi hoûi, phi thôøi, phi xöù, met at the "Council of Lhasa," during which ñeàu thuoäc taø daâm. Giôùi caám naày chaúng nhöõng Kamalasila championed Indian gradualist giuùp ta traùnh ñöôïc quaû baùo, maø coøn ñaëc bieät gìn paradigms (kieåu maãu) of meditation, while Mo- giöõ vaø tröôûng döôõng thaân taâm khoâng cho chaïy Ho-Yen advocted a form of Ch'an practice. theo tình duïc phi thôøi phi phaùp. Veà phaàn Taêng Kamalasila was declared victorious, but the chuùng xuaát gia, vôùi yù chí caàu phaïm haïnh, giôùi naày defeated sent some Chinese assassins to Tibet, ñoøi hoûi Taêng chuùng ñoaïn tuyeät vôùi taát caû moïi and they killed Kamalasila by squeezing his haønh vi daâm duïc, cho ñeán khôûi taâm ñoäng nieäm kidneys. Kamalasila played an extremly important ñeàu laø phaïm giôùi)—See Five precepts. role and had great influence on the development Kamanispati (p): Maõn nguyeän. of the Madhyamika school in Tibet. He was one Kamaraga (skt & p): Desire—Lust—Tham duïc. of the celebrated disciples of Santaraksita. It may 1) Desire for and love of things of life: Greed be said in passing that Santaraksita and and desire—See Greed and desire. Kamalasila represent a syncretism of the 2) Sensous greed: The underlying tendency to Madhamaka system and Vijnanavada and cannot sensual lust—The inherent tendency to greed be strictly called Madhyamikas. Kamalasila wrote for sense desire—Duïc AÙi Tuøy Mieân—See a "Learned Commentary on the Comppendium of Seven underlying tendencies, and Seven Reality (Tattvasamgraha-Panjika)—Moät trong defilements. nhöõng ñaïi bieåu quan troïng cuûa tröôøng phaùi Trung Kamarupa (skt): Ca Ma Luõ Ba—According to Ñaïo vaøo theá kyû thöù taùm. OÂng ñaõ ñoùng vai troø cöïc Eitel in The Dictionary of Chinese-English kyø quan troïng vaø coù aûnh höôûng raát lôùn trong vieäc Buddhist Terms, Kamarupa, now Kamrup, an phaùt trieån tröôøng phaùi naày treân ñaát Taây Taïng. OÂng ancient kingdom formed by the western portion of laø moät trong nhöõng ñeä töû noåi tieáng cuûa Tòch Hoä. Assam. Until the T'ang dynasty, no temples were Coù theå noùi raèng Tòch Hoä vaø Lieân Hoa Giôùi tieâu ever built there. When King Kamala heard that bieåu cho söï dung hôïp cuûa hoïc thuyeát Trung Quaùn Hsuan-Tsang crossed by the country, he invited vaø Duy Thöùc Luaän, vaø vì theá khoâng theå goïi hoï Hsuan-tsang to stop by to preach Buddha's thuoäc phaùi Trung Quaùn chaân chính. Lieân Hoa Giôùi teaching—Theo Eitel trong trung Anh Phaät Hoïc ñaõ vieát boä "Minh Giaûi Chaân Lyù Khaùi Yeáu." ñeå Töø Ñieån, Ca Ma Luõ Ba, baây giôø laø Kamrup, laø

moät vöông quoác coå ñöôïc thaønh laäp bôûi moät phaàn quoác thuoäc AÁn Ñoä thôøi coå, noåi tieáng vôùi ñaát taây boä cuûa Assam (theo Taây Vöïc Kyù cuûa nhöõng ngöôøi ñaøn baø ñeïp. Huyeàn Trang, thì xöù naày roäng treân vaïn daäm, Kamesana (p): Quests for sense-desire—Duïc gioáng ngöôøi nhoû beù, noùi tieáng khaùc vôùi AÁn Ñoä, caàu—See Three dharmas (XVIII). thôø phuïng thieân thaàn, khoâng tin Phaät

Phaùp. Ñeán Kamesu-micchacara (p): ñôøi nhaø Ñöôøng vaãn chöa thaáy döïng chuøa thôø Phaät. Kamamithyacaradviratih (skt)—Not to engage in Ngöôøi daân chæ leùn luùt nieäm Phaät. Ñeán ñôøi vua Caâu improper sexual misconduct—Khoâng taø daâm— Ma La, nghe tin Huyeàn Trang ñi ngang, beøn thænh Against lust—Not to commit adultery—Abstain ngaøi ñeán thuyeát phaùp). from all sexual excess, or refraining from sexual Kamasava (p): Attachment to the sensual misconduct—See Five precepts. world—Intoxicant of worldly desires or sensual Kameyama (jap): Thieân Hoaøng Long Sôn (Nhaät pleasures—Duïc laäu—Söï tham luyeán coõi duïc (say Baûn). meâ veà duïc laïc traàn theá)—See Three delusions Kamidana (jap): Thaàn Baèng (baøi vò ñeà teân Thaàn (II). Thieân Chieáu Ñaïi Thaàn Amaterasu-Omikami trong Kamasava (p): Kamasavo (p)—Duïc laäu—The Thaàn Ñaïo Nhaät Baûn). corruption of desire—Intoxicant of worldly Kamisuicchacaro (skt): Taø daâm—See Sexual desires or sensual pleasures—Say meâ veà duïc laïc misconduct. traàn theá—See Three delusions (II), and Three Kammacatukkam (p): Four types of kamma dharmas (XVI). (karma)—See Four types of kamma (karma). Kamasukhallika-nuyoga (p): Lieân tuïc luyeán aùi Kamma that is neither black nor bright, duïc traàn. with neither black nor bright result, leading Kama-tanha (p): Craving for the world of sensual desire—Sensual craving—Duïc aùi—Ham to the destruction of kamma: Akanham- muoán duïc laïc—See Three dharmas (XIV) (B), asukkam (p)—Phi Haéc Phi Baïch Nghieäp, Phi Haéc and Three kinds of craving (I) (A). Phi Baïch Baùo, ñöa ñeán söï taän dieät caùc nghieäp— See Four kinds of kamma. Kamavacara (skt): Duïc giôùi—The world of desire. Kammakkhya (p): Exhaustion of the Kammic energy—Nghieäp Dó—See Four causes of death Kamavasa (p): Duïc giôùi—The sense of (The Buddha and His Teachings). pleasures. Kammanta (p): Action—Samma Kammanta Kama-vitakko (skt): The unwholesome (Right Action). investigation of sensuality—Duïc taàm—See Three dharmas (VI), and Three kinds of unwholesome Kammantthana (p): Subject of meditation. investigation. Kamma-phala (p): Haäu quaû cuûa haønh ñoäng— Kambala (skt): Phaùt y hay aùo deät baèng toùc—A The fruit or result of action. woollen or hair mantle; a loin cloth. Kammassakata samma-dhitthi (p): Chaùnh Kamboja (skt): kieán thaáy roõ chæ coù nghieäp môùi thöïc söï laø gia taøi 1) Cam Boà: Described as a round reddish fruit, cuûa chuùng ta. the Buddha having something resembling it Kammatthana (p): Tham thieàn—See on his neck, one of his characteristic marks—Contemplation and Meditation. Quaû Cam Boà ñöôïc dieãn taû laø maøu ñoû, troøn, coù Kammatthanacariya (p): Thieàn Sö—A Zen ba ngaán ngang. Nôi coå cuûa Ñöùc Phaät cuõng coù Master—A meditation teacher. hình töôùng naày, moät trong 32 töôùng haûo cuûa 1) A master, or teacher, of meditation, or of the Ñöùc Phaät. Ch'an school in general: Moät vò Thaày daïy 2) Cam Boà Quoác: Kamboja (skt)—One of the Thieàn noùi chung. sixteen countries in ancient India, noted for 2) A Zen master who has already attained self- its beautiful women—Moät trong 16 vöông realization or enlightenment. He was allowed

to teach Zen to his disciples: Moät vò Thaày ñaõ Kamupapattiyo (skt): Tam Duïc Sanh—chöùng ngoä vaø daïy thieàn. According to The Long Discourses of the Buddha, 3) A

great or renowned Zen master. The title is Sangiti Sutra, there are three kinds of rebirth in usually conferred posthumously, though some the realm of Sense-Desire—Theo Tröôøng Boä, masters have achieved this distinction during Kinh Phuùng Tuïng, coù ba loaïi duïc sanh—See their life time: Baäc Thaày Thieàn vó ñaïi hay Three kinds of rebirth in the realm of Sense- danh tieáng. Danh hieäu naày thöôøng ñöôïc Desire. phong taëng sau khi vò thaày ñaõ vieân tòch, maëc Kamyo-Hoo (jap): Sö Khoan Bình Phaùp Hoaøng duø moät vaøi baäc thaày ñaõ ñaït ñöôïc danh hieäu (cöïu hoaøng Vuõ Ña cuûa Nhaät Baûn). naày ngay trong luùc coøn soáng. Kan (jap): Vipasyana (skt)—Insight— Kamma-vipaka: Nghieäp quaû—Maturing or Reflection—Quaùn. ripening of past causes under the Law of Karma— Kana (p): The fruit or results of deeds which have ripened. 1) Monoculous: Ñoäc nhaõn—One-eyed. Kammu (jap): Nöõ hoaøng Hoaøn Vuõ (Nhaät Baûn). 2) Broken rice: Gaïo naùt. Kampilla (skt)—Kim Tyø La Ñaø Ca Tyø La—Kim Kanabhuj (skt): Kanada (skt)—Kieát Noâ Boäc— Tyø La Thaàn—Kim Tyø La Ñaïi Töôùng. Founder of Vaisesika school of Indian 1) The retinue of 1,000-hand Kuan-Yin: Quyeán philosophy—Ngöôøi saùng laäp tröôøng phaùi Trieát Lyù thuoäc cuûa Thieân Thuû Quaùn AÂm. AÁn Ñoä Vaisasika. 2) An Indian monk: Kim Tyø La Tyø Kheo: Moät vò Kanada (skt): Ca na ñaït. sö AÁn Ñoä. Kanadeva (skt): Ariyadeva (skt)—Ca Na Ñeà Kampilya (skt): Name of a solitary placed Baø—Ca Na Giaø—Ñoäc Nhaõn Ñeà Baø—Giaø Na Ñeà named Kampilya in west India, near Navasari. A Baø—Maâu Ni (Kanakamuni)—A famous disciple copper plate inscription of the Rastrakuta king, of Nagarjuna and fifteenth patriarch, a native of Dantivarman of Gujarat, dated 865, records that, South India, of the Vaisya caste; said to have only after bathing in the river Puravi, now Purna river one eye, hence Kana his name; known also as in the Surat district, at the request of a monk, the Deva-Bodhisattva—Ñeä töû noåi tieáng cuûa ngaøi king donated lands for the Kampilya vihara, Long Thoï vaø laø toå thöù 15, ngöôøi mieàn Nam AÁn, where there lived five hundred monks of the doøng doõi quyù toäc. Ngöôøi ta noùi oâng chæ coù moät Sangha of Sindhu Desa. Another inscription of the maét neân mang teân “Kuna.” OÂng coøn coù teân laø Ñeà Rastrakuta king, Dharavarsa, records a similar Baø Boà Taùt—See Twenty eight Indian Patriarchs. grant to the same monastery in 884 A.D. It seems Kanaka (skt): Kanika (skt)—Ca Ni Ca—Kieát Ni that the Buddhist community migrated from Sindh, Ca. presumably for fear of the Muslims and founded a 1) A tree or plant, probably a kind of sandal- vihara at Kampilya which was already known as a wood—Moät loaïi caây, coù leõ laø caây chieân ñaøn, sacred place—Teân cuûa moät ñòa danh heûo laùnh ôû moät loaïi ñaøn höông. mieàn taây AÁn Ñoä, gaàn Navasari. Moät baûn chöõ khaéc 2) Name of several yellow plants: Teân cuûa moät treân phieán ñoàng cuûa vua doøng Rastrakuta laø vaøi loaïi caây maøu vaøng. Dantivarman ôû Gujarat, ghi cheùp raèng naêm 865, 3) Thorn apple: Taùo gai. khi vua xuoáng taém döôùi soâng Puravi, nay laø soâng Purna ôû quaän Surat, theo söï thænh caàu cuûa moät tu Kanakabharadvaja (s): Ca naëc ca baït lî ñoïa só, nhaø vua ñaõ caáp ñaát cho tu vieän Kampilya, nôi xaø. coù naêm traêm tu só cuûa Taêng ñoaøn Sindhu Desa Kanakamuni (skt): Caâu Na Haøm Maâu Ni—Caâu ñang soáng. Laïi coù moät baûn

khaéc khaùc ghi raèng Na Haøm—Caâu Na Maâu Ni—Ca Naëc Ca Maâu Ni. vaøo naêm 884 vò vua naày laïi caáp ñaát cho cuøng tu 1) The second Buddha in the five Buddhas of vieän naày. Döôøng nhö caùc coäng ñoàng Phaät giaùo töø the Bhadrakalpa, and the fifth of the seven vuøng Sindh, coù leõ vì sôï nhöõng ngöôøi Hoài giaùo, ñaõ ancient Buddhas: Caâu Na Haøm Maâu Ni—Ca di chuyeån ñeán xaây döïng tu vieän taïi Kampilya, nôi Na Giaø Maâu Ni—Caùt Naëc Giaø Maâu Ni—Vò voán noåi tieáng laø moät thaùnh ñòa. Phaät thöù hai trong naêm vò Phaät Hieàn kieáp, vò

Phaät thöù naêm trong baûy vò Phaät quaù khöù—See thaáy gaàn thaønh phoá naày. Phaät AÂm (Buddhaghosa), Five dhyani Buddhas and Seven ancient luaän sö Pali noåi tieáng, trong boä luaän thö cuûa mình Buddhas. (Manorathapurani), coù noùi raèng oâng vieát cuoán 2) The golden recluse: Kim Tòch. saùch naày laø theo yeâu caàu cuûa Thöôïng Toïa 3) The golden rsi: Kim Tieân. Jotipala cuøng ôû vôùi oâng taïi Kanchipura. Huyeàn 4) A Brahman of the Kasyapa family, native of Trang cuõng noùi ñeán moät ngöôøi teân Dhammapala ôû Sobhanavati: Moät ngöôøi Baø La Moân thuoäc gia Kanchi, voán laø moät ñaïi luaän sö cuûa Nalanda. Taïi ñình Ca Dieáp, cö daân trong thaønh Trieàu Tieân cuõng ñaõ tìm thaáy moät baûn chöõ khaéc Sobhanavati. baèng thô noùi veà nôi naày. Trong lôøi töïa cuûa taùc 5) According to Professor Soothill in The phaåm naày do Lyù Tö vieát naêm 1378, coù keå veà cuoäc Dictionary of Chinese-English Buddhist ñôøi vaø chuyeán ñi cuûa moät tu só AÁn Ñoä teân laø Terms, this is possibly a sage who preceded Dhyanabhadra. Chuyeän keå naày cho chuùng ta bieát Sakyamuni in India: Theo Giaùo Sö Soothill raèng tu só aáy laø con trai cuûa moät oâng vua ôû Ma trong Trung Anh Phaät Hoïc Töø Ñieån, ñaây coù leõ Kieät Ñaø vaø moät baø hoaøng ôû Kanchi, vò tu só aáy ñaõ ñaây laø moät vò Thaùnh ôû AÁn Ñoä tröôùc thôøi Phaät ñöôïc nghe moät nhaø thuyeát phaùp Phaät giaùo noùi veà Thích Ca. boä kinh Karanda-vyuhasutra. Nhö vaäy, maõi cho Kanakavatsa (skt): Ca naëc ca phaït sa. ñeán theá kyû thöù 14, nôi naày môùi ñöôïc bieát ñeán laø Kancana (skt): Can Ñoà Na—Kieän Chieát Na— moät trung taâm Phaät giaùo. Golden—A shrub of trees, with golden hue, Kancho (jap): described as the leguminous order. 1) Title of the monk who superintends in a Kanchi (skt): Name of a Buddhist place in Buddhist monastery or temple. Among the Southern India. According to Prof. Bapat in the Rinzais he is elected, but must be a Zen Twenty-Five Hundred Years of Buddhism, master—Chöùc vuï cuûa moät vò giaùm sö trong Kanchi, with its Rajavihara and its hundred thieàn vieän hay töï vieän. Trong Thieàn Laâm Teá, monasteries, was a famous stronghold of vò naøy ñöôïc ñeà cöû, nhöng phaûi laø moät vò thaày Buddhism in the South. Five Buddha images have veà Thieàn. been discovered near this town. The famous Pali 2) Sö Khoan Trieâu (916-998)—One who built commentator, Buddhaghosa, has mentioned in his Henjoji—Vò khai saùng chuøa Bieán Chieáu commentary (the Manorathpurani) that he wrote it (Nhaät Baûn). at the request of the Venerable Jotipala who was Kancipura (skt): Kieán Chí Boä La—Kieán Chí staying with him at Kanchipura. Hsuan-Tsang also Thaønh—Capital of Dravida, the modern mentions a certain Dharmapala from Kanchi as Conjevaram, about 48 miles south-west of being a great master at Nalanda. In Korea, an Madras—Kinh ñoâ cuûa

Dravida, baây giôø laø inscription in verse has been discovered. In a Conjevaram, khoaûng chöøng 48 daäm veà phía taây preface to it written by Li-Se in 1378 A.D., there nam Madras. is an account of the life and travel of an Indian Kancuka (p): A jacket—AÙo choaøng. monk called Dhyanabhadra. This account tells us Kandat (skt): Hoân Maëc Ña—The capital of that this monk was the son of a king of Magadha Tamasthiti, perhaps the modern Kunduz, but and a princess from Kanchi and that when he according to Eitel in The Dictionary of Chinese- visited Kanchi he heard a sermon given by a English Buddhist Terms, “Kundoot is about 40 Buddhist preacher on the Karanda-vuyhasutra. miles north of Jshtrakh—Thuû ñoâ cuûa Tamasthiti, Clearly, this place was a recognized centre of coù leõ laø Kunduz, nhöng theo Eitel trong Trung Buddhism as late as the 14th century A.D.—Ñòa Anh Phaät Hoïc Töø Ñieån thì Kundoot laïi caùch danh Phaät giaùo ôû vuøng Nam AÁn Ñoä. Theo Giaùo sö Jshtrakh 40 daäm veà phía baéc. Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, Kangen (jap): Sö Quaùn Hieàn (853-925), Phaät Kanchi vôùi ñieän Rajavihara vaø moät traêm tu vieän giaùo Nhaät Baûn. taïi ñaây ñaõ töøng laø moät phaùo ñaøi cuûa Phaät giaùo taïi mieàn Nam AÁn Ñoä. Naêm töôïng Phaät ñaõ ñöôïc tìm

Kangobuji (jap): Chuøa Kim Cang Phong (Nhaät naêm 843, 853 vaø 877. Caùc chöõ khaéc cuûa nhöõng Baûn). naêm 991, 999 vaø 1004 coøn cho bieát raèng caùc tu só Kan-Haryo (jap): Chien-Paling—Sö Giaùm Ba Phaät giaùo trong thôøi gian naày vaãn coøn ôû taïi caùc Laêng (Nhaät Baûn). hang. Moät baûn khaéc chöõ môùi ñaây baèng tieáng Nhaät cuûa moät khaùch haønh höông Phaät töû thuoäc phaùi Kanheri (skt): Name of a Buddhist place in west Nhaät Lieân toâng (Nichiren sect) treân vaùch hang soá India. According to Prof. Bapat in the Twenty- 66, khaúng ñònh taàm quan troïng cuûa caùc hang naøy Five Hundred Years of Buddhism, there are more ngay caû trong thôøi ñaïi hieän nay. than one hundred caves at Kanheri which was also a large monastic establishment. From a number of Kan-in (jap): Giaùm Vieän—One of the six main inscriptions found here, dating the second century officers of a big temple in Japanese Buddhism. A A.D. to modern times, a more or less connected warden monk in a monastery. The warden or history of the place can be reconstructed. The superintendent of a monastery, especially the one beginning of the caves can be attributed to the who controls its material affairs—Sö tri söï hay vò reign of Gautamiputra Satakarni about 180 A.D. sö troâng coi moïi vieäc trong töï vieän. Moät trong saùu Many excavations and sculptures were added vò sö ñöùng ñaàu trong moät töï vieän (Phaät giaùo Nhaät from time to time. The introduction of the Buddha Baûn). image in the establishment is shown by a fourth Kanishka (first-second century A.D.): Ca Nò Saéc century inscription recording the dedication of a Ca—The third king of the Kusana dynasty of Buddha image by a certain Buddhaghosa. The Yueh-Chih, i.e. of Tukhara and the Indo- silahar rulers of Puri, who were feudatories of the Scythians, ruler of Gandhara in northern Punjab, Rastrakuta sovereign, took a special interest in the who conquered northern India and as far as Batria Buddhist establishment at Kanheri and made from Kabul, Sindh, North West India, Kashmir, liberal donation to it as recorded their copper- and part of Madhyadesa. He became a patron of plate grants

dated 765, 775, 799. Inscriptions of Buddhism, the greatest after Asoka and Milinda. 913, 921, and 931 further show that the Buddhist The story of Kanishka's conversion to Buddhism monks still continued to occupy the caves. A followed the same way as that of Ashoka. It is modern inscription of a Buddhist pilgrim of the said that Yueh-Chi monarch in his early life had Nichiren sect engraved on the walls of cave no respect for the Buddhist religion. He did not number 66 testifies to the continued importance of believe in Karma, and treated Buddhism with the caves even in modern times—Ñòa danh Phaät crushing contempt. It was his remorse at the giaùo ôû vuøng taây AÁn Ñoä. Theo Giaùo Sö Bapat bloodshed during his conquests of Kashgar, trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, Yarkand, and Khotan that drew him to the quietist Kanheri coù treân moät traêm hang ñoäng, voán cuõng laø teachings of Buddhism which he propagated later khu tu vieän lôùn. Qua moät soá baûn chöõ khaéc tìm with such zeal, particularly the Sarvastivada thaáy ôû ñaây coù nieân ñaïi töø theá kyû thöù hai cho ñeán school. He also reportedly convened the "Council thôøi ñaïi ngaøy nay, ngöôøi ta coù theå döïng laïi lòch söû of Gandhara" around 70 or 100 B.C. It was during nôi naày khaù ñaày ñuû. Thôøi gian baét ñaàu xaây döïng Kanishka's reign and largely through his efforts caùc hang naày coù theå laø vaøo trieàu ñaïi Gautamiputra that Buddhism was successfully introduced into Satakarmi khoaûng naêm 180. Thænh thoaûng laïi coù Central and Eastern Asia. There was ceaseless theâm nhöõng coâng trình ñaøo saâu vaø ñieâu khaéc. missionary activity throughout his vast empire Vieäc ñöa töôïng Phaät vaøo khu vöïc naày ñöôïc bieát which extended from Madhyadesa in India to ñeán qua moät baûn khaéc chöõ thuoäc theá kyû thöù tö, ghi Central Asia. According to Keith in The laïi vieäc moät ngöôøi teân Buddhaghosa cuùng taëng Dictionary of Chinese-English Buddhist Terms moät töôïng Phaät. Caùc vua Sihalar ôû Puri, voán laø composed by Professor Soothill, his date probably nhöõng chö haàu cuûa cuûa caùc vöông quoác at the close of the first century. At around 125-165 Rastrakuta, coù moái quan taâm ñaëc bieät ñoái vôùi khu A.D., he convoked the fourth synod in Kashmir tu vieän ôû Kanheri neân ñaõ cuùng döôøng roäng raõi nhö (see Keát Taäp Kinh Ñieån III), of 500 leading ñöôïc ghi cheùp trong caùc phieán ñoàng thuoäc nhöõng monks under the presidency of Vasumitra.

However, according to Prof. Bapat in Twenty- the buildings were in ruins they could be said to Five Hundred Years Of Buddhism, Kanishka's be of rare art. There were still in the monastery a reign (78-101 A.D.) also marked an important few Hinayanist monks. turning point in the history of Buddhism and Kapisa (skt): Ca Taát Thí—Theo Giaùo Sö Soothill Buddhist literature. It witnessed the rise of trong Trung Anh Phaät Hoïc Töø Ñieån, Ca Taát Thí laø Mahayana Buddhism and the magnificent literary teân nöôùc Kanaka coù chu vi 4000 daäm, thuû ñoâ cuõng activity started by Parsva, Asvaghosa, Vasumitra, cuøng teân nöôùc, vôùi chu vi 10 daäm. Ñaây laø nôi an and others. It was in this age that Pali gave place cö kieát haï cuûa Ñöùc Phaät döôùi trieàu vua Ca Nhò to Sanskrit. In the field of art, the celebrated Saéc Giaø (Kaniska)—According to Professor Gandhara sculptures developed and figures of the Soothill in The Dictionary of Chinese-English Buddha and Bodhisattvas began to appear. The Buddhist Terms,

Kapisa was an ancient kingdom, King's greatest contribution to Buddhism was his south of Hindukush, said to be 4,000 miles around, convention of the Fourth Council. According to with a capital of the same name 10 miles in Hsuan-Tsang in the Records of Western circumference; formerly a summer resort of Countries, the Council met in Kashmir. The chief Kaniska—Vua thöù ba cuûa trieàu ñaïi Kusana, nöôùc aim of the Council was the compilation of the Nguyeät Chi (toäc Nguyeät Thò, toå tieân xuaát phaùt töø doctrines of Buddhism and the writing of Trung AÙ), cai trò xöù Kieän Ñaø La, phía baéc Punjab commentaries on them according to the baây giôø, oâng ñaõ thoáng trò moät vuøng roäng lôùn maø Sarvastivada school of Buddhism. The Fourth phía taây giaùp ñeán Ñaïi Haï, vuøng laõnh thoå roäng lôùn Council compiled the commentaries known as the töø Kabul, Gandhara, Sindh, Taây baéc AÁn Ñoä, Vibhasa-sastra. On the three Pitakas of the Kashmir vaø moät phaàn cuûa Madhyadesa veà sau ñôøi Buddhist Canon, the Council composed 100,000 vua A Duïc. OÂng laø moät oâng vua ñaày quyeàn uy stanzas of the Upadesa-sastras explaining the thuoäc doøng doõi Saka hoaëc Turuska. OÂng laø vò hoä canonical sutras, 100,000 stanzas of the vinaya- phaùp lôùn cuûa Phaät giaùo, chæ sau coù vua A Duïc vaø vibhasa-sastras explaining the Vinaya, and Di Lan Ñaø. Chuyeän quy-y theo ñaïo Phaät cuûa Ca 100,000 stanzas of the Abhidharma. The Ni Saéc Ca cuõng dieãn ra gioáng heät nhö chuyeän vua Mahvibhasa, which is still preserved in Chinese, A Duïc. Ngöôøi ta noùi raèng thuôû thieáu thôøi, quoác perhaps represents the commentaries prepared by vöông Nguyeät Chi ñaõ khoâng coù söï toân troïng ñoái this Council. When the canon was revised and vôùi ñaïo Phaät. OÂng khoâng tin vaøo nghieäp baùo vaø settled; this he is said to have had engraved on ñoái xöû vôùi ñaïo Phaät moät caùch khinh maïn. Roài brass and placed in a stupa. Besides, king chính noãi aân haän tröôùc caûnh gieát choùc trong caùc Kanishka founded many monasteries and stupas. cuoäc chinh phuïc Kashgar, Yarkand vaø Khotan ñaõ He founded a city named Kanishkapura which has khieán oâng tìm ñeán vôùi giaùo lyù cuûa ñaïo Phaät, vaø been identified with the modern Kanispur in sau ñoù oâng ñaõ truyeàn baù moät caùch taän tình. OÂng Kashmir. Kanishka erected a Great Stupa which ñaõ hoaøn taát coâng vieäc cuûa vua A Duïc vaø giuùp cho was named after him. To the west of the stupa, he Phaät phaùp hoaèng döông thaéng lôïi khaép chaâu AÙ. built a large monastery which was known as Hoaït ñoäng truyeàn giaùo khoâng ngöøng nghæ xuyeân Kanishka Mahavihara. Both these structures were qua ñeá quoác roäng lôùn cuûa oâng ta töø Madhyadesa ôû erected at Purusapura, now Peshawar. The Great AÁn Ñoä ñeán Trung AÙ. Theo Keith trong Trung Anh Stupa was a magnificent structure, 400 feet high, Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, nieân ñaïi the base being in five stages and 150 feet high. cuûa Ca Ni Saéc Ca coù leõ vaøo khoaûng cuoái theá kyû The Chinese pilgrim Fa-Hsien, Sung-Yun, and thöù nhaát. Vaøo khoaûng töø 125 ñeán 165 sau Taây Hsuan-Tsang have lavished great praise on the Lòch, oâng ñaõ trieäu taäp hoäi ñoàng kieát taäp kinh ñieån architectural beauty of this important relic tower. laàn thöù tö, vôùi 500 vò Taêng döôùi söï chuû toïa cuûa The Kanishka Mahavihara was an old monastery, Theá Höõu ñaïi sö taïi vuøng Kashmir. Nhöng theo at the time when Hsuan-Tsang visited it

in the Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm seventh century A.D., its upper storeys and many Phaät Giaùo, thì trieàu ñaïi Ca Ni Saéc Ca töø 78 ñeán terraces were connected by passages and although 101 sau Taây Lòch ñaõ ñaùnh daáu moät khuùc quanh

quan troïng trong lòch söû Phaät giaùo vaø vaên hoïc hieám coù. Trong tu vieän aáy, vaãn coøn moät soá Tyø Phaät giaùo. Trieàu ñaïi naày ñaõ chöùng kieán söï troåi Kheo thuoäc phaùi Tieåu Thöøa. daäy cuûa Phaät giaùo Ñaïi Thöøa vaø hoaït ñoäng vaên Kanjizai-Bosatsu (jap): Bodhisattva of Free hoïc röïc rôõ ñöôïc khôûi ñaàu töø nhöõng danh Taêng nhö Reflection—Quaùn Töï Taïi Boà Taùt—See Hieáp Toân Giaû, Maõ Minh, Theá Höõu vaø caùc vò khaùc. Avalokitesvara. Chính trong thôøi ñaïi naày, tieáng Pali ñaõ phaûi Kanjo (jap): Leã quaùn ñaûnh. nhöôøng choã cho tieáng Phaïn. Trong laõnh vöïc ngheä Kanjo (jap): Sö Khoan Nhö (chuøa Nhaân Hoøa thuaät, tröôøng phaùi ñieâu khaéc Gandhara noåi tieáng Ninnaji, Nhaät Baûn). ñaõ phaùt trieån vaø caùc böùc töôïng Phaät, töôïng Boà Taùt Kanjoki (jap): Boä San Ñònh Kyù (Nhaät Baûn). ñaõ baét ñaàu xuaát hieän. Vieäc ñoùng goùp to lôùn nhaát maø vua Ca Ni Saéc Ca ñaõ daønh cho Phaät giaùo laø Kanjur (tib): Cam Chaâu Nhó—One of the two vieäc trieäu taäp Nghò Hoäi Keát Taäp Kinh Ñieån laàn divisions of the Tibetan canon, consisting of 160 thöù tö taïi Kashmir (see Keát Taäp Kinh Ñieån IV). books (chuan), each book 1,000 leaves—Moät Theo Taây Vöïc Kyù Truyeän cuûa Huyeàn Trang thì trong hai phaân boä cuûa Taïng Kinh Taây Taïng, goàm Nghò Hoäi ñaõ dieãn ra taïi Kashmir. Muïc ñích cuûa 160 quyeån, moãi quyeån 1.000 trang. nghò hoäi laø keát taäp caùc giaùo lyù cuûa Ñöùc Phaät vaø Kankhati (p): To doubt—To be uncertain—Nghi vieát luaän giaûi cho giaùo lyù naày theo Nhaát Thieát ngôø. Höõu Boä (Sarvastivada school). Nghò Hoäi laàn thöù Kanku (jap): Sö Khoan Khoâng (884-972), Phaät tö ñaõ keát taäp ñöôïc boä Tyø Baø Sa Luaän. Veà Tam giaùo Nhaät Baûn. Taïng cuûa giaùo ñieån, nghò hoäi ñaõ bieân taäp ñöôïc 10 Kanlu Wang: Cam Loä Vöông Nhö Lai—See vaïn baøi tuïng cuûa boä luaän Öu Ba Ñeà Xaø (upadesa-Seven Tathagatas. sastra) giaûi thích kinh taïng, möôøi vaïn baøi tuïng cuûa Kanna Zen (jap): Name of a book of collection boä Tyø Naïi Ña Tyø Baø Sa (Vinaya-vibhasa-sastra) of koans in Japan in the twelfth century. The giaûi thích Luaät Taïng, vaø möôøi vaïn baøi tuïng cuûa boä number of recognized or accepted koans in Japan A Tyø Ñaït Ma Tyø Baø Sa giaûi thích Luaän Taïng. Boä is now about seven hunderd—Teân cuûa moät boä söu Ñaïi Tyø Baø Sa (Mahavibhasa) hieän coøn baûn Hoa taäp coâng aùn taïi Nhaät Baûn vaøo theá kyû thöù 12. Hieän ngöõ, coù leõ laø tieâu bieåu cho caùc boä luaän ñaõ ñöôïc nay soá coâng aùn ñöôïc coâng nhaän ôû Nhaät khoaûng bieân soaïn taïi Nghò Hoäi naày. Khi kinh ñieån ñaõ chöøng 700. ñöôïc kieát taäp, oâng beøn cho khaéc vaøo baûn ñoàng vaø Kanro (jap): Amrta (skt)—Nectar—Sweet löu tröõ trong thaùp. Ngoaøi ra, vua Ca Ni Saéc Ca dew—A spirituous liquor—Cam loä. coøn cho xaây döïng nhieàu tu vieän vaø baûo thaùp. OÂng Kansu (jap): Giaùm Töï—See Kan-in. ñaõ xaây döïng neân moät thaønh phoá coù teân laø Kanishkapura, ñöôïc xaùc ñònh laø thaønh phoá Kanthaka (skt): Kieán Ñaø Ca—Ngöïa Caøn traéc— Kanispur ngaøy nay taïi Kashmir. Rieâng taïi Name of the horse on which Prince Siddhartha Purusapura,

nay laø Peshawar, oâng ñaõ cho xaây rode away from his father's palace—Teân ngöïa döïng moät ñaïi ñieän mang teân oâng, phía taây cuûa "kieàn traéc" maø Thaùi töû Taát Ñaït Ña ñaõ côõi ra khoûi ñieän naày laø Ñaïi Tu Vieän Ca Ni Saéc Ca. Ñaïi ñieän kinh thaønh ñeå xuaát gia (ngöôøi ta noùi con ngöïa naày Ca Ni Saéc Ca laø moät kieán truùc uy nghi, cao 120 laø hoùa thaân cuûa Ñeá Thích). meùt, phaàn ñaùy coù naêm taàng, cao 45 meùt. Caùc vò Kanthaka-asvaraja (skt): Kim Ñeà—See khaùch haønh höông töø Trung Quoác laø Phaùp Hieån, Kanthaka. Toáng Vaân, vaø Huyeàn Trang ñaõ khoâng tieác lôøi ca Kanto (jap): Vuøng Quan Ñoâng (Nhaät Baûn). ngôïi veû ñeïp kieán truùc cuûa ngoâi thaùp quan troïng Kantoku (jap): Being able to control—Quaûn ñaéc. naày. Coøn Ñaïi Tu Vieän Ca Ni Saéc Ca laø moät tu Kanyakubja (skt): Thaønh Khuùc Nöõ—Name of a vieän coå, vaøo theá kyû thöù baûy khi Huyeàn Trang ñeán river in an ancient city in the north-western thaêm vieáng, ngaøi ñaõ keå laïi laø treân caùc taàng cuûa tu provinces of India, situated on the bank of Kali vieän coù nhieàu saân thöôïng ñöôïc noái nhau bôûi Nadi, a branch of the Ganga, in the modern nhöõng haønh lang, vaø maëc duø caùc toøa nhaø ñaõ ñoå district of Farrukhabad. According to the Buddhist naùt nhöng coù theå noùi ñaây laø coâng trình ngheä thuaät legends, Kanyakubja (Kanauj) is said where the

Buddha descended from Indra's Heavens. The know what to make of the question, for the ruins of the ancient city are said to occupy a site master was merciless and it was usually larger than that of London. According to Fa-Hsien folowed by a hard knocking down. Later, in in the records of the Buddhist Kingdoms, both the midst of his sleep one night, he recalled Mahayana and Hinayana existed here, however, the fact that once when he was under another Hinayana still retained the majority—Teân cuûa master he was told to find out the ultimate moät thaønh phoá coå naèm veà nhöõng tænh phía Taây significance of the statement 'All things Baéc AÁn Ñoä, toïa laïc treân bôø soâng Kali Nadi, moät return to one,' and this kept him up the rest of nhaùnh cuûa soâng Haèng, baây giôø laø Farrukhabad. that night and through the several days and Theo truyeàn thuyeát Phaät giaùo, chính taïi thaønh nights that succeeded. While in this state of Khuùc Nöõ nöôùc Taêng Giaø Thi, nôi Phaät giaùng traàn an extreme mental tension he found himself töø cung trôøi Ñao Lôïi. Pheá tích cuûa thaønh phoá naày one day looking at Fa-Yen's verse on his lôùn hôn thaønh phoá Luaân Ñoân. Theo ngaøi Phaùp portrait, which partly read: Hieån trong Taây Vöïc Kyù, caû Ñaïi thöøa laãn Tieåu "One hundred years, thirty-six thousand thöøa ñeàu toàn taïi taïi ñaây, tuy nhieân, Tieåu thöøa vaãn morns. chieám ña soá—See Eight great spiritual or sacred This same old fellow moved on forever." stupas. Cao Phong Dieäu Toå laø moät ñaïi sö cuoái ñôøi Kanyakubja stupa: Kanyakubja (Kanauj), nhaø Toáng. Khi sö phuï ngaøi laàn ñaàu trao cho where the Buddha descended from Indra's ngaøi coâng aùn chöõ "Voâ" cuûa Trieäu Chaâu ñeå Heavens. This is one of the eight Great Spiritual tham quaùn, ngaøi chuyeån heát khí löïc bình sanh or Sacred Stupas of Buddhism—Thaùp taïi thaønh vaøo ñeà aùn. Ngaøy kia, baát thaàn sö phuï hoûi: "Ai Khuùc Nöõ nöôùc Taêng Giaø Thi, nôi Phaät giaùng traàn mang cho oâng caùi thaân voâ tri giaùc aáy?" Ngaøi töø cung trôøi Ñao Lôïi. Ñaây laø moät trong taùm ngoâi khöïng, khoâng bieát

sao maø thöa thoát, maø thaày thaùp thieâng lôùn cuûa Phaät giaùo—See Eight great ngaøi thì khaéc nghieät, thöôøng laø hoûi ñaâu thì spiritual or sacred stupas. ñaùnh ñoù. Sau ñoù, luùc nöûa ñeâm khi ngaøi ñang Kanya-ratna (skt): Baûo Nöõ—Precious maidens, nguû, sö söïc nhôù tröôùc kia thaày cuõ coù giao cho one of the seven treasures of the Cakravartin— sö tìm ra dieäu nghóa caâu noùi 'Muoân vaät trôû veà Ngöôøi con gaùi quyù, moät trong thaát baûo cuûa Töù moät.' Theá laø suoát ñeâm aáy vaø maáy ñeâm sau, Thieân Vöông. ngaøi khoâng sao ngoài yeân hay chôïp maét ñöôïc, trong taâm thaàn caêng thaúng cöïc ñoä aáy. Ngaøy Kanzeon-Bosatsu (jap): Quaùn Theá AÂm Boà kia sö baát chôït thaáy mình ñang ñoïc baøi thô Taùt—See Kuan-Yin. cuûa Nguõ Toå Phaùp Dieãn vieát treân chaân dung Kao Feng Yuan Miao Zen Master: Cao cuûa Toå, trong ñoù coù caâu: Phong Nguyeân Dieäu—Zen Master Kao-Feng- Traêm naêm, ba vaïn saùu ngaøn ngaøy Yuan-Miao (1238-1295), also called Kao-Feng Laõo haùn aáy luoân luoân cöû ñoäng. Miao-Tsu—Kao-Feng-Yuan-Miao, a Chinese Zen Theá laø nhöõng thaéc maéc cuûa sö veà caâu hoûi Master in the thirteenth century. According to Zen 'Ai mang cho oâng caùi thaân voâ tri giaùc master D.T. Suzuki in the Essays in Buddhism, aáy?' Book II, Thieàn sö Cao Phong Nguyeân Dieäu, coøn * This at once made him dissolve his eternal goïi laø Cao Phong Dieäu Toå. Thieàn Sö Trung Hoa, doubt as to 'Who carying around this lifeless theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän, Taäp body of yours?' He was baptized and became II: an altogether new man. He leaves us in his * Kao-Feng was one of the great masters in the Saying Records: "On olden days when I was end of the the Sung dynasty. When his first let at Shuang-Ching, and before one month was him attend to the Chao-Chou's Wu, he over after my return to the Meditation Hall exerted himself hard on the problem. One day there, one night while deep in sleep, I his master, Hsueh-Yen, suddenly asked him: sudenly found myself fixing my attention on "Who is it that carries for you this lifeless the question 'All things return to the One, but corpse of yours?" The poor fellow did not

where does this One return?' My attention chieáu coá ñeán ñeà aùn chuyeân nhaát ñeán noãi queân was so rigidly fixed on this that I neglected maát nguû nghæ aên uoáng, khoâng coøn phaân bieät sleeping, forgot to eat, and did not distinguish phöông höôùng ngaøy ñeâm gì heát. Khi traûi khaên east from west, nor morning from night. baøn, hay saép cheùn dóa, hay ñi tieåu tieän, daàu While spreading the napkin, producing the ñoäng hay tònh, daàu noùi hay im, toaøn theå cuoäc bowls, or attending to my natural wants, soáng cuûa toâi nhö goùi troïn trong nghi nieäm whether I moved or rested, whether I talked 'Caùi moät trôû veà gì?' khoâng xen loän maûy may or kept silent, my whole existence was nieäm naøo khaùc; vaû laïi daàu muoán, toâi vaãn wrapped up with the question 'Where does khoâng theå nghó gì leäch ngoaøi trung taâm ñieåm this one return?' No other thoughts ever aáy, daàu chæ nghó thoaùng qua thoâi. Töôûng disturbed my consciousness; even if I wanted chöøng nhö toâi bò ñoùng cöùng hoaëc choân chaân to stir up the least bit of thought irrelevant to taïi choã; daàu toâi coá vuøng vaãy maáy noù vaãn the central one, I could not do so. It was like khoâng buoâng tha; daàu giöõa ñaùm ñoâng, giöõa being screwed up or glued; however, much I Taêng chuùng, toâi vaãn caûm thaáy nhö hoaøn toaøn tried to

shakemyself off, it refused to move. chæ coù moät mình toâi töø saùng ñeán toái, töø toái ñeán Though I was in the midst of a crowd or saùng, tinh khieát laøm sao, thanh tònh laøm sao, congregation, I felt as if I were all by myself. tö töôûng cuûa toâi trang nghieâm, löôùt treân muoân From morning till evening, from evening till vaät. Moät nieäm thanh khieát laøm sao, khoâng morning, so transparent, so tranquil, so gôïn maûy buïi! Moät nieäm bao truøm muoân thuôû! majestically above all things were my Theá giôùi beân ngoaøi vaéng laëng laøm sao, toâi feelings! Absolutely pure and not a particle of khoâng coøn bieát coù ai khaùc nöõa. Nhö moät keû dust! My one thought covered eternity; so ngoác, nhö moät teân ngu daïi, traûi qua saùu ngaøy calm was the outside world, so oblivious of saùu ñeâm nhö vaäy, keá toâi vaøo chaùnh ñieän vôùi the existence of other people I was. Like an chö Taêng khaùc, vaø khi ñang ñoïc kinh, maét toâi idiot, like an imbecile, six days and nights chôït ñaët treân caâu thô cuûa Nguõ Toå Phaùp Dieãn. thus elapsed when I entered the Shrine with Theá laø ñoät nhieân toâi thöùc tænh côn meâ, vaø yù the rest, reciting the Sutras, and happened to nghóa caâu hoûi ‘Ai mang cho oâng caùi thaân voâ raise my head and looked at the verse by Fa- tri giaùc aáy’ vuït saùng trong toâi, caâu hoûi maø Yen. This made me all of a sudden awake thaày toâi trao cho toâi ngaøy tröôùc. Toâi caûm nhö from the spell, and the meaning of ‘Who caû khoâng gian voâ bieân naày vôõ tan töøng maûnh carries this lifeless corpse of yours?’ burst vaø ñaïi ñòa suïp ñaâu maát. Toâi queân toâi, toâi queân upon me, the question once given by my old theá gian; ñoù nhö moät taám göông phaûn chieáu master. I felt as if this boundless space itself moät taám göông, toâi thöû tham quaùn vaøi coâng were broken into pieces, and the great earth aùn khaùc, sao maø coâng aùn naøo cuõng saùng rôõ were altogether levelled away. I forgot ñeán vaäy! Töø nay toâi khoâng coøn nghi hoaëc myself, I forgot the world, it was like one dieäu duïng cuûa trí Baùt Nhaõ nöõa.” mirror reflecting another. I tried several * Zen master Kao-Feng-Yuan-Miao talked koans in my mind and found them so about the koans as follows: “The koan I transparently clear! I was no more deceived ordinarily give to my pupils is ‘All things as to wonderful working of Prajna return to One; where does the One return?’ I (transcendental wisdom)—Phuùt choác ñöôïc make them search after this. To search after it giaûi tröø ngay. Ngaøi ñöôïc aán chöùng vaø trôû means to awaken a great inquiring spirit for thaønh moät ngöôøi hoaøn toaøn môùi. Trong boä the ultimate meaning of the koan. The Cao Phong Ngöõ Luïc, sö coù vieát: “Tröôùc kia, multitudiness of things is reducible to the khi coøn ôû Tröôøng Khaùnh, tröôùc khi vaøo Thieàn One, but where does the One finally return? I ñöôøng moät thaùng, ñeâm kia trong giaác nguû say say to them: ‘Make this inquiry with all the toâi baát chôït thaáy toâi ñeå heát taâm trí vaøo caâu strength that lies in your personality, giving hoûi ‘Muoân vaät trôû veà moät, moät trôû veà gì?’ Toâi yourself no time to relax in this effort. In

whatever physical position you are, and in tôùi, beàn bó vaø khoâng hôû. Roài caùc ngöôi seõ whatever business you are employed, never thaáy mình nhö moät keû bònh ngaët, chaúng coøn pass your time idly. Where does the One muoán aên uoáng gì nöõa. Laïi nhö moät thaèng khôø, finally return? Try to get a definite answer to khoâng hieåu

caùi gì ra caùi gì heát. Khi coâng phu this query. Do not give yourself up to a state ñeán ñaây, giôø laø luùc taâm hoa cuûa caùc ngöôi of doing nothing; do not exercise your böøng nôû." Thaät vaäy, chuùng ta khoâng ñeà khôûi fantastic imagination, but try to bring about a coâng aùn hieän tieàn, maø phaûi ñaët noù vaøo trong state of identification by pressing your spirit taâm baèng taát caû söùc maïnh cuûa nghi tình. Moät of inquiry forward, steadily and khi coâng aùn ñöôïc chi trì bôûi moät tinh thaàn nhö uninterruptedly. You will be then like a theá, thì theo Thieàn Sö Ñaïi Hueä, noù gioáng nhö person who is critically ill, having no appetite moät ngoïn löûa chaùy lôùn ñoát chaùy taát caû nhöõng for what you eat or drink. Again you will be con saâu hyù luaän ñang xaêm tôùi. Vaø cuõng chính like an idiot, with no knowledge of what is vì vaäy maø taát caû caùc Thieàn sö ñeàu ñoàng yù what. When your searching spirit comes to raèng 'Trong söï tham Thieàn, ñieàu troïng yeáu this stage, the time has come for your mental nhaát laø giöõ vöõng nghi tình; nghi tình caøng flower to burst out." In fact, we can't just maïnh, ngoä caøng lôùn. Quaû thöïc chaúng bao giôø hold up a koan before the mind, we must coù ngoä neáu khoâng coù nghi. make it occupy the very center of attention by Kapila (skt): Ca Tyø La—Kieáp Tyø La—Sa Tyø Ca the sheer strength of an inquiring spirit. When La. a koan is cultivated with such a spirit, 1) Brown: Hoaøng xích—Maøu vaøng ñoû hay naâu. according to Zen master Ta-Hui, it is like a 2) Author of the Sankhya philosophy: Taùc giaû great consuming fire which burns up every cuûa boä Taêng Khö Luaän (noùi veà nghóa cuûa 25 insect of idle speculation that approaches it. ñeá). Therefore, it is almost a common sense 3) Kieáp Tyø La Thieân: Deva or demon, called saying among Zen masters to declare that , Kapila, or Kumbhira, or Kubera—Teân cuûa 'In the mastery of Zen the most important moät loaïi chö thieân hay moät loaïi quyû—See thing is to keep up a spirit of inquiry; the Two devas and the three rsi. stronger the spirit the greater will be the 4) Ca Tyø La Veä: See Kapilavastu. enlightenment that follows; there is, indeed, 5) Ca Tyø La—Name of a leader of the heretic no enlightenment when there is no spirit of sect—Hoaøng Xích Saéc Tieân Nhaân, teân cuûa inquiry: Cao Phong laø ngöôøi chuû tröông tu taäp giaùo chuû ngoaïi ñaïo phaùi Soá luaän—The sage coâng aùn nhö vaày: "Coâng aùn toâi thöôøng ñaët Kapila, or Sankhya Kapila, founder of the cho caùc moân nhaân laø 'vaïn phaùp qui Nhaát, classical Samkhya philosophy and the school Nhaát qui haø xöù?' Toâi khuyeân hoï haõy tham of that name. It is an attempt to place all cöùu caâu naày. Tham cöùu caâu aáy töùc laø ñaùnh concepts in twenty-five categories, with thöùc moät moái nghi tình lôùn ñoái vôùi yù nghóa Purusa at the head and the others in ordered cöùu caùnh cuûa coâng aùn. Vaïn phaùp thieân sai progress. It also teaches "the eternity and vaïn bieät ñöôïc qui veà Moät, nhöng roài Moät trôû multiplicity of souls." Vasubandhu wrote in veà ñaâu? Toâi baûo hoï, haõy ñem heát söùc maïnh criticism of the system—Soá Luaän Ngoaïi Ñaïo bình sinh maø ñeo moãi moái nghi tình naày, ñöøng Sö, vò Thaùnh Kieáp Tyø La, ngöôøi saùng laäp ra luùc naøo xao laõng. Duø ñi, ñöùng, naèm, ngoài, hay Soá Luaän (Taêng Khö Luaän) vaø tröôøng phaùi Soá laøm caùc coâng vieäc, ñöøng ñeå thôøi giôø luoáng Luaän. Boä luaän coá ñaët vaïn phaùp trong 25 ñeá. troâi qua. Roài ra caùi Moät trôû veà ñaâu? Haõy coá

Thieân Thaân Boà Taùt ñaõ vieát Chaân Thöïc Luaän maø ñi tìm moät caâu traû lôøi chính xaùc cho caâu ñeå phaù laïi boä Taêng Khö Luaän naày. hoûi naày. Ñöøng buoâng troâi mình trong caùi voâ Kapila-sastra: Phaùt Luaän—The Sastra of the söï; ñöøng luyeän taäp töôûng töôïng phieâu du, maø non-Buddhist Kapila—Boä luaän cuûa Hoaøng Phaùt haõy coá thöïc hieän cho ñöôïc caùi traïng thaùi toaøn ngoaïi ñaïo (ngoaïi ñaïo toùc vaøng). nhaát vieân maõn baèng caùch ñaåy nghi tình löôùt

Kapilavaddho (1906-1971): British Buddhist for the site of ancient Kapilavastu. In 1974, Indian who worked as a photographer during World War government claimed that Piprahwa in district Basti II and began studying meditation with Zen master of Uttar Pradesh is the real location of the U Thittila after the war. He traveled to Thailand legendary Kapilavastu, following the discovery of in 1954, where he received the bhikkhu important Buddhist relics, seals and inscriptions ordination, and after returning to London founded from the ruins of stupa and monastery there. the English Sangha Trust. In 1957 he gave back During the excavations at Piprahwa in 1897-1898, his vows, changed his name to Richard Randall, W.C. Peppe and P.C. Mukherji discovered in the and married. In 1967 he again received ordination main stupa at a depth of about eighteen feet and became the director of Wat Dhammapadipa. below the summit, a huge stone coffer. In addition He gave back his vows again in 1971 and to other valuable objects, the coffer contained five married—Phaät töø ngöôøi Anh, moät nhieáp aûnh gia caskets, four of soapstone and one of crystal. The trong thôøi ñeä nhò theá chieán vaø baét ñaàu hoïc thieàn lid of a smaller soapstone casket contained an vôùi Thieàn sö U Thittila sau chieán tranh. Naêm inscription which was read as : “Sukiti-bhatinam 1954 oâng du haønh sang Thaùi Lan, taïi ñaây oâng thoï Sabhaganakinan sa-puta-dalanam iyam salila- giôùi Tyø Kheo, vaø sau khi trôû veà Luaân Ñoân oâng nidhane Budhasa bhagavate Sakiyanam”. The saùng laäp Quyõ Taêng Giaø Anh quoác. Naêm 1957 oâng inscription has been translated into English as xaû giôùi, ñoåi teân laø Richard Randall, vaø laäp gia follows: “This relic shrine of divine Buddha is the ñình. Naêm 1967 oâng laïi laàn nöõa thoï gioùi vaø trôû donation of the Sakya Sukiti-brothers associated thaønh giaùm ñoác Tu Vieän Wat Dhammapadipa. with their sisters, sons and wives.” In 1971, Indian Naêm 1971 oâng laïi xaû giôùi vaø laäp gia ñình. archeologists started fresh excavations at Kapilavastu (skt): Kapilavatthu (p)—Ca Tyø La Piprahwa and discovered the lid of a pot, carrying Veä—Kieáp Tyø La Phaït Thoát Ñoå—Kapilavastu was inscriptional evidence. According to K.M. one time the capital of Sakya Kingdom where Srivastava, an Indian archeologist, the sealings dwelt King Suddhodana and his wife Maya, and the lid of the pot had established beyond located in the foothills of the Himalayas. doubt that Piprahwa is the ancient site of However, it was destroyed during Sakyamuni’s Kapilavastu, the capital of the Sakyas, and the life, according to legend; about 100 miles due scene of Buddha’s early life. However, north of Benares, northwest of present Gorakhpur. excavations in Tilaura Kot discovered more The capital of the country where Sakyamuni was evidence than that of Piprahwa in India. They also born at Lumbini Park on the outskirts of the city of found the old foundation of ancient

Kapilavastu Kapilavastu. Kapilavastu is the home town of Rampart. Nowadays, most scholars believe that Siddhartha Gautama, where spent his childhood Tilaura Kot, about 30 kilometers West of and youth until his decision to pursue awakening. Lumbini, in Nepal was the site of old Kapilavastu The Indian archeologists identified it with the and Piprahwa, about 15 kilometers, South of present-day village of Tilaurakota in the Therai Lumbini, in India was the site of new Kapilavastu region of modern Nepal. However, according to established after the destruction of the old one by Fa-Hsien in the Records of the Buddhist Vidudabha—Thaønh Ca tyø la veä, kinh ñoâ cuûa doøng Kingdoms: “The country of Kapilavastu is empty toäc Thích Ca, nôi trò vì cuûa Vua Tònh Phaïn vaø and deserted, scarcely populated and its roads are Hoaøng Haäu Ma da, kinh thaønh naøy toïa laïc döôùi unsafe to travel for fear of white elephants and chaân nuùi Hy Maõ Laïp Sôn. Tuy nhieân, ñaát nöôùc lions. One cannot travel without taken proper naày bò tieâu dieät ngay khi Ñöùc Phaät coøn taïi theá. precaution.” The identification of the legendary Theo truyeàn thuyeát thì xöù naày khoaûng 100 daäm veà Kapilavastu, where the Buddha spent 29 years of phía Baéc cuûa thaønh Ba La Naïi, taây baéc cuûa his early life before leaving his palace in quest of Gorakhpur baây giôø. Thaønh Ca Tyø La Veä laø kinh enlightenment, has been a matter of controversy ñoâ cuûa vöông quoác nôi maø Ñöùc Phaät Thích Ca for over hundred years. Tilaura Kot in Nepal and Maâu Ni ñaõ ñöôïc haï sanh trong vöôøn Laâm Tyø Ni, Piprahwa in India have been the main claimants thuoäc ngoaïi thaønh Ca Tyø La Veä. Ca Tyø La Veä laø

thaønh phoá nôi Ñöùc Phaät ñaõ traûi qua thôøi nieân thieáu caùc hoïc giaû ñeàu tin raèng Tilaura Kot, chöøng 30 cho ñeán khi Ngaøi quyeát ñònh xuaát gia caàu giaûi caây soá veà phía Taây cuûa vöôøng Laâm Tyø Ni beân thoaùt. Ngaøy nay Ca Tyø La Veä ñöôïc caùc nhaø khaûo phía Nepal môùi ñích thöïc laø kinh thaønh Ca Tyø La coå AÁn Ñoä xaùc nhaän thuoäc laøng Tilaurakota trong Veä coå vaø Piprahwa, khoaûng 15 caây soá, veà phía ñòa haït xöù Therai, thuoäc xöù Nepal. Tuy nhieân, Nam cuûa Laâm Tyø Ni beân phía AÁn Ñoä laø vò trí cuûa theo ngaøi Phaùp Hieån trong Taây Vöïc Kyù: “Xöù naøy thaønh Ca Tyø La Veä môùi, ñöôïc xaây döïng sau khi troáng khoâng hoang taøn, raát ít cö daân. Ñöôøng saù kinh thaønh cuõ bò vua Tyø Löu Ly taøn phaù. khoâng an toaøn vì coù nhieàu voi traéng vaø sö töû. Kapimala (skt): Ca Tyø Ma La—A monk of ngöôøi ta khoâng theå du haønh neáu khoâng ñeà phoøng Magadha (Patna), around the second century caån thaän.” Söï xaùc ñònh veà kinh thaønh Ca Tyø La A.D., converted by Asvaghosa. He was the Veä, nôi maø Ñöùc phaät ñaõ traûi qua 29 naêm ñaàu ñôøi thirteenth Patriarch and he himself is said to have cuûa Ngaøi tröôùc khi Ngaøi xuaát gia tìm ñaïo vaãn coøn converted Nagarjuna—Moät vò Taêng ôû Ma Kieät Ñaø laø moät vaán ñeà ñang ñöôïc tranh luaän haøng traêm baây giôø laø Patna, vaøo khoaûng theá kyû thöù hai sau naêm nay. Tilaura Kot beân Nepal vaø Piprahwa beân Taây Lòch. Tröôùc ngaøi theo ngoaïi ñaïo, sau ñöôïc AÁn Ñoä ñeàu laø nhöõng nôi maø hai beân Nepal vaø AÁn ngaøi Maõ Minh khuaát phuïc neân xin laøm ñeä töû Phaät. Ñoä vaãn cho raèng ñoù chính laø thaønh Ca Tyø La Veä Ngaøi laø Toå thöù 13 ôû AÁn Ñoä. Ngöôøi ta noùi ngaøi coå xöa. Vaøo naêm 1974, sau khi tìm thaáy nhöõng

di chính laø ngöôøi ñaõ khuaát phuïc vaø truyeàn phaùp cho tích quan troïng cuûa Phaät giaùo cuõng nhö nhöõng bia ngaøi Long Thoï—See Twenty eight Indian kyù töø nhöõng pheá thaùp vaø tònh xaù taïi ñaây, chính Patriarchs. phuû AÁn Ñoä cho raèng chính Piprahwa naèm trong Kapinjala (skt): Ca Ca Baø Ca Taàn Ñoà La—Ca quaän haït Basti, thuoäc bang Uttar Pradesh môùi thöïc taàn xa la—Moät loaïi chim tró—A patridge or laø vò trí cuûa kinh thaønh Ca Tyø La Veä. Trong caùc pheasant. cuoäc ñaøo xôùi taïi Piprahwa vaøo nhöõng naêm 1897- Kapinjalaraja (skt): Ca Laêng Taàn Giaø Vöông— 1898, W.C. Peppe vaø P.C. Mukherji khaùm phaù ra A previous incarnation of Sakyamuni as a moät ngoâi thaùp chính döôùi ñoä saâu, thaùp cao khoaûng pheasant—Tieàn thaân cuûa Ñöùc Phaät laø moät con 6 meùt (18 boä Anh), coù moät caùi phoøng nhoû baèng chim tró. ñaù. Beân caïnh ñoù coù theâm nhöõng di vaät coù giaù trò, Kapittha (skt): Kieáp Tæ Tha—Kieáp Tyø Tha. trong caùi phoøng nhoû naøy coù naêm chieác hoøm, boán 1) According to Eitel in The Dictionary of caùi baèng loaïi ñaù meàm vaø moät caùi baèng thuûy tinh. Chinese-English Buddhist Terms, this is a Naáp cuûa chieác hoøm baèng ñaù nhoû coù chöùa bia kyù Brahman of Vrji who ill-treated the Budhists ñoïc ñöôïc nhö sau: “Sukiti-bhatinam of his time, was reborn as a fish, and was Sabhaganakinan sa-puta-dalanam iyam salila- finally converted by Sakyamuni: Theo Eitel nidhane Buddhasa bhagavate Sakiyanam.” Ñöôïc trong Trung Anh Phaät Hoïc Töø Ñieån, ñaây laø phieân dòch: “Thaùp thôø xaù lôïi cuûa Ñöùc Thaùnh Phaät moät vò Baø La Moân ñoái xöû teä vôùi Phaät töû, sau ñöôïc anh chò em cuøng vôùi caùc con trai vaø vôï cuûa ñoù taùi sanh laøm moät loaøi caù, vaø cuoái cuøng Sakya Sukiti daâng cuùng. Vaøo naêm 1971, caùc nhaø ñöôïc Ñöùc Thích Ca chuyeån hoùa. khaûo coå AÁn Ñoä ñaõ ñaøo xôùi laïi khu vöïc Piprahwa 2) Name of an ancient kingdom of Central India, vaø ñaõ khaùm phaù moät chieác naép noài, coù mang on the Iksumati river, near Mathura. chöùng tích bia kyù. Theo K.M. Srivastava, moät nhaø According to Buddhist legends, the Buddha khaûo coå ngöôøi AÁn, nhöõng daáu aán bia kyù cuûa chieác descended here from Trayastrimsa heaven. naép noài thieát laäp chöùng tích khoâng nghi ngôø gì According to Hsuan-Tsang in the Records of ñöôïc laø Piprahwa ñích thöïc laø vò trí cuûa kinh thaønh the Western Lands, there were 4 monasteries Ca Tyø La Veä coå xöa, kinh ñoâ cuûa doøng toäc Thích with more than 1,000 monks of the Sammitiya Ca, nôi maø Ñöùc Phaät ñaõ traûi qua thôøi nieân thieáu. school. Within the wall of one monastery Tuy nhieân, nhöõng ñaøo xôùi ôû Tilaura Kot laïi khaùm there were triple stairs made of precious phaù ra nhieàu chöùng tích hôn ôû Piprahwa beân AÁn stones, symbolizing the descent of the Ñoä. Ngöôøi ta cuõng tìm thaáy neàn taûng cuûa kinh Tathagata from the Trayastrimsa heaven. thaønh Ca Tyø La Veä coå taïi ñaây. Ngaøy nay, haàu heát There was also an Asoka stone in the area—

Taêng Khö Thi, teân cuûa moät vöông quoác coå prevented from catching game because of trong vuøng Trung AÁn, naèm beân soâng Iksumati, Buddha’s teaching. When the hunter learned of gaàn xöù Ma Thaâu La. Theo truyeàn thuyeát Phaät Buddha’s power, he repented and asked the giaùo, Ñöùc Phaät töø cung trôøi Ñao Lôïi giaùng Buddha to allow him to join the order. He later traàn taïi khu vöïc naøy. Theo

ngaøi Huyeàn Trang attained enlightenment—Moät töi vieän noåi tieáng trong Taây Vöïc Kyù, coù 4 töi vieän vôùi treân 1.000 trong vuøng Kashmir, phía nam xöù Ma Kieät Ñaø, Taêng só thuoäc tröôøng phaùi Chính Löôïng Boä trung AÁn Ñoä. Chuøa Ca Boá Ñöùc Ca (thôøi nhaø truù trì taïi ñaây. Beân trong böùc töôøng cuûa moät Ñöôøng goïi laø chuøa chim Boà Caâu). Chuøa ñöôïc töi vieän coù baäc tam caáp laøm baèng thöù ñaù quí, mang teân naày laø vì trong moät thôøi xa xöa, Ñöùc töôïng tröng cho söï giaùng traàn cuûa Ñöùc Nhö Phaät töøng thuyeát phaùp cho ñaïi chuùng trong moät Lai töø cung trôøi Ñao Lôïi. Trong xöù naøy cuõng khu röøng. Khi Ñöùc Phaät ñang thuyeát phaùp, coù coøn moät truï ñaù cuûa vua A Duïc. ngöôøi thôï saên giaêng baãy baét chim trong khu röøng, Kapleau, Philip (1912 - ): American Zen master nhöng suoát ngaøy chaúng ñöôïc con naøo. Anh ta beøn who founded the Zen Center in Rochester, New tôùi choã Phaät, noùi to raèng: “Hoâm nay Nhö Lai York in 1966, and who is the author of the thuyeát phaùp ôû ñaây, laøm toâi khoâng baãy ñöôïc con influential book “The Three Pillars of Zen.” From chim naøo, vôï con toâi ñeán cheát ñoùi maát.” Phaät baûo 1953 to 1966 he trained at various Zen centers in anh ta haõy ñoát löûa leân roài Ngaøi seõ ban cho thöïc Japan. His main teachers were Harada Roshi, phaåm. Khi aáy Ñöùc Phaät lieàn thò hieän laøm thaân Yasutani Roshi, and Nakagawa Soen Roshi. In chim boà caâu roài lao mình vaøo löûa ñeå laøm thöïc 1956 he experienced awakening (kensho), and in phaåm cho ngöôøi thôï saên vaø vôï con anh ta. Laàn sau 1966 was certified by Yasutani Roshi as a teacher. anh laïi ñeán choã Ñöùc Phaät ñang thuyeát phaùp, ñöùng He subsequently began teaching Zen in the nghe Phaät giaûng vaø thaáy hoái haän, töø ñoù phaùt taâm U.S.A. He founded a number of Zen centers in xuaát gia tu haønh giaùc ngoä. North America, and Europe, and regularly visits Kapotana (skt): Kebudhana (skt)—Kieáp Boá them to lead meditation retreats—Thieàn sö ngöôøi Ñaûm—An ancient kingdom, the modern Kebud, Myõ saùng laäp ra Trung Taâm Thieàn taïi Rochester, north of Samarkand—Vöông quoác coå, baây giôø laø New York vaøo naêm 1906, oâng laø taùc giaû cuûa cuoán Kebud, veà phía Baéc cuûa Samarkand. saùch raát coù aûnh höôûng veà Thieàn “Ba Truï Thieàn.” Kapphina (skt): Kieáp Taân Na—Kieáp Thí Na— Töø naêm 1953 ñeán naêm 1966 oâng theo hoïc thieàn Kieáp Tyû Na—Kieáp Tyø Noâ—A disciple of vôùi nhieàu trung taâm khaùc nhau ôû Nhaät Baûn. Sakyamuni, whose monastic name was Nhöõng vò thaày chính cuûa oâng laø Harada, Yasutani, Mahakappina. He was very good at astronomy vaø Nakagawa Soen. Vaøo naêm 1956 oâng chöùng and constellations. He is to be reborn as nghieäm giaùc ngoä vaø naêm 1966 ñöôïc chöùng nhaän Samantaprabhasa Buddha—Moät ñeä töû cuûa Phaät bôøi thieàn sö Yasutani ñöôïc laøm thaày daïy thieàn. Thích Ca, teân trong Taêng ñoaøn laø Ñaïi Kieáp Taân Sau ñoù oâng baét ñaàu daïy thieàn taïi Myõ. OÂng saùng Na. Ngaøi raát gioûi veà tinh tuù, sau naày seõ thaønh Phaät laäp moät soá trung taâm Thieàn taïi vuøng Baéc Myõ vaø danh hieäu Phoå Minh Nhö Lai. AÂu Chaâu, ñaëc bieät laø oâng thöôøng xuyeân thaêm Karaka (skt): Ca La Ca—One who does, or vieáng vaø höôùng daãn thieàn sinh taïi caùc thieàn thaát. causes—An agent—Taùc Nhaân. Kapotaka (skt): Ca Boá Ñöùc Ca—Chim boà caâu— Karakhojo (skt): Cao Xöông—The ancient town A dove—Pigeon. of Kao-Ch’ang, 30 miles east of

Turfan in Kapotaka-samgharama (skt): Ca Boá Ñöùc Ca Turkestan, formerly an important Buddhist centre, Giaø Lam—Caùp Vieân—A famous monastery said whence came scriptures and monks to China. The to be in Kashmir, south of Magadha, central India. Turks in Karakhojo were first heard of in the The monastery was of the Sarvastivadah school, seventh century in the Orkhon district where they so called because the Buddha in a previous remained until 840 A.D. when they were incarnation is said to have changed himself into a defeated and driven out by the Kirghiz; one group pigeon and to have thrown himself into the fire in went to Kansu, where they remained until about order to provide food for a hunter who was 1020 A.D.; another group founded a kingdom in

the Turfan country which survived until Mongol 1) A bird which flies in flocks and has a pleasant times. They had an alphabet which was copied note: Moät loaøi chim bay thaønh ñoaøn vaø coù from the Soghdian. Chingis Khan adopted it for gioïng hoùt hay. writing Mongolian. In 1294 A.D. the whole 2) A squirrel which awakened Bimbisara to Buddhist canon was translated into Uighur—Teân warn him against a snake: Moät loaøi soùc ñaõ moät vöông quoác coå ôû Taây Vöïc coù coå thaønh Cao ñaùnh thöùc vua Bình Sa Vöông ñeå baùo cho Xöông, khoaûng 30 daäm veà phía ñoâng cuûa Turfan ngaøi bieát veà moät con raén. thuoäc Turkestan, xöa kia laø moät trung taâm Phaät 3) The Karanda-Venuvana, a garden belonging giaùo quan troïng, töø nôi ñoù nhieàu vò cao Taêng ñaõ to an elder called Karanda, used by mang kinh ñieån ñeán Trung quoác ñeå hoaèng hoùa. Nirgrantha sect, then presented by King Vaøo tröôùc theá kyû thöù baûy ngöôøi ta ñaõ nghe noùi taïi Bimbisara to Sakyamuni: Ca Lan Ñaø-Truùc ñaây coù daân toäc Turks sinh soáng trong khu vöïc Laâm Tònh Xaù, thuoäc moät vò tröôûng giaû teân Ca Orkhon ñeán khoaûng naêm 840 sau Taây Lòch, hoï bò Lan Ñaø, tröôùc ñoù nhoùm Ni Kieàn Töû cö nguï, ngöôøi Kirghiz ñaùnh ñuoåi neân chia laøm hai nhoùm; veà sau vua Bình Sa Vöông hieán cho Phaät moät nhoùm ñi ñeán Kansu vaø sinh toàn ñeán khoaûng Thích Ca Maâu Ni (ñaây laø Taêng Vieän sôùm naêm 1020; coøn nhoùm kia toàn taïi ñeán thôøi kyø ñeá nhaát ôû AÁn Ñoä). quoác Moâng Coå. Hoï coù maãu töï laáy töø maãu töï Karavinka (skt): Ca Laêng Taàn Giaø—Ca laân Soghdian maø veà sau naày Thaønh Caùt Tö Haõn ñaõ ñeà—Bird with miraculous song—Loaïi chim vôùi cho duøng nhö chöõ vieát chính thöùc cuûa ngöôøi Moâng tieáng hoùt kyø dieäu—See Kalavinka. Coå. Vaøo naêm 1294 thì toaøn boä giaùo ñieån Phaät giaùo Karle (skt): Name of a Buddhist place in west ñaõ ñöôïc phieân dòch ra chöõ Uighur (theo söû lieäu India. The caitya hall at Karle is of the same Trung Hoa, Haùn Thö vaø Taân Cöïu Ñöôøng Thö, thì general pattern as that at Bhaja. However, it is ñaây laø ñaát cuõ cuûa Hieäu UÙy Maäu Kyû ñôøi Haäu Haùn one of the most magnificent monuments in India. vaø Tieàn Boä Xa Sö ñôøi Haùn, nay laø vuøng phuï caän In fact, it is described, in one of the ancient Thoå Loå Phoàn, vaø Caùp Thích Hoøa Traùc, ñoâng baéc inscriptions found at the place, as the most sa maïc Goâ Bi, thuoäc tænh Taân Cöông. Thôøi xöa excellent rock mansion in Jambudvipa. It was Phaät giaùo raát thònh haønh ôû ñaây. Nhöõng kinh ñieån excavated by Bhutapala, a merchant of baèng chöõ Phaïn vaø chöõ Haùn ñeàu ñöôïc xöû duïng. Vaijayanti.

Fortunately, it is also among the best Thôøi Baéc Löông xuaát hieän nhöõng thaày Phaùp preserved. It has a row of fifteen monolithic Thònh, Phaùp Chuùng; thôøi Baéc Nguïy xuaát hieän caùc pillars on each side with kalasa bases and bell- thaày Ñaøm Loäc vaø Uy Ñöùc dòch Kinh Hieàn Ngu; shaped capital surmounted by kneeling elephants, thôøi Ñoâng Taán nhöõng thaày Trí Nghieâm, Trí Giaûn and horses with men and women riders. Its two- sang Taây Truùc, treân ñöôøng sang Taây Truùc coù gheù storeyed fafacade as an enormous sun-window. qua vuøng naày tìm löông thöïc ñi ñöôøng. Veà sau The caitya hall dates from the close of the first ngaøi Huyeàn Trang cuõng döøng laïi ñaây moät thaùng, century B.C.—Ñòa danh Phaät giaùo ôû vuøng taây AÁn ñöôïc vua Cuùc Vaên Thaùi raát kính troïng). Ñoä. Saûnh ñöôøng Thaùnh ñieän ôû Karle coù kieåu daùng Karana-hetu (skt): gioáng nhö saûnh ñöôøng ôû Bhaja. Tuy nhieân, ñaây laø 1) Active cause: Naêng Taùc Nhaân—See Active moät ñeàn ñaøi nguy nga traùng leä nhaát ôû AÁn Ñoä. cause and Six chief causes in the Theory of Thöïc vaäy, trong moät baûn chöõ khaéc coå tìm thaáy taïi Causal Relation. ñaây, thì ñieän naày ñöôïc moâ taû laø moät laâu ñaøi trong 2) The supreme condition—Taêng Thöôïng hang ñaù tuyeät haûo nhaát ôû Dieâm Phuø Ñeà. Hang naày Duyeân—Ñieàu kieän toái cao—The cause, do Bhutapala, moät thöông nhaân ôû Vaijayanti, cho condition, or organ of advance to a higher ñaøo. May maén laø ñieän naày naèm trong soá ñieän coøn stage, e.g. the eye is able to produce sight— ñöôïc duy trì toát nhaát. Ñieän coù moät haøng truï ñaù Caùc khôûi tha phaùp mang laïi cho söùc maïnh nguyeân khoái ôû moãi beân, ñaàu truï hình vuoâng, beân lôùn, thí duï nhö nhaõn caên coù theå naõy sanh ra treân coù nhöõng hình voi, ngöïa quyø goái vaø ngöôøi nhaõn thöùc. cöôõi nam nöõ. Maët tieàn hai taàng coù moät cöûa höùng Karanda (skt): Karandaka (skt)—Ca Lan Ñaø. naéng thaät lôùn. Saûnh ñöôøng Thaùnh ñieän naày coù

nieân ñaïi vaøo khoaûng theá kyû thöù nhaát tröôùc Taây Another portion of the traces remains in the Lòch. subconscious, in the hidden depths of our Karma (skt) Kamma (p): Nghieäp—Action— minds. Moreover, all the influences of the Deed. outer world by which we have been (I) General definitions on karma—Ñònh nghóa unconsciously affected, which include the toång quaùt veà nghieäp: experiences that we have had before our 1) Karma is a Sanskrit term which means birth, indeed, since the beginning of mankind, “deed.” It is produced by all the deeds we do. are sunk in the subconscious mind. Karma Any deed is invariably accompanied by a includes all this. Though it was simply result. All that we are at the present moment defined as deeds, in reality karma implies the is the result of the karma that we have accumulation of all our experiences and produced in the past. For example, the fact deeds since the birth of mankind, and since you are now reading this book is the result of even before that time. the causes and conditions that have occurred 2) All good and evil actions taken while living. due to the accumulation of various past Action and appropriate result of action. deeds. The phenomenon that the results of Karma is not limited by time or space—An deeds leaves behind as a residue, as it were, individual is coming into physical life with a is called “recompense.” Karma is complex karma (character and environment resulting and serious. Our deeds, however trifling, from

his action in the past). Briefly, “karma” leave traces physically, mentally, and means “deed.” It is produced by all deeds we environmentally. The traces left in our minds do. Any deed is invariably accompanied by a include memory, knowledge, habit, result. All that we are at the present moment intelligence, and character. They are is the result of the karma that we have produced by the accumulation of our produced in the past. Karma is complex and experiences and deeds over a long period of serious. Our deeds, however triffling, leave time. The traces that our deeds leave on our traces physically, mentally, and body are seen, for example, when heavy environmentally. The traces left in our minds eating or drinking leads to sickness. They are include memory, knowledge, habit, also seen where a proper amount of exercise intelligence, and character. They are trains our body and builds up our constitution. produced by the accumulation of our These physical traces are also clearly visible experiences and deeds over a long period of that anyone can perceive them. Our mental time. The traces that our deeds leave on our attitudes also leave traces on our body. Most body can be seen easily, but only part of obvious are those on our faces. There is traces in our minds remain on the surface of something mean or shady in the face of a our mind, the rest of them are hidden depths person who is low-minded, however, of our minds, or sunk in the subconscious handsome he may be. A man who is usually mind. This is the complexity and seriousness angry has a grim look. A person who is of the Karma—Nhöõng haønh ñoäng thieän aùc taïo tender-hearted, knowledgeable, and endowed neân trong luùc coøn soáng. Nghieäp khoâng bò giôùi with virtue and influence seem somehow haïn bôûi khoâng gian vaø thôøi gian. Moät caù nhaân happy-looking, clear-headed, and dignified, ñeán vôùi coõi ñôøi baèng keát quaû nhöõng nghieäp even if his features themselves are not ñôøi tröôùc. Noùi moät caùch vaén taét, nghieäp laø particularly striking. It is also generally “haønh vi.” Taát caû moïi haønh vi chuùng ta laøm known that a person’s work causes changes in ñeàu taïo thaønh nghieäp. Baát cöù haønh vi naøo bao his looks. Part of the traces of our deeds that giôø cuõng coù moät keát quaû theo sau. Taát caû are left on our minds remains on the surface nhöõng gì cuûa chuùng ta vaøo luùc naøy ñeàu laø keát of our minds; this includes memory, quaû cuûa nghieäp maø chuùng ta ñaõ taïo ra trong knowledge, habit, intelligence and character. quaù khöù. Nghieäp phöùc taïp vaø nghieâm troïng.

Caùc haønh vi cuûa chuùng ta, duø nhoû theá maáy, nhöõng tröôøng hôïp khaùc haäu quaû hieän ñeán moät cuõng ñeå laïi daáu veát veà vaät chaát, taâm lyù vaø thôøi gian sau. Vaøi nghieäp quaû chæ hieån hieän ôû hoaøn caûnh. Nhöõng daáu veát ñeå laïi trong ta bao kieáp lai sanh maø thoâi. goàm kyù öùc, tri thöùc, thoùi quen, trí tueä vaø tính (II) The theory of karma in Buddhism—Thuyeát chaát. Nhöõng daáu veá naøy ñöôïc taïo neân bôûi söï nghieäp baùo trong ñaïo Phaät: According to chaát chöùa kinh nghieäm vaø haønh vi trong suoát Buddhism, man is the creator of his own life moät thôøi gian daøi. Nhöõng daáu veát maø caùc and his own destiny. All the good and bad that haønh vi cuûa chuùng ta ñeå laïi treân thaân theå cuûa comes our way in life is the result of our own chuùng ta thì coøn thaáy ñöôïc, chöù chæ coù moät actions reacting upon us. Our joys and phaàn nhöõng daáu veát trong taâm coøn naèm treân

sorrows are the effects of which our actions, beà maët cuûa taâm, coøn ña phaàn coøn laïi ñeàu both in the distant and the immediate past, are ñöôïc giaáu kín trong taâm hay chìm saâu trong the causes. And what we do in the present tieàm thöùc. Ñaây chính laø söï phöùc taïp vaø will determine what we become in the future. nghieâm troïng cuûa nghieäp. Since man is the creator of his own life, to 3) Karma means "Action, good or bad," enjoy a happy and peaceful life he must be a including attachments, aversions, defilements, good creator, that is, he must create good anger, jealousy, etc. Karma is created karma. Good karma comes ultimately from a (formed) by that being's conceptions good mind, from a pure and calm mind. The (samskara). This potential directs one law of karma binds together the past, present, behavior and steers the motives for all and future lives of an individual through the present and future deeds. In Buddhism, karma course of his transmigration. To understand arises from three factors: body, speech and how such a connection is possible between mind. Buddhist ethical theory is primarily the experiences and actions of an individual with volitional actions, that is, those actions in successive lives, we must take a brief look that result from deliberate choice for such at the Buddhist analysis of consciousness. actions set in motion a series of events that According to the Buddhist philosophy of inevitably produce concordant results. These consciousness, the Vijnanavada school, there results may be either pleasant or unpleasant, are eight kinds of consciousness. The first depending on the original votion. In some five are the eye, ear, nose, tongue and body cases the results of actions are experienced consciousnesses. These make possible the immediately, and in others they are only awareness of the five kinds of external sense manifested at a later time. Some karmic data through the five sense-organs. The sixth results do not accrue (doàn laïi) until a future consciousness is the intellectual life—Töø Baéc Phaïn chæ "haønh ñoäng, toát hay consciousness, the faculty of judgment which xaáu," bao goàm luyeán aùi, thuø nghòch, ueá tröôïc, discerns, compares, and distinguishes the saân haän, ganh gheùt, etc. Nghieäp ñöôïc thaønh sense-data and ideas. The seventh laäp töø nhöõng quan nieäm cuûa moät chuùng sanh. consciousness, called the manas, is the ego- Chính tieàm naêng aáy höôùng daãn moïi öùng xöû vaø consciousness, the inward awareness of laùi haønh vi cuõng nhö tö töôûng cho ñôøi naày vaø oneself as an ego and the clinging to nhöõng ñôøi tröôùc. Theo Phaät giaùo, nghieäp khôûi discrimination between oneself and others. leân töø ba yeáu toá: thaân, khaåu vaø yù. Quan taâm Even when the first six kinds of consciousness haøng ñaàu cuûa giaùo thuyeát ñaïo ñöùc Phaät giaùo are not functioning, for example, in deep laø nhöõng haønh ñoäng do söï ñaén ño suy nghó löïa sleep, the seventh consciousness is still choïn vì nhöõng haønh ñoäng nhö vaäy taát ñöa present, and if threatened, this consciousness, ñeán nhöõng haäu quaû töông öùng khoâng traùnh through the impulse of self-protection, will khoûi. Haäu quaû coù theå laø vui hay khoâng vui, cause us to awaken. The eighth consciousness tuøy theo haønh ñoäng nguyeân thuûy. Trong vaøi is called Alaya-vijnana, the storehouse-tröôøng hôïp keát quaû ñi lieàn theo haønh ñoäng, vaø consciousness. Because this consciousness is

so deep, it is very difficult to understand. The every action willfully performed by an agent, alaya-vijnana is a repository which stores all be it of thought, word, or deed, tends to react the impressions of our deeds and experiences. upon that agent. The law of karma is a natural Everything we see, hear, smell, taste, touch, law, and its operation cannot be suspended by and do deposits, so to speak, a seed is a any power of a deity. Our action brings about nucleus of karmic energy. Since the alaya their natural results. Recognizing this, hoards all the seeds of our past actions, it is Buddhists do not pray to a god for mercy but the architect of our destiny. Our life and rather regulate their actions to bring them into character reflect the seeds in our store- harmony with the universal law. If they do consciousness. If we deposit bad seeds, i.e., evil, they try to discover their mistakes and perform more evil actions, we will become rectify their ways; and if they do good, they bad persons. Since Buddhism places ultimate try to maintain and develop that good. responsibility for our life in our own hands, if Buddhists should not worry about the past, but we want our hands to mold our life in a better rather be concerned about what we are doing way, we must launch our minds in a better in the present. Instead of running around direction, for it is the mind which controls the seeking salvation, we should try to sow good hands which mold our life. However, seeds in the present and leave the results to sometimes we know someone who is the law of karma. The theory of karma in virtuous, gentle, kind, loving and wise, and Buddhism makes man and no one else the yet his life is filled with troubles from architect of his own destiny. From moment to morning to night. Why is this? What happens moment we are producing and creating our to our theory that good acts lead to happiness own destiny through our thought, our speech and bad acts to suffering? To understand this, and our deeds. Thus the ancient said: “Sow a we must realize that the fruits of karma do not thought and reap an act; sow an act and reap necessarily mature in the same lifetime in a habit; sow a habit and reap a character; sow which the karma is originally accumulated. a character and reap a destiny.”—Theo ñaïo Karma may bring about its consequences in Phaät, con ngöôøi laø keû saùng taïo cuûa cuoäc ñôøi the next life or in succeeding lives. If a vaø vaän maïng cuûa chính mình. Moïi vieäc toát vaø person was good in a previous life, he may xaáu maø chuùng ta gaëp phaûi treân ñôøi ñeàu laø haäu enjoy happiness and prosperity in this life quaû cuûa nhöõng haønh ñoäng cuûa chính chuùng ta even though his conduct now is bad. And a phaûn taùc duïng trôû laïi chính chuùng ta. Nhöõng person who is very virtuous now may still ñieàu vui buoàn cuûa chuùng ta cuõng laø keát quaû meet a lot of trouble because of bad karma cuûa nhöõng haønh ñoäng cuûa chính mình, trong from a past life. It is like planting different quaù khöù xa cuõng nhö gaàn, laø nguyeân nhaân. kinds of seeds; some will come to flower very Vaø ñieàu chuùng ta laøm trong hieän taïi seõ aán fast, others will take a long time, maybe ñònh ñieàu maø chuùng ta seõ trôû neân trong töông years. The law of cause and effect does not lai. Cuõng vì con ngöôøi laø keû saùng taïo cuoäc ñôøi come about at different times, in different mình, neân muoán höôûng moät ñôøi soáng haïnh forms and at different locations. While some phuùc vaø an bình, ngöôøi aáy phaûi laø moät keû of

our experiences are due to karma in the saùng taïo toát, nghóa laø phaûi taïo nghieäp toát. present life, others may be due to karma from Nghieäp toát cuoái cuøng phaûi ñeán töø moät caùi taâm previous lives. In the present life, we receive toát, moät caùi taâm an tònh. Luaät nghieäp baùo lieân the results of our actions done in past lives as keát caùc ñôøi trong quaù khöù, hieän taïi vaø töông well as in the present. And what we reap in lai cuûa moät caù nhaân xuyeân qua tieán trình luaân the future will be the result of what we do in hoài cuûa ngöôøi aáy. Ñeå coù theå hieåu ñöôïc taïi sao the present. The doctrine of karma is not coù ñöôïc söï lieân keát giöõa nhöõng kinh nghieäm merely a doctrine of cause and effect, but of vaø haønh ñoäng cuûa moät caù nhaân trong caùc cuoäc action and reaction. The doctrine holds that ñôøi noái tieáp, chuùng ta caàn nhìn löôùt qua veà söï

phaân tích cuûa ñaïo Phaät veà “thöùc”. Theo trieát ñôøi keá tieáp. Neáu moät ngöôøi töøng haønh xöû toát hoïc Phaät giaùo veà “thöùc”, tröôøng phaùi Duy trong ñôøi tröôùc, ngöôøi aáy coù theå ñöôïc höôûng Thöùc Hoïc, coù taùm thöùc. Coù naêm thöùc veà giaùc haïnh phuùc vaø sung tuùc trong ñôøi naøy maëc duø quan: nhaõn, nhó, tyû, thieät, vaø thaân thöùc. Nhöõng söï haønh xöû cuûa ngöôøi aáy baây giôø coù xaáu xa ñi thöùc naøy gaây neân söï xuaát hieän cuûa naêm traàn chaêng nöõa. Vaø coù ngöôøi baây giôø raát ñöùc haïnh töø naêm caên. Thöùc thöù saùu laø yù thöùc, vôùi khaû nhöng coù theå vaãn gaëp phaûi nhieàu trôû ngaïi vì naêng phaùn ñoaùn nhôø phaân tích, so saùnh vaø nghieäp xaáu töø ñôøi tröôùc ñoù. Cuõng gioáng nhö phaân bieät caùc traàn vaø quan nieäm. Thöùc thöù gieo nhieàu thöù haït khaùc nhau, coù loaïi troå baûy goïi laø maït na thöùc, töùc laø ngaõ thöùc, töï boâng raát sôùm, coù loaïi laâu hôn, coù khi caû naêm. bieát mình voán laø ngaõ rieâng bieät giöõa mình vaø Luaät nhaân quaû khoâng sai chaïy, nhöng keát quaû nhöõng ngöôøi khaùc. Ngay caû nhöõng luùc maø saùu ñeán töøng luùc coù khaùc nhau, döôùi hình thöùc thöùc ñaàu khoâng hoaït ñoäng, tyû duï nhö luùc ñang khaùc nhau, vaø ôû nôi choán khaùc nhau. Tuy coù nguû say, thì thöùc thöù baûy vaãn ñang hieän dieän, moät soá kinh nghieäm cuûa chuùng ta laø do vaø neáu bò ñe doïa, thì thöùc naøy, vì söï thuùc ñaåy nghieäp taïo ra trong ñôøi naøy, soá khaùc laïi do töï baûo veä, seõ ñaùnh thöùc chuùng ta daäy. Thöùc nghieäp taïo ra töø nhöõng ñôøi tröôùc. ÔÛ ñôøi naøy, thöù taùm ñöôïc goïi laø a laïi da thöùc, hay taøng chuùng ta chòu haäu quaû nhöõng haønh ñoäng thöùc. Vì thöùc naøy raát saâu kín, neân raát khoù cho chuùng ta ñaõ laøm töø nhöõng ñôøi tröôùc cuõng nhö chuùng ta hieåu ñöôïc noù. A laïi da laø moät caùi ngay trong ñôøi naøy. Vaø nhöõng gì chuùng ta gaët kho chöùa taát caû nhöõng daáu tích haønh ñoäng vaø trong töông lai laø keát quaû vieäc chuùng ta ñang kinh nghieäm cuûa chuùng ta. Taát caû nhöõng gì laøm ngaøy hoâm nay. Giaùo lyù veà nghieäp khoâng chuùng ta thaáy, nghe, ngöûi, neám, sôø moù, hoaëc chæ laø giaùo lyù veà nhaân quaû, maø laø haønh ñoäng laøm ñeàu ñöôïc giöõ nhö nhöõng chuûng töû vaøo caùi vaø phaûn haønh ñoäng. Giaùo lyù naøy tin raèng baát kho taøng thöùc naøy. Chuûng töû laø nhaân cuûa cöù moät haønh ñoäng naøo coá yù thöïc hieän, töø moät naêng löïc nghieäp baùo. Vì a laïi da thaâu goùp taát taùc nhaân, duø laø yù nghó, lôøi noùi hay vieäc laøm, caû nhöõng chuûng töû cuûa haønh ñoäng chuùng ta ñaõ ñeàu

coù phaûn ñoäng trôû laïi treân chính taùc nhaân laøm, noù chính laø keû xaây döïng vaän maïng cuûa aáy. Luaät nghieäp baùo laø moät luaät töï nhieân, vaø chuùng ta. Cuoäc ñôøi vaø caù taùnh cuûa chuùng ta khoâng moät quyeàn löïc thaàn linh naøo coù theå phaûn aûnh nhöõng chuûng töû ôû trong kho taøng laøm ngöng laïi söï thi haønh noù ñöôïc. Haønh thöùc cuûa mình. Neáu chuùng ta göûi vaøo ñoù ñoäng cuûa chuùng ta ñöa ñeán nhöõng keát quaû taát nhöõng chuûng töû xaáu, nghóa laø nhaân cuûa nhöõng nhieân. Nhaän ra ñieàu naøy, ngöôøi Phaät töû khoâng vieäc aùc, chuùng ta seõ trôû thaønh keû xaáu. Do bôûi caàn caàu khaån moät oâng thaàn naøo tha thöù, maø ñaïo Phaät ñaët traùch nhieäm toái thöôïng veà cuoäc ñuùng ra ñieàu chænh haønh ñoäng cuûa hoï haàu ñöa ñôøi cuûa chuùng ta ôû trong tay chuùng ta, neân chuùng ñeán choã haøi hoøa vôùi luaät chung cuûa vuõ neáu chuùng ta muoán nhaøo naën cho cuoäc ñôøi truï. Neáu hoï laøm aùc, hoï coá tìm ra loãi laàm roài mình toát ñeïp hôn chuùng ta phaûi höôùng taâm trí chænh ñoán laïi haønh vi; coøn neáu hoï laøm laønh, cuûa mình veà moät höôùng toát ñeïp hôn, vì chính hoï coá duy trì vaø phaùt trieån haïnh laønh aáy. taâm trí ñieàu khieån baøn tay nhaøo naën cuoäc ñôøi Ngöôøi Phaät töû khoâng neân quaù lo aâu veà quaù cuûa chuùng ta. Tuy nhieân, coù luùc chuùng ta thaáy khöù, maø ngöôïc laïi neân lo cho vieäc laøm trong moät ngöôøi raát ñaïo ñöùc, töû teá, hieàn haäu, deã hieän taïi. Thay vì chaïy ngöôïc chaïy xuoâi tìm söï thöông vaø khoân ngoan, theá maø cuoäc ñôøi ngöôøi cöùu roãi, chuùng ta neân coá gaéng gieo chuûng töû aáy laïi ñaày nhöõng trôû ngaïi töø saùng ñeán toái. Taïi toát trong hieän ñôøi, roài ñôïi cho keát quaû ñeán tuøy sao laïi nhö vaäy? Coøn caùi lyù thuyeát veà haønh theo luaät nghieäp baùo. Thuyeát nghieäp baùo ñoäng toát ñem laïi haïnh phuùc vaø haønh ñoäng xaáu trong ñaïo Phaät cho con ngöôøi chöù khoâng ai ñem laïi khoå ñau thì sao? Muoán hieåu ñieàu khaùc, con ngöôøi laø keû taïo döïng neân vaän maïng naøy, chuùng ta phaûi nhaän thöùc raèng nghieäp quaû cuûa chính mình. Töøng giôø töøng phuùt, chuùng ta khoâng nhaát thieát phaûi troå ra trong cuøng hieän laøm vaø döïng neân vaän meänh cuûa chính chuùng ñôøi maø nghieäp nhaân ñöôïc taïo. Coù khi nghieäp ta qua yù nghó, lôøi noùi vaø vieäc laøm. Chính vì ñem laïi haäu quaû chæ trong ñôøi sau hoaëc nhöõng theá maø coå ñöùc coù daî: “Gieo yù nghó, taïi haønh

ñoäng; gieo haønh ñoäng, taïo tính haïnh; gieo theå thoaùt khoûi nghieäp vaø nhaäp vaøo traïng thaùi tính haïnh, taïo caù taùnh; gieo caù taùnh, taïo vaän taâm thöùc cuûa söï giaûi thoaùt hoaøn toaøn (hay maïng.” thoaùt khoûi theá giôùi aûo töôûng) nhôø vaøo trí tueä (III) Main characteristics of karma—Nhöõng ñaëc cuûa chính ngöôøi aáy? Ñieàu naøy roõ raøng chöù ñieåm chính cuûa Nghieäp: There are four khoâng coù gì ñeå nghi ngôø. Neáu nhö vaäy thì principal characteristics of karma—Coù boán chuùng ta laøm sao ñeå ñöôïc nhö vaäy? (see ñaëc ñieåm cuûa nghieäp. Thieàn Ñònh and Meditation). Taát caû nhöõng gì 1) The karma that we have now is very deep- maø ngöôøi ta ñaõ kinh nghieäm, suy nghó vaø caûm rooted and complex, and includes the former nhaän trong quaù khöù vaãn toàn taïi trong chieàu karma that human beings have accumulated saâu cuûa tieàm thöùc. Caùc nhaø taâm lyù hoïc coâng since their beginning. We also possess the nhaän raèng tieàm thöùc

khoâng chæ gaây moät aûnh “former karma” that we have produced höôûng lôùn vaøo tính chaát vaø chöùc naêng taâm lyù ourselves in previous existences and to some cuûa con ngöôøi, maø coøn taïo ra nhieàu roái loaïn extent the “former karma” that our ancestors khaùc nhau. Vì noù thöôøng ôû beân ngoaøi taàm cuûa have produced (for those who were born in chuùng ta neân chuùng ta khoâng theå kieåm soaùt the same family, from generation to tieàm thöùc chæ baèng caùch tö duy vaø thieàn ñònh generation, or in the same country, would suoâng ñöôïc. bear the same kinds of karma to some 2) Karma is definite—Nghieäp xaùc ñònh: When extent). And of course we possess the we plant a black-pepper seed, black-pepper “present karma” that we have produced plant grows and we will reap black-pepper, ourselves in this life. Is it possible for an not oranges. Similarly, when we act ordinary person to become free from these positively, happiness follows, not suffering. karmas and enter the mental state of perfect When we act destructively, misery comes, not freedom, escape from the world of illusion, happiness—Khi chuùng ta gieo haït tieâu thì caây by means of his own wisdom? This is clearly tieâu seõ moïc leân vaø chuùng ta seõ coù nhöõng haït out of the question. What then, if anything, tieâu, chôù khoâng phaûi laø nhöõng traùi cam. can we do about it? All that one has Töông töï, khi chuùng ta haønh ñoäng thieän laønh experienced, thought and felt in the past thì haïnh phuùc phaùt sanh chôù khoâng phaûi khoå remains in the depths of one’s subconscious ñau. Khi chuùng ta haønh ñoäng baïo aùc thì khoå mind. Psychologists recognize that the ñau ñeán chôù khoâng phaûi laø haïnh phuùc. subconscious mind not only exerts a great 3) Karma is expandable—Nghieäp môû roäng: Just influence on man’s character and his mental as small seed can grow into a huge tree with functions but even causes various disorders. much fruit, small actions can bring large because it is normally beyond our reach, we result. Therefore, we should try to avoid even cannot control the subconscious mind by mere small negative actions and to create small reflection and meditation—Nghieäp maø chuùng negative ones—Moät caùi haït maàm nhoûcoù theå ta ñang coù coù caên goác raát saâu daøy vaø phöùc taïp phaùt trieån thaønh moät caây to nhieàu quaû, cuõng y voâ cuøng. Noù bao goàm nghieäp cuõ maø con nhö vaäy moät haønh ñoäng nhoû coù theå gaây ra ngöôøi ñaõ tích taäp töø luùc khôûi thuûy. Chuùng ta nhöõng keát quaû quaû to lôùn. Vì vaäy, chuùng ta cuõng sôû höõu nghieäp cuõ maø chính chuùng ta ñaõ neân coá gaéng traùnh nhöõng haønh ñoäng ñen toái taïo ra trong caùc ñôøi tröôùc vaø ôû moät möùc ñoä duø nhoû, vaø coá gaéng laøm nhöõng haønh ñoäng naøo ñoù, chuùng ta mang nghieäp maø toå tieân trong saùng duø nhoû. chuùng ta ñaõ taïo (vôùi nhöõng ai cuøng sanh ra 4) Without a cause, there won’t be any result— trong moät doøng hoï hay cuøng moät quoác gia Khoâng coù nhaân seõ khoâng coù quaû: If the cause ñeàu coù nhöõng coäng nghieäp ôû moät möùc ñoä naøo isn’t created, the result does not occur. If no ñoù). Vaø dó nhieân chuùng ta mang “hieän seed is planted, nothing grows. The person nghieäp” do chính chuùng ta taïo ra trong ñôøi who hasn’t created the cause to be killed, naøy. Phaûi chaêng moät ngöôøi bình thöôøng coù won;t be even if he or she is in a car crash.

According to the Buddha, man makes his own they may not bring their results destiny. He should not blame anyone for his immediately—Neáu chuùng ta haønh ñoäng thieän troubles since he alone is responsible for his laønh (tích cöïc) thì keát quaû haïnh phuùc sôùm own life, for either better or worse. Your muoän gì cuõng xuaát hieän. Khi chuùng ta haønh difficulties and troubles are actually self- ñoäng ñen toái (tieâu cöïc), nhöõng daáu aán xaáu caused. They arise from actions rooted in khoâng bao giôø maát ñi maëc duø chuùng khoâng greed, hatred and delusion. In fact, suffering ñöa ñeán keát quaû töùc thì. is the price you pay for craving for existence 6) Karma is action. Karma is clinging. Body, and sensual pleasures. The price which comes speech, and mind all make karma when we as physical pain and mental agony is a heavy cling. We create habits that can make us one to pay. It is like paying monthly payment suffer in the future. This is the fruit of our for the brand new Chevrolet Corvette you attachment, of our past defilement. own. The payment is the physical pain and Remember, not only body but also speech and mental agony you undergo, while the mental action can make conditions for future Corvette is your physical body through which results. If we did some act of kindness in the you experience the worldly pleasures of the past and remember it today, we will be senses. You have to pay the price for the happy, and this happy state of mind is the enjoyment: nothing is really free of charge result of past karma. In other words, all things unfortunately—Neáu khoâng taïo nhaân thì conditioned by cause, both long-term and khoâng bao giôø coù quaû. Neáu khoâng gieo haït thì moment-to-moment—Nghieäp laø taùc ñoäng, laø khoâng coù caây. Moät ngöôøi ñaõ khoâng gaây taïo söï dính maéc. Thaân theå chuùng ta, lôøi noùi, vaø nhaân ñeå coù quaû bò gieát thì ngöôøi aáy seõ khoâng taâm chuùng ta ñeàu taïo ra nghieäp khi chuùng ta cheát ngay trong tai naïn xe hôi. Ñöùc Phaät daï: dính maéc. Chuùng ta taïo thoùi quen. Nhöõng thoùi baïn laø keû taïo neân soá phaän cuûa chính baïn. Baïn quen naày seõ khieán chuùng ta ñau khoå trong khoâng neân chæ trích baát cöù ai tröôùc nhöõng khoù töông lai. Ñoù laø keát quaû cuûa söï dính maéc cuûa khaên cuûa mình, khi maø chæ coù mình chòu traùch chuùng ta, ñoàng thôøi cuõng laø keát quaû cuûa nhieäm veà cuoäc ñôøi cuûa mình, toát hôn hay teä nhöõng phieán naõo trong quaù khöù. Moïi tham aùi hôn, ñeàu do mình maø ra caû. Nhöõng khoù khaên ñeàu daãn ñeán nghieäp. Haõy nhôù raèng khoâng vaø khoå naõo cuûa baïn thöïc ra laø do chính baïn phaûi chæ do thaân theå maø caû ngoân ngöõ vaø taâm gaây ra. Chuùng phaùt sinh do caùc haønh ñoäng baét hoàn cuõng taïo ñieàu kieän cho nhöõng gì seõ xaõy nguoàn töø tham, saân, si. Thöïc vaäy, söï khoå ñau ra trong töông lai. Trong quaù khöù neáu chuùng laø caùi giaù baïn phaûi traû cho loøng tham ñaém ta laøm ñieàu gì toát ñeïp, baây giôø chæ caàn nhôù laïi cuoäc soáng hieän höõu vaø nhöõng thuù vui nhuïc thoâi chuùng ta cuõng seõ thaáy sung söôùng, haõnh duïc. Caùi giaù quaù ñaéc maø baïn phaûi traû laø söï dieän. Traïng thaùi sung söôùng haõnh dieän hoâm khoå ñau theå xaùc vaø lo aâu veà tinh thaàn. Töông nay laø keát quaû cuûa nhöõng gì chuùng ta ñaõ laøm töï nhö baïn traû tieàn haèng thaùng cho chieác xe trong quaù khöù. Noùi caùch khaùc, nhöõng gì chuùng Chevrolet Corvette môùi tinh ñeå ñöôïc sôû höõu ta nhaän hoâm nay laø keát

quaû cuûa nghieäp trong noù. Tieàn traû haèng thaùng laø söï ñau khoå veà thaân quaù khöù. Taát caû moïi söï ñeàu ñöôïc ñieàu kieän vaø taâm maø baïn phaûi chòu ñöïng, trong khi ñoù hoùa bôûi nguyeân nhaân, daàu ñoù laø nguyeân nhaân caùi xe môùi tinh kia ñöôïc xem nhö laø cô theå ñaõ coù töø laâu hay trong khoaûnh khaéc hieän taïi. nhôø ñoù maø baïn thuï höôûng caùc thuù vui theá 7) Some people say “I am not responsible for gian. Baïn phaûi traû giaù cho söï thuï höôûng khoaùi what I am because everything, including my laïc: khoâng coù thuù vui naøo maø khoâng phaûi traû brain, nature, and physical constitution, moät caùi giaù ñaéc, thaät laø khoâng mai maén. partake of the nature of my parents.” It’s no 5) Karma doesn’t get lost—Nghieäp khoâng bao doubt that our parents and ancestors must be giôø maát: If we act positively, the happy result responsible for some of the nature of their will eventually occur. When we do negative descendants, but the majority of other actions, the imprints aren’t lost even though characteristics is the responsibility of the

descendants themselves because beings nghieäp maø chuùng ta ñaõ taïo ra trong nhöõng ñôøi coming into existence with their own karma quaù khöù. Hôn nöõa, caùi “ngaõ” ñang hieän höõu that they have produced in their past lives. sau thôøi thô aáu cuûa moät ngöôøi laø keát quaû cuûa Moreover, the self that exists after one’s nghieäp maø chính ngöôøi aáy ñaõ taïo ra trong ñôøi childhood is the effect of the karma that one naøy. Vì theá maø traùch nhieäm cuûa caùc baäc cha has produced oneself in this world. So the meï raát giôùi haïn. YÙ nieäm veà nghieäp daïy chuùng responsibility of one’s parents is very limited. ta moät caùch roõ raøng raèng moät ngöôøi gaët laáy The idea of karma teaches us clearly that one nhöõng quaû maø mình ñaõ gieo. Giaû duï hieän taïi will reap the fruits of what he has sown. chuùng ta khoâng haïnh phuùc, chuùng ta coù theå Supposed that we are unhappy at present; we maát bình tónh vaø toû ra böïc boäi neáu chuùng ta are apt to lose our temper and express gaùn söï baát haïnh cuûa chuùng ta cho ngöôøi khaùc. discontent if we attribute our unhappiness to Nhöng neáu chuùng ta xem noãi baát haïnh trong others. But if we consider our present hieän taïi cuûa chuùng ta laø keát quaû cuûa caùc haønh unhappiness to be the effect of our own deeds vi cuûa chính chuùng ta trong quaù khöù thì chuùng in the past, we can accept it and take ta coù theå chaáp nhaän noù vaø nhaän traùch nhieäm responsibility for it. Besides such acceptance, veà mình. Ngoaøi söï chaáp nhaän aáy, hy voïng ôû hope for the future wells up strongly in our töông lai seõ traøn ngaäp trong tim chuùng ta: hearts: “The more good karma I accumulate, “Toâi caøng tích tuï nhieàu thieän nghieäp chöøng the happier I will become and the better naøo thì trong töông lai toâi seõ caøng coù nhieàu recompense I will receive. All right, I will quaû baùo toát chöøng aáy. Ñöôïc roài, toâi seõ tích tuï accumulate much more good karma in the nhieàu hôn nöõa nhöõng thieän nghieäp trong future.” We should not limit this idea only to töông lai.” Chuùng ta khoâng neân chæ giôùi haïn yù the problems of human life in this world. We nieäm naøy trong caùc vaán ñeà cuûa kieáp soáng con can also feel hope concerning the traces of ngöôøi trong theá giôùi naøy. Chuùng ta cuõng coù our lives after death. For those who do not theå caûm thaáy hy voïng veà nhöõng daáu veát cuoäc know the teachings of the Buddha, nothing is ñôøi chuùng ta

sau khi cheát. Ñoái vôùi nhöõng so terrible as death. Everyone fears it. But if ngöôøi khoâng bieát Phaät phaùp, khoâng coù gì kinh we truly realize the meaning of karma-result, khuûng baèng caùi cheát. Moïi ngöôøi ñeàu sôï noù. we can keep our composure in the face of Nhöng neáu chuùng ta thaät söï hieåu bieát yù nghóa death because we can have hope for our next cuûa nghieäp quaû thì chuùng ta coù theå giöõ bình life. When we do not think only of ourselves tónh khi ñoái dieän vôùi caùi cheát vì chuùng ta coù but realize that the karma produced by our theå coù hy voïng ôû cuoäc ñôøi sau. Khi chuùng ta own deeds exerts an influence upon our khoâng chæ nghó ñeán mình, maø nhaän ra raèng descendants, we will naturally come to feel nghieäp do nhöõng haønh vi cuûa chính mình taïo responsible for our deeds. We will also ra seõ gaây moät aûnh höôûng ñeán con chaùu chuùng realize that we, as parents, must maintain a ta thì töï nhieân chuùng ta seõ nhaän thaáy coù traùch good attitude in our daily lives in order to nhieäm veà haønh vi cuûa chính mình. Chuùng ta have a favorable influence or recompense cuõng seõ nhaän ra raèng chuùng ta laø caùc baäc cha upon our children. We will feel strongly that meï, phaûi giöõ moät thaùi ñoä toát trong ñôøi soáng we must always speak to our children haèng ngaøy ñeå coù moät aûnh höôûng hay quaû baùo correctly and bring them up properly and with thuaän lôïi cho con chaùu chuùng ta. Chuùng ta seõ affection—Coù ngöôøi cho raèng “Toâi khoâng caûm thaáy roõ raøng raèng chuùng ta phaûi noùi naêng chòu traùch nhieäm cho nhöõng gì toâi ñang laø, vì ñuùng ñaén vôùi con caùi vaø nuoâi naáng caùc em moïi söï goàm trí oùc, baûn taùnh vaø theå chaát cuûa moät caùch thích ñaùng trong tình yeâu thöông. toâi ñeàu mang baûn chaát cuûa cha meï toâi.” Quaû (IV) Categories of karma—Phaân loaïi Nghieäp: thaät oâng baø cha meï coù moät phaàn traùch nhieäm, (A) There are two kinds of karma—Coù hai loaïi nhöng phaàn lôùn nhöõng ñaëc tính khaùc laø traùch nghieäp—See Two kinds of karma. nhieäm cuûa chuùng ta, ñeán töø keát quaû cuûa

(B) Ba nghieäp—There are three conditions, always apply your mind to the present so that inheritances, or three kinds of karma—See you may advance on the way.”—Khi coù moät Three karmas. ñeä töû ñeán saùm hoái vôùi Ñöùc Phaät veà nhöõng (C) Kammacatukkam (p)—Four types of karma— vieäc sai traùi trong quaù khöù, Ñöùc Phaät khoâng See Four kinds of kamma. heà höùa tha thöù, vì Ngaøi bieát raèng moãi ngöôøi (D) According to the Sangiti Sutta in the Long ñeàu phaûi gaët keát quaû cuûa nhaân do chính mình Discourses of the Buddha, there are four ñaõ gieo. Thay vì vaäy, Ngaì giaûi thích: “Neáu kinds of kamma—Theo Kinh Phuùng Tuïng oâng thaáy vieäc oâng töøng laøm laø sai vaø aùc, thì töø trong Tröôøng Boä Kinh, coù boán loaïi nghieäp— nay trôû ñi oâng ñöøng laøm nöõa. Neáu oâng thaáy See Four kinds of kamma. vieäc oâng laøm laø ñuùng vaø toát, thì haõy laøm theâm (E) Kammacatukkam (p)—Four types of kamma nöõa. Haõy coá maø dieät aùc nghieäp vaø taïo thieän (karma)—According to the Abhidharma, nghieäp. OÂng neân bieát hình aûnh cuûa oâng ngaøy there are four types of kamma (karma)— nay laø boùng cuûa oâng trong quaù khöù, vaø hình Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù aûnh töông lai cuûa oâng laø boùng cuûa oâng ngaøy boán loaïi nghieäp—See Four

kinds of kamma. hoâm nay. OÂng phaûi chuù taâm vaøo hieän taïi haàu (F) Can be previous or present karma. However, tinh taán trong vieäc tu ñaïo.” Most Venerable Thích Thanh Töø, a famous (B) The Buddha’s teachings on “karma” in the Zen Master in recent Vietnamese Buddhist Dhammapada—Lôøi Phaät daïy veà Nghieäp history confirmed that: “Cultivation means trong Kinh Phaùp Cuù: transformation of karma.” Therefore, no 1) The deed is not well done of which a man matter what kind of karma, from previous or must repent, and the reward of which he present, can be transformed—Coù theå nghieäp receives, weeping, with tearful face; one ñôøi tröôùc hay ñôøi naày. Tuy nhieân, Hoøa thöôïng reaps the fruit thereof: Nhöõng ngöôøi gaây ñieàu Thích Thanh Töø, moät thieàn sö noåi tieáng trong baát thieän, laøm xong aên naên khoùc loùc, nhoû leä lòch söû Phaät giaùo Vieät Nam caän ñaïi ñaõ khaúng daàm deà, vì bieát mình seõ phaûi thoï laáy quaû baùo ñònh: “Tu laø chuyeån nghieäp.” Nhö vaäy nhaân töông lai (67). taïo nghieäp cuûa baát cöù ñôøi naøo, ñeàu coù theå 2) The deed is well done when, after having chuyeån ñöôïc—See Four serious matters in done it, one repents not, and when, with joy any cultivator’s life. and pleasure, one reaps the fruit thereof: (G) See Karma and Nine kinds of karma. Nhöõng ngöôøi taïo caùc thieän nghieäp, laøm xong (V) The Buddha’s teachings on “Karma”—Lôøi chaúng chuùt aên naên, coøn vui möøng hôùn hôû, vì Phaät daïy veà Nghieäp: bieát mình seõ thoï laáy quaû baùo töông lai (68). (A) The Buddha’s general teachings on 3) As long as the evil deed done does not bear “karma”—Lôøi daïy toång quaùt cuûa Ñöùc Phaät veà fruit, the fool thinks it is as sweet as honey; Nghieäp: When a disciple came to the Buddha but when it ripens, then he comes to grief: penitent over past misdeeds, the Buddha did Khi aùc nghieäp chöa thaønh thuïc, ngöôøi ngu not promise any forgiveness, for He knew töôûng nhö ñöôøng maät, nhöng khi aùc nghieäp ñaõ that each must reap the results of the seeds thaønh thuïc, hoï nhöùt ñònh phaûi chòu khoå ñaéng that he had sown. Instead He explained: “If cay (69). you know that what you have done is wrong 4) Those Arhats whose mind is calm, whose and harmful, from now on do not do it again. speech and deed are calm. They have also If you know that what you have done is right obtained right knowing, they have thus and profitable, continue to do it. Destroy bad become quiet men: Nhöõng vò A-la-haùn yù karma and cultivate good karma. You should nghieäp thöôøng vaéng laëng, ngöõ nghieäp haønh realize that what you are in the present is a nghieäp thöôøng vaéng laëng, laïi coù chaùnh trí giaûi shadow of what you were in the past, and thoaùt, neân ñöôïc an oån luoân (96). what you will be in the future is a shadow of 5) Let’s hasten up to do good. Let’s restrain our what you are now in the present. You should minds from evil thoughts, for the minds of

those who are slow in doing good actions better done now, for after doing it one does delight in evil: Haõy gaáp ruùt laøm laønh, cheá chæ not grieve: Khoâng taïo aùc nghieäp laø hôn, vì taâm toäi aùc. Heã bieáng nhaùc vieäc laønh giôø phuùt laøm aùc nhöùt ñònh thoï khoå; laøm caùc thieän naøo thì taâm öa chuyeän aùc giôø phuùt naáy (116). nghieäp laø hôn, vì laøm laønh nhöùt ñònh thoï vui 6) If a person commits evil, let him not do it (314). again and again; he should not rejoice ** See Three kasaya.

therein, sorrow is the outcome of evil: Neáu ñaõ Karma arising without activity: Baát ñoäng lôõ laøm aùc chôù neân thöôøng laøm hoaøi, chôù vui haønh—See Three lines of action that affect laøm vieäc aùc; heã chöùa aùc nhöùt ñònh thoï khoå karma. (117). Karmabija (skt): Karma-seed—Nghieäp 7) If a person does a meritorious deed, he should Chuûng—Karma-seed which springs up in happy or do it habitually, he should find pleasures in suffering rebirth—Nghieäp sanh ra quaû khoå laïc therein, happiness is the outcome of merit: trong luaân hoài sanh töû, gioáng nhö haït gioáng theá Neáu ñaõ laøm vieäc laønh haõy neân thöôøng laøm gian. maõi, neân vui laøm vieäc laønh; heã chöùa laønh Karma of blessedness: Happy karma—Phöôùc nhöùt ñònh thoï laïc (118). nghieäp. 8) Even an evil-doer sees good as long as evil Karma body: Thaân taïm thôøi—Temporary body. deed has not yet ripened; but when his evil deed has ripened, then he sees the evil Karma-bond: Nghieäp Phöôïc—Karma-fetter, the results: Khi nghieäp aùc chöa thaønh thuïc, keû aùc binding power of karma—Phieàn tröôïc hay söï troùi cho laø vui, ñeán khi nghieäp aùc thaønh thuïc keû buoäc cuûa nghieäp. aùc môùi hay laø aùc (119). Karma-cause: Nghieäp Duyeân—Karma-cause, 9) Even a good person sees evil as long as his karma circumstance, condition resulting from good deed has not yet ripened; but when his karma. The deed as cause; the cause of good or good deed has ripened, then he sees the good bad karma leads to the next form of existence— results: Khi nghieäp laønh chöa thaønh thuïc, Nhaân duyeân ñem laïi haäu quaû töø nôi nghieäp. Caùc ngöôøi laønh cho laø khoå, ñeán khi nghieäp laønh haønh ñoäng thieän aùc ñaõ laøm xong ñeàu trôû thaønh thaønh thuïc, ngöôøi laønh môùi bieát laø laønh (120). nghieäp nhaân daãn ñeán luaân hoài (thieän nghieäp laø 10) Do not disregard (underestimate) small evil, nhaân cuûa laïc quaû, aùc nghieäp laø nhaân cuûa khoå saying, “it will not matter to me.” By the quaû). falling of drop by drop, a water-jar is filled; Karma caused by doubt: Nghieäp Hoaëc— likewise, the fool becomes full of evil, even if Nghieäp gaây ra bôûi loøng nghi hoaëc. he gathers it little by little: Chôù khinh ñieàu aùc Karma completes in one thought: Nhaát Nieäm nhoû, cho raèng “chaúng ñöa laïi quaû baùo cho ta.” Nghieäp Thaønh—Karma complete in one thought Phaûi bieát gioït nöôùc nheåu laâu ngaøy cuõng laøm or at just one thought the work completed. If one ñaày bình. Keû ngu phu sôû dó ñaày toäi aùc bôûi has sincere thought or fath in Amitabha’s vow, chöùa doàn töøng khi ít maø neân (121). entrance into the Pure Land is assured—Chæ trong 11) Do not disregard small good, saying, “it will moät nieäm laø nghieäp ñaõ ñöôïc thaønh laäp. Neáu thaønh not matter to me.” Even by the falling of drop taâm trì nieäm hoàng danh Phaät A Di Ñaø thì ñöôøng by drop, a water-jar is filled; likewise, the vaøo Tònh ñoä laø chaéc chaén. wise man, gathers his merit little by little: Karma-cords: Nghieäp Thaèng—Cords or bonds Chôù neân khinh ñieàu laønh nhoû, cho raèng of karma—Sôïi daây troùi buoäc cuûa nghieäp hay “chaúng ñöa laïi quaû baùo cho ta.” Phaûi bieát gioït nghieäp nhö sôïi daây troùi buoäc. nöôùc nheåu laâu ngaøy cuõng laøm ñaày bình. Keû trí Karmadana (skt): Duy Na. sôû dó toaøn thieän bôûi chöùa doàn töøng khi ít maø 1) Duy Na (Thoï Söï): Person in charge of the neân (122). pagoda—The duty-distributor, or arranger of 12) An evil deed is better not done, a misdeed duties, a supervisor of monks in a

monastery. will bring future suffering. A good deed is One of the six main monks—Vò sö phaân phoái

vaø giaùm saùt coâng vieäc trong töï vieän. Moät Karma formation: Samskara (skt)—Action— trong saùu vò sö chính trong töï vieän. Activity—Conception—Disposition—Volitional 2) The monk in charge of the temple: Yeát Ma— actions—Impulse—Moral conduct—Haønh—See Vò Taêng chòu traùch nhieäm töï vieän. Twelve conditions of cause and effect. a) Action: Karma (skt)—Work—Deed— Karma of heaven: Nghieäp Thieân—The karma Performance—Service—Duty—religious of heaven, i.e. the natural inevitable law of cause action—Moral duty—Deeds or character as and effect—Nghieäp Thieân hay luaät töï nhieân the cause of future conditions—Nghieäp—Taùc khoâng theå traùnh khoûi cuûa "nhaân quaû". nghieäp daãn ñeán nhöõng ñieàu kieän trong töông Karma of Hinayana nirvana: Voâ laäu lai. nghieäp—See Three karmas (C). b) A meeting of the monks for the purpose of Karma of an imperturbable nature: Hieän ordination, or for the confession of sins and Baát Ñoäng nghieäp—See Three karmas (B). absolution, or for expulsion of the unrepentant: Moät buoåi hoïp hay nghi thöùc Karma infection: Nghieäp nhieãm—See Three tuyeân caùo thuï giôùi, saùm hoái, hay truïc xuaát ra infections. khoûi giaùo ñoaøn nhöõng ngöôøi phaïm toäi "baát Karma and its effects are an endless chain: khaû hoái." Nghieäp Quaû Voâ Giaùn—See Five untinterrupted Karma-deed: Nghieäp Haønh—Deeds, actions; hells. karma deeds, moral action which influences Karma-Kagyu: Oral Transmission Lineage of future rebirth—Nhöõng haønh ñoäng aûnh höôûng ñeán the Karmapas, a subdivision of Kagyuapa school, söï taùi sanh trong töông lai. founded in Tibet in the 12th century by Dusum Karma-defilement: Nghieäp Caáu (söï ueá nhieãm Khyenpa—Doøng truyeàn mieäng, moät phaùi cuûa cuûa nghieäp). Kagyupa do Dusum Khyenpa saùng laäp taïi Taây Taïng vaøo theá kyû XII sau Taây lòch. Karmadharaya (skt): Trì Nghieäp Thích—The equality of dependence of both terms, such as in Karma Kagyupa: One of the four major sub- Mahayana, "great" and "vehicle," both equally orders of the Kagyupa order of Tibetan Buddhism, essential to Mahayana with its specific meaning— founded by Tusum Khyenpa (1110-1193), who Trì Nghieäp Thích hay ñoàng y thích, nghóa laø daãu was later recognized as the first rGyal Ba hai maø theå laø moät neân ñoàng tuøy thuoäc laãn nhau Karmapa. They are commonly known as "Balck nhö trong hai chöõ "Ñaïi Thöøa," thì hai chöõ "Ñaïi" Hats" because of the ceremonial hat worn by the vaø "Thöøa" cuøng quan troïng vaø thieát yeáu nhö nhau rGyal Ba Karmapa. The rGyal Ba Karmapa ñeå laøm thaønh chöõ "Ñaïi Thöøa" vôùi nghóa ñaëc bieät places it on his head in certain ceremonies, and it cuûa noù—See Six interpretations of compound is believed that when the hat is on his head he terms. manifests the essence of the buddha Avalokitesvara, of whom he is considered to be a Karma-dirt: Nghieäp traàn—Karma-dirt, the manifestation. The main seat of the school is defilement or remains of evil karma—Söï ueá Tsurpu Monastery in Tibet. The sixteenth rGyal nhieãm cuûa aùc nghieäp. Ba Karmapa, Rangjung Rikbe Dorje (1924-1981), Karma and distress: Nghieäp Naõo. left Tibet for India following the Chinese 1) Karmaic distress:

Söï phieàn naõo gaây ra bôûi invasion, and in 1966 established Rumtek nghieäp. Monastery in Sikkim, which is presently the 2) Karma and distress, one is the cause of headquarters of the order. The Karma-Kagyupa another, and vice versa: Nghieäp vaø söï phieàn has a number of other important incarnational naõo, caùi naày laø nhaân cuûa caùi kia, caùi kia laø lineages in addition to rGyal Ba Karmapa, quaû cuûa caùi naày. including the Shammar Rinpoche, Gyeltsap Karma-fetters: Nghieäp Heä—Heä phöôïc hay söï Rinpoche, and Tai Situ Rinpoche—Moät trong boán troùi buoäc cuûa nghieäp—Karma-bonds. tröôøng phaùi chính cuûa Phaät giaùo Taây Taïng, ñöôïc Karma which follows desire: AÙi nghieäp. saùng laäp bôûi ngaøi Tusum Khyenpa, ngöôøi maø veà

sau naøy ngöôøi ta coâng nhaän laø vò rGyal Ba aûnh ñieâu khaéc. ÔÛ Nhaät vaø caùc nöôùc Ñoâng AÙ Karmapa ñôøi thöù nhaát. Tröôøng phaùi naøy thöôøng khoâng coù Maïn Ñaø La ñieâu khaéc, nhöng voâ soá ñöôïc bieát tôùi nhö laø “tröôøng phaùi muõ ñen” vì trong töôïng Phaät ôû Java ñöôïc xem nhö laø thuoäc loaïi caùc buoåi leã vò rGyal Ba Karmapa ñoäi noùn ñen, vaø naày. Karma trong Phaïn ngöõ coù nghóa laø “nghieäp” ngöôøi ta tin raèng khi ngaøi ñoäi noùn ñen thì ngaøi hay “haønh ñoäng,” ôû ñaây ñaëc bieät coù nghóa laø ngheä hieän ra chaân taùnh cuûa Phaät Quaùn Theá AÂm Boà Taùt, thuaät trình baøy baèng vaät raén—See Four kinds of vò maø ngaøi ñöôïc coi nhö laø hieän thaân. Truï sôû Mandala. chaùnh cuûa tröôøng phaùi laø tu vieän Tsurpu ôû Taây Karma-maras: Karma-maras (skt)—Nghieäp Taïng. Vò rGyal Ba Karmapa ñôøi thöù 16 laø Ma—The demons who or the karma which Rangjung Rikbe Dorje, rôøi boû Taây Taïng qua AÁn hinders and harms goodness—Ma hay aùc nghieäp Ñoä theo sau cuoäc xaâm laêng vaø saùp nhaäp Taây Taïng luoân theo chuùng sanh quaáy roái vaø ngaên caûn vieäc cuûa Trung Hoa vaøo naêm 1959, vaø vaøo naêm 1966 tu haønh vaø laøm haïi thieän ñaïo—See Ten kinds of ngaøi thaønh laäp Tu Vieän Rumtek ôû Sikkim, baây giôø afflictions. thì tu vieän naøy laø truï sôû chính cuûa tröôøng phaùi. Karma of the mental or the mind: Taâm thoï. Tröôøng phaùi Karma-Kagyupa coù moät soá doøng taùi **See Sensation (III), and Dual receptivity. sanh quan troïng beân caïnh rGyal Ba Karmapa, Karma-mirror: Nghieäp Caûnh—Nghieäp Kính— goàm Shammar Rinpoche, Gyeltsap Rinpoche, vaø That kept in Hades reveals all karma—Taám Tai Situ Rinpoche. göông nghieäp, coõi u minh duøng ñeå soi thieän aùc Karma of killing: Nghieäp gieát nghieäp cuûa chuùng sanh. Karmaksaya (skt): Consumation of the previous Karma of the mouth: The work of the mouth— actions and the results thereof—Taän nghieäp. Khaåu Nghieäp—See Vaca-karman. Karma law: Luaät nhôn quaû—Law of causality. Karma-mudra (skt): Nghieäp AÁn—A Sanskrit Karma that leads to the general rewards: term for “action seal.” This is a female tantric Daãn nghieäp—Karma that leads to the rewards as consort. In some highest yoga tantra (anuttara- to the species into which one is to be born, i.e. yoga-tantra—skt) practices, yoga involving sexual animals, men, gods, etc—Nghieäp nhaân daãn ñeán union are used, and in some traditions of Tibetan quaû baùo toång quaùt (quaû baùo sanh veà coõi suùc sanh Buddhism, i.e., Gelukpa, it is said that it is hay nhaân thieân)—See Two classes of karma (II). impossible to attain

Buddhahood without Karma that leads to the individual reward: engaging in these practices. The consort must be a Maõn nghieäp—Karma that leads to the reward, i.e. person with a high level of attainment and should the kind or quality of being clever or stupid— also have a high level of control over the Nghieäp nhaân daãn ñeán bieät baùo, chaúng haïn nhö manipulation (söï ñieàu khieån) of the subtle ñöôïc phaåm chaát thoâng minh hay ñaàn ñoän—See energies called “winds” (prana—skt)—Töø Baéc Two classes of karma (II). Phaïn duøng ñeå chæ “Nghieäp AÁn.” Ñaây laø moät vò nöõ Karma of Mahayana Nirvana: Phi laäu phi voâ phoái ngaãu trong maät chuù. trong moät vaøi thöïc taäp laäu nghieäp—See Three karmas (C). maät chuù du giaø ôû möùc ñoä cao, du giaø lieân heä ñeán Karma-mandala (skt): Kieát Ma Maïn Ñaø La—söï phoái hieäp tình duïc ñöôïc duøng, vaø trong vaøi One of the four kinds of mandala, according to the truyeàn thoáng cuûa Phaät giaùo Taây Taïng nhö Shingon Sect. The Artcraft Circle is the circle of Gelukpa, ngöôøi ta noùi raèng khoâng theå naøo thaønh sculptured figures. In Japan and East Asian töïu Phaät quaû neáu khoâng tham döï vaøo nhöõng tu taäp countries, there are no artcraft circles of naøy. Vò phoái ngaãu phaûi laø ngöôøi coù möùc ñoä thaønh sculptured figures, but the multitude of Buddhistic ñaït cao vaø cuõng phaûi coù khaû naêng kieåm soaùt cao images of Java is said to be of this kind. Karma in ñoä söï ñieàu khieån cuûa nhöõng naêng löôïng vi teá goïi Sanskrit means “action” or “work,” here it laø “gioù.” especially means the artistic work of solid Karman (skt): Nghieäp—Action—Form of representation—Moät trong boán loaïi maïn ñaø la cuûa behavior. toâng Chaân Ngoân. Laø Maïn Ñaø La baèng nhöõng hình

Karma of nirodha: Dieät nghieäp—The karma Karma-Paramita Bodhisattva (skt): Nghieäp resulting from the extinction of suffering. The Ba La Maät Boà Taùt—One of the four female work or karma of nirodha, the karma resulting attendants on Vairocana in the Vajradhatu, from the extinction of suffering, i.e. nirvana— evolved from him, each of them a mother of one Nghieäp keát quaû töø söï dieät khoå. Nghieäp ñöa ñeán of the four Buddhas of the four quarters—Moät taän dieät khoå ñau phieàn naõo, hay nghieäp ñöa ñeán trong boán vò nöõ Boà Taùt thaân caän cuûa Ñöùc Tyø Loâ Nieát Baøn. Giaù Na trong Kim Cang Giôùi, ñeàu do Ngaøi löu Karma-nutrition: Nghieäp Thöïc—Karma as xuaát, moãi vò laø meï cuûa moät trong boán vò Phaät nutritive basis for succeeding existence—Nghieäp trong töù phöông—See Four female attendants on laø loaïi dinh döôõng caên baûn cuûa söï hieän höõu cuûa Vairocana. chuùng sanh. ** See Four kinds of food. Karma phala (skt): Unitentional karma—Karma operating in the body: Thaân Nghieäp— Nghieäp Voâ Tình—Fruit or result of karma— See Kaya-sankhara. Nghieäp quaû hay keát quaû cuûa caùc haønh ñoäng phaùt Karma of ordinary rebirth: Höõu laäu nghieäp— sanh töø taâm thöùc. Laäu nghieäp—The deeds of the sinner in the Karma of previous life: Nghieäp ñôøi tröôùc—stream of transmigration, which produces his Karma is the accumulation of all our experiences karma—Nghieäp cuûa phaøm nhaân trong doøng sinh and deeds since the birth of mankind, and since töû luaân hoài—See Three karmas (C). even before that time. This is called the “karma of Karmapa: Man of Buddha-activity—Ngöôøi coù a

previous existence." We can clearly see "karma hoaït ñoäng cuûa Phaät—The spiritual authority of the of previous existence" through the activity or Karma-Kagyu school and the oldest lineage of power of karma. This power can be correctly Tibetan Buddhism. The Tibetan believe that this explained by understanding the working of the person is the embodiment of Avalokitesvara. The subconscious mind. Even things that human beings incarnations of the Karmapa extended over a experienced hundreds of thousands of years ago period of 800 years—Ngöôøi coù hoaït ñoäng cuûa remain in the depths of our minds, as do the much Phaät. Uy quyeàn taâm linh cuûa phaùi Karma-Kagyu, stronger influences of the deeds and mental thuoäc doøng Tulku xöa nhaát cuûa Phaät giaùo Taây attitudes of our ancestors. Thus according to Taïng. Ngöôøi naày cuõng ñöôïc daân Taây Taïng tin Buddhism, karma of previous includes the karma töôûng laø moät hieän thaân cuûa Quaùn Theá AÂm. Doøng that our own life has produced through the naày keùo daøi hôn 800 naêm. repetition of birth, death, rebirth, death, and so on 1) Karmapa Dusum Khyenpa (1110-1193). from the indefinite past to the present. Therefore, 2) Karmapa Karma Pakshi (1204-1283). the Buddha taught: "Even though a hundred 3) Karmapa Rangjung Dorje (1284-1339). thousand kalpa pass, karma which is created does 4) Karmapa Rolpe Dorje (1340-1383). not perish. When cause and conditions come 5) Karmapa Deshin Shegpa (1384-1415). together, retribution or result is a must. In our 6) Karmapa Tongwa Donden (1416-1453). daily actions, how can we possibly not be cautious 7) Karmapa Chodrag Gyatsho (1454-1506). and attentive, 'as if standing on the edge of a deep 8) Karmapa Mikyo Dorje (1507-1554). abyss, as if treading on thin ice!'"—Nghieäp laø söï 9) Karmapa Wangchuk Dorje (1556-1603). tích taäp taát caû nhöõng kinh nghieäm vaø haønh vi cuûa 10) Karmapa Choyng Dorje (1604-1674). chuùng ta, coù theå noùi laø töø luùc khôûi sinh loaøi ngöôøi 11) Karmapa Yehse Dorje (1676-1702). vaø caû tröôùc luùc aáy nöõa. Ñaây ñöôïc goïi laø "nghieäp 12) Karmapa Changchub Dorje (1703-1732). ñôøi tröôùc." Nghieäp ñôøi tröôùc ñöôïc thaáy roõ qua söï 13) Karmapa Dudul Dorje (1733-1797). hoaït ñoäng cuûa nghieäp, hay laø naêng löïc cuûa 14) Karmapa Thegchog Dorje (1798-1868). nghieäp. Naêng löïc naøy coù theå ñöôïc giaûi thích ñuùng 15) Karmapa Khachab Dorje (1871-1922). ñaén nhôø hieåu ñöôïc söï vaän haønh cuûa caùi taâm tieàm 16) Karmapa Rigpe Dorje (1924-1982). thöùc. Ngay caû nhöõng ñieàu maø loaøi ngöôøi ñaõ kinh nghieäm töø haøng traêm ngaøn naêm tröôùc ñaây vaãn löu laïi trong beà saâu cuûa taâm ta, cuõng nhö nhöõng aûnh

höôûng maïnh hôn nhieàu cuûa nhöõng haønh vi vaø thaùi Karmic obstructions are difficult to ñoä taâm thöùc cuûa toå tieân chuùng ta löu laïi. Nhö vaäy eradicate: Toäi chöôùng khoù tieâu tröø. theo Phaät giaùo thì nghieäp ñôøi tröôùc bao goàm caû Karma of pleasure and pain of the physical nghieäp maø ñôøi soáng cuûa chính chuùng ta ñaõ taïo neân body: Thaân thoï. **See Sensation (III), and Dual qua söï taùi dieãn sanh, töû, taùi sanh, töû, etc., töø quaù receptivity. khöù voâ ñònh cho ñeán hieän taïi. Chính vì vaäy maø Ñöùc Phaät ñaõ daî: "Cho duø coù traûi qua traêm ngaøn Karmaprabhava (skt): Birth not derived from kieáp, nghieäp ñaõ taïo thì khoâng theå maát ñi ñaâu karma—Baát tuøng nghieäp sinh. ñöôïc. Khi maø nhaân vaø duyeân hoäi

tuï thì quaû phaûi Karma results from the bondage to passions coù laø ñieàu taát yeáu maø thoâi. or delusions: Keát nghieäp—The bond of karma, Karma-process becoming: Nghieäp Höõu—The the karma resulting from the bondage to passions karma-process itself is karma-process becoming. or delusions—Söï troùi buoäc cuûa nghieäp, hay The karma should be understood as becoming. nghieäp laø keát quaû cuûa söï troùi buoäc cuûa duïc voïng. The karma-process becoming in brief is both Karma results from killing: Saùt nghieäp—One volition also and the states covetousness, etc., of the ten kinds of evil karma, the karma resulting associated with the volition and reckoned as from kiling—Moät trong möôøi aùc nghieäp, töùc aùc karma too. Karma-process becoming consists of nghieäp gieát haïi caùc loaøi höõu tình khaùc—See Ten the formation of merit, the formation of demerit, evil deeds. the formation of the imperturbable, either with a Karma-reward: Nghieäp Baùo—Retribution of small (limited) plane or with a large plane. All karma (good or evil)—Quaû baùo söôùng khoå töông karmas that lead to becoming are called karma- öùng vôùi thieän aùc nghieäp. process becoming—Chính tieán trình nghieäp laø Karma ripens: Nghieäp troå—Nghieäp thuaän höõu, thì goïi laø nghieäp höõu. Nghieäp caàn ñöôïc hieåu thuïc—Wholesome or unwholesome karma never laø höõu vì noù ñem laïi höõu hay söï taùi sanh. Tröôùc disappears until its result ripens. However, heát, nghieäp höõu noùi vaén taét laø haønh vaø caùc phaùp declaration or confession of non-virtuous actions tham duïc, vaân vaân, töông öng vôùi haønh cuõng ñöôïc can dispel the potential power of future negative xem laø nghieäp. Nghieäp höõu bao goàm phöôùc haønh, karma. According to the Buddhist theory, karma, phi phöôùc haønh, baát ñoäng haønh, ôû bình dieän nhoû wholesome or unwholesome, never disappears (höõu haïn) hay bình dieän lôùn (ñaïi haønh). Taát caû until its result ripens; however, the purification of nhöõng nghieäp ñöa ñeán söï taùi sanh ñeàu laø nghieäp accumulated negative karma is possible by höõu—See Two kinds of becoming. declaring, confessing and stopping committing of Karma produced actions: Taùc Nghieäp— non-virtuous actions—Duø thieän hay baát thieän, Karma produced (by action of body, words, and nghieäp khoâng bao giôø bieán maát cho ñeán khi quaû thought, which educe the kernel of the next cuûa noù troå, goïi laø troå nghieäp. Tuy nhieân, söï xöng rebirth)—Nghieäp ñöôïc laøm ra bôûi thaân, khaåu, yù ra (chaáp nhaän mình ñaõ laøm sai traùi) nhöõng toäi loãi ñeàu ñöôïc ruùt ra trong kieáp tôùi. ñaõ gaây taïo coù khaû naêng loaïi töø nhöõng nghieäp baát Karma produced by former intention: Coá Tö thieän trong töông lai. Theo Phaät giaùo, nghieäp Nghieäp—Coøn goïi laø Coá Taùc Nghieäp, Coá Tö Taïo thieän hay baát thieän, chaúng bao giôø bieán maát cho Nghieäp, hay Coá Taùc Nghieäp, laø caùi nghieäp thaân ñeán khi naøo keát quaû chín muøi; tuy nhieân, thanh vaø mieäng do coá yù taïo ra (neáu khoâng coá yù taïo ra thì tònh nghieäp coù theå xaõy ra baèng caùch nhaän loãi, söûa goïi laø Baát Coá Tö Nghieäp. Quaû baùo caûm thoï khoå loãi vaø coá gaéng laøm nhöõng chuyeän thieän laønh. laïc chæ giôùi haïn ôû Coá Tö Nghieäp maø thoâi). Karma-robber: Nghieäp Taëc—Robber-karma; Karma of religion: The karma that leads to evil karma harms as does a robber—Nghieäp coù Buddhahood—Ñaïo nghieäp (loaïi

nghieäp daãn ñeán khaû naêng laøm haïi chuùng sanh nhö moät teân cöôùp Phaät quaû). neân goïi laø nghieäp taëc. Karma seed: Nghieäp chuûng töû—See Two kinds Karma-seed: Karmabija (skt)—Nghieäp Chuûng— of seeds (A). Karma-seed which springs up in happy or in

suffering rebirth—Nghieäp sanh ra quaû khoå laïc 1) Sense-Sphere Consciousness accompanied by trong luaân hoài sanh töû, gioáng nhö haït gioáng theá greed: Taâm Duïc Giôùi baét nguoàn töø Caên gian. Tham. **See Unwholesome mind (II) (A). Karma-shadow: Nghieäp AÛnh—Karma-shadow, 2) Sense-Sphere Consciousness rooted in hatred karma dogging one's steps like a shadow— (associated with aversion): Taâm Duïc Giôùi baét Nghieäp nhö boùng theo saùt hình. nguoàn töø Caên Saân. **See Unwholesome mind Karma-reward: Karmavipaka (skt)— (II) (B). Retribution of karma (good or evil)—Nghieäp 3) Sense-Sphere Consciousness rooted in baùo—Quaû baùo söôùng khoå töông öùng vôùi thieän aùc delusion: Taâm Duïc Giôùi baét nguoàn töø Caên Si. nghieäp. **See Unwholesome mind (II) (C). Karmasiddhiprakarana sastra (skt): Luaän Karmavajra: Nghieäp Kim Cang—See Fifteen Ñaïi Thöøa Thaønh Nghieäp—The sastra was bodhisattvas who represent the Buddha's composed by Vasubandhu on human beings' dharmakaya, or spiritual body; wisdom in deeds—Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn veà graciousness and a pierce or angry form against nhöõng haønh vi cuûa nhaân loaïi. evil (V). Karma of speech: Vaci-sankhara (p)—Ngöõ Karmavarana (skt): Nghieäp Chöôùng—The Nghieäp—See Vaci-sankhara. screen or hindrance of past karma which hinders the attainment of bodhi (hindrance to the Karmasthana (skt): Nghieäp Xöù—A place for attainment of Bodhi, which rises from the past working, of business, or a condition in which the karma)—Nhöõng chöôùng ngaïi vaø ngaên trôû do aùc mind is maintained in meditation, by influence, nghieäp gaây ra laøm ngaên caûn boà ñeà (aùc nghieäp the Pure Land—Nôi nhaäp ñònh laøm cho taâm döøng ngaên caûn chaùnh ñaïo). laïi, nhö coõi Tònh Ñoä. Karma of suffering: Khoå nghieäp. Karma-vijnana (skt): Nghieäp Thöùc—According to The Awakening of Faith, karmic consciousness; Karma Theory: Thuyeát Nghieäp Baùo. activity-consciousness in the sense that through Karmavacara-citta (p): Taâm duïc giôùi. the agency of ignorance an enlightened mind (A) The meanings of Sense-Sphere begins to be disturbed; consciousness as the result Consciousness—Nghóa cuûa Taâm Duïc Giôùi: of past behavior, that is concrete consciousness in According to the Abhidharma, the sense- the present—Theo Khôûi Tín Luaän, nghieäp thöùc laø sphere consciousness includes all those cittas caùi thöùc caên baûn löu chuyeån trong caùc loaøi höõu that have their proper domain in the sensuous tình, laø yù nieäm döïa vaøo caên baûn voâ minh khieán plane of existence, though they may arise in chaân taâm nhaát nhö baét ñaàu chuyeån ñoäng hay voâ other planes as well. The sense-sphere minh löïc laøm cho taâm baát giaùc chuyeån ñoäng, laø consciousness is the sensuous plane of keát quaû cuï theå hieän taïi cuûa nhöõng haønh ñoäng existence, which comprises of the four woeful trong quaù khöù. realms (hells, hungry ghosts, animals, asuras), Karma-vipaka (skt): Nghieäp Coá YÙ—Intentional the human realm, and the six sensuous karma, in contrast with unintentional karma heavens—Theo A Tyø Ñaït

Ma Luaän (Vi Dieäu (karma-phala)—Nghieäp gaây taïo bôûi söï coá yù, ñoái Phaùp), taâm duïc giôùi laø caùi gì thöôøng lui tôùi laïi vôùi nghieäp voâ tình. hay thöôøng xuyeân hieän höõu trong Duïc Giôùi, Karma which follows desire: AÙi nghieäp. hoaëc caùi gì thuoäc veà giaùc quan vaø ñoái töôïng cuûa giaùc quan, nhöõng taâm naày cuõng coù theå Karma wind: Nghieäp Phong. phaùt sanh trong caùc caûnh giôùi khaùc. Taâm Duïc 1) The fierce wind of evil karma: Gioù maïnh caûm Giôùi bao goàm boán caûnh khoå (ñòa nguïc, ngaï thuï do aùc nghieäp. quyû, suùc sanh, a tu la), caûnh ngöôøi vaø saùu coõi 2) The wind from the hells, at the end of the trôøi duïc giôùi. age: Gioù thoåi töø ñòa nguïc trong thôøi maït kieáp (B) Categories of Sense-Sphere Consciousness— (nhöõng keû ôû döôùi ñòa nguïc tuøy theo toäi naëng Phaân loaïi Taâm Duïc Giôùi:

nheï maø phaûi choáng ñôõ nhieàu hay ít vôùi côn Karmic distress: Nghieäp Naõo—Karma and gioù maïnh naày). distress (one is the cause of another, and vice 3) Karma as wind blowing a person into good or versa)—Nghieäp vaø söï phieàn naõo (caùi naày laø nhaân evil rebirth: Nghieäp gioáng nhö côn gioù thoåi, cuûa caùi kia, caùi kia laø quaû cuûa caùi naày). ñöa chuùng sanh nhöõng choã taùi sanh thieän aùc: Karmic existence: Nghieäp höõu—See Seven Gioù thieän thoåi vaøo choã chuùng sanh toát neân stages of existence. ñöôïc sung söôùng, gioù aùc thoåi vaøo choã chuùng Karmic group: Karmaskandha (skt)—Nghieäp sanh xaáu neân chòu khoå sôû. uaån. Karmaic retribution: Nghieäp Baùo Thaân— Karmic hindrances: Nghieäp chöôùng—According to the Hua-Yen sect, the body of Hinderers caused by the deeds done—Chöôùng karmaic retribution, especially that assumed by a ngaïi gaây neân bôûi nhöõng nghieäp ñaõ ñöôïc laøm— bodhisattva to accord with the conditions of those See Three Hinderers (A). he seeks to save—Theo toâng Hoa Nghieâm, chö Karmic obstructions: Nghieäp chöôùng— Boà Taùt vì thöông soùt chuùng sanh maø hieän ra thaân According to The Mind-Only School, apart from caûm thuï hay nghieäp baùo thaân, gioáng nhö thaân cuûa the obstacles caused by external factors, there are chuùng sanh ñeå cöùu ñoä hoï. **See Thaäp Thaân Phaät. three other causes of karmic obstructions—Theo Karmic account book: Nghieäp Boä—The record Duy Thöùc Hoïc, ngoaøi nhöõng trôû ngaïi cuûa ngoaïi or account book, believed to be kept by the rulers duyeân, coøn coù ba nguyeân nhaân phaùt sanh chöôùng of “Cause and Effect” or the rulers of Hades who nghieäp cho ngöôøi tu—See Three causes of karmic record the deeds of all sentient beings—Boä soå ghi obstructions. nghieäp cuûa chuùng sanh ñöôïc giöõ bôûi nhöõng vò Karmic power: Nghieäp Löïc—The power of “Cai Quaûn Nhaân Quaû” hay Minh Quan trong ñòa karma is the strength of karma which produces nguïc. good or evil fruit. Karmic power is the strength of Karmic action: Nghieäp Töôùng—Action, or karma. It is similar to a debt collector. There are activity, the karmaic, condition of karmaic action. many different strong and weak debt collectors. The first of the three subtle marks of the When we die, our consciousness will be taken by Awakening of Faith, when mental activity is the strongest and greatest debt collector—Nghieäp stirred to action by unenlightenment—Moät trong löïc laø söùc maïnh cuûa nghieäp taïo ra quaû laïc khoå tam töôùng vi teá trong Khôûi Tín

Luaän, döïa vaøo voâ (söùc maïnh cuûa thieän nghieäp sinh ra laïc quaû, söùc minh caên baûn maø chaân taâm baét ñaàu hoaït ñoäng— maïnh cuûa aùc nghieäp gaây ra khoå quaû). Nghieäp löïc See Three subtle marks. ví nhö ngöôøi chuû nôï. Coù nhieàu thöù chuû nôï maïnh Karmic activity: Söï hoaït ñoäng cuûa nghieäp—See yeáu khaùc nhau loâi keùo, neân khi laâm chung thì thaàn Karma. thöùc cuûa chuùng ta bò chuû nôï naøo maïnh nhöùt loâi Karmic activity of mind: Taâm taùc yù—The keùo tröôùc tieân. karmaic activities of the three agents of body, Karmic process: Kammabhava (p)—Nghieäp mouth and mind—YÙ nghieäp cuûa taâm hay yù nghieäp Höõu—Karmic process is the energy that out of a cuûa ba taùc nhaân thaân, khaåu, yù. present life conditions a future life in unending Karmic cause: Bôûi nghieäp maø ra (Quaû kieáp sequence. In this process there is nothing that nhaân duyeân)—A cause which produces an effect passes or transmigrates from one life to another. It in a future life. is only a movement that continues unbroken. The Karmic consciousness: Activity-being who passes away here and takes birth consciousness—Nghieäp Thöùc—See Karma- elsewhere is neither the same person nor a totally vijnana. different one. There is the last moment of Karmic consequence is inconceivable: consciousness (cuti-citta or vinnana) belonging to Nghieäp quaû baùo baát khaû tö nghì—See Five the immediately previous life; immediately next, inconceivable things. upon the cessation of that consciousness, but conditioned by it, there arises the first moment of

consciousness of the present birth which is called Karnatak (skt): Name of a Buddhist place in a relinking or rebirth-consciousness (patisandhi- west India. According to Prof. Bapat in the vinnana). Similarly, the last thought-moment in Twenty-Five Hundred Years of Buddhism, this life conditions the first thought-moment in the Buddhism began to exercise its influence in next. In this way consciousness comes into being Karnatak from the time of Asoka, whose edicts at and passes away yielding place to new Siddhapur and in the neighborhood are found in consciousness. Thus, this perpetual stream of the province. His missionaries carried the consciousness goes on until existence ceases. message all over the land, as a result of which Existence in a way is consciousness, the will to many Buddhist monasteries were built there—Ñòa live, to continue—Nghieäp höõu laø naêng löïc phaùt danh Phaät giaùo ôû vuøng taây AÁn. Theo Giaùo Sö xuaát töø kieáp hieän taïi, taïo ñieàu kieän cho kieáp soáng Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, töông lai theo doøng baát taän. Trong tieán trình naày Phaät giaùo baét ñaàu coù aûnh höôûng taïi Karnatak töø khoâng coù gì di chuyeån hay ñöôïc ñöa ñi töø kieáp thôøi vua A Duïc. Caùc saéc chæ cuûa vò vua naày taïi naày sang kieáp khaùc. Ñoù chæ laø söï chuyeån ñoäng Siddhapur vaø caùc vuøng laân caän ñaõ ñöôïc tìm thaáy lieân tuïc, khoâng giaùn ñoaïn. Chuùng sanh cheát ôû ñaây trong tænh naày. Caùc ñoaøn truyeàn giaùo cuûa oâng ta vaø taùi sanh ôû nôi khaùc khoâng phaûi cuøng ngöôøi aáy, phaùi ñi khaép caû nöôùc, keát quaû laø nhieàu tu vieän cuõng khoâng phaûi laø moät ngöôøi hoaøn toaøn khaùc. Saùt Phaät giaùo ñaõ ñöôïc xaây döïng taïi ñaây. na cuûa taâm cuoái cuøng veà kieáp tröôùc, keá tieáp hieän Karpura (skt): Kieáp Boá La—Camphor, taïi. Do söï dieät cuûa saùt na taâm töû naày hay do saùt na described as dragon-brain

scent—Höông long taâm töû naày taïo ñieàu kieän maø saùt na taâm ñaàu tieân naõo. cuûa kieáp hieän taïi thöôøng ñöôïc goïi laø “Kieáp Sanh Karsa (skt): Karsana (skt)—Ca Lôïi Sa—An Thöùc” (Patisandhi-vinnana) khôûi sanh. Töông töï Indian measure of weight, equivalent to half a nhö vaäy, saùt na taâm cuoái cuøng cuûa kieáp hieän taïi Chinese ounce—Moät ñôn vò ño löôøng troïng löôïng taïo ñieàu kieän hay laøm duyeân cho saùt na taâm ñaàu cuûa ngöôøi AÁn, töông ñöông vôùi nöûa löôïng cuûa tieân trong kieáp keá tieáp. Cöù nhö theá maø taâm cöù ngöôøi Trung Hoa. sanh roài dieät, nhöôøng choã cho taâm môùi sanh. Nhö Karsapana (skt): Ca Lôïi Sa Ba Naõ—An Indian vaäy doøng taâm thöùc sanh dieät lieân tuïc naày cöù troâi monetary unit, equivalent to 400 candereens— chaûy cho ñeán khi söï soáng döøng haún. Söï soáng, noùi Moät ñôn vò tieàn teä cuûa AÁn Ñoä, töông ñöông vôùi caùch khaùc, chính laø taâm thöùc, öôùc muoán soáng, 400 tieàn vaøng. muoán ñöôïc tieáp tuïc toàn taïi—See Karma. Kartchou (skt): Kieät Xoa—A place said to be in Karmic results: The natural reward or Karakoram mountains, where according to Fa- retribution for a deed, brought about by the law of Hsien formerly great assemblies were held under karma—Keát quaû cuûa nghieäp. royal patronage and with royal treatment. Eitel, in Karmaic suffering: Nghieäp Khoå (thoï quaû khoå The Dictionary of Chinese-English Buddhist do taùc aùc nghieäp, taïo taùc aùc nghieäp, nöông vaøo aùc Terms, gives it as Khasa, and says an ancient tribe nghieäp maø ñaéc quaû khoå). on the Paropamisus, the Kasioi of Plotemy; others Karmikah (skt): Thí Thieát Luaän Boä—The school give different places, i.e. Kashmir, Iskardu, of Karma, which taugh the superiority of morality Kartchou—Moät nôi treân nuùi Karakoram maø theo over knowledge—Tröôøng phaùi chuû tröông trì giôùi ngaøi Phaùp Hieàn, nôi ñaây caùc vöông trieàu ñaõ töøng vöôït treân kieán thöùc. toå chöùc nhöõng cuoäc cuùng döôøng Trai Taêng hay Karnasuvarna (skt): Kieát La Naõ Toâ Phaït Laït nhöõng chuùng hoäi thaät vó ñaïi. Theo Eitel trong Na—Yeát La Naõ Toâ Phaït Laït Na—An ancient trung Anh Phaät Hoïc Töø Ñieån, thì ñaây laø vuøng kingdom of Gundwana, the region about Khasa, nôi truù nguï cuûa moät boä toäc coå Kasioi trong Gangpoor, south of India—Moät vöông quoác coå vuøng Paropamisus; trong khi nhöõng hoïc giaû khaùc cuûøa Gundwana trong vuøng Gangpoor, phía Nam thì cho raèng ñaây coù leõ laø nhöõng vuøng baây giôø laø AÁn Ñoä (moät soá caùc nhaø sö ôû ñaây tu theo phaùi Kashmir, Iskardu, hay Kartchou. Chaùnh Löôïng Tieåu Thöøa cuûa Ñeà Baø Ñaït Ña, khoâng aên phoù saûn laøm baèng söõa boø).

Kartri (skt): Taùc Nhaân—Nhaân toá taïo ra söï taùc ñuùng ñaén vaø coù hieäu quaû. Tính töø bi theå hieän ñoäng—Agent. ôû Boà Taùt Quaùn AÂm. Theo Phaät giaùo Nguyeân Kartrkarana (skt): Cuï thanh—This is one of Thuûy, bi laø moät trong “töù voâ löôïng taâm.” Noù the eight cases of nouns in Sanskrit—Cuï thanh quan heä tôùi vieäc phaùt trieån loøng thöông caûm hay töø bieåu thò coâng cuï cuûa caùi naêng taùc. Ñaây laø nôi voâ soá chuùng sanh. Theo Phaät giaùo Ñaïi moät trong taùm tröôøng hôïp chuyeån thanh trong thöøa, töø bi khoâng chöa goïi laø ñuû, vì noù vaån Phaïn ngöõ (subanta)—See Eight cases of nouns in coøn keùm loøng “ñaïi bi” cuûa chö Boà Taùt ñeán Sanskrit. vôùi heát thaûy chuùng sanh, vaø töø bi phaûi ñi ñoâi vôùi trí

tueä môùi coù theå ñaït ñeán ñaïi giaùc ñöôïc. Karttika (skt): Ca Laät Ñeå Ca—The month Vì vaäy haønh giaû phaûi tu taäp caû bi laãn trí, ñeå between October and November—Thaùng ôû giöõa caùi naøy caân baèng vaø laøm maïnh caùi kia— thaùng möôøi vaø thaùng möôøi moät—See Twelve Compassion and Loving-kindness. Months of a Year in India. 2) Karuna also means sympathy, or pity Karuna (skt & p): Bi—Love—Compassion— (compassion) for another in distress and Compassionate—Loøng bi maãn. Taâm se laïi tröôùc desire to help him or to deliver others from söï ñau khoå cuûa chuùng sinh khaùc. Loøng mong suffering out of pity. The compassion is muoán loaïi boû nhöõng ñau khoå cuûa chuùng sinh khaùc. selfless, non-egoistic and based on the 1) A Sanskrit term for “Active Compassion,” principle of universal equality: Tieáng Phaïn laø one of the most important and the outstanding Phaû Li Neâ Phöôïc, cuõng coù nghóa laø caùi taâm quality of all buddhas and bodhisattvas; it is hay taám loøng bi maãn thöông xoùt cöùu vôùt also the motivation behind their pursuit of ngöôøi khaùc thoaùt khoûi khoå ñau phieàn naõo. awakening. Compassion extends itself Loøng bi laø loøng vò tha, khoâng vì baûn ngaõ, maø without distinction to all sentient beings. döïa treân nguyeân taéc bình ñaúng. Khi thaáy ai “Karuna” refers to an attitude of active ñau khoå beøn thöông xoùt, aáy laø bi taâm. concern for the sufferings of other sentient 3) Karuna or compassion is one of the most bengs. Practitioners must cultivate or increase important entrances to the great compassion via wisdom (prajna). In enlightenment; for with it, we do not kill or Theravada, it is one of the four harm living beings: Loøng “Bi” chính laø moät “immeasurables.” It involves developing a trong nhöõng cöûa ngoû quan troïng ñi ñeán ñaïi feeling of sympathy for countless sentient giaùc, vì nhôø ñoù maø chuùng ta khoâng gieát haïi beings. According to the Mahayana chuùng sanh. Buddhism, compassion itself is insuffient, and 4) According to the Vimalakirti Sutra, Chapter it is said to be inferior to the “great Seventh, Contemplating on Living Beings, compassion” of Bodhisattvas, which extends when Manjusri Bodhisattava called on to to all sentient beings, and this must be enquire after Vimalakirti’s health, he asked accompanied by wisdom to approach Vimalakirti about “Karuna” as follows—Theo enlightenment. Thus, practitioners must train Kinh Duy Ma Caät, Phaåm thöù baûy, Quaùn both “karun” and “prajna,” with each Chuùng Sanh, Boà Taùt Vaên Thuø khi ñeán thaêm balancing and enhancing the other—Töø Baéc beänh cö só Duy Ma Caät coù hoûi veà loøng “bi” Phaïn chæ “Ñoàng caûm töø bi hay khoan dung,” nhö sau: moät trong nhöõng phaåm chaát quan troïng vaø noåi a) Manjusri asked Vimalakirti: “What should be baät nhaát cuûa chö Phaät vaø chö Boà taùt, vaø “bi” compassion (karuna) of a Bodhisattva?”: Ngaøi cuõng chính laø ñoäng löïc phía sau söï theo ñuoåi Vaên Thuø Sö Lôïi hoûi Duy Ma Caät: “Sao goïi laø cöùu caùnh giaùc ngoä Boà Ñeà. Söï ñoàng caûm naày loøng bi cuûa moät vò Boà Taùt?” theå hieän moät caùch khoâng phaân bieät ñoái vôùi b) Vimalakirti replied: “A Bodhisattva’s taát caû chuùng sanh moïi loaøi. Töø bi laø moät thaùi compassion should include sharing with all ñoä tích cöïc quan taâm ñeán söï khoå naõo cuûa caùc living beings all the merits he has won.”: Duy chuùng sanh khaùc. Söï ñoàng caûm ôû ngöôøi tu taäp phaûi ñöôïc gia taêng baèng trí

naêng ñeå trôû thaønh

Ma Caät ñaùp: “Boà Taùt laøm coâng ñöùc gì coát ñeå (I) “Kasaya” in the meaning of color—Kasaya chia xeû cho taát caû chuùng sanh.” khi coù nghóa laø maøu saéc:. Karuna-Bhavana (skt): Ñaïi bi. 1) Broken colour (not a bright colour): Maøu toái. Karunamrditamati (p): Bi nieäm. 2) Brown colour; but it is described as a neutral colour through the dyeing out of the other Karunika-hridaya-dharani (skt): Thieân thuû colours, i.e. for the monks—Hoaïi saéc. thieân nhaõn ñaïi bi taâm ñaø la ni. 3) A secondary color (not the five primary Karunikaraja-Prajnaparamita-Sutra (skt): colours): Maøu phuï (khoâng phaûi laø naêm maøu Kinh Nhôn Vöông Baùt Nhaõ Ba La Maät—The sutra chính). stressed on the “Buddha wisdom” for rulers to 4) It is described as a neutral colour through the maintain security and welfare for the country. The dyeing out of the other colours: Maøu trung sutra was translated into Chinese by tính, hay laø maøu ñöôïc nhuoäm töø caùc maøu Kumarajiva—Kinh nhaán maïnh ñeán “Trí hueä khaùc. Phaät” trong vieäc duy trì an ninh phuùc lôïi trong 5) A fundamental rule in Buddhism is to dye the quoác gia. Kinh ñöôïc Ngaøi Cöu Ma La Thaäp dòch kasaya with a secondary color: Luaät nhaø Phaät ra Haùn töï. laø nhuoäm sao cho aùo caø sa cho noù coù maøu Kasa (skt): Ca Xa. hoaïi saéc. 1) A piece of grass, used for mats, thatch, etc.; (II) “Kasaya” means a monk’s robe—Kasaya coù personified as one of Yama’s attendants: Moät nghóa laø aùo caø sa cuûa nhaø sö: naém coû duøng laøm chieáu, ñöôïc nhaân caùch hoùa (A) The meanings of “Kasaya”: Nghóa cuûa “Caø nhö laø thò giaû cuûa Dieâm Ma Vöông. Sa”—Y aùo cuûa nhaø sö. AÙo xích saéc hay maøu 2) According to Eitel in The Dictionary of thaúm, ñöôïc dieãn dòch laø hö naùt, baån, nhieãm Chinese-English Buddhist terms, kasa is a baån, ñöôïc nhuoäm baèng maøu taïp, chöù khoâng piece of grass, of which a broom was made, phaûi laøm baèng moät trong nhöõng maøu chính, and used by Sakyamuni. It is still an object of ñeå phaân bieät vôùi baïch y hay aùo traéng cuûa worship: Theo Eitel trong Trung Anh Phaät haøng taïi gia—The monk’s robe or cassock. A Hoïc Töø Ñieån, kasa laø naém coû duøng ñeå laøm red or yellow monk’s robe, interpreted as choåi cho Ñöùc Phaät, vaãn coøn laø moät vaät thôø decayed, impure in colour, dyed, not of phöôïng. primary colour, so as to distinguish from the Kasagiyama (jap): Nuùi Laïp Trí (Nhaät Baûn). normal white dress of lay people. Kasan-Muin (jap): Hua-Shan-Wu-Yin—A (B) Categories of “Kasaya”: Phaân loaïi “Caø Sa”— famous Chinese Zen master in the tenth century— Coù nhieàu loaïi khaùc nhau—There are several Hoa Sôn Nguõ AÂm Thieàn sö, moät thieàn sö noåi tieáng different names for Kasaya: cuûa Trung Quoác vaøo theá kyû thöù 10. 1) Sanghati (skt): Ñaïi Y—Taêng Giaø Leâ—Taêng Kasapura (skt): Ca Xa Boá La—According to Giaø Chæ. Eitel in The Dictionary of Chinese-English 2) The clothing (garment) of liberation: Giaûi Buddhist Terms, Kasapura used to be a city Thoaùt Y—Y aùo cuûa söï giaûi thoaùt. between Lucknow and Oudh—Theo Eitel trong 3) The garment of emancipation: Giaûi Thoaùt Trung Anh Phaät Hoïc Töø Ñieån, Kasapura laø teân Taøng Töôùng Y. thaønh cuûa nöôùc Baùt La Da Giaø. 4) The robe of a field of happiness: Phöôùc Ñieàn Kasaya (skt): Ca La Sa Daõ Ca La Sa Daõ—Ca La Y—Y aùo maëc vaøo nhö ñem phöôùc ñieàn cho Sa Dò—Caø Sa—Phaùp

Phuïc—Dharma garment, or ngöôøi gieo. the robe. The religious dress, general name of 5) The robe without form. The Kasaya is without monastic garments. A red or yellow monk's rob. A form in the sense that is a simple square sheet monk's dyed robe, in contrast with white lay of cloth: Voâ Töôùng Y—Y aùo cuûa nhaø tu garb—Phaùp Y hay aùo caø sa cuûa Taêng Ni. AÙo Ca khoâng coù hình töôùng, noù chæ laø moät mieáng vaûi sa (ñoû hoaëc vaøng). AÙo nhuoäm cuûa chö Taêng Ni, vuoâng. ñoái laïi vôùi aùo traéng cuûa Phaät töû taïi gia.

6) The robe of endurance, or patience— name, that person will overcome the offenses of Enduring-humiliation robe: Nhaãn Nhuïc Y—Y birth and death for one hundred great aeons— aùo nhaéc ngöôøi maëc luoân nhaãn nhuïc. Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù chín,voâ 7) Broken patched robe: Baù Naïp Y—Y aùo laøm löôïng voâ soá kieáp veà thuôû quaù khöù coù ñöùc Phaät ra baèng vaûi baù naïp (vaûi maø ngöôøi ta ñaõ vöùt ñi). ñôøi hieäu laø Ca Saø Traøng Nhö Lai. Nhö coù ngöôøi 8) A robe of rags: Phaán Taûo Y—Y aùo laøm baèng nam ngöôøi nöõ naøo nghe ñöôïc danh hieäu cuûa ñöùc nhöõng mieáng vaûi cuõ duøng ñeå lau buïi—A Phaät ñaây, thôøi ngöôøi naày seõ sieâu thoaùt toäi sanh töû collection of rags out of dust-heap used as trong moät traêm ñaïi kieáp. robes for monks and nuns. Kashgar (skt): Phaùp Sa—According to The 9) The path-robe, one of the three garments of a Dictionary of Chinese-English Buddhist Terms monk reaching from shoulders to the knees composed by Professor Soothill, Kashgar was an and fastened around the waiste, usually made ancient Buddhistic kingdom in Central Asia— up of nine to twenty-five pieces: Taêng Giaø Theo Eitel trong Trung Anh Töï Ñieån, Kashgar Chæ: AÙo ñaép baèng nhöõng maûnh vaûi, moät trong töøng laø moät vöông quoác coå ôû trung AÙ. ba loaïi y cho chö Taêng Ni, choaøng töø vai Kashmir (skt): Ca Thaáp Ba—Keá Taân—Ancient xuoáng tôùi ñaàu goái vaø ñöôïc coät laïi nôi hoâng, Kashmir kingdom, situated in the north-east of thöôøng ñöôïc laøm baèng chín hay hai möôi laêm IndiaA region which Asoka added to his empire maûnh. right after he enthroned. Kashmir was one of the 10) Troïng Y: See Sanghati. most important centers of Buddhist Sanskrit (C) Nhöõng lôøi Phaät daïy veà "Caø Sa" trong Kinh learning and the center of the most powerful Phaùp Cuù—The Buddha's teachings on Buddhist school. Kashmir played an important "Kasaya" in the Dharmapada Sutra: role in the transmission of Buddhism to China. 1) Wearing a yellow saffron robe with an According to Hsuan-Tsang in the Records of the impure mind. What will the robe do if Western Lands, on his way from Simhapura to truthfulness is lacking and discipline or self- Kashmir, he came across several monasteries, and control is denied? (Dharmapada 9): Maëc aùo at Huskara-Vihara he spent the night. He was caø sa maø khoâng rôøi boû nhöõng ñieàu ueá tröôïc, welcomed by the king of Kashmir. He decided to khoâng thaønh thaät khaéc kyû, thaø chaúng maëc coøn stay there for 2 years to the study of the sutras and hôn. sastras. The king provided him with 20 clerks to 2) He who drops all stain, stands on virtue, copy the manuscripts. After the Third Council at learns discipline and speaks the truth. Then Pataliputra, a Buddhist missionary was sent here the yellow robe will fit him (Dharmapada 10): for propagation. When Hsuan-Tsang arrived here, Rôøi boû nhöõng

ñieàu ueá tröôïc, giöõ gìn giôùi luaät he saw more than 100 monasteries with over tinh nghieâm, khaéc kyû vaø chaân thaønh, ngöôøi 5,000 monks. Also according to Hsuan-Tsang, one nhö theá ñaùng maëc aùo caø sa. of the outstanding events that took place in 3) A yellow saffron robe does not make him a Kashmir was the session of the Fourth Buddhist monk. He who is of evil character and Council under the auspices of King Kaniska in the uncontrolled or unrestrained; such an evil- 400 years after the Buddha's Mahaparinirvana. doer, by his evil deeds, is born in a woeful The king was puzzled by the different state (Dharmapada 307): Khoâng ngaên tröø aùc interpretations given by his spiritual teachers haïnh thì duø maëc aùo caø sa, ngöôøi aùc cuõng seõ vi while he was studying the Buddhist texts, and so nghieäp aùc, cheát phaûi ñoïa ñòa nguïc. he wanted that the main object of this Council Kashaya Banner Thus Come One: Ca Saø should be to record the various interpretations Traøng Nhö Lai—According to the Earth Store given of Buddha's words by the teachers of Bodhisattva Sutra, Chapter 9, limitless different sects. It was the Arhat Parsva's advice asamkheyas of aeons ago, a Buddha named that the Emperor decided to hold the Council. Kashaya Banner Thus Come One appeared in the When he was in this country, Hsuan-Tsang saw an world. If a man or woman hears this Buddha's image of Bodhisattva Avalokitesvara and a

Mahasanghika monastery—Vöông quoác coå Keá ploughs for sowing time. One early morning, the Taân, baây giöø laø Kashmir, naèm veà phía taây baéc AÁn Buddha, approached the farmer at work. As it was Ñoä. Vuøng ñaát maø vua A Duïc ñaõ saùp nhaäp vaøo the time of food distribution, the Buddha drew vöông quoác cuûa mình ngay sau khi oâng leân ngoâi. near and stood at one side. As Bharadvaja saw the Ñaây laø moät trung taâm Phaïn ngöõ quan troïng, cuõng Buddha waiting for alms, he spoke to him: "O laø moät tröôøng hoïc Phaät giaùo coù uy theá thôøi ñoù. recluse Gautama, I plough and sow, and when I Kashmir giöõ moät vai troø quan troïng trong vieäc have ploughed, I eat! You, recluse Gautama, truyeàn baù Phaät giaùo sang Trung Quoác. Theo ngaøi should plough and sow too; for, having done so, Huyeàn Trang trong Taây Vöïc Kyù, töø Taêng Ha Boå you may eat." The Buddha replied: "I too. O La ñeán Ca Thaáp Ba, ngaøi ñaõ ñi qua moät vaøi töï Brahmin, plough and sow; and having ploughed vieän taïi ñaây, vaø taïi Tònh Xaù Huskara ngaøi ñaõ ôû and sown, I eat." Bharadvaja said: "But we see löu laïi ñeâm. Ngaøi ñöôïc vò vua cuûa xöù naøy tieáp ñoùn not your yoke and plough; nor your ploughshare, noàng haäu. Sau ñoù ngaøi quyeát ñònh löu laïi ñaây 2 rod, nor oxen! Yet you speak so! Please tell us naêm ñeå hoïc kinh vaø luaän. Nhaø vua ñaõ cung caáp what ploughing is yours. We would like to know cho ngaøi 20 thö kyù ñeå cheùp kinh taïi ñaây. Sau laàn what you mean." The Buddha said: "O keát taäp kinh ñieån laàn thöù ba taïi thaønh Hoa Thò, Bharadvaja, confidence is the seed, discipline is moät phaùi ñoaøn truyeàn giaùo ñaõ ñöôïc phaùi ñeán nôi the rain. Wisdom is my yoke and plough. Modesty naøy vaø ngaøi Huyeàn Trang ñaõ thaáy taïi ñaây coù treân is my pole, mind is the strap. And I have 100 ngoâi töï vieän vôùi treân 5.000 Taêng só. Cuõng mindfulness for ploughshare and goad. I am theo ngaøi Huyeàn Trang thì moät trong nhöõng bieán guarded in act and word,

temperate in eating. coá troïng ñaïi ñaõ xaûy ra taïi Ca Thaáp Ba laø cuoäc With truth I clear the weeds, and bliss my nghò hoäi Keát Taäp Kinh Ñieån laàn thöù tö, 400 naêm deliverance. Vigor, my team in yoke, carries me sau ngaøy Phaät nhaäp dieät, döôùi söï baûo trôï cuûa vua to the security of the bonds. And it goes on, Ca Nò Saéc Ca. Ñöùc vua caûm thaáy boái roái vì nhieàu without turning back. It goes where there is no loái giaûi thích khaùc nhau cuûa caùc vò thaày khi ngaøi suffering. And thus is the ploughing done, and hoïc kinh ñieån Phaät giaùo, vaø vì vaäy ngaøi muoán there comes the deathless fruit. Having ploughed raèng muïc tieâu chaùnh cuûa Ñaïi Hoäi laø phaûi ghi laïi this ploughing, one is free from all sorrow." After nhöõng giaûi thích veà lôøi Phaät daïy bôûi caùc vò thaày hearing the Buddha's words, Bharadvaja had a cuûa caùc toâng phaùi khaùc nhau. Chính A La Haùn large copper bowl filled with milk rice and offered Parsva (Ba Laät Thaáp Phöôïc) ñaõ khuyeân ngaøi neân it to the Buddha, saying: "Let Master Gautama eat trieäu taäp Nghò Hoäi taïi ñaây. Cuõng taïi xöù naøy, ngaøi this milk rice! A ploughman indeed is the Master Huyeàn Trang ñaõ thaáy aûnh töôïng cuûa Ñöùc Quaùn since he ploughs and ploughing for deathless Theá AÂm Boà Taùt vaø moät töï vieän cuûa tröôøng phaùi fruit." The Buddha replied: "This is not mine to Ñaïi Chuùng Boä. enjoy fare won from chanting hymns. This is not Kasi (skt): Ca Thi. the thing for the sage. O Bharadvaja. The 1) Name of a kind of bamboo: Teân cuûa moät loaïi Awakened One reject such food. Where the truùc. dharma reigns, this is the livelihood. You must 2) Ca di—Old name of Benares—A place said offer other food and drink to the Stainless Great to be so called because its bamboos were Sage of holy calm, for he is a field to man who good for arrows, north of Kosala: Moät ñòa desires to sow merits!" Then Bharadvaja danh veà phía baéc cuûa Kosala, mang ñòa danh approached and fell with his head at the Buddha's nhö vaäy vì coù nhieàu loaïi truùc toát ñöôïc duøng feet and cried: "It's amazing, Master Gautama. laøm teân—See Benares. It's marvellous! Just as a man might set up a thing Kasibharadvaja Sutta: Kinh Noâng Gia Phaû Lôïi overturned, reveal what is hidden, or point out the Ñoïa—Thus have I heard: Once the Master was way to the blind, bring a lamp into the darkness so staying in Magadha, at Ekanala, the Brahmin that those with eyes might see forms; even so, the village near the Southern Hill. A Brahmin farmer Dharma has been made clear in many figures by named Bharadvaja, had in yoke five hundred Master Gautama. I am going to Master Gautama

for refuge, to the Dharma and the Order of monks. thoï duïng thöïc phaåm coù ñöôïc do giaûng kinh ngaâm May I receive the Buddhist precepts in the keä. Ñoù khoâng phaûi laø phaåm vaät daønh cho caùc baäc presence of Master Gautama, may I receive Hieàn Thaùnh. Naøy Phaû Lôïi Ñoïa, chö Phaät khoâng higher ordination!" Not long after Bharadvaja's thoï nhaän thöïc vaät nhö theá. ÔÛ nôi naøo chaùnh phaùp ordination, he dwelt alone, aloof, diligent, ardent, naøy coøn höng thaïnh, thì ñaây laø chaùnh maïng. OÂng resolute, soon entered and abided in the supreme phaûi daâng thöùc aên uoáng khaùc cho baäc Hieàn Thaùnh goal of the holy life, and by his own super voâ nhieãm thanh tònh. Vì baäc aáy laø thöûa ruoäng knowledge he realized the Arahantship—Nhö vaày phöôùc cho nhöõng ai muoán gieo troàng coâng ñöùc!" Toâi

nghe; “Moät thôøi baäc ñaïo sö ñang löu laïi xöù Luùc ñoù Phaû Lôïi Ñoïa ñeán gaàn saùt chaân Ñöùc Phaät Ma Kieät Ñaø, taïi moät ngoâi laøng Baø La Moân vuøng vaø thoát leân: “Thaät vi dieäu thay toân giaû Coà Ñaøm! Ekanala, thuoäc khu nuùi ñoài Nam Sôn. Luùc aáy coù Thaät hy höõu thay! Nhö moät ngöôøi coù theå döïng moät vò Baø La Moân laø noâng gia Phaû Lôïi Ñoïa ñang ñöùng moät vaät bò quaêng ngaõ xuoáng, phôi baøy ra chuaån bò ñaët 500 caùi caøy vaøo aùch ñeå saün saøng cho nhöõng gì bò che kín, hay chæ ñöôøng cho ngöôøi muø, muøa gieo gaët. Vaøo moät buoåi saùng sôùm, Ñöùc Phaät ñem ñeøn vaøo boùng toái ñeå nhöõng ai coù maét coù theå ñang y baùt ñi ñeán nhaø noâng gia Phaû Lôïi Ñoïa trong troâng thaáy saéc, cuõng vaäy, chaùnh phaùp ñaõ ñöôïc toân khi ngöôøi aáy ñang laøm vieäc. Vöøa ñuùng luùc y ñang giaû Coà Ñaøm giaûng giaûi saùng toû baèng nhieàu phaân phaùt vaät thöïc, Ñöùc Phaät tieán laïi gaàn vaø ñöùng phöông tieän aûnh duï. Nay con xin quy-y toân giaû, moät beân. Khi thaáy Ñöùc Phaät ñang chôø thöïc phaåm, quy-y phaùp, vaø quy-y Taêng chuùng Tyø Kheo. Xin noâng gia Phaû Lôïi Ñoïa beøn noùi vôùi ngaøi nhö sau: cho con ñöôïc thoï giôùi xuaát gia tröôùc toân giaû Coà “Naøy toân giaû, toâi caøy caáy gieo gaët, sau khi gieo Ñaøm. Xin cho con thoï ñaïi giôùi.” Sau khi thoï giôùi gaët xong toâi môùi aên. Ngaøi cuõng vaäy, naøy toân giaû, xong, Phaû Lôïi Ñoïa soáng moät mình vôùi haïnh vieãn ngaøi cuõng phaûi caøy, gieo, vaø gaët roài môùi aên.” Ñöùc ly, tinh taán, nhieät taâm, kieân ñònh, chaúng bao laâu ñaõ Phaät beøn traû lôøi: “Naøy Baø La Moân, Ta cuõng caøy theå nhaäp vaø an truù vaøo toái thöôïng cöùu caùnh cuûa vaø gieo vaäy; sau khi caøy vaø gieo xong, ta aên.” ñôøi soáng phaïm haïnh vaø vôùi thöôïng trí, Phaû Lôïi Noâng gia Phaû Lôïi Ñoïa laáy laøm laï hoûi Ñöùc Phaät: Ñoïa ñaõ chöùng ñaït muïc ñích aáy ngay trong hieän taïi “Nhöng naøo chuùng toâi coù thaáy ñaâu caùi caøy, caùi ñeå trôû thaønh moät baäc A La Haùn. aùch, cuõng khoâng thaáy löôõi caøy, roi hay boø cuûa toân Kasina (p): Ñeà muïc haønh thieàn Kasina (Bieán giaû Gautama! Maø sao ngaøi laïi noùi nhö vaäy? Xin xöù)—A Pali term for “complete field,” a category noùi cho chuùng toâi ñöôïc bieát ñieàu naøy. Chuùng toâi of meditative objects used in Theravada muoán bieát ñieàu naøy.” Ñöùc Phaät traû lôøi: “Loøng tin meditative tradition as bases for developing the laø haït gioáng, haïnh ñaàu ñaø laø möa, trí tueä laø caùi ability to enter into meditative absorptions (jhana aùch vaø caây caøy. Taøm laø caùn caøy, taâm laø caây or dhyana). Total field served as objects of cöông. Ta giöõ chaùnh nieäm laøm löôõi caøy vaø gaäy meditation as supports for concentration of the thuùc. Ta soáng phoøng hoä trong ngoân ngöõ vaø haønh mind. The mind is exclusively and with complete ñoäng, tieát ñoä trong vaät thöïc. Ta nhoå saïch coû daïi clarity filled with this object until reaching hay aùc phaùp vôùi loøng chaân thaät. Vaø cöïc laïc laø giaûi samadhi. The meditator concentrates one- thoaùt cuûa Ta. Tinh taán laø coã xe ñöa Ta ñeán traïng pointedly on a particular external objects as the thaùi an oån khoûi caùc khoå aùch. Tröïc chæ thaúng tieán preparatory image (parikamma-nimitta) until it khoâng quaøy trôû laïi. Noù ñi ñeán choã khoâng coøn ñau appears even when the eyes are closed, at which khoå. Vaø nhö vaäy laø vieäc caøy caáy ñaõ xong, roài quaû point it is called an “acquired image” (uggaha- baát töû xuaát hieän. Sau khi ñaõ laøm xong vieäc

caøy nimitta). When one is able to concentrate single- böøa aáy, con ngöôøi ñöôïc giaûi thoaùt khoûi moïi phieàn mindedly on the meditative object, one enters into muoän, öu naõo." Ngay sau ñoù, Phaû Lôïi Ñoïa baûo the first jhana. There are ten kasinas—Töø Nam bôùi ñaày moät baùt côm troän söõa daâng leân Ñöùc Phaät Phaïn chæ "laõnh vöïc toaøn dieän," phaïm truø cuûa vaø noùi: "Xin toân giaû Coà Ñaøm haõy thoï duïng baùt nhöõng ñeà muïc duøng trong thieàn Nguyeân Thuûy nhö côm troän söõa naøy! Toân giaû quaû thaät laø moät noâng nhöõng caên baûn ñi vaøo "ñònh." Laõnh vöïc ñöôïc duøng gia vì ngaøi caøy ruoäng ñöa ñeán quaû baát töû." Ñöùc laøm ñoái töôïng hay thoaïi ñaàu trong nhaø thieàn nhaèm Phaät beøn traû lôøi: "Thaät khoâng xöùng ñaùng cho Ta giuùp cho söï taäp trung tinh thaàn. Tinh thaàn luùc naøo

cuõng chæ bò moät ñoái töôïng xaâm chieám cho tôùi ñaïi the passing of the Buddha. He is also revered ñònh. Haønh giaû nhaát taâm taäp trung vaøo moät ngoaïi in East Asia regarded as the first Patriarch in vaät ñaëc bieät naøo ñoù nhö laø moät hình aûnh chuaån bò the Zen school. He was regarded as the First cho tôùi khi naøo haønh giaû nhaém maét maø ñeà muïc Patriarch from the story of the "transmission" vaãn hieän leân, chöøng ñoù haønh giaû ñaõ ñaït ñöôïc giai of the Mind-seal when the Buddha held up a ñoaïn ñaàu cuûa thieàn ñònh. Coù möôøi laõnh vöïc trong golden flower and Maha-Kasyapa smiled. thieàn ñònh: Maha-Kasyapa is said to have become an 1) The Earth Kasina: Ñaát. Arhat after being with the Buddha for eight 2) The Water Kasina: Nöôùc. days. After his death he is reputed to have 3) The Fire Kasina: Löûa. entrusted Ananda with leadership of the 4) The Wind (air) Kasina: Gioù. Order—Ca Dieáp, moät ngöôøi thuoäc doøng Baø 5) The Blue Kasina: Maøu Xanh lam. La Moân ôû Ma Kieät Ñaø, trôû thaønh moät ñeä töû 6) The Yellow Kasina: Maøu vaøng. thaân caän cuûa Phaät. Ngöôøi ta noùi oâng noåi tieáng 7) The Red Kasina: Maøu ñoû. veà khoå haïnh vaø giôùi ñöùc. OÂng laø ngöôøi ñaõ chuû 8) The White Kasina: Maøu traéng. trì nghò hoäi kieát taäp kinh ñieån ñaàu tieân ngay 9) Akasha: The Space Kasina—Khoâng gian. sau khi Phaät nhaäp dieät. OÂng ñöôïc Phaät giaùo 10) The Consciousness Kasina (in the trong vuøng Ñoâng AÙ kính troïng vaø xem nhö laø Abhidharma, the Light Kasina): YÙ thöùc (trong ñeä nhöùt toå doøng Thieàn AÁn ñoä. OÂng ñöôïc coi Vi Dieäu Phaùp laø "AÙnh Saùng"). nhö sô toå doøng thieàn AÁn Ñoä töø caâu chuyeän ** See Forty meditation subjects. "Truyeàn Taâm AÁn" veà Ma Ha Ca Dieáp mæm Kasmira (skt): Kashmir or Kasmir (skt)—Keá cöôøi khi Ñöùc Phaät ñöa leân nhaønh kim hoa. Taân—Ancient Kashmir kingdom, situated in the Ngöôøi ta noùi Ma Ha Ca Dieáp ñaéc quaû A La north-east of India. A region which Asoka added Haùn chæ sau taùm ngaøy theo Phaät. Sau khi Ma to his empire right after he enthroned. Kashmir Ha Ca Dieáp thò tòch, oâng uûy thaùc cho ngaøi A was one of the most important centers of Buddhist Nan laøm chuû tòch hoäi ñoàng Taêng Giaø thôøi baáy Sanskrit learning and the center of the most giôø. powerful Buddhist school. Kashmir played an 2) A class of divine beings similar or equal to important role in the transmission of Buddhism to Prajapati: Drinking Light Deva—AÅm Quang China—Ca Thaáp Di La, vöông quoác coå Keá Taân, Thieân. baây giôø laø Kashmir, naèm veà phía taây baéc

AÁn Ñoä. 3) The father of gods, demons, men, fish, Vuøng ñaát maø vua A Duïc ñaõ saùp nhaäp vaøo vöông reptiles, and all animals: Cha cuûa heát thaûy quoác cuûa mình ngay sau khi oâng leân ngoâi. Ñaây laø chuùng sanh (trôøi, thaàn, ngöôøi, caù, loaøi boø saùt, moät trung taâm Phaïn ngöõ quan troïng, cuõng laø moät vaø heát thaûy thuù vaät). tröôøng hoïc Phaät giaùo coù uy theá thôøi ñoù. Kashmir 4) The constellation of “drinking light,” i.e. giöõ moät vai troø quan troïng trong vieäc truyeàn baù swallowing sun and moon (but without Phaät giaùo sang Trung Quoác—See Kashmir. apparent justification): Choøm sao “nuoát aùnh Kassan-Zen’e (jap): Sö Giaùp Sôn Thieän Hoäi saùng” cuûa maët trôøi vaø maët traêng (nhöng (Phaät giaùo Nhaät Baûn). khoâng coù söï kieåm chöùng roõ raøng). 5) One of the seven or ten ancient Indian sages: Kastha (skt): Kashtha (skt)—Timber—Wood—A Moät trong baûy hay möôøi baäc Thaùnh cuûa AÁn piece of wood—Goã—Moät mieáng goã. Ñoä. Kasyapa (skt): Kassapa (p)—Maha Kasyapa 6) Name of a tribe or race: Teân cuûa moät boä laïc (Ñaïi Ca Dieáp) hay moät chuûng toäc. 1) A Brahmin of Magadha who became a close 7) Kasyapa Buddha, the third of the five disciple of the Buddha, and was at the time of Buddhas of the psent kalpa, the sixth of the his death the senior member of his Sangha. seven ancient Buddhas: Phaät Ca Dieáp laø vò He is said to have excelled in ascetic Phaät thöù ba trong naêm vò Phaät hieàn kieáp, laø vò practices and moral uprightness. He presided Phaät thöù saùu trong baûy vò Phaät thôøi coå. over the first council, held immediately after

8) According to Eitel in The Dictionary of Kasyapiya (skt): Mahakasyapiya (skt)—The Chinese-English Buddhist terms, Kasyapiya school—Ca Dieáp Di—Ca Dieáp Di Boä Mahakasyapa, a brahman of Magadha, who hay Giaûi Thoaùt Giôùi Kinh—Ca Dieáp Duy—Ca became one of the principal disciples of Dieáp Tyø—Ca Dieáp Ba—Kha Thi Bi Döõ—AÁm sakyamuni, and after his death became leader Quang Boä—A school formed on a division of the of the disciples, convoked and presided Mahasanghikah into five schools a century after (directed) the first synod,whence his title the Nirvana. Kasyapiya was one of which chairman (Arya-Sthavira) is derived: Theo teaching based on the Kayapiya Sastra. The Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ma Mahakasyapiyas differed on minor poits from the Ha Ca Dieáp laø moät vò Baø La Moân cuûa xöù Ma Sarvastivadins and the Dharmaguptikas, and were Kieät Ñaø, trôû thaønh moät trong nhöõng ñaïi ñeä töû closer to the Sthaviravadins. Hence, they are also cuûa Phaät Thích Ca. Sau khi Phaät nhaäp dieät, called the Sthavariyas. The Mahakasyapiyas oâng ñaõ trôû thaønh tröôûng chuùng Tyø Kheo, vaø believed that the past which has borne fruit ceases trieäu taäp vaø chuû trì hoäi nghò kieát taäp kinh ñieån to exist, but that which has not yet ripened ñaàu tieân, chöùc vò thöôïng toïa cuûa oâng coù töø continues to exist, thus partially modifying the ñaáy. position of the Sarvastivadins, for whom the past 9) He is accounted the chief of the ascetics also exists like the present. The Mahakasyapiyas before the enlightenment: Ñeä nhaát haïnh Ñaàu are sometimes represented as having effected a Ñaø tröôùc khi giaùc ngoä. compromise between the Sarvastivadins and the 10) The first compiler of the canon and the first Vibhajyavadins, and also claim a tripitaka of their patriarch: Vò kieát taäp

kinh ñieån ñaàu tieân vaø vò own—Sau khi Ñöùc Phaät nhaäp dieät, tröôøng phaùi toå thöù nhaát sau thôøi Phaät. Tieåu Thöøa Nguyeân Thuûy ñöôïc chia laøm naêm 11) A Bodhisatva, whose name heads a chapter in nhaùnh, tröôøng phaùi Ca Dieáp Di laø moät, giaùo the Nirvana Sutra: Vò Boà Taùt maø teân ñöùng thuyeát caên baûn döïa vaøo boä Luaän Ca Dieáp Di. Boä ñaàu trong moät chöông cuûa Kinh Nieát Baøn. phaùi naày khaùc vôùi Nhaát Thieát Höõu Boä vaø Phaùp Kasyapa Buddha: Ca Dieáp Phaät—The sixth of Taïng Boä ñoâi chuùt nhöng raát gaàn vôùi Thöôïng Toïa the seven former Buddhas—Vò Phaät thöù saùu trong Boä, neân coøn ñöôïc goïi laø Sthavariya. AÁm Quang baûy vò coå Phaät. Boä tin raèng quaù khöù ñaõ sinh quaû thì khoâng coøn toàn Kasyapa-Matanga (skt): Ca Dieáp Ma Ñaèng— taïi nöõa, coøn quaù khöù chöa sinh quaû thì tieáp tuïc toàn Nhieáp Ma Ñaèng—Truùc Nhieáp Ma Ñaèng—The taïi; do ñoù, hoï laøm rung chuyeån phaàn naøo ñòa vò monk who with Gobharana, of Central India, or cuûa phaùi Höõu Boä voán cho raèng quaù khöù cuõng toàn Dharmaraksa, i.e. Chu-Fa-Lan, according to taïi nhö hieän taïi vaäy. Ñoâi khi AÁm Quang Boä ñöôïc Buddhist statements, brought images and xem nhö laø tröôøng phaùi thoûa hieäp giöõa Höõu Boä scriptures to China with the commissioners sent by (Sarvastivadin) vaø Phaân Tích Boä (Vibhajyavadin). Ming-Ti, arriving in Lo-Yang in around 67 A.D. Phaùi naày cuõng ñoøi coù boä Tam Taïng cuûa rieâng According to tradition the first official Indian hoï—See Five volumes of Vinaya of Hinayana monk, along with Gobharana, to arrive in China sects. around 67 A.D. They translated the Sutra of the Kasyapa school: Tröôøng phaùi Ca Dieáp (Ca Dieáp Forty-Two Sections—Moät vò sö ngöôøi mieàn Trung Boä)—See Kasyapa. AÁn Ñoä. Thôøi Haùn Minh Ñeá, vua sai moät phaùi ñoaøn Kasyapiyah (skt): Ca Dieáp Di boä—See Two sang AÁn Ñoä caàu phaùp ñaõ gaëp sö. Sö cuøng vôùi ngaøi divisions and the five divisions. Truùc Phaùp Lan mang töôïng Phaät vaø kinh ñieån veà Kata (p): A mat—Chieác chieáu (ñeäm). Laïc Döông khoaûng naêm 67 sau Taây Lòch. Theo Katagiri Roshi, Dainin (1928 - ): Name of a truyeàn thoáng hoaèng hoùa, ñaây laø vò Taêng AÁn Ñoä Japanese Zen master of the Eihei-di lineage of ñaàu tieân cuøng vôùi Gobharana ñeán Trung quoác. Taïi Soto, who in 1963 moved to the U.S.A. to teach at ñaây hoï ñaõ cuøng dòch boä kinh Töù Thaäp Nhò Chöông Zenshu-ji Soto Zen Mission in Los Angeles. He vaøo khoaûng naêm 67 sau Taây Lòch. later helped to establish the San Francisco Zen

Center and Tassajara Mountain Center in accepting observance of the Five Precepts, California. He has been one of the most offering flowers and incense to the Buddha, influential Zen masters in the West and has chanting sutras, meditating, offering alms to trained a number of students who later became the monks and nuns and listening to Dharma teachers themselves—Teân cuûa vò Thieàn sö Nhaät talks—Kathina hay Ngaøy Taêng Baûo, thöôøng Baûn thuoäc doøng truyeàn thöøa Eihei-di cuûa toâng ñöôïc toå chöùc vaøo thaùng möôøi. Theo truyeàn Taøo Ñoäng, ngöôøi ñaõ di chuyeån sang Myõ vaøo naêm thoáng Theravada hay Phaät giaùo Nam toâng, 1963 ñeå daïy Thieàn Taøo Ñoäng taïi Trung Taâm Soto chö Taêng kieát haï ba thaùng vaøo muøa möa. Sau Zen Mission ôû Los Angeles. Veà sau naøy oâng giuùp muøa kieát haï, Phaät töû taïi gia laøm leã daâng y vaø thaønh laäp Trung Taâm Thieàn San Francisco vaø

phaåm vaät leân chö Taêng. Ngaøy naøy töôïng Trung Taâm Thieàn treân Nuùi Tassajara cuõng taïi tröng cho söï lieân heä chaëc cheõ giöõa chö Taêng california. OÂng laø moät thieàn sö coù aûnh höôûng nhaát vaø Phaät töû taïi gia. Vaøo nhöõng ngaøy leã hoäi ñaëc ôû Taây Phöông vaø ñaõ giaùo huaán moät soá thieàn sinh bieät naøy, Phaät töû cöû haønh leã baèng caùch quy-y maø sau naøy cuõng trôû thaønh nhöõng thaày daïy thieàn. Tam Baûo, thoï nguõ giôùi, cuùng döôøng höông Kataku-Jin'e (jap): Zen master He-Ze-Shen- hoa leân Ñöùc Phaät, sau ñoù hoï tuïng kinh, ngoài Hui—Haø Traïch Thaàn Hoäi Thieàn Sö—See Shen- thieàn vaø daâng cuùng thöïc vaät leân chö Taêng Ni Hui-He-Ze. cuõng nhö laéng nghe thuyeát phaùp. Kataku-shu (jap): Haø Traïch toâng. 3) Ceremony performed in most of Buddhist traditions at the end of the rainy-season Katanana (p): Tri kieán veà söï thaønh töïu cuûa Töù retreat, during which laypeople give new ñeá. robes to Buddhist monks and nuns. This is one Katasi (p): A cemetery—Nghóa ñòa. of the major opportunities for the laity to earn Katatta (skt): See Reserve karma. merit from giving (dana). Besides, during this Katatta-kamma (p): Katatta (skt)—Nghieäp Tích ceremony, laypeople also offer food and Tuï—See Reserve karma. other necessities to the Samgha—Leã ñöôïc Kathavatthu (p): Boä Ngöõ Toâng—Points of thöïc hieän bôûi haàu heát caùc truyeàn thoáng Phaät Controversy, one of the books of the Theravadin giaùo vaøo cuoái kyø an cö kieát haï, trong buoåi leã Abhidhamma Pitaka. This book is about the Phaät töû taïi gia cuùng döôøng y aùo cho chö Taêng subjects of controversy, the refutation of the Ni. Ñaây laø moät trong nhöõng dòp chính cho heterodox views of other Buddhist schools— ngöôøi taïi gia coù ñöôïc phöôùc ñöùc cuùng döôøng. Thuyeát Söï hay nhöõng ñieåm tranh luaän, moät trong Ngoaøi ra, trong dòp leã naøy ngöôøi ta coøn cuùng nhöõng boä saùch cuûa Boä Luaän Taïng cuûa tröôøng phaùi döôøng thöïc phaåm vaø nhöõng thöù caàn duøng Phaät giaùo Nguyeân Thuûy. Boä saùch naøy baùc boû caùc khaùc cho Taêng giaø. quan ñieåm dò giaùo cuûa caùc tröôøng phaùi Phaät giaùo 4) Name of a monk's or nun's robe, received khaùc—See Theravada (V) (5). after the summer retreat: Teân cuûa moät loaïi aùo Kathina (skt & p): Ca Hy Na—Ca Ñeà—Yeát Hy cuûa chö Taêng Ni, nhaän sau muøa an cö kieát haï. Na—Coâng ñöùc y. 5) Ca Hy Na Nguyeät: Kathina-masa, the month 1) Hard: Cöùng—Khoâng uyeån chuyeån—Khoâng in October-November, interpreted as the töông nhöôïng—Inflexible—Unyielding. month after the summer retreat, when monks 2) Sangha Day or Kathina is usually held in and nuns received the "kathina" robe of October. In the Theravada or Southern merit—Thaùng ôû giöõa thaùng möôøi vaø thaùng tradition, monks go on a three-month retreat möôøi moät, sau khi xong an cö kieát haï, khi chö during the rainy season. After the retreat, the Taêng Ni nhaän aùo Ca Hy Na (Haï Laïp). laity offer robes and gifts to them. This day 6) Coâng Ñöùc Y: Ca Hi Na—The garment of symbolizes the close relationship between the merits, given to monks after their summer monks and the lay people. On almost all of retreat of ninety days; it symbolized five these special occasions, Buddhists celebrate merits to which they had attained—Coâng ñöùc these events by taking the Threefold refuge, y hay aùo caø sa cuûa chö Taêng sau 90 ngaøy an

1) One of Sakyamuni's ten great disciples, cö kieát haï; bieåu töôïng cho coâng ñöùc maø chö Taêng ñaõ ñaït ñöôïc trong muøa an cö. respected as the foremost in debate: Moät Katmandu: The present capital of Nepal—Thuû trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät: One of ñoâ cuûa xöù Nepal. the ten noted disciples of Sakyamuni. 2) The foundation work of the Abhidharma Katsu (jap): Tieáng heùt—A Japanese term for philosophy "shout." The shout often used by Zen masters to (Abhidharma-jnana-prasthana- shock their students into direct experience ofsastra) has been attributed to him, but it is by reality (Kensho or Satori). According to the an author of the same name 300 to 500 years later: Boä Luaän Vi Dieäu Phaùp ñöôïc ngöôøi ta tradition, it was first used by Ma-Tsu Tao-I (Baso gaùn cho oâng laø taùc giaû, kyø thaät boä luaän naày Doitsu—jap). This happened at the illumination of Ma-Tsu himself. It is mainly associated with ñöôïc vieát bôûi moät ngöôøi cuøng teân, nhöng sanh sau oâng töø 300 ñeán 500 naêm. Rinzai, a tradition that is famous for its abrupt and ** See Ten chief disciples of the Buddha. confrontational methods, which also include blows Kaudinya (skt): Name of one of the first five with sticks. It is believed that an awakened master disciples of Sakyamuni—Teân cuûa moät trong naêm is able to perceive that a student is close to vò ñeä töû ñaàu tieân cuûa Ñöùc Phaät—Kieàu Traàn Nhö. "kensho" and that the veils of ignorance can be 1) Ajnata-Kaundinya (skt): Kondanna (p)—A wiped away quickly with the skillful use of such Nhaõ Kieàu Traàn Nhö—Name a prince of techniques—Töø ngöõ Nhaät Baûn duøng ñeå chæ "moät Magadha, uncle and one of the first five tieáng heùt." Tieáng heùt thöôøng ñöôïc duøng bôûi caùc disciples of Sakyamuni. He was the youngest thieàn sö ñeå laøm giöït mình thieàn sinh vaø ñöa hoï and cleverst of the eight brahmins who were thaúng tôùi choã ñaïi ngoä. Theo truyeàn thoáng, tieáng summoned by King Suddhodana to name the heùt ñöôïc Maõ Toå Ñaïo Nhaát duøng tröôùc tieân. Tieáng infant prince. He used to practise ascetic heùt xaõy ra khi Maõ Toå "ngoä" thieàn. Tieáng heùt chuû practices with Prince Siddhartha when he just yeáu chæ lieân heä vôùi toâng Laâm Teá, moät toâng phaùi left home—Teân cuûa moät trong naêm vò ñeä töû noåi tieáng veà phöông phaùp tröïc dieän vaø ñoán ngoä, ñaàu tieân cuûa Ñöùc Phaät. OÂng laø ngöôøi treû tuoåi goàm nhöõng cuù ñaäp baèng tích tröôïng. Ngöôøi ta tin nhaát trong taùm vò Baø La Moân ñöôïc vua Tònh raèng moät thieàn sö ñaõ chöùng ngoä coù theå nhaän bieát Phaïn thænh ñeán leã quaùn ñaûnh Thaùi Töû sô sinh. hoïc troø cuûa mình coù ñeán gaàn vôùi "ngoä" vaø vieäc OÂng nguyeân laø thaùi töû xöù Ma Kieät Ñaø, laø caäu veùn leân böùc maøn voâ minh coù theå queùt ñi moät caùch cuûa Ñöùc Phaät, vaø cuõng laø baïn cuøng tu khoå nhanh choùng baèng phöông caùch kheùo leùo naøy. Katthaka (p): Bamboo tree—Caây tre. haïnh vôùi Ñöùc Phaät khi Ngaøi môùi xuaát gia (Nhoùm oâng Kieàu Traàn Nhö coù naêm ngöôøi, Katyana (skt): Ca chieân dieân—See Katyayana. tröôùc kia theo laøm baïn tu khoå haïnh vôùi Ñöùc Phaät. Sau khi thaáy Ñöùc Phaät thoï nhaän baùt söõa cuûa naøng Muïc Nöõ cuùng döôøng, cho raèng Ñöùc Phaät ñaõ thoái taâm treân ñöôøng tìm ñaïo giaûi thoaùt neân hoï ñaõ ly khai vôùi Phaät. Sau khi Ñöùc Phaät thaønh ñaïo, naêm vò naày laïi gaëp Ñöùc Phaät taïi vöôøn Loäc Uyeån/Mrgadava trong thaønh Ba La Naïi/Varanasi, ñöôïc Phaät thuyeát giaûng

veà Töù Dieäu Ñeá ñeå ñoä hoï trôû thaønh nhöõng vò Tyø Kheo ñaàu tieân. Ñaây laø naêm vò ñeä töû ñaàu tieân cuûa Ñöùc Phaät). 2) Vyakarana-Kaundinya (skt): Thoï Kyù Kieàu Katyayana (skt): Maha-Katyayana or Traàn Nhö—According to Eitel in The Mahakatyayaniputra (skt)—Ma ha Ca Chieân Dictionary of Chinese-English Buddhist Dieân. Terms, Vyakarana-Kaundinya, son of a very wealthy Brahman family near Kapilavastu,

and was born before the Buddha. He was the hình töôïng Phaät thaät lôùn. Ñaây laø moät trong nhöõng one, who was told by the Buddha that a thaønh phoá coå nhöùt cuûa AÁn Ñoä. Buddha is too spiritual to leave any relics Kausidya (skt): Deadly sin—Indolence—Sloth— behind—Theo Eitel trong Trung Anh Phaät The practice of usury—Indolence—One of the Hoïc Töø Ñieån, thì Vyakarana-Kaundinya laø vò Upaklesa, or secondary hindrances—Giaûi ñaõi— toân giaû, xuaát thaân töø moät gia ñình Baø La Moân See Seventy-five dharmas of the Abhidharma giaøu coù trong thaønh Ca Tyø La Veä, sanh ra Kosa. tröôùc Ñöùc Phaät. Ngöôøi ñaõ ñöôïc Ñöùc Phaät baûo Kausika (skt): Family name of Indra—Kieàu Thi raèng moät Ñöùc Phaät quaû laø quaù thieâng lieâng ñeå Ca, hoï cuûa vua trôøi Ñeá Thích. maø ñeå laïi baát cöù xaù lôïi naøo treân traàn theá naày. Kausthila (skt): Caâu Saét Sæ La—Maha Caâu hy Kaudritya (skt): Regret or repent—Hoái hay aên la—An arhat, maternal uncle of Sariputra, who naên vieäc laøm aùc trong quaù khöù—See Fifty-one became an eminent disciple of Sakyamuni—Caâu Dharmas interactive with the Mind. Saét Chæ La—Teân cuûa moät vò A La Haùn, moät ngöôøi Kaukrtya (skt): Repentance—OÁ taùc—See caäu cuûa ngaøi Xaù Lôïi Phaát, ngöôøi ñaõ trôû thaønh moät Seventy-five dharmas of the Abhidharma Kosa. ñeä töû noåi tieáng cuûa Ñöùc Phaät. Kaula (skt): Beø—Raft—A ferryboat—In Kaya (skt): Deha or Tanu (skt)—Giaø Da— Mahayana Buddhism, the teaching is likened a Body—Thaân. raft; when the goal, the other shore, is reached, (I) Body is the first goal of meditation—Thaân laø then the raft is left behind. The form of teaching is ñoái töôïng haøng ñaàu cuûa thieàn quaùn: not final dogma but an expedient method—Trong 1) The first goal of meditation practices is to Phaät giaùo Ñaïi thöøa, giaùo phaùp Phaät gioáng nhö realize the true nature of the body and to be chieác beø; khi ñaõ ñeán ñích, thì beø cuõng neân boû laïi. non-attached to it. Most people identify Giaùo phaùp chæ laø phöông tieän chöù khoâng laø cöùu themselves with their bodies. However, after caùnh. a period of time of meditation practices, we Kaurtya (skt): Saùm hoái (oá taùc)—Remorse— will no longer care to think of yourself as a Repentence—One of the Upaklesa, or secondary body, we will no longer identify with the hindrances—See Seventy-five dharmas of the body. At that time, we will begin to see the Abhidharma Kosa. body as it is. It is only a series of physical Kausalya (skt): Thieän xaûo—Skillful—Clever— and mental process, not a unity; and we no Experienced. longer mistake the superficial for the real—Kausambi (skt): Kosambi (skt)—Vatsapattana Thaân laø moät ñoái töôïng cuûa Thieàn: Muïc ñích (p)—Caâu La Cuø Quoác—Caâu Dieâm Di Quoác— ñaàu tieân cuûa thieàn taäp laø ñeå nhaän thöùc baûn Caâu Thieâm Di—Cöï Thöôûng Di—Name of a city chaát thaät cuûa thaân maø khoâng chaáp vaøo noù. Ña in ancient India—A country or

an ancient city in phaàn chuùng ta nhaän thaân laø mình hay mình laø Central India, identified with the village of Kosam thaân. Tuy nhieân sau moät giai ñoaïn thieàn taäp, on Jumna, 30 miles above Allahabad. The country chuùng ta seõ khoâng coøn chuù yù nghó raèng mình of King Udayana in “Central India” with a famous laø moät thaân, chuùng ta seõ khoâng coøn ñoàng hoùa capital mentioned in the Vogage to the West. mình vôùi thaân. Luùc ñoù chuùng ta chæ nhìn thaân There was a great image of the Buddha. It was nhö moät taäp hôïp cuûa nguõ uaån, tan hôïp voâ one of the most ancient cities of India—Kieàu thöôøng, chöù khoâng phaûi laø nhöùt theå baát ñònh; Thöông Di, teân cuûa moät ñoâ thò thôøi coå AÁn Ñoä, moät luùc ñoù chuùng ta seõ khoâng coøn laàm laãn caùi giaû xöù hay moät thaønh phoá coå ôû Trung AÁn Ñoä (töøng do vôùi caùi thaät nöõa. **See Nguõ Uaån. vua Öu Ñieàn cai trò), baây giôø laø laøng Kosam taïi 2) Mindfulness of your breathing in your body: Jumna, khoaûng 30 daäm beân treân Allahabad. Anapanasati (p)—Tænh thöùc veà hôi thôû nôi Vöông quoác cuûa vua Udayana vôùi kinh ñoâ noåi thaân—Tænh thöùc veà thaân trong nhöõng sinh tieáng ñöôïc ghi laïi trong Taây Vöïc Kyù. Nôi coù moät hoaït haèng ngaøy, nhö ñi, ñöùng, naèm, ngoài, nhìn ai, nhìn quang caûnh, cuùi xuoáng, duoãi thaân, maëc quaàn aùo, taêm röõa, aên uoáng, nhai, noùi

chuyeän, vaân vaân. Muïc ñích laø chuù yù vaøo thaùi king physician to cure others’ illnesses. Thus ñoä cuûa mình chöù khoâng chaïy theo nhöõng bieán a Bodhisattva should comfort another sick chuyeån: Mindfulness of your body in daily Bodhisattva to make him happy”: Duy Ma life activities, such as mindfulness of your Caät ñaùp: “Noùi thaân voâ thöôøng, nhöng khoâng body while walking, standing, lying, sitting, bao giôø nhaøm chaùn thaân naày. Noùi thaân coù looking at someone, looking around the khoå, nhöng khoâng bao giôø noùi veà söï vui ôû environments, bending, stretching, dressing, Nieát Baøn. Noùi thaân voâ ngaõ maø khuyeân daïy washing, eating, drinking, chewing, talking, daét dìu chuùng sanh. Noùi thaân khoâng tòch, chöù etc. The purpose of mindfulness is to pay khoâng noùi laø roát raùo tòch dieät. Noùi aên naên toäi attention to your behavior, but not to run after tröôùc, chöù khoâng noùi vaøo nôi quaù khöù. Laáy any events. beänh mình maø thöông beänh ngöôøi. Phaûi bieát (II) The Buddha’s teachings on human-body—Lôøi caùi khoå voâ soá kieáp tröôùc, phaûi nghó ñeán söï lôïi Phaät daïy veà thaân: According to the ích cho taát caû chuùng sanh, nhôù ñeán vieäc laøm Vimalakirti Sutra, Manjusri Bodhisattva phöôùc, töôûng ñeán söï soáng trong saïch, chôù neân obeyed the Buddha’s command to call on sanh taâm buoàn raàu, phaûi thöôøng khôûi loøng Upasaka Vimalakirti to enquire after his tinh taán, nguyeän seõ laøm vò y vöông ñieàu trò taát health, there was a converssation about the caû beänh cuûa chuùng sanh. Boà Taùt phaûi an uûi “body” as follows—Theo Kinh Duy Ma Caät, Boà Taùt coù beänh nhö theá ñeå cho ñöôïc hoan khi Vaên Thuø Sö Lôïi Boà Taùt vaâng meänh cuûa hyû.” Ñöùc Phaät ñi thaêm beänh cö só Duy Ma Caät, * Manjusri, a sick Bodhisattva should look into neân môùi coù cuoäc ñoái ñaùp veà “thaân” nhö sau: all things in this way. He should further * Manjusri asked Vimalakirti: “What should a meditate on his body which is impermanent, Bodhisattva say when comforting another is subject to

suffering and is non-existent and Bodhisattva who falls ill?"—Vaên Thuø hoûi cö egoless; this is called wisdom. Although his só Duy Ma Caät: "Phaøm Boà Taùt an uûi Boà Taùt body is sick he remains in (the realm of) birth coù beänh nhö theá naøo?" and death for the benefit of all (living beings) * Vimalakirti replied: "He should speak of the without complaint; this is called expedient impermanence of the body but never of the method (upaya): Ngaøi Vaên Thuø Sö Lôïi! Boà abhorrence and relinquishment of the body. Taùt coù beänh ñaáy phaûi quaùn saùt ñöôïc caùc phaùp He should speak of the suffering body but nhö theá. Laïi nöõa, quaùn thaân voâ thöôøng, khoå, never of the joy in nirvana. He should speak khoâng, voâ ngaõ, ñoù laø hueä. Duø thaân coù beänh of egolessness in the body while teaching and vaãn ôû trong sanh töû laøm lôïi ích cho chuùng guiding all living beings (in spite of the fact sanh khoâng nhaøm moûi, ñoù laø phöông tieän. that they are fundamentally non-existent in * Manjusri! He should further meditate on the the absolute state). He should speak of the body which is inseparable from illness and on voidness of the body but should never cling to illness which is inherent in the body because the ultimate nirvana. He should speak of sickness and the body are neither new nor repentance of past sins but should avoid old; this is called wisdom. The body, though slipping into the past. Because of his own ill, is not to be annihilated; this is the illness he should take pity on all those who expedient method (for remaining in the world are sick. Knowing that he has suffered during to work for salvation): Laïi nöõa, ngaøi Vaên Thuø countless past aeons he should think of the Sö Lôïi! Quaùn thaân, thaân khoâng rôøi beänh, welfare of all living beings. He should think beänh chaúng rôøi thaân, beänh naày, thaân naày, of his past practice of good virtues to uphold khoâng phaûi môùi, khoâng phaûi cuõ, ñoù laø hueä. (his determination for) right livelihood. Duø thaân coù beänh maø khoâng nhaøm chaùn troïn Instead of worrying about troubles (klesa) he dieät ñoä, ñoù laø phöông tieän. should give rise to zeal and devotion (in his ** See Kaya, Four kayas, and Seventy-five practice of the Dharma). He should act like a dharmas of the Abhidharma Kosa (I) (A).

Kaya-bhavana (p): Development of the (I) The three commandments dealing with the emotions—Thaân tu—See Three dharmas (XLII). body—Ba giôùi veà thaân: Kaya-duccaritam (p): Wrong conduct in body— 1) Not to kill or prohibiting taking of life— Thaân aùc haïnh—See Three dharmas (IV). Khoâng saùt sanh: We do not free trapped animals; but, in contrast, we continue to kill Kayagatasati (skt & p): Nieäm Thaân— and murder innocent creatures, such as Mindfulness occupied with the body. The fishing, hunting, etc.—Chuùng ta chaúng nhöõng contemplation of the thirty-two repulsive parts of khoâng phoùng sanh cöùu maïng, maø ngöôïc laïi the body, hair of the head, hairs of the body, nails, coøn tieáp tuïc saùt sanh haïi maïng nöõa, chaúng teeth, skin, flesh, sinews, bones, marrow, etc.— haïn nhö ñi caâu hay saên baén, vaân vaân. Suy nieäm hay tænh thöùc veà thaân. Quaùn töôûng veà 32 2) Not to steal or prohibiting stealing—Khoâng phaàn cuûa thaân theå nhö toùc, loâng, moùng, raêng, da, troäm caép: We do not give, donate, or make xöông, tuûy, vaân vaân—See Kayagatasmrti, offerings; but, in contrast, we continue to be Mindfulness of the body,

and Ten recollections. selfish, stingy, and stealing from others— Kayagatasmrti (skt): Kayagatasati (p)— Chuùng ta chaúng nhöõng khoâng boá thí cuùng Mindfulness with regard to the body—Nieäm thaân döôøng, maø ngöôïc laïi coøn laïi tieáp tuïc ích kyû, (thaân haønh nieäm)—Thaân Haønh Nieäm Tu Taäp— keo kieát, troäm caép nöõa. Mindfulness with regard to the body. According to 3) Not to commit adultery or prohibiting the Kayagatasati-Sutta in the Middle Length commiting adultery—Khoâng taø daâm: We do Discourses of the Buddha, cultivation of not behave properly and honorably; but, in mindfulness of the body means when walking, a contrast, we continue to commit sexual person understands that he is walking; when misconduct or sexual promiscuity—Chuùng ta standing, he understands that he is standing; when chaúng nhöõng khoâng ñoan trang, chaùnh haïnh, sitting, he understands that he is sitting; when maø ngöôïc laïi coøn tieáp tuïc taø daâm taø haïnh lying, he understands that he is lying. He nöõa. understands accordingly however his body is (II) The four dealing with the mouth: Khaåu töù— disposed. As he abides thus diligent, ardent, and Boán giôùi veà—See Vac-karmas. resolute, his memories and intentions based on the (III) The three dealing with the mind: YÙ tam—Ba household life are abandoned. That is how a giôùi veà yù— See Moras-karmas. person develops mindfulness of the body—Quaùn Kaya-karmas-Vac-karmas-Moras-karmas nieäm veà thaân (tö duy veà thaân theå con ngöôøi). Theo (skt): Thaân tam-khaåu töù-yù tam—See Kaya- Kinh Thaân Haønh Nieäm trong Trung Boä Kinh, Tu karmas-Vac-karmas. taäp thaân haønh nieäm laø khi ñi bieát raèng mình ñang ñi; khi ñöùng bieát raèng mình ñang ñöùng; khi naèm Kayalahuta (p): Taâm Sôû Khinh An—Lightness bieát raèng mình ñang naèm; khi ngoài bieát raèng mình of mental body—See Fifty-two mental states. ñang ngoài. Thaân theå ñöôïc xöû duïng theá naøo thì Kaya-moneyyam (p): Qualities of the sage as to mình bieát thaân theå nhö theá aáy. Soáng khoâng phoùng the body—Thaân tònh maëc—See Three dharmas daät, nhieät taâm, tinh caàn, caùc nieäm vaø caùc tö duy (XLVI). veà theá tuïc ñöôïc ñoaïn tröø. Nhôø ñoaïn tröø caùc phaùp Kayapagunnata (p): Proficiency of mental aáy maø noäi taâm ñöôïc an truù, an toïa, chuyeân nhaát body— Taâm Sôû Tinh Luyeän—See Fifty-two vaø ñònh tónh. Nhö vaäy laø tu taäp thaân haønh nieäm. mental states. Kayagatasmrti-sutra (skt): Nieäm Thaân Kinh. Kayapassadhi (p): Tranquility of mental body— Kayakammannata (p): Wieldiness of mental Taâm Sôû Vaéng Laëng—See Fifty-two mental states. body—Taâm Sôû Thích ÖÙng—See Fifty-two mental Kayasamati (skt): Equal state of body—Thaân states. bình ñaúng. Kaya-karmas-Vac-karmas (skt): Thaân tam-Kaya-sankhara (p): Physical actions—Thaân khaåu töù-yù tam. haønh—Thaân Nghieäp—The karma operating in the body (the body as representing the fruit of action

in previous existence. Body karma is difficult to utterly filthy (consider the body is impure). This form than thought and speech karma, for there are negates the idea of “Purity.” Here a monk abides times when we wish to use our bodies to commit contemplating body as body, ardent, clearly aware wickedness such as killing, stealing, and and mindful, having put aside hankering and commiting sexual misconduct, but it

is possible for fretting for the world. As we see above, through theories, virtues as well as our parents, siblings, contemplation we see that our body is not clean. It teachers, friends or the law to impede us. Thus we is viewed as a skinned bag containing dirty trash, are not carry out the body's wicked karma—The that will soon be disintegrated. Therefore, we other two karmas are the karma of the mouth and must not become attached to it—Quaùn vaø toaøn of the mind)—Thaân nghieäp tieâu bieåu cho keát quaû chöùng ñöôïc thaân naày baát tònh. Baûn chaát cuûa thaân cuûa nhöõng haønh ñoäng cuûa thaân trong tieàn kieáp. taâm chuùng ta laø baát tònh, chöù khoâng ñeïp maø cuõng Tuy nhieân, thaân nghieäp khoù ñöôïc thaønh laäp hôn yù chaúng Thaùnh thieän. Theo quan ñieåm taâm sinh lyù vaø khaåu nghieäp, vì nhö coù luùc naøo ñoù mình muoán thì thaân theå con ngöôøi laø baát tònh. Ñieàu naày khoâng duøng thaân laøm vieäc aùc thì coøn coù theå bò luaân lyù, coù nghóa tieâu cöïc hay bi quan. Khaùch quan maø noùi ñaïo ñöùc hay cha meï, anh em, thaày baïn, luaät phaùp veà thaân theå con ngöôøi, neáu chuùng ta xem xeùt cho ngaên caûn, neân khoâng daùm laøm, hoaëc khoâng laøm kyõ thì seõ thaáy raèng söï keát thaønh cuûa thaân naày töø ñöôïc. Vì theá neân cuõng chöa keát thaønh thaân nghieäp toùc, maùu, muû, phaân, nöôùc tieåu, ruoät, gan, bao töû, ñöôïc. Hai nghieäp khaùc laø khaåu vaø yù nghieäp. ** vaân vaân, laø hang oå cuûa vi khuaån, laø nhöõng nôi maø See Three karmas, and hree links with the Buddha beänh taät chôø phaùt trieån. Hôn nöõa, moà hoâi chaûy resulting from calling upon him. khaép thaân theå neân khi chuùng ta ñoå moà hoâi, chuùng Kaya-smrtyupasthana (skt): Meditation and ta seõ coù muøi hoâi. Nöôùc maét chaûy ra töø ñoâi maét, cöùt full realization on the impurity of the body—Thaân muõi ròn ra töø hai loå muõi, roài cöùt raùi tieát ra töø hai loå Nieäm Xöù (Quaùn Thaân Baát Tònh)—The nature of tai. Nöôùc mieáng vaø ñôøm daõi chaûy ra töø trong our bodies and minds are impure which is neither mieäng. Nöôùc tieåu vaø phaân chaûy ra töø nôi loå tieåu holy nor beautiful. From psychological and vaø haäu moân, vaân vaân. Chính vì theá maø Ñöùc Phaät physiological standpoint, human beings are daïy coù chín loå baát tònh trong cô theå chuùng ta, töø impure. This is not negative or pessimistic. moãi loå naày luoân ræ ra moïi thöù caën baõ nhö ñôøm nôi Objectively speaking, if we examine the coå hoïng, moà hoâi töø loå loâng nôi da, vaân vaân. Khoâng constituents of our bodies from the hair, blood, coù söï baøi tieát naøo coù theå ngöõi, rôø hay neám cho voâ. pus, excrement, urine, intestines, liver, and Taát caû ñeàu baát tònh. Thaät vaäy, thaân chuùng ta baát stomach, etc., they are dwelling places for many tònh vaø bò hoaïi dieät töøng phuùt töøng giaây. Quaùn bacteria. Many diseases are awaiting for the thaân caáu ueá baát tònh, phuû nhaän yù nghó veà "tònh." ÔÛ opportunity to develop. Furthermore, perspiration ñaây vò Tyø Kheo quaùn thaân treân thaân, tinh caàn, tænh flows from the whole body, and once we perspire, giaùc, chaùnh nieäm ñeå nhieáp phuïc tham saân treân we smeel so bad. Tears flow from the eyes. Ear ñôøi. Nhö treân ta thaáy khi quaùn thaân thì thaân naày laø wax oozes from the ears and mucus flows from baát tònh. Noù bò coi nhö laø moät caùi tuùi da ñöïng ñaày the nose. Saliva and phlegm flow from the mouth. nhöõng raùc röôõi dô baån, vaø chaúng bao laâu thì noù Urine and excrement flow out from the

penis and cuõng bò tan raõ. Vì vaäy chuùng ta khoâng neân luyeán anus, etc. Thus the Buddha teaches us that there chaáp vaøo thaân naày. are nine openings in our body and from each of Kaya-socceyam (p): Purity of body—Thaân thanh them exudes all kinds of excretions all the the tònh—See Three dharmas (XLV). time, i.e., phlegm from throat, sweat from the Kaya-sparshtavya (skt): The place of the body pores of skin, etc. None of the things excreted are and touches—Thaân Xuùc Xöù—See Twelve pleasant to smell or touch or taste. In fact, our entrances (II). bodies are impure and subject to decay. The body Kaya-succaritam (p): Right conduct in body— as an abode of mindfulness. Contemplation of the Thaân thieän haïnh—See Three dharmas (V). impurity of the body, or to contemplate the body Kaya-vijnana (skt): Thaân Thöùc—Body as impure. Midfulness of the body as impure and consciousness—Tactile consciousness—Body

consciousness develops when the dominant consisted in making his own arm bleed by sticking condition in which the body faculty meets an a knife into it and remarking that each drop of the object of touch. The location of the body faculty is blood came from T'sao-Ch'i (T'sao-Ch'i is where throughout the entire body. Cognition of the the Sixth Patriarch Hui-Neng founded his school) objects of touch, one of the five forms of which meant that Zen demanded one's life for its cognition—Thaân thöùc phaùt trieån khi ñieàu kieän noåi mastery. Thus inspired, Ke-Ch'in-Fo-Kuo visited baäc trong ñoù thaân tieáp xuùc vôùi ñoái töôïng beân many Zen masters. They were all well impressed ngoaøi. Thaân caên naèm khaép caùc nôi trong cô theå— with his attainment, and some even thought that it See Eight consciousnesses (I) (A). was he who would establish a new original school Kaya-viveka (p): Thaân aån cö, thaân an truù. Ñieàu in teaching of Lin-Chi. Finally, he set out to find kieän ñaàu tieân giuùp cho vieäc haønh thieàn toát ñeïp. an enlightened Zen master. He traveled to south Thaùi ñoä khoâng dính maéc vaøo luïc traàn: saéc, thinh, China, where he eventually found and stayed with höông, vò, xuùc vaø phaùp. Cuõng coù nghóa laø thaân aån Master Wu-Tsu-Fa-Yen, whom he served as an cö, töùc laø xa laùnh caùc nôi oàn aøo naùo nhieät. Haèng attendant for many years. However, Fa-Yen ngaøy ñeán nôi yeân tònh vaéng laëng ñeå haønh thieàn. refused to confirm his view of Zen. He thought Kayendriya (skt): Body—Thaân caên—The organ Fa-Yen was deliberately contradicting him . of touch, one of the five organs of sense—See Giving vent to his dissatisfaction in some Twenty two roots. disrespectful terms, he was about to leave Fa- Yen, who simply said: "Wait until you become Kayika (skt): Laøm vieäc baèng thaân theå— seriously ill one day when you will remember Performed with the body. me." While at Chin-Shan, Fo-Kuo contracted a Kayujjukata (p): Rectitude of mental body— fever from which suffered terribly. He tried to Taâm Sôû Chaùnh Tröïc—See Fifty-two mental cope with it with all his Zen experiences which he states. attained before, but to no purpose whatever. He Ke Ch'in Fo Kuo Zen Master: Khaéc Caàn Phaät then remembered Fa'Yen's prophetic admonition. Quaû Thieàn Sö—Ke-Ch'in-Fo-Kuo (1063-1135), Therefore, as soon as he felt better, he went back also called Yuan-Wu Ko-Chin, a native of to Wu-Tsu monastery. Fa-Yen was pleased to Szechuan, was born

in a Confucian family. He have his repentant pupil back. Since then he was one of the famous monks in the Sung Dynasty stayed at Wu-Tsu for a long time. Even after he and the author of a Zen text book known as the had realized profound enlightenment under Wu- 'Pi-Yen-Lu.' As a child he learned the Confucian Tsu and had received from him the seal of classics by heart. One day he went to Dieäu Tòch confirmation, he stayed with him to train further monastery where he happened to read Buddhist until the master's death—Cuõng ñöôïc bieát vôùi teân books, and felt as if he were recalling his old Vieân Ngoä Khaéc Caàn, ngöôøi tænh Töù Xuyeân. Voán memories. He thought to himself, "I must have doøng doõi nhaø nho. Ngaøi laø moät cao Taêng ñôøi nhaø been a monk in my previous life." Since then he Toáng, vaø laø taùc giaû boä saùch Bích Nham Luïc noåi was attracted to Buddhism and entered a Buddhist danh trong Thieàn Giôùi. Töø tuoåi aáu thô ngaøi ñaõ monastery, where he devoted himself to the study thuoäc loøng kinh ñieån Khoång Giaùo. Moät hoâm daïo of the sutras. After nearly dying from an illness, chôi chuøa Dieäu Tòch, tình côø ñoïc ñöôïc saùch Phaät, he came to a conclusion that mere scholarly nghe nhö ñang nhôù laïi nhöõng kyù öùc xa xöa. Sö erudition could not bring one to the living truth of nghó: "Kieáp tröôùc chaéc mình laø oâng thaày tu." Töø the Buddha-dharma. It is to say: "The right way to ñoù luùc naøo ngaøi cuõng caûm thaáy bò Phaät Giaùo thu the attainment of Nirvana as taught by the huùt neân ñaõ vaøo moät tu vieän Phaät Giaùo ñeå lao mình Buddhas is not to be found in words. I have been vaøo vieäc nghieân cöùu kinh ñieån Phaät. Sau moät côn seeking it in sounds and forms and no doubt I beänh thaäp töû nhöùt sanh, ngaøi nhaän thaáy raèng chæ deserve death." When he recovered, he quitted rieâng söï thoâng thaùi veà saùch vôû seõ khoâng bao giôø his old method, and came to a Zen master named cho pheùp mình khaùm phaù ra chôn lyù soáng ñoäng Chen-Chueh-Sheng. Master Sheng's instruction cuûa Phaät phaùp, nghóa laø 'Con ñöôøng chaân chaùnh

daãn ñeán Nieát Baøn theo nhö chö Phaät giaûng daïy When he came to Jin-Shan, he became khoâng naèm trong vaên cuù. Muoán tìm thaáy trong seriuosly ill. Remembering Zen master thanh vaø saéc, thì chæ coøn caùch cheát maø thoâi.' Ñeán WuTzu's words, he pledged to return to study khi bình phuïc, sö töø boû phöông phaùp cuõ, ñeán tham with him when he recovered—Thieàn sö Khaéc hoïc vôùi Thieàn sö Chaân Giaùc Thaéng. Loái daïy cuûa Caàn Phaät Quaû sanh naêm 1063. Thaày Thieàn Thieàn sö Chaân Giaùc Thaéng laø laáy dao chích vaøo thuoäc doøng Laâm Teá, laø moân ñoà vaø ngöôøi noái caùnh tay cho maùu chaûy roài baûo moãi gioït maùu chaûy Phaùp cuûa Nguõ Toå Phaùp Dieãn. OÂng laø thaày ra töù Taøo Kheâ (Taøo Kheâ laø nôi maø Luïc Toå Hueä cuûa Ñaïi Tueä Toâng Caûo. Thuôû thieáu thôøi sö Naêng ñaõ saùng laäp ra toâng toâng phaùi cuûa ngaøi) vaø tinh thoâng Nho hoïc. Ngöôøi ta noùi moãi ngaøy sö caâu treân aùm chæ raèng phaûi ñem sinh meänh ra maø vieát treân ngaøn chöõ. Moät dòp vieáng chuøa Dieäu thuû ñaéc Thieàn. Ñöôïc gôïi höùng nhö theá, Khaéc Caàn Töï, thaáy saùch Phaät, sö caûm thaáy nhö baét ñöôïc Phaät Quaû baùi phoûng raát nhieàu Thieàn sö. Hoï raát vaät cuõ. Sau ñoù sö xuaát gia vaø thoï cuï tuùc giôùi caûm khích bôûi söï thaønh ñaït cuûa sö, coù vò coøn nghó vôùi

Luaät Sö Töi Tænh. Khi sö ñeán tu vieän Kim raèng chính sö seõ laø ngöôøi döïng leân moät toâng phaùi Sôn, maéc beänh naëng, nhôù ñeán lôøi daïy cuûa ñaëc saéc môùi trong phaùp moân cuûa ngaøi Laâm Teá. thieàn sö Dieãn ôû Nguõ Toå, sö nguyeän khi beänh Cuoái cuøng sö quyeát ñònh du phöông tìm moät vò taïm bôùt seõ trôû laïi tham hoïc vôùi Ngaøi. thaày thieàn ñaõ ñaït ñöôïc ñaïi giaùc. Ngaøi du haønh veà * One day, a visitor whose official business phöông nam Trung Quoác, gaëp Nguõ Toå Phaùp Dieåãn, being over was to go back to the capital. vaø ôû laïi laøm thò giaû cho Nguõ Toå trong nhieàu naêm. Being asked by him as to the teaching of Zen, Nhöng Phaùp Dieãn khoâng chòu aán chöùng kieán giaûi Fa-Yen said: “Do you know a romantic poem Thieàn cuûa sö. Sö nghó raèng Phaùp Dieãn cöù moät möïc whose last two lines somewhat reminds us of noùi ngöôïc laïi vôùi mình, beøn thoát leân nhöõng lôøi voâ Zen? The lines are: leã roài boû ñi. Khi sö saép söûa rôøi khoûi Phaùp Dieãn, thì For the maid she calls, why so often, Phaùp Dieãn môùi noùi: “Ñôïi ñeán khi beänh ngaët, baáy when there’s no special work to do? giôø oâng môùi nhôù ñeán ta. Sö ôû Kim Sôn, maéc Only this, perchance her voice is chöùng thöông haøn raát naëng, coá nhaët heát choã bình overheard by her lover.” nhaät baèng taát caû kinh nghieäm thieàn ñaõ töøng ñaït Moät hoâm Phaùp Dieãn coù khaùch, khaùch voán laø ñöôïc tröôùc kia, nhöng chaúng giuùp ñöôïc gì. Sö beøn quan ñeà hình ñaõ treo aán töø quan trôû veà. nhôù ñeán lôøi cuûa Phaùp Dieãn. Sau ñoù sö caûm thaáy Khaùch hoûi veà ñaïo lyù Thieàn, Phaùp Dieãn noùi: ñôû hôn neân trôû laïi vôùi Thaày Phaùp Dieãn. Thieàn sö “Quan ñeà hình coù bieát moät baøi thô tieâu dieãm Phaùp Dieãn vui veû thaáy ñoà ñeä ñaõ aên naên trôû veà laïi. maø boïn Thieàn chuùng toâi nhôù maøi maïi hai caâu Töø ñoù sö ôû beân Thaày raát laâu. Ngay caû khi ñaõ ñaït cuoái khoâng? Ñoù laø: ñöôïc ñaïi giaùc thaâm saâu vaø ñaõ ñöôïc aán chöùng xaùc Coâ naøng goïi maõi nhöõng voâ ích nhaän töø Nguõ Toå, ngaøi vaãn tieáp tuïc ôû laïi beân thaày Chæ thaèng toát maõ nghe ra thoâi. ñeå reøn luyeän taâm linh. (Taàn hoâ Tieåu Ngoïc nguyeân voâ söï * Zen master Ke-Xin-Fo-Kua was born in 1063, Chæ yeáu Ñaøng lang nhaän ñaéc thanh). a Chinese Zen Master of the lineage of Lin- * When this was recited, the young officer said, Chi Zen. He was a student and Dharma “Yes, yes, master.” But he was told not to successor of Wu-Tsu Fa-Yen. He was the take it too easily—Nghe ñoïc xong, vieân quan teacher of Ta-Hui-Tsung-Kao. A gifted youth treû noùi: “Vaâng, vaâng, thöa ñaïi sö.” Nhöng sö who thoroughly studid the Confucian classics. baûo oâng ñöøng coù nghe theo deã daøng nhö theá. He is said to have written one thousand words * Fo-Kuo heard of this interview when he came everyday. During a visit to Miao-Tzu back from outside, and asked: “I am told you Monastery, he obseved some Buddhist recite the romantic poem for the young visitor scriptures and was surprised by a strong while I was away. Did he understand?”—Töø feeling that he had previously possessed ngoaøi trôû vaøo, vöøa nghe cuoäc ñaøm ñaïo naày them. He then left home and received full- Phaät Quaû hoûi: “Nghe noùi Hoøa Thöôïng ñoïc baøi ordination with Vinaya Master Tzu-Shing.

thô Tieâu dieãm cho quan ñeà hình luùc toâi ra Dieãn goùp lôøi theâm: “Vieäc lôùn moät ñôøi cuûa ngoaøi, Ñeà hình coù hieåu khoâng?” Phaät vaø Toå, chaúng phaûi

ngöôøi caên nhoû chaát * Fa-Yen replied: “He recognizes the keùm maø coù theå taïo ngheä ñöôïc. Ta giuùp vui voices.”—Phaùp Dieãn ñaùp: “Y nhaän ra tieáng.” cho ngöôi ñoù.” * Fo-Kuo said: “As long as the line says, ‘The * Yuan-Wu Ko-Chin was one of the most thing is to have the lover overhear her voice,’ important Zen masters of his time. With and if the officer heard this voice, what is masters like him and the twenty-years- wrong with him?”—Phaät Quaû noùi: “Caâu thô younger brother, Wu-Men-Hui-K’ai, also in noùi ‘Chæ thaèng toát maõ nghe ra thoâi, neáu nhö the lineage of Lin-Chi Zen, Chinese Zen ñeà hình nghe ra tieáng’ y laàm laãn ôû choã naøo?” reached the last peak of its development in * Without directly answering the question, the China before the dharma transmitted by the master abruptly said: "What is the Patriarch's patriarchs from heart-mind to heart-mind— idea of coming from the West? The cypress- Vieân Ngoä laø moät trong nhöõng thieàn sö xuaát tree in the court-yard. How is this?” This at saéc nhaát trong thôøi cuûa ngaøi. Nhôø coù ngaøi vaø once opened Fo-Kuo’s eye to the truth of em trai cuûa ngaøi (keùm hôn ngaøi 20 tuoåi) laø Voâ Zen. He rushed out of the room when he Moân Khai Tueä, cuõng laø moân ñoà cuûa doøng happened to see a cock on the railing give a Thieàn Laâm Teá, maø Thieàn Toâng Trung Quoác cry, fluttering its wings. He said: “Is this not ñaõ traûi qua moät thôøi phoàn thònh, tröôùc khi caùc the voice?” His famous verse of toå truyeàn töø “taâm truyeàn taâm.” enlightenment: * After Fa-Yen passed away, Yuan-Wu set out “The golden duck vanishes into the gilt for the north, where he was appointed by high brocade. state officials and finally by Emperor Hui- With a rustic song, the drunkard returns Tsung himself to the abbacy of various large in the woods. Zen monasteries. When the Kitan conquested A youthful love affair. the north of China, Yuan-Wu returned to the Is known only by the young beauty.” south. However, he soon returned to his home Khoâng traû lôøi thaúng caâu hoûi, Phaùp Dieãn baûo: province and was active there as a Zen “YÙ Toå sö Taây laïi laø gì?” Caây baù tröôùc saân. master until his death—Sau khi Nguõ Toå Phaùp Theá laø theá naøo?” Töùc thì taàm maét Phaät Quaû Dieãn thò tòch, Vieân Ngoä trôû veà mieàn baéc. Taïi môû ra maø thaáy ñaïo lyù cuûa Thieàn. Sö chuoàn ra ñaây caùc quan trong trieàu vaø ngay caû Hoaøng khoûi thaát, chôït thaáy moät con gaø ñang xoùc Ñeá Hueä Toâng ñaõ boå nhieäm ngaøi laøm vieän caùnh maø gaùy. Sö noùi: “Ñaáy haù khoâng phaûi laø tröôûng caùc tu vieän Thieàn lôùn khaùc nhau. Khi tieáng?” Roài sö laøm baøi keä giaùc ngoä noåi tieáng ngöôøi Khuaát Ñan chinh phuïc mieàn baéc Trung sau ñaây ñeå trình leân thaày: Quoác, ngaøi ñaõ trôû laïi mieàn nam. Tuy nhieân, “Kim aùp höông tieâu caåm tuù vi, chaúng bao laâu sau, ngaøi ñaõ leân ñöôøng trôû veà Saûnh ca tuøng lyù tuùy phuø qui, queâ höông vaø hoaèng hoùa ôû ñaây cho ñeán luùc Thieáu nieân nhaát ñoaïn phong löu söï, thò tòch. Chæ höùa giai nhôn ñoäc töï tri.” * Late in August in the year 1135, Fo-Kua (Quaï vaøng höông kín tuùi gaám theâu, appeared to be slightly ill. He sat cross- Nhòp ca tuøng raäm say dìu veà, legged and upright, composed a farewell Moät ñoaïn phong löu thuôû thieáu nieân, verse to the congregation. Then, putting down Chæ nhaän giai nhôn rieâng töï hay. the brush, he passed away. His cremated Hoøa Thöôïng Thích Thanh Töø dòch). remains were placed in a stupa next to Zhao- * Master Fa-Yen added:

“he great affair of life Zhue Temple—Cuoái thaùng taùm naêm 1135, coù that has caused the Buddha and patriarchs to veû hôi nhuoám beänh, sö ngoài kieát giaø vieát keä appear among us is not meant for small ñeå laïi cho Taêng chuùng. Ñoaïn sö neùm buùt thò characters and inferior vessels. I am glad that tòch. Thaùp coát cuûa sö beân caïnh chuøa Chieâu I have been a help to your delight.”—Phaùp Giaùc.

Keen faculties and dull faculties: Lôïi caên vaø Keep in mind: To memorize—Never forget— ñoän caên. Heä nieäm. Keen intellect: Lôïi trí. Keep moral disciplines: Sila-rakkhati (p)—Giöõ Keen roots: Able roots—Caên taùnh saùng leï—Lôïi giôùi—To observe moral precepts—See Precepts. caên—See Two roots (A). Keep more than three formal robes: Caát giöõ Keen vision of right dharmas: Eye attained hôn ba boä y—A Bhiksu or Bhiksuni who keeps through the cultivation of Buddha-truth—Insight more than three formal robes (antaravsa, into truth—Ñaïo nhaõn. uttarasangha, and sanghati), more than three long Keen vision of the truth: Insight into the truth robes, more than three suits (not counting work (the eye attained through the cultivation of clothes, underwear, and warm clothes for cold Buddha-truth)—Ñaïo nhaõn (caùi nhìn ñaït ñöôïc qua weather) and refuses to hand the excess over to tu taäp chaân lyù Phaät giaùo). the Sangha for newly ordained members, commits an offence involves Release and Expression of Keep (v): Naém giöõ. Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo caát giöõ Keep abreast of: Baét kòp—Keep informed. quaù ba boä y (an ñaø hoäi, uaát ña la taêng, vaø taêng giaø Keep animals for slaughter: Nuoâi thuù vôùi muïc leâ), treân ba boä aùo traøng, treân ba boä aùo vaït hoø ñích saùt sinh (chaên nuoâi gia suùc ñeå baùn thòt)—See (khoâng keå quaàn aùo lao taùc, quaàn aùo loùt, vaø quaàn Eight things which are unclean to a monk or a nun. aùo aám cho thôøi tieát laïnh) maø khoâng chòu giao cho Keep away from someone: Stay away from giaùo hoäi ñeå cung caáp cho caùc vò môùi thoï giôùi, laø someone—Traùnh xa ai. phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm hoái). Keep away from something: Stay away from Keep one’s body erect: Hold one’s body something—Traùnh xa ñieàu gì. upright—Giöõ cho thaân mình thaúng. Keep the discipline: Nhieáp luaät nghi giôùi—See Keep one’s composure: Giöõ bình tónh. Three collections of pure precepts. Keep one’s eyes half-open (partially): Maét heù Keep the faith, be dilligent in your study, môû. and always do the right thing even at the Keep in one’s possession too many books: cost of your life: Doác loøng tin, luoân taàm hoïc vaø Caát giöõ quaù nhieàu saùch vôû—A Bhiksu or Bhiksuni laøm vieäc thieän duø cheát cuõng quyeát giöõ thieän ñaïo who keeps his or her possession too many books, (Ñoác tín, hieáu hoïc, thuû töû thieän ñaïo). even if those books are sutras connected to Keep gold: Giöõ vaøng—This is one of the eight Buddhist studies, who is afraid to lend them to things that monks and nuns are not allowed to others and who refuses to entrust them to the possess—Moät trong taùm thöù maø chö Taêng Ni Sangha library for communal use, commitsan khoâng ñöôïc sôû höõu—See Eight impure things, and offence involves Release and Expression of Eight things which are unclean to a monk or a nun. regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo caát giöõ Keep a large amount of cloth: Caát giöõ nhieàu cho mình quaù nhieàu saùch vôû, duø laø kinh ñieån Phaät vaûi voùc—A Bhiksu or Bhiksuni who

keeps a large giaùo, sôï cho ngöôøi khaùc möôïn, cuõng khoâng chòu amount of cloth and does not hand it over to the kyù thaùc vaøo thö vieän cuûa töï vieän ñeå duøng chung, community or share it with someone who needs it, vò aáy phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt loà saùm commits an offence involves Release and hoái). Expression of Regret—Vò Tyø Kheo hay Tyø Kheo Keep the precepts: Sila (skt)—Silam-rakkhati Ni naøo caát giöõ moät soá lôùn vaûi maø khoâng ñem ra (p)—Giöõ giôùi—Cultivating ethical conduct—Take cho Taêng Ni chuùng söû duïng hay san seû cho caùc vò (observe) the precepts—Training in Moral thieáu thoán, laø phaïm giôùi xaû ñoïa (buoâng boû vaø phaùt discipline by avoiding karmically unwholesome loà saùm hoái). activities—huaán luyeän ñaïo ñöùc, töø boû nhöõng hoaït Keep the mean between the extremes: Chaáp ñoäng nghieäp khoâng trong saïch—See Precepts, and trung. Three ways of discipline of a hearer (B).

Keep the precepts strictly: Giôùi haïnh tinh khoâng ñöôïc sôû höõu—See Eight impure things, and nghieâm—He should keep the precepts strictly. Eight things which are unclean to a monk or a nun. This is one of the five necessary conditions for Keep all the teaching of Pure Land any Zen practitioners. If a Zen practitioner does perfectly: Vieân tu Tònh Ñoä. not meet these five conditions, he is very easily Keep up with: Baét kòp—To catch up with. subject to get harm from demon—Ñaây laø moät Keep the vegetarian diet: Keep the fast—Trì trong naêm ñieàu kieän caàn thieát cho baát cöù haønh giaû trai (trì toá). tu thieàn naøo. Neáu vò tu thieàn naøo khoâng hoäi ñuû Keep one's words: Giöõ lôøi höùa—Noble man naêm ñieàu kieän treân raát deã bò ma chöôùng laøm toån must keep his words—Quaân töû baát thöïc ngoân hay haïi—See Five conditions toward successful quaân töû nhaát ngoân (ngöôøi quaân töû khoâng nuoát lôøi). achievements for a Zen practitioner. Keeper of the Buddha-law: Protector of the Keep one's promise: Giöõ lôøi höùa. Buddha-law—Ngöôøi hoä trì Phaät phaùp. Keep (take) one's promise to do something: Keeper of the discipline: Observer of the Giöõ haïnh nguyeän laøm gì. precepts—Trì luaät. Keep secret: Giöõ bí maät. Keeper of the law of oxen: Trì Ngöu Giôùi— Keep one's sense-organs under control: Hoä Keepers of the law of oxen, an ascetic sect who phoøng caùc caên. ate and acted like oxen—Nhöõng ngöôøi trì giöõ giôùi Keep servants or slaves: Nuoâi ngöôøi laøm hay cuûa loaøi traâu boø, coù moät loaïi ngoaïi ñaïo tin raèng noâ leä (nuoâi naáng noâ tì)—See Eight things which ñeå taïo nhaân sinh vaøo coõi trôøi thì phaûi haønh trì are unclean to a monk or a nun. ngöu giôùi, phaûi khoå haïnh nhö loaøi traâu, phaûi nhaém Keep silent: Vacamyama (skt)—Tónh maëc— maét cuùi ñaàu aên coû vaø haønh xöû nhö traâu. Hold one's peace—Restraining speech or voice— Keeper of the pagoda: Viharapala (skt)—Baø La Giöõ im laëng—Nín. (ngöôøi giöõ chuøa). Keep silent about one's faults: Khoâng noùi loãi 1) Warden of a monastery: Viharapala (skt)—Vò mình (giöõ im laëng veà nhöõng ñieàu sai quaáy cuûa sö coi vieäc kieåm chuùng trong töï vieän. mình). 2) Keeper of a monastery: Guardian— Keep silver or money: Giöõ baïc hay tieàn baïc— Warden—Pala (skt)—Ngöôøi baûo hoä chuøa. This is one of the eight things that monks and nuns Viharapala (skt)—Vò sö coi vieäc kieåm chuùng trong are not allowed to possess—Moät trong taùm thöù töï vieän—Warden of a monastery. maø

chö Taêng Ni khoâng ñöôïc sôû höõu—See Eight Keeping animals for slaughter: This is one of impure things, and Eight things which are unclean the eight things unclean to a monk or a nun— to a monk or a nun. Chaên nuoâi gia suùc ñeå baùn thòt. Ñaây laø moät trong Keep someone under strict control: Kieåm taùm thöù ueá haïnh cuûa chö Taêng Ni—See Eight soaùt ai chaët cheõ. things which are unclean to a monk or a nun. Keep something intact: Giöõ cho ñieàu gì ñoù Keeping bad company: Giao du aùc höõu—See ñöôïc nguyeân veïn. Six ways of wasting one's property. Keep something steadfastly: Tinh taán giöõ gìn. Keeping the precepts perfectly: Sila-visuddhi Keep still: Im laëng—To keep silent—To keep (p & skt)—Giôùi thanh tònh—Purity of life. calm. Keeping the pure precepts of Buddhas, Keep supplies of grain and silk or of ultimately fulfilling them: See Ten kinds of anything: To keep anything or to store anything Buddha-work in all worlds in all times of the other than the eight appurtenances (taùm moùn caàn Buddhas (B). duøng). This is one of the eight things that monks Keeping servants: This is one of the eight things and nuns are not allowed to possess—Döï tröõ baát unclean to a monk or a nun—Nuoâi naáng noâ tì. cöù thöù gì, moät trong taùm thöù maø chö Taêng Ni Ñaây laø moät trong taùm thöù ueá haïnh cuûa chö Taêng

Ni—See Eight things which are unclean to a monk dieät ôû xöù Ma Kieät Ñaø, nhöng ngöôøi ta tin ngaøi haõy or a nun. coøn soáng. Kegon (jap): Hoa Nghieâm Toâng Nhaät Baûn— Keitoku-Dento-Roku (jap): Caûnh Ñöùc Truyeàn Japanese lineage of the Chinese Hua-Yen school, Ñaêng Luïc—Ching-Te-Ch'uan-Teng-Lu—Record which bases its teachings on the Avatamsaka Concerning the Passing On the Lamp, composed Sutra. It was introduced to Japan by the Chinese in the Ching-Te period. This is the earliest monk Shen-Hsiang around 740 and was historical work of Ch'an literature, compiled by patronized by the emperor Shomu (724-748). It the Chinese monk named T'ao-Hsuan in the year became one of the six main Buddhist schools of 1004. It consists of short biographies and the Nara period (710-784); the others were Kosa numerous anecdotes from the lives of the early School (Kusha), the Dharmalaksana school masters of Ch'an up to Fa-Yen-Wen-I, the (Hosso), the Avatamsaka school, the founder of the Fa-Yen school. This thirty-volume Satyasiddhishastra school, the Vinaya school, and work, in which the deeds and sayings of over 600 the Three Treatise School of the Madhyamika masters are recorded and more than 1000 masters (Sanron). Its main monastery is the Todai-di in are mentioned, is one of the most important Nara—Doøng truyeàn cuûa Nhaät Baûn thuoäc toâng Hoa source works of Ch'an literature; many of the Nghieâm cuûa trung Hoa, giaùo thuyeát döïa vaøo kinh koans that are found in later Zen literature were Hoa Nghieâm. Toâng phaùi naøy ñöôïc ñöa vaøo Nhaät fixed in writing here for the first time—Caûnh Ñöùc Baûn bôûi moät nhaø sö Trung Hoa teân Shen-Hsiang Truyeàn Ñaêng Luïc coù nghóa laø Bieân Nieân Söû ñöôïc vaøo khoaûng naêm 740 vaø ñöôïc vua Shomu baûo trôi. truyeàn döôùi aùnh ñeøn, soaïn döôùi thôøi Caûnh Ñöùc. Noù trôû thaønh moät trong saùu toâng phaùi Phaät giaùo Taùc phaåm xöa nhaát trong lòch söû vaên hoïc thieàn, do chính döôùi trieàu ñaïi Nara; nhöõng toâng phaùi khaùc nhaø sö Trung Quoác teân Ñaïo Nguyeân soaïn naêm laø Caâu Xaù, Phaùp Töôùng, Hoa Nghieâm, Thaønh 1004. Taùc phaåm goàm nhöõng

tieåu söû ngaén vaø Thaät, Luaät toâng, vaø Tam Luaän—See Buddhist nhöõng giai thoaïi veà cuoäc ñôøi cuûa caùc thieàn sö töø sects in Japan, Seven Sects in Japan, and Eight of tröôùc thôøi sô toå phaùi Phaùp Nhaõn laø Thieàn Sö Phaùp the early Japanese Buddhist sects. Nhaõn Vaên Ích. Caûnh Ñöùc Truyeàn Ñaêng Luïc goàm Kegonkyo (jap): Toâng Hoa Nghieâm—See ba taäp, ghi laïi yù kieán cuûa hôn 600 thieàn sö vaø noùi Buddhist sects in Japan. ñeán haøng ngaøn thieàn sö khaùc. Nhieàu coâng aùn ñöôïc Keiho-Shumitsu (jap): Kueifeng-Tsungmi— tìm thaáy trong taùc phaåm naày. Khueâ Phong Toân Maät—A Zen master of great Keizan Jokin Zenji (1268-1325): Founder of learning during the T'ang dynasty—Moät thieàn sö Soji-ji Monastery. He is regarded in the Japanese uyeân baùc ñôøi nhaø Ñöôøng. Soto tradition as its most important master after Keiki (jap): Ananda (skt)—Name of the Dogen Zenji. He is also the fourth Japanese Buddha's half brother and the second patriarch in patriarch (soshigata) of Soto, and is best known India—A Nan (Khaùnh Hyû), teân cuûa ngöôøi em for his Records of the Transmission of the Lamp khaùc meï vôùi Ñöùc Phaät, cuõng laø vò toå thöù nhì taïi (Denkoroku), which chronicles the transmission of AÁn Ñoä. the tradition from Kasyapa to Dogen—Vò khai sôn ngoâi töï vieän Soji-ji. Trong toâng phaùi Taøo Ñoäng Keirai (jap): Venerative bow—Kính leã. ngöôøi ta xem oâng quan troïng baät thöù nhì chæ sau Keisan (jap): Chih-Shan—Vuøng Kheâ Sôn—See coù Thieàn sö Ñaïo Nguyeân maø thoâi. OÂng cuõng laø vò Keizan Jokin Zenji. toå thöù tö cuûa toâng Taøo Ñoäng, vaø noåi tieáng vôùi boä Keishu (jap): Striking the head—Kheå thuû (daäp "Truyeàn Ñaêng Luïc." ñaàu leã laïy). Kekkai (jap): Sima-bandha (skt)—Bounded Keisoku (jap): Kukkutapada (skt)—"Cock-Foot" area—A depository of rules of morality—Keát Mountain—Nuùi Keâ Tuùc—Cock's foot mountain, giôùi—See Bound by the commandments. in Magadha, on which Kasyapa entered into Kelikila (skt): Keá Lôïi Caùt La—Keá Lôïi Tích nirvana, but where he is still supposed to be La—Keá Lyù Keá La—The attendant of a deva, one living—Nuùi Chaân Gaø, nôi toân giaû Ca Dieáp nhaäp

of the Vajrapanis—Teân cuûa moät vò Kim Cang Thuû Thieàn sö ngöôøi Anh thuoäc toâng phaùi Taøo Ñoäng, Boà Taùt. theo hoïc taïi töï vieän Soji-di (Nhaät Baûn) vôùi thaày Kempon-Hokkeshu (jap): Hieån Boån Phaùp Hoa Chisan Koho. Naêm 1970 baø trôû thaønh truï trì cuûa tu Toâng (Nhaät Baûn). vieän Shasta Abbey, baø cuõng daïy taïi ñaïi hoïc Kenchoji (jap): Chuøa Kieán Tröôøng (Phaät giaùo Berkeley ôû California vaø nhieàu trung taâm Thieàn Nhaät Baûn). khaùc. Baø laø ngöôøi saùng laäp Hoäi Phaät Töû Quaùn Töôûng, baø cuõng laø taùc giaû cuûa moät soá saùch, goàm Kengo (jap): Bhadra-kalpa (skt)—The good boä "Sinh Thö" vaø "Ngöôøi Phaät Töû Tu Thieàn kalpa—The virtuous kalpa—Hieàn Kieáp—See Chuaån Bò caùi Cheát Nhö Theá Naøo." Bhadrakalpa. Kengongokyosho (jap): Hoa Nghieâm Nguõ Giaùo Kennin (jap): Trieàu ñaïi Kieán Nhaân (Nhaät Baûn). Chöông—See Five periods of Buddha's teaching. Kenninji (jap): Kieán Nhaân Töï (Nhaät Baûn). Kengongokyoshoshijiki (jap): Hoa Nghieâm Kensho (jap): Giaùc Ngoä—A Japanese term for Nguõ Giaùo Chöông Chæ Söï Kyù, 6 quyeån (Phaät giaùo "awakening," "realization," or "enlightenment." Nhaät Baûn). One of the terms used in Zen for direct apprehension of truth. It literally means

“seeing Kengonkyo (jap): Avatamsaka (skt)—Flower nature,” and is said to be awareness of one’s true Ornament Sutra—Kinh Hoa Nghieâm—See nature in an insight that transcends words and Flower Adornment Sutra. conceptual thought. It is equated with “Satori” in Kengonkyotangenki (jap): Hoa Nghieâm Kinh some Zen contexts, but in others “kensho” is Thaåm Huyeàn Kyù (Nhaät Baûn). described as an initial awakening that must be Kengonshu (jap): Hoa Nghieâm Toâng—See Hua- developed through further training, while “satori” Yen Sect (IV). is associated with the awakening of Buddhas and Keng-Sheng Assembly: Canh Thaân Hoäi—An the patriarchs of Zen—Töø ngöõ Nhaät Baûn duøng ñeå assembly for offerings on the night of Keâng-Sheân chæ “giaùc ngoä,” “chöùng ngoä.” Moät trong nhöõng töø to an image in the form of a monkey, which is the ñöôïc duøng trong Thieàn ñeå chæ söï nhaän bieát tröïc Sheân symbolical animal. This is a Taoist rite tieáp baèng tröïc giaùc veà chaân lyù. Nghóa ñen cuûa töø adopted by Chinese Buddhism as a local Buddhist naøy laø “thaáy taùnh,” vaø ngöôøi ta noùi raèng ñaây laø söï rite—Hoäi cuùng döôøng vaøo ñeâm Canh Thaân caàu nhaän bieát chaân taùnh baèng tueä giaùc vöôït ra ngoaøi cho quoác thaùi daân an, laáy Kim Cöông maët xanh ngoân ngöõ hay khaùi nieäm tö töôûng. Noù töông ñoàng döôùi hình con khæ laøm boån toân. Ñaây laø moät nghi vôùi töø “satori” (ngoä) trong moät vaøi baøi vieát veà thöùc Laõo Giaùo, ñöôïc Phaät Giaùo Trung Hoa coâng Thieàn, nhöng trong vaøi baøi khaùc thì “Kensho” nhaän nhö moät nghi thöùc Phaät giaùo taïi ñòa phöông ñöôïc dieãn taû nhö laø thuûy giaùc (hay söï giaùc ngoä luùc (môû ñaàu hoäi thì ñaùnh chuoâng khua thanh la, ca haùt ban sô) caàn phaûi ñöôïc phaùt trieån qua tu taäp nhieàu xöng tuïng Phaät, chuùng hoäi vöøa ñi vöøa nieäm Phaät, hôn nöõa, trong khi ñoù thì töø “satori” lieân heä tôùi söï moät soá thì ñaùnh ñaøn thoåi saùo, suoát ñeâm khoâng giaùc ngoä cuûa chö Phaät vaø chö Toå trong Thieàn. nguû). Kensho-Godo (jap): A Japanese term for Kenjuken (jap): Drsti-paramarsa (skt)— “looking into your own nature directly and finding Conservative standpoint—Kieán Thuû Kieán—See it to be the same as the ultimate nature of the Drstiparamarsa. universe.” It is, however, the main aim of the Kennett Roshi, Jiyu (1924 - ): British born Soto Mahayana Meditation, and its attainment is Zen master who studied at Soji-di in Japan under considered to be the real awakening—Töø ngöõ Chisan Koho Zenji. In 1970 she became the abbot Nhaät Baûn duøng ñeå chæ “Thaáy taùnh tröïc tieáp vaø tìm of Shasta Abbey, and she has also taught at the thaáy trong ñoù taùnh cuûa chính mình ñoàng theå vôùi University of California at Berkeley, as well as taùnh cuûa vuõ truï.” Toâng Laâm Teá tu taäp phöông numerous Zen centers. She is the founder of the phaùp “kieán taùnh” naøy, nhöng toâng Taøo Ñoäng thì Order of Buddhist Contemplatives and author of a khoâng. Tuy nhieân, muïc ñích vaø söï thaønh ñaït chính number of books, including “The Book of Life,” cuûa Ñaïi Thöøa Thieàn vaãn xem “chaân ngoä” laø chuû and “How a Zen Buddhist Prepares for Death.”— yeáu.

Keo Temple: Chuøa Keo—Another name for Khacitavigarbha (skt): Hình veû treân töôøng—A Traàn Quang Töï Temple, a famous ancient temple, painted figure on the wall. located in Duõng Nhueä hamlet, Duy Nhaát village, Khadaniya (skt): Kha Ñaõn

Ni—Khö Ñaø Ni— Vuõ Thö district, Thaùi Bình province. It was built in Khö Xaø Ni—Töôùc Thöïc—Food that can be 1608 by the bank of the Red River, so it has masticated or eaten, i.e., food in fruits—Ñoà aên coù gradually been eroded. In 1930, Duke Nguyeãn theå xeù, nhai, roài nuoát nhö goác, caønh, hoa, laù vaø Quyeân donated his own land for rebuilding the quaû (coøn boà-thieän-ni laø ñoà aên ngoaïm ngaäm nhö temple. The great bell of the temple cast during côm, maïch, côm maïch ñaäu, baùnh)—See Two the Leâ dynasty—Teân khaùc cuûa chuøa laø Traàn groups of food, each of five kinds. Quang Töï, toïa laïc taïi thoân Duõng Nhueä, xaõ Duy Khadga (skt): Nhaát, huyeän Vuõ Thö, tænh Thaùi Bình. Chuøa ñöôïc 1) A sword: Löôõi kieám. xaây döïng naêm 1608 beân bôø soâng Hoàng Haø, neân bò 2) Rhinoceros' horn: Söøng teâ giaùc. nöôùc xoaùy moøn daàn. Naêm 1930, Quaän Coâng 3) Rhinoceros: Teâ giaùc. Nguyeãn Quyeân ñaõ cuùng döôøng ñaát ñeå xaây laïi ngoâi Khadga-visana (skt): Kieát Giaø Baø Sa—Kieát Giaø chuøa. Trong chuøa coù ñaïi hoàng chung ñöôïc ñuùc Tyø Sa Naõ—Söøng teâ giaùc—A rhinoceros' horn. vaøo thôøi nhaø Leâ. Khadira (skt): Kha Ñòa La—Coøn goïi laø Khö Ñaø Keruva (skt): Necklace of pearl—Necklace of La, Khö Ñaït La, Khö Ñeà Ca, Yeát Ñaït La, Yeát Ñaït diamond—Chuoãi Anh Laïc. Laïc Ca, Yeát Ñòa La, teân moät loaøi caây dòch laø Töû Kesara (skt): Keâ Taùc La—Keá Taùt La. Khöông Moäc—The mimosa. 1) Hair: Toùc hay loâng. Khadira circle of mountain: Kha Ñòa La 2) Mane of a lion: Loâng bôøm cuûa sö töû. Sôn—The fifth of the seven concentric mountain 3) Curly hair: Loâng quaén. chains of a world—Coøn goïi laø Khöû Ñaø La Sôn, 4) Name of a gem: Teân moät loaïi baûo chaâu. Voøng nuùi Kha Ñòa La, voøng thöù naêm trong baûy Kesini (skt): Ña Phaùt—Keá Thieát Ni. voøng nuùi Kim Sôn. 1) Having long hair: Coù toùc hay nhöõng buùi toùc Khadiraka (skt): Kha Leâ—Kieát Ñòa Laïc Ca— daøi—Having many locks of hair. Yeát Ñòa Laïc Ca—Name of a mountain, the third 2) Name of a kind of Raksasi (female demon): of the seven circles or concentric mountains Ña Phaùt—Who is associated with around Meru (Sumeru)—Coøn goïi laø nuùi Kha Ñòa Samantabhadra (Phoå Hieàn)—Teân cuûa moät Laïc Ca. Voøng thöù ba trong baûy voøng quanh nuùi loaøi La Saùt Nöõ—See Ten raksasi mentioned Tu-Di—See Seven concentric ranges around in the Lotus sutra. Sumeru, and Nine concentric mountain ranges and Keso-Sodon (jap): Sö Hoa Taåu Toâng Ñaøm (Phaät eight seas. giaùo Nhaät Baûn). Khai Doan Temple: Chuøa Khaûi Ñoan—Name Ketou (skt): Töôùng maïo. of a temple in Daklak province, South Vietnam. Ketu (skt): The temple was built in 1951 and the history of 1) Pataka (skt)—Dhvaja (skt)—Flag—Banner— Khai Doan Temple has a close connection with Côø. the immigration of the Vietnamese Kinh ethnic 2) Keá Ñoâ—A comet, name of two constellations group to the plateau of South Central Vietnam. to the left and right of Aquila—Sao keá ñoâ, teân The structure of the main hall is a combination cuûa hai choøm sao naèm beân traùi vaø phaûi cuûa between Western Highland and Vietnamese choøm sao Aquila. **See Nine luminaries. architectures. The front face of the main hall 3) Keâ Ñaàu: Name of a Brahman during the modelled like the long-house of Western Buddha's time—Teân cuûa moät Baø la moân Highlands, while the rear face of which has trong thôøi Phaät. Vietnamese modern style. In the middle

of the Kha (skt): Hö khoâng (baàu trôøi hay khoâng gian)— main hall is the statue of Sakyamuni Buddha. Sky. There is a copper bell, weighed 385 kilograms, casted in 1954—Teân cuûa moät ngoâi chuøa trong tænh

Ñaéc Laéc, Nam Vieät Nam. Chuøa ñöôïc xaây döïng shaking to make announcement of one's presence, vaøo naêm 1951 vaø lòch söû chuøa Khaûi Ñoan gaén lieàn and also used for demon expulsion—Caây gaäy cuûa vôùi söï di daân cuûa nhoùm ngöôøi Kinh leân vuøng cao nhaø sö, phaàn ñaàu coù nhöõng voøng thieát, khi rung nguyeân Nam Trung phaàn. Kieán truùc chaùnh ñieän laø gaäy ñeå baùo cho bieát söï coù maët cuûa ai; gaäy cuõng söï pha troän giöõa ngheä thuaät kieán truùc Taây Nguyeân coøn ñöôïc duøng ñeå tröø ma quyû. vaø Vieät Nam. Maët tieàn chaùnh ñieän ñöôïc xaây theo Khalcha: Cao Xöông—Name of a mountainous kieåu nhaø daøi cuûa Taây Nguyeân, trong khi maët sau country in North India. It located in the East of the chaùnh ñieän ñöôïc xaây theo kieán truùc Vieät Nam Pamirs. Fa-Hsien reported in The Records of hieän ñaïi. Giöõa chaùnh ñieän laø töôïng Phaät Thích Ca. Western Kingdoms: "It's so cold in the area that Coù moät caùi chuoâng ñoàng, naëng 385 kí loâ, ñöôïc ñuùc no cereals can grow here except wheat. The vaøo naêm 1954. weather often turns frosty. The country is in the Khai Tuong Temple: Chuøa Khaûi Töôøng— middle of the Pamir ranges. From the Pamirs Name of an ancient temple located in Taân Loäc onwards, except bamboos, pomegranate and hamlet, Bình Döông disrict, Gia Ñònh province, sugarcane, plants, trees and fruits are different South Vietnam. The temple was built in the from those in China. People in this kingdom wear eighteenth century. It was rebuilt by King Minh the same coarse cloth as in China, but their felt Maïng to memorize his birthplace. In 1859, and serge cloths differ"—Teân cuûa moät xöù toaøn laø Marshall Nguyeãn Tri Phöông used the temple as a nuùi non trong vuøng Baéc AÁn. Xöù naøy toïa laïc veà military post against the French colonists. It is also phía Ñoâng cuûa daõy Thoáng Lónh. Theo ngaøi Phaùp where Marine Captain Barbeù fell into an ambush Hieån trong caùc Vöông quoác trong vuøng Taây Vöïc, and was killed on December 6, 1860. It was "Xöù naøy thôøi tieát raát laïnh, khoâng troàng ñöôïc nguõ destroyed by the French colonists in 1867. In coác ngoaïi tröø luùa maïch, thôøi tieát trôû laïnh giaù buoát 1804, a statue of the Buddha, made of jacktree raát baát thöôøng. ÔÛ giöõa raëng nuùi Tuyeát cuûa xöù naøy wood and gilded, was offered for worshipping by trôû ñi, ngoaïi tröø tre, löïu, vaø mía, coøn thì nhöõng King Gia Long to Quoác AÂn Khaûi Töôøng Pagoda. loaïi caây traùi khaùc ñeàu khaùc bieät vôùi Trung quoác. The statue is 2.50 meters high, the pedestal itself Cö daân trong vöông quoác naøy maëc moät thöù vaûi thoâ is 0.54 meter high, the width between the two nhö ôû beân Trung quoác, nhöng næ vaø daï cuûa hoï thì knees is 1.20 meters. When the pagoda was gone, khaùc." the statue was moved to many places so it was Khamapana (skt): Asking for pardon—Hoái loãi. seriously damaged—Teân cuûa moät ngoâi chuøa coå Khanda (skt): Kieän Ñoä. toïa laïc trong thoân Taân Loäc, huyeän Bình Döông, 1) A piece, a fragment, a portion, a section, a tænh Gia Ñònh, Nam Vieät Nam. Chuøa ñöôïc xaây chapter: Moät mieáng, moät maûnh, moät phaàn, khoaûng theá thöù 18, ñeán naêm 1832 chuøa ñöôïc Vua moät chöông saùch. Minh Maïng cho truøng tu ñeå kyû nieäm nôi sinh cuûa

2) Monastic rules: Quy luaät töï vieän. mình. Naêm 1859, Toång ñoác Nguyeãn Tri Phöông 3) Khanda (p): Uaån, nhoùm, taäp hôïp. Thaân ngöôøi duøng chuøa laøm ñoàn luõy choáng Phaùp, ñaây cuõng laø laø taäp hôïp cuûa naêm uaån: Saéc (rupa), thoï nôi maø vieân ñaïi uùy thuûy quaân luïc chieán Phaùp teân (vedana), töôûng (sanna), haønh (sankhara), Barbeù bò quaân ta phuïc kích gieát cheát vaøo ñeâm 6 thöùc (vinnana). thaùng 12 naêm 1860. Chuøa bò giaëc Phaùp phaù huûy Khanh Hy Zen Master: Thieàn Sö Khaùnh Hyû vaøo naêm 1867. Naêm 1804, chuøa Quoác AÂn Khaûi ((1066-1142)—Zen Master Khaùnh Hyû—A Töôøng ñöôïc vua Gia Long daâng cuùng pho töôïng Vietnamese Zen master from Long Bieân, North Phaät baèng goã mít theáp vaøng. Töôïng cao 2 meùt 5, Vietnam. He left home and became a disciple of ñeá töôïng cao 54 phaân, beà ngang giöõa hai ñaàu goùi Zen master Boån Tòch at Chuùc Thaùnh Temple. He laø 1 meùt 2. Khi chuøa bò Phaùp phaù huûy, thì töôïng was the Dharma heir of the fourteenth generation naày ñaõ ñöôïc dôøi ñi nhieàu nôi neân ñaõ bò hö haïi of the Vinitaruci Zen Sect. King Lyù Thaàn Toâng naëng neà. invited him to the capital to offer him the highest Khakkara (skt): Tích Tröôïng—A monk's staff, position. He spent most of his life to revive and partly of metal, especially with metal rings for expand Buddhism in North Vietnam. He passed

away in 1142, at the age of 76—Thieàn sö Vieät horizontal panel of the temple. From the late Nam, queâ ôû Long Bieân, Baéc Vieät. Ngaøi xuaát gia nineteenth century, the temple was sometimes vaø trôû thaønh ñeä töû cuûa Thieàn sö Boån Tòch taïi chuøa affected by natural calamities, but damages were Chuùc Thaùnh. Ngaøi laø Phaùp töû ñôøi thöù 14 doøng Tyø not very serious. However, during the war with Ni Ña Löu Chi. Vua Lyù Thaàn Toâng thænh ngaøi veà the French, the temple was burnt down. After its trieàu vaø ban cho ngaøi chöùc vò cao nhaát. Haàu heát reconstruction, it was swept away by the historic ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo flood in 1953. In the late 70s, the temple was taïi Baéc Vieät. Ngaøi thò tòch naêm 1142, thoï 76 tuoåi. rebuilt on the old site, but simpler. There also Khanh Long Zen Master: Thieàn sö Khaùnh remains a small bell of Böûu Sôn temple, Long—A Vietnamese Zen Master from Bieân transferred here from Thieân Muï temple after Hoøa, South Vietnam. He was the founder of Hoäi Ngoïc Sôn temple was dismantled—Teân cuûa moät Sôn temple in Bieân Hoøa, South Vietnam in the ngoâi chuøa coå ôû laøng Löu Baûo, An Vaân, Hueá, late eighteenth century. He spent most of his life Trung Vieät. Khôûi thuûy chuøa laø am Khaùnh Vaân, do to expand the Buddha Dharma in South Vietnam. baø Nguyeãn Thò Ñaïo, dì cuûa moät chuùa Nguyeãn xaây His whereabout and when he passed away were döïng vaøo khoaûng döôùi trieàu chuùa Nguyeãn Phöôùc unknown—Thieàn sö Khaùnh Long, queâ ôû Bieân Chaâu. Naêm 1732, Hoøa Thöôïng Giaùc Thuø mua laïi Hoøa, Nam Vieät. Ngaøi khai sôn chuøa Hoäi Sôn ôû chuøa töø tay baø Phaïm Thò Löôïc. Ngaøi taùi thieát chuøa Bieân Hoøa vaøo cuoái theá kyû thöù 18 vaø haàu heát cuoäc treân vò trí cuõ. Naêm 1747, chuùa Nguyeãn Phöôùc ñôøi ngaøi hoaèng hoùa ôû Nam Vieät Nam. Ngaøi ñi ñaâu Hoaït ñaõ caáp ngaïch saéc töù vôùi ngöï buùt cuûa chuùa: vaø thò tòch hoài naøo khoâng ai bieát. "Saéc Töù Khaùnh Vaân Töï." Naêm 1805, Hoøa Thöôïng Khanh Quang Temple:

Khaùnh Quang Töï— Khaùnh Ñoan, moät moân ñeä cuûa Hoøa Thöôïng Giaùc Name of a temple, located in Caàn Thô City, Caàn Thuø, ñaõ truøng tu chuøa. Döôùi trieàu vua Minh Maïng, Thô province, South Vietnam. Khaùnh Quang Hoøa Thöôïng Taâm Trung laïi taùi thieát. Naêm 1863, Temple was built in 1969 in commemoration of moät ñeä töû cuûa ngaøi Nhaát Tö ñaõ môû roäng qui moâ Most Venerable Khaùnh Anh and Most Venerable cuûa chuøa vaø lôïp laïi maùi ngoùi. Boä Coâng ñaõ vaâng Hueä Quang—Teân moät ngoâi chuøa trong thaønh phoá chæ sôn theáp laïi bieån vaøng saéc töù. Töø cuoái theá kyû Caàn Thô, Tænh Caàn Thô, Nam Vieät Nam. Chuøa thöù 19, chuøa coù vaøi laàn bò hö hoûng vì gioù baõo luït ñöôïc xaây döïng naêm 1969. Teân Khaùnh Quang loäi, nhöng khoâng naëng neà. Nhöng sau ñoù chuøa bò ñöôïc ñaët ra ñeå töôûng nhôù hai vò Hoøa Thöôïng chaùy trong chieán tranh, roài moät phaàn cô ngôi ñöôïc Khaùnh Anh vaø Hueä Quang. taïm döïng laïi bò traän baõo naêm 1953 cuoán troâi heát. Vaøo cuoái thaäp nieân 70s chuøa ñöôïc taùi thieát treân Khanh Van Temple: Khaùnh Vaân Töï—Name of neàn cuõ, nhöng ñôn giaûn hôn. Taïi chuøa hieän coøn an ancient temple in Löu Baûo village, Hueá, giöõ chieác chuoâng cuûa chuøa Böûu Sôn, thænh töø chuøa Central Vietnam. The temple originated from a Thieân Muï, sau khi chuøa Ngoïc Sôn bò giaûi theå. small thatched house named Khaùnh Vaân, built by a lady named Nguyeãn Thò Ñaïo, probably during Khanika (p): Ksana (skt)—Saùt na. the reign of Lord Nguyeãn Phöôùc Chaâu. In 1732, Khanjagardahbha (skt): Con löøa queø—The Venerable Giaùc Thuø purchased this temple from Buddha taught: “Sentient beings had better throw Mrs. Phaïm Thò Löôïc. He reconstructed the temple away ordinary thought, wisdom, knowledge as on the same site. In 1747, Lord Nguyeãn Phöôùc they resemble the character of a lame donkey.”— Hoaït gave recognition to the temple with his A lame donkey—Ñöùc Phaät daïy: “Chuùng sanh neân autograph reading: “Saéc Töù Khaùnh Vaân Töï.” In vöùt boû tö töôûng hay trí tueä phaøm phu vì noù nhö 1805, Most Venerable Khaùnh Ñoan, a disciple of moät con löøa queø.” Most Venerable Giaùc Thuø, rebuilt the temple. Khantaka (p): Ngöïa Kieàn Traéc—The Buddha’s During the reign of king Minh Maïng, Most horse Venerable Taâm Trung rebuilt the temple again. In Khanti (p): Nhaãn nhuïc—Tolerance— 1863, a disciple of Nhaát Tö enlarged the structure, Forenearance—Patience. installing tiled roofs. In 1871, the Ministry of Kharadiya (skt): Giaø La Ñaø. Construction received order to renew the gilted

1) The mountain where the Buddha is supposed Nikaya, Khema’s reputation as a widely- to have uttered the Abode of Ti-Tsang: Ngoïn learned sage and brilliant talker spread nuùi nôi maø Ñöùc Phaät ñaõ thuyeát giaûng kinh abroad and attracted the attention of King Ñòa Taïng Thaäp Luaän (nôi ôû cuûa chö vò Boà Pasenadi who was deeply concerned about Taùt). some metaphysical problems. Her answers to 2) A Bodhisattva stage attained after many King Pasenadi’s question caused him such a kalpas: Ngoâi vò Giaù La Ñaø cuûa Boà Taùt (do tu delight that he welcomed them immediately. taäp nhieàu a taêng kyø kieáp Minh Ba La Maät maø Her explanation, which was in harmony with thaønh töïu, ñaây laø haïnh voâ töôùng maø thoï trì the Buddha’s both in the spirit and language chö phaùp). to the king’s amazement

indicated her great Kharismiga (skt): Hoùa Lôïi Taäp Di Ca—An wisdom as praised by the Buddha. One day, ancient kingdom on the upper Oxus, which formed Elder Sister Khema wandered among the part of Tukhara, the Kharizm of Arabic Kosalan villages, took up her residence at geographers—Moät vöông quoác coå naèm treân Toranavatthu near Sravasti. At the same time, thöôïng nguoàn soâng Oxus, moät phaàn cuûa Tukhara. King Pasenadi was also journeying to Kharostha (skt): Lö Thaàn—Name of a sage Sravasti. He ordered his attendant to find out celebrated for his astronomical knowledge—Teân a recluse so that he can wait upon him today. cuûa moät hieàn trieát noåi tieáng veà khoa chieâm tinh. His attendant could not find any recluse for the King to wait upon, but on the way back he Khattiya (p): Hieáu chieán—The warriors in the saw the Elder Sister Khema, a woman- caste system of ancient India—Doøng doõi Saùt ñeá disciple of the Buddha. So King Pasenadi lôïi trong heä thoáng giai caáp thôøi coå AÁn Ñoä—See went to visit Elder Sister Khema—Theo Kinh Ksatriya. Taïp A Haøm, danh tieáng cuûa baø nhö moät baäc Khavandha (skt): Yeát Baøn Ñaø—According to hieàn trí ña vaên vaø ñoái öùng maãn tieäp vaø lanh Eitel in The Dictionary of Chinese-English lôïi lan roäng khaép nôi ñaõ loâi cuoán söï chuù yù cuûa Buddhist Terms, Khavandha is an ancient vua Ba Tö Naëc, ngöôøi ñaàu tieân quan taâm veà kingdom and city, modern Kartchou, south-east of vaán ñeà sieâu hình. Nhöõng caâu ñoái ñaùp cuûa baø the Sirikol Lake—Theo Eitel trong Trung Anh tröôùc nhöõng caâu hoûi cuûa vua Ba Tö Naëc ñaõ Phaät Hoïc Töø Ñieån, Yeát Baøn Ñaø laø moät vöông khieán nhaø vua voâ cuøng hoan hyû maø chaáp quoác vaø thaønh phoá coå, baây giôø laø Kartchou, veà nhaän chuùng ngay laäp töùc. Nhöõng lôøi giaûi thích phía ñoâng nam cuûa hoà Sirikol. cuûa baø phuø hôïp hoaøn toaøn vôùi nhöõng lôøi giaûi Khema (p): Tyø Kheo Ni Thaùi Hoøa (coù nghóa laø thích cuûa Ñöùc Phaät veà caû ngoân töø laãn yù nghóa tònh an, an ninh, an toaøn. Moät trong nhöõng ñaëc khieán nhaø vua raát ñoãi ngaïc nhieân tröôùc ñaïi trí tính cuûa Nieát baøn, traùi haún vôùi söï an toaøn coù ñieàu quaûng baùc cuûa baø ñuùng nhö lôøi taùn thaùn cuûa kieän cuûa theá gian). Ñöùc Phaät. Moät ngaøy noï, khi ñang ñi du haønh (I) Bhiksuni Khema—Tyø Kheo Ni Thaùi Hoøa: trong xöù Kieàu Taùt La, baø gheù laïi an truù taïi Name of one of the two first nuns of Nun Toranavatthu gaàn thaønh Xaù Veä (Sravasti). Buddhist Order. The Elder Sister Khema was Trong luùc aáy, vua Ba Tö Naëc cuûa xöù Kieàu Taùt one of the pre-eminent female disciples that La cuõng ñang du haønh ñeán thaønh Xaù Veä. Nhaø the Buddha considered as chief among those vua ra leänh cho moät ngöôøi haàu ñi tìm cho of great wisdom in the Order of Nuns—Teân ñöôïc moät vò Sa moân ñeå oâng coù theå tôùi tham cuûa moät trong hai vò Ni Tröôûng ñaàu tieân cuûa kieán. Ngöôøi haàu ñi tìm vaø trôû veà thöa raèng Phaät giaùo. Tyø Kheo Ni Thaùi Hoøa laø moät trong sau khi ñi quanh quaån khaép caû vuøng oâng nhöõng nöõ ñeä töû xuaát chuùng maø Ñöùc Phaät xem khoâng tìm ñöôïc moät vò Sa moân hay Baø la moân nhö ñeä nhaát giöõa nhöõng vò coù trí tueä lôùn trong naøo ñeå nhaø vua coù theå yeát kieán, nhöng treân haøng Tyø Kheo Ni. ñöôøng veà ngöôøi aáy gaëp tröôûng laõo Ni Thaùi (II) A conversation between Bhiksuni Khema and Hoøa, moät nöõ ñeä töû xuaát gia cuûa Ñöùc Phaät. King

Vua Ba Tö Naëc beøn ñi vieáng Tyø Kheo Ni baø cuõng traû lôøi gioáng nhö vaäy. Xin Tyø Kheo Thaùi Hoøa. Ni cho bieát , do nhaân gì, do duyeân gì, ñieàu aáy * The king asked Elder Sister Khema: khoâng ñöôïc Ñöùc Theá Toân tuyeân thuyeát?'" "Venerable Bhiksuni! Does the Tathagata * Bhiksuni Khema responded: "Now in this exist after death?"—Nhaø vua hoûi Tyø Kheo Ni matter, great king, I will question you. Do you Thaùi Hoøa: "Baïch Ni Sö! Xin cho bieát Ñöùc reply as you think appropriate. Now, great Nhö Lai coù toàn taïi sau khi cheát chaêng?" king, have you some accountant able to count * Bhiksuni Khema responded: "Great King! the sand of the Ganges thus: there are so That is not revealed by the Buddha."—Ni sö many hundred grains or so many thousand or Thaùi Hoøa ñaùp: "Taâu ñaïi vöông, ñieàu aáy so many hundreds of thousands of grains?"— khoâng ñöôïc Ñöùc Phaät tuyeân thuyeát." Tyø Kheo Ni Thaùi Hoøa traû lôøi: "Taâu ñaïi * The king asked: "So the Tathagata does not vöông, giôø ñaây trong vaán ñeà naøy, toâi muoán exist after death."—Vua Ba Tö Naëc hoûi tieáp: hoûi ñaïi vöông. Xin ñaïi vöông cöù traû lôøi caùch "Xin Tyø Kheo Ni cho bieát coù phaûi Ñöùc Nhö naøo maø ñaïi vöông thaáy thích hôïp. Taâu ñaïi Lai khoâng toàn taïi sau khi cheát hay khoâng?" vöông, nay ñaïi vöông coù ngöôøi tính toaùn soå * Bhiksuni Khema responded: "That also, great saùch naøo coù theå ñeám caùt soâng Haèng nhö vaäy: king, is not revealed by the Buddha."—Tyø coù nhieàu traêm haït nhö vaäy, nhieàu ngaøn haït Kheo Ni Thaùi Hoøa ñaùp: "Taâu ñaïi vöông, ñieàu nhö vaäy, hoaëc nhieàu traêm ngaøn haït nhö vaäy... aáy cuõng khoâng ñöôïc Ñöùc Phaät tuyeân thuyeát." chaêng?" * The king added: "Then what, Venerable * The king reply: "Venerable Bhiksuni! No, Bhiksuni! Does the Tathagata both exist and indeed."—Nhaø vua ñaùp: "Baïch Tyø Kheo Ni, no exist after death?"—Nhaø vua hoûi tieáp: khoâng theå ñöôïc." "Nhö vaäy Nhö Lai vöøa toàn taïi, vöøa khoâng toàn * Bhiksuni Khema added: "Then, have you taïi sau khi cheát?" some reckoner able to reckon the water in the * Bhiksuni Khema responded: "That also, great mighty ocean thus: 'There are so many king, is not revealed by the Buddha."—Tyø gallons of water, so many hundred, so many Kheo Ni Thaùi Hoøa ñaùp: "Taâu ñaïi vöông, ñieàu hundreds of thousands of gallons of aáy cuõng khoâng ñöôïc Ñöùc Phaät tuyeân thuyeát." water?'"—Tyø Kheo Ni Thaùi Hoøa laïi hoûi tieáp: * The king asked again: "Then, Venerable "Vaäy thì ñaïi vöông coù nhaø keá toaùn naøo coù theå Bhiksuni, the Tathagata neither exist nor not öôùc löôïng nöôùc trong ñaïi döông nhö vaày: coù exist after death."—Nhaø vua hoûi tieáp: "Vaäy nhieàu thuøng nöôùc nhö vaäy, coù nhieàu traêm, thì, thöa Tyø Kheo Ni, Nhö Lai khoâng toàn taïi nhieàu ngaøn thuøng nöôùc nhö vaäy chaêng?" cuõng khoâng khoâng toàn taïi sau khi cheát?" * The king replied: "Venerable Bhiksuni! No * Bhiksuni Khema responded: "That also, great indeed."—Nhaø vua ñaùp: "Thöa Tyø Kheo Ni! king, is not revealed by the Buddha."—Tyø Quaû thaät khoâng theå naøo ñöôïc." Kheo Ni Thaùi Hoøa ñaùp: "Taâu ñaïi vöông, ñieàu * Bhiksuni Khema asked: "How is that?"—Tyø aáy cuõng khoâng ñöôïc Ñöùc Phaät tuyeân thuyeát." Kheo Ni Thaùi Hoøa hoûi tieáp: "Nhö vaäy laø theá * The king asked: "How then, Venerable naøo?" Bhiksu, when asked 'Does Tathagata exist * The king replied: "Venerable

Bhiksuni! after death?' You reply "That is not revealed Mighty is the ocean, deep, boundless, by the Buddha." And when I ask other unfathomable."—Nhaø vua ñaùp: "Baïch Tyø questions, you make the same reply. What is Kheo Ni! Thaät meânh moâng, saâu thaúm, voâ the reason, what is the cause why this thing is löôøng, khoâng theå doø taän ñaùy laø ñaïi döông." not revealed by the Buddha?"—Nhaø vua hoûi * Bhiksuni Khema added: "Even so, gat king, if tieáp: "Sao laïi nhö vaäy thöa Tyø Kheo Ni? Khi one should try to define the Tathagata by his ñöôïc hoûi 'Nhö Lai toàn taïi sau khi cheát?' Tyø body form, that form of the Tathagata is Kheo Ni ñaùp 'Ñieàu aáy khoâng ñöôïc Theá Toân abandoned, cut down to the root, made like a tuyeân thuyeát,' vaø khi ta hoûi nhöõng caâu khaùc palm-tree stump so that it cannot spring up

again in the future. Set free from reckoning as Toân, xin Ngaøi cho bieát Nhö Lai coù toàn taïi sau body is the Tathagata. Deep, boundless, khi cheát hay khoâng?" unfathomable, just like the mighty ocean is * The Buddha replied: "Great king, this matter the Tathagata. To say: "The Tathagata exists is not revealed by me."—Ñöùc Phaät ñaùp: after death" does not apply. To say "the "Thöa ñaïi vöông, ñieàu naøy khoâng ñöôïc Ta Tathagata does not exist after death" does not tuyeân thuyeát." apply... If one should try to define the * The king asked: "Then, Lord, the Tathagata Tathagata by feeling, by perception... by does not exist after death?"—Vua Ba Tö Naëc consciousness, that feeling of the Tathagata is laïi hoûi Ñöùc Theá Toân: "Baïch Theá Toân, xin abandoned, ... set free from reckoning by Ngaøi cho bieát Nhö Lai khoâng toàn taïi sau khi feeling, by perception, activities, cheát hay khoâng?" consciousness is the Tathagata, deep, * The Buddha replied: "Great king, that also is boundless, unfathomable like the mighty not revealed by me."—Ñöùc Phaät laïi ñaùp: ocean..."—Tyø Kheo Ni Thaùi Hoøa noùi: "Cuõng "Thöa ñaïi vöông, ñieàu naøy cuõng khoâng ñöôïc vaäy, taâu ñaïi vöông, neáu ta coá tìm ñònh nghóa Ta tuyeân thuyeát." Nhö Lai baèng saéc thaân cuûa Ngaøi thì saéc thaân * The king then asked the other questions that aáy cuûa Nhö Lai ñaõ ñöôïc ñoaïn tröø, ñöôïc caét he had asked Bhiksuni Khema and got the ñöùt taän goác reã, ñöôïc laøm cho gioáng nhö khuùc same reply exactly as before—Roài sau ñoù thaân caây Ta la ñeå noù khoâng theå sinh khôûi vua Ba Tö Naëc hoûi nhöõng caâu hoûi khaùc maø trong töông lai. Ñöôïc giaûi thoaùt khoûi söï öôùc oâng ñaõ hoûi Tyø Kheo Ni Thaùi Hoøa tröôùc ñaây löôïng baèng saéc thaân laø ñöùc Nhö Lai, thaät saâu vaø ñöôïc traû lôøi cuõng y nhö tröôùc. thaúm, voâ löôïng khoâng theå doø taän ñaùy, nhö ñaïi * The king said to the Buddha: "Wonderful, döông laø Nhö Lai. Noùi 'Nhö Lai toàn taïi sau Lord! Marvellous it is, Lord, how explanation khi cheát' cuõng khoâng phuø hôïp. Noùi 'Nhö Lai both of Master and disciple, both in spirit and khoâng toàn taïi sau khi cheát' cuõng khoâng phuø letter, will agree, will harmonize, will not be hôïp. Neáu ta coá ñònh nghóa Nhö Lai baèng caûm inconsistent, that is, in any word about the thoï, töôûng, haønh, thöùc... thì caûm thoï aáy cuûa highest. Once, Lord, I went to visit Bhiksuni Nhö Lai ñaõ ñöôïc ñoaïn tröø... 'Ñöôïc giaûi thoaùt Khema and asked her the meaning of this khoûi söï öôùc löôïng baèng thoï, töôûng, haønh, thöùc matter, and she gave me the meaning in the laø Nhö Lai; thaät saâu thaúm, voâ löôïng, khoâng very words, in the very sentences

used bu the theå doø taän ñaùy, nhö ñaïi döông laø Nhö Lai." Lord. Wonderful, Lord! Marvellous it is, * Hearing this explanation, King Pasenadi of Lord!"—Nhaø vua noùi vôùi Ñöùc Phaät: "Baïch Kosala was so delighted with words of Ñöùc Theá Toân! Thaät kyø dieäu thay! Thaät hy Venerable Bhiksuni Khema—Vua Ba Tö Naëc höõu thay! Baïch Theá Toân laø caùch giaûng cuûa raát hoan hyû tröôùc nhöõng lôøi giaûi thích cuûa Tyø baäc Ñaïo Sö vaø ñeä töû veà yù nghóa vaø vaên cuù Kheo Ni Thaùi Hoøa. ñeàu töông ñoàng, ñeàu hoøa ñieäu, khoâng ñoái (III) Confirmation from the Buddha—Söï xaùc nhaän nghòch nhau trong moïi ngoân töø veà ñieàu toái cuûa Ñöùc Phaät: Also according to the Samyutta thöôïng naøy. Baïch Ñöùc Theá Toân, coù moät thôøi Nikaya, on one occasion, King Pasenadi went con ñeán vieáng Tyø Kheo Ni Thaùi Hoøa vaø ñaõ to visit the Buddha and asked the same hoûi baø yù nghóa cuûa vaán ñeà naøy, Tyø Kheo Ni questions that he had asked Bhiksuni Khema Thaùi Hoøa ñaõ cho con bieát yù nghóa naøy ñuùng y long ago—Cuõng theo Kinh Taïp A Haøm, vaøo veà ngoân töø, vaên cuù vaø yù nghóa maø Theá Toân ñaõ moät dòp vua Ba Tö Naëc ñeán thaêm Ñöùc Phaät, giaûng hoâm nay. Thaät kyø dieäu thay! Thaät hy nhaø vua cuõng hoûi nhöõng caâu hoûi maø vua ñaõ höõu thay! Baïch Ñöùc Theá Toân!" hoõi Tyø Kheo Ni Thaùi Hoøa luùc tröôùc. * Then King Pasenadi rose from his seat, * King Pasenadi asked the Buddha: "Pray Lord, saluted the Lord by the right side and went does the Tathagata exist after death?"—Vua away—Ñoaïn vua Ba Tö Naëc töø choã ngoài Ba Tö Naëc hoûi Ñöùc Theá Toân: "Baïch Theá

ñöùng daäy ñaûnh leå Ñöùc Theá Toân veà beân phaûi Hoï raát hoan hyû tu taäp chaùnh phaùp. Trong toaøn xöù roài ra ñi. coù 14 ngoâi töï vieän lôùn, khoâng keå nhöõng chuøa nhoû, Khema, Ayya (1923-1997): German born Jewish ñaëc bieät laø töï vieän Hoaøng Gia môùi ñöôïc xaây döïng. nun who wrote a number of books on Coù leõ coøn nhieàu töï vieän traùng leä hôn nöõa, ñöôïc Buddhism, the most popular of which was nhaø vua vaø daân suøng ñaïo xaây döïng. Vaøo luùc ñoù "Being Nobody, Going Nowhere," which trong toaøn xöù, soá löôïng Taêng só leân ñeán nhieàu received the Christmas Humphreys Memorial vaïn, ña soá theo Phaät giaùo Ñaïi thöøa. Nhaø cöûa daân Award. She was one of the most influential chuùng taïi ñaây phía tröôùc ñeàu coù xaây thaùp, nhoû Western meditation teachers, and taught nhaát cuõng cao ñeán 20 taác Anh. courses in the U.S.A. , Australia, and Asia. In Khuddakagama (p): Khuaát Ñaø Ca A Haøm— 1978 she became the assistant to Ven. The fifth of the Agamas, containing fifteen or Khantipalo at Wat Buddhadhamma in New fourteen works, including such as the South Wales—Tyø Kheo Ni ngöôøi Do Thaùi Dharmapada, Itivrttaka, Jataka, Buddhavamsa, sanh taïi Ñöùc quoác, baø ñaõ vieát moät soá saùch etc.—Boä thöù naêm trong naêm boä A Haøm, chæ heát Phaät giaùo, phoå bieán nhaát laø quyeån "Being thaûy taïp kinh chöa keå trong töù A Haøm kia nhö Nobody, Going Nowhere," ñöôïc giaûi thöôûng Kinh Phaùp Cuù, Boån Sanh Kinh (Tieàn Thaân Ñöùc Töôûng Nieäm Christmas Humphreys. Baø laø Phaät), Boån Söï Kinh (nhöõng chuyeän xaõy ra trong moät trong nhöõng vò thaày thieàn Taây phöông coù quaù khöù)—See Khuddaka-Nikaya. aûnh höôûng lôùn, baø ñaõ töøng daïy taïi Hoa Kyø, Khuddaka-Nikaya (p): Tieåu A Haøm—The UÙc, vaø AÙ Chaâu. Naêm 1978

baø trôû thaønh phuï Collection of Minor Discourses, the fifth part of taù cuûa Tyø Kheo Khantipalo taïi Wat the Sutra-pitaka consisting of fifteen short Buddhadhamma thuoäc New South Wales, UÙc collections or sections, including the Chaâu. Dhammapada, the Udana, the Sutta Nipata, the Khensur Rinpoche (tib): A Tibetan term for Theragatha, the Therigatha, and the Jataka—Tieåu “precious former abbot,” which means someone Boä Kinh, phaàn thöù naêm cuûa Ñaïi Taïng Kinh goàm who has retired as abbot of a monastery—Töø ngöõ Möôøi laêm phaàn, bao goàm kinh Phaùp Cuù, kinh Voâ Taây taïng duøng ñeå chæ “Vò cöïu truï trì quyù baùu,” coù Vaán Töï Thuyeát, taïp kinh, Tröôûng Laõo Taêng Keä, nghóa laø ngöôøi truï trì töï vieän ñaõ nghæ höu. Tröôûng Laõo Ni Keä, vaø kinh Boån Söï, vaân vaân: Khotan: Xöù Vu Ñieàn—Name of an ancient 1) Khuddaka Patha (p): Nhöõng baøi keä ngaén— kingdom, northwestern part of India. At the time Khuddaka-Patha or Short texts. Collection of when Fa-Hsien traveled to India, the country was rules and prescriptions for ceremonies—Söu rich and peaceful. Its inhabitants were prosperous taäp caùc qui taéc laøm leã. and followers of the Dharma. They were so 2) Dhammapada (p): Kinh Phaùp Cuù— delightful in the practice of the Dharma. In the Dhammapada or The Way of Truth. Cllection whole country, there were 14 large monasteries, of 426 verses on the basis of Buddhist not to speak of the smaller ones, specifically the teaching, very famous in countries of Royal Monastery was just built. Perhaps there Theravadan Buddhism—Coøn goïi laø “Con were many more magnificient monasteries built Ñöôøng Chôn Lyù”. Vaên baûn 426 caâu neàn taûng by faithful kings and devoted people. At that time, hoïc thuyeát Phaät giaùo (Phaùp Cuù), raát noåi tieáng the number of Buddhist monks reached several taïi nhöõng nöôùc theo Phaät giaùo Nguyeân thuûy. ten thousand and the majority of which followed 3) Udana (p): Hoan Hyû Ca—Udana or Paeans of Mahayana Buddhism. In front of lay people’s Joy. Eighty pithy sayings of the Buddha—80 houses, there was always a small stupa, the caâu trang troïng cuûa Phaät. smallest one was raised to a height of 20 inches— 4) Itivuttaka (p): Itivuttaka or “Thus said” Teân cuûa moät vöông quoác coå naèm veà phía Taây Baéc Discourses. Treatments of moral questions AÁn Ñoä. Vaøo thôøi ngaøi Phaùp Hieån du haønh sang AÁn that are ascribed to the Buddha—Nhöõng baøi Ñoä thì nöôùc naøy raát giaøu coù vaø yeân bình. Cö daân kinh baét ñaàu baèng “Daïy nhö theá naày”. Nguï coù ñôøi soáng phoàn thònh vaø ñeàu laø tín ñoà Phaät giaùo. ngoân ñaïo ñöùc ñöôïc gaùn cho Phaät.

5) Sutta Nipata (p): Nhöõng baøi kinh söu taäp— beneficient actions—Ñôøi soáng cuûa chö vò A Sutta-Nipata or Collected Discourses. One of La Haùn. Nhöõng maãu chuyeän töø thieän tieàn the oldest part of the canonical literature, of kieáp cuûa Taêng Ni vaø Thaùnh chuùng. high literary worth—Vaên baûn ñieån leã vôùi 14) Buddhavamsa (p): Buddhavamsa or history of trình ñoä vaên chöông cao. the Buddha. Tales in verses about twenty four 6) Vimana Vatthu (p): Caâu chuyeän nhöõng caûnh Buddhas who preceeded Sakyamuni Trôøi—Vimanavatthu or Stories of Celestial Buddha—Tieåu söû cuûa Ñöùc Phaät. Truyeän keå Mansions. Collection of eighty three legends baèng thô veà 24 vò Phaät tröôùc Phaät Thích Ca. that show how one can achieve rebirth as a 15)

Cariya Pitake (p): Nhöõng phaåm haïnh— god or deva through virtuous deeds—83 söu Chariya-Pitaka, or Modes of Conduct. taäp truyeàn thuyeát cho thaáy cuoäc soáng ñöùc Collection of tales that take up themes from haïnh seõ taùi sanh trong theá giôùi thaàn thaùnh. the Jataka. They show how the Buddha in his 7) Peta Vatthu (p): Caâu chuyeän caûnh giôùi ngaï previous existences realized the ten quyû—Preta-Vatthu or Stories of Petas. perfections (paramitas)—Söu taäp chuyeän keå Concerning rebirth as a hungry ghost after an veà nhöõng chuû ñeà lôùn trong Jataka cho thaáy unvirtuous life—Söï taùi sanh trong theá giôùi ma Phaät ñaõ ñaït ñöôïc Thaäp thieän nhö theá naøo. ñoùi sau moät ñôøi toäi loãi. Khulm (skt): Hoát Laãm—An ancient kingdom and 8) Theragatha (p): Keä cuûa ngöôøi thieän nam— city between Balkh and Kunduz—Moät vöông Thera-gatha or Psalms of the Brethren. quoác coå naèm giöõa Balkh and Kunduz. Collection of 107 songs that are ascribed to Khuong Tang Hoi: Sanghapala (skt)—Sö the oldest monks in Buddhism—Söu taäp 107 Khöông Taêng Hoäi—An Indian monk supposed to thaùnh thi ñöôïc gaùn cho nhöõng nhaø sö ngaøy be of Tibetan descent; but Sanghapala is xöa cuûa Phaät giaùo. described as the eldest son of the prime minister 9) Therigatha (p): Keä cuûa ngöôøi tín nöõ—Theri- of Soghdiana, and is porbably a different person. gatha or Psalms of the Sisters. Seventy three Sanghavarman was the one who conducted songs of the female elders who became translation of The Indefinite Life Sutra in Lo- famous through their virtue—73 Thaùnh thi Yang in 252 A.D. According to Professor Soothill cuûa nhöõng sö nöõ ñöùc haïnh ngaøy xöa. in The Dictionary of Chinese-English Buddhist 10) Jataka (p): Tuùc Sanh Truyeän—Birth Stories of Terms, Sanghapala, a native of Sogdiane, now the Bodhisattva. The birth stories detail the belongs to China. His parents came to North previous lives of the Buddha, his followers Vietnam to do business to earn a living. His father and foes—Nhöõng caâu chuyeän taùi sanh cuûa Boà passed away when he was only ten years old. Taùt. Nhöõng chuyeän keå veà tieàn thaân Ñöùc Phaät, After that he left home and became a very famous caùc ñeä töû cuõng nhö nhöõng keû choáng ñoái Ngaøi: monk at that time. He thoroughly understood the Jatakas. Tripitaka. He went to Tung-Wu (now Central 11) Niddesa (p): Nidessa, or commentary to the China) to expand the Buddha Dharma. He also expositions in Sutta Nipata—Nhöõng baøi traàn translated many sutras from Sanskrit into Chinese thuaät. Nhöõng baøi bình giaûi veà Kinh Sutta such as the Infinite Life Sutra, the Anapanasati Nipata. Sutra, etc. He passed away in around 280 A.D.— 12) Patisambhida (p): Book on Analytical Khöông Taêng Hoäi laø teân cuûa moät nhaø sö ngöôøi Knowledge. Analytical treatments in the style Thieân Truùc, doøng doõi Taây Taïng, nhöng laïi coù moät of Abhidharma (Abhidharma- vò sö khaùc cuõng teân Khöông Taêng Hoäi, ngöôøi ñaõ Patisambhidamagga)—Nhöõng baøi ñeà caäp ñeán dòch boä Kinh Voâ Löôïng Thoï taïi thaønh Laïc Döông kieán thöùc phaân giaûi. Nhöõng baøi luaän phaân tích vaøo naêm 252 sau Taây Lòch. Theo giaùo sö Soothill theo phong caùc cuûa luaän A Tyø Ñaït Ma. trong Trung Anh Phaät Hoïc Töï Ñieån thì Khöông 13) Apadana (p): Apadana or stories of lives of Taêng Hoäi laø ngöôøi nöôùc Khöông Cö, cha meï sang Arahants. Stories about previous existences ñaát Giao Chaâu laøm aên buoân baùn kieám soáng. Ngaøi

of monks, nuns and saints renowned for their moà coâi cha töø luùc môùi leân möôøi. Sau ñoù ngaøi xuaát

gia vaø trôû thaønh moät nhaø sö noåi tieáng thôøi baáy giôø. Kien So Temple: Chuøa Kieán Sô—Name of a Ngaøi thoâng hieåu Tam Taïng kinh ñieån. Ngaøi sang temple, located in Phuø Ñoång village, Gia Laâm Ñoâng Ngoâ (baây giôø laø mieàn Trung nöôùc Taøu) ñeå district, Haø Noäi province, North Vietnam. hoaèng döông Phaät Phaùp. Ngaøi dòch nhieàu kinh According to Thieàn Uyeån Taäp Anh and Ñaïi Nam ñieån töø chöõ Phaïn ra chöõ Haùn nhö Kinh Voâ Löôïng Thieàn Uyeån Truyeàn Ñaêng Luïc, the temple was Thoï vaø Kinh An Ban Thuû YÙ, vaân vaân. Ngaøi thò built before 820 by Ch'an Master Caåm Thaønh tòch khoaûng naêm 280 sau Taây Lòch. from Tieân Du district. He previously practised Khuong Viet Zen Master: Thieàn Sö Khuoâng Buddhism at Phaät Tích Pagoda, then was Vieät (933-1011)—Zen Master Khuoâng Vieät—Zen requested by a rich landlord, whose last name was Master Khuoâng Vieät, the fourth dharma heir Nguyeãn, to move to Kieán Sô temple and built it. lineage of the Wu-Yun-T'ung Sect, a Vietnamese In 820, during the T'ang dynasty, Ch'an Master Zen master from Caùt Lôïi, Thöôøng Laïc district. He Wu Yun T'ung, Head of Hoøa An Temple in was one of the most outstanding disciples of Zen Kuang-Chou province, in China, arrived in Master Vaân Phong. When he was 40 years old, his Vietnam. He went to Phuø Ñoång village and later reputation spread all over the place. King Ñinh became Ch'an Master Caåm Thaønh's teacher. He, Tieân Hoaøng always invited him to the Royal then, was invited to stay and appointed to be head Palace to discuss the national political and foreign of Kieán Sô Temple. Since then, the temple has affairs. King Ñinh Tieân Hoaøng honoured him with become the center of the Wu-Yun-T'ung Sect. At the title of "Khuoâng Vieät Great Master." When he present, the statues of Lyù Coâng Uaån and his was old, he moved to Mount Du Hyù to build Phaät mother are placed on the left and right sides of the Ñaø Temple and stayed there to revive and expand temple's Buddhist Trinity. Inside the Patriarch Buddhism; however, he continued to help the Hall is a remarkably architectural bell tower and Ñinh Dynasty until he died in 1011, at the age of an old stone gong, 2.3 meters wide, 0.60 meter 79—Thieàn sö Khuoâng Vieät, ñôøi thöù tö doøng Voâ high, 0.17 meter thick, has still been kept in the Ngoân Thoâng, queâ ôû Caùt Lôïi, quaän Thöôøng Laïc. temple. Kieán Sô is one of the most ancient OÂng laø moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa temples in Vietnam which was constructed before Thieàn sö Vaân Phong. Khi oâng ñöôïc 40 tuoåi thì the fifth century. It has been rebuilt many times— danh tieáng oâng ñaõ truyeàn ñi khaép nôi. Vua Ñinh Teân cuûa moät ngoâi chuøa toïa laïc taïi laøng Phuø Ñoång, Tieân Hoaøng thöôøng môøi oâng vaøo trieàu baøn vieäc huyeän Gia Laâm, thaønh phoá Haø Noäi, Baéc Vieät chính trò vaø ngoaïi giao. Vua coøn phong cho oâng Nam. Theo Thieàn Uyeån Taäp Anh vaø Ñaïi Nam töôùc vò "Khuoâng Vieät Ñaïi Sö." Veà giaø, sö dôøi veà Thieàn Uyeån Truyeàn Ñaêng Luïc, chuøa ñöôïc xaây nuùi Du Hyù caát chuøa Phaät Ñaø ñeå chaán höng vaø vaøo tröôùc naêm 820 bôûi Thieàn Sö Caåm Thaønh hoaèng döông Phaät phaùp; tuy nhieân, ngaøi vaãn tieáp ngöôøi huyeän Tieân Du. Tröôùc kia sö tu ôû chuøa Phaät tuïc phuïc vuï nhaø Ñinh cho ñeán khi thò tòch vaøo Tích, sau

ñöôïc moät oâng phuù hoä hoï Nguyeãn môøi veà naêm 1011, luùc aáy sö ñaõ 79 tuoåi. Kieán Sô laäp chuøa. Ñeán naêm 820, beân Taøu laø ñôøi Khuppipasa (p): Hunger and thirst—Ñoùi vaø nhaø Ñöôøng, coù Thieàn Sö Voâ Ngoân Thoâng, truï trì khaùt—See Ten armies of mara. chuøa Hoøa An, thuoäc tænh Quaûng Chaâu, Trung Khyativijnana (skt): Hieän Thöùc—Haàu nhö Quoác, sang nöôùc ta, ñeán laøng Phuø Ñoång, ñöôïc töông öùng vôùi nhaän thöùc—Which almost Thieàn Sö Caûm Thaønh toân laøm Thaày, môøi ôû laïi truï corresponds to perception. trì chuøa Kieán Sô. Töø ñoù Kieán Sô trôû thaønh trung taâm cuûa Thieàn Phaùi Voâ Ngoân Thoâng. Hieän taïi Kibetsu (jap): Vyakarana (skt)—Certification- trong chuøa vaãn coøn töôïng Lyù Coâng Uaån vaø meï discrimination—Prediction—Kyù Bieät—Thoï Kyù— oâng ôû hai beân ñieän thôø Tam Baûo. Trong ñieän thôø See Vyakarana. Toå coù gaùc chuoâng vôùi kieán truùc noåi baäc vaø chieác Kicca nana (p): Tri kieán veà cô naêng cuûa Töù ñeá. khaùnh baèng ñaù coå, ñöôøng kính 2 meùt 3, chieáu cao Kichizo (jap): Sö Caùt Taïng (Nhaät Baûn). saùu taác, beà daày 17 phaân. Kieán Sô laø moät trong Kido (jap): Hsu-Tang—Hö Ñöôøng. nhöõng ngoâi chuøa coå cuûa Vieät Nam ñöôïc xaây caát

tröôùc theá kyû thöù 5, chuøa ñaõ ñöôïc truøng tu nhieàu Thaùnh giaû höõu hoïc ñoàng toäi gieát baäc Thaùnh voâ laàn. hoïc A La Haùn—See Five betrayals (III). Kiho (jap): Adbhuta-dharma (skt)—Marvels— Kill a Bodhisattva in dhyana is equal to the Unprecedented occurences—Wonders—Vò taèng sin of killing one's father: Gieát Boà Taùt ñang höõu (hi phaùp). nhaäp ñònh ñoàng vôùi toäi gieát cha—See Five Kikana (skt): Keâ Khöông Na—According to betrayals (III). Eitel in The Dictionary of Chinese-English Kill a cat in order to save ten thousand Buddhist Terms, Kikana is a people in mice: Gieát moät con meøo ñeå cöùu vaïn con chuoät Afghanistan, east of Kandahar, south of Ghazna, (Saùt nhaát mieâu cöùu vaïn thöû). ruled 630 A.D. by independent chieftains, perhaps Kill father and/or mother: Gieát cha gieát meï—identical with the Kykanan of Arabic In Buddhism, the term "Killing father and/or chroniclers—Theo Eitel trong Trung Anh Phaät mother" also includes the offenses of killing an Hoïc Töø Ñieån, Keâ Khöông Na laø moät daân toäc ôû A Arhat and killing a sage—Trong Phaät giaùo, töø Phuù Haõn, truù nguï khoaûng giöõa mieàn ñoâng "Gieát cha gieát meï" cuõng bao goàm luoân caû vieäc Kandhar vaø mieàn nam Ghazna, vaøo khoaûng nhöõng gieát moät vò A La Haùn hay moät Thaùnh nhaân. naêm 630 sau Taây Lòch ñöôïc cai trò bôûi nhöõng vò Kill (murder) or hurt an Arhat: Gieát A La laõnh chuùa ñoäc laäp, coù leõ theo nieân kyû cuûa AÛ Raäp Haùn—See Five betrayals (I). ñaây laø daân toäc Kykanan. Kill (murder) or hurt an Enlightening Kiki (jap): Sö Khuy Cô—A noted monk during the T'ang Dynasty, an outstanding pupil of Hsuan-being: Gieát A La Haùn—See Five betrayals (I). Tsang. Ksi-Ki seems to have monopolized the Kill (murder) or hurt a Saint: Gieát A La transmission of the idealistic doctrine. The Fa- Haùn—See Five betrayals (I). Hsiang School was actually systematized and Kill (murder) one's father: Gieát cha (saùt founded chiefly by Ksi-Ki. His two important phuï)—See Five betrayals (I). works: Fa-Yuan-I-Lin-Chang and Wei-Shih-Shu- Kill (murder) one's mother: Gieát meï (saùt Chi, are the fundamental texts of this school— maãu)—See Five betrayals (I). Moät vò Taêng noåi tieáng vaøo

thôøi nhaø Ñöôøng, moät Kill (v) intentionally: Coá yù gieát—A Buddhist ñeä töû xuaát saéc cuûa Huyeàn Trang. Döôøng nhö oâng shall not intentionally kill any living creature— laø ngöôøi ñoäc nhaát truyeàn thöøa hoïc thuyeát Duy Moät Phaät töû khoâng coá yù gieát haïi baát cöù chuùng Thöùc. Phaùp Töôùng toâng quaû nhieân laø do Khuy Cô sanh naøo. heä thoáng hoùa vaø chính yeáu saùng laäp neân. Hai saùng Kill (v) living beings: Saùt Sinh—See Killing. taùc quan troïng cuûa Khuy Cô laø Ñaïi Thöøa Phaùp Kill a nun: Ñaâm cheát Tyø Kheo Ni Hoa Saéc—See Uyeån Nghóa Laâm Chöông, vaø Thaønh Duy Thöùc Five betrayals (I). Luaän Thuaät Kyù, nghóa laø caên baûn cuûa toâng phaùi naày. Kill oneself: Saùt thaân (töï saùt)—See Suicide. Kilesa (p): Baát tònh—OÂ nhieãm—Duïc voïng— Kill one that many may live: Nhaát Saùt Ña Impurities—Defilements—Passions—Phieàn naõo, Sinh—Gieát moät cöùu nhieàu. Kill one's mind: Saùt taâm. nhöõng yeáu toá laøm cho taâm oâ nhieãm. Phieàn naõo coù Kill through negligence: Ngoä Saùt—Gieát haïi theå khôûi daäy ngay caû khi caùc ñieàu kieän cuûa chuùng ñaõ ñöôïc loaïi tröø—See Afflictions, and Klesa. chuùng sanh, nhöng khoâng coá yù saùt sinh— Kilesa parinibbana (p): Hoaøn toaøn loaïi tröø Manslaughter. phieàn naõo. Killed (a): Bò gieát—Bò saùt haïi. Kill (v): Gieát choùc—Saùt sanh—See Killing. Killing: Vadha-himsa (skt)—Saùt—See Four Kill animals for food: Laøm thòt—See Killing. deadly sins, and Seven sins. Kill anyone in training to be an arhat is (I) An overview of "Killing"—Toång quan veà "Saùt sanh": Killing, one of the four grave equal to the sin of killing an arhat: Gieát baäc prohibitions or sins in Buddhism. Killing is

intentionally taking the life of any being, commands, of animal life against the less including animals. The advice of not killing stringent commands. Suicide also leads to challenges us to think creatively of alternate severe penalties in the next lives: Theo giaùo means to resolve conflict besides violence— thuyeát nhaø Phaät thì gieát ngöôøi laø phaïm troïng Gieát haïi chuùng sanh, moät trong boán troïng toäi giôùi, gieát baát cöù loaøi sinh vaät naøo cuõng ñeàu trong Phaät giaùo. Saùt sanh laø coá yù gieát haïi phaïm khinh giôùi. Töï vaån cuõng ñöa ñeán nhöõng maïng soáng cuûa chuùng sanh, keå caû thuù vaät. Lôøi hình phaït naëng neà trong kieáp lai sanh. khuyeân khoâng saùt sanh thaùch thöùc chuùng ta (III) Five conditions that are necessary to phaûi saùng taïo ra nhöõng phöông caùch khaùc hôn complete the evil of killing—Naêm ñieàu kieän baïo ñoäng nhaèm giaûi quyeát nhöõng xung ñoät. caàn thieát ñeå thaønh laäp moät nghieäp saùt sanh: (II) The meanings of Panatipata—Nghóa cuûa saùt 1) A living being: Coù moät chuùng sanh. sanh: 2) Knowledge that it is a living being: Bieát raèng 1) One of the ten kinds of evil karma, to kill ñoù laø moät chuùng sanh. living beings, to take life, kill the living, or 3) Intention of killing: YÙ muoán gieát. any conscious being. According to The 4) Effort to kill: Coá gaéng ñeå gieát. Buddha and His Teaching, written by Most 5) Consequent death: Gieát cheát. Venerable Narada, killing means the (IV) The consequences of killing. The gravity of intentional destruction of any living being. the evil deed of killing depends on the The Pali term pana strictly means the psycho- goodness and the magnitude of the being physical life pertaining to one's particular concerned: Haäu quaû hay quaû baùo cuûa saùt existence. The

wanton destruction of this life- sanh: Nghieäp döõ gaây ra do haønh ñoäng saùt force, without allowing it to run its due sanh naëng hay nheï tuøy söï quan troïng cuûa course, is panatipata. Pana also means that chuùng sanh bò gieát. which breathes. Hence all animate beings, 1) The killing of a virtuous person or a big including animals, are regarded as pana: Moät animal is regarded as more heinous than the trong möôøi aùc nghieäp, gieát haïi maïng soáng cuûa killing of a vicious person or a small animal, loaøi höõu tình. Theo Ñöùc Phaät vaø Phaät Phaùp because a greater effort is needed to commit cuûa Hoøa Thöôïng Narada, saùt sanh laø coá yù gieát the evil and the loss involved is considerably cheát moät chuùng sanh. Trong Phaïn ngöõ, great: Gieát moät baäc vó nhaân hieàn ñöùc hay moät "Panatipata," pana coù nghóa laø ñôøi soáng taâm con thuù to lôùn taïo nghieäp naëng hôn laø gieát vaät lyù cuûa moät chuùng sanh. Xem thöôøng ñôøi moät teân saùt nhaân hung döõ hay moät sinh vaät beù soáng, tieâu dieät, caét ñöùt, ngaên chaän söùc tieán nhoû, vì söï coá gaéng ñeå thöïc hieän haønh ñoäng saùt cuûa naêng löïc moät ñôøi soáng, khoâng cho noù tieáp sanh vaø tai haïi gaây ra quan troïng hôn. tuïc troâi chaûy laø panatipata. Pana coøn coù nghóa 2) The evil effetcs of killing include—Quaû döõ laø caùi gì coù hôi thôû. Do ñoù taát caû nhöõng ñoäng cuûa nghieäp saùt sanh bao goàm: vaät, keå caû loaøi thuù, ñeàu ñöôïc xem laø pana. a) Brevity of life: Yeåu maïng. 2) Plants are not considered as "living beings" as b) Ill-health: Beänh hoaïn. they possess no mind. Monks and nuns, c) Constant grief due to the separation from the however, are forbidden to destroy even plant loved one: Buoàn raàu khoå naïn vì chia ly. life. This rule, it may be mentioned, does not d) Luoân luoân lo sôï: Constant fear. apply to lay-followers: Caây coû khoâng ñöôïc (V) The Buddha's teachings on "Killing" in the xem laø "sinh vaät" vì chuùng khoâng coù phaàn Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà tinh thaàn. Tuy nhieân, chö Taêng Ni cuõng khoâng "Saùt Sanh" trong Kinh Phaùp Cuù: ñöôïc pheùp huûy hoaïi ñôøi soáng cuûa caây coû. 1) All tremble at sword and rod, all fear death; Giôùi naày khoâng aùp duïng cho nhöõng cö só taïi comparing others with onerself, one should gia. neither kill nor cause to kill (Dharmapada 3) According to the Buddhist laws, the taking of 129): Ai ai cuõng sôï göôm ñao, ai ai cuõng sôï human life offends against the major

söï cheát; vaäy neân laáy loøng mình suy loøng advises His disciples not to kill living beings ngöôøi, chôù gieát chôù baûo gieát. and makes it very clear that, killing living 2) All tremble at sword and rod, all love life; beings will lead to hell, to the hungry ghost or comparing others with oneself; one should not to the animal, and the lightest evil result to be kill nor cause to kill (Dharmapada 130): Ai ai obtained is to be reborn as human being but cuõng sôï göôm ñao, ai ai cuõng thích ñöôïc soáng with very short life. Moreover, killing living coøn; vaäy neân laáy loøng mình suy loøng ngöôøi, beings will bring up fear and hatred in the chôù gieát chôù baûo gieát. present and in the future, and pain and 3) He who takes the rod and harms a harmless suffering in mind—Ñöùc Phaät khuyeân con person, will soon come to one of these ten ngöôøi, nhaát laø Phaät töû khoâng neân saùt sanh vì stages (Dharmapada 137): Neáu laáy ñao gaäy chuùng höõu tình ai cuõng sôï ñaùnh ñaäp gieát choùc, haïi ngöôøi toaøn thieän

toaøn nhaân, laäp töùc keû kia vaø sanh maïng laø ñaùng traân quyù. Ñöùc Phaät phaûi thoï laáy ñau khoå trong möôøi ñieàu. luoân toân troïng söï soáng, ngay caû söï soáng cuûa 4) He will be subject to cruel suffering of loaøi coân truøng vaø coû caây. Ngaøi töï mình thöïc infirmity, bodily injury, or serious sickness haønh khoâng ñoå thöùc aên thöøa cuûa mình treân (Dharmapada 138): Thoáng khoå veà tieàn taøi bò ñaùm coû xanh, hay nhaän chìm trong nöôùc coù tieâu maát, thaân theå bò baïi hoaïi, hoaëc bò troïng caùc loaïi coân truøng nhoû. Ñöùc Phaät khuyeân caùc bònh böùc baùch. ñeä töû cuûa Ngaøi chôù neân saùt sanh. Ngaøi trình 5) Or loss of mind, or oppression by the king, or baøy roõ raøng raèng saùt sanh ñöa ñeán taùi sanh heavy accusation, or loss of family members trong ñòa nguïc, ngaï quyû hay suùc sanh, vaø haäu or relatives (Dharmapada (139): Hoaëc bò taùn quaû nheï nhaøng nhaát cho saùt sanh laø trôû laïi taâm loaïn yù, hoaëc bò vua quan aùp baùch, hoaëc bò laøm ngöôøi vôùi tuoåi thoï ngaén. Laïi nöõa, saùt haïi vu troïng toäi, hoaëc bò quyeán thuoäc ly taùn. chuùng sanh ñem ñeán söï lo aâu sôï haõi vaø haän 6) Or destruction of wealth, or lightening fire thuø trong hieän taïi vaø töông lai vaø laøm sanh fire burn his house, and after death will go to khôûi taâm khoå taâm öu. the hell (Dharmapada 140): Hoaëc bò taøi saûn 2) Thus the Buddha taught lay people in the tan naùt, hoaëc phoøng oác nhaø cöûa bò giaëc thieâu Middle Length Discourses: “O householder, ñoát, vaø sau khi cheát bò ñoïa vaøo ñòa nguïc. killing living beings, due to killing living Killing an Araht: Thí A-la-haùn—See Seven beings, fear and hatred arise in the present, deadly sins. fear and hatred will arise in the future, Killing of living beings is to be abandoned: thereby bringing up pain and suffering in Saùt sanh caàn phaûi töø boû—See Eight things that mind. Refrain from killing living beings, fear lead to the cutting off of affairs. and hatred do not arise in the present, will not arise in the future, thereby not bringing up Killing a master (teacher): Thí A xaø leâ—Gieát pain and suffering in mind. Those who refrain Thaày daïy ñaïo—See Seven deadly sins. from killing living beings will calm down this Killing a monk: Thí Taêng—Gieát Tyø kheo—See fear and hatred.”—Chính vì vaäy maø Ñöùc Phaät Seven deadly sins. ñaõ daïy Phaät töû taïi gia trong Kinh Trung Boä, Killing or not killing: Saùt sanh hay khoâng saùt nhö sau: “Naøy gia chuû, saùt sanh , do duyeân saùt sanh. sanh taïo ra sôï haõi haän thuø ngay trong hieän taïi, 1) The Buddha advises people, especially sôï haõi haän thuø trong töông lai, khieán taâm caûm Buddhist followers not to kill because all thoï khoå öu. Töø boû saùt sanh, khoâng taïo ra sôï sentient beings tremble at the stick, to all life haõi haän thuø trong hieän taïi, khoâng sôï haõi haän is dear. The Buddha has respected for life, thuø trong töông lai, khoâng khieán taâm caûm thoï any life, even the life of an insect or of a khoå öu. Ngöôøi töø boû saùt sanh laøm laéng dòu sôï plant. He sets himself an example, not to haõi haän thuø naøy.” throw remaining food on green vegetation, or 3) The Buddha taught Bhiksus as follows: in the water where there are small insects. He “Here, o Bhiksus, the Aryan disciple does not

kill living beings, give up killing. O Bhiksus, Chinese character, engraved in wood, has still the Aryan disciple who gives up killing, gives been kept in the pagoda—Teân cuûa moät ngoâi chuøa no fear to innumerable living beings, gives no toïa laïc trong aáp

Bình Cang, xaõ Bình Thaïnh, huyeän hatred to innumarable living beings, gives Thuû Thöøa, tænh Long An, Nam Vieät Nam. Chuøa harmlessness to innumerable living beings. Kim cang ñöôïc döïng leân vaøo giöõa theá kyû thöù 17 Having given no fear, no hatred, and vaø ñaõ ñöôïc truøng tu nhieàu laàn. Trong chuøa hieän harmlessness to innumerable living beings, coøn baûn Kinh Kim Cang baèng chöõ Haùn ñöôïc khaéc the Aryan diisciple has his share in treân goã. innumerable fearlessness, in no hatred and in Kim Lien Temple: Kim Lieân Töï—Name of an harmlessness. O Bhiksus, this is first class ancient temple, located in Nghi Taøm hamlet, cherity, great charity, timeless charity that is Quaûng An village, Töø Lieâm disrict, Hanoi, North not despised by reclusees and brahmanas.”— Vietnam. Its old name was Ñoáng Long Temple, Ngaøi laïi daïy caùc ñeä töû xuaát gia nhö sau: “ÔÛ built in the Traàn dynasty (1225-1413) on an old ñaây, naøy caùc Tyû kheo, Thaùnh ñeä töû ñoaïn taän floor of a house where Princess Töø Hoa, King Lyù saùt sanh, töø boû saùt sanh. Naøy caùc Tyû kheo, Thaàn Toâng’s daughter, was born. The house was Thaùnh ñeä töû töø boû saùt sanh, ñem söï khoâng sôï once turned into a plantation for growing mulberry haõi cho voâ löôïng chuùng sanh, ñem söï khoâng and silk worms. This is why the village is called haän thuø cho voâ löôïng chuùng sanh, ñem söï baát Nghi Taøm. In 1639, the temple was repaired and toån haïi cho voâ löôïng chuùng sanh. Sau khi cho renamed Ñaïi Bi. In the thirty-second Leâ Caûnh voâ löôïng chuùng sanh khoâng sôï haõi, khoâng haän Höng year (1771), it was rebuilt again, and given thuø vaø baát toån haïi, vò aáy seõ ñöôïc san seû voâ the present name, Kim Lien Temple. In 1792, it löôïng khoâng sôï haõi, khoâng haän thuø vaø baát toån was restored on the larger scale and has been haïi. Naøy caùc Tyû kheo, ñaây laø boá thí thöù nhaát, resconstructed many times. At present, Kim Lieân laø ñaïi boá thí, ñöôïc bieát laø toái sô, ñöôïc bieát laø Temple is an architectural artistic vestige of the laâu ngaøy, khoâng bò nhöõng Sa moân, Baø la moân Taây Sôn dynasty. The three-entrance gate is of coù trí khinh thöôøng.” distinctive wooden structure styled Vietnamese 3) There are five necessary conditions to royal palace. Distinguished from the three- complete the evil of killing— Coù naêm ñieàu entrance structure are the skillfully carved kieän caàn thieát ñeå taïo neân nghieäp saùt sanh— wooden bas-reliefs representing the image of See Killing (III). flowers and dragons—Teân cuûa moät ngoâi chuøa coå, Killing one’s father: Thí phuï—Gieát cha—See toïa laïc trong laøng Nghi Taøm, xaõ Quaûng An, huyeän Seven deadly sins. Töø Lieân, Haø Noäi, Baéc Vieät Nam. Nguyeân xöa laø Killing one’s mother: Thí maãu—Gieát meï—See chuøa Ñoáng Long, döïng töø thôøi nhaø Traàn (1225- Seven deadly sins. 1413) treân moät neàn nhaø cuõ, nôi coâng chuùa Töø Killing oneself: Töï Taän—See Suicide. Hoa, con gaùi vua Lyù Thaàn Toâng ra ñôøi. Veà sau choã naày laäp traïi troàng daâu nuoâi taèm neân goïi laø Killing a sentient being means killing the laøng Nghi Taøm. Naêm 1639, chuøa ñöôïc tu söû laïi, live of a future Buddha for all sentient goïi laø chuøa Ñaïi Bi, ñeán naêm Leâ Caûnh Höng thöù beings have a common Buddha Nature: Gieát 32 (1771), laïi ñöôïc truøng tu, vaø chuøa ñöôïc mang moät chuùng sanh laø gieát ñi söï soáng cuûa moät vò Phaät teân Kim Lieân töø ñoù. Vaøo naêm 1792, chuøa laïi ñöôïc töông lai vì taát caû chuùng sanh ñeàu coù

Phaät Taùnh. truøng tu vaø nhieàu laàn veà sau naày nöõa. Chuøa hieän Kim Cang Temple: Chuøa Kim Cang—Kim nay ñöôïc coi nhö laø di saûn kieán truùc thôøi Taây Sôn. Cang Töï—Name of a pagoda located in Bình Coảng tam quan cuûa chuøa coù kieán truùc goã ñoäc ñaùo, Cang hamlet, Bình Thaïnh village, Thuû Thöøa ñöôïm daùng veû cung ñình. Noåi baäc coøn coù nhöõng district, Long An province, South Vietnam. Kim böùc chaïm troã hình roàng vaø hoa noåi treân maët goã Cang Pagoda was built in the middle of the heát söùc tinh xaûo. nineteenth century and has been rebuilt many Kim Lien Tich Truyen Zen Master: Thieàn Sö times. The copies of the Diamond Sutra in Kim Lieân Tòch Truyeàn—Zen Master Kim Lieân

Tòch Truyeàn (1745-1816)—A Vietnamese Zen three-entrance gate, restored the screen wall, master from Thöôïng Phöôùc, North Vietnam. He giving the temple a more impressive appearance. left home and stayed at Vaân Trai Temple when he Kim Quang temple was closely linked with the was very young. Later he went to Lieân Toâng maternal family of king Thaønh Thaùi. Portraits of Temple and became a disciple of Zen Master Töø king Thaønh Thaùi and king Duy Taân were Phong Haûi Quyùnh. He spent most of his life to positioned on the altar in the back room of the expand the Buddha Dharma in North Vietnam. He temple. Kim Quang temple is also a souvenir to passed away in 1816, at the age of 70—Thieàn sö the above two patriotic kings—Teân cuûa moät ngoâi Kim Lieân, ngöôøi Vieät Nam, queâ ôû Thöôïng Phöôùc, chuøa coå ôû Hueá, Trung Vieät. Kim Quang ban ñaàu Baéc Vieät. Ngaøi xuaát gia töø thuôû beù taïi chuøa Vaân coù teân laø Töôøng Quang, laø moät ngoâi chuøa do dì Trai. Sau doù ngaøi ñeán chuøa Lieân Toâng vaø trôû cuûa Vua Thaønh Thaùi laø baø Nguyeãn Thò Löïu xaây thaønh ñeä töû cuûa ngaøi Töø Phong Haûi Quyùnh. Haàu döïng naêm 1871. Boán naêm sau khi leân ngoâi, vua heát cuoäc ñôøi ngaøi hoaèng phaùp taïi mieàn Baéc Vieät Thaønh Thaùi ñaõ saéc töù bieån ngaïch ñoåi teân laø Kim Nam. Ngaøi thò tòch naêm 1816, thoï 70 tuoåi. Quang Töï, vaø caáp tieàn ñeå phuïng thôø tieân toå. Kimmei (jap): Hoaøng ñeá Khaâm Minh (Nhaät Hoaøng Thaùi Haäu Töø Minh, thaân maãu cuûa vua Baûn). Thaønh Thaùi ban tieàn ñeå theáp vaøng töôïng Phaät vaø Kimnara: Kimnara (skt)—Khaån na la (nhaân phi môû roäng nhaø Taêng cuõng nhö haäu lieâu. Sau côn nhaân)—Non-Human Angels—A being resembling baõo lòch söû naêm 1904, chuøa bò hö haïi naëng, neân to a human being, but not a human being. A kind nhaø vua caáp tieàn truøng tu, qui moâ chuøa laïi moät laàn of mythical celestial musician. It has the nöõa ñoåi môùi. Naêm 1962, sö Bích Phong chuøa Qui appearance of humans but possessing parts of Thieän ñoân ñoác truøng tu. Naêm 1963 sö Toaøn Laïc animals, with a one-horn horse-like head, and a xaây coảng tam quan, truøng tu bình phong, laøm cho body like that of human. The males sing and the caûnh chuøa trôû neân uy nghi hôn. Chuøa Kim Quang females dance—Nhôn phi nhôn, moät chuùng sanh gaén lieàn vôùi hoï ngoaïi cuûa vua Thaønh Thaùi. AÛnh töông töï nhö con ngöôøi, nhöng khoâng phaûi laø con cuûa hai vò vua Thaønh Thaùi vaø Duy Taân ñaõ ñöôïc ngöôøi. Ñaây laø loaïi chuùng sanh thieân nhaïc, coù daùng thôø treân aùn thôø phía sau chuøa. Chuøa Kim Quang laø veû nhö ngöôøi nhöng laïi coù caùc boä phaän trong cô nôi löu nieäm cuûa hai vì vua yeâu nöôùc. theå cuûa loaøi thuù, ñaàu

coù moät söøng, vaø coù thaân Kim Son Temple: Kim Sôn Töï—Name of an ngöôøi, loaøi gioáng ñöïc ca vaø loaøi gioáng caùi nhaûy ancient temple in Hueá, Central Vietnam. The muùa. temple was first named Böûu Sôn, then Ngoïc Sôn. Kim Quang Temple: Kim Quang Töï—Name of No one knows when the temple was built; an ancient temple in Hueá, Central Vietnam. The however, there is still a stele of the temple temple's original name was Töôøng Quang. It was positioned in the yard of the Museum of Historic built in 1871 by one of king Thaønh Thaùi's aunts, Antiques of Hueá which dated 1667. In 1904, a big Mrs. Nguyeãn Thò Löïu. In 1892, four years after storm badly damaged the temple. In 1908, king he came to the throne, king Thaønh Thaùi officially Duy Taân ordered to dismantle the temple and to recognized the temple and renamed it Kim transfer Buddha statues and ritual instruments to Quang, and allotted land for the use of the temple Thieân Muï temple. On the old side, only a worhsip to keep up worship services. The Töø Minh, the house was built for the worship of the dead king's mother, granted money for the statues to be monks. In the 1970s, the temple was rebuilt on the gilted and the staff house as well as the house the round hill at Baûo Höïu village, at one end of a enlarged. After the historic storm in 1904, the range of low hills west of Hueá—Teân moät ngoâi temple was badly damaged, so the king granted chuøa coå ôû Hueá, Trung Vieät. Kim Sôn tröôùc ñaây money for an overall reconstruction. The structure teân laø Böûu Sôn, roài Ngoïc Sôn. Khoâng ai bieát chuøa of the temple once more changed for the better. In ñöôïc xaây döïng töø ñôøi naøo, nhöng hieän nay taïi saân 1962, Venerable Bich Phong from Qui Thieän Baûo Taøng Coå Vaät Hueá vaãn coøn moät taám bia ñaù temple supervised the reconstruction of the chuøa Böûu Sôn ñeà naêm 1667. Naêm 1904, côn baõo temple. In 1963, Venerable Toaøn Laïc built the lôùn ñaõ laøm cho chuøa suïp ñoå. Qua naêm 1908, vua

Duy Taân cho ñem töôïng Phaät vaø phaùp khí veà chuøa Ngaøy nay, duø chuøa ñaõ traûi qua nhieàu cuoäc truøng tu Thieân Muï. Treân neàn cuõ chæ döïng laïi moät nhaø töø nhöng vaãn giöõ ñöôïc neùt kieán truùc coå kính. ñöôøng ñeå thôø nhöõng vò Taêng quaù coá. Vaøo khoaûng Kind (a): Coù loøng töø taâm—Generous—Kind- cuoái thaäp nieân 1970s, chuøa ñöôïc taùi thieát, vaãn toïa hearted—Be kind to others: AÊn ôû toát vôùi ngöôøi laïc treân ngoïn ñoài troøn thuoäc laøng Baûo Höïu, cuoái khaùc. moät daõy ñoài thaáp veà phía taây cuûa Hueá. Kind father makes a filial son: Cha nhaân töø Kim Tien Temple: Kim Tieân Töï—Name od an sanh con hieáu thaûo (Phuï töø töû hieáu). old temple in Hueá, Central Vietnam. Though it is Kind heart: Töø Taâm—Moät trong Töù Voâ Löôïng not a temple that has relations with a certain Taâm, caùi taâm muoán mang laïi cho tha nhaân nieàm venerable patriarch of a Buddhist sect, Kim Tieân an laïc—One of the four immeasurables, a was one of the oldest temples in Hueá. Most compassionate heart. **See Four immeasureable Venerable Bích Phong was the first monk who minds. rebuilt the temple in the seventeenth century. Kind-Hearted Ghost King: Töø Taâm Quyû Sometime later, the temple became a ruin, only a Vöông—One who leads other ghosts to resolve thatched small temple survived. In the middle of their thoughts on enlightenment. King Gia Long'' reign, Most

Venerable Ñöùc Hoùa Kind Sir!: Nhaân giaû! (Luïc Toå Hueä Naêng thöôøng Ñaïo Thaønh rehabilitated the thatched temple in a duøng töø naøy ñeå goïi ngöôøi ñoái dieän). small structure. Several decades later, during the reign of king Töi Ñöùc, the temple was rebuilt on a Kindliness: Loving-kindness—Loøng töø. larger scale by Most Venerable Taùnh Thoâng Nhaát Kindness (n): Kind heart—Loøng haûo taâm—Nhaân Trí, who was a royal-recognized monk of Thieân haäu—Nhaân töø—Nhaân aùi. Muï Temple. In 1888, with the help of Most Kindness and affection: AÂn nghóa. Venerable Dieäu Giaùc, Most venerable Taâm Chính Kindness and hospitality: Loøng töû teá vaø hieáu Haûi Töø rebuilt the temple again. In 1930, Most khaùch. Venerable Thanh Ñöùc Taâm Khoan, a royal- Kindly father of the triple world: The recognized monk from Dieäu Ñeá temple rebuilt the Buddha—Tam giôùi töø phuï, Ñöùc Phaät. temple again. Though it has been rebuilt so many Kindly talk: Priyavacana (skt)— Kind speech, or times, it still maintains its ancient architectural pleasant words—Affectionate speech—Kind style—Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung communication—Kind words which help beings Vieät. Tuy khoâng phaûi laø toå ñònh cuûa moät heä phaùi love and receive the truth—AÙi Ngöõ Nhieáp hay tuøy naøo nhöng chuøa Kim Tieân laø moät ngoâi chuøa ñöôïc theo caên taùnh cuûa chuùng sanh maø duøng lôøi leõ toát xaây döïng raát sôùm ôû Hueá. Hoøa Thöôïng Bích Phong laønh ñeå daãn daét hoï vaøo con ñöôøng ñaïo ñöùc—See laø vò sö ñaàu tieân truøng tu chuøa Kim Tieân vaøo Four elements of popularity. khoaûng theá kyû 17. Sau ñoù chuøa trôû thaønh pheá tích, Kindness of heart: Nhaân aùi. chæ coøn laø moät maùi thaûo am. Ñeán khoaûng giöõa trieàu Gia Long, Hoøa Thöôïng Ñöùc Hoùa taùi thieát laïi Kindred: Baø con—Relatives. maùi thaûo am. Maáy möôi naêm sau, döôùi trieàu Töi Kindred spirits: Taâm taâm töông aán hay taâm ñaàu Ñöùc, chuøa ñöôïc Hoøa Thöôïng Thaùnh Thoâng Nhaát yù hôïp (loøng in loøng hay mieäng chöa noùi maø yù ñaõ Trí, moät Taêng Cang cuûa trieàu ñình taïi chuøa Thieân hieåu nhau. Ñaây laø moät loái truyeàn thuï trong Phaät Muï truøng tu chuøa treân qui moâ roäng lôùn hôn, vaø giaùo). giao cho Hoøa Thöôïng Taâm Chính Haûi Töø truï trì. King: Quoác Vöông—A king or a prince—One Naêm 1888, Hoøa Thöôïng Haûi Töø vôùi söï trôï giuùp who has attained to his present high estate cuûa Hoøa Thöôïng Dieäu Giaùc ñaõ taùi thieát ngoâi chuøa consequent on keeping all the ten commandments laàn nöõa. Naêm 1930, chuøa ñöôïc Hoøa Thöôïng in a previous incarnation—Quoác vöông hay Thaùi Thanh Ñöùc Taâm Khoan, Taêng Cang chuøa Dieäu töû, ngöôøi ñöôïc phöôùc baùo cao trong hieän taïi nhôø Ñeá truøng tu laàn nöõa. Sau ñoù Hoøa Thöôïng Höng tieàn kieáp tu trì thaäp thieän. Maõn Tröøng Gia truøng tu laïi chaùnh ñieän, taùi thieát King Adorned With Lapus Lazuli Buddha: phöông tröôïng, xaây döïng laïi Taêng xaù, haäu lieâu. Phaät Löu Ly Trang Nghieâm Vöông.

King Ajatasattu: Vua A Xaø Theá—See Ñöùc Phaät laø moät vò Phaùp Vöông (Vua cuûa caùc Ajatasatru. phaùp). King of Asura: Rahu or Rahu atula (skt)—La King of devaloka: Thieân Ñeá Thích—Sakra—Ñeá haàu—A kind of demon. Thích Thieân—Trôøi Ñeá Thích, vò chuùa teå cuûa cung King with the awe-inspiring voice: trôøi Ñao Lôïi cuøng hoï vôùi Phaät Thích Ca. Bhismagarjita-ghosasvara-raja (skt)—Oai AÂm King of the

dragon: Vöông—Uy AÂm Vöông—The king with the awe- 1) Mucilinda (skt)—Chaân lieân ñaø—See inspiring voice, the name of countless Buddhas Mucillinda. successively appearing during the empty kalpa. 2) Upananda-naga-raja (skt)—Baït Nan Ñaø Long According to the Lotus sutra, this is the name of vöông. countless Buddhas successively appearing during 3) Vasuki-Nagaraja (skt)—Hoøa tu caùt Long the degenerating kalpa—Coøn goïi laø Uy AÂm vöông. Vöông Phaät vôùi aâm thanh vi dieäu, teân cuûa voâ King of enlightenment: Enlightened king— löôïng Ñöùc Phaät xuaát hieän thôøi "Khoâng Kieáp" (caùc Giaùc vöông. ngaøi thò hieän laøm saùng toû nghóa thöïc teá vôùi aâm King-feast: Vöông Thieän—A royal feast thanh vi dieäu cuûa caùc ngaøi). Theo kinh Phaùp Hoa, referred to in the Lotus Sutra, where the hungry ñaây laø teân cuûa nhöõng vò Phaät lieân tieáp xuaát hieän people feared to accept the King's feast till he trong thôøi maït kieáp. came himself and called them, such as the feast of King in beggar's clothing: Vò hoaøng ñeá trong y Buddhahood and the Buddha's call—Böõa tieäc phuïc ngöôøi haønh khaát. hoaøng gia ñöôïc Phaät noùi ñeán trong Kinh Phaùp King Bimbisara: Vua Taàn Baø Sa La—See Hoa, nhöõng ngöôøi ñoùi chaúng daùm aên cho ñeán khi Bimbisara. naøo ñích thaân nhaø vua ñeán keâu hoï aên, cuõng nhö King of birds: Garuda or Garula (skt)—Dragon- Phaät quaû vaø lôøi keâu goïi cuûa Phaät. devouring bird—Kim Xí Ñieåu—See Garuda and King of Gandharvas: Manodijnasvara (skt)— Garuda-raja. Nhaïc AÂm Caøn Thaùt Baø Vöông—The king of King Blazing Red Imperial Banner Buddha: Gandharvas, named Citraratha, but translated as Phaät Hoàng Dieäm Ñeá Traøng Vöông. Druma, a tree—Vua cuûa caùc vò nhaïc Thaàn cuûa vua trôøi Ñeá Thích—See Gandharva. King of the bodhi of the Pure Land: Lord Amitabha—Cöûu Phaåm Giaùc Vöông—Vua Boà Ñeà Kings—Gandharva Kings (The Flower nôi coõi Tònh Ñoä. Adornment Sutra—Chapter 1): Caøn Thaùc Baø King's Book of records: Thaùnh Ñaêng Luïc. Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They all had deep faith and appreciation of the great King of bulls: Ngöu Vöông—A term applied to teaching, rejoiced in it and respected it, and the Buddha—Töø ngöõ aùm chæ Ñöùc Phaät. diligently practiced it tirelessly—Caùc Caøn Thaùc King of celestial musicians: Trì Quoác Thieân Baø Vöông naày ñeàu tin hieåu saâu xa ñoái vôùi ñaïi Vöông—Dhrtarastra (skt)—Dhatarattha (p)— phaùp, hoan hyû kính meán sieâng naêng tu taäp chaúng Eastern Heaven King—Deva who rules over the moûi nhaøm: Gandhabbas and keeps his kingdom (white 1) Sustaining the Nation: Trì Quoác Caøn Thaùc Baø color)—Ñoâng thieân vöông (Ña La Tra) cai quaûn Vöông. Caøn Thaùt Baø (nhöõng vò trôøi nhaïc sö)—See Four 2) Tree Light: Thoï Quang Vöông. Heavenly (Guardian) Kings. 3) Clear Eyes: Tònh Muïc Vöông. King of devas: Töï Taïi Thieân—See Isvaradeva. 4) Flower Crown: Hoa Quang Vöông. King of the demons: Quyû vöông. 5) Universal Sound: Phoå AÂm Vöông. King Demon-Horde-Subduer Buddha: Phaät 6) Joyously Moving Beautiful Eyes: Nhaïo Dieâu Haøng Phuïc Chuùng Ma Vöông. Ñoäng Dieâu Muïc Vöông. King of the Dharma: Dharma King—Phaùp 7) Wondrous Sound Lion Banner: Dieäu AÂm Sö Vöông—The Buddha is King of the Dharma— Töû Traøng Vöông.

8) Universally Emitting Jewel Light: Phoå Phoùng King-goose with a mixture of milk and Böûu Quang Minh Vöông. water: Nga Vöông Bieät Nhuõ—A king-goose is 9) Diamond Tree Flower Banner: Kim Cang reputed to be able to absorb the milk from a Thoï Hoa Traøng Vöông. mixture of milk and water, leaving the water 10) Joyfully Causing Adornment to Appear behind, so with a bodhisattva and truth—Trong Everywhere: Nhaïo Phoå Hieän Quang Nghieâm moät hôïp chaát nöôùc vaø söõa, thì vua cuûa loaøi ngoãng Vöông. coù theå chæ uoáng chaát söõa, coøn boû nöôùc laïi, duøng Kings—Garuda Kings (The Flower hình aûnh naày ñeà ví vôùi vò Boà Taùt chæ thaám nhuaàn Adornment Sutra—Chapter 1): Ca Laâu La chôn lyù Phaät vaø boû ñi nhöõng thöù taïp nhaïp khaùc. Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They had King of the grievous river: Sôû Giang Vöông— already perfected the power of great skill in Vua cuûa ñòa nguïc thöù nhì trong thaäp ñieän ñòa expedient methods of liberation and were able to nguïc—The second of the ten rulers of Hades. rescue all beings—Caùc Ca Laâu La Vöông naày King of Hell: Dieâm Vöông. ñeàu ñaõ thaønh töïu söùc phöông tieän lôùn, coù theå cöùu 1) Raja (skt): Minh Vöông—Fierce spirits who hoä taát caû chuùng sanh: are the messengers and manifestation of 1) Power of Great Swiftness: Ñaïi Toác Taät Löïc Vairocana's wrath against evil spirits—Caùc Vöông. Minh Vöông thaân giaùo leänh, nhaän giaùo leänh 2) Unbreakable Jewel Topknot: Voâ Naêng Hoaïi cuûa Ñöùc Tyø Loâ Giaù Na, hieän Phaãn Noä thaân Baûo Caùi Vöông. ñeå haøng phuïc chuùng ma. 3) Pure Speed: Thanh Tònh Toác Taät Vöông. 2) Yama-raja (skt): Dieâm Vöông—God Yama— 4) Nonregressing Mind: Taâm Baát Thoái Chuyeån Coøn goïi laø Dieâm La, Dieâm Ma Vöông, Dieâm Vöông. Ma La, Dieâm Laõo, hay Dieâm La Vöông. 5) Sustaining Power in the Ocean: Ñaïi Haûi Xöù King of the hell of the Black-Rope: Toáng Ñeá Nhieáp Trì Löïc Vöông. Vöông—The third of the ten rules of Hades, who 6) Steady Pure Light: Kieân Coá Tònh Quang presides over the Kalasutra—Vò chuùa nguïc thöù ba Vöông. trong thaäp ñieän nguïc vöông, cai quaûn "Haéc 7) Artistically Decorated Crown Topknot: Xaûo Thaèng" ñòa nguïc. nghieâm Quang Keá Vöông. King of Jewel-Lotuses: Ñaïi Baûo Hoa Vöông— 8) Immediate Manifestation Everywhere: Phoå King of Jewel-lotuses (the finest of such gem- Thieäp Thò Hieän Vöông. flowers). 9) Surveying the Ocean: Phoå Quaùn Haûi Vöông. 10) Universal Sound and Broad Eyes: Phoå AÂm Kings—Kinnara Kings (The Flower Quaûng Muïc Vöông. Adornment Sutra—Chapter 1): Khaån Na La King of gods: Sakra-devanam (skt)—Naêng Vöông (Kinh Hoa Nghim—Phaåm 1)—They all Thieân ñeá—Ñeá Thích—See Indra. made diligent efforts, contemplating all things, their minds always blissful, roaming freely—Caùc King-goose: Raja-hamsa (skt)—Nga Vöông. Khaån Na La Vöông naày ñeàu sieâng naêng tinh taán 1) The king-goose, leader of the flight, i.e. quaùn taát caû phaùp, loøng thöôøng khoaùi laïc du hí töï Buddha, one of whose thirty-two marks is taïi: webbed hands and feet: Nga vöông ñöôïc so 1) Heaven of Light of Refined Intellect: Thieän saùnh vôùi Ñöùc Phaät, trong 32 töôùng toát cuûa Hueä Quang Minh Thieân Vöông. Phaät laø tay chaân maïn voõng töôùng hay coù 2) Exquisite Flower Banner: Dieäu Hoa Traøng töôùng löôùi ñan (giöõa caùc ngoùn chaân vaø tay Vöông. cuûa Ñöùc Phaät coù maøng löôùi ñan lieàn gioáng 3)

Various Adornments: Chuûng chuûng Trang nhö chaân cuûa loaøi ngoãng. Nghieâm Vöông. 2) The walk of a Buddha is dignified like that of 4) Pleasing Sound: Duyeät YÙ Hoáng Thinh Vöông. the goose: Töôùng ñi uy nghi cuûa Ñöùc Phaät 5) Jewel Tree Light: Böûu Thoï Quang Minh gioáng nhö loaøi ngoãng. Vöông.

6) Delight to the Beholder: Kieán Giaû Haân Laïc 3) Adornment of Supreme Wisdom: Thaéng Hueä Vöông. Trang Nghieâm Keá Vöông. 7) Adornment of Supreme Light: Toái Thaéng 4) Lord of Sublime Eyes: Dieäu Muïc Chuû Vöông. Quang Trang Nghieâm Vöông. 5) Lamp like Banner Refuge of the Masses: Nhö 8) Delicate Flower Banner: Vi Dieäu Hoa Traøng Ñaêng Traøng Vi Chuùng Sôû Quy Vöông. Vöông. 6) Supreme Light Banner: Toái Thaéng Quang 9) Earth-Shaking Power: Ñoäng Ñòa Löïc Vöông. Minh Traøng Vöông. 10) Conquering Evil Beings: Nhieáp Phuïc AÙc 7) Lion Guts: Sö Töû ÖÙc Vöông. Chuùng Vöông. 8) Sound Adorned by Myriad Subtleties: Chuùng Kings—Kumbanda Kings (The Flower Dieäu Trang Nghieâm AÂm Vöông. Adornment Sutra—Chapter 1): Cöu Baøn Traø 9) Stable as a Polar Mountain: Tu Di Kieân Coá Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They all Vöông. diligently practiced and studied the teachings of 10) Delightful Light: Khaû AÙi Nhaïo Quang Minh freedom from impediment, and emitted great Vöông. light—Caùc Cöu Baøn Traø Vöông naày ñeàu sieâng tu King-Master-Father: Quaân Sö Phuï (Vua-Thaày hoïc phaùp moân voâ ngaïi, phoùng quang minh lôùn: vaø Cha). 1) Increase: Taêng Tröôûng Vöông. King of merciful virtue: See Töø Löïc Vöông. 2) Dragon Lord: Long Chuùa Vöông. Kings—Naga Kings (The Flower 3) Banner of Adornments of Goodness: Thieän Adornment Sutra—Chapter 1): Ñaïi Long Trang Nghieâm Traøng Vöông. Vöông (Kinh Hoa nghieâm—Phaåm 1)—They all 4) Universally Beneficial Action: Phoå Nhieâu Ích worked hard making clouds and spreading rain to Haønh Vöông. cause the heat and afflictions of all beings to 5) Most Fearsome: Thaäm Khaû Boá UÙy Vöông. vanish—Caùc Long Vöông naày ñeàu sieâng naêng 6) Handsome with Beautiful Eyes: Myõ Muïc keùo maây röôùi möa laøm tieâu tröø nhieät naõo cuûa Trang Nghieâm Vöông. chuùng sanh: 7) High Peak Intellect: Cao Phong Hueä Vöông. 1) Virupaksha: Tyø Laâu Baùt Xoa Vöông. 8) Brave and Strong Arm: Duõng Kieän Tyù 2) Shakra: Ta Kieät La Vöông. Vöông. 3) Subtle Banner of Cloud Sounds: Vaân AÂm 9) Boundless Pure Flower Eyes: Voâ Bieân Tònh Dieäu Traøng Vöông. Hoa Nhaõn Vöông. 4) Ñöùc Xoa Ca Vöông. 10) Enormous Godlike Face with Titan’s Eyes: 5) Flaming Mouth Ocean Light: Dieäm Khaåu Haûi Quaûng Ñaïi Thieân Dieäu A-Tu-La Nhaõn Quang Vöông. Vöông. 6) Ubiquitous High Cloud Banner: Phoå Cao Vaân King Lion’s Roar And Power Of Self-Traøng Vöông. Mastery Buddha: Phaät Sö Töû Haåu Töï Taïi Löïc 7) Unbounded Steps: Voâ Bieân Boä Vöông. Vöông. 8) Pure Form: Thanh Tònh Saéc Vöông. Kings—Mahoraga Kings (The Flower 9) Great Sound Traveling Everywhere: Phoå Vaän Adornment Sutra—Chapter 1): Ma Haàu La Ñaïi Thinh Vöông. Giaø Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They 10) No Heat or Torment: Voâ Nhieät Naõo Vöông. all diligently cultivated great and extensive skills Kings—Titan Kings (The Flower in method to cause sentient beings to forever tear Adornment Sutra—Chapter 1): A-Tu-La apart the net of ignorance—Caùc Ma Haàu La Giaø Vöông (Kinh Hoa Nghieâm—Phaåm

1)—They had Vöông naày ñeàu sieâng tu taäp phöông tieän roäng lôùn all worked energetically to conquer pride and laøm cho chuùng sanh döùt haún ngu si: other afflictions—Caùc A-Tu-La vöông naày ñeàu ñaõ 1) Beneficent Wisdom: Thieän Hueä Vöông. sieâng naêng xoâ deïp ngaõ maïn vaø nhöõng phieàn naõo: 2) Pure Dignified Sound: Thanh Tònh Oai AÂm 1) Rahula: La Haàu La Vöông. Vöông. 2) Bhimacitta: Tyø Ma Chaát Ña La Vöông.

3) Skillful Magical Arts: Xaûo Huyeãn Thuaät vò trôøi cuûa AÁn Ñoä thôøi coå. Vua coõi trôøi chieán Vöông. ñaáu choáng laïi ma quyû baèng kim cang chuøy. 4) Great Following: Ñaïi Quyeán Thuoäc Vöông. Phaät giaùo xem vò naày nhö laø vò trôøi hoä phaùp, 5) Great Strength: Ñaïi Löïc Vöông. thaáp hôn Phaät vaø caùc vò ñaõ chöùng ngoä Boà Ñeà. 6) Universal Shining: Bieán Chieáu Vöông. Kings of Heavens of Enjoyment of 7) Wonderful Adornment of Firm Action: Kieân Emanations (The Flower Adornment Coá Haønh Dieäu Trang Nghieâm Vöông. Sutra—Chapter 1): Hoùa Laïc Thieân Vöông 8) Vast causal Wisdom: Quaûng Ñaïi Nhôn Hueä (Kinh Hoa Nghieâm—Phaåm 1)—All of them Vöông. worked diligently to tame living beings and 9) Manifesting Superior Qualities: Xuaát Hieän enable them to attain liberation—Chö Thieân Thaéng Ñöùc Vöông. Vöông naày ñeàu sieâng ñieàu phuïc taát caû chuùng sanh 10) Sublime Voice: Dieäu Haûo AÂm Thinh Vöông. khieán cho hoï ñöôïc giaûi thoaùt: Kings—Yaksha Kings (The Flower 1) Skillful Transformation and Emanation: Thieän Adornment Sutra—Chapter 1): Daï Xoa Bieán Hoùa Thieân Vöông. Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They all 2) Light of Silent Sound: Tòch Tònh AÂm Quang strived to guard and protect all living beings—Caùc Minh Thieân Vöông. Daï Xoa Vöông naày ñeàu sieâng thuû hoä taát caû chuùng 3) Light of the Power of Transformation and sanh: Emanation: Bieán Hoùa Löïc Quang Minh Thieân 1) Vaishravana: Tyø Sa Moân Vöông. Vöông. 2) Independent Sound: Töï Taïi AÂm Vöông. 4) Master of Adornment: Trang Nghieâm Chuû 3) Solemn Weapon Bearer: Nghieâm Trì Khí Thieân Vöông. Tröôïng Vöông. 5) Light of Mindfulness: Nieäm Quang Thieân 4) Great Wisdom: Ñaïi Trí Hueä Vöông. Vöông. 5) Lord of Flaming Eyes: Dieäm Nhaõn Chuû 6) Supreme Cloud Sound: Toái Thöôïng Vaân AÂm Vöông. Thieân Vöông. 6) Adamantine Eye: Kim Cang Nhaõn Vöông. 7) Supreme Light of Myriad Subtleties: Chuùng 7) Arm of Courage and Strength: Duõng Kieän Tyù Dieäu Toái Thaéng Quang Thieân Vöông. Vöông. 8) Exquisite Topknot Light: Dieäu Keá Quang 8) Bravely Resisting General: Duõng Ñòch Ñaïi Minh Thieân Vöông. Quaân Vöông. 9) Perfect Joy and Intellect: Thaønh Töïu Hyû Hueä 9) Rich in Material Goods: Phuù Tö Taøi Vöông. Thieân Vöông. 10) Power to Smash High Mountains: Löïc Hoaïi 10) Flower Light Topknot: Hoa Quang Keá Thieân Ca Sôn Vöông. Vöông. King-goose: Nga Vöông—See Raja-hamsa. Kings of Heavens of Free Enjoyment of King of heaven: Emperor of heaven—Thieân Ñeá. Others' Emanations (The Flower 1) Emperor of Heaven: Vua cuûa coõi Trôøi. Adornment Sutra—Chapter 1): Tha Hoùa Töï 2) Indra: Nhaân Ñaø La: Thích Ca—Thích Ca Taïi Thieân Vöông (Kinh Hoa Nghieâm—Phaåm 1)— Baø—See Indra. All of them diligently practiced and studied the 3) Sakra, king of the devaloka. One of the vast and great teaching of independent in means ancient gods of India, the god of the sky who of

liberation—Chö Thieân Vöông naày ñeàu sieâng tu fights the demons with his vajra or taäp phaùp moân roäng lôùn phöông tieän töï taïi: thunderbolt. He is inferior to the trimurti, 1) Sovereign Freedom: Ñaéc Töï Taïi Thieân Brahma, Visnu, and Siva, having taken the Vöông. place of Varuna or sky. Buddhism adopted 2) Sublime Eye Lord: Dieäu Muïc Chuû Thieân him as its defender, though, like all the gods, Vöông. he is considered inferior to a Buddha or any 3) Beautiful Crown Banner: Dieäu Quang Traøng who have attained bodhi: Vua Trôøi Ñeá Thích, Thieân Vöông. vua cuûa cung trôøi Ñao Lôïi, moät trong nhöõng

4) Courageous Intelligence: Doõng Maõnh Hueä Töï Taïi Thieân Vöông (Kinh Hoa Nghieâm—Phaåm Thieân Vöông. 1)—All of them diligently contemplated the truth 5) Wonderful Sound Phrases: Dieäu AÂm Cuù of formlessness, and their actions were all Thieân Vöông. equanimous and impartial—Chö Thieân Vöông 6) Subtle Light Banner: Dieäu Quang Traøng naày ñeàu sieâng quaùn saùt phaùp voï töôùng, choã thöïc Thieân Vöông. haønh bình ñaúng: 7) Gate of the Realm of Peace: Tòch Tònh Caûnh 1) Seas of Subtle Flames: Dieäu Dieäm Haûi Thieân Giôùi Moân Thieân Vöông. Vöông—A king of a heaven of great 8) Array of Splendid Disc Banner: Dieäu Luaân freedom, who found the door of liberation Trang Nghieâm Traøng Thieân Vöông. through the tranquilityand practical power of 9) Flower Grove Independent Intellect: Hoa Nhò the realm of space and the cosmos—Vò Thieân Hueä Töï Taïi Thieân Vöông. Vöông ñöôïc giaûi thoaùt moân coù söùc phöông 10) Light of Beautiful Adornments of the Power tieän tòch tònh khaép phaùp giôùi hö khoâng giôùi. of Indra: Nhôn Ñaø La Löïc Dieäu Trang 2) Light of the Name of Freedom: Töï Taïi Danh Nghieâm Quang Minh Thieân Vöông. Xöng Quang Thieân Vöông—Who gained the Kings of Heavens—Kings of the Great door of liberation through freely observing all Brahma Heavens (The Flower Adornment things—Vò Thieân Vöông ñöôïc giaûi thoaùt moân quan saùt khaép taát caû phaùp ñeàu töï taïi. Sutra—Chapter 1): Ñaïi Phaïm Thieân Vöông 3) Eye of Pure Virtues: Thanh Tònh Coâng Ñöùc (Kinh Hoa Nghieâm—Phaåm 1)—All of them had Nhaõn Thieân Vöông—Who found the door of great compassion and took pity on living beings; liberation of effortless action knowing that all unfolding light that illumined everywhere, they things are not born, do not perish, and do not caused them to be joyful and blissful—Chö Thieân come or go—Vò Thieân Vöông ñöôïc giaûi thoaùt Vöông naày ñeàu ñuû ñaïi töø thöông xoùt chuùng sanh, moân bieát taát caû phaùp voâ töôùng, khoâng sanh phoùng quang chieáu khaép laøm cho chuùng sanh ñeàu dieät, voâ coâng duïng haïnh, khoâng lai khöù. vui ñeïp: 4) Enjoyable Great Intelligence: Khaû AÙi Nhaïo 1) Shikhin: Thi Khí Thieân Vöông. Ñaïi Hueä Thieân Vöông—Who found the door 2) Light of Wisdom: Hueä Quang Thieân of liberation through the ocean of wisdom Vöông. directly perceiving the real character of all 3) Radiance of Beneficent Wisdom: Thieän Hueä things—Vò Thieân Vöông ñöôïc giaûi thoaùt moân Quang Minh Thieân Vöông. bieån trí hueä hieän thaáy thöïc töôùng cuûa chö 4) Sound of Ubiquitous Clouds: Phoå Vaân AÂm phaùp. Thieân Vöông. 5) Freedom of Immutable Light: Baát Ñoäng 5) Independent Observer of the Sounds of Quang Töï Taïi Thieân Vöông—Who found the Speech of the Worlds: Quaùn Theá AÂm Ngoân

door of liberation through the great practical Töi Taïi Thieân Vöông. concentration of bestowing boundless peace 6) Eyes of Still Light: Tòch Tònh Quang Minh and happiness on living beings—Vò Thieân Nhaõn Thieân Vöông. Vöông ñöôïc giaûi thoaùt moân ñaïi ñònh phöông 7) All-Pervading Light: Quang Bieán Thaäp tieän ñem laïi voâ bieân söï an laïc cho chuùng Phöông Thieân Vöông. sanh. 8) Sound of Magical Displays: Bieán Hoùa AÂm 6) Eyes of Sublime Adornments: Dieäu Trang Thieân Vöông. nghieâm Nhaõn Thieân Vöông—Who found the 9) Eyes of Shining Light: Quang Minh Chieáu door of liberation through causing observation Dieäu Nhaõn Thieân Vöông. of the truth of nullity and annihilating all 10) Pleasing Ocean Sound: Duyeät YÙ Haûi AÂm ignorance and fear—Vò Thieân Vöông ñöôïc Thieân Vöông. giaûi thoaùt moân quan saùt phaùp tòch tònh döùt Kings of Heavens of Great Freedom (The nhöõng si meâ boá uùy. Flower Adornment Sutra—Chapter 1): Ñaïi

7) Light of Skillful Meditation: Thieän Tö Duy 6) Sound of Skillful Meditation: Thieän Tö Duy Quang Minh Thieân Vöông—Who found the AÂm Thieân Vöông. door of liberation through entering infinite 7) Universal Sound Illuminating Everywhere: realms without producing any activity of Phoå AÂm Bieán Chieáu Thieân Vöông. thought about existents—Vò Thieân Vöông 8) Most Profound Light Sound: Thaäm Thaâm ñöôïc giaûi thoaùt moân coâng haïnh tö duy kheùo Quang AÂm Thieân Vöông. vaøo voâ bieân caûnh giôùi chaúng khôûi taát caû coõi 9) Pure Name Light: Voâ Caáu Xöng Quang Minh höõu laäu. Thieân Vöông. 8) Delightful Great Knowledge: Khaû AÙi Nhaïo 10) Supreme Pure Knowledge Light: Toái Thaéng Ñaïi Trí Thieân Vöông—Who found the door of Tònh Hueä Quang Thieân Vöông. liberation by going everywhere in the ten Kings of Heavens of the Suyama (heavens) directions to preach the truth, yet without (The Flower Adornment Sutra—Chapter moving and without relying on anything—Vò 1): Daï Ma Thieân Vöông (Kinh Hoa Nghieâm— Thieân Vöông ñöôïc giaûi thoaùt moân ñeán thuyeát Phaåm 1)—All of them diligently cultivated great phaùp khaép möôøi phöông, nhöng vaãn baát ñoäng, roots of goodness, and their minds were always voâ sôû y. joyful and content—Chö Thieân Vöông naày ñeàu 9) Universal Sound Array Banner: Phoå AÂm sieâng naêng tu taäp caên laønh roäng lôùn, thöôøng coù Trang Nghieâm Traøng Thieân Vöông—Who loøng hyû tuùc: found the door of liberation by entry into the 1) Timely Portion: Thieän Thôøi Phaàn Buddhas' realm of tranquility and everywhee ThieânVöông. manifesting great light—Vò Thieân Vöông 2) Delightful Light: Khaû AÙi Nhaïo Quang Minh ñöôïc giaûi thoaùt moân vaøo caûnh giôùi tòch tònh, Thieân Vöông. khaép hieän quang minh cuûa Phaät. 3) Banner of Inexhaustible Wisdom and Virtue: 10) Light of Fame of extreme Exertion: Cöïc Tinh Voâ Taän Hueä Coâng Ñöùc Traøng Thieân Vöông. Taán danh Xöng Quang Thieân Vöông—Who 4) Skilled in Miraculous Displays: Thieän Bieán found the door of liberation by abiding in his Hoùa Ñoan Nghieâm Thieân Vöông. own enlightenment, yet having an infinitely 5) Great Light of Memory Power: Toång Trì Ñaïi broad perspective—Vò Thieân Vöông ñöôïc Quang Minh Thieân Vöông. giaûi thoaùt moân an truï nôi choã töi ngoä, maø duøng 6) Inconceivable Wisdom: Baát Tö Nghì Trí Hueä voâ bieân caûnh giôùi roäng lôùn laøm caûnh sôû Thieân Vöông. duyeân. 7) Circular Navel: Luaân Teâ Thieân

Vöông. Kings of Heavens in which Light is used for 8) Light Flames: Quang Dieäm Thieân Vöông. Sound (The Flower Adornment Sutra— 9) Illumination: Quang Chieáu Thieân Vöông. Chapter 1): Quang AÂm Thieân Vöông (Kinh Hoa 10) Greatly Famed for Universal Observation: Nghieâm—Phaåm 1)—All of them dwell in the Phoå Quaùn Saùt Ñaïi Danh Xöng Thieân Vöông. unhindered state of great peace, tranquility, joy Kings of Heavens—Kings of Thirty-Three and bliss—Chö Thieân Vöông naày ñeàu an truï nôi Heavens (The Flower Adornment Sutra— phaùp moân hyû laïc, tòch tònh roäng lôùn voâ ngaïi: Chapter 1): Ñao Lôïi Thieân Vöông (Kinh Hoa 1) Pleasing Light: Khaû AÙi Nhaïo Quang Minh Nghieâm—Phaåm 1)—All of them strived to bring Thieân Vöông. forth great works in all worlds—Chö Thieân Vöông 2) Pure Subtle Light: Thanh Tònh Dieäu Quang naày ñeàu sieâng phaùt khôûi phöôùc nghieäp roäng lôùn Thieân Vöông. cuûa taát caû theá gian: 3) Sound of Freedom: Naêng Töï Taïi AÂm Thieân 1) Shakra-Indra: Thích Ca Nhôn Ñaø La Thieân Vöông. Vöông. 4) Supreme Awareness and Knowledge: Toái 2) Everywhere Intoning Fulsome Sound: Phoå Thaéng Nieäm Trí Thieân Vöông. Xöng Maõn AÂm Thieân Vöông. 5) Delightful Pure Subtle Sound: Khaû AÙi Nhaïo Thanh Tònh Dieäu AÂm Thieân Vöông.

3) Kind Eyes Jewel Topknot: Töø Muïc Böûu Keá 5) Pleasing beautiful Eyes: Khaû AÙi Nhaïo Dieäu Thieân Vöông. Muïc Thieân Vöông. 4) Jewel Light Banner Fame: Böûu Quang Traøng 6) Clear Moon on a Jewel Peak: Böûu Phong Danh Xöng Thieân Vöông. Tònh Nguyeät Thieân Vöông. 5) Joy-Producing Topknot: Phaùt sanh Hyû Laïc Keá 7) Supreme Courage and Strength: Toái Thaéng Thieân Vöông. Duõng Kieän Löïc Thieân Vöông. 6) Admirable Right Mindfulness: Khaû AÙi Nhaïo 8) Subtle Diamond Light: Kim Cang Dieäu Chaùnh Nieäm Thieân Vöông. Quang Minh Thieân Vöông. 7) Suprem Sound of the Polar Mountain: Tu Di 9) Constellation Array Banner: Tinh Tuù Trang Thaéng AÂm Thieân Vöông. Nghieâm Traøng Thieân Vöông. 8) Perfect Mindfulness: Thaønh Töïu Nieäm Thieân 10) Pleasing Adornment: Khaû AÙi Nhaïo Trang Vöông. nghieâm Thieân Vöông. 9) Pleasing Flower Pure Light: Khaû AÙi Nhaïo Kings of Heavens of Universal Purity (The Tònh Hoa Quang Thieân Vöông. Flower Adornment Sutra—Chapter 1): Bieán 10) Independent Light Able to Enlighten: Töï Taïi Tònh Thieân Vöông (Kinh Hoa Nghieâm—Phaåm Quang Minh Naêng Giaùc Ngoä Thieân Vöông. 1)—They were all already abiding securely in the King of all ideas or aims: Ñaïi Nghóa Vöông. great teaching and worked diligently to benefit all King Krta of Kashmere: Caùt Lôïi Ña Vöông— worlds—Chö Thieân Vöông naày ñeàu ñaõ an truï King Krta of Kashmere, whose descendants were phaùp moân roäng lôùn, sieâng laøm lôïi ích cho theá gian: opposed to Buddhism; they were dethroned by 1) Pure reputation: Thanh Tònh Danh Xöng Kaniska, who restored Buddhism; but later the Thieân Vöông. royal regained the throne and drove out the 2) Supreme Vision: Toái Thaéng Kieán Thieân Buddhist monks—Vua Caùt Lôïi Ña, maø con chaùu Vöông. cuûa oâng sau naày choáng ñoái Phaät giaùo, bò Ca Nhò 3) Virtue of Tranquility: Tòch Tònh Ñöùc Thieân Saéc Giaø (Kaniska) laät ñoå ñeå hoài phuïc Phaät giaùo Vöông. trong vöông quoác, nhöng veà sau naày thì con chaùu 4) Sound of the Polar Mountain: Tu Di AÂm cuûa doøng Caùt Lôïi Ña khoâi phuïc ngai vaøng vaø ñuoåi Thieân Vöông. chö Taêng ñi. 5) Eye of Pure

Mindfulness: Tònh Nieäm Nhaõn King of Kindness and Strength Buddha: Thieân Vöông. Phaät Töø Löïc Vöông. 6) Lord of World Sovereign: Theá Gian Töï Taïi King of maras: Ma Vöông—See Mara-raja. Chuùa Thieân Vöông. 7) Light Flame Sovereign: Quang Dieäm Töï Taïi King of the Ten Vows: Samantabhadra (skt)— Thieân Vöông. Thaäp Nguyeän Vöông—See Ten vows of respects 8) Enjoyer of Meditation on the Truth and of Samantabhadra Bodhisattva. Creating Demonstrations: Nhaïo Tö Duy Phaùp Kings of the Tushita Heavens (The Flower Bieán Hoùa Thieân Vöông. Adornment Sutra—Chapter 1): Ñaâu Suaát 9) Baner of Miraculous Displays: Bieán Hoùa Thieân Vöông (Kinh Hoa Nghieâm—Phaåm 1)—All Traøng Thieân Vöông. of them diligently kept in mind the names and 10) Exquisite Array of Constellation Sound: Tinh epithets of the Buddhas—Chö Thieân Vöông naày Tuù AÂm Dieäu Trang nghieâm Thieân Vöông. ñeàu sieâng trì nieäm danh hieäu cuûa taát caû chö Phaät: Kings of Heavens of Vast Results (The 1) Contented: Tri Tuùc Thieân Vöông. Flower Adornment Sutra—Chapter 1): 2) Ocean Bliss Topknot: Hyû Laïc Haûi Keá Thieân Quaûng Quaû Thieân Vöông (Kinh Hoa Nghieâm— Vöông. Phaåm 1)—They all dwelt at peace in the palace of 3) Supreme Virtue Banner: Toái Thaéng Coâng tranquility—Chö Thieân Vöông naày ñeàu duøng phaùp Ñöùc Traøng Thieân Vöông. tòch tònh maø laøm cung ñieän vaø an truï trong ñoù: 4) Still and Silent Light: Tòch Tònh Quang Thieân 1) Banner of Delightful Light of Truth: AÙi Nhaïo Vöông. Phaùp Quang Minh Traøng Thieân Vöông.

2) Ocean of Pure Adornments: Thanh Tònh King's relatives on his maternal side: Hoaøng Trang Nghieâm Haûi Thieân Vöông. thích. 3) Light of Supreme Wisdom: Toái Thaéng Hueä King's relatives on the paternal side: Hoaøng Quang Minh Thieân Vöông. thaân. 4) Independent Wisdom Banner: Töï Taïi Trí Hueä King of samadhi: Vöông Tam Muoäi—Tam Traøng Thieân Vöông. Muoäi Vöông—Tam Muoäi Vöông Tam Muoäi— 5) Delight in Tranquility: Nhaïo Tòch Tònh Thieân Thuû Laêng nghieâm Ñònh—The highest degree of Vöông. samadhi, obtained by invoking Buddha or sitting 6) Eye of Universal Knowledge: Phoå Trí Nhaõn in meditation or trance—Loaïi Tam Muoäi thaéng Thieân Vöông. dieäu nhöùt trong taát caû caùc thöù tam muoäi, cuõng laø 7) Delight in Use of Intellect: Nhaïo Trieàn Hueä teân khaùc cuûa Thuû Laêng Nghieâm ñònh. Thieân Vöông. King of stars Buddha: Natchatraraja-Buddha 8) Light of Intellect Sown with Virtue: Thieän (skt)—Tuù Vöông Phaät. Chuûng Hueä Coâng Ñöùc Quang Minh Thieân Vöông. King of the star-flower: Naksatra-raja- 9) Undefiled Tranquil Light: Voâ Caáu Tòch Tònh sankusumitabhijna (skt)—Tuùc Vöông Hoa—King Quang Thieân Vöông. of the star-flower, a bodhisattva in the Wonder 10) Vast Pure Light: Quaûng Ñaïi Thanh Tònh Lotus Sutra—Moät vò Boà Taùt trong Kinh Dieäu Quang Thieân Vöông. Phaùp Lieân Hoa. King of Hell: Dieâm vöông—Minh Vöông—The King of Successive Victories: Lieân Thaéng rajas—King of hell—Fierce spirits who are the Vöông. messengers and manifestation of Vairocana's King of the teaching: Phaùp Vöông (The wrath against evil spirits—Caùc Minh Vöông thaân Buddha, King of the Teaching or Heaven king of giaùo leänh, nhaän giaùo leänh cuûa Ñöùc Tyø Loâ Giaù Na, Name of Freedom—Nhö Lai Phaùp Vöông hay Töï hieän Phaãn Noä thaân ñeå

haøng phuïc chuùng ma. Taïi Danh Thieân Vöông)—According to the King of Immateriality: Khoâng vöông (Buddha). Buddha in the Flower Adornment Sutra—Theo Ñöùc Theá Toân trong Kinh Hoa nghieâm: King Infinite Voices Buddha: Phaät Voâ Löôïng 1) Who appears in the world: Ngöôøi xuaát hieän AÂm Thinh Vöông. trong traàn theá. King of the Kinnaras: Druma (skt)—Phaùp Kieân 2) Who is able to light the lamp of sublime truth Na La Vöông—Vua Kieân Na La—See Kinnara. which illumines the world: Ngöôøi coù khaû King Kosala: Vua Caâu Xaù La. naêng thaép ñeøn dieäu phaùp chieáu khaép coõi ñôøi. King of the mahadruma Kinnaras: Ñaïi Thoï 3) His state is boundless and inexhaustible: Khaån Na La Vöông—The Indra's musicians, who Caûnh giôùi cuûa Nhö Lai voâ bieân voâ taän. live on Gandha-madana. King of Treasures: Baûo Vöông. King of Mara: Lord of the sixth heaven of the 1) The precious King or King of Treasures: Vua desire-realm—Ma vöông—See Mara-raja. cuûa Kho Baùu. King of merciful power: Maitribala-raja 2) A title of Buddha: Moät danh hieäu cuûa Ñöùc (skt)—King of merciful virtue—Töø Löïc Vöông— Phaät. See Maitribala-raja. 3) The ruler of the continent west of Sumeru: Vò King of the mountains: Sôn vöông. Töø Toân ngöï trò treân luïc ñòa veà phía taây cuûa King Precious Lotus Skillful Dwelling nuùi Tu Di. 4) Jewel-lord: Baûo Chuû—Lord of jewels. Beneath The Sala Tree Buddha: Phaät Baûo Lieân Hoa Thieän Truï Ta La Thoï Vöông. King of Treasures Samadhi: Baûo Vöông Tam Muoäi—The King of Treasures samadhi, achieved King Rare As The Udumbara Flower by fixing the mind on Buddha—Ñaït tôùi Baûo Buddha: Phaät Öu Ñaøm Baùt La Hoa Thuø Thaéng Vöông Tam Muoäi do vieäc nieäm Phaät Tam Muoäi. Vöông.

King of Univeral Purity: Bieán Tònh Vöông— Kinnara (skt): Half horse, half man—Nhaân Phi Vua cuûa coõi Trôøi Bieán Tònh (coõi trôøi thöù ba trong Nhaân—Khaån na la trong Thieân long baùt boä— coõi tam thieàn thuoäc saéc giôùi). ** See Deva. Chaân Ñaït La Ñaïi Töôùng—Non-Human Angels— King of Universal and Supernatural A being resembling but not a human being. A Illumination: A Buddha is known as King of being having the appearance of humans but universal and supernatural illumination—Ñaúng possessing parts of animals. A kind of mythical Dieäu Giaùc Vöông. celestial musician. It has a horse-like head with King Vast Adornment Buddha: Phaät Quaûng one horn, and a body like that of human. The males sing and the females dance. They are Trang Nghieâm Vöông. described as "men yet not men." They are one of King Well-Stilled Moon-Sound And the eight classes of heavenly musicians; they are Wonderful Venerable Wisdom Buddha: also described as horned, as having crystal lutes, Phaät Thieän Tòch Nguyeät AÂm Dieäu Toân Trí Vöông. the females singing and dancing, and as ranking King of wisdom-lamp: Tueä Ñaêng Vöông—A below gandharvas—Moät chuùng sanh gioáng nhö king who gave his flesh and blood to save the con ngöôøi, coù daùng veû nhö ngöôøi nhöng laïi coù caùc lives of others—Vò vua ñaõ boá thí maùu thòt mình ñeå boä phaän trong cô theå cuûa loaøi thuù, moät nhaïc só cöùu ngöôøi. huyeàn thoaïi cuûa coõi trôøi, coù ñaàu ngöïa vôùi moät King Wisdom Like Mountains And Seas söøng, vaø thaân hình gioáng nhö hình ngöôøi. Con nam And Self-Mastery's Penetrations Buddha: thì ca coøn con nöõ thì

muùa. Coøn goïi laø “Ca Thaàn” Phaät Sôn Haûi Hueä Töï Taïi Thoâng Vöông. coù söøng, vôùi nhöõng oáng saùo thuûy tinh trong suoát. King of Yaksas and guardian of the secrets Ca Thaàn Nöõ thöôøng vöøa ca vöøa muùa. Nhöõng Ca of Buddha: Vajirasattva (skt)—Bí maät chuû. Thaàn naày ñöôïc xeáp döôùi haïng Caøn Thaùt Baø. 1) Mythical beings (heavenly beings), or Kingdom (n): Vöông quoác. musicians of Kuvera, with a human figure and Kingdom of gods: Kingdom of celestials—Nöôùc the head of a horse or with a horse’s body and Trôøi—Nöôùc cuûa chö Thieân. the head of a man. They are described as Kingdom of light and virtue: Quang Ñöùc “men yet not men.” They are one of the eight quoác—See Avabhasa. classes of heavenly musicians; they are also Kingdom of Righteousness: Vöông quoác described as horned, as having crystal lutes, Chaùnh Ñaïo. the females singing and dancing, and as Kingship (n): Vöông quyeàn. ranking below gandharvas—Khaån na la trong Kinhin (jap): Cankrama (skt)—Kinh haønh—A Thieân long baùt boä—Moät chuùng sanh (chuùng Japanese term for “walking meditation,” usually sanh coõi trôøi) nöûa ngöïa nöûa ngöôøi, hoaëc mình used in Zen. After a session of seated meditation ngöôøi ñaàu ngöïa, hoaëc mình ngöïa ñaàu ngöôøi. (Zazen), practitioners commonly walk in a line, Coøn goïi laø “Ca Thaàn” coù söøng, vôùi nhöõng oáng with heads down, looking at the ground. This saùo thuûy tinh trong suoát. Ca Thaàn Nöõ thöôøng practice is said to refresh the body while vöøa ca vöøa muùa. Nhöõng Ca Thaàn naày ñöôïc maintaining the mind’s concentration on xeáp döôùi haïng Caøn Thaùt Baø. meditation—Töø ngöõ Nhaät Baûn duøng ñeå chæ “Haønh 2) Kinnara, one of the eight classes of Thieàn,” thöôøng ñöôïc duøng trong Thieàn. Sau moät supernatural beings in the Lotus Sutra or eight thôøi khoùa toïa thieàn, haønh giaû thöôøng ñi baùch boä Vajra Deities—Khaån-Na-La, moät trong taùm trong moät haøng, ñaàu ngoù xuoáng, nhìn döôùi ñaát. chuùng sanh sieâu nhaân trong Kinh Lieân Hoa— Loaïi thöïc taäp naøy ñöôïc duøng ñeå laøm cho cô theå See Eight classes of supernatural beings in khoûe khoaén vaø giöõ cho taâm chaùnh nieäm trong the Lotus Sutra. thieàn. ** See Eight classes of divinities, Eight classes Kinkakuji (jap): Chuøa Kim Caùc (Nhaät Baûn). of supernatural beings in the Lotus Sutra, Eight classes of nagas and devas, and Twelve spirits connected with the Master of Healing.

Kin-Shi-Cho-O (jap): Garuda (skt)—Dragon- house asking people if they knew of a medicine devouring bird—King of birds—Kim Xí Ñieåu— that could restore her child’s life. Of course no See Garuda. one was able to help her. Finally, she met a Kinship (n): Quan heä thaân thuoäc—Quan heä follower of the Buddha, who advised her to see huyeát toäc. the Buddha. When she carried the dead child to the Buddha and told him her sad story, he listened Kiriyama, Seiyu (1921 - ): Founder of Agonshu, with patience and compassion. The Buddha a Japanese Buddhist sect that claim to have wanted her to recognize that suffering is a fact of received pure and original Buddhism as taught in life and that no one can avoid it. He said to her, its earliest texts. Kiriyama asserts that he received “There is only one way to solve your problem. Go a vision of Kannon (Avalokitesvara) in 1970, and get me five mustard seeds from any family in during which he was told the problems of most which there has never been a death.” Kisa

people, including himself, are caused by the Gautami set off to look for such a household but malicious actions of the dead, who plague the without success. Every family she visited had living unless the karmic ties that allow them to do experienced the death of one person or another. so are cut off. Subsequent to this vision, he At last, she understood what the Buddha had founded a new movement that emphasized wanted her to find out for herself – that death worship of Kannon. His followers also commonly comes to all. Accepting the fact that death is engage in ascetic practices designed to cut off inevitable, she no longer grieved. She took the karma, as well as meditation, reciting Buddhist child's body away and later returned to the texts, and standing under waterfalls in order to Buddha to become one of his followers—Kisa cleanse themselves. In 1978 he began calling his Gautami laø teân cuûa moät thieáu nöõ thuoäc haøng theá organization Agonshu, claiming that its doctrines gia voïng toäc, keát hoân vôùi moät thöông gia giaøu coù. and practices derive from the Agamas—Vò saùng Ñeán khi con trai cuûa baø leân moät tuoåi, thì noù ñoät laäp ra toâng phaùi Agonshu cuûa Nhaät Baûn, toâng phaùi nhieân phaùt beänh maø qua ñôøi. Vì quaù buoàn khoå neân naøy tuyeân boá laø ñaõ nhaän ñöôïc giaùo phaùp thanh baø Kisa Gautami mang xaùc ñöùa con treân tay ñi heát tònh vaø nguyeân thuûy Phaät giaùo ñaõ ñöôïc giaûng daïy nhaø naøy qua nhaø khaùc hoûi xem ngöôøi ta coù bieát trong nhöõng kinh vaên buoåi sôùm suûa nhaát. thuoác gì cöùu soáng con baø hay khoâng. Dó nhieân laø Kiriyama xaùc nhaän raèng chính oâng ñaõ nhaän ñöôïc khoâng ai coù theå giuùp baø ñöôïc caû. Cuoái cuøng, baø nhaõn naêng cuûa ngaøi Quaùn Theá AÂm vaøo naêm 1970, gaëp ñöôïc moät vò ñeä töû cuûa Ñöùc Phaät, ngöôøi ñaõ trong luùc aáy oâng ñöôïc daïy raèng trôû ngaïi cuûa haàu khuyeân baø neân ñeán gaëp Phaät. Khi baø mang xaùc heát moïi ngöôøi keå caû oâng gaây ra bôûi nhöõng haønh con ñeán gaëp Phaät vaø keå cho Ñöùc Phaät nghe caâu ñoäng xaáu aùc cuûa ngöôøi cheát, nhöõng ngöôøi gaây tai chuyeän buoàn cuûa baø, Ñöùc Phaät laéng nghe vôùi taát hoïa cho ngöôøi soáng tröø phi naøo nhöõng aùc nghieäp loøng bi maãn. Ñöùc Phaät muoán baø phaûi nhaän ra khoå aáy bò caét ñöùt. Theo sau nhaõn naêng, oâng thaønh laäp ñau laø moät söï kieän thaät cuûa ñôøi soáng maø khoâng ai moät phong traøo nhaán maïnh ñeán vieäc leã baùi ngaøi coù theå traùnh ñöôïc neân Ngaøi beøn baûo baø: "Coù moät Quaùn AÂm. Nhöõng ñeä töû cuûa oâng cuõng thöôøng caùch giaûi quyeát vaán ñeà. Baø ñi tìm cho ta naêm haït tham döï vaøo vieäc tu taäp khoå haïnh ñöôïc phaùc hoïa caûi töø nhöõng gia ñình chöa coù ngöôøi cheát." Nghe ra ñeå caét ñöùt aùc nghieäp, cuõng nhö tu taäp thieàn xong Kisa Gautami beøn ra ñi tìm haït caûi töø nhöõng ñònh, trì tuïng kinh ñieån vaø ñöùng döôùi thaùt nöôùc ñeå gia ñình khoâng coù ngöôøi cheát, nhöng thaát baïi vì töï thanh loïc mình. Naêm 1978 oâng baét ñaàu goïi toå gia ñình naøo baø ñeán gaëp cuõng ñeàu ñaõ coù ngöôøi chöùc cuûa oâng laø Agonshu, vaø tuyeân boá raèng giaùo cheát. Cuoái cuøng baø hieåu ra raèng Ñöùc Phaät muoán thuyeát vaø thöïc haønh ñeàu laáy töø trong Kinh A Haøm. töï baø tìm ra – Caùi cheát ñeán vôùi taát caû moïi ngöôøi. Kisa Gautami (skt): Kisa Gautami was a young Chaáp nhaän caùi cheát laø moät söï kieän khoâng traùnh woman from a rich family who was married a khoûi trong ñôøi soáng neân baø

khoâng coøn buoàn khoå wealthy merchant. When her only son was about a nöõa. Baø lieàn choân caát con, sau ñoù baø trôû laïi gaëp year old, he suddenly fell ill and died. vaø xin quy-y Phaät. Overwhelmed with grief, Kisa Gautami took the dead child in her arms and went from house to

Kisu-Chijo (jap): Wei-Tsung-Chih-Chang—Qui priority is to eliminate these defilements by Toâng Trí Thöôøng—See Zhi-Chang-Kui-Zong. practicing meditation on a regular basis— Kito (jap): Kyø ñaûo (caàu nguyeän). Klesa theo Phaïn ngöõ coù nghóa laø “Söû”, laø teân khaùc cuûa phieàn naõo hay nhöõng lo aâu theá gian, Kiyosumi (jap): Nuùi Thanh Tröøng (Nhaät Baûn). daãn ñeán luaân hoài sanh töû. Chuùng laø nhöõng trôû Kleang Temple: Chuøa Kleang—Name of a ngaïi nhö ham muoán, thuø gheùt, cao ngaïo, nghi temple, located in Soùc Traêng town, Soùc Traêng ngôø, taø kieán, vaân vaân, daãn ñeán nhöõng haäu quaû province, South Vietnam. The temple was built in khoå ñau trong töông lai taùi sanh, vì chuùng laø 1533 and has been restored many times. The main nhöõng söù giaû bò nghieäp löïc sai khieán. Klesa hall was restored 80 years ago. This is one of the coøn coù nghóa laø “nhöõng yeáu toá laøm oâ nhieãm most ancient famous temples of Soc Traêng town. taâm,” khieán cho chuùng sanh laøm nhöõng vieäc The temple always holds Khmer cultural voâ ñaïo ñöùc, taïo neân nghieäp quaû. Phieàn naõo ceremonies and activities—Teân moät ngoâi chuøa chæ taát caû nhöõng nhô baån laøm roái loaïn tinh toïa laïc trong thò xaõ Soùc Traêng, tænh Soùc Traêng, thaàn, cô sôû cuûa baát thieän, cuõng nhö gaén lieàn Nam Vieät Nam. Chuøa ñöôïc xaây caát töø naêm 1533 con ngöôøi vaøo chu kyø sanh töû. Ngöôøi ta coøn vaø ñöôïc truøng tu nhieàu laàn. Ngoâi chaùnh ñieän ñöôïc goïi chuùng laø khaùt voïng cuûa Ma vöông. Muoán truøng tu caùch ñaây 80 naêm. Ñaây laø moät trong giaùc ngoä tröôùc tieân con ngöôøi phaûi coá gaéng nhöõng ngoâi chuøa coå noåi tieáng cuûa thò xaõ Soùc thanh loïc taát caû nhöõng nhô baån naày baèng caùch Traêng. Chuøa thöôøng toå chöùc leã hoäi vaø sinh hoaït thöôøng xuyeân tu taäp thieàn ñònh. Nhô baån coù vaên hoùa cuûa daân toäc Khmer trong vuøng. nhieàu thöù khaùc nhau. Klesa coøn coù nghóa laø oâ Klesas (skt): Kilesha (p)—Phieàn naõo—Affliction nhieãm hay tai hoïa, chæ taát caû nhöõng nhô baån (trouble—Hindrance—Pain from disease— laøm roái loaïn tinh thaàn, cô sôû cuûa baát thieän, Anguish—Distress—Defilement—Moral cuõng nhö gaén lieàn con ngöôøi vaøo chu kyø sanh depravity—The three fires: lust, hatred and töû. Ngöôøi ta coøn goïi chuùng laø khaùt voïng cuûa illusion). Ma vöông. Muoán giaùc ngoä tröôùc tieân con (I) An overview of Klesa—Toång quan veà Klesa: ngöôøi phaûi coá gaéng thanh loïc taát caû nhöõng Klesa is a Sanskrit term for affliction, distress, nhô baån naày baèng caùch thöôøng xuyeân tu taäp worldly cares, vexations, and as consequent thieàn ñònh. Nhô baån coù nhieàu thöù khaùc nhau. reincarnation. They are such troubles as (II) There are different kinds of kleshas—Coù desire, hate, stupor, pride, doubt, erroneous nhieàu loaïi phieàn naõo khaùc nhau: views, etc., leading to painful results in future (A) There are five great passions or disturbers or rebirths, for they are karma-messengers Klesas—Coù naêm phieàn naõo caên baûn—See executing its purpose. Klesa also means Five great disturbers. “negative mental factors,” that lead

beings to (B) There are six great klesa, passion or engage in non-virtuous actions, which distressers—Coù saùu phieàn naõo lôùn—See Six produce karmic results. Klesa are all great klesas, passions or distressers. defilements that dull the mind, the basis for (C) According to Visuddhi-Magga, there are ten all unwholesome actions that bind people to kleshas—Theo Visuddhi-Magga, coù möôøi thöù the cycle of rebirths. People also call Klesa oâ nhieãm: the thirst of Mara. In order to attain 1) Trishna: Craving or desire—Theøm muoán. enlightenment, the number one priority is to 2) Hate: Oaùn thuø. eliminate these defilements by practicing 3) Delusion: Laàm laïc. meditation on a regular basis. Klesa also 4) Pride: Kieâu caêng. means all defilements that dull the mind, the 5) Drishti: False views—Taø kieán. basis for all unwholesome actions as well as 6) Vichikitsa: Doubt—Nghi hoaëc. kinks that bind people to the cycle of rebirths. 7) Rigidity: Cöùng nhaéc. People also call Klesa the thirst of Mara. In 8) Excitability: Soâi noåi. order to attain enlightenment, the number one 9) Shameless: Trô traùo (khoâng bieát hoå theïn).

10) Lack of conscience: Thieáu löông taâm ñaïo Klistamano consciousness (Alaya): YÙ caên— ñöùc. See Klistamano-vijnana, and Seven Klesas arising from false reasoning: Phaân consciousnesses. bieät khôûi phieàn naõo—Phieàn naõo y nöông vaøo caùc Klistamano-vijnana (skt): Klistamanas duyeân maø khôûi daäy nhöõng taø lyù luaän—See Two consciousness—Ñeä Nhò Naêng Bieán—Thöùc Maït kinds of affliction (B). Na—YÙ Caên—Second power of change— Klesa which is natural to all: Caâu sinh khôûi Disturbed-mind, consciousness or self- phieàn naõo—Phieàn naõo do huaân taäp töø voâ thuûy ñeán consciousness which gives form to the universe— nay—See Two kinds of affliction (B). Seventh consciousness—The discriminating and Klesadvaya (skt): Nhò Phieàn Naõo—See Two constructive sense. It is more than the kinds of affliction. intellectually perceptive. It is the cause of all Klesakshaya (skt): Phieàn naõo ñoaïn hay söï ñoaïn egoism (it creates the illusion of a subject “I” dieät caùc phieàn naõo—The extinction of the evil standing apart from the object world) and desires. individualizing of men and things (all illusion arising from assuming the seeming as the real)— Klesavarana (skt): Phieàn naõo chöôùng— The self-conscious defiled mind, which thinks, Affliction obstacles—Afflictive hindrance— wills, and is the principal factor in the generation Barrier of temptation, passion or defilement— of subjectivity. It is a conveyor of the seed- Hindrance of impurity—Hindrance of passions— essence of sensory experiences to the eighth level Hindrance on spiritual progress. of subconsciousness—Ñaây laø lyù trí taïo ra moïi hö 1) The passions and delusion which aid rebirth voïng. Noù chính laø nguyeân nhaân gaây ra baûn ngaõ and hinder entrance into nirvana: Nhöõng duïc (taïo ra hö voïng veà moät caùi “toâi” chuû theå ñöùng voïng vaø aûo aûnh tieáp söùc cho taùi sanh vaø laøm taùch rôøi vôùi theá giôùi khaùch theå). Maït Na Thöùc chöôùng ngaïi Nieát baøn. Phieàn naõo chöôùng coøn cuõng taùc ñoäng nhö laø cô quan chuyeån vaän “haït coù nghóa laø nhöõng trôû ngaïi cuûa phieàn naõo. gioáng” hay “chuûng töû” cuûa caùc kinh nghieäm giaùc Phieàn naõo ñöôïc chia laøm hai nhoùm, phieàn naõo quan ñeán thöùc thöù taùm (hay taøng thöùc). **See chính vaø phuï. Phieàn naõo chính goàm nhöõng Second power of

change, and Eight thuùc ñaåy xaáu voán naèm trong neàn taûng cuûa consciousnesses (I) (B).. moïi töø töôûng vaø öôùc muoán gaây ñau khoå. 2) The barrier of temptation, passion or Knee: Ñaàu goái. defilement, which obstructs the attainment of Knee-Animals: Ñaàu goái sanh Baøng sanh—When the nirvana. Klesa is also means hindrance of the person's knees are the last to remain warm, the afflictions. Klesa is generally divided into the spirit of that person has been reborn among two groups, primary and secondary. The animals—Khi ñieåm noùng sau cuøng trong thaân theå primary comprises of such evil impulses that laø ñaàu goái, thì thaàn thöùc cuûa ngöôøi aáy ñaõ taùi sanh lie at the foundation of every tormenting vaøo loaïi baøng sanh (thuù). thought and desire: Nhöõng raøo caûn cuûa duïc Kneel with incense: Quyø Höông—A form of voïng vaø ueá tröôïc laøm trôû ngaïi söï thaønh ñaït punishment where on has to kneel until the Nieát baøn. incense burned out. Some incense takes several ** See Two hindrances (A), and Six great klesas, hours before it burned out completely—Moät hình passions or distressers. thöùc phaït maø ngöôøi bò phaït phaûi quyø cho ñeán khi Klesavarana-Jneyavarana (skt): Phieàn Naõo taøn moät caây höông. Moät vaøi loaïi nhang chaùy heát Chöôùng vaø Sôû Tri Chöôùng—Hindrances caused phaûi maát maáy giôø ñoàng hoà. by evil passions and by intellection—Nhöõng Knife: Dao—Knife (chopper)—See Eight chöôùng ngaïi gaây neân bôûi phieàn naõo vaø tri thöùc. appurtenances of a monk or a nun. Klishtamanas (skt): Nhieãm oâ yù hay maït na bò oâ Knives and staves: Naïn göôm ñao—See Seven nhieãm—Manas contaminated. calamities (B).

Knots: Heä Phöôïc—According to The Connected Know clearly all sentient beings: Bieát roõ Discourses of the Buddha, Chapter Esanavaggo chuùng sanh—See Ten kinds of unimpeded (Searches), there are four knots—Theo Töông function relating to knowledge. Öng Boä Kinh, Phaåm Taàm Caàu, coù boán Heä Know the created and uncreated are Phöôïc—See Four knots. ungraspable: Bieát höõu vi voâ vi baát khaû ñaéc— Knot of hatred: Oaùn keát. See Ten kinds of adamantine mind of Know (v): Bieát. commitment to universal enlightenment (10). Know action is ungraspable: Bieát haïnh baát Know the dharmas: Tri Phaùp. khaû ñaéc—See Ten kinds of adamantine mind of 1) In the exoteric sects, to know the deep commitment to universal enlightenment (10). meaning of the sutras: Tri Phaùp Hieån Giaùo— Know affairs: tri söï. Ngöôøi bieát ñöôïc caùc nghóa thaâm saâu cuûa kinh Know beforehand: Bieát tröôùc. ñieån. 2) In the esoteric sects, to know the mysteries: Know to behave: Bieát cö xöû. Tri Phaùp Maät Giaùo—Ngöôøi bieát ñöôïc söï Know that the body of one sentient being töôùng bí maät. enters all realms of sentient beings: Bieát moät Know the different classes of people: Bieát thaân chuùng sanh vaøo khaép taát caû chuùng sanh ngöôøi—See Seven knowings. giôùi—See Ten kinds of certain understanding of Know all the different phenomena in all the realm of sentient beings. Know all Buddhas' fulfillment of the ten worlds, interrelated in Indra's net: Bieát heát taát caû theá giôùi chuûng, trong taát caû phaùp giôùi nhöõng powers and attainment of true söï sai bieät nhö löôùi Thieân Ñeá khoâng thöøa soùt— enlightenment: Bieát taát caû Nhö Lai ñaày ñuû thaäp See Ten exhaustive knowledges of all Buddhas. löïc thaønh Chaùnh Ñaúng

Chaùnh Giaùc—See Ten Know the doctrine: Quaùn ñaïo. kinds of realizational knowledge possessed by Know the doctrine thoroughly: Quaùn Ñaïo— Great Enlightening Beings. Thaáu trieät giaùo phaùp. Know the Buddha-law: Know the deep Know domains of the network of the ten meaning of the sautras—Tri phaùp (hieåu bieát thaâm nghóa cuûa Phaät phaùp). directions: Bieát chöông ngaèn möôøi phöông xuaát Know that all Buddhas of all times and all sanh trí hueä—See Ten ways of generating knowledge of Great Enlightening Beings. the beings they teach are essentially equal, Know Enlightening Beings are ungraspable: definitely, without duality: Chö Phaät ñeàu bieát Bieát Boà Taùt baát khaû ñaéc—See Ten kinds of tam theá taát caû chö Phaät, cuøng taát caû chuùng sanh adamantine mind of commitment to universal ñöôïc giaùo hoùa theå taùnh bình ñaúng, quyeát ñònh enlightenment (10). khoâng hai—All Buddhas know that all Buddhas of Know all enlightening beings' vows and all times and all the beings they teach are essentially equal, definitely, without duality, one practices, mastery, preservation of the of the ten kinds of mastery of nondual action of all teaching, and mystical transfigurations: Bieát Buddhas—See Ten kinds of mastery of nondual taát caû Boà Taùt nguyeän haïnh, töï taïi, truï trì, bieán action of all Buddhas. hoùa—See Ten kinds of realizational knowledge Know Buddha is ungraspable: Bieát Phaät baát possessed by Great Enlightening Beings. khaû ñaéc—See Ten kinds of adamantine mind of Know Enlightenment is ungraspable: Bieát commitment to universal enlightenment (10). Boà Ñeà baát khaû ñaéc—See Ten kinds of Know all the Buddha-worlds: To have the adamantine mind of commitment to universal infinite Buddha-wisdom and to know how to save enlightenment (10). all beings in them—Tri voâ bieân chö Phaät theá giôùi. Know the equality of faculties of all sentient beings: Bieát taát caû chuùng sanh caùc caên bình

ñaúng—See Ten kinds of realizational knowledge know that all instants, past, future and present, are possessed by Great Enlightening Beings. one instant, definitely, without duality, one of the Know by experience: Chöùng giaùc—To prove ten kinds of mastery of nondual action of all and perceive. Buddhas—See Ten kinds of mastery of nondual Know the good and bad acts of all sentient action of all Buddhas. beings: Bieát taát caû chuùng sanh thieän vaø baát thieän Know the interpenetration of mental hieän haønh—See Ten kinds of realizational activities of all sentient beings: Bieát chuùng knowledge possessed by Great Enlightening sanh taâm haønh voâ ngaïi—See Ten kinds of Beings. realizational knowledge possessed by Great Know how to exterpate afflictions: Bieát ñoaïn Enlightening Beings. tröø phieàn naõo—See Ten kinds of jewel-like state Know the lands and congregations of all in unexcelled complete perfect enlightenment (5). Buddhas present in the cosmos, their Know the mentalities of all sentient beings: teaching and training: Bieát hieän taïi thaäp Bieát taát caû chuùng sanh taâm taùnh phaân bieät—See phöông taän hö khoâng phaùp giôùi taát caû Phaät, quoác Ten kinds of jewel-like state in unexcelled ñoä, chuùng hoäi, thuyeát phaùp, ñieàu phuïc—See Ten complete perfect enlightenment (8). kinds of profound penetration of the Buddhas's Know the perspective of all sentient beings: teachings of Great Enlightening Beings. Bieát taát caû caûnh giôùi cuûa chuùng

sanh—See Ten Know the Law: Bieát phaùp—See Seven kinds of jewel-like state in unexcelled complete knowings. perfect enlightenment (8). Know the light of knowledge of all Buddha Know how to prevent afflictions: Bieát phoøng teachings is unobstructed: Bieát taát caû Phaät hoä phieàn naõo—See Ten kinds of jewel-like state phaùp trí hueä quang minh voâ ngaïi—See Ten kinds in unexcelled complete perfect enlightenment (5). of contemplation of knowledge of Great Know how to reject afflictions: Bieát nhaøm lìa Enlightening Beings. phieàn naõo—See Ten kinds of jewel-like state in Know the meaning: Bieát nghóa—See Seven unexcelled complete perfect enlightenment (5). knowings. Know how to stop afflictions: Bieát ngaên döùt Know the mental compulsions of all sentient phieàn naõo—See Ten kinds of jewel-like state in beings: Bieát taát caû chuùng sanh taâm söû hieän unexcelled complete perfect enlightenment (5). haønh—See Ten kinds of realizational knowledge Know the impassioned habitual activities of possessed by Great Enlightening Beings. all sentient beings: Bieát taát caû chuùng sanh phieàn Know the mind is ungraspable: Bieát taâm baát naõo taäp khí hieän haønh—See Ten kinds of khaû ñaéc—See Ten kinds of adamantine mind of realizational knowledge possessed by Great commitment to universal enlightenment (10). Enlightening Beings. Know the misconceptions and delusions of Know all the inclinations of all sentient all worldlings without clinging to them: Bieát beings' minds: Bieát roõ taát caû taâm sôû thích cuûa taát caû theá gian ñieân ñaûo moäng töôûng ñeàu voâ sôû chuùng sanh—See Ten kinds of Buddha-work in all tröôùc xuaát sanh trí hueä—See Ten ways of worlds in all times of the Buddhas (B) (5) (i). generating knowledge of Great Enlightening Know the infinity of all things: Bieát taát caû Beings. phaùp voâ löôïng töôùng—See Ten kinds of Know moderation: Bieát ñieàu tieát (bieát thieåu realizational knowledge possessed by Great duïc tri tuùc)—See Seven knowings. Enlightening Beings. Know no where to go: Khoâng bieát ñi ñaâu. Know that all instants, past, future and Know one another: Töông tri. present, are one instant, definitely, without Know one's appellations: Bieát nhöõng xöng duality: Chö Phaät ñeàu bieát tam theá taát caû saùt na taùn—See Ten ways of knowing the worlds of past, laø moät saùt na, quyeát ñònh khoâng hai—All Buddhas present and future of all Enlightening Beings.

Know one's definitions: Bieát nhöõng an laäp— of past, present and future of all Enlightening See Ten ways of knowing the worlds of past, Beings. present and future of all Enlightening Beings. Know the order of appearance of all Know one's deliberations: Bieát nhöõng luaän Buddhas of the future: Bieát taát caû vò lai taát caû nghò—See Ten ways of knowing the worlds of thöù ñeä cuûa caùc vò Phaät—See Ten kinds of past, present and future of all Enlightening profound penetration of the Buddhas's teachings Beings. of Great Enlightening Beings. Know one's endlessness: Bieát kia voâ taän—See Know the order of appearance of all Ten ways of knowing the worlds of past, present Buddhas of the past: Bieát quaù khöù taát caû thöù ñeä and future of all Enlightening Beings. cuûa caùc vò Phaät—See Ten kinds of profound Know one's faults: Tri quaù—Bieát loãi mình—In penetration of the Buddhas's teachings of Great Buddhism, Buddhists should never look at other's Enlightening Beings. fault, but know your

own—Trong ñaïo Phaät, Phaät Know that all past, future and present töû ñöøng bao giôø nhìn loãi ngöôøi khaùc, maø haõy töï Buddha-lands inhere in one Buddha-land, bieát laáy loãi cuûa chính mình. definitively, without duality: One of the ten Know the future is ungraspable: Bieát vò lai kinds of mastery of nondual action of all baát khaû ñaéc—See Ten kinds of adamantine mind Buddhas—Chö Phaät ñeàu bieát tam theá taát caû coõi of commitment to universal enlightenment (10). Phaät, vaøo moät coõi Phaät, quyeát ñònh khoâng hai— Know one's heart in reality: Nhö thöïc tri kieán See Ten kinds of mastery of nondual action of all taâm—Trí saùng suoát cuûa Nhö Lai, do töï xem xeùt Buddhas. mình maø phaùt loä (khoâng theo ngöôøi khaùc, khoâng Know past lives and attain the Way: Bieát do ngöôøi khaùc). ñöôïc ñôøi tröôùc vaø hoäi nhaäp ñöôïc ñaïo chí thöôïng— Know one's orders: Bieát nhöõng cheá lònh—See According to the Sutra In Forty-Two Sections, Ten ways of knowing the worlds of past, present Chapter 13, a Sramana asked the Buddha: 'What and future of all Enlightening Beings. are the causes and conditions by which one come Know one's own capability: Töï löôïng. to know past lives and also by which one's Know one's place: An phaän thuû thöôøng—Tô understanding enables one to attain the Way?' seek contentment in ordinariness—To have no The Buddha said: 'By purifying the mind and fighting spirit. guarding the will, your understanding can achieve Know one's provisional names: Bieát nhöõng (attain) the Way. Just as when you polish a mirror, giaû danh—See Ten ways of knowing the worlds the dust vanishes and brightness remains; so, too, of past, present and future of all Enlightening if you cut off and do not seek desires, you can Beings. then know past lives."—Theo Kinh Töù Thaäp Nhò Chöông, Chöông 13, coù moät vò sa Moân hoûi Phaät, Know one's quiescence: Bieát kia tòch dieät— 'Bôûi lyù do gì maø bieát ñöôïc ñôøi tröôùc, maø hoäi nhaäp See Ten ways of knowing the worlds of past, ñöôïc ñaïo chí thöôïng?' Ñöùc Phaät daïy: 'Taâm thanh present and future of all Enlightening Beings. tònh, chí vöõng beàn thì hoäi nhaäp ñaïo chí thöôïng, Know one's rules: Bieát nhöõng quy taéc—See cuõng nhö khi lau kính heát dô thì trong saùng hieån Ten ways of knowing the worlds of past, present loä; ñoaïn taän aùi duïc vaø taâm khoâng mong caàu thì seõ and future of all Enlightening Beings. bieát ñôøi tröôùc'." Know oneself: Bieát mình—See Seven knowings. Know the past is ungraspable: Bieát quaù khöù Know one's speech: Bieát nhöõng ngoân ngöõ—See baát khaû ñaéc—See Ten kinds of adamantine mind Ten ways of knowing the worlds of past, present of commitment to universal enlightenment (10). and future of all Enlightening Beings. Know the path to salvation: Tri Ñaïo—One Know one's total emptiness: Bieát taát caû laø who knows the path to salvation, an epithet of the "khoâng."—See Ten ways of knowing the worlds Buddha—Ngöôøi bieát ñaïo cöùu ñoä chuùng sanh, moät danh hieäu cuûa Ñöùc Phaät.

Know people as individuals: Bieát ngöôøi nhö Know the presence of all things in a single nhöõng caù nhaân—See Seven knowings. instant: Bieát taát caû phaùp taïi moät nieäm—See Ten Know and perceive: Tri thöùc—Learning— kinds of realizational knowledge possessed by Perception—False ideas produced in the mind by Great Enlightening Beings. common or unenlightened knowledge—Nhöõng tö Know the

present is ungraspable: Bieát hieän töôûng sai laïc cuûa ngöôøi chöa giaùc ngoä. **See Five taïi baát khaû ñaéc—See Ten kinds of adamantine kinds of consciousness. mind of commitment to universal enlightenment Know perfectly all beings: Bieát roõ taát caû chuùng (10). sanh—See Ten kinds of Buddha-work in all Know all principles: Bodhisattvas have no worlds in all times of the Buddhas (B) (5) (i). discrimination, and yet expound various Know perfectly all Buddha-lands: Bieát roõ taát principle—Bieát caùc phaùp ñeàu khoâng phaân bieät maø caû coõi Phaät—See Ten kinds of Buddha-work in all thuyeát caùc phaùp—See Ten kinds of profound worlds in all times of the Buddhas (B) (5) (i). penetration of the Buddhas's teachings of Great Know perfectly all disciplines: Bieát roõ taát caû Enlightening Beings. ñieàu phuïc—See Ten kinds of Buddha-work in all Know principles of Buddhas: Bieát Nhö Lai worlds in all times of the Buddhas (B) (5) (i). phaùp—See Ten kinds of profound penetration Know perfectly all Enlightening Beings: Bieát of the Buddhas's teachings of Great roõ taát caû Boà Taùt—See Ten kinds of Buddha-work Enlightening Beings. in all worlds in all times of the Buddhas (B) (5) (i). Know principles of Buddhist disciples: Bieát Know perfectly all mystic transformations: Thanh Vaên phaùp—See Ten kinds of profound Bieát roõ taát caû thaàn bieán—See Ten kinds of penetration of the Buddhas's teachings of Great Buddha-work in all worlds in all times of the Enlightening Beings. Buddhas (B) (5) (i). Know principles of Individual Illuminates: Know perfectly all pasts, presents, and Bieát Ñoäc giaùc phaùp—See Ten kinds of profound futures: Bieát roõ taát caû tam theá—See Ten kinds of penetration of the Buddhas's teachings of Great Buddha-work in all worlds in all times of the Enlightening Beings. Buddhas (B) (5) (i). Know all principles of language Know perfectly all phenomena: Bieát roõ taát caû exhaustively: Bieát heát taát caû phaùp ngoân ngöõ caùc phaùp—See Ten kinds of Buddha-work in all khoâng thöøa soùt—See Ten exhaustive knowledges worlds in all times of the Buddhas (B) (5) (i). of all Buddhas. Know perfectly all teachings: Bieát roõ taát caû Know principles of the world: Bieát theá gian giaùo phaùp—See Ten kinds of Buddha-work in all phaùp—See Ten kinds of profound penetration of worlds in all times of the Buddhas (B) (5) (i). the Buddhas's teachings of Great Enlightening Know perfectly all worlds: Bieát roõ taát caû theá Beings. giôùi—See Ten kinds of Buddha-work in all worlds Know that the realms of desire, form, and in all times of the Buddhas (B) (5) (i). formless are only mind: Bieát tam giôùi duy Know that all periods of time are not taâm—See Ten peerless states of Great periods of time, yet they innumerate periods Enlightening Beings. of time: Bieát taát caû caùc kieáp ñeàu laø phi kieáp, maø Know that all realms of sentient beings can chôn thaät noùi taát caû kieáp—See Ten peerless states be vessels of the Buddhas' teaching: Bieát taát of Great Enlightening Beings. caû chuùng sanh giôùi ñeàu kham laøm phaùp khí cuûa Know all phenomena come from chö Phaät—See Ten kinds of certain understanding interdependent origination: Bieát heát taát caû of the realm of sentient beings. phaùp ñeàu töø duyeân khôûi khoâng thöøa soùt—See Know that all realms of sentient beings Ten exhaustive knowledges of all Buddhas. enter the body of an Enlightening Being: Bieát taát caû chuùng sanh giôùi ñeàu vaøo thaân moät Boà

Taùt—See Ten kinds of certain understanding of Know and see the reality of all things: Nhö the realm of sentient beings. Thöïc Tri Kieán—As does the Buddha—Nhö Lai Know that all realms of sentient beings thaáy bieát thöïc töôùng cuûa chö phaùp. enter the body of one sentient being: Bieát taát Know that the seed of enlightenment in all caû chuùng sanh giôùi ñeàu vaøo thaân moät chuùng sentient beings, past, present, and future, sanh—See Ten kinds of certain understanding of does not die out: Bieát tam theá taát caû chuùng sanh the realm of sentient beings. Phaät chuûng khoâng döùt, xuaát sanh trí hueä—See Know that all realms of sentient beings Ten ways of generating knowledge of Great enter the matrix of enlightenment: Bieát taát caû Enlightening Beings. chuùng sanh giôùi ñeàu vaøo Nhö Lai taïng—See Ten Know by seeing: Becoming aware—Tri kieán. kinds of certain understanding of the realm of Know all sentient beings are difficult to sentient beings. harmonize: Bieát taát caû chuùng sanh ñeàu raát khoù Know that all realms of sentient beings hoøa hôïp—See Ten kinds of mind outstanding like essentially have no reality: Bieát taát caû chuùng a mountain of Great Enlightening Beings. sanh giôùi boån taùnh khoâng thaät—See Ten kinds of Know all sentient beings are difficult to certain understanding of the realm of sentient liberate: Bieát taát caû chuùng sanh raát khoù ñoä—See beings. Ten kinds of mind outstanding like a mountain of Know and regard reality as it is: Bieát vaø thaáy Great Enlightening Beings. nhö thöïc (tri kieán nhö thöïc)—The Buddha’s Know all sentient beings’ minds doctrine rests on the idea of “Knowing and exhaustively: Bieát heát taát caû taâm chuùng sanh Regarding Reality As It Is.” This means one khoâng thöøa soùt—See Ten exhaustive knowledges should know the true facts about this earthly life of all Buddhas. and look at it without making excuses, and regulate one’s daily conduct of life according to Know all sentient beings are by nature this knowledge and standpoint—Giaùo lyù cuûa Ñöùc neither harmonious nor good: Taát caû chuùng Phaät döïa treân quan ñieåm “Nhö Thöïc Tri Kieán”. sanh taùnh chaúng hoøa chaúng laønh—See Ten kinds Ñieàu naøy coù nghóa laø ta phaûi bieát nhöõng söï kieän of mind outstanding like a mountain of Great chaân thöïc chung quanh cuoäc soáng traàn gian cuûa ta, Enlightening Beings. nhìn noù maø khoâng bieän giaûi, vaø haèng ngaøy tu Know sentient beings are ungraspable: Bieát chænh ñaïo ñöùc cho cuoäc soáng tuøy theo tri kieán nhö chuùng sanh baát khaû ñaéc—See Ten kinds of thöïc naøy. adamantine mind of commitment to universal Know the roots of all beings: Tri Caên—To enlightenment (10). know the capacities of all beings as do Knowing that all sentient beings are only Bodhisattva; therefore, they have no fear—Boà upheld by thought: Bieát taát caû chuùng sanh chæ Taùt bieát roõ caên coäi vaø khaû naêng cuûa chuùng sanh do töôûng chaáp trì—See Ten unimpeded functions neân khoâng coøn sôï haõi. relating to sentient beings of Great Enlightening Know that the roots of goodness of all Beings. Buddhas of all times: All Buddhas know that Know the spiritual power of the enlightened the roots of goodness of all Buddhas of all times can enter all universes: Bieát Nhö Lai thaàn löïc are the same one root of goodness, definitely, hay nhaäp taát caû phaùp giôùi xuaát sanh trí hueä—See without duality, one of the ten kinds of mastery of Ten ways of generating knowledge of Great nondual action of all

Buddhas—Chö Phaät ñeàu bieát Enlightening Beings. taát caû tam theá chö Phaät coù bao nhieâu thieän caên Know something inside out: Am Hieåu (bieát ñeàu ñoàng moät thieän caên, quyeát ñònh khoâng hai— roõ)—To know well—Hieåu töôøng taän—To See Ten kinds of mastery of nondual action of all understand thoroughly—Hieåu töø trong ra ngoaøi. Buddhas.

Know the techniques for entering and mind of commitment to universal enlightenment emerging from concentration: Kheùo bieát tam (10). muoäi, nhaäp xuaát phöông tieän—See Ten kinds of Know thoroughly: Tattva-jna (skt)—Chaân path of Great Enlightening Beings (5). Tri—To know the true nature or to know Know all ten directions are inconceivable: thoroughly—Bieát baûn theå chaân thöïc hay bieát hoaøn Bieát taát caû thaäp phöông baát tö nghì—See Ten toaøn. kinds of contemplation of knowledge of Great Know the times and all duties: Bieát thôøi bieát Enlightening Beings. vieäc—See Seven knowings. Know all things in all times: Bieát roõ tam theá— Know the true nature: Chaân Tri—See Know According to the Flower Adornment Sutra, thoroughly. Chapter 38 (Detachment from The World), there Know the true reality of all things is are ten ways of knowing the worlds of past, unvarying, not different, and they attain present and future (know all things in all times) of freedom: Bieát nôi caùc phaùp chaúng rieâng chaúng all Enlightening Beings mentioned by the khaùc maø ñöôïc töï taïi—See Ten kinds of skill in Buddha—Theo Kinh Hoa Nghieâm, Phaåm 38 (Ly means of all Buddhas. Theá Gian), coù möôøi phaùp bieát tam theá cuûa chö Boà Know that all truths ultimately lead to Taùt—See Ten ways of knowing the worlds of emancipation by one path: Bieát taát caû phaùp past, present and future of all Enlightening ñeàu do moät ñaïo xuaát ly xuaát sanh trí hueä—See Beings. Ten ways of generating knowledge of Great Know all things to be known: Bieát taát caû Enlightening Beings. nhöõng ñieàu caàn bieát. Know the understandings of all sentient Know all things are beyond idle beings: Bieát taát caû chuùng sanh tri giaûi chuùng sanh philosophizing: Chö Phaät bieát taát caû phaùp ñeàu trí hueä—See Ten ways of generating knowledge rôøi nhaøn ñaøm hyù luaän, maø vaãn hay khai thò thieän of Great Enlightening Beings. caên cuûa chö Phaät—All Buddhas know all things Know the unity of all things: Bieát taát caû phaùp are beyond idle philosophizing, yet can moät töôùng—See Ten kinds of realizational demonstrate the roots of goodness—See Ten knowledge possessed by Great Enlightening kinds of skill in means of all Buddhas. Beings. Know all things of the future exhaustively: Know the unity, variety, and universality of Bieát heát taát caû phaùp vò lai khoâng thöøa soùt—See Ten exhaustive knowledges of all Buddhas. all things: Bieát taát caû phaùp moät taùnh, nhieàu taùnh, truï roäng lôùn xuaát sanh trí hueä—See Ten ways of Know all things have no bondage or release: generating knowledge of Great Enlightening Bieát chö phaùp khoâng troùi khoâng môû—See Ten Beings. kinds of skill in means of all Buddhas. Know the various distinctions of all Know all things have no reception or Buddha-lands: Bieát taát caû coõi Phaät nhieàu thöù sai assembly: Bieát chö phaùp khoâng thoï khoâng bieät xuaát sanh trí hueä—See Ten ways of nhoùm—See Ten kinds of skill in means of all generating knowledge of Great Enlightening Buddhas. Beings.

Know all things of the past exhaustively: Know the various physical forms: Bieát taát caû Bieát heát taát caû phaùp quaù khöù khoâng thöøa soùt—See nhieàu loaïi thaân xuaát sanh trí hueä—See Ten ways Ten exhaustive knowledges of all Buddhas. of generating knowledge of Great Enlightening Know all things of the present exhaustively: Beings. Bieát heát taát caû phaùp hieän taïi khoâng thöøa soùt—See Know all the various ranks: Know high, Ten exhaustive knowledges of all Buddhas. middling, and low of the roots of goodness. Know Know all things are ungraspable: Bieát taát caû all Buddhas' complete knowledge and virtues do phaùp baát khaû ñaéc—See Ten kinds of adamantine not increase or decrease—Bieát heát taát caû trí vieân

maõn vaø coâng ñöùc cuûa chö Phaät khoâng thöøa soùt— Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng chæ baøy See Ten exhaustive knowledges of all Buddhas. laàm loãi vaø khieån traùch mình nhöõng choã baát Know virtues or qualities of a Buddha: Trí toaøn, haõy neân keát thaân cuøng hoï vaø xem nhö Ñöùc—See Three Buddha's virtues (IV). baäâc trí thöùc ñaõ chæ kho taøng baûo vaät. Keát thaân Know one's weakness: Bieát thaân. vôùi ngöôøi trí thì laønh maø khoâng döõ. Know well: Am hieåu—To understand 2) Those who advise, teach or dissuade one from evil-doing, will be beloved and admired thoroughly—To know something inside out. by the good, but they will be hated by the bad Know the words of all Buddhas of all times (Dharmapada 77): Nhöõng ngöôøi hay khuyeân are the words of one Buddha, definitely, raên daïy doã, caûn ngaên toäi loãi keû khaùc, ñöôïc without duality: One of the ten kinds of mastery ngöôøi laønh kính yeâu bao nhieâu thì bò ngöôøi döõ of nondual action of all Buddhas—Chö Phaät ñeàu gheùt boû baáy nhieâu. bieát tam theá taát caû lôøi Phaät, laø moät lôøi Phaät, quyeát 3) Do not associate or make friends with evil ñònh khoâng hai—See Ten kinds of mastery of friends; do not associate with mean men. nondual action of all Buddhas. Associate with good friends; associate with Know all worlds, inverted, upright, and so noble men (Dharmapada 78): Chôù neân laøm on: Bieát taát caû theá giôùi uùp ngöûa vaân vaân xuaát sanh baïn vôùi ngöôøi aùc, chôù neân laøm baïn vôùi ngöôøi trí hueä—See Ten ways of generating knowledge keùm heøn, haõy neân laøm baïn vôùi ngöôøi laønh, of Great Enlightening Beings. vôùi ngöôøi chí khí cao thöôïng. Know all world systems exhaustively: Bieát 4) Those who drink the Dharma, live in heát taát caû ñaïo theá gian khoâng thöøa soùt—See Ten happiness with a pacified mind; the wise man exhaustive knowledges of all Buddhas. ever rejoices in the Dharma expounded by Know all worlds are ungraspable: Bieát taát caû the sages (Dharmapada 79): Ñöôïc uoáng nöôùc Chaùnh phaùp thì taâm thanh tònh an laïc, neân theá gian baát khaû ñaéc—See Ten kinds of ngöôøi trí thöôøng vui möøng, öa nghe Thaùnh adamantine mind of commitment to universal nhôn thuyeát phaùp. enlightenment (10). 5) Irrigators guide the water to where they want, Know that worldly phenomena and fletchers bend the arrows, carpenters control Buddhist principles are essentially not their timber, and the wise control or master different, definitely, without duality: One of themselves (Dharmapada 80): Ngöôøi töôùi the ten kinds of mastery of nondual action of all nöôùc lo daãn nöôùc, thôï laøm cung teân lo

uoán Buddhas—Chö Phaät ñeàu bieát theá phaùp vaø Phaät cung teân, thôï moäc lo naåy möïc ño caây, coøn phaùp, taùnh khoâng sai khaùc, quyeát ñònh khoâng ngöôøi trí thì lo töï ñieàu phuïc laáy mình. hai—See Ten kinds of mastery of nondual action 6) As a solid rock is not shaken by the wind; of all Buddhas. likewise, the wise are not moved by praise or Knowability (n): Tính coù theå nhaän bieát ñöôïc— blame (Dharmapada 81): Nhö ngoïn nuùi kieân Tính khaû tri—Coù theå lyù giaûi ñöôïc. coá, chaúng bao giôø bò gioù lay, cuõng nhö theá, Knower: Trí Giaû. nhöõng lôøi huûy baùng hoaëc taùn döông chaúng (I) The meaning of Knower—Nghóa cuûa Trí Giaû: bao giôøi laøm lay ñoäng ngöôøi ñaïi trí. Wise man: Ngöôøi trí. 7) Water in a deep lake is clear and still; (II) The Buddha's teachings on "the wise" in the similarly, on hearing the Buddha teachings, Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà the wise become extremely serene and Trí Giaû trong Kinh Phaùp Cuù: peaceful (Dharmapada 82): Nhö nöôùc hoà saâu, 1) Should you see an intelligent man who points vöøa yeân laëng trong saïch, nhöõng ngöôøi coù trí out faults and blames what is blame-worthy, tueä sau khi nghe phaùp, taâm hoï cuõng thanh you should associate with such a wise person. tònh vaø yeân laëng. It should be better, not worse for you to 8) Good people give up all attachments, they associate such a person (Dharmapada 76): don't talk about sensual craving. The wise

show neither elation nor depression; 14) Those whose minds are well-trained and therefore, they are not affected by happiness well-perfected in the seven factors of or sorrow (Dharmapada 83): Ngöôøi laønh enlightenment, who give up of grasping, thöôøng xa lìa maø khoâng baøn ñeán nhöõng ñieàu abandon defiled minds, and eradicate all tham duïc. Keû trí ñaõ xa lìa nieäm löï möøng lo, afflictions. They are shinning ones and have neân chaúng coøn bò lay ñoäng vì khoå laïc. completely liberated and attained Nirvana 9) Neither for the sake of oneself, nor for the even in this world (Dharmapada 89): Ngöôøi sake of another, a wise man does nothing naøo thöôøng chính taâm tu taäp caùc pheùp giaùc wrong; he desires not son, wealth, or kingdom chi, xa lìa taùnh coá chaáp, rôøi boû taâm nhieãm aùi, by doing wrong; he seeks his own success not dieät heát moïi phieàn naõo ñeå trôû neân saùng suoát, by unjust means, then he is good, wise and thì seõ giaûi thoaùt vaø chöùng ñaéc Nieát baøn ngay righteous (Dharmapada 84): Khoâng vò tình trong ñôøi hieän taïi. thieân haï, cuõng khoâng vò tình moät ngöôøi naøo, Knower of the Dhamma: Tri Phaùp—See ngöôøi trí khoâng laøm baát cöù ñieàu gì sai quaáy: Seven qualities of the true man. khoâng neân caàu con trai, söï giaøu coù, vöông Knower of groups: Parisannu (p)—Tri Chuùng— quoác baèng vieäc sai quaáy; khoâng neân caàu See Seven qualities of the true man. mong thaønh coâng cuûa mình baèng nhöõng Knower of the meaning: Atthannu (p)—Tri phöông tieän baát chaùnh. Ñöôïc vaäy môùi thaät laø Nghóa—See Seven qualities of the true man. ngöôøi ñaïo ñöùc, trí tueä vaø ngay thaúng. Knower of moderation: Mattannu (p)—Tri 10) Few are among men who crosses and reaches Löôïng—See Seven qualities of the true man. the other shore; the rest of mankind only run about the bank (Dharmapada 85): Trong nhaân Knower of persons: Tri Nhaân—See Seven loaïi chæ coù moät ít ngöôøi ñaït ñeán beán bôø kia, qualities of the

true man. coøn bao nhieâu ngöôøi khaùc thì ñang boài hoài vô Knower of reality: Nhö Thöïc Tri Giaû—The vaån taïi bôø naày. Buddhas are knowers of reality—Taát caû chö Phaät 11) Those who preach and act according to the bieát thöïc töôùng nhö phaùp vaø cuõng thuyeát cho teachings, are those who are crossing the chuùng sanh thöïc töôùng nhö phaùp aáy. realm of passions which is so hard to cross, Knower of the right time: Tri Thôøi—See and those who will reach the other shore Seven qualities of the true man. (Dharmapada 86): Nhöõng ngöôøi naøo hay Knower of self: Attannu (p)—Töï tri—See Seven thuyeát phaùp, hay theo Chaùnh phaùp tu haønh, qualities of the true man. thì ñöôïc ñaït tôùi bôø kia, thoaùt khoûi caûnh giôùi taø Knower of the world: Lokavid (skt)—Theá Gian ma khoù thoaùt. Giaûi—He who knows the world, one of the ten 12) A wise man should abandon the way of epithets (characteristics) of a Buddha—Ngöôøi bieát woeful states and follows the bright way. He roõ theá gian, moät trong möôøi danh hieäu cuaû moät vò should go from his home to the homeless Phaät—See Ten epithets of a Buddha. state and live in accordance with the rules for Knowing: Jananam (p)—Jna (skt)—Söï hieåu Sramanas (Dharmapada 87): Ngöôøi trí haõy bieát—Understanding—Knowing reveals itself in neân rôøi boû haéc phaùp (aùc phaùp) maø tu taäp baïch many ways. Knowing can be active whenever phaùp (thieän phaùp), xa gia ñình nhoû heïp, xuaát there is hearing, seeing, feeling, comparing, gia soáng ñoäc thaân theo phaùp taéc Sa-moân. remembering, imagining, reflecting, worrying, 13) A wise man should purge himself from all the hoping and so forth. In the Vijnanavadin school of impurities of the mind, give up sensual Buddhism, which specialized in the study of pleasures, and seek great delight in Nirvana “consciousnesses,” many more fields of activity (Dharmapada 88): Ngöôøi trí phaûi goät saïch were attributed to knowing. For instance, in nhöõng ñieàu caáu ueá trong taâm, haõy caàu caùi vui alayavijnana, or “storehouse of consciousness,” Chaùnh phaùp, xa lìa nguõ duïc maø chöùng Nieát the fields of activity of knowing are maintaining, baøn. conserving, and manifesting.” Also according to

the Vijnanavadins, all sensation, perception, 2) To know: Budh (skt)—To be aware of—To thought, and knowledge arise from this basic be acquainted with—Giaùc. store-house consciousness. Manyana is one of the 3) To discern: Vijanati (p)—Vijna (skt)—To ways of knowing based on this consciousness and distinguish—Bieát coù söï phaân bieät baèng suy its function is to grasp onto the object and take it nghó hay yù thöùc. as a “self.” Manovijnana serves as the 4) Discerning: Vijananam (p)—Vijnanana headquarters for all sensations, perceptions, and (skt)—Distinguishing—Knowing—thoughts, and makes creation, imagination, as well Understanding—Söï bieát (coù söï phaân bieät as dissection of reality possible. Amala is the baèng suy nghó hay yù thöùc). consciousness that shines like a pure white light ** See Seven knowings. on the store-house consciousness. In any Knowing all beings: Tri nhaát thieát chuùng sanh phenomena, whether psychological, physiological, (Buddha-wisdom). or physical, there is dynamic movement, life. We Knowing the Buddha-worlds and how to can say that this movement, this life, is the save the beings: Tri Voâ Bieân Chö Phaät Trí—To universal manifestation, the most commonly have the infinite Buddha-wisdom—Bieát

ñöôïc trí recognized action of knowing. We must not regard voâ bieân cuûa chö Phaät hay bieát nhöõng lôøi Phaät daïy "knowing" as something from the outside which cuõng nhö caùch cöùu ñoä chuùng sanh. comes to breathe life into the universe. It is the Knowing the desires of others: Tri chuûng life of the universe itself—Caùi bieát coù theå ñöôïc chuûng giaûi trí löïc—See Ten great powers of a bieåu hieän ra baèng nhieàu caùch. Taùc duïng cuûa caùi Buddha. "Bieát" nhö chuùng ta thöôøng thaáy khi nghe, thaáy, caûm giaùc, so saùnh, nhôù, töôûng töôïng, suy tö, lo sôï, Knowing the destinations of others: Tri nhöùt hy voïng, vaân vaân. Trong Duy Thöùc Hoïc Phaät thieát sôû ñaïo trí löïc—See Ten great powers of a Giaùo, moân hoïc chuyeân veà nhaän thöùc, nhieàu taùc Buddha. duïng cuûa söï nhaän bieát ñöôïc tìm thaáy. Trong Knowing hand: Right hand—Trí thuû (baøn tay tröôøng hôïp A Laïi Da thöùc, bieát coù nghóa laø söï haøm bieát vieäc). chöùa, duy trì vaø bieåu hieän. Cuõng theo Duy Thöùc Knowing how to feel satisfied and being Hoïc, taát caû nhöõng caûm thoï, tö töôûng, vaø tri thöùc content with material conditions: Thieåu Duïc ñeàu khôûi leân töø taøng thöùc caên baûn naøy. Trong Tri Tuùc—See Content with few desires. tröôøng hôïp Maït na thöùc, moät trong nhöõng caùi bieát Knowing karmic retributions throughout caên baûn, chæ bieát coù taùc duïng baùm chaët khoâng chòu the three periods of time: Tri tam theá nghieäp buoâng boû vaøo moät ñoái töôïng vaø cho laø ñoù laø caùi baùo Trí löïc—See Ten great powers of a Buddha. "ngaõ." Maït Na chính laø boä chæ huy cuûa taát caû moïi Knowing all methods of salvation: Tri nhöùt caûm thoï, tö töôûng, vaø laøm ra söï saùng taïo, söï töôûng thieát phaùp cöùu ñoä (Buddha-wisdom—bieát taát caû töôïng cuõng nhö söï chia cheû thöïc taïi. Trong tröôøng phöông phaùp cöùu ñoä chuùng sanh). hôïp Yeâm Ma La thöùc, caùi bieát coù taùc duïng chieáu roïi gioáng nhö moät thöù aùnh saùng traéng tinh khieát Knowing a mind-object with the mind: Khi yù trong taøng thöùc. Trong baát cöù hieän töôïng naøo, duø nhaän phaùp, hoan hyû khôûi leân, phaùp aáy ñöôïc suy laø taâm lyù sinh lyù hay vaät lyù, coù söï coù maët cuûa söï tö—When, on knowing a mind-object with the vaän chuyeån sinh ñoäng, ñoù laø ñôøi soáng. Chuùng ta mind, one investigates a corresponding object coù theå noùi raèng söï vaän chuyeån naøy, ñôøi soáng naøy, productive of pleasure—See Six pleasurable laø söï phoå hieän cuûa vuõ truï, laø taùch duïng phoå bieán investigations, Six indifferent investigations, and cuûa caùi bieát. Chuùng ta khoâng neân cho raèng "caùi Six unpleasurable investigations. bieát" laø moät vaät beân ngoaøi ñeán ñeå laøm hôi thôû cho Knowing the minds of others: Tha Taâm ñôøi soáng trong vuõ truï. Noù chính laø söï sinh ñoäng Thoâng—See Six supernatural powers (3) and Ten cuûa chính vuõ truï. supernatural powers. 1) Knowledge: Buddhi (skt)—Awareness— Acquaintance—Taùnh giaùc.

Knowing all previous transmigrations: Tuùc Buddhaghosa)—Ba loaïi saùng suoát coù theå ñaït Meänh Thoâng—See Six supernatural powers (5) ñöôïc baèng trì giôùi (theo Thanh Tònh Ñaïo cuûa and Ten supernatural powers. Ngaøi Bhadantacariya Buddhaghosa). **See Knowing the right modes of ceremonial: Tri Three insights. Leã—Knowing the right modes of respect—Bieát (D) Svabhavalakshana-traya (skt)—Theo Kinh nghi thöùc leã laïc. Laêng Giaø, coù ba hình thöùc cuûa trí coøn ñöôïc

goïi laø tam töï tính töôùng—According to The Knowing the states of others: Tri chuûng chuûng Lankavatara Sutra, there are three forms of giôùi trí löïc—See Ten great powers of a Buddha. knowledge known as Svanhavalakshana- Knowing the suffering of disintegration: traya. **See Three forms of knowledge. Bieát hoaïi khoå. (E) Three degrees of knowledge—Theo ngaøi Knowing the suffering of pain: Bieát khoå khoå. Long Thoï trong Trung Quaùn Luaän, coù ba caáp Knowing the suffering of transitoriness: Bieát ñoä kieán thöùc—According to Nagarjuna in the haønh khoå. Madhyamika-karika, there are three degrees Knowledge (n): Nana (p)—Jnana or Vidya of knowledge—See Three degrees of (skt)—Prajna paramita (skt)—Kieán thöùc—Tri knowledge. thöùc—hoïc thöùc—Nhaän bieát—Hieåu bieát— (F) According to the Sangiti Sutta in the Long Comprehension—Insight—Real wisdom— Discourses of the Buddha, there are four Wisdom—See Ten Paramitas. knowledges—Theo Kinh Phuùng Tuïng trong (A) Categories of knowledge—Caùc loaïi trí: Tröôøng Boä Kinh, coù boán trí—See Four • (Acquired) Knowledge: Tri thöùc thaâu thaäp knowledges. ñöôïc. Knowledge of the absolute: Wisdom of • (Analogical) Knowledge: Tri thöùc tæ loaïi ultimate truth—Chaân trí. (so saùnh). Knowledge of absolute truth: Tattvajnana • (Conceptual) Knowledge: Tri thöùc tröøu (skt)—Chaân Thöïc Trí—See Tattvajnana. töôïng hay khaùi nieäm. Knowledge of the actual condition of every • (Contemplative) Knowledge: Tri thöùc do individual: Tri chuûng chuûng giôùi trí löïc (bieát quaùn töôûng maø coù. ñöôïc ñieàu kieän thaät cuûa taát caû chuùng sanh)—One • (Evaluational) Knowledge: Tri thöùc cuï theå of the ten powers of a Buddha—Moät trong möôøi (nhaän bieát vaø pheâ bình veà giaù trò). löïc cuûa Ñöùc Nhö Lai. **See Ten powers of a • (Natural) Knowledge: Tri thöùc töï nhieân. Buddha. • (Necessary) Knowledge: Tri thöùc caàn thieát. Knowledge appears to enter the path of • (Perfect) Knowledge: Tri thöùc toaøn haûo. individual illumination: Yet Bodhisattvas do • (Scientific) knowledge: Kieán thöùc khoa not cease to generate great compassion—Trí hueä hoïc. hieän tieàn nhaäp Bích Chi Phaät ñaïo, maø phaùt khôûi • (Supernatural) Knowledge: Tri thöùc sieâu ñaïi bi chaúng thoâi döùt—See Ten kinds of way of nhieân. adornment of Great Enlightening Beings. • (Worldly) knowledge: Kieán thöùc phaøm phu. Knowledge appears to enter the path of (B) According to the Flower Adornment Sutra, personally liberated saints: Yet Bodhisattvas Chapter 33, there are ten kinds of knowledge do not take emancipation by this route—Trí hueä of all Buddhas—Theo Kinh Hoa Nghieâm, hieän tieàn nhaäp Thanh Vaên ñaïo, nhöng chaúng do Phaåm 33, coù möôøi trí cuûa chö Phaät—See Ten ñaïo naày maø chöùng laáy quaû xuaát ly—See Ten kinds of knowledge of all Buddhas. kinds of way of adornment of Great Enlightening (C) Three kinds of knowledge (three insights or Beings. three kinds of clarity) which can be obtained Knowledge arising from fundamental by observing precepts (according to The Path knowledge: Haäu ñaéc trí—Knowledge succeeding of Purification by Bhadantacariya upon fundamental knowledge. Also called

detailed or specific knowledge or wisdom Knowledge of the causes and effects: Trí succeeding upon or arising from fundamental kheùo bieát nghieäp baùo nhaân quaû, quaù khöù, vò lai vaø knowledge (Caên baûn trí). Differentiating hieän taïi cuûa taát

caû chuùng sanh—Knowledge of the knowledge can discriminate phenomena, as causes and effects, deeds and consequences, past, contrast with knowledge of the fundamental future, and present, of all sentient beings—See identity of all things (voâ phaân bieät trí)—Trí khôûi Ten kinds of path of Great Enlightening Beings leân töø caên baûn trí. Coøn goïi laø Phaân Bieät Trí, töùc laø (10). caùi trí chaân chaùnh, saâu kính, ngaàm hôïp chaân nhö, Knowledge of the cessation of suffering: Dieät trí sôû ñaéc theo sau caên baûn trí. Trí coù theå phaân trí—See Four knowledges (B). bieät hieän töôïng hay söï töôùng höõu vi, ñoái laïi vôùi voâ Knowledge of clinging to signs and false phaân bieät hay caên baûn thöïc trí cuûa Ñöùc Phaät. discriminations: Thuû Töôùng Phaân Bieät Chaáp Knowledge or assurance derived from Tröôùc Trí—The knowledge which makes one doing: Action and proof—Practice of religious clings to signs of individuality and work out false discipline and the resulting enlightenment—Haønh discrimination. This knowledge is contrasted to chöùng. the Pravicaya-buddhi—Caùi trí laøm cho ngöôøi ta Knowledge attained through cultivation: chaáp vaøo caùc töôùng traïng cuûa ñaëc thuø vaø tieán Wisdom attained through cultivation—Trí—See haønh söï phaân bieät sai laàm. Trí naày traùi nghòch vôùi Eight dharmas, and Eight essential things. Quaùn Saùt Trí. **See Pravicayabuddhi. Knowledge of the bhutatathata: Inherent Knowledge of complete destruction: intelligence—Inherent knowledge—Tính Giaùc. Kshayajnana (skt)—Trí cuûa söï ñoaïn dieät hoaøn Knowledge of the births of all beings: Trí bieát toaøn—When the knowledge of complete taát caû chuùng sanh—See Ten kinds of treasury of destruction or kshayajnana is realized, there is great knowledge possessed by Enlightening never again the assertion of evil passions—Khi Beings. caùi trí cuûa söï ñoaïn dieät hoaøn toaøn (kshayajnana) Knowledge of Buddhas: Nhö Lai Trí— ñöôïc theå chöùng thì seõ khoâng bao giôø coøn söï xaùc Enlightening Beings know that the knowledge of ñònh veà caùc phieàn naõo nöõa—See Eight ways of Buddhas is boundless and do not try to access it in no-birth. limited terms (they know that everything written Knowledge comprehending all Buddha or said in all words has limitations and cannot teachings: Trí thoâng ñaït taát caû Phaät phaùp—See comprehend the knowledge of Buddhas)—Chö Boà Ten kinds of treasury of great knowledge Taùt bieát Nhö Lai trí voâ bieân neân chaúng duøng possessed by Enlightening Beings. chöøng ngaèn ño löôøng (chö Boà Taùt bieát taát caû vaên Knowledge of the consequences of actions of töï theá gian noùi ra ñeàu coù chöøng ngaèn, ñeàu chaúng all sentient beings: Trí bieát taát caû nghieäp baùo bieát ñöôïc Nhö Lai trí hueä)—See Ten kinds of cuûa chuùng sanh—See Ten kinds of broad definitive mark of Great Enlightening Beings (5). knowledge. Knowledge of all Buddha-bodies: Trí vaøo Knowledge of contemplation: Tri thöùc do quaùn khaép taát caû thaân Phaät—See Ten kinds of treasury töôûng maø coù. of great knowledge possessed by Enlightening Knowledge of the decease and rebirth of Beings. beings: Sattanam-cutupapate-nanam-vijja (p)— Knowledge of Buddha shines on all without Höõu tình sanh töû minh—See Three dharmas (LI). discrimination: Trí hueä cuûa Ñöùc Nhö Lai chieáu Knowledge derived from memory: Vasita khaép taát caû khoâng

coù phaân bieät—See Ten (skt)—Huaân taäp hay söï hieåu bieát xuaát phaùt töø kyù characteristics of the body of Buddha. öùc—Habitual perfuming derived from memory. Knowledge of all Buddha-teachings: Trí bieát Knowledge derived from phenomena: Töôùng taát caû Phaät phaùp—See Ten kinds of broad Trí—Knowledge derived from phenomena, knowledge. associated with afflictions—Höõu laäu trí hay trí

nöông vaøo söï töôùng theá gian vaø haõy coøn quan heä powers of a Buddha—Moät trong möôøi löïc cuûa vôùi phieàn naõo—See Two kinds of wisdom. Ñöùc Nhö Lai—See Ten powers of a Buddha. Knowledge of desires or moral directions of Knowledge of the discriminating of all beings: Tri chuûng chuûng giaûi trí löïc (bieát ñöôïc existences: Vastuparativikalpa-vijnana (skt)—YÙ nhöõng ham muoán hay höôùng ñaïo ñöùc cuûa taát caû thöùc phaân bieät (nhöõng ñieàu khaùc nhau naûy sinh chuùng sanh)—One of the ten powers of a trong yù thöùc chuû quan). Buddha—Moät trong möôøi löïc cuûa Ñöùc Nhö Lai. Knowledge of distinctions in all sentient **See Ten powers of a Buddha. beings's cycle of births and deaths: Knowledge of the destruction of the Knowledge of distinctions in all sentient beings's corruption: Asavanam-khaye-nanam-vijja (p)— death in one place and birth in another in the Laäu taän trí minh—See Three dharmas (LI). various states of existence—Trí bieát taát caû chuùng Knowledge of destruction of all illusion: Tri sanh ôû trong caùc loaøi cheát ñaây sanh kia sai khaùc vónh ñoaïn taäp khí trí löïc—One of the ten powers nhau—See Ten kinds of path of Great of a Buddha—Moät trong möôøi löïc cuûa Ñöùc Nhö Enlightening Beings (10). Lai. **See Ten powers of a Buddha. Knowledge of distinguishing all things: Thích Knowledge of the Dharma: Dharma-jnana trí hueä vì phaân bieät caùc phaùp—They enjoy (skt)—Phaùp Trí—See Dharma-jnana, and Four knowledge, distinguishing all things, one of the knowledges (A). ten kinds of enjoyment of Enlightening Beings. Knowledge of the differences in faculties of Enlightening Beings who abide by these can attain all sentient beings: Knowledge that explains the the supreme enjoyment of truth of all Buddhas— See Ten kinds of enjoyment. truth to all sentient beings as is appropriate—Trí kheùo bieát caên cô cuûa taát caû chuùng sanh chaúng Knowledge of embodying omniscience in all ñoàng maø tuøy nghi thuyeát phaùp—See Ten kinds of realms of beings: Trí ôû nôi taát caû choã thoï sanh path of Great Enlightening Beings (10). ñeàu ñaày ñuû nhöùt thieát trí—See Ten kinds of broad Knowledge of differentiation: Phaân bieät trí— knowledge and Ten kinds of purity. According to the Flower Adornment Sutra, Knowledge embracing all pure phenomena: Chapter 27, there are ten kinds of knowledge of Trí nhieáp khaép taát caû tònh phaùp—See Ten kinds of differentiation of entry into concentration of Great treasury of great knowledge possessed by Enlightening Beings. Also ten other kinds of Enlightening Beings. knowledge of differentiation of Enlightening Knowledge establishing all universal Beings mentioned by the Buddha in The Flower principles: Trí an truï taát caû phaùp quaûng ñaïi khaép Adornment Sutra (Chapter 38—Detachment from heát khoâng thöøa—See Ten kinds of treasury of The World) Enlightening Beings who rest on great knowledge possessed by Enlightening these

principles will attain the Buddha's Beings. unexcelled, far-reaching knowledge of Knowledge and experience of Nirvana: Giaûi differentiation—Theo Kinh Hoa Nghieâm, Phaåm thoaùt tri kieán. 10, Thaäp Ñònh, coù möôøi moân nhaäp tam muoäi sai Knowledge of extinction of contamination: bieät trí. Coøn möôøi trí khaùc ñöôïc Phaät daïy trong Laäu taän trí—With knowledge of extinction of Kinh Hoa Nghieâm (Phaåm 38—Ly Theá Gian). Boà contamination they actually realize the ultimate Taùt naøo an truï nôi phaùp naày seõ ñöôïc trí sai bieät truth, while carrying out the deeds of enlightening quaûng ñaïi voâ thöôïng cuûa Nhö Lai. **See Ten beings without ceases—Laäu taän trí hieän chöùng kinds of knowledge of differentiation of thöïc teá khôûi Boà Taùt haïnh chaúng ñoaïn dieät—See Enlightening Beings. Ten kinds of path of Great Enlightening Beings Knowledge of direction and consequence of (6). all laws: Tri nhaát thieát sôû ñaïo trí löïc (bieát ñöôøng Knowledge of extinction of all sentient ñi vaø keát quaû cuûa chö phaùp)—One of the ten beings' deisres, compulsions, delusions, and

habits, without abandoning the practices of Knowledge of interpretation of all writings: Enlightening Beings: Trí kheùo bieát taát caû chuùng Trí bieát taát caû vaên töï bieän taøi—See Ten kinds of sanh laïc duïc, phieàn naõo, nghi hoaëc, taäp khí ñeàu broad knowledge and Ten kinds of purity. dieät heát, maø chaúng rôøi boû haïnh Boà Taùt—See Ten Knowledge of introducing sentient beings to kinds of path of Great Enlightening Beings (10). truth: Trí kheùo bieát taát caû chuùng sanh kieán giaûi Knowledge of the extinction of suffering: sai bieät, maø laøm cho hoï nhaäp vaøo phaùp phöông Dieät trí. tieän—Knowledge of differences in weak, Knowledge of all forms of former existences middling, and superior understanding of all of self and others: Purvanivasanusmrti-jnana sentient beings, and means of introducing them to (skt)—Tuùc Maïng Thoâng—Khaû naêng bieát ñöôïc truth—See Ten kinds of path of Great quaù khöù vò lai cuûa mình vaø ngöôøi—See Six Enlightening Beings (10). miraculous or transcendental powers. Knowledge of karma of all beings: Tri tam Knowledge of all former existence: theá nghieäp baùo trí löïc—A Buddha is able to know Purvanivasanusmrti-jnana (skt)—Tuùc Maïng what is the karma of every being, past, present, Thoâng—See Five supernatural powers. and future. This is one of the ten powers of a Buddha—Ñöùc Nhö Lai coù khaû naêng bieát ñöôïc tam Knowledge of (all) former existence of self theá nghieäp cuûa moïi chuùng sanh. Ñaây laø moät trong and others: Puva-nivasanusmrti-jnana (skt)— möôøi löïc cuûa Ñöùc Nhö Lai—See Ten powers of a Tuùc maïng thoâng—See Six miraculous or Buddha. transcendental powers. Knowledge of the language and speech of all Knowledge of fundamental principles: sentient beings: Trí bieát taát caû ngoân ngöõ aâm Fundamental wisdom—Original wisdom—Primal thanh töø bieän thieän xaûo cuûa chuùng sanh—See Ten wisdom—Source of all truth and virtue—Intuitive kinds of broad knowledge and Ten kinds of purity. knowledge or wisdom—Caên baûn trí. Knowledge of future karma: Bieát nghieäp Knowledge of the law of suffering: Dukkha-dharma-jnana (skt)—Khoå Phaùp Trí—The töông lai—See Three aspects of the omniscience knowledge of the law of suffering and the way of of Buddha. release, one

of the eight forms of understanding— Knowledge of how to cause all beings to Moät trong Baùt Trí, do quaùn khoå ñeá ôû coõi duïc giôùi enter the reality body: Trí khieán taát caû chuùng maø phaùt sanh trí hueä saùng suoát, chaët ñöùt meâ hoaëc. sanh nhaäp phaùp thaân—See Ten kinds of treasury Knowledge of liberation: Giaûi Tri Kieán—A of great knowledge possessed by Enlightening Buddha's understanding, or interpreted as release, Beings. or nirvana, the fifth of the five attributes of the Knowledge of how to make magical displays dharmakaya or spiritual body of Tathagata—Giaûi of past, future and present: Trí laøm söï bieán thoaùt vaø giaûi thoaùt tri kieán, phaàn thöù naêm trong hoùa khaép tam theá—See Ten kinds of treasury of nguõ phaàn phaùp thaân cuûa Nhö Lai—See Five great knowledge possessed by Enlightening attributes of the dharmakaya. Beings. Knowledge of like and dislike arising from Knowledge illuminating all Buddha-lands: mental conditions: Trí Töôùng—Consciousness Trí chieáu saùng taát caû coõi Phaät—See Ten kinds of of like and dislike arising from mental treasury of great knowledge possessed by conditions—YÙ thöùc do caûnh giôùi meâ chaáp maø Enlightening Beings. chaúng bieát ñoù laø huyeãn giaû laïi sanh taâm thích hay Knowledge of infinite different natures of khoâng thích khôûi leân töø traïng thaùi tinh thaàn—See sentient beings: Trí kheùo bieát taát caû chuùng sanh Six coarser stages. coù voâ löôïng taùnh—See Ten kinds of path of Great Knowledge of a man without ego: Nhaân Voâ Enlightening Beings (10). Ngaõ Trí—See Pudgalanairatmyajnana.

Knowledge of manifestation of bodies in all Knowledge of one's liberation: Giaûi thoaùt tri worlds: Trí hieän thaân mình ôû khaép trong taát caû kieán. theá giôùi—See Ten kinds of broad knowledge and Knowledge of one's own past births: Tuùc Ten kinds of purity. maïng minh—See Knowledge of one's past lives, Knowledge of manifestation of reflections in and Three dharmas (LI). all assemblies: Trí hieän aûnh töôïng mình ôû khaép Knowledge of one's past lives: trong taát caû chuùng hoäi ñaïo traøng—See Ten kinds Pubbenivasanussati-nanam-vijja (p)— of broad knowledge and Ten kinds of purity. Recollection of one's previous (past) lives—Tuùc Knowledge of all methods of concentration maïng minh (trí bieát caùc ñôøi soáng trong quaù khöù)—See Three dharmas (LI). spells: Trí bieát taát caû moân Ñaø La Ni—See Ten kinds of broad knowledge and Ten kinds of purity. Knowledge only: Prajnaøptimaøtra (skt)—Duy Thöùc (moät heä thoáng trieát hoïc Phaät giaùo chuyeân veà Knowledge of methods are only means phaân tích taâm lyù vaø ngoaïi quan). liberation for enlightening beings: Knowledge of the origin of suffering: Taäp Knowledge of all meditations, liberations, and trí—See Four knowledges (B). concentrations, whether defiled or pure, timely or not, expediently producing door of liberation for Knowledge of other beings' passing away enlightening beings—Trí kheùo bieát taát caû thieàn, and arising: Knowledge of others' deaths and giaûi thoaùt, vaø caùc tam muoäi, hoaëc caáu hoaëc tònh, rebirths according to their deeds—Thieân nhaõn trí thôøi cuøng phi thôøi, chæ laø nhöõng phöông tieän xuaát hay trí bieát söï sanh töû cuûa chuùng sanh tuøy theo sanh cho Boà Taùt giaûi thoaùt moân—See Ten kinds nghieäp cuûa hoï. of path of Great Enlightening Beings (10). Knowledge of others' minds: Paricce-nanam

Knowledge and mind: Taâm Trí—Knowledge (p)—Tha taâm trí—See Four knowledges (A). and mind or the wisdom of the mind (mind being Knowledge of pain and pleasure resulting the organ, knowing the function)—Taâm vaø trí from the knowledge or consciousness, (taâm laø theá, trí laø duïng). causing continuous responsive memory: Knowledge of the minds of all others: Töông Tuïc Töôùng—Döïa vaøo söï phaân bieät cuûa trí Paracitta-jnana (skt)—Tha Taâm Thoâng—See Five töôùng maø coù yù thöùc veà khoå laïc (ñau khoå vaø vui supernatural powers. söôùng)—See Six coarser stages. Knowledge of no-rebirth: Voâ sanh trí—See Knowledge of past and future of self and Ten forms of understanding (A). others or ability to penetrate into past and Knowledge of non-duality: Advaya-jnatritva future lives of self and others: (skt)—Tri Kieán Baát Nhò—Nondualistic knowledge Purvanivasanusmrti-jnana (skt)—Tuùc Maïng (the knowledge without thinking of extremes)— Thoâng Khaû naêng bieát ñöôïc quaù khöù vò lai cuûa Tri kieán khoâng nghó ñeán nhò bieân. mình vaø ngöôøi—See Six miraculous or Knowledge of non-self of the dharma: transcendental powers. Dharmanairatmyajnana (skt)—Phaùp Voâ Ngaõ Knowledge of past karma: Bieát nghieäp quaù Trí—Knowledge of non-substantiality of the khöù—See Three aspects of the omniscience of Dharma. The knowledge or wisdom of the Buddha. dharmanairatmya, or the power of cognisance Knowledge of the path (to eliminate whereby the truth of Dharmanairatmya is sufferings): Ñaïo trí—See Four knowledges (B). accepted—Naêng löïc veà nhaän bieát nhôø ñoù maø caùi chaân lyù veà “Phaùp Voâ Ngaõ” ñöôïc chaáp nhaän. Knowledge of perfection: Jnana-paramita (skt)—Trí Ba la maät—Knowledge paramita or Knowledge of the objective sphere: Objective knowledge of the true definition of all dharmas. world and the subjective mind—Caûnh trí. The cultivation of the Bodhisattva’s intellectual Knowledge obtained from seeing: Nhaõn trí. and spiritual journey comes with his ascent to the Jnana Paramita, then immediately preceding his

transformation into a fully awakened Buddha. The particular, as distinguished from their most significant event in this level and the seeming: Trí bieát suoát toång töôùng vaø bieät paramount symbol of the Bodhisattva’s highest töôùng cuûa chö phaùp moät caùch ñuùng nhö thöïc. accomplishment, is entrance into a meditative 2) Budha-omniscience: Phaät Trí. state of balanced concentration immersed in non- 3) The knowledge or wisdom of reality, in dualistic knowledge of emptiness. This event is contrast with knowledge of the relative: Thöïc represented by his initiation into the omniscience Trí—Söï hieåu bieát hay thoâng ñaït veà thöïc of a perfect Buddha, which is quintessential töôùng cuûa chö phaùp, ñoái laïi vôùi quyeàn trí laø perfection. Knowledge perfection or Prajna söï thoâng ñaït veà söï sai bieät cuûa caùc quyeàn paramita has an analysis quality which does not phaùp. seem to figure as a specific characteristic of non- Knowledge relies on the body: The kind of dualistic knowledge developed by the Bodhisattva knowledge that relies on the body functions to at the stage of Jnana Paramita. So, whereas Jnana perform deeds good or bad. This is one of the ten refers more to intellectual knowledge, Prajna wrong ways into which the Yogin may fall—Trí paramita has more to do with intuition—Hieåu roõ thöùc naày nöông

vaøo saéc thaân maø taïo taùc nhöõng caùc phaùp, giöõ vöõng trung ñaïo. Söï tu taäp trí tueä vaø haønh vi thieän hay aùc. Ñaây laø moät trong möôøi laàm taâm linh cuûa moät vò Boà Taùt ñeán giai ñoaïn ñaït laïc maø thieàn giaû coù theå bò rôi vaøo—See Ten ñöôïc trí ba la maät, töø ñoù caùc ngaøi thaêng tieán töùc wrong ways into which Zen practitioners may fall. thôøi ñeå chuyeån thaønh moät vò Phaät toaøn giaùc. Söï Knowledge of right and wrong in every kieän yù coù nghóa nhaát cuûa trình ñoä naøy vaø bieåu condition: Tri thò xöù phi xöù trí löïc (bieát ñöôïc caùi töôïng cao nhaát cuûa söï thaønh töïu toái thöôïng cuûa Boà naøo ñuùng, caùi naøo sai)—One of the ten powers of Taùt laø böôùc vaøo traïng thaùi thieàn ñònh cuûa taâm caân a Buddha—Moät trong möôøi löïc cuûa Ñöùc Nhö baèng ñöôïc khôûi leân töø trí tueä baát nhò cuûa taùnh Lai—See Ten powers of a Buddha. khoâng. Ñaây cuõng laø böôùc khôûi ñaàu cuûa Boà Taùt Knowledge of the same order: Loaïi Trí— vaøo coång nhaát thieát trí cuûa moät vò Phaät, töùc laø trí Knowledge which is of the same order, e.g. the tueä tinh hoa nhaát. Trí tueä ba la maät coù moät phaåm four fundamental dogmas applicable on earth chaát phaân tích nhö moät ñaëc tính ñaëc thuø cuûa trí baát which are also extended to the higher realms of nhò phaùt khôûi khi Boà Taùt ñaït ñeán giai ñoaïn trí ba form and non-form—Trí tueä quaùn xeùt Töù Ñeá cuûa la maät. Vì vaäy, trí tueä bình thöôøng nghieâng veà Duïc giôùi goïi laø Phaùp Trí, ví vôùi trí tuïc hay loaïi trí phaàn tri giaùc trong khi trí tueä ba la maät laïi quaùn xeùt töù ñeá cuûa hai giôùi cao hôn laø Saéc giôùi vaø nghieâng veà phaàn tröïc giaùc. Voâ saéc giôùi. Knowledge of the powers and faculties of all Knowledge of the seed or cause of all beings: Tri chuùng sanh taâm taùnh trí löïc—One of phenomena: Omniscience—Chuûng trí. the ten powers of a Buddha—Moät trong möôøi löïc cuûa Ñöùc Nhö Lai—See Ten powers of a Buddha. Knowledge of all sentient beings' mental Knowledge of present illusion and behavior: Trí bieát taát caû taâm haønh cuûa chuùng liberation: Bieát phieàn naõo vaø giaûi thoaùt trong sanh—See Ten kinds of broad knowledge. hieän taïi—See Three aspects of the omniscience Knowledge of all stages of dhyana of Buddha. liberation: Tri chö thieàn giaûi thoaùt tam muoäi trí Knowledge of the profound, occult import löïc—One of the ten powers of a Buddha—Moät of all Buddha teachings: Trí bieát lyù thuù thaâm trong möôøi löïc cuûa Ñöùc Nhö Lai—See Ten powers of a Buddha. maät cuûa taát caû Phaät phaùp—See Ten kinds of broad knowledge. Knowledge succeeding upon fundamental Knowledge of reality: Wisdom of reality—Nhö knowledge: Haäu ñaéc chí—Knowledge arising Thöïc Trí. from fundamental knowledge—Trí khôûi leân töø 1) Knowledge of reality, i.e. of all things caên baûn trí. whether whole or divided, universal or

Knowledge of suffering: Khoå Trí—See Four Knowledge of what is so and what is not so: knowledges (B). Trí kheùo bieát thò xöù phi xöù—See Ten kinds of Knowledge and supernatural power: Trí path of Great Enlightening Beings (10). Löïc—Trí Tueä vaø Thaàn Löïc. Knowledge of the workings of karma: Sanh 1) Power of knowledge: Naêng löïc cuûa trí tueä. töû trí (trí tueä bieát roõ haønh hoaït cuûa nghieäp)—Once 2) The efficient use of mystic knowledge: Haønh the mind composing quite purified, clarified, soft, giaû (tu thieàn) coù ñuû naêng löïc xöû duïng maät trí. without blemish, without

defilement, fixed and Knowledge of the supreme spirit: immovable, practitioners will be able to know the Adhyatmatidya (skt)—Noäi Minh—See Five passing and arising of beings as one possessed of sciences. wrong conducts in body, speech and mind; after Knowledge of all the thoughts of all beings: dying, have arisen in a sorrowful state—Vôùi taâm Memory of all the thoughts of all beings—Kyù taâm ñònh tónh, hoaøn toaøn thanh tònh, saùng suûa, khoâng oâ (yù: mental)—Duøng yù nghieäp cuûa Ñöùc Phaät phaân nhieãm, khoâng phieàn naõo, nhu nhuyeãn, kieân ñònh bieät ñöôïc taâm haønh sai bieät cuûa keû khaùc (thöùc bieät vaø baát ñoäng... haønh giaû coù theå bieát ñöôïc nhöõng tha taâm)—See Three sovereign powers for chuùng sanh coù aùc haïnh veà thaân khaåu vaø yù, sau khi converting others. cheát seõ sanh vaøo caûnh giôùi khoå ñau, hay ngöôïc laïi seõ sanh vaøo caûnh giôùi thieän laønh. Knowledge of the total destruction of all impurities: Knowledge by which one is able to Knowledge of all worlds, all lands, all times, destroy all passions (greed, hatred and all ages, without abandoning the practices ignorance)—Laäu taän trí hay trí bieát veà söï ñoaïn tröø of enlightening beings: Knowledge of hoaøn toaøn moïi oâ nhieãm. manifesting the appearance and conduct of Knowledge of total freedom reaching the Buddha throughout all worlds, all lands, all times, all ages, without abandoning the practices of other shore: Trí taát caû töï taïi ñeán bæ ngaïn—See enlightening beings—Trí bieát khaép taát caû theá Ten kinds of treasury of great knowledge gian, taát caû coõi, taát caû tam theá, taát caû kieáp, hieän possessed by Enlightening Beings. khaép hình töôùng oai nghi cuûa Nhö Lai, maø cuõng Knowledge of the ultimate: Final wisdom— chaúng boû vieäc laøm cuûa Boà Taùt—See Ten kinds of Ultimate wisdom—Taát caùnh trí (trí hueä toái path of Great Enlightening Beings (10). thöôïng). Ko (jap): Gandha (skt)—Fragrance—Höông Knowledge on the unimpediment of the (höông thôm). Dharma: Phaùp Voâ Ngaïi Trí—Wisdom or power Koan: Koungan—Coâng aùn. of explanation in unembarrassed accord with the (I) An overview of “Koan”—Toång quan veà Law, or Buddha-truth—Trí tueä hay khaû naêng “Coâng aùn”: A Japanese term for enigmatic or giaûng giaûi ñuùng theo Chaùnh Phaùp moät caùch voâ problem cases whose purport cannot be ngaïi—See Four Unobstructed Eloquences. discerned by conceptual and analytical Knowledge and vision of the Buddha: Tri thinking. The koan is given to the student first kieán Phaät—Four knowledge and vision of the of all to bring about a highly wrought-up state Buddha—See Four knowledges and Four of consciousness, and its solution requires that knowledges of Opening, Demonstrating, practitioners directly and intuitively perceive Awakening, and Entering the enlightened the true nature of reality. They are commonly knowledge and vision of the Buddha. used in Zen, especially in Lin-Chi Zen Knowledge is wealth: Tri kieán laø taøi saûn (Ña sects—Coâng aùn laø moät töø ngöõ Nhaät Baûn chæ vaên vi phuù). “nhöõng tröôøng hôïp aån ngöõ,” maø chuû yù khoâng Knowledge of what is consonant with it: theå nhaän bieát baèng khaùi nieäm hay phaân tích Anvaye-nanam (p)—Loaïi Trí—See Four baèng suy nghó ñöôïc. Coâng aùn ñöôïc ñeà ra cho knowledges (A). ngöôøi hoïc laø ñeå daãn tôùi taâm traïng caêng thaúng cöïc ñoä, vaø giaûi ñaùp cuûa noù ñoøi hoûi haønh giaû

phaûi tröïc nhaän thöïc chaát cuûa vaïn höõu. Coâng tröôùc khi mình cheát ñi. Theo truyeàn thuyeát aùn ñöôïc duøng trong Thieàn, ñaëc bieät laø trong Ñaïi Thöøa, ngöôøi ta baûo Ñöùc Phaät ñaõ thoát ra caùc Thieàn phaùi Laâm Teá. moät caâu sau ñaây khi Ngaøi ra khoûi thaân theå (II) The meanings of "Koan": Nghóa cuûa "Coâng cuûa baø meï: "Thieân thöôïng thieân haï, duy ngaõ aùn"—"Koan" is originated from Japanese ñoäc toân." Ñoù laø vaên kieän cuûa Ñöùc Phaät ñeå laïi language, which means a kind of problem, cho chuùng ta ñoïc, vaø nhöõng ai ñoïc ñöôïc noù which is given the master to his disciples to töùc laø nhöõng ñeä töû nhaø Thieàn vaäy. Tuy nhieân, solve. "Problem" is not a good term, however, khoâng coù gì bí aån trong caâu noùi naøy, vì taát caû for there is no other equivalent term for such noù khai môû hay "coâng khai" tröôùc chuùng ta, term in English. According to Japanese term, tröôùc moãi ngöôøi chuùng ta; vaø ñoái vôùi nhöõng ai "Ko" literally means "public" and "an" is "a coù maét ñeå thaáy lôøi thoá loä aáy chaúng ñeà ra khoù document." But "a public document" has khaên naøo caû. Neáu coù moät yù nghóa aån daáu naøo nothing to do with Zen. The Zen "document" trong noù, laø ôû phía chuùng ta chöù khoâng phaûi töø is the one each one of us brings along to this "vaên kieän." Coâng aùn ôû trong chuùng ta, vaø world at his birth and tries to decipher before Thieàn sö chaúng laøm gì khaùc hôn laø chæ noù ra he passes away. According to Mahayana cho chuùng ta thaáy roõ hôn tröôùc. Khi coâng aùn legend, the Buddha is said to have made the ñöôïc ñem ra khoûi voâ thöùc vaøo phaïm vi cuûa yù following utterance when he came out of his thöùc, thì chuùng ta noùi laø chuùng ta hieåu noù. Ñeå mother's body: "Heaven above, earth below, thöïc hieän söï thöùc tænh naøy, coâng aùn ñoâi khi I alone am the most honored one." This was mang hình thöùc bieän chöùng nhöng thöôøng thì, Buddha's "document" bequeathed to us to ít ra laø moät caùch bieåu hieän beân ngoaøi, noù read, and those who read it successfully are mang moät hình thöùc hoaøn toaøn phi lyù. the followers of Zen. There is, however, no (III) Characteristics of "Koan"—Ñaëc tính cuûa secrecy in this, as it is all open or "public" to "Coâng aùn": us, to everyone of us; and to those who have 1) The koan is given to the student first of all to an eye to see the utterance it presents no bring about a highly wrought-up state of difficulty. If there is any hidden meaning in it consciousness: Coâng aùn ñöôïc ñeà ra cho ngöôøi at all, it is our side and not in "the document." hoïc laø ñeå daãn tôùi taâm traïng caêng thaúng cöïc The koan is within ourselves, and what the ñoä. Zen master does is no more than to point it 2) Koans are constructed from the questions of out for us so that we can see it more plainly disciples together with responses from their than before. When the koan is brought out of masters, from portions of the masters' the unconscious to the field of consciousness, sermons or discourses, from lines of the it is said to have been understood by us. To sutras, and from other teachings. What are effect this awakening, the koan sometimes they?: Coâng aùn ñöôïc hình thaønh töø caùc cuoäc takes a dialectical form but frequently vaán ñaùp giöõa thaày troø ngaøy xöa, töø nhöõng assumes, superficially at least, an entirely ñoaïn vaên trong caùc baøi thuyeát phaùp hay caùc nonsensical form—"Koan" laø thuaät ngöõ Nhaät baøi giaûng cuûa caùc vò thaày, hoaëc töø nhöõng caâu Baûn, coù nghóa laø moät thöù vaán ñeà maø vò thaày

kinh vaø caùc lôøi daïy khaùc. ñeà ra cho ngöôøi ñeä töû giaûi quyeát. Tuy nhieân, 3) A case which established a legal precedent: “vaán ñeà” khoâng phaûi laø chöõ ñuùng vì khoâng coù Moät tröôøng hôïp thieát laäp moät tieàn leä hôïp töø Anh ngöõ naøo töông ñöông vôùi töø naøy. Theo phaùp. töø ngöõ Nhaät Baûn, “Ko” nguyeân nghóa laø 4) The concrete manifestation of Dharma, that is “coâng,” vaø “an” laø “moät vaên kieän.” Nhöng reality or the Universe itself: Söï theå hieän cuûa “moät vaên kieän” thì khoâng aên nhaäp gì vôùi Phaùp, ñoù laø hieän thöïc cuûa vuõ truï. Thieàn caû. Caùi “vaên kieän” Thieàn laø caùi “vaên 5) A story which manifests the universal kieän” maø moãi ngöôøi chuùng ta ñem theo ñeán principles of the Buddha-Dharma: Moät caâu theá giôùi naøy khi mình sanh ra vaø coá ñoïc ra

chuyeän theå hieän nhöõng nguyeân taéc caên baûn record, by Rinzai (died in 867) in China and cuûa Phaät Phaùp. by Bankei (1622-1693) in Japan—Phöông 6) In Zen a koan is a formulation, in baffling phaùp nghieân cöùu Thieàn theo coâng aùn ôû Trung language, pointing to the ultimate truth. Hoa vaøo theá kyû thöù 12 vôùi caùc Thieàn sö ñôøi Koans cannot be solved by recourse to logical nhaø Toáng, nhö ngaøi Nguõ toå Phaùp Dieãn, Vieân reasoning, but only by awakening a deeper Ngoä Khaéc Caàn, vaø Ñaïi Hueä Toâng Caûo. level of the mind beyond the discursive Nhöng söï heä thoáng hoùa cuûa noù xaûy ra ôû Nhaät intellect: Trong nhaø Thieàn coâng aùn laø moät Baûn ngay sau söï du nhaäp cuûa Thieàn vaøo theá ñònh thöùc, baèng ngoân ngöõ ñaùnh löøa, chæ thaúng kyû thöù 13. Luùc ñaàu coâng aùn ñöôïc phaân loaïi chaân lyù toái haäu. Coâng aùn khoâng theå ñöôïc giaûi vôùi 3 tieâu ñeà: tröïc giaùc Baùt Nhaõ, hoaït ñoäng, ñaùp baèng caùch söû duïng lyù luaän hôïp lyù, maø chæ vaø cöùu caùnh. Sau naøy, vaøo theá kyû thöù 17 thì baèng caùch laøm taâm giaùc ngoä ñeán moät möùc Baïch AÅn vaø caùc ñoà ñeä laøm lôùn theâm thaønh saâu hôn, cuõng nhö vöôït qua lyù trí bieän bieät. naêm hay saùu tieâu ñeà, nhöng coát loõi ba tieâu ñeà 7) Koan is a philosophical topic given to a Zen cuõ vaãn coøn coù giaù trò. Tuy nhieân, töø khi bieåu student for contemplation by the Zen master. thöùc hoaøn thaønh, taát caû haønh giaû thuoäc toâng This is a common method in Zen which helps Laâm Teá ngaøy nay ñeàu nghieân cöùu Thieàn theo the novice Zen students lessen his noù, vaø vieäc nghieân cöùu khoâng nhieàu thì ít bò attachments: Coâng aùn laø moät ñeà muïc trieát lyù ñoùng khuoân ñeán möùc ñaõ coù daáu hieäu suy ñoài. do moät vò Thieàn sö ñöa cho moät vò Thieàn sinh Nhöõng thí duï tieâu bieåu vaø coå ñieån ñaõ ñöôïc môùi nhaäp moân ñeå quaùn töôûng. Ñaây laø moät ngaøi Phaät Quang Quoác Sö ôû Trung Hoa vaø phöông phaùp thoâng thöôøng trong nhaø Thieàn Baïch AÅn ôû Nhaät Baûn cho nhöõng haønh giaû Loái nhaèm giuùp caùc Thieàn sinh môùi giaûm bôùt söï nhaän thöùc Thieàn bôûi nhöõng ngöôøi thuoäc heä chaáp tröôùc. thoáng khoâng duøng coâng aùn ñöôïc ñaïi dieän, (IV) The origin of “Koan”: Nguoàn goác cuûa “Coâng theo taøi lieäu maø chuùng ta coù ñöôïc bôûi Laâm Teá aùn”—The koan method of studying Zen ôû Trung Hoa vaø bôûi Bankei ôû Nhaät Baûn. started in China in the twelfth century with (V) Something to be pondered on during the Sung masters, such as Goso Hoyen (died meditation by novices in Zen monasteries of in 1104), Yengo Kokugon (1063-1135), and the Lin-Chi school: Coâng aùn laø moät caùi gì ñoù Daiye

Soko (1089-1163). But its cho caùc ñeä töû suy nghó vaø quaùn chieáu trong systematization took place in Japan soon after thieàn quaùn trong caùc thieàn ñöôøng phaùi Laâm the introduction of Zen in the thirteenth Teá—Problems set by Zen masters, upon century. In the beginning the koan was which thought is concentrated as a means to classified under three headings: prajna- attain inner unity and illumination. Originally, intuitional (richi), actional (kikwan), and the koan means "public notice," means a legal ultimate (kojo). Later, in the seventeenth case constituting a precedent. Later, koans century, Hakuin and his followers amplified have been used in Zen as a systematic means them into five or six, but in essence the older of training since around the middle of the three still hold good. Since, however, the tenth century. Since the koan eludes solutions schema was completed, all the Zen students by means of discursive understanding, it belonging to the Rinzai school nowadays makes clear to the student the limitations of study Zen after it, and the study is more or thought and eventually forces him to less stereotyped and to that extent shows transcend it in an intuitive leap (not by signs of deterioration. The typical and speaking or discussion), which takes him into classical examples of the koan students are a world beyond logical contradictions and supplied by Bukko Kokushi (1226-1286) in dualistic modes of thought. On the basis of China and by Hakuin (1685-1768) in Japan. this experience, the student can demonstrate The approach to Zen by those of non-koan his own solution of the koan to the master in a system is exemplified, as far as we have the spontaneous and without recourse to

preconceived notions—Luùc ñaàu, coâng aùn laø comprehend it, feels his internals altogether moät "yeát thò coâng khai," coù nghóa laø "coù put out of order as if a fiery ball swallowed tröôùc veà maët coâng lyù." Veà sau naày coâng aùn down could not readily be ejected. If you ñöôïc nhaø Thieàn xöû duïng moät caùch coù heä wish to know who this one is, apprehend him thoáng nhö nhöõng phöông tieän ñaøo taïo töø where he cannot be brought within the fold of khoaûng giöõa theá kyû thöù möôøi baèng caùch traùnh reason. When you thus apprehend him, you taát caû nhöõng lôøi giaûi thích duy lyù. Coâng aùn will know that he is after all above the cho pheùp ñeä töû thaáy roõ nhöõng giôùi haïn cuûa trí interference of birth-and-death. The ultimate tueä vaø buoäc phaûi vöôït leân nhöõng giôùi haïn aáy objective remains the same: to know and baèng tröïc giaùc chöù khoâng baèng duy lyù, laø thöù apprehend who one is beyond "the fold of ñöa anh ta vaøo moät vuõ truï naèm beân ngoaøi moïi reason," that is, beyond the subject-object maâu thuaãn vaø moïi tö töôûng nhò nguyeân. Söï structure of intellection. Toward this end the phaùt khôûi naày cho pheùp ngöôøi ñeä töû trình baøy koan, a kind of question, problem, challenge, vôùi thaày moät caùch töï phaùt vaø khoâng caàn tôùi söï or demand presented by and upon the giuùp ñôû töø beân ngoaøi. initiative of the master, is intended to serve a (VI) "Koans" used by Lin-Chi: Coâng aùn ñöôïc Laâm twofold function: The first is to penetrate to Teá xöû duïng—To help the ego awaken to and the depths and quicken at its source the realize the "Buddha-nature," which Lin-Chi deeply buried or deceptively concealed basic called "true man without a title," that is, to underlying concern of the ego in ego- fully

be and truly know itself, there arose consciousness. The second is, while stirring among certain Zen masters, notably those of this fundamental longing and its quest, to the Lin-Chi school, the use of what is known, keep them properly rooted and directed. For in Japan, as the koan. This is a development it is not sufficient that they simply be aroused. especially of the eleventh and twelfth They must, in order to avoid the many centuries, when Zen Buddhism having deceptive and delusive pitfalls in which they acquired great esteem and wide renown may become attenuated or go astray, also be throughout China, attracted many who no careful guided even fostered. In the earlier or longer came out of any compelling existential pre-koan phase of Zen Buddhism, the caller need. Earlier masters would probably have generally came out of the provocation of his reacted with the same outward indifference own life experience, already bestirred by and disregard as did Bodhidharma. These some existentially oppressing perplexity. later teachers, however, in the sincere and Normally, however, the “question” or concern compassionate desire to help all inquirers, had not yet been plumbed to its ultimate began, now themselves to initiate their depth. Although kindled naturally, known relation to the caller by means of a koan. The neither in its root-source nor in its true nature, Chinese Sung master first to employ the koan and hence without adequate form, it could somewhat systematically, Ta-Hui (12th easily become veiled or deflected. Despite a century), on one occasion spoke as follows: genuine intensity and seriousness, the longing “Whence are we born? Whither do we go? He and quest were thus usually blind, amorphous, who knows this whence and whither is the and confused, requiring a correct grounding one to be truly called a Buddhist. But who is and focus. When, in this period, the student, this one who goes through this birth-and- during an encounter with the master, would death? Again, who is the one who knows not receive a piercing challenge or demand, for anything of the whence and whither of life? instance, “Bring forth your heart-mind!” Who is the one who suddenly becomes aware “What is it which thus comes?” “What is your of the whence and whither of life? Who is the original face prior to your birth?” “When you one, again, who, facing this koan, cannot keep are dead, cremated, and ashes scattered, his eyes fixed, and as he is not able to where are you?” Or, simply, “Speak! Speak!”

The effect, often, was to provide just the 12, khi Thieàn ñöôïc heát söùc öa chuoäng vaø phoå needed orientation and guidance. Even so, bieán roäng raõi khaép Trung Hoa, thu huùt caû such challenges, questions, or demands were nhieàu ngöôøi khoâng coøn tìm ñeán vì moät nhu not called koans. These spontaneous, caàu hieän sinh thuùc baùch naøo caû. Nhöõng vò unstructured exchanges between master and thaày thôøi tröôùc coù leõ haún ñaõ phaûn öùng vôùi caùi student were instead termed “mondo,” or in laõnh ñaïm vaø lô laø beà ngoaøi nhö Boà Ñeà Ñaït Chinese “Wen-ta,” literally, question and Ma. Tuy nhieân, nhöõng vò thaày sau naøy, thaønh answer. But since the “mondo-exchanges” did thaät vaø bi maãn muoán giuùp taát caû nhöõng keû tìm not prompt, ground, and direct the radical and kieám, giôø ñaây baét ñaàu chính hoï thieát laäp moái ultimate concern of the ego, many of them lieân heä vôùi nhöõng ngöôøi ñeán tìm baèng moät were actually used, subsequently, either as coâng aùn. Vò thieàn

sö ñôøi Toáng ñaàu tieân söû koans, or as the basis of koans. The koan in duïng coâng aùn coù phaàn heä thoáng laø Toâng Caûo its double function may therefore be Ñaïi Hueä (theá kyû thöù 12), trong moät dòp, ñaõ considered a deliberate and calculated noùi nhö sau: “Chuùng ta sinh ra töø ñaâu? chuùng attempt to secure a result previously obtained ta ñi veà ñaâu? Keû naøo bieát caùi töø ñaâu ñeán vaø naturally and without contrivance. ñi veà ñaâu naøy laø keû maø chuùng ta coù theå thöïc Conversely, it can perhaps be said, regardless söï goïi laø moät Phaät töû. Nhö ai laø caùi keû traûi of the technical terminology and distinctions qua sinh töû naøy? Laïi nöõa, ai laø caùi keû chaúng of Zen Buddhism itself, that the earlier bieát gì veà caùi töø ñaâu ñeán vaø ñi veà ñaâu cuûa ñôøi student had his own natural koan, natural as soáng naøy? Ai laø caùi keû ñoät nhieân yù thöùc ñöôïc to the burning substance, although still to be caùi töø ñaâu ñeán vaø ñi veà ñaâu cuûa ñôøi soáng? Laïi given a proper form or focus, whereas, in the nöõa ai laø caùi keû ñoái maët vôùi coâng aùn naøy, later period, when the inquirer approached khoâng theå giöõ ñoâi maét mình ñònh, vaø vì haén neither with a suitable form of the quesiton khoâng laõnh hoäi noåi noù, thaáy caû ruoät gan mình nor yet existentially fired to its all-consuming ñaûo loän nhö nuoát phaûi moät hoøn löûa khoâng deã content, the master himself sought to foster daøng phung ra ñöôïc. neáu oâng muoán bieát caùi both by intially presenting such a “question,” keû naøy laø ai, laõnh hoäi haén ôû caùi choã maø mình as it were, from the outside. In this instance, khoâng theå ñem haén vaøo khuoân khoå cuûa lyù trí. the koan, rather than being partially natural, Khi oâng ñaõ laõnh hoäi ñöôïc haén nhö theá, oâng was totally given. But again, it must be haún bieát raèng roát cuoäc haén laø keû vöôït qua söï emphasized immediately that as long as the can thieäp cuûa sanh töû.” Muïc tieâu toái haäu vaãn “question,” or koan continues to be “on the giöõ nguyeân nhö vaäy: bieát vaø laõnh hoäi xem ta outside” or “given,” the effort is futile, and laø ai beân kia caùi “khuoân khoå cuûa lyù trí,” nghóa there is, finally, no Zen Buddhism. In its laø beân kia caùi cô caáu chuû theå-khaùch theå cuûa character and structure, however, as well as trí naêng. Höôùng veà cöùu caùnh naøy cuûa coâng in the mode of its application and usage, the aùn, moät thöù caâu hoûi, vaán ñeà, thaùch thöùc, hay koan is carefully designed as a safeguard ñoøi hoûi ñeà ra bôûi vaø do saùng kieán cuûa vò thaày, against precisely this danger. For by its very coù yù ñònh thoûa maõn hai taùch duïng: thöù nhaát laø nature the koan does not permit itself to be thaâm nhaäp vaøo nhöõng mieàn saâu vaø kích thích fitted into any dualistic subject-object scheme taän caên nguoàn noù moái öu taâm neàn taûng choân of the ego-consciousness—Nhaèm giuùp cho saâu hay giaû doái che ñaäy cuûa baûn ngaõ trong caùi ngaõ tænh thöùc vaø chöùng nghieäm “Phaät ngaõ thöùc. Thöù hai laø trong khi khích ñoäng moái taùnh,” maø ngaøi Laâm Teá goïi laø “Voâ vò chaân hoaøi mong caên baûn naøy vaø cuoäc tìm kieám noù, nhaân,” nghóa laø troïn veïn laø mình vaø chaân thöïc giöõ cho chuùng ñöôïc beùn reã vaø chæ ñaïo moät bieát mình, trong caùc Thieàn sö, nhaát laø caùc caùch thích ñaùng. Vì chæ khôûi daäy chuùng thoâi Thieàn sö thuoäc phaùi Laâm Teá, môùi coù söï söû cuõng khoâng ñuû. Maø coøn phaûi chæ ñaïo vaø hôn duïng caùi maø tieáng Nhaät goïi laø “koan.” Ñoù laø nöõa

nuoâi döôõng chuùng moät caùch caån maät ngoõ moät phaùt trieån ñaëc bieät cuûa caùc theá kyû 11 vaø haàu traùnh nhieàu caïm baãy giaû doái vaø aûo töôûng

trong aáy chuùng coù theå bò giaûm thieåu hay ñi laïc chính vò thaày phaûi coá tìm caùch tröôûng döôõng höôùng. Trong giai ñoaïn tieàn coâng aùn cuûa caû hình thöùc laãn noäi dung baèng caùch ngay töø Thieàn, keû caàu ñaïo thöôøng ñeán vì söï thuùc ñaåy ñaàu ñeà ra moät "caâu hoûi" naøo ñoù, töø beân cuûa kinh nghieäm soáng cuûa chính mình, ñaõ roái ngoaøi. Trong tröôøng hôïp naøy, coâng aùn ñöôïc loaïn bôûi moät moái hoang mang daèn neùn naøo hoaøn toaøn ñeà ra thay vì coù phaàn naøo töï nhieân. ñoù cuûa ñôøi soáng. Tuy nhieân, bình thöôøng "caâu Nhöng laàn nöõa, chuùng ta phaûi nhaán maïnh hoûi" hay moái öu taâm chöa ñöôïc thaêm doø tôùi ngay töùc khaéc raèng khi naøo maø caùi "caâu hoûi" mieàn saâu toái haäu cuûa noù. Maëc duø ñöôïc nhen hay "coâng aùn" vaãn tieáp tuïc laø "caùi töø phía beân nhuùm moät caùch töï nhieân, ngöôøi ta cuõng khoâng ngoaøi" hay "ñöôïc ñeà ra" moïi noã löïc cuûa bieát caùi caên nguoàn hay chaân tính cuûa noù, do chuùng ta ñeàu voâ ích, vaø roát cuoäc laïi, chaúng coù ñoù khoâng coù moät hình thöùc thích ñaùng, noù deã Thieàn gì caû. Tuy nhieân, trong ñaëc taùnh veà cô trôû thaønh mô hoà hay leäch laïc. Baát chaáp moät caáu naøy cuõng nhö trong theå caùch aùp duïng vaø söï caêng thaúng hay nghieâm troïng thöïc söï, do söû duïng noù, coâng aùn ñöôïc tính toaùn moät caùch ñoù moái hoaøi mong vaø tìm kieám naøy thöôøng caån thaän ñeå choáng laïi ñuùng caùi nguy hieåm muø quaùng, baát thöôøng vaø hoãn ñoän, ñoøi hoûi naøy. Vì ngay töï baûn taùnh cuûa noù coâng aùn moät neàn taûng vaø taâm ñieåm chính xaùc. Khi, khoâng töï cho mình thích öùng vaøo baát cöù trong thôøi kyø naøy, trong moät cuoäc gaëp gôõ vôùi khuoân khoå nhò nguyeân chuû theå-khaùch theå naøo vò thaày, haønh giaû nhaän ñöôïc moät thaùch thöùc cuûa baûn ngaõ trong ngaõ thöùc. hay ñoøi saéc beùn, thí duï nhö "Ñem taâm oâng ra (VII)Numbers of koans: Soá löôïng coâng aùn—It is ñaây!" "Caùi gì ñeán nhö theá vaäy?" "Theá naøo laø said that altogether there are about 1,700 baûn lai dieän muïc cuûa oâng tröôùc khi oâng ñöôïc koans. Of these, about 500 are usually used, sanh ra?" "Khi cheát, hoûa thieâu, vaø tro taøn ruïi since many are repetitive and others are less thì oâng ôû ñaâu?" Hay, giaûn dò "Noùi! Noùi!" valuable for practice. Masters have their own Thöôøng thöôøng hieäu quaû cuûa noù cung caáp caùi for references, but they prefer to use the Wu- ñònh höôùng vaø chæ daãn caàn thieát. Duø nhö vaäy, Meân-Kuan and Pi-Yen-Lu—Ngöôøi ta noùi nhöõng thaùch thöùc , nhöõng caâu hoûi, hay nhöõng toaøn boä coù khoaûng chöøng 1.700 coâng aùn. ñoøi hoûi khoâng ñöôïc goïi laø coâng aùn. Thay vaøo Trong soá naày coù 500 coâng aùn chính yeáu, vì coù ñoù ngöôøi ta laïi goïi nhöõng trao ñoåi nhaát thôøi nhieàu coâng aùn truøng laäp nhau, cuõng nhö coù vaø khoâng coù caáu truùc, khoâng coù toå chöùc giöõa nhöõng coâng aùn coù giaù trò thaáp cho vieäc thöïc thaày vaø troø laø "Vaán Ñaùp," nghóa ñen laø hoûi vaø haønh. Caùc vò sö ñeàu coù nhöõng sôû thích rieâng traû lôøi. Nhöng vì nhöõng trao ñoåi, hay vaán ñaùp veà coâng aùn, nhöng thöôøng thöôøng hoï duøng Voâ naøy gôïi yù, ñaët neàn taûng vaø ñieàu khieån moái öu Moân Quan vaø Bích Nham Luïc laø hai bieân taäp taâm caên baûn vaø cöùu caùnh cuûa baûn ngaõ, do ñoù, coâng aùn chính. treân thöïc teá nhieàu

vaán ñaùp ñöôïc söû duïng nhö (VIII)See Five characteristics concerning the koan laø coâng aùn, hay nhö laø neàn taûng cho coâng aùn. exercise. Do ñoù chuùng ta coù theå xem coâng aùn vôùi taùc Koan of Buddha recitation: Coâng AÙn Nieäm duïng hai maët cuûa noù laø moät noã löïc coá yù vaø coù Phaät—The koan of Buddha Recitation uses the truø tính ñeå baûo ñaûm moät keát quaû tröôùc ñaây ñaõ invocation of Amitabha Buddha as a koan. At the ñöôïc moät caùch töï nhieân khoâng möu tính. Traùi very moment the name is uttered, it must be the laïi, coù leõ ta coù theå noùi, baát chaáp caùi thuaät ngöõ focal point in respect to which all doubts and kyõ thuaät vaø nhöõng sai bieät cuûa Thieàn, raèng delusions are laid aside. At the same time you ask ngöôøi ñeä töû tröôùc kia coù coâng aùn töï nhieân cuûa "Who is this person reciting the Amitabha's mình, töï nhieân ôû caùi chaát theå noàng chaùy, maëc name?" When you rely steadily on the koan, all duø vaãn phaûi theå hieän noù döôùi moät hình thöùc illusions and confused thoughts will be broken hay taâm ñieåm thích öùng, trong khi ôû giai ñoaïn down the way knotted threads are cut. When there sau naøy, khi ngöôøi ta vaãn chöa ñöôïc vôùi moät is no longer any place for them to reappear, it is hình thöùc thích hôïp cuûa caâu hoûi cuõng chöa loät like the shinning sun in the sky. When illusion taû ñöôïc heát caùi noäi dung soáng ñoäng cuûa noù, does not arise and delusions disappear, the mind

is all calm and transparent—Coâng aùn nieäm Phaät phenomena are empty because they arise in ñöôïc duøng khi chuùng ta coi nieäm Phaät A Di Ñaø dependence upon causes and conditions. In nhö laø moät coâng aùn. Ngay trong phuùt giaây hoàng themselves they are vacuous and insubstantial as danh Phaät ñöôïc nieäm ra, noù laø ñieåm taäp trung then the circle created by the twirling stick of burning choát maø moïi nghi hoaëc aûo töôûng phaûi ñöôïc ñeå qua incense. Again, phenomena are empty because moät beân. Ñoàng thôøi töï hoûi coi ai laø ngöôøi ñang they are evanescent. Things perish the moment nieäm Phaät? Khi döïa vaøo coâng aùn, moïi meâ môø they arise, and thus there is no abiding entity voïng töôûng ñeàu bò böùc vôõ gioáng nhö nhöõng guùt chæ behind the sensible appearances that present bò caét ñöùt. Khi maø khoâng coøn gì nöõa ñeå cho nhöõng themselves to us. The phenomenal universe is like thöù naày taùi xuaát hieän, cuõng laø luùc aùnh nhaät quang a film projected upon a blank screen. The film is a phoå chieáu khaép trôøi. Khi aûo töôûng khoâng khôûi vaø continuous series of ever changing pictures. meâ môø bieán maát, luùc ñoù taâm ta tónh laëng vaø trong Through our ignorance we may become attached suoát. to the figures on the screen. We may laugh with Koan of Emptiness: Coâng AÙn veà "Khoâng"— them or cry with them, swell with pride or grow The term "Emptiness" or "Nothingness" has tense with excitement, but this does not make become best known as a koan in Lin-Chi Zen, them real, and once the projector stops, all these Zhao-Chou-T'sung-Shen's "Emptiness" (Mu), and figures with whom we have been so deeply it can indeed be said that the whole aim of all involved will vanish into nothingness, together school of Zen is to bring about the realization of with all their loves and hates, their joys and "Emptiness." However, the origin of this concept sorrows, and their ventures and intrigues. The goes back to the basic teaching of the

Buddha. world we are living in is just like a movie on the The Buddha taught that all phenomena are screen: evanescent, insubstantial and void. Even branded with four marks: impermanence, this very being we call our “self” dissolves upon suffering, selflessness, and emptiness. Why does analysis into a mere appearance destitute of final the Buddha say about the ‘emptiness’ of all actuality. The first and final goal of Zen is to phenomena? According to Buddhism, all realize that everything is emptiness. But this phenomena arise and exist through the realization must be experiential, not merely combination of many different elements. Since intellectual. It is not enough to assert that whatever exists depends upon other things for its everything is empty; one must see into the fact of existence, it lacks an immutable core of emptiness in all one’s daily activities. Emptiness independent actuality and is therefore, considered is to be grasped from the inside at each moment, in itself, void. Phenomena possess a kind of without hesitation. Once there was a Zen student apparent existence, in that they can be seen, who was studying the koan of “Emptiness” under heard, touched, etc., but beyond their status as a master. He worked very hard on the koan for appearances they have no substantial reality. This several years until, one evening in meditation, he lack of substantial reality is what signified by the believed that he had realized “Satori”. He ran to word “Emptiness.” According to Zen Master the master to report his experience, but the master Thich Thien An in “Zen Philosophy-Zen was not in a hurry to offer his congratulations. As Practice,” perhaps the concept of “emptiness” is soon as the student entered the master’s room and difficult to be clarified by one or two illustrations. burst out with a loud bellowing “Emptiness”, the If in a dark room, a stick of burning incense is master swatted him with his fan. Immediately the twirled very rapidly, a circle of light is seen. But student’s face turned red with anger. Seeing this, as soon as we stop the stick of burning incense, the master added with a gentle smile: “If you the circle of light disappears. Though the circle really understand that everything is empty, why was visible and everybody saw it as such, it was are you angry?” The student suddenly attained actually an illusion created by the mind. Since it “satori” after hearing this. Emptiness must be has no real existence, the circle even when lived in the stream of daily life flowing by us all present and visible is empty. In the same way, all the time and not forming into an abstract concept

by understanding. When “emptiness” is grasped as chuùng voán troáng roãng vaø khoâng coù thöïc chaát, a concept and not a living reality, it has been lost. gioáng nhö voøng troøn löûa do que nhang quay nhanh With a blink of the eyes we have missed seeing. taïo neân. Maët khaùc, caùc hieän töôïng laø troáng roãng vì A man may have a thorough intellectual chuùng phuø du. Caùc vaät ñeàu hoaïi dieät khi chuùng understanding of the doctrine of emptiness, but if môùi thaønh, vaø vì theá khoâng coù moät thöïc theå coá he gets angry when insulted, clamors for praise ñònh ñaèng sau nhöõng veû beà ngoaøi caûm xuùc ñöôïc and fame, and feels upset when he does not get nhö chuùng ta thaáy chuùng. Vuõ truï hieän töôïng nhö laø his way, he cannot be said to have realized moät cuoán phim chieáu treân maøn aûnh traéng. Cuoán emptiness. Emptiness is not so much an idea as it phim laø moät chuoãi lieân tuïc caùc

böùc aûnh luoân thay is a state of being. The man who lives in ñoåi. Vì voâ minh chuùng ta coù theå chaáp vaøo nhöõng “emptiness” may not be able to expalin it, but if nhaân vaät treân maøn aûnh. Chuùng ta coù theå hoaëc he can really demonstrate “Empiness” in every khoùc theo hoï, töï haøo hay caêng thaúng böùc xuùc theo phase of his day to day life, he is an accomplished hoaøn caûnh, nhöng nhö theá cuõng khoâng laøm cho hoï man of the Way—Töø “Khoâng” hay “Hö khoâng” coù thaät ñöôïc, vaø moät khi maùy chieáu phim ngöng ñaõ trôû neân noåi tieáng laø moät coâng aùn cuûa Thieàn chieáu, thì taát caû nhöõng nhaân vaät maø chuùng ta ñaõ phaùi Laâm Teá, caùi “Khoâng” cuûa Trieäu Chaâu Toøng quyeán luyeán seõ tan bieán vaøo hö khoâng, ñem theo Thaåm, vaø chuùng ta coù theå noùi toaøn boä muïc ñích taát caû nhöõng vui buoàn, thöông, gheùt, nhöõng phieâu cuûa caùc tröôøng phaùi Thieàn laø nhaän thöùc cho ñöôïc löu, uaån khuùc. Theá giôùi maø chuùng ta ñang soáng caùi “Khoâng.” Tuy nhieân, nguoàn goác cuûa khaùi cuõng gioáng nhö moät cuoán phim ñang chieáu treân nieäm naøy khôûi söï ngay töø giaùo lyù caên baûn cuûa maøn aûnh: phuø du, khoâng thöïc chaát vaø troáng roãng. Ñöùc Phaät. Ñöùc Phaät ñaõ daïy raèng moïi hieän töôïng Ngay caû ñeán caùi sinh vaät maø chuùng ta goïi laø “ta” ñeàu bò ñoùng bôûi boán daáu aán: voâ thöôøng, khoå, voâ khi ñöôïc phaân tích cuõng tan bieán thaønh moät hình ngaõ vaø khoâng. Taïi sao Ñöùc Phaät laïi noùi veà söï töôùng thieáu vaéng thöïc taïi toái haäu. Muïc ñích ñaàu troáng roãng cuûa taát caû caùc hieän töôïng? Theo ñaïo tieân vaø cuoái cuøng cuûa Thieàn laø nhaän thöùc ñöôïc Phaät, moïi hieän töôïng noåi leân vaø toàn taïi qua söï taäp raèng moïi vaät laø “troáng roãng,” Nhöng söï nhaän thöùc hôïp cuûa nhieàu thaønh phaàn khaùc bieät. Moïi vaät toàn naøy phaûi do thöïc nghieäm, chöù khoâng phaûi do tri taïi ñöôïc cuõng nhôø caùc vaät khaùc cho söï toàn taïi cuûa thöùc. Chæ khaúng ñònh raèng moïi vaät ñeàu troáng roãng noù, maø khoâng coù ñöôïc coát tuûy baát bieán hieän thöïc vaãn chöa ñuû, chuùng ta coøn phaûi thaáy ñöôïc söï troáng ñoäc laäp, vaø do ñoù, töï noù voán laø “khoâng”. Caùc hieän roãng trong haønh ñoäng haèng ngaøy cuûa chuùng ta. Söï töôïng ñeàu coù moät veû beà ngoaøi toàn taïi, nghóa laø troáng roãng phaûi ñöôïc naém vöõng trong töøng luùc, chuùng coù theå thaáy ñöôïc, nghe ñöôïc, sôø ñöôïc, song khoâng moät thoaùng chaàn chöø. Ngaøy xöa coù moät ngoaøi caùi veû beà ngoaøi naøy chuùng khoâng coù moät thieàn sinh ñöôïc Thaày trao cho coâng aùn “Khoâng” thöïc chaát beàn vöõng. Caùi thieáu thöïc chaát beàn vöõng ñeå tham cöùu. Suoát nhieàu naêm trôøi oâng cöù nghieàn naøy laø yù nghóa cuû “Khoâng.” Theo Thieàn Sö Thích ngaãm coâng aùn cho ñeán moät buoåi chieàu ngoài thieàn Thieân AÂn trong “Trieát Lyù Thieàn-Thöïc Taäp oâng nghó laø mình ñaõ ngoä ñöôïc. OÂng lieàn chaïy ñi Thieàn,” coù leõ khaùi nieäm khoù hieåu veà “Khoâng” tìm thaày ñeå baùo caùo kinh nghieäm cuûa oâng, nhöng khoâng theå ñöôïc laøm saùng toû baèng moät hay hai thí oâng thaày laïi khoâng voäi khen taëng. Ngay khi vò duï. Trong moät caên phoøng toái, neáu moät que nhang thieàn sinh vöøa böôùc chaân vaøo phoøng thaày vaø gaàm chaùy ñoû ñöôïc quay voøng thaät nhanh, chuùng ta seõ leân moät tieáng “Khoâng” thaät lôùn, oâng thaày beøn caàm thaáy moät voøng saùng. Nhöng khi que nhang vöøa caây quaït ñaäp cho y moät caùi. Laäp töùc, vò thieàn sinh

ngöøng quay thì voøng troøn löûa bieán maát. Daàu voøng ñoû maët tía tai vì giaän. Thaáy theá vò thaày lieàn baûo: troøn coù hieån hieän vaø moïi ngöôøi ñeàu thaáy roõ nhö “Neáu quaû thaät con hieåu raèng moïi söï ñeàu laø khoâng, vaäy, noù thaät ra chæ laø moät aûo giaùc do taâm taïo ra, taïi sao con coøn giaän?” Vò thieàn sinh ngoä ngay Cuõng vì noù khoâng heà hieän höõu thaät söï, neân ngay trong caâu noùi cuûa thaày. “Khoâng” phaûi ñöôïc soáng khi voøng troøn löûa aáy coù maët, noù vaãn laø troáng roãn, trong doøng ñôøi cuûa chuùng ta töøng giaây töøng phuùt, noù vaãn laø “khoâng.” Cuõng nhö vaäy, moïi hieän töôïng chöù khoâng phaûi chæ saép xeáp thaønh moät khaùi nieäm ñeàu laø “troáng roãng” vì chuùng noåi leân ñöôïc nhôø tröøu töôïng baèng kieán thöùc. Khi “Khoâng” ñöôïc nhöõng nguyeân nhaân vaø ñieàu kieän. Töï chuùng, xem nhö moät khaùi nieäm chöù khoâng phaûi laø moät

thöïc theå soáng ñoäng, thì noù ñaõ maát. Chæ chôùp maét Koma (jap): Cao Ly Quoác (moä trong ba nöôùc nhoû moät caùi laø chuùng ta ñaõ khoâng thaáy ñöôïc. Moät cuûa Haøn Quoác, hai nöôùc kia laø Tan La Shiragi vaø ngöôøi coù theå hieåu thaáu ñaùo kieán thöùc giaùo lyù veà Baùch Teá Kudara). “Khoâng,” nhöng neáu ngöôøi aáy noåi giaän khi bò thoùa Komeito: Japanese political party associated maï, lôùn tieáng khoe khoang khi ñöôïc ca tuïng hay with the Soka Gakkai, which traces itself back to danh voïng, vaø thaáy böïc boäi khi khoâng ñöôïc vöøa yù, Nicheren (1222-1282). Ironically, despite its name thì khoâng theå noùi ngöôøi aáy ñaõ nhaän thöùc ñöôïc caùi and stated intention of bringing ethical conduct “Khoâng”. “Khoâng” laø moät loái soáng nhieàu hôn laø into Japanese politics, but it has been involved in moät yù nghó. Moät ngöôøi soáng vôùi caùi “Khoâng” coù a number of high profile scandals—Ñaûng phaùi theå khoâng giaûi thích ñöôïc noù, nhöng neáu ngöôì aáy chính trò cuûa Nhaät Baûn lieân heä vôùi Soka Gakkai, thaät söï chöùng toû ñöôïc caùi “Khoâng” naøy trong moïi coù nguoàn goác töø thôøi ngaøi Nhaät Lieân. Mæa mai, duø luùc cuûa ñôøi soáng haèng ngaøy thì ngöôøi aáy ñaõ thaønh teân vaø chuû ñích cuûa noù laø ñem ñaïo ñöùc vaøo chính töïu con ñöôøng tu ñaïo. trò Nhaät Baûn, nhöng toå chöùc naøy ñaõ dính líu vôùi Koben (jap): Sö Cao Bieän (Nhaät Baûn)—A moät soá nhöõng vaán ñeà thaät xaáu xa. Japanese monk who purely practiced Kegon—Vò Komokuten (jap): Virupaksha (skt)—The broad- sö Nhaät Baûn chuyeân tu theo toâng Hoa Nghieâm. eyed (ugly-eyed) deva—Quaûng Muïc Thieân Kobo Daishi (jap): Hoaèng Phaùp Ñaïi Sö (774- Vöông—See Four Heavenly (Guardian) Kings. 835)—Hung-Fa, name of a noted monk who Komuso (jap): “Emptiness monks”—Sö Hö founded the Shingon Sect in Japan—Teân cuûa moät Khoâng—Monks of the Fuke School who wander vò sö noåi tieáng, ngöôøi ñaõ khai saùng ra toâng Chaân through the countryside playing the bamboo flute. Ngoân taïi Nhaät Baûn. They wear beehive-shaped bamboo hats, which Kobukuji (jap): Chuøa Höng Phöôùc (Nhaät Baûn). hide their faces and thus their identities—Nhöõng Kodanna (skt): A Nhaõ Kieàu Traàn Nhö. nhaø sö thuoäc phaùi Fuke, ngöôøi lang thang khaép Kodha (p): Saân haän, noùng naûy, "taâm gai goùc". caùc vuøng queâ, thoåi saùo tre. Hoï ñoäi noùn tre coù hình Saân haän vaø nhöõng taâm sôû ñi keøm vôùi saân haän. toå ong ñeå che maët vaø goác gaùc cuûa mình. Koho (jap): Kaofeng—Zen Master Kao-Feng- Komyoji (jap): Chuøa Quang Minh (Nhaät

Baûn). Yuan-Miao (1238-1295)—Cao Phong Dieäu Toå— Komyo-Kogo (jap): Hoaøng haäu Quang Minh See Kao Feng Yuan Miao Zen Master. (Nhaät Baûn). Koken (jap): Hoaøng haäu Hieáu Khieâm (Nhaät Kon (jap): Baûn). 1) Indriya (skt)—Sense organ—See Roots and Kokika (skt): Cöu Di La—Teân moät loaøi chim Sixteen roots. cu—A kind of cuckoo. 2) Mula (skt): Root—Caên baûn. Koku (jap): Akasa (skt)—Open space—Hö Styana (skt): Sloth—Hoân traàm. khoâng. Konantoritsu (jap): Coå Nam Ñoâ Luaät Toâng Kokubunji (jap): Quoác Töï (Nhaät Baûn). (Phaät Giaùo Nhaät Baûn). Kokubunniji (jap): Quoác Ni Töï (Nhaät Baûn). Konchok Gyelpo (1034-1102): Founder of Sakya monastery in 1073. He was a disciple of the Kokushi (jap): Quoác sö. translator Drokmi, who traveled to India and Kolita (skt): Caâu Lôïi Thaùi Töû—The eldest son of studied Sanskrit with Santipa. Sakya later became Dronodana, uncle of Sakyamuni; said to be the chief monastery of the Sakyapa order of Mahanama, but others say Tibetan Buddhism—Vò saùng laäp tu vieän Sakya Mahamaudgalyayana—Ngöôøi con tröôûng cuûa vaøo naêm 1703. Ngaøi laø ñeä töû cuûa nhaø thoâng dòch Ñaáu Phaïm Vöông, moät ngöôøi chuù cuûa Phaät Thích Drokmi, ngöôøi ñaõ du haønh ñeán AÁn Ñoä vaø hoïc Ca; coù ngöôøi noùi laø Ma-Ha-Na-Ma, nhöng coù Phaïn ngöõ vôùi Santipa. Tu vieän Sakya sau naøy trôû ngöôøi laïi noùi laø Ma Ha Muïc Kieàn Lieân. thaønh tu vieän chính cuûa tröôøng phaùi Sakyapa cuûa Phaät giaùo Taây taïng.

Kondane (skt): Name of a Buddhist place in west Konkomyokyo (jap): Suvarnaprabhasa-Sutra India, about seven miles from Karjat. The (skt)—Kinh Kim Quang Minh—See Buddhist caves in Kondane are slightly of later Suvarnaprabhasa-Sutra. date than those at Bhaja. The facade pillars are in Konkomyo-Shitenno-Gokoku (jap): Kim stone instead of wood. The caitya hall is one of Quang Minh Töù Thieân Vöông Hoä Quoác Chi Töï the earliest and is an important landmark in the (nhaät Baûn). development of rock-cut architecture—Moät ñòa Konpon-Setsu-Issai-U-Bu (jap): Mula- danh Phaät giaùo ôû vuøng taây AÁn Ñoä, caùch Karjat sarvastivadin (skt)—Original School of the baûy daëm. Caùc hang ñoäng ôû Kondane coù nieân ñaïi Preaching that All Things Exist, one of the sects of hôi muoän hôn caùc hang ñoäng ôû Bhaja (see Bhaja). Early Buddhism—Caên Baûn Thuyeát Nhaát Thieát Caùc caây coät ôû maët tieàn baèng ñaù chôù khoâng phaûi Höõu Boä, moät trong nhöõng boä phaùi cuûa Phaät giaùo baèng goã. Ñaïi saûnh Thaùnh ñieän thuoäc loaïi xöa Nguyeân Thuûy. nhaát, vaø laø moät böôùc ngoaët quan troïng trong söï Konyodha (skt): Cung Ngöï Ñaø—According to phaùt trieån cuûa kieán truùc hang ñaù. Eitel in The Dictionary of Chinese-English Kondo (jap): Kim Ñöôøng Ñieän (Chuøa Nhaät Baûn). Buddhist Terms, Konyodha, an ancient kingdom Kongakai (jap): Kim Cang Giôùi. mentioned by Hsuan-Tsang as a stronghold of Kong'an (kor): A Korean term for "koan."—Haøn unbelievers; it is said to be in south-east Orissa, ngöõ chæ "coâng aùn.—See Koan. possibly the present Ganjam town—Theo Eitel Kongochi (jap): Sö Kim Cang Trí (Nhaät Baûn). trong Trung Anh Phaät Hoïc Töø Ñieån, Cung Ngöï Kongochokyo (jap): Kinh Kim Cang Ñaûnh. Ñaø ñöôïc ngaøi Huyeàn Trang noùi ñeán laø moät vöông quoác coå cuûa nhöõng ngöôøi khoâng tin Phaät, naèm veà Kongochokyo-Mikkyo (jap): Kinh Kim Cang phía ñoâng nam Orissa, coù leõ baây giôø

laø thò traán Ñaûnh Maät Giaùo. Ganjam. Kongo-Kyo (jap): Vajraccedika-prajna-Korean Buddhism: Korean Buddhism—Phaät paramita-sutra (skt)—Diamond sutra—Kinh Kim Giaùo Trieàu Tieân—Korea, one of the important Cang. Buddhist countries in the Far East, Buddhism was Kongo-Satta (jap): The Diamond Buddha—Kim introduced to this country early in the fourth Cang Taùt Ñoûa. century A.D. According to Prof. P.V. Bapat in The Konjin (jap): Darkness—Sloth—Stupefaction— Twenty-Five Hundred Years of Buddhism, in Hoân Traàm—When practicing meditation, those days (4th century A.D.), the Korean sometimes cultivators drift into a dark heavy peninsula was divided into three parts, namely, mental state, akin to sleep, this is the delusive Koguryu in the North, Pakche in the South-West, obstruction of drowsiness—Khi haønh thieàn, thænh and Silla in the South-East. The history of thoaûng traïng thaùi taâm cuûa haønh giaû rôi vaøo moät Buddhism in these three parts of Korea is vuøng naëng neà toái aùm (meâ môø) vaø buoàn nguû, ñaây therefore not identical. Buddhism was first laø voïng chöôùng hoân traàm. brought to Koguryu in around 372 A.D. when the Konkai-Komyoji (jap): Kim Giôùi Quang Minh emperor Fu-chien of the Former Ch'in dynasty Töï (Nhaät Baûn). (351-394) sent a delegation to Koguryu. This Konkanapura (skt): Cung Kieán Na Boå La— delegation was led by the monk Shun Tao, who According to Eitel in The Dictionary of Chinese- met directly with king Sosurim (371-384), king of English Buddhist Terms, Konkanapura, an ancient Koguryu. Monk Shun Tao also brought with him kingdom on the West Coast of India, including Buddhist images and many Buddhist texts. It was Konkan, Goa, and North Kanara—Theo Eitel twelve years later that Buddhism came to Pakche trong Trung Anh Phaät Hoïc Töø Ñieån, Cung Kieán through the agency of a Central Asian monk Na Boå La laø moät vöông quoác coå naèm veà bôø bieån named Marananda. Silla was the last to embrace phía taây cuûa AÁn Ñoä, bao goàm caùc vuøng Konka, Buddhism which came nearly 30 years after it had Goa, vaø phía baéc Kanara. been introduced in Koguryu. The chief

significance of Korean Buddhism lies in the role it chased deep into the forests and mountains. played as an intermediary between China and Nevertheless, even though it lost royal patronage Japan, for, although Buddhism received royal in Korea, Buddhism continued to flourish as the patronage almost throughout its history in Korea, religion of the masses. In 1910, Japan occupied there was no notable development in its doctrine. Korea and they lifted the restriction under the Korean Buddhism was at its peak in the 11th Choson that prevented the monastic order from century A.D. during the rule of the Wangdynasty operating in the cities. During this time the of Korea. Before this period, Buddhism had been Japanese practice of married Buddhist clergy was spreading under the influence of the kings of the introduced to Korea, but this has been generally Silla dynasty. At this time, several famous rejected by most Korean Buddhists. Modern scholars went to China to study the Buddhist Korean Buddhism is, in fact, Zen Buddhism (Son) doctrines. Of these, Yuan-Ts'o (613-683 A.D.) of tinged with a belief in Amitabha Buddha or the Fa-Hsiang sect, Yuan-Hiao (617-670 A.D.) Maitreya Bodhisattva. Its largest order is Chogye, and Yi-Siang (625-702 A.D.) of the Hua-Yen sect

which controls around ninety percent of Korea's are best known. After King T'aejo (reigned 918- operating monasteries. After more than five 943) initiated the Koryo period (918-1392) centuries of decline, during the twentieth century, following the collapse of Silla, Son became the Korean Buddhism has been revived, but at the dominant Buddhist school in Korea after being same time, it also come into a big competition designated the state religion. After the 11th with aggressive Christianity. However, according century A.D., Buddhism, which had been the to the most up-to-date census from the religion of the aristocracy related to the Silla government in South Korea, more than twenty- dynasty, became the faith of the common people, five percent of the Korean population considered owing largely to the efforts of Yi-T'ien, P'u-Chao themselves to be Buddhists, twenty-five percent and a number of other monks. Yi-T'ien, a scholar identify themselves as Christians, and the famous for his editing of the Catalogue of the remaining fifty percent state that they are Chinese Tripitaka, called Yi-T'ien-Lu, studied indifferent to religion—Trieàu Tieân laø moät trong Buddhism in China and then propagated the nhöõng quoác Phaät Giaùo quan troïng ôû Vieãn Ñoâng. doctrine of both the Hua-Yen and T'ien-T'ai scts Phaät giaùo ñaõ ñöôïc du nhaäp vaøo ñaát nöôùc naày töø in Korea. He also wrote articles on Buddhism in theá kyû thöù 4 sau Taây Lòch. Theo Giaùo sö P.V. the Korean language. However, it was P'u-Chao Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, who introduced Korea to Zen Buddhism which, in vaøo theá kyû thöù tö Trieàu Tieân ñöôïc chia laøm ba later days, was to play such an important part in its vuøng, ñoù laø Koguryu ôû phía Baéc, Pakche ôû phía history. During the period when the Yuan dynasty Taây Nam, vaø Silla ôû Ñoâng Nam. Lòch söû Phaät of the Mongolian Empire had gained sovereignty giaùo trong ba vuøng naày khoâng gioáng nhau. Phaät over the Wang dynasty, Korean Buddhism was giaùo ñöôïc ñöa vaøo Koguryu ñaàu tieân vaøo naêm 372 much influenced by Lamaism. After the decline of khi vua Fu-Chien cuûa trieàu nhaø Kim (351-394) gôûi the Mongolian Empire, the Rhee dynasty of moät phaùi ñoaøn ñeán xöù Koguryo. Phaùi ñoaøn naøy Choson period (1392-1909), Korea accepted ñöôïc sö Shun Tao höôùng daãn, sö ñaõ gaëp truïc tieáp Confucianism as the leading principle of its vua xöù Koguryo laø Sosurim (371-384). Sö Shun culture and thus dislodged Buddhism from its Tao cuõng mang theo phaùi ñoaøn nhöõng aûnh töôïng place of honour. During this time numbers of Phaät vaø raát nhieàu giaùo ñieån Phaät giaùo. Möôøi hai monks and nuns in Korea reduced noticeably, and naêm sau, Phaät giaùo môùi ñeán Pakche qua trung at one time there were only thirty-six temples in gian cuûa moät tu só ngöôøi Trung AÙ teân laø the whole country, while at the end of the Koryo Marananda. Silla laø vuøng ñaát cuoái cuøng ñeán vôùi there had been almost a thousand temples. During Phaät giaùo gaàn 30 naêm sau so vôùi Koguryu. YÙ the period of more than five hundred years under nghóa quan troïng nhaát cuûa Phaät giaùo Trieàu Tieân laø the Choson period, Buddhist establishments were noù giöõ vai troø trung gian giöõa trung Hoa vaø Nhaät forbidden in the cities, and monks and nuns were Baûn, vì duø raèng ñöôïc söï baûo trôï cuûa hoaøng gia

trong suoát quaù trình lòch söû Phaät giaùo taïi ñaây, kieåu Phaät giaùo Nhaät Baûn ñöôïc ñöa vaøo Trieàu nhöng toân giaùo naày chaúng coù söï phaùt trieån ñaùng Tieân, nhöng thöôøng bò choáng ñoái bôûi Phaät töû taïi keå naøo veà maët giaùo lyù. Phaät giaùo Trieàu Tieân ñaõ ñaây. Thöïc ra Phaät giaùo ôû Trieàu Tieân hieän nay laø ñaït ñöôïc ñænh cao vaøo theá kyû 11, trong thôøi gian moät phaùi Phaät giaùo Thieàn ñöôïm nieàm tin vaøo Phaät trò vì cuûa trieàu Wang. Tröôùc thôøi naày, Phaät giaùo A Di Ña hoaëc Di Laëc Boà Taùt. Giaùo hoäi lôùn nhaát ñaõ ñöôïc truyeàn baù döôùi aûnh höôûng cuûa caùc vò vua hieän taïi laø giaùo hoäi Chogye, kieåm soaùt gaàn 90 trieàu ñaïi Silla. Thôøi ñoù coù nhieàu hoïc giaû noåi tieáng phaàn traêm caùc töï vieän ôû Trieàu Tieân. Sau hôn 5 theá ñi ñeán Trung Quoác ñeå nghieân cöùu giaùo lyù ñaïo kyû suy vong, trong suoát theá kyû 20, Phaät giaùo hoài Phaät. Trong soá naày ñöôïc bieát ñeán nhieàu nhaát laø sinh ôû Trieàu Tieân, nhöng ñoàng thôøi phaûi chòu söï Yuan-Ts'o (613-683) cuûa heä phaùi Phaùp Töôùng, caïnh tranh lôùn cuûa giaùo hoäi Tin Laønh naêng noå. Yuan Hiao (617-670) vaø Yi-Siang (625-702) cuûa Tuy nhieân, theo thoáng keâ môùi nhaát cuûa chaùnh phuû heä phaùi Hoa Nghieâm. Sau khi vua T'aejo (ôû ngoâi Nam Trieàu Tieân, khoaûng hôn 25 phaàn traêm daân soá töø naêm 918 ñeán naêm 943) baét ñaàu thôøi kyø Koryo theo ñaïo Phaät, 25 phaàn traêm theo Tin Laønh, coøn (918-1392) sau söï suïp ñoå cuûa trieàu ñaïi Silla, laïi 50 phaàn traêm khoâng coù höùng thuù vôùi toân giaùo. Thieàn toâng trôû neân laø moät tröôøng phaùi Phaät giaùo Korean canon of Buddhism: Cao Ly Taïng coù öu theá ôû Ñaïi Haøn sau khi ñöôïc coâng nhaän laø (taïng kinh ñieån cuûa Cao Ly)—One of the three quoác giaùo. Sau theá kyû 11, Phaät giaùo cho ñeán baây collections which still exists in the "Ocean Seal" giôø voán laø toân giaùo cuûa taàng lôùp quí toäc thuoäc Temple with 1,521 sets and 6,589 volumes—Boä trieàu ñaïi Silla, ñaõ trôû thaønh moät toân giaùo cuûa toaøn ñaïi taïng Cao Ly, moät trong ba taïng sö taäp hieän theå daân chuùng, phaàn lôùn laø nhôø nhöõng noã löïc cuûa vaãn coøn ñaày ñuû taïi chuøa Haûi AÁn vôùi 1.521 boä vaø Yi-T'ien, P'u-Chao cuøng moät soá tu só khaùc. Yi- 6.589 quyeån. T'ien, moät hoïc giaû noåi tieáng vì baûn chuù giaûi boä Korin (jap): Hsiang-Lin—Vuøng Höông Laâm Tam Taïng chöõ Haùn, goïi laø Yi-T'ien-Lu, ñaõ nghieân (Nhaät Baûn). cöùu Phaät giaùo ôû Trung Hoa, roài sau ñoù truyeàn baù Kornfield, Jack: American lay vipassana giaùo lyù cuûa heä phaùi Hoa Nghieâm vaø Thieân Thai teacher who trained with Ajahn Chah and S. N. taïi Trieàu Tieân. Tuy nhieân, P'u-Chao môùi laø ngöôøi Goenka. Chogyam Trungpa invited him to teach laøm cho Trieàu Tieân tieáp xuùc ñöôïc vôùi Phaät Giaùo Theravada meditation at Naropa Institute in the Thieàn Toâng, moân naày veà sau ñaõ trôû thaønh moät early 1970s, and for several years after that he phaàn quan troïng trong lòch söû Phaät giaùo Trieàu taught meditation in a variety of places all over Tieân. Trong thôøi Moâng Coå chieám laáy quyeàn löïc töø the world. He co-founded the Insight Meditation Vua Wang thì Phaät giaùo Trieàu Tieân chòu nhieàu Society in Barre, MA, U.S.A., where he is one of aûnh höôûng cuûa phaùi Laït Ma (Lamaism). Sau khi the main teachers. He has published a number of ñeá quoác Moâng Coå suïp ñoå thì trieàu ñaïi Rhee cuûa books, including "Living Buddhist Masters," and Choson laáy Khoång giaùo laøm

nguyeân taéc chuû ñaïo, “Dharma Talks,” (with Joseph Goldstein)—Phaät do ñoù ñaåy luøi Phaät Giaùo ra khoûi vò theá danh döï. töû taïi gia ngöôøi Myõ, thaày daïy thieàn minh saùt, töøng Luùc ñoù con soá Taêng Ni giaûm thieåu ñaùng keå, vaø coù thoï giaùo vôùi Ajahn Chah vaø S. N. Goenka. luùc treân toaøn quoác chæ coù 36 ngoâi chuøa maø thoâi, Chogyam Trungpa ñaõ môøi oâng daïy thieàn Nguyeân trong khi vaøo cuoái thôøi ñaïi Koryo treân toaøn quoác Thuûy taïi Vieän Naropa vaøo ñaàu thaäp nieân 1970s, coù gaàn caû ngaøn ngoâi chuøa. Trong khoaûng thôøi gian vaø trong nhieàu naêm sau khi daïy thieàn taïi ñaây, oâng treân 500 naêm döôùi thôøi ñaïi Choson, cô sôû Phaät coøn daïy thieàn taïi nhieàu nôi khaùc khaép theá giôùi. giaùo taïi caùc ñoâ thò bò caám ñoaùn, chö Taêng Ni bò OÂng ñoàng saùng laäp Hoäi Thieàn Minh Saùt (Insight ñuoåi vaøo röøng saâu nuùi thaúm. Duø khoâng coøn söï baûo Meditation Society) ôû Barre, Massachussett, Hoa trôï cuûa hoaøng gia, Phaät giaùo Trieàu Tieân vaãn tieáp Kyø, taïi ñaây oâng laø thaày giaùo truï coät. OÂng ñaõ xuaát tuïc phaùt trieån nhö moät toân giaùo quaàn chuùng. Ñeán baûn moät soá saùch, goàm quyeån “Nhöõng Vò Thaày naêm 1910, Nhaät Baûn chieám ñoùng Trieàu Tieân vaø Phaät Giaùo Soáng,” vaø “Phaùp Thoaïi” (cuøng vieát vôùi baõi boû leänh caám caùc cô sôû Phaät giaùo hoaït ñoäng Joseph Goldstein). trong thaønh phoá döôùi trieàu ñaïi Choson. Trong Korosi, Csoma Sandor (1784-1842): khoaûng thôøi gian naøy thaày tuïng coù gia ñình theo Transylvanian scholar who traveled to Ladakh in

search of the origins of the Hungarian people. He text is lost, but fortunately we have a commentary believed that these origins lay in Central Asia written by Yasomitra called the Abhidharma- among the Uighurs, and thought that their kosa-vyakhya which has facilitated the restoration language was related to Hungarian. In order to of the lost text undertaken by the late Professor trace Hungarian origins, he traveled throughout Louis De La Valleùe Poussin of belgium and Central Asia and the Himalayan region, and he completed by Rahula Sankrityayana of Ceylon. conducted research in Leh for almost two years. All elements of the universe were minutely Although he never found records relating to explained by Vasubandhu in his Abhidharma- Hungarians, during his studies he produced a kosa. The significant name of the School ‘all- seminal Tibetan-English dictionary and things-exist-doctrine’ (sarva-asti-vada) affirms all Grammar. He also brought a wealth of existences, both material and mental, as well as information about Tibetan culture to Europe, and that which is neither matter nor mind. This, is widely regarded as the father of Tibetan Studies however, does not mean to admit the existence of in the West—Moät hoïc giaû ngöôøi Transylva du Self (atman), an individual ego or soul or the haønh ñeán Ladakh ñeå tìm toøi nguoàn goác cuûa ngöôøi universal principle or First Cause. Whether or not Hung Gia Lôïi. OÂng tin töôûng raèng nguoàn goác cuûa he anticipated the danger of being involved in the hoï ôû taïi vuøng Trung AÙ trong soá nhöõng ngöôøi admission of Self, Vasubandhu devoted the whole Uighurs, vaø nghó raèng ngoân ngöõ cuûa hoï lieân heä tôùi ninth chapter of his Abhidharma-kosa sastra to the ngoân ngöõ Hung Gia Lôïi. Ñeå truy nguyeân nguoàn refutation of the atman theory (see Baûy Möôi goác cuûa ngöôøi Hung Gia Lôïi, oâng ñaõ du haønh Laêm Phaùp Caâu Xaù Toâng). The Kosa School,

khaép caùc mieàn Trung AÙ vaø vuøng Hy Maõ Laïp Sôn, though it states that all things exist, is quite vaø oâng ñaõ laøm cuoäc nghieân cöùu taïi Leh trong 2 different from general naïve materialism, because, naêm. Maëc duø oâng chaúng bao giôø tìm thaáy taøi lieâu according to its theory, all things are elements lieân heä tôùi ngöôøi Hung Gia Lôïi, trong khi nghieân (dharmas) which include mind as well as matter, cöùu oâng ñaõ laøm ra moät boä Töi Ñieån vaø Vaên Phaïm all on an equal footing. It asserts the reality of all Taây Taïng. OÂng cuõng ñaõ mang veà AÂu Chaâu raát dharmas and yet it admits the theory of no nhieàu nhöõng tin töùc veà vaên hoùa Taây Taïng, vaø oâng substance, no duration and no bliss except ñöôïc xem nhö moät caùch roäng raõi laø cha ñeû cuûa Nirvana. Most of the Abhidharma schools ngaønh nghieân cöùu veà Taây Taïng ôû phöông Taây. probably arose after the Council of Asoka (240 Kosa (skt): B.C.), because the Abhidharma literature, seven 1) Cask—Box—Treasury—Caâu xaù (chieác hoäp, texts in all, was for the first time recognized as kho baùu). one of the Tripitaka (three baskets or collections) 2) Abhidharma (skt)—Sarvastivadin (skt)— in this council. At the time of the first and the Treasury—Caâu Xaù Toâng—See Kosa Sect, second councils there were only two Pitakas and Ten schools of Chinese Buddhism. (Sutras and Vinaya)—Teân goïi cuûa toâng phaùi laø Kosa Sect: Caâu Xaù Toâng—Toâng Caâu Xaù cuûa moät danh töø giaûn löôïc cuûa Phaïn ngöõ A Tyø Ñaït Ma Ngaøi Theá Thaân—Abhidharma-kosa or Pitaka Caâu Xaù, laø nhan ñeà cuûa moät taùc phaåm cuûa Theá school of Vasubandhu—Name of the school is an Thaân vieát veà chuû thuyeát duy thöïc vaø coù theå dòch abbreviation of Abhidharma-kosa, which is the laø “Caâu chuyeän cuûa Phaùp Toái Thöôïng.” Ñaïi trieát title of Vasubandhu’s work on realism and may be gia Theá Thaân sanh taïi Baïch Sa Ngoõa, thuoäc xöù translated “The Story of the Higher Dharma.” The Kieän Ñaø La, xuaát gia theo Höõu Boä. OÂng aâm thaàm great philosopher Vasubandhu was born in ñeán Ca Thaáp Di La ñeå hoïc trieát hoïc A Tyø Ñaøm. Purusapura (Peshawar) in Gandhara and received Khi trôû veà coá höông, oâng vieát A Tyø Ñaït Ma Caâu his ordination in the Sarvastivada School. He went Xaù Luaän (Abhidharma-kosa-sastra) hieän vaãn coøn to Kashmir incognito to learn the Abhidharma 60 quyeån Haùn dòch. Baûn vaên Phaïn ngöõ ñaõ thaát laïc, philosophy. On his return home he wrote the nhöng may maén chuùng ta vaãn coøn moät baûn chuù Abhidharma-kosa-sastra which is preserved in giaûi do Yasomitra vieát vôùi nhan ñeà laø A Tyø Ñaït sixty volumes of Chinese translation. The Sanskrit Ma Caâu Xaù Thích Luaän. Nhôø baûn chuù giaûi naøy maø

coá Giaùo Sö Louis De La Valleùe-Poussin ôû Bæ ñaõ vuøng maø Phaät ñaõ ñi qua. Ngaøy nay vöông deã daøng trong vieäc taùi laäp baûn vaên thaát laïc vaø quoác naøy thuoäc vuøng Oude (theo Truyeän ñöôïc kieän toaøn bôûi Rahula Sankrityayana ngöôøi Phaùp Hieån, Baéc Kieàu Taùt La laø teân moät Tích Lan. Moãi yeáu toá trong vuõ truï ñöôïc Theá Thaân vöông quoác coå ôû mieàn Trung AÁn, khaùc vôùi giaûi nghóa chi li trong Luaän Caâu Xaù cuûa oâng. nöôùc Nam Kieàu Taùt La. Ñaây laø moät trong 16 Danh töø quan troïng cuûa toâng naøy laø ‘hoïc thuyeát vöông quoác lôùn thôøi Ñöùc Phaät coøn taïi theá, thuû veà taát caû ñeàu hieän höõu,’ khaúng ñònh

moïi hieän höõu, phuû laø thaønh Xaù Veä, nôi Ñöùc Phaät ñaõ löu truù caû taâm vaø vaät, cuõng nhö khoâng phaûi taâm vaø khoâng trong moät thôøi kyø daøi)—See Xaù Veä Quoác. phaûi vaät. Tuy nhieân, ñieàu naày khoâng phaûi ñeå thöøa 2) Daksinakosala (skt): Nam Kieàu Taùt La—An nhaän hieän höõu cuûa ngaõ (atman), moät baûn ngaõ caù ancient kingdom, also in Central India, part of bieät hay moät linh hoàn hay nguyeân lyù phoå quaùt hay the present Central Provinces—Vöông quoác nguyeân nhaân ñaàu tieân. Chuùng ta khoâng bieát Theá coå maø baây giôø thuoäc veà caùc tænh trung taâm AÁn Thaân coù tieân ñoaùn moïi nguy hieåm do söï thöøa Ñoä (theo Taây Vöïc Kyù thì ngaøi Huyeàn Trang nhaän coù 'Ngaõ,' seõ xaõy ra hay khoâng maø oâng ñaõ cho raèng vuøng naày laø vuøng Trung AÁn. Theo boû ra toaøn chöông chín ñeå baùc boû thuyeát Höõu Truyeän Phaùp Hieån, ñaây laø nöôùc Ñaït Thaân hay Ngaõ. Caâu Xaù toâng duø chuû tröông raèng taát caû caùc Nam Kieàu Taùt La, ñeå phaân bieät vôùi Baéc Kieàu phaùp ñeàu thöïc höõu, hoaøn toaøn khaùc vôùi duy thöïc Taùt La, coøn goïi laø Ñaïi Kieàu Taùt La. Ñaây laø luaän ngaây thô thöôøng tình, bôûi vì theo lyù thuyeát nôi maø ngaøi Long Thoï ñaõ töøng löu truù, ñöôïc cuûa toâng naày, vaïn höõu laø nhöõng phaùp bao goàm caû vua Sa Ña Baø Ha raát kính troïng. Nhaø vua ñaõ taâm vaø vaät, taát caû cuøng ôû treân cöôùc ñòa nhö nhau. cho xaây moät ngoâi chuøa lôùn naêm taàng taïi Baït Toâng naøy thöøa nhaän thöïc taïi tính cuûa moïi phaùp La Vò La. Vò trí thuû phuû cuûa nöôùc naày ngaøy nhöng laïi chaáp nhaän thuyeát khoâng coù toàn theå, nay chöa ai ñònh roõ)—Southern Kosala. khoâng coù thöôøng haèng, khoâng coù phuùc laïc ngoaïi Kosetsu (jap): Vipasyin-buddha (skt)—Universal tröø Nieát Baøn. Haàu heát nhöõng tröôøng phaùi A Tyø Preaching Buddha—Phoå Thuyeát Phaät. Ñaøm coù leõ ñaõ phaùt khôûi sau cuoäc keát taäp cuûa Vua Koshu-Bunki (jap): Hangchou-Wenhsi—Sö A Duïc (khoaûng naêm 240 tröôùc Taây Lòch), bôûi vì Haøng Chaâu Vaên Hæ. vaên hoïc A Tyø Ñaøm goàm taát caû 7 boä luaän, laàn ñaàu Kosthaka (skt): Caâu saéc tha ca. tieân ñöôïc chaáp nhaän laø moät trong Tam taïng Kinh Koti (skt): Caâu Lôïi—Caâu chi—One million (Also Ñieån (Tripitaka) trong cuoäc keát taäp naøy. Trong explained by 100, or 100,000, or 10 million)—Moät cuoäc keát taäp laàn ñaàu vaø laàn thöù hai chæ coù hai taïng trieäu (coù nôi giaûi thích laø 100, 100.000 hay 10 (Kinh vaø Luaät). trieäu). Kosala (skt): Kieàu Taùt La—Coøn goïi laø Caâu Sa Kotlan (skt): Kha Ñoát La—An ancient kingdom La, Caâu Taùt La, hay Cö Taùt La. west of Tsung-Ling, south of Karakal lake—Moät 1) Uttarakosala (skt): Northern Kosala—Name vöông quoác coå naèm veà phía taây cuûa Suøng Lónh, veà of an ancient Indian kingdom situated to the phía nam hoà Karakal. north of the river Ganges, the modern Oude, and containing the cities of Sravasti and Kotsu (jap): A Japanese term literally means Varanasi (present-day Benares). One of the "bones." In Japanese Buddhism, it means "Ju-i," two main kingdoms, together with Magadha, the scepter, about 35 centimeters long, of a Zen determining the political scene in the areas master, which is bestowed on him by his master as covered by the Buddha in his travels. Its a sign of his mastership. The scepter has a slight capital is Sravasti, where the Buddha and his S-shaped curve, like a human spinal cord. The order stayed for a long period of time—Baéc master used this scepter

to point at something, or Kieàu Taùt La, teân cuûa moät vöông quoác naèm veà to lean on when sitting, or also occasionally to phía Baéc cuûa soâng Haèng, maø baây giôø laø strike a student—Thuaät ngöõ Phaät giaùo Nhaät Baûn Benares. Moät trong hai vöông quoác quan coù nghóa laø “xöông.” Chieác gaäy daøi khoaûng 35 troïng, cuøng vôùi vöông quoác Ma Kieät Ñaø phaân maø moät Thieàn sö nhaän ñöôïc töø vò thaày cuûa quyeát ñònh saân khaáu chính trò trong nhöõng mình nhö daáu hieäu ñaït tôùi trình ñoä cuûa moät baäc

thaày. Chieác gaäy naøy coù hình hôi cong theo hình trí laø nhöõng troø vui maø chö Taêng Ni khoâng chöõ S, nhö coät xöông soáng cuûa ngöôøi ta. Vò thaày ñöôïc tham gia. duøng chieác gaäy naøy ñeå chæ cho ñeä töû caùi gì ñoù, ñeå Kripa (skt): Bi—Söï thöông xoùt, loøng bi maãn— töïa vaøo maø ngoài hay coù khi ñeå ñaùnh hoïc troø. Pity—Compassion. Kousha-shu (jap): Abhidharma-kosa or Pitaka Kripatma (skt): Tö töôûng thöông xoùt—Pitying school of Vasubandhu—Toâng Caâu Xaù cuûa Ngaøi thought—A Bodhisattva with a pitying thought of Theá Thaân—See Kosa Sect and Japanese Kosa sentient beings ought not to eat any meat School. whatever—Moät vò Boà Taùt vôùi tö töôûng thöông xoùt Koya (jap): Nuùi Cao Daõ (Nhaät Baûn). chuùng sanh, khoâng neân aên baát cöù thöù thòt naøo. Kozankoka (jap): Huang Sanku—Hoaøng Sôn Krishna (skt): Caùt Lyù Saét Naõ. Coác (Nhaät Baûn). 1) Dark blue: Krsna (skt)—Maøu ñen hay xanh Krakucchanda (skt): Kakuda-Katyayana (skt)—ñaäm—Black, dark. Caâu Löu Toân Maâu Ni—Caâu Löu Toân Phaät—Cöu 2) The hero-god of India: Teân moät vò Thaàn anh Laâu Toân Phaät—Caâu Löu Taàn Phaät—Ca La Cöu huøng cuûa AÁn Ñoä. Xan Ñaø—Ca La Cöu Thoân Ñaø—Yeát Laïc Ca Toân 3) With Buddhists he is chief of the black Ñaø—Yeát La Ca oân Ñaø—Yeát La Ca Thoán Ñòa— demons, who are enemies of Buddha and the Yeát Caâu Thoân Na. white demons: Ñoái vôùi Phaät giaùo, Caùt Lyù Saét 1) The first of the Buddhas of the present Naõ laø teân moät loaøi chuùa cuûa “Haéc Quyû,” keû Bhadrakalpa, the fourth of the seven ancient thuø ñòch vôùi Ñöùc Phaät vaø Baïch quyû. Buddhas—Vò Phaät thöù nhaát trong caùc vò Phaät Kritaka-akritaka (skt): Taùc phi taùc—Ñöôïc taïo trong (1000 vò Phaät) Hieàn kieáp, vò Phaät thöù tö ra vaø khoâng ñöôïc taïo ra hay ñöôïc laøm vaø khoâng trong baûy vò coå Phaät—See Seven ancient ñöôïc laøm—Made and not-made or done and not- Buddhas. done. 2) According to the Earth Store Bodhisattva Kritsna (skt) Kasina (p): Complete—A circle. Sutra, Chapter 9, in the past, a Buddha named Kriya (skt): Kiriya (p)—Haønh hay haønh ñoäng— Krakucchanda appeared in the world. If a Acting—Action. man or woman hears this Buddha’s name and Kriyabhivyakti (skt): Manifested work—Sôû taùc sincerely beholds, worships, or praises him, minh lieãu hay coâng vieäc ñöôïc bieåu hieän. that person will become the king of the Greay Kriya-tantra (skt): Nghieäp chuù—A Sanskrit Brahma Heaven in the assemblies of the one term for “action tantra.” This is one of the four thousand Buddhas of the Worthy Aeon, and divisions of tantra texts, according to Tibetan will there receive a superior prediction— Tantric Buddhism. Action tantras are said to have Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù chín, been taught for meditators who require external veà thuôû quaù khöù, coù ñöùc Phaät ra ñôøi hieäu laø activities. The

practices of this type of tantra Caâu Löu Toân Nhö Lai. Nhö coù ngöôøi nam usually emphasize purification and external ritual ngöôøi nöõ naøo nghe danh hieäu cuûa ñöùc Phaät activities of worship, rather than internal yogas— ñaây, chí taâm chieâm ngöôõng leã baùi, hoaëc taùn Töø Baéc Phaïn coù nghóa laø “nghieäp chuù.” Ñaây laø thaùn, ngöôøi naày nôi phaùp hoäi cuûa moät ngaøn moät trong ba boä vaên kinh veà chuù theo Phaät giaùo ñöùc Phaät trong Hieàn Kieáp laøm vò Ñaïi Phaïm Maät toâng Taây Taïng. Nghieäp chuù ñöôïc duøng ñeå Vöông, ñaëng Phaät thoï kyù ñaïo Voâ thöôïng cho. daïy caùc haønh giaû thieàn nhöõng ngöôøi caàn coù nhieàu Krama (skt): Succession—Thöù ñeä—See Twenty- nhöõng sinh hoaït beân ngoaøi. Tu taäp theo maät chuù four non-interactive activity dharmas. Kriya Tantra thöôøng nhaán maïnh ñeán thanh tònh Krida (skt): Khela (skt)—Hyù. vaø nhöõng sinh hoaït nghi thöùc vaø leã baùi beân ngoaøi, 1) To joke for passing time: Giôûn chôi. hôn laø thieàn quaùn noäi taâm. 2) Play or sport: Vôû kòch hay troø chôi theå thao. Krodha (skt): Pratigha or Dvesa (skt)—Anger— 3) Take one’s pleasure: Theatricals, which are Phaãn (giaän döõ)—Haát La Ñaø—Anger, ire, wrath, forbidden to monks and nuns—Xem haùt giaûi resentment, one of the six fundamental klesas or

one of the three poisons (passion, anger, and Ñoä—See Five kinds of wisdom. and Five ignorance)—Caên baûn phieàn naõo “Saân Khueå” hay wisdoms. söï noùng naûy, moät trong tam ñoäc (tham, saân, si)— Ksama (skt): Ksamayati (skt)—Confession and See Dosa, Wrath, Fifty-one Dharmas interactive reform—Repentance—Saùm Hoái—Xoa Ma—To with the Mind, and Seventy-five dharmas of the forebear or to have patience with; ask for Abhidharma Kosa. consideration or pardon. Patience or forebearance Krodha-candra-tilaka (p): Nguyeät Yeåm Phaån of repentance or regret for error. From infinite Noä Trì Minh Vöông. reincarnations in the past to the present, we have Krosa (skt): Caâu Loâ Xaù—Caâu Laâu Xaù—Caâu Loâ existed in this cycle of rebirths. Because of Xa. ignorance and greediness for desires of talent, 1) The distance a sound of a drum can be heard: beauty, fame, food, sleep, wealth, and power, etc. Khoaûng xa nhaát coù theå nghe tieáng troáng ñaùnh. which have masked and covered our true nature, 2) The eighth part of a yojana or 5 miles: Moät causing us to lose our ways and end up phaàn taùm cuûa Duï Thieân Na hay 5 daäm. committing endless karmic transgressions. 3) Caåu Lö Xaù: The distance the lowing of an ox Moreover, because of our egotistical nature, we can be heard, the eighth part of a yojana— only hold to the concept of self and what belong to Khoaûng caùch maø tieáng roáng cuûa moät con boø us, we are only concerned with benefitting to coù theå nghe ñöôïc, khoaûng moät phaàn taùm do ourselves but have absolutely no regards on how tuaàn—See Yojana. our actions may affect others. Thus, in this way, Krsnakarma (skt): Darkening of the month— whether unintentionally or intentionally, we often Latter half of the month—Period of the waning bring pains and sufferings to countless sentient moon—Second fortnight of a lunar month—Haéc beings, committing infinite and endless nguyeät—See Krsnapaksa. unwholesome karma, consequently, creating countless enemies. Even the most precious Triple Krsnakarna (skt): A goddess—Haéc nhó. Jewels, we still make false accusations and Krsnapaksa (skt): Haéc Nguyeät—The

darkening slander. All such karmic transgressions are or latter half of the month, the period of the countless. Now we are fortunate enough, having a waning moon—Nöûa thaùng trôøi toái hay nöûa thaùng few good karma leftover from former lives, to be sau tính theo aâm lòch (theo Taây Vöïc Kyù, töø ngaøy able to meet a good knowing advisor to guide and traêng baét ñaàu khuyeát ñeán ngaøy 30 trong thaùng, goïi lead us, giving us the opportunity to understand laø "Haéc Phaàn." Haéc phaàn coù theå laø 14 hay 15 the philosophy of Buddhism, begin to see clearly ngaøy tuøy theo thaùng thieáu hay ñuû). our former mistakes and offenses. Therefore, it is Krttika (skt): Ngang—Name of one of the necessary to feel ashame, be remorseful, and twenty eight constellations—See Twenty eight bring forth the three karmas of body, speech and constellations. mind to repent sincerely. Repentance is one of the Krtyanusthana-jnana (skt): Thaønh Sôû Taùc most entrances to the great enlightenment; for Trí—Wisdom of perfecting the double work of with it, the mind within is always stilled—Nhaãn self-welfare and the welfare of others, one of the Thöù hay kieân nhaãn thænh caàu ñöôïc tha thöù cho five wisdoms mentioned in the Shingon texts. The nhöõng loãi laàm. Saùm hoái hay Saùm ma coù nghóa laø wisdom derived from the five senses (nguõ caên), thaân neân kieân trì nhaãn naïi noùi ra nhöõng loãi laàm the wisdom of perfecting the double work of self- cuûa mình, vaø thænh caàu tieàn nhaân tha thöù. Trong welfare and the welfare of others; corresponds to voâ soá kieáp luaân hoài cuûa ta keå töø voâ thuûy cho ñeán the air and is associated with Amoghasiddhi (Di ngaøy nay, vì voâ minh tham aùi taøi, saéc, danh, thöïc, Laëc Maitreya) and the north—Moät trong naêm trí thuøy, cuûa caûi, quyeàn uy, vaân vaân phuû che khieán ñöôïc noùi ñeán trong kinh ñieån cuûa toâng Chaân cho chôn taùnh cuûa chuùng ta bò meâ môø, do ñoù thaân Ngoân. Trí chuyeån töø nguõ caên (nhaõn, nhó, tyû, thieät khaåu yù gaây taïo khoâng bieát bao nhieâu ñieàu laàm vaø thaân), trí thaønh töïu dieäu nghieäp töï lôïi lôïi tha, laïc. Hôn nöõa, do töø nôi ngaõ vaø ngaõ sôû chaáp, nghóa töông öùng vôùi hö khoâng vaø Phaät Di Laëc ôû Baéc laø chaáp laáy caùi ta vaø caùi cuûa ta, maø chuùng ta chæ

muoán giöõ phaàn lôïi cho rieâng mình maø khoâng caàn möôi laêm giaây, hay 4.500 saùt na töông ñöông quan taâm ñeán nhöõng toån haïi cuûa ngöôøi khaùc, vì vôùi moät phuùt. theá maø chuùng ta voâ tình hay coá yù laøm naõo haïi voâ Ksana of a ksana: Nieäm nieäm—An instant— löôïng chuùng sanh, taïo ra voâ bieân toäi nghieäp, oan Thought after thought—A ksana is the ninetieth traùi chaát choàng. Ngay caû ñeán ngoâi Tam Baûo part of the duration of a thought—Khoaûng caùch chuùng ta cuõng khoâng chöøa, nhöõng toäi nghieäp nhö giöõa hai nieäm quaù ngaén, khoâng theå xen taïp bôûi vaäy khoâng sao keå xieát. Nay may maén coøn chuùt baát cöù thöù gì. duyeân laønh dö laïi töø kieáp tröôùc neân gaëp vaø ñöôïc Ksani (p): Nhaãn nhuïc—Kieân nhaãn ñôïi chôø vieäc thieän höõu tri thöùc daïy doã, daét dìu, khieán hieåu ñöôïc gì—Patience—Endurance—Forebearance— ñoâi chuùt ñaïo lyù, thaáy bieát söï loãi laàm. Theá neân Patient waiting for something. chuùng ta phaûi phaùt taâm hoå theïn aên naên, ñem ba Ksanti-paramita (skt): Nhaãn Ba La Maät—Nhaãn nghieäp thaân khaåu yù ra maø chí thaønh saùm hoái. Saùm

nhuïc—Constancy—Forebearance—Patience— hoái laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo Perseverence—Powers of patient endurance— ñaïi giaùc, vì nhôø ñoù maø noäi taâm chuùng ta luoân ñöôïc Repression—See Ten Paramitas. goäi röõa. **See Repentance. (I) The meanings of “Ksanti”—Nghóa cuûa Nhaãn Ksamayati (skt): Hoái phaùp—Saùm—Repentance nhuïc: A Sanskrit term for an “attitude of rites—The rules for repentance and confession. forebearance,” one of the six paramitas. In To repent or regret for error and seek forgiveness, Mahayana it is the third of the “perfection” or to ask for pardon. It especially refers to the that a Bodhisattva cultivates on the path to regular confessional service for monks and nuns—Buddhahood—Töø Baéc Phaïn chæ “thaùi ñoä nhaãn Nghi thöùc phaùt loà saùm hoái toäi loãi. Hoái haän veà loãi nhuïc,” hay “an nhaãn,” moät trong luïc ba La laàm (hoái quaù) vaø xin ñöôïc tha thöù. Saùm hoái laø Maät. Trong Phaät giaùo Ñaïi Thöøa, nhaãn laø ba la nghi thöùc tu taäp thöôøng xuyeân trong caùc khoùa leã maät thöù ba maø moät vò Boà Taùt phaûi tu taäp treân cuûa chö Taêng Ni. **See Three modes of ñöôøng ñi ñeán Phaät quaû. **See Six paramitas. repentance. (II) Other characteristics of Ksanti—Nhöõng ñaëc Ksana (skt): Saùt na—Tu Du—Ksana, said to be tính khaùc cuûa Nhaãn nhuïc: 20 lava or 400 finger-snaps—Baèng hai möôi laàn 1) Endurance is an especially important quality La Döï töùc 400 laàn khaûy moùng—See Four short in Buddhism. The Buddha always teaches his divisions of time. disciples: “If you try to rub two pieces of 1) The shortest measure of time—Ñôn vò thôøi wood together to get fire, but before fire is gian ngaén nhaát produced, you stop to do something else, only 2) An instance as a measure of time: Moät to resume later, you would never obtain fire. khoaûnh khaéc ñöôïc xem nhö moät ñôn vò ño Likewise, a person who cultivates löôøng thôøi gian. sporadically, e.g., during retreats or on 3) The shortest period or measure of time, a weekends, but neglects daily practice, can moment, an instant; in contrast with kalpa, the never achieve lasting results: Nhaãn naïi chòu longest period of time: Khoaûnh khaéc cuûa moät ñöïng. Nhaãn laø moät ñöùc taùnh quan troïng ñaëc khoaûng thôøi gian raát ngaén, ñoái laïi vôùi kieáp laø bieät trong Phaät giaùo. Ñöùc Phaät thöôøng daïy töù moät khoaûng thôøi gian daøi. chuùng raèng: “Neáu caùc oâng chaø xaùc hai maûnh 4) Sixty-five (some says 60) ksanas are said to caây vaøo nhau ñeå laáy löûa, nhöng tröôùc khi coù pass the clicking of the fingers: 65 (coù choã noùi löûa, caùc oâng ñaõ ngöøng ñeå laøm vieäc khaùc, sau 60) saùt na töông ñöông vôùi moät caùi khaûy ñoù duø coù coï tieáp roài laïi ngöøng giöõa chöøng thì moùng tay. cuõng hoaøi coâng phí söùc. Ngöôøi tu cuõng vaäy, 5) 90 ksanas are equal to a thought: 90 saùt na neáu chæ tu vaøo nhöõng ngaøy an cö kieát haï hay ñöôïc coi nhö moät nieäm. nhöõng ngaøy cuoái tuaàn, coøn nhöõng ngaøy khaùc 6) A ksana is equal to one seventy-fifth of a thì khoâng tu, chaúng bao giôø coù theå ñaït ñöôïc second, or 4,500 ksanas are equal to a minute: keát quaû laâu daøi. Moät saùt na töông ñöông vôùi moät phaàn baûy

2) According to the Six Paramitas—Theo Luïc Because Subhuti, in a past, when my body Ñoä Ba La Maät: Kshanti generally translated was mutilated by Kaliraja, I had at that time “patience,” or “resignation,” or “humility,” no notion of an ego, no notion of a

when it is one of the six Paramitas. But when personality, no notion of a being and a life, I it occurs in connection with the dharma that is would have been stirred by feelings of anger unborn, it would be rather translated and hatred. Subhuti, I also remember that in “acceptance,” or “recognition,” or the past, during my former five hundred lives, “submission.”—Kshanti thöôøng ñöôïc dòch laø I was a Ksanti and held no conception of an “söï kieân nhaãn,” hay “söï cam chòu,” hay “söï ego, no conception of a personality, no khieâm toán,” khi noù laø moät trong luïc ñoä ba la conception of a being and a life. Therefore, maät. Nhöng khi noù xuaát hieän trong söï noái keát Subhuti, Bodhisattvas should forsake all vôùi phaùp baát sinh thì neân dòch laø “söï chaáp conceptions of form and resolve to develop nhaän,” hay “söï nhaän chòu,” hay “söï quy the Supreme Enlightenment Mind. Their phuïc.” minds should not abide in form, sound, smell, 3) In the Abhidharmakosa, Kshanti is used in a taste, touch and dharma. Their minds should way contrasted to Jnana. Kshanti is not always abide nowhere. If mind abides knowledge of certainty which Jnana is, for in somewhere it should be in falsehood. This is Kshanti doubt has not yet been entirely why the Buddha says Bodhisattvas’ minds uprooted: Trong A Tyø Ñaït Ma Caâu Xaù Luaän, should not abide in form when practicing Kshanti coù nghóa ngöôïc vôùi Jnana. Kshanti charity. Subhuti, all Bodhisattvas should thus khoâng phaûi laø caùi bieát chaéc chaén nhö Jnana, make offering for the welfare of all living vì trong Kshanti söï nghi ngôø chöa ñöôïc hoaøn beings. The Tathagata speaks of forms which toaøn nhoå baät goác reã. are not forms and of living beings who are not 4) Endurance-paramita, or forebearance living beings.”—Nhaãn nhuïc Ba la maät laø Ba paramita, patience paramita, or ksanti- La Maät thöù ba trong Luïc Ba La Maät. Nhaãn paramita is the third of the six paramitas. It nhuïc Ba La Maät laø nhaãn nhuïc nhöõng gì khoù means to bear insult and distress without nhaãn, nhaãn söï maï lî maø khoâng heà oaùn haän. resentment, It is also a gate of Dharma- Nhaãn nhuïc Ba la maät coøn laø cöûa ngoõ ñi vaøo illumination; for with it, we abandon all haøo quang chö phaùp, vì nhôø ñoù maø chuùng ta anger, arrogance, flattery, and foolery, and coù theå xa rôøi ñöôïc saân haän, ngaõ maïn coáng we teach and guide living beings who have cao, nònh hoùt, vaø ngu xuaãn, vaø cuõng nhôø nhaãn such vices. There are Bodhisattvas who have nhuïc Ba la maät maø chuùng ta coù theå daïy doã vaø left home to become Bhiksus and dwell deep höôùng chuùng sanh vôùi nhöõng taät xaáu keå treân. in the forest or in mountain caves. Evil people Coù nhöõng vò Boà Taùt xuaát gia, soáng ñôøi khoâng may strike or rebuke them, the Bodhisattvas nhaø, trôû thaønh Tyø Kheo, soáng trong röøng nuùi must endure patiently. When evil beasts bite coâ tòch... Daàu bò keû xaáu aùc ñaùnh ñaäp hay them, they must also be patient and not traùch maéng hoï cuõng chòu ñöïng moät caùch nhaãn become frightened, their minds must always nhuïc. Duø bò thuù döõ caén haïi hoï cuõng nhaãn nhòn remain calm and unperturbed. In cultivating chöù khoâng sôï haõi vaø taâm cuûa hoï luùc naøo cuõng patience, Bodhisattvas calmly endure the bình thaûn vaø khoâng bò xao ñoäng. Trong khi tu abuse, criticism and threat from proud monks. taäp nhaãn nhuïc, Boà Taùt nhaãn chòu khoâng giaän They endure all this without getting angry. döõ tröôùc caùc lôøi pheâ

bình, chæ trích vaø haêm They are able to bear all this because they doïa cuûa caùc Tyø Kheo kieâu maïn nhö trong seek the Buddha Way as in Vajraccedika Kinh Kim Cang, Ñöùc Phaät ñaõ baûo oâng Tu Boà Prajna Paramita Sutra, the Buddha told Ñeà: “Naøy Tu Boà Ñeà! Nhö Lai noùi nhaãn nhuïc Subhuti: “Subhuti, the Tathagata speaks of ba la maät khoâng phaûi laø nhaãn nhuïc ba la maät. the perfection of patience which is not but is Vì côù sao? Naøy Tu Boà Ñeà nhö thuôû xöa, Ta bò called the perfection of patience. Why? vua Ca Lôïi caét ñöùt thaân theå, khi aáy Ta khoâng

coù töôùng ngaõ, töôùng nhaân, töôùng chuùng sanh, 1) The rsi who patiently suffers insult, i.e. töôùng thoï giaû. Vì côù sao? Ta thuôû xa xöa, Sakyamuni, in a former life, suffering thaân theå bò caét ra töøng phaàn, neáu coøn töôùng mutilation to convert Kaliraja: Nhaãn Nhuïc ngaõ, töôùng nhaân, töôùng chuùng sanh, töôùng thoï Tieân—Vò tieân nhaãn nhuïc tröôùc moïi laêng nhuïc giaû thì Ta seõ sanh taâm saân haän. Naøy Tu Boà maï lî, nhö Ñöùc Thích Ca Maâu Ni trong tieàn Ñeà! Laïi nhôù thuôû quaù khöù naêm traêm ñôøi, Ta kieáp, thôøi ngaøi coøn laø moät vò tieân tu haïnh laøm tieân nhaân nhaãn nhuïc, vaøo luùc aáy Ta cuõng nhaãn nhuïc, töøng nhaãn nhuïc tröôùc söï loùc thòt khoâng coù töôùng ngaõ, töôùng nhaân, töôùng chuùng xeû da bôûi vua Ca Lôïi maø khoâng sanh loøng sanh, töôùng thoï giaû. Theá neân, Tu Boà Ñeà! Boà oaùn haän. Taùt neân lìa taát caû töôùng maø phaùt taâm voâ 2) Name of Sakyamuni Buddha in a previous thöôïng chaùnh ñaúng chaùnh giaùc, chaúng neân truï incarnation—Teân cuûa Ñöùc Phaät Thích Ca saéc sanh taâm, chaúng neân truï thanh höông vò Maâu Ni trong tieàn kieáp. xuùc phaùp sanh taâm, neân sanh taâm khoâng choã Ksarapaniya (skt): Sai La Ba Ni—Saám La Baùn truï. Neáu taâm coù truï aét laø khoâng phaûi truï. Theá Ni. neân Nhö Lai noùi taâm Boà Taùt neân khoâng truï 1) Ash-water: Alkaline water, caustic liquid— saéc maø boá thí. Naøy Tu Boà Ñeà! Boà Taùt vì lôïi Nöôùc tro. Moät loaïi chaát loûng coù chöùa chaát ích cuûa taát caû chuùng sanh neân nhö theá maø boá kieàm chua aên da tay. thí. Nhö Lai noùi taát caû caùc töôùng töùc khoâng 2) Ash-coloured garments: Moät loaïi y aùo maøu phaûi töôùng. Laïi noùi taát caû chuùng sanh töùc nöôùc tro. khoâng phaûi chuùng sanh.” Ksattriya (skt): Saùt Ñeá Lôïi—Military and ** See Six paramitas and Ten paramitas. ruling—Giai caáp quyù toäc (giöõ quyeàn thoáng trò ñaát (III) Categories of “Nhaãn” (Endurance)—Loaïi nöôùc veà quaân söï vaø haønh chaùnh)—See Kshatriya Nhaãn: and Four Indian classes. 1) Two kinds of endurance: Nhò Nhaãn. **See Ksauma (skt): Ksaumaka (skt)—Soâ Ma—Coøn Two kinds of patience. goïi laø Saám Ma, Soâ Ma Ca, Thuû Ma, Toâ Ma, hay 2) Three kinds of endurance: Three forms of Tu Ma, nghóa laø thöù quaàn aùo laøm baèng gai— ksanti (Patience—Endurance—Tolerance)— Flax—Linen—Linen garment. Tam Nhaãn. **See Three kinds of patience. Ksauma garments: Saùm Ma Y—Clothing made 3) Five kinds of endurance: Nguõ Nhaãn. **See of ksauma, i.e. wild flax—Y aùo laøm baèng moät loaïi Five kinds of paramita tolerance. caây gai daïi. 4) Six kinds of endurance: Luïc Nhaãn. **See Six kinds of enduance. Ksaya (skt): Taän theá—Exhausting— 5) Eight kinds of endurance: **See Eight ksantis Destruction—Decay—Wasting or wearing or powers of patient endurance. away—End—Termination—Destruction of the universe.

Ksanti-paramita-Bodhisattva (skt): Cardinal patience—Saèn ñeà ba la maät Boà Taùt—Its Guardian Ksema (skt): An bình—Peace—Quiet—Tranquil. Bodhisattva is the third on the left in the hall of Ksetra (skt): Ñoä—Country—Fields—Land— space in the Garbhadhatu: Vò Boà Taùt thöù ba beân Place—Ksetra is also used to imply a universe traùi trong Hö Khoâng Thai Taïng Giôùi, moät trong consisting of three thousand large chiliocosms. möôøi vò Boà Taùt trong Thai Taïng Giôùi. According to the T'ien-T'ai Sect, there are four Ksanti in sound: Ghoshanugakshanti (skt)—AÂm Buddha-ksetra, or realms—"Ñoä" cuõng ñöôïc duøng Höôûng Nhaãn—Sound and echo perseverance, the ñeå chæ vuõ truï bao goàm tam thieân theá giôùi. Theo patience which realizes that all is as unreal as Toâng Thieân Thai, coù Töù Phaät Ñoä—See Four sound and echo—Nhaãn vaøo nhöõng aâm thanh tieáng Buddha-realms. voïng vì nhaän thöùc raèng chuùng khoâng thöïc. Ksha (skt): Saùt ñoä (ñaát)—See Ksetra. Ksantirsi (skt): Ksantyrsi (skt)——Enduring Kshana (skt): Saùt na—A very short period of rsi—Patient rsi—Saèn ñeà tieân nhaân. time.

Kshanikam (skt): Saùt na hay söï taïm bôï— Luaän Thuaät Kyù, nghóa laø caên baûn cuûa toâng phaùi Momentariness. **See Ksana. naày. Kshanti (skt): Nhaãn nhuïc hay an nhaãn, moät trong Ksinasrava (skt): Saùt Taëc—Thief-destroyer, i.e. luïc ba La Maät—One of the six paramitas. **See conqueror of the passions, an arhat—Ngöôøi tieâu Patience and Six paramitas. dieät nhöõng teân ñaïo taëc (cuûa chuùng sanh), ngöôøi Kshantideva (skt): Nhaãn nhuïc thieân. cheá ngöï duïc voïng, hay baäc A La Haùn. Kshanti-Paramita (skt): Nhaãn nhuïc Ba la Maät. Ksirinika (skt): Sai Lôïi Ni Ca—A sap-bearing tree—Moät loaïi caây coù muû. Kshantiparamita sound: Nhaãn nhuïc Ñoä. Kshatriya (skt): Saùt ñeá lôïi—Chinese render it as Ksitigarbha (skt): Kshigarbha—Earth-store Bodhisattva—Earth-Treasury Bodhisattva— landowners and royal caste, the caste from which Earth-Womb Bodhisattva—Ñòa Taïng Vöông Boà the Buddha came forth. Ruling class: The warrior Taùt. and ruling castes in India during Sakyamuni's (I) An overview of Ksitigarbha—Toång quan veà time (a member of the military or reigning order). Ñòa Taïng: The second of the four Indian castes. The other 1) The term Ksitigarbha or Earth Store castes were the Brahmanas, the Vessas, and the Bodhisattva is named after the earth, which Sudras (the priest caste, the merchants or workers, not only give birth to things and makes them and the servants or slaves). At the time of the grow, but it can store all things within itself. Buddha, the Aryan clas in India recognized four Because this Bodhisattva has these characters social grades called varnas (a colour), the highest so he is named "Earth Store." In Mahayana being the Brahmin or priest Baø la moân). Next Buddhism, Ksitigarbha is also known as the comes the Kshatriya (Saùt ñeá lôïi), the Warrior Bodhisattva of great filiality and also as the ruler; then the Vaishya or merchant; and lastly the Bodhisattva of great vows. According to Sudra or people of non-Aryan descent—Hoa ngöõ Ksitigarbha Sutra, He vowed: "Until the hells dòch laø giai caáp ñòa chuû vaø Vöông chuûng, giai caáp are empty I will never become a Buddha." In maø töø ñoù Ñöùc Phaät ñöôïc sanh ra. Giai caáp Saùt ñeá other words, he doesn't want to attain Lôïi. Saùt ñeá lôïi, giai caáp thoáng trò. Ñaây laø giai caáp Buddhahood until every single living being is thöù hai

trong heä thoáng giai caáp xaõ hoäi coå AÁn Ñoä. taken across. In general, it can be said of Vaøo thôøi Ñöùc Phaät, xaõ hoäi AÁn Ñoä nhìn nhaän boán Ksitigarbha as a Bodhisattva who has great giai caáp laø Baø La Moân, Saùt Ñeá Lôïi, Thöông Nhaân, vows, great conduct, great wisdom, great vaø Thuû Ñaø La—See Four classes or castes in compassion, etc.—Töø Ñòa Taïng ñöôïc ñaët teân India at the time of the Buddha. töø "Ñaát," vì chaúng nhöõng ñaát saûn sanh maø coøn Ksi-Ki: Khuy Cô—A noted monk during the chöùa ñöïng trong noù taát caû moïi thöù nöõa. Vì ñaëc T'ang Dynasty, an outstanding pupil of Hsuan- tính cuûa vò Boà taùt naøy cuõng gioáng nhö ñaëc Tsang. Ksi-Ki seems to have monopolized the tính cuûa ñaát, neân ngaøi ñöôïc ngöôøi ta ñaët teân transmission of the idealistic doctrine. The Fa- laø "Ñòa Taïng." Trong Phaät giaùo Ñaïi Thöøa thì Hsiang School was actually systematized and Boà Taùt Ñòa Taïng coøn ñöôïc bieát ñeán nhö vò Boà founded chiefly by Ksi-Ki. His two important Taùt ñaïi hieáu vaø ñaïi nguyeän. Trong Kinh Ñòa works: Fa-Yuan-I-Lin-Chang and Wei-Shih-Shu- Taïng, Ngaøi ñaõ töøng nguyeän: "Ñòa nguïc vò Chi, are the fundamental texts of this school— khoâng, baát nguyeän thaønh Phaät." (chöøng naøo Moät vò Taêng noåi tieáng vaøo thôøi nhaø Ñöôøng, moät maø ñòa nguïc chöa heát chuùng sanh, chöøng ñoù ñeä töû xuaát saéc cuûa Huyeàn Trang. Döôøng nhö oâng ta nguyeän chöa thaønh Phaät). Noùi chung Boà laø ngöôøi ñoäc nhaát truyeàn thöøa hoïc thuyeát Duy Taùt Ñòa Taïng coù ñaày ñuû ñaïi nguyeän, ñaïi Thöùc. Phaùp Töôùng toâng quaû nhieân laø do Khuy Cô haïnh, ñaïi trí, ñaïi bi, vaân vaân—See Earth. heä thoáng hoùa vaø chính yeáu saùng laäp neân. Hai saùng 2) Ksitigarbha is one of the four great taùc quan troïng cuûa Khuy Cô laø Ñaïi Thöøa Phaùp Bodhisattvas in Chinese Buddhism, who Uyeån Nghóa Laâm Chöông, vaø Thaønh Duy Thöùc according to folk belief, liberates those who dwell in the various hells. According to the

Mahayana Buddhism, Earth-Store hình aûnh quan troïng trong Phaät giaùo Ñaïi Bodhisattva is a Bodhisattva who saves Thöøa, teân cuûa moät vò Boà taùt ñöôïc moïi ngöôøi suffering beings in the hells, usually suøng kính nhö ngöôøi ñaõ vöôït thoaùt moïi khoå represented standing, holding in his right hand ñau cuûa ñòa nguïc, nhöng vì thöông xoùt chuùng a pilgrim's staff, and in his left hand a pearl. sanh maø Ngaøi theä nguyeän ñi vaøo ñòa nguïc ñeå An important figure in Mahayana Buddhism, cöùu ñoä cho tôùi khi khoâng coøn moät chuùng sanh a bodhisattva who is venerated in folk belief naøo trong ñoù. Theo truyeàn thuyeát Phaät giaùo, as one who had already transcended; trong moät thôøi quaù khöù laâu xa veà tröôùc, Ñòa however, out of his compassion, he vowed to Taïng laø moät vò Baø La Moân ñaõ theä nguyeän come back as a savior from the torments of tröôùc Ñöùc Phaät laø ngaøi roài cuõng seõ thaønh hell until there is no more being in there. Phaät, nhöng sau khi ngaøi ñaõ cöùu ñoä heát thaûy According to Buddhist legends, a long long chuùng sanh trong voøng sanh töû luaân hoài. Moät time ago, Ksitigarbha was a Brahmin, who trong voâ soá ñôøi trong quaù khöù, ngaøi ñaõ hieän took a vow before the Buddha of that time thaân laøm moät coâ gaùi nhoû, con cuûa moät baø meï also himself to become a Buddha, but not ñaõ töøng gieát nhieàu chuùng sinh ñeå aên thòt. Sau before he had

liberated all beings from the khi meï cheát, ngöôøi con gaùi ñoù ñaõ thieàn ñònh cycle of the samsara. In one of his countless laâu ñeán noãi coâ nghe thaáy moät tieáng noùi ra lives in the past, he was a girl whose mother leänh cho coâ nieäm hoàng danh cuûa Ñöùc Phaät. killed sentient beings for food. After the Coâ ñaõ ñi saâu vaøo thieàn ñònh, vaø ñaõ ñeán nhieàu mother's death, the daughter meditated for a cöûa ñòa nguïc ñeå bieát raèng meï mình ñaõ ñöôïc long time, until she heard a voice asking her cöùu thoaùt khoûi nhöõng cöïc hình cuûa ñòa nguïc to recite the name of Buddha. She entered an nhôø nhöõng söï thieàn ñònh cuûa coâ. Trong xaõ hoäi ecstasy and reached the gates of hell, where Nhaät Baûn ñöông thôøi, ngöôøi ta xem Ngaøi nhö she learned that she had saved her mother moät vò baûo hoä cho caùc treû em "hoaïnh töû" (baát from the torments of hell through her ñaéc kyø töû), keå caû nhöõng baøo thai bò phaù, vì meditation. In contemporary Japanese vaäy maø taïi sao trong caùc nghóa trang ôû Nhaät society, he is seen as the protector of children ñeàu coù töôïng ngaøi Ñòa Taïng, hoïa tay phaûi who have met untimely deaths, including caàm tích tröôïng, tay traùi xaâu chuoãi, döôùi coå aborted fetuses, that's why in cemeteries in ñeo yeám daõi cuûa treû nít. Theo truyeàn thuyeát Japan there is generally a statue of Phaät giaùo, ñaây laø vò Boà Taùt ñöôïc Ñöùc Phaät Ksitigarbha statue, who is depicted as a monk Thích Ca giao phoù cho traùch nhieäm hoã trôï taát with a staff in his right hand and a jewel in his caû chuùng sanh trong saùu ñöôøng cho ñeán khi left, and wearing a bib under his neck. moät vò Phaät töông lai giaùng theá. Do coù nhöõng According to Buddhist legends, this quyeàn löïc sieâu nhieân, ngaøi Ñòa Taïng coù theå Bodhisattva is said to have been entrusted by ñoàng thôi hieän leân vôùi saùu boä maët khaùc nhau Sakyamuni Buddha with the task of helping ñeå cöùu ñoä chuùng sanh trong saùu neûo luaân all sentient beings in the six destinies until the hoài—See Six Ti-Tsang. birth of the next Buddha. Through his 2) Ksitigarbha or "Earth-Womb" Bodhisattva is supernatural powers, Ksitigarbha can take on more popular in the Far East than he ever was six different forms in order to help beings of in India. In East Asia, he is popular only after the six modes of existence—Ñòa Taïng laø moät Avalokitesvara Bodhisattva: Hình aûnh "Ñòa trong boán vò Boà Taùt lôùn cuûa Phaät giaùo Trung Taïng" thöôøng phoå bieán taïi caùc xöù vieãn ñoâng Quoác. Theo tín ngöôõng daân gian Trung quoác hôn laø taïi AÁn Ñoä. Taïi caùc xöù ñoâng AÙ, ngaøi thì Ngaøi cöùu ñoä nhöõng chuùng sanh trong ñòa phoå caäp chæ sau Ngaøi Quaùn Theá AÂm Boà Taùt. nguïc. Theo Phaät giaùo Ñaïi Thöøa, Ngaøi laø vò 3) Like all other Bodhisattvas, he aspires to Boà Taùt cöùu ñoä chuùng sanh trong ñòa nguïc, deliver sentient beings wandering astray in Ngaøi thöôøng ñöùng, tay phaûi caàm tích tröôïng the three realms and six paths of mundane vaø tay traùi caàm chuoãi ngoïc. Ñòa Taïng laø moät existence, but he specializes in delivering

beings from hell: Cuõng nhö taát caû caùc vò Boà no moment of escape. You should therefore Taùt khaùc, ngaøi Ñòa Taïng mong moûi cöùu ñoä protect people and protect their countries. Do chuùng sanh ñang laên troâi trong coõi Ta Baø nguõ not allow living beings to be confused by tröôïc aùc theá, nhöng ñaëc bieät laø Ngaøi cöùu ñoä these manifold deeds." Thus Earth-Store hoï khoûi caûnh a tyø ñòa nguïc. Bodhisattva

vows—Theo Kinh Ñòa Taïng Boà 4) In Japan, this Bodhisattva is popular as the Taùt Boån Nguyeän, Ñöùc Phaät daïy: “Nhöõng saviour of the souls of dead children, chuùng sanh trong coõi Dieâm Phuø Ñeà, töø nôi particularly aborted ones: Taïi Nhaät Baûn, Boà thaân khaåu yù taïo taùc, keát quaû traêm ngaøn muoân Taùt Ñòa Taïng phoå bieán nhö laø moät vò cöùu ñoä söï baùo öùng nhö theá, nay chæ noùi sô löôïc ñoù linh hoàn caùc treû con, ñaëc bieät laø nhöõng thai thoâi. Nhöõng nghieäp caûm sai khaùc cuûa chuùng nhi bò phaù. sanh trong choán Dieâm Phuø Ñeà nhö theá, Ñòa (II) Categories of Ksitigarbha—There are several Taïng Boà Taùt duøng traêm ngaøn phöông tieän ñeå groups of Ksitigarbha—Phaân loaïi Ñòa Taïng: giaùo hoùa. Nhöõng chuùng sanh aáy tröôùc phaûi 1) Six Ti-Tsang:Luïc Ñòa Taïng—See Six Ti- chòu laáy caùc quaû baùo nhö theá, sau laïi ñoïa vaøo Tsang. ñòa nguïc traûi qua nhieàu kieáp khoâng luùc naøo 2) Six messengers: Luïc Söù Giaû—See Six Ti- thoaùt khoûi. Vì theá neân caùc oâng laø baäc baûo veä Tsang. ngöôøi cuøng baûo trôï coõi nöôùc, chôù ñeå nhöõng 3) Yen-Ming Ti-Tsang, who controls length of nghieäp chöôùng ñoù laøm meâ hoaëc chuùng sanh”: days and who is approached, as also may be 1) If Earth Store Bodhisattva meets those who Pu-Hsien, his two assistants are—Dieân Meänh take life, he speaks of a retribution of a short Ñòa Taïng—Vò Boà Taùt kieåm soaùt söï tröôøng lifespan: Ngaøi Ñòa Taïng Boà Taùt neáu gaëp keû thoï cuûa sinh meänh: saùt haïi loaøi sinh vaät, thôøi daïy roõ quaû baùo vì a) Supervisor of good: Chöôûng Thieän Ñieàu Ngöï öông luïy ñôøi tröôùc maø phaûi bò cheát yeåu. Phaùp Tính. 2) If he meets robbers and petty thieves, he b) Supervisor of evil: Chöôûng AÙc Haøng Phuïc Voâ speaks of a retribution of poverty and acute Minh. suffering: Neáu gaëp keû troäm caép, thôøi ngaøi daïy 4) The Ti-Tsang of the conquering host, he is roõ quaû baùo ngheøo khoán khoå sôû. chiefly associated with the esoteric cults. The 3) If he meets those who commit sexual benefits derived from his worship are many: misconduct, he speaks of the retribution of Thaéng Quaân Ñòa Taïng: Vò Ñòa Taïng ñöôïc caùc being born as pigeons and as mandrin ducks toâng Maät Giaùo thôø phöôïng. Lôïi ích khi thôø and drakes: Neáu gaëp keû taø daâm thôøi ngaøi daïy phöôïng Ngaøi thì raát nhieàu. roõ quaû baùo laøm chim se seõ, boà caâu, uyeân (III) Earth-Store Bodhisattva’s original vows: Ñòa öông. Taïng Boån Nguyeän—According to the Earth-4) If he meets those of harsh speech, he speaks Store Bodhisattva’s Original Vows Sutra, the of the retribution of a quarreling family: Neáu Buddha taught: “Sentient beings in the gaëp keû noùi lôøi thoâ aùc, thôøi ngaøi daïy roõ quaû Jambudvipa make hundreds of thousands of baùo quyeán thuoäc kình choáng nhau. differing retributions resulting from the 5) If he meets slanderers, he speaks of the habitual evil deeds of body, mouth and mind retribution of a tongueless and cankerous committed by the living beings of mouth: Neáu gaëp keû hay khinh cheâ, thôøi ngaøi Jambudvipa. Since the living beings of daïy roõ quaû baùo khoâng löôõi vaø mieäng lôû. Jambudvipa have such differing karmic 6) If he meets those with anger and hatred, he responses, Earth Store Bodhisattva uses speaks of being ugly and crippled: Neáu gaëp hundreds of thousands of expedient means to keû quaù noùng giaän, thôøi ngaøi daïy roõ quaû baùo teach and transform them. The living beings thaân hình xaáu xí taøn taät. who commit

offenses must first undergo 7) If he meets those who are stingy, he speaks of retributions such as these and, then, fall into frustrated desires: Neáu gaëp keû boûn xeûn thôøi the hells, where they pass through kalpas with

ngaøi daïy roõ quaû baùo caàu muoán khoâng ñöôïc phaù cuûa thöôøng truï, thôøi ngaøi daïy roõ quaû baùo toaïi nguyeän. öùc kieáp luaân hoài nôi ñòa nguïc. 8) If he meets gluttons, he speaks of the 17) If he meets those wo defile the pure conduct retribution of hunger, thirst and sicknesses of others and falsely accuse the Sangha, he (illnesses) of the throat: Neáu gaëp keû ham aên, speaks of the retribution of an eternity in the thôøi ngaøi daïy roõ quaû baùo ñoùi, khaùt vaø ñau coå animal realm: Neáu gaëp keû laøm oâ nhuïc ngöôøi hoïng. tònh haïnh vaø vu baùng Taêng giaø, thôøi ngaøi daïy 9) If he meets those who enjoy hunting, he roõ quaû baùo ôû maõi trong loaøi suùc sanh. speaks of a frightening insanity and disastrous 18) If he meets those who scald, burn, behead, fate: Neáu gaëp keû buoâng lung saên baén, thôøi chop up or othewise harm living beings, he ngaøi daïy roõ quaû baùo kinh haõi ñieân cuoàng maát speaks of the retribution of repayment in maïng. kind: Neáu gaëp keû duøng nöôùc soâi hay löûa, 10) If he meets those who rebel against their cheùm chaët, gieát haïi sanh vaät, thôøi ngaøi daïy roõ parens, he speaks of the retribution of being quaû baùo phaûi luaân hoài thöôøng maïng laãn nhau. killed in natural disasters: Neáu gaëp keû traùi 19) If he meets those who violate precepts and nghòch cha meï, thôøi ngaøi daïy roõ quaû baùo trôøi the regulations of pure eating, he speaks of ñaát tru luïc. the retribution of being born as birds and 11) If he meets those who set fire to mountains or beasts suffering from hunger and thirst: Neáu forests, he speaks of the retribution of gaëp keû phaù giôùi phaïm trai, thôøi ngaøi daïy roõ seeking to commit suicide in the confusion of quaû baùo caàm thuù ñoùi khaùt. insanity: Neáu gaëp keû ñoát nuùi röøng caây coû, thôøi 20) If he meets those who are arrogant and ngaøi daïy roõ quaû baùo cuoàng meâ ñeán cheát. haughty, he speaks of the retribution of being 12) If he meets malicious parents or step-parents, servile and of low classes: Neáu gaëp keû ngaõ he speaks of the retribution of being flogged maïn coáng cao, thôøi ngaøi daïy roõ quaû baùo heøn in future lives: Neáu gaëp cha meï gheû aên ôû ñoäc haï bò ngöôøi sai khieán. aùc, thôøi ngaøi daïy roõ quaû baùo thaùc sanh trôû laïi 21) If he meets those whose double-tongued hieän ñôøi bò roi voït. behavior causes dissension and discord, he 13) If he meets those who net and trap young speaks of retribution of tonguelessness (being animals, he speaks of the retribution of being mute) and speech impediments: Neáu gaëp keû separated from their own children: Neáu gaëp ñaâm thoïc gaây goå, thôøi ngaøi daïy roõ quaû baùo keû duøng löôùi baét chim non, thôøi ngaøi daïy roõ khoâng löôõi hay traêm löôõi. quaû baùo coát nhuïc chia lìa. 22) If he meets those of deviant view, he speaks 14) If he meets those who slander the Triple of the retribution of rebirth in the frontier Jewel, he speaks of the retribution of being regions: Neáu gaëp keû taø kieán meâ tín, thôøi ngaøi blind, deaf or mute: Neáu gaëp keû huûy baùng daïy roõ quaû baùo thoï sanh vaøo choán heûo laùnh. Tam Baûo, thôøi ngaøi daïy roõ quaû baùo ñui, ñieác, (IV) Merits for those who respect, praise, and bow caâm, ngoïng. on the inage of Earth-Store Bodhisttva— 15) If he meets those

who slight the Dharma and Phöôùc ñöùc cho nhöõng ai toân kính, taùn thaùn, leã regard the teachings with arrogance, he baùi hình töôïng cuûa Ngaøi Ñòa Taïng Boà Taùt: speaks of the retribution of dwelling in the According to the Earth Store Bodhisattva evil paths forever: Neáu gaëp keû khinh cheâ giaùo Sutra, the Buddha taught told the Bodhisattva phaùp, thôøi ngaøi daïy roõ quaû baùo ôû maõi trong aùc Universally Expansive—Theo Kinh Ñòa Taïng ñaïo. Boà Taùt, Ñöùc Phaät baûo ngaøi Phoå Quaûng Boà 16) If he meets those who destroy or misuse Taùt: possessions of the permanently dwelling, he 1) “If, in the future, good men or good women speaks of the retribution of revolving in the hear Earth Store Bodhisattva Mahasattva’s hells for millions of kalpas: Neáu gaëp keû laïm name, if they place their palms together in respect, praise, bow to, or fix their gaze on

him, they will overcome the offenses of thirty undergo retribution in the bodies of women kalpas: Ñöùc Phaät baûo ngaøi Phoå Quaûng Boà throughout hundreds of thousands of ten Taùt: “Trong ñôøi sau, nhö coù ngöôøi thieän nam thousands of aeons: Nhö coù ngöôøi nöõ naøo töû thieän nöõ nhaân naøo nghe ñöôïc danh hieäu nhaøm chaùn thaân gaùi, heát loøng cuùng döôøng cuûa Ñòa Taïng Boà Taùt, hoaëc laø chaép tay, hoaëc töôïng veõ cuûa Ñòa Taïng Boà Taùt, vaø nhöõng laø ngôïi khen, hoaëc laø ñaûnh leã, hoaëc laø luyeán töôïng caát baèng ñaát, ñaù, keo, sôn, ñoàng, saét, moä, ngöôøi ñoù seõ qua khoûi toäi khoå trong ba vaân vaân. Ngaøy ngaøy thöôøng ñem hoa, höông, möôi kieáp. ñoà aên, ñoà uoáng, y phuïc, gaám luïa, traøng phan, 2) If good men or good women either paint; or tieàn baïc, vaät baùu, vaân vaân cuùng döôøng nhö draw; or use clay, stone, lacquerware, gold, theá maõi khoâng thoâi. Ngöôøi thieän nöõ ñoù sau silver, brass or iron to make this Bodhisattva’s khi maõn moät thaân gaùi hieän taïi, thôøi ñeán traêm image, gaze at it and bow but once, they will ngaøn muoân öùc kieáp coøn khoâng sanh vaøo coõi be reborn one hundred times in the Heaven of nöôùc coù ngöôøi nöõ, huoáng nöõa laø thoï thaân gaùi! the Thirty-Three and will eternally avoid Tröø khi vì loøng töø phaùt mguyeän caàn phaûi thoï falling into the evil paths. If their heavenly thaân gaùi ñeå ñoä chuùng sanh. Nöôøng nôi phöôùc blessings become exhausted and they are cuùng döôøng Ñòa Taïng Boà Taùt vaø söùc coâng ñöùc born below in the human realm, they will be ñoù, trong traêm ngaøn muoân kieáp chaúng coøn thoï kings of countries and not lose their great thaân ngöôøi nöõ laïi nöõa. benefits: Nhö coù keû thieän nam töû hay thieän nöõ 4) If a woman who dislikes being ugly and prone nhaân naøo hoaëc laø hoïa veõ hình töôïng cuûa Ngaøi to illness, simply gazes at and bows to an Ñòa Taïng Boà Taùt roài chöøng moät laàn chieâm image of Earth Store Bodhisattva with sincere ngöôõng , moät laàn ñaûnh leã, ngöôøi ñoù seõ ñöôïc resolve for even the space of a single meal, sanh leân coõi trôøi Ñao Lôïi moät traêm laàn, khoâng throughout thousands of ten thousands of coøn phaûi bò sa ñoïa vaøo aùc ñaïo nöõa. Ví daàu aeons, she will always receive a body with ngaøy kia phöôùc trôøi ñaõ heát maø sanh xuoáng perfect features. If that ugly woman does not nhôn gian, cuõng vaãn laøm vò quoác vöông, dislike the body of a woman, during hundreds khoâng heà maát söï lôïi lôùn. of thousands of ten thousands of millions of 3) If there are women who detest the body of a lives, she will

always be the daughter or wife woman, and who wholeheartedly make or a member of a royal family, of a prime offerings to Earth Store Bodhisattva's image, minister, of a great family or the daughter of whether the image be a painting or made of an elder and be born with well-formed clay, stone, laquerware, brass, iron, or some features. Because of her sincere resolve, she other material, and if they do so day after day will obtain such blessings from gazing at and without fail, continually using flowers, bowing to Earth Store Bodhisattva: Neáu coù incense, food, drink, clothing, colored silks, ngöôøi nöõ naøo chaùn thaân xaáu xí vaø nhieàu bònh banners, money, jewels, and other items as hoaïn, ñeán tröôùc töôïng cuûa Ngaøi Ñòa Taïng Boà offerings, when the female bodies received Taùt chí taâm ñaûnh leã chöøng trong khoaûng moät and retribution in that particular life by those böõa aên, ngöôøi nöõ ñoù trong ngaøn vaïn kieáp thoï good women come to an end, for hundreds of sanh ñöôïc thaân hình töôùng maïo xinh ñeïp thousands of ten thousands of aeons, they will khoâng coù bònh taät. Ngöôøi nöõ xaáu xí ñoù neáu never again be born in worlds where there khoâng nhaøm chaùn thaân gaùi, thôøi traêm ngaøn are women, much less be reborn as one, muoân öùc ñôøi thöôøng laøm con gaùi nhaø vua cho unless it be through the strength of their ñeán laøm vöông phi, doøng doõi nhaø quan lôùn compassionate vows to take on a woman cuøng con gaùi caùc vò ñaïi tröôûng giaû, töôùng maïo body voluntarily in order to liberate living ñoan trang xinh ñeïp. Do vì coù loøng chí thaønh beings. By receiving the powers resulting chieâm ngöôõng ñaûnh leã hình töôïng cuûa ngaøi from these offering to Earth Store and the Ñòa Taïng Boà Taùt maø ñöôïc phöôùc nhö theá. power of meritorious virtue, they will not

5) If a good man or good woman is able to play evil karma. Before long, they will fall into the music, sing or chant praises and make evil paths again. Therefore, Universally offerings of incense and flowers before that Expansive, since those who ridicule and Bodhisattva's image, and is able to exhort malign offerings made by others undergo another person or many others to do the these retributions, how much worse will it be same, both now and in the future, such a if they particularly give rise to evil views, and person will be surrounded day and night by malign and destroy them: Trong ñôøi sau nhö hundreds of thousands of ghosts and spirits coù ngöôøi aùc vaø aùc thaàn, aùc quyû naøo thaáy keû who will even present bad news from thieän nam töû thieän nöõ nhaân quy-y cung kính, reaching his cars, mush less allow him on her cuùng döôøng ngôïi khen chieâm ngöôõng, ñaûnh leã personally to have any accidents: Nhö coù hình töôïng cuûa Ngaøi Ñòa Taïng Boà Taùt, maø ngöôøi thieän nam töû thieän nöõ nhaân naøo coù theå voïng sanh khinh cheâ laø khoâng coù coâng ñöùc ñoái tröôùc töôïng cuûa Ñòa Taïng Boà Taùt maø troåi cuøng khoâng coù söï lôïi ích, hoaëc nhaên raêng ra caùc thöù kyõ nhaïc, ngaâm ca khen ngôïi, duøng cöôøi, hoaëc cheâ sau löng hay cheâ tröôùc maët, höông hoa cuùng döôøng, cho ñeán khuyeán hoùa hoaëc khuyeân baûo ngöôøi khaùc cuøng cheâ, hoaëc ñöôïc moät hay nhieàu ngöôøi. Nhöõng haïng ngöôøi khuyeân baûo moät ngöôøi hay nhieàu ngöôøi cuøng ñoù ôû trong ñôøi hieän taïi cuøng thuôû vò lai, cheâ, cho ñeán sanh loøng cheâ bai trong chöøng thöôøng ñöôïc traêm ngaøn vò quyû thaàn ngaøy ñeâm moät nieäm. Thôøi nhöõng keû nhö

theá ñeán sau khi theo hoä veä coøn khoâng cho nhöõng vieäc hung moät ngaøn ñöùc Phaät trong Hieàn Kieáp nhaäp dieät döõ ñeán tai ngöôøi ñoù, huoáng laø cho ngöôøi ñoù caû, bò toäi baùo khinh cheâ neân coøn ôû trong ñòa phaûi chòu caùc tai vaï baát ngôø!. nguïc A Tyø chòu khoå raát naëng. Qua khoûi Hieàn 6) In the future evil men, evil spirits, or evil Kieáp naày môùi ñöôïc thoï thaân ngaï quyû, roài maõi ghosts, may see good men or good women ñeán moät ngaøn kieáp sau môùi thoï thaân suùc sanh; taking refuge with, respectfully making laïi traûi qua ñeán moät ngaøn kieáp nöõa môùi ñöôïc offerings to, praising, beholding and bowing sanh laøm ngöôøi. Daàu ñöôïc laøm ngöôøi nhöng ôû to Earth Store Bodhisattva's image. Those vaøo haïng baàn cuøng heøn haï taät nguyeàn, hay bò evil beings may wrongly ridicule and malign nhöõng nghieäp aùc raøng buoäc vaøo thaân, khoâng the acts or worship as profitless (non- bao laâu phaûi sa ñoïa vaøo aùc ñaïo nöõa. Naày Phoå beneficial or without benefit) and devoid of Quaûng! Khinh cheâ ngöôøi khaùc cuùng döôøng meritorious qualities. They may laugh so their maø coøn maéc phaûi toäi baùo xaáu khoå nhö theá, teeth show, or condemn them behind their huoáng nöõa laø töï sanh aùc kieán maø khinh cheâ backs, or exhort others to do likewise, phaù dieät!. whether one person or many; or they may 7) In the future, men or women may long be even produce just one single thought of bedridden and in spite of their wishes be slanders. In the Avichi Hell, such beings will unable either to get well or to die. At night, undergo the utmost in severe punishment as they may dream of evil ghosts, of family and retribution for their ridicule and they will relatives or of wandering on dangerous paths. remain there even after the thousand In numerous nightmares, they may roam with Buddhas of the Worthy Aeons have passed ghosts and spirits. As these dreams continue into extinction. Only after the aeons will they over a period of days, months, and years, such be reborn among the hungry ghosts, where persons may weaken and waste away, cry out they will pass a thousand more aeons before in pain in their sleep and become depressed being reborn as animals. Only after another and melancholic. All of this is due to the thousand aeons will they obtain a human degree of severity of their evil karmic paths body. Yet even though they receive a human being unresolved, so they both have difficulty body, their faculties will be deficient, they dying and cannot be cruel. The ordinary eyes will be poor and of low classes, and their of men and women cannot recognize such minds will be considerably bound by their things. Then, one should simply recite this

Sutra once in a loud voice before images of öa tieác, nhö y phuïc, ñoà quyù baùu, nhaø cöûa the Buddhas and Bodhisattvas or one should ruoäng vöôøn, vaân vaân ñoái tröôùc ngöôøi beänh offer possessions which the sick one caát tieáng lôùn maø xöôùng leân raèng: "Chuùng toâi cherishes, such as clothing, jewels, gardens, teân ñoù, hoï ñoù, nay vì ngöôøi beänh naày ñoái or houses, chanting in a loud voice before the tröôùc kinh töôïng ñem nhöõng cuûa vaät naày hoaëc sick person. "I, so and so, before this Sutra cuùng döôøng kinh töôïng, hoaëc taïo hình töôïng and image, give all these items on behalf of cuûa Phaät, Boà Taùt, hoaëc xaây döïng chuøa thaùp, this sick person, as offerings to the sutra and hoaëc saém ñeøn daàu thaép cuùng, hoaëc cuùng

vaøo images; or to make images of Buddhas and cuûa thöôøng truï. Xöôùng leân nhö vaäy ba laàn ñeå Bodhisattvas, or to construct temples and cho ngöôøi beänh ñöôïc nghe bieát. Giaû söû nhö monasteries, or to light oil lamps, or as a thaàn thöùc cuûa ngöôøi beänh ñaõ phaân taùn ñeán hôi donation to the permanently dwelling." In thôû ñaõ döùt, thôøi hoaëc moät ngaøy, hai ngaøy, ba such a manner one should tell the sich person ngaøy, boán ngaøy, cho ñeán baûy ngaøy, cöù lôùn three times of the offerings being made, tieáng xöôùng baïch nhö treân vaø lôùn tieáng tuïng informing him so that he both hears and kinh naày. Sau khi ngöôøi beänh ñoù maïng chung understand them. If all his consciousnesses thôøi daàu cho töø tröôùc coù toäi vaï naëng nhaãn ñeán have been scattered and his breath has naêm toäi voâ giaùn, cuõng ñöôïc thoaùt khoûi haún, stopped, then for one, two, three, four, and on thoï sanh vaøo ñaâu cuõng thöôøng nhôù bieát vieäc through seven days, one should simply read ñôøi tröôùc. Huoáng nöõa laø ngöôøi thieän nam töû this sutra in a loud voice. When that person's thieän nöõ nhaân naøo töï mình bieân cheùp kinh life has ended, he will achieve eternal naày, hoaëc baûo ngöôøi bieân cheùp, hoaëc töï mình liberation from all the heavy and disastrous ñaép veõ hình töôïng cuûa Boà Taùt, cho ñeán baûo ofenses committed in his former lives, even ngöôøi khaùc veõ ñaép, ngöôøi ñoù khi thoï quaû baùo offenses that receive Five-Ways chaéc ñöôïc nhieàu phöôùc lôïi lôùn. Uninterrupted retribution. He will be born in a 8) When dreaming or droway, living beings in place where he will always know his past the future may see ghosts, spirits, and other lives. How much greater will the karmic forms that are either sad, weeping, or reward be if a good man or good woman worried, fearful or terrified. Those are all writes this sutra out himself, or tells others to fathers, mothers, sons, daughters, brothers, do so. If he carves or paints images himself, sisters, husbands, wives and relatives from or tells others to do so! They will definitely one, ten, a hundred, or a thousand lives past be greatly benefited: Trong ñôøi sau, nhö coù who have not yet been able to leave the evil ngöôøi nam ngöôøi nöõ naøo ñau naèm lieät maõi paths. They have no place from which to hope treân giöôøng goái, caàu soáng hay muoán cheát for the power of blessings to rescue them, and cuõng ñeàu khoâng ñöôïc. Hoaëc ñeâm naèm chieâm so they tell their flesh-and-blood descendants bao thaáy quyû döõ ñeán cho ñeán keû thaân thích to establish expedient devices for them so trong nhaø, hoaëc thaáy ñi treân ñöôøng nguy that they might leave the evil paths. hieåm, hoaëc bò boùng ñeø, hoaëc vôùi quyû thaàn Universally Expansive, using your spiritual cuøng ñi. Traûi qua nhieàu thaùng nhieàu naêm, ñeán power, you should cause all these noåi thaønh beänh lao, beänh baïi, vaân vaân. Trong descendants to recite this sutra with sincere giaác nguû keâu reùo theâ thaûm saàu khoå. Ñaây ñeàu resolve before the images of Buddhas or bò nôi nghieäp ñaïo luaän ñoái chöa quyeát ñònh laø Bodhisattvas, or to request others to recite it, khinh hay troïng, neân hoaëc laø khoù cheát, hoaëc either three or seven times. When the Sutra laø khoù laønh. Maét phaøm tuïc cuûa keû nam ngöôøi has been sounded the proper number of nöõ khoâng theå bieän roõ vieäc ñoù, chæ phaûi neân times, relatives in the evil paths will obtain ñoái tröôùc töôïng cuûa chö Phaät, Boà Taùt, to tieáng liberation and never again be seen by

those maø tuïng ñoïc kinh naày moät bieán. Hoaëc laáy who are dreaming or drowsy: Nhö nhöõng nhöõng moùn vaät rieâng cuûa ngöôøi beänh thöôøng chuùng sanh ñôøi sau, hoaëc trong giaác nguû, hoaëc

trong chieâm bao thaáy caùc haïng quyû thaàn nhaãn newborn sons or daughters, they should recite ñeán caùc hình laï, roài hoaëc buoàn baû, hoaëc khoùc this inconceivable Sutra and recite the loùc, hoaëc raàu ræ, hoaëc than thôû, hoaëc haõi huøng, Bodhisattva's name a full ten thousand times hoaëc sôï seät, vaân vaân. Ñoù ñeàu laø vì hoaëc cha during the seven days before the child's birth. meï, con em, hoaëc choàng vôï, quyeán thuoäc If that newly born child, whether male or trong moät ñôøi, möôøi ñôøi, hay traêm ñôøi, ngaøn female, was to have undergone a disastrous ñôøi veà thuôû quaù khöù bò ñoïa laïc vaøo aùc ñaïo retribution for past lives, it will be liberated chöa ra ñöôïc khoûi, khoâng bieát troâng mong from that retribution and be peaceful, happy, vaøo phöôùc löïc nôi naøo ñeå cöùu vôùt noãi khoå easily raised and long-lived. If it was to have naõo, neân môùi veà maùch baûo vôùi ngöôøi coù tình received a life of blessings, its peace and coát nhuïc trong ñôøi tröôùc caàu mong laøm happiness will be increased as will its phöông tieän gì ñeå haàu ñöôïc thoaùt koûi aùc ñaïo. lifespan: Trong thuôû veà sau naày, nôi coõi Dieâm Naày Phoå Quaûng! OÂng neân duøng söùc oai thaàn, Phuø Ñeà, trong haøng Saùt Ñeá Lôïi, Baø La Moân, khieán haøng quyeán thuoäc ñoù ñoái tröôùc hình tröôûng giaû, cö só, taát caû caùc haïng ngöôøi, vaø töôïng cuûa chö Phaät, chö Boà Taùt chí taâm töï nhöõng daân toäc doøng hoï khaùc, nhö coù ngöôøi ñoïc kinh naày, hoaëc thænh ngöôøi khaùc ñoïc ñuû naøo môùi sanh ñeû hoaëc con trai hoaëc con gaùi, soá ba bieán hoaëc ñeán baûy bieán. Nhö vaäy laø keû noäi trong baûy ngaøy, sôùm vì ñöùa treû môùi sanh quyeán thuoäc ñöông maéc trong aùc ñaïo kia, khi ra ñoù maø tuïng kinh ñieån khoâng theå nghó baøn tieáng tuïng kinh ñuû soá maáy bieán ñoù xong seõ naày, laïi vì ñöùa treû maø nieäm danh hieäu cuûa ñöôïc giaûi thoaùt, cho ñeán trong khi mô nguû Ngaøi Ñòa Taïng Boà Taùt ñuû moät muoân bieán. khoâng coøn thaáy hieän veà nöõa. Ñöôïc vaäy thôøi ñöùa treû hoaëc trai hay gaùi môùi 9) In the future, lowly people, bondsmen, sanh ra ñoù, neáu ñôøi tröôùc noù coù gaây toäi vaï chi serving maids, and others who are not free, cuõng ñöôïc thoaùt khoûi caû, noù seõ an oån vui veû may be aware of their past deeds and wish to deã nuoâi, laïi theâm ñöôïc soáng laâu. Coøn nhö noù repent of them and to reform. If while gazing laø ñöùa nöông nôi phöôùc löïc maø thoï sanh, thôøi at and worshiping Earth Store Bodhisattva's ñôøi noù caøng ñöôïc an vui hôn, cuøng soáng laâu image with sincere resolve for seven days, hôn. they are able to recite his name a full ten Ksitigarbha (Earth-Store) Bodhisattva on thousand times, then when their current the 24th day: Leã vía Ñòa Taïng Boà Taùt vaøo ngaøy retribution ends, those people will always be 24—See Ten Buddhas or Bodhisattvas connected born into wealth and honor, for thousands of with the ten fast days. ten thousands of lives; how much the less Ksitigarbhapranidhana-Sutra (skt): Kinh Ñòa pass through any of the sufferings of the Taïng—Earth Store Sutra mentioned about the Three Evil Paths: Nhö ñôøi sau naày coù nhöõng Buddhaless period, the period from the time the haïng ngöôøi haï tieän, hoaëc tôù trai, hoaëc tôù gaùi, nirvana of the

historical Buddha until the time the nhaãn ñeán nhöõng keû khoâng ñöôïc quyeàn töï do, coming Buddha Maitreya descends. In this period, roõ bieát laø do toäi nghieäp ñôøi tröôùc gaây ra neân ther is no Buddha; however, the Saha world still caàn phaûi saùm hoái ñoù, thôøi neân chí taâm chieâm has Earth-Store Bodhisatva who vows to save all ngöôõng, ñaûnh leã hình töôïng cuûa ngaøi Ñòa beings in hells. The sutra was translated into Taïng Boà Taùt. Roài trong baûy ngaøy nieäm danh Chinese by Siksananda—Kinh Ñòa Taïng, noùi veà hieäu cuûa Ñòa Taïng Boà Taùt ñuû moät muoân bieán. moät vò Boà Taùt ôû vaøo thôøi kyø voâ Phaät, töùc laø thôøi Nhöõng ngöôøi treân ñoù sau khi maõn baùo thaân haï kyø giöõa luùc Phaät Thích Ca nhaäp dieät vaø Phaät Di tieän ôû hieän ñôøi trong ngaøn muoân ñôøi veà sau Laëc ra ñôøi. Trong thôøi kyù naày khoâng coù moät vò thöôøng sanh vaøo baäc toân quyù, troïn khoâng bao Phaät naøo caû; tuy nhieân, theá giôùi Ta Baø vaãn coù Boà giôø coøn phaûi sa ñoïa vaøo ba ñöôøng aùc khoå nöõa. Taùt Ñòa Taïng vôùi boån nguyeän roäng lôùn laø cöùu ñoä 10) If in the future in Jamubvipa there are moïi chuùng sanh ñau khoå cuûa ñòa nguïc. Kinh ñöôïc Kshatriyas, Brahmans, Elders, Upasakas, and Ngaøi Thaät Xoa Nan Ñaø dòch sang Haùn töï. others of various names and clans who have Ksitigarbha Shrine: Ñieän Ñòa Taïng.

Ksudrakagama (skt): Khuaát Ñaø Ca A Haøm— ngöôi caàm choåi queùt nhaø hoaëc giaët giuõ aùo quaàn Kinh Tieåu A Haøm—Small Agama Sutra—A small cuûa caùc Tyø kheo, vöøa laøm vieäc, vöøa ñoïc nieäm saùu traditional doctrine or precept—See Five Agamas. chöõ :Ta queùt doïn, ta phaåy buïi.” Roát cuoäc Chaâu Ksudrapanthaka (skt): Chaâu Lôïi Baøn Ñaø Giaø— Lôïi Baøn Ñaø Giaø nhôù ñöôïc saùu chöõ “Ta queùt doïn, At the time of the Buddha, there was a Bhiksu ta phaåy buïi,” laâu ngaøy coâng phu chín muoài, anh ta named Ksudrapanthaka who was originally a very nhôø theá tænh ngoä ñöôïc buïi baëm trong loøng phaûi stupid youth whom others looked down upon. But duøng trí tueä doïn saïch, boãng nhieân anh ñöôïc khai the Buddha treated him just the same as others. ngoä. The Buddha instructed Ananda to give him special Ku (jap): assistance. Ananda spent a great deal of time 1) Empty—Hö khoâng. teaching him to recite the sutras and dharmas. But 2) Duhka (skt): Suffering—Khoå. he was so forgetful that when he was reading one 3) Pada (skt): Phrase—Cuù. sentence, he had already forgotten the last. Kuan Shi Yin: Avalokitesvara (skt)—One of the Ananda reported what was happening to the two attendants by the side of Amitabha—Quaùn Buddha. The Buddha took it upon himself to teach Theá AÂm, moät trong hai vò haàu caïnh cuûa Ñöùc Phaät Ksudrapanthaka, and wanted him to read and A Di Ñaø—See Two attendants (A). recite the most simple four sentence gatha. Kuan Shi Yin’s Efficacious Response True Although Ksudrapanthaka exerted great efforts in Words: Quaùn AÂm Linh Caûm Chaân Ngoân—See memorization, yet his intelligence was so low that Ten small mantras. he still could not recite at all. His fellow monks Kuan-Ting: Quaùn Ñaûnh Ñaïi Sö (561-632)— considered him hopeless in treading the Path, but Kuan-Ting Great Master (561-632). —Kuan-Ting the Buddha would not leave him out, and is the fifth patriarch of the T’ien-T’ai School. The continued to coach him. The Buddha taught him: three great works of Chih-I are all compilations of “When you

sweep the floor or dust off the dirt Kuan-Ting—Quaùn Ñaûnh laø vò toå thöù naêm cuûa from the Bhiksu's robes, remember to recite at the toâng Thieân Thai. Ba taùc phaåm lôùn cuûa ngaøi Trí same time these six words: "I wipe dust, I clear khaûi ñeàu do Quaùn Ñaûnh taäp thaønh toaøn veïn. filth." Finally, Ksudrapanthaka remembered the Kuan-Yin: Avalokitesvara (skt)—Kuan-Yin, six words of "I wipe dust, I clear filth." With the standing on the left side of Amitabha Buddha— passage of time, he was very accomplished in his Quaùn Theá AÂm Boà Taùt, vò ñöùng beân traùi cuûa Phaät practice. From these six words, he realized that A Di Ñaø. the dirt and filth in his mind should be wiped clean (I) An overview of "Kuan-Yin": Toång quan veà with mahaprajna or transcendental wisdom. He "Quaùn AÂm"—Avalokitesvara is one who was thus awakened to the ultimate Truth—Vaøo contemplates the sound of the world. He is thôøi Ñöùc Phaät coøn taïi theá, coù moät Tyø kheo teân laø one of the four great bodhisattvas of Chaâu lôïi Baøn Ñaø Giaø, laø moät thanh nieân trì ñoän, ai Mahayana Buddhism. Three other cuõng xem thöôøng anh ta, nhöng Ñöùc Phaät vaãn xem bodhisattvas are Samantabhadra, anh ta nhö moïi ngöôøi. Ngaøi daën doø A Nan ñaëc Kshitigarbha and Manjushri. In more recent bieät giuùp ñôõ anh ta. A Nan toán raát nhieàu coâng söùc presentations, Kuan-Shi Yin is often depicted daïy anh ta tuïng kinh nieäm chuù. Anh ta nieäm ñeán with feminine features. In China and caâu cuoái thì queân caâu ñaàu. A Nan baùo laïi vôùi Vietnam, Kuan Yin is sometimes considered Phaät. Phaät nghó chæ coøn caùch töï mình giaùo hoùa anh as a thousand-armed, and thousand-eyed ta, baét anh tuïng maõi boán caâu keä ñôn giaûn nhaát. Bodhisattva. Somewhere in Vietnam, Kuan Tuy Chaâu Lôïi Baøn Ñaø Giaø ñaõ coá coâng chaêm chæ Yin is painted as a mother with a child in her vaø raùng nhôù, nhöng trí löïc cuûa anh quaù keùm, vaãn one arm. Nevertheless, we often see pictures khoâng theå hoïc noãi boán caâu keä. Ñoàng ñaïo cho raèng of Quan Yin standing on clouds, riding on a ngöôøi naøy tu ñaïo khoâng coù trieån voïng, nhöng Ñöùc dragon, or standing on a cliff in high seas, Phaät quyeát khoâng boû moät chuùng sanh naøo, Ngaøi waiting to save (rescue) shipwretcked victims. vaãn tieáp tuïc daïy doã anh ta. Phaät daïy anh ta: "Khi

There are still a great number of legends of AÂm chöa ñöôïc xaùc ñònh. Quaùn AÂm laø boä Tam Kuan Yin for each locality has its own Thaùnh vôùi Phaät A Di Ñaø, thöôøng ñöùng beân legend. According to Eitel in The Dictionary traùi cuûa Phaät Di Ñaø, nhöng coù ñeán ba möôi ba of Chinese-English Buddhist Terms, hình thöùc khaùc nhau cuûa ngaøi Quaùn Theá AÂm, Avalokitesvara is one who contemplates the coù theå laø moät con chim, moät tònh bình, moät world's sounds, originally represented as a nhaønh lieãu, moät vieân ngoïc ma ni, hay ngaøn male, the images are now generally those of maét ngaøn tai, vaân vaân; khi laøm ngöôøi trôï giuùp a female figure. The meaning of the term is nhöõng em beù thì ngaøi boàng treân tay moät ñöùc in doubt. Kuan-Yin is one of the triad of treû. Ñaûo Phoå Ñaø laø trung taâm chính thôø Amitabha, is represented on his left, and is phöôïng Ñöùc Quaùn AÂm beân Taøu, nôi ñoù ngaøi also represented as crowned with Amida; but laø ngöôøi baûo hoä nhöõng keû khoå ñau hoaïn naïn, there are as many as thirty-three different ñaëc

bieät laø nhöõng ngöôøi ñi bieån. Phaåm 25 forms of Kuan-Yin, sometimes with a bird, a trong Kinh Phaùp Hoa laø phaåm Phoå Moân noùi vase, a willow wand, a pearl, a thousand eyes veà coâng haïnh cuûa Ñöùc Quaùn Theá AÂm. Thænh and hands, etc. and when as bestower of thoaûng ngöôøi ta laàm ngaøi Quaùn AÂm vôùi Phaät children, carrying a child. The island of P'u- A Di Ñaø hay Phaät Di Laëc. T'o (Potala) is the chief center of Kuan-Yin (II) Various titles of Avalokitesvara worship, where she is the protector of all in Bodhisattva—Nhöõng danh hieäu cuûa Ngaøi distress, especially of those who go to sea. Quaùn Theá AÂm: Chapter 25 of the Lotus Sutras devoted to 1) Goddess of Mercy: Quaùn AÂm. Kuan-Yin, and is the principal scriptures of 2) Kuan-Yin Bodhisattva: Quaùn Taïi Taùt Ñoûa. the cult. Kuan-Yin is sometimes confounded 3) Regarder or Observer of the world's sounds, (bò laàm laãn) with Amitabha and Maitreya— or cries (sounds that enlighten the world): Quaùn Theá AÂm, ngöôøi nghe aâm thanh caàu Quaùn Theá AÂm. khaån maø ñeán cöùu ñoä. Ngaøi laø moät trong boán 4) The Sovereign Beholder, not associated with vò ñaïi Boà Taùt cuûa Phaät giaùo Ñaïi thöøa. Ba vò sounds or cries: Quaùn Töi Taïi. kia laø Boà Taùt Phoå Hieàn, Ñòa Taïng vaø Vaên 5) The sakti, or female energy of the masculine Thuø. Trong nhöõng tranh töôïng môùi nhaát Avalokitesvara: Tara (skt)—Quaùn Theá AÂm thöôøng trình baøy Quan AÂm vôùi nhöõng neùt cuûa Maãu. ngöôøi nöõ. Taïi Trung Quoác vaø Vieät Nam, 6) Perfect penetration Kuan-Yin: Quaùn Theá AÂm Quaùn AÂm ñöôïc thaáy döôùi daïng Thieân thuû Vieân Thoâng—In th Surangama Sutra, book thieân nhaõn. Moät vaøi nôi taïi Vieät Nam, Quaùn Six, the Buddha asked Avalokitesvara AÂm coøn ñöôïc phaùt hoïa nhö moät baø meï beá Bodhisattva about perfect penetration, and con. Tuy nhieân, chuùng ta thöôøng thaáy Boà Taùt Avalokitesvara Bodhisattva reported to the Quaùn AÂm ñöùng treân nhöõng ñaùm maây hay cöôõi Buddha as follows: "World Honored One! roàng, hay ñöùng treân phieán ñaù, giöõa côn soùng From the gateway of ear, I obtained perfect döõ, chôø cöùu chuùng sanh laâm naïn. Moät tay and illumining samadhi. The conditioned caàm boâng sen, tay kia caàm nhaønh lieãu hay mind was at ease, and therefore I entered the bình tònh thuûy. Haõy coøn raát nhieàu truyeàn appearance of the flow, and obtaining thuyeát veà Quaùn AÂm vì moãi ñòa phöông samadhi, I accomplished Bodhi. World thöôøng coù moät truyeàn thuyeát khaùc veà Ngaøi. Honored One! That Buddha, the Thus Come Theo Eitel trong Trung Anh Phaät Hoïc Töø One, praised me as having obtained well the Ñieån cuûa Giaùo Sö Soothill, chuùng sanh khoå Dharma-door of perfect penetration. In the naõo maø nhaát taâm xöng danh ngaøi, töùc thôøi great assembly he bestowed a prediction ngaøi quaùn saùt aâm thanh cuûa hoï (taàm thanh) vaø upon me and the name, Kuan-Shih-Yin— ñoä cho hoï ñöôïc giaûi thoaùt. Khôûi thuûy töôïng Trong Kinh Thuû Laêng Nghieâm, quyeån Saùu, cuûa ngaøi laø töôïng nam, nhöng baây giôø thì Ñöùc Phaät hoûi ngaøi Quaùn Theá AÂm veà vieân thöôøng laø töôïng nöõ. Nghóa xaùc thöïc cuûa Quaùn thoâng vaø ngaøi Quaùn Theá AÂm ñaõ baïch Phaät

raèng: "Baïch Theá Toân! Toâi töø caên tai tu tam to the master." Yang-Shan said: "Do you still muoäi vieân chieáu, duyeân taâm, töï taïi, bôûi tu ñeå see me?" Kuang-Yong

said: “Yes.” Yang- tieáng ñoäng vaøo caên tai, vaøo roài maát..., ñeå Shan said: “When I observe the master, you ñöôïc tam ma ñòa, thaønh töïu Boà Ñeà. Baïch Theá don’t look like a Buddha.” Yang-Shan said: Toân! Ñöùc Phaät kia khen toâi kheùo ñöôïc phaùp “If I don’t look like a Buddha, then what do I moân vieân thoâng. Trong ñaïi hoäi cuûa Ngaøi, toâi look like?” Kuang-Yong said: “If I must ñöôïc thoï kyù laø Quaùn Theá AÂm. Bôûi toâi quaùn compare you to something, then how do you nghe caû möôøi phöông ñeàu vieân minh, neân teân differ from a donkey?” Yang-Shan cried out Quaùn Theá AÂm khaép caû möôøi phöông theá giôùi. excitedly: “He’s forgotten both ordinary and ** See Four saints (rewards) (B) and Seven sacred! The passions are exhausted and the Tathagatas. body is revealed. For twenty years I’ve tested Kuan Yin efficacious response true words: them in this way and no one has gotten it. Quaùn AÂm linh caûm chaân ngoân. Now this disciple has done it!” Yang-Shan Kuan-Yin Gandharaja: Höông Vöông Quaùn would always point Kuang-Yong and say to AÂm. people: “This disciple is a living Buddha.”— Sö sang mieàn Baéc yeát kieán Laâm Teá, laïi trôû veà Kuan-Yin gazing at the moon in the water: haàu Ngöôõng Sôn. Ngöôõng Sôn hoûi: “Ngöôi Thuûy Nguyeät Quaùn AÂm—The unreality of all ñeán laøm gì?” Sö thöa: “Ñaûnh leã ra maét Hoøa phenomena—Böùc tranh Quaùn AÂm ñang quaùn Thöôïng.” Ngöôõng Sôn hoûi: “Thaáy Hoøa traêng ñaùy nöôùc (noùi leân söï giaû hôïp cuûa chö phaùp). Thöôïng chaêng?” Sö thöa: “Daï thaáy.” Ngöôõng Kuan-Yin with the willow-branch: Döông Sôn noùi: “Hoøa Thöôïng sao gioáng in löøa.” Sö Lieãu Quaùn AÂm—One of the thirty-three Kuan- thöa: “Con thaáy Hoøa Thöôïng cuõng chaúng Yins—Moät trong 33 vò Quaùn AÂm, vò Quaùn AÂm gioáng Phaät.” Ngöôõng Sôn hoûi: “Neáu chaúng duøng nhaønh döông lieãu laøm hình tam muoäi da (yù gioáng Phaät thì gioáng caùi gì?” Sö thöa: “Neáu noùi laáy söï meàm maïi, nhu thuaän maø cöùu ñoä chuùng con phaûi so saùnh Hoøa Thöôïng vôùi caùi gì ñoù, sanh). thì Hoøa Thöôïng naøo coù khaùc löøa?” Ngöôõng Kuang-Ming: Quang Minh Ñaïi Sö—Kuang- Sôn ngaïc nhieân noùi: “Phaøm Thaùnh caû hai ñeàu Ming Tzu, temple and title of Shan-T’ao, a noted queân, tình heát, theå hieän baøy, ta laáy ñaây monk of the T’ang dynasty (under T’ang Kao- nghieäm xeùt ngöôøi, hai möôi naêm khoâng ngôø Tsung)—Teân cuûa töï vieän vaø cuõng laø danh hieäu vöïc. Con neân gìn giöõ ñoù.” Ngöôõng Sôn vua Ñöôøng Cao Toâng ban cho sö Thieän Ñaïo. thöôøng chæ sö baûo vôùi ngöôøi: “Keû naày laø nhuïc Kuang-Yong Nan-Ta: Thieàn sö Quang Duõng thaân Phaät.” Nam Thaùp (850-938)—Zen Master Nan-Ta- * A monk asked Zen master Kuang-Yong: Kuang-Yong was born in 850 in Feng-Cheng (now “Manjushri was the teacher of seven in Jiang-Xi Province). He was clever, mastering Buddhas. Did Manjushri have a teacher or the Confucian classics at the age of thirteen. He not?” Kuang-Yong said: “Manjushri was was a disciple of Yang-Shan-Hui-Chi, and master subject to conditions, and therefore had a of Pa-Chiao-Hui-Ch’ing. At ninetieen, he teacher.” The monk said: “Who was underwent ordination—Thieàn sö Quang Duõng manjushri’ teacher?” Kuang-Yong help up his Nam Thaùp sanh naêm 850 taïi Phong Thaønh (baây whisk. The monk said: “Is that all?” Kuang- giôø thuoäc tænh Giang Taây). Sö raát thoâng minh vaø Yong put down the whisk and clasped his tinh thoâng Töù Thö Nguõ Kinh luùc 13 tuoåi. OÂng laø

hands—Coù vò Taêng hoûi: “Vaên Thuø laø thaày ñeä töû cuûa Thieàn Sö Ngöôõng Sôn Hueä Tòch, vaø laø baûy Ñöùc Phaät, Vaên Thuø coù thaày chaêng?” Sö thaày cuûa thieàn sö Ba Tieâu Hueä Thanh. Vaøo naêm ñaùp: “Gaëp duyeân lieàn coù.” Vò Taêng hoûi: “Theá 19 tuoåi sö thoï cuï tuùc giôùi. naøo laø thaày Vaên Thuø?” Sö döïng ñöùng caây * When Kuang-Yong return from a trip to visit phaát töû chæ ñoù. Taêng thöa: “Caùi aáy laø phaûi Lin-Ji, Yang-Shan said: “Why have you sao?” Sö neùm caây phaát töû khoanh tay. come?” Kuang-Yong said: “To pay respects

* A monk asked: What is a sentence of mystic Sau khi mai taùng cha xong, oâng ñaõ xuaát gia taïi function?” Kuang-Yong said: “The water chuøa Döôïc Sôn. comes and the ditch fills up.” The monk * A monk asked Kuang-Zhao: “What is asked: Where does the real Buddha reside?” Buddha?” Kuang-Zhao said: “Copper head, Kuang-Yong said: “It doesn’t appear in iron forehead.” The monk said: “What does words, nor anywhere else, either.”—Coù vò that mean?” Kuang-Zhao said: “Bird beak, Taêng hoûi: “Theá naøo laø dieäu duïng moät caâu?” fish gills.”—Moät vò Taêng hoûi sö: “Caùi gì laø Sö ñaùp: “Nöôùc ñeán thaønh hoà.” Vò Taêng hoûi: Phaät?” Sö ñaùp: “Ñaàu ñoàng, traùn saét.” Vò Taêng Chôn Phaät ôû taïi choã naøo?” Noùi ra khoâng hoûi: “Laø nghóa gì?” Sö ñaùp: “Chim moã, caù töôùng, cuõng chaúng taïi nôi khaùc. vaãy vuøng.” * His date of death was unknown—Khoâng roõ sö * A monk asked: “How is it before the lotus thò tòch naêm naøo. comes out of the water?” Kuang-Zhao said: Kuang-Zhai: Quang Traïch—Name of the “The cat wears a paper hat.” The person temple in China where where Fa-Yun wrote his asked: “How about after the lotus comes out commentary on the Lotus Sutra early in the sixth of the water?” Kuang-Zhao said: “The dog century—Quang Traïch laø teân cuûa moät töï vieän beân runs when it sees the whip.”—Vò Taêng hoûi: Trung Quoác nôi maø ngaøi Phaùp Vaân ñaõ vieát boä “Sen laø caùi gì tröôùc khi troài leân maët nöôùc?” luaän veà Kinh Phaùp Hoa hoài ñaàu theá kyû thöù saùu. Sö ñaùp: “Meøo ñoäi noùn giaáy.” Moät ngöôøi laïi Kuang-Zhai’s four yanas: Quang Traïch Töù hoûi: “Sau khi sen troài khoûi nöôùc laø caùi gì?” Sö Thöøa—Kuang-Zhai made a division of four yanas ñaùp: “Choù thaáy roi laø chaïy.” from the Burning House parable, which adopted * One day, Kuang-Zhao entered the hall and by the T’ien-T’ai—Ngaøi Quang Traïch chia Nhaø addressed the monks, saying: “Hearing about Löûa Tam Giôùi ra laøm Töù Thöøa, ñöôïc tröôøng phaùi enlightenment and wisdom, these are the Thieân Thai thöøa nhaän: cause of life and death. Hearing about 1) The goat cart representing the Sravaska; Xe enlightenment and wisdom, that itself is the Deâ chæ Thanh Vaên Thöøa. root of liberation. It’s as if a lion were 2) The deer cart representing the Pratyeka- staggering around in every direction with no buddha: Xe Höôu chæ Duyeân Giaùc Thöøa. place to live. If you don’t understand, don’t 3) The ox-cart representing Hinayana let yourself forsake old Sakyamuni! Hey!”— Bodhisattva: Xe Traâu chæ Boà Taùt Tieåu Thöøa. Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Thaáy, 4) The great white ox-cart representing the nghe, hieåu bieát ñeàu laø nhôn sanh töû. Thaáy Mahayana Bodhisattva: Xe Traâu Traéng lôùn nghe hieåu bieát chính laø goác giaûi thoaùt. Thí chæ Boà Taùt Ñaïi Thöøa. nhö sö töû nhaøo loän khoâng nhaát ñònh ñöùng ôû ** See Four teachings. Nam Baéc Ñoâng

Taây. Caû thaûy caùc ngöôi neáu laø chaúng bieát, ñaâu nhöõng coâ phuï oâng giaø Kuang-Zhao-Hui-Jue: Quaûng Chieáu Hueä Giaùc Thích Ca. Thieàn Sö—Zen master Kuang-Zhao-Hui-Jue, came from Xi-Luo, was a disciple of Fan-Yang. Kuang-Zuo-Zhi-Men: Thieàn sö Quang Toä Trí His father was a governor of Heng-Yang (a city in Moân—Zen master Kuang-Zuo Zhi-Men was from southern Hunan Province) . His father died there, Zhe-Jiang Province, was a disciple and dharma and Kuang-Zhao, fulfilling his filial obligation, successor of Xiang-Lin-Chen-Yuan, and the carried his father's casket back to their native master of Hsueh-T'ou-Ch'ung-Hsien. He was one home. After burying his father, he left home to of the first masters of Ch'an tradition to celebrate become a monk at Yueh-Shan Temple—Thieàn sö the words of the old masters in poetic form, and Quaûng Chieáu, queâ ôû Taây Laïc, laø ñeä töû cuûa Thieàn art at which his disciple Hsueh-T'ou was even sö Phaàn Döông. Cha laøm Thaùi Thuù Hoaønh Döông better than his teacher—Thieàn sö Quang Toä Trí (nay laø moät thaønh phoá thuoäc mieàn nam tænh Hoà Moân, queâ ôû Trieát Giang, laø ñeä töû vaø ngöôøi noái Nam), roài maát ôû ñoù, sö phoø linh cöûu cha veà xöù. Phaùp cuûa Höông Laâm Tröøng Vieãn, vaø laø thaày cuûa Tuyeát Ñaäu Truøng Hieån. OÂng laø moät trong nhöõng

thieàn sö ñaàu tieân duøng thô ca ngôïi nhöõng caâu place of Kumarajiva—Teân cuûa moät vöông quoác chaâm ngoân hay lôøi daïy cuûa caùc thaày thôøi xöa, ñaây coå thuoäc Turkestan, ñoâng baéc Kashgar. Ñöôïc ghi laø moät ngheä thuaät maø sau naày hoïc troø cuûa oâng laø nhaän laø sinh quaùn cuûa Ngaøi Cöu Ma La Thaäp. Tuyeát Ñaäu coøn vöôït troäi hôn oâng nöõa. Kudoku (jap): Guna (skt)—Good quality— * Kuang-Zuo entered the hall and addressed Virtue—See Merit and virtue. the monks, saying: "If there is one Dharma, K'uei-Chi (632-682): Quy-Chi—The main then Vairocana becomes a commoner. If the student of Hsuan-Tsang, who is credited with ten thousand dharmas are lacking, then founding the Fa-Hsiang school. Fa-Hsiang was Samantabhadra loses his realm. Just when it widely influential during the lifetimes of Hsuan- is like this, Majushri has nowhere to show his Tsang and K'uei-Chi, but later waned (taøn ruïi), head, and if he can't show his head, then the mainly as a result of the anti-Buddhist persecution golden-haired lion is cut in two. If you enjoy a that began in 845—Vò ñaïi ñeä töû cuûa ngaøi Huyeàn bowl of food, don't eat the spicy meat Trang, ngöôøi ñaõ thaønh laäp toâng phaùp Töôùng. Phaùp cakes."—Sö thöôïng ñöôøng daïy chuùng: "Moät töôùng coù aûnh höôûng roäng raõi trong suoát thôøi cuûa phaùp neáu coù, phaùp thaân rôi taïi phaøm phu; Huyeàn Trang vaø Quy-Chi, nhöng veà sau naøy noù muoân phaùp neáu khoâng, Phoå Hieàn maát caûnh taøn luïi sau cuoäc ngöôïc ñaõi Phaät giaùo baét ñaàu töø giôùi aáy. Chính khi aáy Vaên Thuø nhaèm choã naøo naêm 845. xuaát ñaàu? Neáu ñaõ xuaát ñaàu chaúng ñöôïc thì Kuei-shan Ling-yu (771-853): Name of a con sö töû loâng vaøng löng bò gaõy. Haân haïnh Chinese Ch'an master, dharma-successor of Pai- ñöôïc moät baøn côm, chôù ñôïi gaïo göøng tieâu." Chang Huai-Hai (720-814), who together with his * Chih-Men appears in examples 21 and 90 of student Yang-Shan Hui-Chi (807-883) co-founded the Pi-Yen-Lu—Teân tuoåi cuûa Trí Moân ñöôïc the Kuei-Yang school, one of the "five

houses” of nhaéc ñeán trong nhöõng thí duï 21 vaø 90 cuûa Chinese Ch’an—Teân cuûa moät thieàn sö Trung Hoa, Bích Nham Luïc. phaùp töû cuûa ngaøi Baùch Tröôïng Hoaøi Haûi, ngöôøi ñaõ * Example 90 of the Pi-Yen-Lu shows us cuøng vôùi ñeä töû cuûa mình laø Ngöôõng Sôn saùng laäp Master Chih-Men in a conversation with his ra Quy Ngöôõng toâng, moät trong naêm tröôøng phaùi disciples as followed: A monk asked Chih- chính cuûa Thieàn toâng Trung Hoa. Men, “What is the wisdom body?” Chi-Men Kufu (jap): Coâng phu tu taäp. said, “The Venus mussel bears the bright moon in it.” The monk asked, “And what is Kuge (jap): the effect of wisdom?” Chih-Men said, “The 1) Aristocracy: Coâng gia (giôùi quí toäc Nhaät female hare gets pregnant.”—Thí duï thöù 90 Baûn). cuûa Bích Nham Luïc cho chuùng ta thaáy Trí 2) Flowers in space: Khoâng hoa (hoa ñoám trong Moân vaø loái vaán ñaùp cuûa oâng vôùi ñeä töû. Moät hö khoâng). nhaø sö hoûi Trí Moân: “Vaät theå cuûa söï khoân Kui-Chen: Thieàn Sö Queá Saâm—Zen master ngoan laø gì?” Trí Moân ñaùp: “Coù sao Kim Kui-chen was born in 867 from an ancient Chang- mang trong mình noù traêng saùng.” Nhaø sö hoûi: Shan. It is said that from early childhood he could “Hieäu quaû cuûa söï khoân ngoan laø gì?” Trí Moân speak very well and would not eat meat. He left ñaùp: “Con thoû caùi chôø luõ thoû con.” home to become a monk and received full * Chih-Men had 30 dharma successors. He ordination at Wan–Sui Temple, under a teacher passed away in 1031—Trí Moân coù ñeán ba named Wu-Xiang—Thieàn Sö Queá Laâm ôû Vieän La möôi ñeä töû keá thöøa Phaùp. OÂng thò tòch naêm Haùn sanh naêm 867, queâ ôû Thöôøng Sôn. Töø thuôû 1031. nhoû ñaõ aên chay vaø noùi nhöõng lôøi hay ho laï thöôøng. Kubera (p): Caâu pheä la. Sö xuaát gia vaø thoï cuï tuùc giôùi vôùi ñaïi sö Voâ Töôùng taïi chuøa Vaïn Tueá. Kucha: Kutche or Kutcha (skt)—Khuaát Chi— * At first he closely followed the teachings of Khuaát Töø—Khoá Xa—Quy Tö—Khöu Tö—Name the Vinaya, but later declared that just of an ancient kingdom and city in Turkestan, guarding against breaking the vows and north-east of Kashgar. It is recorded as the native

adhering to the precepts did not equal true * Kui-Chen entered the hall and addressed the renunciation. He then set off to explore the monks, saying: “If you want to come face-to- teachings of the Zen school—Luùc ñaàu sö hoïc face with the essential mystery of our order, Luaät raát nghieâm, nhöng veà sau sö tuyeân boá here it is! There’s no other special thing. If it raèng neáu chæ giöõ khoâng phaù luaät khoâng thoâi, is something else, then bring it forth and let’s khoâng phaûi thaät söï xuaát gia, neân sö ra ñi tìm see it. If you can’t show it, then forget about hoïc vôùi thieàn toâng. it. You can’t just recite a couple of words and * He arrived at Hsuan-Sha’s place. Hsuan-Sha, then say that they are the vehicle of our who is said to have brought Kui-Chen erase school. How could that be? What two words all his doubts and to attain full awakening— are they? They are known as the ‘essential Sau sö ñeán Huyeàn Sa yeát kieán Ñaïi Sö Toâng vehicle.’ They are the ‘teaching vehicle.’ Just Nhaát, vöøa nghe moät caâu khai phaùt lieàn roãng when you say ‘essential vehicle,’ that is the suoát khoâng ngôø. essential vehicle. Speaking the words * One day, Hsuan-Sha questioned Kui-Chen, ‘teaching vehicle’ is itself the teaching saying: “In the three realms, there is

only vehicle. Worthy practitioners of Zen, our mind. How do you understand this?""Kui- school's essential vehicle, the Chen pointed to a chair and said: "What does Buddhadharma, comes from and is realized the master call that?" Hsuan-Sha said: "A through nothing other than the names and chair." Kui-Chen said: "Then the master can't words from your own mouths! It is just what say that in the three worlds there is only you say and do. You come here and use mind." Hsuan-Sha said: "I say that it is made words like 'tranquility,' 'reality,' 'perfection,' from bamboo and wood. What do you say it's or 'constancy.' Worthy practitioners! What is made from?" Kui-Chen said: "I also say it's this that you call 'tranquil' or 'real'?What is made from bamboo and wood." Hsuan-Sha that's 'perfect' or 'constant'? Those of you said: "I've searched across the great earth for here on a pilgrimage, you must test the a person who understands the Buddhadharma, principle of what I'm saying. Let's be open but I haven't found one."—Moät hoâm Huyeàn about it. You've stored up a bunch of sounds, Sa hoûi sö: "Tam giôùi duy taâm, ngöôi bieát theá forms, names, and words inside your minds. naøo?" Sö chæ caùi gheá döïa hoûi laïi Huyeàn Sa: You prattle that 'I can do this' or 'I'm good at "Hoøa Thöôïng keâu caùi aáy laø gì?" Huyeàn Sa figuring out that,' but actually what can I do? ñaùp: "Gheá döïa." Sö thöa: "Hoøa Thöôïng What can you figure out? All that you're khoâng bieát tam giôùi duy taâm." Huyeàn Sa baûo: remembering and holding on to is just sounds "Ta baûo caùi aáy laø tre goã, ngöôi keâu laø gì?" Sö and forms. If it weren't all sounds and forms, thöa: "Con cuõng goïi laø tre goã." Huyeàn Sa laïi names and words, then how would you baûo: "Taän ñaïi ñòa tìm moät ngöôøi hieåu Phaät remember them or figure them out? The wind phaùp cuõng khoâng coù." Sö do ñaây caøng ñöôïc blows and the pine makes a sound. A frog or khích leä theâm. a duck makes a sound. Why don't you go and * Hsuan-Sha told the monks: "Although Kui- listen to those things and figure them out? If Chen did not aspire to a leading position in everywhere there are meaningful sounds and the Buddhist community, his reputation as an forms, then how much meaning can be adept nevertheless spread widely—Huyeàn Sa ascribed to this old monk? There's no doubt baûo chuùng: "Maëc duø Queá Saâm taøng aån trong about it. Sounds and forms assault us every chuùng, nhöng tieáng taêm vang xa. moment. Do you directly face them or not? If * A monk asked: "What is Luo-Han's single you face them directly then your diamond- phrase?" Kui-Chen said: "If I tell you it will solid concept of self will melt away. How can turn into two phrases."—Moät vò Taêng hoûi: this be? Because these sounds penetrate your "Theá naøo laø moät caâu cuûa La Haùn?" Sö ñaùp: ears and these forms pierce your eyes, you "Ta noùi vôùi ngöôi, lieàn thaønh hai caâu." are overwhelmed by conditions. You are

killed by delusion. There isn't enough room excellence of our order's style. Sakyamuni inside of you for all of these sounds and didn't have a tongue! Not like you disciples forms. If you don't face them directly then here who are always pointing at your own how will you manage all of these sounds and chests. To speak about killing, stealing, and forms? Do you understand? Face them or not lewdness is to speak of grave crimes, but they face them. See yourself—Sö thöôïng ñöôïng are light by comparison. It's

unending, this daïy chuùng: “Toâng moân huyeàn dieäu chæ laø theá vilification of nirvana, this blinding the eyes aáy sao? Hay rieâng coù choã kyø ñaëc? Neáu rieâng of beings, this falling in the Avici Hell and coù choã kyø ñaëc, caùc oâng haõy neân xem caùi gì? swallowing hot iron balls without relief. Neáu khoâng, chaúng neân ñem hai chöõ beøn cho Therefore the ancients said: ‘When the laø Toâng Thöøa. Theá naøo laø hai chöõ? Nghóa laø transgression is transformed into the host, it Toâng Thöøa vaø Giaùo Thöøa. Caùc oâng vöøa noùi no longer offends.’ Take care!”—Sö döøng ñeán Toâng thöøa lieàn thaønh Toâng thöøa, noùi ñeán giaây phuùt, laïi noùi: “Vieân thöôøng bình thaät aáy Giaùo thöøa lieàn thaønh Giaùo thöøa. Chö Thieàn laø ngöôøi gì? Noùi theá naøo? Chöa phaûi laø keû ôû ñöùc! Phaät phaùp toâng thöøa nguyeân lai do trong thoân Hoaøng Di thì bieát noùi theá naøo? Ñoù mieäng caùc oâng an laäp danh töï, laøm laáy noùi laáy laø caùc vò Thaùnh xöa baøy chuùt ít giuùp ñôõ hieån beøn thaønh. Leõ aáy caàn phaûi nhaèm trong ñoù noùi phaùt. Thôøi nay khoâng hieåu phaûi quaáy, lieàn bình noùi thaät, noùi vieân noùi thöôøng. Thieàn ñöùc! cho laø toaøn thaät, noùi ta rieâng coù toâng phong Caùc oâng goïi caùi gì laø bình thaät? Naém caùi gì huyeàn dieäu. Phaät Thích Ca khoâng choùt löôõi, laøm vieân thöôøng? Keû haønh khaát nhaø beân caàn chaúng gioáng vôùi caùc oâng coù chuùt ít beøn chæ phaûi bieän raønh, chôù ñeå choân vuøi; ñöôïc moät ít hoâng chæ ngöïc. Neáu luaän veà toäi saùt, ñaïo, daâm, thanh saéc danh töï chöùa trong ñaàu taâm, noùi ta tuy naëng maø vaãn coøn nheï, vì coù khi heát. Keû hoäi giaûi kheùo hay giaûn bieän. Caùc oâng bieát caùi naày cheâ bai Baùt Nhaõ laøm muø maét chuùng sanh, gì? Ghi nhôù ñöôïc danh töï aáy, giaûn bieän ñöôïc vaøo ñòa nguïc A Tyø, nuoát hoaøn saét noùng chôù thanh saéc aáy. Neáu chaúng phaûi thanh saéc danh baûo laø thong thaû. Do ñoù, coå nhôn noùi: ‘Loãi taïi töï, caùc oâng laøm sao ghi nhôù giaûn bieän? Gioù hoùa chuû, chaúng can heä vieäc oâng.’ Traân thoåi thoâng reo cuõng laø thanh, tieáng eách nhaùi, troïng!” chim, quaï, keâu cuõng laø thanh, sao chaúng trong * He died in 928. After death, he received the aáy laéng nghe ñeå giaûn traïch ñi. Neáu trong aáy posthumous title “Zen Master True coù hình thöùc yù töù cuøng caùc Thöôïng Toïa. Chôù Response.”—Sö thò tòch naêm 928, ñöôïc vua laàm! Hieän nay thanh saéc daãy ñaày, laø ñeán ban hieäu “Chôn ÖÙng Ñaïi Sö.” nhau hay chaúng ñeán nhau? Neáu ñeán nhau, thì Kui-Xing: Zen master Kui-Xing—Thieàn sö Qui linh taùnh kim cang bí maät cuûa oâng neân coù Tænh—Zen master Kui-Xing was born in Ji-Chou, hoaïi dieät. Vì sao coù nhö theá? Vì thanh xoû luûng was a disciple of Zen master Shou-Shan—Thieàn loã tai oâng, saéc ñaâm ñui con maét oâng, duyeân sö Qui Tænh, queâ ôû Quí Chaâu, laø ñeä töû cuûa Thieàn thì laáp maát huyeãn voïng cuûa oâng, caøng chaúng sö Thuû Sôn. deã daøng vaäy. Neáu chaúng ñeán nhau, thì choã * One day Shou-Shan held up a bamboo comb naøo ñöôïc thanh saéc? Bieát chaêng? Ñeán nhau, and asked: “If you call it a bamboo comb, you chaúng ñeán nhau thöû bieän raønh xem? commit an offense. If you don’t call it a * After a pause, Kui-Chen continued: bamboo comb, then you have turned away “’Perfection.’ ‘Constancy.’ ‘Tranquility.’ from what you see. What do you call it?” ‘Reality.’ Who talks like this? Normal people Shou-Shan said: “Blind.” At these words Kui- in the village don’t talk

like this. Its just some Xing suddenly experienced unsurpassed old sages that talk this way and a few of their awakening—Moät hoâm Thuû Sôn ñöa caùi löôïc wicked disciples that spread it around. So tre leân hoûi: “Goïi laø löôïc tre thì xuùc chaïm, now, you don’t know good from bad, and you chaúng goïi löôïc tre thì traùi maát, goïi laø caùi gì?” are absorbed in ‘perfection’ and ‘reality.’ Sö beøn chuïp caùi löôïc neùm xuoáng ñaát noùi: “Laø Some say I don’t possess the mysterious

caùi gì?” Thuû Sôn baûo: “Muø.” Sö nhôn lôøi naøy Kui-Xing said: “I won’t refuse to tell you, hoaùt nhieân ñoán ngoä. but will you believe me or not?” The * When Kui-Xing began teaching, a monk monk said: “How could I not believe the asked him: “All the Patriarchs have one after master’s weighty words? Kui-Xing said: the other passed on the ancestral seal. Whose “Can you hear the water dripping from the heritage have you now attained?” Kui-Xing eaves?” The monk was suddenly enlightened. said: “At the center of the realm, an emperor. He unconsciously exclaimed: “Oh!” Kui-Xing Beyond the frontier, a general.”—Sö khai said: “What principle have you observed?” ñöôøng, coù vò Taêng hoûi: “Toå Toå töông truyeàn The monk then composed a verse: Toå aán, nay thaày ñöôïc phaùp noái ngöôøi naøo?” “Water drips from the eaves, Sö ñaùp: “Coõi trong thieân töû, bôø ngoaøi töôùng So clearly, quaân.” Splitting open the Universe, * Zen master Kui-Xing entered the hall and Here the mind is extingushed.” addressed the monks, saying: “The blood and Coù vò Taêng thöa hoûi veà caây baù cuûa Trieäu marrow of the teachers of our school; what is Chaâu. Sö baûo: “Ta chaúng tieác noùi vôùi ngöôi, mundane and holy; Long-Su and Ma-Ming maø ngöôi coù tin khoâng?” Taêng thöa: “Lôøi noùi (names of famous Buddhists of earlier times); cuûa Hoøa Thöôïng quyù troïng con ñaâu daùm heaven and hell; the scalding cauldron and chaúng tin.” Sö baûo: “Ngöôi laïi nghe gioït möa furnace embers (tortures of hell); the ox- rôi tröôùc theàm chaêng?” Vò Taêng aáy hoaùt headed jailers (demons in hell); the myriad nhieân ngoä, thoát ra tieáng: “Chao!” Sö hoûi: phenomena of the universe; heavenly bodies; “Ngöôi thaáy ñaïo lyù gì?” Vò Taêng laøm baøi tuïng all things of the earth; animate and ñaùp: inanimate…”—Sö thöôïng ñöôøng daïy chuùng: “Thieàm ñaàu thuûy ñích “Toâng sö huyeát maïch hoaëc phaøm hoaëc Phaân minh lòch lòch Thaùnh, Long Thoï, Maõ Minh, thieân ñöôøng, ñòa Ñaû phaù caøn khoân nguïc, vaïc daàu soâi, loø than ñoû, ngöu ñaàu, nguïc Ñöông haï taâm töùc.” toát, sum la vaïn töôïng, nhaät nguyeät tinh thaàn, (Gioït möa tröôùc theàm, raønh reõ roõ raøng phöông khaùc, coõi naày, höõu tình voâ tình.” Ñaäp naùt caøn khoân, Lieàn ñoù taâm döùt). * Kui-Xing drew a circle in the air with his Kukai (jap): Kobo Daishi (774-835)—Sö Khoâng hand and then continued: “All of them enter Haûi—A famous Japanese monk, the founder of this essential teaching. Within this teaching the Japanese Shingon Sect, at the same time with people can be killed and they can be given the T’ang dynasty in China. No other monk has life. Those who die endure the killing knife. been more popular than Kukai among the Those who live must attain the life-giving Japanese nor regarded with greater respect phrase. What are the killing knife and the throughout the ages. He is even more famous life-giving phrase? Can you answer me? among a group of people known as the “Kobo Come out of the

congregation and we'll test Daishi." As a monk of the Shingon sect he you. If you can't speak, then you've betrayed systematized the doctrine of his sect by writing a your life! Take care!—Sö laáy tay veõ moät laèn treatise on the ten stages of the mind, a treatise roài noùi: "Ñeàu vaøo toâng naày. Trong toâng naày on the distinction between Tantric Buddhism and cuõng hay gieát ngöôøi, cuõng hay tha ngöôøi. Gieát other sects. Besides, his contribution to Japanese ngöôøi phaûi ñöôïc ñao gieát ngöôøi; tha ngöôøi culture in the field of the arts, education, and phaûi ñöôïc caâu tha ngöôøi. Caùi gì laø ñao gieát social welfare was considerable. The Japanese ngöôøi, caâu tha ngöôøi? Ai noùi ñöôïc böôùc ra ñoái Shingon (Chin. Chen-Yen) School was the most chuùng noùi xem? Neáu noùi khoâng ñöôïc laø coâ influential tradition of esoteric Buddhism in Japan. phuï bình sanh. Traân troïng!" He traveled to China with Saicho in 804 and * A monk asked: "What is the meaning of studied Chen-Yen (Chinese Tantric tradition) with Zhao-Chou's cypress tree in the garden?" Hui-Kuo. Upon his return to Japan in 805 he

founded Japanese Chen-Yen and established ngöôøi aáy khoâng theå naøo an laïc ñöôïc. Taát caû moïi himself as a teacher of esoteric Buddhism. He traïng thaùi böïc boäi, lo laéng, cuõng nhö boàn choàn hay founded a monastery on Mount Koya in 810, dao ñoäng naày cuûa taâm ñeàu ngaên caûn söï ñònh tænh which remains the headquarters of Shingon cuûa taâm—See Fifty-two mental states. today—Moät vò ñaïi sö noåi tieáng ngöôøi Nhaät, vò Kukkutapada (skt): Kukkutapadagiri (skt)—Keâ khai toå toâng Chaân Ngoân Nhaät Baûn, cuøng thôøi nhaø Tuùc Sôn—Also called the Wolf-Track, or the Ñöôøng beân Trung Quoác. Khoâng moät tu só naøo Buddha's Foot Mountain (Gurupada). Cock's foot ñöôïc bieát ñeán nhieàu hoaëc ñöôïc toân kính nhieàu qua mountain, in Magadha, present Kurkeihar, about caùc thôøi ñaïi ôû Nhaät Baûn baèng Khoâng Haûi. OÂng 16 miles northeast of Gaya, Central India, on coøn noåi tieáng hôn nöõa trong soá nhöõng "Hoaèng which Kasyapa entered into nirvana, but where he Phaùp Ñaïi Sö." Laø moät tu só Chaân Ngoân toâng, oâng is still supposed to be living. According to Eitel, in ñaõ heä thoáng hoùa chuû thuyeát cuûa toâng phaùi naày The Dictionary of Chinese-English Buddhist trong cuoán Thaäp Truï Taâm Luaän, noùi veà möôøi baäc Terms, it is 7 miles south-east of Gaya, where treân ñöôøng hoïc ñaïo; vaø cuoán luaän khaùc noùi veà söï Kasyapa entered into nirvana—Coøn goïi laø nuùi khaùc bieät giöõa Phaät giaùo Maät toâng vaø caùc toâng Lang Tích (daáu choù soùi), hay Toân Tuùc Sôn. Keâ phaùi khaùc. Ngoaøi ra, söï ñoùng goùp cuûa oâng cho neàn Tuùc Sôn, nuùi Chaân Gaø, teân moät ngoïn nuùi ôû Ma vaên hoùa Nhaät Baûn trong caùc laõnh vöïc ngheä thuaät, Kieät Ñaø, vuøng Trung AÁn, khoaûng 16 daäm veà phía giaùo duïc, vaø an sinh xaõ hoäi cuõng thaät laø ñaùng keå. Ñoâng baéc Gaya, baây giôø laø Kurkeihar, nôi toân giaû OÂng laø vò saùng laäp ra Toâng Chaân Ngoân Nhaät Baûn, Ca Dieáp nhaäp dieät ôû xöù Ma Kieät Ñaø, nhöng ngöôøi tröôøng phaùi coù aûnh höôûng raát lôùn vôùi Maät giaùo ta tin ngaøi haõy coøn soáng. Theo Eitel trong Trung Nhaät Baûn. OÂng du haønh sang Trung Hoa cuøng vôùi Anh Phaät Hoïc Töø Ñieån, nuùi naày naèm caùch Gaya Saicho vaøo naêm 804 vaø theo hoïc Chaân Ngoân vôùi khoaûng 7 daäm veà phía ñoâng nam nôi ngaøi Ca Dieáp ngaøi Hueä

Quoác. Khi trôû veà Nhaät vaøo naêm 805 oâng nhaäp Nieát Baøn. thaønh laäp toâng Chaân Ngoân Nhaät Baûn vaø xem mình Kukkutarama (skt): Keâ Vieân—According to laø moät vò thaày Maät giaùo. OÂng saùng laäp töï vieän The Great T'ang Chronicles of the Western treân nuùi Koya vaøo naêm 810, maø baây giôø vaãn coøn World, Kukkutarama, a monastery on the Kukkuta laø truï sôû chính cuûa tröôøng phaùi Chaân Ngoân. Mountain, built by Asoka—Theo Taây Vöïc Kyù, Kukkuc-cam (p): Uddhacca (p)—Worry—Lo Kukkutarama coøn goïi laø Keâ Ñaàu Ma Töï hay Keâ AÂu—Restlessness and worry, another Töôùc Töï, moät ngoâi chuøa treân nuùi Keâ Ñaàu do vua disadvantage that makes progress difficult. When A Duïc xaây (ôû phía ñoâng nam coå thaønh coù ngoâi giaø the mind becomes restless like flustered bees in a lam Quaät-Quaät-Tra-A-Laïm-Ma maø ñôøi Ñöôøng goïi shaken hive, it can not concentrate. This mental laø Keâ Vieân, do vua Voâ Öu xaây döïng. Vua Voâ Öu agitation prevents calmness and blocks the tín ngöôõng Phaät phaùp, kính caån döïng chuøa, chaêm upward path. mental worry is just as harmful. laøm vieäc thieän, chieâu taäp haøng ngaøn Taêng chuùng). When a man worries over one thing and another, Kukkutika (skt): Gokulikas, Kukkulikas, or over things done or left undone, and over fortune Kaukkutikas (skt)—One of the twenty Hinayana and misfortune, he can never have peace of mind. branches, a branch of the Mahasanghikas which All this bother and worry, this fidgeting and established around 200 years after the Buddha's unsteadiness of mind prevents concentration— nirvana and early disappeared—Keâ Daãn Boä, moät Traïo cöû hay hoái quaù, moät baát lôïi khaùc gaây khoù trong 20 boä cuûa Tieåu Thöøa, coøn goïi laø Khoâi Sôn khaên cho tieán boä taâm linh. Khi taâm trôû neân baát an, Truï Boä, Quaät Cöï Boä, Cao Caâu Leâ Ca Boä, moät gioáng nhö baày ong ñang xoân xao trong toå laéc lö, trong 20 boä cuûa Tieåu Thöøa, thaønh laäp khoaûng 200 khoâng theå naøo taäp trung ñöôïc. Söï böùc röùc naày cuûa naêm sau ngaøy Phaät nhaäp dieät vaø bieán maát ngay taâm laøm caûn trôû söï an tònh vaø laøm taéc ngheõn con sau ñoù. ñöôùng höôùng thöôïng. Taâm lo aâu chæ laø söï tai haïi. Kukrtya (skt): Worry—Lo aâu. Khi moät ngöôøi lo aâu veà chuyeän naày hay chuyeän Kuksa (kor): Quoác Sö—A Korean term for noï, lo aâu veà nhöõng chuyeän ñaõ laøm hay chöa laøm, "national master." This is a title instituted during lo aâu veà nhöõng ñieàu baát haïnh hay may maén, taâm

the Koryo dynasty (937-1382) and awarded to the Kumarajiva (344-412): Cöu Ma La Thaäp—An most prominent members of the Korean Buddhist influential Indian teacher and translator. He monastic order—Töø ngöõ Trieàu Tieân duøng ñeå chæ translated a lot of sutras from Sanskrit into "Quoác Sö." Ñaây laø moät danh hieäu ñöôïc thieát laäp Chinese. Kumarajiva, one of the "four suns" of trong trieàu ñaïi Koryo nhaèm töôûng thöôûng nhöõng Mahayana Buddhism, of which he was the early thaønh vieân noåi baät nhaát cuûa Taêng Giaø Trieàu Tieân. and most effective propagator in China. He came Kulapati (skt): Ca La Vieät. from a noble family in Kuchi, present-day 1) The head of a clan, or family: Ngöôøi ñöùng Sinkiang. His name in Sanskrit is Kumarajiva, in ñaàu boä toäc. Chinese "Elderly Young," which means though 2) Lay people: Ñaøn Vieät hay cö só. young, his talents and virtues are equal to

the Kula-patra (skt): Thieän nam töû!—Good sons!— elders. His father was an Indian, his mother a A son of a noble family, respectable youth. princess of Karashahr. His family line succeeded Kula-patri (skt): Thieän nöõ nhaân!—Good each other in holding the Great General position, daughters!—A daughter of a good family, equal to present-day prime-minister, but when it respectable girl. was passed to Kumarayana, he chose to forgo this position to take the religious path and became a Kulika (skt): Caâu Lyù Ca—According to Eitel in Buddhist Master. Kumarajiva entered the The Dictionary of Chinese-English Buddhist Buddhist monastic order, together with his mother Terms composed by Professor Soothill in 1937, at the time he was 7 years of age. He was able to Kulika, used to be a big city about 9 miles south- penetrate clearly the theory “All Dharma Arises west of Nalanda in Magadha—Theo Eitel trong From Within The Mind,” meaning everything Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö comes from the mind; undoubtedly, if it can be Soothill, nôi ñaây töøng laø moät thaønh phoá lôùn, thought of, then it can exist. Not long after he khoaûng 9 daäm veà phía taây nam cuûa Nalanda trong became a Buddhist Master, the Great Venerable xöù Ma Kieät Ñaø. Master learned and understood the Tripitaka. He Kuluta (skt): Khuaát Loä Ña—A region north of developed great wisdom and was able to speak now known as Kangra. An ancient kingdom in and elucidate the Dharma without limitation. In a north India, famous for its rock temples—Moät few years Kumarajiva acquired great proficiency vuøng naèm veà phía baéc Kangra baây giôø. Moät vöông in all branches of Buddhist learning, and at last quoác coå naèm veà phía baéc AÁn Ñoä, noåi tieáng vì coù returned to Kuchi with his mother. On the way he nhieàu ñeàn ñaøi xaây döïng baèng ñaù. visited several centres of Buddhist studies in Kumano-Gongen (jap): Huøng Daõ Quyeàn Hieän Central Asia. All kings in the entire Western (vò thaàn taïi ñeàn Kyû Y, Kii, Nhaät Baûn). Region knelt before the Great Master to hear him Kumara (skt): Caâu Ma La. teach and explain the sutras. He lived in China 1) Son of the Dharma-king (Bodhisattva): Phaùp during the Dao Taàn Dynasty (during the North- vöông töû. **See Bodhisattva. South monarchy era in China from 320-588 A.D.). 2) A child: Ñoàng Töû. Since then Kumarajiva acquired such eminence as 3) A youth: Thieáu Nieân. a scholar that he attracted so many Buddhists from 4) A prince: Thaùi Töû. Khotan, Kashgar, Yarkand, and other parts of Kumara-bhuta (skt): Cöu Ma La Giaø Ñòa— Eastern Turkestan. While on a visit to Kashgar in Dharma-prince, kumaraka-stage, youthful stage, 355 A.D., Kumarajiva was introduced by i.e. a bodhisattva state or condition, e.g. the Suryasoma in the Mahayana doctrine and made a position of a prince to the throne—Phaùp Vöông töû special study of the Madhyamika treatises. —Coøn goïi laø Cöu Ma La Phuø Ñòa, Cöu Ma La Vimalaksa, a Buddhist monk of Kashmir who Phuø Ña Ñòa, hay Ñoàng Töû Ñòa, Ñoàng Chaân Ñòa, travelled to China by the Central Asian route, also Ñoàng Töôùng Ñòa, vaân vaân. Teân goïi chung cho Boà instructed Kumarajiva in the Sarvastivada Vinaya Taùt Ñòa, saép söûa böôùc leân Phaät Ñòa cuõng nhö moät and subsequently collaborated with him in the vò Thaùi töû saép leân ngoâi vua. work of translation for which Kumarajiva is

famous. His teacher in Kashmir was Bandhudatta Peaceful Imperial Garden of the capital city of who was later to be converted to the Mahayana Ch'ang-An on the 28th of eighteenth year of the faith through the discourses of his one-time pupil. Hoang Thi reign period of the Dao-Tan Dynasty, Not long after he returned to Kuchi from Kashmir, which is also the fifth year of the Hi-Ninh reign China invaded Kuchi and Kumarajiva was period of the Eastern Chin Dynasty. After the fire captured as a prisoner-of-war. In China, many expired, his entire body had turned to ashes, but scholars from all parts of the country came to visit the tongue remained perfectly whole as if the him and many stayed behind him as disciples. In tissues were still living. Because of this case, we 401 A.D., he went to Ch'ang-An where he can believe that all the sutras the Tripitaka undertook his translation activities with the Dharma Master Kumarajiva translated are assistance of thousands of other monks and completely right without error. He is also credited scholars. In 402 AD he received the title of with establishing the San Lun school, which is "Teacher of the nation." Chinese Chronicles derived from the Indian Madhyamaka tradition— record that, in the year 405 A.D., the king of the Cöu ma la thaäp (344-412), moät giaûng sö vaø dòch Tsin dynasty showed great respect to Kumarajiva. giaû ngöôøi AÁn. Ngaøi ñaõ chuyeån dòch raát nhieàu kinh During his thirteen years stay in China, he ñieån quan troïng töø Phaïn sang Haùn cho Trung organized a translation bureau to which had more quoác. Ngaøi laø moät trong boán "maët trôøi" cuûa Phaät than eight hundred monks and scholars. It is said Giaùo Ñaïi Thöøa thuôû ban sô taïi Trung Quoác. Ngaøi that the king himself was an ardent disciple of xuaát thaân töø moät gia ñình quyeàn quí ôû Kucha, nay Buddhism, held the original texts in his hand as thuoäc tænh Taân Cöông. Teân ngaøi goïi ñuû laø Cöu Ma the work of translation proceeded. During that La Thaäp Baø, Haùn dòch laø "Ñoàng Thoï," nghóa laø time hundreds of important volumes were tuoåi treû, ngöôøi treû maø taøi naêng, ñöùc ñoä baèng caùc prepared under the supervision of Kumarajiva and baäc tröôûng thöôïng. Cha ngaøi laø ngöôøi Thieân Truùc, some of the most important of Kumarajiva's ñeán nöôùc Quy-Tö cöôùi meï ngaøi laø coâng chuùa cuûa translation are: Amitabha Sutra, Lotus Sutra nöôùc naày. Nguyeân doøng hoï cuûa cha oâng laø moät (Saddharmapundarika-sutra), the gia ñình noái truyeàn nhau laøm chöùc "Töôùng Quoác," Vimilakirtinirdhesha-Sutra, the Maha-töông ñöông vôùi chöùc Thuû Töôùng baây giôø, nhöng Prajnaparamita Sutra, the Diamond Sutra khi truyeàn ñeán ñôøi cuûa oâng Cöu Ma La Vieâm thì (Varachedika-Prajnaparamita-sutra), oâng naày boû ngoâi töôùng quoác, xuaát gia tu theo Phaät Mahaprajnaparamita-sastra, Sata-sastra, and giaùo. Luùc 7 tuoåi oâng ñaõ cuøng meï xuaát gia ñaàu many other Mahayana sutras. He died in Ch'ang- Phaät. Ngaøi thoâng hieåu lyù "Vaïn Phaùp Duy Taâm," An about 412 A.D. After his cremation, his tongue nghóa laø vieäc gì cuõng do nôi taâm mình töôûng nghó remained "unconsumed." He achieved not only ra caû, heã nghó chi thì coù naáy khoâng sai. Sau khi outstanding exploit for the introduction of xuaát gia khoâng laâu, ngaøi hoïc hieåu vaø thoâng suoát Buddhism into China, but he was also one of the caû Tam Taïng Kinh Ñieån, phaùt sanh ñaïi trí hueä, most important Tripitaka Dharma

Master in bieän taøi voâ ngaïi. Chæ trong moät vaøi naêm, Cöu Ma Buddhist history. He and other assistants La Thaäp ñaõ thoâng hieåu heát caùc giaùo lyù cuûa caùc chi translated 390 volumes of sutra teachings. Several phaùi Phaät giaùo vaø sau cuøng cuøng vôùi meï quay veà days before the Dharma Master Kumarajiva nöôùc Tö Quy. Treân ñöôøng ñi, ngaøi ñaõ ñeán thaêm passed away, he invited many Buddhist Bhiksus nhieàu trung taâm nghieân cöùu Phaät giaùo taïi Trung and Bhiksunis to tell them the followings: “With AÙ. Caùc quoác vöông toaøn coõi Taây Vöïc ñeàu quyø the sutras that I have translated, please circulate moïp nghe ngaøi giaûng kinh. Ngaøi soáng veà ñôøi nhaø and pass them to future generations so the Dao Taàn (ñôøi Nam Baéc Trieàu beân Trung Quoác, Dharma Jewel will be everywhere. With those khoaûng töø naêm 320 ñeán 588 sau Taây Lòch). Töø ñoù sutras, if I have not mistranslated them, once my Cöu Ma La Thaäp trôû thaønh moät hoïc giaû xuaát body is cremated my tongue will remain whole chuùng ñeán möùc thu huùt ñöôïc nhieàu tín ñoà Phaät without turning into ashes.” After speaking, he giaùo töø Khotan, Kashgar, Yarkand vaø caùc nôi bade his farewell and then passed away at khaùc ôû mieàn ñoâng Turkestan. Trong laàn ñeán thaêm

Kashgar vaøo naêm 355, Cöu Ma La Thaäp ñaõ ñöôïc xong ngaøi töø giaû roài thò tòch taïi Tieâu Dieâu Uyeån Suryasoma giôùi thieäu giaùo lyù Ñaïi Thöøa vaø ñaõ trong kinh ñoâ Tröôøng An vaøo ngaøy 28 naêm Hoaèng chuyeân taâm nghieân cöùu caùc luaän thuyeát cuûa Trung Thi thöù 18 ñôøi nhaø Dao Taàn, nhaèm naêm Hi Ninh Luaän toâng (Madhyamika treatise) vaø giôùi luaät cuûa thöù 5 cuûa nhaø Ñoâng Taán. Sau khi taøn löûa, thi theå Nhaát Thieát Höõu Boä (Sarvastivada Vinaya). Sau ngaøi chaùy heát, duy chæ caùi löôõi laø khoâng chaùy. ñoù ngaøi hôïp taùc vôùi Vimalaksa, moät tu só ñeán töø Tröôøng hôïp nhö vaäy chuùng ta coù theå tin raèng caùc Trung AÙ, trong coâng vieäc dòch thuaät maø Cöu Ma kinh maø ngaøi Tam Taïng Phaùp Sö phieân dòch laø La Thaäp raát noåi tieáng veà sau naày. Thaày daïy ngaøi hoaøn toaøn ñuùng, chôù khoâng coù gì sai laïc. Ngöôøi ta ôû Kashmir laø Bandhudatta, ngöôøi sau naày ñaõ ñi cuõng cho raèng Ngaøi chính laø ngöôøi saùng laäp ra theo Phaät giaùo Ñaïi Thöøa qua söï thuyeát giaûng cuûa Tam Luaän Toâng, moät toâng phaùi baét nguoàn töø ngöôøi hoïc troø moät thuôû cuûa oâng. Khoâng laâu sau truyeàn thoáng Trung Ñaïo beân AÁn Ñoä. khi ngaøi töø Kashmir trôû veà thì Trung Hoa xaâm Kumarakadeva (skt): Caâu Ma La Thieân—Cöu chieám nöôùc Tö Quy, Cöu Ma La Thaäp bò baét laøm Ma La Thieân—Cöu Ma La Giaø Thieân—A tuø binh. Taïi ñaây, caùc hoïc giaû khaép nôi trong nöôùc youthful deva, an Indra of the first dhyana heaven ñeán thaêm ngaøi vaø nhieàu ngöôøi ñaõ trôû thaønh ñeä töû whose face is like that of a youth, sitting on a cuûa ngaøi. Vaøo naêm 401 ngaøi ñeán Tröôøng An ñeå peacock, holding a cock, a bell, and a flag—Vò Ñeá nhaän chöùc dòch kinh vôùi söï giuùp ñôû cuûa haøng ngaøn Thích hay Phaïm Thieân ôû sô thieàn, maët troâng nhö taêng só khaùc. Naêm 402 ngaøi nhaäm chöùc Quoác Sö. treû con, ngoài treân löng coâng, moät tay caàm kích, Bieân nieân söû Trung Hoa cheùp raèng vaøo naêm 405, moät tay caàm chuoâng vaø côø. hoaøng ñeá nhaø Taàn ñaõ toû söï toân kính ñaëc bieät ñoái Kumaralabdha (skt): Cöu Ma La Ña—Names vôùi Cöu Ma La Thaäp. Trong

suoát 13 naêm ôû Trung of two noted monks, one during the period of Quoác, ngaøi ñaõ toå chöùc taïi Tröôøng An moät boä phaän Asoka, of the Sautrantika sect; the other dòch thuaät qui tuï treân 800 tu só vaø hoïc giaû. Theo Kumaralabdha, or Kumarata, the nineteenth lôøi keå laïi thì nhaø vua voán laø moät tín ñoà Phaät giaùo patriarch—Coøn goïi laø Caâu Ma La La Ña, Cuû Ma nhieät tình, ñaõ ñích thaân giöõ caùc vaên baûn goác trong La Ña, Cöu Ma La Ñaø, Cöu Ma La Ñaït, Haùn dòch khi coâng vieäc dòch thuaät tieán haønh. Trong thôøi laø Ñoàng Haøo, Ñoàng Thuû, Ñoàng Thuï, Ñoàng Töû— gian naày, haøng traêm quyeån kinh quan troïng ñaõ Teân cuûa hai vò sö noåi tieáng, moät laø Cöu Ma La Ña ñöôïc dòch ra döôùi söï giaùm saùt cuûa ngaøi, trong ñoù soáng thôøi vua A Duïc (theo Duy Thöùc Thuaät Kyù, goàm coù: Kinh A Di Ñaø, Kinh Phaùp Hoa, sau khi Ñöùc Phaät nhaäp dieät khoaûng 100 naêm, ôû Vimilakirtinirdhesha-sutra, Kinh Baùt Nhaõ Ba La nöôùc Ñaùt Xoa Kieàu La, phía baéc Thieân Truùc, coù Maät, Kinh Kim Cang, Cöïc Laïc Trang Nghieâm Baát ngaøi Cöu Ma La Ña, dòch laø Ñoàng Thuû ñaõ laøm ra Töû Kinh (Sukhavatyamrta-vyuha), Ñaïi Trí Ñoä “Cöûu Baùch Luaän.” Roài 400 naêm sau môùi ra ñôøi Luaän (Mahaprajnaparamita sastra), Baùch Luaän moät vò khaùc cuõng teân Cöu Ma La Ña laøm toå ñôøi (Sata-sastra), vaø raát nhieàu kinh ñieån Ñaïi thöøa thöù 19 ôû AÁn Ñoä), hai cuõng laø Cöu Ma La Ña laø vò khaùc. Ngaøi thò tòch taïi Tröôøng An vaøo khoaûng naêm toå thöù 19 ôû AÁn Ñoä—See Twenty eight Indian 412 sau Taây Lòch. Sau leã traø tyø, caùi löôõi vaãn Patriarchs. khoâng chaùy. Ngaøi laø ngöôøi chaúng nhöõng coù coâng Kumararaja (skt): raát lôùn trong vieäc giôùi thieäu Phaät giaùo vaøo Trung 1) Crown prince: Thaùi töû. Quoác, maø ngaøi coøn laø moät vò “Tam Taïng Phaùp 2) An epithet of Buddha: Danh hieäu cuûa Ñöùc Sö” quan troïng vaøo baäc nhaát trong lòch söû Phaät Phaät. giaùo. Phaùp Sö cuøng nhöõng vò phuï taù ñaõ phieân dòch 3) An epithet of Manjusri: Danh hieäu cuûa Vaên toång coäng 390 quyeån kinh. Vaøi ngaøy tröôùc khi Thuø Sö Lôïi. ngaøi vieân tòch, ngaøi cho môøi chö Taêng Ni ñeán baûo Kumarata (skt): Cöu Ma La Ña—The hoï raèng: “Nhöõng kinh maø ta dòch, xin haõy truyeàn nineteenth patriarch of Indian Ch’an Sect—Vò toå baù cho ñôøi sau duøng laøm phaùp baûo löu thoâng cuøng thöù 19 cuûa doøng Thieàn AÁn Ñoä. **See Twenty khaép. Vôùi caùc boån kinh aáy, neáu nhö ta phieân dòch eight Indian Patriarchs. khoâng coù sai laàm thì khieán cho sau khi thieâu hoùa thaân theå roài, caùi löôõi cuûa ta vaãn khoâng chaùy.” Noùi

Kumarayana (skt): Cöu Ma La Giaø Vieâm— to be an ancient kingdom on the Beloortagh to the Father of Kumarajiva—Cha cuûa Ngaøi Cöu Ma La north of Badakhshan—Theo Eitel trong Trung Thaäp—See Kumarajiva. Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, ñaây Kumbhanda (skt): Demons of monstrous form—töøng laø moät vöông quoác coå naèm treân Beloortagh, Caùt Baøn Traø—Cöu Baøn Traø—Kieát Baøn Traø— veà phía baéc cuûa Badakhshan. Yeåm Mò Quyû—Kumbhandas, a demon shaped Kumon (jap): Sunyata school—Khoâng moân. like a gourd, or pot, it devours the vitality of men Kumuda (skt): Opening lotus; but kumuda refers (sucks the life energy from living creatures, especially to the esculent (eatable) white lotus— including humans). This is one of the eight groups Caâu vaät

ñaàu (moät loaïi sen coù theå aên ñöôïc). of demon-followers of the four maharajas. This is Ku-Muhen-Sho-Jo (jap): The Sphere of Infinite a type of evil god that sucks and deprives the life Space—Khoâng voâ bieân xöù—See Four formless energy from living creatures, including humans (it jhanas. devours the vitality of men). This type of demon Kunala (skt): Caâu Na La—Cöu Na La. is part of the retinue of Virudhaka, the Four- 1) Name of a bird which has beautiful eyes, or a Quarter King who rules the south. This demon has bird with beautiful eyes: Teân moät loaøi chim the body of a man and the head of a horse, with maét ñeïp. huge testicles, shaped like a gourd, or pot; 2) According to Professor Soothill in The however, he is able to run as swiftly as the wind. Dictionary of Chinese-English Buddhist He usually appears in the outermost square of the Terms, this was the name of Garbhadhatu mandala, one of the two major Dharmavivardhana, son of Asoka, whose son mandalas of Esoteric Buddhism—Cöu Baøn Traø, Sampadi became the successor of Asoka: moät loaøi quyû coù hình nhö traùi baàu hay caùi bình, Theo Giaùo Sö Soothill trong Trung Anh Phaät loaïi quyû aên heát tinh khí cuûa con ngöôøi. Ñaây laø Hoïc Töø Ñieån, ñaây laø con vua A Duïc teân moät trong taùm boä quyû chuùng. Coøn goïi laø Caùt Baøn Dharmavivardhana, maø con trai teân Sampadi Ñoà, Caâu Bieän Ñoà, Cung Baøn Ñoà, Cung Baïn Ñoà, ñaõ trôû thaønh ngöôøi keá vò vua A Duïc. Cöu Maõn Noa, hay Cöùu Baøn Ñoà. Quyû Caâu baøn ñoà 3) According to Eitel in The Dictionary of hay yeåm mî quyû, laø moät loaøi quyû chuyeân huùt heát Chinese-English Buddhist Terms, Kunala is sinh khí cuûa chuùng sanh, keå caû con ngöôøi. Ñaây laø also translated as an evil man, or an evil eye: loaïi quyû do Taêng Tröôûng Thieân ôû nam phöông cai Theo Eitel trong Trung Anh Phaät Hoïc Töø quaûn, loaøi quyû naày coù thaân ngöôøi ñaàu ngöïa, vôùi Ñieån cuûa Giaùo Sö Soothill, Kunala coøn coù ñoâi ngoïc haønh to baèng quaû baàu hay bình nöôùc, coøn nghóa laø moät aùc nhaân hay aùc nhaõn. goïi laø quyû baàu hay quyû bí ñao; tuy nhieân, noù coù Kunda (skt): khaû naêng chaïy nhanh nhö gioù. Quyû Cöu Baøn Traø 1) Nectar jug—Quaân ñoà loä (tònh bình). thöôøng xuaát hieän khu ngoaïi bieân cuûa Maïn Ñaø La 2) A kind of flower, perhaps jasmine: Quaân Thai Taïng Giôùi, moät trong hai loaïi maïn ñaø la Na—Moät loaïi hoa, coù leõ laø hoa laøi. chính yeáu cuûa Maät Giaùo. **See Eight groups of Kundali-Raja: Quaân Traø Lôïi Minh Vöông—See demon followers. Fifteen bodhisattvas who represent the Buddha’s Kumbhira (skt)—Kim Tyø La—Kim Ba La-Caám dharmakaya, or spiritual body; wisdom in Tyø La—Cung Tyø La Ñaïi Töôùng. graciousness and a pierce or angry form against 1) Alligator: Caù Saáu—A crocodile. evil (II). 2) A Yaksa-king, who was converted and Kundgahgrags: Coâng Gia Caùt Laït Tö—Also became a guardian of Buddhism: Vua Daï named Danupa, a famous Tibetan monk of the Xoa, quy-y vaø trôû thaønh vò hoä phaùp. thirteenth century, who had influence at the ** See Twelve spirits connected with the Master Mongol court under Kublai Khan—Teân chöõ Haùn of Healing. laø Phoå Hyû Danh Vaên, coøn goïi laø Ñaûm Ba (Vi Kumidha (skt): Caâu Meâ Ñaø—According to Eitel Dieäu), moät Taêng só Taây Taïng noåi tieáng vaøo theá kyû in The Dictionary of Chinese-English Buddhist Terms composed by Professor Soothill, this used

13, laø ngöôøi coù nhieàu aûnh höôûng vôùi trieàu ñình Baéc Vieät Nam. Khu vöïc Coân Sôn noåi tieáng vôùi Moâng Coå döôùi trieàu Kublai-Khan. nuùi non, chuøa thaùp, röøng thoâng, khe suoái, cuõng Kundi (skt): Kundika (skt)—Quaân Trì—Quaân nhö nhöõng di tích gaén lieàn vôùi nhieàu danh nhaân Trì Ca—Vaän Trì. trong lòch söû. Coân Sôn coøn ñöôïc coi nhö laø moät 1) The vase in Kuan-Yin's hand: Chieác bình trong nhöõng trung taâm Phaät giaùo lôùn nhaát cuûa trong tay cuûa Ñöùc Quaùn AÂm—An asecetic' nöôùc ta. Chuøa ñaõ ñöôïc xaây döïng tröôùc ñôøi nhaø water bottle. Traàn. Vua Traàn Thaùi Toâng (1225-1298) ñaõ töøng 2) One of the eighteen utensils of Bhikkhus: ñeán vieáng chuøa. Ngöôøi ta noùi chuøa ñöôïc truøng tu Moät trong 18 vaät duïng cuûa Tyø Kheo. vaøo ñôøi nhaø Leâ vôùi 83 phoøng nguy nga loäng laãy. Kundika (skt): Baûo Bình. Tuy nhieân, baây giôø chæ coøn laø ngoâi chuøa nhoû maø 1) A pecious vase, vessels used in worship: Bình thoâi, thöôøng goïi laø chuøa Hun. Chuøa coù töôïng Phaät quyù (moät thöù ñoà duøng cuûa Ñöùc Phaät) ñöôïc A Di Ñaø, vaø caùc töôïng Truùc Laâm Tam Toå. duøng trong nghi thöùc leã laïc. Kunti (skt): Cao-ñeá—Who is associated with 2) A baptismal vase used by the esoteric sects Avalokitesvara (Quaùn AÂm)—See Ten raksasi for pouring water on the head: Bình quaùn mentioned in the Lotus sutra. ñaûnh maø Maät giaùo duøng ñeå röôùi tònh thuûy treân Kuonji (jap): Chuøa Cöûu Vieãn (Nhaät Baûn). ñaàu khi laøm leã quaùn ñaûnh. Ku-Poison Ghost: If it was greed for hatred that Kundokuho (jap): The Japanese mode of made the person commit offenses, then, after he reading Chinese writing—Caùch ngöôì Nhaät ñoïc has finished paying for his crimes, then, after he chöõ vieát cuûa Trung Hoa. has finished paying for his crimes, he takes shape Kunduruka (skt): Nhuõ Höông—Boswellia when he encounters worms—Tham saân haän, gaây thurifera, both the fragrant plant and its resin— toäi, gaëp loaøi truøng thaønh hình, laøm caùc loaøi Quyû Caây coù nhöïa traéng nhö söõa vaø coù muøi thôm. Coå Ñoäc—See Nine classes of ghosts (II). K'ung (jap): Sunyata (skt)—Emptiness—Taùnh Kuran (skt): Khuaát Laõng Na—According to Eitel khoâng. in The Dictionary of Chinese-English Buddhist K'un-Lun mountain: Coân Loân Sôn—The Terms, this is an ancient kingdom in Tokhara, the K'un-Lun mountain range north of Tibet, the modern Garana, with mines of lapis lazuli—Theo Gandhamadana—Nuùi Coân Luaân hay Höông Sôn, Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa naèm veà phía baéc nuùi Tuyeát Sôn cuûa Taây Taïng. Giaùo Sö Soothill, Khuaát Laõng Na laø teân cuûa moät vöông quoác coå thuoäc Tokhara, baây giôø laø Garana, Kun-Shan Temple: Coân Sôn Töï—Another nôi coù nhieàu moû ngoïc bích. name of Thien Tu Phuc Temple, located in Chi Ngai village, Chí Linh district, Hai Hung province, Kuru (skt): Caâu Löu Sa—The country where North Vietnam. Con Son area is well-known for Buddha is said to have delivered the sutra the the mountains and hills, temples and stupas, pine Long Discourses—Xöù maø ngöôøi noùi chính taïi ñaây forests, and springs and streams, as well as Ñöùc Phaät ñaõ thuyeát giaûng Kinh Tröôøng A Haøm. vestiges related to many famous people in history. Kurudvipa (skt): Uttarakuru (skt)—Caâu Lö Con Son is also considered one of the greatest Chaâu—Teân goïi cuûa Baéc Ñaïi Chaâu hay Baéc Cu Loâ Buddhist centers of Vietnam. Con Son Temple

Chaâu—The northern of the four continents of a was built before the Tran dynasty. King Tran Thai world—See Four continents. Tong used to visit the temple. It was said that, Kuryana (skt): Kuvayana (skt)—Cuùc Lôïi Nhai after being rebuilt in the Leâ dynasty, the temple Na—According to Eitel in The Dictionary of consideed of eighty-three magnificient halls. Chinese-English Buddhist Terms, Kuvayana is an However, it is now only a small temple named ancient kingdom south-west of Ferghana, north of Hun. In the temple stand Amitabha Buddha statue, the upper Oxus, the present Kurrategeen—Theo and the statues of Three Truùc Laâm patriarchs— Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Cuùc Lôïi Teân khaùc cuûa chuøa Thieân Tö Phuùc, chuøa toïa laïc Nhai Na laø moät vöông quoác coå naèm veà phía taây taïi thoân Chí Ngaïi, huyeän Chí Linh, tænh Haûi Höng,

nam Ferghana, phía baéc thöôïng nguoàn soâng Baùc coù maøu saéc, laïi coù höông thôm, nhöõng ngöôøi Xoa (Oxus), baây giôø laø Kurrategeen. noùi ñieàu laønh vaø laøm ñöôïc ñieàu laønh seõ ñöa Kusa (skt): laïi keát quaû toát. 1) Coâ Thi Thaûo—Cöï Xaù—Grass of good omen 3) As from a heap of flowers many a garland is for divination—Moät loaïi coû kieát töôøng. made, even so many good deeds should be 2) Caâu Xaù Toâng—See Eight of the early done by one born to the mortal lot Japanese Buddhist sects. (Dharmapada 53): Nhö töø ñoáng hoa coù theå Kusagrapura (skt): Caùt Töôøng Mao Quoác— laøm neân nhieàu traøng hoa, töø nôi thaân ngöôøi coù Thöôïng Mao—According to Eitel, this is an theå taïo neân nhieàu vieäc thieän. ancient residence of the kings of Magadha, Kusala-akusala (skt): Good and evil—Thieän aùc. surrounded by mountains, about 14 miles south of (I) The meanings of “Kusala-akusala”—Nghóa Behar. It was deserted under King Bimbisara, who cuûa “Thieän AÙc”: built new Radjagriha, about 6 miles farther to the 1) Good is defined as to accord with the right: west—Theo Eitel trong Trung Anh Phaät Hoïc Töï Thieän laø thuaän lyù. Ñieån cuûa Giaùo Sö Soothill, ñaây laø nôi truù nguï cuûa 2) Bad is defined as to disobey the right: AÙc laø caùc vua taïi xöù Ma Kieät Ñaø (kinh thaønh Thöôïng nghòch lyù. Mao cuûa xöù Ma Kieät Ñaø, nôi caùc vöông quoác coå (II) The Buddha’s teachings on “Kusala- thöôøng ñoùng ñoâ), bao boïc bôûi nuùi non, khoaûng 14 akusala”—Nhöõng lôøi Phaät daïy veà “Thieän daäm veà phía nam cuûa Behar. Noù bò boû pheá töø khi AÙc”: vua Bình Sa Vöông xaây thaønh Vöông Xaù môùi, 1) The evil-doer grieves in this world and in the khoaûng 6 daäm xa hôn veà phía taây. next; he grieves in both. He grieves and Kusala (p): Su, Sadhu, or Bhadra (skt)—Ñieàu suffers when he perceives the evil of his own thieän—Good deeds—Wholesome. deeds (Dharmapada 15): ÔÛ choã naày aên naên, (I) The meanings of “Kusala”—Nghóa cuûa tieáp ôû choã khaùc cuõng aên naên, keû laøm ñieàu aùc “Thieän”: Good or wholesome is in contrast nghieäp, caû hai nôi ñeàu aên naên; vì thaáy aùc with evil or unwholesome—Thieän laø traùi vôùi nghieäp mình gaây ra, keû kia sanh ra aên naên vaø aùc. Nhöõng haønh phaùp höõu laäu vaø voâ laäu thuaän cheát moøn. ích cho ñôøi naày vaø ñôøi khaùc (treân thoâng vôùi 2) The virtuous man rejoices in this world, and Boà Taùt vaø Phaät, döôùi thaáu trôøi vaø ngöôøi). in the next. He is happy in both worlds. He 1) Wholesome deeds clean our mind—Thieän rejoices and delights

when he perceives the nghieäp coù coâng naêng thanh loïc boån taâm. purity of his own deeds (Dharmapada 16): ÔÛ 2) Wholesome deeds give happiness to oneself choã naày vui, tieáp ôû choã khaùc cuõng vui; keû laøm and others—Thieän nghieäp mang laïi haïnh ñieàu thieän nghieäp, caû hai nôi ñeàu an vui; vì phuùc cho mình vaø tha nhaân. thaáy thieän nghieäp mình gaây ra, ngöôøi kia sanh (II) The Buddha's teachings on "Kusala" in the ra an laïc vaø cöïc laïc. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà 3) The evil man suffers in this world and in the "Thieän" trong Kinh Phaùp Cuù: next. He suffers everywhere. He suffers 1) As a flower that is colorful and beautiful, but whenever he thinks of the evil deeds he has without scent, even so fruitless is the well- done. Furthermore he suffers even more spoken words of one who does not practice it when he has gone to a woeful path (Dharmapada 51): Nhö thöù hoa töôi ñeïp chæ (Dharmapada 17): ÔÛ choã naày than buoàn, tieáp phoâ tröông maøu saéc maø chaúng coù höông thôm, ôû choã khaùc cuõng than buoàn, keû gaây ñieàu aùc nhöõng ngöôøi chæ bieát noùi ñieàu laønh maø khoâng nghieäp, caû hai nôi ñeàu than buoàn: nghó raèng laøm ñieàu laønh chaúng ñem laïi ích lôïi. "toâi ñaõ taïo aùc" vì vaäy neân noù than buoàn. Hôn 2) As the flower that is colorful, beautiful, and nöõa coøn than buoàn vì phaûi ñoïa vaøo coõi khoå. full of scent, even so fruitful is the well- 4) The virtuous man is happy here in this world, spoken words of one who practices it and he is happy there in the next. He is happy (Dharmapada 52): Nhö thöù hoa töôi ñeïp, vöøa everywhere. He is happy when he thinks of

the good deeds he has done. Furthermore, he laâu ngaøy cuõng laøm ñaày bình. Keû ngu phu sôû is even happier when he has gone to a dó ñaày toäi aùc bôûi chöùa doàn töøng khi ít maø neân. blissful path (Dharmapada 18): ÔÛ choã naày 11) Do not disregard small good, saying, "it will hoan hyû, tieáp ôû choã khaùc cuõng hoan hyû, keû tu not matter to me." Even by the falling of drop haønh phöôùc nghieäp, caû hai nôi ñeàu hoan hyû: by drop, a water-jar is filled; likewise, the nghó raèng "toâi ñaõ taïo phöôùc" vì vaäy neân noù wise man, gathers his merit little by little hoan hyû. Hôn nöõa coøn hoan hyû vì ñöôïc sanh (Dharmapada 122): Chôù neân khinh ñieàu laønh vaøo coõi laønh. nhoû, cho raèng "chaúng ñöa laïi quaû baùo cho ta." 5) Let's hasten up to do good. Let's restrain our Phaûi bieát gioït nöôùc nheåu laâu ngaøy cuõng laøm minds from evil thoughts, for the minds of ñaày bình. Keû trí sôû dó toaøn thieän bôûi chöùa doàn those who are slow in doing good actions töøng khi ít maø neân. delight in evil (Dharmapada 116): Haõy gaáp 12) A merchant with great wealth but lacks of ruùt laøm laønh, cheá chæ taâm toäi aùc. Heã bieáng companions, avoids a dangerous route, just as nhaùc vieäc laønh giôø phuùt naøo thì taâm öa one desiring to live avoids poison, one should chuyeän aùc giôø phuùt naáy. shun evil things in the same manner 6) If a person commits evil, let him not do it (Dharmapada 123): Ngöôøi ñi buoân mang again and again; he should not rejoice nhieàu cuûa baùu maø thieáu baïn ñoàng haønh, traùnh therein, sorrow is the outcome of evil xa con ñöôøng nguy hieåm laøm sao, nhö keû (Dharmapada 117): Neáu ñaõ lôõ laøm aùc chôù neân tham soáng traùnh xa thuoác ñoäc theá naøo, thì caùc thöôøng laøm hoaøi, chôù vui laøm vieäc aùc; heã ngöôi cuõng phaûi traùnh xa ñieàu aùc theá aáy. chöùa aùc nhöùt ñònh thoï khoå. 13)

With a hand without wound, one can touch 7) If a person does a meritorious deed, he should poison; the poison does not afftect one who do it habitually, he should find pleasures has no wound; nor is there ill for him who therein, happiness is the outcome of merit does no wrong (Dharmapada 124): Vôùi baøn (Dharmapada 118): Neáu ñaõ laøm vieäc laønh tay khoâng thöông tích, coù theå naém thuoác ñoäc haõy neân thöôøng laøm maõi, neân vui laøm vieäc maø khoâng bò nhieãm ñoäc, vôùi ngöôøi khoâng laøm laønh; heã chöùa laønh nhöùt ñònh thoï laïc. aùc thì khoâng bao giôø bò aùc. 8) Even an evil-doer sees good as long as evil 14) Whoever harms a harmless person who is deed has not yet ripened; but when his evil pure and guiltless, the evil falls back upon deed has ripened, then he sees the evil results that fool, like dust thrown against the wind (Dharmapada 119): Khi nghieäp aùc chöa thaønh (Dharmapada 125): Ñem aùc yù xaâm phaïm ñeán thuïc, keû aùc cho laø vui, ñeán khi nghieäp aùc ngöôøi khoâng taø vaïy, thanh tònh vaø voâ nhieãm, thaønh thuïc keû aùc môùi hay laø aùc. toäi aùc seõ trôû laïi keû laøm aùc nhö ngöôïc gioù tung 9) Even a good person sees evil as long as his buïi. good deed has not yet ripened; but when his 15) Some are born in a womb; evil-doers are good deed has ripened, then he sees the good reborn in hells; the righteous people go to results (Dharmapada 120): Khi nghieäp laønh blissful states; the undefiled ones pass away chöa thaønh thuïc, ngöôøi laønh cho laø khoå, ñeán into Nirvana (Dharmapada 126): Moät soá sinh khi nghieäp laønh thaønh thuïc, ngöôøi laønh môùi ra töø baøo thai, keû aùc thì ñoïa vaøo ñòa nguïc, bieát laø laønh. ngöôøi chính tröïc thì sinh leân chö thieân, nhöng 10) Do not disregard (underestimate) small evil, coõi Nieát baøn chæ daønh rieâng cho nhöõng ai ñaõ saying, “it will not matter to me.” By the dieät saïch nghieäp sanh töû. falling of drop by drop, a water-jar is filled; 16) Neither in the sky, nor in mid-ocean, nor in likewise, the fool becomes full of evil, even if mountain cave, nowhere on earth where one he gathers it little by little (Dharmapada 121): can escape from the consequences of his evil Chôù khinh ñieàu aùc nhoû, cho raèng “chaúng ñöa deeds (Dharmapada 127): Chaúng phaûi bay leân laïi quaû baùo cho ta.” Phaûi bieát gioït nöôùc nheåu khoâng trung, chaúng phaûi laën xuoáng ñaùy beå, chaúng phaûi chui vaøo hang saâu nuùi thaúm, duø

tìm khaép theá gian naày, chaúng coù nôi naøo troán (B) Kusala kamma which may ripen in the khoûi aùc nghieäp ñaõ gaây. formless realms: Thieän Nghieäp Taïo Quaû 17) A fool does not realize when he commits Ñöôïc Höôûng Trong Voâ Saéc Giôùi —See Four wrong deeds; by his own deeds the stupid immaterial heavens (II). man is tormented, like one is lighting fires Kusala-mahabhumika (skt): General functions wherein he must be burnt one day of good—Ñaïi thieän ñòa phaùp—See Seventy-five (Dharmapada 136): Keû ngu phu taïo caùc aùc dharmas of the Abhidharma Kosa. nghieäp vaãn khoâng töï bieát coù quaû baùo gì Kusala-mula (skt): Thieän Caên—Good roots— chaêng ? Ngöôøi ngu töï taïo ra nghieäp ñeå chòu Good qualities (of body, speech and mind), good khoå, chaúng khaùc naøo töï laáy löûa ñoát mình. seed sown by a good life to be reaped later—Caùi 18) Bad deeds are easy to do, but they are thieän cuûa ba nghieäp thaân, khaåu, yù coù theå sinh ra harmful, not beneficial to oneself.

On the dieäu quaû veà sau naày. contrary, it is very difficult to do that which is Kusalanasrava (skt): Good things free from evil beneficial and good for oneself (Dharmapada flowings—Thieän Voâ Laäu Phaùp—Good virtues 163): Vieäc hung aùc thì deã laøm nhöng chaúng free from evil flowings by the wise cultivators lôïi gì cho ta, traùi laïi vieäc töø thieän coù lôïi cho ta when they are deeply drunk in the the bliss of the thì laïi raát khoù laøm. samadhi and abiding in the bliss of existence as it 19) The foolish man who slanders the teachings is—Caùc ñöùc tính toát thoaùt khoûi caùc laäu hoaëc maø of the Arhats, of the righteous and the Noble haønh giaû coù trí tueä höôûng ñöôïc khi hoï ñaém mình Ones. He follows false doctrine, ripens like saâu trong haïnh phuùc cuûa Thieàn ñònh vaø an truù the kashta reed, only for its own destruction trong söï hieän höõu nhö thò (ñuùng nhö söï hieän höõu). (Dharmapada 164): Nhöõng ngöôøi aùc tueä ngu Kusamapura (skt): Caåu Toâ Ma Boå La—Thaønh si, vì taâm taø kieán maø vu mieät giaùo phaùp A-la- phoá ñaày hoa, nhö khu Patna cuûa thaønh haùn, vu mieät ngöôøi laønh Chaùnh ñaïo vaø giaùo Pataliputra—The city of flowers, Pataliputra, i.e. phaùp ñöùc Nhö Lai ñeå töï mang laáy baïi hoaïi, Patna. nhö gioáng coû caùch-tha heã sinh hoa quaû xong lieàn tieâu dieät. Kusan Sunim (1909-1981): Name of a Korean 20) By oneself the evil is done, by oneself one is Son monk, born in Namwon to a farming family. defiled or purified. Purity or impurity depend At the age of twenty-six he chanted Buddhist on oneself. No one can purify another Mantras during a period of illness, and when he (Dharmapada 165): Laøm döõ bôûi ta maø nhieãm was cured decided to become a monk. He studied oâ cuõng bôûi ta, laøm laønh bôûi ta maø thanh tònh under Hyobong Sunin at Songgwangsa, and at the cuõng bôûi ta. Tònh hay baát tònh ñeàu bôûi ta, chöù age of thirty-one received monastic ordination at khoâng ai coù theå laøm cho ai thanh tònh ñöôïc. Tongdosa. From 1962 to 1966 he served as an abbot of Tonghwasa, and in 1967 he founded the Kusala-dharma (skt): Kusala-dhamma (p)— Bul-il International Meditation Center at Good dharma—Meritorious action—Baïch phaùp Songgwangsa as a place for foreigners to practice —Thieän phaùp (caùc vieäc laønh khoâng ñem laïi khoå meditation. He was one of the most influential ñau maø ngöôïc laïi, mang laïi an laïc vaø haïnh phuùc). Son masters of the twentieth century, and had a Kusala-dharma-tathata (skt): Thieän Phaùp significant impact on the Chogye Order. He is Chaân Nhö—See Nine kinds of non-action. particularly known for emphasizing the centrality Kusala karma (skt): Thieän nghieäp—Wholesome of meditative practice and considering study of karma—Good karma—Skillful action which will scriptures to be of secondary importance. His produce pleasant results. books include “The Way of Korean Zen and Nine (A) Kusala kamma which may ripen in the realms Mountains.”—Teân cuûa moät Thieàn sö Trieàu Tieân, of form: Thieän Nghieäp Taïo Quaû Ñöôïc Höôûng sanh taïi Namwon trong moät gia ñình noâng daân. Trong Saéc Giôùi—See Fifteen kinds of fine- Vaøo tuoåi 26 oâng trì chuù Phaät giaùo trong khi ñang material-sphere wholesome consciousness beänh hoaïn, vaø khi laønh beänh oâng quyeát ñònh xuaát (A).

gia laøm Taêng. OÂng theo hoïc vôùi sö Hyobong Kushinagara (skt): Kushinara (p)—Sunin taïi chuøa Songgwangsa, vaø vaøo tuoåi 31, oâng Kusigramaka (skt)—Thi Thaønh—See Kusinagara. thoï ñaïi giôùi taïi Tongdosa. Töø naêm 1962 ñeán naêm Kusinagara (skt): Kushinara (p)—Kusigramaka 1966 oâng truï trì chuøa Tonghwasa, vaø naêm 1967 (skt)—Thi Thaønh—Belonged to an ancient Indian oâng saùng laäp Trung Taâm Thieàn Ñònh Quoác Teá Kingdom, near Kasiah, the place where Bul-il taïi Songgwangsa ñöôïc xem nhö laø moät nôi Sakyamuni Buddha died, also the birth place of cho nhieàu ngöôøi ngoaïi quoác ñeán thöïc taäp thieàn. nine famous scholars. According to Buddhist OÂng laø moät trong nhöõng thieàn sö coù aûnh höôûng tradition, this is where the historical Buddha nhaát vaøo theá kyû 20, vaø coù aûnh höôûng ñaùng keå vôùi sakyamuni entered into Parinirvana, present-day tröôøng phaùi Chogye. OÂng ñöôïc ñaëc bieät bieát Kasia in the state of Uttar Pradesh in India, one of ñeánqua vieäc oâng nhaán maïnh ñeán söï thieát yeáu cuûa the four sacred places in Buddhism history. Today thieàn taäp vaø xem vieäc hoïc kinh laø haøng quan troïng it is one of the major pilgrimage sites of thöù yeáu thöù hai. Nhöõng saùch cuûa oâng goàm boä Buddhism. Kusinagara used to be the capital of “Con Ñöôøng Cuûa Thieàn Toâng Ñaïi Haøn vaø Cöûu the kingdom of Mallas, located in northern India, Sôn.” one of the sixteen major countries in India during Kusha (skt): Kusha (jap)—Caâu Xaù Toâng—A the Buddha’s lifetime. It is now Kasia, about Japanese Buddhist school whose doctrines are about 120 miles north-east of Baranasi, and 35 based on Vasubandhu’s Treasury of Higher miles to the east of the city of Gorakhpur in Uttar Doctrine (Abhidharma-Kosa), which was Pradesh State of northern India. This is the place translated into Chinese by Paramartha and Hsuan- where the Buddha entered Nirvana in the Sala Tsang. In China it only existed as a separate Grove (the Buddha passed away without any school during the T’ang dynasty. It was brought to sorrow at 80 years of age in a grove of sala trees Japan in the seventh and eighth centuries. It is a north of Kusinara, about 543 years before Christ). realistic school that conceives of phenomena as After his death, his mortal remains were cremated being composed of subtle elements called and a part of his relics were preserved in a stupa “Dharmas,” and much of the school’s philosophy or pagoda in Kusingara. As the place of Buddha’s is devoted to categorization of them—moät tröôøng death, Kusinagara became one of the most holy phaùi Phaät giaùo cuûa Nhaät Baûn maø giaùo lyù döïa vaøo Buddhist places of pilgrimage. Recently, Indian boä Vi Dieäu Phaùp cuûa Ngaøi Theá Thaân, boä A Tyø archaeologists found the Nirvana Temple and its Ñaït Ma Caâu Xaù Luaän ñaõ ñöôïc caùc ngaøi ruins at Kusinagara where the Buddha passed Paramartha vaø Huyeàn Trang dòch sang Hoa ngöõ. away. According to Prof. P.V. Bapat in The Taïi Trung Hoa Caàu Xaù toâng vaãn coøn laø moät toâng Twenty-Five Hundred Years of Buddhism, like phaùi bieät laäp ñeán ñôøi nhaø Ñöôøng. Toâng phaùi naøy the other sacred places connected with the ñöôïc truyeàn sang Nhaät Baûn vaøo nhöõng theá kyû thöù eventful life of the Buddha, Kusinara rose to be 7 vaø thöù 8. Ñaây laø tröôøng phaùi hieän thöïc, nhìn söï an important place of pilgrimage and in the course vaät laø söï phoái hôïp cuûa nhöõng yeáu toá vi teá goïi laø of time was covered with

sacred shrines and “Phaùp,” vaø haàu heát trieát lyù cuûa tröôøng phaùi laø monasteries. However, for unknown reasons, the phaân loaïi nhöõng “phaùp” aáy—See Eight of the place was deserted early in its history, and both early Japanese Buddhist sects. Fa-Hsien and Hsuan-Tsang note the utter ruin and Kusharon (jap): Caâu Xaù Luaän—Abhidharma- desolation of this once important site. The stupa of kosa-sastra, composed by Vasubandhu, translated Parinirvana which Asoka is said to have built has into Chinese by Paramartha and Hsuan-Tsang not yet been brought to light. Among the other during the T’ang dynasty—A Tyø Ñaït Ma Caâu Xaù sacred edifices that still remain may be mentioned Luaän ñöôïc ngaøi Theá Thaân bieân soaïn, ngaøi the Matha-Kunwar-ka-koti which enshrines a Paramartha vaø Huyeàn Trang ñôøi nhaø Ñöôøng dòch large recumbent figure of the Buddha in the state sang Hoa ngöõ. of nirvana. The image was found in fragments and Kushashu (jap): Caâu Xaù Toâng—See Kosa Sect. has been skilfully restored by Mr. Carlleyle. The great stupa which stood on the spot where the

body of the Buddha was cremated and where Giaùo Sö P.V. Bapat trong Hai Ngaøn Naêm Traêm relics of the Master were divided into eight equal Naêm Phaät Giaùo, gioáng nhö caùc thaùnh ñòa khaùc coù portions is probably represented by a large mound lieân quan ñeán cuoäc ñôøi ñaày nhöõng söï kieän quan locally known as Ramabhar. This mound has only troïng cuûa Ñöùc Phaät, Caâu Thi Na töøng laø moät ñieåm been partially examined and a more systematic haønh höông ñoâng ñuùc, vaø tröôùc ñaây nôi naày ñaõ exploration is expected to bring to light important moïc leân nhieàu ñieän thôø cuøng caùc tu vieän. Tuy material relating to the history of this venerable nhieân, khoâng bieát sao nôi naày sôùm trôû thaønh spot—Teân taét cuûa thaønh Caâu Thi Na, thuoäc Vöông hoang pheá. Ngay caû caùc nhaø haønh höông Trung Quoác coå AÁn Ñoä, gaàn thaønh Kasiah, nôi Ñöùc Phaät Quoác laø Phaùp Hieån vaø Huyeàn Trang ñeàu ñaõ ghi nhaäp dieät, vaø cuõng laø nôi sanh cuûa chín hoïc giaû nhaän söï ñoå naùt vaø coâ tòch hoaøn toaøn cuûa nôi moät noåi tieáng ôû AÁn Ñoä. Theo truyeàn thoáng Phaät giaùo, thôøi quan troïng naày. Ngoâi thaùp Paranirvana maø ñaây laø nôi Ñöùc Phaät lòch söû Thích Ca Maâu Ni ngöôøi ta noùi laø do vua A Duïc xaây döïng vaãn chöa nhaäp Nieát Baøn, hieän nay laø Kasia thuoäc bang ñöôïc tìm thaáy. Trong soá caùc ñeàn ñaøi thieâng lieâng Uttar Pradesh cuûa AÁn Ñoä, moät trong boán nôi khaùc coøn toàn taïi coù theå keå ñeán Matha-Kunwar ka thieâng lieâng cuûa lòch söû Phaät giaùo. Hieän nay Caâu Koti, nôi naày coù moät töôïng Phaät naèm thaät lôùn Thi Na laø moät trong nhöõng ñòa ñieåm haønh höông trong traïng thaùi nhaäp nieát baøn. Böùc töôïng naày ñaõ chính cuûa Phaät giaùo. Caâu Thi Na ñaõ töøng laø kinh bò vuïn naùt khi ñöôïc tìm thaáy vaø ñaõ ñöôïc Ngaøi ñoâ cuûa vöông quoác Maït La naèm veà phía baéc AÁn Carlleyle phuïc hoài moät caùch kheùo leùo. Ngoïn thaùp Ñoä, moät trong 16 vöông quoác lôùn taïi AÁn Ñoä thôøi lôùn ñöôïc döïng leân taïi ñòa ñieåm nhuïc thaân cuûa Ñöùc Ñöùc Phaät. Baây giôø laø tænh Kasia, khoaûng 120 daäm Theá Toân ñöôïc hoûa thieâu vaø nôi xaù lôïi cuûa Ngaøi veà phía Ñoâng Baéc cuûa Baranasi, vaø khoaûng 35 ñöôïc chia ñeàu laøm taùm phaàn ñeå thôø, coù leõ ñöôïc daäm veà phía Ñoâng thaønh phoá Gorakhupur

thuoäc thaáy laø moät goø ñaát lôùn maø daân ñòa phöông goïi laø bang Uttar Pradesh vuøng Baéc AÁn. Nôi Ñöùc Phaät Ramabhar. Goø ñaát naày chæ môùi ñöôïc nghieân cöùu nhaäp Nieát baøn trong vöôøn Ta La (Ñöùc Phaät nhaäp moät phaàn vaø caàn coù söï khaûo saùt moät caùch coù heä dieät trong an nhieân vaøo tuoåi 80 taïi röøng Ta La thoáng ñeå ñöa ra aùnh saùng nhöõng chi tieát quan phía baéc thaønh caâu Thi Na, vaøo khoaûng 543 naêm troïng lieân quan ñeán lòch söû cuûa thaùnh ñòa naày. tröôùc Thieân Chuùa). Nhuïc thaân cuûa Phaät ñöôïc hoûa Kusinagara stupa: Taïi thaønh Caâu Thi Na, nôi thieâu vaø moät phaàn xaù lôïi cuûa Ngaøi ñaõ ñöôïc toân trí Phaät nhaäp Nieát Baøn. Ñaây laø moät trong taùm ngoâi thôø trong moät baûo thaùp taïi Caâu Thi Na. Vì laø nôi thaùp thieâng lôùn cuûa Phaät giaùo—Kusinagara, Ñöùc Phaät nhaäp dieät neân Caâu Thi Na ñaõ trôû thaønh where the Buddha entered nirvana. . This is one moät trong boán Thaùnh ñòa thieâng lieâng nhaát cuûa of the eight Great Spiritual or Sacred Stupas of Phaät giaùo. Gaàn ñaây caùc nhaø khaûo coå AÁn Ñoä ñaõ Buddhism—See Eight great spiritual or sacred tìm ra pheá tích Thaùp Nieát Baøn, nôi Ñöùc Phaät ñaõ stupas and Kusinagara. nhaäp dieät (Ñöùc Phaät thaønh ñaïo luùc Ngaøi 35 tuoåi, Kusinara (skt): Caâu Thi Na—See Kusinagara. thuyeát phaùp ñoä sinh trong 45 naêm, Ngaøi ñi chu du Kusita (p): Lazy person—Ngöôøi löôøi bieáng. doïc theo bôø soâng Haèng vaø caùc xöù laân caän trong Kusita-vatthuni (p): Giaûi Ñaõi Söï—See Eight nöôùc AÁn Ñoä, choã naøo coù nhaân duyeân laø Ngaøi ñeán occasions of indolence. hoùa ñoä. Naêm Ngaøi 78 tuoåi, chuyeán du hoùa cuoái cuøng töø thaønh Vöông Xaù ñeán thaønh Caâu Thi Na, Kusito (p): Be slack—Giaûi ñaõi—See Seven Ñöùc Phaät cuøng chuùng ñeä töû vöôït qua soâng Haèng wrong practices. vaøo thaønh Tyø Xaù Ly, nguï taïi khu röøng Truùc, an cö Kusuma (skt): Puspa, or Padma (skt)—Hoa. ba thaùng. Naêm sau Phaät cuøng toân giaû A Nan ñeán 1) Caåu Toâ Ma—A flower, especially the white thaønh Ba Baø Lôïi, giöõa ñöôøng thì Ñöùc Phaät laâm China-aster—Loaïi hoa baïch cuùc cuûa Trung troïng beänh nhöng Ngaøi vaãn coá gaéng ñi ñeán thaønh Quoác. Caâu Thi Na. Döôùi haøng caây Ta La, Ñöùc Phaät baûo 2) Flower: Hoa, ñaëc bieät laø hoa sen, moät trong ngaøi A Nan söûa soaïn choã nghæ, xong Ngaøi naèm saùu loaïi vaät ñeå cuùng ñöôøng Phaät—Blossom— nghieâng veà beân phaûi, maët höôùng veà phöông taây, Flowery, especially the lotus, one of the six roài an nhieân thò tòch, luùc aáy Ngaøi ñaõ 80 tuoåi). Theo objects for offerings—See Lotus flowers.

3) Pleasure: Khoan Hoøa—Vì hoa nhu nhuyeãn Kwan-Chu (jap): Taitzu-Huan-Chung—Sö Ñaïi khieán loøng ngöôøi khoan hoøa. Töø Khoan Trung (Nhaät Baûn). 4) To ornate: Hoa Nghieâm—Hoa töôïng tröng Kwazan (jap): Sö Quan Sôn Hueä Huyeàn (Nhaät cho vaïn haïnh phoâ baøy trang nghieâm—To Baûn). decorate—Glory—Splendour. Kyo (jap): Visaya (skt)—Object—Caûnh. 5) Padma (skt): Hoa Sen—The lotus flower. Kyogen-Chikan (jap): Hsiang-Yen-Chih- 6) Celestial flowers: Hoa Trôøi. Hsien—See Hsiang-Yen-Zhi-Hsien. Kusuma-mala (skt): Hoa Maïn—Hoa Phaùt—A Kyojong (kor): One of the two survived sects in wrath of flowers—Chaplet of flowers used as Korea during the reign of King Sejong (1418- adornments for Indian women—Voøng hoa trang 1450), fourth ruler of the Choson dynasty. Under söùc cuûa

phuï nöõ AÁn Ñoä. this king, the number of Buddhist schools in Korea Kusumapura (skt): Pataliputra (skt)—Pusapura was reduced to only two, the other was Sonjong. (skt)—Hoa Thaønh—Hoa Thò Thaønh—The city of The Kyojong school brought together elements of flowers. The residence of King Asoka, known as Hwaom (Hua-Yen), Popsang (Fa-Hsiang), and Pataliputra, the modern Patna. It was the Sammon (San-Lun) traditions. The Sonjong or residence of King Asoka, he there convoked the meditation school combined the Kyeul (Lu-Tsung third synod—Nôi trò vì cuûa Vua A Duïc—See or Vinaya), Chont'ae (T'ien-T'ai), and Chinese Pataliputra. Son (Ch'an) traditions. These two remained the Kutadanti (skt): Khuùc Xæ—Who is associated only official schools of Buddhism in Korea until with Bhaisajya (Döôïc Sö Phaät)—See Ten raksasi 1935—Moät trong hai toâng phaùi soáng soùt ôû Trieàu mentioned in the Lotus sutra. Tieân döôùi thôøi vua Sejong, vò vua thöù tö cuûa trieàu Ku-Tsang: Coâ Taïng—Formerly a city in Liang- ñaïi Choson. Döôùi thôøi vua naøy thì caùc toâng phaùi Chou, Kan-Su, and an important center for Phaät giaùo taïi Trieàu Tieân giaûm xuoáng coøn hai maø communication with Tibet—Teân moät quaän phuû, thoâi, tröôøng phaùi kia laø Thieàn toâng. Tröôøng phaùi nay thuoäc Löông Chaâu, tænh Cam Tuùc, laø trung Kyojong ñaõ phoái hôïp caùc yeáu toá cuûa caùc toâng phaùi taâm löu thoâng quan troïng sang Taây Taïng. Hoa Nghieâm, Phaùp Töôùng vaø Tam Luaän. Thieàn Kutsha (skt): Dao Taàn Cöu Ma La Thaäp—See toâng phoái hôïp Luaät toâng, Thieân Thai vaø Thieàn Kumarajiva. toâng Trung Hoa. Hai toâng phaùi naøy laø hai toâng Kuvera (skt): Kubera (skt)—Caâu Pheä La. phaùi duy nhaát coøn toàn taïi cuûa Phaät giaùo Trieàu 1) King of Uttarakuru—Caâu pheä la—Vua xöù Tieân cho ñeán naêm 1935. Baéc Cu Loâ Chaâu—See Uttarakuru. Kyomik (fifth century): Name of a Korean monk 2) The god of riches, Vaisravana, regent of the of the Paekche kingdom who traveled to India, north; having three legs and eight teeth: Moät where he studied Sanskrit and concentrated on the vò Thieân Vöông ôû phöông Baéc, Tyø Sa Moân study of monastic discipline (kyeyul—Vinaya). Thieân Vöông, coù ba chaân taùm raêng. He returned to Paekche in 526, along with the 3) See Vaisravana. Indian monk Devadatta (Paedalta) and several Kuya (jap): Sö Khoâng Daõ (903-972), Phaät giaùo recensions (söï duyeät laïi) of the "Vinaya" and Nhaät Baûn. some "Abhidharma" texts. Together with a team Kuya Shonin (jap): Khoâng Daõ Thöôïng Nhaân of monks, he translated the texts into Korean, and (Phaät giaùo Nhaät Baûn). is widely credited with establishing the Vinaya tradition (Kyeyul chong) in Korea—Teân cuûa moät Kwaido-Soshin (jap): Huitang-Tsuhsin—Hoái vò sö ngöôøi Trieàu Tieân thuoäc vöông quoác Ñöôøng Toå Taâm—See Tsu-Hsin Hui T'ang. Paekche, ngöôøi ñaõ du haønh sang AÁn Ñoä, taïi ñaây Kwan (jap): An exclamation often used by Yun- oâng ñaõ theo hoïc Phaïn ngöõ vaø taäp trung vaøo tu taäp Men-Wen-Yen—Moät tieáng than thöôøng ñöôïc Luaät Toâng. OÂng trôû veà Paekche naêm 526, vôùi moät Thieàn Sö Vaân Moân duøng—See Yun-Men-Wen- vò Taêng ngöôøi AÁn Ñoä teân Devadatta vaø sau nhieàu Yen. laàn duyeät laïi veà giôùi luaät vaø vaøi vaên kinh Vi Dieäu

Phaùp. OÂng ñaõ cuøng vôùi moät nhoùm Taêng só phieân Buddha is covered by fan-shaped Deities Heads— dòch kinh ñieån Phaïn sang chöõ Ñaïi Haøn, vaø moät soá

Moät trong nhöõng ngoâi chuøa coå trong tænh Vónh lôùn cho raèng chính oâng ñaõ dòch boä Luaät Taïng ôû Long. Chuøa ñöôïc xaây döïng laàn ñaàu tieân vaøo naêm Trieàu Tieân. 1842 nhö moät caùi choøi tranh. Sau ñoù ít laâu, chuøa bò Kyosaku (jap): A Japanese term for “a wake-up hoûa hoaïn taøn phaù. Naêm 1884, chuøa ñöôïc taùi xaây stick,” or a flat stick about one meter in length, döïng. Hieän chuøa toïa laïc trong xaõ Loan Myõ, quaän used in Zen monasteries to help students maintain Tam Bình, Tænh Vónh Long. Chuøa ñöôïc xaây döïng alertness during periods of sitting meditation theo loái kieán truùc tieâu bieåu cuûa ngöôøi Khmer, ôû (Zazen). Although the stick is commonly applied giöõa laø 3 maùi xuoâi vaø 1 maùi ngang, treân ñænh coù vigorously to the backs of students who drift off, it moät thaùp nhoû. Treân choùp thaùp laø moät laúng hoa uùp is not conceived as punishment, but rather as an vaøo töôïng ñaàu thaàn Proâm boán maët. Boán maët quay aid to concentration. A monitor who patrols the veà boán höôùng töôïng tröng cho loøng nhaân töø. Xung meditation room looks for students who lean quanh töôïng Proâm laø nhöõng töôïng cuûa nöõ thaàn hoä slightly forward, indicating that their attention is phaùp Kayno. Töôïng Ñöùc Phaät ngoài thieàn ñöôïc caùc wandering, and he taps (voã nheï) them on the ñaàu thaàn hình reû quaït che kín. shoulder, after which they bend forward and are Kyuho-Doken (jap): Cöûu Phong Ñaïo Kieàn— given three sharp raps (ñaùnh leï) on the back—Töø Name of a Japanese Zen master—Teân cuûa moät vò ngöõ Nhaät Baûn duøng ñeå chæ “caây gaäy ñaùnh thöùc,” Thieàn sö Nhaät Baûn. hay laø moät caây gaäy thaúng daøi khoaûng moät thöôùc, Kyushu (jap): Vuøng Cöûu Chaâu (Nhaät Baûn). ñöôïc duøng trong caùc Thieän vieän nhaèm giuùp ñôõ caùc Ky Vien Temple: Kyø Vieân Töï—Name of a thieàn sinh duy trì tænh thöùc trong caùc buoåi toïa famous Theravadan Pagoda located in the third thieàn. Maëc daàu gaäy thöôøng ñöôïc ñaùnh maïnh treân district, Saigon City, South Vietnam. It was built löng cuûa thieàn sinh nguû guïc vaø ngaõ qua ngaõ laïi, by Most Venerable Hoä Toâng in 1952. Kyø Vieân or nhöng khoâng ñöôïc coi nhö laø hình phaït. Moät vò Jetavana was the name of a monastery where giaùm thieàn ñi voøng quanh kieåm soaùt phoøng thieàn Sakyamuni Buddha often stayed during his nhìn thaáy caùc thieàn sinh hôi ngaõ tôùi tröôùc, cho lifetime. It is one of the first Theravadan pagodas thaáy söï chuù yù cuûa hoï bò dong ruoåi, oâng ta beøn voã of Vietnam. The high-ranking monks like Most nheï moät caùi leân vai, sau ñoù maø thieàn sinh aáy vaãn Venerables Hoä Toâng, Thieän Luaät, Böûu Chôn, Toái coøn ngaõ ra phía tröôùc nöõa thì vò giaùm thieàn seõ Thaéng, AÁn Laâm, Giôùi Nghieâm all stayed in the ñaùnh ba caùi thaät nhanh leân löng. pagoda in their post Chairman of Vietnam Kyoto (jap): Ñoâng Ñoâ (coá ñoâ cuûa Nhaät Baûn). Theravada Buddhist Association—Teân moät ngoâi Kyozan-Ejaku (jap): Yang-Shan-Hui-Chi (807- chuøa noåi tieáng cuûa Phaät Giaùo Nguyeân Thuûy Vieät 883 or 814-891)—See Yang-Shan-Hui-Chi. Nam naèm trong quaän ba, thaønh phoá Saøi Goøn, Nam Ky Son Temple: Chuøa Kyø Sôn—One of the Vieät Nam. Chuøa ñöôïc Hoøa Thöôïng Hoä Toâng xaây most ancient temple in Vinh Long province. The vaøo naêm 1952. Kyø Vieân laø teân moät tònh xaù maø temple was first built in 1842 as a thatched hut. thuôû Ñöùc Phaät coøn taïi theá, ngaøi hay ñeán ñaây cö Soon after that,

it was destroyed in a fire. In 1884, nguï qua nhöõng muøa an cö kieát haï. Kyø Vieân laø moät it was rebuilt. Now, the temple is located in Loan trong nhöõng ngoâi chuøa Phaät Giaùo Nguyeân Thuûy My village, Tam Binh district, Vinh Long cuûa Vieät Nam ñaàu tieân. Caùc vò cao Taêng nhö Hoøa province. The temple was built in a typical style Thöôïng Hoä Toâng, Hoøa Thöôïng Thieän Luaät, Hoøa of Khmer architecture with three slopping roofs Thöôïng Böûu Chôn, Hoøa Thöôïng Toái Thaéng, Hoøa and one horizontal roof. At the top is a small Thöôïng AÁn Laâm, Hoøa Thöôïng Giôùi Nghieâm ñeàu tower. On the tower's peak is a flower basket thöôøng truï taïi ñaây sau caùc nhieäm kyø Taêng Thoáng. facing down the head of Prom four-faced Deity's statue, four faces turning to four directions standing for benevolent heart. Surrounding are Kayno statues, representing the protection of Buddhadharma. The statue of the meditating

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