Anh-Việt [English-Vietnamese] Volume IX (Th-Tz) 4789-5224

Từ Điển Phật Học Việt-Anh & Anh-Việt (Thiện Phúc)

THIEÄN PHUÙC

BUDDHIST
DICTIONARY
ENGLISH-VIETNAMESE
ANH-VIET
VOLUME IX (TH-TZ)

TOÅ ÑÌNH MINH ÑAÊNG QUANG
3010 W. HARVARD STREET
SANTA ANA, CA 92704 USA
TEL & FAX: (714) 437-9511

Copyright © 2007 by Ngoc Tran. All rights reserved.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system without the prior written permission of the author, except for the inclusion of brief quotations. However, staff members of Vietnamese temples who want to reprint this work for the benefit of teaching of the Buddhadharma, please contact Minh Dang Quang Patriarchal Temple at (714) 895-1218.

INTRODUCTION

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

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

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

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

LÔØI GIÔÙI THIEÄU

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

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

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

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

COMMENDATION OF THE AUTHOR'S MERIT

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

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

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

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

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

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

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

California, November 7th , 2000

Hoøa Thöôïng Thích Quaûng Lieân

Vieän Chuû Tu Vieän Quaûng Ñöùc

Thuû Ñöùc—Vieät Nam

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

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

California, November 7th, 2003

Most Venerable Thích Giaùc Nhieân

President of The International Bhiksu

Sangha Buddhist Association

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

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

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

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

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

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

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

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

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

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

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

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

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

Nghóa, Thieän Vinh, vaø Dieäu Haûo ñaõ duyeät ñoïc töøng phaàn trong taùc phaåm naày. Taùc giaû cuõng xin chaân thaønh caûm taï coâ Nguyeãn Thò Ngoïc Vaân, cuøng quí Thaày Coâ Cöïu Hieäu Tröôûng Tröôøng Trung Hoïc Toáng Phöôùc Hieäp, OÂng Ñaøo Khaùnh Thoï vaø Coâ Voõ Thò Ngoïc Dung ñaõ taän tình giuùp ñôû veà tinh thaàn laãn vaät chaát. Taùc giaû cuõng chaân thaønh caûm taï toaøn theå gia ñình ñaõ tích cöïc yeåm trôï. Khoâng coù söï yeåm trôï naày, chaéc chaén boä saùch naày khoâng theå naøo hoaøn thaønh myõ maõn ñöôïc. Keá ñeán taùc giaû xin thaønh thaät caûm ôn söï coá gaéng taän tuïy cuûa ban duyeät ñoïc, ñaëc bieät laø nhöõng coá gaéng vöôït böïc cuûa Ñaïo höõu Nguyeãn thò Ngoïc Vaân trong coâng vieäc cöïc kyø khoù khaên naày. Cuoái cuøng, taùc giaû xin thaønh kính hoài höôùng coâng ñöùc naày ñeán phaùp giôùi chuùng sanh trong saùu ñöôøng phaùp giôùi seõ ñöôïc vaõng sanh Tònh Ñoä.

Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

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

Thieän Phuùc

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

Thieän Phuùc

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

Xin thaønh kính cuùng döôøng taùc phaàm naày leân ngoâi Tam Baûo, keá thöù cuùng döôøng leân Thaày Boån Sö, Hoøa Thöôïng Thích Giaùc Nhieân, Phaùp Chuû Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi, keá thöù laø cuùng döôøng ñeán cha meï quaù vaõng laø oâng Leâ Vaên Thuaän vaø baø Traàn Thò Söûu, nhaïc phuï vaø nhaïc maãu laø oâng Taân Ngoïc Phieâu vaø baø Traàn thò Phaøn. Toâi cuõng xin kính taëng taùc phaåm naày ñeán hieàn phuï Töông Thuïc, vaø caùc con Thanh Phuù, Thanh Myõ, Thieän Phuù, cuõng nhö ngöôøi baïn Chieáu Taâm Benjamin Nguyeãn ñaõ

giuùp ñaùnh maùy ñi ñaùnh maùy laïi vaø söûa chöõa nhöõng trôû ngaïi kyõ thuaät.

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.

Advisory Committee

1. Most Venerable Dr. Thích Quaûng Lieân, Ph.D.
2. Most Venerable Thích Giaùc Nhieân
3. Most Venerable Thích Chôn Thaønh
4. Most Venerable Thích Giaùc Löôïng
5. Most Venerable Thich AÂn Hueä---Dr. Claude Ware, Ph.D.

Proofreading Committee

I. English:

1. Prof. Andrew J. Williams, Ph.D., Australia. 2. Ms. Sonia Brousseau, M.F.C.C., Canada.

II. Vietnamese and English:

1. Ñ.Ñ. Thích Minh Ñaït
2. Ñ.Ñ. Thích Minh Nghò
3. Ñ. Ñ. Thích Minh Nhaân
4. S.C. Thích Nöõ Dung Lieân
5. S.C. Thích Nöõ Tònh Lieân
6. S.C. Thích Nöõ Nhaãn Lieân
7. S.C. Thích Nöõ Nhö Haïnh

8. Prof. Nghieâm Phuù Phaùt
9. Mr. Nguyeãn Minh Laân
10. Ms. Nguyeãn Thò Kim Ngaân
11. Ms. Sheila Tröông
12. Mr. Ñaøo Khaùnh Thoï
13. Mrs. Voõ Thò Ngoïc Dung
14. Mr. Minh Chaùnh Nguyeãn T. Lieâm
15. Mrs. Dieäu Haûo Ann Phaïm
16. Mr. Böûu Ñöùc Traàn Ngoïc Traùc
17. Mrs. Thanh Khai Tieâu Quí Hueâ
18. Ms. Chôn Laïc Höông Nguyeãn T. Mai
19. Ms. Dieäu An Trònh Hoaøi Thu
20. Ms. Dieäu Haûi Nguyeãn T. Lieân
21. Ms. Dieäu Thanh Hoaøng T. Kim Thanh
22. Ms. Nhöït Haïnh Löông K. Ngoïc Haân
23. Ms. Thaûo Ngoïc Nguyeãn H. Thaûo
24. Mr. Thieän Ñaïo Vöông Bình
25. Mr. Thieän Lôïi Tyler Hoà
26. Mr. Thieän Duyeân Leâ Loäc Sanh
27. Ms. Tín Ngoïc Vöông Thò Tuyeát
28. Mr. Phuùc Tueä Nguyeãn Hueâ
29. Ms. Dieäu Hieáu Jennifer Nguyeãn
30. Mr. Nguyeãn Vaên Caân
31. Mr. Thieän Giaùc Traàn Thanh Toøng
32. Taâm Minh Haïnh Voõ Minh Theá.
33. Nguyeãn Thò Ngoïc Vaân.
34. Taâm Tinh Caàn Lee Wilson
35. Hueä Ñöùc Laâm Xuaân Huy
36. Minh Haïnh
37. Phaïm Ngoïc Mai
38. Thieän Höõu
39. Phaïm thò Kim Phöôïng.
III. Sanskrit/Pali—Phaïn & Ba Li

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

References 1. Phaät Hoïc Phoå Thoâng, Thích Thieän Hoa: 1958 (3 volumes).

2. Phaät Hoïc Töø Ñieån, Ñoaøn Trung Coøn: 1963 (2 volumes).

3. Töø Ñieån Phaät Hoïc Vieät Nam, Thích Minh Chaâu: 1991.

4. Duy Thöùc Hoïc, Thích Thieän Hoa: 1958.

5. Suramgama Sutra, Minh Taâm Leâ Ñình Thaùm: 1961.

6. The Flower Ornament Scripture, Shambhala: 1987.

7. Buddhist Dictionary, Nyanatiloka and Nyanaponika: Revised 1980.

8. A Popular Dictionary of Buddhism, Christmas Humphreys: London 1984.

9. The Shambhala Dictionary of Buddhism and Zen: 1991.

10. The Seeker's Glossary: Buddhism: 1998.

11. The Encyclopedia of Eastern Philosophy and Religion, Ingrid Fisher-Schreiber: 1994

12. Dictionary of Philosophy, Dagobert D. Runes: 1981.

13. A Dictionary of Chinese Buddhist Terms, William Edward Soothill & Lewis Hodous: 1934.

14. World Religions, Lewis M. Hopfe: 1982.

15. The Buddha and His Teachings, Narada: 1973.

16. The Connected Discourses of the Buddha, translated from Pali by Bhikkhu Bodhi, 2000.

17. The Long Discourses of the Buddha, translated from the Pali by Maurice Walshe, 1987.

18. The Middle Length Discourses of the Buddha, translated from the Pali by Bhikkhu Nanamoli, edited and revised by Bhikkhu Bodhi, 1995.

19. The Spectrum Of Buddhism, Mahathera Piyadassi, 1991.

20. Essays In Zen Buddhism, Daisetz Teitaro Suzuki, 1949.

21. Zen Art For Meditation, Stewart W. Holmes & Chimyo Horioka, 1973.

22. Gems Of Buddhism Wisdom, Most Venerable Dr. K. Sri Dhammananda, 1983.

23. Kinh Tröôøng Boä, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991.

24. Kinh Trung Boä, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992.

25. Kinh Töông Öng Boä, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993.

26. Kinh Taêng Chi Boä, Vieän Nghieân Cöùu Phaât Hoïc Vieät Nam: 1996.

27. Kinh Taïp A Haøm, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1993.

28. Kinh Trung A Haøm, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1992.

29. Kinh Tröôøng A Haøm, Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: 1991.

30. Tröôøng Boä Kinh, Hoøa Thöôïng Thích Minh Chaâu: 1991.

31. Luaän Ñaïi Trí Ñoä, dòch giaû Hoøa Thöôïng Thích Trung Quaùn: 1990.

32. Jataka (Stories Of The Buddha's Former Births), Prof. E.B. Cowell: Delhi 1990.

33. Kinh Ñaïi Baùt Nieát Baøn, dòch giaû Hoøa Thöôïng Thích Trí Tònh: 1990.

34. Zen's Chinese Heritage, Andy Ferguson: 2000.

35. Vieät Nam Phaät Giaùo Söû Luaän, Nguyeãn Lang: 1977.

36. Thieàn Sö Trung Hoa, Hoøa Thöôïng Thích Thanh Töø: 1995.

37. Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni, dòch giaû Hoøa Thöôïng Thích Thieàn Taâm: 1950.

38. The Path of Purification, Pali Text by Bhadantacariya Buddhaghosa, translated by Bhikkhu Nanamoli: 1956.

39. The books of The Discipline (Vinaya Pitaka), translated by I.B. Horner: 1997.

40. Luaät Nghi Khaát Só, Toå Sö Minh Ñaêng Quang: 1950.

41. Luaät Töù Phaàn Giôùi Boån Nhö Thích, dòch giaû Hoøa Thöôïng Thích Haønh Truï: 1950.

42. Sa Di Luaät Giaûi, dòch giaû Hoøa Thöôïng Thích Haønh Truï: 1950.

43. Luaät Sa Di Thöôøng Haøng (Luaät Caên Baûn Cuûa Ngöôøi Xuaát Gia), dòch giaû Thích Thieän Thoâng, Thích Ñoàng Boån, Thích Nhöït Chieâu: 1995.

44. Nieäm Phaät Thaäp Yeáu, Hoøa Thöôïng Thích Thieàn Taâm, 1950.

45. Tyø Ni Höông Nhuõ, dòch giaû Thích Thieän Chôn: 1997.

46. Giôùi Ñaøn Taêng, Hoøa Thöôïng Thích Thieän Hoøa: 1968.

47. Giôùi Ñaøn Ni, T.T. Thích Minh Phaùt: 1988.

48. Luaät Töù Phaàn Tyø Kheo Ni Giôùi Boån Löôïc Kyù, dòch giaû Tyø Kheo Ni Huyeàn Hueä: 1996.

49. What Buddhists Believe, Most Venerable Dr. K. Sri Dhammananda: 1987.

50. A Comprehensive Manual of Abhidharma, Bhikkhu Bodhi: 1993.

51. What The Buddha Taught, Walpola Rahula: 1959.

52. The Story of Buddha, Jonathan Landaw: 1978.

53. Religions of The Wolrd, Lewis M. Hopfe: 1983.

54. Thieàn Sö Vieät Nam, Hoøa Thöôïng Thích Thanh Töø: 1972.

55. The Holy Teaching Of Vimalakirti, Robert A.F. Thurman: 1976.

56. In This Very Life, Sayadaw U Pandita: 1921.

57. The Essentials of Buddhist Philosophy, Junjiro Takakusu, 1947.

58. The Essence of Buddhism, Daisetz Teitaro Suzuki, 1947.

59. The Vimalakirti Nirdesa Sutra, translated by Charles Luk, 1972.

60. Chôn Lyù, Toân Sö Minh Ñaêng Quang, 1946.

61. Kinh Thuû Laêng Nghieâm, Hoøa Thöôïng Thích Töø Quang, 1948.

62. Kinh Thuû Laêng Nghieâm, Taâm Minh Leâ Ñình Thaùm, 1961.

63. Kinh Thuû Laêng Nghieâm, Trí Ñoä vaø Tueä Quang, 1964.

64. Phaät Lyù Caên Baûn, Hoøa Thöôïng Thích Huyeàn Vi, 1973.

65. Phaùp Moân Toïa Thieàn, Hoøa Thöôïng Thích Giaùc Nhieân, 1960.

66. Con Ñöôøng Thoaùt Khoå, W. Rahula, dòch giaû Thích Nöõ Trí Haûi, 1958.

67. Tònh Ñoä Thaäp Nghi Luaän, Hoøa Thöôïng Thích Thieàn Taâm, 1962.

68. Töù Thaäp Nhò Chöông Kinh, Cö Só Nguyeãn Vaên Höông, 1951.

69. Ñöôøng Vaøo AÙnh Saùng Ñaïo Phaät, Tònh Maëc, 1959.

70. Nhôn Quaû, Nghieäp vaø Luaân Hoài, Hoøa Thöôïng Thích Thieän Hoa, 1960.

71. The Method of Zen, Eugen Herrigel, 1960.

72. Vieät Nam Danh Lam Coå Töï, Voõ Vaên Töôøng, 1992.

73. The Three Pillars of Zen, Roshi Philip Kapleau, 1912.

74. Vì Sao Tin Phaät, K. Sri Dhammananda, dòch giaû Thích Taâm Quang, 1998.

75. Introduction To Tantra, Lama Thubten Yeshe, 1935.

76. Buddha and Gospel of Buddhism, Ananda K. Coomaraswamy, 1974.

77. Mahayana Buddhism, Beatrice Lane Suzuki, 1969.

78. Pheùp Laï Cuûa Söï Tænh Thöùc, Hoøa Thöôïng Thích Nhaát Haïnh, 1975.

79. Ba Vaán Ñeà Troïng Ñaïi Trong Ñôøi Tu, Hoøa Thöôïng Thích Thanh Töø, 1997.

80. Zen Buddhism and Psychoanalysis, D.T. Suzuki and Richard De Martino, 1960.

81. Laù Thö Tònh Ñoä, Ñaïi Sö AÁn Quang, dòch giaû Hoøa Thöôïng Thích Thieàn Taâm, 1956.

82. Lieân Toâng Thaäp Tam Toå, Hoøa Thöôïng Thích Thieàn Taâm, 1956.

83. Studies in The Lamkavatara Sutra, D.T. Suzuki, 1930.

84. Buddhism Explained, Bhikkhu Khantipalo, 1973.

85. Khaûo Nghieäm Duy Thöùc Hoïc, Hoøa Thöôïng Thích Thaéng Hoan, 1987.

86. Kinh Phaùp Baûo Ñaøn, Hoøa Thöôïng Thích Thanh Töø, 1992.

87. Thö Göûi Ngöôøi Hoïc Phaät, Thöôïng Toïa Thích Haûi Quang, 1998.

88. Buddhism: Its Essence and Development, Edward Conze, 1951.

89. An Introduction To Zen Buddhism, D.T. Suzuki, 1934.

90. The Tibetan Book Of The Dead, Guru Rinpoche according to Karma Lingpa, 1975.

91. Kinh Öu Baø Taéc Giôùi, Sa Moân Thích Quaûng Minh, 1957.

92. Philosophy and Psychology in The Abhidharma, Herbert V. Guenther, 1957.

93. Sixth Patriarch's Sutra, Tripitaka Master Hua, 1971.

94. Thieàn Luaän, 3 vols, D.T. Suzuki, dòch giaû Truùc Thieân, 1926.

95. In This Very Life, Sayadaw U. Pandita, 1921.

96. Twenty-Five Hundred Years of Buddhism, P.V. Bapat, 1959.

97. Phaät Hoïc Tinh Yeáu, 3 vols., Hoøa Thöôïng Thích Thieàn Taâm, 1965.

98. Phaät Vaø Thaùnh Chuùng, Cao Höõu Ñính, 1936.

99. Liberation In The Palm Of Your Hand, Pabongka Rinpoche, 1991.

100. The Zen Doctrine of No Mind, D.T. Suzuki, 1949.

101. The Tibetan Book of Living and Dying, Sogyal Rinpoche, 1992.

102. AÂn Ñöùc Phaät, Cö Só Huyønh Thanh Long, 1962.

103. Insight Meditation, Joseph Goldstein, 1993.

104. Ñaïi Taïng Kinh Nhaäp Moân, Haùn dòch Thích Haûi AÁn vaø Thích Nguyeän Quyûnh, Vieät dòch Thích Vieân Lyù, 1999.

105. The Experience of Insight, Joseph Goldstein, 1976.

106. It's Easier Than You Think, Sylvia Boorstein, 1995.

107. Journey Without Goal, Chogyam Trungpa, 1981.

108. A Glossary of Buddhist Terms, A.C. March, 1937.

109. Early Madhyamika In India and China, Richard H. Robinson, 1967.

110. Hinayana and Mahayana, R. Kimura, 1927.

111. The Elements of Zen, David Scott and Tony Doubleday, 1992.

112. The Buddhist Catechism, Henry S. Olcott, 1903.

113. Ñaïo Phaät Vôùi Con Ngöôøi, Hoøa Thöôïng Thích Taâm Chaâu, 1953.

114. Kinh Phaät Thuyeát A Di Ñaø, Haùn dòch Cöu Ma La Thaäp, Vieät dòch Cö Só Tueä Nhuaän, 1951.

115. Löôïc Söû Phaät Giaùo AÁn Ñoä, Hoøa Thöôïng Thích Thanh Kieåm, 1963.

116. The Diamond Sutra and The Sutra Of Hui-Neng, A.F. Price and Wong Mou-Lam, 1947.

117. Göông Saùng Ngöôøi Xöa, Hoøa Thöôïng Thích Huyeàn Vi, 1974.

118. Wherever You Go, There You Are, Jon Kabat Zinn, 1994.

119. Zen In The Art Of Archery, Eugen Herrigel, 1953.

120. Phaät Giaùo Thaùnh Ñieån, Cö Só Thaùi Ñaïm Lö, Taiwan 1953.

121. Phaät Giaùo Thaùnh Kinh, Cö Só Döông Tuù Haïc, Taiwan 1962, Vieät dòch Hoøa Thöôïng Thích Trí Nghieâm, 1963.

122. Phaät Hoïc Tinh Hoa, Nguyeãn Duy Caàn, 1964.

123. Phaät Phaùp, Hoøa Thöôïng Minh Chaâu, Hoøa Thöôïng Thieân AÂn, Hoøa Thöôïng Chôn Trí, Hoøa Thöôïng Ñöùc Taâm, 1964.

124. Phaät Giaùo Cöông Yeáu, Vieät dòch Sa Moân Hieån Chôn, 1929.

125. Calm and Insight, Bhikkhu Khantipalo, 1981.

126. Rebirth as Doctrine and Experience, Francis Story, 1975.

127. Möôøi Vò Ñeä Töû Lôùn Cuûa Phaät, Tinh Vaân Phaùp Sö, Vieät dòch Haïnh Cô, 1994.

128. Kinh Döôïc Sö, Haùn dòch Huyeàn Trang, Vieät dòch Hoøa Thöôïng Thích Huyeàn Dung, 1949.

129. Luaän Baûo Vöông Tam Muoäi, Sa Moân Dieäu Hieäp, Vieät dòch Minh Chaùnh.

130. Kinh Phaùp Böûu Ñaøn, Hoøa Thöôïng Thích Töø Quang, 1942.

131. Milinda Vaán Ñaïo vaø Kinh Na Tieân Tyø Kheo, Hoøa Thöôïng Thích Minh Chaâu, 1964.

132. How To Get From Where You Are To Where You Want To Be, Cheri Huber, 2000.

133. Luaän Thaønh Duy Thöùc, Hoøa Thöôïng Thích Thieän Sieâu, 1995.

134. Kinh Ñòa Taïng, Hoøa Thöôïng Thích Trí Thuû.

135. Kim Cang Giaûng Giaûi, Hoøa Thöôïng Thích Thanh Töø, 1992.

136. Kinh Phaùp Baûo Ñaøn, Cö Só Toâ Queá, 1946.

137. Kinh Phaùp Baûo Ñaøn, Mai Haïnh Ñöùc, 1956.

138. Caùc Toâng Phaùi Ñaïo Phaät, Ñoaøn Trung Coøn.

139. Söï Tích Phaät A Di Ñaø, 7 Vò Boà Taùt vaø 33 Vò Toå Sö, Traàn Nguyeân Chaån, 1950.

140. Na Tieân Tyø Kheo, Cao Höõu Ñính, 1970.

141. Phaùp Moân Tònh Ñoä Thuø Thaéng, Hoøa Thöôïng Thích Haân Hieàn, 1991.

142. Tam Kinh Tònh Ñoä, Hoøa Thöôïng Thích Trí Thuû.

143. The Life of Buddha, Edward J. Thomas, 1952.

144. The Buddha's Ancient Path, Piyadassi Thera, 1964.

145. The Land of Bliss, Luis O. Gomez, 1996.

146. Buddhist Images of Human Perfection, Nathan Katz, India 1982.

147. Buddhist Meditation, Edward Conze, 1956.

148. Buddhist Sects In India, Nalinaksha Dutt, 1978.

149. Kinh Thuû Laêng Nghieâm, Vieät dòch Hoøa Thöôïng Thích Phöôùc Haûo, 1990.

150. Essential Tibetan Buddhism, Robert A.F. Thurman, 1995.

151. Calming The Mind, Gen Lamrimpa, 1992.

152. Phaùp Böûu Ñaøn Kinh, Hoøa Thöôïng Minh Tröïc, 1944.

153. The Literature of The Personalists of Early Buddhism, Bhikkhu Thích Thieän Chaâu, English translator Sara Boin-Webb, 1996.

154. The Essence of Buddhism, P. Lakshmi Narasu, Colombo 1907.

155. Gems of Buddhist Wisdom, many authors, Kular Lumpur, 1983.

156. Kinh Duy Ma Caät Sôû Thuyeát, Hoøa Thöôïng Thích Hueä Höng, 1951.

157. Calming The Mind and Discerning The Real, Tsong-Kha-Pa, English Translator Alex Wayman, 1978.

158. Seven Works of Vasubandhu, Stefan Anacker, Delhi 1984.

159. Duy Thöùc Hoïc, Hoøa Thöôïng Thích Thieän Hoa, 1958.

160. The Gospel Of Buddha, Paul Carus, 1961.

161. The Conquest of Suffering, P.J. Saher, Delhi 1977.

162. Baùt Quan Trai Thaäp Giaûng, Dieãn Boài Ñaïi Sö, Vieät dòch Thích Thieän Hueä, 1992.

163. Linguistic Approach to Buddhism Thought, Genjun H. Sasaki, Delhi 1986.

164. The Buddhist Outlook, 2 vols., Francis Story, Sri Lanka 1973.

165. Buddhist Logic, 2 vols., Th. Stcherbatsky, 1962.

166. Kinh Taâm Ñòa Quaùn, Hoøa Thöôïng Thích Taâm Chaâu, 1959.

167. Kinh Phaät Baûn Haïnh Taäp, Hoøa Thöôïng Thích Trung Quaùn.

168. Qui Nguyeân Tröïc Chæ, Ñoã Thieáu Laêng, Saigon 1961.

169. Baûn Ñoà Tu Phaät, Hoøa Thöôïng Thích Thieän Hoa, 1958.

170. Vieät Nam Phaät Giaùo Söû Löôïc, Hoøa Thöôïng Thích Maät Theå, 1943.

171. Boà Ñeà Ñaït Ma Quaùn Taâm Phaùp, Vieät dòch Minh Thieàn, 1972.

172. Thieàn Toâng Vieät Nam Cuoái Theá Kyû 20, Hoøa Thöôïng Thích Thanh Töø, 1991.

173. Kinh Vieân Giaùc, Hoøa Thöôïng Thích Thieän Hoa, Saigon 1958.

174. Kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc, Hoøa Thöôïng Thích Huyeàn Dung, 1949.

175. Kinh Tam Baûo, Hoøa Thöôïng Thích Trí Tònh, 1970.

176. Chö Kinh Taäp Yeáu, Hoøa Thöôïng Thích Duy Löïc, 1994.

177. Lòch Söû Ñöùc Phaät Toå, Thoâng Kham Medivongs.

178. Kinh Thuû Laêng Nghieâm, Hoøa Thöôïng Bích Lieân, Hoøa Thöôïng Nhö Phöôùc, Hoøa Thöôïng Töø Quang, 1957.

179. A Record of Buddhist Kingdoms, Fa-Hsien, English translator James Legge, 1965.

180. Thaäp Ñoä, Tyø Kheo Hoä Toâng.

181. Taêng Giaø Vieät Nam, Hoøa Thöôïng Thích Trí Quang, Phaät Lòch 2515.

182. A Comprehensive Manual Of Abhidharma, Bhikkhu Bodhi, Sri Lanka 1993.

183. The Spectrum of Buddhism, Piyadassi, Sri Lanka 1991.

184. Thaéng Phaùp Taäp Yeáu Luaän, Hoøa Thöôïng Thích Minh Chaâu.

185. Vi Dieäu Phaùp Toaùt Yeáu, Narada Maha Thera, 1972, Vieät dòch Phaïm Kim Khaùnh.

186. Nagarjuna’s Philosophy, K. Venkata Ramanan, Delhi 1975.

187. Kinh Phaùp Baûo Ñaøn, Hoøa Thöôïng Thích Maõn Giaùc, 1985.

188. Buddhist Ethics, Hammalawa Saddhatissa, 1970.

189. The Buddha Eye, Frederick Franck, 1982.

190. The Dhammapada, Narada, 1963.

191. In The Hope of Nibbana, Winston L. King, 1964.

192. The Chinese Madhyama Agama and The Pali Majjhima Nikaya, Bhikkhu Thích Minh Chaâu, India 1991.

193. Skillful Means, Tarthang Tulku, 1978.

194. Taøi Lieäu Nghieân Cöùu Vaø Dieãn Giaûng, Hoøa Thöôïng Thích Thieän Hoa, 1957.

195. Phaät Giaùo, Tueä Quang Nguyeãn Ñaêng Long, 1964.

196. The Vimalakirti Nirdesa Sutra, Charles Luk, 1972.

197. Zen Philosophy, Zen Practice, Hoøa Thöôïng Thích Thieân AÂn, 1975.

198. Kinh Baùch Duï, Vieät dòch Thích Nöõ Nhö Huyeàn, 1957.

199. Kinh Phoà Hieàn Haïnh Nguyeän, Vieät dòch Hoøa Thöôïng Thích Trí Tònh, 1956.

200. Sakyamuni's One Hundred Fables, Tetcheng Lioa, 1981.

201. Taùm Quyeån Saùch Quí, Hoøa Thöôïng Thích Thieän Hoa, 1954.

202. Hueä Quang Phaät Hoïc Ñaïi Töø Ñieån, Ven. Thích Minh Caûnh Chuû Bieân, 1994.

203. Pheùp Laï Cuûa Söï Tænh Thöùc, Zen Master Thích Nhaát Haïnh, 1975.

204. The Buddha and His Dharma, Dr. B.R. Ambedkar, 1997.

205. The Beginnings of Buddhism, Kogen Mizuno, 1980.

206. A Concise History of Buddhism, Andrew Skilton, 1994.

207. Pagodas, Gods and Spirits of Vietnam, Ann Helen Unger and Walter Unger, 1997.

208. Buddhism A to Z, Ronald B. Epstein, Ph.D., 2003.

209. Buddhism, Clive Erricker, 1995.

210. Buddhism, Ed. Manan Sharma, New Delhi, 2002.

211. Essentials of Buddhism, Kogen Mizuno, Tokyo, 1972.

212. Modern Buddhism, Alan & Jacqui James, 1987.

213. The Questions of King Milinda, T.W. Rhys Davis, 1963.

214. Kinh Mi Tieân Vaán Ñaùp, Hoøa Thöôïng Giôùi Nghieâm Vieät dòch, 2005.

215. The Zen Teaching of Bodhidharma, translated by Red Pine 1987.

216. The Pioneers of Buddhist Revival in India, D.C. Ahir, New Delhi 1989.

217. Zen Art For Meditation, Stewart W. Holmes and Chimyo Horioka, Tokyo, 1973.

218. Introducing Buddhism, Kodo Matsunami, Tokyo 1965.

219. A Buddhist Philosophy of Religion, Bhikkhu Nanajivako, 1992.

220. A Manual of Abhidharma, Most Venerable Narada, Kuala Lumpur, 1956.

221. A Manual of Buddhism, Most Venerable Narada, Kuala Lumpur, 1992.

222. Rebirth and The Western Buddhist, Martin Wilson, Ven. Thich Nguyeân Taïng Vieät dòch 2006.

223. The Buddhist Handbook, John Snelling, 1991.

224. Essential of Buddhism, Gnanarama, Singapore, 2000.

225. Buddhism For Today, Nikkyo Niwano, 1976.

226. An Index to the Lankavatara Sutra, Daisetz Teitaro Suzuki, London, 1934.

227. Studies in The Lankavatara Sutra, Daisetz Teitaro Suzuki, London, 1930.

228. The Concept of Personality Revealed Through The Pancanikaya, Thích Chôn Thieän, New Delhi, 1996.

229. Studies in Ch'an and Hua-Yen, Robert M. Gimello and Peter N. Gregory, Honolulu, 1983.

230. The Sacred East, Scott Littleton, 1996.

231. Buddha, Dr. Hermann Oldenberg, New Delhi, 1997.

232. Rajagraha, Jugal Kishore Bauddh, New Delhi, 2005.

233. How to Overcome Your Difficulties: Worry and Fear, Dhammananda, Ven. Nhuan Chau translated in 2005.

234. Bodh Gaya, Shanti Swaroop Bauddh, New Delhi, 2005.

235. The Great Buddhist Emperor of Asia, Ven. Dr. Medhankar, Nagpur, India, 2000.

236. Sarnath, Shanti Swaroop Bauddh, New Delhi, 2003.

237. Buddhist Shrines in India, D.C. Ahir, New Delhi, 1986.

238. Pryaers to the Medicine Buddha, composed by Geshe Norbu Phunsok, translated into Vietnamese by Sonam Nyima Chaân Giaùc Buøi Xuaân Lyù in 2005.

239. Walking with the Buddha, India Dept. of Tourism, New Delhi, 2004.

240. The Practice of Tranquility and Insight, Khenchen Thrangu, New York, 1993.

241. Pen Portraits Ninety Three Eminent Disciples of the Buddha, C. de Saram, Singapore, 1966.

242. History of Theravada Buddhism in South East Asia, Kanai Lal Hazra, New Dehli, 1981.

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 Laïi Da Duyeân Khôûi: Things arise from the Alaya

A Laïi Da Thöùc Tam Chuûng Caûnh: Three categories of the Alayavijnana

A Na Haøm: Third fruit of "Never returned"

AÙi Duïc: Trishna

AÙi thích: Thorn of love

An bình vaø haïnh phuùc: Tranquility and Happiness

An cö: Tranquil dwelling

B Ba anh em Ca Dieáp: Three brothers of the Kasyapa Ba caùi nhoû nhaát: Three smallest things Ba Caáp Ñoä Kieán Thöùc: Three degrees of knowledge Ba choã veà nöông: Threefold Refuge Ba coõi: Triloka Ba con ñöôøng maø moïi ngöôøi chuùng ta ñeàu phaûi ñi qua: Three paths all have to tread Ba cöûa vaøo nieát baøn: Three gates to (the city of) nirvana Ba dieäu haïnh cuûa moät Phaät töû: Three characters of a good Buddhist or a monk Ba ñieàu kieän caàn thieát ñeå taïo nghieäp noùi lôøi thoâ loã: Three conditions that are necessary to complete the evil of harsh speech Ba ñieàu Nhö Lai khoâng caàn gìn giöõ: Three things a Tathagata has no need to guard against Ba ñieàu Phaät khoâng theå laøm ñöôïc: Three things impossible to a Buddha Ba Ñieàu Thoáng Thieát Töï Traùch Cuûa Ngöôøi Tu Phaùp Moân Tònh Ñoä: Three things that practitioners would bitterly reproach themselves Ba Ñöùc Phaät trong Ñaïi Huøng Baûo Ñieän: Three Buddhas in the Main Shrine Ba La Maät: Transcendent ways Ba loaïi Ba La Maät: Three kinds of Paramitas Ba loaïi giôùi luaät: Three sets of

commandments Ba loaïi hieän höõu: Three states of mortal existence Ba loaïi ngöôøi: Three kinds of people Ba Loaïi Ngöôøi Coù Theå Ñi Theo Con Ñöôøng Ñaïi Thöøa: Three types of beings who can tread the path of the Mahayana Ba loaïi Phieàn Naõo: Three kinds of affliction

Ba loaïi quaùn töôûng veà ba nguyeân taéc ñöôïc toâng Thieân Thai thieát laäp: Three types of meditation on the principles of three prongs established by T'ien-T'ai Ba loaïi thanh tònh: Three kinds of purity Ba Loaïi Thieän Caên: Three kinds of good roots Ba loaïi toå chöùc: Three kinds of organizations Ba Lyù Do Haønh Giaû Nieäm Phaät Khoâng Nguyeän Vaõng Sanh Veà Ñaâu Suaát Thieân: Three reasons that practitioners do not vow to have rebirth in the Tushita Heaven Ba Lyù Do Haønh Giaû Nieäm Phaät Khoâng Ñöôïc Nhöùt Taâm Baát Loaïn: Three causes which practitioners of Buddha Recitation cannot achieve "one-pointedness of mind" Ba Lyù Do Haønh Giaû Nieäm Phaät Nguyeän Vaõng Sanh Taây Phöông Cöïc Laïc: Three reasons for reciting Amitabha Buddha Ba Lyù Do Ma Söï Phaùt Sanh: Three reasons for demonic obstructions Ba Moái Nghi Cuûa Phaät Töû Veà Tònh Ñoä: Three doubts of practitioners about the Pure Land Ba Muïc Tieâu Cuûa Toïa Thieàn: Three aims of meditation Ba möôi baûy phaåm trôï ñaïo: Thirty-seven aids to enlightenment Ba Neûo Saùu Ñöôøng: Three worlds and six realms of life Ba Ngaøn Oai Nghi: Three thousand demeanors Ba Nguyeân Do Nieäm Hoàng Danh Phaät A Di Ñaø Ñeå Caàu Vaõng Sanh Cöïc Laïc: Three reasons for Buddhists to seek rebirth in the Land of Ultimate Bliss Ba Nguyeân Nhaân Phaùt Sanh Chöôùng Nghieäp: Three causes of karmic obstructions Ba Phaåm Chaát Ñaëc Bieät Cuûa Hoa Sen: Three special qualities (characteristics) of the lotus Ba phöông phaùp giaûng giaùo phaùp: Three methods of preaching Ba quyeát ñònh maø moät minh quaân neân laøm khi coù aâm möu choáng laïi mình: Three decisions a good king should make when there may be a conspiracy against him Ba söù giaû: Three messengers Ba thaønh phaàn cuûa theá giôùi: Three constituents of the world Ba Thí Duï Veà Söï Ngoä Ñaïo Coøn Bò Thoái Thaát: Three analogies concerning retrogression of practitioners Ba Thôøi Chuyeån Phaùp: Three periods of the Buddha's teaching Ba thöù tieáp dieãn: Tritantra Ba tröôøng hôïp cöïc kyø hieåm nguy khi maø con khoâng giuùp ñöôïc meï, cuõng nhö meï khoâng giuùp ñöôïc con: Three occasions when it is impossible for a son to aid his mother and a mother to help her son Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Cuûa Moät Vò Thöôïng Toïa Tyø Kheo: Three reasons elder Bhikkhus are to be blamed Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Cuûa Moät Vò Trung Toïa Tyø Kheo: Three reasons middle Bhikkhus are to be blamed

Ba Tröôøng Hôïp Keû Naëng Nghieäp Vaãn Ñöôïc Vaõng Sanh: Three conditions that evil beings may be reborn in the Pure Land Ba vò ñöùng ñaàu trong moät töï vieän: Three directors of a monastery Ba yeáu toá caàn thieát ñeå ñöa tôùi giaùc ngoä: Three essential elements for enlightenment Ba Yeáu Toá Khieán Cho Vieäc Tu Taäp Thieàn Ñöôïc Thaønh Töïu: Three factors making for success in the cultivation of Zen Baùch Giôùi Thieân Nhö: Thousand realms Baïch Haéc Nhò Thöû: Two mice Baøi ca xuùc ñoäng taâm chö Thieân Nöõ: Tsog Offerings Song Baûn Tích Nhò Moân: Two doors of the Lotus Sutra Baøng Sinh: Tiryagyoni Baûo Chaâu Ñòa Taïng: Ti-Tsang Bodhisattva

who deals with rebirth in the realm of hungry ghosts Baûo Taïng: Treasury of precious things Baùt Nhaõ Ba La Maät: Transcendental wisdom Baát nhö maïn: Think oneself not so much inferior among manifest superiors Bi Trí Nhò Moân: Two doors of compassion and wisdom Bieán Dòch Thaân: Transformed bodies Bieán hoùa: Transform Bieán phieàn naõo thaønh boà ñeà: Turn afflictions into bodhi Bieán söï hoä nieäm thaønh caùch kieám tieàn: Turn the practice of chanting the sutra into a way of earning money Buoân baùn: Trading, or doing business

C

Caùch Lòch Tam Ñeá: Three distinctive principles

Chaân dieän muïc: True face

Chaân giaûi thoaùt: True liberation

Chaân giaùo: True Teachings

Chaân khoâng: True emptiness

Chaân Khoâng Dieäu Höõu: True void is wonderful existence

Chaân kinh: True sutras

Chaân Lyù: True principle

Chaân lyù dieät khoå: Truth of the cessation of suffering

Chaân Minh: True wisdom

Chaân Ngaõ: Transcendental ego

Chaân ngoân: True words

Chaân nguïy: True and false

Chaân Nhö Tam Muoäi: True Thusness samadhi

Chaân Nhö Thöïc Töôùng: True mark of the Bhutatathata

Chaân Phaùt Boà Ñeà Taâm: True way of developing the Bodhi Mind

Chaân saéc: Transcendental rupa

Chaân Taùnh: True nature

Chaân Taùnh Thieàn: True nature of Zen

Chaân taâm: True mind

Chaân thaät hay khoâng chaân thaät: True or untrue

Chaân Thöùc: True consciousness

Chaân Toâng: True sect

Chaân Trí: True knowledge

Chaân Tuïc: Truth and convention

Chaân vieân giaùc: True and complete enlightenment

Chaân Voïng Nhò Taâm: True and false mind

Chuøa Thaày: Thay Pagoda

Chuyeån baát thoái Phaùp luaân: Turn the irreversible wheel of the Teaching

Chuyeån Chaùnh Phaùp Luaân: Turn the wheel of true teaching

Chuyeån chieáu theá phaùp luaân: Turn the world-illuminating wheel of Teaching

Chuyeån ñoåi baûn theå: Transubstantiation

Chuyeån ñoàng nhöùt phaùp luaân vôùi taát caû chö Phaät: Turn the wheel of Teaching of all

Buddhas

Chuyeån hoùa taâm: Transforming the mind

Chuyeån hoùa taâm thöùc: Thought transformation

Chuyeån luaân: Turning of the wheel

Chuyeån Phaùp Luaân: Turn the Dharma Wheel

Chuyeån voâ löôïng phaùp luaân: Turn the immeasurable wheel of the Teaching

Chö phaùp chöa töøng sanh: Things have never born

Coõi A Tu La: Titanic demons

Coäng Coâng Ñöùc: Totality of virtue

Cuï Tuùc Giôùi Tyø Kheo Ni: Three hundred forty-eight rules for a nun

Cuùng döôøng Thieân nöõ: Tsog Offerings

D

Dieät thoï töôûng ñònh giaûi thoaùt: Total extinction

Doøng thaùc Daâm Duïc: Torrent of Lust

Doøng thaùc Ñaïo Taëc: Torrent of Stealing

Doøng thaùc Kieâu Maïn: Torrent of Pride

Doøng thaùc luaân hoài: Torrential stream of Samsara

Doøng thaùc sanh töû: Torrent of birth and death

Doøng thaùc Saùt Haïi chuùng sanh: Torrent of Harming or Killing other sentient beings

Doøng thaùc Saân Haän: Torrent of Anger

Doøng thaùc Si Meâ: Torrent of Ignorance

Doøng thaùc Taø Kieán: Torrent of Wrong Views

Doøng thaùc Tham Duïc: Torrent of desires

Du Giaø Tam Maät: Three esoteric means of Yoga

Duy Thöùc Tam Thaäp Tuïng Luaän: Trimsika Sastra

Döôïc Sö Tam Toân: Three Honoured Doctors

Ñaïi Baùt Nieát Baøn Haäu Phaàn Kinh: Treaties on the Mahaparinirvana Sutra

Ñaïi Thöøa Khôûi Tín Luaän: Treatise on Awakening of Faith

Ñaïi Trí Ñoä Luaän: Treatise on the Transcendental Wisdom

Ñaùm löûa nhoû: Tiny fire

Ñao Lôïi Thieân: Trayastrimsas

Ñao Lôïi Thieân Vöông: Trayastrimsha Heaven's King

Ñaïo Ñeá: Truth of the PATH that leads to the cessation of suffering

Ñaâu Suaát Thieân: Tushita Heaven

Ñaâu Suaát Thieân Töû: Tushita prince

Ñaàu Töû: Tosu-Gisei
Ñeä Tam Thieàn: Third dhyana
Ñòa Luaän Toâng: Ti-Lun School
Ñoaïn ñaàu toäi: Top off the head sins
Ñoâ Hoùa La: Tukhara
Ñoã Thuaän Ñeá Taâm: Tu-Shun
Ñoäc Thieân Nhò Coå: Two kinds of drum
Ñoân Hoaøng: Tun-Huang
Ñoán Ngoä: Tongo
Ñoán Tieäm Tu Haønh: Tonzen-Shugyo
Ñoâng Maät: Tomitsu
Ñoäng Phong Am Chuû: T'ung Feng An Zhu
Ñoäng Sôn Löông Giôùi: Tung-Shan Liang-Chieh
Ñuùng thôøi hay phi thôøi: Timely or untimely
G
Giaû Danh Höõu: Things exist only in names
Giaû Ñeá: Truth of temporariness
Giaùc Thuï: Tree of enlightenment
Giôùi Ba La Maät: Transcendental discipline
H
Haï phaàn keát: Ties in the lower realm
Haï Tam Ñoà: Three evil realms
Hai caùch dieät tröø voâ minh: Two methods of eradication of ignorance
Hai ñieàu kieän caàn thieát giuùp cho ngöôøi tu bieát ñöôïc tieàn kieáp: Two conditions that are necessary for one to know past lives Hai ñieàu kieän caàn thieát taïo nghieäp noùi nhaûm nhí: Two conditions that are necessary to complete the evil of frivolous talk Hai ñieàu kieän caàn thieát taïo nghieäp saân haän: Two conditions that are necessary to complete the evil of ill-will Hai ñieàu kieän caàn thieát taïo nghieäp taø kieán: Two conditions that are necessary to complete the evil of perverted (wrong) views Hai ñieàu kieän caàn thieát taïo ra nghieäp tham lam: Two conditions that are necessary to complete the evil of covetousness Hai khía caïnh trong ñôøi soáng cuûa moät chuùng sanh: Two aspects of the life of a sentient being Hai Loaïi Thoûa Thích: Two kinds of pleasure Hai Loaïi Vaän Haønh Cuûa Taâm: Two kinds of functioning of the mind Hai Loái Tu Haønh: Two paths of cultivation Hai möôi boán duyeân heä: Twenty four conditions Hai Möôi Boán Phaùp Baát Töông Öng Trong Duy Thöùc Hoïc: Twenty-four non- interactive activity dharmas Hai Möôi Boán Phieàn Naõo Phuï: Twenty-four secondary afflictions Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi: Twenty-four sense-sphere beautiful minds Hai Möôi Cha Meï Vaø Quyeán Thuoäc Cuûa Moät Vò Boà Taùt: Twenty parents and relatives of a Bodhisattva Hai möôi ñieàu khoù: Twenty difficulties people always encounter Hai möôi hai phaåm trong tieán trình

phaùt trieån toaøn thieän Boà Ñeà: Twenty-two modes of processes in the perfect development of enlightenment Hai möôi laêm caùch giaûi thích veà taùnh khoâng trong kinh taïng Pali: Twenty-five modes of sunnata (Sunyata) in Pali Nikaya Hai Möôi Saùu Ñaëc Tính Cuûa Chö Boà Taùt (trong Chuùng Hoäi Hoa Nghieâm): Twenty-six characteristics of Bodhisattvas Hai Möôi Söï Khaùc Bieät GiöõaThanh Vaên Vaø Boà Taùt: Twenty differences between Sravakas and Bodhisattvas Hai möôi taùm ñieàu lôïi cho nhöõng ai leã baùi töôïng Ngaøi Ñòa Taïng Boà Taùt: Twenty- eight benefits for worshipping the image of Earth-Store Bodhisattva Hai möôi taùm phaåm kinh Phaùp Hoa: Twenty-eight chapters in the Lotus Sutra Hai möôi taùm vò toå AÁn Ñoä: Twenty eight Indian Patriarchs Hai möôi taùnh khoâng trong Luaän Trang Nghieâm Chöùng Ñaïo Ca: Twenty types of Sunyata in the Commentary of Abhisamayalamakara-loka Hai Phaùp Cô Baûn Veà Caùc Thieän Phaùp: Two starting points of wholesome states Hai Saéc Thaùi Cuûa Ñôøi Soáng Phaät Töû: Two aspects of a Buddhist life Hai thuyeát chaáp veà luaân hoài: Two theories on reicarnation

Hai traêm naêm chuïc giôùi tyø kheo: Two hundred fifty precepts Haïi Töôûng: Thought to injure others Haønh aám thöôøng löu ñoäng maø laïi chaáp laøm tính thöôøng: Thinking the continuous flow of the skandha of formations is permanent Haêm doïa chö Taêng Ni: Threaten and oppress Bhiksus and Bhiksunis in the Order Hoa Nghieâm Tam Dòch: Three translations of the Avatamsaka Sutra Hoa Nghieâm Tam Thaùnh: Three kings in Avatamsaka Hoùa Cheá Nhò Giaùo: Two-fold division of the Buddha's teaching Hoùa ñoä: Transformation realm Hoùa sanh: Transformational birth Hoùa Sanh A Tu La: Transformation-born asuras Hoùa Thaân: Transformation body Hoùa Thoå: Transformation-land Hoùa Töôùng Tam Baûo: Tranformation body in Triratna forms Hoûa Ñaïi: Tjas Hoài Höôùng: Transfer of merit Hoài höôùng phöôùc baùu: Transference of merits Hoài Höôùng Tònh Ñoä: Transference (n) of merits to the Pure Land Hoäi AÙi Höõu Phaät Giaùo Tam Giôùi: Trailokya Buddha Mahasangha Sahayaka Gana Hoân Traàm: Torpor Hoân traàm daõ döôïi: Thinamiddha

K

Keû gaây roái: Trouble-maker

Keát: Ties

Keát Phöôïc: Tie and knot

Khaùch Löõ Haønh: Traveler

Khieån tröø: Thing is to be suppressed

Kho Taøng Kieán Thöùc Dieäu Phaùp: Treasury of Knowledge of the True Dharma

Khôûi tín nhò moân: Sraddhopada-sastra

Khoå haïnh: Thudong

Khoâng Ñeá: Truth of void

Khoâng Giaû Trung: Three prongs of "Sunyata-Reality-Middle"

Khoâng Höõu Nhò Toâng: Two schools of Unreal and Real

Khoâng phaûi Phaät giaùo: Tirthika

Kieáp Ñoäc: Turbid kalpa

L Lieät Thöôøng: Torn robe Loaïi vôï gaây phieàn chuoác naõo cho choàng: Troublesome wife

Loaïi vôï nuùp döôùi hình thöùc moät teân troäm: Thievish wife Luaân hoài: Transmigration Löôõi chieáu khaép taát caû coõi Phaät: Tongue that illuminates all Buddha-fields Löôõi cuûa chö Ñaïi Boà Taùt: Tongue of Great Enlightening Beings Löôõi dieãn xöôùng töø bieän voâ taän: Tongue of infinite eloquence Löôõi haøng phuïc chuùng ma ngoaïi ñaïo: Tongue that defeats all demons and false teachers, destroys all afflictions of birth and death, and fosters arrival at nirvana Löôõi hoøa hôïp vôùi vò ñöôïc neám: Tongue is in union with the taste tasted Löôõi khai thò dieãn thuyeát voâ taän phaùp moân: Tongue that reveals and explains infinite doors to truth Löôõi khai xieån Ñaïi thöøa trôï ñaïo: Tongue that expounds aids to the Path of the Great vehicle Löôõi laøm cho chö Phaät hoan hyû: Tongue that causes all to praise the Buddhas Löôõi laøm cho taát caû chuùng sanh ñöôïc toû ngoä: Tongue that awakens the understanding of all sentient beings Löôõi taùn thaùn coâng ñöùc voâ taän cuûa chö Phaät: Tongue that sings the praises of the infinite virtues of Buddhas Löôõi truøm khaép hö khoâng: Tongue that covers all space Löôõng Quyeàn: Two temporary vehicles Lyù Phaät taùnh: Theoretical Buddha-nature Lyù Söï Vieân Dung: Theory and practice are in harmony Lyù taïi ngoân tuyeät: Truth without words Lyù Trì: Theory-Recitation

M Maïn maïn: Think oneself superior among manifest superiors Maït Hoùa: Transformation in the shape of a branch Moäc Hoaïn Töû: Tree whose wood can exorcise evil spirits Moäng Töôûng: Think of a dream Moät ngaøn hai traêm naêm chuïc vò Tyø Kheo: Twelve Hundred and Fifty Bhikshus Moät theå ba thaân töï taùnh Phaät: Three bodies of a single substance Möôøi ba danh hieäu cuûa Ñöùc Phaät A Di Ñaø: Thirteen titles of Amitabha Buddha Möôøi Ba Toå Tònh Ñoä Trung Hoa: Thirteen Chinese Pure Land patriarchs Möôøi Ba Yeáu Toá Cuûa Söï Giaùc Ngoä: Thirteen elements of supreme enlightenment Möôøi hai chi ñaïo: Twelve Path Factors Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly Quang Phaät: Twelve vows of Bhaishajya-Guru-Buddha Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Quaùn Theá AÂm Boà Taùt: Twelve Vows of Avalokitesvara Bodhisattva Möôøi hai taâm baát thieän: Twelve Unwholesome Minds

Möôøi Hai Taâm Voâ Saéc Giôùi: Twelve kinds of Immaterial-Sphere Consciousness

N

Nan Hoùa Tam Cô: Three kinds of capacities which are difficult to transform

Ngaõ kieán: Ties of false views of permanent ego

Nghóa Ñaø La Ni: Truth dharani

Nguyeân lyù Duyeân Khôûi: Theory of causation

Nguyeân Nhaân Luaän: Treatise on the original nature of man

Nguyeän Ba La Maät: Transcendental vowing

Ngöôøi mang giôùi phaùp: Thilashin

Nhaân Minh Nhaäp Chaùnh Lyù Luaän: Treatise on logic
Nhaân Trung Tam AÙc: Three most wicked among men
Nhaân Trung Thuï: Tree among men
Nhaãn nhuïc Ba La Maät: Transcendental tolerance
Nhaãn Thoï: Thing is to be endured
Nhaäp vaøo Giaùc Ngoä: Tongdosa
Nhaát Chuyeån Ngöõ: Turning word
Nhaát Hoïa Tam Leã: Three bows at one drawing
Nhaát Nieäm Tam Thieân: Three thousand realms in one mind
Nhaát taâm töôûng Phaät: Think of the Buddhas single-mindedly
Nhaát Thieát Phaùp Giôùi Quyeát Ñònh Trí AÁn: True word of assurance of Vairocana
Nhaát Thieát Phaät Taâm AÁn: Trikona
Nhò AÙi: Two kinds of love
Nhò Baùo: Two rewards
Nhò Baùt Nhaõ: Two kinds of prajna or wisdom
Nhò bieân: Two extreme views
Nhò Bieåu Nghieäp: Two kinds of activities of the body, mouth and mind
Nhò Boá Thí: Two kinds of dana or charity
Nhò Boä: Two divisions of Buddhism
Nhò Boä Nguõ Boä: Two divisions and the five divisions
Nhò Caûnh: Two realms
Nhò Caên: Two roots
Nhò Caàu: Two kinds of seeking
Nhò Chaân Nhö: Two Truths
Nhò Chaáp: Two erroneous tenets
Nhò Chuùng: Two groups of Buddhist followers
Nhò Chuûng Boà Ñeà Taâm: Two kinds of Bodhi-mind
Nhò Chuûng Boà Taùt: Two kinds of Bodhisattvas
Nhò chuûng Chaùnh kieán: Two kinds of right understanding
Nhò Chuûng Chaáp Trì: Two levels of practice in reciting the Buddha-name
Nhò Chuûng Ñieân Ñaûo: Two conditions for being upside down
Nhò Chuûng Ñònh: Two kinds of samadhi
Nhò Chuûng Giôùi: Two kinds of precepts
Nhò Chuûng Höõu: Two kinds of becoming
Nhò Chuûng Höõu Tri Thöùc: Two kinds of advisor
Nhò Chuûng Khaát Só: Two kinds of mendicant
Nhò Chuûng Löïc: Two kinds of power
Nhò Chuûng Nghieäp: Two kinds of karma
Nhò Chuûng Nhaân: Two kinds of people

Nhò Chuûng Nhaân Quaû: Two aspects of cause and effect
Nhò Chuûng Nhaãn Nhuïc: Two kinds of patience
Nhò Chuûng Nhaát Taâm: Two categories for Singleminded Practice
Nhò Chuûng Nieäm Phaät: Two kinds of Buddha Recitation
Nhò Chuûng Nieát Baøn: Two Nirvanas
Nhò Chuûng Phaân Bieät: Two kinds of discrimination
Nhò Chuûng Phaät Caûnh: Two Buddha domains
Nhò Chuûng Sa Moân: Two kinds of Sramanera
Nhò Chuûng Sanh Töû: Two kinds of life and death
Nhò Chuûng Taø Kieán: Two false views
Nhò chuûng taâm töôùng: Two kinds of mind
Nhò Chuûng Thanh Tònh: Two kinds of purity
Nhò Chuûng Thaùnh: Two classes of saints or preachers
Nhò Chuûng Theá Giôùi: Two kinds of world
Nhò chuûng Thieàn: Twofold meditation
Nhò Chuûng Thieän AÙc Nhaân: Two groups of good and evil people
Nhò Chuûng Thoï Kyù: Two classes of Buddha's predictions of a disciple's destiny
Nhò Chuûng Thoaùt Tuïc: Two kinds of seclusion
Nhò Chuûng Tòch Tònh: Two kinds of seclusion or retirement from the world
Nhò Chuûng Tinh Taán: Two kinds of virya
Nhò Chuûng Tính: Two kinds of seed-nature
Nhò Chuûng Trí: Two kinds of wisdom
Nhò Chuûng Tö Löông: Two kinds spiritual provender
Nhò Chuûng Töû: Two kinds of seeds
Nhò Chuûng Tyø Kheo: Two classes of monks
Nhò Chuûng Voâ Nhaân Luaän: Two theories on the absence of cause
Nhò Chuûng Xaù Lôïi: Two kinds of relics
Nhò Chuûng Xieån Ñeà: Two kinds of Icchantika
Nhò Chöôùng: Two hindrances
Nhò Coäng Baùt Nhaõ: Two kinds of things in common
Nhò Cuùng Döôøng: Two forms of offering
Nhò Duï: Two kinds of drstanta
Nhò Duyeân: Two kinds of circumstances
Nhò Ñaøn: Two dana
Nhò Ñaïo: Two ways
Nhò Ñaùp: Two kinds of reply
Nhò Ñeá ñöôïc giaûi thích baèng Nguõ Huyeàn Nghóa: Two-fold truth expounded by the five terms
Nhò Ñieåu: Two birds

Nhò Ñoä: Two lands
Nhò Ñoán: Two immediate ways to perfection
Nhò Ñöùc: Two kinds of virtue
Nhò Giaû: Two hypotheses
Nhò Giaùc: Two kinds of enlightenment
Nhò Giaûi Thoaùt: Two kinds of deliverance
Nhò Giôùi: Two grades of commandments
Nhò Haø Baïch Ñaïo: Two rivers and the white path
Nhò Haønh: Two classes of conduct
Nhò Haïnh Vaõng Sanh: Two practices that lead to rebirth in the Pure Land
Nhò Hieän: Two kinds of manifestation
Nhò Hieáp Só: Two kinds of attendants
Nhò Hoùa: Two divisions of the Buddha's teaching
Nhò Hoøa: Two kinds of harmony
Nhò Hoaëc: Two aspects of illusion
Nhò Hoä: Two protectors
Nhò Hö Khoâng: Two kinds of space
Nhò Ích: Two kinds of benefits
Nhò Khaûo: Two kinds of challenges
Nhò Khôûi: Two types of arising of errors or delusions
Nhò Khoå: Two kinds of suffering
Nhò Khoâng: Two voids
Nhò Khoâng Quaùn: Two kinds of meditation on the unreality
Nhò Kieán: Two wrong views
Nhò Laäu: Two conditions relating to passions and delusions
Nhò Luaân: Two wheels
Nhò Luaän: Two kinds of discussion
Nhò Löïc: Two powers
Nhò Löôïng: Two kinds of measuring
Nhò Löu: Two ways in the current of transmigration
Nhò Meâ Hoaëc: Two kinds of delusions
Nhò Moân: Two doors
Nhò Ngaõ: Two kinds of ego
Nhò Ngaõ Chaáp: Two reasons for clinging to the idea of self
Nhò Ngaõ Kieán: Two erroneous views of individualism
Nhò Nghóa: Two meanings of the teachings
Nhò Nghieâm: Two adornments
Nhò Nghieäp: Two classes of karma
Nhò Ngoä: Two kinds of entry into Bodhisattvahood

Nhò Nguyeân: Two extremes
Nhò nguyeân tính: Two dualistic views
Nhò Nhaân: Two causes
Nhò Nhaäp: Two ways of entering the truth
Nhò Nhaát Taâm: Two types of one-pointedness of mind
Nhò Nöõ: Two sisters
Nhò Phaùi Maät Giaùo: Two forms of the mystic doctrine
Nhò Phaøm: Two ordinary ranks
Nhò Phaïm: Two kinds of sins
Nhò Phaùp: Two classes of things
Nhò Phaùp Chaáp: Two tenets in regard to things
Nhò Phaùp Thaân: Two kinds of dharma-body (dharmakaya)
Nhò Phaän: Two aspects
Nhò Phaät Saùt: Two classes of Buddha-land
Nhò Phaät Trung Moân: Two Buddhas at the door
Nhò Phieàn Naõo: Two kinds of affliction
Nhò Phöôùc Ñieàn: Two fields for the cultivation of happiness
Nhò quaû nghieäp: Two kinds of fruit or karma
Nhò Quaùn: Two universal bases of meditation
Nhò Quang Minh: Two kinds of light
Nhò Saéc Thaân: Two rupakayas
Nhò Sieâu: Two ways of passing over or bliss
Nhò Sö: Two sages
Nhò Taø Haïnh: Two classes of misconduct
Nhò Taïng Kinh: Two-fold canon
Nhò Taêng Boà Taùt: Two superior kinds of bodhisattvas
Nhò Taâm: Two minds
Nhò Thaân: Two forms of body
Nhò Thaäp Baùt Tuù: Twenty eight constellations
Nhò Thaäp Nguõ Boà Taùt: Twenty five Bodhisattvas who protect all who call Amitabha
Nhò Thaäp Nhò Caên: Twenty two roots
Nhò Thieân: Two kinds of devas
Nhò Thieân Tam Tieân: Two devas and the three rsi
Nhò Thieän: Two good things
Nhò Thôøi: Two times or periods
Nhò Thuûy: Two beginnings
Nhò Thuyeân: Two kinds of definition
Nhò Thöøa: Two vehicles

Nhò Thöùc: Two kinds of consciousness
Nhò Thöïc: Two kinds of food for any Buddhist
Nhò Tín: Two forms of faith
Nhò Toäi: Two kinds of offenses
Nhò Toân: Two Honorables
Nhò Toâng: Two theories or schools stated by Hua-Yen
Nhò Trang Nghieâm: Two kinds of adornment
Nhò Trí Vieân Maõn: Two kinds of Tathagata-wisdom
Nhò Trì: Two modes of practices
Nhò Tu: Two kinds of devotions
Nhò Tuùc: Two feet in the Bodhisattva's practices
Nhò Tuøy Haønh: Two kinds of religious life
Nhò Töû: Two kinds of death
Nhò Töï: Two letters
Nhò Töôùng: Two forms (characteristics) of the bhutatathata
Nhò ÖÙng Thaân: Two kinds of transformation-body of a Buddha
Nhò Vieân: Two perfect doctrines
Nhò Voâ Kyù: Two neutrals
Nhò voâ ngaõ: Two kinds of non-ego
Nhò Voâ Ngaõ Trí: Two kinds of wisdom that recognize noself
Nhò Voâ Thöôøng: Two kinds of impermanence
Nhò Xuaát: Two modes of escape from mortality
Nhò Xöù Tam Hoäi: Two places three assemblies
Nhò Y: Two kinds of clothing
Nhuyeãn Taëc: Treacherous thieves
Nhö Lai Taïng Duyeân Khôûi: Things arise from the Tathagata-Garbha
Nhö lyù taùc yù: Thorough attention
Nhö Thò Ngaõ Vaên: Thus Have I Heard
Nhöõng ñieàu khoâng theå nghó baøn: Thought-surpassing things
Nhöùt Taâm Tam Hoaëc: Three doubts in the mind of a Bodhisattva
Nieäm caûnh giôùi: Thought of non-stop changeable environment
Nieäm ñoaïn chö phieàn naõo: Thought of riddance of all passion and delusion
Nieäm Giôùi: Thought of the commandments
Nieäm hoïc phaùp Nhö Lai: Thought of learning Buddha Dharma
Nieäm Nhö Lai: Thought of Tathagata
Nieäm Nieäm: Thought after thought
Nieäm Phaùp: Thought of the Law
Nieäm Phaät: Thought of the Buddha
Nieäm Taêng: Thought of the fraternity (Sangha)

Nieäm thí: Thought of almsgiving
Nieäm Thieân: Thought of Devas
Nieäm Töû: Thought of the death
Nieäm Töùc: Thought of the breathing
P
Phaùp Ba La Maät: Transcendental teaching
Phaùp Giôùi Taïng: Treasury of all phenomena
Phaùp Hoa Tam giaùo: Three modes of the Buddha's teaching in the Lotus Sutra
Phaùp hoùa: Transformation by Buddha-truth
Phaùp höõu: Things are real
Phaùp Loâi: Thunder of dharma
Phaùp trì cuûa Boà Taùt: Things that Bodhisattvas preserve
Phaêng laàn nhöõng tö töôûng baát thieän: Tracing the causes of unwholesome thoughts
Phaät Boà Taùt Hoùa Sanh: Transformation of a Buddha or Bodhisattva
Phaät Giaùo Nguyeân Thuûy: Theravada Buddhism
Phaät Giaùo Taây Taïng: Tibetan Buddhism
Phaät Giaùo Thaùi Lan: Thai Buddhism
Phaät töû chaân chaùnh: True Buddhist
Phieân dòch kinh saùch: Translation of sutras
Phieân dòch Kinh Taïng: Translation of Pitaka
Phöông Ñaúng Thôøi: Third of the five periods of Budha's teaching
Q Quy Taøng Luïc: Turtle and jackal Quy Tính: Turn from phenomenon to noumenon

S Sieâu vieät: Transcendence Suy nghó: Thinking

T
Taùc Phaïm: Transgression sin by action
Taïi Gia Nhò Giôùi: Two kinds of commandments observed by the lay
Taïi Lyù Giaùo: T'sai-Li Society
Tam AÙc Ñaïo: Three evil paths
Tam AÙc Giaùc: Three evil mental states
Tam AÙc Haïnh: Three kinds of wrong conduct
Tam aùc thuù: Three evil ways
Tam AÙi: Three kinds of craving
Tam AÁn: Three signs
Tam AÁn Nhöùt: Three vehicles are one
Tam baønh luïc taëc: Three troublemakers and six robbers
Tam Baùo: Three recompenses
Tam Baûo: Triratna

Tam Baûo Töông Heä Töông Tuøy: Three treasures that are mutually related and interdependent

Tam Baûo Vaät: Three kinds of precious things appertaining to the Triratna

Tam Baùt Nhaõ: Three Prajnas

Tam Baát Hoä: Three non-guarding things (areas) of a Buddha

Tam Baát Thieän Caên: Three unwholesome qualities

Tam Baát Thieän Giôùi: Three kinds of unwholesome elements

Tam Baát Thieän Nghieäp Moân: Three doors of unwholesome karma

Tam Baát Thieän Taàm: Three kinds of unwholesome investigation

Tam Baát Thieän Tö duy: Three kinds of unwholesome motivation

Tam Baát Thieän Töôûng: Three kinds of unwholesome perception

Tam Baát Tònh Nhuïc: Three kinds of flesh unclean to a monk

Tam Bieân: Three ends

Tam Bònh: Three ailments

Tam Boá Thí: Three kinds of dana

Tam Caûnh: Three kinds of object-domain

Tam Caên: Three cultivated levels, Three faculties

Tam caáu: Three defilers

Tam Caàu: Three quests

Tam Chaân Nhö: Three aspects of Bhutatathata

Tam Chaáp Thuû: Three attachments

Tam Chieáu: Three shinings of the sun compared to the Buddha’s teaching

Tam Chuûng Binh Khí: Three armaments

Tam Chuûng Boà Ñeà: Three kinds of bodhi

Tam Chuûng Chæ Quaùn: Three modes of entering dhyana

Tam Chuûng Ñaïi Trí: Three kinds of major wisdom Tam Chuûng Ñòa Nguïc: Three kinds of hells Tam Chuûng Ñoaïn: Three kinds of cutting off Tam Chuûng Hieän Höõu: Three kinds of existence Tam Chuûng Hoûa: Three fires Tam chuûng hoài höôùng: Three ways of dedications Tam chuûng höông: Three kinds of incense Tam chuûng khoâng: Three kinds of immaterialities Tam Chuûng Kieán Hoaëc: Three classes of delusive views or delusions Tam Chuûng Laïc Sanh: Three happy rebirths Tam Chuûng Ma: Three types of demons Tam Chuûng Nhaân: Three persons Tam Chuûng Phaät Töû: Three kinds of Buddhist followers Tam Chuûng Quaùn Ñaûnh: Three kinds of baptism Tam Chuûng Quang Minh: Three kinds of light Tam Chuûng Sa Di: Three kinds of Sramanera Tam Chuûng Saùm Hoái Phaùp: Three modes of repentance Tam Chuûng Saéc: Three kinds of rupa Tam Chuûng Saéc Tuï: Threefold classification of matter Tam Chuûng Sinh AÙi Duïc: Three causes of the rise of the passions or illusions Tam chuûng taùnh: Trisvabhava Tam Chuûng Taâm Khoå: Three kinds of mental distress Tam Chuûng Taàm Caàu: Three kinds of searches Tam Chuûng Thaân Khoå: Three afflictions of the body Tam Chuûng Thò Ñaïo: Three ways in which bodhisattvas

manifest themselves for saving those suffering the pain of hell Tam Chuûng Thieân: Three kinds of heaven Tam Chuûng Thieän Thaân: Three good deeds of the body Tam Chuûng Thieän Tri Thöùc: Three types of good spiritual advisors Tam Chuûng Tinh Taán: Three kinds of vigor Tam Chuûng Töôùng: Three kinds of appearance Tam Chuûng Vaõng Sanh: Three categories of rebirth in the Pure Land Tam Chuûng Xieån Ñeà: Three kinds of icchantika Tam Chuyeån: Buddha preached in the Deer Park Tam Chöôùng: Three Hinderers Tam Cuï Tuùc: Three essential articles for worship Tam Cuùng Döôøng: Three modes of serving the Buddha Tam Cöû Toäi Söï: Three grounds for reproof Tam cöông nguõ thöôøng: Three net-ropes and the five constant virtues Tam Dao Ñoäng: Three kinds of troubles

Tam Dieäu Haïnh: Three characteristics of a good monk

Tam Duïc: Three kinds of desire

Tam Duïc Sanh: Three kinds of rebirth in the realm of Sense-Desire

Tam Duy Thöùc Quaùn: Three subjects of idealistic reflection

Tam Duyeân: Three links with the Buddha resulting from calling upon him

Tam Dö: Three remainders after death

Tam Ña: Three additions

Tam Ñaø La Ni: Three kinds of dharani

Tam Ñaïi: Three great characteristics in the awakening faith

Tam ñaûnh leã: Three postrations

Tam Ñaït: Three aspects of the omniscience of Buddha

Tam Ñaéc: Three kinds of obtaining the commandments

Tam Ñaúng Löu: Three equal currents

Tam Ñaúng Thieân Thai: Threefold truth of the T'ien-T'ai

Tam Ñònh: Three kinds of concentration

Tam Ñoaïn: Three excisions of beguiling delusion

Tam Ñoà: Three devil destinies

Tam Ñoäc: Three poisons

Tam Ñöùc: Three virtues

Tam Giaû: Three unrealities

Tam Giaû Quaùn: Three unreal objects in meditation

Tam Giaùc: Three kinds of enlightenments

Tam Giaûi Thoaùt: Three emancipations

Tam Giaùo: Three Sakyamuni's teachings

Tam Giaùo Thoâng Khaûo: Thorough Study in the Three Religions

Tam Giaùo Töôùng: Three modes of the Buddha's teaching of the Southern sects

Tam giôùi: Three elements, Tiloka

Tam giôùi duy nhaát taâm: Tribhavacittamatra

Tam giôùi duy taâm: Threefold existence is nothing but the mind

Tam Giôùi Nhö Hoûa Traïch: Three realms as a burning house

Tam Haønh: Three kinds of karmic formation
Tam Hoang Vu: Three kinds of barrenness
Tam Hoaëc: Three delusions
Tam hoïc: Three studies
Tam Hueä: Three modes of attaining moral wisdom
Tam Höõu: Three kinds of becoming
Tam Höõu Vi Phaùp: Three active dharmas
Tam keát: Three bonds
Tam Khoå: Three kinds of sufferings
Tam Khoâng: Three voids
Tam Kieân: Three certain things for any true disciple
Tam Kieân Phaùp: Three things assured to the faithful in reincarnation
Tam Kieáp: Three asankhyeya kalpas
Tam Kieát Söû: Three fetters
Tam Kieâu: Three intoxications
Tam Kieâu Maïn: Three kinds of discrimination
Tam kinh nhaát luaän: Three sutras and one sastra
Tam Kyø Ñaëc: Three incomparable kinds of rareness
Tam Laäu: Three corruptions
Tam Laäu Hoaëc: Three affluences
Tam Lieãu Tri: Three kinds of full understanding
Tam Luaân Hoùa Ñaïo: Three sovereign powers for converting others
Tam Luaän Söï: Three topics of discussion
Tam Löïc: Three powers
Tam löïc keä: Triple power verse
Tam Löôïng: Three guidelines to consolidate one's faith
Tam Lyù Taâm Duyeân Quyeát Ñònh: Three reasons why rebirth in the Pure Land does not necessarily depend on the weight of bad karma
Tam Maïn: Three forms of conceit
Tam Maät: Three mysteries
Tam Minh: Three insights
Tam Moân Tònh Ñoä: Three methods in the Pure Land cultivation
Tam Muoäi Phaùp Giôùi: Three meditations on the relationship of the noumenal and phenomenal
Tam Naêng Bieán: Three powers of change
Tam Nghi: Three obscurations
Tam Nghieäp: Three karmas
Tam Nghieäp Cuùng Döôøng: Three kinds of offerings
Tam Nguyeân: Three big days of the year in Buddhism tradition

Tam Nhaõn: Three eyes, Triyavabhasa

Tam Nhaân: Three causes

Tam Nhaân Phaät Taùnh: Three characteristics of Buddha's nature

Tam Nhaân Tam Quaû: Three causes produce their three effects

Tam Nhaãn: Three forms of Patience

Tam Nhieät: Three kinds of burning

Tam Nieäm Truï Xöù: Three places where the Buddha always rests his mind and wisdom in

Tam Phaùp: Three dharmas

Tam Phaùp AÁn: Trilaksana

Tam Phaùp Thaân: Three kinds of dharma-body

Tam Phaùp Töôùng: Three universal characteristics

Tam Phaùt Taâm: Three vows of the awakening of faith

Tam Phaåm Sa Di: Three grades of Sramanera

Tam Phaåm Thính Phaùp: Three grades of hearers

Tam phaåm Tònh Ñoä: Three kinds of attainment in the Pure Land

Tam Phaân Khoa Kinh: Three divisions of a treatise on a sutra

Tam Phaät Ngöõ: Three modes of Buddha's discourses

Tam Phaät Taùnh: Three kinds of Buddha-nature

Tam Phöôùc: Three fields of blessing

Tam Phöôùc Nghieäp Söï: Three grounds based on merit

Tam Phöông Tieän: Three means to cultivate or practice Buddha dharma

Tam Quaû: Three consequences associated with the causes for a child to be reborn into a certain family

Tam Quaùn: Three contemplations

Tam Quy Y: Three kinds of Refuges

Tam Quyõ: Three sources of cultivation

Tam Sö: Three kinds of teachers in Buddhism

Tam Sö Thaát Chöùng: Three monks and seven witnesses

Tam Söï Tu Taäp: Three kinds of development

Tam Tai: Three calamities or three final catastrophes

Tam Tam Muoäi: Three samadhis

Tam Taïng Giaùo: Tripitaka or Hinayana teaching

Tam Taïng Kinh Ñieån: Tripitaka

Tam Taïng Phaùp Sö: Tripitaka Dharma Master

Tam Taùnh: Three kinds of characters

Tam Taïp Nhieãm: Three infections

Tam Taêng Thöôïng: Three Predominant influences

Tam Taâm: Three minds

Tam Teá: Three subtle conceptions
Tam Thanh Tònh: Three purities
Tam Thaùnh: Three sages or holy ones
Tam Thaân Phaät: Trikayas
Tam Thaân Thanh Tònh: Three bodies of pure precepts
Tam Thaàn Thoâng: Three miracles
Tam Thaäp Chuûng Baát Tònh Boá Thí: Thirty types of impure giving
Tam Thaäp Nhò Haûo Töôùng Cuûa Phaät: Thirty-two auspicious marks
Tam Thaäp Nhò ÖÙng Thaân: Thirty-two response bodies
Tam theá gian: Three worlds
Tam Thieân Ñaïi Thieân Theá Giôùi: Threefold great thousand world system
Tam Thieàn Thieân: Third Dhyana Heaven
Tam Thieän Caên: Three wholesome roots
Tam thieän caên cho chö Taêng Ni: Three good roots for monks and nuns
Tam Thieän ñaïo: Three good upward states of existence
Tam Thieän Giôùi: Three kinds of wholesome element
Tam Thieän Haïnh: Three kinds of right conduct
Tam Thieän Nghieäp: Three good deeds
Tam Thieän Nghieäp Moân Duïc Giôùi: Three doors of wholesome karma pertaining to the sense-sphere
Tam Thieän Taàm: Three kinds of wholesome thought
Tam Thieän Xaûo: Three skills
Tam Thoï: Three states of sensation
Tam thôøi Chuyeån Phaùp theo Tam Luaän Toâng: Three wheels of the law
Tam Thôøi Nghieäp: Three stages of karma
Tam Thöøa: Three vehicles
Tam Thöùc: Three kinds of perception
Tam Tieäm: Three progressive developments of Buddha's teaching
Tam tín: Three states of faith
Tam Tònh Maëc: Three qualities of the sage
Tam Tònh Nhuïc: Three kinds of pure flesh
Tam Trai Nguyeät: Three special months of abstinence
Tam Trí: Three kinds of wisdom
Tam Truù: Three abidings
Tam Tu: Three inseparable aspects for any cultivators
Tam Tuï: Three accumulations
Tam Tuï Tònh Giôùi: Three accumulations of pure precepts
Tam Töø Bi: Three reasons of a bodhisattva's pity
Tam Töï Ñieàu: Three self-moderations

Tam Töï Taùnh: Three natures of reality
Tam Töï Tính Töôùng: Three forms of knowledge
Tam Töôùng: Three forms
Tam Töôùng Vi Teá: Three subtle marks
Tam Töôûng: Three thoughts
Tam Ueá: Three stains
Tam Vò: Three flavors, Three parts of mental cultivation
Tam Vò Tieäm Thöù: Three gradual stage of cultivation
Tam Vò tröôûng Laõo: Three elders
Tam Vieân Dung: Three kinds of unity
Tam Voâ Laäu Hoïc: Threefold training
Tam Voâ Sai Bieät: Three things that are without essential difference
Tam Voâ Sai Bieät Töï Taùnh: Three things that are without a nature or separate existence of their own
Tam Voâ Sôû Caàu: Three non-seeking practices
Tam Voâ Thöôïng: Three unsurpassables
Tam Voâ Vi Phaùp: Three non-created dharmas
Tam Vuõ: Three emperors of Wu
Tam Xöù Truyeàn Taâm: Three places of the Buddha's transmission of mind
Tam y: Three kinds of monk's garments
Taïng Giaùo: Tripitaka school
Taïng Kinh Phaät Giaùo Nguyeân Thuûy: Theravada Nikaya
Taøo Ñoäng Toâng: Ts'ao-Tung tsung
Taøo Kheâ: Ts'ao-Ch'i
Taøo Sôn: Ts'ao Shan
Taêng thöôïng maïn: Think one has attained more than is the fact
Taâm Haønh Baát Ly: Thought and deed in accord
Taâm khoâng moûi nhoïc nhaøm chaùn: Tireless supreme knowledge
Tha löïc giaùo: Through faith or invocation of another's salvation
Tha Löïc Nieäm Phaät: Trusting and calling on the Buddha
Thai Maät: T'ien-T'ai's Mysticism
Thaùi Lai Töï: Thai Lai Temple
Thanh Tröôùc Töï: Thanh Truoc Temple
Thanh Vaên Tam Tu: Three ways of discipline of a hearer
Thaùnh AÂn Töï: Thanh An Pagoda
Thaønh Töïu Chuùng Sanh: Transform (v) all beings
Thaûo Am: Thatched hut
Thaûo Ñöôøng: Thatched hall
Thaâm nhaäp Phaät giaùo: T'ong pulgyo

Thaân Tam Khaåu Töù YÙ Tam: Three in the body-four in the speech-three in the mind

Thaân xuùc chaïm: Touching a touch-object with the body

Thaàn thoâng Ba La Maät: Transcendental spiritual powers

Thaäp Ñòa Tyø Ba Sa Luaän: Treatise on the Explanation of the ten grounds Thaäp Nhò Boä Kinh: Twelve sutras Thaäp Nhò Chaân Nhö: Twelve aspects of the Bhutatathata Thaäp Nhò Chaân Thaät Haûo Taâm Boá Thí Nhaân: Twelve kinds of people who have truly good heart and genuine giving Thaäp Nhò Chuûng Sanh Töû: Twelve kinds of life and death Thaäp Nhò Döôïc Xoa Ñaïi Töôùng: Twelve Yaksha generals Thaäp nhò Ñaïi Thöøa kinh: Twelve divisions of Mahayana Sutras (canon) Thaäp Nhò khoå haïnh: Twelve ascetic practices Thaäp Nhò Loaïi Chuùng Sanh: Twelve categories of living beings Thaäp Nhò Nguyeät: Twelve Months of a Year in India Thaäp nhò nhaân duyeân: Twelve links of cause and effect Thaäp Nhò Nhaäp: Twelve entrances Thaäp Nhò Thaàn Minh Vöông: Twelve spirits connected with the Master of Healing Nhò Thaäp Thieân Vöông: Twenty devas Thaäp Nhò Thuù: Twelve animals Thaäp Phaùp Di Ñaø: Thap Phap Di Da Pagoda Thaäp Phöông Töï: Thap Phuong Temple Thaäp Tam Boà Taùt Löïc: Thirteen powers of bodhisattvas of the Pure Land school Thaät ñeá: Truth Theá Toân: Thus Come One Thí Ba La Maät: Transcendental giving Thích Ca Phaät Ñaøi: Thich Ca Phat Dai Monument Thieân AÂn: Thien An Thieân Ñoàng Sôn: T'ien-Tung Thieân Haäu Töï: Thien Hau Pagoda Thieân Höng Töï: Thien Hung Temple Thieân Muï: Thien Mu Temple Thieân Phuùc Töï: Thien Phuc Temple Thieân Thai Ñaïi Sö: T'ien-T'ai Great Master Chih-I Thieân Thai Hoùa Nghi Töù Giaùo: T'ien-T'ai four modes of teaching Thieân Thai Hoùa Phaùp Töù Giaùo: T'ien-T'ai four periods of teaching Thieân Thai Luaät: T'ien-T'ai precepts Thieân Thai Nguõ Thôøi Baùt Giaùo: T'ien-T'ai five periods and eight teachings Thieân Thai Sôn: T'ien-T'ai Mountain Thieân Thai Tam Ñeá: T'ien-T'ai's three truths Thieân Thai Tam Giaùo: Three modes of Sakyamuni's teaching Thieân Thai Thaäp Toå: T'ien-T'ai ten patriarchs Thieân Thai Thieàu Quoác Sö: T'ien-T'ai Shao Kuo Shih Thieân Thai Toâng: T'ien-T'ai

Thieân Thai toâng Nhaät Baûn: T'ien-T'ai School in Japan

Thieân Thai toâng Trung Quoác: T'ien-T'ai School in China

Thieân Truø Töï: Thien Tru Temple

Thieân Truùc Tam Thôøi: Three seasons of an Indian year

Thieàn Ba La Maät: Transcendental meditation

Thieàn Laõo: Thien Lao Zen Master

Thieàn Laâm Töï: Thien Lam Temple

Thieàn OÂng Ñaïo Giaû: Thien Ong Dao Gia Zen Master

Thieàn sö Thieàn Nham: Thien Nham Zen Master

Thieän Hoäi Thieàn Sö: Thien Hoi Zen Master

Thieät Thöùc: Tongue perception

Thieät Xuùc: Tongue-contact

Thôøi Döôïc: Time medications

Thôøi gian khoâng chôø khoâng ñôïi moät ai: Time waits for no one

Thôøi giôø: Time
Thôøi leã baùi: Time for worship
Thôøi Phaân: Time division of the day
Thôøi Toâng: Time-division sect
Thoâng Bieän: Thong Bien Zen Master
Thoâng Thieàn: Thong Thien Zen Master
Thoâng Vinh: Thong Vinh Zen Master
Thuù Ñaïo: Tirracchana
Thuaàn Chaân: Thuan Chan Sen Master
Thuùy Nham: Ts'ui-Yen
Thuûy Nguyeät Thoâng Giaùc: Thuy Nguyet Thong Giac Zen Master
Thuyeân Ngö: Trap and fish
Thuyeàn Toân Töï: Thuyen Ton Temple
Thöïc Thôøi: Time of eating the principal meal
Thöông nhaân: Traders
Thöôøng Chieáu: Thuong Chieu Zen Center
Thöôøng Chieáu Thieàn Sö: Thuong Chieu Zen Master
Thöôïng phaàn keát: Ties in the higher realm
Tòch dieät: Tranquility
Tòch Ñònh: Tranquil concentration
Tieân Chaâu Töï: Tien Chau Temple
Tieân Giaùc Haûi Tònh: Tien Giac Hai Tinh Zen Master
Tieåu Thöøa Nhò Boä: Two major classes of Hinayana
Tieåu Thöøa Tam AÁn: Three characteristic marks of all Hinayana sutras
Tieåu Thöøa Tam Toâng: Three sects of the Hinayana school
Tín Hoïc: Tin Hoc Zen Master
Tín Taïng: Treasure of faith
Tinh taán Ba La Maät: Transcendental vigor
Tính Tónh: Tinh Tinh Zen Master
Tính Tuyeàn: Tinh Tuyen Zen Master
Tònh Ñoä Nhò Hoaønh: Two ways of attaining liberation in the Pure Land Sect
Tònh Giaùc Thieän Trì: Tinh Giac Thien Tri Zen Master
Tònh Giôùi: Tinh Gioi Zen Master
Tònh Khoâng: Tinh Khong Zen Master
Tònh Löïc: Tinh Luc Zen Master
Tònh thaân taùc chöùng cuï tuùc truï giaûi thoaùt: Thinking "It is pure," one becomes intent on it, one enters
Tònh Thieàn: Tinh Thien Zen Master
Tònh Xaù Trung Taâm: Trung Tam Monastery

Toå AÁn Cö Naïp: Tsu-Yin-Chu-Ne Zen Master
Toå AÁn Maät Hoaèng: To An Mat Hoang Zen Master
Toå Taâm Hoái Ñöôøng: Tsu-Hsin Hui T'ang
Toân Thaïnh: Ton Thanh Temple
Toân thôø toå vaät: Totemism
Toâng Dieãn Chaân Dung: Tong Dien Chan Dung Zen Master
Toâng Khaùch Ba: Tsong Khapa
Toâng Maät: Tsung mi
Toâng Nhaân Duï: Three main branches in stating a syllogism
Toâng phaùi: Tsung
Toâng Phong: Traditions of a sect
Toâng Thaéng: Tsung-Sheng
Toâng Thuyeát Caâu Thoâng: Thorough doctrine and expression
Traø Am: Tra Am Temple
Traø Laêng UÙc: Toryo-Iku
Traán Quoác: Tran Quoc Temple
Traàn Nhaân Toâng: Tran Nhan Tong
Traàn Thaùi Toâng: Tran Thai Tong
Traàn Thaùnh Toâng: Tran Thanh Tong
Trí Ba La Maät: Transcendental knowledge
Trí Baûo Thieàn Sö: Tri Bao Zen Master
Trí Haûi: Tri Hai Master
Trí taïng quaûng ñaïi: Treasury of great knowledge
Trí Thieàn Sö: Tri Zen Master
Trì Baùt Thieàn Sö: Tri Bat Zen Master
Trieát gia ngoaïi ñaïo: Tirthaka
Truùc Laâm Thieàn Phaùi: Truc Laâm Zen Sect
Truùc Laâm Töï: Truc Lam Temple
Trung Ñeá: Truth of mean
Trung nhaân töôûng: Thoughts of love to those who are neither enemies nor friends
Trung Quaùn Luaän: Treatise on the Madhyamika
Truyeàn baù: Transmission
Truyeàn Ñaêng: Transmit the light
Truyeàn giôùi: Transmit precepts
Truyeàn phaùp: Transmit the Buddha-truth
Truyeàn Phaät Taâm AÁn: Transmit the Buddha Seal of mind
Truyeàn Taâm: Transmit from mind to mind
Tröøng Thuûy Giaùc Nhieân: Trung Thuy Giac Nhien
Tröôïc: Turbidity

Tröôøng Nguyeân Thieàn Sö: Truong Nguyen Zen Master
Tröôøng Thoï Töï: Truong Tho Temple
Tröôûng Laõo Ni: Theri
Tröôûng Laõo Ni Keä: Therigatha
Tröôûng Laõo Taêng: Thera
Tröôûng Laõo Taêng Keä: Theragatha
Tu haïnh Boà Taùt chaúng moûi löôøi: Tirelessly practice the deeds of Enlightening Beings
Tu khoâng nhaøm chaùn: Tirelessly cultivate practice in all ages
Tuùc Löï Thieàn Sö: Tuc Lu Zen Master
Tuùc Meänh Nhaân: Theory of an exclusive determination by the past
Tueä Trung Thöôïng Só Traàn Tung: Tue Trung Thuong Si Zen Master
Tuøng Duyeät Ñaåu Suaát: Tzong-Yueh Tou-Shuai
Tuyeân Linh Töï: Tuyen Linh Temple
Tö duy phaùp ñaõ ñöôïc nghe: Thinking about the teaching one hears
Tö töôûng: Thought
Tö töôûng cuûa ngöôøi Phaät töû: Thoughts of a Buddhist
Töø AÂn Saéc Töù Töï: Tu An Sac Tu Temple
Töø AÂn Töï: Tu An Temple in China
Töø AÂn Töï: Tu An Temple in Saigon
Töø Ñaøm: Tu Dam Temple
Töø Hieáu: Tu Hieu Temple
Töø Laâm Ñaïi Sö: Tu Lam Great Master
Töø Laâm Töï: Tu Lam Temple
Töø Minh Sôû Vieän: Tzu-Ming-Chu-Yuan
Töø Nghieâm Töï: Tu Nghiem Temple
Töø Quang Töï: Tu Quang Pagoda
Töø Vaân: Tzu-Yun
Töû Dung Minh Hoaèng: Tu Dung Minh Hoang Zen Master
Töû Tuyeàn: Tsu-Hsuan
Töï taùc töï thoï: Theory of self-creation
Töông tuïc voâ thöôøng: Things that have the semblance of continuity, but are also transient
Töôøng Long Töï: Tuong Long Temple
Töôøng Quang Chieáu Khoan: Tuong Quang Chieu Khoan Zen Master
Töôøng Vaân Töï: Tuong Van Temple
V
Vaõng Hoaøn Nhò Hoài Höôùng: Two kinds of dedication
Vieân Dung Tam Ñeá: Three dogmas of the T'ien-T'ai Perfect School

Voïng Nieäm: Transient thoughts

Voâ Sanh Phaùp Nhaãn: Tolerance of non-birth

Voâ sinh quaùn: Things are unproduced

Voâ töôùng quaùn: Things are formless

Voâ vò chaân nhaân: True man of no rank

X Xuùc: Touch Xuùc chaïm vaøo thaân theå ngöôøi khaùc moät caùch coá yù: Touch the body of another person intentionally

Y YÙ Hoøa Ñoàng Duyeät: Thinking concord YÙ Maõ: Thought is like a horse

TABLE OF CONTENT

VOLUME ONE (A-B) 1-610
VOLUME TWO (C-D) 611-1146
VOLUME THREE (E-F) 1147-1876
VOLUME FOUR (G-K) 1877-2512
VOLUME FIVE (L-N) 2513-3142
VOLUME SIX (O-R) 3143-3726
VOLUME SEVEN (S) 3727-4336
VOLUME EIGHT (TA-TE) 4337-4788
VOLUME NINE (TH-TZ) 4789-5224
VOLUME TEN (U-Z) 5225-5626

Buddhism. Around 1260, the kingdom of

TH Sukhothai freed itself from Khmer domination, and shortly thereafter King Rama Khamheng (1275-1317) established Theravada as the state religion. About the middle of the thirteenth century A.D., the Thais made themselves masters of Siam and Laos and put an end to the political supremacy of the Cambodians over them. Under the influence of the Thai rulers, Buddhism of the Theravada school and the Pali language Thabaka (p): A bunch—Moät boù. flourished all over Siam and Laos. The Thai king Thaddha (p): Callous—Hard (a)—Chai cöùng. Sri Suryavamsa Rama Maha-Dharmikarajadhiraja Thai Buddhism: Phaät Giaùo Thaùi Lan— was not only a great patron of Buddhism, but Buddhism flourished in Thailand, used to be Siam, himself adopted the life of a Buddhist monk, from a very early period, about the first or second preaching the doctrines of the Buddha all over his century A.D., if not earlier. According to Prof. kingdom. About 1361 A.D., he sent some learned P.V. Bapat in The Twenty-Five Hundred Years of bhikkhus and scholars to Ceylon and induced the Buddhism, this is proved by archaeological great monk called Mahasami Sangharaja to come findings at Pong Tuk and Phra Pathom. Phra to Siam. Under his inspirationand the active Pathom is about 30 miles west of Bangkok, and efforts of the king, Buddhism and Pali literature Pong Tuk lies about 20 miles farther to the west. not only obtained a firm footing, but also spread to Remains of a religious structure, the images of the a number of small Hinduized states in the territory Buddha, inscribed terracottas and definite symbols now called Laos, such as Alavirastra, of Buddhism like

the dharmacakra, belonging Khmerrastra, Suvarnagrama, Unmarga-sila, probably to the first or second century A.D., have Yonakarastra, and Haripunjaya. Many of these been found in these places. To a somewhat later still possess their local chronicles written in Pali. period belong to the large number of ruined From this time onwards, Buddhism flourished in sanctuaries and some fine sculptures which Siam and the neighboring regions, and indicate the strong influence of the Gupta period. Brahmanism declined until it almost disappeared, These have been referred to the Dvaravati school. leaving only a few traces in public ceremonies Dvaravati was a flourishing kingdom at the time and customs. During this time, all monks from of Hsuan-Tsang in the first half of the seventh Sukhothai came to Sri Lanka to receive ordination century A.D. About the eighth or ninth century from a Sinhala Mahathera named Udumbara A.D., both Siam and Laos formed part of Mahasami. After returning to Sukhothai, all these Cambodia politically and influenced by religious monks established the Sahala Sangha, and this condition of that country. So, both Brahmanical order spread throughout the region. In the middle religion and Buddhism can be found flourishing of the fourteenth century, King Kuna built Wat side by side in all these regions. The area of Suan Doc Stupa to house a Buddha relic. modern-day Thailand was originally inhabited by However, in 1492, Sukhothai was overthrown by the Mons, who were conquered by Khmers during Ayudhya, and the new royal family continued to the reign of King Suryavarman of Angkor (1001- support Buddhism. In the early seventeenth 1050); they in turn were displaced by the Thais century, king Songdharm sponsored an edition of about two centuries later. Following Mongolian the Pali Canon. A high point in the development invasion of Nan-Chao in 1254, increasing numbers of Thai Buddhism was the reign of King Maha of Thais migrated from southern China into the Dhammaraja II (1733-1758), during which monks area, now northern Thailand, which was from Sri Lanka were sent to Ayudhya to receive controlled by the Khmers. These early Thai ordination. King Songdharm in turn sent a group people came into contact with Mahayana of monks led by Phra Upali to Sri Lanka. This

group remained in Sri Lanka for three years and laø moät phaàn cuûa Cam Boát veà maët chaùnh trò vaø in 1753, they ordained a group of monks who chòu aûnh höôûng cuûa nöôùc naày veà maët toân giaùo. would later found the Siyam Nikaya Ayudhya. Chuùng ta coù theå thaáy caû ñaïo Phaät vaø Baø La Moân King Rama I moved the capital to Bangkok, and cuøng phaùt trieån beân nhau taïi caùc vuøng ñaát naày. like his predecessors devoted himself to improve Vuøng ñaát maø baây giôø laø Thaùi Lan, nguyeân thuûy laø Buddhism in Thailand. King Rama IV, who had nôi truù nguï cuûa ngöôøi Mons, daân toäc ñaõ bò ngöôøi been a monk for twenty-five years before Khmer xaâm laán döôùi thôøi vua Suryavarman cuûa ascending the throne. While he was still ordained, thaønh Angkor (1001-1050); roài khoaûng hai theá kyû he formed a reformist group in the Samgha named sau ñoù hoï ñöôïc ngöôøi Thaùi thay theá. Sau khi Thammayut Nikaya (Dhammayuttika Nikaya). Moâng Coå xaâm chieám Nam Chieáu vaøo naêm 1254, This sect emphasized stricter adherence to the soá ngöôøi

Thaùi di cö töø phía Nam Trung Hoa taêng rules of the Vinaya than the rest of Thai Samgha, leân, nhöõng ngöôøi Thaùi ban sô naøy tieáp xuùc vôùi which beloned to the Mahanikaya. After he tröôøng phaùi Phaät giaùo Ñaïi Thöøa. Vaøo thôøi ñoù hoï became king, he decreed that the Mahanikaya hoaøn toaøn bò ngöôøi Khmers kieåm soaùt. Khoaûng must also adopt his reform measures. He naêm 1260, vöông quoác Sukhothai töï giaûi phoùng continued to involve in the affairs of the Samgha, khoûi aùch thoáng trò cuûa Khmers. Moät thôøi gian which was carried on by his successors. In 1902 ngaén sau ñoù, quoác vöông Thaùi Lan Rama Rama V issued the Buddhist Order Act, which Khamheng (1257-1317) thieát laäp Theravada laøm explicitly stated that the business of the Samgha quoác giaùo. Khoaûng giöõa theá kyû thöù 13 thì ngöôøi was also the business of the government and the Thaùi naém ñöôïc chuû quyeàn cho caû nöôùc Xieâm vaø government should oversee the Samgha. A Laøo, chaám döùt öu theá chính trò cuûa ngöôøi Cam hierarchy of religious positions was created, with Boát. Döôùi aûnh höôûng cuûa caùc vua Thaùi, Phaät giaùo the supreme patriarch or Samgha-raja at the top. thuoäc tröôøng phaùi Nguyeân Thuûy vaø ngoân ngöõ Ba He is the final authority in monastic affairs, but is Li thònh haønh khaép Thaùi Lan vaø Laøo. Vua Sri appointed by the king. Under the leadership of Suryavamsa Rama Maha-Dharmikarajadhiraja King Rama V, Thailand was able to avoid khoâng chæ laø moät nhaø baûo trôï lôùn cho ñaïo Phaät maø becoming a European colony, and in 1932 the chính oâng cuõng soáng cuoäc ñôøi moät tu só Phaät giaùo country became a constitutional democracy. vaø ñi thuyeát giaûng ñaïo Phaät ôû khaép moïi nôi trong Today Buddhism influences all strata of Thai vöông quoác cuûa mình. Vaøo naêm 1361, oâng cöû moät society—Phaät Giaùo phaùt trieån taïi Thaùi Lan töø moät soá Tyø Kheo vaø hoïc giaû uyeân baùc qua Tích Lan ñeå thôøi kyø raát sôùm, khoaûng theá kyû thöù nhaát hay thöù môøi ñaïi Taêng Mahasami Sangharaja ñeán Thaùi. nhì sau Taây Lòch, neáu khoâng muoán noùi laø sôùm Vôùi söï gôïi yù cuûa vò Ñaïi Taêng cuøng nhöõng noã löïc hôn. Theo Giaùo sö P.V. Bapat trong Hai Ngaøn cuûa nhaø vua, Phaät giaùo vaø vaên hoïc Ba Li khoâng Naêm Traêm Naêm Phaät Giaùo, thì ñieàu naày ñöôïc chæ coù ñöôïc moät neàn taûng vöõng chaéc maø coøn lan chöùng minh bôûi caùc phaùt hieän khaûo coå taïi Pong sang moät soá nöôùc nhoû theo AÁn Ñoä giaùo nhö laø Tuk vaø Phra Pathom. Phra Pathom caùch Baêng Coác Laøo quoác, Alavirastra, Khmerrastra, khoaûng 30 daäm veà phía Taây, coøn Pong Tuk naèm Suvarnagrama, Unmarga-sila, Yonakarastra, vaø xa hôn veà phía Taây 20 daëm nöõa. Caùc di tích veà Haripunjaya. Phaàn lôùn caùc nôi naày hieän coøn giöõ caáu truùc toân giaùo, caùc töôïng Phaät, caùc ñoà ñaát nung bieân nieân söû ñòa phöông vieát baèng tieáng Ba Li. Töø coù khaéc chöõ vaø nhöõng bieåu töôïng roõ raøng cuûa ñaïo ñoù trôû ñi, Phaät giaùo ñaõ thònh haønh treân ñaát Thaùi vaø Phaät, coù leõ thuoäc theá kyû thöù 1 hoaëc thöù 2 ñaõ ñöôïc caùc vuøng laân caän, coøn ñaïo Baø La Moân thì ñaõ sa tìm thaáy taïi caùc nôi naày. Moät soá lôùn ñeàn ñaøi ñaõ bò suùt cho ñeán khi gaàn nhö bieán maát, chæ coøn löu laïi ñoå naùt vaø caùc taùc phaåm ñieâu khaéc mang naëng aûnh moät ít daáu veát trong caùc nghi leã vaø phong tuïc cuûa höôûng thôøi Gupta. Nhöõng thöù naày ñöôïc xem laø quaàn chuùng. Trong

khoaûng thôøi gian naøy, taát caû thuoäc tröôøng phaùi Dvaravati. Dvaravati laø moät caùc nhaø sö taïi xöù Sukhothai (baây giôø laø Thailand) vöông quoác phoàn thònh vaøo thôøi cuûa ngaøi Huyeàn ñeàu qua Tích Lan vaø thoï ñaïi giôùi vôùi Ñaïi Taêng Trang, nghóa laø vaøo ñaàu theá kyû thöù 7. Trong ngöôøi Tích Lan teân Udumbara Mahasami. Sau khi khoaûng theá kyû thöù 8 vaø thöù 9, caû Xieâm La vaø Laøo trôû veà Thaùi Lan, nhöõng vò Taêng naøy thieát laäp moät

Giaùo Hoäi Taêng Giaø Sahala vaø Giaùo Hoäi Taêng giaø 1869. At present, the temple is located in Dai Lai naøy phaùt trieån khaép vuøng Sukhothai. Vaøo giöõa theá hamlet, Xuan Phuc village, Thai Binh town. Inside kyû thöù 14, vua Kuna xaây Thaùp Wat Suan Doc ñeå the main hall, the lotus-shaped stone altar has thôø xaù lôïi Phaät. Tuy nhieân, naêm 1492, vöông quoác epoch in the fourteenth century. The incense Sukhothai bò vöông quoác Ayudhya laät ñoå, hoaøng column was erected in 1695. Inside the temple, gia môùi vaãn tieáp tuïc uûng hoä Phaät giaùo. Vaøo there is a big copper bell, casted under the reign khoaûng ñaàu theá kyû thöù 17, vua Songdharm baûo trôï of king Minh Mang, with words “Thai Lai Tu” vieäc in boä kinh taïng Pali. Cao ñieåm phaùt trieån inscribed on it—Cuõng goïi laø Baûo Quoác Töï, ñöôïc Phaät giaùo ôû Thaùi Lan laø döôùi thôøi vua Maha xaây vaøo theá kyû thöù 15. Ngöôøi ta noùi raèng döôùi Dhammaraja (1733-1758), trong thôøi kyø ñoù caùc trieàu vua Lyù Nam Ñeá, töôùng Lyù Thieân Baûo ñaõ nhaø sö töø Tích Lan ñöôïc gôûi qua vöông quoác xaây döïng vaø ñaët teân laø chuøa “Hoaèng Döông Phaät Ayudhya (Thaùi Lan ngaøy nay) ñeå thoï ñaïi giôùi. Phaùp”. Chuøa ñaõ traûi qua nhieàu cuoäc truøng tu. Laàn Vua Songdharm gôûi moät phaùi ñoaøn Taêng giaø ñeán truøng tu chính xaûy ra vaøo naêm 1869. Hieän taïi chuøa Tích Lan, ñoaøn naøy löu laïi Tích Lan 3 naêm, vaøo toïa laïc trong thoân Ñaïi Lai, xaõ Xuaân Phuùc, thò xaõ naêm 1753 hoï truyeàn giôùi cho moät nhoùm Taêng Tích Thaùi Bình. Beân trong chuøa beä thôø Phaät baèng ñaù Lan vaø sau ñoù chính nhoùm Taêng môùi thoï giôùi naøy hình hoa sen, coù nieân ñaïi vaøo khoaûng theá kyû thöù ñaõ thaønh laäp giaùo hoäi Phaät giaùo Siyam Nikaya taïi 14. Coät höông ñöôïc döïng leân vaøo naêm 1695. Tích Lan. Vua Rama I dôøi kinh ñoâ veà Bangkok, Trong chuøa coù moät chuoâng ñoàng lôùn, ñöôïc ñuùc vaø cuõng nhö nhöõng vua tröôùc, oâng taän löïc caûi vaøo thôøi vua Minh Maïng treân coù khaéc chöõ Thaùi thieân Phaät giaùo ôû Thaùi Lan. Ñeán ñôøi vua Rama Lai Töï. IV, ngöôøi ñaõ töøng laø moät Taêng só 25 naêm tröôùc khi Thala (p): Land—Ñaát. leân ngoâi. Luùc coøn trong giaùo ñoaøn, oâng ñaõ thaønh Thalaka (p): A small bowl—Caùi cheùn. laäp nhoùm caûi caùch taêng giaø Dhammayuttika Thambha (p): Obduracy—Coá chaáp. (Thammayut—Thai). Truyeàn thoáng naøy nhaán Thana (p): Place—Locality—Ñòa ñieåm. maïnh ñeán giôùi luaät gaét gao hôn taát caû caùc truyeàn thoáng khaùc ôû Thaùi Lan thuoäc truyeàn thoáng Thanayati (p): To thunder—Saám seùt noåi leân. Mahanikaya. Sau khi leân ngoâi oâng baét buoäc caùc Thanh An Pagoda: Chuøa Thaùnh AÂn—Name of tröôøng phaùi thuoäc truyeàn thoáng Mahanikaya phaûi an ancient pagoda in North Vietnam. The pagoda chaáp nhaän nhöõng caûi caùch cuûa oâng. Trieàu ñaïi cuûa is located in Kenh Pho hamlet, Cao Bang village, oâng vaãn tieáp tuïc quan heä tôùi Taêng vuï, tôùi ñôøi vua Gia Luong

district, Bac Ninh province. Thanh An Rama V vaøo naêm 1902, nhaø vua ra moät ñaïo luaät pagoda has been famous for its position and its coâng boá laø nhöõng Taêng vuï cuûa giaùo ñoaøn cuõng laø importance in Vietnam history, especially in the coâng vuï cuûa chính phuû, vaø chính phuû coù nhieäm war against Mongolian arm forces. According to phaûi coi soùc giaùo ñoaøn. Heä thoáng giaùo phaåm ñöôïc the village elders, the name “Thanh An” means thaønh laäp, vôùi chöùc vuï Taêng Thoáng hay Taêng the “Grace” from the king because the pagoda Vöông laø cao caáp vaø coù quyeàn haïn cao nhaát, was built by the land of the King. Also according nhöng chöùc vuï naøy ñöôïc nhaø vua chæ ñònh. Döôùi to the old documents, Thanh An Pagoda used to söï laõnh ñaïo cuûa vua Rama V, Thaùi Lan traùnh lie on the left of Bong River (now the river no ñöôïc caûnh rôi vaøo voøng thuoäc ñòa cuûa caùc nöôùc longer exists). After so many ups and downs, the AÂu Chaâu, vaø naêm 1932 Thaùi Lan trôû thaønh quoác new Thanh An Pagoda was rebuilt in the early of gia coù laäp hieán. Ngaøy nay Phaät giaùo aûnh höôûng taát the twentieth century, under the reign of Bao Dai. caû caùc taàng lôùp xaõ hoäi Thaùi Lan. Its structure is quite simple with five-room and Thai Lai Temple: Thaùi Lai Töï—Also called three-treasure house for the cult of the Buddha Bao Quoc Temple, was built in the 15th century. It and the ancestral house for workshipping King is said that under the reign of King Ly Nam De, Tran Nhan Tong and its superior patriarchs. There General Ly Thien Bao built and named the temple are still 32 stone tablets, average size of 1.03 to “Hoang Duong Phat Phap”. It has been rebuilt so 1.3 meters high and 0.9 meter wide—Chuøa Thaùnh many times. The major rebuilding took place in AÂn toïa laïc trong thoân Keânh Phoå, xaõ Cao Baèng,

quaän Gia Löông, tænh Baéc Ninh. Ñaõ töø laâu chuøa Thanksgiving (n): Leã Taï Ôn (ôû Hoa Kyø vaøo Thaùnh AÂn noåi tieáng bôûi vò trí vaø taàm quan troïng ngaøy thöù Naêm cuoái cuøng cuûa thaùng 11). cuûa noù trong lòch söû choáng quaân Moâng Coå cuûa Thanna (p): Mother’s milk—Söûa meï. daân toäc. Theo caùc baäc kyø laõo trong laøng sôû dó Thapaniyo-panha (p): Be set aside—Traû lôøi chuøa mang teân Thaùnh AÂn do bôûi xöa kia daân caâu hoûi baèng caùch giaû lô hay boû qua—See Four chuùng vuøng naøy ñöôïc vua ban cho ñaát xaây chuøa. ways of answering questions. Theo taøi lieäu coå thì chuøa Thaùnh AÂn naèm beân traùi Thapati (p): A carpenter—Thôï moäc. soâng Boâng (nay ñaõ khoâng coøn), tuy nhieân daáu veát ngoâi chuøa cuõ ñaõ khoâng coøn. Vaøo ñaàu theá kyû thöù Thapeti (p): To place—Ñaët ñeå. 20, döôùi trieàu Baûo Ñaïi, chuøa laïi ñöôïc truøng tu, vôùi Thap Phap Di Da Pagoda: Chuøa Thaäp Phaùp Di loái kieán truùc khoâng coù gì ñaëc saéc. Toøa Tam Baûo Ñaø—Name of an ancient pagoda in Central ñöôïc thieát keá naêm gian ñeå thôø Phaät. Nhaø Toå thôø Vietnam. The pagoda is located in Van Thuan vua Traàn Nhaân Toâng vaø caùc vò toå sö khaùc. Trong hamlet, Nhon Hanh village, An Nhon district, Binh chuøa vaãn coøn löu giöõ 32 taám thaïch bia, côû kích Dinh province. The pagoda was built in 1665 by trung bình töù 1,03 ñeán 1.3 meùt chieàu cao, vaø Zen master Nguyen Thieu. To this date, many khoaûng 90 phaân beà roäng. famous Zen masters have been trained in this Thanh Truoc Temple: Chuøa Thanh Tröôùc—

pagoda. Inside the main hall, besides the big Name of a famous ancient pagoda located in Goø statue of Sakyamuni Buddha, there are still many Tre hamlet, Long Thuaän village, Goø Coâng town, other statues of Buddhas and Bodhisattvas, among South Vietnam. The pagoda was built by some them, there are wooden statues of eighteen herdsmen in 1826 and called Phaät Linh. Up to Arhats, carved in the nineteenth century. Besides, 1851, Most Venerable Quyù Chôn Hoäi took there are also sets of the three honoured ones of responsibility of rebuilding the pagoda and Sakyamuni Buddha, Manjusri, and remaned it Thanh Tröôùc. It has been headed by Samantabhadra Bodhisattvas, statues of Ananda, seven successors. In 1896, Most Venerable Haûi Mahakasyapa, Bodhidharma, and Avalokitesvara Traøng had it restored for the first time. Since Bodhisattva, etc. The pagoda was designed in 1941, Most Venerable Hoaèng Thoâng, Head of the shape of the Chinese character of "Mouth" letter pagoda, had the pagoda rebuilt in 1946, 1958— with four areas, the Main hall, the Abbot's Teân moät ngoâi chuøa coå noåi tieáng toïa laïc taïi aáp Goø quarters, the Western temple, and the Eastern Tre, xaõ Long Thuaän, thò xaõ Goø Coâng, Nam Vieät temple. They are combined by a large yard Nam. Ban ñaàu chuøa coù teân laø Phaät Linh do caùc named "Heaven Peak". The Main hall is the muïc ñoàng döïng leân naêm 1826. Ñeán naêm 1851, biggest with five woody rooms and four rows of Hoøa Thöôïng Quyù Chôn Hoäi ñöùng ra xaây chuøa vaø chief pillars and four rows of subordinate pillars. laáy teân laø Thanh Tröôùc Töï. Chuøa ñaõ traûi qua baûy The Abbot's quarter was built according to ñôøi truyeàn thöøa. Naêm 1896, Hoøa Thöôïng Haûi architectural style of South-China. Its roof is Traøng cho truøng tu laàn thöù nhaát. Töø naêm 1941, paved by yin-yang tiles. The Western and Eastern Hoøa Thöôïng Hoaèng Thoâng ñaõ cho truøng tu caùc temples have the same style as the the Abbot's naêm 1946 vaø 1958. quarters. In 1973, the Abbot's quarters were rebuilt by village people and local Buddhists— Thanita (p): Thunder (n)—Tieáng saám seùt. Teân cuûa moät ngoâi coå töï ôû mieàn Trung Vieät Nam. Thank (n & v): Caûm taï. Chuøa toïa laïc trong thoân Vaïn Thuaän, xaõ Nhôn Thanks (n): Lôøi caûm taï. Haïnh, quaän An Nhôn, tænh Bình Ñònh. Chuøa do Thank the Buddha: Baùo Phaät. Thieàn sö Nguyeân Thieàu xaây döïng vaøo naêm 1665. Thanks to efforts: Nhôø vaøo nhöõng noã löïc. Tính ñeán nay chuøa ñaõ traûi qua 15 ñôøi truyeàn thöøa Thank (v) respectfully: Kính taï. vôùi nhieàu vò Thieàn sö danh tieáng nhö Lieãu Trieät, Thankful (a): Bieát ôn. Minh Lyù, Phöôùc Hueä, vaân vaân. Beân trong chaùnh ñieän, ngoaøi töôïng Phaät Thích Ca lôùn coøn raát nhieàu Thankfulness (n): Loøng bieát ôn. töôïng Phaät vaø Boà Taùt khaùc, trong soá naøy coù töôïng

thaäp baùt La Haùn. Ngoaøi ra, chuøa coøn caùc boä Tam typical water pupet shows of Northern Vietnam Theá baèng ñoàng theáp vaøng, töôïng ngaøi A Nan, Ca are usually given. The pagoda seems to be more Dieáp, Toå Boà Ñeà Ñaït Ma, vaø Boà Taùt Quaùn Theá beautiful with a couple of three-span bridges with AÂm, vaân vaân. Chuøa ñöôïc thieát keá theo hình chöõ tiled roof built in 1602. The main area of the "Khaåu" vôùi boán khu bao goàm Chaùnh ñieän, Phöông pagoda composes of three houses erected on Tröôïng, Taây ñöôøng vaø Ñoâng ñöôøng. Boán khu naøy stone foundation. The

outer house is called ñöôïc noái vôùi nhau baèng moät khoaûng saân roäng goïi “Minor Worshipping Area,” the second is the laø “Thieân Ñænh.” Chaùnh ñieän laø khu roäng nhaát vôùi main hall for worshipping the Buddha, and the 5 gian baèng goã, boán haøng coät chính vaø boán haøng inner house is dedicated for the altar of Monk Tu coät phuï. Phöông tröôïng ñöôïc thieát keá theo loái kieán Dao Hanh. Two corridors along two sides have truùc cuûa mieàn Nam trung Quoác, lôïp ngoùi aâm eighteen statues of Arhats. Behind the pagoda are döông. Taây ñöôøng vaø Ñoâng ñöôøng cuõng coù loái a belfry with a bronze bell casted under the Ly kieán truùc gioáng nhö Phöông tröôïng. Vaøo naêm Dynasty and a compartment for putting drum 1973, chuøa ñöôïc daân laøng vaø Phaät töû ñòa phöông which is 1.5 meter in diameter—Teân cuûa moät truøng tu laïi khu Phöông tröôïng. ngoâi töï vieän coå ôû mieàn Baéc Vieät Nam. Chuøa Thaày Thap Phuong Temple: Chuøa Thaäp Phöông— toïa laïc taïi xaõ Saøi Sôn, quaän Quoác Oai, tænh Haø Name of a temple, located in Raïch Giaù town, Taây. Chuøa ñöôïc xaây döïng döôùi trieàu nhaø Lyù. Saân Kieân Giang province. It is also called Chuøa Lôùn. tröôùc beân traùi coù moät caùi ñaàm thaät lôùn, giöõa ñaàm The temple was built in the late eighteenth laø moät thuûy ñình, nôi dieãn nhöõng troø muùa roái thaät century. There is a Bodhi-tree, brought back from ñaëc saéc cuûa mieàn Baéc. Chuøa coù veû ñeïp hôn vôùi India in 1955, was grown in front of the temple— hai chieác caàu baèng gaïch coù maùi ngoùi che ñöôïc Teân cuûa moät ngoâi chuøa toïa laïc trong thò xaõ Raïch xaây döïng vaøo naêm 1602. Khu vöïc chính cuûa chuøa Giaù, tænh Kieân Giang. Daân ñòa phöông coøn goïi laø goàm ba daõy nhaø ñöôïc döïng leân treân moät neàn ñaù. chuøa Lôùn. Chuøa ñöôïc xaây döïng vaøo cuoái theá kyû Lôùp ngoaøi cuøng laø nhaø Tieàn Teá, lôùp keá tieáp laø thöù 18. Tröôùc chuøa coù caây Boà Ñeà ôû AÁn Ñoä ñöôïc chaùnh ñieän thôø Phaät, vaø lôùp trong cuøng laø nôi thôø thænh veà troàng vaøo naêm 1955. ngaøi Töø Ñaïo Haïnh. Doïc hai beân chuøa laø hai daõy Thatched hall: Thaûo Ñöôøng. haønh lang coù töôïng cuûa 18 vò A La Haùn. Phía sau 1) The thatched hall (building): Caên nhaø lôïp chuøa coù thaùp chuoâng treo quaû chuoâng baèng ñoàng baèng tranh. ñöôïc ñuùt döôùi thôøi nhaø Lyù, cuøng vôùi moät laàu ñeå 2) The building in the Thatched Hall monastery troáng vôùi chieác troáng coù ñöôøng kính 1.5 meùt. at Ch’ang-An where Kumarajiva translated Theft (n): Toäi aên caép. sutras: Chaùnh ñieän trong ngoâi Thaûo Ñöôøng Theism (n): Höõu thaàn luaän. Töï, taïi Tröôøng An nôi ngaøi Cöu Ma La Thaäp Theist (n): Ngöôøi tin höõu thaàn. dòch kinh saùch. Theistic (a): Höõu thaàn. Thatched hut: Thaûo Am—A thatched hut as a Thena (p): A thief—Teân troäm. monastery or retreat. A place for meditation—Thenana (p): Theft—Söï troäm caép. Ngoâi nhaø tranh duøng laøm töï vieän hay choã an cö Theneti (p): To steal—AÊn troäm. kieát haï. Theocentric: Laáy thöôïng ñeá laøm trung taâm. Thava (p): Eulogy—Lôøi taùn thaùn. Theocentricism: Chuû nghóa laáy thöôïng ñeá laøm Thavara (p): Immovable (a)—Baát ñoäng. trung taâm. Thavati (p): To praise—Taùn thaùn. Theocentricity: Vieäc laáy thöôïng ñeá laøm trung Thay Pagoda: Chuøa Thaày—Name of an ancient taâm. pagoda in North Vietnam. Thay Pagoda is located Theological dualism: Thuyeát nhò nguyeân. in Sai Son village, Quoc Oai district, Ha Tay province. It was built during the Ly Dynasty. In Theology (n): Moân

Thaàn hoïc. the front yard, on the left side, there is a vast lake Theoretical Buddha-nature: Lyù Phaät taùnh— with pavillion on the water in the middle where Lyù Töùc Phaät—Realization that all beings are of

Buddha-nature (the Buddha-nature which is Tathagata (Thus-come). But extensively fundamentally in all sentient beings)—Moãi chuùng considered it is the causation of the universe sanh ñeàu saún coù Phaät taùnh (Phaät taùnh caên baûn by the universe itself and nothing more— trong moïi chuùng sanh)—See Dual aspects of the Theo Giaùo Sö Junjiro Takakusu trong Cöông Buddha-nature, and Six stages of Bodhisattva Yeáu Trieát Hoïc Phaät Giaùo, phaùp giôùi duyeân developments. khôûi laø cöïc ñieåm cuûa taát caû nhöõng thuyeát (Not) theorizing: Khoâng baèng lyù thuyeát. nhaân quaû; thuïc söï ñoù laø keát luaän cuûa thuyeát Theory of causation: Pratityasamutpada (skt)— duyeân khôûi bôûi vì noù laø lyù taéc nhaân quaû phoå Nguyeân lyù Duyeân Khôûi. bieán vaø ñaõ naèm trong lyù baûn höõu, thoâng (I) An overview of “Causation”—Toång quan veà huyeàn cuûa vuõ truï, hay noùi theá naøo cuõng ñöôïc. Duyeân Khôûi—According to Prof. Junjiro Lyù taéc duyeân khôûi ñöôïc giaûi thích tröôùc tieân Takakusu in the Essentials of Buddhist baèng nghieäp caûm duyeân khôûi, nhöng vì Philosophy, the theory of causation by nghieäp phaùt khôûi trong taïng thöùc, neân thöù ñeán Dharmadhatu is the climax of all the chuùng ta coù A Laïi Da duyeân khôûi. Vì A Laïi causation theories; it is actually the Da, hay taïng thöùc, laø kho taøng cuûa chuûng töû, conclusion of the theory of causation sanh khôûi töø moät caùi khaùc neân chuùng ta coù origination, as it is the universal causation Nhö Lai Taïng duyeân khôûi, hay chaân nhö. Töø and is already within the theory of universal ngöõ kyø laï naày chæ cho caùi laøm khuaát laáp Phaät immanence, pansophism, cosmotheism, or taùnh. Do söï che khuaát naày maø coù phaàn baát whatever it may be called. The causation tònh, nhöng vì coù Phaät taùnh neân coù caû phaàn theory was explained first by action- tònh nöõa. Noù ñoàng nghóa vôùi Chaân Nhö influence, but as action originates in ideation, (Tathata—Khoâng phaûi nhö theá naày hay nhö we had, secondly, the theory of causation by theá kia) maø theo nghóa roäng nhaát thì coù ñuû caû ideation-store. Since the ideation-store as the baûn chaát tònh vaø baát tònh. Do coâng naêng cuûa repository of seed-energy must originate from nhöõng caên nhaân tònh vaø baát tònh, noù bieåu loä something else, we had, thirdly, the causation sai bieät töôùng cuûa höõu tình nhö soáng vaø cheát, theory explained by the expression “Matrix of thieän vaø aùc. Chaân nhö baûo trì vaïn höõu, hay the Thus-come” (Tathagata-garbha) or noùi ñuùng hôn, taát caû vaïn höõu ñeàu ôû trong Thusness. This curious term means that which Chaân nhö. Nôi ñaây, giai ñoaïn thöù tö, Phaùp conceals the Buddha. Because of giôùi Duyeân khôûi ñöôïc neâu leân. Ñoù laø lyù taéc töï concealment it has an impure side, but khôûi vaø töï taïo cuûa höõu tình vaø vuõ truï, hoaëc because of Buddhahood it has a pure side as giaû chuùng ta coù theå goïi noù laø duyeân khôûi well. It is a synonym of Thusness (Tathatva or nghieäp caûm chung cuûa taát caø moïi loaøi. Noùi Tathata, not Tattva=Thisness or Thatness) heïp thì vuõ truï seõ laø moät söï bieåu hieän cuûa which has in its broadest sense both pure and Chaân nhö hay Nhö Lai Taïng. Nhöng noùi

roäng impure nature. Through the energy of pure thì ñoù laø duyeân khôûi cuûa vuõ truï do chính vuõ and impure causes it manifests the specific truï, chöù khoâng gì khaùc. character of becoming as birth and death, or (II) The meanings of Causation—YÙ nghóa cuûa as good and evil. Thusness pervades all Duyeâ n Khôûi: These definitions are based on beings, or better, all beings are in the state of the interpretation of Prof. Junjiro Takakusu in Thusness. Here, as the fourth stage, the The Essentials of Buddhist Philosophy— causation theory by Dharmadhatu (universe) Nhöõng ñònh nghóa naày caên cöù treân söï giaûi is set forth. It is the causation by all beings thích veà Duyeân Khôûi cuûa Giaùo Sö Junjiro themselves and is the creation of the universe Takakusu trong Cöông Yeáu Trieát Hoïc Phaät itself, or we can call it the causation by the Giaùo. common action-influence of all beings. 1) Conditioned arising: Arising from the Intensively considered the universe will be a secondary causes, in contrast with arising manifestation of Thusness or the Matrix of from the primal nature or bhutatatha (Taùnh

giaùc): Söï vaät chôø duyeân maø naåy sinh, ñoái laïi happens. From the non-existence of this, that vôùi taùnh giaùc hay chaân nhö. does not become; from the non-happening of 2) Everything arises from conditions and not this, that does not happen: Theo ñaïo Phaät, being spontaneous and self-contained has no nhaân loaïi vaø caùc loaøi höõu tình ñeàu töï taïo, separate and independent nature: Vaïn söï vaïn hoaëc chuû ñoäng hoaëc thuï ñoäng. Vuõ truï khoâng vaät hay caùc phaùp höõu vi ñeàu töø duyeân maø phaûi laø quy taâm ñoäc nhaát; noù laø moâi tröôøng khôûi leân, chöù khoâng coù töï taùnh. coïng sinh cuûa vaïn höõu. Phaät giaùo khoâng tin 3) Buddhism does not give importance to the raèng vaïn höõu ñeán töø moät nguyeân nhaân ñoäc idea of the Root-Principle or the First Cause nhaát, nhöng cho raèng moïi vaät nhaát ñònh phaûi as other systems of philosophy often do; nor ñöôïc taïo thaønh ít nhaát laø hai nguyeân nhaân. does it discuss the idea of cosmology . Nhöõng saùng hoùa hay bieán thaønh cuûa caùc Naturally such a branch of philosophy as nguyeân nhaân ñi tröôùc noái tieáp trong lieân tuïc theology did not have grounds to develop in thôøi gian, quaù khöù, hieän taïi vaø vò lai, nhö moät Buddhism. One should not expect any chuoãi daây xích. Chuoãi xích naày ñöôïc chia discussion of theology from a Buddhist thaønh 12 boä phaän, goïi laø 12 khoen nhaân philosopher. As for the problem of creation, duyeân vì moãi boä phaän lieân quan nhau vôùi Budhism is ready to accept any theory that coâng thöùc nhö sau “Caùi naày coù neân caùi kia coù; science may advance, for Buddhism does not caùi naày sinh neân caùi kia sinh. Caùi naày khoâng recognize any conflict between religion and neân caùi kia khoâng; caùi naày dieät neân caùi kia science: Phaät giaùo khoâng coi troïng yù nieäm veà dieät.” nguyeân lyù caên nhaân hay nguyeân nhaân ñeä nhaát (III) Categories of Causation—Phaân loaïi Duyeân nhö ta thöôøng thaáy trong caùc heä thoáng trieát Khôûi: hoïc khaùc; vaø cuõng khoâng baøn ñeán yù nieäm veà 1) Causation by Action-influence: Nghieäp Caûm vuõ truï luaän. Taát nhieân, trieát hoïc veà Thaàn hoïc Duyeân Khôûi—Causation by action-influence khoâng theå naøo phaùt trieån trong Phaät giaùo. is depicted in the Wheel of Life—Nghieäp Ñöøng ai mong coù cuoäc

thaûo luaän veà Thaàn hoïc caûm duyeân khôûi ñöôïc duøng ñeå mieâu taû baùnh nôi moät trieát gia Phaät giaùo. Ñoái vôùi vaán ñeà xe sinh hoùa. saùng theá, ñaïo Phaät coù theå chaáp nhaän baát cöù a) There is law and order in the progress of hoïc thuyeát naøo maø khoa hoïc coù theå tieán haønh, cause and effect. This is the theory of causal vì ñaïo Phaät khoâng thöøa nhaän coù moät xung ñoät Sequence. In the Twelve Divisioned Cycle of naøo giöõa toân giaùo vaø khoa hoïc. Causations and Becomings, it is impossible to 4) According to Buddhism, human beings and all point out which one is the first cause, because living things are self-created or self-creating. the twelve make a continuous circle which is The universe is not homocentric; it is a co- called the Wheel of Life: Trong söï tieán haønh creation of all beings. Buddhism does not cuûa nhaân vaø quaû, phaûi coù ñònh luaät vaø traät töï. believe that all things came from one cause, Ñoù laø lyù thuyeát veà nghieäp caûm. Trong 12 chi but holds that everything is inevitably created duyeân khôûi, khoâng theå neâu ra moät chi naøo ñeå out of more than two causes. The creations or noùi laø nguyeân nhaân toái sô. Bôûi vì, caû 12 chi becomings of the antecedent causes continue taïo thaønh moät voøng troøn lieân tuïc maø ngöôøi ta in time-series, past, present and future, like a goïi laø “Baùnh Xe Sinh Hoùa,” hay baùnh xe luaân chain. This chain is divided into twelve hoài. divisions and is called the Twelve Divisioned b) People are accustomed to regard time as Cycle of Causation and Becomings. Since progressing in a straight line from the infinite these divisions are interdependent, the past through present to infinite future. process is called Dependent Production or Budhism, however, regards time as a circle Chain of causation. The formula of this theory with no beginning or end. Time is relative: is as follows: From the existence of this, that Ngöôøi ta coù thoùi quen coi söï tieán haønh cuûa becomes; from the happening of this, that thôøi gian nhö moät ñöôøng thaúng töø quaù khöù voâ

cuøng ngang qua hieän taïi ñeán vò lai voâ taän. meaning both knowing and not knowing, Theá nhöng ñaïo Phaät laïi coi thôøi gian nhö laø blindness or blind mind, unconsciousness: moät voøng troøn khoâng coù khôûi ñaàu, khoâng coù Baùnh xe sinh hoùa laø moät voøng troøn khoâng chaám döùt. Thôøi gian töông ñoái. khôûi ñieåm, nhöng thoâng thöôøng ngöôøi ta trình c) The death of a living being is not the end; at baøy noù baét ñaàu töø voâ minh, moät traïng thaùi voâ once another life begins to go through a yù thöùc, muø quaùng. Kyø thaät, voâ minh chæ laø similar process of birth and death, and thus moät tieáp dieãn cuûa söï cheát. Luùc cheát, thaân theå repeats the round of life over and over again. bò huûy hoaïi nhöng voâ minh vaãn toàn taïi nhö laø In this way a living being, when considered in keát tinh caùc hieäu quaû cuûa caùc haønh ñoäng ñöôïc relation to time, forms an endless continuum. taïo ra trong suoát cuoäc soáng. Ñöøng neân coi voâ It is impossible to define what a living being minh nhö laø phaûn nghóa cuûa tri kieán; phaûi bieát is, for it is always changing and progressing noù bao goàm caû tri, söï muø quaùng hay taâm trí u through the Divisions or Stages of Life. The toái, voâ yù thöùc. whole series of stages must be taken in their e) Blindness leads to blind activity. The energy entirety as representing the one individual or the effect of this blind activity is the next being.

Thus, a living being, when regarded in stage, Motive or Will to Live. This Will to relation to space, forms a complex of five Live is not the kind of will which is used in elements. The Wheel of Life is a clever the term “free will;” it is rather a blind motive representation of the Buddhist conception of a toward life or the blind desire to live. living being in relation to both space and Blindness and Will to Live are called the Two time: Moät sinh vaät cheát ñi khoâng laø chaám döùt; Causes of the past. They are causes when ngay ñoù, moät ñôøi soáng khaùc baét ñaàu traûi qua regarded subjectively from the present; but moät quaù trình soáng cheát töông töï, vaø cöù laäp objectively regarded, the life in the past is a laïi nhö vaäy thaønh moät voøng troøn sinh hoùa baát whole life just as much as is the life of the taän. Theo ñoù moät sinh vaät khi ñöôïc nhìn trong present: Voâ minh daãn tôùi haønh ñoäng u toái, muø lieân heä thôøi gian, noù taïo thaønh moät doøng quaùng. Haønh, naêng löïc, hay keát quaû cuûa haønh töông tuïc khoâng giaùn ñoaïn. Khoâng theå xaùc vi muø quaùng ñoù, laø giai ñoaïn keá tieáp. Noù laø ñònh sinh vaät ñoù laø thöù gì, vì noù luoân luoân ñoäng löïc, hay yù chí muoán soáng. YÙ chí muoán bieán ñoåi vaø tieán hoùa qua 12 giai ñoaïn cuûa ñôøi soáng khoâng phaûi laø loaïi yù chí maø ta thöôøng soáng. Phaûi ñaët toaøn boä caùc giai ñoaïn naày duøng trong yù nghóa nhö “töï do yù chí;” thöïc söï, trong toaøn theå cuûa chuùng coi nhö laø ñang bieåu noù laø moät ñoäng löïc muø quaùng höôùng tôùi söï hieän cho moät sinh theå caù bieät. Cuõng vaäy, khi soáng hay khaùt voïng muø quaùng muoán soáng. Voâ moät sinh vaät ñöôïc nhìn trong töông quan Minh vaø Haønh ñöôïc coi laø hai nhaân duyeân khoâng gian, noù taïo thaønh moät taäp hôïp phöùc thuoäc quaù khöù. Chuùng laø nhöõng nguyeân nhaân taïp goàm naêm yeáu toá hay nguõ uaån. Baùnh xe khi nhìn chuû quan töø hieän taïi; nhöng khi nhìn sinh hoùa laø loái trình baøy khaù saùng suûa cuûa khaùch quan ñôøi soáng trong quaù khöù laø moät ñôøi quan ñieåm Phaät giaùo veà moät sinh vaät trong soáng toaøn dieän gioáng heät nhö ñôøi soáng hieän lieân heä vôùi thôøi gian vaø khoâng gian. taïi. d) The Wheel of Life is a circle with no 2) Causation by the Ideation-Store: Alaya- beginning, but it is customary to begin its vijnana (skt)—A Laïi Da Duyeân Khôûi— exposition at Blindness (unconscious state). Causation by the Ideation-store is used to Blindness is only a continuation of Death. At explain the origin of action—A Laïi Da Duyeân death the body is abandoned, but Blindness Khôûi ñeå giaûi thích caên nguyeân cuûa nghieäp. remains as the crystalization of the effects of a) Actions or karma are divided into three the actions performed during life. This groups, i.e., those by the body, those by Blindness is often termed Ignorance; but this speech and those by volition. When one ignorance should not be thought of as the makes up one’s mind to do something, one is antonym of knowing; it must include in its responsible for it and is liable to retribution,

because volition is a mind-action even if it is and, perceiving objects, puts new ideas into not expressed in speech or manifested in the mind-store. Again, this new seed sprouts physical action. But the mind being the inmost out to reflect back a still newer seed. Thus the recess of all actions, the causation ought to be seeds accumulate and all are stored there attributed to the mind-store or Ideation-store: together. When they are

latent, we call them Nghieäp ñöôïc chia thaønh ba nhoùm, chaúng haïn seeds, but when active we call them nhö nghieäp nôi thaân, nôi khaåu vaø nôi yù. Neáu manifestations. The old seeds, the khôûi taâm taïo taùc, phaûi chòu traùch nhieäm vieäc manifestations and the new seeds are laøm ñoù vaø seõ chòu baùo öùng, bôûi vì yù löïc laø mutually dependent upon each other, forming moät haønh ñoäng cuûa taâm ngay duø noù khoâng a cycle which forever repeats the same phaùt bieåu ra lôøi noùi hay boäc loä trong haønh process. This is called the Chain of Causation ñoäng cuûa thaân. Nhöng taâm laø cöù ñieåm caên ñeå by Ideation: Thöùc thöù taùm laø trung taâm tích nhaát cuûa taát caû moïi haønh ñoäng luaät duyeân taäp cuûa yù theå, laø nôi chöùa nhoùm caùc 'haït sinh phaûi ñöôïc ñaët vaøo kho taøng taâm yù, töùc gioáng' hay chuûng töû cuûa taát caû moïi hieän khôûi Taøng Thöùc hay A Laïi Da thöùc (see Alaya- vaø chuùng ñöôïc boäc loä trong caùc hieän khôûi ñoù. vijnana). Ñaïo Phaät chuû tröông raèng nguyeân khôûi cuûa b) The Buddhist ideation theory divides the vaïn höõu vaø vaïn töôïng laø hieäu quaû cuûa yù theå. mind into eight faculties, i.e., the eye-sense, Moãi chuûng töû toàn taïi trong taøng thöùc vaø khi the ear-sense, the nose-sense, the tongue- noù traøo voït vaøo theá giôùi khaùch quan, noù seõ sense, the body-sense, the co-ordinating ñöôïc phaûn aûnh ñeå trôû thaønh moät haït gioáng sense-center or the sixth mano-vijnana, the môùi. Nghóa laø taâm vöôn ra theá giôùi ngoaïi taïi individualizing thought-center of egotism or vaø khi tieáp nhaän caùc ñoái töôïng noù ñaët nhöõng the seventh manas-vijnana, and the storing- yù töôûng môùi vaøo trong taøng thöùc. Laïi nöõa, haït center of ideation or the eighth alaya-vjnana, gioáng môùi ñoù seõ traøo voït ñeå phaûn aûnh trôû laïi or Ideation-store. Of these eight faculties, the thaønh moät haït gioáng môùi meû khaùc nöõa. Nhö seventh and the eighth require explanation: theá, caùc haït giôùng hay caùc chuûng töû tuï taäp laïi Lyù thuyeát yù theå cuûa ñaïo Phaät, töùc hoïc thuyeát vaø taát caû ñöôïc chöùa nhoùm ôû ñaây. Khi chuùng Duy Thöùc, chia thöùc thaønh taùm coâng naêng, tieàm aån, chuùng ta goïi chuùng laø nhöõng chuûng nhö nhaõn thöùc, nhó thöùc, tyû thöùc, thieät thöùc, töû. Nhöng khi chuùng hoaït ñoäng, chuùng ta goïi thaân thöùc, yù thöùc, maït na thöùc, vaø a laïi da chuùng laø nhöõng hieän haønh. Nhöõng chuûng töû thöùc. Trong taùm thöùc naày, thöùc thöù baûy vaø thöù coá höõu, nhöõng hieän haønh, vaø nhöõng chuûng töû taùm caàn phaûi giaûi thích. môùi hoã töông phuï thuoäc laãn nhau taïo thaønh c) The seventh, the Individualizing Center of moät voøng troøn maõi maõi taùi dieãn tieán trình Egotism is the center where all the selfish tröôùc sau nhö nhaát. Ñaây goïi laø A Laïi Da ideas, egotistic, opinions, arrogance, self- Duyeân Khôûi. love, illusions, and delusions arise: Thöùc thöù e) That which makes the seed or subconscious baûy laø trung taâm caù bieät hoùa cuûa ngaõ tính, laø thought sprout out into actual manifestation, trung taâm hieän khôûi cuûa caùc yù töôûng vò ngaõ, that is, the motive force which makes the ích kyõ, kieâu maïn, töï aùi, aûo töôûng vaø meâ hoaëc. chain of causation move, is nothing but d) The eighth, the Storing Center of Ideation, is ideation. It is easy to see from this theory of where the 'seeds' of all manifestations are Causation by Ideation that Delusion, Action deposited and later expressed in and Suffering originate from

mind-action, or manifestations. Buddhism holds that the ideation. The Storing Center of Ideation is origin of all things and events is the effect of carried across rebirth to determine what the ideation. Every seed lies in the Storing next form of life will be. This Storing Center Center and when it sprouts out into the object- might be regarded as similar to the soul in world a reflection returns as a new seed. That other forms of religion. According to the is, the mind reaches out into the outer world Buddhist doctrine, however, what is reborn is

not the soul, but is the result of the actions treat the Thus-come (thus enlightened I performed in the preceding life. In Buddhism come) as their friend and their equal, because the existence of the soul is denied: Caùi laøm he was now the Enlightened One, the cho chuûng töû hay voâ thöùc taâm phaùt khôûi thaønh Victorious, All-wise One. When he had 'thus hieän haønh, nghóa laø ñoäng löïc taïo ra doøng vaän come' in his present position as the instructor ñoäng cuûa duyeân khôûi, chính laø yù theå, nghóa laø of all men and even of devas, they should thöùc. Coù theå thaáy moät caùch deã daøng, theo treat him as the Blessed One and not as an thuyeát A Laïi Da Duyeân Khôûi naày, raèng Hoaëc, old friend: Chaân nhö laø töø ngöõ duy nhaát coù Nghieäp vaø Khoå khôûi nguyeân töø nghieäp thöùc, theå duøng ñeå dieãn taû thöïc taïi cöùu caùnh vöôït hay yù theå. Taøng thöùc löu chuyeån taùi sinh ñeå ngoaøi ñònh danh vaø ñònh nghóa. Coøn ñöôïc goïi quyeát ñònh moät hình thaùi cuûa ñôøi soáng keá laø Nhö Lai Taïng. Nhö Lai Taïng laø Phaät taùnh tieáp. Coù theå coi taøng thöùc gioáng nhö moät linh aån taøng trong baûn taùnh cuûa phaøm phu. Nhö hoàn trong caùc toân giaùo khaùc. Tuy nhieân, theo Lai laø moät bieåu hieäu ñöôïc Phaät töï duøng ñeå hoïc thuyeát cuûa ñaïo Phaät, caùi taùi sanh khoâng thay cho caùc danh xöng nhö "Toâi" hay phaûi laø linh hoàn, maø laø keát quaû cuûa caùc haønh "Chuùng ta," nhöng khoâng phaûi laø khoâng coù ñoäng ñöôïc thi haønh trong ñôøi soáng tröôùc. moät yù nghóa ñaëc bieät. Sau khi Ngaøi thaønh ñaïo, Trong ñaïo Phaät, ngöôøi ta khoâng nhaän coù hieän Ñöùc Phaät gaëp naêm anh em Kieàu Traàn Nhö höõu cuûa linh hoàn. hay naêm nhaø khoå haïnh maø tröôùc kia ñaõ töøng 3) Causation By Thusness: Chaân Nhö Duyeân soáng chung vôùi Ngaøi trong ñôøi soáng khoå haïnh Khôûi—Causation by Thusness is used to trong röøng. Naêm nhaø khoå haïnh naày goïi Ngaøi explain the origin of the ideation-store. The laø "Baïn Gotama." Phaät khieån traùch hoï, baûo ideation-store of a human being is determined raèng, ñöøng goïi Nhö Lai nhö laø baïn vaø ngang by his nature as a human being and this haøng vôùi mình, bôûi vì Ngaøi baáy giôø ñaõ laø nature is a particular dynamic form of Ñaáng Giaùc Ngoä, Ñaáng Toái Thaéng, Ñaáng Nhaát Thusness. One should not ask where Thieát Trí. Khi Ngaøi "ñeán nhö vaäy" trong tö Thusness or Matrix of Thus-come originates, theá hieän taïi cuûa Ngaøi vôùi tö caùch laø vò ñaïo sö because it is the noumenon, the ultimate cuûa trôøi vaø ngöôøi, hoï phaûi coi Ngaøi laø Ñaáng indescribable Thusness—Chaân Nhö Duyeân Troïn Laønh chöù khoâng phaûi laø moät nguôøi baïn Khôûi, ñeå giaûi thích caên nguyeân cuûa taøng thöùc. coá tri. Taøng thöùc cuûa moät ngöôøi ñöôïc quy ñònh bôûi b) Again, when the Buddha went back to baûn tính cuûa ngöôøi ñoù vaø baûn taùnh naày laø hình Kapilavastu, his former home, he did not go

thaùi ñoäng cuûa chaân nhö. Khoâng neân hoûi chaân to the palace of his father, but lived in the nhö hay Nhö Lai taïng khôûi leân töø ñaâu, bôûi vì banyan grove outside the town, and as usual noù laø theå taùnh, laø chaân nhö cöùu caùnh khoâng went out to beg daily. Suddhodana, his king- theå dieãn ñaït. father, could not bear the idea of his own a) Thusness or suchness, is the only term which son, the prince, begging on the streets of can be used to express the ultimate Kapilavastu. At once, the king visited the indefinable reality. It is otherwise called the Buddha in the grove and entreated him to Matrix of Thus-come. Thus-come is Buddha- return to the palace. The Buddha answered nature hidden in ordinary human nature. him in the following words: “If I were still “Thus-come” is a designation of the Buddha your heir, I should return to the palace to employed by himself instead of “I”or “we,” share the comfort with you, but my lineage but not without special meaning. After he had has changed. I am now a successor to the attained Enlightenment, he met the five Buddhas of the past, all of whom have ‘thus ascetics with whom he had formerly shared gone’ (Tathagata) as I am doing at present, his forest life. These five ascetics addressed living in the woods and begging. So your him saying “Friend Gotama.” The Buddha Majesty must excuse me.” The king admonished them, saying that they ought not understood the words perfectly and became a

pupil of the Buddha at once: Laïi nöõa, khi Ñöùc feature of life. Thusness and the Matrix of Phaät trôû veà thaønh Ca Tyø La Veä, queâ cuõ cuûa Thus-come are practically one and the same, Ngaøi, Ngaøi khoâng ñi ñeán cung ñieän cuûa phuï the ultimate truth. In Mahayana the ultimate vöông maø laïi ôû trong khu vöôøn xoaøi ôû ngoaïi truth is called Suchness or Thusness: Baáy giôø, thaønh, vaø theo thöôøng leä laø ñi khaát thöïc moãi Chaân nhö hay Nhö Lai taïng chæ cho traïng thaùi ngaøy. Vua Tònh Phaïn, phuï vöông cuûa Ngaøi, chaân thaät cuûa vaïn höõu trong vuõ truï, coäi nguoàn khoâng theå chaáp nhaän con mình, moät hoaøng töû, cuûa moät ñaáng giaùc ngoä. Khi tónh, noù laø töï thaân laïi ñi xin aên treân caùc ñöôøng phoá thaønh Ca Tyø cuûa Giaùc Ngoä, khoâng lieân heä gì ñeán thôøi gian La Veä. Luùc ñoù, vua ñeán vieáng Ñöùc Phaät taïi vaø khoâng gian; nhöng khi ñoäng, noù xuaát hieän khu vöôøn, vaø thænh caàu Ngaøi trôû veà cung ñieän. trong hình thöùc loaøi ngöôøi chaáp nhaän moät Phaät traû lôøi vua baèng nhöõng lôøi leõ nhö sau: ñöôøng loái theá gian vaø saéc thaùi cuûa ñôøi soáng. “Neáu toâi vaãn coøn laø ngöôøi thöøa keá cuûa Ngaøi, Treân thöïc teá, Chaân nhö hay Nhö Lai taïng laø toâi phaûi trôû veà cung ñieän ñeå cuøng chung laïc moät, vaø nhö nhau: chaân lyù cöùu caùnh. Trong thuù vôùi Ngaøi, nhöng gia toäc cuûa toâi ñaõ ñoåi. Ñaïi Thöøa, chaân lyù cöùu caùnh ñöôïc goïi laø Chaân Baây giôø toâi laø moät ngöôøi thöøa keá caùc Ñöùc nhö hay Nhö thöïc. Phaät trong quaù khöù, caùc ngaøi ñaõ “ñeán nhö e) We are now in a position to explain the vaäy” nhö toâi ñang ñeán nhö vaäy ngaøy nay, Theory of Causation by Thusness. Thusness cuøng soáng trong caùc khu röøng, vaø cuøng khaát in its static sense is spaceless, timeless, all- thöïc. Vaäy Beä Haï haõy boû qua nhöõng gì maø equal, without beginning or end, formless, ngaøi ñaõ noùi.” Ñöùc vua hieåu roõ nhöõng lôøi ñoù, colorless, because the thing itself without its vaø töùc thì trôû thaønh moät ngöôøi ñeä

töû cuûa Ñöùc manifestation cannot be sensed or described. Phaät. Thusness in its dynamic sense can assume c) Thus come and thus gone have practically the any form ; when driven by a pure cause it same meaning. The Buddha used them both takes a lofty form; when driven by a tainted and usually in their plural forms. Sometimes cause it takes a depraved form. Thusness, the words were used for a sentient being who therefore, is of two states. The one is the thus come, i.e., comes in the contrary way. Thusness itself; the other is its manifestation, Thus-come and Thus-gone can therefore be its state of life and death: Chaân nhö trong yù used in two senses: 'The one who is nghóa tónh cuûa noù thì phi thôøi gian, bình ñaúng, enlightened but comes in an ordinary way' or voâ thuûy voâ chung, voâ töôùng, khoâng saéc, bôûi vì 'The one who comes in an ordinary way baûn thaân söï vaät maø khoâng coù söï bieåu loä cuûa simply.': Nhö Lai, ñeán nhö vaäy hay ñi nhö noù thì khoâng theå coù yù nghóa vaø khoâng boäc loä. vaäy, treân thöïc teá, cuøng coù yù nghóa nhö nhau. Chaân nhö trong yù nghóa ñoäng cuûa noù coù theå Phaät duøng caû hai vaø thöôøng duøng chuùng trong xuaát hieän döôùi baát cöù hình thöùc naøo. Khi ñöôïc hình thöùc soá nhieàu. Ñoâi khi caùc chöõ ñoù ñöôïc ñieàu ñoäng bôûi moät nguyeân nhaân thuaàn tònh, duøng cho moät chuùng sinh ñaõ ñeán nhö vaäy, noù mang hình thöùc thanh thoaùt; khi ñöôïc ñieàu nghóa laø, ñeán trong con ñöôøng theá gian. Ñeán ñoäng bôûi moät nguyeân nhaân oâ nhieãm, noù mang nhö vaäy vaø ñi nhö vaäy do ñoù coù theå ñöôïc hình thöùc huû baïi. Do ñoù chaân nhö coù hai traïng duøng vôùi hai nghóa: "Vò ñaõ giaùc ngoä nhöng thaùi: töï thaân chaân nhö, vaø nhöõng bieåu loä cuûa ñeán trong con ñöôøng theá gian," hay "vò ñeán noù trong voøng soáng vaø cheát. trong con ñöôøng theá gian moät caùch ñôn giaûn." 4) Causation by the Universal Principle—Phaùp d) Now, Thusness or the Matrix of Thus-come or Giôùi Duyeân Khôûi: Thus-gone means the true state of all things a) Dharmadhatu means the elements of the in the universe, the source of an Enlightened principle and has two aspects—Phaùp giôùi One, the basis of enlightenment. When static, (Dharmadhatu) coù nghóa laø nhöõng yeáu toá cuûa it is Enlightenment itself, with no relation to nguyeân lyù vaø coù hai saéc thaùi: time or space; but, when dynamic, it is in i) The state of Thusness or noumenon: Traïng human form assuming an ordinary way and thaùi chaân nhö hay theå taùnh.

ii) The world of phenomenal manifestation: Theá veà toaøn theå tính cuûa taát caû hieän höõu, hôn laø giôùi hieän töôïng. trieát hoïc veà nguyeân khôûi. b) In this causation theory it is usually used in Theory of complementary: Thuyeát boå sung the latter sense, but in speaking of the ideal (cuûa Niels Bohr) world as realized, the former sense is to be Theory of an exclusive determination by the applied: Tuy nhieân trong Phaùp Giôùi Duyeân past: Pubbekatahetu (p)—Thuyeát Tuùc Meänh Khôûi, ngöôøi ta thöôøng duøng theo nghóa thöù Nhaân—One of the main theory of Nigantha hai, nhöng khi noùi veà theá giôùi lyù töôûng sôû Nataputta. According to Buddhism, not everything chöùng, ngöôøi ta thöôøng duøng nghóa thöù nhaát. that occurs is due to past actions. During the time c) Buddhism holds that nothing was created of the Buddha, sectarians like Nigantha Nataputta singly or individually. All things in the

held the view that whatever the individual universe, matter and mind, arose experiences, be it pleasant or unpleasant or simultaneously, all things in it depending neither, all come from former actions or past upon one another, the influence of each karma. The Buddha, however, rejected this theory mutually permeating and thereby making a of an exclusive determination by the past as universal symphony of harmonious totality. If unreasonable. According to the Buddha, many a one item were lacking, the universe would thing is the result of our own deeds done in this not be complete; without the rest, one item present life, and of external causes—Moät trong cannot be. When the whole cosmos arrives at nhöõng lyù thuyeát chính cuûa ngoaïi giaùo Ni Kieàn Töû. a harmony of perfection, it is called the Theo Phaät giaùo, khoâng phaûi moïi vieäc xaõy ra ñeàu 'Universe One and True,' or the 'Lotus do nghieäp quaù khöù. Vaøo thôøi Ñöùc Phaät, ngoaïi ñaïo Store.' In this ideal universe all beings will be Ni Kieàn Töû chuû tröông raèng baát cöù caûm giaùc gì in perfect harmony, each finding no con nguôøi laõnh thoï, duø ñoù laø laïc thoï, khoå thoï, hay obstruction in the existence and activity of baát laïc baát khoå thoï. Taát caû ñeàu do nhöõng haønh another: Ñaïo Phaät chuû tröông raèng khoâng coù ñoäng hay nghieäp quaù khöù taïo ra. Tuy nhieân, Ñöùc caùi ñöôïc taïo ñoäc nhaát vaø rieâng reû. Vaïn höõu Phaät khoâng chaáp nhaän chuû thuyeát Tuùc Meänh trong vuõ truï, taâm vaø vaät, khôûi leân ñoàng thôøi; Nhaân naøy, Ngaøi cho ñoù laø ñieàu khoâng hôïp lyù. vaïn höõu trong vuõ truï nöông töïa laãn nhau, aûnh Theo Ñöùc Phaät thì raát nhieàu ñieàu xaõy ra laø do keát höôûng laãn nhau, vaø do ñoù taïo ra moät baûn ñaïi quaû cuûa nghieäp maø chuùng ta laøm trong hieän taïi hoøa taáu vuõ truï cuûa toaøn theå ñieäu. Neáu thieáu naày hoaëc laø do nhöõng nguyeân nhaân beân ngoaøi moät, vuõ truï seõ khoâng toaøn veïn; neáu khoâng coù cuõng coù—See Karma. taát caû, caùi moät cuõng khoâng. Khi toaøn theå vuõ Theory and practice are in harmony: Lyù Söï truï tieán tôùi moät baûn hoøa aâm toaøn haûo, noù Vieân Dung—Theory and Practice are in harmony ñöôïc goïi laø nhaát chaân phaùp giôùi, vuõ truï cuûa because practice is theory and in practice there caùi "Moät" hay caùi "Thöïc," hay "Lieân Hoa already exists theory. We, sincere Buddhists, Taïng." Trong vuõ truï lyù töôûng ñoù, vaïn höõu seõ should diligently cultivate so that both Theory and toàn taïi trong hoøa ñieäu toaøn dieän, moãi höõu Practice are in harmony. Thus, do not get stuck in khoâng chöôùng ngaïi hieän höõu vaø hoaït ñoäng Theory or theoretical teachings and abandon cuûa caùc höõu khaùc. Practice. Similarly, one should not apply only the d) Although the idea of the interdependence and Practice but not penetrate and understand Theory. simultaneous rise of all things is called the Practice belongs to form or appearance; while Theory of Universal Causation, the nature of Theory belongs to Emptiness or True Nature, or the rise being universal, it is rather a Buddha-Nature—Lyù Söï vieân dung vì Söï cuõng philosophy of the totality of all existence than chính laø Lyù vaø trong Söï ñaõ coù Lyù hieän höõu roài. a philosophy of origination: Maëc duø quan Phaät töû thuaàn thaønh chuùng ta phaûi tinh chuyeân tu nieäm vieân dung vaø ñoàng khôûi laø vuõ truï, noù laø haønh sao cho Lyù Söï Vieân Dung, chôù khoâng neân moät thuyeát Phaùp Giôùi Duyeân Khôûi, baûn tính chaáp Lyù boû Söï, vaø

cuõng khoâng neân chaáp Söï boû Lyù cuûa hieän khôûi laø vuõ truï, noù laø moät thöù trieát lyù hay khoâng thaâm nhaäp vaø taän hieåu veà phaàn lyù

thuyeát. Söï töùc laø phaàn töôùng, coøn Lyù töùc laø phaàn Caâu hoàng danh A Di Ñaø Phaät laø moät caâu Chaân Nhö hay Phaät Taùnh. nieäm maø ôû trong ñoù ñaõ coù saün ñuû heát muoân Theory-Recitation: Lyù Trì—This is one of the vaïn coâng ñöùc do nguyeän löïc cuûa Phaät A Di two types of practices that Most Venerable Thích Ñaø huaân taäp thaønh. Thieàn Taâm mentioned in The Thirteen Patriarchs 3) Use the one recitation of "Namo Amitabha of Pureland Buddhism. Theory-Recitation is to Buddha" as a rope and a single condition to have faith that Amitabha Buddha in the Western get hold of the monkey-mind and horse- Direction is pre-existing and is an inherent nature thoughts, so it can no longer wander but within everyone because Buddha arises from remain undisturbed and quiescent. At within cultivator's mind. Thereafter, the minimum, this will allow the cultivator to cultivators use the "Virtuous Name" already have a meditative mind during the ritual or at complete within their minds to establish a least for several minutes of that time: Duøng condition to tame the mind and influence it to caâu nieäm Phaät "Nam Moâ A Di Ñaø Phaät" ñoù "Never ever forget to recite the Buddh'a name." laøm sôïi daây vaø moät caûnh ñeå buoäc caùi taâm Theory-Recitation also means "the people reciting vieân yù maõ cuûa mình laïi, khoâng cho noù loaïn Buddha" are individuals who learn and examine ñoäng nöõa, neân ít ra cuõng ñònh taâm ñöôïc trong the sutra teachings, clearly knowing different suoát thôøi gian nieäm Phaät, hoaëc ñoâi ba phuùt traditions, doctrines, and deepest and most cuûa khoùa leã. profound dharma teachings, etc. Generally 4) Never forgetting to maintain that recitation: speaking, they are well-versed knowledgeable, Khoâng luùc naøo queân nieäm caû. and understand clearly the Buddha's Theoretical 5) Vowing to gain rebirth: Phaùt nguyeän caàu vaõng teachings such as—Ñaây laø moät trong hai loaïi sanh. haønh trì maø Hoøa Thöôïng Thích Thieàn Taâm ñaõ noùi ** See Two modes of practices. ñeán trong Lieân Toâng Thaäp Tam Toå. Lyù Trì laø tin Theory of relativity: Thuyeát töông ñoái (cuûa raèng Ñöùc Phaät A Di Ñaø ôû phöông Taây laø taâm Albert Einstein). mình ñaõ saún coù ñuû, laø taâm mình taïo ra. Töø ñoù ñem Theory of self-creation: Thuyeát töï taùc töï thoï— caâu "Hoàng Danh" saún ñuû maø taâm cuûa mình taïo ra Buddhism does not agree with the existence of a ñoù laøm caûnh ñeå buoäc Taâm laïi, khieán cho khoâng so-called "self," nor a so-called Creator. But this luùc naøo queân caâu nieäm Phaät caû. Lyù trì coøn coù doesn't mean that all beings and things do not nghóa laø ngöôøi nieäm Phaät laø ngöôøi coù hoïc hoûi kinh exist. They do not exist with a substratum or a ñieån, bieát roõ caùc toâng giaùo, laøu thoâng kinh keä, vaø permanent essence in them, as people often think, bieát roõ raèng: but according to Buddhism beings and things do 1) The mind creates all ten realms of the four exist as causal relatives or combinations. All Saints and the six unenlightened. Amitabha becomings, either personal or universal, originate Buddha and Buddhas in the ten directions are from the principle of causation, and exist in causal manifested within the mind. This extends to combinations. The center of causation is one's other external realities such as heaven, hell, own action, and the

action will leave it latent or whatever, all are the manifestations within energy which decides the ensuing existence. the mind: Taâm mình taïo ra ñuû caû möôøi giôùi Accordingly, our past forms our present, and the luïc phaøm töù Thaùnh. Vì vaäy cho neân hoï bieát present forms the future. In this world, we are raèng Phaät A Di Ñaø vaø möôøi phöông chö Phaät continuously creating and changing ourselves as a ñeàu do nôi taâm mình taïo ra caû. Cho ñeán caûnh whole—Phaät giaùo khoâng ñoàng yù coù caùi goïi laø toàn thieân ñöôøng, ñòa nguïc cuõng ñeàu do taâm cuûa theå, cuõng khoâng coù caùi goïi laø ñaáng saùng taïo. mình taïo ra heát. Nhöng ñieàu naøy khoâng coù nghóa laø taát caû sinh vaät 2) The virtuous name of Amitabha Buddha is a vaø söï vaät khoâng hieän höõu. Chuùng khoâng theå hieän recitation that already encompasses all the höõu vôùi moät baûn theå hay moät tinh theå thöôøng haèng infinite virtues and merits accumulated nhö ngöôøi ta thöôøng nghó, maø chuùng hieän höõu do through the vow-power of Amitabha Buddha: nhöõng töông quan hay nhöõng taäp hôïp cuûa nhaân

quaû. Moïi söï hieän höõu, hoaëc caù nhaân hoaëc vaïn early Buddhist community, contained in the höõu, ñeàu baét nguoàn töø nguyeân lyù nhaân quaû, vaø Khuddhaka Nikaya of the Pali Canon. There are hieän höõu trong söï phoái hôïp cuaû nhaân quaû. Taâm 264 poems attributed their meditative attainments ñieåm cuûa hoaït ñoäng nhaân quaû laø taùc nghieäp rieâng and religious lives—Söu taäp nhöõng baøi vieát cuûa cuûa moïi caù theå, vaø taùc nghieäp seõ ñeå laïi naêng löïc caùc tröôûng laõo cuûa coäng ñoàng Phaät giaùo buoåi sô tieàm aån cuûa noù quyeát ñònh söï hieän höõu keá tieáp. khai, chöùa ñöïng trong Tieåu Boä Kinh trong kinh Theo ñoù, quaù khöù hình thaønh hieän taïi, vaø hieän taïi taïng Pali. Coù 264 baøi thô vieát veà nhöõng thaønh töïu hình thaønh töông lai cuaû chuùng ta. Trong theá giôùi thieàn ñònh vaø ñôøi soáng toân giaùo—See Khuddhaka- naøy, chuùng ta taïo taùc vaø bieán dòch nhö laø moät toaøn Nikaya. theå maø chuùng ta cöù tieán haønh maõi trong cuoäc Therapeutic: Thuoäc veà trò lieäu—Therapies (n). soáng. Theravada (skt): The school of the Elders— Theory of the twelve causes: Lyù thuyeát veà 12 Thöôïng Toïa Boä—See Five divisions of Buddhism nhaân duyeân—From the arising of this, that arises. (I). From the ceasing of this, that ceases—Caùi naày Theravada Buddhism: Phaät Giaùo Nguyeân sanh neân caùi kia sanh. Caùi naøy dieät neân caùi kia Thuûy. dieät—See Twelve links of cause and effect. (I) An overview of the development of Theosophist (n): Ngöôøi theo thuyeát thaàn trí. Theravada Buddhism—Toång quan veà söï phaùt Thera (p): Sthavira (skt)—Tröôûng laõo taêng—A trieån cuûa tröôøng phaùi Nguyeân Thuûy: Pali term for “an Elder in the Sangha,” or “a Theravada Buddhism is sometimes referred senior Theravada monk,” who has distinguished to as Southern Buddhism. It has great himself in learning and meditative attainments. A influence primarily in Sri Lanka, Burma, senior member of the Order who, by length of Thailand, Laos and Cambodia. This is a sect years as respected Bhikkhu or by exceptional of which teaching corresponds to the Agama qualities of character, is generally accorded this sutras. These teachings generally hold that honorary title. In other words, this refers to an the self is without substance, the separate elder or a

senior monk who has spent 10 years elements (dharmas) are real, and Nirvana is from his upasampada, who has been ordained for neither total annihilation. It is uncertain when many years with distinguished wisdom and the division into sects had actually taken qualities such as honorable character, perfect place; however, we know that the spread of mastery of Buddha's teachings, excellence in the the faith into various regions led to practice of meditation and awareness of having divergence that became a major cause of attained liberation through elimination of spiritual schism. Missionary efforts supported by the defilements—Töø ngöõ Nam Phaïn coù nghóa laø "moät great Mauryan emperor Asoka in the third vò tröôûng laõo trong Taêng giaø," hay "moät vò sö cao century B.C. contributed to the spread of the tuoåi haï laïp trong giaùo hoäi Phaät giaùo Nguyeân Dharma to further regions. It is believed that Thuûy," ngöôøi noåi baät trong tu taäp vaø nhöõng thaønh due to Asoka's sponsorship of the spread of töïu veà thieàn ñònh. Moät thaønh vieân thaâm nieân vaø Buddhism. The Sarvastivada School of coù nhieàu phaåm haïnh xuaát saéc trong Taêng ñoaøn, Buddhism took strong root in northwest India thöôøng ñöôïc nhaän töôùc hieäu danh döï naøy. Noùi after the Third Council, and the Theravada caùch khaùc, töø naøy chæ moät nhaø sö ñaõ traûi qua School in the South, extending its influence to nhieàu naêm (ít nhaát 10 naêm. Thöôøng ñöôïc duøng ñeå Sri Lanka. At that time, Buddhism was tröôùc teân nhöõng vò taêng cao haï ñeå baøy toû loøng carried as far west as Greece and the areas kính troïng) tu haønh neân taâm trí trôû neân saùng suoát under its control. During two or three vì nhöõng phaåm chaát sau ñaây: trung thöïc, hieåu bieát centuries following Asoka's reign, either 18 troøn ñaày, thieàn ñònh vieân maõn vaø khaû naêng xoùa boû or 20, or perhaps more Buddhist sects came nhöõng khuyeát taät taâm thaàn. into existence, marking the advent of what is Theragatha (skt): Tröôûng Laõo Taêng Keä— called sectarian Buddhism. Sectarian Collection of writings of the elder monks of the Buddhism concerned itself first and foremost

with strict observance of the monastic time of King Asoka, the Sthaviravadin School precepts and study of scriptures, pursuits that had itself split into the Sammitiya, the encouraged dogmatism. Emphasis was on Sarvastivadin, and the Vibhajyavadin sub-literal interpretation of the canon—Phaät giaùo schools. And later, the Vibhajyavadin School Nguyeân Thuûy coù khi coøn goïi laø Phaät giaùo also split into two branches, the Mahisasika Nam Toâng. Phaät giaùo Nguyeân Thuûy coù aûnh School, which was established in the South- höôûng lôùn taïi caùc xöù Tích Lan, Mieán Ñieän, Eastern India, and the Theravadin School, Thaùi Lan, Laøo vaø Cam Boát. Ñaây laø tröôøng which was established in Sri Lanka—Tröôøng phaùi maø giaùo phaùp töông öùng vôùi caùc boä kinh phaùi Tieåu thöøa ñöôïc thaønh laäp sau khi Ñöùc A Haøm. Nhöõng giaùo phaùp naøy thöôøng cho Phaät nhaäp dieät, vaøo khoaûng kyû nguyeân Thieân raèng khoâng coù baûn chaát cuûa moät caùi ngaõ, chö Chuùa, cuõng vaøo luùc maø tröôøng phaùi Ñaïi thöøa phaùp coù thöïc, vaø nieát baøn laø hoaøn toaøn hoaïi ñöôïc giôùi thieäu. Cöùu caùnh giaûi thoaùt cuûa Tieåu dieät. Khoâng theå naøo caû quyeát söï phaân chia thöøa laø töï ñoä. Vaøo thôøi vua A Duïc, tröôøng nhöõng boä phaùi ñaõ xaûy ra vaøo thôøi ñieåm naøo, phaùi Thöôïng Toïa Boä ñaõ töï taùch ra laøm ba tuy

nhieân chuùng ta bieát raèng chính söï truyeàn tröôøng phaùi laø Chính Löôïng Boä, Thuyeát Nhaát baù chaùnh phaùp vaøo nhöõng vuøng khaùc nhau ñaõ Thieát Höõu Boä vaø Phaân Bieät Thuyeát Boä. Vaø ñöa ñeán söï baát ñoàng vaø trôû thaønh nguyeân veà sau naøy, tröôøng phaùi Phaân Bieät Thuyeát Boä nhaân chính cho söï phaân chia naøy. Vaøo theá kyû laïi taùch ra laøm hai phaùi: Mahisasika School ôû thöù ba tröôùc Taây lòch, vua A Duïc ñaõ tích cöïc mieàn Ñoâng Nam AÁn Ñoä, vaø Nguyeân Thuûy uûng hoä söï nghieäp truyeàn baù chaùnh phaùp tôùi Theravada ôû Sri Lanka. nhöõng vuøng xa hôn. Ngöôøi ta tin raèng chính (III) Other characteristics of Theravada—Nhöõng nhôø söï uûng hoä cuûa vua A Duïc trong vieäc ñaëc ñieåm khaùc cuûa Theravada: It is believed truyeàn baù chaùnh phaùp maø sau cuoäc keát taäp that Theravada is a Hinayana school from the kinh ñieån laàn thöù ba, phaùi Nhaát Thieát Höõu Boä Sthavira group, which developed from the ñaõ beùn reã maïnh meõ ôû phía Taây Baéc vaø phaùi Vibhajyavadin school, founded by Nguyeân Thuûy ôû phía Nam, roài lan truyeàn ñeán Moggaliputta Tissa and brought to Ceylon in Tích Lan. Phaät giaùo coøn aûnh höôûng xa hôn 250 BC. The teaching of the Theravada nöõa ñeán caùc vuøng Hy Laïp vaø nhöõng vuøng maø consists of the four noble truths, the eightfold Hy Laïp thoáng trò. Suoát hai hay ba theá kyû tieáp noble path, the doctrine of conditioned theo trieàu ñaïi cuûa vua A Duïc, ñaõ coù 18, hoaëc arising and anatman. The philosophy of this 20, hoaëc hôn theá nöõa nhöõng boä phaùi Phaät giaùo school is very simple. All worldly phenomena ñaõ toàn taïi, ñaùnh daáu söï söï xuaát hieän cuûa thôøi are subject to three characteristics; they are kyø phaân chia caùc boä phaùi. Nhöõng boä phaùi impermanent and transient (anitya), suffering Phaät giaùo trong thôøi kyø phaân chia boä phaùi ñaàu (duhkha), and non-self. That is to say, there is tieân raát quan taâm vaø nghieâm nhaët tuaân thuû nothing in them which can be called one’s giôùi luaät cuõng nhö nghieân cöùu kinh ñieån. own, nothing substantial, nothing permanent. Nhaán maïnh ñeán vieäc dòch vaø giaûi thích chính All compound things are made up of two xaùc theo nguyeân vaên kinh ñieån. elements, the non-material part (nama), and (II) Theravada Buddhism—Phaät Giaùo Nguyeân the material part (rupa). They are further Thuûy: Tröôøng phaùi Theravada hay Nam described as consisting of nothing but five Toâng—Southern or Theravada school— constituent groups (skandhas), namely, the Minor Vehicle—The small or inferior vehicle material quality (rupa), and four non-material as compared with the greater teaching (Ñaïi qualities, sensation (vedana), perception thöøa). Hinayana is the form of Buddhism (sanjna), mental formatives (samskara), and which developed after Sakyamuni’s death, at consciousness (vijnana). These elements are about the beginning of the Christian era, also classified into twelve organs and objects when Mahayana doctrine were introduced— of sense (ayatanani) and eighteen dhatus. The The objective is personal salvation. By the former consist of the six internal organs of

sense (eye, ear, nose, tongue, body, and caên, saùu traàn, vaø saùu thöùc (söï thaáy bieát cuûa mind). The corresponding objects of sense, maét, söï nghe bieát cuûa tai, söï ngöûi bieát cuûa namely material objects, sounds, smells, muõi, söï neám bieát cuûa löôõi, söï tri giaùc cuûa toaøn tastes, tangibles and those things that can be thaân, vaø

söï hieåu bieát cuûa yù thöùc). Do ñoù, apprehended only by the mind. The eighteen tröôøng phaùi Phaät giaùo chính thoáng naày coù moät dhatus include the six internal organs of quan ñieåm ña nguyeân veà caùc yeáu toá caáu sense, the six corresponding objects of sense, thaønh vuõ truï. Theravada nhaán maïnh ñeán söï and six consciousnesses (eye-consciousness, giaûi thoaùt caù nhaân baèng töï löïc, do tu haønh ear-consciousness, nose-consciousness, theo caùc qui taéc ñaïo ñöùc haàu ñaït quaû vò A la tongue-consciousness, body-consciousness haùn. Ngaøy nay tröôøng phaùi xoùt laïi duy nhaát and mind-consciousness. Hence, this most cuûa Phaät giaùo Tieåu thöøa naày ñaõ vaø ñang phaùt orthodox school of Buddhism has a pluralistic trieån roäng raõi taïi caùc quoác gia Ñoâng Nam AÙ. conception of the constituent elements of the Taïi Nghò Hoäi Hoa Thò thaønh, caùc giaùo lyù cuûa universe. Theravada emphasizes on the tröôøng phaùi naày ñöôïc thöøa nhaän laø cuûa tröôøng liberation of the individual to attain the phaùi Phaân Bieät Thuyeát Boä (Vibhajyavada). Arhathood, which takes place through one's (IV) The differences between Theravada and own efforts in meditation and through Mahayana Buddhisms—Söï khaùc bieät giöõa observance of the rules of moral discipline Phaät giaùo Nguyeân Thuûy vaø Ñaïi Thöøa: and leading a monastery life. Today Theravada Buddhism is sometimes referred Theravada, the only surviving school of the to as Southern Buddhism, while Mahayana is Hinayana, is widespread in the countries of referred to as Northern Buddhism. Both Southeast Asia. At the Council of Pataliputra, Mahayana and Theravada began not as the teachings of this school were, according to separate schools, but because of their Pali sources, certified to be those of the different goals in cultivation, they developed Vibhajyavada school—Ngöôøi ta tin raèng into different schools and eventually spread Theravada laø tröôøng phaùi Tieåu thöøa thoaùt thai into different geographic areas—Phaät giaùo töø nhoùm Sthavira, phaùt trieån töø nhaùnh Nguyeân Thuûy cuõng coù luùc ñöôïc goïi laø Phaät Vibhajyavadin, do Moggaliputta Tissa laäp ra giaùo Nam Toâng, trong khi Phaät giaùo Ñaïi Thöøa vaø ñöôïc Mahinda ñöa vaøo Tích Lan vaø ñöôïc goïi laø Baéc Toâng. Caû hai tröôøng phaùi luùc khoaûng naêm 250 tröôùc Taây lòch. Hoïc thuyeát baét ñaàu khoâng phaûi laø nhöõng tröôøng phaùi cuûa tröôøng phaùi naày döïa treân Töù dieäu ñeá, Baùt khaùc bieät, nhöng vì nhöõng muïc ñích tu haønh chaùnh ñaïo, Thaäp nhò nhaân duyeân vaø voâ ngaõ. coù khaùc, neân hoï phaùt trieån thaønh hai tröôøng Trieát lyù cuûa tröôøng phaùi naày raát ñôn giaûn. Taát phaùi khaùc nhau vaø cuoái cuøng phaùt trieån trong caû caùc hieän töôïng treân theá gian ñeàu mang ba nhöõng vuøng ñòa lyù khaùc nhau. ñaëc tính, ñoù laø söï voâ thöôøng (anitya), khoå 1) To seek for Arahathood, Sravakas or (duhkha), vaø voâ ngaõ (anatma). Nghóa laø Pratyeka-buddhahood is Theravada followers. khoâng coù caùi gì ñöôïc goïi laø cuûa rieâng noù, The goal of Theravada Buddhists is to end khoâng coù gì laø chaéc chaén, khoâng coù gì laø attachment to self and, thereby, becoming an tröôøng cöûu. Moïi hôïp theå ñeàu ñöôïc caáu taïo bôûi Arhat, who undergoes no more rebirth. To hai yeáu toá, danh hay phaàn khoâng vaät chaát, vaø seek for Buddhahood is Mahayana. The saéc töùc phaàn vaät chaát. Ngoaøi ra, caùc vaät theå Mahayana Buddhism

accepts all of the naày coøn ñöôïc moâ taû laø goàm coù taát caû naêm uaån teachings of the Theravada Buddhism, it (skandhas), ñoù laø saéc hay ñaëc tính vaät chaát, teaches that its followers can cultivate to vaø boán ñaëc tính phi vaät chaát, thoï, töôûng, haønh, become an Arhat, but Arhat is not an ultimate thöùc. Caùc yeáu toá naày ñöôïc xeáp thaønh 12 xöù goal. It recommends its followers to follow vaø 18 giôùi. Möôøi hai xöù goàm saùu caên (maét, the Path of the Bodhisattva, which will tai, muõi, löôõi, thaân, yù), vaø saùu traàn (saéc, thinh, eventually lead to Buddhahood. Sincere höông, vò, xuùc, phaùp). Möôøi taùm giôùi goàm saùu Buddhists should step back and ask ourselves:

“In fact, are there any so-called ‘Vehicles’?” to attain perfect knowledge and to save all If our answer id “Yes,” it’s a regretable sentient beings: Trong khi Phaät giaùo Nguyeân answer because the Buddha never mentioned Thuûy chuû tröông ñôøi soáng aån só trong röøng about the so-called “Vehicle.” If our answer hoaëc ñi khaát thöïc, thì Ñaïi Thöøa khoâng loaïi boû is “No,” we are on the right track of ñaëc ñieåm naøy, nhöng hoï laïi muoán cho ñôøi cultivation, so keep move on. We should soáng tu taäp môû roäng hôn cho caû Taêng laãn tuïc. cultivate the dharmas that suit us the most, Vôùi lyù töôûng naøy, Phaät giaùo Ñaïi Thöøa khoâng and try not to criticize other people: Caàu quaû mong trôû thaønh A La Haùn ñeå chæ giaûi thoaùt A La Haùn vaø Bích Chi Phaät laø Phaät giaùo cho caù nhaân, maø mong trôû thaønh Boà Taùt vôùi Nguyeân Thuûy. Muïc ñích cuûa caùc Phaät töû theo öôùc nguyeän thöôïng caàu Boà Ñeà haï hoùa chuùng Phaät giaùo Nguyeân Thuûy laø chaám döùt ngaõ sanh. chaáp vaø do ñoù trôû thaønh moät baäc A La Haùn, 4) Bodhisattvas in the Mahayana practice six baäc khoâng coøn taùi sanh nöõa. Tìm quaû vò Phaät paramitas; while for the Arahanship the Four laø Ñaïi Thöøa. Phaät giaùo Ñaïi Thöøa chaáp nhaän Noble Truths are the foundation teaching, for nhöõng giaùo thuyeát trong Phaät giaùo Nguyeân pratyeka-Buddhahood the twelve nidanas: Boà Thuûy, Phaät giaùo Ñaïi Thöøa daïy raèng tín ñoà Taùt Ñaïi Thöøa tu haønh luïc ñoä Ba La Maät; Phaät giaùo Ñaïi Thöøa coù theå tu taäp quaû vò A La trong khi beân Nguyeân Thuûy thì A La Haùn laáy Haùn, nhöng A La Haùn khoâng phaûi laø quaû vò Töù Dieäu Ñeá laøm boån giaùo, vaø Ñoäc Giaùc laáy toái thöôïng. Phaät giaùo Ñaïi Thöøa ñeà nghò tín ñoà Thaäp Nhò Nhaân Duyeân laøm boån giaùo tu haønh. neân ñi theo con ñöôøng Boà Taùt ñaïo vì cuoái 5) Mahayana Buddhism is progressive and cuøng con ñöôøng aáy seõ daãn chuùng ta ñeán quaû affirmative: Phaät giaùo Ñaïi Thöøa tieán boä vaø vò Phaät. Phaät töû thuaàn thaønh neân bình taâm töï khaúng ñònh. hoûi: “Söï thaät coù caùi goïi laø ‘Thöøa’ hay 6) Whereas Theravada Buddhism develops with khoâng?” Neáu caâu traû lôøi laø “Coù”, thì quaû thaät the Order as the center, the Mahayanists laø moät söï meâ môø ñaùng tieác, vì Ñöùc Phaät ñaâu concentrate rather upon the individual: Trong coù bao giôø ñeà caäp ñeán thöøa thaëng gì. Neáu caâu khi Phaät giaùo Nguyeân Thuûy phaùt trieån Taêng traû lôøi laø “Khoâng” laø chuùng ta ñaõ ñi ñuùng ñoaøn nhö laø trung taâm, thì Phaät giaùo Ñaïi Thöøa ñöôøng, neân tieáp tuïc ñi tôùi. Chuùng ta neân tu laïi thích höôùng ñeán caù theå hôn. taäp giaùo phaùp naøo thích hôïp vôùi chuùng ta 7) While the Theravada Buddhism lays the nhaát, chöù

ñöøng bình phaåm ai. greatest stress upon the Tripitaka, the 2) The Mahayanists emphasize the universalism Mahayana Buddhism is content to propagate and altruism, develop wisdom and the perfect the Buddha's fundamental teaching wherever transformation of all living in the future state; found. So Theravada is both formal and while the Theravada followers seek for systematic in the scholastic orthodoxy: Trong narrow personal salvation, seek for the khi Phaät giaùo Nguyeân Thuûy chuû tröông hoaøn destruction of body and mind and extinction toaøn döïa vaøo kinh ñieån thì Ñaïi Thöøa chæ döïa in nirvana: Ñaïi Thöøa nhaán maïnh ñeán "vò tha vaøo tinh thaàn coát loõi cuûa Ñöùc Phaät. Vì vaäy, phoå cöùu," phaùt trieån trí hueä, vaø hoùa ñoä chuùng Phaät giaùo Nguyeân Thuûy quan taâm ñeán hình sanh trong kieáp töông lai; trong khi Nguyeân thöùc vaø heä thoáng trong tính chaát chính thoáng Thuûy chæ mong caàu töï ñoä qua söï tòch dieät nôi cuûa kinh ñieån. nieát baøn. (V) Books of the Theravadin Abhidhamma- 3) Whereas Theravada Buddhism emphasizes a Pitaka—Saùch vôû thuoäc Boä Luaän Taïng cuûa forest or mendicant denunciative way, while tröôøng phaùi Nguyeân Thuûy: Mahayana not excluding this feature, wishes 1) Dhammasangani (p): Boä Phaùp Tuï—The to make the Buddhist life open to all, monks classification of things which lists and defines and laypeople alike. With the ideal become good, bad, and neutral mental states, This is not only the Arahant for his own salvation but also an analysis of material form—Boä Phaùp they wish to become Bodhisattvas with a vow Tuï lieät keâ vaø ñònh nghóa nhöõng taâm thöùc

thieän, aùc, vaø trung tính. Ñaây cuõng laø moät boä who became a Buddhist monk and led a mission to saùch phaân tích veà hình theå cuûa vaät chaát. Sri Lanka. From this base it later spread 2) Vibhanga (p): Boä Phaân Tích—Analysis— throughout the region, and in recent decades has Offering a detailed analysis or classification attracted considerable increasing numbers of of sixteen major topics of the Dharma, students in Europe and North America. It prides including the skandhas, nidanas, the itself on being a deeply conservative school of elements, the faculties, mindfulness, Buddhism and bases its teachings and practices on bojjhangas, jhanas, and insight—Phaân tích the Pali Canon, which it considers to be the only hay phaân loaïi chi tieát 16 chuû ñeà chính cuûa authentic Buddhist canon. However, no one is giaùo phaùp, goàm caùc uaån, caùc duyeân, caùc yeáu clear if this was the language of the original canon toá (ñaïi), caùc caên, söï chuù taâm tænh thöùc, caùc of the Sthaviravadin School. However, it is yeáu toá giaùc ngoä, thieàn ñònh vaø trí tueä. possible for us to consider Theravada as 3) Dhutakatha (p): Boä Chaát Ngöõ—Discussion of representative of the Sthaviravadin School— the elements, based on the skandha and Truyeàn thoáng giaùo phaùp cuûa caùc tröôûng laõo, ayatana analyses, and proceeding by means truyeàn thoáng duy nhaát cuûa moät nhoùm caùc tröôøng of questions and answers—Döïa treân nhöõng phaùi coøn soùt laïi ñöôïc phaùi Ñaïi Thöøa goïi laø "Tieåu phaân tích veà caùc uaån, giôùi, vaø tieán haønh baèng Thöøa." Ñaây laø truyeàn thoáng chieám öu theá ôû vuøng phöông caùch vaán ñaùp. Ñoâng Nam AÙ, ñaëc bieät laø ôû Thaùi Lan, Sri Lanka, 4) Puggalapannati (p):

Boä Nhaân Cheá Ñònh— Mieán Ñieän, Laøo vaø Cam Boát. Maëc duø khoâng coù cô Description of personalities, the analyses of sôû lòch söû naøo, nhöng tröôøng phaùi Theravada human character types, by various factors that tuyeân boá raèng hoï chính laø haäu thaân cuûa phaùi range in number from one to ten—Phaân tích Thöôïng Toïa Boä ôû AÁn Ñoä. Nguoàn goác cuûa truyeàn nhöõng loaïi tính tình, baèng nhöõng nhaân toá khaùc thoáng naøy ôû Ñoâng Nam AÙ theo veát töø thôøi nhau goàm töø moät ñeán möôøi nhaân toá. Mahinda, con trai cuûa vua A Duïc, moät vò taêng ñaõ 5) Kathavatthu (p): Boä Ngöõ Toâng—Subjects of höôùng daãn moät ñoaøn truyeàn giaùo ñeán Sri Lanka. controversy, the refutation of the heterodox Töø cô sôû naøy maø sau naøy noù truyeàn ñi khaép vuøng, views of other Buddhist schools—Baùc boû caùc vaø trong nhöõng thaäp nieân gaàn ñaây noù ñaõ thu huùt quan ñieåm dò giaùo cuûa caùc tröôøng phaùi Phaät moät soá gia taêng ñaùng keå nhöõng sinh vieân ôû AÂu giaùo khaùc. Chaâu vaø Myõ Chaâu. Truyeàn thoáng naøy töï haøo vì noù 6) Yamaka (p): Boä Song Ñoái—The pairs, laø truyeàn thoáng Phaät giaùo baûo thuû saâu xa nhöõng concerned with clear definition of terms— giaùo phaùp vaø thöïc haønh trong kinh taïng Pali, heä Lieân quan ñeán vieäc ñònh nghóa roõ raøng caùc thoáng kinh taïng maø truyeàn thoáng xem laø giaùo ñieån thuaät ngöõ. Phaät giaùo xaùc thöïc duy nhaát. Tuy nhieân, khoâng ai 7) Patthana (p): Boä Vò Trí—Causal relations, a trong chuùng ta bieát roõ ñaây laø ngoân ngöõ nguyeân full discussion of pratitya-samutpada—Tranh thuûy trong kinh ñieån cuûa tröôøng phaùi Thöôïng Toïa luaän ñaày ñuû veà taùnh duyeân khôûi. Boä hay khoâng. Duø sao ñi nöõa chuùng ta vaãn coù theå Theravada Nikaya (skt): Taïng Kinh Phaät Giaùo xem tröôøng phaùi Nguyeân Thuûy nhö laø ñaïi dieän Nguyeân Thuûy—Order of the Teachings of the cuûa tröôøng phaùi Thöôïng Toïa Boä. Elders, the only surviving tradition of the Theravadin (skt): Thöôïng Toïa Boä—See collection of schools referred to collectively as Theravada Buddhism. “Hinayana” by their Mahayana opponents, and as Theravadin monk: Taêng só Thöôïng Toïa Boä. Nikaya-Buddhism. It is the dominant tradition in There must first be cause and then there Southeast Asia, is particularly strong in Thailand, will be effect: Tröôùc tieân phaûi coù nhaân, sau ñoù Sri Lanka, Burma, Laos, and Cambodia. Although môùi thaønh quaû ñöôïc (Höõu thò nhaân nhi haäu höõu thò there is no historical basis for the claim, modern quaû). Theravada traces itself back to the Sthavira There is nothing created, nor is anything tradition in India. Its origins in Southeast Asia are traced back to Mahinda, the son of King Asoka destroyed. Anyone who perceives this truth,

would see Budha come true: Chaúng coù phaùp in the area by Most Venerable Elder Narada on naøo sanh, maø cuõng chaúng coù phaùp naøo dieät. Ai November 2nd, 1963. At the center of the area is hieåu ñöôïc nhö theá, laø thaáy Phaät hieän tieàn. placed a Sakyamuni Buddha statue sitting in Theri (p): Tröôûng Laõo Ni—Eldest nun in an order meditation in cross-legged posture on the lotus of nuns (seniority reckoned from the time of entry pedestal, 10.20 meters high and 6 meters in into the Sangha)—Nieân tröôûng cuûa caùc sö nöõ diameter. The statue was inaugurated on March trong Ni ñoaøn (tuoåi ñaïo thaâm nieân ñöôïc tính töø luùc 10, 1963. Also in this

area stands the octogonal gia nhaäp giaùo ñoaøn. Thöôøng ñöôïc duøng ñeå tröôùc stupa for Buddha's relics, 19 meters high, with teân nhöõng vò Ni cao haï ñeå baøy toû loøng kính troïng). four great cauldrons situated in four corners of the stupa. Inside the cauldrons is the soil brought from Therigatha (skt): Tröôûng Laõo Ni Keä—Verses of the four places where Lord Buddha was born, the Female Elders, collection of writings of the where he received is Great Enlightenment, where elder nuns of the early Buddhist community, he set the Dharma wheel moving and where he contained in the Khuddhaka Nikaya of the Pali reached Parinirvana—Thích Ca Phaät Ñaøi laø moät Canon. There are seventy-three poems attributed töôïng ñaøi ñeïp noåi tieáng cuûa thaønh phoá Vuõng Taøu, to seventy-one nuns that mostly describe their toïa laïc phía taây baéc söôøn nuùi Lôùn ôû Vuõng Taøu. meditative attainments and religious lives—Söu Ñaây laø coâng trình kieán truùc cuûa heä phaùi Phaät Giaùo taäp nhöõng baøi vieát cuûa caùc Ni tröôûng cuûa coäng Nguyeân Thuûy, ñöôïc xaây döïng vaøo naêm 1961. Nôi ñoàng Phaät giaùo buoåi sô khai, chöùa ñöïng trong ñaây goàm hai khu vöïc: Thieàn Laâm Töï ôû phía döôùi Tieåu Boä Kinh trong kinh taïng Pali. Coù 73 baøi thô vaø Thích Ca Phaät Ñaøi ôû phía treân. Theo töøng baäc do 71 vò Ni vieát veà nhöõng thaønh töïu thieàn ñònh vaø ñaù men söôøn nuùi coù nhieàu pho töôïng veà söï tích ñôøi soáng toân giaùo—See Verse in the Therigatha. Ñöùc Phaät: Töôïng Ñöùc Phaät Thích Ca Ñaûn Sinh, Thesaurus of discourses: Kinh Taïng—See Thích Ca xuaát gia, Thích Ca Thaønh Ñaïo, vaø caây Sutra. Boà Ñeà ñöôïc Ñaïi Ñöùc Narada cung thænh töø Tích Thesaurus of discussions: Luaän Taïng—See Lan veà troàng taïi ñaây vaøo ngaøy 2 thaùng 11 naêm Vinaya. 1960. ÔÛ trung taâm laø töôïng Phaät Thích Ca ngoài Thesis: Sôû Laäp—A thesis; that which is set up— kieát giaø treân moät toøa sen, cao 10 meùt 20, ñöôøng Luaän ñeà ñaõ ñöôïc saép ñaët saün. kính 6 meùt, khaùnh thaønh ngaøy 10 thaùng 3 naêm Theta (p): Reliable (a)—Trustworthy—Ñaùng tin 1963. ÔÛ ñaây coøn coù thaùp xaù lôïi baùt giaùc, cao 19 caäy. meùt, boán phía ñaët boán ñænh lôùn, ñaát beân trong ñænh Theva (p): A drop—Moät gioït. ñöôïc mang veà töø Töù ñoäng taâm (AÁn Ñoä): Nôi Phaät Thich Ca Phat Dai Monument: Thích Ca Phaät Ñaûn Sanh, Phaät Thaønh Ñaïo, Phaät Chuyeån Phaùp Ñaøi—Name of a famous statue of Sakyamuni Luaân, Phaät Nhaäp Nieát Baøn. Buddha, or Sakyamuni Buddha Monument, a Thick forest: Truø Laâm—Röøng daày—A dense famous beautiful scenery of Vuõng Taøu City, forest, e.g. the passions, etc. —Duïc voïng cuûa located on the northwest slope of Mount Lôùn in chuùng sanh ñöôïc ví nhö khu röøng daày, moät khi ñaõ Vuõng Taøu City. It is an architectural monument of laïc vaøo thì khoù loøng maø thoaùt ra ñöôïc. the Theravada Sect, being built in 1961. There are Thief: Keû troâm ñaïo—Burglar. two sections in the area: Thieàn Laâm Pagoda is Thief destroyer: Ksinasrava (skt)—Conqueror located at the foot of the mountain whereas the of the passion (an arhat)—Saùt taëc (moät vò A La Sakyamuni Buddha Monument is on the slope. Haùn). Along the stone stairs of the mountain slope, one Thien An (1926-1980): Hoøa Thöôïng Thích Thieân can see many statues illustrating Lord Buddha's AÂn—Most Venerable Thích Thieân AÂn, one of the biography. That is, the statue of Sakyamuni most outstanding Vietnamese monks in the United Buddha at His Holy

Birth, that of Sakyamuni States in the modern era. He was trained in the entering the monkhood and one statue cast to Lin-Chi Lineage. He came to the USA in 1966 to memorize His Great Enlightenment. One can see lecture at UCLA. In 1967, he began to teach at also Bo-tree brought from Sri Lanka and planted Hollywood Founded International Buddhist

Meditation Center, later in 1973 it became a studied with Master Tieäm Nguyeân at Ñoâng Laâm college and University of Oriental Studies in Los Temple with his Dharma name Toå Phong. When Angeles. After the political change over in he grew up, he wandered all over the country to Vietnam in 1975, he was active in helping seek the right master. When he arrived at Kieán Sô Vietnamese refugees in the USA—Hoøa Thöôïng Temple, he met Zen Master Caûm Thaønh and Thích Thieân AÂn, moät trong nhöõng danh Taêng Vieät became one of the latter's most outstanding Nam taïi Hoa Kyø trong thôøi caän ñaïi. OÂng thuoäc disciples. He stayed to serve his master for over doøng Thieàn Laâm Teá. Vaøo naêm 1966, oâng sang ten years. One day he asked his master: Hoa Kyø thuyeát giaûng taïi Ñaïi Hoïc UCLA. Naêm "Sakyamuni Buddha had cultivated innumerable 1967, oâng baét ñaàu giaûng daïy taïi Trung Taâm Thieàn aeons to become a Buddha. Now you say that Phaät Giaùo Theá Giôùi taïi Hollywood. Naêm 1973, 'Mind is Buddha.' I really don't understand. tröôøng naày trôû thaønh tröôøng Ñaïi Hoïc Ñoâng Please awaken me so that I can be clear." Zen Phöông. Sau cuoäc thay ñoåi chính trò taïi Vieät Nam Master Caûm Thaønh said: "Who said so in the vaøo naêm 1975, oâng hoaït ñoäng raát tích cöïc giuùp ñôû sutra?" Shen-Hui replied: "The Buddha teach in nhöõng ngöôøi tî naïn treân ñaát Myõ. all the sutras, am I right?" Zen Master Caûm Thien Hau Pagoda: Chuøa Thieân Haäu—Thien Thaønh said: "But why Manjusri declared that the Hau Pagoda in Binh Duong Province was one of Buddha never teachs a word during 49 years. You the most ancient pagodas in South Vietnam. It was should always remember that if you attach to built in the middle of the nineteenth century on words, you will have to go around and around the Huong Chu Hien irrigational canal for the forever, you will never find the Buddha." Shen religious worship of Chinese in Vietnam. In 1880, Hui awakened right after this instruction. He the pagoda was reconstructed and added with bowed down to prostrate his Master. Zen Master insiderooms. Since 1925, Thien Hau Pagoda has Caûm Thaønh gave his name Shen-Hui since that been located in Thu Dau Mot town, Binh Duong time. After his Master passed away, Zen Master province. Indise rooms are used to worship the Shen-Hui continued to expand the Buddha dharma God of Soil, Spirit of the Pagoda Keeper, the Holy until he died in 900—Thieän Hoäi, ñôøi thöù hai doøng Mother, the Ladies of the Five Elements, and Voâ Ngoân Thoâng. OÂng laø moät thieàn sö noåi tieáng statues of Bo Dau Cong, a couple of husband and cuûa Phaät giaùo Vieät Nam vaøo theá kyû thöù 10. OÂng wife named Trinh Hoa. The husband was a queâ taïi Ñieån Laõnh. Thuôû nhoû oâng theo sö Tieäm Chinese General during the Ming Dynasty who Nguyeân vôùi Phaùp hieäu laø Toå Phong. Lôùn leân, sö had the merit of leading people to new lands in vaân du khaép nôi ñeå tìm minh sö tham hoïc. Khi the South—Chuøa Thieân Haäu ôû Bình Döông laø moät ñeán chuøa Kieán Sô, sö gaëp

Thieàn sö Caûm Thaønh trong nhöõng ngoâi chuøa coå nhaát ôû mieàn Nam. Chuøa vaø trôû thaønh moät trong nhöõng ñeä töû noåi tieáng cuûa ñöôïc xaây döïng vaøo giöõa theá kyû thöù 19 beân bôø kinh sö Caûm Thaønh. Sö ôû laïi chuøa Kieán Sô phuïc vuï Höông Chuû Hieán. Naêm 1880, chuøa ñöôïc truøng tu Thaày treân möôøi naêm. Moät hoâm sö hoûi Thaày: "Ñöùc vaø xaây theâm phoøng beân trong. Töø naêm 1925 ñeán Phaät Thích Ca Maâu Ni ñaõ töøng tu haønh traûi qua voâ ngaøy nay, chuøa toïa laïc beân trong thò xaõ Thuû Daàu löôïng kieáp môùi thaønh Phaät. Nay thaày daïy 'töùc taâm Moät thuoäc tænh Bình Döông. Nhöõng phoøng beân töùc Phaät.' Con khoâng hieåu leõ ñoù. Xin thaày khai trong chuøa thôø Thoå Thaàn, Thaàn giöõ chuøa, Thaùnh ngoä cho con." Sö Caûm Thaønh hoûi: "Trong kinh Maãu, Nguõ Haønh Nöông Nöông, vaø töôïng Boå Ñaàu ngöôøi naøo noùi?" Thieän Hoäi thöa: "Neáu con khoâng Coâng laø hai vôï choàng moät vò töôùng ngöôøi Trung laàm thì taát caû kinh ñieån ñeàu do Phaät daïy." Sö Caûm Hoa döôùi thôøi nhaø Minh teân Trinh Hoøa, ngöôøi coù Thaønh noùi: "Neáu vaäy sao ngaøi Vaên Thuø Sö Lôïi laïi coâng trong vieäc môû ñaát veà phöông Nam. noùi raèng Ñöùc Phaät trong suoát 49 naêm hoaèng hoùa Thien Hoi Zen Master: Thieän Hoäi Thieàn Sö (?- chöa noùi moät lôøi? Con phaûi luoân nhôù raèng neáu con 900)—Shen-Hui, seond lineage of the Wu-Yun- chaáp vaøo vaên töï, con seõ phaûi ñi voøng voøng maõi T'ung Sect. He was a famous Zen Master of the chöù khoâng bao giôø thaáy Phaät." Qua ñoù Thieän Hoäi Vietnamese Buddhism in the tenth century. He ngoä vaø suïp laïy Thaày. Sau khi Thaày Caûm Thaønh was from Ñieån Laõnh. When he was young, he

thò tòch, sö tieáp tuïc hoaèng hoùa ñeán khi vieân tòch built by Most Venerable Nhö Tö Khaéc Huyeàn in vaøo naêm 900 sau Taây Lòch. the late 17th century. During the reign of Lord Thien Hung Temple: Chuøa Thieân Höng— Nguyeãn Phöôùc Hoaït, the temple was already Name of an ancient temple in Hueá, Central enlarged with solid construction materials, and the Vietnam. The date of building of the temple is third patriarch of the temple was recognized by unknown. It is merely recorded that in the sixth the Lord with honourable name Thanh Thaän year of king Minh Maïng's reign, Thieân Höng Chieâu Quaû Great Most Venerable. During the temple was only a thatched house. In 1893, a early years of king Gia Long's reign, Queen Thöøa monk named Thanh Chaân, later he became great Thieân Cao dedicated fund for the reconstruction master Vieân Giaùc, committed himself to rebuild of the temple under the supervision of Most the temple with the assistance of a noble lady Venerable Maät Hoaèng. During the reign of king named Toân Nöõ Thanh Löông. As a result, the Thaønh Thaùi, the French opened the Nam Giao appearance and structure of the temple were New Highway, so the temple had to be moved to changed considerably. Thatch was changed to the western part of its ground. Up to the present tiles, bronze statues were introduced and some time, for more than fifty years, Thieàn Laâm has wooden statues were gilded, giving the temple a been a private temple, changing hands according brighter look. In 1911, Most Venerable Thanh Tuù to familial traditions. It was rebuilt by the together with his disciples and the congregation, Buddhist Congregation in 1957—teân cuûa moät ngoâi rebuilt the temple, giving it a

more impressive and chuøa coå ôû Hueá, Trung Vieät. Chuøa laø ngoâi chuøa coå magnificent appearance. In 1927, Most Venerable thöù hai thuoäc heä phaùi Taøo Ñoäng, do Hoøa Thöôïng Quaûng Tu rebuilt the main hall. In 1935, Thieân Nhö Tö Khaéc Huyeàn khai sôn vaøo cuoái theá kyû thöù Höng temple was recognized as national temple 17. Duôùi thôøi chuùa Nguyeãn Phöôùc Hoaït, chuøa ñaõ by the throne and Most Venerable Quaûng Tu was ñöôïc truøng tu baèng vaät lieäu kieân coá vaø vò toå thöù ba honoured by the king with “Giôùi Ñaïo Ñoä Ñieäp.” cuûa chuøa ñöôïc ban saéc töù danh hieäu Thanh Thaän The temple still remains its system of statues from Chieâu Quaû ñaïi laõo Hoøa Thöôïng. Vaøo ñaàu thôøi vua the late nineteenth century—Teân cuûa moät ngoâi Gia Long, Thöøa Thieân Cao Hoaøng Haäu (vôï vua chuøa coå ôû Hueá, Trung Vieät. Chöa bieát thôøi ñieåm Gia Long) ñaõ cuùng döôøng ngaân khoaûn ñeå truøng tu xaây döïng chuøa, chæ bieát naêm Minh Maïng thöù 6 chuøa döôùi söï troâng nom cuûa Hoøa Thöôïng Maät (1825), chuøa Thieân Höng chæ laø moät thaûo am. Hoaèng. Döôùi trieàu vua Thaønh Thaùi, ngöôøi Phaùp Naêm 1893, chuøa ñöôïc sö Thanh Chaân, töùc laø ñaïi môû ñöôøng Nam Giao Taân Loä, chuøa laïi phaûi dôøi sö Vieân Giaùc sau naày, phaùt nguyeän truøng tu, vôùi vaøo meù taây khuoân vieân cuõ. Cho ñeán hoâm nay, traûi söï hoã trôï cuûa moät meänh phuï teân laø Toân Nöõ Thanh qua hôn 50 naêm, chuøa trôû thaønh chuøa tö vaø theo Löông. Do ñoù chuøa ñaõ thay ñoåi caûnh saéc vaø qui kieåu truyeàn töû löu toân neân ngaøy caøng trôû neân moâ, chuyeån tranh thaønh ngoùi, vaø coù phaùp khí toát hoang pheá. Naêm 1957, chuøa ñöôïc Giaùo Hoäi Phaät ñeïp, töôïng ñoàng ñöôïc ñuùc, töôïng goã ñöôïc theáp Giaùo truøng tu laïi. vaøng laïi, laøm cho caûnh chuøa saùng suûa hôn. Naêm Thien Lao Zen Master: Thieàn Sö Thieàn Laõo— 1911, Hoøa Thöôïng Thanh Tuù cuøng vôùi ñoà ñeä vaø Name of a Vietnamese monk, probably from giaùo hoäi ñaõ truøng tu laïi chuøa, khieán cho caûnh chuøa North Vietnam; however, his origin was unknown. uy nghi traùng leä hôn xöa. Vaøo naêm 1927, Hoøa He went to Kieán Sô Temple to meet and become Thöôïng Quaûng Tu truøng tu chaùnh ñieän. Naêm one of the most outstanding disciples of Zen 1935, chuøa ñöôïc ban bieån ngaïch saéc töù vaø Hoøa Master Ña Baûo. He was the dharma heir of the Thöôïng ñöôïc ban giôùi ñaïo ñoä ñieäp. Chuøa Thieân sixth lineage of the Wu-Yun-T’ung Zen Sect. Höng hieän vaãn coøn giöõ ñöôïc heä thoáng töôïng thôø After Zen master Ña Baûo passed away he moved töø cuoái theá kyû thöù 19. to Mount Thieân Phuùc in Tieân Du district to stay at Thien Lam Temple: Thieàn Laâm Töï—Name of Trung Minh Temple. His reputation spread all an ancient temple in Hueá, Central Vietnam. This over the place. Later King Lyù Thaùi Toå sent an is the second in age among the temples belonging Imperial Order to recall him to the capital to be to the T’ao-T’ung Zen Sect in Hueá. It was first the king’s advisor, but when the Imperial Order

arrived he had already passed away. To honour After 1945, Most Venerable Ñoân Haäu was him, the king ordered his local mandarin to build a designated head monk of the temple. He carried stupa right at the foot of the mountain and to out a large scale reconstruction giving the temple rebuild the temple where he used to stay—Teân its

vitality as we can see now—Chuøa Thieân Muï ôû cuûa moät nhaø sö Vieät Nam, coù leõ queâ ôû mieàn Baéc Hueá, Trung Vieät, laø moät trong nhöõng ngoâi chuøa Vieät Nam; tuy nhieân, queâ quaùn cuûa ngaøi khoâng ai noåi tieáng ôû Vieät Nam vôùi hôn 500 naêm lòch söû. bieát ôû ñaâu. Sö ñeán chuøa Kieán Sô gaëp vaø trôû thaønh Chuøa ñöôïc xaây vaøo khoaûng theá kyû thöù 15, toïa laïc moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö treân bôø baéc soâng Höông, caùch Hueá khoaûng 10 caây Ña Baûo. Thieàn sö Thieàn Laõo laø phaùp töû ñôøi thöù soá veà phía taây. Naêm 1601, khi chuùa Nguyeãn saùu cuûa doøng Thieàn Voâ Ngoân Thoâng. Sau khi Hoaøng töø Quaûng Trò vaøo tuaàn du Hoùa Chaâu, thì Thieàn sö Ña Baûo thò tòch, ngaøi dôøi veà nuùi Thieân chuøa chæ coøn laø pheá tích. Chuùa beøn cho truøng tu Phuùc taïi quaän Tieân Du vaø truï taïi chuøa Truøng laïi nhöng vaãn giöõ teân laø Thieân Muï. Naêm 1664, Minh. Luùc aáy tieáng taêm cuûa ngaøi traûi khaép töù chuùa Nguyeãn Phöôùc Taàn cho truøng tu laàn nöõa. phöông. Vua Lyù Thaùi Toâng chieáu saéc chæ trieäu Naêm 1695, Hoøa Thöôïng Thaïch Lieâm ñaõ gheù laïi ngaøi veà kinh ñoâ laøm coá vaán, nhöng khi saéc chæ vöøa ñaây vaøi thaùng trong khi chôø thuaän gioù ñeå trôû veà ñeán thì ngaøi ñaõ thò tòch. Ñeå toân vinh ngaøi vua ñaõ Trung Quoác. Naêm 1710, chuùa Nguyeãn Phöôùc cho truøng tu laïi ngoâi chuøa sö ôû, xaây thaùp thôø sö taïi Chaâu cho ñuùc ñaïi hoàng chung naëng 3.284 caân vaø phía tröôùc chuøa. ñích thaân laøm baøi minh khaéc treân chuoâng. Ñaây laø Thien Mu Temple: Chuøa Thieân Muï—A temple moät trong nhöõng ñaïi hoàng chung lôùn nhaát ôû Vieät in Hue, Central Vietnam, one of the famous Nam. Naêm 1714, chuùa cho truøng tu chuøa laàn nöõa. temples in Vietnam with more than 500 year- Coù leõ vì quaù haâm moä thaày boån sö laø Hoøa Thöôïng long- history. The temple was built in the fifteenth Thaïch Lieâm neân chuùa cho khaéc long vò vaø toân laø century, located at the north side of the Perfume Hoøa Thöôïng khai sôn cuûa chuøa duø chuøa coù ñaõ laâu River, about 10 kilometers west of Hueá. In 1601, tröôùc khi Hoøa Thöôïng ñeán Vieät Nam. Naêm 1815, when Lord Nguyeãn Hoaøng from Quaûng Trò came vua Gia Long cho truøng tu chuøa laàn nöõa vaø cöû to Hoùa Chaâu, now Hue, the temple had been Hoøa Thöôïng Ñaïo Trung laøm truï trì. Naêm 1831, ruined completely. The Lord had the temple vua Minh Maïng cho truøng tu chuøa. Naêm 1844, vua rebuilt with its old name. In 1664, Lord Nguyeãn Thieäu Trò cho truøng tu chuøa. Naêm 1892, vua Phöôùc Taàn had it rebuilt again. In 1695, Most Thaønh Thaùi cho truøng tu chuøa laàn nöõa. Sau naêm Venerable Thaïch Lieâm stayed here for several 1945, Hoøa Thöôïng Ñoân Haäu ñöôïc cöû laøm truï trì months while awaiting the monsoon favorable for chuøa, ngaøi ñaõ cho truøng tu laïi chuøa treân qui moâ his return to China by sea. In 1710, Lord Nguyeãn roäng lôùn nhö chuùng ta thaáy ngaøy nay. Phöôùc Chaâu ordered to cast a great-size bell, Thien Nham Zen Master: Thieàn sö Thieàn about 3,285 pounds, and he himself composed the Nham (1093-1163)—A Vietnamese Zen master eulogy to be carved on the bell. This is one of the from North Vietnam. After passing the National biggest bells in Vietnam. In 1714, Lord Nguyeãn First Laureate, he came to Thaønh Ñaïo Temple to had it rebuilt again. It might be because of Lord discuss with Zen master Phaùp Y. Only after one Nguyeãn Phöôùc Chaâu’s admiration for Most sentence

from the master, he awakened and Venerable Thaïch Lieâm, his original master, so he insisted to be his disciple. He was the Dharma recognized the monk as the founder of the temple, heir of the thirteenth generation of the Vinitaruci despite the fact that the temple had actually been Zen Sect. At first, he stayed at Thieân Phuùc built a long time before the arrival of Thaïch Lieâm. Temple on Mount Tieân Du. Later, he returned to In 1815, king Gia Long had the temple rebuilt his home town to rebuild Trí Quaû Temple in Coả again and assigned Most Venerable Ñaïo Trung Chaâu, Long Bieân. During the reign of King Thieân the head of the temple. In 1831, king Minh Maïng Thuaän, the Royal Court sent an Imperial Order to had it rebuilt. In 1844, king Thieäu Trò ordered to summon him to the capital for rain-making build a seven-storey stupa named Phöôùc Duyeân. praying. He was successful and became famous In 1892, king Thaønh Thaùi had it rebuilt again. after this event. One day in 1163, he lit an

incense, said good-bye to his disciples, then Chuøa ñöôïc xaây döïng töø raát laâu, laø nôi thanh vaéng, passed away, at the age of 71—Thieàn sö Vieät giöõa röøng tónh mòch. Ñôøi vua Leâ Hy Toâng, naêm Nam, queâ ôû Baéc Vieät. Sau khi thi ñoã Giaùp Khoa 1676, coù vò Taêng teân Tröông Trung Baù cuøng vôùi cuûa trieàu ñình, ngaøi ñeán chuøa Thaønh Ñaïo ñeå tham nhaân daân trong vuøng ñöùng leân xaây laïi chuøa sau vaán vôùi Thieàn sö Phaùp Y. Chæ sau moät caâu cuûa khi bò chieán tranh taøn phaù. Chuøa laïi ñöôïc truøng tu thaày, ngaøi lieàn laõnh hoäi, neân xin laøm ñeä töû. Ngaøi vaøo naêm 1792, naêm Quang Trung naêm thöù tö, vaø laø Phaùp töû ñôøi thöù 13 doøng Thieàn Tyø Ni Ña Löu ñöôïc ñoải teân laø Thieân Phuùc. Tröôùc naêm 1945, Hoøa Chi. Ban ñaàu, ngaøi truï taïi chuøa Thieân Phuùc treân Thöôïng Chính Coâng ñaõ khai tröôøng thuyeát phaùp, nuùi Tieân Du. Veà sau ngaøi trôû veà queâ truøng tu chuøa ña phaàn Taêng Ni taøi gioûi ñeàu xuaát thaân töø chuøa Trí Quaû ôû Coả Chaâu, Long Bieân. Trong khoaûng naày. nieân hieäu Thieân Thuaän, trieàu ñình göûi chieáu chæ Thien Phuc Temple in Ha Tay: Thieân Phuùc trieäu hoài ngaøi veà kinh ñoâ caàu möa. Ngaøi ñaõ thaønh Töï Haø Taây—See Thay Pagoda. coâng trong vieäc caàu möa vaø tieáng taêm vang voäi. Thien Tru Temple: Chuøa Thieân Truø—Name of Moät ngaøy naêm 1163, ngaøi ñoát neán, töø bieät ñeä töû, a temple which located in Höông Sôn village, Myõ roài thò tòch, luùc aáy ngaøi 71 tuoải. Ñöùc district, Haø Taây province, about 38 miles Thien Ong Dao Gia Zen Master: Thieàn Sö from Hanoi. Thieân Truø temple was established Thieàn OÂng Ñaïo Giaû (902-979)—A Vietnamese under Emperor Leâ Hy Toâng; however, it was monk from Coả Phaùp. He did not like secular life collapsed in 1947. It has been being rebuilt since he was very young. He left home and recently. The temple covers a large area with became one of the most outstanding disciples of beautiful sceneries as streams, springs, mountains, Ñinh Tröôûng Laõo. He was the Dharma heir of the forests, and caves, etc. In the yard, there is an eleventh lineage of the Vinitaruci Zen Sect. He ancient stele, set up in 1686, recording the event passed away in 979, at the age of 78—Thieàn Sö of restoration of Höông Tích by the monk named Thieàn OÂng queâ laøng Coả Phaùp, töø thuôû coøn raát nhoû Vien Quang. Höông Sôn Temple and Höông Tích sö ñaõ khoâng thích cuoäc ñôøi traàn tuïc. Sö xuaát gia cave are most famous and beautiful sceneries in vaø trôû

thaønh moät trong nhöõng ñeä töû xuaát saéc nhaát Vietnam—Teân cuûa moät ngoâi chuøa toïa laïc trong cuûa Ñinh Tröôûng Laõo. Sö laø Phaùp töû ñôøi thöù möôøi laøng Höông Sôn, huyeän Myõ Ñöùc, tænh Haø Taây, moät doøng Tyø Ni Ña Löu Chi. Sö thò tòch naêm 979, caùch Haø Noäi chöøng 38 daäm. Chuøa Thieân Truø ñöôïc thoï 78 tuoåi. xaây döïng döôùi trieàu vua Leâ Hy Toâng, nhöng bò Thien Phuc Temple: Thieân Phuùc Töï—Name of suïp ñoå naêm 1947. Hieän chuøa ñang ñöôïc xaây laïi. an ancient temple, located in Khöông Thöôïng Chuøa naèm trong moät khu vöïc roäng lôùn ñeïp deõ, coù quarter, Ñoáng Ña district, Hanoi City, North khe suoái, coù röøng vaø hang ñoäng. Trong saân chuøa Vietnam. It is also called Suøng Phuùc Töï, or Chuøa coù taám bia coå ñöôïc döïng leân töø naêm 1686, noùi veà Boäc. It was built a long time ago in a beautiful, vieäc Sö Vieân Quang coù coâng sang söûa hang ñoäng deserted place in the middle of an iron-wood Höông Tích vaø xaây döïng ngoâi chuøa. Chuøa Höông forest (exythrophloeum fordii). In the Leâ Hy Toâng vaø ñoäng Höông Tích laø moät danh lam thaéng caûnh dynasty, in 1676, Ch'an Master Tröông Trung Baù cuûa Vieät Nam. and local people rebuilt the temple that was Thievery (n): Toäi troäm caép. damaged by the war. It was rebuilt again in 1792, Thievish wife: Corabhariya (p)—Loaïi vôï nuùp the fourth Quang Trung year and renamed Thieân döôùi hình thöùc moät teân troäm—This is one of the Phuùc Temple. Before 1945, Most Venerable seven kinds of wives the Buddha taught in the Chính Coâng was Head of the temple. He Anguttara Nikaya Sutra. A thievish wife who organized a school to propagate the Buddha's wishes to squander whatever profits, though little, Dharma in decades. Lots of monks and nuns were that the husband gains whether by crafts, trade, or students of this school—Teân cuûa moät ngoâi chuøa plough—Ñaây laø moät trong baûy loaïi vôï maø Ñöùc coå, toïa laïc trong phöôøng Khöông Thöôïng, quaän Phaät ñaõ noùi ñeán trong Kinh Taêng Nhaát A Haøm. Ñoáng Ña, thaønh phoá Haø Noäi, Baéc Vieät Nam. Keû troäm caép cuûa choàng, cuûa choàng coá coâng taïo ra Chuøa coøn coù teân laø Suøng Phuùc Töï hay chuøa Boäc. hay buoân baùn sinh lôïi, duø ít duø nhieàu, keû aáy ñeàu

muoán leùn luùt boøn ruùt cuûa choàng—See Seven Thinamiddha (p & skt): Sloth and torpor—Hoân types of wives. traàm daõ döôïi—Thuïy mieân—Daõ döôïi buoàn nguû. Thighs like a royal stag: Baép veá troøn nhö baép Daõ döôïi vaø buoàn nguû thöôøng ñi ñoâi vôùi nhau. Daõ chuoái—See Thirty-two auspicious marks. döôïi laø taâm co ruùt laïi nhö loâng gaø ñaët gaàn löûa thì Thilashin (Bur): Ngöôøi mang giôùi phaùp—A bò teo laïi. Buoàn nguû laø moät taâm thuï ñoäng ñi theo Burmese term for "bearers of morality," which daõ döôïi. Ñaây laø chöôùng ngaïi thöù tö trong naêm lieterally means female renunciants who follow chöôùng ngaïi, laø ñaïo binh thöù naêm trong möôøi ñaïo the rules for novice nuns but do not receive binh ma—See Five hindrances (B), Five official ordination because the tradition of hindrances to spiritual progress, and Ten armies of monastic ordination for women died out in mara. Theravada countries centuries ago. Unlike female Things are baseless: Noùi taát caû phaùp khoâng y renunciants in other Theravada countries, male chæ—See Ten kinds of explanation of things of renunciants can join or leave the Sangha any time Great

Enlightening Beings. they like to, and they will receive ordination in Things that Bodhisattvas preserve: Phaùp trì accordance with their seniority. However, female cuûa Boà Taùt—According to the Flower Adornment renunciants also enjoy a high social status and Sutra, Chapter 38, there are ten things which command a level of respect from the laity that is Great Enlightening Beings preserve. Enlightening nearly equal to that of monks. Like monks, they Beings who abide by these can attain the power of often make daily alms rounds, and many engage preservation of supreme knowledge of Buddhas— in advanced scriptural studies—Töø ngöõ Mieán Theo Kinh Hoa nghieâm, Phaåm 38, coù möôøi phaùp Ñieän chæ “nhöõng ngöôøi mang giôùi phaùp,” coù nghóa trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi laø nhöõng ngöôøi nöõ xuaát gia giöõ giôùi sa di Ni nhöng phaùp naày thôøi ñöôïc naêng löïc truï trì ñaïi trí voâ khoâng ñöôïc chính thöùc thoï giôùi vì truyeàn thoáng thöôïng cuûa Nhö Lai—See Ten things which Great thoï giôùi cho phuï nöõ ñaõ taøn luïi töø nhieàu theá kyû nay Enlightening Beings preserve. taïi caùc xöù theo Phaät giaùo Theravada. Khoâng Things are boundless: Noùi taát caû phaùp khoâng gioáng nhö nhöõng ngöôøi nöõ xuaát gia, nhöõng ngöôøi bieân teá—See Ten kinds of explanation of things nam xuaát gia, coù theå gia nhaäp hay rôøi boû giaùo of Great Enlightening Beings. ñoaøn baát cöù luùc naøo hoï muoán, vaø hoï ñöôïc thoï giôùi Things are but names: Giaû Danh Toâng (Phaù tuøy theo tuoåi haï laïp cuûa hoï. Tuy nhieân, nhöõng taùnh). ngöôøi nöõ xuaát gia cuõng coù ñòa vò xaõ hoäi cao vaø Things are emancipation: Noùi taát caû phaùp ñeàu ñöôïc ngöôøi taïi gia troïng voïng cuõng gaàn nhö ngang xuaát ly—See Ten kinds of explanation of things of haøng vôùi ngöôøi nam xuaát gia. Cuõng nhö chö Taêng, Great Enlightening Beings. hoï cuõng phaûi thöôøng ñi khaát thöïc vaø tham döï vaøo caùc cuoäc tu taäp taâm linh cao caáp. Things are equally included in the Thina (skt): Thina (p)—Dullness (thaån thôø)— Bhutatathata: All things are equally included in Idleness (ngaày ngaät)—Sloth—Torpor—Sunk in the Bhutatathata—Chö Phaùp Töù Ñaúng Keå Caû stupor—To lose consciousness—Hoân Traàm— Chaân Nhö—See Four virtues which a Buddha out Dullness (thaån thôø)—Idleness (ngaày ngaät)— of his infinte heart manifest equally to all (II). Sloth—Torpor—Sunk in stupor—To lose Things are formless: Voâ töôùng quaùn—Because consciousness—When practicing meditation, things are void and unreal; therefore, they are sometimes cultivators drift into a dark heavy formless—Vì chö phaùp khoâng thaät neân chuùng mental state, akin to sleep, this is the delusive khoâng coù hình töôùng—See Two voids(C). obstruction of drowsiness—Khi haønh thieàn, thænh Things are free from contradiction: Noùi taát thoaûng traïng thaùi taâm cuûa haønh giaû rôi vaøo moät caû phaùp khoâng choáng traùi—See Ten kinds of vuøng naëng neà toái aùm (meâ môø) vaø buoàn nguû, ñaây explanation of things of Great Enlightening laø voïng chöôùng hoân traàm. Beings. Thinam (p): Sloth—Hoân Traàm—See Fifty-two mental states.

Things are going as one’s wishes: Sôû Caàu Nhö Things are real: Phaùp höõu—The noumenal or YÙ—Söï vieäc xaõy ra nhö yù muoán—Things are imaginary, understood as facts and not as going our way. illusions. The false view of Hinayana that things,

Things are impermanent: Chö Phaùp Voâ or elements of which they are made, are real—Taø Thöôøng—See Four laws. kieán Tieåu Thöøa cho raèng vaïn höõu, hay nhöõng yeáu Things are indestructible: Noùi taát caû phaùp toá taïo thaønh vaïn höõu laø coù thaät. döôøng nhö Kim Cang—See Ten kinds of Things are THUS: Noùi taát caû phaùp ñeàu NHÖ explanation of things of Great Enlightening NHÖ—See Ten kinds of explanation of things of Beings. Great Enlightening Beings. Things are like magical illusions: Noùi taát caû Things are unproduced: Voâ sinh quaùn—The caùc phaùp thaûy ñeàu nhö huyeãn—See Ten kinds of meditation that things are void and unreal, or explanation of things of Great Enlightening things have no individual or separate nature— Beings. Thieàn quaùn chö phaùp khoâng sinh, khoâng coù caù Things are not associated with mind: Citta- taùnh cuûa rieâng noù—See Two voids (C). viprayukta-samskara (skt)—Taâm baát töông öng Things are unreal: Phaùp khoâng—The emptiness haønh phaùp—See One hundred divisions of all or unreality of all things. mental qualities and their agents. Things are void and unreal: Voâ sinh quaùn— Things are not born or not produced of The meditation that things are unproduced, themselves: Baát Khaû Töï Sinh hay phaùp chaúng töï having no individual or separate nature—Thieàn thaân maø sanh ra—See Four inconceivables. quaùn chö phaùp khoâng sinh, khoâng coù caù taùnh cuûa rieâng noù—See Two voids (C). Things are not “not born” when it is time to produce the fruit of karma (of no cause): Things arise from the Alaya: A Laïi Da Duyeân Khôûi—The doctrine of the conditional causation Baát Khaû Baát Haï Sinh hay phaùp chaúng do voâ nhaân of the Mahayana, that all things arise from the maø sanh ra, moät khi nghieäp nhaân ñuû ñaày laø choài Alaya or fundamental store—Thuûy giaùo cuûa Ñaïi ñaâm traùi troå—See Four inconceivables. Thöøa, taát caû vaïn söï vaïn vaät ñeàu khôûi leân töø A Laïi Things are not produced of another or of a Da Thöùc hay Taøng Thöùc—See Alaya and Alaya cause without themselves: Baát Khaû Tha Sinh vijnana. hay phaùp chaúng do tha nhaân maø sanh ra—See Things arise from conditions: Noùi taát caû phaùp Four inconceivables. ñeàu töø duyeân khôûi—See Ten kinds of explanation Things are not “not self-born” when it is of things of Great Enlightening Beings. time to produce the fruit of karma: Baát Khaû Things arise from the Tathagata-Garbha: Baát Sinh (Baát Coäng Sanh) hay phaùp chaúng do Nhö Lai Taïng Duyeân Khôûi hay Chaân Nhö Duyeân coäng nhaân töï tha maø sanh—See Four Khôûi—The doctrine of conditional causation of inconceivables. the advancing Mahayana, that all things arise Things are of one characteristic: Bieát taát caû from the Tathagata-Garbha or Bhutatathata— phaùp nhaäp moät töôùng maø hay dieãn thuyeát voâ Chung Giaùo cuûa Ñaïi Thöøa, taát caû vaïn söï vaïn vaät löôïng phaùp töôùng—See Ten kinds of unimpeded ñeàu khôûi leân töø Nhö Lai Taïng hay chaân nhö—See function relating to phenomena and principles. Tathagata-garbha and Four principal uses of Things are one, inherently complete: Noùi taát conditional causation. caû phaùp ñeàu truï moät nghóa boån taùnh thaønh töïu— Things do not exist: Chö Phaùp Khoâng Hieän See Ten kinds of explanation of things of Great Höõu—See Four ideas to be gotten rid of. Enlightening Beings. Things exist: Chö Phaùp Hieän Höõu—See Four Things are

quiescent: Noùi taát caû phaùp thaûy ñeàu ideas to be gotten rid of. tòch tònh—See Ten kinds of explanation of things Things exist and do not exist: Chö Phaùp Dieäc of Great Enlightening Beings. Höõu Dieäc Phi—See Four ideas to be gotten rid of.

Things exist only in names: Giaû Danh Höõu— Thing is to be pursued: Thoï Duïng—ÔÛ ñaây vò One of the three kinds of existence, things which Tyø Kheo sau khi suy nghó phaùn xeùt môùi thoï exist only in name, i.e. all things are combinations duïng—Here a monk judges that one thing is to be of other things and are empirically named—Moät pursued—See Four supports. trong tam höõu, moïi vaät hieän höõu nhôø söï phoái hôïp Thing is to be suppressed: Khieån tröø—ÔÛ ñaây cuûa caùc vaät khaùc vaø chæ laø goïi teân theo loái kinh vò Tyø Kheo suy nghó khieån tröø—Here a monk nghieäm (nhö boán thöù saéc, thinh, höông, vò, xuùc, judges that one thing is to be suppressed—See nhaân duyeân hoøa hôïp vôùi nhau ñeå thaønh moät caùi gì Four supports. ñoù trong moät thôøi gian höõu haïn roài tan hoaïi, chaúng Things neither exist nor not exist: Chö Phaùp haïn nhö söõa boø, kyø thaät laø do boán thöù aáy duyeân Phi Höõu Phi Phi—See Four ideas to be gotten rid hôïp maø thaønh, chöù khoâng bao giôø coù caùi töï theå of. cuûa söõa). Things seen and thought illusions from Things have never born: Chö phaùp chöa töøng imperfect perception: Kieán tö hoaëc—See sanh—Things have never born because the idea Three delusions (I). of birth-and-death does not obtain in reality—Chö Things set out in words: Ngoân Traàn—Nhöõng phaùp hay caùc söï vaät chöa töøng ñöôïc sinh ra, vì yù ñieàu ñöôïc trình baøy ra baèng lôøi noùi, nhö phaùp suy nieäm sinh vaø dieät khoâng toàn taïi trong thöïc tính— luaän trong Nhaân Minh Hoïc—A syllogism. See Eight ways of no-birth. Think (v): Cinteti (p)—Cintayati (skt)—Suy Things that have the semblance of nghó—To have thought or idea—To think about— continuity, but are also transient: Töông tuïc To think of—See Perception. voâ thöôøng—Life ending in death just like the Think about: See Think. candle in extinction—Phaùp höõu vi töông tuïc vaø khi heát kyø haïn seõ bò hoaïi dieät (ñôøi soáng chaám döùt Think alone: Traàm tö moät mình. nôi söï cheát gioáng nhö ngoïn neán taét haún aùnh Think of: See Think. saùng)—See Two kinds of impermanence. Think of all Buddhas as benevolent parents: Things in common: Nhöõng phaùp coù cuøng baûn Suy töôûng nôi taát caû chö Phaät laø nhöõng ñaáng töø chaát (phaùp chung)—According to the Prajna Sutra, phuï—See Ten kinds of extraordinary thought of there are two kinds—Theo kinh Baùt Nhaõ, coù hai Great Enlightening Beings. phaùp coù cuøng baûn chaát—See Two kinds of things Think of all Budhas as one: Suy töôûng nôi taát in common. caû caùc Ñaáng Nhö Lai laø khoâng hai (laø moät)—See Thing in itself: Vaät töï noù (theo Duy Vaät chuû Ten kinds of extraordinary thought of Great nghóa, vaät tö noù ôû beân kia nhaän thöùc töùc laø sieâu Enlightening Beings. nghieäm. Ngöôïc laïi, theo Duy Taâm thì vaät töï noù ôû Think of the Buddhas single-mindedly: Nhaát beân kia bieân ñoä cuûa nhaän thöùc, töùc thuoäc veà sieâu taâm töôûng Phaät—If there are sentient beings who nghieäm). think of them single-mindedly, the Buddhas Things in motion, manifestly transient: Appearing before those who think of the Nieäm nieäm voâ thöôøng—Heát thaûy moïi phaùp höõu vi Buddhas—Neáu coù chuùng sanh chuyeân taâm nghó ñeàu

sinh dieät chöù chaúng döøng laïi—See Two kinds nhôù thôøi Phaät hieän ra tröôùc hoï—See Ten kinds of of impermanence. Buddha-work in all worlds in all times of the Thing is to be avoided: Vieãn Ly—ÔÛ ñaây vò Tyø Buddhas (A). Kheo suy nghó vieãn ly—Here a monk judges that Think confusedly: Loaïn Töôûng—To think one thing is to be avoided—See Four supports. improperly—Tö töôûng roái loaïn, khoâng ñònh tónh. Thing is to be endured: Nhaãn Thoï—ÔÛ ñaây vò Think of a dream: Moäng Töôûng—To dream a Tyø Kheo suy nghó nhaãn thoï—Here a monk judges thing—To imagine—Nghó ñeán nhöõng ñieàu trong that one thing is to be endured—See Four moäng, töôûng töôïng hay nghó ñeán nhöõng chuyeän supports. khoâng coù thaät.

Think one has attained more than is the Think for self: Töï tö duy. fact: Taêng thöôïng maïn—This is one of the eight Think all sentient beings as vessels of kinds of pride, mana, arrogance or self-conceit— enlightenment: Suy töôûng nôi taát caû chuùng sanh Ñaây laø moät trong taùm loaïi maïn—See Eight kinds laø caên khí Boà Ñeà—See Ten kinds of of pride or arrogance. extraordinary thought of Great Enlightening Think inwardly: Nghó thaàm. Beings. Think of all modes of language as the path Think of something: Meditate upon of verbal expression: Suy töôûng nôi taát caû phaùp something—Ponder over something—Reflect ngöõ ngoân laø ñaïo ngöõ ngoân—See Ten kinds of upon something—Quaùn töôûng (taâm nieäm) veà caùi extraordinary thought of Great Enlightening gì. Beings. Think of all spiritual friends as Buddhas: Think one has attained more than is the Nôi taát caû thieän tri thöùc töôûng laø Phaät, töï bieát thoï fact: Taêng thöôïng maïn—See Eight kinds of pride kyù—See Ten ways of receiving the prediction of or arrogance. Buddhahood (A). Think oneself equal to others: Though Think that all things as teachings of inferior, to think oneself equal to others (in Buddha: Suy töôûng nôi taát caû caùc phaùp laø Phaät religion)—Nhö maïn—See Eight kinds of pride or phaùp—See Ten kinds of extraordinary thought of arrogance. Great Enlightening Beings. Think oneself not so much inferior among Think of all truths as emancipation: Suy manifest superiors: Baát nhö maïn—This is one töôûng nôi taát caû caùc phaùp laø xuaát ly—See Ten of the eight kinds of pride, mana, arrogance or kinds of extraordinary thought of Great self-conceit—Ñaây laø moät trong taùm loaïi maïn— Enlightening Beings. See Eight kinds of pride or arrogance. Think of all vows as one's own vows: Suy Think oneself superior among manifest töôûng nôi taát caû nguyeän laø töï nguyeän—See Ten superiors: Maïn maïn—This is one of the eight kinds of extraordinary thought of Great Enlightening Beings. kinds of pride, mana, arrogance or self-conceit— Ñaây laø moät trong taùm loaïi maïn—See Eight kinds Think of the welfare of others: Nghó tôùi phuùc of pride or arrogance. lôïi tha nhaân. Think of the pain and suffering of life and Think wholly: Chuyeân töôûng. death: Töôûng khoå sanh töû—See Ten reasons that Think wholly of or upon something: Chuyeân cause sentient beings to develop Bodhi-mind. töôûng. Think of all practices as one's own Think on the wrong side: Ñaûo töôûng. practices: Suy töôûng nôi taát caû caùc haïnh laø töï Thinking: Suy nghó. haïnh—See Ten kinds of extraordinary thought of 1) Thoughts: Suy nghó—Thinking is to take Great Enlightening Beings. cinder blocks of concepts from the memory warehouse and build

monuments. We call Think of all roots of goodness as one's own these hovels and palaces "thoughts." But such roots of goodness: Suy töôûng taát caû thieän caên thinking, by itself, has no creative value. It is nhö chính thieän caên cuûa hoï—See Ten kinds of only when lit by understanding that thinking extraordinary thought of Great Enlightening takes on real substance. Understanding does Beings. not arise as a result of thinking. It is a result Think of all roots of goodness as seeds of of the long process of conscious awareness. enlightenment: Suy töôûng taát caû caùc thieän caên Sometimes understanding can be translated laø chuûng töû Boà Ñeà—See Ten kinds of into thoughts, but often thoughts are too rigid extraordinary thought of Great Enlightening and limited to carry much understanding. Beings. Sometimes a look or a laugh expresses

understanding much better than words or Thinking of Enlightening Beings as thoughts—Suy tö laø xaây döïng neân nhöõng kieán Buddhas: Töôûng chö Boà Taùt nhö Phaät—See Ten truùc tö töôûng baèng nhöõng vieân gaïch yù nieäm kinds of actions of knowledge (5). ruùt ra töø kho taøng yù thöùc. Töï thaân cuûa suy tö Thinking of existence or life: Höõu Löu— khoâng coù giaù trò saùng taïo. Chæ khi naøo tueä Samsaric existence—Suy töôûng veà söï coù cuûa ñôøi ñöôïc phaùt hieän thì suy tö môùi coù thöïc chaát soáng hay quaû baùo sinh töû chaúng maát—See Four môùi. Tueä khoâng do suy tö ñöa tôùi: noù laø coâng currents that carry thinking along. trình cuûa söï quaùn chieáu. Tueä coù theå nhôø tö Thinking faculty: Manas (skt)—Naêng löïc tö töôûng chuyeân chôû, nhöng laém khi tö töôûng duy—See Manas, and Mind. khoâng chuyeân chôû ñöôïc Tueä, vì tö töôûng thöôøng hay bò caùc phaïm truø yù nieäm cuûa chuùng Thinking it's too cold, too hot, too early, too ñieàu khieån vaø goø boù. Tö töôûng vaø ngoân ngöõ late, too hungry, or too full, one does not nhieàu khi khoâng dieãn taû ñöôïc Tueä baèng moät work: Vì nghó raèng trôøi quaù laïnh, quaù noùng, quaù caùi nhìn hay moät tieáng cöôøi. sôùm, quaù treã, quaù ñoùi, quaù no neân ngöôøi ta 2) Aggregations: Töôûng uaån—See Five khoâng chòu laøm vieäc—See Six dangers when one Aggregations. attaches to idleness. Thinking concord: YÙ Hoøa Ñoàng Duyeät— Thinking of immateriality: Khoâng töôûng. Thinking concord, one of the six points of reverent Thinking on the impermanence: Voâ thöôøng harmony or unity in a monastery or convent or töôûng. sixfold rules of conduct for monks and nuns in a Thinking and measuring: Tö Löôïng—Suy tö monastery which the Buddha taught in the vaø lyù luaän hay so saùnh—Reasoning and Mahaparinibbana Sutta and Sangiti Sutta—YÙ Hoøa comparing. Ñoàng Duyeät, moät trong saùu ñieåm soáng chung hoøa Thinking nature as ultimately hôïp trong töï vieän maø Ñöùc Phaät ñaõ daïy trong Kinh impermanent, and those that are not in eons Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—See Six points of reverent of decay as ultimately permanent: Instead of harmony or unity in a monastery. contemplating his own mind, this person contemplates in the ten directions worlds as many Thinking the continuous flow of the as the Ganges' sands. He regards as ultimately skandha of formations is permanent: Haønh impermanent those worlds that are in eons of aám thöôøng löu ñoäng maø chaáp laøm tính thöôøng— decay, and as ultimately

permanent those that are Knowing that the skandha of thinking has ended not in eons of decay—Chaúng quaùn saùt caùi taâm, chæ and seeing the flowing of the skandha of xem xeùt khaép caû möôøi phöông haèng sa quoác ñoä, formations, this person speculates that the thaáy caùi choã kieáp bò hö, goïi laø chuûng tính voâ continuous flow of the skandha of formations is thöôøng hoaøn toaøn. Coøn caùi choã kieáp chaúng bò hö, permanent, and that the skandhas of form, feeling, goïi laø thöôøng hoaøn toaøn—See Four upside-downs. and thinking which have already ended are Thinking of practitioners as Buddhas: Vôùi impermanent. Because of these speculations of ngöôøi tu haønh töôûng laø Phaät—See Ten kinds of impermanence and permanence, he will fall into actions of knowledge (5). externalism and become confused about the Bodhi nature—Bieát töôûng aám heát, thaáy haønh aám Thinking "It is pure," one becomes intent coøn löu ñoäng. Haønh aám thöôøng löu ñoäng, neân on it, one enters: Tònh thaân taùc chöùng cuï tuùc truï chaáp laøm tính thöôøng. Caùc aám saéc, thuï, töôûng ñaõ giaûi thoaùt—Thinking "It is pure," one becomes heát, goïi laø voâ thöôøng. Vì so ño chaáp tröôùc moät intent on it, one enters is a type of liberation by phaàn voâ thöôøng, moät phaàn thöôøng nhö treân, neân concentration on the pure to remove passions, or ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà—See Four to realize a permanent state of freedom from all upside-downs. desires. This is one of the eight types of meditation for removing various attachments to forms and desires—Tònh giaûi thoaùt thaân chöùng

Tam muoäi. Quaùn töôûng saéc laø tònh, chuù taâm treân of mind are receptive of great joy. This is the suy töôûng aáy ñeå ñoaïn dieät duïc voïng. Ñaây laø moät ground of wonderful bliss and cessation of trong taùm giaûi thoaùt, hay taùm pheùp thieàn ñònh giaûi thought. The third has one thousand times the thoaùt khoûi saéc duïc—See Eight liberations. worlds of the second. In the Surangama Sutra, Thinking about the teaching one hears: Tö book Nine, the Buddha told Ananda about the duy phaùp ñaõ ñöôïc nghe—Thinking about the third dhyana as follows: "Ananda! Those who teaching they hear is a grove for Enlightening flow to these three superior levels in the third Beings because they examine them truthfully. dhyana will be replete with great compliance. This is one of the ten kinds of grove of Great Their bodies and minds are at peace, and they Enlightening Beings. Enlightening Beings who obtain limitless bliss. Although they have not abide by these can achieve the Buddhas' obtained proper samadhi , the joy within the unexcelled peaceful, happy action, free from tranquility of their minds is total."—Coõi trôøi sorrow and afflication—Tö duy phaùp ñaõ ñöôïc thöù ba töông ñöông vôùi trung thieân theá giôùi. nghe laø vieân laâm cuûa Boà Taùt, vì ñuùng nhö lyù quaùn Chö thieân treân coõi naày vaãn coøn giaùc quan "yù" saùt. Ñaây laø moät trong möôøi loaïi vieân laâm cuûa chö nhöng chæ thoï nhaän laïc thuï vaø xaû thuï maø thoâi. ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi Ñaây laø coõi kyø laïc vaø ngöng baët moïi tö töôûng. ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa Tam thieàn thieân gaáp moät ngaøn laàn caùc theá Nhö Lai—See Ten kinds of grove of Great giôùi ôû nhò thieàn thieân. Trong Kinh Thuû Laêng Enlightening Beings. Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi Thinking

only of the present and paying no ngaøi A Nan veà Tam Thieàn Thieân nhö sau: “OÂng A Nan! Ba böïc thaéng löu trong Tam heed to the future: Chæ thaáy chuyeän tröôùc maét Thieàn Thieân ñoù, ñaày ñuû ñaïi tuøy thuaän, thaân chöù khoâng chòu nghó ñeán chuyeän töông lai (Chæ coá taâm yeân laønh, ñöôïc voâ löôïng vui veû. Duø nhaõn tieàn, baát tö nhaät haäu). chaúng phaûi chính ñöôïc tam ma ñòa, trong taâm Thinking of skillful means as one’s father: an laønh, hoan hyû goàm ñuû.” Nôi phöông tieän thieän xaûo töôûng laø töø phuï—See (II) Sublevels of the Third Dhyana Heaven— Ten kinds of actions of knowledge (8). Nhöõng coõi trôøi thuoäc coõi Tam Thieàn Thieân: Thinking of the ways of transcendence as 1) Parittasubha (skt): Thieåu Tònh Thieân—Minor one’s mother: Nôi caùc moân Ba La Maät töôûng laø (Lesser) Purity Heaven—In the Surangama töø maãu—See Ten kinds of actions of knowledge Sutra, book Nine, Heavenly beings for whom (8). the perfection of light has become sound and Thira (p): Firm (a)—Solid—Vöõng chaéc. who further open out the sound to disclose its Third dhyana: Ñeä Tam Thieàn—The third wonder discover a subtler level of practice. dhyana, a degree of contemplation in which They penetrate to the bliss of still extinction ecstasy gives way to serenity; also a state, or and are among those in the Heaven of Lesser heaven, corresponding to this degree of Puirty—Trong Kinh Thuû Laêng Nghieâm, contemplation, including the third three of the quyeån Chín, nhöõng chuùng sanh coù caùi saùng rupa heavens (minor purity, infinite purity, and hoaøn toaøn thaønh aâm, phaùt loä maàu nhieâm, phaùt universal purity heavens)—Coõi thieàn thöù ba trong thaønh tònh haïnh, thoâng vôùi caùi vui tòch dieät. töù thieàn thieân cuûa coõi Saéc giôùi (trong ñoù coù 3 coõi Goïi laø Thieåu Tònh Thieân. trôøi laø Thieåu Tònh, Voâ Löôïng, vaø Bieán Tònh)— 2) Apramanasubha (skt): Voâ Löôïng Tònh See Four dhyana heavens. Thieân—Infinite (Limitless) Purity Heaven— Third Dhyana Heaven: Tatiyajjhanabhmi In the Surangama Sutra, book Nine, those in (skt)—Tam Thieàn Thieân. whom the emptiness of purity manifests are (I) The meanings of the Tatiyajjhanabhumi— led to discover its boundlessness. Their Nghóa cuûa Tam Thieàn Thieân: The third bodies and minds experience light ease, and region, equal to a middling chiliocosmos. The they accomplish the bliss of still extinction. inhabitants in this region still have the organ They are among those in the Heaven of

Limitless Purity—Trong Kinh Thuû Laêng Ñieåm—See Fifteen types of Fine-Material-Nghieâm, quyeån Chín, nhöõng ngöôøi maø caûnh Sphere Minds (A). tònh khoâng hieän tieàn, daãn phaùt voâ cuøng, thaân Third jhana heaven: Tam Thieàn Thieân—See taâm nheï nhaøng, yeân laønh, thaønh caùi vui tòch Nine successive abidings. dieät. Goïi laø Voâ Löôïng Tònh Thieân. Third jhana moral or wholesome 3) Subhakrtsna (skt): Bieán Tònh Thieân—In the consciousness Third jhana moral or wholesome Surangama Sutra, book Nine, those for whom consciousness together with initial application, the world, the body, and the mind are all sustained application, zest, happiness, and one- perfectly pure have accomplished the virtue pointedness—Taâm Thieän tam thieàn cuøng vôùi of purity, and a superior level emerges. They Taàm, Saùt, Phæ, Laïc, vaø Nhaát Ñieåm—See Fifteen return to the bliss of still extinction, and

they types of Fine-Material-Sphere Minds (A). are among those in the Heaven of Pervasive Third jhana path consciousness of stream- Purity—Universal or Pervasive Purity Heaven—Trong Kinh Thuû Laêng Nghieâm, entry: Taâm Nhaäp Löu Ñaïo Tam Thieàn—See quyeån Chín, nhöõng ngöôøi maø theá giôùi vaø thaân Five kinds of path of consciousness (A). taâm, taát caû ñeàu vieân tònh. Thaønh töïu thònh Third jhana resultant consciousness Third ñöùc, thaéng caûnh hieän tieàn, veà nôi tòch dieät laïc. jhana resultant consciousness together with initial Goïi laø Bieán Tònh Thieân. application, sustained application, zest, happiness, ** Seven Heavens in the Form Realm (B). and one-pointedness—Taâm Quaû tam thieàn cuøng Third Dhyana as a Nirvana: Tam Thieàn laøm vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm—See Nieát Baøn—See Five kinds of immediate nirvana. Fifteen types of Fine-Material-Sphere Minds (A). Third division of the night: Haäu Daï—Thôøi thöù Third person introduction: Söï giôùi thieäu moät ba vaø cuõng laø thôøi choùt trong ñeâm (ñeâm chia laøm ngöôøi qua trung gian moät ngöôøi khaùc. ba thôøi sô, trung, vaø haäu). Third power of change: Ñeä Tam Naêng Bieán— Third of the five periods of Budha's The six senses or vijnana—Khaû naêng bieán hieän theo caûnh beân ngoaøi cuûa luïc thöùc, coøn goïi laø luïc teaching: Phöông Ñaúng Thôøi—The third of the thöùc—See Six Consciousnesses. five periods of Buddha's teaching, from the twelfth to the twentieth years of Buddha's Thirst: Tanha (skt)—Trsna (skt)—Craving— teaching (Hoa nghieâm: Avatamsaka, A Haøm: Desire—Love—Lust—Luyeán aùi—See Twelve Agamas, Phöông Ñaúng: Vaipulyas, Baùt Nhaõ: conditions of cause and effect. Prajna, Phaùp Hoa & Nieát Baøn: Lotus and Thirst of desire: AÙi Khaùt—The thirst of desire, Nirvana)—Thôøi kyø thöù ba trong naêm thôøi thuyeát or thirstily to desire—The will to live—Khaùt aùi giaûng. hay khao khaùt duïc voïng, hay ham muoán söï soáng. Third fruit of "Never returned": A Na Thirst of honor and fame: Haùo danh. Haøm—Baát Lai—Quaû vò thöù ba "Baát Lai"—The Thirst of love: AÙi Khaùt—See Thirst of desire. position of the Way of Cultivation. He no longer Thirstily to desire: AÙi Khaùt—See Thirst of has to undergo birth and death in the Desire desire. realm—Haønh giaû cuõng ñang trong tö theá tu Ñaïo. Thirstily to love: AÙi Khaùt—See Thirst of desire. Ngöôøi aáy khoâng coøn trôû laïi sinh töû trong coõi Duïc Thirteen Chinese Pure Land patriarchs: giôùi nöõa—See Four kinds of holy men (II). Möôøi Ba Toå Tònh Ñoä Trung Hoa. Third ground Bodhisattva: Ñeä Tam Ñòa Boà 1) Hui-Yuan (334-416 AD): Loã Sôn Hueä Vieãn. taùt. 2) Shan Tao (613-681 AD): Quang Minh Thieän Third jhana functional consciousness Third Ñaïo. jhana functional consciousness together with 3) Tzu-Min (680-748 AD): Baùt Chaâu Thöøa Vieãn. initial application, sustained application, zest, 4) Fa Chao: Nguõ Hoä Phaùp Chieáu. happiness, and one-pointedness—Taâm Haønh tam 5) Tsiao-Kang: Ñaïi Nham Thieáu Khang. thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát 6) Yung-Ming Yenshou: Vónh Minh Dieân Thoï.

7) Tseng-Shang: Chieâu Khaùnh Tónh Thöôøng. 11) The knowledge which belongs to 8) Chu Hung Liench'ih (1535-1616 AD): Vaân Buddhahood, and which see into everything Theâ Chaâu Hoaèng Lieân Trì. that is in space and time, the knowledge 9) Ou-I (1599-1655 AD): Trí Huùc Ngaãu Ích. which goes beyond the realm of relativity and 10)

Tsao Liu: Phoå Nhaõn Haønh Saùch Trieäu Löu. individuation because it penetrates into every 11) Tseng-an: Tieân Laâm Thuùc Hieàn Tónh Am. corner of the universe and surveys eternity at 12) Tz'ie-Wu: Töø Phuùc Teá Tónh Trieät Ngoä. one glance: Trí hueä nôi quaû vò Phaät, trí ñoù 13) Yin Kuang (1861-1940 AD): Linh Nhan AÁn thaáy heát moïi söï trong khoâng gian vaø thôøi Quang. gian; caùi trí vöôït ngoaøi caûnh giôùi töông ñoái vaø Thirteen elements of supreme sai bieät vì noù thaâm nhaäp khaép moïi bieân teá cuûa enlightenment: Möôøi Ba Yeáu Toá Cuûa Söï Giaùc vuõ truï vaø tröïc nhaän caùi chaân thöôøng trong Ngoä—Theo Kinh Hoa Nghieâm, coù möôøi ba yeáu toá chôùp maét. daãn ñeán söï giaùc ngoä toái thöôïng—According to the 12) The will-power that knocks down every Avatamsaka Sutra, there are thirteen elements of possible obstruction lying athwart its way supreme enlightenment. when it wishes to reach its ultimate end, 1) A great compassionate heart which is the which is the deliverance of the whole world chief factor of the desire: Taâm ñaïi bi laø yeáu from the bondage of birth-and-death: Naêng toá daãn ñaàu. löïc yù chí ñoán ngaõ moïi chöôùng ngaïi naèm caûn 2) Knowledge born of transcendental wisdom trôû ñöôøng ñi khi noù muoán ñaït tôùi muïc ñích toái which is the ruling element: Trí sieâu vieät laø haäu, noù giaûi thoaùt taát caû theá gian ra khoûi söï yeáu toá chæ ñaïo. troùi buoäc cuûa soáng vaø cheát. 3) Skilful means which works as a protecting 13) An all-embracing love or compassion which, agent: Phöông tieän laø yeáu toá hoä trì. in combination with knowledge and will- 4) The deepest heart which gives it a support: power, never ceases from devising all means Thaâm taâm laø choã nöông töïa. to promote the spiritual welfare of every 5) The Bodhicitta of the same measure with the sentient being: Ñaïi töø vaø ñaïi bi song song vôùi Tathagata-power: Boà Ñeà taâm laø kho taøng trí vaø löïc khoâng ngôùt thi thieát phöông tieän ñoàng ñaúng vôùi oai löïc cuûa Nhö Lai. ñem laïi an laønh cho heát thaûy chuùng sanh. 6) The Bodhicitta endowed with the power to Thirteen offences which entail monks and discern the power and intelligence of all nuns temporary expulsion from the Order: beings: Boà Ñeà Taâm coù khaû naêng phaân bieät Thaäp Tam Giôùi Taêng Taøn—See Sanghadisesa. löïc vaø trí cuûa heát thaûy chuùng sanh. Thirteen patched robe: AÙo möôøi ba maûnh— 7) The Bodhicitta directed towards the See Nine grades of the monk's patched robe. knowledge of non-obstruction: Boà Ñeà taâm Thirteen powers of bodhisattvas of the Pure höôùng tôùi trí voâ ngaïi. Land school: Thaäp Tam Boà Taùt Löïc. 8) The Bodhicitta in conformity with 1) Power of the causes: Nhaân löïc. spontaneous knowledge: Boà Ñeà taâm tuøy 2) Power of dependent conditions: Duyeân löïc. thuaän vôùi trí töï nhieân. 3) Power of the mind: YÙ löïc. 9) The Bodhicitta which is capable of instructing 4) Power of the will (for good for onself and all beings in the truths of Buddhism according others): Nguyeän löïc. to knowledge born of transcendental wisdom: 5) Power of expedient means: Phöông tieän löïc. Boà Ñeà taâm coù theå giaùo hoùa Phaät ñaïo cho heát 6) Power of the Impermanence: Thöôøng löïc. thaûy chuùng sanh tuøy thuaän vôùi trí sieâu vieät. 7) Power of joy: Hyû löïc. 10) The Bodhicitta which is extending to the 8) Power of meditation: Ñònh löïc. limits of the Dharmadhatu which is as wide as 9) Power of the mind of wisdom or perfect space

itself: Boà Ñeà taâm traûi roäng khaép bieân teá understanding: Hueä löïc. cuûa phaùp giôùi roäng lôùn nhö hö khoâng. 10) Power of broad study or hearing: Ña vaên löïc.

11) Power of observing commandments, Thirty offences which require explanation endurance, effort and meditation: Löïc trì giôùi, and punishment for the offenders is sixtynhaãn nhuïc, tinh taán vaø thieàn ñònh. day room retention: Tam Thaäp Giôùi Xaû Ñoïa 12) Power of right mindfulness and right Tyø Kheo Ni—Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo contemplation: Löïc Chaùnh nieäm, chaùnh quaùn Taêng—See Nissaggiya-pacittiya. chö thoâng minh. Thirty-seven aids to enlightenment: Ba möôi 13) Power of the True Law which can guide and baûy phaåm trôï ñaïo—Thirty-seven Elements of the save all sentient beings: Löïc Nhö phaùp ñieàu Path of enlightenment: phuïc chö chuùng sanh. (I) Four Points of Mindfulness: Smrityupasthana Thirteen titles of Amitabha Buddha: Möôøi (skt)—Töù Nieäm Xöù—Four stages of memory ba danh hieäu cuûa Ñöùc Phaät A Di Ñaø. or four subjects of reflection (four objects of 1) Amitabha Tathagata: A Di Ñaø Nhö Lai. meditation). The Buddha called mindfulness 2) Measureless Brightness of Tathagata the one way to the elimination of afflictions. (Buddha of Boundless Light): Voâ Löôïng He said that the mind is the root of all virtues. Quang Nhö Lai. Therefore, the most important thing for any 3) Limitless Brightness of Tathagata (Buddha of Buddhist is to discipline the mind—Ñöùc Phaät Unlimited Light): Voâ Bieân Quang Nhö Lai. goïi chaùnh nieäm laø caùch duy nhaát ñeå loaïi boû 4) No Fear Brightness of Tathagata (Buddha of phieàn naõo. Ngaøi noùi raèng taâm laø goác reã cuûa Irresistible Light): Voâ Ngaïi Quang Nhö Lai. moïi coâng ñöùc. Vì theá chuyeän quan troïng nhaát 5) No Objection Brightness of Tathagata cho baát cöù Phaät töû naøo laø phaûi reøn luyeän taâm (Buddha of Incomparable Light): Voâ Ñoái yù cuûa mình. Quang Nhö Lai. 1) Quaùn thaân baát tònh: Kaya (skt)—Mindfulness 6) Volcano King Brightness of Tathagata of the unclean body. (Buddha of Flame-King Light or Yama): 2) Quaùn thoï thò khoå: Vedana (skt)—Mindfulness Dieäm Vöông Quang Nhö Lai. of all feelings are painful. 7) Purifiction Brightness of Tathagata (Buddha 3) Quaùn taâm voâ thöôøng: Citta (skt)— of Pure Light): Thanh Tònh Quang Nhö Lai. Mindfulness of the mind or thought is 8) Joyful and Detached Brightness of Tathagata transcient or impermanent. (Buddha of Joyous Light): Hoan Hyû Quang 4) Quaùn phaùp voâ ngaõ: Dharma (skt)— Nhö Lai. Mindfulness of the Dharma is without-self. 9) Brightness of Knowledge and Favour of (II) Four Right Efforts: Samyakprahana (skt)—Töù Tathagata (Buddha of Wisdom Light): Trí Chaùnh Caàn—Four proper lines of exertion: Hueä Quang Nhö Lai. 1) Efforts to eliminate existing bad states (to 10) Brightness of Difficult Privacy of Tathagata uproot evils that have already been put in (Buddha of Unconceivable Light): Nan Tö action): Tinh caàn taän dieät caùc ñieàu xaáu aùc ñaõ Quang Nhö Lai. sanh. 11) Perpetual Brightness of Tathagata (Buddha of 2) Efforts to prevent future arsing of bad states Unending Light): Baát Ñoaïn Quang Nhö Lai. (to keep down evils that have not yet been 12) Brightness of Non-Proclamation of Tathagata done): Tinh caàn ngaên ngöøa nhöõng ñieàu xaáu aùc (Buddha of Indescribable Light): Voâ Xöng chöa phaùt sanh. Quang Nhö Lai. 3) Efforts to foster good states (to do goods that 13) Brightness of Super Sun and Moon of have

not yet been done): Tinh caàn nuoâi döôõng Tathagata (Buddha of Light Surpassing that of vaø laøm phaùt sanh nhöõng ñieàu toát chöa sanh. Sun and Moon): Sieâu Nhöït Nguyeät Quang 4) Efforts to further develop existing good states Nhö Lai. (to make goods already done grow ever Thirty-armed image of Maitreya: Nhaát Sanh stronger): Tinh caàn tieáp tuïc phaùt trieån nhöõng Boå Xöù Boà Taùt Töôïng (Di Laëc). ñieàu toát ñaõ sanh.

(III) Four Bases of Psychic Powers: Riddhipada 4) Alleviation or repose: Prasrabdhi (skt)— (skt)—Töù Nhö YÙ Tuùc—Four steps towards Khinh An. supernatural power (four strong 5) Mindfulness: Smriti (skt)—Nieäm. determinations to attain supernatural powers 6) Concentration: Samadhi (skt)—Ñònh. by means of concentration): 7) Detachment or equanimity: Upeksha (skt)— 1) Power of Desire: Chanda (skt)—Duïc Nhö YÙ Xaû. Tuùc. (VII)Eightfold Right Path: Angikamarga (skt)— 2) Power of Effort: Virya (skt)—Tinh Taán Nhö Baùt Chaùnh Ñaïo—The eight Noble Paths of YÙ Tuùc. righteousness. 3) Power of Concentration or Thought: Citta 1) Right Insight or right view: Samyagdrishti (skt)—Nhaát Taâm Nhö YÙ Tuùc. (skt)—Chaùnh Kieán hay caùi thaáy ñuùng ñaén. 4) Power of Contemplation or Reflection: 2) Right Though or right thinking: Kalpa (skt)— Mimamsa (skt)—Quaùn Nhö YÙ Tuùc. Chaùnh Tö Duy hay söï suy nghó ñuùng ñaén. (IV) Five Spiritual Faculties or five controlling 3) Right Speech: Vag (skt)—Chaùnh Ngöõ hay söï principles: Panca-indriyani (skt)—Nguõ Caên: noùi naêng ñuùng ñaén. 1) Faculty of Faith: Sraddha (skt)—Tín Caên. 4) Right Action or right conduct: Karmanta 2) Faculty of Perseverance, or Effort, or (skt)—Chaùnh Nghieäp hay söï haønh xöû ñuùng Energy: Virya (skt)—Taán Caên. ñaén. 3) Faculty of Mindfulness: Smriti (skt)—Nieäm 5) Right Livelihood: Jiva (skt)—Chaùnh Maïng Caên hay söï sinh hoaït ñuùng ñaén. 4) Faculty of Concentration: Samadhi (skt)— 6) Right Effort:Vyayama (skt)—Chaùnh Tinh Taán Ñònh Caên. hay söï noã löïc ñuùng ñaén. 5) Faculty of Precise Awareness or Wisdom: 7) Right Recollection: Smriti (skt)—Chaùnh Prajna (skt)—Hueä Caên. Nieäm hay söï töôûng nieäm ñuùng ñaén. (V) Five Spiritual Powers: Pancabalani (skt)— 8) Right Meditation: Samadhi (skt)—Chaùnh Nguõ Löïc—Naêm naêng löïc cuõng gioáng nhö nguõ Ñònh hay caùi taâm ñöôïc thieàn taäp ñònh tænh. caên, löïc naày ñöôïc xem nhö laø moät loaïi Thirty seven conditions leading to bodhi or nguyeân lyù maø nhôø ñoù löïc kia ñöôïc bieåu Buddhahood: Ba Möôi Baûy Phaåm Trôï Ñaïo—Ba hieän—The five powers which are the same as möôi baûy phaåm daãn tôùi giaùc ngoä vaø quaû vò Phaät— the five Indriyas; the one is conceived as a See Thirty Seven Aids to Enlightenment. sort of principle by which the other is Thirty seven limbs of Enlightenment: Tam manifested: Thaäp Thaát phaåm trôï ñaïo—The thirty-seven limbs 1) Power of Faith: Tín Löïc. of Enlightenment are classified under seven 2) Power of Effort: Taán Löïc. groups—Ba möôi baûy phaåm trôï ñaïo phaân laøm baûy 3) Power of Mindfulness: Nieäm Löïc nhoùm: 4) Power of Concentration: Ñònh Löïc 1) Four mindfulnesses: Satipatthana (p)—Töù 5) Power of Wisdom: Hueä Löïc. Nieäm Xöù. (VI) Seven Branches of Enlightenment: Sapta- 2) Four right efforts: Sammappadanna (p)—Töù bodhyanga (skr)—Thaát Giaùc Chi, baûy yeáu toá Chaùnh Caàn. ñöa ñeán söï giaùc ngoä—Seven

degree of 3) Four roads to supernatural powers: Iddhipada enlightenment, or seven factors leading to (p)—Töù Nhö YÙ Tuùc. enlightenment: 4) Five controlling faculties: Indriya (p)—Nguõ 1) Discernment: Dharmapravicaya (skt)—Traïch Caên. Phaùp—A discerning judgment for the right 5) Five powers: Baja (p)—Nguõ Löïc. doctrine—Moät phaùn ñoaùn roõ raøng veà hoïc 6) Seven limbs of Enlightenment: Bojjhanga thuyeát ñuùng ñaén. (p)—Thaát Boà Ñeà Phaàn. 2) Diligence or energy: Virya (skt)—Tinh Taán. 7) The Noble Eightfold Path: Atthangika-magga 3) Joy or Joyfulness: Priti (skt)—Hyû Laïc. (p)—Baùt Thaùnh Ñaïo.

** For more information, please see Thirty- 14) Golden-hued body: Body of the color of true Seven Aids to Enlightenment. gold—Thaân theå saùng choùi nhö vaøng kim. Thirty stanzas of Yogaøcaøra doctrine: 15) Ten-foot halo around him—Ten foot aura Trim'satika (p)—Trim'sika (skt)—Duy Thöùc Tam encircling him: Quanh mình thöôøng coù haøo Thaäp Tuïng (30 baøi tuïng veà Duy Thöùc). quang chieáu ra moät taàm. Thirty-three-fold heavens: Ba möôi ba taàng 16) Solf smooth skin: Da moûng vaø mòn. trôøi—Heaven of the thirty-three. 17) Two soles, two palms, two shoulders, and crown well-rounded (distinctive and full): Thirty-three gods: Ba möôi ba vò trôøi treân ñænh Loøng baøn chaân, baøn tay, hai vai vaø treân ñænh, Tu Di—The thirty-three gods who live on the baûy choå aáy ñeàu ñaày ñaën. summit of Mount Meru—See Trayastrimsa. 18) Below armpits well-filled: Hai naùch ñaày ñaën. Thirty-two auspicious marks: 19) Lion-shaped body: Upper torso like that of a Dvatrimsadvaralakshana (skt)—Tam Thaäp Nhò royal lion—Thaân theå oai nghieâm nhö sö töû. Haûo Töôùng Cuûa Phaät. 20) Erect and upright body: Thaân theå ngay thaúng. (I) Thrity two forms of Sakyamuni Buddha or 21) Full and round shoulders like a Banyan tree: thirty-two characteristic physiological marks Hai vai troøn tròa caân phaân. which attribute a natural reward for a specific 22) Forty teeth: Boán möôi caùi raêng. kind of good karma the Buddha creates 23) Teeth white even and close: Raêng traéng, during many past lives—Ba möôi hai töôùng trong, ñeàu vaø khít nhau. toát cuûa Phaät hieän leân do thieän nghieäp töø nhieàu 24) Four canine teeth pure white: Boán raêng cöûa ñôøi tröôùc: lôùn hôn. 1) Level and full feet: Baøn chaân baèng thaúng. 25) Lion-jawed: Goø maù noåi cao nhö hai meùp cuûa 2) Thousand-spoke wheel-sign on each of his sö töû. feet: Chæ döôùi baøn chaân coù ngaøn caùi xoaùy troân 26) Saliva improving the taste of all food: Nöôùc oác nhö hình caû ngaøn caây caêm baùnh xe. mieáng ñuû chaát thôm ngon. 3) Long slander fingers: Ngoùn tay daøi, ñaàu ngoùn 27) Tongue long and broad (vast): Löôõi roäng daøi, nhoû vaø nhoïn. meàm moûng, khi le ra ñeán chaân toùc. 4) Pliant (soft supple) hands and feet: Tay chaân 28) Voice deep and resonant which emits ñeàu meàm dòu. Brahma-pure sounds: Gioïng noùi thanh nhaõ 5) Toes and fingers finely webbed: Fine nghe xa, nhö gioïng noùi cuûa Ñöùc Phaïm Thieân. webbing lacing his fingers and toes—Trong 29) Eyes deep (violet) blue: Maét xanh bieác. keû tay keû chaân coù da moûng nhö löôùi giaêng. 30) Eye lashes like a royal bull: Loâng nheo daøi. 6) Full-sized heels: Well set and even heels— 31) A white urna or curl between the eybrows Goùt chaân ñaày ñaën. emitting light: Coù choøm loâng traéng thöôøng 7) Arched top feet: Arched insteps—Treân baøn chieáu saùng giöõa hai

chaân maøy. chaân noåi cao ñaày ñaën. 32) An usnisa or fleshy protuberance on the 8) Thighs like a royal stag: Baép veá troøn nhö baép crown: Thòt noåi cao treân ñænh ñaàu nhö buoái chuoái. toùc. 9) Hand reaching below the knees: Long (II) The Buddha's teachings on thirty-two graceful hands which reach below the characteristic physiological marks in the knees—Khi ñöùng hai tay daøi quaù ñaàu goái. Flower Adornment Sutra—Nhöõng lôøi Ñöùc 10) Well-retracted male organ: Nam caên aån kính. Phaät daïy veà haûo töôùng trong kinh Hoa 11) Height and stretch or arms equal: Thaân hình Nghieâm: cao lôùn vaø caân phaân. * Subhuti, what do you think, can the Tathagata 12) Every hair-root dark colored: Imperial blue be seen by his physical marks?—Naøy oâng Tu hair roots—Loã chaân loâng thöôøng aùnh ra saéc Boà Ñeà, oâng nghó theá naøo, Nhö Lai coù theå xanh. ñöôïc nhìn qua haûo töôùng hay khoâng? 13) Body hair graceful and curly (curls upward): Loâng treân mình uoán leân treân.

* No, World Honored One, the Tathagata accomplished in thirty-two response-bodies and cannot be seen by his physical marks. Anh entered all lands." The wonderful purity of thirty- why? It is because the physical marks are two response-bodies, by which one enters into all spoken of by the Tathagata as no physical lands and accomplishes self-mastery by means of marks—Baïch Ñöùc Theá Toân, khoâng theå naøo samadhi of becoming permeated with hearing and nhìn Nhö Lai baèng haûo töôùng. Taïi sao? Vì cultivating hearing and by means of the Nhö Lai ñaõ noùi haûo töôùng khoâng phaûi laø haûo miraculous strength of effortlessness—Theo Kinh töôùng (saéc töùc vò khoâng). Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn Theá * Then the Buddha said to Subhuti, "All with AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà ba möôi hai marks is empty and false. If you can see all öùng thaân cuûa ngaøi nhö sau: "Baïch Theá Toân! Bôûi marks as no marks, then you see the toâi cuùng döôøng Ñöùc Quaùn Theá AÂm Nhö Lai, nhôø Tathagata."—Ñoaïn Ñöùc Phaät noùi vôùi Tu Boà Phaät daïy baûo cho toâi tu phaùp 'Nhö huyeãn vaên Ñeà, "Chö töôùng ñeàu laø hö voïng. Neáu oâng huaân vaên tu kim cöông tam muoäi' vôùi Phaät ñoàng thaáy töôùng khoâng töôùng töùc laø oâng thaáy Nhö moät töø löïc, khieán toâi thaân thaønh 32 öùng, vaøo caùc Lai vaäy." quoác ñoä." Ba möôi hai öùng thaân dieäu tònh, vaøo caùc * Subhuti, what do you think, can the Tathagata quoác ñoä, ñeàu do caùc phaùp tam muoäi vaên huaân, be seen by means of the Thirty-two Marks?— vaên tu, söùc nhieäm maàu hình nhö khoâng laøm gì, tuøy —Naøy oâng Tu Boà Ñeà, oâng nghó theá naøo, Nhö duyeân öùng caûm, töï taïi thaønh töïu. Lai coù theå ñöôïc nhìn qua 32 haûo töôùng hay 1) If there are Bodhisattvas who enter samadhi khoâng? and vigorously cultivate the extinction of * No, World Honored One, the Tathagata outflows, who have superior understanding cannot be seen by means of the Thirty-two and manifest perfected penetration, I will Marks. Anh why? It is because the Thirty-two appear in the body of a Buddha and speak Marks are spoken of by the Tathagata as no Dharma for them, causing them to attain Thirty-two Marks—Baïch Ñöùc Theá Toân, liberation: Neáu coù Boà Taùt vaøo tam ma ñòa, khoâng theå naøo nhìn Nhö Lai baèng 32 haûo tinh taán tu voâ laäu, maø muoán ñöôïc thaønh töïu, töôùng. Taïi sao? Vì Nhö Lai ñaõ noùi 32 haûo toâi seõ hieän Phaät thaân vì hoï noùi phaùp, khieán hoï töôùng töùc thò

khoâng phaûi laø 32 haûo töôùng. ñöôïc giaûi thoaùt. Thirty-two forms of Sakyamuni Buddha: 2) If there those who are studying, who are Tam Thaäp Nhò Haûo Töôùng Cuûa Phaät—See Thirty- tranquil and have wonderful clarity, who are two auspicious marks. superior and miraculous and manifest Thirty-two marks of perfection: perfection, I will appear before them in the Dvatrimshadvara-lakshana (skt)—Tam Thaäp Nhò body of a solitarily enlightened one and Haûo Töôùng Cuûa Phaät—Ba möôi hai töôùng toát cuûa speak Dharma for them, causing them to Ñöùc Phaät—See Thirty-two auspicious marks and attain liberation: Neáu coù haøng höõu hoïc caàu Dvatrimshadvara-Lakshana. ñaïo tòch tònh dieäu minh, maø muoán ñöôïc thaønh töïu, toâi seõ hieän thaân ñoäc giaùc, vì hoï noùi phaùp Thirty-two response bodies: Tam Thaäp Nhò khieán hoï ñöôïc giaûi thoaùt. ÖÙng Thaân—According to The Surangama Sutra, 3) If there are those who are studying, who have book Six, Avalokitesvara Bodhisattva vowed in severed the twelve causal conditions, and, front of the Buddha about his thirty-two response having severed the conditions, reveal a bodies as follows: “World Honored One, because supreme nature, and who are superior and I served and made offerings to the Thus Come wonderful and manifest perfection, I will One, Kuan Yin, I received from that Thus Come appear before them in the body of one One a transmission of the vajra samadhi of all enlightened to conditions and speak Dharma being like an illusion as one becomes permeated for them, causing them to attain liberation: with hearing and cultivates hearing. Because I Neáu coù haøng höõu hoïc caàu ñoaïn 12 nhaân gained a power of compassion identical with that duyeân, caùc duyeân ñoaïn, thaéng tính hieän ra of all Buddhas, the Thus Come Ones, I became

troøn ñaày, toâi seõ hieän thaân Duyeân Giaùc tröôùc accomplish their wish: Neáu coù chuùng sanh nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc giaûi muoán ñöôïc Töï Taïi bay ñi giöõa hö khoâng, toâi thoaùt. seõ hieän thaân Trôùi Ñaïi Töï Taïi tröôùc nhöõng 4) If there are those who are studying, who have ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu. attained the emptiness of the four truths, and 9) If there are living beings who are fond of cultivating the Way, have entered extinction, ruling over ghosts and spirits in order to and have a superior nature and manifest rescue and protect their country, I will appear perfection, I will appear before them in the before them in the body of a great Heavenly body of a Sound-Hearer and speak Dharma General and speak Dharma for them, for them, causing them to attain liberation: enabling them to accomplish their wish: Neáu Neáu coù haøng höõu hoïc caàu chöùng tính khoâng coù chuùng sanh muoán thoáng lónh caùc quyû thaàn, cuûa töù ñeá, tu ñaïo nhaäp dieät, thaéng tính hieän ra cöùu hoï caùc coõi nöôùc, toâi seõ hieän thaân Trôøi Ñaïi troøn ñaày, toâi seõ hieän thaân Thanh Vaên tröôùc Töôùng Quaân tröôùc nhöõng ngöôøi ñoù noùi phaùp, nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc giaûi khieán hoï ñöôïc thaønh töïu. thoaùt. 10) If there are living beings who like to govern 5) If there are living beings who wish to have the world in order to protect living beings, I their minds be clear and awakened, who do will appear before them in the body of one of not engage in mundane desires and wish to the Four Heavenly Kings

and speak Dharma purify their bodies, I will appear before them for them, enabling them to accomplish their in the body of a Brahma King and speak wish: Neáu coù chuùng sanh muoán thoáng lónh theá Dharma for them, causing them to attain giôùi, baûo hoä chuùng sanh, toäi seõ hieän thaân Töù liberation: Neáu coù chuùng sanh naøo toû bieát Thieân Vöông tröôùc nhöõng ngöôøi ñoù noùi phaùp, loøng daâm duïc, khoâng phaïm tôùi buïi nhô cuûa khieán hoï ñöôïc thaønh töïu. daâm duïc, thaân trôû neân thanh tònh, toâi seõ hieän 11) If there are living beings who enjoy being thaân Phaïm Thieân tröôùc nhöõng ngöôøi ñoù noùi born in the Heavenly palaces and to phaùp, khieán hoï ñöôïc giaûi thoaùt. command ghosts and spirits, I will appear 6) If there are living beings who wish to be the before them in the body of a Prince from the Heavenly Lord, leader of Heavenly beings, I kingdoms of the Four Heavenly Kings and will appear before them in the body of a speak Dharma for them, enabling them to Shakra and speak Dharma for them, enabling accomplish their wish: Neáu coù chuùng sanh them to accomplish their wish: Neáu coù chuùng muoán sinh veà cung Trôøi, sai khieán quyû thaàn, sanh muoán laøm Thieân Chuû thoáng lónh chö toâi seõ hieän thaân Thaùi Töû cuûa Töù Thieân Vöông Thieân, toâi seõ hieän thaân Ñeá Thích tröôùc nhöõng tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu. ñöôïc thaønh töïu. 7) If living beings wish to attain physical self- 12) If there are living beings who would like to mastery and to roam throughout the ten be kings of people, I will appear before them directions, I will appear before them in the in the body of a human king and speak body of a god from the Heaven of Self- Dharma for them, enabling them to Mastery and speak Dharma for them, accomplish their wish: Neáu coù chuùng sanh öa enabling them to accomplish their wish: Neáu laøm vua coõi ngöôøi, toâi seõ hieän thaân Nhaân coù chuùng sanh muoán ñöôïc thaân Töï Taïi bay ñi Vöông tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán chôi möôøi phöông, toâi seõ hieän thaân Trôøi Töï hoï ñöôïc thaønh töïu. Taïi noùi phaùp, khieán hoï ñöôïc thaønh töïu. 13) If there are living beings who enjoy being 8) If there are living beings who wish to attain heads of households, whom those of the physical self-mastery and fly through space, I world venerate and yield to, I will appear will appear before them in the body of a god before them in the body of an elder and speak from the Heaven of Great Self-Mastery and Dharma for them, enabling them to speak Dharma for them, enabling them to accomplish their wish: Neáu coù chuùng sanh öa

laøm chuû caùc doøng quí toäc, ñöôïc moïi ngöôøi toân 19) If there are men who want to uphold the five nhöôøng, toâi seõ hieän thaân Tröôûng Giaû tröôùc precepts, I will appear before them in the nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc body of an upasaka and speak Dharma for thaønh töïu. them, enabling them to accomplish their wish: 14) If there are living beings who delight in Neáu coù vò thieän nam naøo muoán giöõ naêm giôùi, discussing the classics and who keep toâi seõ hieän thaân cö só tröôùc nhöõng ngöôøi ñoù themselves lofty and pure, I will appear noùi phaùp, khieán hoï ñöôïc thaønh töïu. before them in the body of an upasaka and 20) If there are women who wish to base speak Dharma for them, enabling them to themselves in the five

precepts, I will appear accomplish their wish: Neáu coù chuùng sanh öa before them in the body of an upasika and noùi chuyeän ñaïo lyù, soáng ñôøi trong saïch, toâi seõ speak Dharma for them, enabling them to hieän thaân Cö Só tröôùc nhöõng ngöôøi ñoù noùi accomplish their wish: Neáu coù vò nöõ nhaân naøo phaùp, khieán hoï ñöôïc thaønh töïu. muoán giöõ naêm giôùi, toâi seõ hieän thaân nöõ cö só 15) If there are living beings who enjoy tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï governing the country and who can handle ñöôïc thaønh töïu. matters of state decisively, I will appear 21) If there are women who govern internal before them in the body of an official and affairs of household or country, I will appear speak Dharma for them, enabling them to before them in the body of a queen, first accomplish their wish: Neáu coù chuùng sanh öa lady, or noblewoman and speak Dharma for quaûn trò quoác ñoä, coi coâng vieäc bang aáp, toâi them, enabling them to accomplish their wish: seõ hieän thaân Teå Quan tröôùc nhöõng ngöôøi ñoù Neáu coù ngöôøi ñaøn baø naøo muoán laäp thaân caàm noùi phaùp, khieán hoï ñöôïc thaønh töïu. quyeàn trong gia ñình, toâi seõ hieän thaân nöõ chuû, 16) If there are living beings who like reckoning phu nhaân, meänh phuï, ñaïi gia tröôùc nhöõng and incantation and who wish to guard and ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu. protect themselves, I will appear before them 22) If there are virgin lads, I will appear before in the body of a Brahman and speak Dharma them in the body of a pure youth and speak for them, enabling them to accomplish their Dharma for them, enabling them to wish: Neáu coù chuùng sanh öa thuaät soá, thích accomplish their wish: Neáu coù chuùng sanh trieát lyù, toâi seõ hieän thaân Baø La Moân tröôùc naøo muoán giöõ trong saïch, khoâng töøng daâm nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc duïc, toâi seõ hieän thaân ñoàng nam tröôùc nhöõng thaønh töïu. ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu. 17) If there are men who want to leave the home- 23) If there are maidens who want to remain life and uphold the precepts and rules, I will virgins and do not wish to marry, I will appear appear before them in the body of a Bhikshu before them in the body of a gracious lady and speak Dharma for them, enabling them to and speak Dharma for them, enabling them to accomplish their wish: Neáu coù vò nam töû naøo accomplish their wish: Neáu coù ngöôøi con gaùi öa hoïc phaùp xuaát gia, giöõ gìn giôùi luaät, toâi seõ naøo muoán giöõ maõi trinh tieát, toâi seõ hieän thaân hieän thaân Tyø Kheo tröôùc nhöõng ngöôøi ñoù noùi ñoàng nöõ tröôùc nhöõng ngöôøi ñoù noùi phaùp, phaùp, khieán hoï ñöôïc thaønh töïu. khieán hoï ñöôïc thaønh töïu. 18) If there are women who would like to leave 24) If there are Heavenly beings who wish to the home-life and hold the pure precepts, I escape their Heavenly destiny, I will appear will appear before them in the body of a before them in the body of a god and speak Bhikshuni and speak Dharma for them, Dharma for them, enabling them to enabling them to accomplish their wish: Neáu accomplish their wish: Neáu coù vò Trôøi naøo coù vò nöõ nhaân naøo öa hoïc phaùp xuaát gia, giöõ thích ra khoûi caûnh Trôøi, toâi seõ hieän thaân Trôøi, gìn giôùi caám, toâi seõ hieän thaân Tyø Kheo Ni vì nhöõng vò ñoù noùi phaùp, khieán hoï ñöôïc thaønh tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï töïu. ñöôïc thaønh töïu.

25) If there are dragons who want to quit their lot öa ôû coõi ngöôøi, toâi seõ hieän thaân ngöôøi noùi of being dragons, I will appear before them in phaùp, khieán hoï ñöôïc thaønh töïu. the body of a dragon and speak Dharma for 32) If there are non-humans, whether with form them, enabling them to accomplish their wish: or without form, whether with thought or Neáu coù vò Roàng naøo thích ra khoûi loaøi ñoù, toâi without thought, who long to be freed from seõ hieän thaân Roàng maø noùi phaùp, khieán hoï their destiny, I will appear before them in a ñöôïc thaønh töïu. body like theirs and speak Dharma for them, 26) If there are Yakshas who want to get out of enabling them to accomplish their wish: Neáu their present fate, I will appear before them coù loaøi khoâng phaûi ngöôøi, hoaëc höõu hình, in the body of a Yaksha and speak Dharma hoaëc voâ hình, hoaëc coù töôûng, hoaëc khoâng for them, enabling them to accomplish their töôûng, muoán thoaùt khoûi coõi cuûa hoï, toâi seõ wish: Neáu coù loaøi Döôïc Xoa naøo muoán ra hieän gioáng hoï maø noùi phaùp, khieán hoï ñöôïc khoûi loaøi aáy, toâi seõ hieän thaân Döôïc Xoa maø thaønh töïu. noùi phaùp, khieán hoï ñöôïc thaønh töïu. Thirty types of impure giving: Tam Thaäp 27) If there are Gandharvas who wish to be freed Chuûng Baát Tònh Boá Thí—According to Venerable from their destiny, I will appear before them Thích Haûi Quang in Letters To Buddhist in the body of a Gandharva and speak Followers, there are thirty types of giving that are Dharma for them, enabling them to not pure that the givers will neither gain merits, accomplish their wish: Neáu coù loaøi Caøn Thaùt nor will they be called “People who give out of Baø naøo muoán ra khoûi loaøi aáy, toâi seõ hieän thaân the goodness of their hearts”—Theo Thöông Toïa Caøn Thaùt Baø noùi phaùp, khieán hoï ñöôïc thaønh Thích Haûi Quang trong Thô Göûi Ngöôøi Hoïc Phaät, töïu. coù ba möôi loaïi baát tònh boá thí, maø ngöôøi thí 28) If there are Asuras who wish to be liberated chaúng ñöôïc phöôùc, cuõng chaúng ñöôïc goïi laø “Haûo from their destiny, I will appear before them Taâm Boá Thí Nhaân”. in the body of an Asura and speak Dharma for 1) Give while having delusional and chaotic them, enabling them to accomplish their wish: views: Thaáy bieát ñieân ñaûo maø boá thí—This is Neáu coù vò A Tu La naøo muoán ra khoûi loaøi aáy, similar to giving to “ghosts,” so people will toâi seõ hieän thaân A Tu La noùi phaùp, khieán hoï no longer bother them. Otherwise, there is not ñöôïc thaønh töïu. an ounce of compassion. This also indicates 29) If there are Kinnaras who wish to transcend people who give depending on their moods, their fate, I will appear before them in the meaning if they are happy they will give, if body of a Kinnara and speak Dharma for they are sad they will not give, or they may them, enabling them to accomplish their wish: ask for it back, or going as far as insulting Neáu coù vò Khaån Na La naøo muoán ra khoûi loaøi people while in the process of giving—Töùc aáy, toâi seõ hieän thaân Khaån Na La noùi phaùp, laø boá thí theo kieåu thí coâ hoàn, mong ngöôøi khieán hoï ñöôïc thaønh töïu. nhaän roài ñi cho khuaát maét, chöù kyø thaät chaúng 30) If there are Mahoragas who wish to be freed coù loøng thöông xoùt chi caû. Hoaëc laø boá thí tuøy from their destiny, I will appear before them höùng, nghóa laø vui thì cho, buoàn thì khoâng in the body of a Mahoraga and speak Dharma cho, thaäm chí coøn ñoøi laïi nhöõng gì ñaõ cho, for them, enabling

them to accomplish their hoaëc chöôûi bôùi, vaân vaân. wish: Neáu coù vò Ma Haàu La Giaø naøo muoán ra 2) Give to return a favor, or to even out a past khoûi loaøi aáy, toâi seõ hieän thaân Ma Haàu La Giaø favor: Boá thí vì baùo aân: Töùc laø tröôùc kia ñaõ lôõ noùi phaùp, khieán hoï ñöôïc thaønh töïu. mang ôn ngöôøi ñoù roài neân baây giôø boá thí laïi 31) If there are living beings who like being nhö tröø nôï. people and want to continue to be people, I 3) Give without having any compassion: Boá thí will appear before them in the body of a maø chaúng coù loøng thöông—Töùc laø boá thí theo person and speak Dharma for them, enabling kieåu neùm lieäng vaøo maët ngöôøi. them to accomplish their wish: Neáu coù ngöôøi

4) Give because of form desire: Boá thí vì saéc 11) Give in hope of winning someone's duïc—This is seeing an individual who is friendship: Vì muoán keát baïn maø boá thí. beautiful, and so one pretends to give in hope 12) Give in hope to learn the tricks of the trade: of gaining sexual relations with that person or These are people who realize a person's give in hope of winning that person as a talents despite the fact such a person is of spouse—Töùc laø thaáy ngöôøi ñaøn baø hay ñaøn "lower status," so they pretend to give and oâng coù saéc ñeïp neân khôûi taâm taø duïc, muoán befriend such an individual hoping to steal giaû boä boá thí ñeå laáy loøng tröôùc, ñeå sau naày coù that person's ideas to benefit themselves—Vì theå thoûa maõn ñöôïc duïc taâm cuûa mình. hoïc ngheà maø boá thí. Thaáy ngöôøi aáy tuy ngheøo 5) Give and then make threats: Hoaëc möu ñoà ñe nhöng coø ngheà hay trong tay, muoán caàu hoïc doïa ngöôøi maø boá thí—Make bribes to a ngheà neân laøm boä boá thí ñeå laáy thieän caûm. person or threaten the person with 13) Give but doubt whether there will be "blackmail," so the individual will not dare go retributions or not: These are people who to the authorities—Töùc laø boá thí tröôùc roài give but are still skeptical whether their good haêm doïa sau vôùi yù ñoà gaøi baãy ñeå hoái loä, laøm deeds will bring them benefits in the future. cho ngöôøi nhaän phaûi sôï maø laøm thinh khoâng This is a type of giving in hope of something daùm toá caùo nhöõng ñieàu sai quaáy cuûa mình in return—Boá thí maø nghi ngôø laø coù quaû baùo tröôùc phaùp luaät. hay khoâng coù quaû baùo. Töùc laø boá thí maø trong 6) Use poisonous foods to give to someone with loøng coøn nghi ngôø, do döï laø khoâng bieát boá thí the purpose to murder that person: Ñem ñoà aên nhö vaäy thì sau naày coù ñöôïc höôûng quaû baùo coù ñoäc ra maø boá thí vôùi muïc ñích gieát haïi toát ñeïp hay khoâng. ngöôøi. 14) Give but only after insulting someone until 7) Use knives, daggers, weapons, guns, tanks, gaining contentment: Tröôùc maéng chöûi cho haû bombs, bullets, etc, i.e., military assistance: heâ roài sau ñoù môùi chòu boá thí. Ñem dao gaäy, binh khí, suùng oáng, bom ñaïn ra 15) Give but thereafter begin having regrets, maø boá thí, nhö vieän trôï veà quaân söï. resentments, and angers: Boá thí roài maø trong 8) Give because of praises: Vì ñöôïc khen ngôïi loøng böïc boäi, gheùt töùc vaø hoái tieác. maø boá thí, töùc laø boá thí ñeå caàu danh vaø muoán 16) Give and then say to the receivers, "in the ñöôïc tieáng taêm khen taëng. future you will become servants, slaves, or 9) Give because someone has a marvelous various animals such as buffaloes and horses voice: Vì ca haùt maø boá thí: Thaáy ca só ñeïp, to repay the debts you owe me.": Boá thí roài haùt hay maø boá thí

ñeå caàu thaân, chôù coøn xaáu maø noùi raèng caùc ngöôøi thoï laõnh sau naày seõ xa vaø haùt dôû thì khoâng theøm cho moät xu. phaûi laøm thaân traâu ngöïa, suùc vaät, toâi tôù ñeå 10) Give by basing on someone's physical ñeàn traû laïi cho mình. characteristics: Vì xem töôùng maø boá thí— 17) Give and then say in the future I will reap These are people who have the unique ability great meritorious retributions of wealth and to foretell someone's future based on their luxury: Boá thí roài maø noùi raèng sau naày mình physical characteristics. Thus, they may see seõ ñöôïc thoï phöôùc baùo, giaøu sang lôùn. someone as being poor now but that person's 18) Give out of fear of old age, sickness, and future is promising, so they give now in order death: Meaning when they are young and to win that person over, hoping in the future healthy, the tought of giving never crosses that individual will remember them—Töùc laø their minds, but when they are old, weak, mình bieát töôùng, thaáy keû ñoù baây giôø tuy coøn bedridden, afaid they will be condemned to ngheøo, nhöng veà sau naày seõ trôû thaønh ngöôøi hell or hungry ghost, only then are they giaøu sang quyeàn quyù, neân baây giôø laøm boä boá willing to dispense their fortunes to give, thí, tröôùc ñeå laáy loøng, haàu caàu lôïi loäc cho hoping to escape their potential fates—Giaø mình veà sau naày. yeáu ñau beänh neân sôï cheát maø boá thí. Töùc laø khi coøn treû ñeïp maïnh khoûe thì khoâng coù taâm

boá thí, ñeán chöøng giaø yeáu, beänh hoaïn môùi older but have no children or have all girls, chòu xuaát tieàn ra boá thí. but no boys, or all boys but no girls, only then 19) Give in hope of being known throughout the are they willing to dispense their money to land as a "Great Benefactor.": Boá thí maø give. However, their giving is not genuine or muoán ñöôïc noåi danh khaép moïi nôi raèng ta arising from compassion because their only ñaây laø moät ngöôøi ñaïi thí chuû—Töùc laø boá thí intention is to pray to have a child—Töùc laø chæ muoán ñöôïc noåi danh ñeå haân haïnh, khoe ngöôøi tuy giaøu coù nhöng khoâng coù taâm boá thí, cuûa maø thoâi chôù khoâng coù taâm töø bi, thöông ñeán chöøng lôùn tuoåi bò hieám con, hoaëc coù toaøn xoùt ai. con trai, nay muoán con gaùi; hay toaøn con gaùi, 20) Give because of jealousy or to ridicule others: nay muoán con trai, neân môùi chòu xuaát tieàn cuûa Hoaëc ganh gheùt ngaïo ngheã maø boá thí—This is ra boá thí, muïc ñích chæ ñeå caàu ñöôïc con maø giving based on ulterior motives, such as 'you thoâi, chôù khoâng coù thaät loøng töø bi thöông xoùt. only gave one, but I gave tens and thousands 24) Give in hope of being wealthy: Hoaëc muoán more' in order to ridicule someone. caàu giaøu sang maø boá thí—This refers to Otherwise, there is not any purity or people who are already wealthy, so they give compassion in this charitable act. This type of more in hope of being even richer—Töùc laø ñaõ giving is to show off how much power and giaøu roài, laïi coøn muoán ñöôïc giaøu hôn nöõa neân wealth one has over another person—Töùc laø boá thí. caùc ngöôøi chæ boá thí coù moät, chôù ta ñaây boá thí 25) Give in hope that if I give in this life, in the gaáp hai, ba laàn hôn cho bieát maët, kyø thaät next life I will be rich: This is giving for self- khoâng coù taâm thanh tònh thöông xoùt chi caû. benefit, calculating the loss and gain of this Ñaây laø loaïi boá thí vì muoán caïnh tranh söï giaøu life, the next life, and so forth—Hoaëc suy sang theá löïc vaø hôn thua laãn nhau maø thoâi.

nghó raèng kieáp naày ta boá thí ñeå kieáp sau ñöôïc 21) Give because of fondness for wealth and giaøu sang maø boá thí. Töùc laø boá thí vôùi yù ñònh notoriety: Hoaëc ham moä giaøu sang, danh thuû lôïi, coù tính toaùn lôøi loã ôû kieáp naày, kieáp voïng maø boá thí—This refers to people who sau. notice a family is wealthy and influential, so 26) Do not give to the poor, but spend all of one's they pretend to give hoping to get to know or focus to give to the rich: This refers to people marry into the family, such as buying gifts, who show disrespect and have not the doing favors, etc.—Töùc laø thaáy gia ñình ngöôøi slightest compassion for those less fortunate, ta giaøu coù, danh voïng, quyù phaùi neân laøm boä yet when they see wealthy and influential boá thí ñeå caàu thaân, caàu hoân, nhö taëng quaø people, they give readily in hope of caùp, bieáu xeùn, vaân vaân. befriending these people—Thaáy keû ngheøo 22) Give in hope of marriage: Vì caàu hoân nhaân khoâng boá thí, maø cöù chaêm chæ boá thí cho maø boá thí—This refers to people who notice ngöôøi giaøu. Thaáy keû ngheøo ñaõ khoâng boá thì another family as having a boy or a girl who maø coøn khi deã, vaø chaúng coù loøng thöông xoùt. is precious, talented, but that family is poor; 27) Give out of threats and coercion: Vì bò cöôõng thus, in wishing to marry the child as a eùp, haêm doïa maø boá thí—This refers to people husband or wife, these people pretend to give who are wealthy yet they refuse to give. Only to the family to win the family over—Töùc laø when a more 'powerful' person makes threats thaáy ngöôøi ta coù con gaùi hay con trai quyù 'if you do not give, I will take your life,' are töôùng, xinh ñeïp, nhöng maø ngheøo, muoán cöôùi they willing to give. Or if someone discovers veà laøm vôï laøm choàng, neân laøm boä boá thí ñeå 'hidden secrets' and forces them to give, or laáy loøng. face the consequence of getting reported to 23) Give in hope of having a son or a daughter: the newspapers, magazines, etc. In fear of Mong caàu ñöôïc con trai, con gaùi maø boá thí— being exposed, these people then give as This refers to people who despite having demanded by the opposition—Töùc laø ngöôøi wealth are not charitable people. As they get tuy giaøu nhöng khoâng chòu boá boá thí, bò keû

"anh huøng nghóa hieäp" nöûa ñeâm phi thaân ñoät studies—Ngöôøi saùng laäp ra Hoäi Kinh Ñieån Pali, nhaäp vaøo nhaø haêm doïa: "Neáu khoâng chòu boá phu quaân cuûa baø Caroline A. F. Rhys Davids. Ñaàu thí thì ta seõ gieát cheát," hoaëc laø bò chuùng naém tieân oâng hoïc laøm luaät sö, nhöng veà sau oâng trôû ñöôïc chuyeän bí maät rieâng tö, doïa seõ ñaêng neân thích thuù vôùi vaên chöông Pali trong moät phieân baùo, beâu xaáu, vaân vaân, sôï quaù neân baát ñaéc dó toøa khi oâng ñang phuïc vuï Daân Söï taïi Sri Lanka. phaûi boá thí theo yeâu saùch cuûa ñoái phöông. Sau ñoù oâng rôøi boû nhieäm sôû vaø coá coâng hoïc kinh 28) Give for killing and harming: Vì gieát haïi maø ñieån Pali. OÂng saùng laäp Hoäi Kinh Ñieån Pali vaøo boá thí—This refers to people who give to naêm 1881, vaø vaøo naêm 1882 oâng ñöôïc boå nhaäm wicked and evil beings to win these people laøm giaûng sö tieáng Pali taïi Ñaïi Hoïc Luaân Ñoân. over and then later ask them to kill or harm OÂng ñaõ phieân dòch vaø xuaát baûn moät soá lôùn kinh the enemy—Töùc laø boá thí cho keû aùc nhaân vaên Pali cuõng nhö nhöõng nghieân cöùu ñoäc laäp ñaëng laáy loøng mang ôn cuûa noù, roài sau ñoù sai khaùc—See Rhys Davids. noù ñi gieát haïi keû thuø cuûa mình.

Thong Bien Zen Master: Thieàn sö Thoâng Bieän 29) Give while being under fire: Boá thí trong (?-1134)—A Vietnamese Zen master from North löûa—On the outside, they appear to be Vietnam. He was a disciple of Zen master Vieân giving, but in the inside the fire of anger Chieáu. He became the Dharma heir of the eighth rages on. Thus, this is referring to people who generation of the Wu-Yun-T'ung Zen Sect. Later, feel obligated or having no other choice but to he went to Thaêng Long and stayed at Quoác Töï give; otherwise there is not the slightest bit of Temple with the name Trí Khoâng. When he was compassion. Therefore as they give, they old, he returned to Töø Lieâm to stay at Phoå Minh throw the gift in people's faces, insulting Temple to preach Buddha Dharma. He always them, etc.—Töùc laø ngoaøi maët thì boá thí, chôù encouraged his disciples to recite the Lotus Sutra. trong loøng thì ñaày löûa giaän. YÙ noùi chæ bò baét He spent most of his life to revive and expand buoäc, chôù khoâng coù loøng nhaân töø, vöøa cho Buddhism in North Vietnam. He passed away in vöøa quaêng neùm vaøo maët. 1134—Thieàn sö Vieät Nam, queâ ôû Baéc Vieät. Ngaøi 30) Give in water of desire: Boá thí vì aùi duïc— laø ñeä töû cuûa Thieàn sö Vieân Chieáu, vaø laø Phaùp töû This is giving in order to win the heart of ñôøi thöù taùm doøng Thieàn Voâ Ngoân Thoâng. Veà sau, someone beautiful hoping one day this act ngaøi tôùi Thaêng Long vaø truï taïi chuøa Quoác Töï vôùi will lead to sexual gratification—Boá thí ñeå teân Trí Khoâng. Luùc veà giaø, ngaøi trôû veà Töø Lieâm laáy loøng ngöôøi ñeïp, hy voïng sau naày coù dòp vaø truï taïi chuøa Phoå Minh thuyeát phaùp. Ngaøi thoûa maõn ñöôïc taâm aùi duïc, taø daâm cuûa mình. thöôøng khuyeán taán ñeä töû tuïng kinh Phaùp Hoa. Haàu Thitatta (p): Self-controlled (a)—Töï keàm cheá. heát cuoäc ñôøi, ngaøi chaán höng vaø hoaèng hoùa taïi Thiti (p): Stability—Söï oån ñònh. Baéc Vieät. Ngaøi thò tòch naêm 1134. Thitika (p): Lasting (a)—Toàn taïi. Thong Thien Zen Master: Thieàn Sö Thoâng Thoka (p): Small (a)—Nhoû. Thieàn (?-1228)—A Vietnamese Zen master from An La, North Vietnam. He was a disciple of Zen Thomas William Rhys Davids (1843-1922): master Thöôøng Chieáu at Luïc Toå Temple. After he Founder of the Pali Text Society and husband of became the dharma heir of the thirteenth Caroline A. F. Rhys Davids. Originally trained as generation of the Wu-Yun-T'ung Zen Sect, he a solicitor, but later he become interested in Pali returned to his home town to revive and expand literature during a court case he encountered Buddhism there. He passed away in 1228—Thieàn while in the Ceylon Civil Service. He sö Vieät Nam, queâ ôû An La, Baéc Vieät. Ngaøi laø ñeä subsequently left the public service and devoted töû cuûa Thieàn sö Thöôøng Chieáu taïi chuøa Luïc Toå. himself to the study of the Pali Canon. He Sau khi trôû thaønh phaùp töû ñôøi thöù 13 doøng Thieàn founded the society in 1881, and in 1882 was Voâ Ngoân Thoâng, ngaøi trôû veà laøng cuõ ñeå chaán appointed Professor of Pali at University College, höng vaø hoaèng hoùa Phaät giaùo cho ñeán khi ngaøi thò London. He produced a large volume of tòch vaøo naêm 1228. translations, crititcal editions, and independent

Thong Vinh Zen Master: Thieàn Sö Thoâng Vieät Nam vaøo ñaàu theá kyû thöù 19. Saùch ñöôïc bieân Vinh—A Vietnamese Zen master from Haûi soaïn vaøo giöõa theá kyû thöù 19, coù leõ ñöôïc in vaøo Döông. He left home at his young age to go to

khoaûng naêm 1845. Saùch goàm ba phaàn: Haøm Long Temple to become a monk. Later, he (I) First volume: Buddhism—Quyeån thöù nhaát— became a disciple of Most Venerable Phuùc Ñieàn. Phaät Giaùo. He was the Dharma heir of the 44th generation of 1) The travel in seeking the Buddha Dharma of the Linn-Chih Zen Sect. He spent most of his life Zen Master Tính Tuyeàn Traïm Coâng: Phuïng to revive and expand Buddhism in North Vietnam. Chieáu caàu phaùp—Vieäc du hoïc cuûa Thieàn sö His whereabout and when he passed away were Tính Tuyeàn Traïm Coâng. unknown—Zen Master Thoâng Vinh—Thieàn sö 2) Sutras printed in Vietnam: Baûn Quoác Thieàn Vieät Nam, queâ ôû Haûi Döông. Thuôû nhoû ngaøi xuaát Moân Kinh Baûn—Caùc baûn kinh khaéc ôû Vieät gia taïi chuøa Haøm Long. Veà sau, ngaøi theo laøm ñeä Nam. töû Hoøa Thöôïng Phuùc Ñieàn vaø trôû thaønh Phaùp töû 3) The beginning of Zen in Vietnam: Ñaïi Nam ñôøi 44 doøng Laâm Teá. Phaàn lôùn cuoäc ñôøi ngaøi chaán Thieàn Hoïc Sô Khôûi—Khôûi thuûy Thieàn hoïc höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Ngaøi Vieät Nam. thò tòch hoài naøo vaø ôû ñaâu khoâng ai bieát. 4) Buddha stupas in Vietnam: Ñaïi Nam Phaät Thorn: Gai—Bed of thorns—Giöôøng gai. Thaùp—Caùc thaùp Phaät ôû Vieät Nam. 5) Wu-Yun-T'ung Zen Sect: Voâ Ngoân Thoâng Thorn of doubt: Nghi Thích (caùi gai hay chöôùng Truyeàn Phaùp—Thieàn phaùi Voâ Ngoân Thoâng. ngaïi cuûa nghi hoaëc). 6) Famous monks at the Royal Palace: Danh Thorn of love: AÙi thích—The suffering of Traán Trieàu Ñình—Caùc cao Taêng noåi tieáng ôû attachment which pierces like a thorn—Noãi khoå trieàu ñình. ñau vì luyeán chaáp noù ñau nhoùi nhö bò gai ñaâm 7) Famous monks during the Tieàn Leâ Dynasty: vaäy. Leâ Trieàu Danh Ñöùc—Caùc cao Taêng thôøi Tieàn Thorough attention: Nhö lyù taùc yù—See Four Leâ. factors of Stream-Attainment. 8) Famous monks during the Lyù Dynasty: Lyù Thorough doctrine and expression: Toâng Trieàu Danh Ñöùc—Caùc cao Taêng thôøi nhaø Lyù. Thuyeát Caâu Thoâng—In doctrine and expression 9) Famous monks during the Traàn Dynasty: Traàn both thorough, a term applied to a great teacher— Trieàu Danh Ñöùc—Caùc cao Taêng ñôøi Traàn. Thoâng suoát caû toâng chæ vaø thuyeát phaùp cuûa baäc 10) Vinitaruci Zen Sect: Tyø Ni Ña Löu Chi ñaïi sö (toâng thoâng: thoâng hieåu toâng chæ hay tu taäp Truyeàn Phaùp—Thieàn phaùi Tyø Ni Ña Löu Chi. thieàn ñònh giaùc ngoä trieät ñeå; thuyeát toâng: thuyeát 11) Thaûo Ñöôøng Zen Sect: Tuyeát Ñaäu Truyeàn phaùp an nhieân töï taïi). Phaùp—Thieàn phaùi Thaûo Ñöôøng. Thoroughfare: Thoâng Ñoà—An open way that 12) Mystic things involving Vietnamese Zen leads to nirvana—Con ñöôøng roäng môû (ñöa ñeán masters throughout all dynasties: Nhöõng vieäc Nieát Baøn). thaàn bí lieân quan ñeán caùc Thieàn sö Vieät Nam Thorough knowledge: Parijna (skt)—Full qua caùc trieàu ñaïi. understanding—Lieãu tri. 13) Buddhist terms and mythological stories about Thorough penetration: Clear understanding— Buddhism in China and Vietnam: Danh töø Lieãu ñaït. Phaät hoïc vaø caùc thaàn thoaïi Phaät Giaùo ôû Trung Thorough Study in the Three Religions: Tam Hoa vaø Vieät Nam. (II) Second volume: Confucianism—Quyeån thöù Giaùo Thoâng Khaûo—A book composed by Zen hai—Khoång Giaùo. master An Thieàn, A Vietnamese famous Zen (III) Third volume: Taoism—Quyeån thöù ba—Laõo master in

the early nineteenth century. The book Giaùo. was composed in the middle of the nineteenth century. Probably printed in 1845. The book Thoroughly: Moät caùch töôøng taän. included three divisions—Boä saùch ñöôïc bieân soaïn bôûi An Thieàn Thieàn Sö, Thieàn sö noåi tieáng cuûa

Thoroughly know: To see through—To haønh giaû choáng laïi ma quaân vaø nhöõng caùm doã understand—Lieãu ñaït (thoâng hieåu moät caùch töôøng xaáu aùc trong luùc haønh thieàn—See Eight lines of taän). thought, and Eight lines of thought for great men. Though inferior, to think oneself equal to Thoughts of a Buddhist: Tö töôûng hay söï suy others (in religion): Nhö maïn. Ñaây laø moät trong tö cuûa ngöôøi Phaät töû. taùm loaïi maïn—This is one of the eight kinds of (A) The meanings of “Thoughts”—Nghóa cuûa Tö pride, mana, arrogance or self-conceit—See Eight Töôûng: Ideas of a Buddhist—In the kinds of pride or arrogance. Satipatthana Sutra, the Buddha explained His Way of Enlightenment. Here, mental objects Thought: Nieäm—Tö töôûng—See Nieäm, Tö are mindfully examined and observed as they Töôûng and YÙ—Saùt Nieäm—A thought (90 ksana th arise within. The task here is to be aware of equal one finger-snap, 90 of a thought equal the thoughts that arise and pass away within 4.500th a minute). the mind. You must slowly understand the (A) Categories of thought—Phaân loaïi nieäm: nature of thoughts. You must know how to • Evil thoughts: Tö töôûng xaáu xa. make use of the good thoughts and avoid the • Pure thoughts: Tö töôûng thanh tònh. danger of the harmful thoughts. Your thoughts (B) Three thoughts: Tam Töôûng—See Three need constant watching if the mind is to be thoughts. purified—Theo Kinh Satipatthana, Ñöùc Phaät (C) Thought for resisting Mara-attacks and evil- ñaõ trình baøy söï tænh thöùc veà con ñöôøng giaùc promptings during the meditation: There are ngoä. Nôi ñaây ñoái töôïng tinh thaàn ñöôïc chuù eight lines of thought for resisting Mara- taâm thaåm tra vaø quan saùt khi chuùng phaùt sinh attacks and evil-promptings during the trong taâm. Nhieäm vuï ôû ñaây laø tænh thöùc veà meditation—Coù taùm nieäm giuùp haønh giaû nhöõng tö töôûng sinh dieät trong taâm. Baïn seõ töø choáng laïi ma quaân vaø nhöõng caùm doã xaáu aùc töø hieåu roõ baûn chaát cuûa nhöõng tö töôûng. Baïn trong luùc haønh thieàn—See Eight lines of phaûi bieát caùch laøm sao söû duïng nhöõng tö thought, and Eight lines of thought for great töôûng thieän vaø traùnh caùi nguy hieåm cuûa men. nhöõng tö töôûng coù haïi. Muoán thanh tònh taâm (D) Samjna (skt)—Sanna (p)—Töôûng uaån—See thì tö töôûng cuûa baïn luùc naøo cuõng caàn ñöôïc Five Aggregations. kieåm soaùt. Thought of almsgiving: Nieäm Xaû hay nieäm (B) Methods of mindfulness of thoughts and thí—This is one of the eight lines of thought for mental states—Phöông Caùch tænh thöùc veà resisting Mara-attacks and evil-promptings during nhöõng Tö Töôûng—Mindfulness of Thoughts. the meditation—Ñaây laø moät trong taùm nieäm giuùp 1) To sit alone and concentrate the mind on the haønh giaû choáng laïi ma quaân vaø nhöõng caùm doã thoughts: Ngoài moät mình taäp trung taâm vaøo xaáu aùc trong luùc haønh thieàn—See Eight lines of nhöõng tö töôûng. thought, and Eight lines of thought for great men. 2) To watch the good thoughts and observe how Thought of the breathing: Nieäm Töùc hay nieäm they affect your mental

state: Quan saùt nhöõng hôi thôû—This is one of the eight lines of thought tö töôûng thieän vaø aûnh höôûng tinh thaàn cuûa for resisting Mara-attacks and evil-promptings chuùng:. during the meditation—Ñaây laø moät trong taùm 3) To watch the harmful thoughts and observe nieäm giuùp haønh giaû choáng laïi ma quaân vaø nhöõng how they disturb your mental state: Quan saùt caùm doã xaáu aùc trong luùc haønh thieàn—See Eight nhöõng tö töôûng coù haïi vaø thaáy chuùng laøm tinh lines of thought, and Eight lines of thought for thaàn xaùo troän theá naøo. great men. 4) Do not try to fight with the thoughts, for the Thought of the Buddha: Nieäm Phaät—This is more you try to fight them, the more you have one of the eight lines of thought for resisting to run with them: Ñöøng coá yù cöôõng laïi nhöõng Mara-attacks and evil-promptings during the tö töôûng, vì caøng cöôõng laïi baïn caøng phaûi meditation—Ñaây laø moät trong taùm nieäm giuùp chaïy theo.

5) Simply observe the thoughts dispassionately Thought and deed in accord: Taâm Haønh Baát and so create the opportunity to go beyond Ly—Mind and act not separated or thought and them. The moving beyond all thoughts and deed in accord, especially in relation to knowledge bring peace, harmony, and Amitabha—Taâm vaø haønh khoâng theå taùch rôøi nhau. happiness. Simply observe these thoughts, Taâm töôûng vaø haønh ñoäng phaûi ñoàng thuaän vôùi you will slowly come to understand how to nhau, ñaëc bieät laø trong quan heä vôùi vieäc tu nieäm control evil thoughts and to encourage good theo Phaät A Di Ñaø. thoughts: Haõy quan saùt nhöõng tö töôûng moät Thought of Devas: Nieäm Thieân—This is one of caùch voâ tö vaø taïo cô hoäi ñeå vöôït qua chuùng. the eight lines of thought for resisting Mara- Söï chuyeån ñoäng vöôït qua tö töôûng vaø kieán attacks and evil-promptings during the thöùc mang laïi an laïc, hoøa hôïp vaø haïnh phuùc. meditation—Ñaây laø moät trong taùm nieäm giuùp Chæ quan saùt nhöõng tö töôûng, töø töø baïn seõ haønh giaû choáng laïi ma quaân vaø nhöõng caùm doã hieåu ñöôïc caùch kieåm soaùt nhöõng tö töôûng toäi xaáu aùc trong luùc haønh thieàn—See Eight lines of loãi vaø khuyeán khích caùc tö töôûng thieän. thought, and Eight lines of thought for great men. 6) In the course of your working day, try to Thoughts during meditation: Thieàn Ba— observe your thinking process. Simply Disturbing waves during meditation—Nhöõng löôïn observe and do not identify with this process: soùng hay tö töôûng khuaáy ñoäng trong luùc haønh Trong sinh hoaït haèng ngaøy, coá gaéng quan saùt thieàn. tieán trình suy nghó cuûa baïn. Chæ quan saùt chöù Thoughts to dwell upon: There are six ñöøng ñoàng nhaát vôùi tieán trình. thoughts to dwell upon—See Six thoughts to dwell Thought of the commandments: Nieäm Giôùi— upon. This is one of the eight lines of thought for Thought has not yet arisen: Vò Nieäm hay chöa resisting Mara-attacks and evil-promptings during naûy ra yù nieäm—See Four stages of a thought. the meditation—Ñaây laø moät trong taùm nieäm giuùp haønh giaû choáng laïi ma quaân vaø nhöõng caùm doã Thought is like a horse: YÙ Maõ. xaáu aùc trong luùc haønh thieàn—See Eight lines of 1) According to Mahamudra Master, an Indian thought, and Eight lines of thought for great men. famous monk: “Thought is like a horse, let it go free, just like a dove released from a ship Thoughts of the country’s welfare: Patriotism

in the middle of the infinite ocean. For just as of the country's welfare—Quoác ñoä giaùc—AÙi quoác the bird finds nowhere to land but back on the hay nghó ñeán söï lôïi ích cuûa quoác gia—See Eight ship, thoughts have no place to go other than wrong perceptions of thought. returning to their place of origin."—Theo Sö Thought of cultivating in a monastery: Ñaïi AÁn, moät danh Taêng AÁn Ñoä: "YÙ nhö con Thought of tranquility—Nieäm nôi tu haønh vaéng ngöïa, haõy ñeå cho noù ñi töï do nhö chim boà caâu veû—See Ten repetitions of an invocation (Namo ñöôïc thaû ra töø moät chieác taøu ôû giöõa ñaïi döông Amitabha). voâ taän. Vì cuõng gioáng nhö con chim khoâng Thought of cultivating wherever tìm thaáy ra nôi naøo ñeå ñaäu tröø phi noù trôû laïi opportunity arises: Nieäm ñoâ aáp—See Ten chieác taøu, yù cuõng khoâng coù nôi naøo ñeå ñi repetitions of an invocation (Namo Amitabha). khaùc hôn laø trôû veà vôùi nguoàn goác cuûa chuùng." Thought of the death: Nieäm Töû hay nieäm veà 2) Thus, Mahamudra Master wrote a verse on caùi cheát—This is one of the eight lines of thought "Thought" as follow—Chính vì theá maø Ngaøi for resisting Mara-attacks and evil-promptings ñaõ vieát baøi keä veà YÙ nhö sau: during the meditation—Ñaây laø moät trong taùm Clouds that drift in the sky have no roots. nieäm giuùp haønh giaû choáng laïi ma quaân vaø nhöõng They have no home. caùm doã xaáu aùc trong luùc haønh thieàn—See Eight Conceptual thoughts that float in the mind lines of thought, and Eight lines of thought for are the same. great men. When we see the nature of mind, All discrimination ends.

Maây troâi treân baàu trôøi khoâng coù goác reã. Thought of learning Buddha Dharma: Nieäm Chuùng khoâng coù nôi cö truù. hoïc phaùp Nhö Lai—See Ten repetitions of an Nhöõng yù nghó troâi noåi trong trí cuõng vaäy invocation (Namo Amitabha). Khi chuùng ta thaáy baûn chaát cuûa taâm, Thoughts of love to enemies: Oaùn töôûng— Moïi söï phaân bieät ñeàu chaám döùt. Töôûng ñeán vieäc thöông xoùt keû thuø—See Three Thought of the fraternity (Sangha): Nieäm thoughts. Taêng—This is one of the eight lines of thought for Thoughts of love to family and friends: Thaân resisting Mara-attacks and evil-promptings during töôûng—Töôûng ñeán tình thöông gia toäc vaø baèng the meditation—Ñaây laø moät trong taùm nieäm giuùp höõu—See Three thoughts. haønh giaû choáng laïi ma quaân vaø nhöõng caùm doã Thoughts of love to those who are neither xaáu aùc trong luùc haønh thieàn—See Eight lines of enemies nor friends: Trung nhaân töôûng—Töôûng thought, and Eight lines of thought for great men. ñeán vieäc thöông xoùt ngöôøi khoâng phaûi thuø maø Thoughts of harmlessness or compassion to cuõng khoâng phaûi baïn—See Three thoughts. all beings: Tö töôûng khoâng laøm haïi ai vaø töø bi Thought of names of all Buddhas: Nieäm hoàng vôùi moïi chuùng sanh. danh chö Phaät—See Ten repetitions of an Thought has been put to rest: Tö töôûng ngöng invocation (Namo Amitabha). ñoïng (töôûng tòch)—Active thought has been put to Thought of non-self things: Nieäm phaùp—See rest. Ten repetitions of an invocation (Namo Thought illusions: Kieán tö hoaëc—See Three Amitabha). delusions (I). Thought of non-stop changeable Thought of impermanent mind: Nieäm taâm— environment: Nieäm caûnh giôùi—See Ten See Ten repetitions of an invocation (Namo repetitions of an invocation (Namo Amitabha).

Amitabha). Thought and perception: Taâm yù thöùc (taâm vaø Thought of the impure body: Nieäm thaân—See thöùc). Ten repetitions of an invocation (Namo Thought power: Söùc maïnh tinh thaàn. Amitabha). Thoughts which either purify or defile a Thought to injure others: Haïi Töôûng—The wish to injure others. According to the person: Tö töôûng coù theå laøm cho con ngöôøi thanh Dharmapada Sutra, verse 125, the Buddha taught: tònh hay baát tònh. “Whoever harms a harmless person who is pure Thought-reading: Tha taâm thoâng. and guiltless, the evil falls back upon that fool, Thought of riddance of all passion and like dust thrown against the wind.”—Tö töôûng delusion: Nieäm ñoaïn chö phieàn naõo—See Ten muoán haïi ngöôøi khaùc. Trong Kinh Phaùp Cuù, caâu repetitions of an invocation (Namo Amitabha). 125, Ñöùc Phaät daïy: “Ñem aùc yù xaâm phaïm ñeán Thought of self: Ngaõ töôûng—The thought that ngöôøi khoâng taø vaïy, thanh tònh vaø voâ nhieãm, toäi the ego has reality—Töôûng nghó ñeán töï ngaõ vì cho aùc seõ trôû laïi keû laøm aùc nhö ngöôïc gioù tung buïi.” raèng töï ngaõ laø coù thöïc. Thought of knowing: Smriti-vijnanana (skt)— Thought and study for enlightenment in Nieäm bieát—Discerning thought. regard to truth: Töï quaùn chieáu lyù. Thought of the Law: Nieäm Phaùp—This is one Thought of sufferings caused by senses: of the eight lines of thought for resisting Mara-Nieäm thoï—See Ten repetitions of an invocation attacks and evil-promptings during the (Namo Amitabha). meditation—Ñaây laø moät trong taùm nieäm giuùp Thought-surpassing things: Nhöõng ñieàu khoâng haønh giaû choáng laïi ma quaân vaø nhöõng caùm doã theå nghó baøn (baát khaû tö nghì)—According to the xaáu aùc trong luùc haønh thieàn—See Eight lines of Sastra on the Prajna-Paramita Sutra, there are five thought, and Eight lines of thought for great men. inconceivable or thought-surpassing or beyond

mentation things—Theo Trí Ñoä Luaän, coù naêm thöù 1) No thought: Without a thought—Without baát khaû tö nghì—See Five inconceivable things. recollection—Absence of false ideas or Thought of Tathagata: Nieäm Nhö Lai—thoughts; apart from thought—Khoâng coù voïng According to The Long Discourses of the Buddha, nieäm. Sangiti Sutra, a Tathagata is perfectly pure in 2) Correct ideas or thoughts: Chaùnh Nieäm. thought. There is no misdeed of thought, so Thousand blessings: Nghìn phöôùc. Tathagata has no need to guard against His Thousand-Hand Thousand-Eye Great thought—Theo Tröôøng Boä, Kinh Phuùng Tuïng, Mercy Avalokitesvara Bodhisattva: Nhö Lai thanh tònh thieän haønh veà yù. Nhö Lai Shasrabhujariy-Avalokitesvara (skt)—Thieân Thuû khoâng coù aùc haïnh veà yù maø Nhö Lai phaûi gìn giöõ— Thieân Nhaõn Ñaïi Bi Quaùn Theá AÂm Boà Taùt. See Three things a Tathagata has no need to Thousand realms: Baùch Giôùi Thieân Nhö—The guard against. immanence of each of the ten worlds in all of Thought after thought: Ksana of a ksana them accounts for 100 worlds. Further, each of (skt)—Nieäm Nieäm—An instant—A ksana is the these realms has ten different features (ten ninetieth part of the duration of a thought— features of Thusness as form, nature, substance, Khoaûng caùch giöõa hai nieäm quaù ngaén, khoâng theå force, action, cause, circumstance, effct, xen taïp bôûi baát cöù thöù gì. remuneration and the

ultimate state). By Thought transformation: Chuyeån hoùa taâm discovering these ten features in the 100 worlds, thöùc—One of the methods of cultivation that can the T'ien-T'ai School arrives at the doctrine of help people achieve liberation or enlightenment. 1,000 realms—Tính noäi taïi hay caûnh vöïc cuûa moãi This is a way to live each moment to the fullest, trong möôøi theá giôùi ñöôïc nhaân leân thaønh 100 theá for example, when we wash dishes or clothes, we giôùi. Theâm nöõa, moãi caûnh vöïc coù möôøi saéc thaùi think 'may I help all beings cleanse their minds of khaùc nhau (möôøi hieän töôïng cuûa Nhö laø töôùng, disturbing attitudes and obscurations.'—Moät trong taùnh, theå, löïc, taùc, nhaân, duyeân, quaû, baùo, vaø baûn caùc phöông phaùp tu taäp coù theå giuùp ngöôøi ta ñaït maït cöùu caùnh). Do khaùm phaù ra möôøi hieän töôïng ñöôïc giaûi thoaùt hay giaùc ngoä. Ñaây laø caùch giuùp naày trong 100 theá giôùi. Vì theá, toâng Thieân Thai chuùng ta soáng töøng giaây töøng phuùt moät caùch vieân ñaït ñeán thuyeát veà 1000 coõi goïi laø Baùch Giôùi maõn, thí duï nhö khi chuùng ta röûa cheùn dóa hay Thieân Nhö. giaët quaàn aùo, chuùng ta coù theå taâm nieäm 'Ta Thousand-spoke wheel-sign on the feet: Chæ nguyeän giuùp cho moïi ngöôøi coù ñöôïc taâm thöùc döôùi baøn chaân coù ngaøn caùi xoaùy troân oác nhö hình thanh tònh, khoâng coøn nhöõng taâm thaùi nhieãu loaïn u caû ngaøn caây caêm baùnh xe—See Thirty-two meâ.' auspicious marks. Thought of wisdom: Mind of enlightenment— Thread: Chæ—See Eight appurtenances of a Illuminated mind—Original nature of human— monk or a nun. Giaùc taâm. Thread incense: Höông Chuù—Thread incense Thoughtful: Traàm tö maëc töôûng. (in coils); a lamp or candle giving a fragrant Thoughtless: Nis-cinta (skt)—Khoâng suy nghó odour; incense and candles—Moät loaïi nhang thôm ñeán vieäc gì caû (baát caän nhaân tình)—Not ñöôïc quaán thaønh cuoän nhö oáng chæ. thinking—Without regard for others. Threaten (v): Ñe doïa—To menace—To Thoughtless ecstasy: Asamjnika-samapatti intimidate. (skt)—Voâ töôûng ñònh—See Seventy-five dharmas Threaten and oppress Bhiksus and of the Abhidharma Kosa. Bhiksunis in the Order: Haêm doïa chö Taêng Thoughtless Heaven: Asamjni-sattvah (skt)— Ni—A Bhiksu or Bhiksuni who uses political The heaven above thought. A group of heavens power to threaten or oppress other members of in the world of matter—Voâ Töôûng Thieân, nhöõng the Order, commits a Sangha Restoration coõi trôøi saéc giôùi. Offense—Vò Tyø Kheo hay Tyø Kheo Ni naøo döïa Thoughtlessness: Acinta (skt)—Voâ Nieäm.

vaøo theá löïc chaùnh trò ñeå haêm doïa hay öùc cheá chö khinh cuûa Boà Taùt, giöõ kyõ khoâng cho sai phaïm Taêng Ni trong giaùo hoäi laø phaïm toäi Taêng Taøn. moät giôùi naøo. Three (a & n): Soá ba. 2) The pure precepts which include all Three abidings: Tam Truù (Sangiti Sutta in the wholesome dharmas. Accumulating Long Discourses—Kinh Phuùng Tuïng trong Tröôøng wholesome precepts means Bodhisattvas who Boä Kinh)—See Three dharmas (LII). must learn all the wholesome dharmas that 1) Deva-abiding: Dibbo-viharo (p)—Thieân truù. the Buddha taught in various sutras, so they 2) Brahma-abiding: Brahma-viharo (p)—Phaïm will know all the clear paths and means truù. necessary to "lead and guide sentient beings" 3) Ariyan-abiding: Ariyo-viharo (p)—Thaùnh truù. to liberation and enlightenment. Thus,

no matter how insignificant a dharma teaching Three accumulations: Tam Tuï (Sangiti Sutta in may seem, they are not to abandon any the Long Discourses—Kinh Phuùng Tuïng trong dharma door. This vow is made by all Tröôøng Boä Kinh). Mahayana practicing Buddhists that 1) Evil accumulation with fixed result: “Innumerable Dharma Door, I vow to Micchatta-niyato rasi (p)—Taø ñònh tuï. master.”: Nhieáp thieän phaùp giôùi—Laø baäc Boà 2) Good accumulation with fixed result: Taùt phaûi hoïc heát taát caû phaùp laønh cuûa Phaät Sammatta-niyato rasi (p)—Chaùnh ñònh tuï. daïy trong caùc kinh ñieån, ñeå bieát roõ ñöôøng loái 3) Indeterminate: Aniyato rasi (p)—Baát ñònh tuï. vaø phöông caùch “ñoä taän chuùng sanh,” khoâng ** See Three dharmas (XXIV). ñöôïc boû soùt baát cöù phaùp moân naøo caû. Ñaây goïi Three accumulations of pure precepts: Tam laø phaùp moân voâ löôïng theä nguyeän hoïc. Tuï Tònh Giôùi—Three collections of pure precepts, 3) The pure precepts which include all living or three accumulations of pure precepts of the beings. This means to develop the Bodhisattvas. Those cultivating Hinayana’s compassionate nature to want to benefit and Sravaka Way do not have these three aid all sentient beings, and this is the vow accumulations of purity precepts. Only Mahayana “Infinite sentient beings, I vow to take Bodhisattvas practice them. These three across.”: Nhieáp chuùng sanh giôùi hay nhieâu ích accumulations of pure precepts encompass the höõu tình giôùi—Nghóa laø phaûi phaùt loøng töø bi “Four Propagation Vows.” (see Töù Hoaèng Theä laøm lôïi ích vaø cöùu ñoä taát caû chuùng sanh. Ñaây Nguyeän)—Ba tuï giôùi cuûa chö Boà Taùt. Ba tuï tònh goïi laø “Chuùng sanh voâ bieân theä nguyeän ñoä.” giôùi naày haøng Thanh Vaên Duyeân Giaùc Tieåu Thöøa Three active dharmas: Three functioning khoâng coù, maø chæ coù nôi caùc baäc Boà Taùt Ñaïi dharmas—Tam Höõu Vi Phaùp. Thöøa. Ba tuï tònh giôùi naày nhieáp heát thaûy Töù 1) Material or things which have form: Pratigha Hoaèng Theä Nguyeän—See Forty-eight Secondary (skt)—Matter or form which has substantial Precepts which the Buddha taught all bodhisattvas resistance—Saéc phaùp. in the Brahma-Net Sutra. 2) The mind (mental): Taâm Phaùp—Phi saéc phaùp. 1) The pure precepts which include all rules and 3) Entities neither of matter nor mind: Phi saéc observances, or to avoid evil by keeping the phi taâm phaùp—Nhöõng phaùp khoâng phaûi saéc discipline. Which means to gather all precepts maø cuõng khoâng phaûi taâm. such as five precepts, eight precepts, ten precepts of Sramanera, 250 precepts of Three active things: Tam Taïo Taùc Phaùp—See Bhiksus, 348 precepts of Bhiksunis, 10 major Three active dharmas. and 48 minor precepts of Bodhisattvas, and Three additions: Three More Dharmas—Tam maintain them purely without violating a Ña. single precept: Nhieáp luaät nghi giôùi—Traùnh 1) Making more friends with good people: Theâm laøm vieäc aùc baèng caùch trì giôùi hay thaâu nhieáp baïn toát. heát taát caû caùc giôùi chaúng haïn nhö 5 giôùi, 8 2) Hearing more of Dharma law: Nghe nhieàu giôùi, 10 giôùi Sa Di, 250 giôùi Tyø Kheo, 348 Phaät phaùp. giôùi Tyø Kheo Ni, 10 giôùi troïng vaø 48 giôùi

3) Meditation more on the impure: Quaùn chieáu of The Three Pillars of Zen, there are three aims nhieàu hôn veà söï baát tònh. of meditation: Three afflictions of the body: Tam Chuûng 1) Development of the power of concentration: Thaân Khoå. Phaùt Trieån

Ñònh Löïc—See Development of 1) Old age: Giaø. the power of concentration. 2) Sickness: Bònh. 2) Awakening: Giaùc Ngoä—See Awakening (II). 3) Death: Cheát. 3) Actualization of the Supreme Way: Voâ Three affluences: Tam Laäu Hoaëc—These are Thöôïng Ñaïo Chi Theå Hieän—See three affluences that feed the stream of mortality Actualization of the Supreme Way. or transmigration. According to The Connected Three analogies concerning retrogression of Discourses of the Buddha, Chapter Esanavaggo practitioners: Ba Thí Duï Veà Söï Ngoä Ñaïo Coøn (Searches), there are three affluences or taints Bò Thoái Thaát—As Sakyamuni Buddha predicted: that feed the stream of mortality or "In the Dharma-Ending Age, cultivators are transmigration—Ñaây laø nhöõng laäu hoaëc nuoâi numerous, but those who can achieve Supreme döôõng doøng sinh töû hay traàm luaän. Theo Töông Enlightenment are few." And not having achieved Öng Boä Kinh, Phaåm Taàm Caàu, coù ba laäu hoaëc. it, even with bad karma as light as a fine silk 1) Desire or the taint of sensuality: Duïc Laäu thread, they are subject to Birth and Death. Hoaëc—Taát caû phieàn naõo trong duïc giôùi, Although there may be a few cultivators who have ngoaïi tröø voâ minh. awakened to the Way, being awakened is 2) Material or phenomenal existence—The taint different from attaining Supreme Enlightenment. of existence: Höõu Laäu Hoaëc—Taát caû phieàn During rebirth, they are bound to be deluded and naõo trong saéc giôùi vaø voâ saéc giôùi ngoaïi tröø voâ unfree. In subsequent lifetimes, there may be few minh. conditions for progress and many opportunities for 3) Ignorance of the way of escape: The taint of retrogression. According to Most Venerable Thích ignorance—Voâ Minh Laäu Hoaëc—Voâ minh Thieàn Taâm in the Pure Land Buddhism in Theory trong tam giôùi. and Practice, ancients have provided three Three ailments: Tam Bònh. analogies concerning retrogression of (A) practitioners who have merely experienced 1) Lust: Craving—Greed—For which the Awakening. Furthermore, in the Dharma-Ending meditation on uncleanness (Quaùn thaân baát Age, how many cultivators can claim to be tònh) is the remedy—Tham. awakened to the Way? Awakening to the Way is 2) Anger: Hate—Ire—For which the meditation not easy. Once Zen Master Hsiang-Lin, who on kindness (töø) and pity (bi) is the remedy— practiced with all his might for forty years before Saân. he succeeded. Zen Master Tsang-Hsing sat for so 3) Stupidity: Ignorance—Unwilling to learn the long that he wore out more than a dozen of truth—For which the meditation on causality meditation cushions before he saw the Original (Nhôn duyeân) is the remedy—Si. Nature. As far as today's Zen practitioners are (B) concerned, with the exception of a few saints 1) Slander of Mahayana: Huûy baùng Ñaïi Thöøa. who have taken human form to teach sentient 2) Commit the five gross sins: Phaïm toäi Nguõ beings, the majority only manage to achieve a nghòch. temporary calming of the mind and body; at most 3) To practice outsider or heathen doctrine: Tu they may witness a few auspicious realms! Even theo ngoaïi ñaïo. if they have awakened the Way, they can still Three aims of meditation: Ba Muïc Tieâu Cuûa encounter dangerous obstacles during Toïa Thieàn—Theo Roshi Philip Kapleau, taùc giaû transmigration. The path of Birh and death, filled cuûa quyeån Ba Truï Thieàn, coù ba muïc tieâu cuûa toïa with

fearful dangers for those who have not thieàn—According to Roshi Philip Kapleau, author attained Enlightenment, is the same. Therefore, to claim that we should not fear Birth and Death is

merely the viewpoint of shallow minds. ñöôïc tu. Duø cho ngaøy kia coù ñöôïc phuïc hoài, cuõng Furthermore, in recent times, the Dharma has met phaûi bò bieán theå vaø tieâu hao moät phaàn lôùn. Mong with difficulties in some parts of the world, chuyeån sanh ñeå tieáp tuïc tu haønh vôùi moät neàn ñaïo wherever heretics has spread, Buddhism has come suy taøn, thieáu baäc cao taêng dìu daét, laáy ñaâu laøm under criticism. There are places where pagodas duyeân toát tieán ñaïo ñeå giaûi thoaùt trong töông lai? and temples are destroyed, sutras and Cho neân baûo ñaûm taâm Boà Ñeà khoâng bò thoái thaát, commentaries burned, monks and nuns forcibly phaûi tu Tònh Ñoä. Duø tu caùc moân khaùc cuõng neân returned to lay life, and common citizens barred nieäm Phaät phaùt nguyeän vaõng sanh veà Cöïc Laïc. from practicing their faith. Even if Buddhism is Ñaây laø lôøi khuyeán taán chung cuûa caùc baäc tieân ñöùc revived later on, it will have undergone changes nhö caùc ngaøi Lieân Trì, Ngaãu Ích, Kieân Maät vaø AÁn and possibly lost some of its vitality. For this Quang. reason, we should follow the Pure Land School, to 1) The first analogy: Thí duï thöù nhaát—When we ensure non-retrogression of the Bodhi-Mind. Even crush prairie grass with a stone block, though if we follow other schools we should, at the same the grass cannot grow, its roots are not yet time, practice Buddha Recitation seeking rebirth rotten or destroyed. If conditions arise that in the Land of Ultimate Bliss. This is the common cause the stone to be overturned, the grass exhortation of such eminent sages as Master Lien- will continue to grow as before—Nhö duøng Ch'ih, Ou-I, Chien-Mi and Yin-Kuang—Nhö lôøi taûng ñaù ñeø leân coû daïi, coû tuy khoâng moïc ñöôïc Phaät huyeàn kyù: "Ñôøi maït phaùp ngöôøi tu thì nhieàu nhöng cuû cuûa noù chöa hö thuùi; neáu gaëp duyeân nhöng khoù coù ai ñaéc ñaïo." Khi chöa chöùng ñaïo khaùc taûng ñaù bò laät leân, coû vaãn moïc laïi nhö neáu coøn nghieäp löïc duø nhoû nhö sôïi tô cuõng bò luaân cuõ. hoài. Duø coù moät vaøi vò ngoä ñaïo, nhöng ngoä chöa 2) The second analogy: Thí duï thöù hai—When phaûi laø chöùng, chæ do söùc ñònh cheá phuïc nghieäp we pour water into a jar, though the thöùc khieán cho laéng ñoïng laïi, neân taïm ñöôïc khai impurities are deposited at the very bottom, taâm, luùc chuyeån sanh vaãn coøn bò hoân meâ khoâng they are not yet filtered out. If conditions ñöôïc töï taïi. Ñeán kieáp sau duyeân tieán ñaïo thì ít, change and the water is stirred up, the maø thoái ñaïo thì nhieàu, nguyeän giaûi thoaùt ñaõ thaáy impurities will rise—Nhö nöôùc loùng trong khoù baûo toaøn chaéc chaén. Theo Hoøa Thöôïng Thích chum, buøn tuy laéng xuoáng naèm yeân taän ñaùy, Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, veà söï ngoä nhöng khi chöa gaïn loïc ra ñöôïc, gaëp duyeân ñaïo coøn bò thoái thaát coå ñöùc coù ba thí duï. Ñôøi maït khuaáy ñoäng, buøn laïi noåi leân. phaùp, ngöôøi tu coù maáy ai ngoä ñaïo? Ngoä ñaïo 3) The third analogy: Thí duï thöù ba—Take the khoâng phaûi laø deã. Nhö thuôû xöa thieàn sö Höông case of clay which is molded into Laâm duïng töû coâng phu trong boán möôi naêm môùi earthernware would certainly disintegrate. thaønh ñaït. Ngaøi Tröôøng Khaùnh Nhaøn ngoài raùch

The strong probability that those who have moät loá boà ñoaøn môùi thaáy taùnh baûn lai. Ngöôøi ñôøi merely experienced an Awakening will nay, tröø moät vaøi vò Thaùnh nhaân öùng thaân thò hieän retrogress during transmigration is similar to ñeå daïy doã chuùng sanh, ngoaøi ra caùc vò khaùc tu the above examples—Nhö ñoà goám tuy naén thieàn, chæ taïm ñöôïc thaân taâm an tænh hoaëc thaáy thaønh hình, nhöng chöa traûi qua moät phen thieän caûnh maø thoâi. Duø ñaõ ngoä ñaïo, khi chuyeån nung laïi cho chaéc, gaëp möa xuoáng taát phaûi bò sanh vaãn coøn coù theå bò chöôùng naïn nhö nhöõng tan raõ. Traïng huoáng ngoä ñaïo khi chuyeån sanh ñieàu ñaõ keå treân. Ñöôøng sanh töû coù nhieàu nguy deã bò thoái thaát, cuõng laïi nhö theá. hieåm ñaùng e ngaïi vôùi keû chöa ñaéc ñaïo laø theá. Cho Three armaments: Tam Chuûng Binh Khí neân neáu baûo khoâng sôï sanh töû, ñoù chæ laø loái suy tö (Sangiti Sutta in the Long Discourses—Kinh cuûa nhöõng keû thieån caän maø thoâi. Hôn nöõa, hieän taïi Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three chaùnh phaùp ñaõ laàn laàn aån dieät, treân theá giôùi nôi dharmas (XXXVIII). naøo ngoaïi ñaïo phaùt trieån, ñaïo Phaät bò chæ trích. Ñaõ 1) What one has learnt: Sutavudham (p)—Nghe. coù nhieàu chuøa chieàn bò huûy phaù, kinh saùch bò thieâu 2) Detachment: Pavivekavudham (p)—Xaû ly. ñoát, taêng ni phaûi hoaøn tuïc, haøng thieän tín khoâng 3) Wisdom: Pannavudham (p)—Tueä.

Three asankhyeya kalpas: Tam Kieáp—The Three attachments: Tam Chaáp Thuû—period necessary for a Bodhisattva to become a According to Prof. Junjiro Takakusu in the Buddha—Ba a taêng kyø kieáp caàn thieát ñeå moät vò Essentials of Buddhist Philosophy, to realize Boà Taùt thaønh Phaät. Total-Voidness, one must do away with the three 1) The past aeon: Trang nghieâm kieáp. attachments—Theo Giaùo Sö Junjiro Takakusu 2) The present aeon: Hieàn kieáp. trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, ñeå chöùng 3) The future kalpa: Tinh tuùc kieáp. ngoä Nhaát Thieát Khoâng, ngöôøi ta phaûi lìa boû ba söï Three asankhyeya kalpas for six paramitas: chaáp thuû. The period necessary for a Bodhisattva to 1) Attachment to the temporary name: Chaáp thuû cultivate six paramitas in order to become a vaøo giaû Danh Taâm—See Attachment to the Buddha—Ba a taêng kyø kieáp caàn thieát ñeå moät vò temporary name. Boà Taùt tu taäp luïc ñoä Ba la maät ñeå thaønh Phaät— 2) Attachment to all elements: Chaáp thuû vaøo See Three asankhyeya kalpas. Phaùp Taâm—See Attachment to all elements. Three asankhyeya maha kalpas: Ba Ñaïi A 3) Attachment to the Void itself: Chaáp thuû vaøo Taêng Kyø—See Three asankhyeya kalpas. Khoâng Taâm—See Attachment to the Void itself. Three aspects of Bhutatathata: Tam Chaân Nhö. Three attainments in the Pure Land: Tam (A) phaåm Tònh Ñoä—See Three kinds of attainment in 1) Without form: Above the limitation of form— the Pure Land. Voâ töôùng. Three bad qualities: Three unwholesome 2) Without creation: Above the limit of qualities—Tam Baát Thieän Caên—See Three creation—Voâ sinh. unwholesome roots. 3) Without nature (soul): Above the limit of a Three bad roots: Three unwholesome roots— soul—Voâ taùnh. Tam Baát Thieän Caên—See Three unwholesome (B) roots. 1) The bhutathatata as good: Thieän phaùp chaân Three bad (unwholesome) roots or qualities: nhö. Tam Baát Thieän Caên—See Three

unwholesome 2) The bhutathatata as evil: Baát thieän phaùp chaân roots. nhö. Three barriers: Vighna (skt)—Three kinds of 3) The bhutathatata as neither good nor evil: Voâ Vighna—Tam Chöôùng—Ba loaïi chöôùng ngaïi— kyù phaùp chaân nhö. See Three Hinderers. Three aspects of Dukkha: Tam Khoå—See Three baskets of Buddhist teachings: Three aspects of suffering. Tripitaka (skt)—Sanzo (jap)—Tam Taïng—Three Three aspects of the omniscience of Three store houses—See Tripitaka. Buddha: Tam Ñaït—Ba sieâu vieät cuûa Phaät. Three baskets of the Holy Canon 1) Knowledge of future karma: Bieát nghieäp (Scriptures): Tam Taïng Kinh Ñieån. töông lai. Three big days of the year in Buddhism 2) Knowledge of past karma: Bieát nghieäp quaù tradition: Tam Nguyeân. khöù. 1) The fifteen of the first moon: Thöôïng nguyeân 3) Knowledge of present illusion and liberation: (ngöôn)—Ngaøy raèm thaùng gieâng. Bieát phieàn naõo vaø giaûi thoaùt trong hieän taïi. 2) The fifteen of the seventh moon: Trung Three aspects of suffering: Tam Khoå—See nguyeân (ngöôn)—Ngaøy raèm thaùng baûy. Three kinds of sufferings. 3) The fifteen of the tenth moon: Haï nguyeân Three assured ways of reaching the Pure (ngöôn)—Ngaøy raèm thaùng möôøi. Land: The three minds or hearts—Tam Taâm— Three births to become a Buddha: Tam Sinh See Three minds. Thaønh Phaät.

1) A past life of seeing and hearing Buddha- Phaät.” Nôi moät theå ba thaân töï taùnh Phaät, khieán caùc truth: Kieán vaên sinh. oâng thaáy ñöôïc ba thaân roõ raøng töï ngoä töï taùnh: 2) Liberation in the present life: Giaûi haønh sinh. (I) The content of the three bodies of a single 3) Realization of life in Buddhahood: Chöùng substance—Noäi dung cuûa moät theå ba thaân töï nhaäp sinh. taùnh Phaät: Three bodies of the Buddha: Tam Thaân Phaät: 1) I take refuge with the clear, pure Dharma- (A) body of the Budha within my own body: Nôi 1) Dharmakaya: The Dharma-body or the body töï saéc thaân quy y thanh tònh phaùp thaân Phaät. of reality which is formless, unchanging, 2) I take refuge with the hundred thousand transcendental, and inconceivable—Phaùp myriad Transformation-bodies of the Buddha thaân. within my own body: Nôi töï saéc thaân quy y 2) Sambhogakaya: The body of enjoyment— vieân maõn baùo thaân Phaät. The celestial body of the Buddha— 3) I take refuge with the complete and full Personification of eternal perfection in its Reward-body of the Buddha within my own ultimate sense—Baùo thaân. body: Nôi töï saéc thaân quy y thieân baù öùc hoùa 3) Nirmanakaya: The incarnated body of the thaân Phaät. Buddha—ÖÙng thaân. (II) The Sixth Patriarch’s teachings on the three (B) The body or wisdom of each of the Trikaya bodies of a single substance—Lôøi daïy cuûa (Trikaya Tam thaân)—Tam Phaät Boà Ñeà— Luïc Toå veà moät theå ba thaân töï taùnh Phaät: Thaân hay trí trong tam thaân. 1) Good Knowing Advisors, the form-body is an 1) One under the bodhi-tree: ÖÙng Hoùa Phaät Boà inn; it cannot be returned to. The three bodies Ñeà—Nôi naøo neân hieän thì hieän, nhö Phaät of the Buddha exist within the self-nature of Thích Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà ñeå worldly people but, because they are cöùu ñoä chuùng sanh. confused, they do not see the nature within 2) One of parinirvana: Baùo Phaät Boà Ñeà—Thaäp them and so, seek the three bodies of the ñòa vieân maõn, chöùng nieát baøn chaân thöôøng. Tathagata outside themselves.

They do not 3) One of Tathagatagarbha in its eternal nirvana see that the three bodies of the Buddha are aspect: Phaùp Phaät Boà Ñeà—Nhö Lai taïng tính within their own bodies. Listen to what I say, voán thanh tònh hay nieát baøn mieân vieãn. for it can cause you to see the three bodies of ** See Trikaya. your own self-nature within your own body. Three bodies of pure precepts: Three The three bodies of the Buddha arise from comprehensive precepts—Three kinds of pure your own self-nature and are not obtained precepts—Tam Thaân Thanh Tònh: from outside. What is the clear pure Dharma- 1) Do not do what is evil: Khoâng laøm caùc ñieàu body Buddha? The worldly person's nature is aùc. basically clear and pure and, the ten thousand 2) Do what is good: Laøm caùc haïnh laønh. dharmas are produced from it. The thought of 3) Be of benefit to all sentient beings: Luoân evil produces evil actions and the thought of laøm lôïi laïc cho chuùng sanh. good produces good actions. Thus, all dharmas exist within self-nature. This is like Three bodies of a single substance: Moät theå the sky which is always clear, and the sun and ba thaân töï taùnh Phaät—According to the Platform moon which are always bright, so that if they Sutra of the Sixth Patriarch's Dharma Treasure, are obscured by floating clouds, it is bright the Sixth Patriarch, Hui-Neng, taught: "There are above the clouds and dark below them. But if three bodies of a single substance, the self-nature the wind suddenly blows and scatters the of the Buddha, so that you may see the three clouds, there is brightness above and below, bodies and become completely enlightened to and the myriad forms appear. The worldly your own self-nature."—Theo Kinh Phaùp Baûo peson's nature constantly drifts like those Ñaøn, Luïc Toå Hueä Naêng daïy: "Coù ba thaân töï taùnh clouds in the sky. Good Knowing Advisors,

intelligence is like the sun and wisdom is like contempt, pride, conceit, and deviant views, the moon. Intelligence and wisdom are and all other unwholesome tendencies constantly bright but, if you are attached to whenever they arise. To take refuge is to be external states, the floating clouds of false always aware of your own transgressions and thought cover the self-nature so that it cannot never to speak of other people's good or bad shine. If you meet a Good Knowing Advisor, traits. Always to be humble and polite is to if you listen to the true and right Dharma and have penetrated to the self-nature without cast out your own confusion and falseness, any obstacle. That is taking refuge." Töï taâm then inside and out there will be penetrating quy y töï taùnh laø quy y chôn Phaät—Naày thieän brightness, and within the self-nature all the tri thöùc! Töï taâm quy y töï taùnh laø quy y chôn ten thousand dharmas will appear. That is Phaät. Töï quy y laø töø boû trong töï taùnh taâm baát how it is with those who see their own nature. thieän, taâm taät ñoá, taâm sieåm khuùc, taâm ngoâ It is called the clear, pure Dharma-body of ngaõ, taâm cuoáng voïng, taâm khinh ngöôøi, taâm the Buddha."—Naày thieän tri thöùc! Saéc thaân laø laán ngöôøi, taâm taø kieán, taâm coáng cao, vaø haïnh nhaø cöûa khoâng theå quy y höôùng ñoù, ba thaân baát thieän trong taát caû thôøi, thöôøng töï thaáy loãi Phaät ôû trong töï taùnh ngöôøi ñôøi thaûy vì ñeàu coù, mình, chaúng noùi toát xaáu cuûa ngöôøi khaùc, aáy laø vì töï taâm meâ khoâng thaáy taùnh ôû trong neân töï quy y. Thöôøng töï haï taâm, khaép haønh cung

chaïy ra ngoaøi tìm ba thaân Nhö Lai, chaúng kính töùc laø thaáy taùnh thoâng ñaït laïi khoâng bò thaáy ôû trong thaân coù ba thaân Phaät. Caùc oâng ngaên treä, aáy laø töï quy y." laéng nghe toâi noùi khieán caùc oâng ôû trong töï Three in the body-four in the speech-three thaân thaáy ñöôïc töï taùnh coù ba thaân Phaät. Ba in the mind: Thaân Tam Khaåu Töù YÙ Tam. thaân Phaät naày töø nôi töï taùnh sanh, chaúng phaûi (I) töø ngoaøi maø ñöôïc. Sao goïi laø Thanh Tònh (A) The three commandments dealing with the Phaùp Thaân Phaät? Ngöôøi ñôøi baûn taùnh laø thanh body: Kaya-karmas (skt)—Thaân tam—Ba tònh, muoân phaùp töø nôi taùnh maø sanh, suy nghó giôùi veà thaân: taát caû vieäc aùc töùc sanh haïnh aùc, suy nghó taát 1) Not to kill or prohibiting taking of life: Khoâng caû vieäc laønh töùc sanh haïnh laønh. Nhö theá caùc saùt sanh—We do not free trapped animals; phaùp ôû trong töï taùnh nhö trôøi thöôøng trong, but, in contrast, we continue to kill and maët trôøi maët traêng thöôøng saùng, vì maây che murder innocent creatures, such as fishing, phuû neân ôû treân saùng, ôû döôùi toái, chôït gaëp gioù hunting, etc.—Chuùng ta chaúng nhöõng khoâng thoåi maây tan, treân döôùi ñeàu saùng, vaïn töôïng phoùng sanh cöùu maïng, maø ngöôïc laïi coøn tieáp ñeàu hieän. Taùnh cuûa ngöôøi ñôøi thöôøng phuø du tuïc saùt sanh haïi maïng nöõa, chaúng haïn nhö ñi nhö laø maây treân trôøi kia. Naày thieän tri thöùc! caâu hay saên baén, vaân vaân. Trí nhö maët trôøi, hueä nhö maët traêng, trí hueä 2) Not to steal or prohibiting stealing: Khoâng thöôøng saùng, do beân ngoaøi chaáp caûnh neân bi troäm caép—We do not give, donate, or make maây noåi voïng nieäm che phuû töï taùnh khoâng offerings; but, in contrast, we continue to be ñöôïc saùng suoát. Neáu gaëp thieän tri thöùc, nghe selfish, stingy, and stealing from others— ñöôïc phaùp chôn chaùnh, töï tröø meâ voïng, trong Chuùng ta chaúng nhöõng khoâng boá thí cuùng ngoaøi ñeàu saùng suoát, nôi töï taùnh muoân phaùp döôøng, maø ngöôïc laïi coøn laïi tieáp tuïc ích kyû, ñeàu hieän. Ngöôøi thaáy taùnh cuõng laïi nhö theá, keo kieát, troäm caép nöõa. aáy goïi laø Thanh Tònh Phaùp Thaân Phaät. 3) Not to commit adultery or prohibiting 2) Your own mind takes refuge with your self- commiting adultery: Khoâng taø daâm—We do nature: Good Knowing Advisors, when your not behave properly and honorably; but, in own mind takes refuge with your self-nature, contrast, we continue to commit sexual it takes refuge with the true Buddha. To take misconduct or sexual promiscuity—Chuùng ta refuge is to rid your self-nature of ego- chaúng nhöõng khoâng ñoan trang, chaùnh haïnh, centered and unwholesome thoughts as well maø ngöôïc laïi coøn tieáp tuïc taø daâm taø haïnh as jealousy. obsequiousness, deceitfulness, nöõa.

(B) The four dealing with the mouth: Vac-karmas nhöõng khoâng tin luaät luaân hoài nhaân quaû; maø (skt)—Khaåu töù—Boán giôùi veà mieäng: ngöôïc laïi coøn baùm víu vaøo söï ngu toái si meâ, 1) Not to lie: Khoâng noùi doái—We do not speak khoâng chòu thaân caän caùc baäc thieän höõu tri the truth; but, in contrast, we continue to lie thöùc ñeå hoïc hoûi ñaïo phaùp vaø tu haønh. and speak falsely—Chuùng ta chaúng nhöõng (II) khoâng noùi lôøi ngay thaúng chôn thaät, maø ngöôïc (A) The three commandments dealing with the laïi luoân noùi lôøi doái laùo. body: Kaya-karmas (skt)—Thaân tam—Ba 2) Not to exaggerate: Khoâng noùi lôøi ñaâm thoïc— giôùi veà

thaân: We do not speak soothingly and comfortably; 1) Not to kill: Khoâng saùt sanh. but, in contrast, we continue to speak 2) Not to steal: Khoâng troäm caép. wickedly and use a double-tongue to cause 3) Not to commit adultery: Khoâng taø daâm. other harm and disadvantages—Chuùng ta (B) The four dealing with the mouth: Vac-karmas khoâng noùi lôøi hoøa giaûi eâm aùi, maø ngöôïc laïi (skt)—Khaåu töù—Boán giôùi veà yù: luoân noùi löôõi hai chieàu hay noùi lôøi xaáu aùc laøm 1) Not to lie: Khoâng noùi doái. toån haïi ñeán ngöôøi khaùc. 2) Not to insult: Khoâng noùi lôøi hung döõ. 3) Not to abuse: Khoâng chöûi ruõa—We do not 3) Not to exaggerate: Khoâng noùi lôøi ñaâm thoïc. speak kind and wholesome words; but, in 4) Not to speak with a double-tongue: Khoâng contrast, we continue to speak wicked and noùi löôõi hai chieàu. unwholesome words, i.e., insulting or cursing (C) The three dealing with the mind: Moras- others—Chuùng ta chaúng nhöõng khoâng noùi lôøi karmas (skt)—YÙ tam—Ba giôùi veà yù: oân hoøa hieàn dòu, maø ngöôïc laïi luoân noùi lôøi 1) Not to be greedy: Khoâng tham. hung aùc nhö chöõi ruõa hay sæ vaû. 2) Not to be hatred: Khoâng saân. 4) Not to have ambiguous talk: Khoâng noùi lôøi voâ 3) Not to be ignorant: Khoâng si. tích söï—We do not speak words that are in Three bonds: Samyoga (skt)—Tam keát—In the accordance with the dharma; but, in contrast, Nirvana Sutra, the Buddha said: “Srota-apanna we continue to speak ambiguous talks— though has cut off inummerable illusions; Chuùng ta khoâng noùi lôøi chaùnh lyù ñuùng ñaén, however, the three ties are so serious that if he is maø ngöôïc laïi luoân noùi lôøi voâ tích söï. able to cut off these three ties, he can cut off all (C) The three dealing with the mind: Moras- other ties—Ñöùc Phaät ñaõ noùi trong Kinh Nieát Baøn: karmas (skt)—YÙ tam—Ba giôùi veà yù: “Naøy thieän nam töû, Tu Ñaø Hoaøn tuy coù theå caét ñöùt 1) Not to be covetous: Khoâng ganh gheùt—We voâ löõïng phieàn naõo, nhöng vì ba keát raát naëng neân do not know how to desire less and when is chuùng cuõng bao haøm taát caû keát maø Tu Ñaø Hoaøn enough; but we continue to be greedy and ñaõ ñoaïn.” covetous—Chuùng ta khoâng chòu thieåu duïc tri 1) The tie of false views of permanent ego: tuùc, maø ngöôïc laïi coøn khôûi taâm tham lam vaø Kieán Keát—Ngaõ kieán. ganh gheùt. 2) Silavrataparamarsa (skt): Giôùi Thuû Keát—Giôùi 2) Not to be malicious: Khoâng xaáu aùc—We do Caám Thuû Keát. not have peace and tolerance toward others; a) The tie of wrong discipline: Haønh taø giôùi. but, in contrast, we continue to be malicious b) Taking hold of the merit accruing from the and to have hatred—Chuùng ta chaúng nhöõng observance of the rules of morality: Chaáp vaøo khoâng chòu nhu hoøa nhaãn nhuïc; maø laïi coøn caùi coâng haïnh phaùt sinh do söï tuaân thuû giôùi luoân sanh khôûi caùc nieàm saân haän xaáu aùc. luaät ñaïo ñöùc. 3) Not to be unbelief: Khoâng baát tín—We do not 3) The tie of doubt: Nghi Keát—Nghi ngôø chaùnh believe in the Law of Causes and Effetcs, but lyù. in contrast we continue to attach to our Three bows at one drawing: Nhaát Hoïa Tam ignorance, and refuse to be near good Leã—In drawing an image of Buddha, at each knowledgeable advisors in order to learn and drawing thrice to pay homage to the Triratna— cultivate the proper dharma—Chuùng ta chaúng

Moãi neùt veõ hình töôïng chö Phaät ñeàu phaûi leã laïy Siddhartha Gautama. At the age of twenty Tam Baûo. nine, he left his family in search of the truth Three Brahma-heavens: Ba Phaïm Chuùng Giôùi of human suffering caused by birth, old age, Thieân—Where bodies differ but thinking is the sickness and death. After spending six years same (the first dhyana heaven—Sô thieàn thieân)— in the jungle, he finally became enlightened Nôi chuùng sanh coù nhieàu thaân khaùc nhau nhöng to the law of “Dependent Origination” töôûng laïi gioáng nhau—See Nine realities. (everything is the direct result of causes and Three bright and pure heavens: Ba Cöïc conditions). Our existence in the world is Quang Tònh Thieân—Where bodies are identical impermanent. It is only through understanding but thinking differs (the second dhyan heaven— of our true self that we can be at peace within Nhò thieàn thieân)—Nôi chuùng sanh chæ coù moät loaïi the concepts of “Permanence, Happiness, thaân nhöng nhieàu loaïi töôûng khaùc nhau—See True Nature (True Ego), and Purity.” After Nine realities. his enlightenment, Sakyamuni Buddha disseminated his teachings for approximately Three brothers of the Kasyapa: Ba anh em Ca 49 years, until his entering into nirvana at the Dieáp—All three are said to be disciples of the age of 80. Buddha (Uruvilva Kasyapa, Gaya Kasyapa, and 2) Phaät Döôïc Sö: Medicine Buddha—Who is on Nadi Kasyapa). However, before becoming the right, the teacher of the Eastern Pure Buddhist followers they were ascetic fire Land and Azure Radiance. Renowned as the worshippers, each of them lived separately with a Great Medicine King in Buddhism, he heals great assembly. According to the Buddhist the afflictions of the body and the mind. As a tradition, the Buddha first tamed the eldest Bodhisattva, the Medicine Buddha made brother, Uruvella Kasyapa, in his fire chamber, twelve great vows to deliver those who and then his brothers, following his example, invoke his name. asked the Buddha for ordination together with 3) Phaät A Di Ñaø: Amitabha Buddha—On the their followers. After the Buddha’s expounding on left, the teacher of the Western Pure Land. As the “Discourse on Fire,” all of the newly ordained a Bodhisattva, he made forty eight great monks attained Arahantship—Ngöôøi ta noùi caû ba vows. He has established the Western Pure anh em ñeàu laø ñeä töû cuûa Phaät (Öu laâu taàn loa Ca Land in order to receive sentient beings who Dieáp, Giaø da Ca Dieáp, vaø Na ñeà Ca Dieáp). Tuy sincerely and repeatedly recite his name at nhieân, tröôùc khi trôû thaønh ñeä töû cuûa Phaät, caû ba the time of their passing. In the Western Pure anh em Ca Dieáp ñeàu laø nhöõng ñaïo só khoå haïnh thôø Land, devotees will continue to receive the Thaàn Löûa, moãi vò ñeàu soáng rieâng vôùi moät hoäi teachings of Buddhas and Bodhisattvas until chuùng lôùn. Theo truyeàn thuyeát Phaät giaùo thì tröôùc their attainment of Buddhahood. tieân Ñöùc Phaät caûm hoaù ngöôøi anh caû laø Öu Laâu Taàn Loa Ca Dieáp trong ñeàn thôø thaàn löûa cuûa vò Three Buddha’s virtues: Tam Ñöùc—See Three naøy, sau ñoù hai ngöôi em theo göông ngöôøi anh virtues. caû, thænh caàu ñöôïc thoï giôùi vôùi Ñöùc Phaät moät löôït Three calamities or three final catastrophes: vôùi ñoà chuùng cuûa hoï. Sau baøi thuyeát giaûng veà Tam Tai. “Löûa” cuûa Ñöùc Phaät, nhöõng vò taân Tyø Kheo naøy 1) Storm: Phong Tai—The calamity of ñeàu ñaéc quaû A La Haùn. **See Mahakasyapa.

destruction by wind at the end of the third Three Buddhas in the Main Shrine: Ba Ñöùc period of destruction of a world—Moät trong Phaät trong Ñaïi Huøng Baûo Ñieän: ba tai naïn lôùn vaøo cuoái thôøi kyø thöù ba cuûa 1) Phaät Thích Ca Maâu Ni: Sakyamuni Buddha— hoaïi kieáp. The Buddha in the center is the teacher and 2) Water: Thuûy Tai—The calamity of founder of Buddhism. He was born in destruction by water at the end of the third northern India to a royal family of Ksatriya period of destruction of a world. caste (Saùt Ñeá Lôïi) over two thousand five hundred years ago, his given name was

3) Fire: Hoûa Tai—The calamity of destruction sanh tu taäp caàu vaõng sanh veà Cöïc Laïc nhieàu by fire at the end of the third period of khoâng keå xieát, coøn hôn voâ soá ñieåm gioït möa. Tuy destruction of a world. nhieân, theo Hoøa Thöôïng Thích Thieàn Taâm trong Three categories: Three classes, kinds, or Nieäm Phaät Thaäp Yeáu, chuùng sanh caàu veà Tònh Ñoä sorts—Tam chuûng (ba loaïi). khoâng rieâng nhöõng haïng chaùn caûnh khoå Ta Baø Three categories of the Alayavijnana: A Laïi nguõ tröôïc aùc theá, maø cuõng coù haïng vì thöông xoùt Da Thöùc Tam Chuûng Caûnh: muoán teá ñoä chuùng sanh coõi Ta Baø, cho ñeán nhöõng 1) Seed: Chuûng töû—The cause of all baäc “thöôïng caàu Phaät ñaïo, haï hoùa chuùng sanh.” phenomena—Sinh ra haït gioáng cuûa taát caû Tuy sôû nguyeän coù cao thaáp, moät khi ñaõ sanh veà hieän haønh phaùp höõu laäu vaø voâ laäu—See Seed Cöïc Laïc thì cuõng ñoàng ñöôïc söï lôïi ích nhö nhau, and Seed of Buddhahood. nghóa laø taát caû ñeàu khoâng thoái chuyeån, cuoái cuøng 2) The five organs of sensation: Nguõ Caên. ñeàu ñaït ñeán quaû vò Phaät. Coå ñöùc ñaõ baûo: “Phaùp 3) The material environment in which they moân Tònh Ñoä raát cao thaâm maàu nhieäm, duy coù depend: Khí Giôùi—Quaû baùo cuûa taát caû chuùng Phaät vôùi Phaät môùi bieát heát ñöôïc, vì baäc Ñaúng giaùc sanh (nuùi, soâng, caây, coû, khí cuï, aên uoáng, vaân coøn nguyeän vaõng sanh, ngoâi Nhaát Sanh Boà Taùt vaân). coøn phaûi truï nôi mieàn Cöïc Laïc ñeå hoïc hoûi. Caùc Kinh Ñaïi Thöøa nhö Hoa Nghieâm, Phaùp Hoa, Ñaïi Three categories of rebirth in the Pure Baûo Tích, vaân vaân ñeàu khen ngôïi Tònh Ñoä vaø ñeà Land: Tam Chuûng Vaõng Sanh—Countless caäp ñeán söï vaõng sanh.” Xeùt chung veà taâm nguyeän sentient beings will be reborn in the Pure Land, caàu sanh cuûa nhöõng vò aáy, coù ba loaïi vaõng sanh. their numbers exceeding even the innumerable 1) The first category: Haïng thöù nhaát—Nhöõng rain drops. However, according to Most phaøm phu thaáp keùm nhöng chaân thaät—See Venerable Thích Thieàn Taâm in The Pure Land Ordinary beings with limited capacities but Buddhism in Theory and Practice, sentient beings true and sincere. who seek rebirth in the Pure Land are not limited 2) The second category: Haïng thöù hai—Phaøm to those weary of the sufferings in the realm of phu nhöng coù trí hueä vaø chí nguyeän lôùn—See the Five Turbidities, there are also those who Ordinary beings with great aspirations and a compassionately wish to save sentient beings in certain degree of wisdom. the Saha World, and those who look upward to the 3) The third category: Haïng thöù ba—Tieåu goal of Buddhahood and downward to the Thaùnh ñaõ thoaùt ly voøng soáng cheát—See salvation of deluded sentient beings throughout Lesser saints and greatest Bodhisattvas. the worlds of the

ten directions. Whether their Three causes: Tam Nhaân. vows and aspirations are low or high, once they 1) Producing cause, as good or evil deeds cause are reborn in the Pure Land, all derive the same good or evil karma: Sanh nhôn. benefits; none will ever retrogress and will 2) Habit cause: Lust breeding lust—Taäp nhôn. ultimately achieve Buddhahood and help sentient 3) Dependent or hypostatic cause: Y nhôn (Luïc beings. Ancient masters once said: "The Pure caên Six organs and their luïc traàn or six objects Land method is extremely lofty, profound and causing the cognitions luïc thöùc or six wonderful; only the Buddhas can really fathom its consciousnesses). depth. This is why even those great Bodhisattvas who have reached the level of Equal Three causes of karmic obstructions: Ba Enlightenment still vow to be reborn there. Even Nguyeân Nhaân Phaùt Sanh Chöôùng Nghieäp— "One-life Bodhisattvas" or those who will become According to The Mind-Only School, apart from Buddhas in their next lifetime must remain there the obstacles caused by external factors, there are to study and practice. Such Mahayana texts as the three other causes of karmic obstructions—Theo Avatamsaka Sutra, the Lotus Sutra, the Duy Thöùc Hoïc, ngoaøi nhöõng trôû ngaïi cuûa ngoaïi Maharatnakuta Sutra, etc., all extol the Pure Land duyeân, coøn coù ba nguyeân nhaân phaùt sanh chöôùng and discuss rebirth there. There are are three nghieäp cho ngöôøi tu. categories of rebirth in the Pure Land—Chuùng

1) The reaction of evil karmic seeds: Söùc Phaûn naturally requiring much labor, hardship and ÖÙng Cuûa Chuûng Töû Nghieäp—Various evil adversity. If his mind is not steady, and he and wholesome karmic seeds are stored does not adapt himself to the circumstances randomly in our Alaya consciousness. When and his own strength, he is bound to we recite the Buddha's name or meditate, we retrogress. Alternatively, he may abandon his accumulate the seeds of transcendental search, stop at some temporary location, or virtue, and therefore, evil karmic seeds have even lose his life enroute. The path of to emerge. For example, if a dense forest full cultivation is the same. Although the of wild beasts is cleared for habitation, trees practitioner may follow the sutras, if he is not and shrubs are cut down, causing these beasts flexible and patient, ready to change to flee out of the forest. The development of according to his own strength and afflictions and obstacles from evil karmic circumstances, and if his determination is seeds is similar—Trong taïng thöùc cuûa ta coù weak, he will certainly fail. This obstacle, in chöùa laãn loän nhöõng nghieäp chuûng laønh döõ. the end, is created by himself alone—Laïi ví Khi nieäm Phaät hay tham thieàn, ta huaân taäp nhö ngöôøi theo hoïa ñoà ñi tìm moû vaøng, ñöôøng haït gioáng coâng ñöùc voâ laäu vaøo, taát caû nghieäp xaù phaûi traûi qua non cao, vöïc thaúm, ñoàng chuûng kia phaûi phaùt hieän. Ví nhö moät khu vaéng, röøng saâu, böôùc haønh trình taát phaûi nhieàu röøng raäm nhieàu thuù, neáu coù cö daân khai coâng phu vaø gian lao khoå nhoïc. Neáu ngöôøi aáy hoang, taát caû caây coái bò ñoán, caùc loaøi thuù ñeàu khoâng vöõng loøng, khoâng bieát tuøy söùc tuøy hoaøn ra. Caûnh töôùng vaø phieàn naõo chöôùng duyeân caûnh maø nhaãn naïi uyeån chuyeån, taát phaûi thoái do nghieäp chuûng phaùt hieän cuõng theá. lui. Hoaëc coù khi boû cuoäc gheù vaøo moät caûnh 2) Creating obstacles for themselves due to lack taïm naøo ñoù, hay cheát giöõa

ñöôøng. Loä trình tu of full understanding of the Dharma: Töï Gaây taäp cuõng theá, haønh giaû tuy y theo kinh giaùo Chöôùng Naïn vì khoâng am töôøng giaùo phaùp—maø thöïc haønh, song neáu khoâng bieát tuøy söùc There are cultivators who practice without tuøy hoaøn caûnh maø nhaãn naïi uyeån chuyeån, söï fully understanding the Dharma, not realizing laäp chí khoâng beàn laâu, taát seõ thaát baïi. that the manifestations of the inner mind and Three causes which practitioners of Buddha the environment are illusory nor discovering Recitation cannot achieve “one-pointedness what is true and what is false. They therefore of mind”: Ba Lyù Do Haønh Giaû Nieäm Phaät have wrong views. Because of this, they Khoâng Ñöôïc Nhöùt Taâm Baát Loaïn—What does it develop thoughts of attachment, happiness, mean to have “one-pointedness of mind?” It love, worry and fear, creating obstacles for means to concentrate the mind on recitation themselves when they are faced with objects without sundry thoughts. “One-pointedness” and conditions within themselves or in the means the mind is devoid of all distractions, outside world—Coù nhöõng vò tu haønh chaúng thinking about no other realm except the realm of am töôøng giaùo lyù, khoâng hieåu nhöõng töôùng Buddha Recitation. Individuals of high capacities cuûa noäi taâm vaø ngoaïi caûnh ñeàu nhö huyeãn, may reach such a state in, perhaps, one day; those chöa phaùt minh theá naøo laø chaân vaø voïng, neân of moderate capacities in three or four days; those nhaän ñònh sai laàm. Do ñoù ñoái vôùi caûnh duyeân of limited capacities in seven days. There is still trong ngoaøi sanh nieäm tham chaáp, vui möøng, another point of view, individuals of high thöông lo, sôï haõi, maø töï gaây chöôùng naïn cho capacities, ideally, achieve one-pointedness of mình. mind during the entire seven-day period; those of 3) Not flexible and patient: Khoâng Vöõng Loøng moderate capacities only do so for three or four Beàn Chí Neân Thoái Lui—Take the case of a days; while those of limited capacities may only man who follows a map, hoping to find a gold do so for one day during the whole period of mind. The path that he takes crosses high retreat. However, why did Sakyamuni Buddha mountains, deep ravines, empty open estimate that we could achieve one-pointedness stretches and dense forests, an itinerary of mind within a week, when in fact, some of us

may recite for two or three or even many years haønh. Bôûi coù vò kieát thaát, vì thieáu söï ngoaïi hoä, without ever reaching that state? According to phaûi töï lo vieäc côm nöôùc, chöa yeân loøng veà Most Venerable Thích Thieàn Taâm in The Pure caùc chuyeän laët vaët beân ngoaøi, cho ñeán chöa Land Buddhism in Theory and Practice, there are coù taâm caàu söï taát chöùng. three causes which practitioners of Buddha 3) The three capacities mentioned above are a Recitation cannot achieve “one-pointedness of rough estimation. For example, within the mind.”—Sao goïi laø “Nhöùt taâm baát loaïn?” “Nhöùt category of high capacity cultivators, we have taâm” laø duy coù moät taâm nieäm Phaät, khoâng xen taïp “supremely high,” “moderately high,” and nieäm chi khaùc. “Baát loaïn” laø loøng khoâng roái loaïn “low high” capacities. Moderate and limited duyeân töôûng caûnh naøo ngoaøi caûnh nieäm Phaät. Baäc capacities may likewise be subdivided. There thöôïng caên nieäm Phaät moät ngaøy coù theå ñöôïc nhöùt are thus a total of nine categories, which may taâm,

baäc trung caên hoaëc ba boán ngaøy coù theå ñöôïc in turn be divided into many more categories. nhöùt taâm, coøn baäc haï caên phaûi ñeán baûy ngaøy. We should also realize that Sakyamuni Cuõng coù yù nghóa khaùc, baäc thöôïng caên trong baûy Buddha's words are only generalities. For ngaøy hoaøn toaøn nhöùt taâm, baäc trung caên chæ nhöùt example, the sutras state that individuals of taâm ñöôïc ba boán ngaøy, coøn baäc haï caên duy nhöùt high capacities can achieve one-pointedness taâm ñöôïc coù moät ngaøy. Nhöng taïi sao Ñöùc Theá of mind for seven days, not eight or nine. In Toân öôùc haïn trong baûy ngaøy coù theå ñöôïc nhöùt reality, these sages are not only undisturbed taâm, maø chuùng ta nhieàu keû nieäm hai ba naêm vaãn for eight or nine days, conceivably, their chöa ñöôïc nhöùt taâm? Theo Hoøa Thöôïng Thích minds can remain empty and still during their Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, coù ba lyù entire lives. Conversely, those of limited do khieán cho haønh giaû nieäm Phaät khoâng ñöôïc nhöùt capacities, weighed down bu heavy karmic taâm. obstructions, not only may fail to reach one- 1) From the viewpoint of "mark" or phenomena, pointedness of mind after seven days, they we fail to follow Sakyamuni Buddha's may even recite during their whole lifetime admonition to conduct periodic retreats for without ever reaching that state. Thus we cultivation. When we do so, we engage in should interpret the words and meaning of the several practices at the same time (sundry sutras flexibly, without being attached to the practices). We should realize that if we would words and betraying the phrase, or grasping at like to achieve one-pointedness of mind, we the phrase and doing injustice to the meaning: should practice oral recitation exclusively Ba caên nhö ñaõ noùi, chæ laø öôùc löôïc. Chaúng during the retreat period, and not engage in haïn nhö trong thöôïng caên coù thöôïng-thöôïng Mantra or Sutra Recitation or meditation as caên, thöôïng-trung caên, thöôïng-haï caên; trung well: Veà söï töôùng, ta khoâng y theo lôøi Phaät vaø haï caên cuõng theá, thaønh ra chín caên. Trong daïy kieát kyø tu haønh, khi kieát thaát laïi taïp tu. chín caên neáu chia cheû ra haõy coøn raát nhieàu Phaûi bieát trong kyø thaát, muoán ñöôïc nhöùt taâm, caên nöõa. Laïi neân bieát lôøi Phaät noùi chæ laø khaùi neân chuyeân giöõ moät caâu nieäm Phaät, khoâng löôïc. Thí duï nhö noùi baäc thöôïng caên chæ noùi ñöôïc xen trì chuù, tuïng kinh hay tham thieàn chi baûy ngaøy khoâng loaïn, maø chaúng noùi taùm chín khaùc. ngaøy. Thaät ra baäc aáy, chaúng nhöõng taùm chín 2) There are various reasons why some ngaøy khoâng loaïn, maø cho ñeán suoát ñôøi cuõng practitioners canot avoid sundry conditions coù theå khoâng loaïn. Ngöôïc laïi, keû ñoän caên and thoughts or concentration on cultivation nghieäp chöôùng naëng nhieàu, chaúng nhöõng baûy for seven days. These reasons range from ngaøy khoâng ñöôïc nhöùt taâm, maø coù theå nieäm lack of external support, i.e., the need to suoát ñôøi cuõng chöa ñöôïc nhöùt taâm. Cho neân prepare their own meals and attend to other ñoái vôùi taát caû kinh nghóa phaûi kheùo hieåu, miscellaneous activities, to lack of khoâng neân chaáp vaên haïi lôøi, vaø chaáp lôøi haïi yù. earnestness: Trong baûy ngaøy chöa traùnh ñöôïc Three causes produce their three effects: taïp duyeân, döùt ñöôïc taïp nieäm, chuyeân chuù tu Tam Nhôn Tam Quaû.

1) Differently ripening causes produce 2) Control his mouth: Keàm thuùc nôi khaåu. differently ripening effects (every developed 3) Control his mind: Keàm thuùc nôi taâm. cause produces its developed effect, Three characteristics of a good monk: Tam especially the effect of the present causes in Dieäu Haïnh—Ba phaåm chaát cuûa moät taêng só. the next transmigration): Dò thuïc nhôn dò thuïc 1) Control his body: Keàm thuùc nôi thaân. quaû—Moïi nhaân trong kieáp hieän taïi ñeàu taïo 2) Control his mouth: Keàm thuùc nôi khaåu. thaønh quaû trong kieáp tôùi. 3) Control his mind: Keàm thuùc nôi yù. 2) Blessed deeds produce blessed rewards, now Three characteristic marks of all Hinayana and hereafter: Phuùc nhôn phuùc baùo—Phuùc sutras: Tieåu Thöøa Tam AÁn. nhôn taïo phuùc quaû ôû ñôøi naày vaø ñôøi sau. 1) Impermanence of phenomena: Voâ Thöôøng— 3) Wisdom now produces wisdom-fruit See Impermanence. hereafter: Trí nhôn trí quaû—Trí nhôn taïo trí 2) The unreality of the ego: Voâ Ngaõ—See Ego. quaû sau naày. 3) Nirvana: Nieát Baøn—See Nirvana. Three causes of the rise of the passions or Three characteristics of all phenomenal illusions: Tam Chuûng Sinh AÙi Duïc—Three existence: Trilaksana (skt)—Tilakkhana (p)— sources or causes of the rise of the passions and Tam Phaùp AÁn—Three Dharma Seals—Three illusions—Ba nguoàn goác gaây neân duïc voïng vaø aûo marks of existence, or three characteristics of all töôûng. phenomenal existence. 1) The mind or active thought: Töôûng sinh. (A) 2) The objective world: Töôùng sinh. 1) Impermanence: Anicca (p)—Voâ thöôøng—See 3) Constant interaction, or the continuous stream Impermanence. of latent predispositions: Löu chuù sinh. 2) Suffering or unsatisfaction: Dukkha (p)— Three certain things for any true disciple: Khoå—See Suffering. Tam Kieân. 3) No-self: Anatta (p)—Egoless— 1) Infinite body or personality: Thaân soáng voâImpersonality—Voâ ngaõ—See No-self. cöïc. (B) 2) Endless life: Maïng thoï voâ cuøng. 1) Impermanence: Voâ Thöôøng. 3) Boundless sipritual possessions: Taøi saûn voâ 2) Non-ego: Voâ Ngaõ. taän. 3) Nirvana: Nieát Baøn—Nieát Baøn Tòch Tónh Three characteristics of Buddha's nature: AÁn—See Nirvana. Tam Nhôn Phaät Taùnh—Töï Taùnh Phaät—Natural Three classes: Three categories, kinds, or attributed Buddha-nature. sorts—Tam chuûng (ba loaïi). 1) The Buddha's nature which is in all living Three classes of delusive views or delusions: beings, even those in the three evil paths Tam Chuûng Kieán Hoaëc—Ba loaïi kieán hoaëc. (gati): Töï tính truù Phaät taùnh. 1) Common delusions to humanity: Thöôøng 2) The Buddha's nature developed by the right hoaëc—Nghi hoaëc thoâng thöôøng. discipline: Daãn xuaát Phaät taùnh. 2) Delusions of the inquiring mind: Tuï hoaëc— 3) The final or perfected Buddha-nature Trong khi tu taäp thaáy nhöõng ñieàu nghi hoaëc. resulting from the development of the original 3) Delusions of the learned and settled mind: potentiality: Trí ñaéc quaû Phaät taùnh. Thoâng thaùi hoaëc—Nghi hoaëc cuûa nhöõng hoïc Three characteristics of existence: Trilaksana giaû thoâng thaùi. (p & skt)—Tam phaùp aán (ba daáu hieäu cuûa hieän Three classes of delusions: Tam Chuûng Kieán höõu laø voâ thöôøng, khoå vaø voâ ngaõ—anicca, dukkha Hoaëc—See Three classes of delusive views or and anatta). delusions. Three characters of a good Buddhist or a Three clear conceptions of all beings: Tam monk: Ba dieäu haïnh cuûa

moät Phaät töû: Minh Trí. 1) Control his body: Keàm thuùc nôi thaân. 1) All is impermanent: Anitya (skt)—Voâ thöôøng.

2) All is sorrowful: Duhkha (skt)—Khoå. 2) The second condition—Tröôøng hôïp thöù hai: 3) All is devoid of a self: Anatman (skt)—Voâ Previous or current good karma. Although the ngaõ. person has created evil karma, he has also Three collections of pure precepts: Tam Tuï practiced samadhi during his curent lifetime. Tònh Giôùi—See Three accumulations of pure Thus, at the time of death, when he is precepts. reminded by others, he easily achieves Three comprehensive precepts: Three kinds concentration. If the dying person has not of pure precepts—Tam Thaân Thanh Tònh—See cultivated samadhi in this lifetime, he must Three bodies of pure precepts. have done so assiduously in a previous life. That good seed has now come to maturity. Three conditions that evil beings may be Therefore, thanks to his previous good karma reborn in the Pure Land: Ba Tröôøng Hôïp Keû , once he is counselled by a good spiritual Naëng Nghieäp Vaãn Ñöôïc Vaõng Sanh—According advisor, he easily achieves rebirth with just to the Treatise on the Meditation Sutra, the rebirth ten thoughts of Amitabha Buddha at the time of depraved, evil beings is due to their recitation of death—Haønh giaû tuy coù taïo aùc, song hoaëc of the Buddha's name with utmost sincerity at the hieän ñôøi ñaõ coù tu tam muoäi, neân khi laâm time of death, as this leads to the dissipation of chung nghe ngöôøi nhaéc baûo, ñònh löïc ñöôïc deã karmic obstructions. Therefore, the Treatise thaønh. Ñaây cuõng thuoäc veà haïng ngöôøi maø suggests that Buddha Recitation is the most trong nhaø Phaät goïi laø Thöøa Caáp Giôùi Höôûn. important condition for rebirth. There are three Neáu haønh giaû hieän ñôøi khoâng tu tam muoäi, taát conditions that evil beings may be reborn in the ñôøi tröôùc cuõng ñaõ coù huaân tu. Haït gioáng laønh Pure Land. aáy nay ñeán thôøi kyø thuaàn thuïc, neân khi laâm 1) The first condition—Tröôøng hôïp thöù nhaát: chung gaëp thieän tri thöùc khuyeân baûo, keû ñoù Very strong mind-power and utterly nöông nôi tuùc thieän nghieäp, trong möôøi nieäm determined will, which allow the practitioner maø ñöôïc thaønh coâng. to overcome the evil karma of an entire 3) The third condition—Tröôøng hôïp thöù ba: A lifetime by reciting the Buddha's name for mind of utterly sincere repentance. If rebirth only a short period of time. This is called the is not due to efforts at cultivation in this life Great Mind. This situation can be compared nor good karma from previous lives, the to that of a soldier surrounded by enemies cultivator, at the time of death, must have ready to harm him. In such dangerous recited the Buddha's name with a mind of circumstances, boldly risking his life, he utterly sincere repentance. Thus, Elder musters his utmost power and strength and Master Yung Ming has said: "Since the nature thus breaks out of encirclement—Theo Quaùn of causes and conditions is intrinsically Kinh Sôù, thì ngöôøi nghòch aùc maø ñöôïc vaõng empty, good or bad karma is not fixed. In sanh, laø do khi laâm chung, keû aáy chí taâm determining the path of salvation or perdition, nieäm Phaät, neân toäi chöôùng ñöôïc tieâu tröø. we should consider whether the state of mind Chính vì vaäy maø Kinh ñeà nghò nieäm Phaät laø is slowly transcendental at the time of death. ñieàu kieän toái quan troïng

ñeå ñöôïc vaõng sanh. This is analagous to an ounce of pure gold Coù ba tröôøng hôïp keû naëng nghieäp vaãn ñöôïc which is worth much more than a hundred vaõng sanh—Haønh giaû chæ nieäm Phaät trong times its weight in cotton wool, or a small, thôøi gian ngaén nguûi maø coù theå thaéng noåi isolated flame, which can reduce a pile of nghieäp aùc troïn ñôøi, laø do nhôø taâm löïc raát straw, enormous beyond reckoning, to maïnh meõ, yù chí cöïc quyeát ñònh; ñoù goïi laø ñaïi ashes—Neáu haønh giaû khoâng do coâng tu trong taâm. Tình caûnh aáy ví nhö ngöôøi bò quaân giaëc hieän ñôøi hay nghieäp laønh veà kieáp tröôùc, taát vaây khoån, ñang luùc nguy caáp, do lieàu cheát khi laâm chung keû aáy ñaõ nieäm Phaät vôùi loøng khoâng keå ñeán thaân maïng, neân phaùt ñöôïc söùc saùm hoái tha thieát cuøng cöïc. Neân Ngaøi Vónh duõng maõnh cuøng cöïc, xoâng phaù vöôït ra khoûi Minh noùi: “Vì theå nhaân duyeân voán khoâng, nanh vuoát cuûa truøng vaây.

neân nghieäp thieän aùc chaúng ñònh; muoán roõ Three contemplations: Tam Quaùn—Theo toâng ñöôøng sieâu ñoïa, phaûi nhìn nôi taâm nieäm keùm Thieân Thai, coù ba loaïi quaùn—According to the hôn. Cho neân moät löôïng vaøng roøng thaéng noåi T’ien-T’ai sect, there are three contemplations boâng goøn traêm löôïng, chuùt löûa le loùi ñoát tieâu (meditations). rôm coû muoân truøng.” 1) The meditation (contemplation) of true Three conditions that are necessary to emptiness that cuts off marks: Quaùn chaân complete the evil of harsh speech: Ba ñieàu khoâng lìa töôùng. kieän caàn thieát ñeå taïo nghieäp noùi lôøi thoâ loã. 2) The meditation (contemplation) of the non- 1) A person to be abused: Naïn nhaân cuûa lôøi noùi obstruction between noumena and thoâ loã. phenomena: Quaùn lyù söï voâ ngaïi. 2) Angry thought: Tö töôûng saân haän. 3) The meditation of pervasive inclusiveness: 3) Actual abuse: Thoát ra lôøi thoâ loã thaät söï. The meditation of non-obstruction between Three conditions of karma: Tam Nghieäp—Ba phenomena and phenomena—Quaùn söï söï voâ nghieäp—The three conditions, inheritances, or ngaïi. three kinds of karma—See Three karmas. Three cornered altar: Baøn thôø ba goùc ñöôïc Three consequences associated with the duøng trong Chaân Ngoân toâng. causes for a child to be reborn into a certain Three corruptions: Asava (p)—Tam Laäu (Sangiti Sutta in the Long Discourses—Kinh family: Tam Quaû—Ba quaû baùo vaø nhöõng nhaân Phuùng Tuïng trong Tröôøng Boä Kinh). khieán cho ñöùa treû sanh vaøo moät gia ñình naøo ñoù: 1) The corruption of desire: Kamasavo (p)—Duïc 1) Current requital: Hieän baùo—See Current laäu. requital. 2) The corruption of becoming: Bhavasavo (p)— 2) Birth requital: Sanh baùo—See Birth requital. Höõu laäu. 3) Future requital: Haäu baùo—See Future 3) The corruption of ignorance: Avijjasavo (p)—requital and Future retribution. Voâ minh laäu. Three constituents of the world: Ba thaønh ** See Three dharmas (XVI). phaàn cuûa theá giôùi—According to the Lotus Sutra, Three countless aeons: Asankhyeya kalpas the Buddha taught: “there are three ways of (skt)—The three asankhyeya kalpas—The periods thinking about society.”—Theo Kinh Phaùp Hoa, of a bodhisattva’s development—Tam Kieáp—See Ñöùc Phaät daïy coù ba caùch suy nghó veà xaõ hoäi. Three asankhyeya kalpas. 1) First is the world where an individual mind exerts an influence upon others, in other Three

cultivated levels: Tam Caên—Each of the words, environment in the narrow sense: Nguõ six organs has three different powers—Moãi caên uaån theá giôùi, hay theá giôùi trong ñoù moät caùi trong luïc caên ñeàu coù ba khaû naêng khaùc nhau. taâm caù nhaân gaây moät aûnh höôûng ñeán nhöõng 1) Clever (high): Thöôïng Caên. ngöôøi khaùc, noùi caùch khaùc, hoaøn caûnh chung 2) Middle capacity (intermediate): Trung Caên. quanh theo nghóa heïp. 3) Dull (low): Ñoän caên. 2) Second is the world of which its living beings Three cultivations of pure precepts: Tam Tuï are regarded as a constituent, this is a society Tònh Giôùi—See Three collections of pure or nation: Chuùng sanh theá giôùi, hay theá giôùi precepts. maø caùc chuùng sanh ôû ñoù ñöôïc coi laø moät Three daughters of Mara: Ba naøng con gaùi thaønh phaàn, ñaây laø xaõ hoäi hay moät quoác gia. cuûa Ma Vöông. 3) Third is a world consisting of many societies 1) AÙi Duïc: Tanha—Pleasure of love. and countries. This commonly considered to 2) Baát Maõn: Arati—Hatred. be the whole world: Quoác ñoä theá giôùi, hay theá 3) Tham Voïng: Raga—Desire. giôùi bao goàm nhieàu xaõ hoäi hay nhieàu quoác Three decisions a good king should make gia. Theá giôùi naøy thöôøng ñöôïc xem laø toaøn boä when there may be a conspiracy against theá giôùi. him: Ba quyeát ñònh maø moät minh quaân neân laøm

khi coù aâm möu choáng laïi mình—The Buddha 3) Absolute knowledge: Parinispanna (skt)— reminded a good king one of the three wise Tuyeät Ñoái—The absolute knowledge is the decisions—Ñöùc Phaät ñaõ nhaéc nhôû moät minh quaân highest truth or tathata, the absolute. The veà ba quyeát ñònh khoân ngoan. illusory knowledge and empirical knowledge 1) These conspirators or foreign enemies are correspond to relative truth (samvrti-satya), threatening the good order and welfare of our and the absolute knowledge to the highest country, I must protect the people and country truth (paramartha-satya) of the Madhyamika even with armed forces: Khi nhöõng keû aâm system—Tuyeät ñoái laø chaân lyù cao nhaát hay möu hay nhöõng ngoaïi nhaân ñe doïa traät töï trò chaân nhö, chaân lyù tuyeät ñoái. Huyeàn aûo vaø an cuûa ñaát nöôùc, ta phaûi baûo veä quoác daân vaø thöôøng nghieäm töông öùng vôùi chaân lyù töông ñaát nöôùc, neáu caàn phaûi duøng ñeán vuõ löïc. ñoái, coøn tuyeät ñoái thì töông öùng vôùi chaân lyù 2) I will try to find some way of defeating them cao nhaát cuûa Trung Luaän toâng. without the use of arms: Ta seõ tìm caùch ñaùnh Three delusions: Tam Hoaëc. baïi hoï maø khoâng caàn ñeán vuõ löïc. (I) According to the T'ien-T'ai Sect, there are 3) I will try to capture them alive, without kiling three delusions—Theo toâng Thieân Thai, coù them if possible, and disarm them: Ta seõ tìm ba loaïi hoaëc: caùch baét soáng vaø giaûi giôùi, chöù khoâng gieát hoï. 1) Things seen and thought illusions from Three defilers: Tam caáu, tam ñoäc, tam caáu imperfect perception, with temptation to love, nhieãm. hate, etc., to be rid of these false views and 1) Desire: Attachment—Greed—Wrong temptations, one must cultivate and observe desire—Tham. moral precepts: Kieán tö hoaëc—Thaáy vaø nghó 2) Anger: Ire—Hate—Resentment—Saân. töôûng theo aûo voïng töø nhöõng nhaän xeùt khoâng 3) Ignorance: Unwillingness to accept Buddha- hoaøn haûo, vôùi nhöõng caùm doã cuûa yeâu gheùt, truth—Unintelligence—Stupidity—Si. vaân vaân. Muoán

loaïi boû nhöõng caáu chöôùng Three degrees of knowledge: Ba Caáp Ñoä Kieán naày, ngöôøi ta phaûi tuaân thuû vaø haønh trì giôùi Thöùc—According to Nagarjuna in the luaät (meâ chaáp töôùng sanh töû). Madhyamika-karika, there are three degrees of 2) Illusion and temptation through the immense knowledge—Theo ngaøi Long Thoï trong Trung variety of duties in saving others: Traàn sa Quaùn Luaän, coù ba caáp ñoä kieán thöùc: hoaëc—Phieàn naõo vaø caùm doã trong luùc cöùu ñoä 1) Illusory knowledge: Parikalpita (skt)—Huyeàn chuùng sanh (meâ chaáp cöùu ñoä chuùng sanh ñeå AÛo—Illusory knowledge is the false ñuôïc vaøo coõi Nieát Baøn). attribution of an imaginary idea to an object 3) The illusions and temptations that arise from produced by its cause and conditions. It exists failure philosophically to understand things in only in one's imagination and does not their reality—Illusion arising from primal correspond to reality—Huyeàn aûo laø söï gaùn ignorance which covers and hinders the truth. gheùp sai laàm moät yù töôûng khoâng coù thöïc cho In the Differentiated Teaching, this illusion is moät ñoái töôïng do nhaân duyeân taïo ra. Ñoái overcome by the Bodhisattva from the first töôïng naày chæ hieän höõu trong trí töôûng töôïng stage; in the Perfect Teaching, it is overcome vaø khoâng töông öùng vôùi thöïc taïi. by the Bodhisatva in the first resting-place: 2) Empirical knowledge: Paratantra (skt)—Voâ minh hoaëc—Phieàn naõo vaø caùm doã khôûi Thöôøng Nghieäm—Empirical knowledge is the leân töø choã khoâng hieåu chö phaùp vaø thöïc taùnh knowledge of an object produced by its cause cuûa chuùng. Phieàn naõo khôûi leân töø caên baûn voâ and conditions. This is relative knowledge minh laøm che laáp maát chaân lyù. Trong Bieät and serves the practical purposes of life— Giaùo vaø Vieân Giaùo, Boà Taùt khaéc phuïc voâ Thöôøng nghieäm laø söï hay bieát veà moät ñoái minh hoaëc trong sô ñòa (meâ chaáp veà töôùng nhò töôïng do nhaân duyeân maø coù. Ñaây laø kieán bieân). thöùc töông ñoái vaø duøng ñeå phuïc vuï cho caùc muïc ñích cuûa cuoäc soáng.

(II) According to the Hinayana Buddhism, there 2) Wholesome root of non-hatred: Adoso kusala are three groups of delusions—Theo Phaät (p)—Voâ saân thieän caên. Giaùo Nguyeân Thuûy, coù ba nhoùm laäu hoaëc: 3) Wholesome root of non-delusion: Amoho 1) Intoxicant of worldly desires or sensual kusala (p)—Voâ si thieän caên. pleasures: Kamasava (p)—Duïc laäu—Say meâ (IV) Three kinds of wrong conduct—Tam AÙc veà duïc laïc traàn theá. Haïnh: 2) The love of existence in one of the 1) Wrong conduct in body: Kaya-duccaritam conditioned realms: Bhavasava (p)—Höõu (p)—Thaân aùc haïnh. laäu—Söï ham muoán hieän höõu trong moät trong 2) Wrong conduct in speech: Vaci-duccaritam nhöõng caûnh giôùi höõu laäu. (p)—Khaåu aùc haïnh. 3) The defilements of ignorance in mind: 3) Wrong conduct in thought: Mano-duccaritam Avijjasava (p)—Voâ minh laäu—Söï ueá nhieãm (p)—YÙ aùc haïnh. trong taâm khôûi leân töø söï ngu si. (V) Three kinds of right conduct—Tam Thieän *** Besides, some considers the fourth delusion: Haïnh: the corruption of views—Ngoaøi ra, coù ngöôøi 1) Right conduct in body: Kaya-succaritam (p)— coøn cho raèng coù laäu thöù tö laø Kieán laäu, laø Thaân thieän haïnh. nhöõng quan ñieåm ñoài baïi. 2) Right conduct in speech: Vaci-succaritam Three devil destinies: Tam Ñoà

(Hoûa Huyeát (p)—Khaåu thieän haïnh. Ñao). 3) Right conduct in thought: Mano-succaritam 1) The hells: The fiery path or destiny—Hoûa Ñoà (p)—YÙ thieän haïnh. (ñöôøng löûa)—Ñòa nguïc. (VI) Three kinds of unwholesome thought— 2) Animals: The bloody path or destiny—Huyeát Akusala vitakka (p)—Tam Baát Thieän Taàm: Ñoà (ñöôøng maùu)—Suùc sanh. 1) Unwholesome thought of sentuality: Kama- 3) Hungry ghosts: The knife-sharp path or vitakko (p)—Duïc taàm. destiny—Ñao Ñoà (ñöôøng ñao)—Ngaï quyû. 2) Unwholesome thought of enmity: Vyapada- Three dharanis or powers to maintain vitakko (p)—Saân taàm. 3) Unwholesome thought of cruelty: Vihimsa- wisdom or knowledge: Tam Ñaø La Ni—See vitakko (p)—Haïi taàm. Three kinds of dharani. (VII)Three kinds of wholesome thought—Tam Three dharmas: Tam Phaùp—Three dharma Thieän Taàm: according to the Sangiti Sutta in the Long 1) Wholesome thought of renunciation: Discourses—Tam Phaùp theo Kinh Phuùng Tuïng Nekkkama-vitakko (p)—Ly duïc taàm. trong Tröôøng Boä Kinh. 2) Wholesome thought of non-enmity: Voâ saân (I) Three dharma—Tam Phaùp: taàm. 1) The Buddha's teaching: Phaät phaùp. 3) Wholesome thought of non-cruelty: Voâ haïi 2) The practice of Buddha dharma: Haønh phaùp. taàm. 3) The realization of experiential proof of the (VIII)Three kinds of unwholesome motivation— dharma in bodhi or nirvana: Chöùng phaùp. Tam Baát Thieän Tö Duy: (II) Three unwholesome roots: Tam Baát Thieän 1) Unwholesome motivation through sensuality: Caên: Duïc baát thieän tö duy. 1) Unwholesome root of greed: Lobho akusala 2) Unwholesome motivation through enmity: mulam (p)—Tham baát thieän caên. Saân baát thieän tö duy. 2) Unwholesome root of hatred: Doso akusala 3) Unwholesome motivation through cruelty: mulam (p)—Saân baát thieän caên. Haïi baát thieän tö duy. 3) Unwholesome root of delusion: Moho akusala (IX) Three kinds of unwholesome perception— mulam (p)—Si baát thieän caên. Tam Baát Thieän Töôûng: (III) Three wholesome roots—Tam Thieän Caên: 1) Unwholesome perception of sensuality: Duïc 1) Wholesome root of non-greed: alobho kusala baát thieän töôûng. (p)—Voâ tham thieän caên.

2) Unwholesome perception of enmity: Saân baát 3) Craving for extinction: Vibhava-tanha (p)— thieän töôûng. Voâ höõu aùi. 3) Unwholesome perception of cruelty: Haïi baát (B) Three more kinds of craving—Ba AÙi Khaùc: thieän töôûng. 1) Craving for the world of sensual desire: (X) Three kinds of wholesome perception—Tam Kama-tanha (p)—Duïc aùi. Thieän Töôûng: 2) Craving for the world of form: Rupa-tanha 1) Wholesome perception of renunciation: Ly (p)—Saéc aùi. duïc töôûng. 3) Craving for the formless world: Arupa-tanha 2) Wholesome perception of non-enmity: Voâ (p)—Voâ saéc aùi. saân töôûng. (C) Three more kinds of craving—Ba AÙi Khaùc: 3) Wholesome perception of non-cruelty: Voâ haïi 1) Craving for the world of form: Saéc aùi. töôûng. 2) Craving for the formless world: Voâ saéc aùi. (XI) Three unwholesome elements—Tam Baát 3) Craving for cessation: Dieät aùi. Thieän Giôùi: (XV)Three fetters—Tam Kieát Söû: 1) Sensuality: Duïc giôùi. 1) The fetter of personality belief—Sakkaya- 2) Enmity: Saân giôùi. ditthi (p)—Thaân kieán kieát söû: 3) Cruelty: Haïi giôùi. 2) The fetter of doubt: Vici-kiccha (p)—Nghi (XII)Three wholesome elements—Tam Thieän kieát söû. Giôùi: 3) The fetter of attachment to rite and ritual: 1)

Renunciation: Ly duïc giôùi. Silabhata-paramaso (p)—Giôùi caám thuû. 2) Non-enmity: Voâ saân giôùi. (XVI)Three corruptions: Asava (p)—Tam Laäu: 3) Non-cruelty: Voâ haïi giôùi. 1) The corruption of desire: Kamasavo (p)—Duïc (XIII)Three more elements—Ba Giôùi Khaùc: laäu. (A) 2) The corruption of becoming: Bhavasavo (p)— 1) The element of sense-desire: Kama-dhatu Höõu laäu. (p)—Duïc giôùi. 3) The corruption of ignorance: Avijjasavo (p)— 2) The element of form: Rupa dhatu (p)—Saéc Voâ minh laäu. giôùi. (XVII)Three kinds of becoming—Tam Höõu: 3) The formless element: Arupa-dhatu (p)—Voâ 1) Becoming in the world of sense-desire: saéc giôùi. Kama-bhavo (p)—Duïc höõu. (B) 2) Becoming in the world of form: Rupa-bhavo 1) The element of form: Rupa-dhatu (p)—Saéc (p)—Saéc höõu. giôùi. 3) Becoming in the formless world: Arupa- 2) The formless element: Arupa-dhatu (p)—Voâ bhavo (p)—Voâ saéc höõu. saéc giôùi. (XVIII)Three quests—Tam Caàu: 3) The element of cessation: Nirodha-dhatu 1) Quests for sense-desire: Kamesana (p)—Duïc (p)—Dieät giôùi. caàu. (C) 2) Quests for becoming: Bhavesana (p)—Höõu 1) The low element: Hina-dhatu (p)—Lieät giôùi. caàu. 2) The middling element: Majjhima-dhatu (p)— 3) Quests for the holy life: Brahmacariyesana Trung giôùi. (p)—Phaïm haïnh caàu. 3) The sublime element: Patina-dhatu (p)— (XIX)Three forms of conceit—Tam Maïn: Thaéng giôùi. 1) I am better than…: Thaéng maïn—Toâi toát hôn. (XIV)Three kinds of craving—Tam AÙi: 2) I am equal to…: Ñaúng maïn—Toâi baèng. (A) 3) I am worse than…: Ty lieät maïn—Toâi teä hôn. 1) Sensual craving: Kama-tanha (p)—Duïc aùi. (XX)Three times—Tam Thôøi: 2) Craving for becoming: Bhava-tanha (p)—Höõu 1) Past: Atito addha (p)—Quaù khöù. aùi. 2) Future: Anagato addha (p)—Vò lai.

3) Present: Paccuppanno addha (p)—Hieän taïi. get to hear about it: Nhö Lai thanh tònh hieän (XXI)Three ends—Tam Bieân: haønh veà thaân, Nhö Lai khoâng coù aùc haïnh veà 1) Personality: Sakkaya anto (p)—Höõu thaân thaân maø Nhö Lai phaûi gìn giöõ. bieân. 2) A Tathagata is perfectly pure in speech. 2) Arising of personality: Sakkaya-samudayo There is no misdeed of the speech: Nhö Lai anto (p)—Höõu thaân taäp bieân. thanh tònh hieän haønh veà mieäng. Nhö Lai 3) Cessation of personality: Sakkaya-noridho khoâng coù aùc haïnh veà mieäng maø Nhö Lai phaûi anto (p)—Höõu thaân dieät bieân. gìn giöõ. (XXII)Three feelings—Tam Thoï: 3) A Tathagata is perfectly pure in thought. 1) The pleasant feeling: Sukha vedana (p)—Laïc There is no misdeed of thought: Nhö Lai thoï. thanh tònh hieän haønh veà yù. Nhö Lai khoâng coù 2) The painful feeling: Dukkha vedana (p)— aùc haïnh veà yù maø Nhö Lai phaûi gìn giöõ. Khoå thoï. (XXVII)Three obstacles—Tam Chöôùng: 3) Neither pleasant nor painful feeling: 1) Obstacles of Lust: Rago-kincanam (p)—Tham Adukkham-asukha vedana (p)—Phi khoå phi chöôùng. laïc thoï. 2) Obstacles of hatred: Dosa kincanam (p)—Saân (XXIII)Three kinds of suffering—Tam Khoå Taùnh: chöôùng. 1) Suffering as pain: Dukkha-dukkhata (p)— 3) Obstacles of delusion: Moho kincanam (p)— Khoå khoå. Si chöôùng. 2) Suffering as inherent in formations: (XXVIII) Sankhara-dukkhata (p)—Haønh khoå. (A) Three fires—Tam Chuûng Hoûa: 3) Suffering as due to change: Viparinama- 1) Fire of lust: Ragaggi (p)—Löûa tham. dukkhata (p)—Hoaïi khoå. 2) Fire of hatred: Dosaggi (p)—Löûa saân. (XXIV)Three accumulations—Tam Tuï: 3) Fire of

delusion: Mohaggi (p)—Löûa si. 1) Evil accumulation with fixed result: (B) Three more fires—Ba Loaïi Löûa Khaùc: Micchatta-niyato rasi (p)—Taø ñònh tuï. 1) The fire of those to be revered: Ahuneyyaggi 2) Good accumulation with fixed result: (p)—Löûa cuûa ngöôøi hieáu kính. Sammatta-niyato rasi (p)—Chaùnh ñònh tuï. 2) The fire of the householder: Gahapataggi 3) Indeterminate: Aniyato rasi (p)—Baát ñònh tuï. (p)—Löûa cuûa ngöôøi gia chuû. (XXV)Three obscurations—Tam Nghi: 3) The fire of those worthy of offerings (parents, 1) One hesitates, vacillates, is undecided, is husband, wife, children, monks and nuns): unsettled about the past: Ñoái vôùi vaán ñeà Dakkhineyyaggi (p)—Löûa cuûa ngöôøi ñaùng thuoäc veà quaù khöù nghi ngôø, do döï, khoâng cuùng döôøng (cha meï, vôï con, vaø caùc vò xuaát quyeát ñònh, khoâng haøi loøng. gia). 2) One hesitates, vacillates, is undecided, is (XXIX)Threefold classification of matter—Tam unsettled about the future: Ñoái vôùi vaán ñeà Chuûng Saéc Tuï: thuoäc veà töông lai nghi ngôø, do döï, khoâng 1) Visible and resisting matter: Sanidas-sana- quyeát ñònh, khoâng haøi loøng. sappatigham rupam (p)—Höõu kieán höõu ñoái 3) One hesitates, vacillates, is undecided, is saéc. unsettled about the present: Ñoái vôùi vaán ñeà 2) Invisible and resisting matter: Anidassana- thuoäc veà hieän taïi nghi ngôø, do döï, khoâng sappatigham rupam (p)—Voâ kieán höõu ñoái quyeát ñònh, khoâng haøi loøng. saéc. (XXVI)Three things a Tathagata has no need to 3) Invisible and unresisting matter: Anidas-sana- guard against—Ba ñieàu Nhö Lai khoâng caàn appatigham-rupam (p)—Voâ kieán voâ ñoái saéc. gìn giöõ: (XXX)Three kinds of karmic formation—Tam 1) A Tathagata is perfectly pure in bodily Haønh: conduct. There is no misdeed of the body 1) Meritorious karmic formation: which He must conceal lest anyone should Punnabhisankharo (p)—Phöôùc haønh.

2) Demeritorious karmic formation: nhöõng söï vaät do hoï taïo ra, nhö chö Hoùa Laïc Apunnabhisankharo (p)—Phi phöôùc haønh. Thieân. 3) Imperturbable karmic formation: 3) Pranimmita-vasavati (p): There are beings Anenjabhisankharo (p)—Baát ñoäng haønh. who rejoice in the creations of others, such as (XXXI)Three persons—Tam Chuûng Nhaân: the devas Having Power over Others' 1) The learner: Sekho puggalo (p)—Höõu hoïc Creation—Höõu tình coù loøng duïc ñoái vôùi söï nhaân. vaät do caùc loaøi khaùc taïo ra, nhö chö Thieân 2) The non-learner: Asekho puggalo (p)—Voâ Tha Hoùa Töï Taïi. hoïc nhaân. (XXXVI)Three happy rebirths: Sukhupapattiyo 3) The one who is neither the learner nor the (p)—Tam Chuûng Laïc Sanh: non-learner: N'eva sekho nasekho puggalo 1) There are beings who, having continually (p)—Phi höõu hoïc phi voâ hoïc nhaân. produced happiness now dwell in happiness, (XXXII)Three elders—Tam Vò tröôûng Laõo: such as the devas of the Brahma group: Höõu 1) An elder by birth: Jati-thero (p)—Sanh tröôûng tình luoân taïo ra thieàn ñònh laïc hay soáng trong laõo. söï an laïc, nhö caùc vò Phaïm Thieân. 2) An elder in Dhamma: Dhamma thero (p)— 2) There are beings who are overflowing with Phaùp tröôûng laõo. happiness, drenched with it, full of it, 3) An elder by convention: Sammuti-thero (p)— immersed in it, so that they occasionally Nhaäp ñònh tröôûng laõo. exclaim: "Oh what bliss!" such as the Radiant (XXXIII)Three grounds based on merit—Tam devas (abhasara): Höõu tình thaám nhuaàn, bieán Phöôùc Nghieäp Söï:

maõn, sung maõn, höng thònh vôùi an laïc. Thænh 1) The merit of giving: Danamayam punna thoaûng hoï thoát ra nhöõng caâu caûm höùng: “OÂi kiriya vatthu (p)—Thí haønh phöôùc nghieäp söï. an laïc thay! OÂi an laïc thay!” nhö chö Quang 2) The merit of morality: Silamayam punna AÂm Thieân. kiriya vatthu (p)—Giôùi haønh phöôùc nghieäp söï. 3) There are beings who are overflowing with 3) The merit of meditation: Bhavanamaya punna happiness, drenched with it, full of it, kiriya vatthu (p)—Tu haønh phöôùc nghieäp söï. immersed in it, who, supremely blissful, (XXXIV)Three grounds for reproof—Tam Cöû Toäi experience only perfect happiness, such as Söï: the lustrous devas (subhakina): Höõu tình thaám 1) Reproof based on what has been seen: nhuaàn, bieán maõn, sung maõn, höng thònh vôùi Ditthena (p)—Thaáy. an laïc. Hoï soáng maõn tuùc vôùi an laïc aáy, caûm 2) Reproof based on what has been heard: thoï an laïc, nhö chö Bieán Tònh Thieân. Sutena (p)—Nghe. (XXXVII) 3) Reproof based on what has been suspected: (A) Three kinds of wisdom—Tam Tueä: Parisankaya (p)—Nghi. 1) The wisdom of the learner: Höõu hoïc tueä. (XXXV)Three kinds of rebirth in the realm of 2) The wisdom of the non-learner: Voâ hoïc tueä. Sense-Desire—Tam Duïc Sanh: 3) The wisdom of the one who is neither the 1) Paccuppatthita-kama (p): There are beings learner nor the non-learner: Phi höõu hoïc phi who desire what presents itself to them, and voâ hoïc tueä. are in the grip of that desire, such as human (B) Three Three more kinds of wisdom—Ba Loaïi beings, some devas, and some in states of Tueä Khaùc: woe—Höõu tình do duïc an truù, hoï bò chi phoái 1) The wisdom based on thought: Cintamaya phuï thuoäc, nhö loaøi ngöôøi, moät soá chö Thieân, panna (p)—Tö sanh tueä. vaø moät soá taùi sanh trong ñoïa xöù. 2) The wisdom based on learning: Sutamaya 2) Nimmita-kama (p): There are beings who panna (p)—Vaên sanh tueä. desire what they have created, such as the 3) The wisdom based on mental development: devas who rejoice in the own creation Bhavanamaya panna (p)—Tu sanh tueä. (nimmanarati)—Höõu tình coù loøng duïc ñoái vôùi

(XXXVIII)Three armaments—Tam Chuûng Binh 1) The concentration of thinking and pondering: Khí: Savotakko-savicaro samadhi (p)—Höõu taàm 1) What one has learned: Sutavudham (p)— höõu töù ñònh. Nghe. 2) The concentration with pondering without 2) Detachment: Pavivekavudham (p)—Xaû ly. thinking: Avitakko-vicara-matto samadhi 3) Wisdom: Pannavudham (p)—Tueä. (p)—Voâ taàm höõu töù ñònh. (XXXIX)Three faculties—Tam Caên: 3) The concentration with neither thinking nor 1) The faculty of knowing that one will know the pondering: Avitakko-avicaro samadhi (p)— unknown: Anannatam-nassamitindriyam Voâ taàm voâ töù ñònh. (p)—Vò tri ñöông tri caên—Trí caên duøng ñeå (B) Three more kinds of concentration—Ba Ñònh bieát nhöõng gì chöa ñöôïc bieát. Khaùc: 2) The faculty of highest knowledge: 1) The concentration on emptiness: Sunnato- Annindriyam (p)—Dó tri caên—Trí caên toái samadhi (p)—Khoâng ñònh. thöôïng. 2) Animitto-samadhi (p)—The concentration on 3) The faculty of the one who knows: Annata- the signlessness: Voâ töôùng ñònh. indriyam (p)—Cuï tri caên—Trí caên cuûa baäc 3) The concentration on desirelessness: thöùc giaû. Appanihito samadhi (p)—Voâ nguyeän ñònh. (XL)Three eyes—Tam Nhaõn: (XLV)Three purities—Tam Thanh Tònh: 1) The fleshly eye: Mamsa-cakkhu (p)—Nhuïc

1) Purity of body: Kaya-socceyam (p)—Thaân nhaõn. thanh tònh. 2) The divine eye: Dibba-cakkhu (p)—Thieân 2) Purity of speech: Vaci-socceyam (p)—Ngöõ nhaõn. thanh tònh. 3) The eye of wisdom: Panna-cakkhu (p)—Tueä 3) Purity of mind: Mano-socceyam (p)—YÙ thanh nhaõn. tònh. (XLI)Three kinds of training—Tam Hoïc: (XLVI)Three qualities of the sage—Tam Tònh 1) Training in higher morality: Adhisila-sikkha Maëc: (p)—Taêng thöôïng giôùi hoïc. 1) Qualities of the sage as to the body: Kaya- 2) Training in higher thought: Adhicitta-sikkha moneyyam (p)—Thaân tònh maëc. (p)—Taêng thöôïng taâm hoïc. 2) Qualities of the sage as to speech: Vaci- 3) Training in higher wisdom: Adhipanna-sikkha moneyyam (p)—Ngöõ tònh maëc. (p)—Taêng thöôïng tueä hoïc. 3) Qualities of the sage as to mind: Mano- (XLII)Three kinds of development—Tam Söï Tu moneyyam (p)—YÙ tònh maëc. Taäp: (XLVII)Three skills—Tam Thieän Xaûo: 1) Development of the emotions: Kaya-bhavana 1) Skills in going forward: Aya-kosallam (p)— (p)—Thaân tu. Taêng ích thieän xaûo. 2) Development of mind: Citta-bhavana (p)— 2) Skills in going down: Apaya-kosallam (p)— Taâm tu. Toản ích thieän xaûo. 3) Development of wisdom: Panna-bhavana 3) Skills in means to progress: Upaya-kosallam (p)—Tueä tu. (p)—Phöông tieän thieän xaûo. (XLIII)Three unsurpassables—Tam Voâ Thöôïng: (XLVIII)Three intoxications—Tam Kieâu: 1) The unsurpassable of vision: 1) Intoxication with health: Arogya-mado (p)— Dassananuttariyam (p)—Kieán voâ thöôïng. Voâ beänh kieâu—Kieâu maïn vì thaân khoâng 2) The unsurpassable of practice: beänh. Patipadanuttariyam (p)—Haønh voâ thöôïng. 2) Intoxciation with youth: Yobbana-mado (p)— 3) The unsurpassable of liberation: Nieân traùng kieâu—Kieâu maïn vì tuoåi traùng Vimuttanuttariyam (p)—Giaûi thoaùt voâ thöôïng. nieân. (XLIV) (A) Three kinds of concentration—Tam Ñònh:

3) Intoxication with one’s prosperous life: Jivita- (A) mado (p)—Hoaït maïng kieâu—Kieâu maïn vì coù 1) Impermanence: Anicca (p)—Voâ thöôøng. ñôøi soáng sung tuùc. 2) Suffering or unsatisfaction: Dukkha (p)— (XLIX)Three Predominant influences—Tam Taêng Khoå. Thöôïng: 3) No-self: Anatta (p)—Egoless— 1) The predominant influence on oneself: Impersonality—Voâ ngaõ. Attadhipateyyam (p)—Ngaõ taêng thöôïng. (B) 2) The predominant influence on the world: 1) Impermanence: Voâ Thöôøng. Lokadhipateyyam (p)—Theá taêng thöôïng. 2) Non-ego: Voâ Ngaõ. 3) The predominant influence on the Dhamma: 3) Nirvana: Nieát Baøn—Nieát Baøn Tòch Tónh AÁn. Dhammadhipateyyam (p)—Phaùp taêng thöôïng. Three directors of a monastery: Ba vò ñöùng (L) Three topics of discussion—Tam Luaän Söï: ñaàu trong moät töï vieän. 1) Talk may be of the past (that’s how it used to 1) Elder: Sthavira (skt)—Thöôïng Toïa. be): Baøn luaän veà vaán ñeà quaù khöù (söï vieäc naày 2) Abbot: Viharasvamin (skt)—Truï trì. xaõy ra trong quaù khöù). 3) Director of monks: Karmadana (skt)—Duy 2) Talk may be of the future (that’s how it will Na. be): Baøn luaän veà vaán ñeà töông lai ((söï vieäc Three distinctive principles: Caùch Lòch Tam naày xaõy ra trong töông lai). Ñeá—Khoâng Giaû Trung—To differentiate and 3) Talk may be of the present (that’s how it is apprehend the three distinctive principles now): Baøn luaän veà vaán ñeà hieän taïi (söï vieäc noumenon,

phenomenon, and the mean—Bieän naøy xaõy ra trong hieän taïi). bieät hieåu bieát veà tam quaùn: khoâng, giaû, trung (LI) Three knowledges—Tam Minh: (khoâng laø ñaûn khoâng, ñeå phaù caùi hoaëc kieán tö; giaû 1) Knowledge of one's past lives: laø ñaûn giaû, ñeå phaù caùi hoaëc traàn sa; trung laø ñaûn Pubbenivasanussati-nanam-vijja (p)—Tuùc trung, ñeå phaù caùi hoaëc voâ minh). maïng minh. 1) Unreality: Khoâng—Unreality, that things do 2) Knowledge of the decease and rebirth of not exist in reality. Sunya (universality) beings: Sattanam-cutupapate-nanam-vijja annihilates all relatives. The 'Empty' mode (p)—Höõu tình sanh töû minh. destroys the illusion of sensuous perception 3) Knowledge of the destruction of the and constructs supreme knowledge (prajna)—corruption: Asavanam-khaye-nanam-vijja Khoâng dó phaùp nhaát thieát phaùp (khoâng ñeå phaù (p)—Laäu taän trí minh. caùi hoaëc kieán tö, nghóa laø phaù taát caû caùc phaùp (LII) Three abidings—Tam Truù: quaùn saùt caùi taâm chaúng ôû trong, chaúng ôû 1) Deva-abiding: Dibbo-viharo (p)—Thieân truù. ngoaøi, chaúng ôû giöõa, töùc laø khoâng coù thaät). 2) Brahma-abiding: Brahma-viharo (p)—Phaïm 'Khoâng' coøn laø söï phaù boû aûo töôûng cuûa caûm truù. quan vaø söï kieán taïo tri thöùc toái thöôïng 3) Ariyan-abiding: Ariyo-viharo (p)—Thaùnh truù. (prajna). (LIII) Three miracles—Tam Thaàn Thoâng: 2) Reality: Giaû—Reality, things exist though in 1) The miracle of psychic power: Iddhi- "derived" or "borrowed" form, consisting of patihariyam (p)—Thaàn tuùc thaàn thoâng. elements which are permanent. Particularity 2) The miracle of telepathy: Adesana- establishes all relativities. The 'Hypothetical' patihariyam (p)—Tha taâm thaàn thoâng. mode does away with the defilement of the 3) The miracle of instruction: Anusasani- world and establishes salvation from all patihariyam (p)—Giaùo giôùi thaàn thoâng. evils—Giaû dó laäp nhaát thieát phaùp (Giaû duøng Three Dharma Seals: Trilaksana (skt)— ñeå phaù caùc hoaëc traàn sa vaø ñeå laäp taát caû caùc Tilakkhana (p)—Ba Phaùp AÁn—Three marks of phaùp quaùn saùt thaáy caùi taâm ñoù coù ñuû caùc existence, or three characteristics of all phaùp, caùc phaùp ñeàu do taâm maø coù, töùc laø giaû phenomenal existence—See Three Dharma taïm, khoâng beàn, voâ thöôøng). 'Giaû' laø söï chaám Seals:

döùt nhöõng laäu hoaëc cuûa traàn theá vaø giaûi thoaùt Three dogmas of the T'ien-T'ai Perfect khoûi caùc ñieàu xaáu. School: Vieân Dung Tam Ñeá—See Triple truth of 3) The "middle" doctrine: Trung—The "middle" harmony. doctrine of the Madhyamaka School, which Three doors of liberation: Ba ñieàu tu haønh tònh denies both positions in the interests of he haïnh voâ caàu—Three doors of liberation according transcendental, or absolute. The middle path to Bodhidharma—Tam Voâ Sôû Caàu theo Toå Boà Ñeà transcends and unites all relativities. The Ñaït Ma: Bodhidharma, the 28th Patriarch from 'Medial' mode destroys hallucination arising India and also the 1st Patriarch in China taught from ignorance (avidya) and establishes the about three Non-seeking practices or three doors enlightened mind—Trung dó dieäu nhaát thieát of liberation—Toå Boà Ñeà Ñaït Ma , vò toå thöù 28 phaùp (Trung ñeå phaù caùi hoaëc voâ minh vaø thaáy doøng Thieàn AÁn Ñoä vaø

cuõng laø vò sô toå cuûa doøng ñöôïc söï huyeàn dieäu taát caû caùc phaùp, quaùn saùt Thieàn Trung Hoa ñaõ daïy veà tam voâ sôû caàu nhaân thaáy caùi taâm chaúng phaûi khoâng khoâng, cuõng sau cuoäc noùi chuyeän vôùi vua Haùn Vuõ Ñeá veà tu chaúng phaûi giaû taïm, vöøa laø khoâng vöøa laø giaû, haønh tònh haïnh voâ caàu. töùc laø trung Ñaïo). 'Trung' laø söï phaù boû aûo 1) Emptiness: Khoâng. giaùc do voâ minh maø ra vaø coù ñöôïc moät ñaàu oùc 2) Signlessness: Voâ töôùng. giaùc ngoä. 3) Wishlessness: Voâ nguyeän. Three divisions: Tam Thôøi—See Three Three doors of unwholesome karma: Tam divisions of the day. Baát Thieän Nghieäp Moân—According to the Three divisions of the Buddha's Teaching: Abhidharma, there are three doors of Tam thöøa—Three Vehicles—Three yanas. unwholesome kamma—Theo A Tyø Ñaït Ma Luaän Three divisions of the day: Tam Nhaät Phaàn— (Vi Dieäu Phaùp), coù ba cöûa gaây ra baát thieän Ba phaàn trong moät ngaøy. nghieäp. 1) The beginning of the day: Sô Nhaät Phaàn. 1) The door of bodily action—Cöûa Thaân: 2) The middle of the day: Trung Nhaät Phaàn. a) Killing: Saùt Sanh. 3) The end of the day: Haäu Nhaät Phaàn. b) Stealing: Troäm Caép. Three divisions of a treatise on a sutra: Tam c) Sexual misconduct: Taø Daâm. Phaân Khoa Kinh—Ba phaàn cuûa kinh. 2) The door of verbal action—Cöûa Khaåu: 1) Introduction: Töï phaân—Giôùi thieäu Kinh. a) False speech: Noùi Doái. 2) Discussion of the subject: Chính toâng phaân— b) Slandering: Noùi Ñaâm Thoïc. Thaûo luaän Kinh. c) Harsh speech: Noùi lôøi Thoâ Loã. 3) Application: Löu thoâng phaân—AÙp duïng Kinh. d) Frivolous talk: Noùi Nhaûm Nhí. Three doctrines: Ba loaïi giaùo thuyeát. 3) The door of mental action—Cöûa YÙ: 1) The Tripitaka doctrine (the orthodox of 1) Covetousness: Tham AÙi. Hinayana): Taïng giaùo hay Tam taïng giaùo— 2) Ill-will: Saân Haän. See Hinayana. 3) Wrong views: Taø Kieán. 2) The intermediate, or interrelated doctrine Three doors of wholesome karma (Hinayana-cum-Mahayana): Thoâng giaùo— pertaining to the sense-sphere: Tam Thieän See Intermediate doctrine. Nghieäp Moân Duïc Giôùi—Theo A Tyø Ñaït Ma 3) The differentiated or separated doctrine Luaän, coù ba cöûa thieän nghieäp thuoäc veà duïc giôùi. (Early Mahayana as a cult or development, as 1) Bodily action pertaining to the door of the distinct from Hinayana): Bieät giaùo—See body—Thaân Nghieäp thuoäc nôi Cöûa Thaân. Different teaching. a) Not to Kill: Khoâng Saùt Sanh. Three dogmas: Tam ñeà (Khoâng Giaû Trung)— b) Not to Steal: Khoâng Troäm Caép. See Three distinctive principles. c) Not to Commit Sexual Misconduct: Khoâng Taø Daâm.

2) Verbal action pertaining to the door of a) Pure Land is really an expedient teaching— speech—Khaåu Nghieäp thuoäc nôi Cöûa Khaåu. Seeing the Pure Land described in overly a) Not to have False Speech—Khoâng Noùi Doái: majestic terms in the sutras, some people b) Not to Slander: Khoâng Noùi lôøi Ñaâm Thoïc. suddenly develop the idea that the Pure Land c) Not to speak harsh speech: Khoâng Noùi Thoâ is merely an expedient of the Buddhas. How Loã. can there exist a world in which everything, d) Not to speak frivolous talk: Khoâng Noùi Nhaûm from the ground to the trees and towers, is Nhí. made of seven jewels(see Thaát Baûo). 3) Mental action pertaining to the door of the Moreover, the inhabitants radiate health and mind—YÙ Nghieäp thuoäc nôi Cöûa YÙ. tranquility; they spring to life from lotus a) Not to have

Covetousness: Khoâng Tham AÙi. blossoms, free of old age, disease and death. b) Not to have Ill-will: Khoâng Saân Haän. Ethereal food and clothing appear before c) Not to have wrong views: Khoâng Taø Kieán. them according to their wishes. All these are Three doubts: Tam nghi ngaïi—Tam Nghi. far removed from the realities spread before 1) Doubt of self: Nghi ngaïi töï ngaõ. our own eyes, how can we believe in them?: 2) Doubt of teacher: nghi ngaïi toân sö. Coù keû thaáy trong kinh ñieån taû caûnh Tònh Ñoä 3) Doubt of dharma: Nghi ngaïi phaùp. quaù trang nghieâm, boãng sanh nieäm nghi raèng: Three doubts in the mind of a Bodhisattva: “Coõi Cöïc Laïc laø quyeàn tieän cuûa Phaät noùi ra Nhöùt Taâm Tam Hoaëc—Ñoàng theå tam hoaëc—The ñeå cho ngöôøi haâm moä gaéng tu laøm laønh laùnh T’ien T’ai “three doubts” in the mind of a döõ, ñaïi khaùi nhö thuyeát thieân ñöôøng, chöù laøm Bodhisattva which produce—Theo tröôøng phaùi gì coù moät theá giôùi töø ñaát ñai ñeán caây coái, laàu Thieân Thai thì taâm cuûa vò Boà Taùt coù ba moái nghi caùc ñeàu baèng thaát baûo nhö vaøng, baïc, löu ly, hoaëc laøm naåy sanh kieán tö, traàn sa vaø voâ minh: xa cöø, xích chaâu, maõ naõo. Laïi nöõa, thaân ngöôøi 1) Fear of illusion: Sôï bò aûo töôûng—Kieán tö. baèng chaát ngoïc nhuyeãn kim cöông, hoùa sanh 2) Confusion through multiplicity of duties: Traàn töø hoa sen khoâng coù giaø, beänh, cheát. Caùc thöùc sa—Roái loaïn vì traùch vuï tö beà. aên maëc traân quyù ñeàu tuøy yù nieäm hieän ra. Nhö 3) Ignorance: Voâ minh—Sôï vì voâ minh. theá toaøn laø nhöõng chuyeän ñau ñaâu, xa vôùi thöïc teá laøm sao maø tin ñöôïc? Three doubts of practitioners about the b) In reply to this I will say: “All these doubts Pure Land: Ba Moái Nghi Cuûa Phaät Töû Veà Tònh derive from the limited sights and sounds Ñoä—According to Most Venerable in The Pure perceived by the eyes and ears of common Land Buddhism in Theory and Practice, there are mortals. Those who wish to study the Dharma some people who truly want to recite the should not assess the realms of the saints with Buddha’s name or have engaged in the practice; the limited faculties of sentient beings. Let us however, because their study and understanding not talk of faraway things. In Asia, in the last of the Dharma are still wanting, they develop century, when Mr. Phan Thanh Giaûn, a high- doubts as soon as they hear criticisms of others. ranking official returned from Europe, There are many such doubts; however, here we reported that over there, lamps required no only mention three of the most common—Theo fire to light them, while carriages and barges Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm Phaät moved on their own, without horses or men to Thaäp Yeáu, coù nhieàu ngöôøi thaät taâm muoán nieäm pull them. He then praised Europeans for Phaät, hoaëc ñaõ töøng haønh trì roài, nhöng vì söï hoïc their intelligence and skills, which in hieåu veà giaùo lyù coøn keùm, neân khi nghe keû khaùc hundreds of instances rivalled those of God, bieän luaän baøi baùc, lieàn khôûi loøng nghi. Nhöõng moái only life and death remaining within the nghi ñoù raát nhieàu, nhöng chæ neâu leân ñaây ba moái purview of the Almighty. His words were met nghi chaùnh. with disbelief from the king on down to his 1) Pure Land is really just an expedient entire court. Even the official’s closest friends teaching—Tònh Ñoä chæ laø moät quyeàn thuyeát: smiled and thought that returning from far

away, he was just exaggerating. In reality, all nhö theá? Bôûi ñöôøng loái thöôøng thöùc cuûa caùc issues mentioned by Mr. Phan were true: Ñeå moân tu laø Chæ vaø Quaùn. Khi haï thuû coâng phu, giaûi thích ñieàu naày Hoøa Thöôïng Thích Thieàn tröôùc tu "Chæ," keá tieáp tu "Quaùn;" hoaëc tröôùc Taâm ñaõ ñaùp raèng: "Nhöõng yù nghó treân phaàn tu Quaùn, keá tieáp tu Chæ. Laàn laàn tieán ñeán (a) ñoù ñeàu coøn haïn cuoäc theo söï nghe "Trong Quaùn coù Chæ, trong Chæ coù Quaùn." Khi thaáycuûa tai maét phaøm tình. Ngöôøi muoán hoïc tôùi trình ñoä "Chæ Quaùn khoâng hai, ñònh hueä Phaät khoâng neân ñem trí phaøm phu maø suy tòch chieáu" môùi goïi laø böôùc vaøo caûnh giôùi töï löôøng Thaùnh caûnh. Ñöøng noùi ñaâu xa, ngay ôû taâm. Roài töø ñoù veà sau, neáu moãi ñôøi ñeàu tieáp Vieät Nam ta khi cuï Phan Thanh Giaûn ñi söù tuïc tinh taán tu haønh, theo nhö trong kinh luaän sang Phaùp trôû veà thuaät laïi, noùi beân aáy ñeøn noùi, phaûi traûi qua moät muoân ñaïi kieáp môùi leân khoâng ñoát maø chaùy, xe thuyeàn khoâng ngöïa ngoâi "Baát Thoái Chuyeån." Taïi sao chæ moät caâu hay ngöôøi keùo maø töï chaïy, traêm vieäc saùnh nieäm Phaät, ngay trong ñôøi naày laïi ñöôïc vaõng baèng trôøi ñaát, duy coù söï soáng cheát laø coøn sanh leân ngoâi Baát Thoái, haù chaúng phaûi laø deã thuoäc quyeàn taïo hoùa ñònh ñoaït maø thoâi. Vua daøng quaù ö? vaø trieàu thaàn nghe noùi ñeàu khoâng tin. Ñeán b) When responding to this doubt, we should nhö choã baïn thaân maø cuõng mæm cöôøi cho laø realize that most other methods involve cuï Phan ñi xa veà noùi khoaùc. Kyø thaät thì nhöõng complete reliance on "self-power," and are ñieàu cuï Phan vöøa keå ñeàu laø söï thaät. therefore bound to be difficult. The Pure 2) Hearing that the Pure Land method is easy to Land method characteristically involves two practice but the results are speedy and lofty, factors, the power of one's own mind and some people develop doubts—Coù ngöôøi nghe Amitabha Buddha's power of "welcoming noùi phaùp moân Tònh Ñoä haønh trì giaûn dò maø and escorting." Therefore, obtaining results is keát quaû raát mau choùng cao sieâu neân nghi ngôø: extremely easy. For example, if someone a) How can there be such an easy method with weak, hobbled feet wanted to climb a leading to Buddhahod? The usual way of mountain unaided, it would be difficult Buddhist cultivation centers around indeed! However, if he were assisted by a concentration and contemplation. When we great athlete who took him by the arm and start cultivating, we practice first climbed the mountain along with him, head concentration (samatha), then contemplation held high, the result would not be that (vipasyana), or we can begin first with difficult to achieve: Khi ñeà caäp ñeán nghi vaán contemplation and follow up with naày, chuùng ta neân bieát tu caùc phaùp moân khaùc concentration. We then progress to the stage chæ hoaøn toaøn nöông nôi töï löïc, cho neân phaûi where "in contemplation there is khoù. Rieâng ñöôøng loái tu Tònh Ñoä coù hai naêng concentration, in concentration there is löïc, laø töï taâm löïc vaø Phaät löïc tieáp daãn, neân söï contemplation." Upon reaching the level of thaønh coâng raát deã. Ví nhö moät ngöôøi chaân "non-dual concentration and contemplation, yeáu, muoán töï mình leân taän ñænh nuùi cao laø still-but-illuminating samadhi and wisdom," ñieàu raát khoù. Nhöng neáu keû aáy ñöôïc moät vò we have stepped into the realm of the Self- ñaïi löïc só khoaùc caùnh tay

phaêng phaêng ñöa Nature. From then on, if we vigorously keep böôùc tieán tôùi thì keát quaû leân tôùi ñænh naøo coù up with our cultivation life after life, it will khoù chi! take ten thousand eons before we reach the c) The same is true of Pure Land. As we level of non-retrogression, according to the earnestly recite the Buddha's name, our sutras and commentaries. How is it that after mind-power keeps developing. When one- only a few singleminded utterances of the pointedness of mind is achieved, the mind- Buddha's name, we can be reborn in the Pure power manifests itself perfectly. At that point Land in this very lifetime, at the stage of non- the power of our karma is subdued and is no retrogression? Is it not really too easy?: Ñaâu longer a hindrance. If we add to that laïi coù phöông phaùp thaønh Phaät quaù deã daøng Amitabha Buddha's power to "welcome and

escort," we will achieve rebirth in the Pure Buddha's name? You have now heard the Land in spite of the fact that not all of our bad Dharma and recited the Buddha's name in all karma is extinguished. Once reborn, our sincerity. Is this not proof enough that you lifespan extends over innumerable eons. Non- already have many good roots, merits and retrogression until complete Enlightenment virtues?: Xin kính khuyeân quyù vò muoân ngaøn and Buddhahood are attained is therefore an laàn chôù neân nghó nhö theá. Bôûi khi caùc vò laàn easily understandable occurrence: Veà moân chuoãi nieäm Phaät ñöôïc, laø caên laønh phöôùc ñöùc Tònh Ñoä cuõng theá, khi ta chuyeân taâm nieäm cuûa quyù vò ñaõ saâu daày roài. Thöû nghó laïi xem, Phaät töùc laø luùc taâm löïc phaùt trieån. Nieäm ñeán treân theá gian naày bieát bao nhieâu keû khoâng moät loøng khoâng loaïn, laø luùc taâm löïc hoaøn nghe ñöôïc danh hieäu Phaät? Bieát bao nhieâu toaøn hieän baøy. Ñang khi aáy nghieäp löïc bò ngöôøi tuy nghe hoàng danh Ñöùc A Di Ñaø, haøng phuïc khoâng coøn laøm chöôùng ngaïi, laïi nhöng maõi tranh danh ñoaït lôïi, ñeo ñuoåi theo ñöôïc theâm Phaät löïc tieáp daãn, neân tuy nghieäp caùc ñieàu traàn nhieãm, khoâng chòu nieäm Phaät. chöa tröø döùt, maø ñöôïc vaõng sanh. Khi sanh veà Nay caùc vò ñaõ nghe Phaät phaùp vaø chí taâm Taây Phöông roài, soáng laâu voâ löôïng voâ bieân a nieäm Phaät, haù khoâng phaûi laø coù caên laønh taêng kyø kieáp, söï khoâng thoái chuyeån cho ñeán phöôùc ñöùc lôùn ñoù sao? khi thaønh Phaät laø moät ñieàu hieån nhieân deã c) In the Longer Amitabha Sutra, Sakyamuni hieåu. Buddha said to Maitreya Bodhisattva: "If any 3) Sentient beings lack conditions and merit and sentient being hears the name of Amitabha therefore cannot achieve rebirth in the Pure Buddha and is transported with delight even Land—Chuùng sanh ít nhaân duyeân phöôùc ñöùc for a moment, you should know that he has khoâng theå sanh veà Tònh Ñoä: received great benefit and has perfected a) The Land of Ultimate Bliss is so extremely supreme merit and virtue." This quote should lofty and beautifully adorned that we cannot be proof enough: the very fact that a person rely merely on a few good roots, blessings, practices Buddha Recitation shows that he virtues, causes and conditions to achieve already has many good roots, merits and rebirth in that land. Reflecting upon virtues. The book, Biographies of Pure Land ourselves, we see that our good roots, merits Sages and Saints, records the life histories of and virtues are indeed shallow, while our bad

individuals who committed extremely heavy karma and obstructions are heavy; how can transgressions, yet achieved rebirth in the we expect to attain, in this very life, Pure Land through singleminded recitation of conditions favorable to rebirth in the Pure the Buddha's name at the time of death. Your Land?: Caûnh Cöïc Laïc maàu ñeïp trang nghieâm good roots, merits and virtues far surpass voâ löôïng, chaúng phaûi duøng ít nhaân duyeân caên those of the evil beings cited in these laønh phöôùc ñöùc maø ñöôïc sanh veà. Nhìn gaãm biographies. Therefore, why should you have laïi mình, caên laønh phöôùc ñöùc coøn sô baïc, doubts about being reborn in the Pure Land in nghieäp chöôùng laïi nhieàu, mong gì ñôøi naày this very lifetime?: Trong Kinh Voâ Löôïng ñöôïc duyeân toát vaõng sanh? Thoï, Phaät baûo ngaøi Di Laëc Boà Taùt: "Neáu coù b) I respectfully beg of you, ten million times, chuùng sanh naøo nghe danh hieäu Ñöùc Phaät kia, not to have such doubts! For, if you can finger vui möøng khaáp khôûi, cho ñeán moät nieäm, neân a rosary and recite the Buddha's name, you bieát keû aáy ñöôïc lôïi lôùn, ñaõ ñaày ñuû phöôùc ñöùc already have deep roots of merit and virtue. voâ thöôïng." Lôøi naày ñuû chöùng minh raèng bieát Do think again. How many people are there nieäm Phaät töùc laø ñaõ coù nhieàu phöôùc ñöùc caên on this very earth who lack the opportunity to laønh roài. Trong Tònh Ñoä Thaùnh Hieàn Luïc coù hear the Buddha's name? How many , even daãn söï tích nhöõng ngöôøi phaïm toäi cöïc aùc (nhö after hearing Amitabha Buddha's name, Tröông Thieän Hoøa, Huøng Tuaán, Duy Cung, continue to seek fame and profit, chasing vaø caùc loaøi suùc sanh nhö chim Baùt Kha, Anh after mundane dusts and refusing to recite the Voõ, vaân vaân), chí taâm nieäm Phaät ñeàu ñöôïc

vaõng sanh. Phöôùc ñöùc caên laønh cuûa quyù vò ñaõ Three emancipations: Vimokshatraya (skt)— vöôït xa hôn nhöõng ngöôøi aùc vaø loaïi suùc sanh Tam Giaûi Thoaùt—Three subjects or objects of the kia. Vaäy caàn chi phaûi e ngaïi laø ngay trong ñôøi meditation that lead toward liberation—Ba ñoái naày khoâng ñöôïc sanh veà Cöïc Laïc? töôïng quaùn chieáu daãn tôùi giaûi thoaùt: Three duhkas (dukkha) or afflictions of the 1) Sunyata (skt): Khoâng—Emptiness—To empty body: Tam Chuûng Thaân Khoå. the mind of the ideas of me, mine and 1) Old age: Giaø. sufferings which are unreal—Hieåu ñöôïc baûn 2) Sickness: Bònh. chaát cuûa vaïn höõu voán khoâng neân laøm cho caùi 3) Death: Cheát. taâm khoâng, caùi toâi khoâng, caùi cuûa toâi khoâng, Three elders: Tam Vò tröôûng Laõo (Sangiti Sutta khoå khoâng, laø giaûi thoaùt. in the Long Discourses—Kinh Phuùng Tuïng trong 2) Animitta (skt): Voâ Töôùng—Signlessness Tröôøng Boä Kinh)—See Three dharmas (XXXII). (having no-signs)—To get rid of the idea of 1) An elder by birth: Jati-thero (p)—Sanh tröôûng form, or externals. There are no objects to be laõo. perceived by sense-organs—Ñoaïn tröø moïi 2) An elder in Dhamma: Dhamma thero (p)— hình töôùng beân ngoaøi laø giaûi thoaùt. Phaùp tröôûng laõo. 3) Apranihita (skt): Voâ Nguyeän—Wishlessness 3) An elder by convention: Sammuti-thero (p)— (desirelessness)—To get rid of all wishes or Nhaäp ñònh tröôûng laõo. desires until no wish of any kind whatsoever remains in the cultivator's mind, for he no Three elements: Tam Giôùi (Sangiti Sutta in the longer needs to strive for anything—Ñoaïn tröø Long Discourses—Kinh Phuùng Tuïng trong

Tröôøng taát caû moïi mong caàu cho ñeán khi naøo khoâng Boä Kinh). coøn moät maûy may ham muoán hay coá gaéng ñeå (A) ñaït ñöôïc baát cöù thöù gì laø giaûi thoaùt. 1) Renunciation: Ly duïc giôùi. 2) Non-enmity: Voâ saân giôùi. Three emperors of Wu: Tam Vuõ—Three 3) Non-cruelty: Voâ haïi giôùi. Chinese emperors with the names of Wu who (B) Three more elements: Ba Giôùi Khaùc. persecuted Buddhism—Ba vò vua Trung Hoa coù (a) teân Vuõ, ñaõ ngöôïc ñaõi Phaät giaùo: i) The element of sense-desire: Kama-dhatu 1) T'ai-Wu of the Wei Dynasty (424-452): Vua (p)—Duïc giôùi. Thaùi Vuõ ñôøi nhaø Nguïy. ii) The element of form: Rupa dhatu (p)—Saéc 2) Wu-Ti of the Chou Dynasty (561-578): Vua giôùi. Vuõ Ñeá ñôøi nhaø Chu. iii) The formless element: Arupa-dhatu (p)—Voâ 3) Wu-Tsung of the T'ang Dynasty (841-907): saéc giôùi. Vuõ Toâng ñôøi nhaø Ñöôøng. (b) Three ends: Tam Bieân (Sangiti Sutta in the Long i) The element of form: Rupa-dhatu (p)—Saéc Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä giôùi. Kinh). ii) The formless element: Arupa-dhatu (p)—Voâ 1) Personality: Sakkaya anto (p)—Höõu thaân saéc giôùi. bieân. iii) The element of cessation: Nirodha-dhatu 2) Arising of personality: Sakkaya-samudayo (p)—Dieät giôùi. anto (p)—Höõu thaân taäp bieân. (c) 3) Cessation of personality: Sakkaya-noridho i) The low element: Hina-dhatu (p)—Lieät giôùi. anto (p)—Höõu thaân dieät bieân. ii) Majjhima-dhatu (p)—The middling element: ** See Three dharmas (XXI). Trung giôùi. Three enlightenments: Tam giaùc ngoä: iii) The sublime element: Patina-dhatu (p)— 1) Enlightenment for self: Töï giaùc. Thaéng giôùi. 2) Help other attain enlightenment: Giaùc tha. ** See Three dharmas (XII). 3) Perfect enlightenment and achievement: Giaùc haïnh vieân maõn.

Three entrance gate: Coång tam quan. incantation, and mental operation think—Ba Three equal consequences: Tam Ñaúng Löu— phöông caùch tu trì cuûa phaùi Du Giaø. Du Giaø nghóa See Three equal currents. laø töông öùng, tam maät laø ba nghieäp thaân, khaåu, yù. Three equal currents: Tam Ñaúng Löu. Tay keát aán, mieäng ñoïc thaàn chuù chaân ngoân, yù 1) The certain consequences that follow on a töôûng nieäm boån toân Ñöùc Ñaïi Nhaät Nhö Lai. good, evil or neutral kind of nature Three essential articles for worship: Tam Cuï respectively: Chaân ñaúng löu—Haäu quaû theo Tuùc—Ba moùn caàn thieát khi thôø cuùng. sau haønh ñoäng thieän, baát thieän hay trung tính. 1) Flower vase: Bình hoa. 2) The temporal or particular fate derived from 2) Candlestick: Ñeøn. a previous life's ill deeds (shortened life from 3) Censer: Lö höông. taking life): Giaû ñaúng löu—Haäu quaû ñaëc bieät Three essential elements for enlightenment: cuûa tieàn kieáp nhö gieát ngöôøi thì yeåu meänh. Ba yeáu toá caàn thieát ñeå ñöa tôùi giaùc ngoä— 3) Each organ as reincarnated according to its According to Zen Master Hakuin, there are three previous deeds (if you had made someone essential elements for enlighenment to the blind in your previous life, you will be blind realization of practice or to any endeavor: great this or next life): Phaân vò ñaúng löu—Töøng boä belief, great doubt, and great determination. It phaän khi taùi sanh theo haäu quaû tröôùc, chaúng was not through books and sermons that one haïn mình laøm muø maét ai trong kieáp tröôùc thì learned about these three elements, one must kieáp naày mình muø maét. learn them in day-to-day life. If one is

not forced Three equal and universal characteristics of to live out of these essential components, one the one Tathagata: According to the esoteric could never have perserved through anything like doctrine, the three body, mouth, and mind, are one Zen training—Theo Thieàn Sö Baïch AÅn, coù ba yeáu and universal. Thus, in samadhi the Buddha's toá caàn thieát ñeå ñöa tôùi giaùc ngoä trong tu chöùng body is found everywhere and in everything, hay trong baát cöù noã löïc naøo: ñaïi tín, ñaïi nghi vaø every sound becomes a true word, and these are ñaïi quyeát ñònh. Chaúng phaûi qua saùch vôû hay kinh summed up in mind—Theo giaùo thuyeát Maät giaùo, keä maø chuùng ta hoïc ñöôïc ba yeáu toá naøy, maø ngöôøi ba thöù thaân, khaåu vaø yù laø moät. Vì vaäy trong tam ta phaûi hoïc chuùng baèng kinh nghieäm soáng haèng muoäi, thaân Phaät ñöôïc tìm thaáy khaép nôi nôi, trong ngaøy. Neáu ngöôøi ta khoâng bò eùp buoäc phaûi soáng moïi söï vaät, moïi aâm thanh cuûa Ngaøi ñeàu laø chaân thöïc vôùi ba yeáu toá naøy, ngöôøi ta seõ khoâng bao giôø ngöõ, vaø nhöõng thöù naày gom laïi nôi yù. coù söï kieân trì ñeå vöôït qua nhöõng khoù khaên treân (A) ñöôøng tu Thieàn. 1) Body: Thaân. 1) In Zen Sects, great belief is belief in your 2) Discourse: Ngöõ. own master and the truth for which he stands. 3) Mind: YÙ. It is the final analysis, belief in the limitless (B) power of Buddha-nature, which is by nature 1) Buddha's life or works: Tu haønh. within yourself: Trong nhaø thieàn, ñaïi tín coù 2) Spiritual body: Phaùp thaân. nghóa laø tin töôûng nôi thaày mình vaø nôi chaân 3) Salvation: Ñoä sinh. lyù maø thaày cuûa mình laø bieåu töôïng. Neáu phaân tích moät caùch roát raùo, ñoù laø nieàm tin nôi naêng Three equal or universal currents or löïc voâ taän cuûa Phaät tính maø chuùng ta ñeàu voán consequences: Tam Ñaúng Löu—See Three ñaõ coù saün. equal currents. 2) Great doubt may appear to be the exact Three esoteric means of Yoga: Du Giaø Tam opposite of belief, it actually signifies the Maät—The older practice of meditation as a means constant awareness of our own unripeness obtaining spiritual or magical power as distorted and the consciousness of a problem that we in Tantrism to exorcism, sorcery, and juggling in hold always within ourselves. The innate general. These are mutual relations of hand, force of humankind, Buddha-nature, has mouth, and mind referring to manifestation, given birth to a marvelous tradition of

wisdom, and we believe firmly in this ** See Three evil paths. wisdom. But reflecting upon our own Three evil paths: Tam AÙc Ñaïo. immaturity and being unable to accept it (I) These are the three evil paths of creates a contradiction that stays with us transmigration: hells, hungry ghosts and constantly, as a problem: Ñaïi nghi coù veû nhö animals. Three hardships or sufferings in the laø ñoái nghòch vôùi söï tin töôûng, thöïc ra ñaïi nghi three lower paths of transmigration—Tam aùc khieán ta thöôøng xuyeân yù thöùc ñeán söï non keùm thuù: cuûa mình, cuõng nhö nhöõng gì chuùng haèng oâm 1) The hells: Ñòa nguïc. aáp trong taâm. Töø caùi löïc noäi taïi cuûa con 2) The hungry ghosts: Ngaï quyû. ngöôøi, Phaät tính, ñaõ sanh ra moät truyeàn thoáng 3) The animals: Suùc sanh. trí tueä thaät kyø dieäu, vaø chuùng ta tin töôûng (II) Great Master Ying-Kuang reminded Buddhist vöõng chaéc nôi trí tueä naøy. Nhöng khi töï xeùt followers to singlemindedly recite the ñeán söï non yeáu cuûa chính mình vaø

thaáy khoâng Buddha's name if they wish for their mind not theå chaáp nhaän ñöôïc, chuùng ta seõ thöôøng mang to be attaching and wandering to the external moät vaán ñeà thaéc maéc trong taâm, moät söï xung world. Do not forget that death is lurking and ñoät noäi taïi. hovering over us, it can strike us at any 3) We then must proceed with great moment. If we do not wholeheartedly determination, which means sticking to concentrate to practice Buddha Recitation, practice with true courage: Töø ñoù chuùng ta praying to gain rebirth to the Western phaûi tieán tôùi söï quyeát taâm, coù nghóa laø kieân trì Pureland, then if death should come suddenly, tu taäp trong söï duõng caûm we are certain to be condemned to the three Three eternal qualities in a Buddha: Tam unwholesome realms where we must endure Chuûng Thöôøng—Ba phaåm chaát thöôøng haèng cuûa innumerable sufferings and sometime infinite Phaät. Buddhas have in turn appeared in the world, 1) Buddha nature or Dharmakaya: Boån taùnh but we are still trapped in the evil paths and thöôøng. unable to find liberation. Thus, cultivators 2) Buddha's unbroken eternity or should always ponder the impermanence of a Sambhogakaya: Baát ñoaïn thöôøng. human life, while death could come at any 3) Buddha's continuous and eternally varied moment without warning. We should always forms or Nirmanakaya: Töông tuïc thöôøng. think that we have committed infinite and Three evil courses: Three miserable worlds— endles unwholesome karmas in our former Three realms (paths) of woe—Three lower paths life and this life, and the sufferings awaiting of the six destinations—The paths of evil deeds— for us in the unwholesome realms. Upon Tam Ñoà AÙc Ñaïo—Ba ñöôøng döõ—See Three evil thinking all these, we will be awakened in paths. every moment, and we no longer have greed Three evil directions or destinies: Tam AÙc and lust for the pleasures of the five desires Ñaïo—Tam Ñoà AÙc Ñaïo—See Three evil paths. and six elements of the external world—AÁn Quang Ñaïi Sö khuyeân ngöôøi chuyeân nhaát Three evil gatis: Three paths of nieäm Phaät cho taâm mình khoâng coøn tham transmigration—Three hardships or sufferings in luyeán chi ñeán vieäc traàn lao beân ngoaøi. Ñöøng the three lower paths of transmigration—Tam AÙc queân caùi cheát ñang rình raäp beân mình chaúng Ñaïo—Tam aùc thuù—See Three evil paths bieát xaõy ra luùc naøo. Neáu nhö khoâng chuyeân Three evil mental states: Tam AÙc Giaùc—Three nhaát nieäm Phaät caàu sanh veà Taây Phöông, thì evil mental states composed of desire (duïc), hate khi caùi cheát ñeán thình lình, chaéc chaén laø phaûi (saân haän), and malevolance (toån haïi). bò ñoïa vaøo trong tam ñoà aùc ñaïo. Nôi ñoù phaûi 1) Desire: Tham. chòu khoå coù khi ñeán voâ löôïng chö Phaät ra ñôøi 2) Hate: Anger—Saân. heát roài maø vaãn coøn bò xoay laên trong aùc ñaïo, 3) Malevolence: Haïi. khoâng ñöôïc thoaùt ly. Vì theá, haønh giaû luùc naøo

cuõng phaûi nghó ñeán thaân ngöôøi mong manh, chôû, keùo, naëng neà, bò ngöôøi gieát maø aên thòt, caùi cheát thình lình. Ñôøi tröôùc vaø ñôøi naày ñaõ hoaëc bò caûnh loaøi maïnh aên loaøi yeáu, thaân taâm taïo ra voâ löôïng voâ bieân aùc nghieäp, vaø luoân kinh sôï, khuûng hoaûng, khoâng luùc naøo yeân. nghó ñeán söï khoå nôi tam ñoà aùc ñaïo ñang ñôïi Three evil realms: Haï Tam Ñoà—The paths of chuùng ta, ñeå luoân tænh ngoä maø taâm khoâng coøn hells, hungry ghosts and

animals. These paths can tham luyeán chi ñeán caùc caûnh nguõ duïc, luïc be taken as states of mind, i.e., when someone has traàn ôû beân ngoaøi nöõa. a vicious thought of harming or killing another, he 1) If condemned to hell, then we will experience is effectively reborn, for that moment, in the the torturous and agonizing conditions of a hells—Ba ñöôøng ñòa nguïc, ngaï quyû vaø suùc sanh. mountain of swords, a forest of knives, stoves, Nhöõng ñöôøng naøy coù theå ñöôïc xem nhö traïng thaùi frying pans; in each day and night living and taâm thöùc, tyû nhö ai ñoù nghó ñeán chuyeän laøm toån dying ten thousand times, the agony of pain haïi hay gieát haïi chuùng sanh khaùc, thì ngay luùc ñoù and suffering is inconceivable: Neáu nhö bò bò ñoïa vaøo ñòa nguïc—See Six paths (A). ñoïa vaøo ñòa nguïc thì bò caûnh non ñao, röøng Three evil ways: Tam aùc thuù—These are the kieám, loø löûa, vaïc daàu; moät ngaøy ñeâm soáng three evil paths of transmigration: hells, hungry cheát ñeán vaïn laàn, söï ñau khoå cuøng cöïc khoâng ghosts and animals—See Six paths. sao taû xieát. (A) The three unhappy gati or ways—Ba ñöôøng a) Mountain of swords and knives: Nuùi Ñao— döõ: See Mountain of swords and knives. 1) The hell of fires: Hoûa ñoà. b) Forest of knives: Röøng Kieám—See Forest of 2) The hell of blood where animals devour each knives. other: Huyeát ñoà. c) Oil pans: Vaïc Daàu—See Oil pans. 3) The hell of swords where the leaves and 2) If condemned to the path of hungry ghost, grasses are sharp-edged swords: Ñao ñoà. then the body is hideously ugly wreaking foul (B) Three realms (paths) of woe: Three lower odors. Stomach is large as a drum but neck is paths of the six destinations—The paths of as small as a needle; though starving and evil deeds—Three evil courses—Three thirsty, the offenders cannot eat or drink. miserable worlds—Tam Ñoà AÙc Ñaïo—Ba When seeing food and drinks, these items ñöôøng döõ: transform into coals and fires. Thus, they must 1) The hells: Ñòa nguïc. endure the torture and suffering of famine 2) The world of hungry ghosts: Ngaï quyû. and thirst, throwing, banging their bodies 3) The world of animals: Suùc sanh. against everything, crying out in pain and Three examples of retrogression during agony for tens and thousands of kalpas: Neáu transmigration: Ba Thí Duï Veà Söï Ngoä Ñaïo nhö bò ñoïa vaøo ngaï quyû thì thaân mình xaáu xa Coøn Bò Thoái Thaát—See Three analogies hoâi haùm. Buïng lôùn nhö caùi troáng, coøn coå hoïng concerning retrogression of practitioners. thì nhoû nhö caây kim; ñoùi khaùt maø khoâng aên uoáng ñöôïc. Khi thaáy thöùc aên nöôùc uoáng thì Three excisions of beguiling delusion: Tam caùc vaät aáy ñeàu hoùa thaønh ra than löûa, chòu ñoùi Ñoaïn—Three cutting off or excisions of beguiling khaùt khoå sôû, laên loän, khoùc la trong muoân vaïn perplexities—Ba dieät ñoaïn. kieáp. (A) 3) If condemned to the animal realm, then they 1) To cut off delusions of view: Kieán sôû ñoaïn. must endure the karmic consequences of 2) Practice to cut off delusions: Tu sôû ñoaïn. carrying and pulling heavy loads, get 3) Nothing left to cut off: Phi sôû ñoaïn. slaughtered for food, or the strong prey on the (B) weak, mind and body always paranoid, 1) To cut off the nature or roots of delusions: Töi frightened, and fearful of being eaten or tính ñoaïn. killed, without having any moment of peace: 2) To cut off the external bonds, or objective Neáu nhö bò ñoïa vaøo suùc sanh thì bò nghieäp cause of delusion: Duyeân phöôïc ñoaïn.

3) Delusions no longer arise, therfore, nothing Three faculties: Tam Caên (Sangiti Sutta in the produced to cut off. This is the stage of an Long Discourses—Kinh Phuùng Tuïng trong Tröôøng Arhat: Baát sinh ñoaïn. Boä Kinh)—See Three dharmas (XXXIX). (C) According to the Path of Purification—Theo 1) The faculty of knowing that one will know the Thanh Tònh Ñaïo: unknown: Anannatam-nassamitindriyam 1) Abandoning by supressing. This is like the (p)—Vò tri ñöông tri caên—Trí caên duøng ñeå pressing down of water-weed by placing a bieát nhöõng gì chöa ñöôïc bieát. porous pot on weed-filled water: ÖÙc ñoaïn— 2) The faculty of highest knowledge: Ñoaïn tröø baèng caùch öùc cheá nhö ñeø caây lau Annindriyam (p)—Dó tri caên—Trí caên toái baèng caùch ñaët treân ngoïn caây moät caùi bình ñaày thöôïng. nöôùc coù loã. 3) The faculty of the one who knows: Annata- 2) Abandoning by substitution of opposite. It is indriyam (p)—Cuï tri caên—Trí caên cuûa baäc like the abandning of darkness at night thöùc giaû. through the means of a light: Ñoaïn baèng caùch Three fallacious postulates: Prajnapti (skt)— thay vaøo moät phaùp ngöôïc laïi, gioáng nhö thay Tam Giaû—Ba caùi khoâng thaät—See Three theá boùng toái baèng aùnh saùng. unrealities. 3) Abandoning by cutting off: Ñoaïn tröø baèng Three feelings: Sangiti Sutta in the Long caùch caét ñöùt. Discourses—Ba loaïi thoï theo Kinh Phuùng Tuïng Three eyes: Tam Nhaõn (Sangiti Sutta in the Long trong Tröôøng Boä Kinh. Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä 1) The pleasant feeling: Sukha vedana (p)—Laïc Kinh)—See Three dharmas (XL). thoï. 1) The fleshly eye: Mamsa-cakkhu (p)—Nhuïc 2) The painful feeling: Dukkha vedana (p)— nhaõn. Khoå thoï. 2) The divine eye: Dibba-cakkhu (p)—Thieân 3) Neither pleasant nor painful feeling: nhaõn. Adukkham-asukha vedana (p)—Phi khoå phi 3) The eye of wisdom: Panna-cakkhu (p)—Tueä laïc thoï. nhaõn. ** See Three dharmas (XXII). Three-Eye Ghost King: Quyû Vöông Tam Muïc. Three fetters: Samyojanani (p)—Tam Kieát Söû Three factors making for success in the (Sangiti Sutta in the Long Discourses—Kinh cultivation of Zen: Ba Yeáu Toá Khieán Cho Vieäc Phuùng Tuïng trong Tröôøng Boä Kinh). Tu Taäp Thieàn Ñöôïc Thaønh Töïu—According to 1) The fetter of personality belief: Sakkaya- Zen Master D.T. Suzuki in Essays in Zen ditthi (p)—Thaân kieán kieát söû. Buddhism, Book II, there are three factors making 2) The fetter of doubt: Vici-kiccha (p)—Nghi for success in the cultivation of Zen. When any kieát söû. one of the below factors is lacking it is like a 3) The fetter of attachment to rite and ritual: caudron with a broken leg, it limps—Theo Thieàn Silabhata-paramaso (p)—Giôùi caám thuû. Sö D.T. Suzuki trong Thieàn Luaän, Taäp II, coù ba ** See Three dharmas (XV). yeáu toá khieán cho vieäc tu taäp Thieàn ñöôïc thaønh Three fields of blessing: Tam Phöôùc. töïu. Thieáu moät trong ba cuõng nhö caùi ñænh gaåy heát (I) According to The Infinite Life Sutra—Theo moät chaân, noù seõ ñoå. Voâ Löôïng Thoï Kinh: 1) Great faith: Tin lôùn—See Great faith. 1) Filial piety toward one’s parents and support 2) Great resolution: Chí nguyeän lôùn—See Great them, serve and respect one’s teachers and determination. the elderly, maintain a compassionate heart, 3) Great spirit of inquiry: Nghi lôùn—See Great abstain from doing harm, and keep the ten doubt. commandments: AÂn phöôùc hay Theá phöôùc— Hieáu döôõng cha meï vaø tu haønh

thaäp thieän,

bao goàm caû vieäc phuïng thôø sö tröôûng, taâm töø 2) Reading the scriptures: Truøng tuïng kinh ñieån. bi khoâng gieát haïi, vaø tu thaäp thieän. 3) Meditation: Thieàn ñònh. 2) For those who take refuge in the Triratna, (II) The mental cultivation of Buddhism is observe other complete commandments, and generally divided into three parts—Ba phaàn never lower their dignity as well as vun boài taâm thöùc trong Phaät giaùo: miantaining a dignified conduct: Giôùi 1) Effort Stage: Gia Haïnh Vò—This is the stage phöôùc—Thoï tam quy, trì nguõ giôùi cho ñeán cuï of giving out efforts. The first path one treads tuùc giôùi, khoâng phaïm oai nghi. is the 'effort' stage in which there is the 3) For those who pursue the Buddha way practice of calmness and insight (see Nguõ (Awaken their minds a longing for Bodhi), Ñình Taâm Quaùn)—Ñaây laø giai ñoaïn noã löïc. deeply believe in the principle of cause and Con ñöôøng ñaàu tieân maø haønh giaû phaûi ñi laø effect, recite and encourage others to recite 'gia haïnh vò,' trong ñoù haønh giaû tu chæ vaø Mahayana Sutras: Haønh phöôùc—Tu haønh quaùn. phaùt boà ñeà taâm, tin saâu nhôn quaû—Ñoïc tuïng 2) View-path stage: Kieán Ñaïo Vò—This is the vaø khuyeán taán ngöôøi cuøng ñoïc tuïng kinh ñieån stage of seeing the path—Ñaây laø giai ñoaïn Ñaïi thöøa. thaáy ñaïo. (II) According to The Abhidharma Kosa—Caâu 3) Practice-path stage: Tu Taäp Vò—This is the Xaù Luaän: stage of practices. The adjustment of one's 1) Almsgiving, in evoking resultant wealth: AÂn self so as to proceed the path—Ñaây laø giai phöôùc hay thí loaïi phöôùc (Quaû phöôùc boá thí). ñoaïn tu taäp hay thöïc haønh. Tröôùc tieân haønh 2) Obtaining a happy lot in the heaven for giaû phaûi döï bò saün saøng ñeå tieán böôùc treân con observing commandments (not killing, not ñöôøng tu taäp. stealing, not lying, not commiting adultery, Threefold body: Trikaya (skt)—Tam Thaân etc): Giôùi loaïi phöôùc (Quaû phöôùc cuûa trì giôùi). Phaät—Buddha has a three-fold body. A Buddha 3) Observance meditation in obtaining final has three bodies or planes of reality—Ba loaïi thaân escape from the mortal round: Tu loaïi phöôùc Phaät. Moät vò Phaät coù ba loaïi thaân hay ba bình dieän (Phöôùc tu haønh). chôn nhö—See Three bodies of the Buddha. Three fires: Tam Chuûng Hoûa (Sangiti Sutta in Threefold classification of matter: Tam the Long Discourses—Kinh Phuùng Tuïng trong Chuûng Saéc Tuï (Sangiti Sutta in the Long Tröôøng Boä Kinh)—See Three dharmas (XXVIII). Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä (A) Kinh)—See Three dharmas (XXIX). 1) Fire of lust: Ragaggi (p)—Löûa tham. 1) Visible and resisting matter: Sanidas-sana- 2) Fire of hatred: Dosaggi (p)—Löûa saân. sappatigham rupam (p)—Höõu kieán höõu ñoái 3) Fire of delusion: Mohaggi (p)—Löûa si. saéc. (B) Three more fires: Ba Loaïi Löûa Khaùc. 2) Invisible and resisting matter: Anidassana- 1) The fire of those to be revered: Ahuneyyaggi sappatigham rupam (p)—Voâ kieán höõu ñoái (p)—Löûa cuûa ngöôøi hieáu kính. saéc. 2) The fire of the householder: Gahapataggi 3) Invisible and unresisting matter: Anidas-sana- (p)—Löûa cuûa ngöôøi gia chuû. appatigham-rupam (p)—Voâ kieán voâ ñoái saéc. 3) The fire of those worthy of offerings (parents, Threefold emancipation: Vimokkhattaya (p)— husband, wife, children, monks and nuns): Vimoksatraya (skt)—Tam Giaûi Thoaùt—Three Dakkhineyyaggi (p)—Löûa cuûa

ngöôøi ñaùng subjects or objects of the meditation that lead cuùng döôøng (cha meï, vôï con, vaø caùc vò xuaát toward liberation (three emancipations)—Ba ñoái gia). töôïng quaùn chieáu daãn tôùi giaûi thoaùt—See Three Three flavors: Tam Vò. objects of meditation that lead toward liberation. (I) The three flavors or pleasant savours—Ba Threefold existence is nothing but the mind: höông vò: Tribhavasva-cittamatram (skt)—Tam giôùi duy taâm 1) The monastic life: Soáng tònh haïnh. hay ba coõi ñeàu do taâm taïo ra—Tam Giôùi Duy

Nhaát Taâm—The triple world is but one mind— giôùi hieäp thaønh moät tieåu thieân theá giôùi, moät The triple world is just Mind. In the Lankavatara ngaøn tieåu thieân theá giôùi thaønh moät trung thieân Sutra, the Buddha taught: “The Bodhisattva- theá giôùi, moät ngaøn trung thieân theá giôùi thaønh mahasattvas sees that the triple world is no more moät ñaïi thieân theá giôùi. Moät ngaøn tieåu thieân than the creation of the citta, manas, and mano- theá giôùi, moät ngaøn trung thieân theá giôùi, moät vijnana, that it is brought forth by falsely ngaøn ñaïi thieân theá giôùi hieäp thaønh ba ngaøn discriminating one’s own mind, that there are no ñaïi thieân theá giôùi). Moãi tam thieân ñaïi thieân signs of an external world where the principle of theá giôùi nhö theá goàm moät ngaøn trieäu theá giôùi multiplicity rules, and finally that the triple world nhoû nhö theá giôùi cuûa chuùng ta ñang ôû. Hôn is just one’s own mind.”—Tam giôùi duy thò töï taâm nöõa, vuõ truï khoâng phaûi chæ coù moät ñaïi thieân hay tam giôùi duy chæ do taâm naày. Trong Kinh theá giôùi, maø goàm voâ soá ñaïi thieân theá giôùi. Laêng Giaø, Ñöùc Phaät daïy: “Vò Boà taùt Ma ha Taùt 2) The Buddhist concept of time reveals that thaáy raèng theá giôùi chæ laø söï saùng taïo cuûa taâm, maït each world has four middle kalpas or cosmic na vaø yù thöùc; raèng theá giôùi ñöôïc sinh taïo do phaân periods, each middle kalpa has twenty small bieät sai laàm bôûi caùi taâm cuûa chính mình; raèng kalpas; each small kalpa has 16 million years. khoâng coù nhöõng töôùng traïng hay daáu hieäu naøo cuûa Therefore, the average life of a world is moät theá giôùi beân ngoaøi maø trong ñoù nguyeân lyù ña equal to 1,280,000,000 years: Veà thôøi gian phöùc ñieàu ñoäng; vaø cuoái cuøng raèng ba coõi chæ laø theo Phaät giaùo thì moãi theá giôùi coù boán trung caùi taâm cuûa chính mình. kieáp, moãi trung kieáp coù 20 tieåu kieáp, moãi tieåu Threefold gate: Triple gate—Coång tam quan. kieáp coù 16 trieäu naêm. Nhö theá, moät theá giôùi Threefold great thousand world system: töø luùc ñöôïc thaønh laäp ñeán khi bò tieâu dieät Tam Thieân Ñaïi Thieân Theá Giôùi. trung bình laø moät ngaøn hai traêm taùm chuïc 1) Over twenty-five centuries ago, the Buddha trieäu naêm. talked about the immensity and endlessness 3) The ancient Indian belief “the universe of the cosmos. The earth on which we are comprises of many groups of thousands of living is not unique. There are a great number worlds.” Also called A small Chiliocosm. A of others, which are as numerous as the grains small chiliocosm, consisting of a thousand of sand in the Ganges River. Three-thousand- worlds each with its Mt. Sumeru, continents, great-thousand world—Three thousand great seas and ring of iron mountains: Daân AÁn Ñoä chiliocosmos—Universe of the three kinds of xöa tin raèng vuõ truï naày goàm nhieàu ngaøn theá thousands of worlds (The three-fold great giôùi.

Tieåu thieân theá giôùi goàm moät ngaøn theá thousand world system—Buddha world). giôùi, maø moãi theá giôùi laáy nuùi Tu Di laøm trung Each big celestial world comprises one taâm ñöôïc bao boïc xung quanh bôûi caùc nuùi thousand million small worlds, each one has Thieát Vi vaø bieån. the same size as that of our earth. 4) The T'ien-T'ai School sets forth a world Furthermore, there are an infinite number of system of ten realms. That is to say, the world big celestial worlds in the cosmos: Töø treân 25 of living beings is divided into ten realms, of theá kyû veà tröôùc, Ñöùc Phaät ñaõ daïy veà söï roäng which the higher four are saintly and the lôùn voâ bieân vaø söï voâ cuøng cuûa vuõ truï. Theá lower six are ordinary. Here the T'ien-T'ai giôùi maø chuùng ta ñang ôû khoâng phaûi chæ coù School at once comes back to the ideation moät, maø nhieàu nhö caùt soâng Haèng. Vuõ truï cuûa theory but expresses it somewhat differently. ba ngaøn ñaïi thieân theá giôùi (theá giôùi chuùng ta It is set forth that a conscious-instant or a ñang ôû laø theá giôùi Ta Baø. Ta Baø tieáng Phaïn moment of thought has 3,000 worlds goïi laø Saha, nghóa laø thoï khoå, kham khoå, vì immanent in it. This is a theory special to this khoâng gian voâ haïn vaø theá giôùi kieåu theá giôùi ta school and is called "Three Thousand baø naày laïi coù voâ löôïng theá giôùi, giaêng buûa Originally Immanent," or "Three Thousand khaép luïc phöông, lôùn nhoû khaùc nhau taïo Immanent in Principle," or "Three Thousand thaønh moät tieåu theá giôùi. Moät ngaøn tieåu theá Immanent in Nature" or sometimes "Three

Thousand Perfectly Immanent." The haún, vì noù khoâng coù nghóa raèng, moät khaéc immanency, either original, theoretical, cuûa tö töôûng taïo ra ba nghìn theá giôùi, bôûi vì natural or perfect, conveys one and the same moät söï taïo taùc laø söï khôûi ñaàu cuûa moät chuyeån idea; namely, that the one moment of thought ñoäng theo chieàu doïc, nghóa laø taïo taùc trong is itself 3,000 worlds. Some consider this to thôøi gian. Noù cuõng khoâng coù nghóa raèng ba be the nearest approach to the idea of the nghìn theá giôùi ñöôïc thu vaøo trong moät khoaûnh Absolute, but if you consider the Absolute to khaéc cuûa tö töôûng, bôûi vì söï thu giaûm laø moät be the source of all creation it is not exactly hieän höõu theo chieàu ngang, nghóa laø coïng höõu the Absolute. Or, it may be considered to be a trong khoâng gian. Duø chuû thuyeát tam thieân form of ideation theory, but if one thinks that ñaïi thieân theá giôùi ñöôïc quaûng dieãn treân caên ideation manifests the outer world by the baûn duy taâm nhöng noù khoâng chæ laø duy taâm process of dichotomy it is quite different, for vì taát caû caùc phaùp trong vuõ truï ñeàu ôû ngay it does not mean that one instant of thought trong moät yù nieäm nhöng khoâng giaûn löôïc vaøo produces the 3,000 worlds, because a tam hay yù. production is the beginning of a lengthwise Threefold knowledge: The Three motion, i.e., timely production. Nor does it Knowledges—Tam minh—See Three insights. mean that the 3,000 worlds are included in Threefold Learning: Tam hoïc—See Three one instant of thought because an inclusion is studies. a crosswise existence, i.e., existence in space. Threefold observation: Khoâng Giaû Trung—See Although here the 3,000-world doctrine is Three fallacious postulates. expounded on the basis of ideation, it is not Threefold Refuge: Ba choã veà nöông—When mere ideation, for all the dharmas of the travelers are caught in a

storm, they need to find universe are immanent in one thought-instant shelter. Once they have found it and they feel but are not reduce to thought or ideation: safe, they call out to others, “Come, take refuge Toâng Thieân Thai ñeà ra moät vuõ truï goàm möôøi with us under this shelter! It’s safe here!” When caûnh vöïc vôùi caên baûn ba nghìn theá giôùi naày, people see trouble in life, they may also want to töùc laø theá giôùi cuûa höõu tình ñöôïc chia thaønh find shelter. Some of them take refuge in the möôøi coõi (Töù Thaùnh Luïc Phaøm). Toâng naày Buddha, Dharma, and the Sangha. Together they hoaøn toaøn quay veà lyù thuyeát duy taâm nhöng are called the Triple Gem as they represent dieãn taû khaùc hôn. Thieân Thai cho raèng trong qualities which are precious like gems. You take moät saùt na taâm hay moät khoaûnh khaéc cuûa tö refuge once your recognize the value of the Triple töôûng bao goàm caû ba nghìn theá giôùi (nhaát Gem and when you are confident that it can help nieäm tam thieân). Ñaây laø moät lyù thuyeát rieâng lead you towards happiness or enlightenment. cuûa toâng naày vaø ñöôïc goïi laø “Baûn Cuï Tam You are known as a Buddhist. It is the Thieân” hay “Lyù Cuï Tam Thieân” hay “Taùnh understanding of the Buddha’s teachings that Cuï Tam Thieân,” vaø coù khi ñöôïc goïi laø “Vieân makes you want to take refuge, not just faith Cuï Tam Thieân.” Noäi theå, hoaëc cuï hay baûn alone. Now, let us take an example of a traveler taùnh hay vieân maõn ñeàu chæ chung moät yù nieäm who wants to visit a distant city where he has nhö nhau, töùc laø, trong moät khoaûnh khaéc cuûa never been before. He will need a guide to lead tö töôûng hay saùt na taâm ñeàu coù caû 3.000 theá him towards his destination. He will need a path giôùi. Coù ngöôøi coi yù nieäm naày nhö laø raát gaàn to follow. He may also wish to have traveling vôùi yù nieäm veà tuyeät ñoái theå. Nhöng neáu baïn companions on the trip. A Buddhist working coi tuyeät ñoái theå nhö laø caên nguyeân cuûa taát caû towards getting happiness and enlightenment is taïo vaät thì noù khoâng ñuùng haún laø tuyeät ñoái like a traveler trying to reach that distant city. The theå. Vaäy noù coù theå ñöôïc coi nhö laø moät hình Buddha is his “guide,” Dharma his “path” and the thaùi cuûa lyù thuyeát duy taâm, nhöng neáu ngöôøi Sangha his “traveling companions.” To become a ta nghó raèng taâm theå aáy bieåu hieän theá giôùi Buddhist, there is a very special ceremony for ngoaïi taïi baèng tieán trình phaân hai thì laïi khaùc taking the Threefold Refuge. A Buddhist monk or

nun says the following three times and you recite good for all beings. In pointing out the path it after him or her: that leads to the end of sufferings and “I go to the Buddha for refuge. afflictions, he made the Threefold Refuge for I go to the Dharma for refuge. Buddhists to follow—Quy-y Phaät: Ñöùc Phaät I go to the Sangha for refuge.” laø baäc ñaõ ñaït ñöôïc giaùc ngoä toái thöôïng, baäc Once you have done this sincerely, you have ñöôïc xem nhö laø ngöôøi daãn ñaïo cho Phaät töû become a Buddhist—Khi khaùch löõ haønh bò keït tieán ñeán muïc ñích giaùc ngoä toái thöôïng aáy. Vì giöõa moät traän cuoàng phong, hoï caàn tìm nôi truù aån. vaäy, taát caû Phaät töû phaûi veà quy-y Phaät. Ñöùc Moät khi ñaõ tìm ra ñöôïc nôi truù aån vaø hoï caûm thaáy Phaät bieát caùi gì toát vaø caùi gì khoâng toát cho an toaøn, roài thì hoï keâu ngöôøi khaùc, “Haõy ñeán ñaây chuùng sanh moïi loaøi. Ngaøi chæ ra con ñöôøng ñi cuøng

vôùi chuùng toâi truù aån! ÔÛ ñaây an toaøn laém!” ñeán chaám döùt moïi khoå ñau phieàn naõo, Ngaøi Khi ngöôøi ta gaëp raéc roái trong ñôøi soáng, nhieàu laøm ra Tam Baûo cho ngöôøi Phaät töû veà nöông. ngöôøi cuõng coù theå ñi tìm nôi truù aån. Coù ngöôøi veà 2) Taking refuge in the Dharma: The Dharma nöông vôùi Phaät, Phaùp, Taêng. Hoï goïi Phaät, Phaùp, that Buddhists take as their refuge is like a Taêng laø Tam Baûo vì nhöõng thöù naøy tieâu bieåu cho path that has been well laid down. Such a nhöõng phaåm chaát cao quyù nhö nhöõng vieân ngoïc. path may include signposts to show directions, Baïn veà nöông khi baïn thöøa nhaän giaù trò cuûa Tam bridges for crossing rivers and steps for Baûo vaø khi baïn tin töôûng raèng Tam Baûo coù theå climbing mountains. In the same way, giuùp ñöa baïn tôùi choã haïnh phuùc vaø giaùc ngoä. Luùc Dharma includes the rules of good conduct to ñoù baïn ñöôïc xem nhö laø moät ngöôøi Phaät töû. Phaûi help Buddhists avoid bad actions and ways to laø giaùo phaùp cuûa Ñöùc Phaät laø cho baïn coù yù höôùng help them overcome difficulties. It also veà nöông nôi Tam Baûo chöù khoâng phaûi chæ ñôn teaches them how to overcome ignorance and thuaàn laø nieàm tin. Baây giôø chuùng ta haõy laáy moät gain Enlightenment—Quy-y Phaùp: Phaùp maø thí duï veà ngöôøi löõ khaùch muoán thaêm vieáng moät Phaät töû veà quy-y gioáng nhö con ñöôøng ñaõ thaønh phoá xa xaêm nôi maø ngöôøi aáy chöa töøng ñeán ñöôïc ñaët ra moät caùch hoaøn haûo. Con ñöôøng coù tröôùc ñaây bao giôø. Ngöôøi aáy phaûi caàn moät ngöôøi ñaày ñuû nhöõng daáu hieäu vaø baûng chæ daãn höôùng ñaïo daãn ñöôøng ñeán choã. Ngöôøi aáy caàn phaûi ñöôøng ñi, coù caàu baét saún ñeå qua soâng, vaø coù coù moät loä trình ñeå theo ñoù maø ñi. Coù theå ngöôøi aáy nhöõng baät theàm ñeå leo nuùi. Cuõng nhö vaäy, cuõng caàn moät baïn löõ (baïn cuøng ñi) treân cuoäc haønh Phaùp cuûa Phaät bao goàm nhöõng giôùi luaät phaïm trình. Ngöôøi Phaät töû ñang tu taäp ñeå ñöôïc haïnh haïnh nhaèm giuùp Phaät töû traùnh xa nhöõng haønh phuùc vaø giaùc ngoä cuõng gioáng nhö ngöôøi löõ khaùch ñoäng xaáu aùc cuõng nhö nhöõng phöông caùch ñang coá gaéng ñi ñeán moät thaønh phoá xa xoâi vaäy. giuùp hoï vöôït qua nhöõng khoù khaên. Phaùp cuõng Ñöùc Phaät laø ñaïo sö, Phaùp vaø Taêng giaø laø baïn löõ. daïy ngöôøi Phaät töû laøm caùch naøo vöôït qua Ñeå trôû thaønh moät Phaät töû, coù moät nghi thöùc raát ñöôïc voâ minh ñeå ñi ñeán giaùc ngoä. ñaëc bieät cho ngöôøi quy-y Tam Baûo. Moät vò Taêng 3) Taking refuge in the Sangha: Taking refuge hay Ni ñoïc ba laàn vaø baïn ñoïc theo ba laàn baøi quy- in the Sangha is like having good traveling y Tam Baûo: companions. They care for each other when “Con veà nöông nôi Ñöùc Phaät. they are sick and encourage one another Con veà nöông nôi Phaùp. when they are tired. The Sangha, like ideal Con veà nöông nôi Taêng giaø.” traveling companions, help the laity to Moät khi laøm xong nghi thöùc naøy moät caùch cleanse their bad ideas and correct their thaønh khaån, baïn ñaõ trôû thaønh moät Phaät töû. behavior through good advice and proper 1) Taking refuge in the Buddha: The Buddha, guidance. They also encourage the laity to try having reached supreme enlightenment, is to continue their journey to happiness or seen as the best guide for Buddhists heading Enlightenment—Quy-y Taêng: Quy-y Taêng towards the same goal. Therefore, all cuõng gioáng nhö ngöôøi löõ khaùch coù baïn ñoàng

Buddhists take refuge in the Buddha. The haønh vaäy. Taêng chuùng cuøng “töông töùc töông Buddha knew what is good and what is not nhaäp” (cuøng nhaéc nhôû nhau tu haønh). Baïn löõ

cuøng chaêm soùc cho nhau khi beänh hoaïn vaø penetrate one another and are found perfectly cuøng khuyeán taán vôùi nhau khi moûi meät. Taêng harmonized and united together. A thing is giaø laø nhöõng ngöôøi baïn löõ lyù töôûng, hoï giuùp void but is also temporarily existent. It is nhöõng ngöôøi taïi gia taåy röõa nhöõng tö töôûng temporary because it is void, and the fact that xaáu vaø söûa chöõa haïnh kieåm baèng nhöõng lôøi everything is void and at the same time khuyeân toát vaø nhöõng lôøi giaùo ñaïo thích hôïp. temporary is the middle truth: —Moïi söï theå Chö Taêng Ni cuõng khuyeán taán ngöôøi taïi gia ñeàu khoâng coù hieän thöïc tính vaø do ñoù, taát caû coá gaéng tieáp tuïc cuoäc haønh trình ñi ñeán haïnh ñeàu khoâng. Vì vaäy, khi luaän chöùng cuûa chuùng phuùc vaø giaùc ngoä. ta y cöù treân “Khoâng,” chuùng ta coi “Khoâng” Threefold of svabhava (skt): There are three nhö laø sieâu vieät taát caû ba. Nhö vaäy, caû thaûy voids or immaterialities, or the threefold of ñeàu laø “Khoâng.” Vaø khi moät laø khoâng thì caû svabhava—Tam Khoâng—See Three voids. thaûy ñeàu laø “Khoâng.” (Nhaát khoâng nhaát thieát Threefold training: Tam Voâ Laäu Hoïc—See khoâng, nhaát giaû nhaát thieát giaû, nhaát trung nhaát Three studies of the non-outflow. thieát trung). Chuùng coøn ñöôïc goïi laø “Töùc khoâng, töùc giaû, vaø töùc trung,” hay Vieân Dung Threefold truth of the T’ien-T’ai: Tam Ñaúng Tam Ñeá, ba chaân lyù ñuùng hôïp troøn ñaày, hay Thieân Thai—Tam Ñeá Thieân Thai—According to laø tuyeät ñoái tam ñeá, ba chaân lyù tuyeät ñoái. Prof. Junjiro Takakusu in The Essentials of Chuùng ta khoâng neân coi ba chaân lyù naày nhö laø Buddhist Philosophy, if you suppose noumenon to caùch bieät nhau, bôûi vì caû ba thaâm nhaäp laãn be such an abiding substance, you will be misled nhau vaø cuõng tìm thaáy söï dung hoøa vaø hôïp altogether; therefore, the T’ien-T’ai School sets nhaát hoaøn toaøn. Moät söï theå laø khoâng nhöng forth the threefold truth. According to this school cuõng laø giaû höõu. Noù laø giaû bôûi vi noù khoâng, the three truths are three in one, one in three. The vaø roài, moät söï laø khoâng, ñoàng thôøi laø giaû cho principle is one but the method of explanation is neân cuõng laø trung. threefold. Each one of the three has the value of 2) The truth of temporariness: Giaû Ñeá—Chaân lyù all—Theo Giaùo Sö Junjiro Takakusu trong Cöông cuûa giaû taïm—Although things are present at Yeáu Trieát Hoïc Phaät Giaùo, neáu baïn giaû thuyeát thaät the moment, they have temporary existence. theå laø moät baûn theå tröôøng toàn laø baïn hoaøn toaøn The same will be the case when we argue by meâ hoaëc, theá neân toâng Thieân Thai ñeà ra ba chaân means of the temporary truth—Duø söï theå coù lyù hay tam ñeá. Theo toâng naày thì caû ba chaân lyù aáy hieän höõu thì cuõng chæ laø giaû taïm. Gioáng nhö laø ba trong moät, moät trong ba. Nguyeân lyù thì laø khi bieän luaän veà Khoâng Ñeá, khi moät laø Giaû moät, nhöng phöông phaùp dieãn nhaäp laïi laø ba. Moãi thì taát caû laø Giaû. moät trong ba ñeàu coù giaù trò toaøn dieän. 3) The truth of mean: Trung Ñeá—Chaân lyù cuûa 1) The truth of void: Khoâng Ñeá—Chaân lyù cuûa phöông tieän—They are only mean or middle. cuûa Khoâng—All things have no reality

and, The same will be the case when we argue by therefore, are void. Therefore, when our means of the middle truth. The middle does argument is based on the void, we deny the not mean that it is between the non-existence existence of both the temporary and the and temporary existence. In fact, it is over middle, since we consider the void as and above the two; nor it is identical with the transcending all. Thus, the three will all be two, because the true state means that the void. And, when one is void, all will be void middle is the very state of being void and (When one is void, all will be void; when one temporary—Söï theå chæ laø phöông tieän, hay is temporary, all is temporary; when one is quaûng giöõa. Gioáng nhö bieän luaän treân Khoâng middle, all will be middle). They are also Ñeá, khi moät laø Trung thì taát caû laø Trung. called the identical void, identical temporary Trung khoâng coù nghóa laø ôû giöõa hai caùi phi and identical middle. It is also said to be the höõu vaø giaû höõu, maø noù ôû treân, noù vöôït qua caû perfectly harmonious triple truth or the hai. Thöïc ra noù laø caû hai bôûi vì thöïc töôùng coù absolute triple truth. We should not consider the three truths as separate because the three

nghóa Trung chính laø khoâng töôùng vaø giaû coù ba hình thöùc cuûa trí coøn ñöôïc goïi laø tam töï tính töôùng. töôùng. Threefold way of obtaining a pure karma: 1) Parikalpita (skt): The first of the three Tam Phöôùc—Ba caùch ñaït ñöôïc tònh nghieäp—See Svabhavas is known as the Parikalpita or Three fields of blessing. wrong discrimination of judgment, and Threefold World: Tibhava (p)—Tribhaøva proceeds from rightly comprehending the (skt)—Tam giôùi (duïc, saéc vaø voâ saéc)—Triple nature of objects, internal as well as external, Realm (sensuous world, fine material world, and and also relationship existing between objects immaterial world)—See Triloka. as independent individuals or as belonging to a genus—Voïng Keá Tính (Bieán Keá Sôû Three forms: Tam Töôùng—According to the Chaáp)—Töï tính thöù nhaát ñöôïc goïi laø Bieán Keá Lotus Sutra, there are three forms or positions— Sôû Chaáp, laø söï phaân bieät sai laàm cuûa söï phaùn Theo Kinh Phaùp Hoa, coù ba töôùng. ñoaùn, vaø xuaát phaùt töø söï hieåu ñuùng baûn chaát 1) Nirvana: Giaûi thoaùt töôùng—Tin khoâng coù cuûa caùc söï vaät, beân trong cuõng nhö beân ngoaøi töôùng sanh töû. vaø hieåu ñuùng moái lieân heä giöõa caùc söï vaät nhö 2) No Birth and death, nor nirvana: Ly töôùng— laø nhöõng caù theå ñoäc laäp hay thuoäc cuøng moät Tin sinh töû Nieát baøn laø khoâng coù. loaïi. 3) The middle way: Dieät töôùng (Phi höõu phi 2) Paratantra (skt)—Y Tha Khôûi Tính—The voâ—Trung ñaïo)—Chaúng phaûi coù, chaúng phaûi second is the Paratantra, literally, “depending khoâng. on another,” is a knowledge based on some Three forms of the Buddha: Trikaøya (p & fact, which is not, however, in skt)—Tam thaân Phaät (ba loaïi thaân hình cuûa Phaät correspondence with the real nature of laø Phaùp thaân, Baùo thaân vaø Hoùa thaân—existence. The characteristic feature of this Dharmakaya, Sambhogakaya and Nirmanakaya). knowledge is that it is not altogether a Three forms of conceit: Tam Maïn (Sangiti subjective creation produced out of pure Sutta in the Long Discourses—Kinh Phuùng Tuïng nothingness, but it is a construction of some trong Tröôøng Boä Kinh). objective reality on which it depends for 1) I am better than...:

Thaéng maïn—Toâi toát hôn. material. Therefore, its definition is “that 2) I am equal to...: Ñaúng maïn—Toâi baèng. which arises depending upon a support or 3) I am worse than...: Ty lieät maïn—Toâi teä hôn. basis.” And it is due to this knowledge that all ** See Three dharmas (XIX). kinds of objects, external and internal, are Three forms of endurance: Tam Nhaãn—See recognized, and in these individuality and Three forms of Patience. generality are distinguished. The Paratantra is Three forms of forebearance: Tam Nhaãn— thus equivalent to what we nowadays call See Three forms of Patience. relative knowledge or relativity; while the Three forms of giving: Tam Thí. Parikalpita is the fabrication of one’s own 1) Giving of goods: almsgiving—Charity—Taøi imagination or mind. In the dark a man steps thí. on something, and imagining it to be a snake 2) Giving of the Law or Truth: Giving of is frightened. This is Parikalpita, a wrong dharma—Phaùp thí. judgment or an imaginative construction, 3) Giving of courage or confidence: Giving of attended an unwarranted excitement. He now fearlessness—Voâ uùy thí. bends down and examines it closely and finds Three forms of knowledge: it to be a piece of rope. This is Paratantra, Svabhavalakshana-traya (skt)—Tam Töï Tính relative knowledge. He does not know what Töôùng—According to The Lankavatara Sutra, the rope really is and thinks it to be a reality, there are three forms of knowledge known as individual or ultimate. While it may be Svanhavalakshana-traya—Theo Kinh Laêng Giaø, difficult to distinguish sharply between the Parikalpita and the Paratantra from these

brief statements or definitions, the latter Khôûi töø nhöõng ñònh nghóa ngaén treân, thì Y seems to have at least a certain degree of Tha Khôûi hình nhö ít ra cuõng coù moät möùc ñoä truth as regards objects themselves, but the söï thaät naøo ñoù veà maët töï chính caùc ñoái töôïng, former implies not only an intellectual nhöng Bieán Keá Sôû Chaáp khoâng chæ bao goàm mistake but some affective functions set in moät sai laàm tri thöùc maø coøn goàm moät soá chöùc motion along with the wrong judgment. When naêng caûm nhaän ñöôïc vaän haønh theo vôùi söï an object is perceived as an object existing phaùn ñoaùn laàm laïc. Khi moät ñoái töôïng ñöôïc externally or internally and determinable nhaän thöùc nhö laø moät ñoái töôïng hieän höõu, beân under the categories of particularity and trong hay beân ngoaøi, thì caùi hình thöùc nhaän generality, the Paratantra form of cognition bieát goïi laø Y Tha Khôûi xaõy ra. Nhaän ñoái takes place. Accepting this as real, the mind töôïng naày laø thöïc, caùi taâm nhaän xeùt kyõ hôn elaborates on it further both intellectually veà noù caû veà maët trí thöùc caû veà maët caûm and affectively, and this is the Parikalpita nhaän, vaø ñaây laø hình thöùc hieåu bieát goïi laø form of knowledge. It may be after all more Bieán Keá Sôû Chaáp. Sau cuøng, coù theå chuùng ta confusing to apply our modern ways of caøng laøm cho roái ren theâm khi aùp duïng nhöõng thinking to the older ones especially when caùch suy nghó ngaøy nay cuûa chuùng ta vaøo these were actuated purely by religious nhöõng caùch suy nghó thôøi xöa khi nhöõng caùch requirements and not at all by any suy nghó naøy chæ ñôn thuaàn ñöôïc vaän haønh do disinterested philosophical ones—Töï tính thöù nhöõng ñoøi hoûi coù tính caùch toân giaùo chöù hai laø Y Tha Khôûi Tính, nguyeân nghóa laø phuï khoâng

do nhöõng ñoøi hoûi voâ tö coù tính trieát lyù. thuoäc vaøo caùi khaùc, laø caùi trí döïa vaøo moät söï 3) Parinishpanna (skt)—Vieân Thaønh Thöïc Trí— kieän naøo ñoù, tuy nhöõng söï kieän naày khoâng The third form of knowledge is the lieân heä ñeán baûn chaát thöïc söï cuûa hieän höõu. Parinishpanna, perfected knowledge, and Ñaëc tröng cuûa caùi trí naày laø noù hoaøn toaøn corresponds to the Right Knowledge khoâng phaûi laø moät saùng taïo chuû quan ñöôïc (Samyagjnana) and Suchness (Tathata) of the sinh ra töø caùi "khoâng" suoâng, maø noù ñöôïc caáu five Dharmas. It is the knowledge that is truùc cuûa moät thöïc tính khaùch quan naøo ñoù maø available when we reach the state of self- noù phuï thuoäc ñeå laøm chaát lieäu. Do ñoù, noù coù realization by going beyond Names and nghóa laø "sinh khôûi döïa vaøo moät choã töïa hay Appearances and all forms of Discrimination moät caên baûn." (sôû y). Vaø chính do bôûi caùi trí or judgment. It is suchness itself, it is the naày maø taát caû caùc loaïi söï vaät, beân ngoaøi vaø Tathagata-garbha-hridaya, it is something beân trong, ñöôïc nhaän bieát vaø tính ñaëc thuø vaø indestructible. The rope is now perceived in phoå quaùt ñöôïc phaân bieät. Y tha khôûi tính do its true perspective. It is not an object ñoù töông ñöông vôùi caùi maø ngaøy nay ta goïi laø constructed out of causes and conditions and trí hay bieát töông ñoái hay "töông ñoái tính;" now lying before us as something external. trong khi Y Tha Khôûi laø söï taïo ra söï töôûng From the absolutist's point of view which is töôïng hay taâm cuûa ngöôøi ta. Trong boùng toái, assumed by the Lankavatara, the rope is a moät ngöôøi daãm leân moät vaät gì ñoù, vì töôûng reflection of our own mind, it has no raèng ñaáy laø con raén neân anh ta sôï haõi. Ñaây laø objectivity apart from the latter, it is in this Y Tha Khôûi, moät phaùn ñoaùn sai laàm hay moät respect non-existent. But the mind out of caáu truùc töôûng töôïng ñöôïc keøm theo baèng which the whole world evolves is the object moät söï kích thích khoâng xaùc ñaùng. Khi nhìn of the Parinishpanna, perfectly-attained kyõ laïi thaáy raèng vaät aáy laø sôïi daây thöøng. Ñaây knowledge—Vieân thaønh thöïc trí töùc laø caùi laø Y Tha Khôûi, caùi trí töông ñoái. Anh ta bieát toaøn haûo vaø töông ñöông vôùi Chaùnh Trí khoâng bieát sôïi daây thöøng thöïc söï laø gì vaø (samyagjnana) vaø Nhö Nhö (Tathata) cuûa töôûng noù laø moät thöïc tính, ñaëc thuø vaø toái haäu. naêm phaùp. Ñaáy laø caùi trí coù ñöôïc khi ta ñaït Trong khi khoù maø phaân bieät moät caùch tinh teá tôùi traïng thaùi töï chöùng baèng caùch vöôït qua söï khaùc bieät giöõa Bieán Keá Sôû Chaáp vaø Y Tha Danh, Töôùng, vaø taát caû caùc hình thöùc phaân

bieät hay phaùn ñoaùn (vikalpa). Ñaáy cuõng laø Three forms of tolerence: Tam Nhaãn—See Nhö Nhö, Nhö Lai Taïng Taâm, ñaáy laø moät caùi Three forms of Patience. gì khoâng theå bò huûy hoaïi. Sôïi daây thöøng giôø Three functioning dharmas: Tam Höõu Vi ñaây ñöôïc nhaän bieát theo theå dieän chaân thöïc Phaùp—See Three active dharmas. cuûa noù. Noù khoâng phaûi laø moät söï vaät ñöôïc Three garments: Tam y—See Seven caáu thaønh do caùc nguyeân nhaân vaø ñieàu kieän appurtenances of a monk, and Eight hay nhaân duyeân vaø giôø ñaây ñang naèm tröôùc appurtenances of a monk or a nun. maët chuùng ta nhö laø moät caùi gì ôû beân ngoaøi. Three gates to (the city of) nirvana: Ba cöûa Töø quan ñieåm

cuûa nhaø Duy Thöùc Tuyeät Ñoái vaøo nieát baøn—Tam Coảng Nieát Baøn—Tam Nieát theo nhö Laêng Giaø chuû tröông, sôïi daây thöøng Baøn Moân. laø phaûn aùnh cuûa chính caùi taâm cuûa chuùng ta, 1) The emptiness: Khoâng—The void— taùch ra khoûi caùi taâm thì noù khoâng coù khaùch Immaterial. quan tính, veà maët naày thì noù laø phi hieän höõu. 2) Formless: Voâ töôùng—Voâ saéc. Nhöng caùi taâm voán do töø ñoù maø theá giôùi phaùt 3) Inactivity: Voâ taùc. sinh, laø moät ñoái töôïng cuûa Vieân Thaønh Thöïc hay trí toaøn ñaéc. Three good deeds: The foundation of all development—Tam Thieän Nghieäp. Three forms of ksanti: Patience—Endurance— 1) No lust: No selfish desire—Khoâng tham. Tolerance—Tam Nhaãn—Ba loaïi nhaãn—See 2) No anger: Khoâng saân. Three forms of Patience. 3) No stupidity: No ignorance—Unwillingness to Three forms of Patience: Tam Nhaãn—Three learn—Khoâng si. forms of ksanti, endurance, or tolerance—Ba loaïi Three good deeds of the body: Tam Chuûng nhaãn. Thieän Thaân—Ba ñieàu thieän nôi thaân. (A) 1) Not to kill any living beings: Khoâng saùt sanh. 1) Endure the sound we hear: AÂm höôûng nhaãn— 2) Not to steal any properties of others: Khoâng Patience in hearing the sound, or troäm caép. understanding the truth we hear—Kham nhaãn 3) Not to commit adultery: Khoâng taø daâm. chòu ñöïng nhöõng aâm thanh mình nghe. 2) Patience in obeying the truth: Nhu thuaän Three good deeds of the mind: Tam Chuûng nhaãn—Kham nhaãn khi laéng nghe chaân lyù. Thieän Taâm—Ba ñieàu thieän nôi taâm. 3) Patience in attaining absolute reality: Voâ 1) Not to be greedy: Khoâng tham lam. sanh phaùp nhaãn—Kham nhaãn khi ñaït thaønh 2) Not to be angry: Khoâng saân haän. chaân lyù tuyeät ñoái. 3) Not to be ignorant with wrong views: Khoâng (B) si meâ taø kieán. 1) Patience or forbearance of the body: Thaân Three good roots: Tam Thieän Caên—See Three nhaãn—Nhaãn nhuïc nôi thaân. wholesome roots. 2) Patience or forbearance of the mouth: Khaåu Three good roots for monks and nuns: Tam nhaån—Nhaãn nhuïc nôi khaåu. thieän caên cho chö Taêng Ni: 3) Patience or forbearance of the mind: YÙ 1) No selfish desire, no ire, no stupidity: Voâ nhaãn—Nhaãn nhuïc nôi yù. tham, voâ saân, voâ si. Three forms of all phenomena: Tam Höõu Vi 2) Almsgiving, kindness, wisdom: Boá thí, töø bi, Töôùng. trí tueä. 1) Birth: Upada (skt)—Sanh. 3) Good deeds, good words, good thoughts: 2) Stay or life: Sthiti (skt)—Truï. Thaân laønh, khaåu laønh, yù laønh. 3) Death: Nirvana (skt)—Cheát. Three good roots for all moral development: Three forms or positions: Tam Töôùng—See Tam thieän caên duøng ñeå phaùt trieån giôùi haïnh—See Three forms. Three wholesome roots (III). Three good roots for ordinary people: Tam thieän caên cho ngöôøi thöôøng:

1) Almsgiving: Boá thí. of the Buddha, you will go through three gradual 2) Mercy: Bi maãn. stages in order to get rid of the basic cause of 3) Wisdom: Trí hueä. these random thoughts. They work in just the way Three good upward directions of existence: that poisonous honey is removed from a pure Tam Thieän Ñaïo—See Three good upward states vessel that is washed with hot water mixed with of existence. the ashes of incense. Afterwards it can be used to Three good upward states of existence: Tam store sweet dew. What are the three gradual Thieän ñaïo. stages? The first is to

correct one's habits by 1) The highest class of goodness rewarded with getting rid of the aiding causes; the second is to the deva life: Thieân ñaïo—Do nghieäp laønh truly cultivate to cut out the very essence of baäc treân maø böôùc tôùi. karmic offenses; the third is to increase one's 2) The middle class of goddness with a return to vigor to prevent the manifestation of karma— human life: Nhôn ñaïo—Do nghieäp laønh baäc Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc giöõa maø böôùc tôùi. Phaät ñaõ nhaéc ngaøi A Nan veà ba vò tieäm thöù nhö 3) The inferior class of goodness with the asura sau: "Nay oâng muoán tu chöùng phaùp tam ma ñeà state: A-tu-la ñaïo—Do nghieäp laønh baäc döôùi cuûa Phaät, cuõng phaûi do caùi baûn nhaân ñieân ñaûo maø böôùc. loaïn töôûng aáy maø laäp ra ba tieäm thöù, môùi coù theå dieät tröø ñöôïc. Ví duï muoán ñöïng nöôùc cam loä Three grades of faultlessness: Tam Voâ Laäu trong moät ñoà saïch, phaûi laáy nöôùc noùng, tro, vaø Caên—Three roots for the passionless life and final nöôùc thôm suùc röûa, tröø boû caùc caên ñoäc. Theá naøo escape from transmigration (No evil deeds, no goïi laø ba tieäm thöù? Moät laø tu taäp ñeå tröø trôï nhaân; evil words, no evil thoughts). hai laø thaät tu haønh ñeå boû cho heát chaùnh tính; ba laø Three grades of good roots: Tam Thieän Caên— tinh taán leân, traùi vôùi hieän nghieäp." See Three wholesome roots. 1) What are aiding causes?—Theá naøo laø trôï Three grades of hearers: Tam Phaåm Thính nhaân?: Phaùp—Ba phaåm thính phaùp. a) Ananda! The twelve categories of living 1) Hearing Dharma with the spirit: Thöôïng beings in this world are not complete in phaåm thính phaùp—Nghe Phaùp baèng caû taâm themselves, but depend on four kinds of thöùc. eating ; that is, eating by portions, eating by 2) Hearing Dharma with the mind: Trung phaåm contact, eating by thought, and eating by thính phaùp—Nghe Phaùp baèng taâm. consciousness. Therefore, the Buddha said 3) Hearing Dharma with the ear: Haï phaåm thính that all living beings must eat to live. Ananda! phaùp—Nghe Phaùp baèng loå tai. All living beings can live if they eat what is Three grades of Sramanera: Tam Phaåm Sa sweet, and they will die if they take poison. Di—Ba phaåm Sa Di. Beings who seek samadhi should refrain from 1) From 7 to 13 years old: Haï phaåm Sa Di—Khu eating five pungent plants of this world: OÂng OÂ Sa Di—Tuoåi töø 7 ñeán 13. A Nan! Caû 12 loaïi sinh trong theá giôùi khoâng 2) From 14 to 19 years old: Trung phaåm Sa Di— theå töï toaøn, phaûi nöông vaøo boán caùch aên maø ÖÙng Phaùp Sa Di—Tuoåi töø 14 ñeán 19. soáng coøn. Ñoù laø aên baèng caùch chia xeù, aên 3) 20 years or older: Thöôïng phaåm Sa Di—Danh baèng ngöûi hôi, aên baèng suy nghó, aên baèng Töï Sa Di—Tuoåi töø 20 trôû leân. thöùc. Vaäy neân Phaät noùi taát caû chuùng sanh Three gradual stages: Tam Vò Tieäm Thöù—See ñeàu nöông nôi söï aên maø soáng coøn. OÂng A Three gradual stage of cultivation. Nan! Taát caû chuùng sanh aên moùn ngon laønh Three gradual stage of cultivation: Tam Vò ñöôïc soáng, aên moùn ñoäc bò cheát. Cho neân Tieäm Thöù—According to the Surangama Sutra, chuùng sanh caàu tam ma ñòa phaûi döùt naêm moùn book Eight, the Buddha reminded Ananda about taân thaùi trong ñôøi. the three gradual stages as follows: "Ananda! As you cultivate towards certification to the samadhi

b) The Buddha explained in depth the ill-effects OÂng A Nan! Ngöôøi tu Boà Ñeà, phaûi hoaøn toaøn of eating pungent plants—Phaät daïy taïi sao döùt naêm moùn taân thaùi. Ñaây goïi laø ñeä nhaát tinh phaûi ñoaïn naêm moùn taân thaùi: taán tu haønh tieäm thöù. * If these five are eaten cooked, they increase 2) Proper nature—Chính tính: one's sexual desire; if they are eaten raw, a) What is the essence of karmic offenses?— they increase one's anger. Therefore, even if Theá naøo laø chính tính?: people in this world who eat pungent plants * Ananda! Beings who want to enter samadhi can expound the twelve divisions of the sutra must first firmly uphold the pure precepts. canon, the gods and immortals of the ten They must sever thoughts of lust, not partake directions will stay far away from them of wine or meat, and eat cooked rather than because they smell so bad: Naêm moùn taân thaùi raw foods. Ananda! If cultivators do not sever aáy, naáu chín maø aên, hay phaùt tính daâm. AÊn lust and killing, it will be impossible for them soáng theâm giaän döõ. Nhöõng ngöôøi aên caùc moùn to transcend the triple realm: A Nan! Chuùng aáy, duø coù theå giaûng 12 boä kinh, möôøi phöông sanh vaøo tam ma ñòa, tröôùc phaûi giöõ giôùi luaät Thieân Tieân cuõng cheâ hôi hoâi, ñeàu traùnh xa. tinh nghieâm vaø thanh tònh, phaûi hoaøn toaøn döùt * However, after they eat these things, the taâm daâm, chaúng aên thòt uoáng röôïu, aên ñoà naáu hungry ghosts will hover around and kiss their chín vaø saïch, chôù aên moùn coøn hôi soáng. OÂng lips. Being always in the presence of ghosts, A Nan! Ngöôøi tu haønh maø chaúng ñoaïn daâm their blessings and virtue dissolve as the day vaø saùt sinh, khoâng theå ra khoûi ba coõi. go by, and they experience no lasting benefit: * Ananda! You should look upon lustful desire Tuy nhieân, luùc ngöôøi ñoù aên caùc moùn aáy, caùc as upon a poisonous snake or a resentful loaøi quyû ñoùi thöôøng ñeán lieám meùp. Thöôøng ôû bandit. First hold to the sound-hearer's four chung vôùi quyû, neân phuùc ñöùc ngaøy moät tieâu or eight parajikas in order to control your moøn, haèng khoâng lôïi ích gì. physical activity; then cultivate the * People who eat pungent plants and also Bodhisattva's pure regulations in order to cultivate samadhi will not be protected by the control your mental activity: A Nan! Neân coi Bodhisattvas, gods, immortals, , or good söï daâm duïc nhö raén ñoäc, nhö giaëc thuø mình. spirits of the ten directions; therefore, the Tröôùc heát, phaûi giöõ giôùi Thanh Vaên, boán khí, tremendously powerful demon kings, able to taùm khí, giöõ gìn thaân khoâng ñoäng. Sau laïi tu do as they please, will appear in the body of a luaät nghi thanh tònh cuûa Boà Taùt, giöõ gìn taâm Buddha and speak Dharma for them, chaúng khôûi. denouncing the prohibitive precepts and b) When the prohibitive precepts are praising lust, rage, and delusion. When their successfully upheld, one will not create lives end, these people will join the retinue karma that leads to trading places in rebirth of demon kings. When they use up their and to killing one another in this world. If one blessings as demons, they will fall into the does not steal, one will not be indebted, and Unintermittent Hell: Ngöôøi aên moùn ñoù maø tu one will not have to pay back past debts in tam ma ñòa, caùc vò Boà Taùt, Thieân Tieân möôøi this world: Caám giôùi ñöôïc thaønh töïu, thì ñoái phöông thieän thaàn chaúng ñeán thuû hoä. Ñaïi löïc vôùi theá gian, hoaøn toaøn khoâng coøn nghieäp ma vöông tìm ñöôïc

phöông tieän, hieän laøm sinh nhau, gieát nhau, khoâng laøm vieäc troäm thaân Phaät maø ñeán thuyeát phaùp. Cheâ boû caám cöôùp thì khoâng bò maéc nôï cuøng nhau, khoâng giôùi, khen laøm vieäc daâm, giaän döõ, ngu si. Sau phaûi traû nôï tröôùc ôû theá gian. khi cheát, töï laøm quyeán thuoäc cho ma vöông, c) If people who are pure in this way cultivate höôûng heát phuùc cuûa ma, bò ñoïa vaøo nguïc voâ samadhi, they will naturally be able to giaùn. contemplate the extent of the worlds of the * Ananda! Those who cultivate for Bodhi ten directions with the physical body given should never eat the five pungent plants. This them by their parents; without need of the is the first of the gradual stages of cultivation: heavenly eye, they will see the Buddhas

speaking Dharma and receive in person the quoác ñoä trong saïch, saùng suoát, ví nhö traêng sagely instruction. Obtaining spiritual saùng chieáu qua ngoïc löu ly. Thaân taâm khoan penetrations, they will roam through the ten khoaùi, dieäu vieân bình ñaúng, ñöôïc raát an laønh. directions, gain clarity regarding past lives, Taát caû caùc ñöùc ‘maät, vieân, tònh, dieäu’ cuûa and will not encounter difficulties and Nhö Lai ñeàu hieän trong loøng ngöôøi tu. Ngöôøi dangers. This is the second of the gradual ñoù lieàn ñöôïc voâ sanh phaùp nhaãn. Töø ñoù laàn stages of cultivation: Ngöôøi thanh tònh ñoù tu löôït tieán tu, tuøy theo haïnh maø an laäp Thaùnh tam ma ñòa, ngay ôû xaùc thaân cha meï sinh, vò. Ñaây goïi laø ñeä tam tinh tieán tu haønh tieäm chaúng duøng pheùp Thieân nhaõn, töï nhieân xem thöù. thaáy möôøi phöông theá giôùi, thaáy Phaät, nghe Three great asamhkeya kalpas: Tam A Taêng phaùp cuûa Phaät, phuïng trì yù chæ cuûa Phaät, ñöôïc Kyø Kieáp—Ba A Taêng Kyø kieáp—The three great ñaïi thaàn thoâng, daïo ñi möôøi phöông, tuùc asamhkyeya kalpas. The three timeless periods of meänh, thanh tònh, khoâng bò gian hieåm. Ñoù laø a bodhisattva’s progress to Buddhahood. ñeä nhò tinh tieán tu haønh tieäm thöù. Three great characteristics in the 3) They should counter the manifestations of awakening faith: Tam Ñaïi—Ba “Ñaïi” ñöôïc noùi their karma—Traùi vôùi hieän nghieäp: ñeán trong Khôûi Tín Luaän. a) What is the manifestation of karma?: Theá naøo 1) Substance: The greatness of the bhutatathata laø hieän nghieäp?—Ananda! Such people as in its essence or substance—Theå ñaïi. these , who are pure and who uphold the 2) Form: The greatness of its attributes or prohibitive precepts, do not have thoughts of manifestations; perfect in wisdom and mercy greed and lust, and so they do not become and every achievement—Töôùng ñaïi. dissipated in the pursuit of the six external 3) Function: The greatness of its functions and defiling sense-objects. Because they do not operations within and without, perfectly pursuit them, they turn around to their own transforming all the living to good works and source. Without the conditions of the defiling good karma now and hereafter—Duïng ñaïi. objects, there is nothing for the sense-organs Three grounds based on merit: Tam Phöôùc to match themselves with, and so they reverse Nghieäp Söï (Sangiti Sutta in the Long their flow, become one unit, and no longer Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä function in six ways—OÂng A Nan! Ngöôøi giöõ Kinh)—See Three dharmas (XXXIII). caám giôùi thanh tònh ñoù, loøng khoâng tham daâm, 1) The merit of giving:

Danamayam punna ñoái vôùi luïc traàn beà ngoaøi, chaúng hay löu daät. kiriya vatthu (p)—Thí haønh phöôùc nghieäp söï. Neáu chaúng löu daät, trôû veà choã baûn nguyeân. 2) The merit of morality: Silamayam punna Ñaõ chaúng duyeân theo traàn, caên khoâng phoái kiriya vatthu (p)—Giôùi haønh phöôùc nghieäp söï. ngaãu. Ngöôïc doøng trôû veà chaân tính, saùu caên 3) The merit of meditation: Bhavanamaya thoï duïng khoâng hieän haønh. punna kiriya vatthu (p)—Tu haønh phöôùc b) All the lands of the ten directions are as nghieäp söï. brilliantly clear and pure as moonlight reflected in crystal. Their bodies and minds Three grounds for reproof: Tam Cöû Toäi Söï are blissful as they experience the equality of (Sangiti Sutta in the Long Discourses—Kinh wonderful perfection, and they attain great Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three peace. The secret perfection and pure wonder dharmas (XXXIV). of all the Thus Come Ones appear before 1) Thaáy: Ditthena (p)—Reproof based on what them. These people then obtain patience with has been seen. the non-production of dharmas. They 2) Nghe: Sutena (p)—Reproof based on what thereupon gradually cultivate according to has been heard. their practices, until they reside securely in 3) Nghi: Parisankaya (p)—Reproof based on the sagely positions. This is the third of the what has been suspected. gradual stages of cultivation: Möôøi phöông

Three guidelines to consolidate one’s faith: Three heats: Three kinds of burning—Tam Tam Löôïng—According to Most Venerable Thích Nhieät—Ba noãi khoå ñau—See Three kinds of Thieàn Taâm in The Pure Land Buddhism in Theory burning. and Practice and The Thirteen Patriarchs of Pure Three Hinderers: Vighna (skt)—Three kinds of Land Buddhism, the Buddhist sutras and Vighna—Three barriers—Tam Chöôùng—Ba loaïi commentaries, the Pure Land practitioner should chöôùng ngaïi. follow three guidelines to consolidate his faith— (A) Theo Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm 1) Hindrances of affliction: Phieàn naõo chöôùng— Phaät Thaäp Yeáu vaø Lieân Toâng Thaäp Tam Toå, kinh Hoaëc chöôùng—Hinderers or barriers caused ñieån daïy raèng ngöôøi nieäm Phaät neân y theo ba by passions, desires, hate, stupidity—Chöôùng löôïng ñeå cuûng coá loøng tin. gaây neân bôûi duïc voïng, ham muoán, haän thuø vaø 1) The Guideline of Reason: Lyù Trí Löôïng— ngu si. See Guideline of Reason. 2) Karmic hindrances: Nghieäp chöôùng— 2) The Guideline of the Teachings of the Sages: Hinderers caused by the deeds done— Thaùnh Ngoân Löôïng—See Guideline of the Chöôùng ngaïi gaây neân bôûi nhöõng nghieäp ñaõ Teachings of the Sages. ñöôïc laøm. 3) The Guideline of Actual Seeing and 3) Hindrances of retribution: Baùo chöôùng— Understanding: Hieän Chöùng Löôïng—See Hinderers caused by the retributions— Guideline of Actual Seeing and Chöôùng gaây neân nhöõng quaû baùo. Understanding. (B) Three happy rebirths: Sukhupapattiyo (p)— 1) Delusions from external objects: Bì phieàn Tam Chuûng Laïc Sanh (Sangiti Sutta in the Long naõo—Chöôùng ngaïi bôûi ngoaïi caûnh. Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä 2) Delusions from internal views: Nhuïc phieàn Kinh)—See Three dharmas (XXXVI). naõo—Chöôùng ngaïi gaây neân bôûi noäi kieán. 1) There are beings who, having continually 3) Delusions from mental ignorance: Taâm phieàn

produced happiness now dwell in happiness, naõo—Chöôùng ngaïi gaây neân bôûi taâm thaàn meâ such as the devas of the Brahma group: Höõu muoäi. tình luoân taïo ra thieàn ñònh laïc hay soáng trong (C) söï an laïc, nhö caùc vò Phaïm Thieân. 1) Self-importance: Ngaõ maïn. 2) There are beings who are overflowing with 2) Envy: Taät ñoá. happiness, drenched with it, full of it, 3) Desire: Tham duïc. immersed in it, so that they occasionally Three Holy ones: Tam Thaùnh—See Three exclaim: "Oh what bliss!" such as the Radiant sages or holy ones. devas (abhasara): Höõu tình thaám nhuaàn, bieán Three Honoured Doctors: Döôïc Sö Tam maõn, sung maõn, höng thònh vôùi an laïc. Thænh Toân—The three honoured doctors, with Yao-Shih thoaûng hoï thoát ra nhöõng caâu caûm höùng: "OÂi in the middle, assistant on his left is the an laïc thay! OÂi an laïc thay!" nhö chö Quang Bodhisattva Sunlight Everywhere-Shining, AÂm Thieân. assistant on his is the Bodhisattva Moonlight 3) There are beings who are overflowing with Everywhere-Shining—Goàm ba vò toân quyù, Phaät happiness, drenched with it, full of it, Döôïc Sö ôû giöõa, beân traùi (taû trôï) laø Nhaät Quang immersed in it, who, supremely blissful, Bieán Chieáu Boà Taùt, beân phaûi (höõu trôï) laø Nguyeät experience only perfect happiness, such as Quang Bieán Chieáu Boà Taùt. the lustrous devas (subhakina): Höõu tình thaám Three Honoured Ones: Tam Toân—See Three nhuaàn, bieán maõn, sung maõn, höng thònh vôùi sages or holy ones. an laïc. Hoï soáng maõn tuùc vôùi an laïc aáy, caûm Three Honored Ones in one light or halo: thoï an laïc, nhö chö Bieán Tònh Thieân. Nhaát Quang Tam Toân—Amitabha, Three hearts: Tam Taâm—See Three minds. Avalokitesvara, Mahasthamaprapta—Ba ñaáng Chí

Toân döôùi moät vaàng haøo quang (Di Ñaø, Quaùn AÂm, (II) Seventeen offences which lead to a vaø Theá Chí). temporary expulsion of a nun out of the Order Three hundred forty-eight rules for a nun: of Nuns: Sanghadisesa (skt)—Kieát Giôùi Thaäp 348 giôùi Tyø Kheo Ni—Cuï Tuùc Giôùi Tyø Kheo Thaát Taêng Taøn hay Möôøi baûy giôùi Taêng Taøn Ni—Ba traêm boán möôi taùm giôùi cho Tyø Kheo giaùng caáp hay taïm thôøi bò truïc xuaát khoûi Giaùo Ni—A Bhiksuni is she who has fully realized the Ñoaøn—See Sanghadisesa. true nature of life. She understands that the life of (III) Thirty offences which require explanation a lay person is full of obstacles as a path of dust. and repentance in front of the Order: In the contrary, the life of a Bhiksu or Bhiksuni is Nissaggiya-pacittiya (skt)—Kieát Giôùi Tam just like the open sky with full of fresh air. Thaäp Xaû Ñoïa hay Tam Thaäp Giôùi Phaù Söï Therefore, she decides to abandon the domestic Thanh Baàn (ba möôi giôùi phaù söï thanh baàn)— life and takes up the life of a Bhiksuni. When she Ñaây laø ba möôi tröôøng hôïp vi phaïm caàn phaûi joins the Order of Nuns, beside getting her head ñöôïc giaûi thích vaø saùm hoái tröôùc Giaùo shaved and putting on the yellow robe, she must Ñoaøn—See Nissaggiya-pacittiya. learn the theoretical and practicing teachings of (IV) One hundred seventy-eight offences which the Buddha and keeps all Bhiksuni rules and lead to expiation, according to Mahayana regulations set forth by the Buddha. Children Budhism and Sangha Bhiksu Buddhism: under 20 are usually not allowed to take the Pacittiya (skt)—Kieát Giôùi Xaû Ñoïa—Kieát Bhiksuni precepts unless they are

out-of-the Giôùi Baùch Thaát Thaäp Baùt Ñoïa hay Baùch Thaát ordinary in their abilities. Female Buddhists who Thaäp Baùt Giôùi Haønh theo Ñaïi Thöøa vaø Khaát wish to become a nun must live in a temple for at Só (moät traêm baûy möôi taùm giôùi phaït quyø least two years to learn Buddhist rituals and höông)—See Pacittiya (II). practices and the six rules for a female novice (V) Eight offences of disobeying the rules of (see Thaäp Giôùi Sa Di II B). Thereafter, if the monastic life outlined in the Vinaya pitaka. headmaster deems them being fit and ready to The punishment for such transgression is the become a nun, only then do they take the confession and repentance of the offence Bhiksuni precepts. These rules include—Tyø Kheo before the Order: Patidesaniya-dhamma (p)— Ni laø vò ñaõ nhaän bieát roõ raøng baûn chaát cuûa ñôøi Kieát Giôùi Hoái Quaù hay taùm giôùi ñaëc bieät xaû soáng. Vò aáy nhaän bieát raèng cuoäc soáng taïi gia daãy ñoïa—Taùm giôùi vi phaïm ñôøi soáng xuaát gia ñaày trôû ngaïi nhö con ñöôøng ñaày buïi baäm. Ngöôïc phaïm haïnh maø hình phaït laø phaûi xin saùm hoái laïi, cuoäc soáng xuaát gia nhö baàu trôøi cao roäng, vôùi tröôùc Giaùo Ñoaøn—See Patidesaniya- traøn ñaày khoâng khí töôi maùt. Vì theá vò aáy quyeát töø dhamma. boû cuoäc soáng traàn tuïc ñeå soáng ñôøi moät vò nöõ tu. (VI) One hundred offences connected with the Khi gia nhaäp Giaùo Ñoaøn Ni, ngoaøi vieäc caïo toùc vaø Bhiksuni's daily activities: Sekhiya-dhamma maëc aùo vaøng, vò aáy coøn phaûi hoïc lyù thuyeát vaø thöïc (skt)—Kieát Giôùi Chuùng Hoïc—Goàm moät traêm haønh giaùo lyù nhaø Phaät, cuõng nhö giöõ giôùi luaät maø tröôøng hôïp vi phaïm trong cuoäc soáng haèng Ñöùc Phaät ñaõ ñaët ra. Tuy nhieân, thöôøng thì treû döôùi ngaøy cuûa Ni chuùng. 20 tuoåi khoâng ñöôïc thoï giôùi Tyø Kheo Ni tröø phi (A) There are seventy-five Sekhiya rules in naøo coù nhöõng tröôøng hôïp ñaëc bieät. Phaät töû naøo Theravadan Buddhism: Thaát Thaäp Nguõ Giôùi muoán xuaát gia phaûi soáng tu trong chuøa ít nhaát laø Chuùng Hoïc—Coù 75 giôùi chuùng hoïc theo heä hai naêm ñeå hoïc vaø haønh nghi leã Phaät giaùo vaø saùu phaùi Nguyeân Thuûy—See Seventy-five rules luaät cho Sa Di Ni. Sau ñoù neáu thaáy ñöôïc thì Thaày of conduct. vieän chuû seõ cho thoï giôùi Tyø Kheo Ni—See (B) There are one hundred Sekhiya rules for Complete moral precepts for nuns. Bhiksunis in Mahayana Buddhism and (I) Eight Defeats: Parajika (skt)—Baùt Ñoïa— Sangha Bhiksu Buddhism: Coù moät traêm giôùi Kieát Giôùi Baùt Ba La Di (taùm ñaïi giôùi)—See chuùng hoïc theo heä phaùi Ñaïi Thöøa vaø Khaát Parajika. Só—See See One Hundred Rules of Conduct for Nuns.

(VII)Seven rules for the participation and not-self)—Three ways of discipline of Sravaka— settlement of disputed questions that have Ba maët thöïc haønh cuûa Phaät giaùo khoâng theå thieáu been raised: Thaát Dieät Tranh Phaùp—See treân ñöôøng tu taäp. Seven rules given in the Vinaya for settling (A) disputes among monks. 1) Practice on the impermanence: No realization Three hypotheses: Tam Giaû—Three fallacious of the eternal, seeing everything as postulates, three phenomenals, or three everchanging and transient—Voâ thöôøng tu— unrealities—See Three fallacious postulates. Thanh vaên tuy bieát söï thöôøng truï cuûa phaùp Three images of Buddhas in the main hall of thaân, song chæ quaùn töôûng leõ voâ thöôøng cuûa vaïn phaùp.

most monasteries nowadays: The center one is 2) Practice on suffering: Phi laïc tu—Joyless, Sakyamuni Buddha, on his left is Bhaisajya through only contemplating misery and not Buddha, and on his right is Amitabha Buddha—Ba realizing the ultimate nirvana-joy—Tuy bieát toân töôïng trong haàu heát caùc ngoâi tònh xaù ngaøy nay. Nieát Baøn tòch dieät laø vui söôùng, song chæ quaùn Chính giöõa laø Ñöùc Boån Sö Thích Ca, beân traùi laø töôûng leõ khoå cuûa chö phaùp. Ñöùc Phaät Döôïc Sö, vaø beân phaûi laø Ñöùc Phaät A Di 3) Practice on non-self: Voâ ngaõ tu—Non-ego Ñaø. discipline, seeing only the perishing self and Three immaterialities: Tam Khoâng—See not realizing the immortal self—Tuy bieát Three voids. chôn ngaõ laø töï taïi, nhöng chæ quaùn töôûng leõ Three immediate families: Tam Toäc. khoâng cuûa nguõ uaån maø thoâi. 1) Father's family name: Hoï cha. (II) Three ways to Enlightenment according to the 2) Mother's family name: Hoï meï. Theravadan Buddhism—Tam Tu theo truyeàn 3) Husband's or wife's family name: Hoï choàng thoáng Phaät giaùo Nguyeân Thuûy: hoaëc hoï vôï. 1) Training in Moral discipline by avoiding Three incomparable kinds of rareness: Tam karmically unwholesome activities: Sila Kyø Ñaëc. (skt)—Giôùi—Keeping the precepts— 1) Incomparable kinds of power to convert all Cultivating ethical conduct—Huaán luyeän ñaïo beings: Thaàn Thoâng Kyø Ñaëc—Thaàn löïc kyø ñöùc, töø boû nhöõng hoaït ñoäng nghieäp khoâng ñaëc hoùa ñoä chuùng sanh. trong saïch. 2) Buddha wisdom: Hueä Taâm Kyø Ñaëc—Trí hueä 2) Mental discipline: Samadhi (skt)—Ñònh— Phaät. Training the mind in Concentration— 3) Buddha-power to attract and save all beings: Practicing concentration of the mind—Huaán Nhieáp Thoï Kyø Ñaëc—Phaät löïc coù khaû naêng loâi luyeän taâm linh, thöïc hieän söï taäp trung. keùo vaø cöùu ñoä chuùng sanh. 3) Wisdom: Prajna (skt)—Hueä—Training in Three infections: Kasaya (skt)—Tam Nhieãm— Wisdom, the development of prajna through Tam Taïp Nhieãm. insight into the truth of Buddhism—Always 1) The infection of the passions: Duïc nhieãm. acting wisely—Huaán luyeän trí naêng, ñeå phaùt 2) Karma infection: Nghieäp nhieãm. trieån söï hieåu bieát veà chaân lyù. 3) The infection of reincarnation: Taùi sanh Three insights: Tam Minh—Three kinds of nhieãm. clarity—Three kinds of knowledge which can be Three inheritances: Tam nghieäp—See Three obtained by observing precepts (according to The karmas. Path of Purification by Bhadantacariya Three inseparable aspects for any Buddhaghosa)—Ba loaïi saùng suoát coù theå ñaït ñöôïc cultivators: Tividhasikkha (p)—Tam Tu—Tam baèng trì giôùi (theo Thanh Tònh Ñaïo cuûa Ngaøi Voâ Laäu Hoïc—Triple (three) Training, the three Bhadantacariya Buddhaghosa): inseparable aspects for any cultivators—The three 1) Tuùc maïng minh: Tuùc maïng trí (bieát ñöôïc caùc Universal Characteristics (Existence is universally ñôøi tröôùc)—Insight into the mortal conditions characterized by impermanence, suffering and of self and others in previous life or the

knowledge of remembering many former 3) Intoxication with one's prosperous life: Hoaït existences. Practitioners with the mind maïng kieâu—Kieâu maïn vì coù ñôøi soáng sung composing quite purified, clarified, soft, tuùc. without blemish, without defilement, fixed Three joys: Tam Laïc. and immovable will be able to see a variety 1)

The joy of being born a deva: Vui ñöôïc sanh of former habitations, one life, two lives a Thieân. hundred or thousand lives, many eons of 2) The joy of meditation: Vui trong thieàn ñònh. integration and disintegration—Haønh giaû vôùi 3) The joy of nirvana: Vui nhaäp Nieát baøn. taâm ñònh tónh, hoaøn toaøn thanh tònh, khoâng Three kalpas: Tam kieáp—See Three phieàn naõo, nhuaàn nhuyeãn, vöõng chaéc vaø baát asankhyeya kalpas. ñoäng, seõ thaáy ñöôïc caùc ñôøi soáng quaù khöù, moät Three karmas: Tam Nghieäp—Ba nghieäp—The hay hai ñôøi, hoaëc haøng traêm haøng ngaøn ñôøi, three conditions, inheritances, or three kinds of cuõng nhö nhieàu hoaïi kieáp, thaønh kieáp, chaúng karma: haïn nhö nhôù laïi taïi moät nôi naøo ñoù ta ñaõ töøng (A) coù teân nhö vaäy, ta ñaõ töøng coù doøng hoï nhö Behavior of body: Action—Deed—Doing—Thaân vaäy hay ñaúng caáp nhö vaäy. nghieäp. 2) Thieân nhaõn minh: Bieát söï cheát vaø taùi sanh 2) Behavior of speech: Speech—Word—cuûa caùc loaøi höõu tình—Supernatural insight Speaking—Khaåu nghieäp. into future mortal conditions (deaths and 3) Behavior of mind: Thought—Thinking—YÙ rebirths). nghieäp. 3) Laäu taän minh: Nirvana insight or knowledge (B) of the workings of karma—Insight into 1) Present life happy karma: Hieän Phöôùc present mortal sufferings so as to overcome nghieäp. all passions or temptations. Practitioners with 2) Present life unhappy karma: Hieän Phi Phöôùc mind composing, quite purified, clarified, soft, nghieäp. without blemish, without defilement, fixed 3) Karma of an imperturbable nature: Hieän Baát and immovable will be able to know all all Ñoäng nghieäp. cankers of sense pleasures, becoming, (C) ignorance. These are cankers, arising of 1) Karma of ordinary rebirth: Höõu laäu nghieäp. cankers, stopping of cankers and the path 2) Karma of Hinayan Nirvana: Voâ laâu nghieäp. leading to the ceasing of cankers—Ñoaïn tröø 3) Karma of Mahayana Nirvana: Phi laäu phi voâ taát caû caùc laäu hoaëc (nhöõng duïc voïng vaø laäu nghieäp. quyeán ruû). Vôùi taâm ñònh tónh, hoaøn toaøn thanh Three kasaya: Three infections—Three mixed tònh, saùng suûa, khoâng tì veát, khoâng phieàn naõo, dyes or infections—Tam Nhieãm—Ba nhieãm vöõng chaéc vaø baát ñoäng, haønh giaû bieát ñöôïc tröôïc. ñaây laø duïc laäu, höõu laäu, , voâ minh laäu. Ñaây laø 1) The infection of the passions: Duïc nhieãm. caùc laäu hoaëc, nguyeân nhaân cuûa caùc laäu hoaëc, 2) Karma infection: Nghieäp nhieãm. caùc laäu hoaëc dieät, vaø con ñöôøng ñöa ñeán caùc 3) The infection of reincarnation: Taùi sanh laäu hoaëc dieät taän. nhieãm. Three intoxications: Tam Kieâu (Sangiti Sutta in Three kinds: Three categories, classes, or the Long Discourses—Kinh Phuùng Tuïng trong sorts—Tam chuûng (ba loaïi). Tröôøng Boä Kinh)—See Three dharmas (XLVIII). 1) Intoxication with health: Arogya-mado (p)—Three kinds of affliction: Three kinds of Voâ beänh kieâu—Kieâu maïn vì thaân khoâng defilement—Ba loaïi Phieàn Naõo. beänh. (I) Three kinds of afflictions: 2) Intoxciation with youth: Yobbana-mado (p)— 1) The ilusion or misleading views and thoughts: Nieân traùng kieâu—Kieâu maïn vì tuoåi traùng Kieán Tö Hoaëc. nieân. 2) Delusion of “Dust and sand.”: Traàn Sa Hoaëc.

3) The illusion arising from primal ignorance: transgression—Phieàn naõo nguõ ngaàm thöôøng Voâ Minh Hoaëc. khoâng xuaát hieän ra ngoaøi. Noù naèm aån beân

(II) Another three kinds of afflictions—Ba loaïi trong, chôø thôøi cô nhaûy ra taán coâng haønh giaû. phieàn naõo khaùc: Phieàn naõo nguû ngaàm chaúng khaùc naøo moät 1) Defilements of transgression: Phieàn naõo taùc ngöôøi ñang naèm nguû say. Khi thöùc giaác taâm ñoäng—Defilements of transgression occur ngöôøi aáy baét ñaàu lay ñoäng. Ñoù laø phieàn naõo when people cannot keep the basic precepts, tö töôûng khôûi sinh. Khi ngöôøi aáy ngoài daäy vaø and perform actions of killing, stealing, baét ñaàu laøm vieäc laø luùc ñang töø phieàn naõo tö sexual misconduct, lying and intoxication— töôûng chuyeån sang phieàn naõo taùc ñoäng. Phieàn naõo taùc ñoäng xaûy ra khi ngöôøi ta koâng Three kinds of appearance: Tam Chuûng chòu giöõ giôùi maø coøn laïi haønh ñoäng saùt sanh, Töôùng. troäm caép, taø daâm, voïng ngöõ vaø uoáng nhöõng (I) chaát cay ñoäc. 1) Inferential, as fire is inferred from smoke: 2) Defilements of obsession: Phieàn naõo tö Phieâu töôùng. töôûng—Defilements of obsession is a little bit 2) Formal or spacial, as length, breadth, ect.: more subtle. One may not outwardly commit Hình töôùng. any immortal action, but one's mind is 3) Qualitative, as heat is in fire: Theå töôùng. obsessed with desires to kill and destroy, hurt (II) and harm other beings physically or 1) Names, which are merely indications of the otherwise. Obsessive wishes may fill the temporal: Giaû danh töôùng. mind: to steal, manipulate people, deceive 2) Dharmas or things: Phaùp töôùng. others, etc. If you have experienced this kind 3) The formless: Voâ töôùng töôùng. of obsession, you know it is a very painful Three kinds of attainment in the Pure Land: state. If a person fails to control his obsessive Tam Phaåm Tònh Ñoä—Ba phaåm Tònh Ñoä. afflictions, he or she is likely to hurt other 1) Superior: To be born in the Vairocana Pure beings in one way or another—Phieàn naõo tö Land (Maät nghieâm quoác)—Thöôïng phaåm. töôûng teá nhò hôn. Moät ngöôøi khoâng laøm hay 2) Medium: To be born in the Western Paradise noùi ñieàu baát thieän ra ngoaøi, nhöng trong taâm of the Pure Land (Taây Phöông Cöïc Laïc)— vaãn bò aùm aûnh vôùi nhöõng mong muoán gieát vaø Trung phaåm. huûy hoaïi, muoán laøm toån haïi chuùng sanh khaùc, 3) Inferior: To be born in the Sun Palace (Tu La muoán laáy, muoán löøa doái ngöôøi khaùc. Neáu baïn Cung) among the devas—Haï phaåm. bò loaïi phieàn naõo naøy aùm aûnh, vaø noãi ñau ñôùn Three kinds of baptism: Tam Chuûng Quaùn do phieàn naõo gaây ra. Moät ngöôøi khoâng kieåm Ñaûnh—Every Buddha baptizes a disciple by soaùt ñöôïc phieàn naõo tö töôûng chaéc chaén ngöôøi either one of the below three kinds—Ba loaïi quaùn aáy seõ laøm toån haïi chuùng sanh baèng caùch naøy ñaûnh: hay caùch khaùc. (I) Mahayana Tradition—Theo truyeàn thoáng Ñaïi 3) Dormant or latent afflictions: Phieàn naõo nguû Thöøa: ngaàm—Dormant or latent afflictions are 1) Every Buddha baptizes a disciple by laying a ordinarily not apparent. They lie hidden, hand on his head: Ma ñaûnh quaùn ñaûnh. waiting for the right conditions to assault the 2) Buddhas baptizes a disciple by predicting helpless mind. Dormant afflictions may be Buddhahood to him: Thoï kyù quaùn ñaûnh. likened to a person deeply asleep. As such a 3) Buddhas baptizes a disciple by revealing his person awakes, when his or her mind begins glory to him to his profit: Phoùng quang quaùn to churn, it is as if the obsessive afflictions ñaûnh. have arisen. When the person stands up from (II) Tantric

Tradition—Theo truyeàn thoáng Maät bed and becomes involved in the day's Giaùo: activities, this is like moving from the 1) To sprinkle the head with water: Saùi Thuûy obsessive afflictions to the afflictions of Quaùn Ñaûnh.

2) See (A) (2). 2) The Buddha-nature developed by the right 3) See (A) (3). discipline: Daãn xuaát Phaät taùnh. Three kinds of barrenness: Tam Hoang Vu— 3) The final or perfected Buddha-nature According to The Connected Discourses of the resulting from the development of the original Buddha, Chapter Esanavaggo (Searches), there potentiality: Trí ñaéc quaû Phaät taùnh. are three kinds of barrenness—Theo Töông Öng Three kinds of Buddhist followers: Tam Boä Kinh, Phaåm Taàm Caàu, coù ba Hoang Vu. Chuûng Phaät Töû. 1) The barrenness of lust: Tham Hoang Vu. 1) External sons, who have not yet believed: 2) The barrenness of hatred: Saân Hoang Vu. Ngoaïi Töû—Ngöôøi chöa tin ñaïo. 3) The barrenness of delusion: Si Hoang Vu. 2) Secondary sons, or Hinayanists: Thöù Töû— Three kinds of becoming: Tam Höõu (Sangiti Ngöôøi theo Tieåu Thöøa. Sutta in the Long Discourses—Kinh Phuùng Tuïng 3) True sons, or Mahayanists: Chaân Töû—Ngöôøi trong Tröôøng Boä Kinh)—See Three dharmas theo Ñaïi Thöøa. (XVII). Three kinds of burning: Tam Nhieät. 1) Becoming in the world of sense-desire: 1) The pain of hot wind and sand being blown Kama-bhavo (p)—Duïc höõu. against the skin: Khoå ñau vì ngoaïi nhieät laøm 2) Becoming in the world of form: Rupa-bhavo noùng chaùy da. (p)—Saéc höõu. 2) The pain of disasters (violent winds) which 3) Becoming in the formless world: Arupa- take away jeweled clothes and ornaments: bhavo (p)—Voâ saéc höõu. Khoå ñau vì tai öông laøm tieâu tan trang söùc aùo Three kinds of behavior: Tam Nghieäp—Ba quaàn. nghieäp—See Three karmas. 3) The pain of being eaten by a garuda, a Three kinds of bodhi: Tam Chuûng Boà Ñeà. dragon-eating bird: The pain of wisdom-life (A) being killed by the five desires—Khoå ñau vì 1) The enlightenment of sravakas: Thanh Vaên bò garuda (loaøi chim hay aên thòt roàng) aên Boà Ñeà—Boà Ñeà maø haøng Thanh Vaên ñaït thòt—Khoå ñau vì bò nguõ duïc gieát cheát hueä ñöôïc. maïng. 2) The enlightenment of Pratyeka-buddhas: Three kinds of capacities which are difficult Duyeân Giaùc Boà Ñeà—Boà Ñeà maø haøng Duyeân to transform: Nan Hoùa Tam Cô—Ba loaïi caên cô Giaùc ñaït ñöôïc. khoù giaùo hoùa teá ñoä. 3) The enlightenment of Buddhas: Phaät Boà 1) Those who defame the Mahayana: Loaïi huûy Ñeà—Boà Ñeà maø Phaät ñaït ñöôïc. baùng Ñaïi Thöøa. (B) 2) Those who commit the five ultimate betrayals 1) To start out for bodhi-mind to act out one's or five grave sins: Loaïi phaïm toäi nguõ nghòch. vows to save all living beings: Haønh nguyeän 3) Those who abandon Buddha-truth: Loaïi Xieån Boà Ñeà Taâm. Ñeà—See Icchantika. 2) Bodhi-mind which is beyond description, and Three kinds of characters: Tam Taùnh. which surpasses mere earthly ideas: Thaéng (I) Nghóa Boà Ñeà Taâm. 1) good: Toát. 3) Samadhi-bodhi mind: Tam Ma Ñòa Boà Ñeà 2) Bad: Xaáu. Taâm. 3) Undefinable (neutral): Trung Tính—Khoâng Three kinds of Buddha-nature: Trikaya toát khoâng xaáu. (skt)—Tam Phaät Taùnh. (II) The three points of view—Bieán Y Vieân—Ba 1) The Buddha-nature which is in all living tính: beings, even those in the three evil paths 1) The view which regards the seeming as real: (gati): Töï taùnh truï Phaät taùnh. Tính bieán keá sôû

chaáp—Coi nhöõng caùi khoâng thaät laø thaät.

2) The view which sees things as derived: Tính 1) Kama-tanha (skt): Sensual craving—Duïc aùi. y tha khôûi—Coi chö phaùp khôûi leân töø nhöõng 2) Bhava-tanha (skt): Craving for becoming— caùi khaùc. Höõu aùi. 3) The view sees things in their true nature: Tính 3) Vibhava-tanha (skt): Craving for extinction— vieân thaønh thöïc—Quan ñieåm nhìn chö phaùp Voâ höõu aùi. baèng thöïc tính cuûa chuùng. (B) Three other kinds of craving—Tam aùi khaùc: Three kinds of charity: Three kinds of dana. 1) Kama-tanha (skt): Craving for the world of Tam Boá Thí—Three kinds of dana. Sense-Desire—Duïc aùi. Three kinds of clean flesh (pure meat) to a 2) Rupa-tanha (skt): Craving for the world of form—Saéc aùi. monk: Tam Tònh Nhuïc—See Three kinds of pure 3) Arupa-tanha (skt): Craving for the formless flesh. world—Voâ saéc aùi. Three kinds of clear-vision (The Path of (C) Three other kinds of craving—Ba aùi khaùc Purification): Tam Minh (Thanh Tònh Ñaïo). nöõa: 1) Recollection of past life: Tuùc Maïng Minh— 1) Craving for the world of form: Saéc aùi. Nhôù laïi caùc ñôøi tröôùc. 2) Craving for the formless world: Voâ saéc aùi. 2) Knowledge of the passing away and 3) Craving for cessation: Dieät aùi. reappearance of beings: Thieân Nhaõn Minh— (II) According to the Buddha and His Teachings Bieát söï cheát vaø taùi sanh cuûa chuùng höõu tình. of Most Venerable Narada—Theo Ñöùc Phaät 3) Knowledge of Destruction of cankers: Laäu vaø Phaät Phaùp cuûa Hoøa Thöôïng Narada: Taän Minh—Ñoaïn tröø taát caû caùc laäu hoaëc. 1) Craving for sensual pleasures: Kama-tanha Three kinds of concentration: Tam Ñònh (p)—AÙi duïc duyeân theo nhuïc duïc nguõ traàn. (Sangiti Sutta in the Long Discourses—Kinh 2) Craving for for sensual pleasures associated Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three with the view of eternalism: Bhava-tanha dharmas (XLIV). (p)—AÙi duïc duyeân theo nhöõng khoaùi laïc vaät (A) chaát coù lieân quan ñeán chuû nghóa thöôøng kieán. 1) The concentration of thinking and pondering: 3) Enjoying pleasures thinking that they are Savotakko-savicaro samadhi (p)—Höõu taàm imperishable, and craving for sensual höõu töù ñònh. pleasures with the view of nihilism: Vibhava- 2) The concentration with pondering without tanha (p)—AÙi duïc duyeân theo nhöõng khoaùi thinking: Avitakko-vicara-matto samadhi laïc vaät chaát coù lieân quan ñeán chuû tröông ñoaïn (p)—Voâ taàm höõu töù ñònh. kieán. 3) The concentration with neither thinking nor ** See Three dharmas (XIV). pondering: Avitakko-avicaro samadhi (p)— Three kinds of cutting off: Three kinds of Voâ taàm voâ töù ñònh. uccheda (excision or bringing to an end)—Tam (B) Three more kinds of concentration: Ba Ñònh Chuûng Ñoaïn. Khaùc. (I) 1) The concentration on emptiness: Sunnato- 1) To cut off delusions of view: Kieán sôû ñoaïn. samadhi (p)—Khoâng ñònh. 2) Practice to cut off delusions: Tu sôû ñoaïn. 2) The concentration on the signlessness: 3) Nothing left to cut off: Phi sôû ñoaïn. Animitto-samadhi (p)—Voâ töôùng ñònh. (II) 3) The concentration on desirelessness: 1) To cut off the nature or roots of delusions: Töï Appanihito samadhi (p)—Voâ nguyeän ñònh. tính ñoaïn. Three kinds of craving: Tam AÙi. 2) To cut off the external bonds, or objective (I) Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù ba cause of delusion: Duyeân phöôïc ñoaïn. loaïi aùi—According to The Long Discourses of 3) Delusions no longer

arise, therfore, nothing the Buddha, there are three kinds of craving. produced to cut off. This is the stage of an (A) Three kinds of craving—Tam aùi: Arhat: Baát sinh ñoaïn.

(III) The Path of Purification—Theo Thanh Tònh (II) Ñaïo: 1) Lust for Sex: Daâm. 1) Abandoning by supressing. This is like the 2) Lust for Food: Thöïc. pressing down of water-weed by placing a 3) Lust for Sleep: Thuøy. porous pot on weed-filled water: ÖÙc ñoaïn— Three kinds of development: Tam Söï Tu Taäp Ñoaïn tröø baèng caùch öùc cheá nhö ñeø caây lau (Sangiti Sutta in the Long Discourses—Kinh baèng caùch ñaët treân ngoïn caây moät caùi bình ñaày Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three nöôùc coù loã. dharmas (XLII). 2) Abandoning by substitution of opposite. It is 1) Development of the emotions: Kaya-bhavana like the abandning of darkness at night (p)—Thaân tu. through the means of a light: Ñoaïn baèng caùch 2) Development of mind: Citta-bhavana (p)— thay vaøo moät phaùp ngöôïc laïi, gioáng nhö thay Taâm tu. theá boùng toái baèng aùnh saùng. 3) Development of wisdom: Panna-bhavana 3) Abandoning by cutting off: Ñoaïn tröø baèng (p)—Tueä tu. caùch caét ñöùt. Three kinds of dharani: Three kinds of power Three kinds of dana: Three kinds of charity—to maintain wisdom or knowledge—Tam Ñaø La Tam Boá Thí. Ni—Ba phaùp Ñaø La Ni hay laø ba löïc trì giöõ trí 1) Giving of goods includes outward (money, hueä. materials) and inward giving (eyes, ears, 1) The power to retain all the teaching one brain, etc): Taøi Thí—Taøi thí goàm coù ngoaïi taøi hears: Thính trì Ñaø La Ni. (tieàn baïc, vaät chaát) vaø noäi taøi thí (maét, tai, oùc, 2) Unerring powers of discrimination: Phaân bieät v.v.). Ñaø La Ni. 2) Giving of the doctrine: Phaùp Thí—Giving of 3) Power to rise superior to external praise or the dharma to preach or to speak Dharma to blame: Nhaäp AÂm thanh Ñaø La Ni. save sentient beings—Noùi phaùp giaûng kinh Three kinds of dharma-body: Tam Phaùp hoùa ñoä quaàn sanh. Thaân. 3) Giving of courage or fearlessness: Abhaya 1) The manifested Buddha, i.e., Sakyamuni: (skt)—Voâ UÙy Thí—Whenever we find Phaùp Hoùa Sinh Thaân: Phaùp thaân Phaät do phaùp someone who is frightened or encountered tính hoùa hieän nhö Phaät Thích Ca Maâu Ni. some difficult circumstances, we try to 2) The power of his teaching: Nguõ Phaàn Phaùp comfort—Khi thaáy ai sôï seät, hay ñang trong Thaân—Naêm phaàn coâng ñöùc giôùi, ñònh, tueä côn nguy hieåm, maø mình coù theå an uûi voã veà, hay löïc thuyeát giaùo cuûa Phaät. hay ñem söï voâ uùy khoâng sôï haõi laïi cho ngöôøi, 3) The absolute or ultimate reality: Thöïc Töôùng laø voâ uùy thí. Phaùp Thaân—Thöïc töôùng khoâng tính cuûa chö Three kinds of delusions: Tam Chuûng Kieán phaùp. Hoaëc—See Three classes of delusive views or Three kinds of dharmakaya: Tam Phaùp delusions. Thaân—Ba Phaùp Thaân—See Three kinds of Three kinds of demons: Tam Chuûng Ma—See dharma-body. Three types of demons. Three kinds of discrimination: Tam Kieâu Three kinds of desire: Three lusts—Tam Duïc. Maïn—According to The Connected Discourses of (I) the Buddha, Chapter Esanavaggo (searches), 1) Lust for form: Hình maïo duïc—Öa thích maët there are three kinds of discrimination—Theo maøy mình maåy ñeïp ñeû. Töông Öng Boä Kinh, Phaåm Taàm Caàu, coù ba loaïi 2) Lust for carriage or beauty: Tö thaùi duïc—Öa kieâu maïn. thích dung nghi coát caùch. 1) The discrimination 'I am superior.': Kieâu maïn 3) Lust for softness to the touch or

refinement: ‘Toâi hôn’. Teá xuùc duïc—Thích söï xuùc chaïm nheï nhaøng eâm aùi.

2) The discrimination ‘I am equal.’: Kieâu maïn 1) When he has seen the animal killed: Maét thaáy ‘Toâi baèng’. gieát. 3) The discrimination ‘I am inferior.’: Kieâu maïn 2) When he has heard the animal killed: Tai ‘Toâi thua’. nghe gieát. Three kinds of duhkha (Pain—Sufferings): 3) When he has doubted that the animal killed to Tam Khoå—See Three aspects of suffering. offer to him: Ngôø laø ngöôøi gieát vì mình. Three kinds of endurance: Tam Nhaãn—See Three kinds of forbearance: Tam Nhaãn—Ba Three kinds of patience. Loaïi Nhaãn Nhuïc—See Three kinds of patience. Three kinds of enlightenments: Tam Giaùc. Three kinds of full understanding: Tam Lieãu (A) Tri—According to The Path of Purification, there 1) Enlightenment for self: Töï giaùc. are three kinds of Full-Understanding—Theo 2) Help others attain enlightenment: Giaùc tha. Thanh Tònh Ñaïo, coù ba loaïi Lieãu Tri. 3) Perfect enlightenment and achievement: Giaùc 1) Full understanding as the known. haïnh vieân maõn. Understanding that is direct-knowledge is (B) knowledge in the sense of the known: Sôû Tri 1) Inherent, potential enlightenment or Lieãu Tri—Trí trong yù nghóa hieåu bieát. intelligence of every being: Boån giaùc. 2) Full understanding as investigating or judging. 2) Initial or early stage of enlightement, brought Whatever states are fully-understood are about through the external or influence of judged: Suy Ñaït Lieãu Tri—Tueä vôùi tö caùch teaching: Thuûy giaùc. lieãu tri goïi laø trí trong yù nghóa pheâ phaùn. 3) Completion of enlightenment: Cöùu caùnh giaùc. 3) Full understanding as abandoning: Ñoaïn Tröø Three kinds of existence: Tam Chuûng Hieän Lieãu Tri—Trí theo yù nghóa töø boû. Höõu—According to the Buddhist idea, all things Three kinds of good roots: Ba Loaïi Thieän Caên. are born from mind and consist of mind only. 1) Almsgiving: Boá thí. Especially in the idealistic theory, what we 2) Mercy: Bi maãn. generally call existence proceeds from 3) Wisdom: Trí tueä. consciousness. According to the Mind-Only Three kinds of good spiritual advisors: Tam School, everything that exists is classified as to Chuûng Thieän Tri Thöùc—See Three types of good the nature of its origin into three species—Theo spiritual advisors. quan nieäm Phaät Giaùo, vaïn höõu sinh khôûi do taâm, Three kinds of happy rebirth: Tam Chuûng vaø chæ coù taâm maø thoâi. Nhöùt laø trong hoïc thöùc Laïc Sanh—See Three happy rebirths. “Duy Thöùc,” caùi maø chuùng ta goïi laø hieän höõu noù Three kinds of haughtiness: Tam Kieâu Maïn— tieán haønh töø thöùc maø ra. Theo Duy Thöùc Toâng, See Three kinds of discrimination. moïi vaät hieän höõu ñöôïc xeáp tuøy theo baûn taùnh cuûa Three kinds of heaven: Tam Chuûng Thieân—Ba noù vaøo ba loaïi: loaïi trôøi. 1) Parikalpita-laksana (skt): Character of Sole (A) Imagination—False existence—Voïng Höõu 1) Heaven by name or title (divine king, son of Taùnh—See Parikalpita-laksana. king, etc): Töï thieân. 2) Paratantra-laksana (skt): Character of 2) Heaven as a place of rebirth (the heavens of Dependence upon others—Temporary or the gods): Taùi sanh thieân. transitory existence—Giaû Höõu Taùnh—See 3) The pure Buddha-land: Tònh Phaät thieân— Paratantra-laksana. Cung trôøi nôi chö Phaät ñoàng cö. 3) Parinispanna-laksana (skt): Character of (B) Ultimate Reality—True existence—Chaân 1) Famous rulers on earth: Danh Thieân—Thieân Höõu Taùnh—See

Parinispanna-laksana. vöông hay thieân töû, vua trong loaøi ngöôøi. Three kinds of flesh unclean to a monk: Tam Baát Tònh Nhuïc.

2) The highest incarantions of the six paths: Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three Sanh Thieân—Thieân thuù trong luïc thuù (töø dharmas (XXX). vöông thieân ñeán phi töôûng thieân). 1) Meritorious karmic formation: 3) The pure or the saints, from Sravakas to Punnabhisankharo (p)—Phöôùc haønh. Pratyeka-buddhas: Tònh Thieân—Coõi cuûa caùc 2) Demeritorious karmic formation: baäc Thaùnh giaû töø Thanh Vaên ñeán Duyeân Apunnabhisankharo (p)—Phi phöôùc haønh. Giaùc, ñaõ dieät tröø heát phieàn naõo caáu chöôùng. 3) Imperturbable karmic formation: Three kinds of hells: Tam Chuûng Ñòa Nguïc. Anenjabhisankharo (p)—Baát ñoäng haønh. 1) Hot hells: Nhieät ñòa nguïc—See Hell Three kinds of light: Tam Chuûng Quang (III)(A1). Minh—Ba loaïi aùnh saùng. 2) Cold hells: Haøn ñòa nguïc—See Hell (III)(A2). 1) External light (sun, moon, stars, lamps, etc): 3) Solitary hells: Coâ ñoäc ñòa nguïc. Ngoaïi quang. Three kinds of hindrances: Tam Chöôùng—See 2) Dharma light or light of right teaching and Three hinderers. conduct: Phaùp quang. Three kinds of icchantika: Tam Chuûng Xieån 3) The effulgence or bodily halo emitted by Ñeà. Buddhas, Bodhisattvas and devas: Phaät 1) The wicked: Nhöùt Xieån ñeà. quang. 2) Bodhisattvas who become icchantika to save Three kinds of love: Tam aùi—See Three kinds all beings, i.e. Earth Store Bodhisattva: A of craving. Xieån ñeà ca—Ñaïi bi Xieån ñeà. Three kinds of major wisdom: Tam Chuûng 3) Those without a nature for final nirvana: Voâ Ñaïi Trí—Ba loaïi ñaïi trí. tính Xieån ñeà. 1) Self-acquired, no master needed: Töï ñaït trí. Three kinds of immaterialities: Tam chuûng 2) Unacquired or natural: Töï taùnh trí. khoâng—See Seven kinds of emptiness. 3) Universal mind through practicing medtiation: (A) Phoå trí—Trí hieåu bieát roäng lôùn nhôø tu taäp 1) Emptiness: Khoâng. thieàn ñònh. 2) No-marks: Voâ töôùng. Three kinds of mental distress: Tam Chuûng 3) No resolve: Voâ nguyeän. Taâm Khoå—Three kinds of mental distress (tham: (B) desire, saân: hatred, si: stupidity)—See Three 1) No-self: Voâ ngaõ. poisons. 2) No things: Voâ phaùp. Three kinds of merit: Coù ba loaïi coâng ñöùc 3) All phenomena are empty or immaterial: Caâu (Charitable giving/Generosity: Boá thí Daøna, khoâng (taát caû ñeàu khoâng). Morality/Virtue conduct: Trì giôùi Saøla, (C) The giver, the receiver, and the gift, all are Meditation: Thieàn ñònh Bhaøvana). empty: Tam luaân khoâng tòch. Three kinds of monk's garments: Tam Y. Three kinds of incense: Tam chuûng höông. 1) The assembly cassock of from nine to twenty- 1) Incense made from branches: Nhang laøm five pieces: Samghati (skt)—Taêng Giaø Leâ baèng caønh caây. Y—Chuùng tuï thôøi y (aùo maëc khi hoäi hoïp vôùi 2) Incense made from roots: Nhang laøm baèng reã caùc chuùng ñeå cöû haønh caùc nghi thöùc leã laïc caây. trang nghieâm nhö thoï giôùi, thuyeát giôùi hay 3) Incense made from flower): Nhang laøm baèng truyeàn giôùi). Ñaây laø loaïi y töø chín ñeán hai boâng. möôi laêm maûnh. Three kinds of karma: Tam Nghieäp—See 2) Outer garment, the seven-piece cassock: Three karmas. Uttarasanga (skt)—Uaát Ña La Taêng Y— Three kinds of karmic formation: Tam Haønh Thöôïng Y hay aùo maëc treân aùo an ñaø hoäi, y (Sangiti Sutta in the Long Discourses—Kinh baûy maûnh.

3) An inner garment; the five-piece cassock: itself, is not an unchangeable fixed substance Antarvasas (skt)—An Ñaø Hoäi Y—Trung tröôùc (dravya), but is itself ever changing y, aùo loùt maëc beân trong, töùc laø aùo loùt maëc saùt instantaneously (ksanika) and repeatedly; and, ngöôøi, y naêm maûnh. being 'perfumed' or having impressions made Three kinds of non-backsliding: Tam Baát upon it by cognition and action, it becomes Thoái Chuyeån—See Three kinds of non-retreat. habituated and efficient in manifestation. It is like Three kinds of non-retreat: Tam Baát Thoái a current of water which never stops at one place Chuyeån. for two consecutive moments. It is only with 1) Non-retreat from position: Never receding reference to the continuity of the stream that we from position attained—Vò baát thoái—Khoâng can speak of a river. Let examine these three thoái chuyeån töø choã ñaõ ñaït. kinds of object-domain—Theo Phaùp Töôùng Toâng, 2) Non-retreat from line of good action pursued: ñoái töôïng cuûa theá giôùi beân ngoaøi in hình boùng vaøo Haïnh baát thoái—Non-retreat from practice— taâm thöùc goàm coù ba loaïi caûnh. Theo Giaùo Sö Never receding from a right course of Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät action—Khoâng thoái chuyeån töø nhöõng haønh Giaùo, thì thuyeát veà ba loaïi caûnh coù theå laø xuaát xöù ñoäng thieän laønh ñang theo ñuoåi. töø Na Lan Ñaø. Nhöõng baøi keä thoâng duïng cuûa Phaùp 3) Non-retreat from mindfulness: Nieäm baát Töôùng Toâng laïi haàu nhö coù nguoàn goác töø Trung thoái—Never receding from pursuing a right Hoa, nhö sau: line of thought or mental discipline in "Taâm caûnh baát tuøy taâm. dhyana—Khoâng thoái chuyeån trong thieàn ñònh. Ñoäc aûnh duy tuøy kieán. Ñaùi chaát thoâng tình baûn. Three kinds of object-domain: Tam Caûnh— Taùnh chuûng ñaúng tuøy öng." According to the Dharmalaksana, the objects of Baøi keä naày giaûi thích baèng caùch naøo maø ba loaïi the outer world (visaya), which throw shadows on caûnh lieân heä vôùi nhieäm vuï chuû theå vaø baûn chaát the mind-face are of three kinds. The theory of nguyeân baûn ngoaïi taïi. Baïn coù theå ñieân ñaàu trong three kinds of the object-domain may have khi tìm hieåu vì sao Duy Thöùc Hoïc laïi coù caùi goïi laø originated from Nalanda, but the four-line "thöïc theå nguyeân baûn." Thöïc ra, ñöøng queân raèng memorial verse current in the school is probably maëc duø noù laø thöïc theå ngoaïi taïi, noù laïi laø caùi bieåu of Chinese origin. It runs as follow: loä ra ngoaøi töø nôi thöùc. Ñeä baùt A Laïi Da thöùc töï "The object of nature does not follow the mind noù khoâng phaûi laø thöïc theå coá ñònh khoâng thay ñoåi; (subjective). noù luoân luoân bieán chuyeån töøng saùt na, vaø ñöôïc The subject may be good or evil, but the huaân taäp hay ghi nhaän aán töôïng baèng tri nhaän vaø object is always neutral. haønh ñoäng, noù trôû thaønh taäp quaùn vaø hieäu quaû The mere shadow only follows the seeing trong söï bieåu loä ngoaïi taïi. Noù gioáng nhö doøng (subjective). nöôùc chaûy khoâng bao giôø döøng laïi ôû moät nôi naøo The object is as the subject imagines. trong hai thôøi haïn tieáp noái nhau. Vaø chæ duy coù The object with the original substance. döïa vaøo söï lieân tuïc cuûa doøng nöôùc ta môùi coù theå The character, seed, etc, are various as noùi veà "doøng soâng." occasions require. 1) Object domain of nature or immediate The object has an original substance, but the perception: Taùnh Caûnh—See Object domain

subject does not see it as it is.” of nature or immediate perception. This four-line verse explains how the three kinds 2) Object-domain with the original substance: of the object-domain are related to the subjective Ñoái Chaát Caûnh—See Object-domain with the function and the outer original substance. One original substance. may be puzzled in understanding how an idealism 3) Object-domain of mere shadow or illusion: can have the so-called original substance. We Ñoäc AÛnh Caûnh—See Object-domain of mere should not forget that though it is an outer shadow or illusion. substance it is after all a thing manifested out of ideation. The eighth, the Alaya-consciousness

Three kinds of obstacles: Ba loaïi chöôùng 3) Those that are organized with some good ngaïi—Buddhist cultivators always face three teaching as its center and harmony as its very types of obstacles: life. Of course, this is a true organization, 1) Obstacles of Afflictions: Phieàn naõo chöôùng. from which the unity of spirit and various 2) Obstacles of Karma: nghieäp chöôùng. kinds of virtues will arise. In such 3) Obstacles of Retribution: Quaû baùo chöôùng organization, there will prevail harmony, (thöôûng phaït cuûa nghieäp). satisfaction and happiness: Toå chöùc thöù ba laáy Three kinds of obtaining the giaùo phaùp laøm trung taâm vaø hoøa hôïp laøm sinh meänh cuûa cuoäc soáng. Dó nhieân laø toå chöùc naày commandments: Tam Ñaéc—Ba loaïi thoï giôùi— laø toå chöùc thaät söï vaø töø ñoù söï hoøa hôïp taâm Three kinds of obtaining the commandments. linh cuõng nhö voâ löôïng coâng ñöùc seõ ñöôïc khôûi 1) To obtain the commandments: To attain to the leân. Trong toå chöùc ñoù seõ coù hoøa hôïp, maõn understanding and performance of the moral nguyeän vaø haïnh phuùc. law: Ñaéc Giôùi—Ñöôïc trao truyeàn giôùi phaùp, hieåu vaø haønh trì ñöôïc theo giôùi phaùp moät Three kinds of pain: Tam chuûng khoå—See caùch tinh chuyeân. Three kinds of suffering. 2) To obtain ordination in a ceremony, or to Three kinds of Paramitas: Tam Chuûng Ba La receive ceremonial ordination as a monk: Taùc Maät—Ba loaïi Ba La Maät—Trong Kinh Laêng Giaø, Phaùp Ñaéc—Ñöôïc truyeàn giôùi qua nghi thöùc. Ñöùc Phaät ñöa ra ba loaïi Ba La Maät—In the 3) Self-ordination: Töï Theä Ñaéc—Töï Theä Thoï Lankavatara Sutra, the Buddha gave three kinds Giôùi—See Self-ordination. of Paramitas: Three kinds of offerings: Tam Nghieäp Cuùng 1) Super-worldly paramita in the highest sense Döôøng—Ba loaïi cuùng döôøng—The three kinds of for Bodhisattvas: Paramitas of the supreme offerings or praises: ones of Bodhisattvas, relating to the future 1) The offering or praise of the body: Thaân life for all—Xuaát theá gian thöôïng thöôïng Ba nghieäp cuùng döôøng. La Maät—See Super-worldly paramita in the 2) The offering or praise of the lips: Khaåu highest sense for Bodhisattvas. nghieäp cuùng döôøng. 2) Super-worldly paramita for Sravakas and 3) The offering or praise of the mind: YÙ nghieäp Pratyekabuddhas: Paramitas for Sravakas and cuùng döôøng. Pratyeka-buddhas relating to the future life for themselves: Xuaát theá gian Ba La Maät— Three kinds of organizations: Ba loaïi toå See Super-worldly paramita for Sravakas and chöùc—According to Soceyyan Sutra, the Buddha Pratyekabuddhas. reminded people with three kinds of 3) Worldly paramita: Paramitas for people in organizations—Theo Thanh Tònh Kinh, Ñöùc Phaät general

relating to this world—Theá gian Ba nhaéc nhôû chuùng ta ba loaïi toå chöùc. La Maät—See Worldly paramita. 1) There are those that are organized on the basis of the power, wealth or authority of Three kinds of Paramita ideals: Three great leaders: Coù nhöõng ngöôøi gia nhaäp toå methods of perfection—Ba Loaïi Ba La Maät—See chöùc vì quyeàn löïc, cuûa caûi vaø uy quyeàn laõnh Three kinds of Paramitas. tuï. Three kinds of patience: Three kinds of 2) There are those that are organized because of forbearance—Ba loaïi nhaãn nhuïc: its convenience to the members, which will 1) Patience or forbearance of the body: Thaân continue to exist as long as the members nhaãn. satisfy their conveniences and do not quarrel: 2) Patience or forbearance of the speech: Khaåu Coù nhöõng ngöôøi gia nhaäp toå chöùc vì phöông nhaãn. tieän vaø söï deã chòu, toå chöùc naày seõ toàn taïi 3) Patience or forbearance of the mind: YÙ nhaãn. chöøng naøo maø phöông tieän deã chòu coøn vaø Three kinds of people: Ba loaïi ngöôøi—There khoâng coù söï tranh chaáp. are so many kinds of people in the world;

however, according to the Buddhism, there are maø phaùt sinh töø nguõ quan (maét, tai, muõi, löôõi, three kinds of people—Coù raát nhieàu loaïi ngöôøi thaân). treân theá gian naày; tuy nhieân, theo Phaät giaùo thì coù Three kinds of power to maintain wisdom ba loaïi. or knowledge: Three kinds of dharani—Tam Ñaø 1) Those who are like letters carved in rock, La Ni—See Three kinds of dharani. they easily give way to anger and retain their Three kinds of praises: Tam Nghieäp Cuùng angry thoughts for a long time: Nhöõng ngöôøi Döôøng—See Three kinds of offerings. gioáng nhö chöõ khaéc treân ñaù, taâm taùnh noùng Three kinds of precious things appertaining naûy deã giaän, vaø khi giaän ai hoï giaän raát dai. 2) Those who are like letters written on sand, to the Triratna: Tam Baûo Vaät (ba thöù thuoäc veà they give way to anger also, but their angry Tam Baûo). thoughts quickly pass away: Loaïi ngöôøi nhö 1) Precious things that appertain to the Buddha chöõ vieát treân caùt, hoï cuõng noùng naûy deã giaän, (temples, images, statues, etc.): Nhöõng baûo nhöng côn giaän döõ cuûa hoï choùng qua ñi. vaät thuoäc veà Phaät (chuøa vieän, hình Phaät, 3) Those who are like letters written on running töôïng Phaät, vaân vaân). water, they do not retain their passing 2) Precious things that appertain to the Dharma thoughts: Loaïi nguôøi nhö chöõ vieát treân nöôùc (sutras, scriptures, Buddhist arts, etc.): Nhöõng ñang chaûy, hoï khoâng giöõ laïi moät nieäm giaän baûo vaät thuoäc veà Phaùp (kinh ñieån, giaùo ñieån hôøn naøo trong taâm töôûng. vaø myõ thuaät Phaät giaùo, vaân vaân). (B) There are three other kinds of people. 3) Precious things that appertain to the Sangha 1) Those who are proud, act rashly and are (robes, bowls, etc.): Nhöõng baûo vaät thuoäc veà never satisfied: Loaïi kieâu haõnh, haønh ñoäng Taêng giaø (y aùo, baùt khaát thöïc, vaân vaân). luïp chuïp vaø chaúng bao giôø maõn nguyeän. Three kinds of pure flesh: Tam Tònh Nhuïc—In 2) Those who are courteous and always act early time of Buddhism, the Buddha always after consideration: Loïai ngöôøi lòch thieäp vaø emphasizes “Compassion.” All Buddhists, luoân haønh ñoäng sau khi ñaõ caân phaân kyõ caøng. including monks and nuns, should know what he 3) Those who have overcome desire means. If you say you are compassionate to all completely: Loaïi

ngöôøi ñaõ hoaøn toaøn chaám sentient beings and you are still eating meat every döùt duïc voïng. day (especially monks and nuns), what does Three kinds of perception: Tam Thöùc— “compassion” mean? At the time of the Buddha, According to the Lankavatara Sutra, there are the reason why the Buddha allowed monks and three states of mind or consciousness—Theo kinh nuns to eat whatever lay people offered because Laêng Giaø, coù ba loaïi thöùc: there was huge drought in India that caused the 1) The Tathagata-garbha: The original or disappearance of most vegetables. That was why fundamental unsullied consciousness of the Buddha allowed monks and nuns to eat what mind—The eighth or alaya—Chaân Thöùc— he called “Three kinds of clean flesh.” As long as Nhö Lai taïng, töï tính thanh tònh khoâng ueá a monk does not kill an animal himself or the nhieãm, hay thöùc A Laïi Da, hay thöùc thöù taùm. animal has not been killed specifically for him, 2) Manifested mind or consciousness diversified or he does not see or is not aware of it being in contact with or producing phenomena, good killed specifically for him, or he does not hear it or evil: Hieän Thöùc—Taïng Thöùc hay chaân taâm cries. That was the time of the Buddha when one cuøng vôùi voâ minh hoøa hôïp maø sinh ra phaùp could not find any vegetables. What about now, nhieãm, tònh, xaáu toát. we do not lack vegetables and a varieties of fruits 3) Discrimination or consciousness discrimnating and vegetables contain adequate vitamins for a and evolving the objects of the five senses: human body. Be careful!!!—Trong thôøi phoâi thai Phaân Bieät Söï Thöùc—Chuyeån Thöùc, do thöùc cuûa Phaät giaùo, Ñöùc Phaät luoân nhaán maïnh ñeán vôùi caûnh töôùng beân ngoaøi laøm duyeân hieän leân “loøng töø bi.” Phaät töû, keå caû chö Taêng Ni chaéc haún ñaõ bieát Ñöùc Phaät muoán noùi gì. Neáu baïn noùi baïn töø

bi ñoái vôùi chuùng sanh muoân loaøi maø ngaøy ngaøy are in the grip of that desire, such as human vaãn aên thòt chuùng sanh (ñaëc bieät laø chö Taêng Ni), beings, some devas, and some in states of thì nghóa cuûa chöõ “töø bi” maø baïn noùi laø nghóa gì? woe—Höõu tình do duïc an truù, hoï bò chi phoái Trong thôøi Phaät coøn taïi theá, sôû dó Ngaøi cho pheùp phuï thuoäc, nhö loaøi ngöôøi, moät soá chö Thieân, chö Taêng Ni thoï duïng baát cöù moùn gì maø ngöôøi taïi vaø moät soá taùi sanh trong ñoïa xöù. gia cuùng döôøng laø vì vaøo thôøi aáy ñaõ xaõy ra moät 2) Nimmita-kama (p): There are beings who traän haïn haùn kinh khuûng taïi AÁn Ñoä laøm cho haàu desire what they have created, such as the heát caây coû ñeàu bieán maát. Vaøo thôøi ñoù Ñöùc Phaät devas who rejoice in the own creation cho pheùp chö Taêng thoï duïng thòt maø Ngaøi goïi laø (nimmanarati)—Höõu tình coù loøng duïc ñoái vôùi “Tam Tònh Nhuïc” khi vò Taêng khoâng töï mình gieát nhöõng söï vaät do hoï taïo ra, nhö chö Hoùa Laïc con vaät hay con vaät khoâng bò gieát ñeå cuùng döôøng Thieân. cho mình, hay vò Taêng khoâng nghe thaáy con vaät bò 3) Pranimmita-vasavati (skt): There are beings gieát. Ñoù laø chuyeän thôøi Ñöùc Phaät, coøn baây giôø, who rejoice in the creations of others, such as chuùng ta naøo coù thieáu rau caûi thöïc vaät, nhöõng thöù the devas Having Power over Others’ cuõng cung caáp ñaày ñuû chaát boå cho thaân theå con Creation—Höõu tình coù loøng duïc ñoái vôùi söï ngöôøi. Quí vò neân caån troïng!!! vaät do caùc loaøi khaùc taïo ra, nhö chö Thieân 1) Has not seen the animal

killed: Khoâng thaáy Tha Hoùa Töï Taïi. gieát. Three kinds of Refuges: Sarana-gamana 2) Has not heard the animal killed: Khoâng nghe (skt)—Tam Quy Y—Take refuge in Triratna— gieát. Take refuge in the three Precious Ones—The 3) Has not doubt about the animal killed to offer Three Refuges—See Take refuge in the Triple to the monk's meal: Khoâng nghi ngôø con vaät Gem. bò gieát ñeå cuùng döôøng cho mình. (I) Three kinds of pure precepts: Three 1) Take refuge in the Buddha as a supreme comprehensive precepts—Tam Thaân Thanh teacher: Quy y Phaät vò ñaïo sö voâ thöôïng. Tònh—See Three bodies of pure precepts. 2) Take refuge in the Dharma as the best Three kinds of purity: Ba loaïi thanh tònh. medicine in life: Quy y Phaùp thaàn y löông 1) When the body does not do anything bad, this döôïc. is the purity in physical karma: Thaân khoâng 3) Take refuge in the Sangha, wonderful laøm ñieàu aùc, töùc laø thaân nghieäp thanh tònh. Buddha's disciples: Quy y Taêng ñeä töû tuyeät 2) When the mouth does not say evil things, this vôøi cuûa Phaät. is the purity in speech karma: Mieäng khoâng (II) noùi chuyeän thò phi, töùc laø khaåu nghieäp thanh 1) To the Buddha, I return to rely, vowing that tònh. all living beings understand the great way 3) When the mind does not indulge in idle profoundly, and bring forth the bodhi mind (1 thoughts, this is the purity in mental karma: bow): Töï quy y Phaät, ñöông nguyeän chuùng Taâm khoâng coù voïng töôûng, töùc laø yù nghieäp sanh, theå giaûi ñaïi ñaïo, phaùt voâ thöôïng taâm (1 thanh tònh. laïy). Three kinds of rebirth in the Pure Land: 2) To the Dharma, I return and rely, vowing that Tam Chuûng Vaõng Sanh—See Three categories of all living beings deeply enter the sutra rebirth in the Pure Land. treasury, and have wisdom like the sea (1 bow): Töï quy y Phaùp, ñöông nguyeän chuùng Three kinds of rebirth in the realm of sanh, thaâm nhaäp kinh taïng, trí hueä nhö haûi (1 Sense-Desire: Tam Duïc Sanh (Sangiti Sutta in laïy). the Long Discourses—Kinh Phuùng Tuïng trong 3) To the Sangha, I return and rely, vowing that Tröôøng Boä Kinh)—See Three dharmas (XXXV). all living beings form together a great 1) Paccuppatthita-kama (p): There are beings assembly, one and all in harmony without who desire what presents itself to them, and obstructions(1 bow): Töï quy y Taêng, ñöông

nguyeän chuùng sanh, thoáng lyù ñaïi chuùng, nhöùt nhöõng nhaân chính ñöa ta taùi sanh vaøo coõi suùc thieát voâ ngaïi. sanh. ** When listening to the three refuges, Buddhists 2) There is no chance to study Dharma in order should have the full intention of keeping them to distinguish right from wrong, good from for life; even when life is hardship, never bad. Thus desire appears, and desire is one of change the mind—Trong luùc laéng nghe ba the main causes of rebirth in the hungry ghost. phaùp quy-y thì loøng mình phaûi nhaát taâm Therefore, Buddhist sutras always say, "if höôùng veà Tam Baûo vaø tha thieát phaùt nguyeän one does not take refuge in the Dharma, it's giöõ ba phaùp aáy troïn ñôøi, duø gaëp hoaøn caûnh easier to be reborn in the hungry ghost naøo cuõng khoâng bieán ñoåi. realms.": Khoâng coù dòp thaân caän Phaùp ñeå tìm ** The three refuges are three of the most hieåu vaø phaân bieät chaùnh taø chaân nguïy. Do ñoù important entrances to the great tham duïc daáy leân, maø tham duïc laø moät trong enlightenment; for they purify the evil nhöõng nhaân chính ñeå taùi sanh vaøo coõi ngaï worlds: Tam quy chính laø ba trong nhöõng cöûa

quyû. Vì theá maø kinh Phaät luoân daïy, “khoâng ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø quy y phaùp deã ñoïa ngaï quyû”. tam aùc ñaïo ñöôïc thanh tònh. 3) There is not any chance to get blessings from ** To take refuge in the Triratna, a Buddhist Buddhas, nor chance to imitate the must first find a virtuous monk who has compassion of the Buddhas. Thus, anger seriously observed precepts and has profound increased, and anger is one of the main knowledge to represent the Sangha in causes of the rebirth in hell. Therefore, performing an ordination ceremony: Muoán Buddhist sutras always say, “if one does not quy y Tam Baûo, tröôùc heát ngöôøi Phaät töû neân take refuge in Buddha, it’s easier to be reborn tìm ñeán moät vò thaày tu haønh giôùi ñöùc trang in hell: Khoâng ñöôïc dòp thaân caän vôùi chö Phaät nghieâm ñeå xin laøm leã quy y thoï giôùi tröôùc chaúng nhöõng khoâng caûm ñöôïc hoàng aân cuûa ñieän Phaät. quyù ngaøi, maø khoâng coù dòp baét chöôùc ñöùc töø (III) There are several problems for a Buddhist bi cuûa caùc Ngaøi. Do ñoù saân haän ngaøy moät who does not take refuge in the Three taêng, maø saân haän laø moät trong nhöõng nguyeân Gems—Ngöôøi Phaät töû maø khoâng quy y Tam nhaân chính cuûa ñòa nguïc. Vì theá maø kinh Phaät Baûo seõ coù nhieàu vaán ñeà trôû ngaïi cho söï tieán luoân daïy, “khoâng quy y Phaät deã bò ñoïa ñòa boä trong tu taäp. nguïc”. 1) There is no chance to meet the Sangha for Three kinds of right conduct: Tam Thieän guidance. Buddhist sutras always say, “If one Haïnh (Sangiti Sutta in the Long Discourses—Kinh does not take refuge in the Sangha, it’s easier Phuùng Tuïng trong Tröôøng Boä Kinh). to be reborn into the animal kingdom.” Not 1) Right conduct in body: Kaya-succaritam (p)—taking refuge in the Sangha means that there Thaân thieän haïnh. is no good example for one to follow. If there 2) Right conduct in speech: Vaci-succaritam is no one who can show us the right path to (p)—Khaåu thieän haïnh. cultivate all good and eliminate all-evil, then 3) Right conduct in thought: Mano-succaritam ignorance arises, and ignorance is one of the (p)—YÙ thieän haïnh. main causes of rebirth in the animal realms: ** See Three dharmas (V). Khoâng coù dòp thaân caän chö Taêng (Taêng Baûo) Three kinds of rupa: Tam Chuûng Saéc. ñeå ñöôïc chæ daïy daãn daét. Kinh Phaät thöôøng (A) daïy, “khoâng quy y Taêng deã ñoïa suùc sanh.” 1) Visible objects (body, face): Hieän saéc. Khoâng quy-y Taêng chuùng ta khoâng coù göông 2) Invisible objects (sound, voice): AÅn saéc. haïnh laønh ñeå baét chöôùc, cuõng nhö khoâng coù ai 3) Immaterial or abstract objects: Tröøu töôïng ñöa ñöôøng chæ loái cho ta laøm laønh laùnh aùc, saéc. neân si meâ phaùt khôûi, maø si meâ laø moät trong (B) 1) Color: Saéc.

2) Shape: Töôùng (hình theå). physical sufferings such as pain, old age, 3) Quality: Phaåm chaát. death; as well as mental anxieties. The Three kinds of samadhi: Tam Tam Muoäi—See reason the Buddha named it dukkha-dukkha Samadhi on the three subjects. because when we suffer, we suffer pain and it Three kinds of scents: Tam Chuûng Höông— afflicts the body and the mind—Khoå gaây ra See Three kinds of incense. bôûi nhöõng nguyeân nhaân tröïc tieáp hay khoå khoå, goàm nhöõng noãi khoå xaùc thaân nhö ñau Three kinds of searches: Tam Chuûng Taàm ñöùn, giaø, cheát; cuõng nhö nhöõng lo aâu tinh Caàu—According to the Connected Discourses of thaàn. Sôû dó Ñöùc Phaät goïi ñaây laø khoå khoå vì the Buddha, Chapter Esanavaggo

(Searches), caùi khoå naøy laøm thaân taâm mình böùc baùch khoå there are three kinds of searches—Theo Töông naõo. Öng Boä Kinh, Phaåm Taàm Caàu, coù ba loaïi taàm 2) Hoaïi Khoå Taùnh: Viparinama-dukkha (skt)— caàu. Dukkha as produced by change—Suffering 1) The search for sensual pleasure: Taàm Caàu Veà due to change. Suffering by loss or Duïc. deprivation or change. The reason the 2) The search for existence: Taàm Caàu Veà Höõu. Buddha named it viparinama-dukkha because 3) The search for a holy life: Taàm Caàu Veà Phaïm when we are happy, soon we suffer the pain Haïnh. of disintegration, since happiness does not Three kinds of Sramanera: Tam Chuûng Sa remain for long—Khoå gaây ra bôûi nhöõng thay Di—Three kinds of Sramanera which are ñoåi. Lyù do Ñöùc Phaät ñaët teân laø hoaïi khoå vì khi recognized according to age—Ba loaïi Sa Di döïa chuùng ta haïnh phuùc roài cuõng chaúng bao laâu theo tuoåi taùc. sau chuùng ta cuõng phaûi ñau khoå vì haïnh phuùc 1) “Drive away crows” Sramanera, age from 7 khoâng toàn taïi ñöôïc laâu. to 13, old enough to drive away crows: Khu OÂ 3) Haønh Khoå Taùnh: Samkhara-dukkha (skt)—Sa Di—Sa Di ñuoåi quaï, tuoåi töø 7 ñeán 13 (ñuû Dukkha as conditioned states—Suffering due khaû naêng ñuoåi quaï). to formations. Suffering by the passing or 2) One who is able to respond to or follow the impermanency of all things, body and mind doctrine, age from 14 to 19: ÖÙng Phaùp Sa are impermanent. Even though in reality, we Di—Sa Di ÖÙng Phaùp, tuoåi töø 14 ñeán 19, ñuû are neither suffering nor happy, we still suffer khaû naêng thöïc haønh theo Phaät phaùp. the pain of transiency, since all things are 3) Sramanera, age from 20 to 70: Sa Di—Tuoåi transitory by nature—Khoå vì chö phaùp voâ töø 20 ñeán 70. thöôøng, thaân taâm naày voâ thöôøng. Duø treân thöïc Three kinds of sufferings: Tam Khoå— teá chuùng ta khoâng khoå khoâng söôùng, chuùng ta According to The Connected Discourses of the vaãn phaûi khoå ñau bôûi söï bieán ñoåi, vì vaïn höõu Buddha, Chapter Esanavaggo (Searches), in this ñeàu coù taùnh bieán ñoåi. mundane world of ours, the world called “Saha”, ** See Three dharmas (XXIII). suffering and happiness intermingle. There are Three kinds of teachers in Buddhism: Tam three aspects of Dukkha or three kinds of duhkha Sö—Ba loaïi thaày trong Phaät giaùo. (Pain—Sufferings)—All sentient beings 1) Teacher of Vinaya: Luaät Sö. experience three types of sufferings—Theo 2) Teacher of doctrine: Phaùp Sö. Töông Öng Boä Kinh, Phaåm Taàm Caàu, trong theá 3) Teacher of the Intuitive school: Thieàn Sö. giôùi cuûa chuùng ta, theá giôùi maø chuùng ta goïi laø Ta Three kinds of training: Ba loaïi hoïc (Sangiti Baø, khoå vui laãn loän. Noùi chung, coù ba loaïi khoå maø Sutta in the Long Discourses—Kinh Phuùng Tuïng chuùng sanh moïi loaøi ñeàu kinh qua ba loaïi khoå: trong Tröôøng Boä Kinh)—See Three dharmas 1) Khoå Khoå Taùnh: Dukkha-dukkha (skt)— (XLI). Dukkha as ordinary suffering—Suffering due 1) Training in higher morality: Adhisila-sikkha to pain—Suffering that is produced by direct (p)—Taêng thöôïng giôùi hoïc. causes or suffering of misery: including

2) Training in higher thought: Adhicitta-sikkha 2) Vyapada-vitakko (skt): The unwholesome (p)—Taêng thöôïng taâm hoïc. investigation of enmity—Saân taàm. 3) Training in higher wisdom: Adhipanna-sikkha 3) Vihimsa-vitakko (skt): The

unwholesome (p)—Taêng thöôïng tueä hoïc. investigation of cruelty—Haïi taàm. Three kinds of troubles: Tam Dao Ñoäng— Three kinds of unwholesome motivation: According to The Connected Discourses of the Tam Baát Thieän Tö Duy (Sangiti Sutta in the Long Buddha, Chapter Esanavaggo (Searches), there Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä are three kinds of trouble—Theo Töông Öng Boä Kinh). Kinh, Phaåm Taàm Caàu, coù ba Dao Ñoäng. 1) Unwholesome motivation through sensuality: 1) The trouble of lust: Tham Dao Ñoäng. Duïc baát thieän tö duy. 2) The trouble of hatred: Saân Dao Ñoäng. 2) Unwholesome motivation through enmity: 3) The trouble of delusion: Si Dao Ñoäng. Saân baát thieän tö duy. Three kinds of unclean flesh to a monk: Tam 3) Unwholesome motivation through cruelty: Baát Tònh Nhuïc. Haïi baát thieän tö duy. 1) When he has seen the animal killed: Maét thaáy ** See Three dharmas (VIII). gieát. Three kinds of unwholesome perception: 2) When he has heard the animal killed: Tai Tam Baát Thieän Töôûng (Sangiti Sutta in the Long nghe gieát. Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä 3) When he has doubted that the animal killed to Kinh). offer to him: Ngôø laø ngöôøi gieát vì mình. 1) Unwholesome perception of sensuality: Duïc Three kinds of unity: Tam Vieân Dung. baát thieän töôûng. 1) Phenomena with substance (waves and 2) Unwholesome perception of enmity: Saân baát water): Söï lyù vieân dung. thieän töôûng. 2) Phenomena with phenomena (wave with 3) Unwholesome perception of cruelty: Haïi baát wave): Söï söï vieân dung. thieän töôûng. 3) Substance with substance (water with water): ** See Three dharmas (IX). Lyù lyù vieân dung. Three kinds of unwholesome roots: Tam Baát Three kinds of unwholesome elements: Tam Thieän Caên—See Three unwholesome roots. Baát Thieän Giôùi—According to The Long Three kinds of unwholesome thought: Discourses of the Buddha, Sangiti Sutra, there are Akusala vitakka (p)—Tam Baát Thieän Tö duy— three kinds of unwholesome elements—Theo See Three kinds of unwholesome motivation. Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi baát thieän Three kinds of Vighna: Three barriers—Tam giôùi. Chöôùng—Ba loaïi chöôùng ngaïi—See Three 1) The unwholesome element of sensuality: Duïc Hinderers. giôùi. Three kinds of vigor: Tam Chuûng Tinh Taán— 2) The unwholesome element of enmity: Saân According to the Consciousness Only Sastra giôùi. (Mind-Only-Sastra), there are three kinds of 3) The unwholesome element of cruelty: Haïi virya—Theo Luaän Thaønh Duy Thöùc, coù ba loaïi giôùi. tinh taán. Three kinds of unwholesome investigation: 1) Entering the world with a Bodhisattva's robe, Akusala-vitakka (skt)—Tam Baát Thieän Taàm— and without and fear of calamities, i.e. to go According to The Long Discourses of the Buddha, on a Bodhisattva path: Boä Giaùp Tinh Taán—Sangiti Sutra, there are three kinds of Luoân maëc aùo ñaïi giaùp cuûa Boà taùt, khoâng coøn unwholesome investigation—Theo Tröôøng Boä, sôï tai öông gì nöõa. Kinh Phuùng Tuïng, coù ba thöùc suy nghó thieän. 2) To cultivate good deeds with zeal: Nhieáp 1) Kama-vitakko (skt): The unwholesome Thieän Tinh Taán—Chaêm tu thieän phaùp khoâng investigation of sensuality—Duïc taàm. bieát meät moûi.

3) To benefit beings with the power of unfailing Three kinds of wholesome roots: Tam Chuûng progress: Lôïi Laïc Tinh Taán—Chuyeân caàu Thieän Caên. giaùo hoùa chuùng

sanh maø khoâng nhaäp vaøo theá 1) Almsgiving: Boá thí. tuïc. 2) Mercy: Bi maãn. Three kinds of virya: Tam Chuûng Tinh Taán— 3) Wisdom: Trí hueä. According to the Consciousness Only Sastra Three kinds of wholesome thought: Kusala (Mind-Only-Sastra), there are three kinds of vitakka (p)—Tam Thieän Taàm (Sangiti Sutta in the virya—Theo Luaän Thaønh Duy Thöùc, coù ba loaïi Long Discourses—Kinh Phuùng Tuïng trong Tröôøng tinh taán—See Three kinds of vigor. Boä Kinh). Three kinds of voids: Tam chuûng khoâng—See 1) Wholesome thought of renunciation: Three kinds of immaterialities. Nekkkama-vitakko (p)—Ly duïc taàm. Three kinds of wholesome conduct: Tam 2) Wholesome thought of non-enmity: Thieän Haïnh—See Three kinds of right conduct. Avyapada-vitakko (p)—Voâ saân taàm. Three kinds of wholesome element: Tam 3) Wholesome thought of non-cruelty: Thieän Giôùi—According to The Long Discourses Avihimsa-vitakko (p)—Voâ haïi taàm. of the Buddha, Sangiti Sutra, there are three kinds Three kinds of wholesome volition: Tam of wholesome element—Theo Tröôøng Boä, Kinh Thieän Haønh—See Three kinds of right conduct. Phuùng Tuïng, coù ba loaïi thieän giôùi. Three kinds of wisdom: Tam Trí. 1) The wholesome element of renunciation: Ly (A) According to the Maha-Prajna-Paramita duïc giôùi. Sastra—Theo Trí Ñoä Luaän: 2) The wholesome element of non-enmity: Voâ 1) Sravaka (thanh vaên) and Pratyeka-buddha saân giôùi. (Duyeân giaùc) knowledge that all the dharma 3) The wholesome element of non-cruelty: Voâ or laws are void and unreal: Nhöùt thieát trí— haïi giôùi. Trí cuûa haøng Thanh Vaên vaø Duyeân Giaùc, cho Three kinds of wholesome investigation: raèng chö phaùp laø khoâng thaät. Tam Thieän Taàm—According to The Long 2) Bodhisattva-knowledge of all things in their Discourses of the Buddha, Sangiti Sutra, there are proper discrimination: Ñaïo chuûng trí—Trí cuûa three kinds of wholesome investigation—Theo haøng Boà Taùt vôùi söï bieän bieät chaùnh ñaùng (lìa Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi suy nghó boû nhò kieán höõu voâ). thieän laønh. 3) Buddha-knowledge, or perfect knowledge of 1) The wholesome investigation of renunciation: all things in their every aspect and Ly duïc taàm. relationship, past, present and future: Nhöùt 2) The wholesome investigation of non-enmity: thieát chuûng trí hay Phaät trí. Voâ saân taàm. (B) 3) The wholesome investigation of non-cruelty: 1) Earthly or ordinary wisdom: Theá gian trí— Voâ haïi taàm. Normal worldly knowledge or ideas—Phaøm Three kinds of wholesome perception: Tam trí chaáp tröôùc heát thaûy höõu voâ cuûa chö phaùp. Thieän Töôûng (Sangiti Sutta in the Long 2) Supra-mundane or spiritual wisdom: Xuaát theá Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä gian trí—The wisdom of Sravaka or Kinh). Pratyetka-buddha—Trí cuûa baäc Thanh Vaên 1) Wholesome perception of renunciation: Ly vaø Duyeân Giaùc, haõy coøn hö voïng phaân bieät töï duïc töôûng. töôùng. 2) Wholesome perception of non-enmity: Voâ 3) Supreme wisdom of bodhisattvas and saân töôûng. Buddhas: Xuaát theá gian thöôïng thöôïng trí— 3) Wholesome perception of non-cruelty: Voâ haïi Trí cuûa chö Phaät vaø chö Boà Taùt, quaùn saùt heát töôûng. thaûy chö phaùp baát sanh baát dieät, lìa boû nhò ** See Three dharmas (X). kieán höõu voâ—See Supreme wisdom.

(C) Three kinds of wisdom, according to the Three laksa: Tam töôùng—According to the Sangiti Sutta in the Long Discourses—Tam Lankavatara Sutra, lakshana generally means Tueä theo Kinh Phuùng Tuïng trong Tröôøng Boä individual signs by which one object is marked off Kinh. from another object—Theo Kinh Laêng Giaø, 1) lakshana thöôøng chæ caùc "daáu hieäu" ñaëc thuø do ñoù i) The wisdom of the learner: Höõu hoïc tueä. laïi ñöôïc duøng theo hình thöùc phuû ñònh. ii) The wisdom of the non-learner: Voâ hoïc tueä. Three laksa of the esoteric sect: Tam töôùng iii) The wisdom of the one who is neither the Maät giaùo. learner nor the non-learner: Phi höõu hoïc phi 1) Magic word: Töï. voâ hoïc tueä. 2) Symbol: AÁn. 2) Three Three more kinds of wisdom: Ba Loaïi 3) Object worshipped: Boån toân. Tueä Khaùc. Three lines of action that affect karma: Tam i) The wisdom based on thought: Cintamaya Haønh—Ba ñöôøng haønh ñoäng aûnh höôûng ñeán panna (p)—Tö sanh tueä. nghieäp. ii) The wisdom based on learning: Sutamaya 1) Good deeds—Phuùc haønh: Ten good deeds panna (p)—Vaên sanh tueä. that cause happy karma—Thaäp thieän taïo iii) The wisdom based on mental development: nghieäp laønh. Bhavanamaya panna (p)—Tu sanh tueä. 2) Evil deeds—Toäi haønh: Ten evil deeds that ** See Three dharmas (XXXVII). cause unhappy karma—Thaäp aùc taïo aùc Three kinds of wrong conduct: Tam AÙc Haïnh nghieäp. (Sangiti Sutta in the Long Discourses—Kinh 3) Karma arising without activity—Voâ ñoäng Phuùng Tuïng trong Tröôøng Boä Kinh). haønh: Meditation on error and its remedy— 1) Wrong conduct in body: Kaya-duccaritam Thieàn ñònh veà nhöõng sai traùi vaø caùch chöõa trò. (p)—Thaân aùc haïnh. Three links with the Buddha resulting from 2) Wrong conduct in speech: Vaci-duccaritam calling upon him: Tam Duyeân. (p)—Khaåu aùc haïnh. (I) Actions under three kinds of karma—Söï haønh 3) Wrong conduct in thought: Mano-duccaritam ñoäng döôùi ba loaïi nghieäp: (p)—YÙ aùc haïnh. 1) The ten good deeds that cause happy karma: ** See Three dharmas (IV). Thaäp thieän nghieäp—Phöôùc Haønh. Three kings in Avatamsaka: Hoa Nghieâm 2) The ten evil deeds that cause unhappy karma: Tam Thaùnh—Vairocana in the center, Thaäp aùc nghieäp. Samantabhadra in the left, and Manjusri in the 3) Neither good nor evil karma, that arise right—Ba vò Vua trong Hoa Nghieâm, Phaät Tyø Loâ without activity: Voâ kyù nghieäp (Voâ thieän voâ Giaù Na ôû giöõa, Phoå Hieàn beân traùi vaø Vaên Thuø beân aùc)—Baát ñoäng nghieäp. phaûi. (II) Actions in three forms—Söï haønh ñoäng döôùi Three knowledges: Tam Trí Minh (Sangiti Sutta ba hình thöùc: in the Long Discourses—Kinh Phuùng Tuïng trong 1) Physical actions: Kaya-sankhara (p)—Thaân Tröôøng Boä Kinh)—See Three dharmas (LI). haønh. 1) Knowledge of one's past lives: 2) Verbal actions: Vaci-sankhara (p)—Ngoân Pubbenivasanussati-nanam-vijja (p)—Tuùc haønh. maïng trí minh. 3) Mental actions: Citta-sankhara (p)—Taâm 2) Knowledge of the decease and rebirth of haønh. beings: Sattanam-cutupapate-nanam-vijja (III) Three nidanas or links with the Buddha (p)—Höõu tình sanh töû trí minh. resulting from calling upon him—Ba moái 3) Knowledge of the destruction of the duyeân noái keát khi chuùng ta caàu nieäm Phaät: corruption: Asavanam-khaye-nanam-vijja 1) That Amitabha hears those who call his name, (p)—Laäu taän trí minh. sees their worship, knows their hearts and is

one with them: Thaân duyeân—Ñöùc Phaät A Di 1) Head of a monastery: An abbot, or controller Ñaø nghe nhöõng ngöôøi trì nieäm hoàng danh cuûa of all affairs in a monastery—Töï Chuû—Vò sö Ngaøi, thôø phuïng Ngaøi, bieát taâm hoï vaø taâm trong coi toång quaùt trong töï vieän. Ngaøi laø moät. 2) Venerable, or bhikkhu who is responsible for 2) That Amitabha shows himself to those who preaching the dharma: Thöôïng Toïa—Vò sö desire to see him: Caän duyeân—Ñöùc Phaät A troâng coi vieäc hoaèng phaùp. Di Ñaø hieån hieän ngay tröôùc nhöõng ngöôøi 3) Supervisors of monks in a monastery: Duy mong moûi ñöôïc thaáy Ngaøi. Na—Vò sö giaùm vieän. 3) At every invocation (caàu nguyeän) aeons of Three main vehicles: Triyana (skt)—The sins are blotted out (taåy ñi), Amitabha and his Triyana—Three Yanas—See Three vehicles. sacred host receive such a disciple at death: Three major calamities: Tam Ñaïi Tai. Taêng thöôïng duyeân—Nhöõng ngöôøi maø trong 1) Calamities of water: Thuûy tai. moãi lôøi nguyeän luoân nguyeän taåy saïch toäi 2) Calamities of fires: Hoûa tai. chöôùng, khi laâm maïng chung thôøi Ñöùc Phaät A 3) Calamities of wind: Phong tai. Di Ñaø seõ tieáp daãn. Three major kinds of wisdom: Ba loaïi Ñaïi Three lower paths of the six destinations: Trí. Three realms (paths) of woe—The paths of evil 1) Self-acquired, no master needed: Töï ñaït trí. deeds—Three evil courses—Three miserable 2) Unacquired or natural: Töï taùnh trí. worlds—Tam Ñoà AÙc Ñaïo—Ba ñöôøng döõ—See 3) Universal mind through practicing meditation: Three evil paths. Phoå trí—Trí hieåu bieát roäng lôùn nhôø tu taäp Three lower paths of transmigration: Haï thieàn ñònh. Tam Ñoà—Tam AÙc Ñaïo—The three lower path of Three marks of existence: Trilaksana (skt)— the six destinations or gati (Hells, hungry ghosts Tilakkhana (p)—Three Dharma Seals—Three and animals)—Ba ñöôøng döõ ñi xuoáng (Ñòa nguïc, characteristics of all phenomenal existence—Tam ngaï quyû, suùc sanh)—See Three evil paths. Phaùp AÁn—See Three characteristics of all Three lusts: Tam Duïc—See Three kinds of phenomenal existence, and Three Dharma Seals. desire. Three means to cultivate or practice Three main branches in stating a syllogism: Buddha dharma: Tam Phöông Tieän. Toâng Nhaân Duï—This is a logical term, i.e., the 1) To control one's body for not doing bad hill is fiery (proposition); because it has smoke deeds: Keàm thaân—Keàm thaân khoâng cho laøm (reason). All that has smoke is fiery like a kitchen, ñieàu aùc. and whatever is not fiery has no smoke like a lake 2) To control one's mouth for not speaking vain (example)—Ba chi chính trong laäp löôïng. Ñaây laø talk or harsh speech: Keàm khaåu—Keàm khaåu moät töø ngöõ thuoäc luaän lyù, thí duï ngoïn ñoài coù löûa laø khoâng cho noùi nhöõng ñieàu voâ ích hay toån haïi. toân hay meänh ñeà; vì noù coù khoùi, laø nhaân hay lyù 3) To control one's mind for not wandering with do. Taát caû nhöõng gì coù löûa laø coù khoùi, nhö moät unwholesome karma: Keàm taâm—Keàm taâm nhaø beáp, vaø heã caùi gì khoâng coù löûa thì khoâng coù khoâng cho dong ruoåi taïo nghieäp baát thieän. khoùi nhö moät caùi hoà nöôùc, ñaây laø duï. Three meditations: Ba loaïi thieàn ñònh. 1) Proposition: Pratijna (skt)—Toân—Meänh ñeà— 1) See Three contemplations. Toâng. 2) Three meditations, on the relationship of the 2) Reason: Hetu (skt)—Cause—Nhaân. noumenal and phenomenal in the Flower 3) Illustration or

example: Udaharana or Ornament Scripture (Kinh Hoa Nghieâm)—Ba Drishtanta (skt)—Duï—Söï minh hoïa hay thí phöông phaùp thieàn quaùn veà söï lieân heä giöõa lyù duï. vaø söï trong Kinh Hoa Nghieâm—See Three Three main monks in a monastery: Ba vò sö meditations on the relationship of the chính trong töï vieän. noumenal and phenomenal.

Three meditations on the relationship of the 2) A poor, sick and friendless person who warns noumenal and phenomenal: Tam Muoäi Phaùp you of your own sickness: Moät ngöôøi ngheøo Giôùi—Ba phöông phaùp thieàn quaùn veà söï lieân heä khoå beänh hoaïn khoâng ngöôøi chaêm soùc, ngöôøi giöõa lyù vaø söï trong Kinh Hoa Nghieâm. caûnh baùo baïn veà söï beänh hoaïn cuûa chính 1) The universe as law or mind that things or mình. phenomena are of the same Buddha-nature, 3) A dead person who warns you of your own or the Absolute: Lyù phaùp giôùi. death sometime: Moät ngöôøi cheát ngöôøi caûnh 2) The Buddha-nature and the thing, or the baùo veà caùi cheát cuûa chính baïn moät ngaøy naøo Absolute and phenomena are not mutually ñoù. exclusive: Lyù Söï phaùp giôùi. ** See Three occations when it is impossible for 3) Phenomena are not mutually exclusive, but in a son to aid his mother or a mother to help her a common harmony as parts of the whole: Söï son. söï voâ ngaïi phaùp giôùi. Three methods of attaining abstraction: Three members of a syllogism: Tam chi tyû Tam Chuûng Chæ Quaùn—See Three modes of löôïng—Toâng Nhaân Duï—Three main branches in entering dhyana. stating a syllogism. This is a logical term, i.e., the Three methods of perfection: Three kinds of hill is fiery (proposition); because it has smoke Paramita ideals—Ba Loaïi Ba La Maät—See Three (reason). All that has smoke is fiery like a kitchen, kinds of Paramitas. and whatever is not fiery has no smoke like a lake Three methods of preaching: In the Lotus (example)—Ba chi chính trong laäp löôïng. Ñaây laø Sutra, Chapter 7, the Buddha confirmed: “There moät töø ngöõ thuoäc luaän lyù, thí duï ngoïn ñoài coù löûa laø are three methods of preaching the Law—Trong toân hay meänh ñeà; vì noù coù khoùi, laø nhaân hay lyù kinh Phaùp Hoa, phaåm 7, Ñöùc Phaät xaùc ñònh: “Coù do. Taát caû nhöõng gì coù löûa laø coù khoùi, nhö moät ba phöông phaùp giaûng giaùo phaùp.” nhaø beáp, vaø heã caùi gì khoâng coù löûa thì khoâng coù 1) Theoretical method or preaching by theory: khoùi nhö moät caùi hoà nöôùc, ñaây laø duï. Phöông phaùp lyù thuyeát hay phaùp thuyeát. 1) Proposition: Pratijna (skt)—Toâng—Toân— 2) Figurative method or preaching by parable: Meänh ñeà. Phöông phaùp gôïi yù hay tyû thuyeát—This 2) Cause: Hetu (skt)—Reason—Nhaân. method is used when it is difficult for the 3) Illustration or example: Udaharana or audience to understand the teachings with Drishtanta (skt)—Duï—Söï minh hoïa hay thí “preaching by theory.”—Phöông phaùp naøy duï. ñöôïc duøng ñeán khi thính giaû khoù hieåu vôùi Three mental conditions: Tam Tö—See Three phöông phaùp lyù thuyeát. mental conditions of all actions and speech. 3) Preaching by causality: Thuyeát giaûng baèng Three mental conditions of all actions and phaùp nhaân duyeân—If with the two above mentioned methods, the hearers are still speech: Tam Tö. unable to grasp the Buddha’s true meaning, 1) Reflection: Traàm tö. preacher can use the method called 2) Judgment: Thaåm löï. “preaching by

causality," or preaching by 3) Decision: Quyeát ñònh. means of the story of the life of a past Three messengers: Ba söù giaû (thieân loâi)—Three Buddha. Usually, we can find in the sutras all heavenly messengers that people see everyday in three methods, so that people of all their life—Ba thieân loâi maø ai cuõng gaëp trong ñôøi dispositions can understand the teachings— soáng haèng ngaøy. Neáu vôùi hai phöông phaùp treân maø ngöôøi nghe 1) An old person bent with age and walking with vaãn khoâng naém baét ñöôïc chaân nghóa cuûa Phaät a cane, who warns you of your own growing phaùp, vò giaûng sö neân duøng phöông phaùp goïi old: Moät ngöôøi giaø khom löng vaø phaûi choáng laø "nhaân duyeân thuyeát," töùc laø thuyeát giaûng gaäy, ngöôøi caûnh baùo cho baïn bieát veà tuoåi giaø baèng caâu chuyeän tieàn thaân cuûa moät vò Phaät. cuûa chính baïn. Thöôøng thì trong caùc kinh ñieån, chuùng ta coù

theå tìm thaáy caû ba phöông phaùp keå treân, 3) Departing the condition: Xuaát taâm. nhaèm laøm deã daøng cho moïi ngöôøi vôùi moïi Three minor calamities: Tam Tieåu Tai. caên tính coù theå hieåu ñöôïc giaùo lyù. 1) Calamities of wars (swords): Ñao binh tai. Three methods in the Pure Land 2) Calamities of pestilence: Taät dòch tai. cultivation: Tam Moân Tònh Ñoä—According to 3) Calamities of famines: Cô caån tai—Naïn ñoùi. Most Venerable Thích Thieàn Taâm in The Pure Three miracles: Tam Thaàn Thoâng (Sangiti Sutta Land Buddhism, the Dharma methods are not, in in the Long Discourses—Kinh Phuùng Tuïng trong themselves, high or low. It is only because the Tröôøng Boä Kinh)—See Three dharmas (LIII). different natures and capacities of individuals that 1) The miracle of psychic power: Iddhi- they have been categorized as such. Sentient patihariyam (p)—Thaàn tuùc thaàn thoâng. beings are at different levels of spiritual 2) The miracle of telepathy: Adesana- development, and therefore, various methods are patihariyam (p)—Tha taâm thaàn thoâng. required. There are numerous methods; however, 3) The miracle of instruction: Anusasani- we can summarize in the three basic ones—Theo patihariyam (p)—Giaùo giôùi thaàn thoâng. Hoøa Thöôïng Thích Thieàn Taâm trong Tònh Ñoä Three miserable paths and six realms: Tam Thaäp Nghi Hoaëc Vaán Luaän, phaùp moân khoâng cao Ñoà—See Three unhappy gati or ways. khoâng thaáp, cao thaáp do caên taùnh maø phaân. Vì Three miserable worlds: The paths of evil chuùng sanh caên cô sai bieät nhau, neân phaùp tu cuõng deeds—Three evil courses—Three realms (paths) coù nhieàu caùch. Tuy nhieân, caên baûn coù ba moân tu of woe—Three lower paths of the six trong Tònh Ñoä. destinations—Tam Ñoà AÙc Ñaïo—Ba ñöôøng döõ— 1) First Method, Visualization Method: Ñeä Nhaát See Three evil paths. Moân laø phaùp moân Quaùn Töôûng—See Three mixed dyes: Kasaya (skt)—Tam Taïp Visualization Method. Nhieãm—See Three kasaya. 2) Recollection method: Phaùp moân ÖÙc Nieäm— Three mixed infections: Kasaya (skt)—Tam The Recitation or Recollection Method—See Taïp Nhieãm—See Three kasaya. Recollection method. 3) The Third Method, method of "Sundry Three modes of attaining moral wisdom: Practices: Ñeä Tam Moân laø phaùp moân Chuùng Tam Hueä—According to the Theravadan Haïnh—See Sundry Practices (II). Buddhism, there are three modes of attaining Three middle robes: Ba loaïi Trung Taêng Giaø moral wisdom—Theo truyeàn thoáng Phaät giaùo Nguyeân Thuûy, coù ba caùch ñaït

ñöôïc trí hueä: Leâ—See Nine grades of the monk's patched robe. 1) Sutamaya-panna (p): Vaên Hueä—Attaining Three minds: Three hearts—Tam Taâm. moral wisdom from reading, hearing and (A) instruction, or attaining wisdom based on 1) Perfect sinerity: Chí thaønh taâm. learning—Ñaït ñöôïc vaên hueä qua ñoïc nghe vaø 2) Profound resolve: Thaâm taâm. nhöõng lôøi giaùo huaán. 3) Resolve on demitting one's merits to others": 2) Cintamaya-panna (p): Tö hueä—Attaining Hoài höôùng phaùt nguyeän. moral wisdom from reflection—Attaining (B) wisdom based on thinking—Ñaït ñöôïc tö hueä 1) The 8th Alaya vijnana: The store-house— qua suy tö. Source of all seeds of good or evil—Caên boån 3) Bhavanamaya-panna (p): Tu hueä—Attaining taâm—Nguoàn chöùa moïi chuûng töû thieän aùc. moral wisdom from practice of abstract 2) The 7th Mano-vijnana mind: Maït na thöùc— meditation (attaining wisdom based on mental The mediating cause of all taint—Y boån taâm. development)—Ñaït ñöôïc tu hueä qua tu haønh 3) The sadayatana mind: The immediate phaùt trieån taâm linh. influence of the six senses—Khôûi söï taâm. Three modes of Buddha's discourses: Tam (C) Phaät Ngöõ. 1) Entering into a condition: Nhaäp taâm. 2) Staying in a condition: Truï taâm.

1) Unqualified (out of the fullness of his nature): truï tö töôûng vaøo choã khoâng coù gì töï hieän höõu, Tuøy töï yù ngöõ. maø hieän höõu do nhaân töø tröôùc. 2) Qualified to suit the intelligence of his Three modes of existence: Tam Höõu—Ba hình hearers: Tuøy tha yù ngöõ. thöùc hieän höõu—After perceiving the true picture 3) A combination of both of the above two of life, the Buddha claimed that the Three Modes methods: Tuøy töï tha yù ngöõ. of Existence as it were in blazing fire—Sau khi Three modes of the Buddha's teaching in nhaän chaân ra boä maët thaät cuûa ñôøi soáng, Ñöùc Phaät the Lotus Sutra: Phaùp Hoa Tam giaùo—The tuyeân boá raèng tam giôùi nhö hoûa traïch (ba coõi nhö three modes of Sakyamuni's teaching according to nhaø löûa ñang chaùy). the Lotus Sutra—Theo Kinh Phaùp Hoa thì Phaät Three modes of offering: Ba Loaïi Cuùng Döôøng phaùp chia laøm ba phöông phaùp: and Tam Cuùng Döôøng—See Three modes of 1) Immediate teaching: Ñoán giaùoû—Direct, or serving the Buddha. sudden teaching, by which the learner is Three modes of repentance: Tam Chuûng Saùm taught the whole truth at once—Giaùo phaùp Hoái Phaùp. chæ thaúng vaø töùc thì khai ngoä haønh giaû. 1) To meditate on the way to prevent wrong 2) The gradual teaching: Tieäm giaùo—Giaùo phaùp thoughts and delusions: To meditate to khai ngoä töø töø. prevent wrong thoughts and delusions that 3) The perfect teaching: Vieân giaùo—Giaùo phaùp hinder the truth—Voâ sinh saùm hoái—Voâ Sanh khai ngoä hoaøn toaøn. Hoái—Thieàn quaùn töôûng leõ voâ sanh, döùt caùc Three modes of the Buddha's teaching of phieàn naõo, traùnh ñöôïc nhöõng tö töôûng sai traùi the Southern sects: Tam Giaùo Töôùng. cuõng nhö aûo töôûng vaø maøn voâ minh che laáp 1) Immediate: Ñoán Giaùo—See Immediate Trung ñaïo. teaching. 2) To seek the presence of the Buddha to rid one 2) Gradual or progressive: Tieäm Giaùo—See of sinful thoughts and passions: Thuû töôùng Gradual teaching. saùm hoái—To seek the presence of the 3) Intermediate: Baát Ñònh Giaùo—See Buddha to rid one of sinful thoughts and Intermediate teaching. passions. To hold repentance before the mind Three modes of entering dhyana: Tam Chuûng until the sign of Buddha's presence Chæ

Quaùn—Ba loaïi chæ quaùn—Three methods of annihilates the sin—Thuû Töôùng Saùm laø pheùp attaining abstraction. saùm hoái caàu söï coù maët cuûa Phaät ñeå ñöôïc taän 1) Gradual mode: Tieäm Thöù Chæ Quaùn— tröø toäi loãi. Ñònh taâm tin chaéc raèng Phaät xoa Gradual, from the shallow to the deep, from ñaàu vaø xaû toäi cho mình. the simple to the complex, such as fixing the 3) In proper form to confess one's breach of the mind on the nose, or navel, etc.—Tröôùc caïn rules before the Buddha and seek remission: sau saâu, tröôùc ñôn giaûn sau phöùc taïp, chaúng Taùc phaùp saùm. haïn nhö truï taâm taïi ñænh muõi hay roán, vaân Three modes of Sakyamuni's teaching: vaân. Thieân Thai Tam Giaùo—Three modes of 2) Irregular mode: Baát Ñònh Chæ Quaùn— Sakyamuni's teaching, according to the T'ien Irregular, simple and complex mixed, such as T'ai—Ba giaùo cuûa Thieân Thai toâng. Theo toâng stopping every thought as it arises—Ñôn giaûn Thieân Thai thì giaùo thuyeát cuûa Phaät Thích Ca vaø phöùc taïp dung hoøa laãn nhau, chaúng haïn ñöôïc chia laøm ba loaïi. nhö ngöøng söï suy nghó khi noù vöøa khôûi leân. (I) Brief teachings of the "Three modes of 3) Immediate and whole mode: Vieân Ñoán Chæ Sakyamuni's teaching"—Ñaïi Cöông Tam Quaùn—Immediate and whole, such as Giaùo: dwelling on the thought that nothing exists of 1) The sudden or immediate teaching, by which itself, but from a preceding cause—Töùc thì vaø the learner is taught the whole truth at once: toaøn dieän, nghóa laø tröôùc vaø sau khoâng khaùc, Ñoán giaùo—Töùc thì khai ngoä.

2) The gradual teaching: Tieäm giaùo—Töø töø khai (B) Seven witnesses include seven venerables: ngoä. Thaát chöùng goàm baûy vò sö. 3) The undetermined or variable method Three months of summer retreat: Varsah whereby he is taught what he is capable of (skt)—Tam an cö (ba thaùng an cö kieát haï). receiving: Baát ñònh giaùo. Three mores: Tam Dö—See Three remainders (II) Three teachings of temporary methods— after death. Quyeàn Moân Tam Giaùo: Three more dharmas: Tam Ña. 1) Gradual Teaching: Tieäm Giaùo. 1) Making more friends with good people: Theâm 2) Immediate Teaching: Ñoán Giaùo. baïn toát. 3) Perfect teaching: The last being found in the 2) Hearing more of Dharma law: Nghe nhieàu final or complete doctrine of the Lotus Phaät phaùp. Sutra—Vieân Giaùo. 3) Meditation more on the impure: Quaùn chieáu (III) Three other teachings—Ba loaïi giaùo phaùp nhieàu hôn veà söï baát tònh. khaùc: Three most wicked among men: Nhaân Trung 1) The Tripitaka doctrine or orthodox Hinayana: Tam AÙc—Ba caùi aùc cuûa loaøi ngöôøi. Tam Taïng Giaùo. (A) 2) Intermediate, or interrelated doctrine, such as 1) Desire: Tham. Hinayana-cum-Mahayana: Thoâng Giaùo. 2) Hatred: Saân. 3) Differentiated or separated doctrine, such as 3) Ignorance: Si. the early Mahayana as a cult or development, (B) as distinct from Hinayana: Bieät Giaùo. 1) The slanderers of Mahayana: Nhaát xieån ñeà. Three modes of Sakyamuni's teaching 2) Those who break Buddhist precepts: Nhöõng according the Lotus sutra: Phaùp Hoa Tam keû phaù giôùi. Giaùo—See Three modes of the Buddha's teaching 3) Those who break the harmony of the Sangha: in the Lotus Sutra. Nhöõng keû phaù hoøa hôïp Taêng. Three modes of serving the Buddha: Ba Loaïi Three mysteries: Tam Maät—The three mystic Cuùng Döôøng—Tam Cuùng Döôøng. things (body, mouth and mind) of the

Tathagata— 1) Offerings of incense, flowers and fruits: Lôïi All creatures in body, voice and mind are only cuùng döôøng bao goàm vieäc daâng höông, hoa, individualized parts of the Tathagata, but illusion quaû. hides their Tathagata nature from them. Buddhist 2) Offerings of praise and reverence: Kính cuùng cultivators seek to realize their Tathagata nature döôøng bao goàm vieäc toû loøng toân kính. by physical signs and postures, by voicing of 3) Good (right) conduct: Haïnh cuùng döôøng bao dharani and by meditation—Thaân khaåu yù cuûa moïi goàm vieäc haønh trì toát. sinh vaät laø nhöõng phaàn cuûa Chaân nhö, nhöng Three monks and seven witnesses: Tam Sö phieàn naõo che laáp baûn taùnh chaân nhö. Thaát Chöùng—For a full ordination or triple 1) All things being this mystic body: Thaân maät. platform ordination, it is required three superior 2) All sound this mystic voice: Khaåu maät. monks and a minimum of seven witnesses, except 3) All thought this mystic mind: YÙ maät. in outlandish places, two witnesses are valid. Three mystic things of the Tathagata: Tam Witnesses are usually monks—Trong nghi thöùc Maät—See Three mysteries. truyeàn giôùi ñaày ñuû hay ñaïi giôùi ñaøn phaûi coù söï Three natures of reality: Svabhavalakshana- chöùng minh cuûa ba vò Taêng cao tuoåi Haï vaø baûy traya (skt)—Tam Töï Taùnh cuûa Vaïn Höõu— ngöôøi chöùng. According to the Mind-Only School, reality has (A) Three superior monks include the Dharma three natures: master, the teaching spiritual advisor, and the 1) Imagination: Bieán Keá Chaáp—Because of most venerable (head of the ceremony): Tam forgetfulness and prejudices, we generally sö goàm A xaø leâ, Giaùo thoï vaø Hoøa thöôïng truï cloak reality with a veil of false views and trì.

opinions. This is seeing reality through not even the concept of interdependence. To imagination. Imagination is an illusion of assure that one doesn’t become attached to a reality which conceives of reality as an philosophical concept, Mind-Only School assembly of small pieces of separate entities speaks of the three non-natures to prevent the and selves, causes of distinction, individual from becoming caught up in the discrimination and hatred. In order to deal doctrine of the three natures. The essence of and break through interdependence, Mahayana Buddhist teaching lies in this—practitioner should meditate on the nature of Vieân Thaønh Thöïc Taùnh laø moät töø ñöôïc duøng interdependence or the interrelatedness of ñeå chæ thöïc taïi khi thöïc taïi ñaõ ñöôïc thoaùt khoûi phenomena in the processes of creation and maøn Bieán Keá Chaáp. Vieân Thaønh Thöïc Taùnh destruction—Vì queân laõng vaø thaønh kieán neân coù nghóa laø thöïc taïi laø thöïc taïi, noù sieâu vieät chuùng ta thöôøng phuû leân thöïc taïi moät lôùp coá khaùi nieäm; baát cöù khaùi nieäm naøo cuõng khoâng chaáp, vì vaäy thöïc taïi bò mang maøu saéc “Bieán mieâu taû ñöôïc thöïc taïi, duø cho ñoù laø yù nieäm Y Keá Chaáp.” Bieán Keá Chaáp laø caùi thaáy sai laàm Tha Khôûi. Ñeå chaéc chaén hôn, Duy Thöùc Hoïc veà thöïc taïi, cho raèng thöïc taïi laø nhöõng thöïc ñeà ra Tam Voâ Taùnh haàu dung hoøa vôùi Tam theå taùch bieät, nhöõng caùi ngaõ, nguyeân nhaân Töï Taùnh, vaø ñeå ngöôøi hoïc Duy Thöùc khoâng bò cuûa söï phaân bieät, kyø thò, giaän hôøn. Ñeå ñoái trò maéc keït vaøo Tam Töï Taùnh. Tam Voâ Taùnh laø Bieán Keá Chaáp, haønh giaû neân quaùn nieäm töï tinh tuùy cuûa giaùo

lyù Phaät Giaùo Ñaïi Thöøa. taùnh Y Tha Khôûi, töùc laø söï töông duyeân cuûa Three net-ropes and the five constant vaïn höõu trong quaù trình sinh dieät. virtues: Tam cöông nguõ thöôøng—According to 2) Interdependence: Y Tha Khôûi—The the Confucius' Teachings, there are three net- consideration is a way of contemplation, not ropes which include the duties of a king, a father, the basis of a philosophic doctrine. If one and a husband; and the five constant virtues which clings merely to a system of concepts, one include the benevolence, righteousness, propriety, only becomes stuck. The meditation on knowledge, and sincerity—Tam cöông bao goàm interdependence is to help one penetrate quaân vi thaàn cöông (vua daãn daét quaàn thaàn), phuï reality in order to be one with it, not to vi töû cöông (cha daãn daét con caùi), vaø phu vi phuï become caught up in philosophical opinion or cöông (choàng daãn daét vôï); vaø naêm ñöùc bao goàm meditation methods. The raft is used to cross nhaân, nghóa, leã, trí vaø tín. the river. It is not to be carried around on your Three nidanas or links with the Buddha shoulders. The finger which points at the resulting from calling upon him: Tam moon is not the moon itself—Y Tha Khôûi caàn Duyeân—Ba moái duyeân noái keát khi chuùng ta caàu ñöôïc söû duïng nhö moät duïng cuï quaùn chieáu nieäm Phaät—See Three links with the Buddha chöù khoâng ñöôïc nhaän thöùc nhö moät trieát resulting from calling upon him. thuyeát. Coá chaáp vaøo Y Tha Khôûi nhö moät heä thoáng khaùi nieäm thì seõ bò maéc keït. Quaùn Three noble Buddhas: Tam Theá Phaät— chieáu Y Tha Khôûi laø ñeå thöïc chöùng thöïc taïi, Buddhas of the three generations: past, present ñeå theå nhaäp thöïc taïi chöù khoâng phaûi laø ñeå bò and future—Chö Phaät cuûa quaù khöù, hieän taïi vaø vò keït vaøo Y Tha Khôûi, cuõng nhö chieác beø ñöôïc lai. duøng ñeå qua soâng, chöù khoâng phaûi ñeå vaùc Three non-backslidings: Tam Baát Thoái treân vai. Ngoùn tay chæ traêng khoâng phaûi laø Chuyeån—See Three kinds of non-retreat. maët traêng. Three non-created dharmas: Asamskritas 3) The nature of ultimate perfection: Vieân (skt)—According to the Kosa School in the Thaønh Thöïc Taùnh—In the nature of ultimate Abhidharma, there are three non-created perfection, reality is freed from all false dharmas—Tam Voâ Vi Phaùp—Theo Caâu Xaù toâng views produced by the imagination. Reality is trong A Tyø Ñaøm Luaän, coù ba phaùp voâ vi. reality. It transcends every concept. There is 1) Space: Akasa (skt)—Hö Khoâng—Space is no concept that can adequately describe it, that which gives no hindrance and itself

penetrates through any hindrance freely and seeking ? Furthermore, worldly phenomena manifests no change—Phaùp khoâng chöôùng are all relative, in calamities are found ngaïi vaø thaâm nhaäp qua taát caû moïi chöôùng blessings, in blessings there is misfortune. ngaïi moät caùch töï do khoâng bieán chuyeån. Therefore, Buddhist cultivators should always 2) Extinction: Pratisamkhya-nirodha (skt)— keep their minds calm and undisturbed in all Traïch Dieät—Extinction attained by an situations, rising or falling, unfortunate or intellectual power such as Nirvana—Söï tòch blessed. For example, when a monk dieät ñaït ñöôïc baèng naêng löïc trí tueä nhö Nieát cultivates alone in a deserted hut with few Baøn. visitors. Although his living conditions are 3) Extinction caused by the absence of a miserable

and lonely, his cultivation is productive cause: Apratisamkhya-nirodha diligent. After a while, virtuous people learn (skt)—Phi Traïch Dieät—An annihilation of his situation and come to offer and seek for taking place without premeditated efforts or his guidance, his used-to-be hut now become an extinction caused by the absence of a a huge magnificient temple, filled with monks productive cause—Söï tòch dieät xaõy ra maø and nuns. By then, his blessings may be great, khoâng caàn coù nhöõng noã löïc hay söï tòch dieät his cultivation has not only obviously ñöôïc taïo ra do khuyeát duyeân. declined, sometimes external events may Three non-guarding things (areas) of a attract him to causing more bad karma. Buddha: Tam Baát Hoä—The three that need no Therefore, Buddhist cultivators should always guarding because they are above error. They are keep in mind these three Non-seeking Buddha's body, mouth and mind. Three areas that practices—Thaät vaäy, chö phaùp höõu vi nhö aûo the Buddha does not need to guard because they nhö moäng, sanh dieät, dieät sanh. Coù caùi gì are above worldly errors—Ba thöù khoâng caàn phaûi thöôøng haèng cho chuùng ta theo ñuoåi ? Hôn baûo hoä. Ba khu vöïc maø Ñöùc Phaät khoâng caàn phaûi nöõa, theá giôùi hieän töôïng chæ laø töông ñoái, hoä trì vì noù vöôït leân treân nhöõng sai laàm traàn tuïc, trong tai hoïa ñoâi khi coù phöôùc baùo, trong ñoù laø thaân, khaåu vaø yù cuûa Ngaøi. phöôùc baùo coù khi laø tai hoïa. Theá neân ngöôøi tu Phaät neân luoân giöõ taâm mình bình thaûn vaø Three non-seeking practices: Tam Voâ Sôû Caàu. khoâng khuaáy ñoäng trong moïi tình huoáng, leân (I) A brief history of the "Three non-seeking xuoáng hay hoïa phöôùc. Giaû duï nhö moät vò practices"—Löôïc söû veà "Tam Voâ Sôû Caàu": Taêng tu taäp haåm hiu nôi sôn laâm cuøng coác, ít Bodhidharma, the 28th Patriarch from India ngöôøi thaêm vieáng hoaøn caûnh soáng thaät laø khoå and also the 1st Patriarch in China taught sôû coâ ñoäc, nhöng cuoäc tu giaûi thoaùt thaät laø about three Non-seeking practices or three tinh chuyeân. Theá roài ít laâu sau ñoù coù vaøi doors of liberation—Toå Boà Ñeà Ñaït Ma , vò toå ngöôøi tôùi thaêm cuùng döôøng vì nghe tieáng thöù 28 doøng Thieàn AÁn Ñoä vaø cuõng laø vò sô toå phaïm haïnh cuûa ngöôøi, tuùp leàu naêm xöa chaúng cuûa doøng Thieàn Trung Hoa ñaõ daïy veà tam voâ bao laâu bieán thaønh moät ngoâi chuøa ñoà soä, sôû caàu nhaân sau cuoäc noùi chuyeän vôùi vua Haùn Taêng chuùng ñoâng ñaûo, chöøng ñoù phöôùc thònh Vuõ Ñeá veà tu haønh tònh haïnh voâ caàu. duyeân haûo, nhöng thöû hoûi coù maáy vò coøn coù (II) Contents of the "Three non-seeking ñuû thì giôø ñeå tinh chuyeân tu haønh nhö thuôû practices"—Noäi dung cuûa "Tam Voâ Sôû Caàu": haøn vi? Luùc aáy cuoäc tu chaúng nhöõng roõ raøng 1) Emptiness: Khoâng. ñi xuoáng, maø laém luùc coøn gaây toäi taïo nghieäp 2) Signlessness: Voâ töôùng. vì nhöõng loâi cuoán beân ngoaøi. Theá neân ngöôøi 3) Wishlessness: Voâ nguyeän. tu Phaät neân luoân ghi taâm phaùp "Tam voâ sôû (III) Conclusion on the "Three non-seeking caàu naày." practices"—Keát luaän veà "Tam Voâ Sôû Caàu": Trully speaking, worldly phenomena are Three objects of meditation that lead dharmas are illusory and dream-like, born and toward liberation: Vimokshatraya (skt)—Tam destroyed, destroyed and born. So what is Giaûi Thoaùt—See Three emancipations. there which is true ever-lasting and worth

Three obscurations: Tam Nghi (Sangiti Sutta in old but he cannot do anything to stop her the Long Discourses—Kinh Phuùng Tuïng trong growing old—Laàn nöõa, con coù theå chaêm soùc Tröôøng Boä Kinh). meï luùc tuoåi giaø, nhöng khoâng caùch gì laøm cho 1) One hesitates, vacillates, is undecided, is meï ñöøng giaø. unsettled about the past: Ñoái vôùi vaán ñeà 3) Death: Cheát—No matter how much they may thuoäc veà quaù khöù nghi ngôø, do döï, khoâng love or how intimate they may have been, quyeát ñònh, khoâng haøi loøng. neither can one help the other when the 2) One hesitates, vacillates, is undecided, is moment of death approach—Duø hoï yeâu unsettled about the future: Ñoái vôùi vaán ñeà thöông vaø gaàn guûi nhau theá maáy, meï con thuoäc veà töông lai nghi ngôø, do döï, khoâng khoâng caùch gì giuùp nhau ñöøng cheát khi töû quyeát ñònh, khoâng haøi loøng. thaàn ñaõ ñeán. 3) One hesitates, vacillates, is undecided, is Three parts of mental cultivation: Tam Vò— unsettled about the present: Ñoái vôùi vaán ñeà The mental cultivation of Buddhism is generally thuoäc veà hieän taïi nghi ngôø, do döï, khoâng divided into three parts—Ba phaàn vun boài taâm quyeát ñònh, khoâng haøi loøng. thöùc trong Phaät giaùo: ** See Three dharmas (XXV). 1) Effort Stage: Gia Haïnh Vò—This is the stage Three obstacles: Tam Chöôùng (Sangiti Sutta in of giving out efforts. The first path one treads the Long Discourses—Kinh Phuùng Tuïng trong is the ‘effort’ stage in which there is the Tröôøng Boä Kinh). practice of calmness and insight—Ñaây laø giai 1) Obstacles of Lust: Rago-kincanam (p)—Tham ñoaïn noã löïc. Con ñöôøng ñaàu tieân maø haønh giaû chöôùng. phaûi ñi laø ‘gia haïnh vò,’ trong ñoù haønh giaû tu 2) Obstacles of hatred: Dosa kincanam (p)—Saân chæ vaø quaùn. chöôùng. 2) View-path stage: Kieán Ñaïo Vò—This is the 3) Obstacles of delusion: Moho kincanam (p)— stage of seeing the path—Ñaây laø giai ñoaïn Si chöôùng. thaáy ñaïo. ** See Three dharmas (XXVII). 3) Practice-path stage: Tu Taäp Vò—This is the Three occasions full of perils; however, stage of practices. The adjustment of one’s self so as to proceed the path—Ñaây laø giai there still exists a chance for a son or a ñoaïn tu taäp hay thöïc haønh. Tröôùc tieân haønh mother to help each other: Ba tröôøng hôïp cöïc giaû phaûi döï bò saün saøng ñeå tieán böôùc treân con kyø nguy hieåm, nhöng vaãn coù cô cho meï con giuùp ñöôøng tu taäp. ñôû laãn nhau. Three paths of evil deeds: Tam Ñoà AÙc Ñaïo— 1) A fire: Hoûa hoaïn. See Three evil paths. 2) A flood: Luït loäi. 3) A burglary: Troäm cöôùp. Three paths all have to tread: Ba con ñöôøng maø moïi ngöôøi chuùng ta ñeàu phaûi ñi qua. Three occasions when it is impossible for a (I) son to aid his mother and a mother to help 1) The path of misery, illusion, mortality: Phieàn her son: Ba tröôøng hôïp cöïc kyø hieåm nguy khi maø naõo ñaïo. con khoâng giuùp ñöôïc meï, cuõng nhö meï khoâng 2) The path of works, action or doing, productive giuùp ñöôïc con. of karma: Nghieäp ñaïo. 1) Sickness: Beänh hoaïn—A son can take care of 3) The resultant path of suffering: Khoå ñaïo. his mother during the time of sickness, but he (II) According to Prof. Junjiro Takakusu in The cannot do anything to make his mother not to Essentials of Buddhist Philosophy: Theo Giaùo be sick—Con coù theå chaêm soùc meï trong luùc Sö Junjiro Takakusu trong Cöông Yeáu Trieát beänh hoaïn, nhöng khoâng laøm sao cho meï Hoïc Phaät Giaùo—Buddhism lays stress on the ñöøng beänh. Threefold Learning (siksa) of

Higher 2) Growing old: Laõo hoùa (giaø)—Again, a son Morality, Higher Thought, and Higher Insight. can help take care of his mother when she is That is to say, without higher morals one

cannot get higher thought and without higher Ñaïo ñeá vôùi Baùt Thaùnh Ñaïo maø Ñöùc Phaät daïy thought one cannot attain higher insight. haøng Thaùnh giaû phaûi tu taäp (chaùnh kieán, Higher thought here comprises the results of chaùnh tö duy, chaùnh ngöõ, chaùnh nghieäp, both analytical investigation and meditative chaùnh tinh taán, chaùnh nieäm, chaùnh maïng, intuition. Buddhism further instructs the chaùnh ñònh)—See Four Noble Truths and aspirants, when they are qualified, in the Eightfold Noble Truth. Threefold Way (marga) of Life-View, Life- 2) The Path of Life-Culture (Cultivating the Culture and Realization of Life-Ideal or No- truth): Tu Ñaïo—The next stage of the path is More Learning. These are three stages to be the Path of Practice and is described as the passed through in the study of the Fourfold Seven Branches of Enlightenment (thorough Truth by the application of the Eightfold investigation of the Principle, brave effort, Noble Path; in the second stage it is joyous thought, peaceful thought, investigated more fully and actualized by the mindfulness, concentration, and practice of the Seven Branches of equanimity)—Giai ñoaïn thöù hai cuûa con Enlightenment, life-culture here again means ñöôøng naày laø con ñöôøng tu taäp hay Tu Ñaïo the results of right meditation; and in the last theo Thaát Giaùc Chi (traïch phaùp, tinh taán, hyû, stage the Truth is fully realized in the Path of khinh an, nieäm, ñònh, vaø xaû)—See Seven No-More-Learning. In other words, without a limbs of enlightenment. right view of life there will be no culture, and 3) The Path of No-More-Learning: Voâ Hoïc without proper culture there will be no Ñaïo—Completely comprehending the truth realization of life—Phaät giaùo ñaët neàn taûng without further study. Practitioners proceed to treân Tam Hoïc (siksa): Giôùi, Ñònh, Tueä. Nghóa the last stage, i.e., the Path of No-More- laø neáu khoâng trì giôùi thì taâm khoâng ñònh, taâm Learning. Then the firm conviction that they khoâng ñònh thì khoâng phaùt tueä. Ñònh ôû ñaây have realized the Fourfold Truth will present bao goàm nhöõng keát quaû vöøa tö bieän vöøa tröïc itself. When the Ariya reaches this stage, he quaùn. Tieáp ñoù Ñaïo Phaät coøn daïy haønh giaû becomes an arhat. According to the phaûi ñi vaøo Tam Ñaïo laø Kieán ñaïo, Tu ñaïo, vaø Hinayanistic view this is the perfect state of Voâ hoïc ñaïo. Ñaây laø ba giai ñoaïn maø haønh giaû enlightenment, but according to the phaûi traûi qua khi tu taäp Kieán Ñaïo vôùi Töù Dieäu Mahayanistic view an arhat is thought to be Ñeá baèng caùch thöïc haønh Baùt Chaùnh Ñaïo; keá only partially enlightened. The purpose of ñeán, haønh giaû tu taäp Tu Ñaïo vôùi Thaát Giaùc Buddhism is to perfect a man's character, or Chi. Tu ñaïo ôû ñaây laïi coù nghóa laø keát quaû cuûa to let him attain Buddhahood on the basis of suy tö chaân chaùnh; vaø cuoái cuøng laø thöïc hieän wisdom and right cultivation, i.e., the highest hoaøn toaøn baèng Voâ Hoïc Ñaïo. Noùi caùch khaùc, personality. Such are the characteristics of khoâng thaáy ñöôïc ñaïo thì khoâng tu ñöôïc ñaïo Buddhism—Ñaõ hoaøn toaøn thaáu trieät chaân lyù vaø khoâng thöïc hieän ñöôïc ñôøi soáng lyù töôûng. maø khoâng phaûi hoïc nöõa. Haønh giaû ñi ñeán giai 1) The Path of

Life-View: Kieán Ñaïo—The way ñoaïn sau cuøng, töùc laø con ñöôøng khoâng coøn gì or stage of beholding the truth of no ñeå hoïc nöõa, Voâ Hoïc Ñaïo. Khi ñoù keát quaû maø reincarnation, i.e. that of the Sravakas and the haønh giaû höôùng ñeán khi tu taäp töù dieäu ñeá seõ first stage of the Bodhisattvas. In the Fourfold töï ñeán. Khi haønh giaû ñaït ñeán giai ñoaïn cuoái Noble Truth, the Path to Enlightenment with cuøng naày thì trôû thaønh moät vò A La Haùn. Theo the Eightfold Noble Path which the Buddha Tieåu Thöøa, ñoù laø quaû vò giaùc ngoä cao nhaát. taught to be pursued by the Ariya (right view, Nhöng theo Ñaïi Thöøa, A La Haùn chæ môùi giaùc right thought, right speech, right action, right ngoä ñöôïc moät phaàn maø thoâi. Lyù töôûng cuûa mindfulness, right endeavor, right livelihood, ñaïo Phaät laø hoaøn taát ñöùc tính cuûa con ngöôøi, right concentration)—Thaáy ñöôïc chaân lyù hay laø ñöa con ngöôøi ñeán Phaät quaû baèng caên chaám döùt luaân hoài sanh töû, nhö caùc baäc Thanh baûn trí tueä giôùi haïnh, ñoù laø nhaân caùch cao Vaên vaø Sô Ñòa Boà Taùt. Trong Töù Dieäu Ñeá,

nhaát. Ñoù laø nhöõng ñaëc ñieåm cuûa ñaïo Phaät— denied the common belief in real personality See Arhat. (thöïc ngaõ) as a permanent soul. This period is Three paths of sages: Ba ñöôøng Thaùnh. represented by the four Agamas (A Haøm) 1) Sound hearer: Sravaka (skt)—Thanh Vaên— and other Hinayana Sutras—Khi Phaät thuyeát See Sravaka. veà thöïc taùnh cuûa nguõ uaån vaø nhöõng yeáu toá 2) Solitary Buddha: Pratyeka-buddha (skt)— cuûa noù, nhöng phuû nhaän “thöïc ngaõ” nhö laø Duyeân Giaùc—See Pratyeka-buddha. moät taâm thöùc thöôøng haèng. Ñaây laø thôøi kyø 3) Bodhisattva: Boà Taùt—See Bodhisattva. Phaät thuyeát veà Töù A Haøm caùc caùc kinh ñieån Three perfect enlightenments: Three Tieåu thöøa khaùc. prajnas—Tam Baùt Nhaõ—See Prajna and Three 2) Sunya: Khoâng—When the Budha negated the Prajnas. idea of the reality of things (Thöïc phaùp) and advocate that all was unreal. This period is Three periods: Tam Theá. represented by Prajna Sutras (Baùt Nhaõ)—Khi 1) In the past: Quaù khöù. Phaät phuû nhaän veà yù töôûng “thöïc phaùp” vaø cho 2) At present: Hieän taïi. raèng chö phaùp khoâng thöïc. Trong giai ñoaïn 3) In the future: Töông lai. naày Phaät thuyeát Kinh Baùt Nhaõ. Three periods of the Buddha’s doctrine: 3) Madhyama: Trung—When the Buddha Tam Thôøi Nieân Haïn—See Three periods and taught, “the mind or spirit is real, while things Three periods of the Buddha’s teaching. are unreal.” This perios represented by the Three periods of the Buddha’s teaching: Ba Wonder Lotus Sutras—Khi naày Phaät thuyeát Thôøi Chuyeån Phaùp. raèng taâm thöùc laø thaät trong khi chö phaùp (I) Correct dharma-Semblance Dharma- huyeãn giaû. Giai ñoaïn naày Phaät thuyeát kinh Degenerate Age of Dharma—Chaùnh-Töôïng- Dieäu Phaùp Lieân Hoa. Maït: Three periods of dharma: Tam Thôøi Phaùp— 1) The period of correct Dharma is the first 500 See Three periods of the Buddha’s teaching. years from the time of the Buddha’s Three periods of dharma defined by T’ien- parinirvana: Chaùnh Phaùp laø giai ñoaïn 500 naêm ñaàu, töø khi Ñöùc Phaät nhaäp dieät—See T’ai: Tam Thôøi Giaùo Thieân Thai—According to Correct dharma. the T’ien-T’ai sect, the Buddha’s teaching can be 2) The period of semblance Dharma is the divided into three periods (bestowing, opening,

second period of 1,000 years after the first and abrogating)—Theo toâng Thieân Thai, giaùo period: Töôïng Phaùp laø giai ñoaïn 1.000 naêm phaùp cuûa Ñöùc Phaät ñöôïc chia ra laøm ba thôøi kyø sau thôøi Chaùnh Phaùp—See Saddharma- (thí, khai, vaø pheá). pratirupaka. Three persons: Tam Chuûng Nhaân (Sangiti Sutta 3) The period of the end of Dharma, about three in the Long Discourses—Kinh Phuùng Tuïng trong thousand years after the end of the period of Tröôøng Boä Kinh)—See Three dharmas (XXXI). the semblance Dharma, but we can say this 1) The learner: Sekho puggalo (p)—Höõu hoïc period is countless years of its decline and nhaân. end: Maït Phaùp laø giai khoaûng ba ngaøn naêm 2) The non-learner: Asekho puggalo (p)—Voâ sau thôøi Töôïng Phaùp, nhöng chuùng ta coù theå hoïc nhaân. noùi Maït Phaùp laø thôøi gian giaùo phaùp suy ñoài 3) The one who is neither the learner nor the keùo daøi voâ haïn—See Degenerate Age of non-learner: N'eva sekho nasekho puggalo Dharma. (p)—Phi höõu hoïc phi voâ hoïc nhaân. (II) Three characteristics of Buddha's teaching— Three all-pervasive qualities of Ba ñaëc ñieåm cuûa ba thôøi thuyeát phaùp cuûa bhutatathata: The three great characteristics Phaät: mentioned in the Awakening of Faith—See Three 1) Reality: Höõu—When the Buddha taught the aspects of bhutatathata. reality of the skandhas and elements, but

Three places where the Buddha always rests 2) Anger: Saân haän—See Anger. his mind and wisdom in: Tam Nieäm Truï Xöù— 3) Ignorance: Si meâ—See Ignorance. The Buddha always rests in his proper mind and Three positions: Tam Töôùng—See Three forms. wisdom. He neither rejoices, nor grieves whether Three postrations: Tam ñaûnh leã. all creatures believe, do not believe, part believe 1) With one mind I now prostrate: Namo to the and part do not believe. The Buddha always keep end of space of all the infinite dharma realms himself above the disturbances of joy and of the three lifespans of all the ten directions sorrow—Phaät luoân luoân truï trong chaùnh taâm vaø trí of Buddhas, Dharmas and virtuous Sangha of hueä. Phaät khoâng vui söôùng cuõng khoâng khoå saàu, the Unchanging Triple Jewels: Chí taâm ñaûnh duø raèng chuùng sanh coù tin, khoâng tin, hôi tin hay leã, Nam moâ taän hö khoâng bieán phaùp giôùi quaù, hôi khoâng tin, Phaät vaãn luoân giöõ mình vöôït treân hieän, vò lai thaäp phöông chö Phaät, Toân Phaùp nhöõng vui söôùng khoå saàu. Hieàn Thaùnh Taêng thöôøng truï Tam Baûo. Three places of the Buddha's transmission 2) With one mind I now prostrate: Namo the of mind: Tam Xöù Truyeàn Taâm—Three places ruler of the Saha World, Sakyamuni Buddha, where Sakyamuni is said to have transmitted his future born Maitreya Buddha, Great Wisdom mind or thoughts direct and without speech to Manjusri Maha-Bodhisattva, Great Conduct Kasyapa—Ba nôi maø theo keå laïi laø nhöõng nôi Samantabhadra Maha-Bodhisattva, Dharma Phaät ñaõ taâm truyeàn taâm cho Ngaøi Ca Dieáp. Protectors Maha-Bodhisattvas, Mount 1) At the Vulture Peak, by a smile when Gradhakuta Assembly of Buddha and Maha- plucking a flower: Linh Thöùu Sôn. Bodhisattvas: Chí taâm ñaûnh leã, Nam moâ Ta 2) When the Buddha shared his seat with Baø Giaùo Chuû Boån Sö Thích Ca Maâu Ni Phaät, Kasyapa: Ña Töû Thaùp. Ñöông Lai Haï Sanh Di Laëc Toân Phaät, Ñaïi Trí 3) Finally the Buddha put his foot out of his Vaên Thuø Sö Lôïi Boà Taùt, Ñaïi Haïnh Phoå Hieàn

coffin: Ñöa chaân ra khoûi coå quan. Boà Taùt, Hoä Phaùp Chö Toân Boà Taùt, Linh Sôn Hoäi Thöôïng Phaät Boà Taùt. Three places of mind-transmission: Tam Xöù 3) With one mind I now prostrate: Namo Truyeàn Taâm—See Three places of the Buddha's Western Ultimate Bliss World, the Greatly transmission of mind. Compassionate Amitabha Buddha, Greatly Three pleasant savours: Tam Vò—See Three Compassionate Avalokitesvara Bodhisattva, flavors. Great Strength Mahasthamaprapta, Three points of view: Bieán Y Vieân. Bodhisattva, Great Vow Ksitigarbha King Three poisons: Tam Ñoäc—Three Poisons— Bodhisattva, and the Ocean Assembly of Three sources of all passions and delusions. The Peaceful Bodhisattva: Chí taâm ñaûnh leã, Nam fundamental evils inherent in life which give rise moâ Taây Phöông Cöïc Laïc Theá Giôùi Ñaïi Töø to human suffering. The three poisons are Ñaïi Bi A Di Ñaø Phaät, Ñaïi Bi Quaùn Theá AÂm regarded as the sources of all illusions and earthly Boà Taùt, Ñaïi Theá Chí Boà Taùt, Ñaïi Nguyeän Ñòa desires. They pollute people's lives. Men worry Taïng Vöông Boà Taùt, Thanh Tònh Ñaïi Haûi about many things. Broadly speaking, there are Chuùng Boà Taùt. 84,000 worries. But after analysis, we can say Three powers: Tam Löïc. there are only 10 serious ones including the three 1) Personal power: Ngaõ coâng ñöùc löïc—Naêng löïc evil roots of greed, hatred, and delusion—Coøn goïi tu haønh cuûa töï thaân hay töï duyeân. laø Tam Caáu hay Tam Chöôùng, laø ba thöù ñoäc haïi 2) Tathagata power: Nhö lai gia trì löïc—Söï gia hay ba moùn phieàn naõo lôùn. Ñaây laø nhöõng thöù aùc trì cuûa Ñöùc Nhö Lai hay tha duyeân. caên baûn gaén lieàn trong ñôøi soáng khôûi sanh ñau 3) Power of Buddha-nature within: Phaùp giôùi khoå. Phieàn naõo coù raát nhieàu, noùi roäng thì ñeán 84 löïc—Phaät tính saún coù trong töï taâm hay noäi ngaøn, noùi heïp thì coù 10 loaïi phieàn naõo goác, trong nhaân. coù coù tam ñoäc tham saân si. Three powers of change: Tam Naêng Bieán— 1) Greed: Tham lam—See Greed. The "Only-Consciousness" Sastra divided the

eight consciousnesses into three powers of Giaùo laø Tam Baûo. Khoâng tin, khoâng toân kính Tam change—Duy Thöùc Luaän chia taùm thöùc ra laøm ba Baûo thì khoâng theå naøo coù ñöôïc neáp soáng Phaät loaïi naêng bieán. giaùo—See Triratna. 1) The first power of change: Sô Naêng Bieán— Nhaát Theå Tam Baûo—The Unified or one-body See Alaya vijnana. Three Treasures—See Triratna. 2) The second power of change: Ñeä Nhò Naêng Three Predominant influences: Tam Taêng Bieán—See Manovijnana. Thöôïng (Sangiti Sutta in the Long Discourses— 3) The third power of change: Ñeä Tam Naêng Kinh Phuùng Tuïng trong Tröôøng Boä Kinh)—See Bieán—See Six consciousnesses. Three dharmas (XLIX). Three Prajnas: Tam Baùt Nhaõ—Prajna means 1) The predominant influence on oneself: "Enlightened wisdom," the wisdom which enables Attadhipateyyam (p)—Ngaõ taêng thöôïng. one to reach the other shore, i.e. wisdom for 2) The predominant influence on the world: salvation; the highest of the six paramitas, the Lokadhipateyyam (p)—Theá taêng thöôïng. virtue of wisdom as the principal means of 3) The predominant influence on the Dhamma: attaining nirvana. It connotes a knowledge of the Dhammadhipateyyam (p)—Phaùp taêng thöôïng. illusory character of everything earthly, and Three progressive developments

of destroys error, ignorance, prejudice, and heresy. Buddha's teaching: Tam Tieäm. There are three kinds of Prajna—Baùt nhaõ coù 1) Initial stage in the Lumbini Deer Park: Thuûy nghóa laø Trí tueä khieán chuùng sanh coù khaû naêng giaùo taïi vöôøn Loäc Uyeån. ñaùo bæ ngaïn. Trí tueä giaûi thoaùt laø ba la maät cao 2) The period of the eight succeeding years: nhaát trong luïc ba la maät, laø phöông tieän chaùnh ñeå Phöông Ñaúng. ñaït tôùi nieát baøn. Noù bao truøm söï thaáy bieát taát caû 3) The last Prajna or Wisdom period: Baùt Nhaõ. nhöõng huyeãn hoaëc cuûa theá gian vaïn höõu, noù phaù Three prongs of "Sunyata-Reality-Middle": tan boùng toái cuûa si meâ, taø kieán vaø sai laïc. Coù ba Khoâng Giaû Trung—Three prongs established by loaïi Baùt Nhaõ: the T'ien-T'ai sect. The system of threefold 1) Wisdom in its essence or reality: Thöïc töôùng observation is based on the philosophy of Baùt nhaõ. Nagarjuna, who lived in south-eastern India about 2) The wisdom of perceiving the real meaning the second century A.D.—Ba ñeá maø toâng Thieân of all things: Quaùn chieáu Baùt nhaõ. Thai ñaõ döïng leân Heä thoáng 'Tam Quaùn' naày döïa 3) The wisdom of knowing things in their treân trieát lyù cuûa ngaøi Long Thoï, ngöôøi ñaõ soáng ôû temporal and changing condition: Phöông tieän Ñoâng Nam AÁn Ñoä vaøo theá kyû thöù hai. Baùt nhaõ. 1) Unreality, that things do not exist in reality. Three Precious Jewels: Tam Baûo—Three Sunya (universality) annihilates all relatives. Precious Ones—Triple Jewel—Triple Gem The 'Empty' mode destroys the illusion of (Buddha, Dharma, Sangha)—The foundation of sensuous perception and constructs supreme Buddhism is the Three Treasures, without trust in knowledge (prajna): Khoâng—Khoâng dó phaùp which and reverence for there can be no Buddhist nhaát thieát phaùp (khoâng ñeå phaù caùi hoaëc kieán religious life. There are three kinds of Triratna tö, nghóa laø phaù taát caû caùc phaùp quaùn saùt caùi (three Treasures)—Neàn moùng trong Phaät Giaùo laø taâm chaúng ôû trong, chaúng ôû ngoaøi, chaúng ôû Tam Baûo. Khoâng tin, khoâng toân kính Tam Baûo thì giöõa, töùc laø khoâng coù thaät). 'Khoâng' coøn laø söï khoâng theå naøo coù ñöôïc neáp soáng Phaät giaùo—See phaù boû aûo töôûng cuûa caûm quan vaø söï kieán taïo Triratna. tri thöùc toái thöôïng (prajna). Three Precious Ones: Triple Jewel—Triple 2) Reality, things exist though in "derived" or Gem (Buddha, Dharma, Sangha)—The foundation "borrowed" form, consisting of elements of Buddhism is the Three Treasures, without trust which are permanent. Particularity establishes in which and reverence for there can be no all relativities. The 'Hypothetical' mode does Buddhist religious life. There are three kinds of away with the defilement of the world and Triratna (three Treasures)—Neàn moùng trong Phaät establishes salvation from all evils: Giaû—Giaû

dó laäp nhaát thieát phaùp (Giaû duøng ñeå phaù caùc Baø Giaùo Chuû Boån Sö Thích Ca Maâu Ni Phaät, hoaëc traàn sa vaø ñeå laäp taát caû caùc phaùp quaùn Ñöông Lai Haï Sanh Di Laëc Toân Phaät, Ñaïi Trí saùt thaáy caùi taâm ñoù coù ñuû caùc phaùp, caùc phaùp Vaên Thuø Sö Lôïi Boà Taùt, Ñaïi Haïnh Phoå Hieàn ñeàu do taâm maø coù, töùc laø giaû taïm, khoâng beàn, Boà Taùt, Hoä Phaùp Chö Toân Boà Taùt, Linh Sôn voâ thöôøng). 'Giaû' laø söï chaám döùt nhöõng laäu Hoäi Thöôïng Phaät Boà Taùt. hoaëc cuûa traàn theá vaø giaûi thoaùt khoûi caùc ñieàu 3) With one mind I now

prostrate: Namo xaáu. Western Ultimate Bliss World, the Greatly 3) The “middle” doctrine of the Madhyamaka Compassionate Amitabha Buddha, Greatly School, which denies both positions in the Compassionate Avalokitesvara Bodhisattva, interests of he transcendental, or absolute. Great Strength Mahasthamaprapta, The middle path transcends and unites all Bodhisattva, Great Vow Ksitigarbha King relativities. The ‘Medial’ mode destroys Bodhisattva, and the Ocean Assembly of hallucination arising from ignorance (avidya) Peaceful Bodhisattva: Chí taâm ñaûnh leã—Nam and establishes the enlightened mind: moâ Taây Phöông Cöïc Laïc Theá Giôùi Ñaïi Töø Trung—Trung dó dieäu nhaát thieát phaùp (Trung Ñaïi Bi A Di Ñaø Phaät, Ñaïi Bi Quaùn Theá AÂm ñeå phaù caùi hoaëc voâ minh vaø thaáy ñöôïc söï Boà Taùt, Ñaïi Theá Chí Boà Taùt, Ñaïi Nguyeän Ñòa huyeàn dieäu taát caû caùc phaùp, quaùn saùt thaáy caùi Taïng Vöông Boà Taùt, Thanh Tònh Ñaïi Haûi taâm chaúng phaûi khoâng khoâng, cuõng chaúng Chuùng Boà Taùt. phaûi giaû taïm, vöøa laø khoâng vöøa laø giaû, töùc laø Three prostrations to the triple jewel: Tam trung Ñaïo). ‘Trung’ laø söï phaù boû aûo giaùc do Ñaûnh Leã—See Three prostrations. voâ minh maø ra vaø coù ñöôïc moät ñaàu oùc giaùc Three Pure Land Sutras: Tam Kinh Tònh Ñoä. ngoä. 1) Amitabha Sutra: Kinh A Di Ñaø. Three properties of matter: Ti- 2) Longer Amitabha Sutra: Kinh Voâ Löôïng Thoï. sankhatalakkhanas (p)—Tam Töôùng Höõu Vi. 3) Meditation Sutra: Kinh Quaùn Voâ Löôïng Thoï. 1) Production or birth: Sanh. Three purities: Tam Thanh Tònh (Sangiti Sutta 2) Duration or existence: Truï. in the Long Discourses—Kinh Phuùng Tuïng trong 3) Annihilation: Dieät. Tröôøng Boä Kinh)—See Three dharmas (XLV). Three prostrates or prostrating to the 1) Purity of body: Kaya-socceyam (p)—Thaân Triple Jewel: Tam Ñaûnh Leã—See Three thanh tònh. prostrations. 2) Purity of speech: Vaci-socceyam (p)—Ngöõ Three prostrations: Three prostrates or thanh tònh. prostrating to the Triple Jewel—Tam Ñaûnh Leã. 3) Purity of mind: Mano-socceyam (p)—YÙ thanh 1) With one mind I now prostrate: Namo to the tònh. end of space of all the infinite dharma realms Three purities of a Bodhisattva: Tam Thanh of the three lifespans of all the ten directions Tònh—Tam thanh tònh cuûa chö Boà Taùt. of Buddhas, Dharmas and virtuous Sangha of 1) A pure body: Thaân thanh tònh. the Unchanging Triple Jewels: Chí taâm ñaûnh 2) Perfectly pure and adorned appearance: leã—Nam moâ taän hö khoâng bieán phaùp giôùi Töôùng thanh tònh. quaù, hieän, vò lai thaäp phöông chö Phaät, Toân 3) A mind free of impurity: Taâm thanh tònh. Phaùp Hieàn Thaùnh Taêng thöôøng truï Tam Baûo. ** See Three purities. 2) With one mind I now prostrate: Namo the Three qualities of the sage: Tam Tònh Maëc ruler of the Saha World, Sakyamuni Buddha, (Sangiti Sutta in the Long Discourses—Kinh future born Maitreya Buddha, Great Wisdom Phuùng Tuïng trong Tröôøng Boä Kinh). Manjusri Maha-Bodhisattva, Great Conduct 1) Qualities of the sage as to the body: Kaya- Samantabhadra Maha-Bodhisattva, Dharma moneyyam (p)—Thaân tònh maëc. Protectors Maha-Bodhisattvas, Mount 2) Qualities of the sage as to speech: Vaci- Gradhakuta Assembly of Buddha and Maha- moneyyam (p)—Ngöõ tònh maëc. Bodhisattvas: Chí taâm ñaûnh leã—Nam moâ Ta

3) Qualities of the sage as to mind: Mano- but continues to live leisurely, chasing after the moneyyam (p)—YÙ tònh maëc. five desires, as if nothing was happening. Sincere ** See Three dharmas (XLVI). Buddhists should always remember this and Three quests: Tam Caàu (Sangiti Sutta in the should always diligently cultivate to seek Long Discourses—Kinh Phuùng Tuïng trong Tröôøng liberation—Duïc giôùi, saéc giôùi vaø voâ saéc giôùi ñang Boä Kinh). thieâu ñoát chuùng sanh vôùi nhöõng khoå ñau khoâng keå 1) Quests for sense-desire: Kamesana (p)—Duïc xieát. Tam giôùi gioáng nhö nhaø löûa ñang höøng höïc caàu. chaùy. Kinh Phaùp Hoa daïy: “Ba coõi khoâng an, 2) Quests for becoming: Bhavesana (p)—Höõu döôøng nhö nhaø löûa, söï khoå daãy ñaày, ñaùng neân sôï caàu. haõi.” Chuùng sanh trong ba coõi, ñaëc bieät laø chuùng 3) Quests for the holy life: Brahmacariyesana sanh trong coõi Ta Baø naày, luoân bò nhöõng söï khoå (p)—Phaïm haïnh caàu. naõo vaø phieàn muoän böùc baùch. Soáng chen chuùc ** See Three dharmas (XVIII). nhau trong ñoù nhö ôû giöõa moät caên nhaø ñang boác Three realms: Tam giôùi—Comprised of the chaùy, daãy ñaày hieåm hoïa, chaúng bieát coøn maát luùc realm of desire, the realm of form, and the naøo. AÁy theá maø moïi ngöôøi chaúng bieát, chaúng hay, formless realm of pure spirit. cöù maõi nhôûn nhô vui thuù cuûa nguõ duïc, laøm nhö 1) Kamadhatu: Duïc giôùi—The world of desire is khoâng coù chuyeän gì xaõy ra caû. Phaät töû chôn thuaàn so called because its inhabitants are ruled by neân luoân nhôù vaäy ñeå luùc naøo cuõng chuyeân caàn various desires—The realm of sensuous tinh taán tu haønh caàu giaûi thoaùt. desire of sex and food. It includes the six Three realms of woe: Tam Ñoà AÙc Ñaïo—Three heavens, the human world, asuras, animals, lower paths of the six destinations—The paths of hungry ghosts, and hells. evil deeds—Three evil courses—Three miserable 2) Rupadhatu: Saéc giôùi—The realm of form. worlds—Ba ñöôøng döõ—See Three evil paths. Being in the world of form have material Three reasons of a bodhisattva’s pity: Tam form, but it is above the lust world (free from Töø Bi—Tam chuûng töø bi. desires). It is represented in the fourth 1) All beings are like helples infants: Voâ löôïng Heavens or Brahmalokas (töù thieàn thieân). ñònh töø—Töø bi vì thöông chuùng sanh nhö con 3) Arupadhatu: Voâ saéc giôùi—The formless ñoû. realm of pure spirit. The world of formless is 2) Buddha’s knowledge of all laws and free from both desire and the restrictions of consequences make him feel pity for all matter. There are no bodies, palaces, things. beings: Thoâng trieät nhaân quaû töø—Thoâng hieåu Where the mind dwells in mystic luaät nhôn quaû cuûa nhaø Phaät neân thöông xoùt contemplation. chuùng sanh. Three realms as a burning house: Tam Giôùi 3) Buddha’s own nature (without external cause) Nhö Hoûa Traïch—The three realms of Desire, to make him feel pity for all living beings: Form and Formless realms scorching sentient Boån taùnh töø—Vì Phaät taùnh töï taâm chöù khoâng beings, such sufferings are limitless. The triple phaûi vì nhöõng lyù do beân ngoaøi maø thöông xoùt worlds as a burning house. In the Lotus Sutra, the chuùng sanh. Buddha taught: “The three worlds are unsafe, Three reasons for Buddhists to seek rebirth much like a house on fire. Suffering is all in the Land of Ultimate Bliss: Ba Nguyeân Do pervasive, truly deserving to be terrified and Nieäm Hoàng Danh Phaät A Di Ñaø Ñeå Caàu Vaõng frightened.” Sentient beings

in the three worlds, Sanh Cöïc Laïc—In the realm of the ten directions, especially those in the Saha World, are hampered there are innumerable beautiful and purely constantly by afflictions and sufferings. Living adorned Buddha lands, such as the Pure Lapis crowded in the suffering conditions of this Saha Lazuli Land mentioned in the Medicine (Healing) World is similar to living in a house on fire, full of Buddha Sutra, or the Land of Many Fragrances dangers, life can end at any moment. Even so, and Sublime Joy found in the Vimalakirti Sutra. everyone is completely oblivious and unaware, Why should we restrict ourselves seeking rebirth

in the Western Pure Land? According to Most escorting") embrace all sentient beings, from Venerable Thích Thieàn Taâm in The Pure Land Bodhisattvas to common beings full of evil Buddhism in Theory and Practice, there are transgressions: Do Ñöùc A Di Ñaø Theá Toân coù basically three reasons for Buddhists to recite 48 lôøi theä roäng lôùn trang nghieâm coõi Tònh Ñoä, Amitabha Buddha's name to seek rebirth in the nguyeän tieáp daãn töø baäc Boà Taùt, cho ñeán haøng Land of Ultimate Bliss than in other pure lands of phaøm phu nhieàu toäi aùc. the ten directions—Trong möôøi phöông quoác ñoä, 3) Because sentient beings in the Saha World coù voâ soá coõi Phaät maàu ñeïp tinh saïch trang have great affinities with Amitabha Buddha nghieâm, chaúng haïn nhö theá giôùi Tònh Löu Ly and the Bodhisattva Avalokitesvara. As proof, trong Kinh Döôïc Sö, theá giôùi Chuùng Höông vaø when Buddhists meet, they usually greet each Dieäu Hyû trong Kinh Duy Ma Caät. Nhöng taïi sao ta other with the words "Amitabha Buddha" and khoâng nieäm danh hieäu chö Phaät ñeå caàu sanh veà when faced with accidents or disasters, they caùc Tònh Ñoä möôøi phöông, laïi chæ phaùt nguyeän usually recite the sacred name of sanh veà Cöïc Laïc? Theo Hoøa Thöôïng Thích Thieàn Avalokitesvara: Do vì chuùng sanh ôû coõi naày Taâm trong Nieäm Phaät Thaäp Yeáu, coù ba nguyeân do coù nhaân duyeân lôùn vôùi Phaät A Di Ñaøvaø Boà khieán ngöôøi tu Phaät nieäm hoàng danh Phaät A Di Taùt Quaùn Theá AÂm ôû coõi Cöïc Laïc. Ñieàu minh Ñaø ñeå caàu vaõng sanh veà Taây Phöông Cöïc Laïc hôn chöùng laø khi caùc Phaät töû gaëp nhau ñeàu chaøo laø caàu veà caùc coõi Tònh Ñoä ôû möôøi phöông: möøng baèng caâu 'A Di Ñaø Phaät' vaø luùc bò tai 1) Because of the teachings of Sakyamuni naïn thöôøng nieäm danh hieäu Ñöùc 'Quaùn Theá Buddha, who exhorted us to seek rebirth in AÂm.' the Land of Ultimate Bliss. Sakyamuni Three reasons for demonic obstructions: Ba Buddha did not wish to expound at length on Lyù Do Ma Söï Phaùt Sanh—According to Most the other pure lands, lest sentient beings Venerable Thích Thieàn Taâm in The Thirteen develop a mind of discrimination, become Patriarchs of Pureland Buddhism, practicing undecided and have no focal point for their Buddha Recitation also has the element of aspirations. Moreover, thanks to the ideal demonic obstructions, for the three reasons—Theo conditions for teaching and transformation in Hoøa Thöôïng Thích Thieàn Taâm trong Lieân Toâng the Western Pure Land, not only do sentient Thaäp Tam Toå, nieäm Phaät cuõng coù ma söï vì bôûi ba beings from the Saha World seek rebirth nguyeân nhaân sau ñaây. there, but sentient beings in countless other 1) Not having a firm foundation and worlds do so as well: Do söï giôùi thieäu khuyeân

understanding of the Buddha's teachings: daïy cuûa Ñöùc Boån Sö Thích Ca Maâu Ni Phaät. Khoâng thoâng hieåu vöõng chaéc veà giaùo lyù. Ngaøi baûo neân caàu sanh veà coõi Cöïc Laïc. Theo 2) Not encountering a good knowledgeable lôøi coå ñöùc, thì ngoaøi söï kieän coõi Cöïc Laïc coù advisor or having virtuous friends: Khoâng gaëp nhieàu duyeân nhieäm maàu thích hôïp cho vieäc minh sö hay thieän höõu tri thöùc. nhieáp hoùa chuùng sanh caên cô khaùc nhau ôû caùc 3) Not knowing how to practice mental coõi ueá ñoä, Ñöùc Boån Sö khoâng muoán thuyeát reflection of one's self, or lacking self- minh nhieàu veà nhöõng coõi Tònh Ñoä khaùc, e sôï awareness. This is the most crucial point chuùng sanh khôûi nieäm so saùnh phaân bieät, maø among the three: Khoâng bieát töï xeùt laáy mình, taâm khoâng ñöôïc quy nhöùt. Do vieäc ñuû duyeân ñaây laø ñieåm quan yeáu nhaát trong ba ñieåm treân nhieäm maàu ñeå nhieáp hoùa, maø khoâng nhöõng (see Naêm Ñieåm Phaûi Bieát Töï Xeùt Laáy Mình rieâng ôû taïi coõi Ta Baø, caùc chuùng sanh ôû voâ soá Cuûa Ngöôøi Tu Tònh Ñoä). theá gioùi trong möôøi phöông ñeàu caàu veà Cöïc Three reasons elder Bhikkhus are to be Laïc. blamed: Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch 2) Because Amitabha Buddha has adorned the Cuûa Moät Vò Thöôïng Toïa Tyø Kheo—"The Elder Western Pure Land with forty-eight lofty Bhikkhus are to be blamed for three reasons" Vows. These vows (particularly the expounded by Venerable Sariputta in the eighteenth Vow of "welcoming and Dhammadayada Sutta in the Middle Length

Discourses of the Buddha—Naøy chö hieàn giaû, caùc 3) The third reason to be blamed for: Tröôøng Thöôïng Toïa Tyø Kheo coù ba tröôøng hôïp ñaùng bò hôïp ñaùng bò quôû traùch thöù ba—They are quôû traùch—Friends, elder bhikkhus are to be luxurious and careless, leaders in backsliding. blamed for three reasons—Toân giaû Xaù Lôïi Phaát Neglectful of seclusion—Hoï soáng ñaày ñuû, thuyeát giaûng veà "Ba Tröôøng Hôïp Ñaùng Bò Quôû löôøi bieáng, daãn ñaàu veà ñoïa laïc, boû rôi gaùnh Traùch Cuûa Moät Vò Thöôïng Toïa Tyø Kheo" (Ngaøi naëng soáng vieãn ly. Xaù Lôïi Phaát giaûng vaø ñöôïc Theá Toân chaáp thuaän) Three reasons that practitioners do not vow trong kinh Thöøa Töï Phaùp trong Trung Boä Kinh: to have rebirth in the Tushita Heaven: Ba Lyù 1) The first reason to be blamed for: Tröôøng hôïp Do Haønh Giaû Nieäm Phaät Khoâng Nguyeän Vaõng ñaùng bò quôû traùch thöù nhaát—As disciples of a Sanh Veà Ñaâu Suaát Thieân—According to Most Teacher who lives secluded, they do not train Venerable Thích Thieàn Taâm in The Pure Land in seclusion—Vò Ñaïo Sö soáng vieãn ly, caùc ñeä Buddhism in Theory and Practice, there are three töû laïi khoâng tuøy hoïc vieãn ly. reasons that practitioners do not vow to have 2) The second reason to be blamed for: Tröôøng rebirth in the Tushita Heaven—Theo Hoøa Thöôïng hôïp ñaùng bò quôû traùch thöù hai—They do not Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, coù abandon what the Teacher tells them to ba lyù do khieán haønh giaû nieäm Phaät khoâng nguyeän abandon—Nhöõng phaùp naøo vò Ñaïo Sö daïy vaõng sanh veà Ñaâu Suaát Thieân. neân töø boû, nhöõng phaùp aáy hoï khoâng töø boû. 1) It is difficult to be reborn in the Tushita 3) The third reason to be blamed for: Tröôøng Heaven, as Maitreya Bodhisattva does not hôïp ñaùng bò quôû traùch thöù ba—They are have the "welcoming and escorting Vow of

luxurious and careless, leaders in backsliding, Amitabha Buddha." Sentient benigs must rely neglectful of seclusion—Nhöõng vò naày soáng solely on their own self-power to achieve ñaày ñuû, löôøi bieáng, daãn ñaàu veà ñoïa laïc, boû rôi rebirth there: Khoù vaõng sanh veà Ñaâu Suaát gaùnh naëng soáng vieãn ly. Thieân vì Boà Taùt Di Laëc khoâng coù nguyeän tieáp Three reasons middle Bhikkhus are to be daãn nhö Ñöùc Phaät A Di Ñaø, neân chuùng sanh blamed: Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch phaûi töï nöông vaøo söùc cuûa chính mình ñeå Cuûa Moät Vò Trung Toïa Tyø Kheo—"Three reasons thaønh töïu vaõng sanh veà ñaây. middle bhikkhus are to be blamed" expounded by 2) Tushita Heaven is still part of the World of Venerable Sariputta in the Dhammadayada Sutta Desire, of which the Shaha World is an in the Middle Length Discourses of the Buddha— infinitesimal part, not outside of it as is the Naøy chö hieàn giaû, caùc Trung Toïa Tyø Kheo (caùc vò Western Pure Land. Thus sentient beings in môùi thoï Tyø Kheo) coù ba tröôøng hôïp ñaùng bò quôû the Tushita Heaven remain subject to traùch—Friends, middle bhikkhus are to be blamed retrogression: Ñaâu Suaát Thieân vaãn coøn laø moät for three reasons—Toân giaû Xaù Lôïi Phaát ñaõ giaûng phaàn cuûa coõi trôøi Duïc Giôùi neân chuùng sanh veà "Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Cuûa Moät trong coõi naày vaãn coøn bò thoái chuyeån. Vò Trung Toïa Tyø Kheo" (caùc vò môùi thoï Tyø Kheo) 3) It is difficult to achieve rebirth in the Tushita trong Kinh Thöøa Töï Phaùp trong Trung Boä Kinh: Heaven. It is said that some nine hundred 1) The first reason to be blamed for: Tröôøng hôïp years after Sakyamuni Buddha's demise, ñaùng bò quôû traùch thöù nhaát—As disciples of there were three Indian Patriarchs who the Teacher who lives secluded they do not cultivated together, Asanga, Vasubandhu, and train in seclusion—Vò Ñaïo Sö soáng vieãn ly, Simhabhadra. These three all had the same caùc ñeä töû laïi khoâng tuøy hoïc vieãn ly. determination in being born in the Tushita 2) The second reason to be blamed for: Tröôøng Heaven and in desiring to see Maitreya. They hôïp ñaùng bò quôû traùch thöù hai—They do not vow that if one were to die first, and obtain a abandon what the Teacher tells them to look at Maitreya, he would return and inform abandon—Nhöõng phaùp naøo vò Ñaïo Sö daïy the others. Simhabhadra died, but once he neân töø boû, nhöõng phaùp aáy hoï khoâng töø boû. had gone he did not return. Later, when Vasubandhu was nearing his death, Asanga

said to him, "If you see Maitreya, come and Pure Land Buddhism, there are three reasons why rebirth in the Pure Land does not necessarily tell me." Vasubandhu , but returned only after a period of three years. Asanga asked him, depend on the weight of bad karma, the amount of "Why did it take you such a long time to practice or the duration of cultivation—Theo Trí return?" Vasubandhu said that he had arrivedGiaû vaø Thieân Nhö Ñaïi Sö trong Tònh Ñoä Thaäp there, in the Tushita Heaven, had heard the Nghi Hoaëc Vaán Luaän, coù ba lyù do khieán vaõng Maitreya Bodhisattva preach but one sermon, sanh Tònh Ñoä khoâng tuøy thuoäc vaøo aùc nghieäp, had circumambulated him... and had come haïnh tu vaø thôøi gian tu taäp laâu mau. back immediately; but days are long there in1) Because of Mind: Do bôûi Taâm—The Tushita, and here on earth, three years had transgressions committed by sentient

beings already elapsed. Asanga asked him again, spring from deluded, perverse thought. “Where is Simhabhadra now?” Vasubandhu Recitation of the Buddha’s name, on the other replied that because Simhabhadra had hand, arises from right thought, that is, received such heavenly pleasures, he was hearing of Amitabha Buddha’s name and true enjoying the five desires, and so… from that virtues. One is false and the other is true. time to the present he has never seen There is no possible comparison between Maitreya!: Ñaâu Suaát Thieân raát khoù vaõng them! This is similar to a house which has sanh, nhö khi xöa 900 naêm sau khi Phaät nhaäp been boarded up for ten thousand years. If the windows are suddenly opened to let the dieät, ôû xöù Thieân Truùc coù ba vò Boà Taùt huynh sunlight in, all darkness immediately ñeä vôùi nhau laø Voâ Tröôùc, Theá Thaân vaø Sö Töû Giaùc, tu moân Nhaät Quang Ñònh ñoàng phaùt dissipates. However, long the period of nguyeän sanh veà Ñaâu Suaát noäi vieän. Ba ngöôøidarkness may have been, how can it fail to cuøng öôùc heïn, ai sanh leân tröôùc phaûi trôû disappear? It is likewise for sentient beings xuoáng baùo tin cho hay. Sau ñoù Sö Töû Giaùc who have committed transgressions for many eons but achieve rebirth at the time of death maõn phaàn tröôùc, traûi qua ba naêm tuyeät voâ aâm through ten pure recitations—Laø loaøi höõu tình tín. Keá ñoù Ngaøi Theá Thaân vieân tòch roài cuõng baët tin luoân. Ba naêm sau ñoù vaøo moät buoåi khi taïo toäi ñeàu töø nôi voïng nieäm ñieân ñaûo maø sanh, coøn luùc nieäm Phaät laïi töø nôi nghe danh chieàu toái khi Ngaøi Voâ Tröôùc ñang ngoài giaûng hieäu coâng ñöùc chaân thaät cuûa Phaät A Di Ñaø kinh, boãng thaáy giöõa hö khoâng aùnh saùng choùi loøa, moät vò thieân töû aùo maõo trang nghieâm maø khôûi; moät beân hö moät beân thaät ñaâu theå hieän xuoáng, töï xöng mình laø Theá Thaân, baûo saùnh nhau! Ví nhö moät gian thaïch thaát ñoùng kín ñeå toái muoân naêm, neáu ñöôïc ngöôøi môû ra ñaõ ñöôïc sanh leân Ñaâu Suaát noäi vieän. Ngaøi Voâ Tröôùc hoûi, “Taïi sao ñeán baây giôø môùi cho cho aùnh saùng maët trôøi soi vaøo, söï toái aáy lieàn hay?” Theá Thaân ñaùp: “Em vöøa sanh leân ñöôïc maát; ñaâu phaûi vì do toái taêm ñaõ laâu maø khoâng Ñöùc Di Laëc xoa ñaûnh thuyeát phaùp, nghe phaùp laøm ñöôïc saùng ö? Ngöôøi taïo ra toäi nhieàu kieáp, xong ñi nhieãu ba voøng roài xuoáng ñaây lieàn. khi laâm chung vôùi taâm thaønh töïu möôøi nieäm vaõng sanh cuõng laïi nhö vaäy. Bôûi thôøi gian taïi Ñaâu Suaát moät ngaøy ñeâm, ôû 2) Because of Conditions: Do bôûi Duyeân— döôùi naày deán boán traêm naêm, neân thaønh ra laøm Transgressions grow out of dark, inverted cho anh nhoïc loøng chôø ñôïi.” Voâ Tröôùc laïi hoûi: “Coøn Sö Töû Giaùc ôû ñaâu?” Theá Thaân ñaùp, thoughts, combined with illusory “Trong khi em ñi nhieãu, nhìn ra thaáy Sö Töû circumstances and environments. Buddha Giaùc laïc vaøo ngoaïi vieän, ñang say meâ theo Recitation, on the contrary, arises from thieân nhaïc vaø nguõ duïc, neân chaúng bao giôø hearing of Amitabha Buddha’s name and pure dieän kieán ñöôïc Ngaøi Di Laëc. ” virtues, combined with the aspiration for Three reasons why rebirth in the Pure Land enlightenment. One is false and the other is does not necessarily depend on the weight of true. There is no possible comparison between them! This is analogous to a person bad karma: Tam Lyù Taâm Duyeân Quyeát Ñònh— struck by a poisoned arrow. The arrow has According to

penetrated deep inside his body and the Although bad karma is intrinsically false and poison is strong, deeply wounding his flesh illusory, the overpowering strength of Mind and bones. Still, if at that moment he hears and thought can still upset a lifetime of good the ‘celestial drum,’ the arrow will shoot out karma and cause the individual to descend of his flesh by itself and the poison will be onto the evil paths. How, then, can Buddha neutralized. The arrow has not penetrate so Recitation, which is true, wholesome karma, deep nor is the poison so strong that he cannot generated intensely at the time of death, fail recover! It is likewise for sentient beings who to upset his bad karma, even though that have committed transgressions for many eons karma may have been accumulated from time but achieve rebirth at the time of death immemorial? Therefore, someone who has through ten pure recitations—Laø loaøi höõu tình committed transgressions for many eons, but, khi taïo toäi ñeàu töø nôi voïng nieäm toái taêm ñieân at the time of death accomplishes ten ñaûo, duyeân theo caûnh giôùi hö huyeãn maø sanh; recitations with a totally earnest Mind, will luùc nieäm Phaät töø nôi nghe danh hieäu coâng ñöùc certainly be reborn in the Pure Land. Not to chaân thaät thanh tònh cuûa Phaät A Di Ña duyeân achieve rebirth under such circumstances theo Boà Ñeà taâm maø khôûi. Nhö theá, moät beân would indeed be inconceivable!—Laø loaøi höõu chaân moät beân nguïy, ñaâu theå saùnh nhau! Ví tình khi taïo toäi ñeàu töø nôi giaùn taâm hoaëc haäu nhö coù ngöôøi bò truùng teân ñoäc, teân ghim saâu taâm; luùc laâm chung nieäm Phaät laïi khoâng coù söùc ñoäc maïnh, xöông thòt nhieãm troïng thöông, hai taâm ñoù, maø töø nôi moät nieäm maõnh lieät trì neáu ñöôïc nghe tieáng troáng thaàn döôïc, thì teân danh roài xaû maïng, neân ñöôïc sieâu thoaùt. Ví töï baén ra, ñoäc tieâu tan heát; ñaâu phaûi vì do teân nhö sôïi daây cöïc to, caû ngaøn ngöôøi böùt khoâng saâu ñoäc naëng maø khoâng ñöôïc an laønh ö? ñöùt, neáu coù ñöùa beù caàm göôm Thaùi A maø Ngöôøi taïo toäi nhieàu kieáp, khi laâm chung coù cheùm, daây lieàn ñöùt ñoaïn. Laïi nhö ñoáng cuûi raát duyeân thaønh töïu möôøi nieäm maø ñöôïc vaõng lôùn chöùa goùp töø caû ngaøn naêm, neáu coù ngöôøi sanh cuõng laïi nhö vaäy. duøng moät ñoám löûa maø ñoát, cuûi lieàn chaùy heát. 3) Because of Certainty of Salvation: Do Bôûi Vaø nhö coù ngöôøi trong ñôøi tu möôøi nghieäp Quyeát Ñònh—When sentient beings laønh, öng ñöôïc sanh veà coõi trôøi, nhöng khi committed transgressions, they do so either laâm chung keû aáy khôûi moät nieäm taø kieán maïnh from the ‘intervening mental state’ or the meõ, lieàn bò ñoïa vaøo A Tyø ñòa nguïc. Nghieäp aùc ‘post mental state.’ These two mental states vaãn hö voïng, maø do bôûi taâm nieäm quyeát lieät, do not apply, however, at the time of death: coøn coù theå laán löôùt nghieäp laønh moät ñôøi, there is only one extremely powerful, utterly khieán cho chuùng sanh bò ñoïa vaøo aùc ñaïo; intense thought of recitation, letting go of huoáng chi söï nieäm Phaät laø nghieäp laønh chaân everything before dying. Therefore, rebirth is thaät, coù ngöôøi khi laâm chung, duøng taâm maõnh achieved. This is analogous to a very large, lieät trì danh, laïi khoâng theå laán aùp aùc nghieäp töø strong cable which even thousands of people voâ thæ ö? Cho neân ngöôøi taïo toäi nhieàu kieáp, cannot break. Yet, a child

wielding a khi laâm chung taâm maõnh lieät thaønh töïu möôøi ‘celestial sword’ can cut it in a several pieces nieäm maø khoâng ñöôïc vaõng sanh, quyeát khoâng without difficulty. It is also similar to a huge coù lyù do ñoù! pile of wood, accumulated for thousands of Three reasons for reciting Amitabha years, which, when set on fire by a small Buddha: Ba Lyù Do Haønh Giaû Nieäm Phaät flame, is completely consumed within a short Nguyeän Vaõng Sanh Taây Phöông Cöïc Laïc— time. The same is true of someone who has According to Most Venerable Thích Thieàn Taâm in practiced the Ten Virtues throughout his life, the Treatise on the Ten Doubts, question number seeking rebirth in the Heavens. If, at the time 13, there are countless Buddhas in the ten of death, he develops an intense perverse directions. All right-minded sentient beings can thought, he will immediately descend, approach and study with them, not necessarily instead, into the Avici or Never-Ending Hell. Amitabha buddha alone. However, there are three

reasons for reciting Amitabha Buddha—Theo Hoøa Thai laø ngaøi Trí Giaû, neân nieäm Phaät caàu vaõng Thöôïng Thích Thieàn Taâm trong Tònh Ñoä Thaäp sanh veà Taây Phöông Cöïc Laïc vì chuùng sanh Nghi Hoaëc Vaán Luaän, caâu hoûi soá 13, trong möôøi nôi coõi Ta Baø coù nhaân duyeân vôùi Ñöùc Phaät A phöông coù voâ soá chö Phaät, nhöõng chuùng sanh höõu Di Ñaø. Khi Ñöùc Theá Toân coøn taïi theá, raát taâm ñeàu coù theå thaân caän, chöù khoâng rieâng gì Ñöùc nhieàu chuùng sanh nghe lôøi töø huaán cuûa Ngaøi Phaät A Di Ñaø. Tuy nhieân, coù ba lyù do maø ngöôøi tu maø quy höôùng veà Ñöùc Phaät A Di Ñaø. Töø khi nguyeän vaõng sanh veà Taây Phöông Cöïc Laïc: Ñöùc Theá Toân nhaäp Nieát Baøn veà sau naày, 1) Because according to the Longer Amitabha khoâng luaän Taêng tuïc, nam nöõ, giaøu ngheøo, Sutra or the Infinite Life Sutra, in his previous sang heøn, keû ñaõ nghe Chaùnh Phaùp hay chöa lifetimes, Amitabha Buddha has made forty- bieát gì veà Phaät giaùo vaãn thöôøng xöng nieäm eight profound, all-encompassing vows. The danh hieäu Ñöùc Phaät A Di Ñaø. Trong Kinh Voâ general tenor of these vows is best Löôïng Thoï, Ñöùc Theá Toân ñaõ baûo: “’Trong exemplified in the eighteenth and eleventh ñôøi töông lai, khi tam taïng giaùo ñieån ñaõ dieät vows: Vì theo Kinh Voâ Löôïng Thoï thì trong heát, ta duøng nguyeän löïc töø bi, duy löu kinh nhieàu kieáp tu nhaân veà tröôùc, Ñöùc Phaät A Di naày truï theá moät traêm naêm. Nhöõng chuùng sanh Ñaø ñaõ phaùt boán möôi taùm lôøi theä nguyeän roäng naøo coù duyeân ñöôïc gaëp, tuøy yù mong caàu thaûy saâu. Tieâu bieåu cho nhöõng lôøi nguyeän naày laø ñeàu ñaéc ñoä.’ Ñöùc Phaät laïi noùi tieáp, ‘Sau khi lôøi nguyeän thöù 18 vaø 11—See Forty-eight kinh naày dieät roài, Phaät phaùp hoaøn toaøn maát vows of Amitabha (11) and (18). haún trong ñôøi, chæ coøn löu truyeàn laïi boán chöõ 2) According to the founder of the T’ien-T’ai A Di Ñaø Phaät ñeå cöùu ñoä chuùng sanh; keû naøo School, the Patriarch Chih-I, the reason why khoâng tin maø huûy baùng, seõ bò ñoïa vaøo ñòa we should beg to be reborn in the Western nguïc, chòu ñuû caùc söï khoå.’” Bliss is that sentient beings in this world have 3) Because the teachings of Sakyamuni Buddha great affinities (causes and conditions) with in the saha World those of Amitabha Buddha Amitabha Buddha. When Sakyamuni Buddha in the West are interrelated. Ancients have was still alive, a

great many sentient beings, said: “Sakyamuni Buddha manifests himself listening to His compassionate teaching, in the impure world and subdues sentient directed their Minds toward Amitabha beings through such conditions as filth, Buddha. Since Sakyamuni Buddha entered suffering, impermanence and obstacles, Nirvana, many Buddhists, whether clergy or creating in them a sense of abhorrence so that layman, man or woman, rich or poor, upper or they wil follow the right path. Amitabha lower class, familiar with the Dharma or not, Buddha, on the other hand, manifests himself have recited the name of Amitabha Buddha. in the Pure Land, gathers sentient beings in In the Longer Amitabha Sutra, Sakyamuni through such conditions as purity, happiness, Buddha stated: “’The the days to come, the permanence and non-retrogressions, creating paths of the sutras will come to extinction. I, in them the desire to return to the source of with compassion and mercy, will purposely truth. In this way, the two Buddhas employ make this sutra survive for a hundred years. the dual method of ‘subduing’ and ‘gathering’ Anybody who encounters this sutra will, in to propagate the correct Dharma. Their according to his wish, surely attain activities of teaching and transformation are enlightenment.’ The Buddha added further, thus related. Moreover, while preaching the ‘After this sutra is no longer existence, the Three Vehicles, Sakyamuni Buddha specially Buddha Dharma will entirely disappear from added the Pure Land method, so that, through the world. Only the words Amitabha-Buddha the help of Amitabha Buddha, those sentient will remain to rescue sentient beings. Those beings who were still left out could be who disbelieve this and vilify the Buddha’s rescued. Therefore, in Mahayana Sutras, words will sink into the hells and endure all Sakyamuni Buddha compassionately kinds of suffering.’”: Theo Toå cuûa toâng Thieân recommended and constantly extolled rebirth

in the Pure Land.”: Bôûi vì giaùo thuyeát cuûa Three refuges and five precepts: Tam Quy Ñöùc Phaät Thích Ca Maâu Ni trong coõi Ta Baø Nguõ Giôùi—See Take refuge in the Triple Gem. vaø giaùo thuyeát cuûa Ñöùc Phaät A Di Ñaø nôi Taây Three regulation garments: Tricivara (skt)-- Phöông Cöïc Laïc quan heä vôùi nhau. Coå ñöùc Three relations of a man’s duty taught in baûo: “Ñöùc Phaät Thích Ca thò hieän nôi coõi ueá, Confucian theory: Tam Cöông—Ba boån phaän ñem caùc duyeân nhô aùc, khoå naõo, voâ thöôøng, cuûa con ngöôøi ñöôïc Khoảng Töû daïy trong Töù thö. chöôùng naïn maø chieát phuïc chuùng sanh, khieán 1) King and subject: Quaân thaàn. cho hoï sanh loøng nhaøm chaùn maø tu theo 2) Father and son: Phuï töû. Chaùnh Ñaïo. Ñöùc Phaät A Di Ñaø thì hieän thaân 3) Husband and wife: Phu phuï. nôi coõi Tònh, duøng caùc duyeân trong saïch, an vui, laâu daøi, khoâng thoái chuyeån maø nhieáp hoùa Three religions: Tam Giaùo—Buddhism, loaøi höõu tình, khieán hoï khôûi taâm öa meán maø Confucianism and Taoism—Tam giaùo Phaät, trôû laïi nguoàn chaân. Hai vò Phaät ñaõ duøng hai Khoảng, Laõo. moân ‘Chieát’ vaø ‘Nhieáp’ laøm cho giaùo phaùp Three remainders after death: Three mores— löu haønh, neân söï hoùa ñoä coù lieân quan vôùi Tam Dö—The three after death remainders, or nhau. Laïi Ñöùc Phaät Thích Ca ngoaøi söï chæ continued mortal experiences, of sravakas and daïy ba thöøa ñeå giaùo hoùa chuùng sanh, ñaëc bieät pratyeka-buddha, who mistakenly think they are noùi

theâm moân nieäm Phaät ñeå nhôø Ñöùc A Di going to final nirvana (Voâ dö Nieát baøn), but will Ñaø tieáp daãn nhöõng keû coøn chöa ñöôïc ñoä. Vì still find the following three remainders—Ba thöù theá trong caùc kinh Ñaïi Thöøa, Ñöùc Theá Toân ñaõ coøn thöøa laïi khieán chuùng sanh tieáp tuïc luaân hoài. aân caàn daën baûo, luoân luoân khen ngôïi vaø 1) Further passion and illusion: Phieàn naõo dö. khuyeán khích söï vaõng sanh." 2) Further karma: Nghieäp dö. Three recompenses: Tam Baùo. 3) Continued rebirth, in realms beyond the 1) Immediate result—Hieän baùo: Recompeses in trailoka (tam giôùi): Quaû dö. the present life for deeds done now, or result Three results: Tam Baùo—See Three that happens in this present life—Quaû baùo recompenses. ngay trong kieáp hieän taïi, hay quaû baùo cuûa Three rewards of a true disciple: Tam Kieân— nhöõng haønh ñoäng, laønh hay döõ, ngay trong ñôøi See Three certain things for any true disciple. naày. Three roots: Tam caên. 2) Future result—Sinh baùo: Recompenses in the 1) Three evil roots—Tam baát thieän caên: They next rebirth for deeds now done, or future usually refer desire, hate, and stupidity— result which will happen in the next life— Thöôøng chæ tham, saân, si (Tam Ñoäc). Haønh ñoäng baây giôø maø ñeán ñôøi sau môùi chòu 2) Three good roots: Tam Thieän Caên. quaû baùo. 3) Three grades of faultlessness: Tam Voâ Laäu 3) Deffered result—Haäu baùo:Recompenses in Caên—See Three roots for the passionless life. subsequent lives, or result that is deffered for Three roots for the passionless life: Tam Voâ some time to come— Haäu baùo laø quaû baùo veà Laäu Caên—Three roots for the passionless life and laâu xa sau naày môùi gaët. final escape from transmigration (No evil deeds, Three refined conceptions: Tam Teá—Ba thöù no evil words, no evil thoughts). vi teá—See Three subtle conceptions. Three root precepts: Ba Thaân Thanh Tònh— Three Refuges: Three fold refuges—Tam Quy Three bodies of pure precepts—Three Y—See Take refuge in the Triple Gem. comprehensive precepts or three kinds of pure 1) To the Buddha I go for refuge (the 1ST/2ND precepts. In Mahayana, three groups of precepts /3RD time) Ñeä töû xin quy y Phaät. which form the basis of all Bodhisattva practice— 2) To the Dharma I go for refuge (the 1ST/2ND Tam thaân thanh tònh. Theo Ñaïi Thöøa, ñaây laø ba /3RD time) Ñeä töû xin quy y Phaùp. nhoùm giôùi caên baûn cuûa moät vò Boà Taùt: 3) To the Sangha I go for refuge (the 1ST/2ND /3RD 1) Do not do what is evil: Khoâng laøm caùc ñieàu time) Ñeä töû xin quy y Taêng. aùc.

2) Do what is good: Laøm caùc haïnh laønh. 1) The Tripitaka doctrine (the orthodox of 3) Be of benefit to all sentient beings: Luoân laøm Hinayana): Taïng giaùo hay Tam taïng giaùo— lôïi laïc cho chuùng sanh. See Tripitaka school, and Five periods and Three rsi: Tam Tieân—See Two devas and the eight teachings of the T'ien-T'ai. three rsi. 2) The intermediate, or interrelated doctrine Three sages or holy ones: Tam Thaùnh. (Hinayana-cum-Mahayana): Thoâng giaùo— (I) The three divinities in the Flower Ornament The second stage in the T'ien-T'ai four world—Tam Thaùnh Hoa Nghieâm—Ba vò periods od teaching, which held the doctrine Thaùnh trong theá giôùi Hoa Nghieâm: of "Void," but had not arrived at the doctrine 1) Vairocana in the center: Phaät Tyø Loâ Giaù Na ôû of the "Mean."—Giai ñoaïn thöù hai trong giöõa. Thieân Thai

Hoùa Phaùp Töù Giaùo, cho raèng vaïn 2) Manjusri on the left: Vaên Thuø beân traùi. höõu laø “Khoâng,” nhöng chöa ñaït ñöôïc lyù 3) Samantabhadra on the right: Phoå Hieàn beân “Trung Ñaïo”—See Four periods of teaching. phaûi. 3) The differentiated or separated doctrine (II) The three divinities in the Flower Ornament (Early Mahayana as a cult or development, as Scriptures: Thích Ca Tam Thaùnh—Ba vò distinct from Hinayana): Bieät giaùo—The Thaùnh ñöôïc noùi ñeán trong kinh Hoa Nghieâm. different teaching of the Avatamsaka sect and 1) Sakyamuni Buddha in the center: Phaät Thích Lotus sect is founded on One Vehicle, the Ca Maâu Ni ôû giöõa. Buddha Vehicle. The Lotus school asserts 2) Same as in (I) (2). that the Three Vehicles are really the One 3) Same as in (I) (3). Vehicle, the Hua-Yen school that the One (III) The three Pure Land divinities in the Pure Vehicle differs from the Three Vehicles; Land Sect. These three divinities are believed hence the Lotus school is called the Unitary, to welcome the departed into the Pure Land. while the Hua-Yen school is the In some rare instances, Ksitigarbha Differentiating school—Bieät giaùo cuûa tröôøng Bodhisattva takes the place of phaùi Hoa Nghieâm vaø Lieân Hoa döïa vaøo Nhaát Mahasthamaprapta—Tam Thaùnh Di Ñaø—Ba thöøa hay Phaät thöøa. Lieân Hoa Toâng quyeát vò Thaùnh trong coõi Tònh Ñoä cuûa Ñöùc Phaät A ñoaùn raèng Tam Thöøa kyø thaät chæ laø Nhaát Di Ñaø. Ngöôøi ta tin raèng ba vò Thaùnh naày laø Thöøa, trong khi Hoa Nghieâm Toâng laïi cho nhöõng vò ñaïo sö tieáp daãn linh hoàn cuûa ngöôøi raèng Nhaát Thöøa khaùc vôùi Tam Thöøa, vì theá quaù vaõng. Trong moät vaøi tröôøng hôïp hieám Lieân Hoa Toâng ñöôïc goïi laø “Ñoàng Giaùo Nhaát hoi, ta thaáy ngaøi Ñòa Taïng ñöôïc thay vaøo choã Thöøa,” trong khi ñoù thì Toâng Hoa Nghieâm cuûa ngaøi Ñaïi Theá Chí Boà Taùt: ñöôïc goïi laø Bieät Giaùo Nhaát Thöøa. 1) Amitabha in the center: A Di Ñaø ôû giöõa. Three salutations at each drawing of the 2) Avalokitesvara (Kuan Yin) on the left: Quan Buddha’s image: Nhaát Buùt Tam Leã—Three AÂm beân traùi. salutations at each drawing or painting of a picture 3) Mahasthama-prapta on the right: Ñaïi Theá Chí of the Buddha—Moãi neùt hoïa hình cuûa Theá Toân, leã beân phaûi. laïy ba laàn. (IV) The three divinities, according to the Three salutations at each carving of the Bhaisajya-guru-vaidurya-prabhasa sutra—Buddha’s statue: Nhaát Ñao Tam Leã—In carving Tam Thaùnh Döôïc Sö: an statue (image) of Buddha, at each cut thrice to 1) Bhaisajya-guru-vaidyrya-Buddha in the pay homage to the Triratna—Moãi moät nhaùt dao centre: Phaät Döôïc Sö ôû giöõa. chaïm troå hình töôïng Phaät ñeàu phaûi leã baùi Tam 2) Surya-prabhasana on the left: Nhaät Quang Boà Baûo. Taùt beân traùi. Three samadhis: The samadhi on the three 3) Candra-prabhasana on the right: Nguyeät subjects—Tam Tam Muoäi. Quang Boà Taùt beân phaûi. Three Sakyamuni’s teachings: Tam giaùo.

1) To empty the mind of the ideas of me and trong soá 18 toâng phaùi Tieåu Thöøa ñaõ ñöôïc truyeàn mine and suffering, which are unreal: Khoâng ñeán Trung quoác. tam muoäi—Thaåm ñònh veà leõ khoâng. 1) Kosa: Abhidharma (skt)—Caâu Xaù Toâng. 2) To get rid of the idea of form, or externals: 2) Satya-siddhi: Thaønh Thaät Toâng. Voâ töôùng tam muoäi—Thaåm ñònh veà leõ khoâng 3) Vinaya school or the school of Harivaman: coù töôùng. Luaät Toâng. 3) To get rid of all wish or desire: Nguyeän tam

Three self-moderations: Tam Töi Ñieàu—See muoäi—Thaåm ñònh veà leõ khoâng nguyeän caàu. Eight Noble Paths. Three samadhis on the relationship of the 1) Self-discipline or keeping of precepts with— noumenal and phenomenal: Tam Muoäi Phaùp Töi trì (giôùi): Giôùi—Ba phöông phaùp thieàn quaùn veà söï lieân heä a) Right speech: Chaùnh ngöõ. giöõa lyù vaø söï trong Kinh Hoa Nghieâm—Three b) Right action: Chaùnh nghieäp. meditations, on the relationship of the noumenal c) Right livelihood: Chaùnh maïng. and phenomenal in the Flower Ornament 2) Self-purification or practice of meditation Scripture (Kinh Hoa Nghieâm). with—Töi tònh: 1) The universe as law or mind that things or a) Right mindfulness: Chaùnh nieäm. phenomena are of the same Buddha-nature, b) Right meditation or samadhi: Chaùnh ñònh. or the Absolute: Lyù phaùp giôùi. 3) Self-control or wisdom with—Töi cheá: 2) The Buddha-nature and the thing, or the a) Right view: Chaùnh kieán. Absolute and phenomena are not mutually b) Right thinking: Chaùnh tö duy. exclusive: Lyù Söï phaùp giôùi. c) Right effort: Chaùnh tinh taán. 3) Phenomena are not mutually exclusive, but in Three selves: Tam Töï. a common harmony as parts of the whole: Söï (I) söï voâ ngaïi phaùp giôùi. 1) Self-control: Töï cheá. Three samadhis on the three subjects: Tam 2) Self-purification: Töï tònh. Tam Muoäi—See Three samadhis. 3) Self-development in the religious life and in Three-Sastra Sect: Tam Luaän Toâng—The wisdom: Töï ñoä. Three-Sastra Sect, based on the Madhyamika- (II) Sastra—Giaùo thuyeát Tam Luaän Toâng döïa theo 1) Substance: Töï theå. Tam Luaän—See Six schools in China. 2) Form: Töï taùnh. 3) Function: Töï duïng. Three seasons of an Indian year: Thieân Truùc Tam Thôøi. Three sets of commandments: Tam giôùi 1) The hot season: Grisma (skt)—Nhieät Thì— luaät—Ba loaïi giôùi luaät. From first month sixteenth day, to fifth month, 1) The ten commandments for the novice: Sa di fifteenth—Muøa noùng töø 16 thaùng gieâng ñeán giôùi—Möôøi giôùi Sa Di. 15 thaùng naêm. 2) The eight commandments for the devout 2) The rainy season: Varsakala (skt)—Vuõ Thì— Buddhist at home: Baùt quan trai giôùi. From fifth month, sixteenth, to ninth month, 3) The five commandments for the ordinary fifteenth—Muøa möa töø 16 thaùng naêm ñeán 15 laity: Nguõ giôùi—Naêm giôùi cho Phaät töû taïi gia. thaùng chín. Three shinings of the sun compared to the 3) The cold season: Hemanta (skt)—Haøn Thì— Buddha's teaching: Tam Chieáu—The Buddha's From ninth month sixteenth, to first month teachings compare to the three shinings of the fifteenth—Muøa laïnh töø 16 thaùng chín ñeán 15 sun; the sun first shining on the hill-tops, then the thaùng gieâng. valleys and plains. The Buddha first preached Three sects of the Hinayana school: Tieåu Avatamsaka sutra (Kinh Hoa Nghieâm) Thöøa Tam Toâng—Three of the eighteen transforming his chief disciples into bodhisattvas; Hinayana schools were transported to China—Ba second he preached Hinayana sutras to sravaskas

and Pratyeka-buddhas in the Limbini garden; third khoaûng thôøi gian raát ngaén, ñoái laïi vôùi kieáp laø he preached Vaipulya (Phöông Ñaúng) and moät khoaûng thôøi gian daøi. Nirvana for all the living—So saùnh giaùo phaùp nhaø b) Sixty-five (some says 60) ksanas are said to Phaät vôùi ba aùnh chieáu cuûa maët trôøi; moät laø aùnh

pass the clicking of the fingers: 65 (coù choã noùi maët trôøi treân ñænh ñoài, sau ñoù laø aùnh chieáu trong 60) saùt na töông ñöông vôùi moät caùi khaûy thung luõng vaø cuoái cuøng laø aùnh chieáu treân vuøng moùng tay. ñoàng baèng. Ñöùc Phaät thuyeát giaûng Hoa nghieâm ñeå c) 90 ksanas are equal to a thought: 90 saùt na chuyeån hoùa caùc ñeä töû thaønh Boà taùt; sau ñoù Ngaøi ñöôïc coi nhö moät nieäm. giaûng Tieåu thöøa cho haøng Thanh vaên Duyeân giaùc d) A ksana is equal to one seventy-fifth of a trong vöôøn Laâm Tyø Ni, vaø sau cuøng Ngaøi thuyeát second, or 4,500 ksanas are equal to a minute: giaûng Phöông Ñaúng vaø Nieát Baøn cho chuùng sanh Moät saùt na töông ñöông vôùi moät phaàn baûy moïi loaøi. möôi laêm giaây, hay 4.500 saùt na töông ñöông Three signs: Tam AÁn—Three signs (usually in vôùi moät phuùt. Hinayana sutras)—Thöôøng tìm thaáy trong kinh Three sorts: Three categories, classes, or ñieån Tieåu Thöøa. kinds—Tam chuûng (ba loaïi). 1) Non-permanence: Voâ thöôøng—See Three souls and nine spirits: Ba Hoàn Chín Impermanence. Vía. 2) Non-personality: Voâ ngaõ—See No-self. Three sources of cultivation: Tam Quyõ. 3) Nirvana: Nieát baøn—See Nirvana. 1) Compassion and pity: Töø Bi—See Three sins of the body: Thaân tam—Ba toäi nôi Compassion. thaân—See Seven sins, and Ten branches of evils. 2) Patience: Nhaãn Nhuïc—See Patience. Three sins of the mind: YÙ Tam—See Ten 3) The emptiness or unreality of all things: Phaùp branches of evils. Khoâng—Everything is being dependent on Three skills: Tam Thieän Xaûo (Sangiti Sutta in something else and having no individual the Long Discourses—Kinh Phuùng Tuïng trong existence apart from other things; hence the Tröôøng Boä Kinh)—See Three dharmas (XLVII). illusory nature of all things as being 1) Skills in going forward: Aya-kosallam (p)— composed of elements and not possessing Taêng ích thieän xaûo. reality—Taùnh khoâng hay söï khoâng thaät cuûa 2) Skills in going down: Apaya-kosallam (p)— chö phaùp. Moïi vaät ñeàu tuøy thuoäc laãn nhau, Toån ích thieän xaûo. chöù khoâng coù caù nhaân hieän höõu, taùch rôøi khoûi 3) Skills in means to progress: Upaya-kosallam vaät khaùc. (p)—Phöông tieän thieän xaûo. Three sources of felicity: Tam Phöôùc—Tam Three smallest things: Tam cöï thieåu hay ba caùi Phuùc—See Three fields of blessing. nhoû nhaát. Three sources of all passions and delusions: 1) An atom—Nguyeân töû: An atom is the Tam Ñoäc—Tam Caáu hay Tam Chöôùng—See smallest particle of matter—Nguyeân töû nhö Three Poisons. moät ñôn vò nhoû nhaát cuûa vaät chaát. Three sources of the rise of the passions or 2) A letter—Maãu töï: A letter is the shortest illusions: Tam Chuûng Sinh AÙi Duïc—See Three possible name—Maãu töï laø caùi teân khaû dó causes of the rise of the passions or illusions. ngaén nhaát. Three sovereign powers for converting 3) A ksana—Saùt Na: A ksana is the shortest others: Tam Luaân Hoùa Ñaïo. period of time—Saùt na laø moät khoaûng thôøi 1) Supernatural transformation (thaân: physical): gian ngaén nhaát. Thaàn bieán—Do thaân nghieäp cuûa Ñöùc Phaät a) The shortest period or measure of time, a hieän ñuû loaïi thaàn bieán, khieán chuùng sanh khôûi moment, an instant; in contrast with kalpa, the chaùnh tín. longest period of time: Khoaûnh khaéc cuûa moät 2) Memory or knowledge of all the thoughts of all beings (yù: mental): Kyù taâm—Duøng yù

nghieäp cuûa Ñöùc Phaät phaân bieät ñöôïc taâm lives. Present deeds and their next life haønh sai bieät cuûa keû khaùc (thöùc bieät tha taâm). consequences (present deeds and 3) Teaching and warning: Giaùo giôùi—Duøng consequences after next life): Nghieäp hieän taïi khaåu nghieäp cuûa Ñöùc Phaät ñeå raên daïy chuùng tích tuï quaû vò lai. sanh khieán hoï tu haønh. Three stains: Tam Caáu Nhieãm—Tam Ueá—They Three special months of abstinence: Tam are so called because they are themselves dirty Trai Nguyeät—The three special months of like oil, black, and mud, and because they dirty abstinence and care for lay Buddhists, the first, other things—Töï taùnh chuùng ueá nhieãm nhö daàu, fifth, and ninth months—Ba thaùng aên chay ñaëc loï, buøn, maø chuùng coøn vaáy baån caùc vaät khaùc, neân bieät cuûa Phaät töû taïi gia, thaùng gieâng, thaùng naêm goïi laø caáu ueá. vaø thaùng chín (trong ba thaùng naày Phaät töû neân trì 1) Greed: Tham. trai giöõ giôùi, giöõ gìn lôøi aên tieáng noùi, cuõng nhö 2) Hatred: Saân. haønh vi cöû chæ, traùnh laøm vieäc aùc, neân laøm vieäc 3) Delusion: Si. thieän, vaø luoân giöõ cho taâm yù thanh saïch). Three states of consciousness: Tam Thöùc— Three special qualities (characteristics) of See Three kinds of perception. the lotus: Ba Phaåm Chaát Ñaëc Bieät Cuûa Hoa Sen. Three states of faith: Tam tín—These three 1) The petals are made to bear the fruit, in the states of faith are for Buddhist worshippers—Tam same manner with expedient teachings are tín cho Phaät töû. expounded in order to reveal the true 1) You must have a faith in an impure body: Baïn teaching: Caùnh hoa mang göông sen (traùi) phaûi tin ôû thaân baát tònh. gioáng nhö phaùp phöông tieän ñöôïc giaûng giaûi 2) You must have a faith in a no-self: Baïn phaûi ñeå hieån baøy chaân lyù. tin ôû voâ ngaõ. 2) When the lotus flower opens, the fruit is seen 3) You must have a faith in no permanence: Baïn therein, in the same manner we find the true phaûi tin ôû voâ thöôøng. teaching latent in the expedient teachings: Three states of mind or consciousness: Tam Khi hoa sen nôû, thì göông sen cuõng hieän ra Thöùc—See Three kinds of perception. ngay beân trong, nhö chaân giaùo aån taøng trong Three states of mortal existence: Ba loaïi hieän giaùo phaùp phöông tieän. höõu—Three states of mortal existence in the 3) When the fruit is ripened, at the same time trailikya. the flower also falls. In the same manner, (A) when the true teaching is established, the 1) Qualities (good, bad, length, shortness): expedient teachings are no longer necessary: Töôùng trì höõu. Khi göông sen (traùi) khoâ thì cuõng laø luùc boâng 2) Phenomenal things: Giaû Danh Höõu—One of ruïng, yù noùi khi chaân giaùo ñaõ ñöôïc thieát laäp thì the three kinds of existence, things which phaùp phöông tieän khoâng coøn caàn thieát nöõa. exist only in name, i.e. all things are Three species of existence: Tam chuûng hieän combinations of other things and are höõu—SeeThree kinds of existence. empirically named—Moät trong tam höõu, moïi Three stages of karma: Tam Thôøi Nghieäp. vaät hieän höõu nhôø söï phoái hôïp cuûa caùc vaät 1) Past karma is the cause for some results khaùc vaø chæ laø goïi teân theo loái kinh nghieäm (effects) reaped in the present life: Nghieäp (nhö boán thöù saéc, thinh, höông, vò, xuùc, nhaân quaù khöù tích tuï quaû hieän taïi. duyeân hoøa hôïp vôùi nhau ñeå thaønh moät caùi gì 2) Present karma is the cause for some results ñoù trong moät thôøi gian höõu haïn roài tan hoaïi, (effects) reaped in the present life

(present chaúng haïn nhö söõa boø, kyø thaät laø do boán thöù deeds and their consequences in this life): aáy duyeân hôïp maø thaønh, chöù khoâng bao giôø Nghieäp hieän taïi tích tuï quaû hieän taïi. coù caùi töï theå cuûa söõa). 3) Present karma (deed) is the cause for some 3) The noumenal or imaginary, understood as or all results reaped in the next or future facts and not as illusions: Phaùp Höõu—The

false view of Hinayana that things, or Three store houses: Tripitaka (skt)—Sanzo elements of which they are made, are real— (jap)—Three Baskets—Tam Taïng—See Taø kieán Tieåu Thöøa cho raèng vaïn höõu, hay Tripitaka. nhöõng yeáu toá taïo thaønh vaïn höõu laø coù thaät. Three studies: Tam Hoïc. (B) According to The Connected Discourses of (I) An overview of “Three studies”—Toång quan the Buddha, Chapter Esanavaggo (Searches), veà “Tam hoïc: The path of liberation includes there are three kinds of existence—Theo Virtue, Concentration, and Wisdom, which Töông Öng Boä Kinh, Phaåm Taàm Caàu, coù ba are referred to in the discourses as the loaïi höõu: “Threefold Training” (Tividha-sikkha) and 1) Existence in the realm of desire: Sense- none of them is an end in itself; each is a sphere existence—Duïc Höõu—Hieän höõu duïc means to an end. One can not function giôùi. independently of the others. As in the case of 2) Existence in the realm of form: Form-sphere a tripod which falls to the ground if a single existence—Saéc Höõu—Hieän höõu saéc giôùi. leg gives away, so here one can not function 3) Existence in the realm of formlessness without the support of the others. These three (immaterial realm): Formless-sphere go together supporting each other. Virtue or existence—Voâ Saéc Höõu—Hieän höõu hay quaû regulated behavior strengthens meditation baùo thöïc taïi cuûa voâ saéc giôùi. and meditation in turn promotes Wisdom. (C) Wisdom helps one to get rid of the clouded 1) Present existence or the present body and view of things, to see life as it really is, that is mind: Hieän höõu—Boån Höõu. to see life and all things pertaining to life as 2) The intermediate state of existence: Antara- arising and passing away—Ñaïo loä giaûi thoaùt bhava (skt)—Trung höõu—Thaân taâm sau khi goàm Giôùi, Ñònh vaø Tueä, thöôøng ñöôïc trong cheát. Kinh ñieån nhö laø Tam Hoïc (Tividhasikkha) 3) Existence in the future state: Ñöông höõu— vaø khoâng coù hoïc naøo trong Tam hoïc naày töï Thaân taâm ñôøi sau. thaân noù laø cöùu caùnh caû; moãi hoïc chæ laø moät Three states of sensation: Tam Thoï. phöông tieän ñeå ñi ñeán cöùu caùnh. Nghóa laø moãi (I) hoïc khoâng theå ñöôïc tu taäp ñoäc laäp vôùi caùc 1) Painful: Suffering—Khoå. hoïc khaùc. Nhö tröôøng hôïp moät caùi giaù ba 2) Pleasurable: Happy—Joyful—Laïc. chaân, neáu moät chaân gaõy thì caû caùi giaù aáy seõ 3) Freedom from both suffering and joyfull: Xaû. saäp, vì vaäy trong Tam Hoïc, hoïc naày khoâng (II) According to The Connected Discourses of theå laøm nhieäm vuï cuûa noù moät caùch chu toaøn the Buddha, Chapter Esanavaggo (Searches), neáu khoâng coù söï hoã trôï cuûa hai hoïc kia. Tam there are three feelings—Theo Töông Öng Hoïc thöôøng nöông töïa vaø hoã trôï laãn nhau. Boä Kinh, Phaåm Taàm Caàu, coù ba loaïi Khoå: Giôùi cuûng coá Ñònh, vaø Ñònh trôû laïi thuùc ñaåy 1) Suffering: Painful—Painful feeling—Khoå Hueä. Trí tueä giuùp haønh giaû loaïi tröø taø kieán ñoái Thoï. vôùi caùc phaùp nhö chuùng thöïc söï laø, ñoù laø thaáy 2) Happy: Pleasurable—Joyful—Pleasant cuoäc soáng vaø

taát caû chö phaùp lieân quan ñeán feeling—Laïc Thoï. cuoäc soáng ñeàu phaûi chòu sanh, dieät, voâ 3) Neither painful-nor-pleasant feeling: The thöôøng. state of experiencing neither pain nor (II) Threefold Learning according to Prof. Junjiro pleasure—Trung tính—Phi Khoå Phi Laïc Takakusu in The Essentials of Buddhist Thoï—Voâ khoå voâ laïc. Philosophy—Tam hoïc theo Giaùo Sö Junjiro Three states of vedana (sensations): Tam Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Thoï—See Three states of sensations. Giaùo: Buddhism lays stress on the Threefold Three steps one bow: Tam boä nhöùt baùi. Learning (siksa) of Higher Morality, Higher Thought, and Higher Insight. That is to say, without higher morals one cannot get higher

thought and without higher thought one 1) Discipline: Sila (skt & p)—Giôùi—Learning by cannot attain higher insight. In other words, the commandments or cultivation of precepts morality is often said to lead to samadhi, and means putting a stop to all evil deeds and samadhi to prajna. Higher thought here avoiding wrong doings. At the same time, one comprises the results of both analytical should try one's best to do all good deeds. investigation and meditative intuition. Learning by the commandments or Buddhism further instructs the aspirants, when prohibitions, so as to guard against the evil they are qualified, in the Threefold Way consequences of error by mouth, body or (marga) of Life-View, Life-Culture and mind. According to Bhikkhu Piyadassi Realization of Life-Ideal or No-More Mahathera in The Spectrum of Buddhism, it is Learning. These are three stages to be passed essential for us to discipline ourselves in through in the study of the Fourfold Truth by speech and action before we undertake the the application of the Eightfold Noble Path; in arduous task of training our mind through the second stage it is investigated more fully meditation. The aim of Buddhism morality is and actualized by the practice of the Seven the control of our verbal and physical action, Branches of Enlightenment, life-culture here in other words, purity of speech and action. again means the results of right meditation; This is called training in virtue. Three factors and in the last stage the Truth is fully realized of the Noble Eightfold Path form the Buddhsit in the Path of No-More-Learning. In other code of conduct. They are right speech, right words, without a right view of life there will action, and right livelihood. If you wish to be be no culture, and without proper culture successful in meditation practice, you should there will be no realization of life—Theo try to observe at least the five basic precepts Giaùo sö Junjiro Takakusu trong Cöông Yeáu of morality, abstinence from killing, stealing, Trieát Hoïc Phaät Giaùo: Phaät giaùo ñaët neàn taûng illicit sexual indulgence, speaking falsehood treân Tam Hoïc (siksa): Giôùi, Ñònh, Tueä. Nghóa and from taking any liquor, including narcotic laø neáu khoâng trì giôùi thì taâm khoâng ñònh, taâm drugs that cause intoxication and khoâng ñònh thì khoâng phaùt tueä. Hay noùi khaùc heedlessness—Trì giôùi coù nghóa laø ngöng ñi, do giôùi maø coù ñònh, do ñònh maø coù hueä. khoâng laøm nhöõng vieäc xaáu aùc. Ñoàng thôøi, laøm Ñònh ôû ñaây bao goàm nhöõng keát quaû vöøa tö taát caû nhöõng vieäc thieän laønh. Trì giôùi laø ñeå bieän vöøa tröïc quaùn. Tieáp ñoù Ñaïo Phaät coøn traùnh nhöõng haäu quaû xaáu aùc do thaân khaåu yù daïy haønh giaû phaûi ñi vaøo Tam Ñaïo laø Kieán gaây neân. Theo Phaät Giaùo Nhìn

Toaøn Dieän ñaïo, Tu ñaïo, vaø Voâ hoïc ñaïo. Ñaây laø ba giai cuûa Tyø Kheo Piyadassi Mahathera, tröôùc khi ñoaïn maø haønh giaû phaûi traûi qua khi tu taäp gia coâng thöïc haønh nhöõng nhieäm vuï khoù khaên Kieán Ñaïo vôùi Töù Dieäu Ñeá baèng caùch thöïc hôn, nhö tu taäp thieàn ñònh, ñieàu chaùnh yeáu laø haønh Baùt Chaùnh Ñaïo; keá ñeán, haønh giaû tu chuùng ta phaûi töï kheùp mình vaøo khuoân khoå kyû taäp Tu Ñaïo vôùi Thaát Giaùc Chi. Tu ñaïo ôû ñaây cöông, ñaët haønh ñoäng vaø lôøi noùi trong giôùi laïi coù nghóa laø keát quaû cuûa suy tö chaân chaùnh; luaät. Giôùi luaät trong Phaät Giaùo nhaèm ñieàu ngöï vaø cuoái cuøng laø thöïc hieän hoaøn toaøn baèng Voâ thaân nghieäp vaø khaåu nghieäp, noùi caùch khaùc, Hoïc Ñaïo. Noùi caùch khaùc, khoâng thaáy ñöôïc giôùi luaät nhaèm giuùp lôøi noùi vaø haønh ñoäng ñaïo thì khoâng tu ñöôïc ñaïo vaø khoâng thöïc hieän trong saïch. Trong Baùt Chaùnh Ñaïo, ba chi lieân ñöôïc ñôøi soáng lyù töôûng. heä tôùi giôùi luaät laø chaùnh ngöõ, chaùnh nghieäp, (III) Three studies taught by the Buddha that help vaø chaùnh maïng. Ngöôøi muoán haønh thieàn coù practitioners obtain the passionless life and keát quaû thì tröôùc tieân phaûi trì giöõ nguõ giôùi caên escape from transmigration—Tam hoïc ñöôïc baûn khoâng saùt sanh, troäm caép, taø daâm, voïng Ñöùc Phaät daïy nhaèm giuùp haønh giaû ñaït ñöôïc ngöõ vaø uoáng röôïu cuõng nhö nhöõng chaát cay cuoäc soáng khoâng tham duïc vaø thoaùt khoûi voøng ñoäc laøm cho taâm thaàn buoâng lung phoùng tuùng, luaân hoài sanh töû. khoâng tænh giaùc.

2) Meditation: Dhyana (skt)—Ñònh—By Dhyana söï vaät vaø thöïc chöùng thöïc töôùng cuûa vaïn or quiet meditation. According to Bhikkhu phaùp, thaáy ñôøi soáng ñuùng nhö thaät söï, nghóa Piyadassi Mahathera in The Spectrum of laø thaáy roõ söï sanh dieät cuûa vaïn höõu. Buddhism, virtue aids the cultivation of Three studies of the non-outflow: Tam Voâ concentration. The first three factors of the Laäu Hoïc. Noble Eightfold Path, right effort, right (I) An overview of “Three studies of the non-mindfulness and right concentration, form the outflow”—Toång quan veà “Tam Voâ Laäu Hoïc”: concentration group. This called training in Threefold training, or three studies or concentration or samadhi-sikkha. Progressing endeavors of the non-outflow, or those who in virtue the meditator practices mental have passionless life and escape from culture, Seated in cloister cell, or at the foot transmigration. If we do not hold the precepts, of a tree, or in the open sky, or in some other we can continue to commit offenses and suitable place, he fixes his mind on a subject create more karma; lacking trance power, we of meditation and by unceasing effort washes will not be able to accomplish cultivation of out the impurities of his mind and gradually the Way; and as a result, we will not only gains mental absorption by abandoning the have no wisdom, but we also may become five hindrances—Thieàn ñònh. Theo Tyø Kheo more dull. Thus, every Buddhist cultivator Piyadassi Mahathera trong Phaät Giaùo Nhìn (practitioner) must have these three non- Toaøn Dieän, giôùi ñöùc trang nghieâm giuùp phaùt outflow studies—Ba phaàn hoïc cuûa haøng voâ trieån ñònh taâm. Ba chi cuoái cuøng cuûa Baùt laäu, hay cuûa haïng ngöôøi ñaõ döùt ñöôïc luaân hoài Chaùnh Ñaïo laø chaùnh tinh taán, chaùnh nieäm, vaø sanh töû. Neáu chuùng ta khoâng trì giôùi thì chuùng chaùnh ñònh, hôïp thaønh nhoùm ñònh. Haønh giaû ta coù theå tieáp

tuïc gaây toäi taïo nghieäp; thieáu coù theå ngoài laïi trong moät tònh thaát, döôùi moät ñònh löïc chuùng ta khoâng coù khaû naêng tu ñaïo; coäi caây hay ngoaøi trôøi, hoaëc moät nôi naøo vaø keát quaû chaúng nhöõng chuùng ta khoâng coù trí thích hôïp khaùc ñeå gom taâm chaêm chuù vaøo ñeà hueä, maø chuùng ta coøn trôû neân ngu ñoän hôn. Vì muïc haønh thieàn, ñoàng thôøi khoâng ngöøng tinh vaäy ngöôøi tu Phaät phaûi coù tam voâ laäu hoïc taán goäi röõa nhöõng bôïn nhô trong taâm vaø daàn naøy—See Three studies. daàn trieät tieâu naêm trieàn caùi ñeå ñònh taâm vaøo (II) The content of “Threefold training”—Noäi moät ñieåm. dung cuûa “Tam Voâ Laäu Hoïc”: 3) Wisdom: Prajna (skt)—Hueä—Study of 1) Training in moral discipline: Giôùi hay trì principles and solving of doubts. Also giôùi—Precepts or training in moral discipline. according to Bhikkhu Piyadassi Mahathera in In Buddhism, there is no so-called cultivation The Spectrum of Buddhism, high without discipline, and also there is no concentration is the means to the acquisition Dharma without discipline. Precepts are of wisdom or insight. Wisdom consists of right considered as cages to capture the thieves of understanding and right thought, the first two greed, anger, stupidity, pride, doubt, wrong factors of the path. This is called the training views, killing, stealing, lust, and lying—Trong in wisdom or panna-sikkha. Wisdom helps us Phaät giaùo, khoâng coù pheùp goïi laø tu haønh naøo get rid of the clouded view of things, and to maø khoâng phaûi trì giôùi, khoâng coù phaùp naøo see life as it really is, that is to see life and maø khoâng coù giôùi. Giôùi nhö nhöõng chieác loàng things pertaining to life as arising and nhoát nhöõng teân troäm tham, saân, si, maïn, nghi, passing—Cuõng theo Tyø Kheo Piyadassi taø kieán, saùt, ñaïo, daâm, voïng—See Precepts Mahathera trong Phaät Giaùo Nhìn Toaøn Dieän (III). thì taâm ñònh ôû möùc ñoä cao laø phöông tieän ñeå 2) Samadhi: Ñònh—Meditation, trance, or thaønh ñaït trí tueä hay tueä minh saùt. Tueä bao training the mind. In the same manner as in goàm chaùnh kieán vaø chaùnh tö duy, töùc laø hai (1), in Buddhism, there is no so-called chi ñaàu trong Baùt Chaùnh Ñaïo. Trí tueä giuùp cultivation without concentration, or training chuùng ta phaù tan lôùp maây môø si meâ bao phuû the mind—Pheùp luyeän cho taâm ñöôïc ñònh

tónh. Töông töï nhö “giôùi,” trong Phaät giaùo, Voâ minh nghieäp töôùng—Voâ minh hay tình khoâng coù pheùp goïi laø tu haønh naøo maø khoâng traïng khoâng giaùc ngoä. tu luyeän cho taâm ñònh tónh—See Meditation 2) The subjective mind: Ability to perceive (III). phenomena—Perceptive faculties, associated 3) Wisdom: Hueä—The resulting wisdom, or with function—Naêng kieán töôùng—Coù theå training in wisdom. If you want to get rid of thaáy ñöôïc moïi hieän töôïng. greed, anger, and ignorance, you have no 3) The external, or phenomenal world: The choice but cultivating discipline and samadhi object perceived, or empirical world, so that you can obtain wisdom paramita. With associated with function—Caûnh giôùi töôùng—wisdom paramita, you can destroy these Theá giôùi hieän töôïng beân ngoaøi, coøn goïi laø thieves and terminate all afflictions—Tu taäp Hieän Töôùng hay Hieän Thöùc. trí tueä laø keát quaû cuûa giôùi vaø ñònh. Neáu baïn Three subtle marks: Tam Töôùng Vi Teá— muoán ñoïan tröø tam ñoäc tham lam, saân haän vaø According to

the Awakening of Faith, there are si meâ, baïn khoâng coù con ñöôøng naøo khaùc hôn three subtle marks—Theo Khôûi Tín Luaän, coù ba laø phaûi tu giôùi vaø ñònh haàu ñaït ñöôïc trí tueä ba töôùng vi teá. la maät. Vôùi trí hueä ba la maät, baïn coù theå tieâu 1) The mark of karma: Nghieäp töôùng. dieät nhöõng teân troäm naày vaø chaám döùt khoå ñau 2) The mark of Turning: Chuyeån töôùng. phieàn naõo—See Wisdom (V). 3) The mark of manifestation: Hieän töôùng. Three studies (endeavors) of the passionless Three subversions: Tam Ñieân Ñaûo. life and escape from transmigration: Tam voâ 1) Evil thoughts: Töôûng ñieân ñaûo. laäu hoïc—See Three studies. 2) False views: Kieán ñieân ñaûo. 1) Moral discipline: Giôùi. 3) Deluded mind: Taâm ñieân ñaûo. 2) Meditation: Ñònh. Three subverters: Tam Ñieân Ñaûo—See Three 3) Resulting wisdom: Hueä. subversions. Three subjects of idealistic reflection: Tam Three superior monks and seven witnesses Duy Thöùc Quaùn—Ba ñoái töôïng trong Duy Thöùc for a full ordination: Three superior monks and quaùn. a minimum of seven witnesses for ordination 1) Ego and things are realities: Bieán Keá Sôû ceremony—Tam Sö Thaát Chöùng—See Three Chaáp Tính—Quaùn thaät taùnh cuûa ngaõ vaø chö monks and seven witnesses. phaùp. Three sure things for any true disciple: Tam 2) Things are produced by caused and Kieân. circumstance: Y Tha Khôûi Tính—Quaùn chö 1) Infinite body or personality: Thaân soáng voâ phaùp ñöôïc sanh ra bôûi nhaân duyeân. cöïc. 3) Bhutatathata is the only reality: Vieân Thaønh 2) Endless life: Maïng thoï voâ cuøng. Thöïc Tính—Quaùn chæ coù Chaân nhö laø hieän 3) Boundless sipritual possessions: Taøi saûn voâ thöïc. taän. Three subjects of the meditation that lead Three sutras and one sastra: Tam kinh nhaát toward liberation (three emancipations): luaän—These are three sutras and one sastras on Vimokshatraya (skt)—Tam Giaûi Thoaùt—Ba ñoái which the Pure Land sect bases its teachings—töôïng quaùn chieáu daãn tôùi giaûi thoaùt—See Three Ñaây laø nhöõng kinh vaø luaän maø giaùo thuyeát cuûa objects of meditation that lead toward liberation. tröôøng phaùi Tònh Ñoä döïa vaøo (Voâ Löôïng Thoï Three subtle conceptions: Tam Teá. Kinh, Quaùn Voâ Löôïng Thoï Kinh, A Di Ñaø Kinh, 1) The objective illusory world: Ignorance or the Thieân Thaân Tònh Ñoä Luaän). unenlightened condition, considered as in Three taints: Tam Laäu Hoaëc—See Three primal action, the stirring of the perceptive affluences. faculty, associated with corpus or substance— Three things: Tam Phaùp—See Three dharma.

Three things assured to the faithful in Luaän, caâu 26, ñaây laø caên beänh chung cuûa haàu heát reincarnation: Tam Kieân Phaùp—Ba vieäc baûo ngöôøi tu. Vì theá neáu ngöôøi tu khoâng thoáng thieát töï ñaûm cho nhöõng ngöôøi tín taâm vaøo taùi sanh (yù noùi traùch thì khoù maø thaønh töïu ñöôïc phaùp tu Tònh Ñoä neáu queân ñi thaân meänh, vöùt boû cuûa caûi theá tuïc maø Voâ Giaùn. Coù ba ñieàu thoáng thieát töï raên—To be a tu ñaïo thì seõ coù ñöôïc caùi thaân voâ cöïc, caùi meänh voâ Pure Land practitioner, everyone always wants to cuøng, vaø caùi taøi voâ taän). cultivate in such a way that thought follows upon 1) A good body: Thaân töôùng haûo—Ngöôøi tu ñaïo thought without interruption. However, having not seõ ñöôïc caùi thaân voâ cöïc. yet achieved one-pointedness of Mind, we cannot 2) A long life: Tröôøng

Thoï—Meänh voâ cuøng. even rein in the first thought, or else, the previous 3) Boundless wealth: Taøi saûn voâ bieân—Taøi voâ perception is difficult to forget, or deluded taän. thoughts arise. We cannot keep our thoughts from being disturbed by circumstances and conditions. Three things impossible to a Buddha: Ba Our Minds and feelings are confused and cannot ñieàu Phaät khoâng theå laøm ñöôïc: be stilled. Each time we sit down to finger the 1) He cannot annihilate causality karma: Khoâng rosary for a moment, our thoughts have gone in all theå loaïi töø quaû nghieäp baùo cho chuùng sanh. directions, suddenly travelling millions of miles 2) He cannot save unconditionally: Khoâng theå without our knowledge or awareness. At times, cöùu roãi voâ ñieàu kieän. when we are preoccupied with some problem, we 3) He cannot end the realm of the living: Khoâng turn it over and over our Minds for days and days, theå chaám döùt caùc ñöôøng döõ cho chuùng sanh. or even for months. It is impossible for us to rid Three things possible to a Buddha: Ba ñieàu ourselves of such tangled thoughts, not to mention Phaät coù theå laøm ñöôïc: doing away with interruptions in recitation. 1) He can have perfect knowledge of all things: According to Most Venerable Thích Thieàn Taâm in Khaû naêng hieåu bieát vaïn vaät. The Treatise on The Ten Doubts, question number 2) He can have perfect knowledge about the 26, this is the common disease of almost all Pure nature of all beings: Khaû naêng hieåu bieát baûn Land practitioners. If we do not earnestly restrain chaát thaät cuûa vaïn höõu. ourselves, it will be difficult to succeed in the 3) He can save countless beings: Khaû naêng cöùu practice of exclusive, uninterrupted cultivation. ñoä voâ löôïng chuùng sanh. There are three things that practitioners would Three things that practitioners would bitterly reproach themselves. bitterly reproach themselves: Ba Ñieàu Thoáng 1) Repaying one's obligation—Baùo AÂn: Thieát Töï Traùch Cuûa Ngöôøi Tu Phaùp Moân Tònh Cultivators have a number of important Ñoä—The Pure Land practitioners should always obligations. Let us put aside temporarily the bitterly reproach themselves for three things—Tu debts to the Buddhas and our teachers. Even a theo Phaùp moân Tònh Ñoä, ai ai cuõng muoán tu laøm monk or nun, do you not think that we owe a sao cho nieäm nieäm noái nhau khoâng döùt. Tuy profound and heavy debt to our parents for nhieân, vì ñònh löïc chöa thaønh neân nieäm ñaàu khoâng giving our life and raising us? Having left chuû, hoaëc tri giaùc cuõ khoù queân, hoaëc voïng töôûng home and all mundane activities, studying the noåi daäy, hoaëc xuùc ñoái caûnh duyeân töï keàm giöõ Dharma far from our home for so many years, khoâng vöõng, hoaëc taâm tình roái loaïn coá ngaên deïp we were not aware of the hardships and chaúng kham. Cöù ngoài vaøo laàn chuoãi moät luùc laø sufferings of our parents. We did not know of taâm nieäm ñaõ chaïy heát ñoâng sang taây, baát giaùc noù our parents' old age and illness, and so did ñi xa caùch maáy ngaøn muoân daäm hoài naøo cuõng not take proper care of them. When they died, khoâng bieát. Coù khi phaûi baän lo moät vieäc naøo ñoù we either had no knowledge, or, if we were neân taâm trí cöù vöôùng vít caû thaùng trôøi chöa heát. aware of it, we probably returned home too Deïp töø taïp nieäm coøn chöa xong, huoáng laø giaùn late. When we were young, in order to raise ñoaïn luùc nieäm Phaät. Theo Hoøa Thöôïng Thích

and educate us, our parents, at times, Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán committed numerous transgressions. After

death, as they descended upon the path of voïng chuùng ta cöùu ñoä, nhö khaùt chôø uoáng, suffering, they hoped that we would come to nhö haïn troâng möa. Neáu chuùng ta tu haønh their rescue, just as a person might wait for a cheãnh maõng taát tònh nghieäp khoâng thaønh; ñaõ glass of water to assuage his thirst, or for the khoâng thaønh thì töï cöùu coøn chöa xong, laøm pouring rain to cease. If our cultivation is sao cöùu ñöôïc meï cha? Ñoái vôùi song thaân ñaõ haphazard, our Pure Land karma will not loãi veà vaät chaát, maø coøn khoâng cöùu ñoä ñöôïc bring results. Thus, we cannot even save phaàn taâm linh, töùc laø phuï nghóa queân aân, laø ourselves, let alone our parents! In such ngöôøi ñaïi baát hieáu. Theo Phaät, toäi baát hieáu laø circumstances, we have not only missed the moät ñaïi toäi seõ bò ñoïa vaøo ñòa nguïc. Nhö theá opportunity to take care of their temporal taâm nieäm giaùn ñoaïn khoâng chuyeân tu ñeå cöùu needs, we are now remiss in our obligations ñoä meï cha cuõng chính laø nghieäp ñòa nguïc vaäy. to their souls. We are most unfilial sons Laïi nöõa, chuùng ta khoâng bieát deät quaàn aùo ñeå indeed! The Buddha said: “To be unfilial is to maëc, khoâng caøy ñeå aên, phoøng nhaø, chaên goái, sink into hell.” Thus, the Mind of interruption, côm aùo, thuoác thang ñeàu do ñaøn na tín thí of failure to cultivate assiduously, is indeed cuùng döôøng. Toå sö töøng daïy raêng: “Haøng the karma of hell. Moreoever, we do not thieän nam tín nöõ vì suøng kính Tam Baûo, ñaõ weave, yet we wear clothing; we do not chia caét bôùt phaàn cuûa gia ñình ñem ñeán cuùng plough, yet we eat our fill. Living quarters, döôøng. Neáu ngöôøi tu ñaïo haïnh khoâng troøn, thì bedding, food, clothing, medicine, etc. are all duø taác vaûi haït côm , kieáp sau cuõng phaûi ñeàn provided by Buddhist followers. The ancient traû.” Muoán baùo aân ñaøn na tín thí, chuùng ta masters have often admonished: “Buddhist phaûi lo chuyeân tu tònh nghieäp ñeå ñoä mình ñoä followers, out of respect and veneration for ngöôøi. Neáu chuùng ta sanh moät nieäm giaùn the Triple Jewel, parcel out part of their ñoaïn khoâng chuyeân, taát ñaõ coù phaàn trong kieáp meager family food budget as a donation to luaân hoài vay traû. Vaø tam nieäm naày chính laø monks and nuns. If the latter are not nieäm haï tieän hoaëc suùc sanh. blameless in their cultivation, even an inch of 2) The Resolute Will—Chí Quyeát Ñònh: The cloth or a grain of rice will have to be paid practitioner should be resolute in order to back in future lifetimes. To repay the favor of achieve results. As monks and nuns, we have our disciples, we should follow the Pure Land spent a lifetime practicing Zen but have not path assiduously, to rescue ourselves and awakened to its meaning. Nor did we master others. If we let even a single intrusive the subtleties of the Buddhist Canon when we thought arise and fail to persevere, we have began studying the sutras. Even today, our become enmeshed in Samsara endlessly Mind is not yet empty and calm; our thoughts ‘borrowing’ and ‘repaying.’ That very are still in ferment. At times we want to write intrusive thought is vile karma or the karma poetry, at other times we want to draft of animality—Ngöôøi tu coù raát nhieàu troïng aân; commentaries; at times we want to expound haõy taïm gaùc qua aân Phaät vaø aân Thaày Toå. Duø the

Dharma, at other times we want to laø ngöôøi xuaát gia, coâng aân sanh döôõng cuûa indulge in Zen talks. Our thoughts are cha meï haù chaúng naëng saâu hay sao? Duø ñaõ lìa scattered among three or four areas. The tuïc xuaát gia, vaø vì ñi hoïc ñaïo neân phaûi xa ancient masters have said: "A Mind which is caùch queâ höông nhieàu naêm, cha meï nhoïc still grasping is precisely the karma of Birth nhaèn cöïc khoå cuõng khoâng bieát, khi giaø yeáu and Death. As soon as feelings and thoughts beänh hoaïn laïi cuõng khoâng hay bieát ñeå chaêm or attachments arise, we are chained for tens soùc thuoác thang. Ñeán luùc cha meï maõn phaàn, of thousands of eons." The reason we have cuõng khoâng bieát, hoaëc coù nhaän ñöôïc tin cuõng not yet achieved right thought is precisely that veà treã muoän. Khi coøn nhoû, coù khi cha meï vì our felings and thoughts are still unfocussed, nuoâi naáng thöông lo cho con maø gaây toäi taïo and such perplexed feelings and thoughts are nghieäp, neân luùc cheát bò ñoïa vaøo neûo khoå, hy due to lack of decisiveness. Thus, cultivating

with an irresolute Mind is the beginning of chí quyeát ñònh thì khoâng theå giöõ gìn giôùi caên. rebirth in the Triple Realm. The Buddha Do yù nieäm phaân vaân neân khoâng theå thaâu reminded his disciples, as stated in the sutras: nhieáp thaân vaø khaåu. Phaät daïy: "Thaø laáy nöôùc "I vow that I would rather pour boiling metal ñoàng soâi maø roùt vaøo mieäng, nguyeän khoâng ñeå in my mouth than allow such a mouth ever to mieäng phaù giôùi khi ñang thoï duïng caùc thöùc aên break the precepts and still partake of the uoáng cuûa ñaøn na tín thí. Thaø duøng löôùi saét food and drink offered by followers. I would noùng quaán thaân theå mình, nguyeän khoâng ñeå rather wrap my body in a red hot metal net thaân phaù giôùi khi ñang thoï duïng nhöõng y phuïc than allow such a body to break the precepts cuùng döôøng cuûa ñaøn na tín thí." Huoáng laø caùc and still wear the clothing offered by giôùi khoâng trang nghieâm , neân taâm caøng voïng disciples." We need mention that because the ñoäng; nhaân söï voïng ñoäng aáy maø phaàn chuyeân precepts are not respected, the Mind grows tu bò giaùn ñoaïn. Theá neân moät nieäm giaùn ñoaïn, ever more perturbed, and, because of this ñaâu chæ laø nghieäp nhaân cuûa löôùi saét hay nöôùc perturbation, earnest cultivation is ñoàng soâi? Vaø neáu ngöôøi tu yù chí khoâng quyeát interrupted. Therefore, a single thought of ñònh, taát khoâng nhaän roõ töôùng ñôøi huyeãn giaû, interrupting Buddha Recitation is much more deã chaïy theo danh lôïi hö phuø. Khi danh lôïi than merely the causal karma of red hot nets thuoäc veà mình thì sanh loøng meâ ñaém, khi and boiling metal. Moreover, if the danh lôïi thuoäc veà keû khaùc laïi sanh loøng ganh practitioner's determination is not strong, he gheùt hôn thua. Toå sö xöa thöôøng daïy: "Tham cannot fully realize that all mundane dharmas ñaém danh lôïi seõ ñi veà ñöôøng quyû hay neûo suùc are illusory, and so he easily chases after sanh, buoâng loøng thöông gheùt ñoàng vaøo haàm dreamlike, empty fame and fortune. When löûa vaïc daàu!" Theá neân moät nieäm giaùn ñoaïn the fame and fortune are on his side, he chính laø ngaï quyû hay haàm löûa vaäy. grows deluded and attached. If such fame and 3) Seeking an Auspicious Response—Caàu Söï fortune belong to others, he envelops hatred ÖÙng Nghieäm: Pure Land followers should and envy. The ancient masters have said: "To strive earnestly

for a response. The lives of be sunk in the pursuit of fame and fortune is sentient beings are emphemeral and easily to head for the realms of animals and hungry cut short; the ghost of impermanence waits ghosts. To be given to delusive thoughts of for no one. Our hair is already streaked with love and hate is to be condemned to the white, our face has grown wrinkled. The firepit and the boiling cauldron. Thus, a marks of decay and old age are very clear, thought of interrupting cultivation is precisely and death is but a short time away. Therefore, the karma of hungry ghosts and hell."—Ngöôøi we should strive to cultivate in earnest, to tu haønh phaûi kieân quyeát ñeå ñi ñeán keát quaû. ensure that some auspicious and reliable Moät ñôøi tham thieàn ñaõ chaúng ngoä thieàn, khi signs of rebirth appear. Thus, in ancient hoïc giaùo laïi chaúng tinh veà giaùo. Cho ñeán China, Elder Master Hui-Yuan of Lu-Shan ngaøy nay taâm ñòa laïi chöa laéng yeân, nieäm ñaàu saw the Buddha rub his crown three times. coøn soâi noåi, khi thì muoán laøm thô, luùc muoán Another Elder Master earnestly recited the taû caûnh, khi thì thuyeát giaùo, luùc laïi ñaøm thieàn, Buddha's name and immediately saw yù chí ly taùn ñi ba boán neûo. Toå sö ñaõ baûo: Amitabha Buddha emit rays of light and "Taâm nieäm coøn vöôùng maéc, ñoù laø nghieäp display auspicious marks. In the case of still luaân hoài. Tình töôûng vöøa sanh ra, muoân kieáp another Elder Master, each time he uttered bò raøng buoäc." Sôû dó chuùng ta chöa ñöôïc the Buddha's name, the Great Assembly chaùnh nieäm, laø vì coøn tình töôûng phaân vaân, vaø would see a Buddha flying out of his mouth. tình töôûng phaân vaân bôûi nôi chöa quyeát chí. This was true for hundreds of thousands of his Cho neân ngöôøi tu maø yù chí chöa nhaát quyeát, utterances; hundreds of thousands of Buddhas ñoù chính laø ñaàu moái cuûa söï sa ñoïa vaøo tam ñoà escaped from his mouth, like so many rosary aùc ñaïo vaäy. Laïi nöõa, neáu ngöôøi tu khoâng coù yù beads, one after another. Such responses are

countless. If you recite Amitabha Buddha's 1) A Tathagata is perfectly pure in bodily name in earnest, without interruption, it is conduct. There is no misdeed of the body very easy to see Him. Otherwise, it is very which He must conceal lest anyone should difficult. If you do not see the Buddha, you do get to hear about it: Nhö Lai thanh tònh hieän not have affinities with Him. Without haønh veà thaân, Nhö Lai khoâng coù aùc haïnh veà affinities, it is certainly difficult to achieve thaân maø Nhö Lai phaûi gìn giöõ. rebirth. If you are not reborn in the Pure 2) A Tathagata is perfectly pure in speech. Land, sooner or later you will descend into There is no misdeed of the speech: Nhö Lai the evil realms. Thus, a single thought of thanh tònh hieän haønh veà mieäng. Nhö Lai interrupting recitation is precisely the karma khoâng coù aùc haïnh veà mieäng maø Nhö Lai phaûi of rebirth on the Three Evil Paths. Everyone gìn giöõ. should bear this in mind and ponder it 3) A Tathagata is perfectly pure in thought. carefully!—Ngöôøi tu Tònh Ñoä neân coá gaéng There is no misdeed of thought: Nhö Lai laøm sao cho coù söï öùng nghieäm. Kieáp ngöôøi thanh tònh hieän haønh veà yù. Nhö Lai khoâng coù mong manh, voâ thöôøng chaúng heïn. Nhö chuùng aùc haïnh veà yù maø Nhö Lai phaûi gìn giöõ. ta nay toùc ñaõ ñieåm söông, maët nhaên. Töôùng Three things that are of the same nature: suy taøn roõ hieän, kyø laâm chung coøn

ñöôïc maáy Tam Voâ Sai Bieät—See Three things that are ngaøy. Vaäy chuùng ta neân chuyeân tu laøm sao without essential difference. cho coù trieäu chöùng vaõng sanh chaéc chaén. Three things that are without a nature or Nhö khi xöa Hueä Vieãn Phaùp Sö ôû Loâ Sôn, ba separate existence of their own: Tam Voâ Sai phen thaáy Phaät xoa ñaàu. Laïi nhö Hoaøi Caûm Bieät Töï Taùnh—Tam voâ sai bieät voâ taùnh. Phaùp Sö chí thaønh xöng danh hieäu Phaät, lieàn (A) thaáy Ñöùc A Di Ñaø phoùng aùnh quang minh, 1) Form, appearance or seeming is unreal: hieän ra töôùng haûo. Vaø nhö Thieáu Khang Phaùp Töôùng voâ taùnh—Hình töôùng khoâng thaät. Sö khi nieäm Phaät moät caâu ñaïi chuùng lieàn thaáy 2) Everything derived from constituent moät vò Phaät töø nôi mieäng ngaøi bay ra, cho ñeán materials: Sinh voâ taùnh—Moïi vaät ñeàu töø söï traêm ngaøn caâu cuõng nhö theá, tôi hoà caùc haït keát hôïp bôûi vaät chaát maø thaønh (chöù khoâng coù chuoãi noái tieáp nhau. Nhöõng söï öùng nghieäm töï taùnh). nhö theá coù ñeán muoân ngaøn. Neáu taâm ta khoâng 3) The concept or bhutatathata (chaân nhö) is giaùn ñoaïn thì thaáy Phaät raát deã, nhö coøn giaùn unreal: Thaéng nghóa voâ taùnh—Khaùi nieäm veà ñoaïn taát khoù thaáy Phaät. Ñaõ khoâng thaáy Phaät chaân nhö cuõng khoâng coù thaät. thì cuøng vôùi Phaät khoâng coù duyeân, vaø ñaõ (B) Mind, Buddha and Living beings are the same khoâng coù duyeân quyeát khoù sanh Tònh Ñoä. Khi in nature: Taâm, Phaät vaø chuùng sanh, tam voâ khoâng ñöôïc sanh veà Tònh Ñoä, taát sôùm muoän sai bieät. gì cuõng bò ñoïa vaøo aùc ñaïo. Nhö theá moät nieäm 1) The nature of mind is the same in Buddhas: giaùn ñoaïn chính laø nghieäp tam ñoà, phaûi neân Taâm—Baûn taâm cuûa chö Phaät vaø chuùng sanh deø raên vaø suy nghó cho kyõ! ñeàu nhö nhau. Three things Pure Land practitioners 2) The nature and enlightenment of all Buddhas should always bitterly reproach themselves: is the same: Phaät—Baûn taùnh vaø söï giaùc ngoä Ba ñieàu thoáng thieát töï traùch cuûa ngöôøi tu phaùp cuûa chö ñeàu nhö nhau. moân Tònh Ñoä—See Three things that practitioners 3) The nature and enlightenment of all the living would bitterly reproach themselves. beings is the same: Chuùng sanh—Baûn taùnh vaø Three things a Tathagata has no need to söï giaùc ngoä cuûa taát caû chuùng sanh ñeàu nhö guard against: Ba ñieàu Nhö Lai khoâng caàn gìn nhau. giöõ (Sangiti Sutta in the Long Discourses—Kinh Three things that are without essential Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three difference: Tam Voâ Sai Bieät—The three that are dharmas (XXVI).

without essential difference (the three that are of Three thousand phenomenal activities and the same nature). three thousand principles: A term used by the 1) The nature of mind is the same in Buddhas, T'ien-T'ai sect—Söï lyù tam thieân. men, and all the living beings: Taâm voâ sai Three thousand realms in one mind: Nhaát bieät. Nieäm Tam Thieân—In one thought to survey or 2) The nature and enlightenment of all Buddhas embrace the three thousand worlds with all its is the same: Phaät voâ sai bieät. forms of existence. This doctrine forms the 3) The nature and enlightenment of all living essence of the Makashikan, a twenty-section work beings is the same: Chuùng sanh voâ sai bieät. in which T'ien-T'ai Chih-I of China systematized Three thoughts: Tam Töôûng. various teachings included in the Lotus Sutra. This 1) Thoughts of love to

enemies: Oaùn töôûng— was his new interpretation of the Lotus Sutra. Our Töôûng ñeán vieäc thöông xoùt keû thuø. minds revolve ceaselessly in the six worlds of hell 2) Thoughts of love to family and friends: Thaân (anger), hungry spirits (covetousness), animals töôûng—Töôûng ñeán tình thöông gia toäc vaø (ignorance), demons (dispute), human beings baèng höõu. (normality), and heaven (joy). Thus our sufferings 3) Thoughts of love to those who are neither continue endlessly. However, also with that same enemies nor friends: Trung nhaân töôûng— mind, sometimes beings can raise to the level of Töôûng ñeán vieäc thöông xoùt ngöôøi khoâng phaûi the four realms of the saints. When we conceive thuø maø cuõng khoâng phaûi baïn. the desire to study the right way to live, we Three thousand demeanors: Ba Ngaøn Oai become Sravakas; when we realize things Nghi—Three thousand demeanors—Three intuitively from our experience, we become thousand demeanors originate from the Complete Pratyekabuddhas; when we wish to live for the Bhiksu Precepts. A Bhiksu maintains 250 benefit of other people and society, we become Pratimoksa Precepts, each precept is complete Bodhisattvas; when we reach the mental state of with all four demeanors of Walking, Standing, absolute compassion that we completely forget Lying Down, and Sitting. Thus taking these 250 ourselves and maintain such a mental state demeanors to multiple with 4 to make 1,000. constantly, we become Buddhas. Nichiren These 1,000 demeanors transcend across all three regarded Chih-I's doctrine of the Three Thousand periods of Past, Present, and Future. Thus 1,000 Realms in One Mind as the essence of the demeanors multiply 3 to make 3,000 demeanors— Buddha's Teachings. In his work, Essay on the Ba ngaøn oai nghi baét nguoàn töø nôi Cuï Tuùc Giôùi Tyø Eye-opener, Nichiren extolled this doctrine in the Kheo maø thaønh. Trong 250 giôùi cuï tuùc cuûa Tyø following words: "Unless man attains buddhahood Kheo, moãi giôùi ñeàu coù ñaày ñuû boán oai nghi "Ñi, through the teaching of the Three Thousand Ñöùng, Naèm, Ngoài." Nhö vaäy 250 giôùi nhôn cho 4 Realms in One Mind, his attaining nirvana and thaønh 1.000. Moät ngaøn oai nghi naày töông öùng vôùi becoming a buddha will be little more than a mere ba ñôøi (quaù khöù, hieän taïi vaø vò lai, töùc laø 1.000 name." And so many time, Nichiren praised this nhôn cho 3 thaønh ra 3.000 oai nghi—See Four doctrine as follows: "The very doctrine of the kinds of demeanors. Three Thousand Realms in One Mind of the Three-Thousand-Great Thousand Tendai sect appears to be the way to lead man to chiliocosmos: Billion-world universe—World buddhahood."—Moät nieäm bao truøm chuùng sanh system—Tam Thieân Ñaïi Thieân Theá Giôùi—See trong caû tam thieân ñaïi thieân theá giôùi. Hoïc thuyeát Billion-World Universe. naøy thaønh laäp tinh yeáu cuûa Ma Ha Chæ Quaùn, moät Three-Thousand-Great Thousand Worlds: taùc phaåm goàm hai möôi quyeån trong ñoù ngaøi Billion-world universe—World system—Tam Thieân Thai Trí Giaû cuûa Trung Hoa ñaõ heä thoáng Thieân Ñaïi Thieân Theá Giôùi—See Billion-World hoùa caùc giaùo lyù khaùc nhau bao goàm laïi trong kinh Universe. Phaùp Hoa. Taâm chuùng ta xoay chuyeån khoâng ngöøng trong saùu coõi ñòa nguïc (saân haän), ngaï quyû (tham duïc), suùc sanh (voâ minh), A tu la (tranh

chaáp), nhaân (bình thöôøng), vaø thieân (hoan hyû). 1) Talk may be of the past (that's how it used to Nhö theá maø chuùng ta tieáp tuïc chòu khoå ñau khoâng be): Baøn luaän veà vaán ñeà quaù khöù (söï vieäc naày ngöøng nghæ. Tuy nhieân, cuõng caùi taâm aáy, coù khi xaõy ra trong quaù khöù). chuùng ta cuõng tieán leân boán caûnh giôùi cuûa haønh 2) Talk may be of the future (that's how it will Thaùnh giaû khi chuùng ta coù loøng ham muoán tu taäp be): Baøn luaän veà vaán ñeà töông lai ((söï vieäc caùch soáng ñuùng ñaén, khi ñoù chuùng ta trôû thaønh naày xaõy ra trong töông lai). Thanh Vaên; khi maø chuùng ta theå hoäi töø kinh 3) Talk may be of the present (that's how it is nghieäm tröïc giaùc cuûa chính mình, chuùng ta laø now): Baøn luaän veà vaán ñeà hieän taïi (söï vieäc Duyeân Giaùc; khi chuùng ta mong öôùc soáng vì lôïi naøy xaõy ra trong hieän taïi). ích cuûa con ngöôøi vaø xaõ hoäi, khi ñoù chuùng ta laø Boà Three trainings: Tam tu—See Three ways of Taùt; khi maø chuùng ta ñaït ñöôïc moät traïng thaùi taâm discipline of a hearer. thöùc cuûa loøng töø bi tuyeät ñoái khieán mình queân haún Three translations of the Avatamsaka mình, khi aáy chuùng ta laø Phaät. Ngaøi Nhaät Lieân Sutra: Hoa Nghieâm Tam Dòch—Three xem hoïc thuyeát "Nhaát Nieäm Tam Thieân" cuûa ngaøi translations of the Avatamsaka-sutra in China— Trí Giaû nhö laø tinh yeáu cuûa Phaät Phaùp. Trong taùc Ba baûn dòch cuûa Kinh Hoa Nghieâm beân Trung phaåm "Ngöôøi Môû Maét", Nhaät Lieân ñaõ ca ngôïi hoïc Quoác. thuyeát Nhaát Nieäm Tam Thieân nhö sau: "Neáu con 1) 60 books translated by Buddhabhadra, who ngöôøi khoâng ñaït ñöôïc Phaät quaû nhôø hoïc thuyeát arrived in China around 406 A.D., also known Nhaát Nieäm Tam Thieân thì söï chöùng ñaéc nieát baøn as the East-Chin Sutra or the old sutra: Baûn hay thaønh Phaät cuûa con ngöôøi seõ khoâng baèng moät dòch cuûa ngaøi Phaät Ñaø Baït Ñaø ñôøi Ñoâng Taán, caùi teân suoâng." OÂng cuõng nhieàu laàn ca tuïng hoïc khoaûng naêm 406 sau Taây Lòch, 60 quyeån, thuyeát naøy nhö sau: "Chính hoïc thuyeát Nhaát Nieäm coøn goïi laø Luïc Thaäp Hoa Nghieâm hay Taán Tam Thieân cuûa toâng Thieân Thai xuaát hieän ñeå laøm Kinh, hay kinh cuõ. con ñöôøng ñöa con ngöôøi ñeán Phaät quaû." 2) 80 books translated by Siksananda, about 700 Three ties: Samyoga (skt)—Tam Keát—See A.D., also known as the T'ang Sutra or the Three bonds. new sutra: Baûn dòch cuûa ngaøi Thöïc Xoa Nan Three times: Tam Thôøi (Sangiti Sutta in the Ñaø ñôøi Ñöôøng, vaøo khoaûng naêm 700 sau Taây Long Discourses—Kinh Phuùng Tuïng trong Tröôøng Lòch, 80 quyeån, coøn goïi laø Baùt Thaäp Hoa Boä Kinh). Nghieâm, Ñöôøng Kinh, hay Kinh môùi. 1) Past: Atito addha (p)—Quaù khöù. 3) 40 books translated by Prajna around 800 2) Future: Anagato addha (p)—Vò lai. A.D. This translation also included the 3) Present: Paccuppanno addha (p)—Hieän taïi. Dictionary of Classic by Hui-Yuan in 700 ** See Three dharmas (XX). A.D.: Baûn dòch cuûa ngaøi Baùt Nhaõ ñôøi Ñöôøng, Three togethers: Tam Cuøng. khoaûng naêm 800 sau Taây Lòch, 40 quyeån, coøn 1) Eat together: Cuøng aên. goïi laø Töù Thaäp Hoa nghieâm. Baûn dòch naày 2) Live together: Cuøng ôû. bao goàm phaàn Hoa Nghieâm AÂm Nghóa cuûa 3) Work together: Cuøng laøm vieäc. ngaøi Hueä Uyeån bieân soaïn naêm 700 sau Taây Three tones of all dharmas: Tam Phaùp Taùnh. Lòch. 1) The tone of pleasure: Laïc. Three treasures: Tam Baûo. 2) The tone of displeasure: Khoå. 1) The

Buddha: The supremely enlightened 3) The tone of indifference: Khoâng khoå khoâng being—Phaät. laïc. 2) The Dharma: The teaching imparted by Three topics of discussion: Tam Luaän Söï Buddha—Phaùp. (Sangiti Sutta in the Long Discourses—Kinh 3) The Sangha: The congregation of monks and Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three nuns or of genuine Dharma followers: Taêng. dharmas (L). Three treasures that are mutually related and interdependent: Tam Baûo Töông Heä

Töông Tuøy—The Three Treasures are mutually internal and six external causes that prevent most related and interindependent. One unrealized in people from reaching enlightenment—Theo Phaät the Unified Three Treasures can neither giaùo, coù ba keû quaáy roái vaø saùu teân giaëc cöôùp, hay comprehend in depth the import of Sakyamuni laø ba nguyeân nhaân töø beân trong vaø saùu nguyeân Buddha's enlightenment, nor appreciate the nhaân töø beân ngoaøi ngaên khoâng cho ngöôøi ta giaùc infinite preciousness of his teachings, nor cherish ngoä (tam baønh goàm baûn chaát con ngöôøi, söï khö as living images and pictures of Buddhas. Again, khö, kieâu maïn; coøn luïc taëc goàm saéc, thanh, höông, the Unified Three Treasures would be unknown vò, xuùc, vaø caùc phaùp). had not it been made manifest by Sakyamuni in Three truths: Tam Ñeá Thieân Thai—See T'ien- his own body and mind and the Way to its T'ai's three truths. realization expounded by him. Lastly, without Three turns of the law-wheel when the enlightened followers of the Buddhas' Way in our Buddha preached in the Deer Park: Tam own time to inspire and lead others along this Path Chuyeån—Ba laàn chuyeån Phaùp Luaân khi Ñöùc Phaät to Self-realization, the Unified Three Treasures giaûng phaùp trong vöôøn Loäc uyeån. would be a remote ideal, the saga of Sakyamuni's 1) Indicative, postulation and definition of the life desiccated history, and the Buddhas' words Four Noble Truths: Thò chuyeån. lifeless abstractions. More, as each of us 2) Hortative, suffering should be diagnosed: Caàn embodies the Unified Three Treasures, the chuyeån—Khuyeán chuyeån—The second, or foundation of the Three Treasures is none other exhortation turn of the Buddha's wheel in the than one's own self—Moät ngöôøi khoâng nhaän ra Deer Park, one of the three turns of the law- Nhaát Theå Tam Baûo thì khoâng theå naøo hieåu saâu yù wheel when the Buddha preached in the deer nghóa söï giaùc ngoä cuûa Ñöùc Phaät Thích Ca Maâu Ni, Park. Men must know the meaning and cause khoâng theå ñaùnh giaù söï quyù baùu voâ cuøng cuûa of suffering, cut off its accumulation, realize nhöõng lôøi Ngaøi daïy, cuõng nhö khoâng theå aáp uû hình that it may be extinguished, and follow the aûnh chö Phaät nhö nhöõng thöïc theå sinh ñoäng. Laïi eightfold noble path to attainment of nöõa, Nhaát Theå Tam Baûo seõ khoâng ñöôïc bieát ñeán enlightenment—Laàn chuyeån Phaùp Luaân thöù neáu noù khoâng ñöôïc Phaät Thích Ca Maâu Ni theå nhì trong ba laàn chuyeån Phaùp Luaân cuûa Phaät hieän nôi thaân taâm Ngaøi vaø con ñöôøng theå hieän do trong vöôøn Loäc Uyeån. Con ngöôøi phaûi hieåu roõ Ngaøi trieån khai cuõng vaäy. Cuoái cuøng, khoâng coù nghóa vaø nguyeân nhaân cuûa khoå ñau phieàn nhöõng ngöôøi giaùc ngoä theo con ñöôøng cuûa Phaät naõo, phaûi ñoaïn taän khoå taäp, vaø phaûi tu taäp trong thôøi

ñaïi chuùng ta khích leä vaø daãn daét ngöôøi theo Baùt Chaùnh Ñaïo ñeå thaønh Chaùnh quaû. khaùc theo con ñöôøng Töï Ngoä naày thì Nhaát Theå 3) Evidential overcoming suffering: Chöùng Tam Baûo chæ laø moät lyù töôûng xa xoâi. Caâu chuyeän chuyeån. lòch söû cuoäc ñôøi Ñöùc Phaät Thích Ca seõ laø caâu Three types of beings who can tread the chuyeän lòch söû khoâ heùo veà nhöõng lôøi Phaät daïy, hoaëc seõ laø nhöõng chuyeän tröøu töôïng voâ hoàn. Hôn path of the Mahayana: Ba Loaïi Ngöôøi Coù Theå nöõa, khi moãi chuùng ta theå hieän Nhaát Theå Tam Ñi Theo Con Ñöôøng Ñaïi Thöøa—According to the Baûo, thì neàn moùng cuûa Tam Baûo khoâng gì khaùc Shrimaladevi-Sutra, three are three types of hôn chính töï taùnh cuûa mình. beings who can tread the path of the Mahayana— Theo Kinh Thaéng Man, coù ba loaïi ngöôøi coù theå Three treasuries of inexhaustible böôùc theo neûo Ñaïi Thöøa: adornments: Tam voâ taän trang nghieâm taïng— 1) Those who realize the most profound wisdom The treasury of the three inexhaustible or Prajna: Nhöõng ngöôøi töï mình hieåu ñöôïc trí adornments or glories of a Buddha, composed of naêng saâu saéc. body, mouth and mind—Ba taïng voâ taän trang 2) Those who realize wisdom through hearing nghieâm cuûa moät vò Phaät, goàm coù thaân, khaåu vaø yù. the teaching: Nhöõng ngöôøi hieåu ñöôïc trí naêng Three troublemakers and six robbers: Tam baèng caùch nghe hoïc thuyeát. baønh luïc taëc—According to Buddhism, there are three troublemakers and six robbers or three

3) Those who cannot realize supreme wisdom, ñoïa. Nhöõng vieäc phaùt sanh coâng ñöùc trí hueä, but have devout faith in the Tathagata: Nhöõng ñöa loaøi höõu tình ñeán nieát baøn, goïi laø Phaät söï. ngöôøi tuy khoâng hieåu ñöôïc trí naêng cao nhaát, Caùc ñieàu phaù hoaïi caên laønh, khieán cho chuùng nhöng coù moät nieàm tin hoaøn toaøn vaøo Ñaáng sanh chòu khoå ñoïa trong luaân hoài sanh töû, goïi Nhö Lai. laø ma söï. Ngöôøi tu caøng laâu, ñaïo caøng cao, Three types of characters: Tam Taùnh. môùi thaáy roõ vieäc ma caøng hung hieåm cöôøng 1) good: Toát. thaïnh. Theo Hoøa Thöôïng Thích Thieàn Taâm 2) Bad: Xaáu. trong Nieäm Phaät Thaäp Yeáu, ma tuy nhieàu, 3) Undefinable (neutral): Trung Tính—Khoâng nhöng coát yeáu chæ coù ba loaïi: phieàn naõo ma, toát khoâng xaáu. ngoaïi ma vaø Thieân ma. Three types of cutting off: Three excisions of (II) Three types of demons—Tam chuûng ma: beguiling delusions or perplexities—Ba dieät 1) Demons of Afflictions: Phieàn Naõo Ma—See ñoaïn—See Three excisions of beguiling delusion. Demons of Afflictions. 2) External Demons: Ngoaïi Ma—External Three types of demons: Tam Chuûng Ma. demons take the form of various spirits, (I) An overview of “Mara” in Buddhism—Toång ghosts and deities. Once the cultivator has quan veà “Ma” trong Phaät giaùo: “Demons” are reached a certain level of attainment, he will called “mara” in Sanskrit. In Chinese, the be subject to demonic disturbances which will word has connotation of “murderer” because put him to the test. External demons also demons usually plunder the virtues and include demons belonging to externalist cults murder the wisdom-life of cultivators. and other false or quasi-Buddhist sects; or “Demons” also represent the destructive practitioners who have belonged to cults in conditions or influences that cause this or previous lives but have now converted practitioners to retrogress in their

cultivation. to Buddhism, as well as those who are Demons can render cultivators insane, themselves Buddhists but who come from making them lose their right thought, develop families formerly active in other faiths and erroneous views, commit evil karma and end cults, tend to be bothered by external demons. up sunk in the lower realms. These activities This is because the cultivation methods of which develop virtue and wisdom and lead externalists are within the realm of worldly sentient beings to Nirvana are called Buddha afflictions and are tainted with pride, ego work. Those activities which destroy good attachment, power and fame. Therefore, they roots, causing sentient beings to suffer and stick together and do not want people revolve in the cycle of Birth and Death, are connected with them in some way to follow called demonic actions. The longer the other teachings. External demons may be practitioner cultivates, and the higher his divided into three groups—Ngoaïi ma laø level of attainment, the more he discovers nhöõng loaøi ma quyû thaàn yeâu mò beân ngoaøi. how wicked, cunning and powerful the Ngöôøi tu khi coù ñoâi chuùt coâng phu, lieàn bò noù demons are. According to Most Venerable ñeán thöû thaùch phaù khuaáy. Ngoaïi ma coøn laø Thích Thieàn Taâm in The Pure Land Buddhism nhöõng ma baøng moân taû ñaïo. Nhöõng vò kieáp in Theory and Practice, although there are tröôùc hoaëc kieáp naày ñaõ töøng tu theo ngoaïi numerous demons, they can be divided into ñaïo, sau trôû laïi quy y Phaät phaùp; hoaëc nhöõng three types: demons of afflictions, external vò tuy chæ nöông veà Tam Baûo, nhöng xöa kia demons and celestial demons—“Ma” tieáng oâng baø cha meï ñeàu theo baøng moân taû ñaïo, Phaïn goïi laø mara, Taøu dòch laø “saùt,” bôûi noù thöôøng hay bò ngoaïi ma phaù roái. Bôûi loái tu hay cöôùp cuûa coâng ñöùc, gieát haïi maïng soáng cuûa ngoaïi ñaïo ñeàu khoâng rôøi phieàn naõo höõu trí hueä cuûa ngöôøi tu. “Ma” cuõng chæ cho laäu, coøn trong voøng töï cao chaáp ngaõ, tham nhöõng duyeân phaù hoaïi laøm haønh giaû thoái thaát ñaém quyeàn danh, neân haøng ngoaïi ñaïo hay ñaïo taâm, cuoàng loaïn maát chaùnh nieäm, hoaëc quy tuï beø phaùi, khoâng muoán cho ngöôøi coù ít sanh taø kieán laøm ñieàu aùc, roài keát cuoäc bò sa

nhieàu lieân heä vôùi phe mình tu theo ñaïo khaùc. supreme knowledge (prajna)—Khoâng dó phaùp Loaøi naày coù theå chia thaønh ba haïng laø boá ma, nhaát thieát phaùp (khoâng ñeå phaù caùi hoaëc kieán aùi ma vaø naõo ma: tö, nghóa laø phaù taát caû caùc phaùp quaùn saùt caùi a) Terrorizing Demons: Boá Ma—See taâm chaúng ôû trong, chaúng ôû ngoaøi, chaúng ôû Terrorizing Demons. giöõa, töùc laø khoâng coù thaät). ‘Khoâng’ coøn laø söï b) Demons of Lust and Attachment: AÙi Ma— phaù boû aûo töôûng cuûa caûm quan vaø söï kieán taïo See Demons of Lust and Attachment. tri thöùc toái thöôïng (prajna). c) Nuisance Demons: Naõo Ma—See Nuisance 2) Reality: Giaû—Things exist though in Demons. “derived” or “borrowed” form, consisting of 3) Celestial Demons: Thieân Ma—See Celestial elements which are permanent. Particularity Demons. establishes all relativities. The ‘Hypothetical’ Three types of good spiritual advisors: Tam mode does away with the defilement of the Chuûng Thieän Tri Thöùc—According to Most world and establishes salvation from all Venerable Thích Thieàn Taâm in The Pure Land evils—Giaû dó laäp nhaát thieát

phaùp (Giaû duøng Buddhism in Theory and Practice, in conducting a ñeå phaù caùc hoaëc traàn sa vaø ñeå laäp taát caû caùc seven-day retreat, one can either practice alone, phaùp quaùn saùt thaáy caùi taâm ñoù coù ñuû caùc to attain purity more easily, or with many other phaùp, caùc phaùp ñeàu do taâm maø coù, töùc laø giaû cultivators. There are three types of good spiritual taïm, khoâng beàn, voâ thöôøng). 'Giaû' laø söï chaám advisors—Theo Hoøa Thöôïng Thích Thieàn Taâm döùt nhöõng laäu hoaëc cuûa traàn theá vaø giaûi thoaùt trong Nieäm Phaät Thaäp Yeáu, ngöôøi ñaû thaát chuyeân khoûi caùc ñieàu xaáu. tu (chuyeân tu baûy ngaøy trong thaát), phaûi coù ba baäc 3) Middle: Trung—The "middle" doctrine of the thieän tri thöùc: Madhyamaka School, which denies both 1) Teaching Spiritual Advisor: Giaùo Thoï Thieän positions in the interests of he transcendental, Tri Thöùc—See Teaching Spiritual Advisor. or absolute. The middle path transcends and 2) Caretaking Spiritual Advisor: Ngoaïi Hoä unites all relativities. The 'Medial' mode Thieän Tri Thöùc—See Caretaking Spiritual destroys hallucination arising from ignorance Advisor. (avidya) and establishes the enlightened 3) Common Practice Spiritual Advisor: Ñoàng Tu mind—Trung dó dieäu nhaát thieát phaùp (Trung Thieän Tri Thöùc—See Common Practice ñeå phaù caùi hoaëc voâ minh vaø thaáy ñöôïc söï Spiritual Advisor. huyeàn dieäu taát caû caùc phaùp, quaùn saùt thaáy caùi Three types of happy rebirth: Tam chuûng laïc taâm chaúng phaûi khoâng khoâng, cuõng chaúng sanh—See Three kinds of happy rebirth. phaûi giaû taïm, vöøa laø khoâng vöøa laø giaû, töùc laø trung Ñaïo). 'Trung' laø söï phaù boû aûo giaùc do Three types of meditation on the principles voâ minh maø ra vaø coù ñöôïc moät ñaàu oùc giaùc of three prongs established by T'ien-T'ai: ngoä. Ba loaïi quaùn töôûng veà ba nguyeân taéc ñöôïc toâng Three types of obstacles: Ba Chöôùng—See Thieân Thai thieát laäp—Khoâng Giaû Trung—Three Three Hinderers. prongs established by the T'ien-T'ai sect. The system of threefold observation is based on the Three types of obstacles for any Buddhist philosophy of Nagarjuna, who lived in south- cultivators: Ba chöôùng ngaïi cuûa ngöôøi tu Phaät—eastern India about the second century A.D.—Ba See Three Hinderers. ñeá maø toâng Thieân Thai ñaõ döïng leân Heä thoáng Three types of suffering: Ba loaïi khoå—See 'Tam Quaùn' naày döïa treân trieát lyù cuûa ngaøi Long Three kinds of sufferings. Thoï, ngöôøi ñaõ soáng ôû Ñoâng Nam AÁn Ñoä vaøo theá Three unhappy gati or ways: Tam Ñoà. kyû thöù hai. 1) The hell of fires: Hoûa ñoà. 1) Unreality: Khoâng—That things do not exist in 2) The hell of blood where animals devour each reality. Sunya (universality) annihilates all other: Huyeát ñoà. relatives. The 'Empty' mode destroys the illusion of sensuous perception and constructs

3) The hell of swords where leaves and grasses same (the third dhyana heaven—Tam thieàn are sharp-edged swords: Ñao ñoà. thieân)—Nôi chuùng sanh chæ coù moät thaân vaø moät Three universal characteristics: Tam Phaùp töôûng gioáng nhau—See Nine realities. Töôùng—Three universal characteristics of Three unreal objects in meditation: Tam Giaû existence. The Buddha uses the term Quaùn—The meditation on three unreal objects— "characteristic" to refer to facts about the nature Ba caùch quaùn chö phaùp laø giaû taïm: of existence. The three characteristics of 1)

Contemplate on unreal dharmas: Quaùn phaùp existence are impermanence, suffering and not- giaû. self. When the Buddha stresses that there are 2) Contemplate on unreal sensations: Quaùn thoï three characteristics of existence, He means that giaû. these characteristics are always present in 3) Contemplate on unreal names: Quaùn danh existence, and that they help us understand what giaû. to do with existence to avoid sufferings and Three unrealities: Prajnapti (skt)—Tam Giaû— afflictions. As a result of understanding the three Ba caùi khoâng thaät—Three phenomenals—Three characteristics, we learn to develop renunciation, fallacious postulates—In Buddhism, especially in or detachment. Once we understand that existence the Satyasiddhi-sastra and the Maha-Prajna Sutra, is universally charaterized by impermanence, everything is merely phenomenal, and consists of suffering, and not-self, we would like to attach to derived elements; nothing therefore has real nothing, that means we eliminate our attachment existence, but all is empty and unreal—Trong to existence. Once we eliminate our attchment to Phaät giaùo, ñaëc bieät laø trong Thaønh Thöïc Luaän vaø existence, we've already eliminated one of the Kinh Baùt Nhaõ, moïi vaät chæ laø hieän töôïng, goàm great causes of sufferings and afflictions. That is nhöõng yeáu toá caáu thaønh; khoâng coù caùi gì coù thöïc to say if we are not in the nirvana yet, we are höõu, chæ laø hö khoâng vaø khoâng thaät: surely at the gate of it —Tam phaùp töôùng veà söï 1) All dharmas (things) are unreal: Phaùp giaû— toàn taïi. Ñöùc Phaät duøng töø "Phaùp töôùng" hay "ñaëc Chö phaùp töï taùnh voán laø hö giaû khoâng thaät tính" ñeå noùi ñeán nhöõng söï kieän veà baûn chaát cuûa söï (phaùp do nhaân duyeân maø sinh ra). soáng. Ba ñaëc tính aáy laø voâ thöôøng, khoå vaø voâ ngaõ. 2) Sensations (feelings) are unreal: Thoï giaû— Khi Ñöùc Phaät noùi coù ba ñaëc tính cuûa söï soáng, Thoï nhaän voán khoâng thaät (chö phaùp ñeàu thoï Ngaøi muoán noùi raèng nhöõng ñaëc tính naøy luoân coù nhaän nôi caùc phaùp khaùc, nhö thoï nhaän töù ñaïi maët trong söï soáng, vaø chuùng giuùp chuùng ta hieåu maø thaønh voâ tình chuùng sanh, thoï nhaän nguõ phaûi neân laøm gì vôùi söï soáng ñeå traùnh ñöôïc khoå uaån maø thaønh höõu tình chuùng sanh, töùc laø thoï ñau phieàn naõo. Moät khi chuùng ta hieåu ñöôïc ñaëc nhaän bieät theå ñeå laøm thaønh toång theå). tröng cuûa cuoäc soáng laø voâ thöôøng, khoå vaø voâ ngaõ, 3) Names are unreal: Danh giaû—Caùi teân cuûa chuùng ta seõ khoâng muoán luyeán chaáp vaøo baát cöù chö phaùp ñeàu khoâng thaät (Danh nöông vaøo yù thöù gì nöõa, coù nghóa laø chuùng ta ñaõ loaïi boû ñöôïc töôûng maø coù chöù khoâng coù töï taùnh). söï luyeán chaáp (raøng buoäc) veà söï soáng. Moät khi Three unstable things: Tam Baát Kieân Phaùp. chuùng ta ñaõ loaïi boû ñöôïc söï luyeán chaáp vaøo söï 1) The body: Thaân. soáng, chuùng ta ñaõ loaïi tröø ñöôïc moät trong nhöõng 2) The length of life: Maïng. nguyeân nhaân chính ñöa ñeán khoå ñau phieàn naõo. 3) Wealth: Taøi. Ñieàu naøy noùi raèng duø chuùng ta chöa ñeán Nieát Baøn Three unsurpassables: Tam Voâ Thöôïng ñi nöõa thì chuùng ta cuõng ñang ôû taïi coång cuûa noù— (Sangiti Sutta in the Long Discourses—Kinh See Impermanence, Suffering, and Not-self. Phuùng Tuïng trong Tröôøng Boä Kinh)—See Three Three universal positions or stages: The three dharmas (XLIII). states expressed by voids, no-marks, and no 1) The unsurpassable of

vision: resolves—Tam bình ñaúng ñòa, ba traïng thaùi ñöôïc Dassananuttariyam (p)—Kieán voâ thöôïng. dieãn taû bôûi khoâng, voâ töôùng vaø voâ nguyeän. 2) The unsurpassable of practice: Three universally pure heavens: Ba Bieán Patipadanuttariyam (p)—Haønh voâ thöôïng. Tònh Thieân—Where bodies and thinking are the

3) The unsurpassable of liberation: Lotus Sutra, there are three Vehicles, or Vimuttanuttariyam (p)—Giaûi thoaùt voâ thöôïng. conveyances, or three divisions of Buddha's Three unwholesome elements: Ba loaïi giôùi baát Teachings, which carry living beings across thieän (Sangiti Sutta in the Long Discourses—Kinh samsara or mortality (births-and-deaths). Phuùng Tuïng trong Tröôøng Boä Kinh). They are Hearer-Yana, Pratyeka-Buddha- 1) Sensuality: Duïc giôùi. Yana, and Bodhisattva-Yana. The word 2) Enmity: Saân giôùi. "Vehicle" symbolizes carrying and 3) Cruelty: Haïi giôùi. transporting sentient beings to enlightenment. ** See Three dharmas (XI). Three Yanas are only expedient means that Three unwholesome investigations: Akusala-Buddha had taught based on the capacity of vitakka (skt)—Tam Baát Thieän Taàm—See Three his disciples or hearers. In reality, there is kinds of unwholesome investigation. only one veheicle, that is the Buddha-vehicle or the vehicle that leads to the Buddhahood— Three unwholesome qualities: Ba caên baát Theo Kinh Phaùp Hoa, coù ba coã xe ñöa chuùng thieän—According to the Long Discourses of the sanh vöôït thoaùt Ta Baø ñeå qua bôø giaùc ngoä laø Buddha, Sangiti Sutra, there are three bad Thanh Vaên Thöøa, Duyeân Giaùc Thöøa, vaø Boà (unwholesome) roots or qualities—Theo Kinh Taùt Thöøa. Chöõ "Thöøa" ôû ñaây tieâu bieåu cho Tröôøng Boä, Phuùng Tuïng Kinh, coù ba baát thieän phöông tieän chuyeân chôû vaø ñöa chuùng sanh caên: ñeán giaùc ngoä. Ñaây chæ laø nhöõng phöông tieän 1) The unwholesome root of Greed or Desire: maø Phaät ñaët ra ñeå tuøy caên cô maø giaùo hoùa Tham Baát Thieän Caên. chuùng sanh. Kyø thaät chæ coù moät thöøa duy nhaát, 2) The unwholesome root of Anger or Hatred: ñoù laø Phaät Thöøa hay coã xe ñöa ñeán quaû vò Saân Baát Thieän Caên. Phaät maø thoâi: 3) The unwholesome root of Stupidity, or 1) Sravakayana (skt): Thanh vaên Thöøa (Tieåu Ignorance, or Delusion: Si Baát Thieän Caên. thöøa-Hinayana)—The Sravakayana or Three unwholesome roots: Three bad roots— Theravada. Sravaka (hearer or obedient Tam Baát Thieän Caên (Sangiti Sutta in the Long disciple), that of enlightened for self (the Discourses—Kinh Phuùng Tuïng trong Tröôøng Boä objective is personal salvation). Sravaka who Kinh). understands, practices, and relies on the Four 1) Unwholesome root of greed: Lobho akusala Noble Truths (philosophies) to become an mulam (p)—Tham baát thieän caên. Arhat. Some people call Hearer-Yana a 2) Unwholesome root of hatred: Doso akusala "Lesser Vehicle" because Hearers cultivate mulam (p)—Saân baát thieän caên. to enlighten themselves, not to help others 3) Unwholesome root of delusion: Moho akusala enlighten—Nghe phaùp roài tu vaø töï mình giaùc mulam (p)—Si baát thieän caên. ngoä. Thanh vaên thoâng hieåu, thöïc haønh, vaø döïa ** See Three dharmas (II). vaøo moät caùch ñöùng ñaén phaùp Töù Dieäu Ñeá maø Three upward paths: Tam Thöôïng Ñaïo. tu haønh ñeå trôû thaønh moät vò A La Haùn (Phaät 1) Sravakas: Thanh

vaên—See Sravakas. ví Thanh Vaên Thöøa nhö coå xe deâ hay döông 2) Pratyeka-buddhas: Duyeân Giaùc—See xa). Coù ngöôøi goïi Thanh Vaên Thöøa laø Tieåu Pratyeka-buddhas. Thöøa hay coã xe nhoû vì haøng Thanh Vaên chæ tu 3) Bodhisattvas: Boà Taùt—See Bodhisattvas. haønh töï ngoä, chöù khoâng giuùp ngöôøi khaùc giaùc Three vehicles: Triyana (skt)—Tam Thöøa— ngoä. Three vehicles that taught by the Buddha which 2) Pratyekabuddhayana (skt): Duyeân Giaùc help sentient beings to cross samsara—Ba coã xe Thöøa—Bích Chi Phaät thöøa (Trung thöøa- ñöôïc Ñöùc Phaät daïy nhaèm giuùp chuùng sanh vöôït Madhyamayana)—Pratyeka-buddha, that of thoaùt coõi Ta Baø— The Triyana—Three Yanas. enlightened for self (the objective is personal (I) Three vehicles in the Lotus Sutra: Tam Thöøa salvation) Pratyekabuddha who rightly trong Kinh Phaùp Hoa—According to the understands, practices and relies on the

theory of dependent origination (the 3) Mahayana: Ñaïi Thöøa—See Mahayana. twelvefold chain of cause and effect) to (III) Three main vehicles of Tibetan Buddhism, or become a Pratyekabuddha. Some people Tantric tradition—Ba Thöøa chính trong Phaät call Pratyeka-Buddha a “Lesser Vehicle” giaùo Taây Taïng, hay truyeàn thoáng Maät toâng: because Pratyeka-buddhas cultivate to 1) Hinayana: Tieåu Thöøa—See Hinayana. enlighten themselves, not to help others 2) Mahayana: Ñaïi thöøa—See Mahayana. enlighten—Duyeân Giaùc laø vò thoâng hieåu, thöïc 3) Vajrayana: Kim Cang thöøa—See Vajrayana. haønh vaø döïa vaøo moät caùch ñuùng ñaén thuyeát Three vehicles are one: Tam AÁn Nhöùt. quaùn Thaäp Nhò Nhaân Duyeân ñeå tu haønh thaønh 1) The three vehicles (Hinayana Tieåu thöøa, Bích Chi Phaät (Phaät ví Duyeân Giaùc Thöøa nhö Madhyamayana Trung Thöøa, Mahayana Ñaïi coå xe nai hay loäc xa). Coù ngöôøi goïi Duyeân thöøa) are one. The three lead to Giaùc Thöøa laø Tieåu Thöøa vì haøng Duyeân Giaùc Bodhisattvaship and Buddhahood for all: Tam chæ töï tu töï ngoä chôù khoâng giuùp ngöôøi giaùc AÁn Nhöùt. ngoä. 2) Three vehicles to be the one vehicle: Cai 3) Bodhisattvayana or Mahayana (skt): Boà Taùt Nhieáp Moân—The doctrine which maintains Thöøa—(Ñaïi Thöøa—Mahayana)—A the three vehicles to be the one vehicle, in Bodhisattva, leading after countless ages of contrast with the doctrine which differentiates self-sacrifice in saving others and progressive the one vehicle from the three—Giaùo lyù enlightenment to ultimate Buddhahood. A thuyeát minh tam thöøa laø nhaát thöøa, ñoái laïi vôùi Bodhisattva relies on the six paramitas (the “phaân töôùng moân” hay giaùo thuyeát giaûi thích six accomplishments). Bodhisattva-Yana is söï khaùc bieät giöõa nhöùt thöøa vaø tam thöøa. also called Mahayana, which means “Greater Three virtues: Tam Ñöùc. Vehicle” because Bodhisattvas cultivate first (I) Three Buddha’s virtues or powers—Tam Phaät to enlighten self, and then enlighten others. Ñöùc: Despite this, it is important for sincere 1) Eternal: Thöôøng haèng. Buddhists who practice Mahayana Buddhism 2) Joyful: Hyû laïc. not to look down on those who practice 3) Pure: Thanh tònh. Hinayana Buddhism since the ultimate goal (II) According to the Mahayana, there are three of every Buddhist is to reach enlightenment, Buddha’s virtues—Theo Ñaïi Thöøa, coù ba ñöùc not to distinguish between Hinayana and cuûa Phaät: Mahayana—Moät vò Boà

Taùt, sau voâ löôïng 1) Dharmakaya—The virtue or potency of the kieáp hy sinh cöùu ñoä chuùng sanh môùi tieán vaøo Buddha's eternal sipritual body: Phaùp thaân ñaïi giaùc vaø quaû vò Phaät. Moät vò Boà Taùt vaøo ñöùc—Phaùp thaân Phaät laø vónh haèng. ñôøi haønh ñaïo theo Luïc Ba La Maät (Phaät ví Boà 2) Buddha's prjana or wisdom, knowing all Taùt Thöøa nhö coå xe traâu hay ngöu xa). Boà Taùt things in their reality: Baùt nhaõ ñöùc—Trí hueä Thöøa coøn ñöôïc goïi laø Ñaïi Thöøa hay coã xe lôùn Phaät bieát ñöôïc thöïc tính cuûa chö phaùp. vì Boà Taùt tu haønh tröôùc tieân laø töï ngoä, roài sau 3) Buddha's freedom from all bonds and his ñoù giuùp tha nhaân giaùc ngoä. Duø gì ñi nöõa, thaät sovereign liberty: Giaûi thoaùt ñöùc—Phaät giaûi laø quan troïng cho Phaät töû thuaàn thaønh tu taäp thoaùt, khoâng coøn vöôùng maéc naøo. Ñaïi Thöøa, nhöng khoâng khi deã nhöõng vò tu (III) According to Nirvana Sutra, there are another taäp theo Tieåu Thöøa vì muïc tieâu toái haäu cuûa three Buddha's virtues—Theo Kinh Nieát Baøn ngöôøi con Phaät laø giaùc ngoä vaø giaûi thoaùt, chöù coù ba ñöùc cuûa Phaät: khoâng phaûi laø phaân bieät Tieåu hay Ñaïi Thöøa. 1) The potency of Buddha perfect knowledge: (II) Three principle schools of Buddhism—Tam Trí ñöùc—Ñöùc toaøn giaùc. thöøa trong Phaät giaùo: 2) Buddha's ability to cut off all illusion and 1) Hinayana: Tieåu Thöøa—See Hinayana. perfect of supreme nirvana—The power or 2) Madhyamayana: Trung Thöøa—See Middle virtue of bringing to an end all passion and vehicle. illusion, and enter the perfect nirvana: Ñoaïn

ñöùc—Ñöùc ñoaïn dieät khoå ñau vaø chöùng nhaäp Three ways in which bodhisattvas manifest Nieát baøn toái thöôïng. themselves for saving those suffering the 3) Buddha's universal grace and salvation which pain of hell: Tam Chuûng Thò Ñaïo—Ba caùch daãn bestows the benefits he has acquired on daét. others: AÂn ñöùc—Ñöùc phoå cöùu chuùng sanh. 1) Physically, by supernatural powers, change of (IV) form: Thaàn bieán thò ñaïo—Duøng thaân nghieäp 1) The perfection of Buddha's causative or daãn daét. karmaic works during his three great kalpas 2) Orally, by moral exhortation: Giaùo giaûi thò of preparation: Nhaân vieân ñöùc—Qua ba a ñaïo—Duøng khaåu nghieäp (lôøi noùi) maø daãn daét. taêng kyø kieáp, nhaân duyeân troøn ñaày. 3) Mentally, through powers or memory and 2) The perfection of the fruit or result of enlightenment: Kyù thuyeát thò ñaïo—Luùc naøo Buddha's own character and wisdom: Quaû cuõng ghi nhôù vaø tìm ñuû moïi caùch maû giaûng vieân ñöùc—Toaøn thieän quaû vò vaø trí hueä Phaät. giaûi baèng yù nghieäp. 3) The perfection of Buddha's grace in the Three ways of dedications: Tam chuûng hoài salvation of others: AÂn vieân ñöùc—Toaøn thieän höôùng—According to the Tibetan Buddhist aân cöùu ñoä chuùng sanh. tradition, there are three great ways of dedicating (V) our virtue. We can dedicate in any one of these 1) All-knowing virtues or qualities of a Buddha: three ways. They are as follows—Theo truyeàn Trí Ñöùc. thoáng Phaät giaùo Taây Taïng, coù ba caùch ñeå hoài 2) All-pitying virtues of a Buddha: Bi Ñöùc. höôùng thieän caên cuûa chuùng ta. Chuùng ta coù theå hoài 3) Contemplative virtues of a Buddha: Ñònh höôùng baát kyø moät trong ba caùch naøy. Ba caùch nhö Ñöùc. sau ñaây: Three voids: Tam Khoâng—The three voids or 1) Dedicating it to the

spread of Dharma in our immaterialities, or the threefold of svabhava: own and others' mental stream—Hoài höôùng (A) thieän ñöùc ñeå truyeàn baù Phaät Phaùp trong doøng 1) Empty: Void—Khoâng. taâm thöùc cuûa chính mình vaø cuûa ngöôøi khaùc. 2) No-appearance: Voâ töôùng. 2) Dedicating it for us to be looked after by a 3) No vow: Voâ nguyeän. spiritual guide in all out future lives—Hoài (B) höôùng ñeå caùc baïn ñöôïc vò höôùng ñaïo taâm linh 1) No-self: Ngaõ khoâng. che chôû trong nhöõng kieáp vò lai. 2) All things are empty: Phaùp khoâng. 3) Dedicating it to achieve peerless and 3) All phenomena are empty or immaterial: Caâu complete enlightenment—Hoài höôùng ñeå ñaït khoâng—Taát caû ñeàu khoâng. toái thöôïng vaø toaøn giaùc. (C) Three voids in Paramita charity—Tam Khoâng Three ways of discipline of a hearer: trong boá thí Ba La Maät: Tividhasikkha (p)—Thanh Vaên Tam Tu—Triple 1) No receiver: Khoâng thaáy ngöôøi nhaän. (three) Training, the three inseparable aspects for 2) No giver: Khoâng thaáy ngöôøi cho. any cultivators. The three Universal 3) All are empty: Taát caû ñeàu khoâng. Characteristics (Existence is universally Three voids in Paramita charity: Tam Khoâng characterized by impermanence, suffering and trong boá thí Ba La Maät—Three voids (C). not-self)—Three ways of discipline of Sravaka—Three vows of the awakening of faith: Tam Ba maët thöïc haønh cuûa Phaät giaùo khoâng theå thieáu Phaùt Taâm. treân ñöôøng tu taäp: 1) To perfect bodhi of faith: Tín thaønh töïu phaùt (A) taâm. 1) No realization of the eternal, seeing 2) To understand and carry into practice this everything as everchanging and transient: Voâ wisdom: Giaûi haønh phaùt taâm. thöôøng tu (Practice on the impermanence): 3) The realization or proof of or union with Thanh vaên tuy bieát söï thöôøng truï cuûa phaùp bodhi: Chöùng phaùt taâm.

thaân, song chæ quaùn töôûng leõ voâ thöôøng cuûa 2) Buddha's discriminating understanding of vaïn phaùp. others, asociated with his mind: Kyù Taâm 2) Joyless, through only contemplating misery Luaân. and not realizing the ultimate nirvana-joy: Phi 3) Buddha's oral powers of teaching, associated laïc tu (practice on suffering): Tuy bieát Nieát with his discourses or speech: Giaùo Giôùi Baøn tòch dieät laø vui söôùng, song chæ quaùn Luaân. töôûng leõ khoå cuûa chö phaùp. (II) The wheel of illusion produces karma, that of 3) Non-ego discipline, seeing only the perishing karma sets rolling that of suffering, which in self and not realizing the immortal self: Voâ turn sets rolling the wheel of illusion. These ngaõ tu (practice on non-self): Tuy bieát chôn three wheels are in constant revolution— ngaõ laø töï taïi, nhöng chæ quaùn töôûng leõ khoâng Baùnh xe phieàn naõo sanh nghieäp, nghieäp sanh cuûa nguõ uaån maø thoâi. khoå ñau, vaø khoå ñau laïi sanh phieàn naõo. Ba (B) Three ways to Enlightenment according to the baùnh xe naøy luaân chuyeån khoâng ngöøng nghæ: Theravadan Buddhism—Tam Tu theo truyeàn 1) The wheel of Delusions: Hoaëc Luaân. thoáng Phaät giaùo Nguyeân Thuûy: 2) The wheel of Karma: Nghieäp Luaân. 1) Keeping the precepts: Sila (skt)—Training in 3) The wheel of Suffering: Khoå Luaân. Moral discipline by avoiding karmically (III) unwholesome activities. Cultivating ethical 1) The wheel of Impermanence: Voâ Thöôøng conduct—Giôùi—Huaán luyeän ñaïo ñöùc, töø boû Luaân. nhöõng hoaït ñoäng nghieäp khoâng trong saïch. 2) The wheel of

Impurity: Baát Tònh Luaân. 2) Mental discipline: Samadhi (skt)—Training 3) The wheel of Distress: Khoå Luaân. the mind in Concentration—Practicing Three wheels of the law: Three Dharma-cakra concentration of the mind—Ñònh—Huaán according to the San-Lun Tsung. The San-Lun luyeän taâm linh, thöïc hieän söï taäp trung. School divided the Buddha's sacred teaching into 3) Wisdom: Prajna (skt)—Training in Wisdom, three wheels of the law (dharma-cakra)—Tam the development of prajna through insight thôøi Chuyeån Phaùp theo Tam Luaän Toâng. Tam into the truth of Buddhism—Always acting Luaän Toâng chia Thaùnh giaùo cuûa Ñöùc Phaät ra laøm wisely—Hueä—Huaán luyeän trí naêng, ñeå phaùt ba thôøi—See Three periods and characteristics of trieån söï hieåu bieát veà chaân lyù. Buddha's teaching: Three ways to Enlightenment: Tam Hoïc—See 1) The root wheel is the Avatamsaka (Wreath): Three ways of discipline of a hearer. Caên baûn Phaùp Luaân laø Hoa Nghieâm. Three ways to Enlightenment according to 2) The branch wheel is all Hinayana and the Theravadan Buddhism: Tam Tu theo Mahayana texts: Chi maït Phaùp Luaân laø caùc truyeàn thoáng Phaät giaùo Nguyeân Thuûy—See Three kinh ñieån Tieåu vaø Ñaïi Thöøa. ways of discipline of a hearer (B). 3) The wheel that contracts all the branches so as to bring them back to the root, i.e., the Three weighty obstructions: Tam troïng Lotus: Nhieáp maït quy baûn Phaùp Luaân laø thôøi chöôùng. Phaùp Hoa. 1) Self-importance: Ngaõ troïng (xem caùi ngaõ cuûa mình laø quan troïng. Three wholesome elements: Tam Thieän Giôùi 2) Envy: Taät ñoá (ganh gheùt vôùi ngöôøi). (Sangiti Sutta in the Long Discourses—Kinh 3) Desire: Tham duïc (caùi gì cuõng ham muoán cho Phuùng Tuïng trong Tröôøng Boä Kinh). mình). 1) Renunciation: Ly duïc giôùi. 2) Non-enmity: Voâ saân giôùi. Three wheels: Tam Luaân. 3) Non-cruelty: Voâ haïi giôùi. (I) 1) Buddha's supernatural powers, or powers of Three wholesome roots: Tam Thieän Caên— bodily self-transformation, associated with his (Sangiti Sutta in the Long Discourses—Kinh body: Thaàn Thoâng Luaân. Phuùng Tuïng trong Tröôøng Boä Kinh). (I) For Monks and Nuns—Ñoái vôùi chö Taêng Ni:

1) The wholesome roots of non-greed, non- chaáp tröôùc vaøo hình töôùng, neân chöa theå thoaùt hatred, and non-delusion: No selfish desire, ra khoûi voøng sanh töû luaân hoài. no ire, no stupidity—Voâ tham, voâ saân, voâ si. 3) The formless world: Voâ saéc giôùi—The realm 2) The wholesome roots of almsgiving, of formlessness—Being above the realm of kindness, and wisdom: Boá thí, töø bi, trí hueä. form—Realm beyond form—The formless 3) The wholesome roots of good deeds, good realm of pure spirit, where there are no words, good thoughts: Thaân laønh, khaåu laønh, bodies, places, things. Living beings of the yù laønh. formless realm are without form or shape, yet (II) For Ordinary People—Ñoái vôùi Phaät töû taïi gia: they still have consciousness, and they are 1) The wholesome root of almsgiving: Boá thí still attached to that consciousness, and thieän caên. therefore, they are not yet apart from the 2) The wholesome root of mercy: Bi Maãn thieän cycle of birth and death. This is the heavens caên. without form, immaterial, consisting only of 3) The wholesome root of wisdom: Trí hueä thieän mind in contemplation. Its extent is caên. undefinable in the four empty regions (Töù (III) Three good roots for all moral development— khoâng

xöù)—Treân coõi saéc giôùi, nôi chæ coù tinh Tam thieän caên duøng ñeå phaùt trieån giôùi haïnh: thaàn thanh tònh, nôi khoâng coøn thaân theå, 1) Wholesome root of non-greed: Alobho kusala khoâng coøn cung ñieän, khoâng coøn vaät chaát. (p)—Voâ tham thieän caên. Chuùng sanh trong coõi naøy khoâng coøn hình 2) Wholesome root of non-hatred: Adoso kusala töôùng, nhöng vaãn coøn tri thöùc, vaø hoï vaãn chaáp (p)—Voâ saân thieän caên. tröôùc vaøo caùi tri thöùc aáy, vaø vì theá chöa thoaùt 3) Wholesome root of non-delusion: Amoho ñöôïc ra khoûi voøng luaân hoåi sanh töû. Ñaây laø kusala (p)—Voâ si thieän caên. coõi trôøi voâ saéc keùo daøi khoâng haïn ñònh trong ** See Three dharmas (III). töù khoâng xöù. Coõi naày khoâng coù vaät chaát cuûa Three worlds: Tam theá gian. saéc phaùp, maø chæ coøn thöùc taâm truï nôi thieàn (I) General meanings of “Three worlds”—Nghóa ñònh thaâm dieäu. chung cuûa Tam Theá Gian: ** See Three worlds and six realms of life. 1) The world of desire: Duïc giôùi—Human (II) Three worlds in The Flower Adornment world—Desire world—Passion world— Sutra—Tam theá gian trong Kinh Hoa nghieâm. Passions—Realm of desire or sensual realm. 1) The world of proper enlightenment in which One of the three realms. Living beings within the Buddha is the Dharma King, who is the this realm still have full of desires—Duïc giôùi ruler. This also includes the realms of laø moät trong tam giôùi, chuùng sanh nôi ñoù coù Buddhas, Bodhisattvas, and worthy sages ñaày daãy nhöõng thöù ham muoán. (who have already awakened to the ultimate 2) The world of form: Rupadhatu (skt)—Saéc truth): Chaùnh giaùc theá gian—Trong ñoù Phaät laø giôùi—Realm of form, or material form, or Phaùp Vöông, ngöôøi ngöï trò. Theá gian naày material world. It especially refers to the cuõng bao goàm Phaät giôùi, Boà Taùt giôùi, vaø giôùi second Trailokya. Living beings within the cuûa nhöõng Hieàn Thaùnh, nhöõng ngöôøi ñaõ world of form do not have sensual desires; chöùng ngoä chaân lyù toái thöôïng. however, they still have a physical form and 2) The world of utensils which is the world of appearance. They are still attached to marks things, of utensils, such as mountains, rivers, and appearance, and therefore, they are not houses, etc. The gods and dragons of the yet apart from the cycle of birth and death— eightfold division are the rulers of this world. Saéc giôùi, ñeä nhò giôùi trong tam giôùi. Chuùng The world of countries on which people sanh trong saéc giôùi khoâng coøn nhöõng ham depend for existence: Quoác Ñoä Theá Gian hay muoán duïc voïng nöõa; tuy nhieân, hoï vaãn coøn coù Khí theá gian (y baùo)—Ñaây laø theá giôùi cuûa söï hình töôùng vaät chaát, vì vaäy maø hoï vaãn coøn vaät nhö nuùi non, soâng ngoøi, nhaø cöûa, vaân vaân. Chö thieân long trong Baùt boä Thieân long ngöï

trò trong theá giôùi naày. Coøn ñöôïc dieãn taû nhö 2) Asana (skt): A seat—Toøa (sen). caûnh giôùi maø chuùng sanh döïa vaøo ñoù ñeå hieän Throne (v): Leân ngoâi. höõu. Throne of the Buddha: Toøa Nhö Lai—The 3) The world of living beings coincides with the palace chamber in which the Buddha was situated. world of proper retribution, that is, our body: Throne of Indra: Ñaïi Nhaân Ñaø La Toïa—The Chuùng sanh theá gian (chaùnh baùo)—Theá giôùi throne of Indra, whose throne is four-square to the cuûa chuùng sanh hay laø theá giôùi cuûa chaùnh universe. baùo, nghóa laø thaân cuûa chuùng ta. Throne of the King of Jewel-lotuses: Ñaïi Baûo Three worlds and six

realms of existence: Ba Hoa Vöông Toïa. Neûo Saùu Ñöôøng—See Three worlds and six Through: Qua. realms of life. Through faith or invocation of another's Three worlds and six realms of life: Ba Neûo Saùu Ñöôøng—The Buddha compared sentient salvation: Tha löïc giaùo—Short way of the Pure beings with travelers who blindly travel in the Land through faith in or invocation of another, i.e. darkness and suffering of the three worlds and six Amitabha—Con ñöôøng ngaén daãn tôùi coõi Tònh Ñoä realms of existence—Ñöùc Phaät so saùnh chuùng nhôø tha löïc, baèng caùch nieäm hoàng danh Phaät A Di sanh vôùi nhöõng khaùch löõ haønh muø trong ñeâm toái Ñaø—See Two modes of escape from mortality vaø nhöõng khoå ñau trong ba neûo saùu ñöôøng: (A). (A) Three worlds—Ba neûo: Through many generations: Generation after 1) The world of passions (sensuous desires): generation—Lòch ñaïi (traûi qua nhieàu theá heä). Duïc giôùi. Throughout the year: Quanh naêm. 2) The world of Beauty (form): Saéc giôùi. Throw (v): Quaêng neùm. 3) The world of no Beauty (formless): Voâ saéc Throw belongings of another person: Lieäng giôùi. ñoà ñaït cuûa ai—A Bhiksu or Bhiksuni, out of ** See Three worlds. anger, throws the belongings of another person, (B) Six realms of life: Saùu ñöôøng commits an Expression of Regret Offence—Vò Tyø 1) The realm of Heaven: Thieân. Kheo hay Tyø Kheo Ni naøo, vì noùng giaän maø 2) The realm of human: Nhôn. quaêng neùm ñoà ñaït cuûa ngöôøi khaùc, laø phaïm giôùi 3) The realm of Asura: Angry spirits—A-Tu-La. Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). 4) The realm of Pretas: Hungry ghosts—Ngaï Throw into confusion: Laøm cho ñieân ñaûo. quyû. Throw an egg at a rock: Laáy tröùng choïi ñaù (dó 5) The realm of animal: Suùc sanh. noaõn ñaàu thaïch)—To do something foolish. 6) The realm of hell: Ñòa nguïc. Th. Stcherbatsky: An eminent Orientalist of Three worldly intimate relations: Tam Thaân Russia in the nineteenth century. He had worked Theá Tuïc. for many years in the field of Sarvastivada and 1) Father: Cha. Mahayana. He was a close associate of Sylvain 2) Mother: Meï. Levi and had in 1917 edited the Tibetan text of 3) Brothers and sisters: Anh chò em. the Kosa and its bhasya with the assistance of E. Three yanas: Tam Thöøa—See Three vehicles. Obermiller, the editor of the Threshold: Ngöôõng cöûa. "Abhisamayalankara-prajnaparamita-upadesa- Thrill (v): Laøm rung ñoäng. sastra" (1929) and the "Uttara Tantra" (1931). In Thrive (v): Phaùt sinh—To produce—To grow— 1920 he published "Soul Theory of the To initiate. Buddhists," an English translation of Chapter IX Throatless yaksa: Ni Kieän Tha Ca—Moät loaïi of the Kosa. In 1923, he published a learned quyû Daï Xoa khoâng coù caàn coå. treatise, "Central Conception of Buddhism and the Throne (n): Meaning of the World Dharma." In this masterly 1) Ngai vaøng. work he established the fact that the theory of

"Skandha" was an element of ancient Buddhism taùc phaåm sau naøy veà Luaän Lyù Hoïc Phaät Giaùo ñaõ and the pivot of the whole doctrine. In criticism of ñöôïc theå hieän roõ reät trong cuoán saùch naøy, cuoán Poussin's Nirvana, he brought out his famous saùch laàn ñaàu tieân coù ñöôïc moät caùi nhìn tích cöïc veà work, "The Central Conception of Buddhist toaøn boä trieát lyù Phaät giaùo. Tieáp theo caùc baûn luaän Nirvana," which was perhaps the last word on this giaûi sô boä naøy laø moät

taùc phaåm vó ñaïi, “Luaän Lyù most debated topic. His profound study of the Hoïc Phaät Giaùo,” in thaønh 2 cuoán vaøo naêm 1932. Kosa, the Madhyamika-karika and the later works Ñaây laø cuoán saùch haøng ñaàu trong laõnh vöïc naøy, on Buddhist logic are clearly reflected on this caên cöù chuû yeáu vaøo nhöõng taùc phaåm ñaëc saéc cuûa work, which gave for the first time a complete and nhöõng ñaàu oùc baäc thaày nhö Traàn Na, Phaùp Xöùng, constructive survey of the entire Buddhist vaø Phaùp Thöôïng. Trong lôøi töïa cho cuoán saùch ñaàu philosophy. These preliminary treatises were cuûa boä Luaän Lyù Hoïc Phaät Giaùo, oâng ñaõ phaùt bieåu: followed by his monumental work, “Buddhist “Coù moät thaønh kieán phoå bieán saâu roäng cho raèng Logic,” in two volumes in 1932. It was the first of trieát lyù tích cöïc chæ coù theå tìm thaáy ôû AÂu Chaâu maø its kind, exclusively based on the original works thoâi. Vaø cuõng coù thaønh kieán cho raèng luaän thuyeát of such master minds as Dinnaga, Dharmakirti, cuûa Aristotle laø luaän thuyeát toái haäu, vaø bôûi vì oâng and Dharmottara. In the preface of his first naøy ñaõ khoâng coù ngöôøi ñi tröôùc neân oâng cuõng volume of Buddhist Logic he observes: “There is chaúng caàn coù ngöôøi ñi sau nöõa.” Vieäc xuaát baûn hai a widely spread prejudice that positive philosophy cuoán saùch naøy ñaõ xoùa saïch thaønh kieán choáng laïi is to be found only in Europe. It is also a prejudice luaän lyù hoïc AÁn Ñoä treân ñaây. that Aristotle’s treatment was final, that having Thuan Chan Zen Master: Thieàn Sö Thuaàn had in this field no predecessor, he also had no Chaân (?-1101)—A Vietnamese Zen master from need of a continuator.” The publication of these Cöûu OÂng, Teá Giang district, North Vietnam. He two volumes removed this prejudice against left home and became a disciple of Zen master Indian logic to a large extent—Moät hoïc giaû noåi Phaùp Baûo at Quang Tònh Temple, and became the tieáng chuyeân veà Ñoâng Phöông Hoïc cuûa Nga vaøo Dharma heir of the twelfth generation of the theá kyû 19. OÂng ñaõ laøm vieäc nhieàu naêm trong laõnh Vinitaruci Zen Sect. Later he stayed at Hoa vöïc Nhaát Thieát Höõu Boä vaø Ñaïi Thöøa nhö oâng Quang Temple to revive and expand Buddhism. Poussin. OÂng laø coäng taùc vieân thaân thieát cuûa He passed away in 1101—Thieàn sö Vieät Nam, Sylvain Levi vaø vaøo naêm 1917, ñaõ cho xuaát baûn queâ ôû Cöûu OÂng, huyeän Teá Giang, Baéc Vieät. Ngaøi boä Caâu Xaù Luaän baèng tieáng Taây Taïng coù phaàn xuaát gia laøm ñeä töû cuûa Thieàn sö Phaùp Baûo taïi chuù thích vôùi söï trôï löïc cuûa E. Obermiller, ngöôøi chuøa Quang Tònh, vaø trôû thaønh Phaùp töû ñôøi thöù 12 sau naøy ñaõ cho xuaát baûn boä Hieän Quaùn Trang doøng Thieàn Tyø Ni Ña Löu Chi. Veà sau, ngaøi truï Nghieâm Luaän naêm 1929 vaø boä Maät Chuù Toái taïi chuøa Hoa Quang ñeå chaán höng vaø hoaèng hoùa Thöôïng naêm 1931. Naêm 1920 oâng xuaát baûn cuoán Phaät giaùo. Ngaøi thò tòch naêm 1101. Giaùo Thuyeát Linh Hoàn cuûa Phaät Giaùo, moät baûn Thudong: Dhutanga (p)—Khoå haïnh—A Thai dòch tieáng Anh cuûa chöông 7 trong boä Caâu Xaù. term for “asceticism,” or ascetic practices, but Naêm 1923 oâng cho in moät luaän thö uyeân thaâm today it is commonly used to refer to monks who “Khaùi Nieäm Chuû Yeáu cuûa Phaät Giaùo Vaø YÙ Nghóa leave their monasteries and travel on foot on a cuûa Phaùp Giôùi.” Trong taùc phaåm naøy oâng chöùng pilgrimage. During the period of

pilgrimage, they minh raèng thuyeát “Nguõ Uaån” laø moät thaønh phaàn have to adhere strictly to the vinaya rules; they trong Phaät giaùo ngaøy xöa vaø laø noøng coát cuûa toaøn must have only one meal a day, and eat the food boä giaùo lyù. Nhaèm ñaû kích cuoán Nirvana cuûa directly form the alms bowl, and sleep on the Poussin, oâng ñaõ cho xuaát baûn cuoán saùch noåi tieáng ground. Usually, two or three monks travel cuûa oâng nhan ñeà Khaùi Nieäm Chuû Yeáu cuûa Nieát together, but they must avoid conversation as Baøn trong Phaät Giaùo, ñaây coù leõ laø tieáng noùi sau much as possible—Töø ngöõ Thaùi chæ “khoå haïnh,” cuøng cho vaán ñeà ñaõ ñöôïc tranh luaän nhieàu nhaát hay tu taäp khoå haïnh, nhöng ngaøy nay töø naøy naøy. Nhöõng nghieân cöùu saâu xa cuûa oâng veà Caâu thöôøng ñöôïc duøng ñeå chæ caùc vò Taêng rôøi boû töï Xaù Luaän, veà Trung Quaùn Luaän Tuïng vaø nhöõng vieän vaø haønh höông baèng caùch ñi boä. Trong thôøi

gian haønh höông, hoï vaãn phaûi trì giöõ giôùi luaät; hoï trieàu ñình, nhöng xuaát gia vaø trôû thaønh ñeä töû cuûa vaãn phaûi aên ngaøy moät ngoï, aên töø baùt khaát thöïc, vaø Thieàn sö Quaûng Nghieâm taïi chuøa Tònh Quaû. Ngaøi nguû treân ñaát. Thöôøng thì hai hay ba vò Taêng cuøng laø phaùp töû ñôøi thöù 12 doøng Thieàn Voâ Ngoân Thoâng. ñi vôùi nhau, nhöng hoï phaûi traùnh noùi chuyeän caøng Veà sau, ngaøi ñeán laøng OÂng Maïc vaø truï taïi moät nhieàu caøng toát. ngoâi chuøa coå. Phaàn ñôøi coøn laïi cuûa ngaøi, ngaøi dôøi Thunati (p): To moan—Than khoùc. veà chuøa Luïc Toå trong vuøng Thieân Ñöùc ñeå hoaèng Thunder (v): To rend as thunder—Phích Loâi— hoùa Phaät giaùo cho ñeán khi ngaøi thò tòch vaøo naêm Saám seùt. 1203. Thunder of dharma: Phaùp Loâi—The thunder Thupa (p): A pagoda—Ngoâi chuøa. that awakens man from stupidity and stimulate the Thupika (p): A pinnacle—Ñænh ñoài hay nuùi. growth of virtue, the awful voice of buddha-Thupikata (p): Heaped so as to have a pointed truth—Tieáng saám cuûa phaùp, laøm thöùc tónh söï u meâ top (a)—Chaát ñoáng laïi vôùi nhau laøm thaønh ñænh nôi con ngöôøi vaø laøm taêng tröôûng coâng ñöùc. nhoïn. Thunder fire: Phích Lòch Hoûa—Löûa saám seùt. Thurible (n): Bình höông. Thunderbolt of Indra: Kim cang chuøy. Thurifer (n): Ngöôøi caàm bình höông. Thuong Chieu Zen Center: Thieän Vieän Thurification (n): Vieäc xoâng höông. Thöôøng Chieáu—Name of a newly built Ch’an Thurify (v): Xoâng höông. Institute, located in Phöôùc Thaùi village, Long Thurman, Robert A.F. (1941 -): American Thaønh district, Bieân Hoøa province. The Ch’an scholar of Tibetan Buddhism and prominent Institute was built in 1972 by Most Venerable activist for Tibet-related causes. He received his Thích Thanh Töø, and was named after a Ph.D. from Havard University in 1972, and Vietnamese famous Master in the Lyù dynasty. subsequently traveled to India, where he studied Nowadays, the enlarged Cha’n Institute is the with several Tibetan teachers. He was the first center of other famous Ch’an Institutes, i.e. Vieân Westerner to be ordained as a Tibetan Buddhist Chieáu (1974), Linh Chieáu (1974), Hueä Chieáu monk, and he has written extensively on Tibetan (1975), and Phoå Chieáu (1975)—Teân cuûa moät thieàn Buddhism and social issues. Thurman is the first vieän taân laäp, toïa laïc taïi xaõ Phöôùc Thaùi, huyeän Key Tsong Khapa Chair of Tibetan Buddhist Long Thaønh, tænh

Bieân Hoøa, Nam Vieät Nam. Studies at Columbia University—Hoïc giaû ngöôøi Thieàn vieän ñöôïc Thieàn Sö Thích Thanh Töø saùng Myõ chuyeân veà Phaät giaùo Taây Taïng vaø laø nhaø hoaït laäp naêm 1974, mang teân moät danh sö Vieät Nam ñoäng noåi baät cho chính nghóa coù lieân quan ñeán thôøi Lyù. Thieàn vieän hieän nay ñöôïc môû roäng, laø Taây Taïng. OÂng nhaän baèng Tieán Só Trieát hoïc taïi trung taâm cuûa caùc thieàn vieän noåi tieáng trong vuøng ñaïi hoïc Harvard vaøo naêm 1972, vaø sau ñoù oâng du nhö Vieân Chieáu (1974), Linh Chieáu (1974), Hueä haønh sang AÁn Ñoä, taïi ñaây oâng theo hoïc vôùi vaøi vò Chieáu (1975), vaø Phoå Chieáu (1975). thaày Taây Taïng. OÂng laø ngöôøi phöông Taây ñaàu Thuong Chieu Zen Master: Thöôøng Chieáu tieân ñöôïc thoï giôùi nhö laø moät vò sö Taây Taïng, vaø Thieàn Sö (?-1203)—A Vietnamese Zen master oâng ñaõ vieát raát nhieàu saùch veà Phaät giaùo taây Taïng from Phuø Ninh, North Vietnam. He was a vaø caùc vaán ñeà xaõ hoäi. Thurman laø vò Chuû Tòch chuû mandarin of the royal court before he left home yeáu ñaàu tieân veà hoïc thuyeát Toâng Khaùch Ba cuûa and became a disicple of Zen master Quaûng vieäc nghieân cöùu Phaät Giaùo taïi vieän Ñaïi Hoïc Nghieâm at Tònh Quaû Temple. He was the dharma Columbia. heir of the twelfth generation of the Wu-Yun- Thus: Tatha (skt)—As—In such manner—Like— T’ung Zen Sect. Later, he went to OÂng Maïc So—Nhö—The ultimate reality—The village and stayed at an old temple for some undifferentiated whole of things—Thöïc Töôùng years. He spent the rest of his life to expand khoâng sai bieät cuûa vaïn höõu. Buddhism at Luïc Toå Temple in Thieân Ñöùc. He Thus always: Eternally so—Nhö laø nhö thöôøng. passed away in 1203—Thieàn sö Vieät Nam, queâ ôû Thus Come One: Tathagata (p & skt)—Ñaáng Phuø Ninh, Baéc Vieät. Ngaøi laø moät vieân quan cuûa Theá Toân—The Thus Come One does not come

from anywhere, nor does he go anywhere. Temple and told his disciples that he wanted to go Therefore, he is called the Tathagata. The title wandering on Mount Nhaãm Döông. If after seven “Thus Come One” is one of the ten epithets of the days, he would not return, they should go to Buddha. It refers to a Buddha’s Dharmakaya. The Mount Nhaãm Döông and follow a fragrant smell Buddha’s transformation bodies can come and go, in the mountain, then they could find him. After but his Dharma body does not—Ñaáng Theá Toân seven days, his disciples went to Mount Nhaãm khoâng ñeán khoâng ñi. Neân ñöôïc goïi laø Nhö Lai. Döông, followed a strangely fragrant smell, and Danh hieäu Nhö Lai, moät trong möôøi danh hieäu found his body sitting in lotus posture—Thieàn sö cuûa Ñöùc Phaät, chæ Phaùp thaân Phaät. Hoùa thaân cuûa Vieät Nam, queâ ôû quaän Ngöï Thieân, phuû Tieân Ñöùc Phaät coù ñeán coù ñi, nhöng Phaùp thaân thì Höng, ñaïo Sôn Nam, Baéc Vieät. Ngaøi xuaát gia luùc khoâng—See Tathagata, and Ten epithets of a 20 tuoåi. Sau ñoù ngaøi sang Trung Quoác taàm sö hoïc Buddha. ñaïo vaø trôû thaønh ñeä töû cuûa Thieàn sö Thöôïng Ñöùc. Thus-gone: Tathagata (skt)—Nhö Lai—See Trôû veà nöôùc, sö truï taïi Haï Long, thuoäc quaän Ñoâng Tathagata. Trieàu ñeå hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Moät Thus Have I Heard: Toâi nghe nhö vaày—Nhö ngaøy vaøo khoaûng ñaàu naêm 1704, sö leân Thöôïng Thò Ngaõ Vaên—Every sutra begins with this Long gaëp sö

Thieän Höõu, baûo raèng: “Nay toâi tuoåi phrase: “Thus I have heard,” or “Thus did I hear,” ñaõ cao, vaø toâi cuõng ñaõ truï theá ñuû roài, toâi muoán indicating that it contains the words of cuøng Thaày leân nuùi nhaäp Nieát Baøn.” Sö Thieän Höõu Sakyamuni—Moïi baøi kinh ñeàu baét ñaàu baèng caâu thöa: “Ñaïo quaû cuûa huynh nay ñaõ chín muoài, coøn “Nhö Thò Ngaõ Vaên” ñeå chæ raèng ñaây laø lôøi noùi cuûa toâi chöa troøn neân caàn ôû laïi ñoä ñôøi.” Hoâm aáy sö trôû chính Ñöùc Phaät Thích Ca Maâu Ni. veà chuøa baûo ñoà chuùng, nay ta leân chôi nuùi Nhaãm Döông, neáu baûy ngaøy maø khoâng thaáy ta veà. Caùc Thusness (n): Phaùp taùnh—See Suchness. oâng leân aáy tìm choã naøo coù muøi thôm laø kieám ñöôïc Thusness of mind: Citta-tathata (skt)—Taâm ta. Ñeán baûy ngaøy sau, ñoà chuùng khoâng thaáy ngaøi Nhö—The thusness of mind, or a nonconceptual veà, beøn leân nuùi tìm. Nghe muøi thôm, ñi theo vaø awareness (nirvikalpaka-buddhi)—Taâm nhö hay tìm thaáy ngaøi ngoài kieát giaø thò tòch trong moät hang caùi bieát khoâng khaùi nieäm. nuùi. Thuti (p): Praise—Lôøi khen. Thuyen Ton Temple: Chuøa Thuyeàn Toân— Thuy Nguyet Thong Giac Zen Master: Thieàn Name of an ancient temple in Hueá, Central Sö Thuûy Nguyeät Thoâng Giaùc (1637-1704)—A Vietnam. The temple is located at Nguõ Taây Vietnamese Zen Master from Ngöi Thieân village, hamlet, An Cöïu village. This Patriarchal temple Tieân Höng district, Sôn Nam province, North was opened by Patriarch Lieãu Quaùn. In 1708, it Vietnam. He left home and became a monk at the was only a small thatched temple the patriarch age of 20. In 1664, he went to China to seek a temporarily built for his practice of meditation. good master. He met Zen Master Thöôïng Ñöùc and After the Patriarch’s death, his stupa was built became the latter’s disciple. He was the Dharma right on the old site of the thatched temple, and in heir of the thirty-sixth generation of the T’ao- 1746 the temple was rebuilt at a new site, about T’ung Zen Sect. When he returned home, he went 500 meters to the back. In 1808, the temple was to Haï Long area, Ñoâng Trieàu district to built a rebuilt by Most Venerable Ñaïo Taâm Trung Haäu temple to expand Buddhism. One day in the with the assistance of money from a lay woman beginning of 1704, he went to Thöôïng Long named Leâ Thò Ta. Later, the temple was ruined Temple and said to Zen Master Thieän Höõu: “Now with time. Until 1937, Most Venerable Tröøng I am old and I have been in the world long Thuûy Giaùc Nhieân tried his best to rebuild the enough, let’s go to the mountain to enter temple with an overall reconstruction for the main Nirvana.” Zen master Thieän Höõu said: “You, hall, the antechamber, the east-side and west-side senior monk, have already completed your rooms, giving the temple the appearance it has cultivation, but I have not. I must stay here longer today—Teân cuûa moät ngoâi chuøa coå ôû Hueá, Trung to save more people.” He returned to Haï Long Vieät. Chuøa toïa laïc taïi aáp Nguõ Taây, laøng An Cöïu.

Chuøa Thuyeàn Toân laø ngoâi Toå Ñình lôùn, gaén lieàn this day. The same can be said of Atisha (982- vôùi söï khai saùng cuûa Toå Lieãu Quaùn. Vaøo naêm 1054), who came to Tibet in 1042. Atisha was 1708, chuøa chæ laø moät maùi thaûo am maø Toå döïng a well-traveled Bengali scholar-monk, known leân ñeå tu thieàn. Sau khi Toå vieân tòch, ngoâi thaûo am throughout India for his erudition. He insisted ñöôïc xaây

laøm thaùp moä cuûa Toå, vaø vaøo naêm 1746 on monastic discipline, emphasizing the chuøa ñöôïc döïng leân veà beân trong khoaûng 500 meùt. importance of celibacy in the Sangha, but he Naêm 1808, chuøa ñöôïc Hoøa Thöôïng Ñaïo Taâm also brought new understanding to the study Trung Haäu truøng tu vôùi söï trôï giuùp tieàn baïc cuûa tín and practice of the sutras and of Tantra. He nöõ Leâ Thò Ta. Sau ñoù chuøa laïi bò ñoå naùt vôùi thôøi stressed the cult of the Bodhisattva gian. Maõi ñeán naêm 1937, Hoøa Thöôïng Tröøng Avalokitesvara and the importance of Thuûy Giaùc Nhieân ra söùc ñaïi truøng tu toaøn dieän, conventional Buddhist ethical practices. goàm chaùnh ñieän, tieàn ñöôøng, ñoâng phoøng, taây xaù, Several other teachers were active in Tibet taïo neân qui moâ nhö ngaøy nay. during this period, each incorporating and Tibetan Buddhism: Phaät Giaùo Taây Taïng. blending different teachings. Over time (I) An overview of “Tibetan Buddhism”: Toång different schools evolved, famous for their quan veà Phaät giaùo Taây Taïng—Buddhism was rivalry over spiritual and at times, political first brought to Tibet by Indian missionaries supremacy. This diversity gave rise to a in the 7th century A.D., but its influence flourishing Buddhist tradition that has always waned after two centuries of political and been creative. Tibetan have mostly sought to religious turbulence. Reintroduced in the 11th integrate the different teachings into a century, it has since been at the centre of coherent whole, and this has led to a Tibetan society and culture. Tibetan proliferation of commentaries and other Buddhism is a form of Mahayana, and material, which have been well preserved embraces a wide variety of schools and alongside the classical sutras. The Tibetan practices. On the other hand, its highly version of the Buddhist canon was completed ritualized and esoteric character is derived by the 14th century and, because Buddhism in from Indian Tantra, a form of “mystical” India had been destroyed at the end of the Buddhism which incorporates both Buddhist 12th century, this has become one of the most and Hindu ideas. And on the other hand, its important sources of Buddhist scriptures. In systematic and elaborate monastic culture the 16th century the Geluk Order, popularly has been influenced by the scholarly known as the “Yellow Hats,” gained the traditions of India. The development of support of the Mongol rulers of Tibet, Buddhism in Tibet was greatly influenced by overcoming both the king and the competing two figures, Padmasambhava and Atisha. A Karmapa Order. In the 17th century the wandering tantric yogi, an expert in magic Mongol installed the fifth Dalai Lama (1617- and a master of the occult, Padmasambhava 1682) as the undisputed master of Tibet, and was called in by the king to help lay the since then complete political control over foundations for the first Tibetan monastery at Tibet has been in the hands of the religious Samye in the 8th century A.D. He managed to establishment. Until the middle of the 20th subdue the local demons who had been century, the Dalai Lamas were based in foiling the project, and to put them in the Lhasa, the Tibetan capital, where they ruled service of Buddhist Dharma. He also from the Potala Palace, located on the established the Nyingmapa Order, which is legendary abode of Avalokitesvara. In 1950s one of the four principal schools of Tibetan the Chinese army invaded Tibet,

asserting Buddhism. As both a great Tantric yogi and China’s territorial rights. Through colonial the founder of a monastic order, rule, and especially during the Culture Padmasambhava symbolizes the two great Revolution (1966-1972), the Chinese sought trends in Tibetan Buddhism and is revered to to wipe out Buddhism in Tibet, destroying

around 6,000 monasteries. Many Tibetans maät chuù. Ngaøi nhaán maïnh ñeán söï toân kính Boà have found refugee in India and Western Taùt Quaùn Theá AÂm vaø ñeà cao nhöõng tu taäp countries—Phaät giaùo ñöôïc ñöa vaøo Taây Taïng ñaïo ñöùc theo truyeàn thoáng Phaät giaùo. Moät soá ñaàu tieân bôûi nhöõng ñoaøn truyeàn giaùo AÁn Ñoä vò Thaày khaùc cuõng hoaït ñoäng tích cöïc ôû Taây vaøo theá kyû thöù 7 sau Taây lòch, nhöng 2 theá kyû Taïng trong thôøi kyø naøy, moãi vò ñeàu keát hôïp sau ñoù aûnh höôûng cuûa noù bò suy giaûm do söï vaø hoøa nhaäp nhöõng giaùo lyù khaùc nhau. Qua hoãn loaïn chính trò vaø toân giaùo taïi ñaây. Vaøo doøng thôøi gian caùc toâng phaùi phaùt trieån, noåi theá kyû thöù 11 noù ñöôïc phuïc hoài trôû laïi vaø töø tieáng vôùi söï caïnh tranh cuûa hoï veà laõnh vöïc ñoù noù trôû thaønh troïng taâm cuûa neàn vaên hoùa vaø taâm linh vaø thænh thoaûng veà quyeàn löïc chaùnh xaõ hoäi cuûa ñaát nöôùc Taây Taïng. Phaät giaùo Taây trò toái cao. Tính ña daïng naøy ñaõ laøm khôûi leân Taïng laø moät hình thöùc cuûa tröôøng phaùi Ñaïi moät truyeàn thoáng Phaät giaùo thònh ñaït vaø luoân Thöøa, vaø bao goàm nhieàu toâng phaùi ña daïng mang taùnh saùng taïo. Haàu nhö luùc naøo ngöôøi cuõng nhö caùch tu taäp khaùc nhau. Maët khaùc, Taây Taïng cuõng tìm caùch hôïp nhaát caùc giaùo lyù nhöõng nghi leã vaø taùnh thaàn bí cuûa cuûa Phaät trôû thaønh moät khoái troïn veïn, vaø ñieàu naøy daãn giaùo Taây taïng ñöôïc xuaát phaùt töø Maät toâng ñeán söï gia taêng nhanh choùng veà caùc baûn chuù AÁn Ñoä, moät hình thöùc Phaät giaùo kyø bí ñöôïc giaûi vaø caùc taøi lieäu khaùc, nhöõng thöù naøy ñaõ keát hôïp bôûi tö töôûng Phaät giaùo vaø AÁn giaùo. ñöôïc gìn giöõ cuøng vôùi nhöõng giaùo ñieån xöa. Vaø maët khaùc nöõa, caùc truyeàn thoáng baùc hoïc ôû Söï dieãn giaûi kinh luaät cuûa ngöôøi Taây Taïng AÁn Ñoä ñaõ aûnh höôûng ñeán truyeàn thoáng tu taäp ñöôïc hoaøn taát vaøo theá kyû thöù 14, vaø do bôûi vaø heä thoáng vaên hoùa trong töï vieän. Söï phaùt Phaät giaùo bò tieâu dieät taïi AÁn Ñoä vaøo theá kyû trieån cuûa ñaïo Phaät ôû Taây Taïng chòu aûnh thöù 12, söï kieän naøy trôû thaønh moät trong nhöõng höôûng lôùn lao bôûi hai nhaân vaät noåi tieáng laø nguoàn quan troïng cuûa caùc kinh ñieån Phaät caùc ngaøi Lieân Hoa Sanh vaø A Ñeå Sa. Moät du giaùo. Vaøo theá kyû thöù 16, toâng phaùi “Muõ só phaùi Maät toâng, moät ngöôøi tinh thoâng phuø Vaøng” (Geluk) coù ñöôïc söï hoã trôï cöùa caùc nhaø pheùp, vaø vò thaày ñaày tính caùch thaàn bí, nhaø cai trò Moâng Coå ôû Taây Taïng, chinh phuïc ñöôïc vua Taây Taïng ñaõ thænh Lieân Hoa Sanh giuùp nhaø vua vaø toâng phaùi kình ñòch laø toâng ñôõ thaønh laäp nhöõng cô sôû cho tu vieän ñaàu tieân Kamapa. Vaøo theá kyû thöù 17, ngöôøi Moâng Coå cuûa Taây Taïng ôû Samye vaøo theá kyû thöù 8. laøm leã taán phong vò Ñaït Lai Laït Ma thöù 5 laø Lieân Hoa Sanh ñaõ tìm caùch haøng phuïc loaøi chuû nhaân cuûa söï “Baát Khaû Tranh Luaän” ma quyû ñòa phöông muoán gaây caûn trôû cho ñeå (khoâng coù söï tranh caõi) cuûa xöù

Taây Taïng, vaø aùn, vaø cuoái cuøng ñöa chuùng vaøo vieäc hoä trì keå töø ñoù quyeàn chaùnh trò khaép xöù Taây Taïng Phaät phaùp. Ngaøi cuõng thieát laäp giaùo hoäi naèm trong tay cuûa neàn taûng toân giaùo. Cho ñeán Nyingmapa, laø moät trong 4 toâng phaùi chính giöõa theá kyû thöù 20, caùc vò giaùo chuû Ñaït Lai cuûa Phaät giaùo Taây Taïng. Vöøa laø moät du só taøi Laït Ma ñaët cô sôû ôû thuû ñoâ Lhasa, thuû ñoâ cuûa ba cuûa Maät toâng vaø ngöôøi saùng laäp ra moät Taây Taïng, vaø truù nguï trong cung ñieän Potala, giaùo hoäi, Lieân Hoa Sanh töôïng tröng cho 2 toïa laïc nôi cö nguï cuûa Boà Taùt Quaùn Theá AÂm khuynh höôùng lôùn lao cuûa Phaät giaùo Taây theo truyeàn thuyeát. Vaøo thaäp nieân 1950s quaân Taïng, vaø vaãn ñöôïc toân suøng cho ñeán ngaøy ñoäi Trung Quoác xaâm chieám Taây Taïng. Döôùi nay. Ngöôøi ta cuõng noùi ñeán söï kieän gioáng nhö söï cai trò thuoäc ñòa, vaø ñaëc bieät laø trong cuoäc vaäy veà ngaøi A Ñeå Sa, ngaøi ñeán Taây Taïng Caùch maïng Vaên Hoùa töù naêm 1966 ñeán naêm naêm 1042. A Ñeå Sa laø moät du só, vaø laø moät 1972, Trung quoác ñaõ xoùa boû Phaät giaùo treân hoïc giaû noåi tieáng cuûa vuøng Bengali, khaép xöù ñaát nöôùc Taây Taïng, tieâu huûy khoaûng 6.000 töï AÁn Ñoä, moïi ngöôøi ñeàu bieát ñeán taøi hoïc uyeân vieän. Nhieàu ngöôøi Taây Taïng ñaõ tî naïn taïi AÁn baùc cuûa ngaøi. Ngaøi trieät ñeå tuaân giöõ giôùi luaät Ñoä vaø caùc xöù Taây phöông. töï vieän vaø ñaët naëng söï quan troïng cuûa ñôøi (II) History development of Tibetan Buddhism— soáng ñoäc thaân trong Taêng giaø, nhöng ngaøi Lòch söû phaùt trieån Phaät giaùo Taây Taïng: cuõng ñem ñeán söï hieåu bieát môùi veà nhöõng (A) During the first dissemination in Tibet—Thôøi nghieân cöùu veà söï thöïc haønh theo kinh ñieån vaø kyø truyeàn baù Phaät giaùo ñaàu tieân taïi Taây Taïng:

1) The Pre Sron-btsan-sgam-po period: Thôøi kyø moä Phaät giaùo, A Duïc, lòch söû Taây Taïng cuõng tieàn Sron-btsan-sgam-po—In traditional baét ñaàu ñöôïc vieát ra töø trieàu ñaïi vò hoaøng ñeá Tibetan histories, the introduction of taøi hoa Sron-btsan-sgam-po (sinh naêm 617 Buddhism to the “Land of Snows” is believed sau Taây Lòch), ngöôøi ñaàu tieân coù yù töôûng ñöa to have been accomplished by the efforts of ngoân ngöõ noùi cuûa Taây Taïng vaøo moät heä thoáng various Buddhas and Bodhisattvas, among vaên vieát xöû duïng caùc chöõ caùi nhaèm giuùp cho them, many assumed human forms in order to Phaät giaùo töø AÁn Ñoä deã daøng ñi vaøo ñaát nöôùc propagate it. To many Tibetans, the cuûa oâng. Tuy nhieân, nhöõng tieáp xuùc veà vaên outstanding figure in their history until now is hoùa giöõa Taây Taïng vôùi theá giôùi Phaät giaùo still Avalokitesvara Bodhisattva, whom they chung quanh nhö AÁn Ñoä, Khotan, Moâng Coå, consider as one of their central Buddhas. The Trung Hoa, Mieán Ñieän, vaân vaân, coù leõ ñaõ coù teachings of Buddhism, wherever they ít ra töø hai theá kyû tröôùc ñoù. spread, were able to arouse a new historical 2) Religious kings of the Yar Lung Dynasty— consciousness in the people’s minds is Nhöõng vò minh vöông Phaät töû döôùi trieàu ñaïi nowhere seen so vividly as in Tibet. Yar Lung: According to Prof. P.V. Bapat in The Twenty- a) The first king of the three “religious kings of Five Hundred Years of Buddhism, just as the Yar Lung Dynasty, named Srong btsan Indian history begins to be recorded in writing sgam po (618-650),

seeing the isolation and from the days of the great Buddhist emperor, drawbacks of Tibet, so right after he ascended Ashoka, Tibetan history, too, begins to be the throne, the king selected a brilliant written down from the reign of Tibet's most Tibetan of his court, Thon-mi-Sam-bho-ta, gifted ruler, Sron-ctsan-sgam-po (born in 617 with sixteen famous scholars, to go down to A.D.), who first conceived the idea of the famous seats of learning in Southern India reducing spoken Tibetan to a system of to study Indian epigraphy, phonetics and alphabetic writing to facilitate the coming of grammar, and after having mastered these Buddhism from India into his own country. subjects to invent an alphabetic script for the Although cultural contacts of Tibet with the Tibetan language, and established its Buddhist world surrounding her, namely, grammatical structure. Thon-mi fulfilled the India, Khotan, Mongolia, China, and Burma task entrusted to him so well that besides must have been established at least two composing eight independent treatises on centuries before the time of king Sron; Tibetan writing and grammar, he also however, the king felt isolation and inferiority prepared the first Tibetan translation of for the backwardness of his people—Trong certain Sanskrit Buddhist works, so that he lòch söû truyeàn thoáng Taây Taïng, ngöôøi ta tin came to be recognized for all time as the raèng söï giôùi thieäu ñaïo Phaät vaøo "Xöù Tuyeát" father of Tibetan literature. During his time, ñöôïc thaønh töïu bôûi nhöõng noã löïc cuûa chö Phaät King Sron-btsan promulgated laws to vaø chö Boà Taùt, maø trong ñoù coù raát nhieàu vò ñaõ harmonize with the Ten Virtues prescribed by mang loát ngöôøi ñeå hoaèng hoùa. Vôùi nhieàu Buddhism. He built the famous temples of ngöôøi Taây Taïng, hình aûnh noåi baät nhaát trong Ramoche and Jokhang in Lhasa, and the doøng söû Phaät giaùo cuûa hoï laø Ñöùc Quaùn Theá grand architecture of the eleven-storeyed AÂm Boà Taùt, maø hoï coi nhö moät trong nhöõng palace, called the Potala, also preserved to vò Phaät chính cuûa hoï. Coù leõ khoâng nôi naøo maø this day the remains of an original smaller ñaïo Phaät ñöôïc tieáp nhaän laïi coù theå daáy leân structure. Although Buddhism had come to moät yù thöùc lòch söû môùi meõ vaø maõnh lieät trong Tibet under such favorable auspices, it did not loøng ngöôøi daân nhö ôû Taây Taïng. Theo Giaùo take root in a foreign soil as easily or quickly sö P.V. Bapat trong Hai Ngaøn Naêm Traêm as Sron-btsan might have wished, It had to Naêm Phaät Giaùo, gioáng nhö lòch söû AÁn Ñoä baét wage an incessant and arduous struggle for ñaàu ñöôïc ghi baèng chöõ vieát töø thôøi vò vua haâm over three centuries against indigenous Phon

beliefs. It had also to remove old superstitions phaûi ñaùnh tan nhöõng ñieàu meâ tín dò ñoan, phaûi make compromises, adapt its own doctrines to coù nhöõng thoûa hieäp, phaûi thích nghi giaùo lyù the strange customs and traditions which had cuûa mình vôùi nhöõng coå tuïc kyø laï ñaõ ñöôïc löu come down from time immemorial and suffer truyeàn töø thuôû xa xöa treân vuøng ñaát naày, vaø setbacks and banishment until the days of the phaûi chaáp nhaän nhöõng thaát baïi, maõi cho ñeán great monk Atisa in the eleventh century, thôøi kyø cuûa Ñaïi sö A Ñeå Sa vaøo theá kyû thöù when at last Buddhism may be said to have 11, cuoái cuøng Phaät giaùo coù theå noùi laø trôû become the national religion of Tibet. thaønh quoác giaùo cuûa Taây

Taïng. Duø vua Sron- Although King Sron-btsan's two wives appear btsan coù hai ngöôøi vôï laø Phaät töû thuaàn thaønh, to have been devout Buddhists (one princess moät baø teân laø Tritsun coâng chuùa xöù Neùpal, vaø from Nepal named Tritsun, and one princess moät baø teân laø Wen-Cheng coâng chuùa xöù from China named Wen-Cheng), when the Trung Hoa, nhöng sau khi nhaø vua baêng haø king died he was buried in the traditional way oâng vaãn ñöôïc choân caát theo nghi thöùc Bon with Bon priests performing rituals—Vò vua (Phon) coå truyeàn cuûa Taây Taïng. ñaàu tieân trong ba vò "vua suøng ñaïo" cuûa trieàu b) After Sron-btsan, the establishment of ñaïi Yar Lung laø vò vua treû tuoåi teân Sron- Buddhism as a State religion occurred in the btsan, thaáy söï coâ laäp vaø thua keùm cuûa söï laïc reign of his fifth successor, Trisong Detsen haäu cuûa daân toäc mình. Ngay sau khi leân ngoâi, (Khri-Sron-lde-btsan, 755-797 A.D.), believed nhaø vua ñaõ choïn moät nhaân vaät xuaát saéc trong to be an incarnation of Manjusri. King trieàu teân laø Thon-mi-Sam-bho-ta cuøng möôøi Trisong Detsen invited the famous Indian saùu hoïc giaû loãi laïc khaùc ñi ñeán mieàn Nam AÁn scholar-monk Santaraksita to Tibet, but upon Ñoä ñeå nghieân cöùu vaên hoïc chaïm khaéc, ngöõ his arrival, he met with strong opposition from aâm vaø vaên phaïm AÁn Ñoä. Sau khi naém ñöôïc adherents of Tibet's traditional religion (Bon) caùc vaán ñeà naày, hoï seõ nghó ra caùch ghi maãu töï and had to return to India immediately; duøng cho tieáng Taây Taïng cuøng caáu truùc vaên however, before leaving he advised the king phaïm cuûa noù. Thon-mi hoaøn thaønh nhieäm vuï to invite Padmasambhava, a tantric master ñöôïc giao phoù moät caùch tuyeät vôøi ñeán noãi renowned for his magical powers. ngoaøi vieäc thaûo ra taùm baûn luaän vaên giaù trò veà Padmasambhava encountered the same caùch vieát vaø vaên phaïm tieáng Taây Taïng, oâng opposition as Santaraksita did, but he was coøn thöïc hieän moät soá baûn dòch ñaàu tieân baèng able to defeat them with his powerful spells tieáng Taây Taïng caùc taùc phaåm Phaät giaùo töø and all of them promised to become dharma- tieáng Phaïn (Sanskrit), do ñoù, cho ñeán ngaøy protectors. After that the king invited nay, oâng vaãn ñöôïc xem nhö laø cha ñeû cuûa vaên Santaraksita to come back to Tibet to help hoïc Taây Taïng. Trong ñôøi mình, Sron-btsan ñaõ Padmasambhava to propagate Buddhism in ban haønh caùc luaät leä cho phuø hôïp vôùi Thaäp Tibet. King Khri-Sron-Ide-btsan named his Giôùi (Ten Virtues) cuûa ñaïo Phaät. OÂng cho younger son Ral-pa-chen (816-838), his own xaây caùc ngoâi chuøa noåi tieáng Ramoche vaø successor, in preference to his elder son, Jokhang ôû Lhasa, vaø coâng trình kieán truùc vó Glan-dar-ma. Ral-pa-chen is remembered by ñaïi laø laâu ñaøi 11 taàng coù teân laø Potala, vaãn his people as the third great royal protector of coøn duy trì ñeán ngaøy nay nhöõng di tích cuûa religion in the golden age of Tibetan caáu truùc ban ñaàu. Maëc duø Phaät giaùo ñaõ ñeán Buddhism. His devotion to Buddhism was so Taây Taïng döôùi söï che chôû thuaän lôïi nhö vaäy, extraordinary that he made his young son nhöng noù khoâng moïc reã ñöôïc treân vuøng ñaát laï take monastic vows, gave various kinds of naày moät caùch deã daøng vaø mau choùng nhö privileges and authority to the monks and mong muoán cuûa vua Sron-btsan. Ñaïo naày even allowed his long locks of hair to be used phaûi

böôùc vaøo moät cuoäc chieán khoâng khoan as a mat for Buddhist abbots sitting around nhöôïng trong khoaûng ba theá kyû vôùi caùc tín him to deliver religious sermons. Ral-pa-chen ngöôõng Phon cuûa ngöôøi baûn xöù. Ñaïo Phaät extended the boundaries of his kingdom and

the first history of Tibet came to be written AÁn Ñoä tu hoïc, vaø röôùc nhöõng hoïc giaû AÁn Ñoä under his patronage. During his time, king sang Taây Taïng giaûng daïy. Tuy nhieân, söï phaùt Relbachen spent a large amounts of money trieån cuûa ñaïo Phaät vaøo luùc naày boãng bò trôû on the construction of Buddhist monasteries ngaïi vì vua Ral-pa-chen bò saùt haïi bôûi nhöõng and temples, sponsored Tibetan monks to ngöôøi uûng hoä ngöôøi anh thaát suûng laø Glan- study in India, and brought Indian scholars to dar-ma. Caùi cheát cuûa vua Relbachen ñaùnh Tibet. However, the development of daáu söï chaám döùt cuoäc truyeàn baù Phaät Giaùo Buddhism in Tibet suffered a setback when laàn thöù nhaát taïi Taây Taïng. King Ral-pa-chen was murdered in 838 A.D. 3) Glan-dar-ma, a strong enemy of Buddhism in by the supporters of his superseded elder Tibet: Vua Glan-dar-ma, xem Phaät giaùo Taây brother, Glan-dar-ma—Sau thôøi Sron-btsan, Taïng nhö keû ñaïi thuø—After killing his vieäc nhìn nhaän Phaät giaùo laø moät quoác giaùo chæ younger brother (King Relbachen), Glan-dar- xaõy ra döôùi thôøi Khri-Sron-ide-btsan (755- ma then came to the throne as a strong enemy 797), ngöôøi keá vò thöù naêm sau Sron-btsan, maø of Buddhism in Tibet. Buddhist images were ngöôøi ta tin laø hoùa thaân cuûa Ngaøi Vaên Thuø Sö buried, monasteries closed, religious Lôïi. Vua Trisong Detsen ñaõ môøi hoïc giaû ceremonies banned and monks forced to ngöôøi AÁn teân Santaraksita qua Taây Taïng, return to the life of laymen or banished from nhöng khi ñeán Taây Taïng thì Santaraksita bò söï the country. However, Glan-dar-ma was choáng ñoái döõ doäi töø nhöõng ngöôøi gaén boù vôùi killed by a priest in 841 A.D. Glan-dar-ma's truyeàn thoáng Bon coå truyeàn cuûa Taát Taïng, ruthless suppression of Budhism, which buoäc oâng phaûi trôû veà AÁn ngay laäp töùc, nhöng resulted in this violent outburst of public tröôùc khi veà oâng ñaõ khuyeân vua Trisong feeling, marks a decisive period in the annals Detsen neân môøi Padmasambhava qua xöù naøy. of Tibetan politics, inasmuch as it sounded the Cuõng nhö Santaraksila, Padmasambhava vöøa death knell of monarchical rule in Tibet. The ñeán bieân giôùi Taây Taïng laø bò choáng ñoái ngay banished monks returned to central Tibet and taïi bieân giôùi, nhöng oâng ñaõ ñaùnh baïi buøa became more powerful than ever. The pheùp cuûa hoï baèng söùc maïnh thaàn chuù cuûa successors of Glan-dar-ma became weaker mình vaø vì theá maø hoï ñaõ höùa töø ñoù veà sau seõ and weaker. Finally, the son of the last king laøm hoä phaùp. Vaø sau ñoù thì Santaraksita cuõng of Lhasa Dpal-hkhor-btsan (906-923 A.D.) ñöôïc thænh trôû laïi Taây Taïng ñeå giuùp bade farewell to the capital and migrated to Padmasambhava trong vieäc hoaèng döông Western Tibet, where he established himself Phaät phaùp taïi Taây Taïng. Khri-Sron-lde-btsan as an independent ruler. He brought the three (Trisong Detsen) ñaõ chæ ñònh con trai nhoû cuûa districts of Ladakh, Spurang and Guge under mình laø Ral-pa-chen noái ngoâi chöù khoâng phaûi his control and later distributed them

among laø con trai tröôûng, Glan-dar-ma. Ngöôøi daân his three sons. Among the successors of these Taây Taïng coøn nhaéc ñeán Ral-pa-chen laø moät three royal branches, we find several oâng vua baûo trôï Phaät giaùo vó ñaïi thöù ba trong distinguished rulers who patronized learned thôøi hoaøng kim cuûa toân giaùo naày. OÂng ta suøng monks, sent Tibetan scholars to Kashmir to ñaïo ñeán noåi ñaõ cho con trai uùt cuûa mình ñi tu, study the latest development in Buddhist ban nhieàu ñaëc quyeàn cho giôùi tu só, thaäm chí doctrine, and furthered the translations of oâng coøn cho pheùp xöû duïng môù toùc daøi cuûa important Sanskrit Buddhist texts into oâng laøm goái neäm cho caùc tu vieän tröôûng ngoài Tibetan—Sau khi haï saùt vua Relbachen thì caïnh oâng thuyeát phaùp. Vua Ral-pa-chen môû Glan-dar-ma leân ngoâi vaø trôû thaønh keû thuø roäng bieân giôùi vöông quoác vaø cuoán lòch söû coâng khai cuûa Phaät giaùo Taây Taïng. Caùc töôïng ñaàu tieân cuûa Taây Taïng ñöôïc vieát döôùi söï baûo Phaät bò ñem choân, caùc tu vieän bò ñoùng cöûa, trôï cuûa oâng. Trong thôøi vua Trisong Detsen caùc leã nghi toân giaùo bò ngaên caám vaø caùc tu só oâng ñaõ duøng nhöõng moùn tieàn lôùn ñeå xaây caát bò buoäc phaûi hoaøn tuïc hay bò truïc xuaát ra khoûi tònh xaù vaø chuøa chieàn, baûo trôï chö Taêng sang nöôùc. Tuy nhieân, oâng naày bò moät tu só gieát

cheát vaøo naêm 841. Vieäc trieät haï ñaïo Phaät moät mang töø AÁn Ñoä sang Taây Taïng moät söùc ñaåy caùch taøn nhaãn cuûa Glan-dar-ma ñaõ ñaùnh daáu tinh thaàn raát lôùn, giuùp cho Phaät giaùo baét reã moät thôøi kyø quyeát ñònh trong lòch söû chaùnh trò saâu xa treân maûnh ñaát naày, roài töø ñoù phaùt trieån cuûa Taây Taïng vì noù gioùng leân hoài chuoâng baùo thaønh moät neáp nghó ñaïi giaùo vaø giaùo lyù cuûa töû cho neàn quaân chuû taïi ñaây. Giôùi Taêng löõ bò ngöôøi daân baûn xöù. Cuoäc soáng vaø coâng vieäc truïc xuaát quay trôû veà Taây Taïng vaø trôû neân cuûa A Ñeå Sa taïi Taây Taïng thaät voâ cuøng quan maïnh meõ hôn luùc naøo heát. Nhöõng ngöôøi keá vò troïng ñoái vôùi Phaät giaùo Taây Taïng. Naêm 1042, cuûa Glan-dar-ma thì ngaøy caøng baïc nhöôïc. sau khi ngaøi A Ñeå Sa ñeán Taây Taïng cuõng laø Cuoái cuøng, ngöôøi con trai cuûa vò vua cuoái cuûa naêm ñaùnh daáu söï truyeàn baù Phaät giaùo laàn thöù Lhasa laø Dpal-hkhor-btsan (906-923) ñaõ töø hai taïi nöôùc naøy. giaû kinh ñoâ ñeå ñi veà mieàn Taây, taïi ñaây oâng töï 5) Kadampa (Bkah-gdams-pa) sect: Heä Phaùi phong laø vò vua ñoäc laäp. OÂng gom ba quaän Bkah-gdams-pa—The life and work of Atisa Ladakh, Spurang, vaø Guge döôùi quyeàn cai trò in Tibet are very important for the cuûa mình vaø sau ñoù chia ba quaän naày cho ba development of Tibetan Buddhism. From the ngöôøi con trai. Trong soá nhöõng ngöôøi keá vò ba time he came to Tibet, Tibetan Buddhism nhaùnh hoaøng gia naày, ngöôøi ta thaáy coù nhöõng developed into different indigenous schools. ngöôøi loãi laïc, ñaõ baûo trôï cho Phaät giaùo taïi In relation to these, the earlier heterogenous mieàn Taây baèng caùch baûo trôï cho caùc tu só, cöû and unreformed type of Buddhism came to be hoïc giaû Taây Taïng ñeán Kashmir nghieân cöùu called Rnin-ma-pa or the old school with four nhöõng phaùt trieån môùi cuûa giaùo lyù, ñaåy maïnh main sub-sects. The followers of this school vieäc dòch thuaät caùc vaên baûn Phaïn ra tieáng Taây worship Padmasambhava as their founder and Taïng. Guru,

believe in the fulfilment of both the 4) The period of the great monk Atisa—Thôøi ñaïi divine and the demoniacal, and are generally Ñaïi sö A Ñeå Sa: One of the most recognized as such by their red caps. Atisa's distinguished among the princes was reformed teachings, based upon the Yogacara Jnanaprabha. He renounced his throne in traditions founded by Maitreya and Asanga, favour of his younger brother to become a led to the establishment of the Bkah-gdams- monk along with his two sons, and played an pa school by his Tibetan disciple, Dromdon important part in persuading the great Acarya (Hbrom-ston, 1008-1064), who is considered Atisa to come and live as a teacher of to be founder of the first order in Tibet. It Buddhism in Tibet. In the 11th century A.D., took a synthetic view of the teachings of both Atisa may be said to have brought the last Hinayana and Mahayana, enforced celibacy great spiritual impetus from India, with the upon the monks and discouraged magic result that Buddhism struck deep roots in practices. It was on the authoritative basis of Tibetan soil and thence forward flourished as this doctrine that the great Tibetan reformer, an indigenous mode of religious and Tson-kha-pa, founded in the 14th century A.D. philosophical thought. The life and work of the Gelukpa (Dge-lugs-pa) sect, which Atisa in Tibet are too important to the Tibetan purified the Bkah-gdams-pa of much of its Buddhism (See A Ñeå Sa). In 1042, the arrival elaborate ritualism and today dominates of Atisa is viewed as the beginning of the Tibetan Buddhism both temporarily and "second dissemination" of Buddhism in spiritually, through the religious succession of Tibet—Moät trong nhöõng hoaøng töû cuûa vua the Dalai Lamas, of whom the fourteenth is Dpal-hkhor-btsan teân laø Trí Quang now the head of this theocracy—Nhö treân ñaõ (Jnanaprabha) ñaõ nhöôøng ngoâi laïi cho em trai noùi, cuoäc soáng vaø coâng vieäc cuûa ngaøi A Ñeå mình ñeå trôû thaønh tu só. OÂng ñaõ cuøng vôùi hai Sa taïi Taây Taïng raát quan troïng cho söï phaùt ngöôøi con trai ñaõ coù coâng raát lôùn trong vieäc trieån Phaät giaùo taïi nöôùc naày. Töø khi oâng ñeán thuyeát phuïc ñaïi sö A Ñeå Sa ñeán Taây Taïng. Taây Taïng thì Phaät giaùo nöôùc naày ñaõ phaùt Trong theá kyû thöù 11, coù theå noùi laø A Ñeå Sa ñaõ trieån thaønh nhieàu tröôøng phaùi baûn ñòa khaùc

nhau. trong soá naày hình thöùc Phaät giaùo hoãn namely Karma-pa and Hbrug-pa, may be taïp vaø chöa caûi caùch ban ñaàu ñöôïc goïi laø specially mentioned. The third Head of the Rnin-ma-pa hay laø tröôøng phaùi Cuõ vôùi boán Karma-pa, called Ran-byun-rdo-rje, was tieåu phaùi chính. Caùc tín ñoà cuûa tröôøng phaùi recognized at his birth as the spiritual naày thôø cuùng Padmasambhava, xem ñaây laø successor of the second Head of the sect, ngöôøi saùng laäp vaø laø ñaïo sö cuûa hoï, hoï tin called Karma-bak-si, who had died two years töôûng vaøo söï öùng nghieäm cuûa thaàn linh ma earlier. Since this incident the practice of quyû, hoï thöôøng ñöôïc nhaän bieát qua chieác muõ spiritual succession came into vogue. Thus, in maøu ñoû. Caùc giaùo lyù caûi caùch cuûa A Ñeå Sa, the selection of the Dalai Lama, the Panchen döïa treân truyeàn thoáng Du Giaø do Di Laëc vaø Lama and others, a recognized incarnation Voâ tröôùc saùng laäp, daãn ñeán söï hình thaønh cuûa succeeds to the office instead of a hereditary tröôøng phaùi Bkah-gdams-pa bôûi ngöôøi ñeä töû

successor or discipline. The Karma-pa is ngöôøi Taây Taïng cuûa oâng laø Dromdon particularly strong in Sikkim and its followers (Hbrom-ston, 1008-1064), ngöôøi ñöôïc coi nhö in Nepal are called the Karmika. The second laø vò saùng laäp ra tröôøng phaùi ñaàu tieân treân ñaát sub-sect, Hbrug-pa, or the Thunderer, spread Taây Taïng. Tröôøng phaùi naày coù quan ñieåm its doctrines so vigorously in Bhutan that the toång hôïp cuûa caû Tieåu Thöøa laãn Ñaïi Thöøa, country adopted its Tibetan name for its own buoäc caùc tu só phaûi soáng ñoäc thaân vaø khoâng people—Doøng Khaåu Truyeàn hay doøng truyeàn khuyeán chuyeän phuø pheùp. Chính treân cô sôû thöøa baèng baèng mieäng töø thôøi Ñöùc Phaät. cuûa giaùo lyù naày maø nhaø caûi caùch vó ñaïi cuûa Nhieàu tröôøng phaùi beân Taây Taïng theo truyeàn Taây Taïng laø Toâng Khaùch Ba vaøo theá kyû thöù thoáng truyeàn thöøa baèng mieäng, vaø do ñoù töï 14, ñaõ laäp neân tröôøng phaùi Gelukpa (Dge- xem giaùo thuyeát cuûa mình laø chính thoáng. lugs-pa), qua söï gaïn loïc nhöõng nghi thöùc caàu Phaùi Chuû Nghóa Truyeàn Thoáng Baèng Lôøi. kyø cuûa Bkah-gdams-pa vaø ñang chieám öu theá Tröôøng phaùi chuû nghóa truyeàn thoáng baèng lôøi trong Phaät giaùo Taây Taïng ngaøy nay caû veà theá ñöôïc thaønh laäp bôûi Laït Ma Mar-pa, ngöôøi tuïc laãn taâm linh, qua söï keá vò cuûa caùc vò Ñaït Taây Taïng, ñaïo höõu cuûa A Ñeå Sa vaø laø moân Lai Laït Ma (Dalai Lamas). ñeä cuûa ñaïo sö Maät toâng ngöôøi AÁn teân Naropa 6) The Bkah-rgyud-pa (the oral traditionalism) thuoäc vieän Ñaïi hoïc Na Lan Ñaø. Tröôøng phaùi founded in the late eleventh century A.D.: naày coù nhieàu töông ñoàng vôùi tröôøng phaùi Phaùi Chuû Nghóa Truyeàn Thoáng Baèng Lôøi— Thieàn, tröôøng phaùi cuûa haàu heát nhöõng Phaät töû Oral lineage or ‘lineage of the Buddha’s ôû Nhaät Baûn vaø Trung Hoa hieän nay. Trong soá word.’ Many traditions in Tibetan Buddhism nhöõng ngöôøi ñaïi dieän noåi baät cuûa tröôøng phaùi follow the tradition of successive oral naày coù Mi-la-ras-pa, nhaø thô aån só vó ñaïi cuûa transmission, and therefore, considered their Taây Taïng, ngöôøi ñöôïc chính Mar-pa khai taâm own teachings authentic. The Bkah-rgyud-pa veà nhöõng bí maät cuûa pheùp thaàn thoâng. Bkah- was founded by the Tibetan Lama Marpa rgyud-pa veà sau töï phaân chia ra laøm nhieàu (Mar-pa, 1012-1097), a friend of Atisa, and a tieåu phaùi maø hai trong ñoù laø, Karma-pa vaø disciple of the Indian Tantrist, Naropa Hbrug-pa laø ñaùng noùi hôn caû. Vò laõnh ñaïo thöù (Nadapada, 1016-1100) of Nalanda ba cuûa tieåu phaùi Karma-pa teân laø Ran-byun- University. It has some affinities with the rdo-rje, töø luùc sinh ra ñaõ ñöôïc coâng nhaän laø Dhyana school, to which most of the Northern ngöôøi keá thöøa cho vò laõnh ñaïo thöù hai laø Buddhists of Japan and China belong at Karma-bak-si ñaõ cheát hai naêm tröôùc ñoù. Töø present, and among its distinguished khi coù söï kieän naày thì tuïc leä keá vò tinh thaàn ñaõ representatives is Mi-la-ras-pa, the great trôû neân thònh haønh. Nhö vaäy trong vieäc löïa hermit poet of Tibet, who was initiated in the choïn Ñaït Lai Laït Ma, Ban Thieàn Laït Ma vaø mysteries of supernatural powers by Mar-pa nhöõng vò khaùc thì moät hieän thaân ñöôïc coâng himself. The Bkah-rgyud-pa later divided nhaän seõ laø ngöôøi keá vò ñeå laõnh ñaïo chöù khoâng itself into several sub-sects, two of which, phaûi laø ngöôøi noái doõi oâng cha hay moân ñeä.

Phaùi Karma-pa raát maïnh ôû Sikkim vaø nhöõng Sa-skya-pa. The Yellow Hat, founded by tín ñoà cuûa phaùi naày ôû Neùpal ñöôïc goïi laø Tsong-Khapa, the great reformer, born in the Karmika. Tieåu phaùi thöù hai laø Thaàn Saám province of Amdo in 1358 A.D., the modern (Hbrug-pa), truyeàn baù giaùo lyù cuûa mình taïi age of Tibetan Buddhism may be said to have Bhutan maïnh ñeán noãi nöôùc naày ñaõ duøng caùi begun. With striking powers of organization teân Taây Taïng cuûa tieåu phaùi ñeå goïi daân chuùng and comprehensive intelligence, he set nöôùc hoï. himself the task of removing all deviations (B) During the second dissemination in Tibet, two and superstitious beliefs and establishing a other orders appeared: the Sakyapa and the strong order of Buddhist monks, based on Gelukpa. The school of “Grey Earth” or the sound learning, discipline and celibacy, which Sa-skya-pa, founded by Gonchok Gyelpo came to be recognized as the school of the (1034-1102), derives its name from the colour Virtuous (Dge-lugs-pa), popularly described of the soil where its first monastery was built as the Yellow Hats. In 1408, he founded not in 1071 A.D. on the site of the present Sa- far from Lhasa, the Ganden monastery, where skya. The Sa-skya-pa was even more closely he worked for some years and died in 1419 related with the old Rnin-ma-pa school than A.D. The Dge-lugs-pa came to be favoured the Bkah-rgyud-pa and the monks of this sect by the powerful Mongol chieftans as spiritual were not celibate either. They sought a leaders and later as temporal rulers of Tibet. synthesis between the old and the new When king of Mongol Altan Khan met with Tantrism on the basis of Nagarjuna’s the third hierarch, Bsod-nams-rgya-mtso Madhyamika philosophy and had already (1546-1587 A.D.), he became convinced that developed into a powerful hierachy before both of them were respectively the teacher the rise of the great Tson-kha-pa. Sa-skya Hphags-pa and his disciple, emperor Khubilai followers, greatly devoted to learning, proved Khan, in their former births and the king themselves excellent proselytizers when they immediately recognized the former as the came into contact with the Mongol emperors veritable Talr, i.e., Dalai. Thenceforth, all the in the thirteenth century A.D. One of the hierarchs came to be recognized as Dalai distinguished Sa-skya hierarchs, called Lamas. In the seventeenth century, with the Hphags-pa, became the spiritual teacher of help of Mongolians the Gelukpa became Prince Khubilai of Mongolia, who, on coming rulers of Tibet. The fifth Dalai Lama, to the throne as the first Mongol emperor of Ngawang Lobsang Gyatso (1617-1682) China, conferred the sovereignty of central became the first Dalai Lama to rule Tibet, a Tibet upon the High Priest of Sa-skya (1270 tradition that continued until the fourteenth A.D.), Sakya Pandita (1182-1251). This was Dalai Lama Tenzin Gyatso (1935 -), fled to the beginning of a new era of theocratic rule India in 1959 following the Chinese invasion in Tibet. Bu-ston (1290-1364 A.D.), a and annexation of Tibet. Today Buddhism in renowned commentator of fundamental Tibet is suffering strict controls of the Buddhist treatises, an authoritative historian, Chinese government, and only outward and the first collector of all existing Tibetan ceremonies are allowed to continue to attract translations of Buddhist works. He arranged tourists who bring foreign currency to the them systematically into two comprehensive

government—Trong thôøi kyø truyeàn baù Phaät groups, called the Word of the Buddha (Bkah- phaùp laàn thöù hai taïi Taây Taïng, coù hai tröôøng hygur) in 100 volumes, and the Treatises phaùi noåi tieáng ñöôïc thaønh laäp: tröôøng phaùi (Bstan-hygur) in 225 volumes. These have Ñaát Xaùm vaø tröôøng phaùi Muõ Vaøng. Tröôøng come down to us as the Tibetan Buddhist phaùi Ñaát Xaùm (Sa-skya-pa), ñöôïc dKon Canon. Taranatha (1573-?), the Tibetan Mchog Rgyal Po saùng laäp, laáy teân töø maøu ñaát historian and author, also belonged to a sect ôû nôi tu vieän ñaàu tieân cuûa tröôøng phaùi tröôùc called Jonang, which was an offshoot of the ñaây xaây döïng vaøo naêm 1071, hieän nay laø Sa-

skya. Phaùi Sa-skya-pa laïi caøng gaàn guõi vôùi 1419. Phaùi Muõ Vaøng (Dge-lugs-pa) ñöôïc caùc tröôøng phaùi coå Rnin-ma-pa hôn laø Bkah- tuø tröôûng Moâng Coå quyù troïng, xem nhö nhöõng rgyud-pa, caùc tu só cuûa giaùo phaùi naày khoâng vò laõnh ñaïo tinh thaàn, vaø sau ñoù, nhö laø nhöõng coøn ñoäc thaân nöõa. Giaùo phaùi naày laø söï toång vieân chöùc caàm quyeàn theá tuïc taïi Taây Taïng. hôïp giöõa Maät toâng cuõ vaø môùi, treân cô sôû trieát Khi vua Moâng Coå laø Altan Khan gaëp ngöôøi lyù Trung Luaän cuûa ngaøi Long Thoï vaø ñaõ phaùt ñöùng ñaàu thöù ba cuûa giaùo phaùi naày laø Bsod- trieån thaønh moät heä phaùi maïnh meõ tröôùc khi coù nams-rgya-mtso (1546-1587) thì nhaø vua tin söï noåi leân cuûa tröôøng phaùi Toâng Khaùch Ba. chaéc raèng caû hai ngöôøi hoï voán ñaõ töøng laø ñaïo Nhöõng ngöôøi Sa-skya raát say meâ hoïc hoûi vaø sö Hphags-pa vaø ñeä töû cuûa oâng laø hoaøng ñeá ñaõ toû ra laø nhöõng nhaø hoaèng phaùp taøi ba khi Khubilai Khan, theo thöù töï trong tieàn kieáp, hoï coù dòp tieáp xuùc vôùi caùc hoaøng ñeá Moâng Coå neân nhaø vua ñaõ laäp töùc coâng nhaän Bsod- trong theá kyû thöù 13. Moät trong nhöõng ñaïo sö nams-rgya-mtso ñích thöïc laø vò Ñaït Lai. Töø taøi gioûi cuûa sa-skya laø Hphags-pa ñaõ trôû ñoù veà sau , taát caû caùc vò ñöùng ñaàu giaùo phaùi thaønh ngöôøi baûo trôï tinh thaàn cuûa hoaøng töû naày ñeàu ñöôïc coâng nhaän laø Ñaït Lai Laït Ma. Khubilai nöôùc Moâng Coå. OÂng hoaøng naày leân Vaøo theá kyû thöù 17, vôùi söï trôï giuùp cuûa Moâng ngoâi hoaøng ñeá Trung Hoa, beøn trao chuû Coå, tröôøng phaùi Gelukpa trôû thaønh nhöõng nhaø quyeàn cuûa mieàn trung Taây Taïng cho vò Ñaïi cai trò Taây Taïng veà caû theá quyeàn laãn taâm Taêng cuûa Sa-skya (1270) teân laø Sakya linh. Vò Ñaït Lai Laït Ma thöù naêm laø Ngag Pandita (1182-1251). Ñaây laø söï môû ñaàu cho Dbang Blo Bzang Rgya Mtsho (Ngawang moät kyû nguyeân cai trò baèng thaàn quyeàn ôû Taây Lobsang Gyatso, 1617-1682) trôû thaønh vò Ñaït Taïng. Bu-ston (1290-1364), moät nhaø bình giaûi Lai Laït Ma ñaàu tieân trì vì Taây Taïng, truyeàn noåi tieáng ñoái vôùi caùc luaän thö caên baûn Phaät thoáng naøy tieáp tuïc ñeán ñôøi vò Ñaït Lai Laït Ma giaùo, moät söû gia uy tín, moät nhaø söu taäp caùc ñôøi thöù 14, Tenzin Gyatso (1935 -), ngöôøi ñaõ baûn dòch Taây Taïng veà nhöõng taùc phaåm Phaät chaïy sang tî naïn taïi AÁn Ñoä theo sau cuoäc hoïc. OÂng saép xeáp caùc taùc phaåm naày moät caùch xaâm laêng vaø saùp nhaäp Taây Taïng cuûa Trung coù heä thoáng thaønh hai nhoùm bao quaùt goïi laø Hoa vaøo naêm 1959. Ngaøy nay Phaät giaùo Taây “Lôøi Cuûa Ñöùc Phaät” goàm 100 cuoán vaø Luaän Taïng phaûi chòu döôùi söï kieåm soaùt gaét gao cuûa Thuyeát goàm 225 cuoán. Ñaây laø boä kinh

ñieån nhaø caàm quyeàn Trung Coäng, vaø chæ coù nhöõng Phaät giaùo coøn löu laïi cho chuùng ta ñeán ngaøy nghi leã hình thöùc beân ngoaøi ñöôïc cho pheùp nay. Taranatha, sinh naêm 1573, söû gia vaø laø tieáp tuïc ñeå haáp daãn du khaùch mang laïi ngoaïi taùc giaû Taây Taïng, cuõng thuoäc veà moät heä phaùi teä cho chính phuû maø thoâi. coù teân laø Jonang voán laø moät chi nhaùnh cuûa Tibetan Secret Doctrine: Maät Giaùo Taây Taïng. phaùi Sa-skya-pa. Phaùi Muõ Vaøng (The Yellow Tidasa (p): A deity—Chö Thieân (noùi chung). Hats Gelukpa—Dge-lugs-pa), ñöôïc saùng laäp Tidasa-pura (p): The city of the devas—Thieân bôûi OÂng Khaùch Ba (1357-1419), moät nhaø caûi thaønh. caùch vó ñaïi, sinh naêm 1358 taïi tænh Amdo, coù Tidasa-sinda (p): The king of the devas—Vua theå noùi ñaây laø moät kyû nguyeân môùi cuûa Phaät Trôøi. giaùo Taây Taïng. Vôùi taøi toå chöùc xuaát saéc vaø trí thoâng minh tuyeät vôøi, oâng ñaõ töï ñaët ra cho Tidiva (p): The celestial abode—Thieân xöù. mình nhieäm vuï xoùa boû taát caû moïi ñieàu leäch Tidy (v) the appearance: Söûa sang saéc ñeïp. laïc vaø meâ tín dò ñoan, xaây döïng moät Taêng Ties: Keát. ñoaøn maïnh meõ, döïa treân moät tri thöùc vöõng 1) Bandha (skt): Attachment—Bind—Bond— vaøng, giôùi luaät vaø söï ñoäc thaân, nhöõng ngöôøi Phöôïc—Another name for affliction—Teân naày ñaõ ñöôïc mang teân laø “Tröôøng Phaùi Ñaïo goïi khaùc cuûa phieàn naõo—See Afflictions and Ñöùc” (Dge-lugs-pa), theo caùch goïi cuûa daân Attachment. chuùng laø phaùi Muõ Vaøng. Naêm 1408, oâng döïng 2) Samyoga (skt)—Keát—In the Nirvana Sutra, laäp tu vieän Ganden ôû moät nôi khoâng xa the Buddha said: “Srota-apanna though has Lhasa, oâng laøm vieäc taïi ñaây vaø qua ñôøi naêm cut off inummerable illusions; however, the

three ties are so serious that if he is able to Thanh island. The temple formerly named Di Ñaø. cut off these three ties, he can cut off all other It is a quiet, secluded and surrounded by the ties—Ñöùc Phaät ñaõ noùi trong Kinh Nieát Baøn: Mekong River. The temple was built in the “Naøy thieän nam töû, Tu Ñaø Hoaøn tuy coù theå nineteenth century and had been restored many caét ñöùt voâ löôïng phieàn naõo, nhöng vì ba keát times. There is a pretty big statue of Amitabha raát naëng neân chuùng cuõng bao haøm taát caû keát Buddha in the main hall—Teân moät ngoâi chuøa maø Tu Ñaø Hoaøn ñaõ ñoaïn.”—See Three ties. trong tænh Vónh Long, Nam Vieät Nam, chuøa ñaõ Tie of desire: Tie of love—AÙi keát—Tham ñöôïc nhaéc ñeán trong boä Ñaïi Nam Nhaát Thoáng phöôïc—See Three ties. Chí. Chuøa toïa laïc treân cuø lao An Thaønh. Teân cuõ laø Ties of doubt: Nghi keát—Nghi ngôø chaùnh lyù— Di Ñaø. Caûnh chuøa tòch tónh vaø ñöôïc soâng Cöûu See Three ties. Long bao quanh. Chuøa ñöôïc kieán laäp vaøo theá kyû thöù 19 vaø ñaõ ñöôïc truøng tu nhieàu laàn. Giöõa chaùnh Ties of false views of permanent ego: Kieán ñieän coù moät pho töôïng A Di Ñaø khaù lôùn. keát—Ngaõ kieán—The bond of heterodox views, which fastens the individual to the chain of Tien Giac Hai Tinh Zen Master: Thieàn Sö transmigration, one of the nine attachments— Tieân Giaùc Haûi Tònh (1788-1875)—Zen Master Phieàn naõo do taø kieán gaây ra khieán chuùng sanh laên Tieân Giaùc Haûi Tònh, a monk from Gia Ñònh, South troâi trong luaân hoài sanh töû, moät trong cöûu keát—Vietnam. In 1802, his father allowed him to leave See Three ties. home to become a

disciple of Zen Master Phaät YÙ Linh Nhaïc. Later, he received complete precepts Tie of ill-will: Vyapada (p)—Saân Thaân Heä with Zen Master Toå Toâng Vieân Quang, one of the Phöôïc—See Four bandhanas (C). great disciples of Phaät YÙ. He became the Dharma Ties in the higher realm: Thöôïng phaàn keát— heir of the thirty-seventh generation of the Linn- The five ties in the higher realm which hold an Chih Zen Sect. After Phaät YÙ Linh Nhaïc passed individual in the realms of form and way in 1821, he stayed at Töø AÂn Temple. In 1825, formlessness—Naêm moái keát vôùi caûnh giôùi ñi leân king Minh Maïng sent an Imperial Order to cuûa saéc vaø voâ saéc (Nguõ Thuaän Thöôïng Phaàn summon him to the Capital. He stayed at Thieân Keát)—See Five ties in the higher realm. Muï Temple. He returned to Gia Ñònh in 1847 and Tie (v): a knot: Keát—To bound—to tie—To stayed at Vieân Giaùc temple (used to be Quan AÂm knot. Vieän, founded by Zen Master Höông Ñaêng in Tie and knot: Keát Phöôïc—In the bondage of the 1802 in Gia Ñònh) to revive and expand Buddhism passions, or delusion—Teân khaùc cuûa phieàn naõo, in the South until he passed away in 1875—Thieàn duïc voïng hay phieàn naõo troùi buoäc thaân taâm—See sö Tieân Giaùc Haûi Tònh, queâ ôû Gia Ñònh, Nam Three ties. Vieät. Vaøo naêm 1802, cha ngaøi cho pheùp ngaøi xuaát Tie of love: Tie of desire—AÙi keát—See Three gia laøm ñeä töû cuûa Thieàn sö Phaät YÙ Linh Nhaïc. Veà ties. sau naày ngaøi thoï cuï tuùc giôùi vôùi Thieàn sö Toå Toâng Ties in the lower realm: Haï phaàn keát—The Vieân Quang, moät trong nhöõng ñaïi ñeä töû cuûa ngaøi five ties in the lower realm, which hold the Phaät YÙ Linh Nhaïc. Sau khi Phaät YÙ Linh Nhaïc thò individual in the realms of desire—Naêm moái keát tòch vaøo naêm 1821, ngaøi truï taïi chuøa Töø AÂn. Ñeán trong caûnh duïc giôùi (Nguõ Thuaän Haï Phaàn Keát)— naêm 1825 vua Minh Maïng göûi saéc chæ trieäu hoài See Five ties in the lower realm. ngaøi veà kinh ñoâ. Ngaøi truï taïi chuøa Thieân Muï. Ñeán Tie to things, or the passions: Fasten to things, naêm 1847, ngaøi trôû veà Gia Ñònh ñeå chaán höng vaø or the passions—Heä phöôïc. hoaèng hoùa Phaät giaùo taïi phöông Nam cho ñeán khi Ties of wrong discipline: Giôùi thuû keát—Haønh ngaøi thò tòch naêm 1875. taø giôùi—See Three ties. T'ien-En: Thieân AÂn—See Thien An. Tien Chau Temple: Tieân Chaâu Töï—Name of a T'ien-Huang monastery: Thieân Hoaøng Töï— temple in Vinh Long, South Vietnam, mentioned Where Tao-Wu master resided during the T'ang in "Ñaïi Nam Nhaát Thoáng Chí." It is located in An dynasty—Chuøa Thieân Hoaøng nôi truï trì cuûa Sö Ñaïo Ngoä döôùi thôøi nhaø Ñöôøng.

T'ien-T'ai: Thieân Thai Toâng. toâng phaùi Phaät giaùo duy nhaát coøn toàn taïi ngaøy (I) The history of the T'ien-T'ai School: Lòch söû nay taïi Trung Quoác. Thieân Thai laø teân cuûa toâng Thieân Thai—The term T'ien-T'ai moät hoøn nuùi ôû Thai Chaâu, mieàn nam Trung literally means "Heavenly Platform," one of Hoa. Neáu tính töø thôøi Ngaøi Long Thoï, thì the major traditions of Chinese Buddhism. Long Thoï laø sô toå, Hueä Vaên nhò toå, roài Hueä T'ien-T'ai is the only living Buddhist school Tö tam toå, vaø Trí Giaû phaûi ñöôïc tính laø töù toå. in China today. T'ien-T'ai is the name of a Tuy nhieân, theo lòch söû Phaät giaùo Trung Quoác mountain in T'ai-Chou, South China. If thì Phaät giaùo Trung Hoa vaãn xem toâng Thieân counted from Nagarjuna,

Nagarjuna should Thai ñöôïc Ñaïi Sö Trí Giaû ñôøi Tuøy saùng laäp, be the first patriarch, then Hui-Wen the laáy teân nuùi ñaët teân cho toâng phaùi. Kyø thaät, Trí second, Hui-Ssu the third, and Chih-I should Giaû Ñaïi Sö laø ngöôøi ñaõ caûi caùch moät caùch coù be counted as the fourth patriarch. However, heä thoáng toâng phaùi naøy. Trí Giaû Ñaïi Sö ñaõ truù according to Chinese Buddhist history, nguï taïi nuùi Thieân Thai vaø giaûng daïy ñoà chuùng Chinese Buddhism considered this school to suoát thôøi nhaø Traàn vaø Tuøy. Toâng phaùi naøy be founded by Great Master Chih-Cheâ (or thöôøng ñöôïc goïi laø Thieân Thai theo teân nuùi, Chih-I). The T'ien-T'ai or Tendai Sect was nhöng ñuùng teân cuûa noù laø Phaùp Hoa vì toâng named after the name of the mountain. In naày laáy Kinh Phaùp Hoa laøm baûn kinh. Sau fact, great master Chih-I systematically thôøi Trí Giaû thì toâng phaùi naøy coù ba boä kinh reformulated the school. He lived on the luaän chính, do ngaøi Trí Giaû thuyeát giaùo vaø ñeä mountain and taught his disciples during the töû cuûa ngaøi laø Quaûng Tònh sao cheùp laïi: 1) Ch'eân and Sui Dynasties. The school was Dieäu Phaùp Lieân Hoa Kinh Thaâm YÙ; 2) Dieäu generally called the T'ien-T'ai (after the Phaùp Lieân Hoa Kinh Vaên Chuù; vaø 3) Ma Ha name of the mountain), but was properly Chæ Quaùn. Toâng phaùi chuû tröông khai môû named the Fa-Hua after the title of the text chaân lyù vaïn phaùp baèng thieàn quaùn. Toâng cöïc Saddharma-pundarika from which the thònh vaøo ñôøi nhaø Ñöôøng. Döôùi thôøi nhaø Toáng doctrine of the school is derived. After the khi toâng phaùi naày suy vi, thì Sö Töù Minh khôûi time of Chih-I, this school adopted three leân trung höng toâng naày vaø hieån döông chính major texts which composed and lectured by toâng cuûa Sôn Gia, trong khi Sôn Ngoaïi thì coù Chih-I and transcribed by his disciple Kuan- Sö Ngoä AÂn, nhöng veà sau naày phaùi Sôn Ting (561-632): 1) The Profound Meaning of Ngoaïi bò mai moät, coøn phaùi Sôn Gia vôùi giaùo the Lotus Sutra; 2) Textual Commentaries on thuyeát thaâm saâu vaø söï trung höng cuûa Sö Töù the Lotus Sutra; and 3) The Great Calming Minh, neân ñaõ lan truyeàn qua ñeán Nhaät Baûn. and Insight. It maintains the identity of the (II) Major early patriarchs of the T'ien-T'ai Absolute and the world of phenomena, and school—Nhöõng vò sô toå chính cuûa toâng Thieân attempts to unlock the secrets of all Thai—See T'ien-T'ai ten patriarchs. phenomena by means of meditation. It ** See T'ien-T'ai School in China and T'ien- flourished during the T'ang dynasty. Under T'ai School in Japan. the Sung, when the school was decadent, T'ien-T'ai five periods and eight teachings: arose Ssu-Ming, under whom there came the Thieân Thai Nguõ Thôøi Baùt Giaùo—Five Periods and division of Hill or T'ien-T'ai School and the Eight Teachings of the T'ien T'ai school—A School outside, the later following Wu-eân and classification of the Buddha's teachings from the in time dying out; the former, a more standpoint of the T'ien-T'ai sect, made by its profound school, adhered to Ssu-Ming; it was Chinese founder Chih-I. The school of Celestial from this school that the T'ien-T'ai doctrine Platform of which doctrine is based on the Lotus spread to Japan—Töø Thieân Thai theo nghóa Sutra and sees Nagarjuna as its first patriarch. ñen laø "Thieân Ñaøi" hay "caùi ñaøi treân coõi This sect takes advantage of all expedients to Trôøi," moät trong nhöõng toâng phaùi Phaät giaùo practice to attain enlightenment. The

classification chính cuûa Trung Hoa. Toâng Thieân Thai laø of sutras and the teachings of Buddha into five

periods (or five stages) and eight teachings (four giaûng ngay sau khi Ngaøi ñaït ñöôïc ñaïi giaùc. doctrines plus four methods of expounding them) Vôùi giaùo thuyeát naày, Ñöùc Phaät muoán ñaùnh represents and attempt to systematize the thöùc caùc ñeä töû cuûa Ngaøi, nhöng vì giaùo phaùp teachings of Buddha—Ñaây laø caùch xeáp loaïi quaù thaäm thaâm neân ña phaàn caùc ñeä töû cuûa nhöõng lôøi Phaät daïy theo quan ñieåm cuûa phaùi Ngaøi ñaõ khoâng hieåu ñöôïc nhöõng lôøi thuyeát Thieân Thai, do Trí Giaû Ñaïi Sö ngöôøi Trung Quoác giaûng naày, töùc laø yù töôûng cho raèng vuõ truï laø thieát laäp. Phaùi Thieân Thai, hoïc thuyeát döïa vaøo bieåu hieän cuûa caùi tuyeät ñoái. Noùi chung, giaùo Kinh Dieäu Phaùp Lieân Hoa vaø thöøa nhaän Ngaøi lyù ñöôïc giaûng daïy trong thôøi kyø naày laø phaùp Long Thoï Boà taùt laøm tröôûng laõo ñaàu tieân cuûa töï chöùng cuûa Phaät trong söï ñaïi giaùc cuûa Ngaøi, mình. Tröôøng phaùi naày lôïi duïng taát caû moïi phöông nghóa laø khai thò veà söï giaùc ngoä cuûa Ngaøi. tieän nhaèm ñaït tôùi ñaïi giaùc. Qua vieäc phaân loaïi Thính chuùng khoâng theå thaáu trieät noåi neân hoï tieán trình giaûng kinh vaø hoïc thuyeát Phaät thaønh nhö caâm nhö ñieác. naêm thôøi kyø vaø Taùm Giaùo Lyù (boán loaïi giaùo lyù 2) The second period, also called the “Time of coäng theâm boán phöông phaùp giaûng giaûi) chöùng toû the Deer Park.” The Time of the Deer Park is tröôøng phaùi naày heä thoáng hoùa söï thuyeát giaûng cuûa only one-sided as it teaches only Hinayanistic Phaät: views. Perceiving that his disciples were not (I) Five Periods in which the Avatamsaka period yet ready for the teachings of the Avatamsaka lasted for twenty-one days, the Agama period Sutra, the Buddha next preached the early for twelve years, the Vaipulya period for Agamas to suit the people of the inferior eight years, the Prajna period for twenty-two capacity. His disciples were now able to years, and the Nirvana period for eight follow his teaching and practiced accordingly years—Naêm Thôøi Kyø, trong ñoù thôøi Hoa in order to attain the fruition of arhat or Nghieâm keùo daøi 21 ngaøy, thôøi A Haøm keùo daøi saintly position. This period is also called the 12 naêm, thôøi Phöông Quaûng keùo daøi 8 naêm, Time of Inducement, or a period in which the thôøi Baùt Nhaõ keùo daøi 22 naêm, vaø thôøi Nieát people were attracted to the higher doctrine. Baøn keùo daøi 8 naêm: In the period of the Agama-Sutra. In this 1) The Time of the Wreath is not yet pure period, the Buddha did not teach the complete ‘round’ because it includes the Distinct truth, but only what his disciples could Doctrine. The period of the understand. He presented the truths of Buddhavatamsaka-Sutra, which lasted for suffering, emptiness, impermanence, three weeks and the Buddha taught egolessness, the four noble truths, the immediately after his enlightenment. With eightfold noble path and conditioned arising, this teaching, the Buddha awoke his disciples etc., which help free people from the three to the greatness of Buddhism; however, it was realms and six paths. This phase lasted twelve too profound for them to grasp and most of his years. The teachings in this period disciples did not understand the principal idea correspond to the Theravada teachings: Thôøi of the sutra, that the universe is the kyø A Haøm—Thôøi kyø thöù hai coøn goïi

laø thôøi expression of the absolute. Generally Loäc Uyeån. Thôøi Loäc Uyeån chæ phieán dieän vì speaking, the first period was was the Time of chæ giaûng caùc kieán giaûi Tieåu Thöøa. Sau khi Wreath. The doctrine taught in this period Ñöùc Phaät thaáy raèng khoâng ñeä töû naøo cuûa was what the Buddha had conceived in his Ngaøi saún saøng tieáp nhaän vaø hieåu noåi kinh Hoa Great Enlightenment, i.e., the elucidation of Nghieâm, Ñöùc Phaät beøn giaûng caùc kinh A Haøm his Enlightenment itself. His disciples could nguyeân thuûy ñeå kheá hôïp vôùi nhöõng keû caên not understand him at all and they stood as if taùnh thaáp keùm. Chuùng ñeä töû cuûa Ngaøi baây giôø they were “deaf and dumb”: Thôøi kyø Hoa coù theå tuaân theo lôøi daïy cuûa Ngaøi vaø thöïc Nghieâm—Thôøi Hoa Nghieâm khoâng phaûi laø haønh moät caùch xöùng lyù ñeå ñaït ñöôïc quaû vò A thuaàn vieân vì noù goàm caû bieät giaùo. Thôøi kyø La Haùn. Thôøi kyø naày coøn ñöôïc goïi laø thôøi duï naày keùo daøi ba tuaàn leã vaø Phaät ñaõ thuyeát daãn, töùc laø thôøi kyø maø moãi ngöôøi ñöôïc daãn duï

ñeå ñi ñeán giaùo lyù cao hôn. Trong giai ñoaïn caùc vò La Haùn do taø kieán hay thieân kieán cuûa naày, Ñöùc Phaät khoâng daïy toaøn boä giaùo ñieån hoï, neân thôøi kyø naày coøn ñöôïc goïi laø thôøi “Ñaøn nöõa, maø Ngaøi chæ daïy nhöõng gì maø caùc moân Ha.” Caùc vò Tieåu Thöøa, theo giaûng luaän cuûa ñoà coù theå hieåu ñöôïc. Ngaøi trình baøy veà khoå, Phaät, thöùc tænh veà nhöõng thieân kieán cuûa mình khoâng, voâ thöôøng, voâ ngaõ, Töù dieäu ñeá, Baùt vaø hoïc hoûi ñeå thaáy giaù trò Ñaïi Thöøa. chaùnh ñaïo vaø Thaäp nhò nhaân duyeân, vaân vaân, 4) The period of Prajnaparamita-Sutra or Lotus- nhaèm giuùp chuùng sanh giaûi thoaùt khoûi tam ñoà Sutra. The Time of Wisdom mainly teaches luïc ñaïo. Giai ñoaïn naày keùo daøi 12 naêm. Giaùo the Round Doctrine and yet is linked with the thuyeát naày töông xöùng vôùi giaùo thuyeát cuûa Common and Distinct Doctrines. Therefore, it Phaät giaùo Nguyeân Thuûy. is not quite perfect or complete. This phase 3) The period of the Vaipulya-Sutra or the lasted twenty-two years, in which the Buddha period of the introductory Mahayana. The expounded a higher level of provisional Time of Development teaches all four Mahayana and refuted his disciples’ doctrines together and therefore is still attachment to the distinction between relative. In this eight-year period, the Buddha Theravada and Mahayana by teaching the taught the first level of the Mahayana. During doctrine non-substantiality or emptiness. He this phase the Buddha refuted his disciples’ taught the teachings of shunyata in the attachment to the Lesser Vehicle and directed Prajnaparamita-sutra, and all the ideas of them toward provisional Mahayana. He distinction and acquisition were mercilessly stressed the superiority of a bodhisattva. He rejected. It is therefore, called the Tome of clarified the unity of Buddha and sentient Selection. During this period, the doctrine of beings, of absolute and relative. This was the “Void” was taught but the “Void” itself was time when the Hinayanistic people were again negated. In the end everything reverts converted to the Mahayana doctrine and for to the ultimate Void. So the time of Prajna that purpose the Buddha preached what we was also called the Time of Exploring and call “Vaipulya” or developed texts, Maha- Uniting of the Dharmas, denying all analysis

Vairocana and Vimalakirti Sutras. As the and unifying them all in one: Thôøi kyø Baùt Buddha often rebuked the arhats for their Nhaõ hay Lieân Hoa—Thôøi Baùt Nhaõ chuû yeáu wrong or short-sighted views, this period is giaûng Vieân giaùo nhöng coøn lieân heä Thoâng called the Time of Rebuke. The Hinayanists, giaùo vaø Bieät giaùo. Do ñoù noù chöa hoaøn toaøn after the Buddha's reasoning, became aware vieân maõn. Trong 22 naêm cuûa thôøi kyø naày, of the short-sightedness and learned to Ñöùc Phaät thuyeát giaûng giaùo phaùp Ñaïi Thöøa ôû appreciate Mahayana: Thôøi kyø Phöông caáp cao hôn vaø baùc boû söï luyeán chaáp Tieåu Quaûng hay thôøi kyø phoâi thai cuûa Phaät giaùo Ñaïi cuûa caùc haøng ñeä töû. Ñöùc Phaät ñaõ giaûng Ñaïi Thöøa—Thôøi Phöông Ñaúng giaûng cuøng veà tính hö khoâng trong Kinh Baùt Nhaõ. Trong luùc caû boán giaùo thuyeát nhöng vaãn coøn töông thôøi kyø naày, Ñöùc Phaät giaûng thuyeát kinh Baùt ñoái. Trong giai ñoaïn keùo daøi taùm naêm naày, Nhaõ vaø moïi yù nieäm bieän bieät vaø chaáp thuû ñeàu Ñöùc Phaät baùc boû söï luyeán chaáp vaøo Tieåu bò quyeát lieät loaïi boû. Bôûi vaäy, noù ñöôïc goïi laø Thöøa vaø höôùng daãn ñeä töû ñi vaøo neûo Ñaïi thôøi "Ñaøo Thaûi." Suoát trong thôøi kyø naày, giaùo Thöøa. Ñöùc Phaät baét ñaàu thuyeát giaûng veà Ñaïi lyù veà "khoâng" ñöôïc giaûng daïy, nhöng chính thöøa vaø tính öu vieät cuûa Boà taùt, cuõng nhö laøm "khoâng" laïi bò phuû nhaän. Do ñoù, thôøi Baùt Nhaõ saùng toû söï thoáng nhaát giöõa Phaät vaø ngöôøi, cuõng ñöôïc goïi laø thôøi "Hoäi Nhaát Thieát Phaùp," giöõa caùi tuyeät ñoái vaø töông ñoái. Ñaây laø thôøi nghóa laø baùc boû moïi phaân tích vaø thoáng nhaát kyø maø nhöõng ngöôøi Tieåu Thöøa quy ñaàu sang chuùng laïi. giaùo lyù Ñaïi Thöøa vaø vì muïc ñích naày maø Ñöùc 5) The period of the Mahaparinirvana-Sutra, Phaät ñaõ giaûng caùc kinh Phöông Ñaúng, töùc also called the period of the Lotus-Sutra. In trieån khai, kinh Ñaïi Nhaät Nhö Lai vaø kinh the last eight years of his life, the Buddha Duy Ma Caät. Vì Phaät thöôøng hay khieån traùch taught directly from his own enlightenment,

fully revealing the truth. He emphasized the coù theå ñaït ñöôïc Thaùnh quaû chæ laø moät giaùo absolute identity of all opposites and the thuyeát "khai môû" taïm thôøi ñeå cuoái cuøng caû ba temporary and provisional nature of the three ñeàu ñöôïc "hoäi" veà Phaät Thöøa. Nhö theá thôøi vehicles of Sravakas, Pratyeka-buddhas and thöù naêm ñaëc bieät ñöôïc goïi laø thôøi "Khai Hoäi." Bodhisattvas. Then he taught how to validify Nhaân duyeân xuaát hieän ôû theá gian cuûa Phaät laø and merge them into a single vehicle or cöùu ñoä taát caû chuùng sanh vaø nhaân duyeân aáy Ekayana or Buddhayana. This period was chæ coù theå ñöôïc hoaøn thaønh bôûi Kinh Phaùp also called the Time of the Lotus. Here the Hoa. Do ñoù Phaùp Hoa laø giaùo lyù roát raùo trong exploring or analyzing and the uniting of the taát caû nhöõng giaùo lyù cuûa Phaät, vaø laø vua cuûa doctrines are taught. The view that the three taát caû caùc kinh. Thôøi kyø Phaùp Hoa laø thôøi kyø Vehicles of Hearers, Self-Enlightened Ones thuaàn "Vieân" vaø toái thöôïng. Vì ôû ñaây nhaân and Would-Be Buddhas can obtain saintly duyeân xuaát hieän theá gian cuûa Phaät ñöôïc bieåu fruition was only an exploring, a temporary loä ñaày ñuû. Kinh phuï thuoäc, Nieát Baøn, toùm taét teaching, but the three finally were united nhöõng gì Phaät ñaõ daïy trong suoát caû

cuoäc ñôøi into one Vehicle, or “Uniting.” Thus the fifth cuûa Ngaøi, nghóa laø Tam thöøa vaø Töù giaùo ñeàu period is especially called the Time of ñöôïc xoùa boû do hoäi tam thöøa veà nhaát thöøa vaø “Opening and Meeting.” The object of the hôïp töù giaùo thaønh vieân giaùo cöùu caùnh. Nhö appearance of the Buddha was to save all vaäy, taát caû giaùo lyù cuûa Phaät sau cuøng ñeàu quy beings and that object can be accomplished tuï vaøo Phaùp Hoa maø toâng Thieân Thai coi nhö only by the Lotus. Therefore, the Lotus is the laø giaùo lyù toái thöôïng cuûa Phaät giaùo. ultimate doctrine among all the Buddha’s (II) Eight methods—Baùt giaùo: Eight Doctrines are teachings and is the king of all the sutras. The eight methods or means used by the Buddha Time of the Lotus alone is purely ‘round’ and to teach sentient beings to cultivate. Eight superlatively excellent, wherein the purpose teachings, four of which are methods, and the of the Buddha’s advent on earth is fully and rest four are contents—Taùm giaùo coøn goïi laø completely expressed. The supplementary Baùt Giaùo, töùc laø taùm khoa hay taùm phöông Nirvana Sutra summarizes that the Buddha thöùc giaùo hoùa cuûa Phaät daïy cho chuùng sanh tu had preached during his whole life, i.e., the haønh. Baùt Giaùo chia ra laøm boán veà phöông three Vehicles and the four doctrines were phaùp vaø boán veà noäi dung: dismissed by converting the three Vehicles to (A) Four methods—Boán phöông phaùp: One Vehicle and combining the four 1) Instantaneous Doctrine—Ñoán giaùo: The doctrines with the one ultimate Round Sudden (Abrupt) Doctrine, in which the Doctrine. Thus, all teachings of the Buddha Buddha preached what he had conceived are absorbed finally into the Lotus which is without using any expediency, this is the time considered by the T’ien-T’ai to be the of the Wreath. This sudden method or the Supreme Doctrine of all Buddhism: Thôøi kyø method of the Buddhavatamsaka-Sutra, which Phaùp Hoa vaø Nieát Baøn—Trong taùm naêm cuoái is to be used with the most talented students ñôøi, Ñöùc Phaät thuyeát giaûng tröïc tieáp töø nhöõng who understand the truth directly. kinh nghieäm maø Ngaøi ñaõ giaùc ngoä. Ngaøi ñaõ Instantaneous or Sudden Doctrine is Dharma giaûng veà tính ñoàng nhöùt tuyeät ñoái giöõa caùc teachings which will lead to a fast awakening maët ñoái laäp vaø veà söï haïn heïp cuûa Tam thöøa and enlightenment such as Zen Buddhism, (Thanh vaên, Duyeân giaùc, Boà taùt) neân Ngaøi ñaõ reserved for those at the highest level of chæ daïy caùch hoøa laãn nhau thaønh Nhaát thöøa cultivators—ÔÛ ñaây Ñöùc Phaät tuyeân thuyeát veà (moät coã xe duy nhaát): Phaät thöøa. Thôøi kyø naày sôû chöùng cuûa Ngaøi maø khoâng caàn ñeán phöông coøn goïi laø thôøi Phaùp Hoa. Trong thôøi kyø naày, tieän naøo caû, ñaây laø thôøi Hoa Nghieâm. Phöông söï truy cöùu hay phaân tích vaø dung hôïp veà caùc phaùp ñoán giaùo naày ñöôïc nhöõng ngöôøi thöôïng hoïc thuyeát ñöôïc giaûng daïy. Quan ñieåm veà caên thöôïng trí aùp duïng, vì nhöõng ngöôøi naày coù Tam thöøa Thanh Vaên, Duyeân Giaùc vaø Boà Taùt khaû naêng hieåu ñöôïc chaân lyù baèng tröïc giaùc.

Ñoán giaùo laø giaùo phaùp ñoán ngoä hay ngoä caáp to that of the Buddha, then Buddhahood is kyø töùc laø phaùp moân tröïc chæ daønh cho nhöõng attained—Treân thöïc teá, ñaây laø giaùo lyù bí maät haønh giaû thöôïng caên trong nhaø Thieàn. baát

ñònh, noù khoâng nhaát ñònh vaø bieán thieân vì 2) Tieäm giaùo—Gradual or Deliberate Doctrine: thính giaû khuaát laáp nhau bôûi söùc thaàn thoâng The Buddha utilized the “Gradual Doctrine” cuûa Phaät vaø moãi ngöôøi nghó raèng Phaät chæ to induce people gradually into deeper giaûng cho rieâng mình maø thoâi. Phöông phaùp thinking, using all sorts of measures, this is bí truyeàn chæ ñöôïc Phaät duøng khi noùi rieâng vôùi the time of the Deer Park, of Development moät ngöôøi vaø chæ coù ngöôøi ñoù hieåu ñöôïc. and of Wisdom. The Gradual Doctrine Khaùc vôùi Thoâng giaùo, Maät giaùo daïy veà nghóa teaches cultivators to gain enlightenment thaâm maät cuûa Phaät giaùo. Phöông phaùp daïy gradually from lower to higher levels such as haønh giaû veà caùch baét aán, trì chuù, tam maät the Pureland Dharma Door. This gradual töông öng, töùc thaân thaønh Phaät. Thaân khaåu yù method or the method of Agama, Vaipulya cuûa haønh giaû töông öng vôùi thaân khaåu yù cuûa and Parinirvana-sutras. This method is Phaät. utilized by the majority of people because it 4) Indefinite or Indeterminate Doctrine—Baát progresses from the elementary to more Ñònh giaùo: The Indeterminate Doctrine, non- complex teachings—Ñöùc Phaät duøng “Tieäm mystical indeterminate doctrine, in which Giaùo” daãn duï moïi ngöôøi ñi laàn vaøo söï tö duy though the students have different levels, saâu thaúm, duøng taát caû moïi phöông tieän, ñaây laø they still understood his words in different thôøi Loäc Uyeån, Phöông Ñaúng vaø Baùt Nhaõ. ways (all listeners know that all are hearing Phöông phaùp “Tieäm Giaùo” naày ñöôïc ñaïi ña together and yet they hear differently and soá aùp duïng vì noù ñi töø thaáp ñeán cao, töø caên understand vaiously). The Buddha used baûn ñeán phöùc taïp nhö Phaùp Moân Tònh Ñoä. Indefinte Doctrine to teach sentient beings Phöông phaùp naày bao haøm caùc thôøi kyø A with different levels of understanding—Giaùo Haøm, Phöông Quaûng vaø Baùt Nhaõ. lyù baát ñònh, khoâng bí maät maø Phaät duøng khi 3) Esoteric Doctrine—Maät giaùo: The Secret coù maët nhieàu ñeä töû khaùc trình ñoä nhau, nhöng Teaching. In fact, it is a mystical ñeàu hieåu lôøi Phaät giaûng. Giaùo phaùp maø Phaät indeterminate doctrine. It is indeterminate tuøy theo caên cô nghi thuyeát daïy, chôù khoâng and varied because many a listener is nhöùt ñònh laø phaûi thuoäc rieâng veà moät caên cô concealed from another by the Buddha’s naøo caû. supernatural power and each thinks that the (B) Four contents—Boán noäi dung: Buddha is teaching him alone. Thus all hear 5) Pitaka Doctrine—Tieåu Thöøa hay Taïng Giaùo: separately and variously. Such indeterminacy The Doctrine of Tripitaka teaching exists from the time of the Wreath to the time (Scriptures) or Pitaka (Storage) Doctrine of Wisdom. The secret method, which was includes various Dharma Doors of cultivation used by the Buddha only when addressing to taught to all in the Tripitaka or 'Three one person, in which case the Buddha was Storages.’ (Sutra, Precept Pitaka, and understood by this only person. Opposite to Upadesa Pitaka or commentary of Sutra). the Common Doctrine, this Dharma is passed Agamas or traditions of discourses and all on at a hidden level and has the Hinayana doctrines, such as those found in characteristics of the deepest and most the Vaibhasika literature, appropriate for profound meanings of Buddhism. This Sravakas and Pratyeka-buddhas—Taïng giaùo doctrine teaches cultivators to recite

mantras, laø caùc phaùp moân tu hoïc coù daïy chung trong make Buddha seals with hands, etc. If the Tam Taïng kinh luaät vaø luaän. A Haøm vaø taát caû three karmas of the cultivators become one giaùo lyù Tieåu Thöøa, nhö ñöôïc thaáy trong vaên with the Buddha, then the cultivators will hoïc Tyø Baø Sa, thích hôïp vôùi Thanh vaên vaø attain Buddhahood. Meaning if the Duyeân giaùc. cultivators' Mind, Speech and Body is similar

6) Common Doctrine—Thoâng Giaùo: The Thanh Vaên, hoaëc rieâng cho Trung Thöøa Doctrine Common to All or the connecting Duyeân Giaùc, hoaëc rieâng cho Ñaïi Thöøa Boà teaching. It is common to the three Vehicles Taùt. and is elementary doctrine of Mahayana. 8) Perfect Doctrine—Vieân giaùo: The complete, While an inferior Bodhisattva follows the round teaching, or perfect teaching that of the same practices as the people of the three Middle-Way. "Round" means perfection, all Vehicles, a superior Bodhisattva will pervading, all fulfilling, all permeating. The penetrate into "Distinct Doctrine" and Distinct Doctrine teaches an independent and "Doctrine of Perfection." This general separate Middle Path and is simple-separate teaching, which is for both Hinayana and mean, while the Round Doctrine, the most Mahayana. And is meant for Sravakas, complete and penetrating which teaches the Pratyeka-buddhas and Bodhisattvas in their Middle Path of perfect permeation and first level of progress. The Common Doctrine mutual identification. Therefore, it is not a or Apparent Doctrine refers to the teachings separate, one-sided Middle Path, but the used collectively to reach all three levels of Middle Path as noumenon, perfectly sentient beings High, Intermediate, and harmonious, theoretically and practically. Low—Chung cho taát caû ba thöøa vaø laø giaùo lyù Thus "round" means that one element sô cô cuûa Ñaïi Thöøa. Trong khi moät vò sô taâm contains all elements, i.e., the principle of Boà Taùt theo nhöõng tu taäp nhö caùc vò trong tam "One is all and all is one." The Perfect thöøa, thì moät ñaïi Boà Taùt thaâm nhaäp caûnh giôùi Doctrine is also called the ultimate teaching cuûa Bieät Giaùo vaø Vieân Giaùo. Ñaây laø giaùo of Mahayana Buddhism. It is the most thuyeát toång quaùt, daønh cho caû Tieåu laãn Ñaïi complete and penetrating teaching used to thöøa, nhaèm chæ daïy cho Thanh vaên, Duyeân teach the Maha-Bodhisattvas, or Enlightened giaùc vaø Boà taùt trong giai ñoaïn phaùt trieån ñaàu Beings striving to attain the Ultimate tieân. Giaùo phaùp naày daïy chung cho taát caû ba Enlightenment of Buddhahood, such as the caên cô thöôïng trung haï vaø caû ba thöøa Tieåu teachings in the Avatamsaka Sutra, which Trung Ñaïi. were taught specifically for the Great 7) Specific Doctrine—Bieät Giaùo: The Distinct Strength Dharma Body Maha-Bodhisattvas Doctrine or special teaching for Mahayana from Ten-Entrances to Ten-Grounds Maha- Bodhisattvas. The Doctrine of Pitakas and the Bodhisattvas—Hoïc thuyeát hoaøn haûo hay troøn Doctrine Common to all teach the simple one- ñaày, thuyeát giaûng con ñöôøng giöõa. Vieân coù sided "Void" while this doctrine teaches the nghóa laø toaøn thieän, bieán maõn, vieân maõn, vieân Middle Path, and, therefore, is distinct and thoâng. Bieät giaùo giaûng veà moät "trung ñaïo" separate. Someone says that Specific ñoäc laäp vaø caùch bieät, vaø chæ moät phöông tieän Doctrine include teachings geared rieâng bieät, coøn Vieân giaùo laø

giaùo phaùp troøn specifically to each level of High, ñaày, giaûng veå Trung Ñaïo cuûa vieân thoâng vaø Intermediate, or Low of the three vehicles quaùn trieät. Do ñoù, noù khoâng phaûi laø moät trung which include Sravakas or Lesser Vehicle, or ñaïo caùch bieät, phieán dieän, maø laø moät trung Pratyeka-Buddhas or Intermediate Vehicle, ñaïo thöïc theå, hoaøn toaøn hoøa hôïp , treân lyù or Mahayana Bodhisattvas or Greater thuyeát cuõng nhö thöïc teá. Nhö theá "Vieân" coù Vehicle—Ñaây laø hoïc thuyeát thuaàn nhaát Ñaïi nghóa laø moät phaùp chöùa ñöïng taát caû caùc phaùp, Thöøa vaø chæ daønh rieâng cho Boà Taùt. Taïng nghóa laø "Nhaát töùc nhaát thieát vaø nhaát thieát töùc giaùo vaø Thoâng giaùo chæ giaûng veà caùi "khoâng" nhaát." Vieân giaùo coøn goïi laø "Ñaïi Thöøa Giaùo phieán dieän hay "thieân khoâng," Bieät giaùo Phaùp Toái Thöôïng Thöøa" nhö giaùo phaùp trong giaûng veà Trung Ñaïo, vaø do ñoù noù rieâng bieät. Kinh Hoa Nghieâm chæ chuyeân daïy cho caùc Coù ngöôøi noùi Bieät Giaùo laø phaùp daïy rieâng cho haøng Boá Taùt Ñaïi Só Phaùp Thaân, töø Thaäp Truï moãi caên cô hoaëc Thöôïng, hoaëc Trung, hoaëc ñeán Thaäp Ñòa Boà Taùt. Haï, cuøng ba thöøa, hoaëc rieâng cho Tieåu Thöøa

T'ien-T'ai four modes of teaching: Thieân Giaùo. Vaøo naêm 575 sau Taây Lòch, laàn ñaàu tieân Thai Hoùa Nghi Töù Giaùo—Boán giaùo phaùp ñöôïc ngaøi ñeán nuùi Thieân Thai vaø saùng laäp toâng phaùi ñònh nghóa bôûi toâng Thieân Thai—The four modes naày taïi ñoù. Giaùo thuyeát cuûa toâng phaùi naày trôû of teaching, defined by the T'ien-T'ai: thaønh caên baûn cho caùc tröôøng phaùi Phaät giaùo taïi 1) Direct Teaching: Ñoán Giaùo. Ñaïi Haøn vaø Nhaät Baûn sau naày. 2) Gradual Teaching: Tieäm Giaùo. T'ien-T'ai Mountain: Thieân Thai Sôn—The 3) Esoteric Teaching: Maät Giaùo. T'ien-T'ai or Heavenly Terrace mountain, T'ai- 4) Indefinite Teaching: Baát Ñònh Giaùo. Chou, South China, the location of the T'ien-T'ai T'ien-T'ai four periods of teaching: Thieân sect; its name is attributed to the "Three Stairs Six Thai Hoùa Phaùp Töù Giaùo. Stars" at the foot of Ursa Major, under which it is 1) The Tripitaka Teaching, or the Pitaka School supposed to be, but more likely because of its was that of Hinayana: Taïng Giaùo—Taïng height and appearance. The monastery, or group Giaùo Tieåu Thöøa. of monasteries was founded there by Chih-I, who 2) Interrelated Teaching, or intermediate school, is known as the T'ien-T'ai Great Master—Nuùi was the first stage of Mahayana, having in it Thieân Thai, nôi xuaát phaùt cuûa toâng phaùi Thieân elements of all the three vehicles (sravaka, Thai. Teân Thieân Thai duøng ñeå chæ chaân nuùi Tieân pratyekabuddha, and bodhisattva). Its Haø Lónh, Thai Chaâu, mieàn Nam Trung Hoa, nôi coù developing doctrine linked it with Hinayana "Tam Ñaøi Luïc Tinh," nôi maø Chih-I (Trí Khaûi) on the one hand and on the other hand with hay Ñaïi Sö Thieân Thai ñaõ xaây döïng nhöõng töï vieän the two further developments of the vaø saùng laäp ra toâng phaùi naày—See Heavenly "separate" or "differentiated" Mahayana Terrace Mountain. teaching, and perfect teaching: Thoâng Giaùo— T'ien-T'ai's Mysticism: Taimitsu (jap)—Thai Thoâng Giaùo laø giai ñoaïn phaùt trieån ñaàu tieân Maät—The mysticism which is handed down by cuûa Phaät Giaùo Ñaïi Thöøa vôùi ñaày ñuû Tam the T'ien-T'ai School—Thai Maät truyeàn töø toâng Thöøa (Thanh Vaên, Duyeân Giaùc, vaø Boà Taùt). Thieân Thai—See Two forms of the

mystic Giaùo thuyeát trieån khai cuûa Thoâng giaùo noái doctrine. lieàn Thoâng Giaùo vôùi Bieät Giaùo vaø Vieân Giaùo. T'ien-T'ai precepts: Thieân Thai Luaät—The 3) Differentiated Teaching: Bieät Giaùo. laws (which are ascribed as the Mahayana perfect 4) Complete, Perfect, or Final Teaching; a name and immediate moral precepts) of the T'ien-T'ai for the esoteric sect: Vieân Giaùo—Teân khaùc sect as given in—Luaät cuûa toâng Thieân Thai hay cuûa Bí Maät giaùo. coøn goïi laø Ñaïi Thöøa Vieân Ñoán Giôùi: T'ien-T'ai Great Master Chih-I: Thieân Thai 1) The commandments which the Buddha Ñaïi Sö—T'ien-T'ai Great Master—Chih-I (Thaïch mentioned in the Lotus Sutra: Luaät ñaõ ñöôïc Khaûi)—The monk who founded T'ien-T'ai Sect— Phaät noùi tôùi trong Kinh Phaùp Hoa. The actual founder of the T'ien-T'ai school, Chih- 2) The ten primary commandments in the I, his name was Teâ-An, and his surname Ch'eân Brahma's Net Sutra: Möôøi Giôùi troïng. **See (538-597 AD). He studied under Hui-Ssu of Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong Hunan, he was greatly influenced by his teaching; Kinh Phaïm Voõng. and found in the Lotus Sutra the real 3) Forty-eight secondary commandments of the interpretation of Mahayanism. In 575 AD, he first Brahma's net Sutra (Brahmajala): Boán Möôi came to T'ien-T'ai and established his school, Taùm Giôùi Khinh (Kinh Phaïm Voõng). **See which in turn was the foundation of important Forty-eight Secondary Precepts which the Buddhist schools in Korea and Japan—Vò sö ñaõ Buddha taught all bodhisattvas in the saùng laäp ra toâng phaùi Thieân Thai, ngaøi teân Ñöùc Brahma-Net Sutra. An, hoï Traàn (538-597 sau Taây Lòch). Ngaøi theo T'ien-T'ai-Shaku (jap): Sakra-devanam-Indra hoïc tu vaø chòu aûnh höôûng raát lôùn vôùi Sö Hueä Tö ôû (skt)—Thieân Ñeá Thích—Sakra, king of the Hoà Nam. Ngaøi thaáy ñöôïc trong Kinh Phaùp Hoa devaloka—Trôøi Ñeá Thích, vò chuùa teå cuûa cung moät loái dieãn giaûng ñuùng nghóa cuûa Ñaïi Thöøa trôøi Ñao Lôïi cuøng hoï vôùi Phaät Thích Ca.

T'ien-T'ai School: Thieân Thai Toâng—See Sôn Gia, trong khi Sôn Ngoaïi thì coù Sö Ngoä T'ien-T'ai School in China and T'ien-T'ai School AÂn, nhöng veà sau naày phaùi Sôn Ngoaïi bò mai in Japan. moät, coøn phaùi Sôn Gia vôùi giaùo thuyeát thaâm T'ien-T'ai School in China: Thieân Thai toâng saâu vaø söï trung höng cuûa Sö Töù Minh, neân ñaõ Trung Quoác—Chinese T'ien-T'ai: lan truyeàn qua ñeán Nhaät Baûn. (I) The history of the T'ien-T'ai School—Lòch söû (II) Philosophy and chief works—Trieát lyù vaø kinh toâng Thieân Thai: T'ien-T'ai is the only living luaän: Buddhist school in China today. T'ien-T'ai is (A) Philosophy—Trieát lyù: Although these the name of a mountain in T'ai-Chou, South Buddhist schools in China had their origin in China. This school was founded by Great Indian Buddhism, but the ceaseless study of Master Chih-Cheâ (or Chih-I). The T'ien-T'ai the Buddhist texts by the Chinese schools or Tendai Sect was named after the name of resulted in completely new religious the mountain. Chih-I lived on the mountain experiences which seem to have grown out of and taught his disciples during the Ch'eân and the historical background of China rather than Sui Dynasties. The school founded by him of India. Chi-K'ai established a threefold was generally called the T'ien-T'ai (after the system of comprehension which is called Chi- name of the mountain), but was properly Kuan, or

‘Perfect Comprehension.’ This named the Fa-Hua after the title of the text system consists of three comprehensions, Saddharma-pundarika from which the namely, empty, hypothetical, and medial (see doctrine of the school is derived. It maintains Khoâng Giaû Trung)—Tuy laø nhöõng boä phaùi the identity of the Absolute and the world of Phaät giaùo ñeàu coù nguoàn goác töø AÁn Ñoä, nhöng phenomena, and attempts to unlock the söï mieät maøi nghieân cöùu kinh ñieån Phaät giaùo secrets of all phenomena by means of cuûa caùc hoïc giaû Trung Hoa ñaõ laøm xuaát hieän meditation. It flourished during the T’ang nhöõng daïng thöùc tu haønh hoaøn toaøn môùi meõ, dynasty. Under the Sung, when the school döôøng nhö phaùt sanh ra töø boái caûnh Trung was decadent, arose Ssu-Ming, under whom Hoa hôn laø AÁn Ñoä. Ngaøi Trí Khaûi laäp ra moät there came the division of Hill or T’ien-T’ai heä ‘Tam Quaùn’ coù teân laø Chí Quaùn hay söï School and the School outside, the later quaùn trieät hoaøn toaøn. Heä tam quaùn naày goàm following Wu-eân and in time dying out; the ‘Khoâng-Giaû-Trung’. former, a more profound school, adhered to (B) T’ien-T’ai main sutras, sastras and works— Ssu-Ming; it was from this school that the Kinh luaän vaø taùc phaåm chính cuûa toâng Thieân T’ien-T’ai doctrine spread to Japan—Toâng Thai: Thieân Thai laø toâng phaùi Phaät giaùo duy nhaát 1) Main texts—Kinh luaän: The main texts of the coøn toàn taïi ngaøy nay taïi Trung Quoác. Thieân T’ien-T’ai sect include the The Wonderful Thai laø teân cuûa moät hoøn nuùi ôû Thai Chaâu, Dharma of the Lotus Sutra (Saddharma- mieàn nam Trung Hoa. Toâng Thieân Thai ñöôïc Pundarika-Sutra),the Mahaprajna-paramita- Ñaïi Sö Trí Giaû ñôøi Tuøy saùng laäp, laáy teân nuùi sastra, the Mahanirvana sutra, and the ñaët teân cho toâng phaùi. Trí Giaû Ñaïi Sö ñaõ truù Mahaprajnaparamita sutra—Caùc kinh saùch nguï taïi nuùi Thieân Thai vaø giaûng daïy ñoà chuùng chính cuûa toâng phaùi naày goàm coù kinh Dieäu suoát thôøi nhaø Traàn vaø Tuøy. Toâng phaùi do oâng Phaùp Lieân Hoa, Ñaïi Trí Ñoä Luaän, kinh Nieát thaønh laäp thöôøng ñöôïc goïi laø Thieân Thai theo Baøn, kinh Ñaïi Baùt Nhaõ Ba La Maät Ña. teân nuùi, nhöng ñuùng teân cuûa noù laø Phaùp Hoa 2) T’ien-T’ai chief works—Nhöõng taùc phaåm vì toâng naày laáy Kinh Phaùp Hoa laøm baûn kinh. chính cuûa toâng Thieân Thai: The three Toâng phaùi chuû tröông khai môû chaân lyù vaïn principal works of the T’ien-T’ai founder are phaùp baèng thieàn quaùn. Toâng cöïc thònh vaøo ñôøi called The Tri-Sutras of the T’ien-T’ai (Thieân nhaø Ñöôøng. Döôùi thôøi nhaø Toáng khi toâng phaùi Thai Tam Boä), such as the exposition of the naày suy vi, thì Sö Töù Minh khôûi leân trung deeper meaning of the Lotus Sutra (Phaùp Hoa höng toâng naày vaø hieån döông chính toâng cuûa Huyeàn Nghóa), Exposition of its text (Vaên

Cuù), and meditation which stressed on the T’ien-T’ai sects base themselves essentially “inner light” (Chæ Quaùn)—Ngaøi Trí Giaû ñaõ on the Mahayana texts, i.e., the Saddharma- thuyeát giaûng Tam Boä: Huyeàn Nghóa (noùi veà pundarika, and the T’ien-T’ai’s Five Periods giaùo töôùng), Vaên Cuù (noùi veà kinh vaên), vaø and Eight Doctrines, the Japanese T’ien-T’ai Chæ Quaùn (chæ roõ nhaát taâm quaùn haønh). differs from the Chinese T’ien-T’ai in its T’ien-T’ai School in Japan: Thieân Thai toâng practical approach. Dengyo Daishi also taïi Nhaät Baûn. introduced a practical method

called ‘intuition (I) The history of the Japanese T’ien-T’ai—Lòch of the mind’ (kwanjin)—Duø raèng toâng Thieân söû toâng Thieân Thai Nhaät Baûn: The T’ien-T’ai Thai Nhaät Baûn vaø Trung Quoác ñeàu caên cöù (Tendai) sect was founded in Japan in 804 chuû yeáu vaøo kinh saùch cuûa Ñaïi Thöøa laø Kinh A.D. by Saicho, who was better known as Dieäu Phaùp Lieân Hoa, vaø Nguõ thôøi Baùt giaùo, Dengyo-Daishi. He entered the Order young toâng phaùi naày khaùc vôùi Thieân Thai Trung Hoa and went for further study to China, where he ôû ñöôøng loái thöïc haønh. Ñaïi sö Toái Tröøng ñaõ received instruction in the Dharma from ñeà ra phöông phaùp haønh trì goïi laø ‘Tröïc giaùc teachers at the famous T’ien-T’ai school. cuûa taâm.’ According to Prof. Junjiro Takakusu in The (III) The development of the Tendai sect in Essentials of Buddhist Philosophy, he Japan—Söï phaùt trieån cuûa toâng Thieân Thai taïi received the T’ien-T’ai doctrine and the Nhaät Baûn: The educational headquarters on Bodhisattva ordination from Tao-Sui, the Mount Hiei was established by Saicho and mystic doctrines (mantra) from Shun-Chiao, became the greatest center of Buddhist and the Zen meditation from Hsiu-Jan. On his learning in Japan. Once there were some return to Japan, he propagated the new 3,000 monasteries to house the students doctrine in the temple called Enryakuji on thronging there from all branches of Mount Hiei. This temple soon grew to be an Buddhism, exoteric and esoteric. At present important center of all Buddhist studies and there are three branches of the Tendai in practices in Japan—Toâng Thieân Thai Nhaät Japan; namely, Samon, Jimon, and Shinsei, Baûn ñöôïc Ñaïi sö Toái Tröøng (Saicho) saùng laäp the last being an Amita-pietism. The taïi Nhaät vaøo naêm 804. OÂng thöôøng ñöôïc bieát monasteries belonging to the three branches nhieàu qua teân Dengyo-Daishi. OÂng gia nhaäp number more than 4,000 at the present time— Taêng ñoaøn khi coøn treû vaø ñi ñeán Trung Hoa Trung taâm giaûng huaán treân nuùi Tyû Dueä do ñaïi ñeå nghieân cöùu theâm veà ñaïo Phaät. Taïi ñaây oâng sö Toái Tröøng thaønh laäp ñaõ trôû thaønh trung taâm ñöôïc caùc luaän sö cuûa tröôøng phaùi Thieân Thai lôùn cuûa nhaønh Phaät hoïc taïi Nhaät. Moät thôøi ñaõ noåi tieáng truyeàn daïy Chaùnh Phaùp. Theo Giaùo coù 3.000 töï vieän laøm tuùc xaù cho hoïc chuùng, Sö Junjiro Takakusu trong Cöông Yeáu Trieát qui tuï taát caû moïi ngaønh Phaät hoïc hieån vaø maät. Hoïc Phaät Giaùo, thì Toái Tröøng ñöôïc Ñaïo Toaïi Hieän taïi coù ba chi phaùi cuûa toâng Thieân Thai, truyeàn cho hoïc thuyeát Thieân Thai vaø Boà Taùt ñoù laø Sôn Moân (Sammon), Töï Moân (Jinon), giôùi, ñöôïc Thuaän Giaùo truyeàn cho hoïc thuyeát vaø Chaân Thaïnh (Shinsei). Chi phaùi sau naày laø Chaân Ngoân toâng, vaø Tu Nhieân truyeàn cho Tònh Ñoä. Nhöõng töï vieän thuoäc ba chi phaùi naày Thieàn toâng. Sau moät naêm löu truù ôû Trung hieän thôøi tính khoaûng treân 4.000. Hoa, oâng trôû veà Nhaät Baûn ñeå truyeàn baù giaùo ** See T’ien-T’ai five periods and eight lyù môùi naày taïi chuøa Enryakuji treân nuùi Tyû teachings. Dueä (Hiei). Ngoâi chuøa naày chaúng bao laâu ñaõ T’ien Tai sect: Lotus Flower Sect—Law- phaùt trieån thaønh moät trung taâm quan troïng cho Flower—Phaùp Hoa Toâng—See Ten schools of taát caû moïi coâng cuoäc nghieân cöùu vaø tu taäp Chinese Buddhism, T’ien-T’ai School in China, Phaät giaùo taïi Nhaät. and T’ien-T’ai School in Japan. (II) The philosophy of the

Japanese T'ien-T'ai T'ien-T'ai Shao Kuo Shih: Thieân Thai Thieàu school—Trieát lyù toâng Thieân Thai taïi Nhaät Quoác Sö—T'ien-T'ai Shao Kuo Shih, a Chekiang Baûn: Even though both Chinese and Japanese priest who revived the T'ien-T'ai sect by

journeying to Korea, where the only copy of Chih- the three has the value of all—Theo Giaùo Sö I's works existed, copied them, and returned to Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät revive the T'ien-T'ai school. Ch'en-Shu (960-997 Giaùo, neáu baïn giaû thuyeát thaät theå laø moät baûn theå AD), ruler of Wu-Yueh, whose capital was at tröôøng toàn laø baïn hoaøn toaøn meâ hoaëc, theá neân Hangchow, entitled him Imperial Teacher—Thieân toâng Thieân Thai ñeà ra ba chaân lyù hay tam ñeá. Thai Thieàu Quoác Sö laø moät Taêng só ñaõ phuïc höng Theo toâng naày thì caû ba chaân lyù aáy laø ba trong toâng phaùi Thieân Thai baèng caùch du haønh sang Cao moät, moät trong ba. Nguyeân lyù thì laø moät, nhöng Ly ñeå ghi cheùp laïi Thieân Thai Tam Boä coøn giöõ phöông phaùp dieãn nhaäp laïi laø ba. Moãi moät trong ñöôïc nguyeân baûn cuûa Ngaøi Trí Giaû, roài trôû veà xaây ba ñeàu coù giaù trò toaøn dieän: döïng chuøa chieàn vaø chaán höng toâng phaùi. Ngaøi 1) The truth of void: Truth of Emptiness— ñöôïc Tieàn Chu (960-997 sau Taây Lòch), luùc baáy Khoâng Ñeá—Chaân lyù cuûa cuûa Khoâng—See giôø laø vua cuûa nöôùc Ngoâ Vieät maø kinh ñoâ ôû Haøng Truth of void. Chaâu phong cho ngaøi laøm Quoác Sö. 2) The truth of temporariness: Giaû Ñeá—Chaân lyù T'ien-T'ai ten patriarchs: Thieân Thai Thaäp cuûa giaû taïm—See Truth of temporariness. Toå—Möôøi vò Toå cuûa toâng phaùi Thieân Thai—The 3) The truth of mean: Trung Ñeá—Chaân lyù cuûa ten patriarchs of the T'ien-T'ai sect: phöông tieän—See Truth of mean. 1-9) From 1 to 9 already mentioned in the nine T'ien-T'ai Tsung: Thieân Thai Toâng—See patriarchs of the T'ien-T'ai sect: Töø toå thöù T'ien-T'ai School in China and T'ien-T'ai School nhaát ñeán toå thöù 9 ñaõ noùi trong Thieân Thai in Japan. Cöûu Toå—See Nine patriarchs of the T'ien- T'ien-Tu: Thieân Ñoác—An erroneous form of T'ai sect. Yin-Tu or India—Moät hình thöùc vieát sai cuûa ngöôøi 10) The ten patriarch was Tao-Sui. He was Trung Hoa veà chöõ AÁn Ñoä. considered a patriarch in Japan, because he T'ien-Tung (jap): Thieân Ñoàng Sôn. was the teacher of Dengyo Daishi who 1) T'ien-Tung Shan in Japan: Nuùi Thieân Ñoàng brought the Tendai system to that country in (Nhaät Baûn). the ninth century: Toå thöù möôøi cuûa toâng phaùi 2) A famous group of monasteries in the Thieân Thai laø ngaøi Ñaïo Thuùy. Ngaøi ñöôïc xem mountain near Ningpo, also called Venus laø toå thöù möôøi taïi Nhaät Boån, vì ngaøi laø ngöôøi planet mountain; this is one of the five ñaõ mang giaùo phaùp Thieân Thai truyeàn qua famous mountains of China: Moät nhoùm töï Nhaät vaøo theá kyû thöù chín vaø laø thaày cuûa vieän noåi tieáng gaàn nuùi Thieân Ñoàng, cuõng Tuyeàn Giaùo Ñaïi Sö (sô toå toâng Thieân Thai taïi ñöôïc goïi laø nuùi Thaùi Baïch; ñaây laø moät trong Nhaät). naêm nuùi noåi tieáng cuûa Trung Quoác. T'ien-T'ai three modes of Sakyamuni's Tiger: Daàn (from 3 to 5 a.m.)—See Twelve teaching: Thieân Thai Tam Giaùo—Ba giaùo cuûa animals. Thieân Thai toâng—See Three modes of Tijokasina (p): Löûa. Sakyamuni's teaching. Tijokasina samapati (p): Chuù taâm thieàn ñònh veà T'ien-T'ai's threefold truth: Tam Ñeá Thieân ñeà muïc löûa. Thai—See T'ien-T'ai's three truths. Tikiccha (p): The art of

healing—Thuaät chöõa trò. T'ien-T'ai's three truths: Tam Ñeá Thieân Tikicchaka (p): A physician—Y só. Thai—According to Prof. Junjiro Takakusu in The Tikhina (p): Pointed—Sharp (a)—Nhoïn. Essentials of Buddhist Philosophy, if you suppose noumenon to be such an abiding substance, you Tikkha (p): Quick (a)—Caáp kyø (mau choùng). will be misled altogether; therefore, the T'ien- Tila (p): Sesame seed—Hoät meø. T'ai School sets forth the threefold truth. Tiladhaka (skt): Tiladaka or Tilasakya (skt)— According to this school the three truths are three Ñeâ La Traïch Ca—Ñeâ La Thích Ca—According to in one, one in three. The principle is one but the Eitel in the Dictionary of Chinese-English method of explanation is threefold. Each one of Buddhist Terms, this is a monastery three yodjana

west of Nalanda, perhaps the modern village of undefinable in the four empty regions (Töù Thelari near Gaya—Theo Eitel trong Trung-Anh khoâng xöù)—The heavens without form, Phaät Hoïc Töø Ñieån, thì ñaây laø moät töï vieän khoaûng immaterial, consisting only of mind in ba do tuaàn veà phía Taây cuûa Nalanda, coù leõ baây contemplation—Treân coõi saéc giôùi, nôi chæ coù giôø laø laøng Thelari gaàn Boà Ñeà Ñaïo Traøng. tinh thaàn thanh tònh, nôi khoâng coøn thaân theå, Tilakkaka (p): Sesame paste—Boät meø. khoâng coøn cung ñieän, khoâng coøn vaät chaát. Coõi Tilakkhana (p): Trilaksana (skt)—Tam Phaùp trôøi voâ saéc keùo daøi khoâng haïn ñònh trong töù AÁn—Three Dharma Seals—Three marks of khoâng xöù. Coõi naày khoâng coù vaät chaát cuûa saéc existence, or three characteristics of all phaùp, maø chæ coøn thöùc taâm truï nôi thieàn ñònh phenomenal existence—See Three Dharma thaâm dieäu. Seals. Tilopa (988-1069): Indian monk whose name Tilamutthi (p): A handful of sesame—Moät naém derives from his reported occupation of pressing haït meø. sesame seeds to extract their oil. According to Kagyupa tradition, he received teachings directly Tiloka (p) Triloka (skt): Tam Giôùi—The three from Vajradhara Buddha and later transmitted to worlds or three spheres that constitute samsara Naropa, his main student. He was one of the most and within which the cycle of existences of all famous masters and the first human teacher in the beings in the six modes of existence take place Mahamudra lineage. He unified various Tantric (Kamaloka: Duïc giôùi, Rupa-loka: Saéc giôùi, Arupa- systems of Indian Tantric Buddhism and loka: Voâ saéc giôùi)—Ba theá giôùi hay ba laõnh vöïc transmitted these methods to his student, Naropa. taïo thaønh samsara vaø trong ñoù dieãn ra chu kyø luaân Later, these teachings were propagated in Tibet, hoài cuûa taát caû caùc sinh linh: especially in the Kagyupa school—Moät vò sö 1) Kamaloka—Duïc giôùi: Sphere of desire. ngöôøi AÁn, teân cuûa oâng laáy töø vieäc oâng laøm ngheà Beings in this world are dominated by sexual eùp haït meø ñeå laáy daàu. Theo truyeàn thoáng and other forms of desires. Kamaloka Kagyupa, oâng thoï nhaän giaùo phaùp tröïc tieáp töø Ñöùc includes the realms of existence of hell Ñaïi Nhaät Nhö Lai vaø sau naøy truyeàn laïi cho beings (naraka), hungry ghosts (preta), Naropa, moät ñaïi ñeä töû cuûa oâng. OÂng laø moät trong animals, A tu la (asura), humans, and six nhöõng vò thaày noåi tieáng nhaát thuoäc truyeàn thoáng classes of devas or gods—Theá giôùi naày bò Ñaïi AÁn. OÂng toång hôïp caùc heä thoáng "maät chuù" ham muoán tính duïc hoaëc

nhöõng ham muoán khaùc nhau cuûa Phaät giaùo AÁn Ñoä vaø truyeàn nhöõng khaùc chi phoái. Ñaây laø coõi cuûa ñòa nguïc, ngaï phöông phaùp naøy laïi cho ñeä töû cuûa mình laø quyû, suùc sanh, a tu la, nhôn vaø luïc chuûng Naropa. Veà sau caùc phöông phaùp naøy ñöôïc truyeàn thieân. baù khaép Taây Taïng, ñaëc bieät laø trong tröôøng phaùi 2) Rupaloka—Saéc giôùi: Sphere of desireless Kagyupa. form or corporeality, also called Rupadhatu. Desires for sexuality and food falls away in Ti-Lun School: Ñòa Luaän Toâng. this sphere, but the capacity of enjoyment (I) History of formation of the Ti-Lun School— continues. This sphere contains the gods Lòch söû thaønh laäp Ñòa Luaän Toâng—School of dwelling in the dhyana heaven— Coõi trôøi saéc treatise on the Bhumis, an early Chinese giôùi coøn goïi laø Rupadhatu. Nôi ñoù nhöõng ham Buddhist school based on a commentary by muoán tính duïc vaø aên uoáng ñeàu khoâng coù, Vasubandhu on the Dashabhumika which nhöng khaû naêng khoaùi laïc vaãn coøn. Trong theá translated into Chinese in 508. A branch of giôùi ñoù caùc thaàn thaùnh cö nguï trong caùc coõi this school became the predecessor of the trôøi thieàn ñònh. Avatamsaka school (Hua-Yen). According to 3) Arupaloka—The meanings of: The realm of Prof. Junjiro Takakusu in the Essentials of formlessness—Being above the realm of Buddhist Philosophy, prior to the Avatamsaka form—Realm beyond form—The formless School there was in China a school named Ti- realm of pure spirit, where there are no Lun which was founded on Vasubandhu's bodies, places, things. Its extent is commentary on the Dasa-bhumi-Sutra. The

text was translated into Chinese in 508-512 and separate from suchness (Tathata) and A.D. by Bodhiruci, Ratnamati, and Buddha-nature is first acquired upon attaining Buddhasanta, all from India. There appeared Buddhahood; thus it is not inborn. The in time a split in the Ti-Lun School. Tao- southern under Hui-Kuang, a student of Ch'ung, a pupil of Bodhiruci, lived in the Ratnamati, saw the storehouse consciousness north district of Lo-Yang and exercised a as real and identical with suchness, and great influence on the people, while Hui- Buddha-nature as inborn—Trieát hoïc cuûa phaùi Kuang, a pupil of Ratnamati, lived in the Ñòa Luaän laáy laïi nhöõng yù töôûng chính cuûa south district of the capital and was equally tröôøng phaùi Du Giaø, ñaëc bieät laø lyù thuyeát veà a influential in his religious activities. The line laïi da thöùc (yù thöùc di truyeàn), nhöng ngay of the former was called "The Branch of trong tröôøng phaùi naøy cuõng coù nhöõng baát Northern Path," and that of the latter "the ñoàng veà lyù thuyeát naøy. Ñòa Luaän Baéc Toâng, branch of the Southern Path." —"Phaùi Ñòa do Ñaïo Thaän, moân ñeä cuûa Boà Ñeà Löu Chi ñaïi Luaän Trung quoác baøn veà caùc xöù sôû." Moät dieän, cho raèng a laïi da thöùc laø khoâng coù thaät, tröôøng phaùi sôùm cuûa Trung Quoác döïa treân sai laïc, vaø khaùc vôùi "chaân taùnh" vaø Phaät taùnh caên baûn luaän cöù cuûa Ngaøi Theá Thaân veà chæ coù theå coù ñöôïc baèng caùch ñaït tôùi Phaät Dashabhumika, ñöôïc dòch ra tieáng Hoa naêm taùnh, do ñoù noù khoâng phaûi laø baåm sanh. Ñòa 508. Moät trong nhöõng chi nhaùnh cuûa phaùi naày Luaän Nam Toâng, do ngaøi Hueä Quang, moân veà sau laø tröôøng phaùi Hoa Nghieâm. Theo ñeä cuûa Baûo Y, traùi laïi cho raèng a laïi da thöùc Giaùo Sö Junjiro Takakusu trong Cöông Yeáu laø coù thaät vaø ñoàng nhaát vôùi "chaân taùnh" vaø

Trieát Hoïc Phaät Giaùo, tröôùc Hoa Nghieâm toâng, coi Phaät taùnh laø baåm sanh (xu höôùng naøy ñaõ ôû Trung Hoa ñaõ coù moät phaùi mang teân laø Ñòa ñöa ñeán vieäc phaùt trieån tröôøng phaùi Hoa Luaän Toâng, y cöù treân baûn luaän giaûi cuûa ngaøi Nghieâm). Theá Thaân veà Thaäp Ñòa Kinh (Dasa-bhumi (III) Branches of the Ti-Lun School: Chi phaùi Ñòa Sutra). Taùc phaåm naày ñöôïc phieân dòch sang Luaän Toâng—According to Prof. Junjiro Haùn vaên trong nhöõng naêm 508-512 sau Taây Takakusu in the Essentials of Buddhist Lòch do coâng trình cuûa ngaøi Boà Ñeà Löu Chi, Philosophy, after the time of Bodhiruci, Böûu Hueä, vaø Phaät Ñaø Phieán Ña, taát caû ñeàu töø Ratnamati, and Buddhasanta, Ti-Lun School AÁn Ñoä. Veà sau moät cuoäc phaân chia trong Ñòa was divided into two branches—Theo Giaùo Luaän Toâng xaõy ra. Ñaïo Suûng, moät moân ñeä Sö Junjiro Takakusu trong Cöông Yeáu Trieát cuûa Boà Ñeà Löu Chi, truù ôû phía baéc thaønh Laïc Hoïc Phaät Giaùo, sau thôøi Boà Ñeà Löu Chi, Böûu Döông vaø gaây ñöôïc aûnh höôûng lôùn trong quaàn Hueä vaø Phaät Ñaø Phieán Ña, phaùi Ñòa Luaän chuùng, trong khi Tueä Quang, ñoà ñeä cuûa Böûu chia laøm hai phaùi: Hueä, truù ôû phía nam hoaøng thaønh vaø cuõng coù (A) Northern Path—Baéc Ñaïo Phaùi: aûnh höôûng khoâng keùm trong nhöõng hoaït ñoäng 1) The Northern Path was founded by Tao- toân giaùo cuûa oâng. Doøng thöù nhaát ñöôïc goïi laø Ch'ung, a pupil of Bodhiruci: Do Ñaïo Suûng, "Baéc Ñaïo Phaùi" vaø doøng thöù hai laø "Nam moät ñoà ñeä cuûa Boà Ñeà Löu Chi, saùng laäp. Ñaïo Phaùi." 2) This branch believes that Alaya- (II) The philosophy of the Ti-Lun School—Trieát consciousness is unreal (false) and separate hoïc Ñòa Luaän Toâng: The Ti-Lun school from Thusness: Tröôøng phaùi naày chuû tröông A adopted the basic philosophy of the Laïi Da phi thöïc vaø bieät laäp vôùi Chaân Nhö. Yogachara, particularly the theory of the 3) At the outset the Northern Path seemed to storehouse consciousness (alaya-vijnana), have flourished as the founder Tao-Ch'ung is concerning which there were different views said to have had more than ten thousand within the school. The northern branch, pupils, he himself having been honored as represented by T'ao-Ch'ung, a student one of the six Great Virtuous Men of the Bodhiruchi, took the position that the Ch'eân Dynasty and later as one of the ten storehouse consciousness is not real. it is false Great Virtuous Men of the Sui Dynasty. But

for some reason his successors did not coù theå noùi raèng Ñòa Luaän toâng sau cuøng ñaõ succeed so well: Khôûi ñaàu döôøng nhö Baéc ñöôïc hôïp nhaát vôùi moät toâng phaùi höng khôûi, Ñaïo Phaùi thònh hôn, vì nghe Ñaïo Suûng coù hôn ñoù laø trieát hoïc Hoa Nghieâm. möôøi ngaøn ñoà ñeä vaø chính oâng ñöôïc taùn Timber: Kastha (skt)—Wood—Goã. döông nhö laø moät trong saùu baäc ñaïi Thaùnh Time (n): Kala (skt)—Thôøi giôø—Time is one of cuûa trieàu nhaø Traàn, vaø veà sau nhö laø moät the twenty-four Non-interactive Activity trong möôøi ñaïi hieàn cuûa trieàu ñaïi nhaø Tuøy. Dharmas. The Buddhist teaching about time is Nhöng vì moät vaøi lyù do naøo ñoù maø truyeàn closely related to the doctrine of impermanence. nhaân cuûa oâng ñaõ khoâng thaønh coâng nhö oâng. According to Buddhism, time is moving (B) The Southern Path—Nam Ñaïo Phaùi: Out of ceaselessly. It is ungraspable. The concept of

the this southern branch, the Hua-Yen school speed of time changes in different situations, it is developed—Moät trong nhöõng chi phaùi naøy laø relative to our state of mind. It passes more tieàn thaân cuûa toâng Hoa nghieâm veà sau naøy. quickly when we are happy and less quickly when 1) The Southern Path as founded by Hui-Kuang, we are unhappy and afflictive. Therefore, time is a pupil of Ratnamati: Do Tueä Quang, moät ñoà only our individual ordinary perception of long or ñeä cuûa Böûu Hueä saùng laäp. short, slow or quick. If we are happy every day, a 2) This school believes that Alaya- period of sixty years can go by so quickly that we consciousness is real and identical with don't feel it has been a long time at all. On the Thusness: Tröôøng phaùi naày chuû tröông A Laïi contrary, if we are unhappy and afflictive, time Da thöïc höõu vaø ñoàng nhaát vôùi Chaân Nhö. seems to us extremely slow—Thôøi gian laø moät 3) In the Southern Path, Hui-Kuang seemed to trong hai möôi boán phaùp baát töông öng trong Duy have been more a scholar than a Thöùc Hoïc. Giaùo thuyeát Phaät giaùo veà thôøi gian lieân propagandist. He was well versed in Sanskrit, heä thaät gaàn vôùi hoïc thuyeát veà voâ thöôøng. Theo having studied under Buddhabhadra and Phaät giaùo thì thôøi gian troâi ñi khoâng ngöøng nghæ, Ratnamati and understood the points of khoâng ai coù theå naém baét ñöôïc thôøi gian. Khaùi dispute as to the Dasa-bhumi text. He had ten nieäm veà toác ñoä thôøi gian thay ñoåi trong nhöõng able pupils among them Fa-Shang (495-580) hoaøn caûnh khaùc nhau, tuøy theo taâm traïng cuûa was the most prominent. The literary activity mình. Thôøi gian troâi qua nhanh hôn khi mình haïnh of his pupils also was worthy of admiration. phuùc, vaø coù veû noù troâi qua chaäm hôn khi mình khoå However, when Tu-Shun, the nominal ñau phieàn naõo. Nhö vaäy thôøi gian daøi ngaén, mau founder of the Hua-Yen School, made his chaäm chæ tuøy vaøo söï yù thöùc thoâng thöôøng cuûa töøng appearance on the scene, the best workers of caù nhaân maø thoâi. Neáu chuùng ta soáng trong haïnh this line were all attracted around him. Or, phuùc thì 60 naêm cuoäc ñôøi troâi qua thaät nhanh. we can say at best the Ti-Lun School was Ngöôïc laïi, neáu cuoäc soáng chuùng ta ñaày khoå ñau finally united with the new rising school of phieàn naõo thì thôøi gian troâi qua ñoái vôùi chuùng ta the Hua-Yen philosophy: ÔÛ Nam Ñaïo, Tueä thaät chaäm—See Nine elements or nine substances Quang coù veû laø moät hoïc giaû hôn laø moät nhaø (B) and Twenty-four Non-interactive Activity truyeàn giaùo. OÂng thaâm hieåu Phaïn ngöõ, ñaõ Dharmas. töøng theo hoïc vôùi Giaùc Hieàn (Buddhabhadra) Time to be born and time to die: Moät thôøi ñeå vaø Böûu Hueä (Ratnamati)vaø thoâng hieåu nhöõng sanh vaø moät thôøi ñeå cheát (Sanh höõu nhaät, töû höõu ñieåm tranh luaän chung quanh Kinh Thaäp Ñòa. thôøi). OÂng coù möôøi ñeä töû taøi naêng, trong soá ñoù, Time division of the day: Thôøi Phaân—There Phaùp Thöôïng (495-580) laø loãi laïc nhaát. Hoaït are several ways of division of time during the ñoäng vaên hoïc cuûa caùc ñoà ñeä cuûa oâng cuõng day—Caùch phaân chia thôøi giôø trong ngaøy. Coù ñaùng thaùn phuïc. Tuy nhieân, khi Ñoã Thuaän, nhieàu caùch chia thôøi giôø trong moät ngaøy: khai toå chính thöùc cuûa toâng Hoa Nghieâm xuaát 1) Three periods each of day and night: Ngaøy ba hieän, thì nhöõng vò hoaït ñoäng tích cöïc cho phaùi thôøi ñeâm ba thôøi

(theo pheùp thöôøng phaùp). naày ñeàu bò thu huùt bôûi oâng ta. Vaäy chuùng ta

2) Eight periods of day and night, each divided truyeàn thuyeát thì Nhaát Bieán coù ñeán mieáu Hung into four parts: Ngaøy boán thôøi ñeâm boán thôøi Daõ ôû Kyû Y naêm 1275, nôi naày oâng ñöôïc gôïi bôûi (chia giôø theo theá tuïc). moät baøi keä maø oâng tin raèng do nôi caùc thaàn linh 3) Twelve periods, each includes two hours and trong mieáu naày taïo neân. Moãi moät trong ba caâu cuûa under the name of an animal of the 12 animals baøi keä ñeàu baét ñaàu baèng soá 6, 10, vaø 10.000 theo which represent the 24 hours of the day; these thöù töï, vaø caâu choùt baèng chöõ “daân” coäng chung laïi 12 animals also represent the twelve months laø 600.000 daân. Töùc thì oâng laäp nguyeän phaûi cöùu of the year: Ngaøy saùu thôøi ñeâm saùu thôøi, ñaët ñoä cho ñöôïc moät soá chuùng sanh nhieàu nhö theá, teân theo 12 con giaùp; 12 con giaùp naày cuõng baèng caùch truyeàn baù tín ngöôõng naày. tieâu bieåu cho 12 thaùng trong naêm (theo thuyeát Time of eating the principal meal: Thöïc Thaàn Thuù). Thôøi—The time of eating the principal meal, i.e. 4) Thirty hours: Caùch chia ngaøy ra laøm 30 giôø. noon; nothing might be eaten by members of the 5) Sixty hours: Caùch chia ngaøy ra laøm 60 giôø. Order after noon—Giôø aên böõa chính trong töï vieän Time-division sect: Thôøi Toâng—A Japanese laø giôø ngoï. Ñaây laø pheùp cuûa tam theá chö Phaät maø sect, whose members by dividing day and night chö Taêng Ni phaûi tuaân giöõ, quaù tröa (sau 1 giôø into six periods of worship seek immortality. The tröa) laø khoâng theå aên ñöôïc nöõa. Shih School in Japan was founded in 1276 by I- Time is fleeting: Ngaøy thaùng nhö thoi ñöa (OÂ phi Bien (1238-1289). He set forth the rule of reciting thoá taåu hay ngaøy thaùng qua ñi nhö quaï bay thoû the hymns of Shan-Tao six times every day, hence chaïy). the name ‘time.’ In theory, he derived his idea Time for food: Thöïc thôøi—There are four times from the Lotus Sutra as did Liang-Ran of for food—Coù boán thôøi aên—See Four kinds of Yuzunembutsu, but in practice he followed food. K’ung-de who invented a popular dance for the Time is infinite: Kieáp soá baát khaû taän—See Ten popularization of the Amita-faith. Thus the school kinds of infinite path of Great Enlightening has a totally different feature from the other Beings. schools of Amita-pietism. I-Bien is said to have Time medications: Thôøi Döôïc—Time drugs, visited Kumano Shrine in Kii in 1275 where he especially roots used as food in sickness, part of was inspired by a holy verse of four lines which the five kinds of drugs (turnip, onion, arrowroot, he believed to have come from the deity of the radish or carrot, and a root curing poison)—Uoáng shrine. Each of the first three lines was headed by thuoác ñuùng giôø, ñaëc bieät laø nhöõng loaïi reã caây a numeral 6, 10, and 10,000 and the last line by ñöôïc duøng ñeà chöõa beänh. ‘people,’ altogether making up six hundred thousand people. At once he made up his mind to Time is money: Nhaát Thoán Quang AÂm Nhaát save that number of people by a propagation of Thoán Kim—Thôøi giôø laø tieàn baïc. the Amita-faith—Coøn goïi laø Luïc Thôøi Vaõng Sanh Time is as precious as gold: Nhaát Khaéc Thieân Toâng, toâng phaùi Phaät Giaùo Nhaät Baûn laáy ngaøy Kim—Moät khaéc ñaùng giaù ngaøn vaøng (thôøi gian ñeâm 6 giôø chuyeân tu pheùp vaõng sanh (laáy pheùp tu quyù baùu nhö vaøng). cuûa ngaøi Thieän Ñaïo laøm nghieäp nhaân vaõng sanh). Time's revenge:

Baùo öùng. Thôøi Toâng ñöôïc Nhaát Bieán (1238-1289) saùng laäp Time waits for no one: Thôøi gian khoâng chôø taïi Nhaät naêm 1276. OÂng neâu ra nghi thöùc tuïng khoâng ñôïi moät ai—To Buddhists, a day in which nieäm cuûa Thieän Ñaïo, 6 thôøi trong ngaøy. Do ñoù maø no meritorious deeds nor meditation can be coù teân laø Thôøi Toâng. Treân lyù thuyeát, oâng laáy töø achieved is a lost day. That is equivalent with Kinh Phaùp Hoa, cuõng nhö Löông Nhaãn cuûa phaùi going towards your own tomb with ignorance— Dung Thoâng Nieäm Phaät, nhöng khi thöïc haønh oâng Vôùi Phaät töû, moät ngaøy maø khoâng tu taäp phöôùc ñöùc laïi theo caùch cuûa Ngaøi Khoâng Daõ, laø ngöôøi saùng hay thieàn ñònh keå nhö laø moät ngaøy maát traéng. laäp ra loái muùa ca bình daân ñeå phoå bieán tín ngöôõng Ñieàu naøy töông ñöông vôùi vieäc ñi tôùi nhaø moà Di Ñaø. Do ñoù maø toâng naày coù saéc thaùi hoaøn toaøn baèng söï voâ minh. khaùc bieät vôùi caùc toâng khaùc cuûa Di Ñaø giaùo. Theo

Time for worship: Thôøi leã baùi—Coù boán laàn Thieàn sö Ñaïo Hueä vaø trôû thaønh Phaùp töû ñôøi thöù 10 thöôïng ñöôøng leã baùi trong ngaøy—There are four doøng Thieàn Voâ Ngoân Thoâng. Ngaøi thò tòch naêm times a day of going up to worship—See Four 1190. times a day of going up to worship. Tinh Giac Thien Tri Zen Master: Thieàn Sö Timeless (a): Vöôït thôøi gian—Voâ taän—Voâ thuûy Tònh Giaùc Thieän Trì—Zen Master Tònh Giaùc voâ chung. Thieän Trì—A Chinese Zen Master who came to Timeless message: Thoâng ñieäp vöôït thôøi gian. Vietnam in around 1702. He went to Linh Phong, Phuø Caùt, Bình Ñònh to build a thatch small temple Timely or untimely: Ñuùng thôøi hay phi thôøi— named Duõng Tuyeàn. In 1733, Lord Nguyeãn Phöôùc Their speech may be timely or untimely. This is Truù ordered his local officials to rebuild this one of the five courses of speech that others may temple and renamed it Linh Phong Temple. In use when they address you—Moät trong naêm loaïi 1741, Lord Nguyeãn Phöôùc Khoaùt sent an Imperial ngoân ngöõ. Ñuùng thôøi hay phi thôøi. Ñaây laø moät Order to summon him to the capital to preach trong naêm loaïi ngoân ngöø maø caùc ngöôøi coù theå Buddha Dharma to the royal family. Later, he duøng khi noùi vôùi caùc ngöôøi khaùc—See Five returned to Linh Phong Temple and passed away courses of speech. there in 1785—Thieàn sö ngöôøi goác Hoa, ñeán xaõ Timira: Linh Phong, quaän Phuø Caùt, tænh Bình Ñònh laäp am 1) (p): Darkness—Söï toái taêm. Duõng Tuyeàn tu taäp. Ñeán naêm 1733, chuùa Nguyeãn 2) (skt): Beänh nhaëm maét—Cataract of the eye— Phöôùc Truù ra leänh cho quan chöùc ñòa phöông Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Phaøm truøng tu chuøa vaø ñaët teân laïi laø Linh Phong Thieàn phu chaáp caùi ñöôïc taïo ra nhö moät ngöôøi bò Töï. Naêm 1741, chuùa Nguyeãn Phöôùc Khoaùt cho nhaëm maét chaáp vaøo caùi boùng cuûa chính trieäu hoài ngaøi veà kinh ñoâ giaûng phaùp cho hoaøng mình.”—In the Lankavatara Sutra, the gia. Sau ñoù ngaøi trôû veà Linh Phong töï vaø thò tòch Buddha taught: “The ignorant grasp the taïi ñaây vaøo naêm 1785. created as a person with bedimmed eyes Tinh Gioi Zen Master: Thieàn Sö Tònh Giôùi (?- grasps his own shadow.” 1207)—A Vietnamese Zen master from Giang Timirayitatta (p): Darkness—Söï toái taêm. Maõo, North Vietnam. He left home to become a Timisika (p): A very dark night—Moät ñeâm thaät monk at the age of 26 after a serious illness. First, toái trôøi. he studied Vinaya.

Later, he became a disciple of Tina (p): Grass—Coû. Zen master Baûo Giaùc at Vieân Minh Temple. He Tinanta (skt): Tryanta (skt)—Ñeå Ngaïn Ña— became the Dharma heir of the tenth generation Described as the singular dual, and plural endings of Wu-Yun-T'ung Zen Sect. After his master in verbs. passed away, he returned to his home village to Tinduka (skt): Traán Ñaàu Ca—Caây Hoàng—The rebuild Quaûng Thaùnh Temple and stayed there to persimmon. expand Buddhism until he passed away in Tinha (p): Sharp (a)—Nhoïn. 1207)—Thieàn sö Vieät Nam, queâ ôû Giang Maõo, Tin Hoc Zen Master: Tín Hoïc Thieàn Sö—Zen Baéc Vieät. Ngaøi xuaát gia naêm 26 tuoåi. Luùc ñaàu ngaøi hoïc Luaät. Veà sau, ngaøi trôû thaønh ñeä töû cuûa Master Tín Hoïc (?-1190)—A Vietnamese Zen Thieàn sö Baûo Giaùc ôû chuøa Vieân Minh. Ngaøi laø master from Thieân Ñöùc, North Vietnam. He was a Phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. disciple of Zen Master Thaønh Giôùi. When he was Sau khi Thaày ngaøi thò tòch, ngaøi trôû veà laøng truøng thirty-two years old, he visited Zen Master Ñaïo tu chuøa Quaûng Thaùnh vaø truï taïi ñaây hoaèng hoùa Hueä and became the latter's one of the most Phaät giaùo cho ñeán khi ngaøi thò tòch naêm 1207. outstanding disciples. He was the Dharma heir of the tenth generation of Wu-Yun-T'ung Zen Sect. Tinh Khong Zen Master: Thieàn Sö Tònh He passed away in 1190—Thieàn sö Vieät Nam, Khoâng (?-1170)—A Vietnamese Zen master from queâ ôû Thieân Ñöùc, Baéc Vieät. Ngaøi laø ñeä töû cuûa Phuùc Xuyeân, North Vietnam. First, he came to Thieàn sö Thaønh Giôùi. Naêm 32 tuoåi, ngaøi vieáng Suøng Phöôùc Temple to receive complete precepts. He was the Dharma heir of the tenth generation of

Wu-Yun-T'ung Zen Sect. When he was thirty Tinh Tinh Zen Master: Thieàn Sö Tính Tónh— years old, he wandered to the South and stopped Zen Master Tính Tónh (1692-1773)—A by Khai Quoác Temple in Thieân Ñöùc and stayed Vietnamese monk from Ñoäng Kheâ. He became a there to practice ascetics for several years. Later, disciple of Zen Master Nhö Hieän at Nguyeät he went back to Suøng Phöôùc Temple and stayed Quang Temple. After his master passed away, he there to expand Buddhism until he passed away in became the Dharma heir of the thirty-eighth 1170—Thieàn sö Vieät Nam, queâ ôû Phuùc Xuyeân, generation of the Linn-Chih Zen Sect. He Baéc Vieät. Ñaàu tieân ngaøi tôùi chuøa Suøng Phöôùc thoï continued to stay at Nguyeät Quang Temple to cuï tuùc giôùi. Ngaøi laø Phaùp töû ñôøi thöù 10 doøng Thieàn expand the Buddha Dharma. Besides, he also Voâ Ngoân Thoâng. Ñeán naêm 30 tuoåi ngaøi du phöông rebuilt Long Ñoäng, Phöôùc Quang, and Quyønh veà Nam vaø gheù laïi chuøa Khai Quoác ôû Thieân Ñöùc Laâm Temples. He passed away in 1773, at the age tu taäp khoå haïnh vaøi naêm. Veà sau, ngaøi trôû veà chuøa of 82—Thieàn sö Vieät Nam, queâ ôû Ñoäng Kheâ. Sau Suøng Phöôùc vaø truï taïi ñaây hoaèng hoùa cho ñeán khi ñoù ngaøi ñeán chuøa Nguyeät Quang xin laøm ñeä töû ngaøi thò tòch vaøo naêm 1170. cuûa Thieàn sö Nhö Hieän. Sau khi thaày ngaøi thò tòch, Tinh Luc Zen Master: Thieàn Sö Tònh Löïc ngaøi trôû thaønh Phaùp töû ñôøi thöù 38 doøng Thieàn Laâm (1112-1175)—A Vietnamese Zen master from Caùt Teá. Ngaøi tieáp tuïc ôû laïi chuøa hoaèng phaùp. Ngoaøi Laêng, Vuõ Bình, North Vietnam. He left home and ra,

ngaøi coøn truøng tu caùc ngoâi giaø lam Long Ñoäng, became a disciple of Ñaïo Hueä. He was the Phöôùc Quang, vaø Quyønh Laâm. Ngaøi thò tòch naêm Dharma heir of the tenth generation of Wu-Yun- 1773, thoï 82 tuoåi. T'ung Zen Sect. First, he always stayed in the Tinh Tuyen Zen Master: Tính Tuyeàn Thieàn deep forest to practise ascetics and meditation. Sö—Zen Master Tính Tuyeàn (1674-1744)—A Later, he went to Mount Vuõ Ninh to build a Vietnamese monk from Nam Ñònh. At the age of thatched small temple named Vöông Trì. He 12, he came to Lien Toâng Temple to pay homage passed away in 1175—Thieàn sö Vieät Nam, queâ ôû to Thöôïng Só and to become the latter's disciple. Caùt Laêng, Vuõ Bình, Baéc Vieät. Ngaøi xuaát gia laøm He received complete precepts and became the ñeä töû cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø Phaùp töû ñôøi Dharma heir of the thirty-ninth generation of the thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Luùc ñaàu, ngaøi Linn-Chih Zen Sect. He stayed there for six years. thöôøng truï trong röøng saâu tu haønh khoå haïnh vaø Later, he went to China and stayed there for thieàn ñònh. Veà sau, ngaøi leân nuùi Vuõ Ninh caát am another six years. When he came back to tu haønh. Ngaøi thò tòch naêm 1175. Vietnam, his master Thöôïng Só had already Tinh Thien Zen Master: Thieàn Sö Tònh Thieàn passed away for three years. He transported all (1121-1193)—A Vietnamese Zen master from the sutras and sacret books of vinaya to Caøn An Long Bieân, North Vietnam. He was a disciple of Temple for other monks and nuns in the country to Zen master Ñaïo Laâm at Long Vaân Temple. He come to copy. He passed away in 1744, at the age was the Dharma heir of the seventeenth of 70—Thieàn sö Vieät Nam, queâ ôû Nam Ñònh. Vaøo generation of Vinitaruci Zen Sect. After his tuoåi 12, ngaøi ñi ñeán chuøa Lieân Toâng ñeå baùi kieán master passed away, he became a wandering Nhö Tröøng Laân Giaùc Thöôïng Só vaø trôû thaønh ñeä töû monk. Later, he rebuilt Long Hoa Temple and cuûa Thöôïng Só,. Ngaøi thoï cuï tuùc giôùi vaø trôû thaønh stayed there to expand Buddhism until he passed Phaùp töû ñôøi thöù 39 cuûa doøng Thieàn Laâm Teá. Ngaøi away in 1193, at the age of 73—Thieàn sö Vieät ôû laïi ñaây saùu naêm. Sau ñoù ngaøi sang Taøu vaø cuõng Nam, queâ ôû Long Bieân, Baéc Vieät. Ngaøi laø ñeä töû ôû laïi ñoù saùu naêm. Khi ngaøi trôû veà Vieät Nam thì cuûa Thieàn sö Ñaïo Laâm ôû chuøa Long Vaân. Ngaøi laø Thöôïng Só ñaõ qua ñôøi ñöôïc ba naêm roài. Ngaøi Phaùp töû ñôøi thöù 17 doøng Thieàn Tyø Ni Ña Löu Chi. mang taát caû nhöõng kinh thænh ñöôïc töø beân Taøu veà Sau khi Thaày thò tòch, ngaøi trôû thaønh du Taêng khaát chuøa Caøn An cho chö Taêng Ni trong nöôùc ñeán sao só. Veà sau, ngaøi trôû veà truøng tu chuøa Long Vaân vaø cheùp . Ngaøi thò tòch naêm 1774, thoï 70 tuoåi. truï taïi ñaây hoaèng hoùa Phaät giaùo cho ñeán khi thò Tiny fire: Ñaùm löûa nhoû—A fire though tiny, but tòch vaøo naêm 1193, thoï 73 tuoåi. it may be able to destroy a big forest or meadow, so not to treat it lightly—Tia löûa tuy nhoû, nhöng

Enlightening Beings throughout all future ages, in coù theå ñoát chaùy nuùi röøng ñoàng coû lôùn, neân khoâng order to perfect and fulfill all virtues—Chö Phaät theå khinh thöôøng—See Four things that may not be treated lightly. vì muoán vieân maõn taát caû coâng ñöùc neân toät kieáp vò Tip of a hair: Ñaàu sôïi loâng. lai tu haïnh Boà Taùt chaúng moûi löôøi—See Ten Tipitaka (p): Tam Taïng Kinh Ñieån—The three kinds

of supreme qualities of all Buddhas. Baskets of the Law—Tam taïng kinh. Goàm ba Tireti (p): To decide—Quyeát ñònh. Tiritaka (p): A garment made of bark—Quaàn aùo taïng: Luaät (vinaya) giôùi ñieàu, (nhöõng qui luaät maø taêng Ni phaûi haønh trì), Kinh (sutta) vaø Vi dieäu laøm baèng voû caây. phaùp (Abhidhamma). Tirokkara (p): Insult—Söï sæ nhuïc. Tippa (p): Sharp (a)—Nhoïn. Tirracchana (p): Thuù Ñaïo—Caûnh thuù— Tipusa (p): A pumpkin—Traùi bí rôï. Buddhists believe that animal realm is a woeful Tira (p): Shore or river bank—Bôø soâng. plane into which beings may be reborn as a result Tiracchana (p): An animal—Suùc vaät. of their past evil kammas (karmas). Although the animal realm does not involve as much misery as Tirana (p): Decision—Söï quyeát ñònh. the hells, it is included in the woeful planes Tirascina (skt): Animals—Beasts—Suùc sanh— because the suffering there greatly exceeds the See Three evil paths. amount of happiness, and it does not provide Tirascinayoni (skt): Animal world—Rebirth as suitable conditions for the performance of an animal—Caûnh giôùi suùc sanh—See Three evilmeritorious deeds—Phaät giaùo ñoà tin raèng caûnh paths. thuù laø caûnh baát haïnh vaø chuùng sanh bò sanh vaøo Tiratana (p): Tam Baûo—The three Jewels or caûnh thuù vì taïo nghieäp baát thieän trong quaù khöù. Gems of Buddhism (the Buddha, the Dharma, the Duø caûnh thuù khoâng khoå nhö ñòa nguïc, nhöng noù Sangha). cuõng ñöôïc xeáp vaøo caûnh baát haïnh vì nôi naày khoå Tiredness: Boredom—Noãi buoàn chaùn. ñau nhieàu hôn haïnh phuùc, vaø nôi naày chuùng sanh Tireless supreme knowledge: Taâm khoâng moûi khoâng coù ñieàu kieän thuaän tieän ñeå taïo taùc coâng ñöùc thieän nghieäp. nhoïc nhaøm chaùn—Ten kinds of tireless supreme knowledge which the Buddha taught in the Flower Tirthaka (skt): Trieát gia ngoaïi ñaïo khoâng thuoäc Adornment Sutra. Enlightening Beings who Phaät giaùo—Externalist philosophers. The possess ten tireless minds will attain the tireless philosophers not belong to Buddhism. Tirthaka is supreme knowledge of Buddhas—Möôøi taâm ñöôïc generally found in combination in hearer Phaät daïy trong Kinh Hoa nghieâm. Nhöõng Boà Taùt (Sravakas) and solitary Buddhas naøo coù ñöôïc möôøi taâm khoâng nhaøm moûi seõ ñöôïc (Pratyekabuddhas), to all of whom the ideals of ñaïi trí voâ thöôïng khoâng moûi nhaøm cuûa Nhö Lai— Bodhisattvahood are not known—Töø Tirthaka See Möôøi Taâm Khoâng Moûi Nhoïc Nhaøm Chaùn thöôøng ñöôïc thaáy duøng keát hôïp vôùi Thanh Vaên vaø Cuûa Chö Boà Taùt. Duyeân Giaùc, laø nhöõng vò khoâng bieát ñeán lyù töôûng Tirelessly cultivate practice in all ages: Tu Boà Taùt—See Tirthika. khoâng nhaøm chaùn—Bodhisattvas tirelessly Tirthakara (skt): Ngoaïi ñaïo—Externalists. cultivate practice in all ages is a way of Tirthika (skt): Titthiya (p)—Khoâng phaûi Phaät generating qualities of Buddhahood, because itgiaùo—A Sanskrit term for “non-Buddhist,” which comprehends the future—Boà Taùt tu haønh trong taát refers to non-Buddhist schools. “Tirthika” also caû kieáp khoâng nhaøm ñuû laø ñaïo xuaát sanh Phaät refers to externalist philosophers, or philosophers phaùp, vì bieát ñeán toät thuôû vò lai—See Ten ways of who do not belong to Buddhism. Tirthika is generating the qualities of Buddhahood of Great generally found in combination in hearer Enlightening Beings. (Sravakas) and solitary Buddhas Tirelessly practice the deeds of

Enlightening (Pratyekabuddhas), to all of whom the ideals of Beings: Tu haïnh Boà Taùt chaúng moûi löôøi— Bodhisattvahood are not known. Their theories set Buddhas tirelessly practice the deeds of forth paths leading to high status within the cyclic

existence, and seldom purport to advance the Tiryak (skt): Tiryagyoni (skt)—Tiriyan (p)—Suùc ways of crossing over the river of the cyclic Sanh—See Tiryagyoni. existence. Tirthaka is generally found in Ti-sankhatalakkhanas (p): Tam Töôùng Höõu combination in hearer (Sravakas) and solitary Vi—See Three properties of matter. Buddhas (Pratyekabuddhas), to all of whom the Tisarana (skt & p): Tam Baûo—The Three ideals of Bodhisattvahood are not known—Töø Refuges—The Threefold Refuge; taking refuge in Baéc Phaïn chæ “khoâng phaûi Phaät giaùo,” töùc laø Buddha as a teacher, in Dharma as medicine and nhöõng tröôøng phaùi “khoâng phaûi laø Phaät giaùo.” in Sangha as companion on the path, which “Tirthika” cuõng duøng ñeå chæ nhöõng trieát gia ngoaïi follows the invocation to the Buddha in Pansil and ñaïo khoâng thuoäc Phaät giaùo. Töø Tirthika thöôøng precedes the five-fold vow of Pansil or Pancha- ñöôïc thaáy duøng keát hôïp vôùi Thanh Vaên vaø Duyeân Sila—Tam quy y hay laø ba nôi veà nöông Phaät, Giaùc, laø nhöõng vò khoâng bieát ñeán lyù töôûng Boà Taùt. Phaùp vaø Taêng. Ngöôøi thoï Tam quy laø töï nhaän Giaùo thuyeát cuûa hoï chæ ñaët ra nhöõng con ñöôøng mình laø tín ñoà Phaät giaùo vaø phaûi ít nhaát trì giöõ nguõ nhaèm höôùng ñeán traïng thaùi cao hôn trong voøng giôùi, veà nöông vaø xem Phaät nhö toân sö, xem phaùp luaân hoài sanh töû maø ít coù chuû ñích vöôït thoaùt khoûi nhö phöông thuoác, vaø nöông theo Taêng giaø nhö löõ bôø meù sanh töû naøy. Thöôøng thì töø Tirthika thöôøng haønh tieán tu. ñöôïc thaáy duøng keát hôïp vôùi Thanh Vaên vaø Duyeân Tisro vidyah (skt): Tam Minh—Three kinds of Giaùc, laø nhöõng vò khoâng bieát ñeán lyù töôûng Boà Taùt knowledge. Tisro means three; vidyah means Tirthya (skt): See Tirthakara and Tirthaka. knowledge, science, learning, scholarship, Tiryagyoni (skt): Ñeå Laät Xa—Baøng Sinh— philosophy—See Three insights. Domestic animals—Animals—The realm of Tisya (skt): Pusya (skt)—Quyû—Name of one of animals—Animality—The animal species, the twenty eight constellations—See Twenty animals, especially the six domestic animals, one eight constellations. of many forms of birth, rebirth as an animal, born Tisya-raksita (skt): Ñeá Thaát La Xoa—A as an animals; born to walk on one side, i.e. belly concubine of Asoka, the rejected lover and enemy downwards, because of sin in past existence. One of Kunala. She is said to be Asoka’s second of the sixth forms of rebirth and one of the three wife—Moät thöù thieáp cuûa vua A Duïc, keû thuø vaø Evil Paths (gati) is rebirth as an animal within the cuõng laø ngöôøi bò Kunala phuï tình. cyclic existence, along with hungry ghosts and hell beings. Beings who are reborn as animals Titanic demons: Coõi A Tu La—Asuras Realm— suffer at the hands of hunters, trappers, and Titanic Demons—Asuras are unruly beings that butchers, and by being forced to work as beast of love to fight. Their name means “ugly.” It also burden for farmers and merchants. And more means “ungodly” because, although some Asuras miserable, animals’ minds are too clouded for enjoy heavenly blessings, nonetheless, they lack them to be able to attain liberation—Chuûng loaïi authority in the heavens. In fact,

Asuras are those suùc sanh, ñaëc bieät noùi veà luïc suùc, moät trong nhieàu who like to Dharmas and prefer performing hình thöùc cuûa sanh. Phaät goïi suùc sanh laø baøng offerings; however, they are hot-tempered, perfer sanh, laø loaïi chuùng sanh luùc ñi thì ñi ngang vaø to ridicule other people; thus born in this realm. buïng höôùng veà maët ñaát, do quaû baùo cuûa nhöõng toäi There are four categories of Asuras in the Three loãi ñôøi quaù khöù. Moät trong luïc thuù trong tam ñoà aùc realms of Existence—A-tu-la laø nhöõng sinh vaät ñaïo trong voøng luaân hoài sanh töû, cuøng vôùi ngaï quyû ngoã nghòch öa thích chieán ñaáu. Teân cuûa chuùng coù vaø ñòa nguïc. Nôi maø chuùng sanh sanh vaøo ñeå chòu nghóa laø "Xaáu teä." A-tu-la coøn coù nghóa laø "khoâng khoå trong tay cuûa thôï saên, ñoà teå, hay bò thöông Thaùnh Thieän" vì maëc duø coù vaøi loaïi A-tu-la cuõng buoân vaø noâng daân baét buoäc phaûi laøm vieäc cöïc höôûng phöôùc trôøi, nhöng khoâng coù quyeàn löïc nhaø nhoïc. Vaø khoå hôn nöõa laø taâm taùnh cuûa suùc sanh trôøi. Kyø thaät, A-tu-la laø nhöõng ngöôøi haâm moä Phaät meâ môø khoâng coù khaû naêng giaûi thoaùt—See Seven phaùp vaø öa cuùng döôøng, nhöng taùnh khí noùng naõy, states of sentient beings. hay ngaïo baùng neân sanh ra trong ñöôøng naày. Trong Tam Giôùi coù boán loaïi A-tu-la:

1) Asuras in the path of ghosts, born from eggs Garbhadhatu, each controlling one of the six ways and belong to the destiny of ghosts, who use of sentient existence—Baûo Chaâu Ñòa Taïng hay vò their strength to protect Dharma and can with hoùa thaân cuûa Boà Taùt Ñòa Taïng trong coõi ngaï quyû, spiritual penetrations travel through space: A- tay caàm ngoïc baûo chaâu. Moät trong saùu vò Boà taùt Tu-La Quyû Ñaïo—Loaïi quyû A-tu-la, sanh hoùa thaân cuûa Ngaøi Ñòa Taïng trong nhoùm Ñòa baèng tröùng trong loaøi quyû, duøng söùc maïnh cuûa Taïng cuûa Thai Taïng Giôùi, moãi vò kieåm soaùt moät mình ñeå hoä trì Chaùnh Phaùp vaø nhôø thaàn löïc trong saùu ñöôøng sanh töû—See Six Ti-Tsang. chuùng coù theå du haønh voâ ngaïi trong khoâng Titta (p): Bitter (a)—Ñaéng. gian. Titthiya (p): A heretical teacher (an adherent of 2) Asuras in the realm of Animals. They are another religion)—Taø sö ngoaïi ñaïo. Asuras who belong to the destiny of animal: Titti (p): Satisfaction—Söï thoûa maõn. A-Tu-La Suùc Sanh Ñaïo—Loaïi quyû A-tu-la Tjas (skt): Tejo (p)—Hoûa Ñaïi (Noaõn)—Fire or sanh trong ñöôøng suùc sanh. heat. Fire element includes both heat and cold, 3) Asuras in the realm of humans. They are and fire element possesses the power of maturing Asuras born from wombs and belong to the bodies, they are vitalizing energy. Preservation destiny of humans: A-Tu-La Nhôn Ñaïo— and decay are due to this element. After death, Loaïi quyû A-tu-la sanh trong nhôn ñaïo. the element of fire is lost and the body gradually 4) Asuras in the realm of gods. They are Asura becomes cold—Löûa (nhöõng moùn gaây ra söùc noùng Kings who come into being by transformation ñeå laøm aám thaân vaø laøm tieâu hoùa nhöõng thöù ta aên and belong to the destiny of gods. They uoáng vaøo). Hoûa ñaïi bao goàm caû hôi noùng laïnh, vaø support Dharma with a penetrating power and chuùng coù söùc maïnh laøm xaùc thaân taêng tröôûng, fearlessness. They struggle for position with chuùng laø naêng löôïng sinh khí. Söï baûo toàn vaø phaân the Brahma Lord: Thaàn A-Tu-La

Vöông— huûy laø do thaønh phaàn naày.Sau khi ta cheát, chaát löûa Loaïi naày do hoùa sanh maø thaønh trong ñöôøng trong ngöôøi taét maát, vì theá neân thaân xaùc daàn daàn Thieân ñaïo, chuùng hoå trôï Phaät phaùp baèng söùc laïnh—See Catudhatuvavatthana. thaàn thoâng vaø voâ uùy. Chuùng ñaáu tranh ñeå ñaït ñeán ñòa vò Phaïm Chuû. To (jap): Caitya (skt)—Tomb—Tower—Thaùp. Tithi (p): A lunar day—Ngaøy aâm lòch. To An Mat Hoang Zen Master: Toå AÁn Maät Hoaèng—Zen Master Toå AÁn Maät Hoaèng (1735- Titibha (skt): Ñòa Trí Baø—A particular high 1835)—A Vietnamese monk from Phuø Caùt, Bình mountain (1,000 quadrillion)—Moät ngoïn nuùi cao Ñònh, Central Vietnam. He left home and became ñaëc bieät. a monk at the age of 15. He received complete Titikkha (p): Endurance (a)—Kham nhaãn. precepts with Most Venerable Phaät YÙ Linh Nhaïc Title (n): Chöùc vuï. at Töø AÂn Temple in Taân Khai, Taân Bình, Gia Ti-Tsang Bodhisattva: Boà Taùt Ñòa Taïng—See Ñònh. He was the Dharma heir of the 36th Ksitigarbha generation of the Linn-Chih Zen Sect. In 1773, he Ti-Tsang Bodhisattva who deals with stayed at Ñaïi Giaùc Temple. In 1802, King Gia rebirth in the hells: Transformation body of Ti- Long ordered his local mandarins to rebuild Ñaïi Tsang Bodhisattva who deals with rebirth in the Giaùc Temple. In 1815 King Gia Long sent an hells—Ñaàu Ñaø Ñòa Taïng hay Boà taùt Ñòa Taïng Imperial Order to summon him to Hue capital to trong ñòa nguïc tay caàm traøng phan hình ñaàu preach the Buddha Dharma to the King and the ngöôøi—See Six Ti-Tsang. royal family. Later, he became a royal-recognized Ti-Tsang Bodhisattva who deals with monk at Thieân Muï temple. He passed away at Quoác AÂn Temple in Hueá in 1835, at the age of rebirth in the realm of hungry ghosts: Baûo 101——Thieàn sö Toå AÁn Maät Hoaèng, queâ ôû Phuø Chaâu Ñòa Taïng—Transformation body of Ti- Caùt Bình Ñònh, Trung Vieät. Ngaøi xuaát gia vaøo tuoåi Tsang Bodhisattva who deals with rebirth in the 15. Ngaøi thoï cuï tuùc giôùi vôùi Thieàn sö Phaät YÙ Linh realm of hungry ghosts. One of the six Nhaïc taïi chuøa Töø AÂn ôû Taân Khai, phuû Taân Bình, Bodhisattvas in the Ti-Tsang group of the

tænh Gia Ñònh. Ngaøi laø Phaùp töû ñôøi thöù 36 doøng Togethers: Cuøng nhau—There are three Laâm Teá. Vaøo naêm 1773, ngaøi truï trì taïi chuøa Ñaïi togethers—Coù ba thöù cuøng nhau—See Three Giaùc. Vaøo naêm 1802, vua Gia Long sai quan ñòa togethers. phöông truøng tu laïi chuøa Ñaïi Giaùc. Ñeán naêm Together like one: Nhaát teà. 1815, vua Gia Long göøi saéc chæ trieäu hoài ngaøi veà Toil (v): Nhoïc nhaèn. kinh ñoâ Hueá ñeå thuyeát giaûng cho nhaø vua vaø Toil all day: Laøm vieäc vaát vaû suoát ngaøy (cuø cuø hoaøng gia. Sau ñoù ngaøi veà laøm taêng cang chuøa chung nhaät). Thieân Muï. Ngaøi thò tòch naêm 1835, thoï 101 tuoåi. Toilet stick: A stick used in India as "toilet Tochi (jap): China—Ñoâng Ñoä (Ñoâng ñòa). paper"—Caøn thæ quyeát. Todaiji (jap): Phaùi Ñoâng Ñaïi Töï (Phaät giaùo Nhaät Toilful achievement: Merit—Credit—Coâng lao. Baûn). To-Impo (jap): Teng-Yin-Feng—Sö Ñaëng AÅn Toda, Josei (1900-1958): Second president of Phong (Phaät giaùo Nhaät Baûn). Soka Gakkai, who succeeded the founder of the organization, Tsunesaburo Makiguchi. He is Toji (jap): Phaùi Ñoâng Töï (Chuøa Ñoâng-Phaät giaùo generally credited with spearheading its Nhaät Baûn). phenomenal

early growth, which was largely the Tokugawa (jap): Trieàu ñaïi Ñöùc Xuyeân cuûa Nhaät result of an aggressive method of proselytizing Baûn (1603-1866). called Shakubuku—Vò chuû tòch thöù nhì cuûa toå Tokugawa-Ieyasu (jap): Trieàu Ñöùc Xuyeân Gia chöùc Soka Gakkai, ngöôøi keá vò ngöôøi saùng laäp laø Khang (Nhaät Baûn). oâng Tsunesaburo Makiguchi. OÂng thöôøng ñöôïc Tokusan-Senkan (jap): Zen master Te-Shan- bieát tôùi nhö laø moät muõi nhoïn xung kích vôùi nhöõng Hsuan-Chien (780-865)—Ñöùc Sôn Tuyeân Giaùm— hieän töôïng môùi phaùt trieån, coù aûnh höôûng lôùn vôùi See Te-Shan-Hsuan-Chien. phöông thöùc naêng noå xoâng xaùo cuûa phöông thöùc Tokusho (jap): Zen master T'ien-T'ai-Te- môùi quy-y goïi laø "Shakubuku." Shao—Ñöùc Thieàu Thieàn Sö—Zen master Te- Toddle (v): Ñi chaäp chöõng—To go with short and Shao—Zen master Te-Shao was born in 881, was unsteady steps. a disciple and Dharma heir of Fa-Yan-Wen-Yi— Toes and fingers finely webbed: Fine webbing Thieàn sö Ñöùc Thieàu sanh naêm 881, laø ñeä töû vaø lacing his fingers and toes—Trong keû tay keû chaân phaùp töû cuûa Thieàn sö Vaân Ích Phaùp Nhaõn—See coù da moûng nhö löôùi giaêng—See Thirty-two Te-Shao Zen Master. auspicious marks. Tolerance (n): Taùnh khoan dung—Tha thöù—Coù Toeizan (jap): Nuùi Ñoäng Dueä (Nhaät Baûn). ba loaïi nhaãn—There are three forms of ksanti Toe-nail: Traûo Thöôïng—According to the (Patience—Endurance—Tolerance)—See Three Nirvana Sutra, the quantity of earth one can put kinds of patience. on a toe-nail, i.e. in proportion to the whole earth Tolerance of non-birth: Anutpattika-dharma- in the world, such is the rareness of being reborn kshanti (skt)—Voâ Sanh Phaùp Nhaãn—Insight into as a human being, or according to the Nirvana the non-Arising of Dharmas—Insight into the non- Sutra, of attaining Nirvana—Theo Kinh Nieát Baøn, Origination of Dharmas—Realization of the soá löôïng ñaát maø mình coù theå nheùt vaøo ñaàu moùng Dharma of non-appearance. Calm rest, as a chaân so vôùi soá löôïng ñaát treân toaøn theá giôùi, noù ít Bodhisattva, in the assurance of no rebirth— oûi ví nhö söï hieám hoi ñöôïc taùi sanh laøm ngöôøi hay Tolerance of non-birth (Insight into the non- ñöôïc nhaäp Nieát Baøn. arising of dharmas—Insight into the non- Tofu: Soybean cake, a kind of soft food made origination of dharmas—Insight into the non- from soybean milk—Ñaäu huû, moät loaïi thöïc phaåm substantial nature of all phenomenal existence). meàm laøm baèng söõa ñaäu naønh. Tolerance that comes from the knowledge that all Tofukuji (jap): Chuøa Ñoâng Phöôùc (Nhaät Baûn). phenomena are unborn—Insight into emptiness, the non-origination or birthlessness of things or Toganooyama (jap): Nuùi Mai Vó (Nhaät Baûn). beings realized by Bodhisattvas who have

attained the eight stages to Buddhahood. When a Pagoda then. Chief of Phöôùc Loäc district, Mr. Voõ bodhisattva realized this insight, he has attained Vaên Kieát, recorded in his diary about the casting the stage of non-retrogression—Insight into the of Ksigarbha Bodhisattva statue at Lan Nhaõ non-substantial nature of all phenomenal Pagoda as follows: "At first, the casting failed. existence. Tolerance (insight) that comes from the Afterwards, it was said that Master Taêng Ngoä cut knowledge that all phenomena are unborn. Insight a finger of his right hand and dropped it into a pot

into emptiness, the non-origination or used to cook bronze. The finger was mixed with birthlessness of things or beings realized by the metal, therefore the statue casting became Bodhisattvas who have attained the eight stages to successful. Since then, pilgrims from all over the Buddhahood. When a Bodhisattva realized this country have helped decorate Lan Nhaõ Pagoda to insight, he has attained the stage of Non- make it more magnificient and splendid. retrogression—Nhaãn ñaït ñöôïc qua hieåu bieát raèng However, at present, the pagoda does not appear taát caû moïi hieän töôïng ñeàu khoâng sanh. Söï hieåu marvellous as it used to be. On the right side of bieát veà taùnh khoâng vaø voâ sanh cuûa chö Boà Taùt, the gateway stands a stele set up in 1973 to nhöõng vò ñaõ ñaït ñöôïc Baùt Ñòa hay Baát Thoái Ñòa. memorize the great scholar Nguyeãn Ñình Chieåu. Tolerance of non-birth dharma: In the Main Hall, there are many statues of Anutpattikadharmakshanti (skt)—Voâ Sanh Phaùp Arahats. In the back of the pagoda, there stands Nhaãn—See Tolerance of non-birth. the stupa of Most Venerable Vien Ngoä—Chuøa Tolerance for others: Khoan dung vôùi ngöôøi. Toân Thaïnh toïa laïc trong xaõ Thanh Ña, huyeän Phöôùc Loäc, baây giôø laø Caàn Giuoäc, tænh Long An. Tolerant (a): Khoan dung. Luùc ñaàu chuøa teân Lan Nhaõ, ñöôïc Hoøa Thöôïng Tolerate (v): Bao dung. Vieân Ngoä saùng laäp vaø döïng leân naêm 1808. Trong Tolerate things that are difficult to tolerate: taäp hoài kyù cuûa oâng Voõ Vaên Kieát, tri huyeän Phöôùc Vieäc khoù nhòn maø nhòn ñöôïc—See Twelve kinds Loäc, ñaõ ghi laïi: veà vieäc ñuùc töôïng Boà Taùt Ñòa of people who have truly good heart and genuine Taïng nhö sau: “Laàn ñaàu töôïng ñuùc khoâng thaønh, giving. laàn sau sö Taêng Ngoä beøn chaët moät ngoùn tay cuûa Tomb (n): Moà maõ. mình maø boû vaøo loø naáu ñoàng, thòt xöông cuûa ngoùn Tombstone (n): Bia moä. tay hoøa laãn vôùi kim khí. Laàn naày pho töôïng ñöôïc Tomi-Shingonshu (jap): Ñoâng Maät Chaân Ngoân vieân maõn. Töø ñaáy khaùch thaäp phöông goùp phaàn toâ Toâng (Phaät giaùo Nhaät Baûn). ñieåm ngoâi giaø lam Lan Nhaõ ngaøy caøng trôû neân Tomitsu (jap): Ñoâng Maät—Phaùi Ñoâng Maät— traùng leä hôn. Tuy nhieân, ngoâi chuøa hieän nay The mysticism which is transmitted in the Toji khoâng coøn ñöôïc nhö xöa nöõa.” Ñöôøng vaøo chuøa Monastery of the Shingon School. In practice, phía beân phaûi coù taám bia kyû nieäm oâng Nguyeãn Tomitsu is a special school for it seems to be Ñình Chieåu ñöôïc döïng leân naêm 1973. Trong much more through-going than the Taimitsu, chaùnh ñieän coù raát nhieàu töôïng La Haùn. Saân sau while in theory neither side seems to concede in chuøa coù thaùp thôø Sö Vieân Ngoä. any way—Truyeàn vaøo Ñoâng Töï töø toâng Chaân Tone (n): Tinh thaàn—Caûm thoï. Ngoân. Veà thöïc haønh hay söï töôùng thì Ñoâng Maät laø • Emotional tone: Caûm thoï. toâng phaùi ñaëc bieät vì noù hình nhö phoå bieán hôn • The tone of displeasure: Khoâng thích thuù. Thai Maät, coøn veà lyù thuyeát hay giaùo töôùng thì • The tone of indifference: Khoâng khoå khoâng khoâng coù gì khaùc nhau giöõa hai phaùi caû—See laïc. Two forms of the mystic doctrine. • The tone of pleasure: Thích thuù. Ton Thanh Temple: Chuøa Toân Thaïnh—Toân Tone of the Buddha’s voice: Phaät aâm—There Thaïnh Pagoda, name of a temple, located in are eight tones of a Buddha’s voice—Coù taùm aâm Thanh Ña village, Phöôùc Loäc (now Caàn Giuoäc) thanh cuûa Phaät—See

Eight tones of a Buddha's district, Long An province, South Vietnam. It was voice. founded and built by Most venerable Vieân Ngoä (Taêng Ngoä) in 1808. It was called Lan Nhaõ

Tones of all dharmas: Phaùp Taùnh—There are Baûo. Teân Phaät Baûo Töï coù leõ do söï kieän trong three tones of all dharmas—See Three tones of chuøa coù xaù lôïi cuûa Ñöùc Phaät. Trong chuøa coù all dharmas. khoaûng 220 vò Taêng vaø 200 vò Ni vôùi toång coäng 65 Tone of displeasure: Khoå—See Three tones of toøa nhaø trong khu chính. all dharmas. T'ong pulgyo (kor): Thaâm nhaäp Phaät giaùo—A Tone of indifference: Khoâng khoå khoâng laïc— Korean term for "interpenetrated Buddhism." See Three tones of all dharmas. Doctrinal concept formulated by Wonhyo (617- 686), according to which the various teachings of Tone of pleasure: Laïc—See Three tones of all different Buddhist schools are fundamentally dharmas. compatible. All are said to flow from the same Tong Dien Chan Dung Zen Master: Thieàn Sö primordial source, the fundamental nature of Toâng Dieãn Chaân Dung—Thieàn Sö Toâng Dieãn reality. This was connected to his notion of Chaân Dung (1640-1711)—A Vietnamese Zen "harmonization of disputes," in which the Master from Phuù Quaân, Caåm Giang, North doctrinal debates between different Buddhist Vietnam. He lost his father when he was very traditions are viewed as misguided, since all of young. When he was twelve years old, he left them participate in the single, unmanifest reality home and became a monk. Later, he returned to underlying all phenomena. He summarized this his home town to save his mother by allowing her idea in the final sentence of his "Essentials of the to stay in the temple to cultivate until the day she Nirvana-Sutra: "It should be known that the passed away. He spent most of his life to revive Buddha's meaning is deep and profound, with no and expand Buddhism in North Vietnam—Zen limitations. Thus, for those who wish to divide the Master Toâng Dieãn Chaân Dung—Thieàn sö Vieät meanings of scriptures into four teachings or limit Nam, queâ ôû Phuù Quaân, Caåm Giang, Baéc Vieät. the Buddha's intent with five periods, this would Ngaøi moà coâi cha töø thôøi thô aáu. Naêm 12 tuoåi, ngaøi be like using a snail's shell to scoop out the ocean xuaát gia. Veà sau ngaøi trôû veà ñoä baø meï giaø baèng or trying to see the heavens through a narrow caùch cho baø meï ôû chuøa coâng phu tu taäp ñeán khi tube."—Töø ngöõ Trieàu Tieân coù nghóa laø "Thaâm qua ñôøi. Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán höng nhaäp Phaät giaùo." Khaùi nieäm giaùo phaùp naøy ñöôïc vaø hoaèng hoùa taïi Baéc Vieät. Ngaøi thò tòch naêm thaønh hình bôûi Wonhyo, theo ñoù caùc giaùo thuyeát 1711. khaùc nhau cuûa nhöõng tröôøng phaùi khaùc nhau trong Tongdosa (kor): Nhaäp vaøo Giaùc Ngoä—A Korean Phaät giaùo treân caên baøn ñeàu töông hôïp vôùi nhau. term for "Entry into Awakening." Name of the Taát caû ñeàu chaûy ra töø moät nguoàn, ñôù laø baûn chaát largest temple in Korea, originally built in 646 caên baûn cuûa thöïc töôùng. Ñieàu naøy lieân heä vôùi khaùi during the reign of Queen Sondok by the monk nieäm maø oâng ñaõ ñeà ra "Söï hoøa hôïp cuûa nhöõng baát Chajang. It is one of Korea's "Three Jewels hoøa," trong ñoù nhöõng tranh luaän cuûa giaùo phaùp Temples," and represents the Buddha, the others giöõa nhöõng truyeàn thoáng Phaät giaùo khaùc

nhau ñeàu are Haeinsa, representing the Dharma, and ñöôïc xem nhö laø laïc höôùng, vì taát caû ñeàu can döï Songgwangsa, representing the Samgha. The vaøo chæ moät thöïc töôùng hieån hieän duy nhaát laøm name “Buddha Jewel Temple” is probably due to neàn taûng cho taát caû moïi hieän töôïng. OÂng toång keát the fact that it has a relic of the Buddha in its main tö töôûng naøy trong caâu sau cuøng cuûa quyeån “Söï temple. It houses about 220 monks and 200 nuns thieát yeáu cuûa Kinh Nieát Baøn” cuûa oâng nhö sau: and has 65 buildings in the main complex—Töø “Cuõng neân bieát laø yù nghóa cuûa giaùo thuyeát cuûa ngöõ Trieàu Tieân coù nghóa laø “Nhaäp vaøo Giaùc Ngoä.” Ñöùc Phaät thaät laø thaäm thaâm, khoâng coù bôø meù. Vì Teân cuûa moät ngoâi chuøa lôùn nhaát ôû Trieàu Tieân, theá, vôùi nhöõng ai mong muoán chia cheû yù nghóa tieân khôûi ñöôïc nhaø sö teân Chajang xaây döïng vaøo cuûa kinh ñieån laøm laøm boán hay giôùi haïn yù ñònh naêm 646 döôùi thôøi Nöõ Hoaøng Sondok. Ñaây laø moät cuûa Ñöùc Phaät vôùi naêm thôøi kyø, vieäc naøy cuõng trong ba “Tam Baûo Töï” cuûa Trieàu Tieân, hai ngoâi gioáng nhö vieäc laáy voû soø maø taùt nöôùc ñaïi döông, chuøa khaùc laø chuøa Haeinsa, tieâu bieåu cho Phaùp hay vieäc muoán thaáy caùc coõi trôøi qua oáng heïp Baûo, vaø chuøa Songgwangsa tieâu bieåu cho Taêng vaäy.”

Tongo (jap): Ñoán Ngoä—A Japanese term for Tongue that causes all to praise the “sudden teachings,” which refers to the notion that Buddhas: Löôõi laøm cho chö Phaät hoan hyû—A awakening must be attained all at once, in a tongue that causes all to praise the Buddhas, one sudden flash of realization. This is a key tenet of of the ten kinds of tongue of Great Enlightening the so-called “Southern School of Ch’an” and is Beings which the Buddha taught in the Flower contrasted with “gradual awakening,” in which Adornment Sutra. Enlightening Beings who one progresses by stages. Tongo is a term only accomplish these will acquire the supreme tongue associated with the “Southern School.” This of Buddhas, which covers all Buddha lands—Moät school was founded by the sixth patriarch Hui- trong möôøi löôõi cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät Neng. Immediate awakening or Immediate ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt teaching or practice for awakening for the thaønh töïu nhöõng phaùp naày thôøi ñöôïc löôõi voâ advanced—Töø ngöõ Nhaät Baûn coù nghóa laø “Ñoán thöôïng truøm khaép taát caû Phaät ñoä cuûa Ñöùc Nhö Giaùo,” chæ khaùi nieäm veà giaùc ngoä phaûi ñöôïc ñaït Lai—See Ten kinds of tongue of Great thaønh ngay töùc thôøi, trong moät caùi chôùp töùc thôøi Enlightening Beings. cuûa söï chöùng ngoä. Ñaây laø giaùo phaùp chuû yeáu cuûa Tongue consciousness: Thieät thöùc—See caùi goïi laø “Thieàn Nam Toâng” vaø ñoái ngöôïc laïi vôùi Tongue perception. “tieäm ngoä,” trong ñoù haønh giaû tieán boä töøng giai Tongue-contact: Thieät Xuùc—According to the ñoaïn. Tongo laø moät töø ngöõ chæ lieân heä vôùi Thieàn Sangiti Sutta in the Long Discourses of the Nam Toâng maø thoâi. Tröôøng phaùi naày do Luïc toå Buddha, this is one of the six groups of contacts— Hueä Naêng, toå thöù saùu cuûa doøng Thieàn trung Hoa Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, chuû xöôùng. Ñoán ngoä daønh cho nhöõng baäc thöôïng ñaây laø moät trong saùu xuùc thaân—See Six groups of caên thöôïng trí. contacts. Tongue: Jihva

(skt)—Jihvendriya (skt)—Löôõi— Tongue that covers all space: Löôõi truøm khaép Thieät caên—This is one of the six senses on which hö khoâng—A tongue that covers all space, one of one relies or from which knowledge is received— the ten kinds of tongue of Great Enlightening Ñaây laø moät trong saùu giaùc quan hay saùu choã ñeå Beings which the Buddha taught in the Flower nhaän bieát—See Six senses on which one relies, Adornment Sutra. Enlightening Beings who Twenty two roots, and Seventy-five dharmas of accomplish these will acquire the supreme tongue the Abhidharma Kosa (I) (A). of Buddhas, which covers all Buddha lands—Moät Tongue avoiding tasty flavour: Löôõi ñöøng trong möôøi löôõi cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät neám vò ngon—See Six robbers. ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt Tongue that awakens the understanding of thaønh töïu nhöõng phaùp naày thôøi ñöôïc löôõi voâ all sentient beings: Löôõi laøm cho taát caû chuùng thöôïng truøm khaép taát caû Phaät ñoä cuûa Ñöùc Nhö sanh ñöôïc toû ngoä—A tongue that awakens the Lai—See Ten kinds of tongue of Great understanding of all sentient beings, one of the ten Enlightening Beings. kinds of tongue of Great Enlightening Beings Tongue that defeats all demons and false which the Buddha taught in the Flower teachers, destroys all afflictions of birth and Adornment Sutra. Enlightening Beings who death, and fosters arrival at nirvana: Löôõi accomplish these will acquire the supreme tongue haøng phuïc chuùng ma ngoaïi ñaïo, dieät tröø töû sanh of Buddhas, which covers all Buddha lands—Moät phieàn naõo, vaø laøm cho ñeán Nieát baøn—A tongue trong möôøi löôõi cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät that defeats all demons and false teachers, ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt destroys all afflictions of birth and death, and thaønh töïu nhöõng phaùp naày thôøi ñöôïc löôõi voâ fosters arrival at nirvana, one of the ten kinds of thöôïng truøm khaép taát caû Phaät ñoä cuûa Ñöùc Nhö tongue of Great Enlightening Beings which the Lai—See Ten kinds of tongue of Great Buddha taught in the Flower Adornment Sutra. Enlightening Beings. Enlightening Beings who accomplish these will acquire the supreme tongue of Buddhas, which

covers all Buddha lands—Moät trong möôøi löôõi Tongue of infinite eloquence: Löôõi dieãn xöôùng cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong töø bieän voâ taän—A tongue of infinite eloquence, Kinh Hoa Nghieâm. Chö Boà Taùt thaønh töïu nhöõng one of the ten kinds of tongue of Great phaùp naày thôøi ñöôïc löôõi voâ thöôïng truøm khaép taát Enlightening Beings which the Buddha taught in caû Phaät ñoä cuûa Ñöùc Nhö Lai—See Ten kinds of the Flower Adornment Sutra. Enlightening Beings tongue of Great Enlightening Beings. who accomplish these will acquire the supreme Tongue entrance: Thieät Nhaäp—See Six tongue of Buddhas, which covers all Buddha entrances. lands—Moät trong möôøi löôõi cuûa chö Ñaïi Boà Taùt Tongue that expounds aids to the Path of maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm. the Great vehicle: Löôõi khai xieån Ñaïi thöøa trôï Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi ñöôïc ñaïo—A tongue that expounds aids to the Path of löôõi voâ thöôïng truøm khaép taát caû Phaät ñoä cuûa Ñöùc the Great vehicle, one of the ten kinds of tongue Nhö Lai—See Ten kinds of tongue of Great of Great Enlightening Beings which

the Buddha Enlightening Beings. taught in the Flower Adornment Sutra. Tongue long and broad (vast): Löôõi roäng daøi, Enlightening Beings who accomplish these will meàm moûng, khi le ra ñeán chaân toùc—See Thirty- acquire the supreme tongue of Buddhas, which two auspicious marks. covers all Buddha lands—Moät trong möôøi löôõi Tongue perception: Thieät Thöùc—Taste cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong consciousness—Tongue consciousness or Kinh Hoa Nghieâm. Chö Boà Taùt thaønh töïu nhöõng perception—Gustatory consciousness—The phaùp naày thôøi ñöõïc löôõi voâ thöôïng truøm khaép taát tongue consciousness develops immediately caû Phaät ñoä cuûa Ñöùc Nhö Lai—See Ten kinds of through the dominant condition of the tongue tongue of Great Enlightening Beings. when the tongue faculty focuses on a certain taste. Tongue of Great Enlightening Beings: Löôõi At that very moment, we experience and cuûa chö Ñaïi Boà Taùt—According to the Flower distinguish between tastes and desire arises— Adornment Sutra, Chapter 38, there are ten kinds Thieät thöùc phaùt sinh lieàn khi thieät caên tieáp xuùc vôùi of tongue of Great Enlightening Beings. moät vò naøo ñoù, luùc aáy chuùng ta môùi kinh qua phaân Enlightening Beings who accomplish these will bieät giöõa vò naày vôùi vò khaùc, cuõng töø ñoù duïc voïng acquire the supreme tongue of Buddhas, which khôûi sinh. covers all Buddha lands—Theo Kinh Hoa Tongue that reveals and explains the acts of Nghieâm, Phaåm 38, coù möôøi löôõi cuûa chö Ñaïi Boà infinite sentient beings: Löôõi khai thò dieãn Taùt. Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi thuyeát voâ taän haïnh chuùng sanh—A tongue that ñöõïc löôõi voâ thöôïng truøm khaép taát caû Phaät ñoä cuûa reveals and explains the acts of infinite sentient Ñöùc Nhö Lai—See Ten kinds of tongue of Great beings, one of the ten kinds of tongue of Great Enlightening Beings. Enlightening Beings which the Buddha taught in Tongue that illuminates all Buddha-fields: the Flower Adornment Sutra. Enlightening Beings Löôõi chieáu khaép taát caû coõi Phaät—A tongue that who accomplish these will acquire the supreme illuminates all Buddha-fields, one of the ten kinds tongue of Buddhas, which covers all Buddha of tongue of Great Enlightening Beings which the lands—Moät trong möôøi löôõi cuûa chö Ñaïi Boà Taùt Buddha taught in the Flower Adornment Sutra. maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Enlightening Beings who accomplish these will Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi ñöõïc acquire the supreme tongue of Buddhas, which löôõi voâ thöôïng truøm khaép taát caû Phaät ñoä cuûa Ñöùc covers all Buddha lands—Moät trong möôøi löôõi Nhö Lai—See Ten kinds of tongue of Great cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong Enlightening Beings. Kinh Hoa Nghieâm. Chö Boà Taùt thaønh töïu nhöõng Tongue that reveals and explains infinite phaùp naày thôøi ñöõïc löôõi voâ thöôïng truøm khaép taát doors to truth: Löôõi khai thò dieãn thuyeát voâ taän caû Phaät ñoä cuûa Ñöùc Nhö Lai—See Ten kinds of phaùp moân—A tongue that reveals and explains tongue of Great Enlightening Beings. infinite doors to truth, one of the ten kinds of

tongue of Great Enlightening Beings which the 1) Sudden or Instantaneous realization— Buddha taught in the Flower Adornment Sutra. Realization occurs at the time of practice: Enlightening Beings who accomplish these will Ñoán ngoä—Ngoä töùc

thì hoaëc ngay luùc thöïc acquire the supreme tongue of Buddhas, which taäp. covers all Buddha lands—Moät trong möôøi löôõi 2) Gradual realization—Realization occurs cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät ñaõ daïy trong gradually as a process continuing over a Kinh Hoa Nghieâm. Chö Boà Taùt thaønh töïu nhöõng period of long line of moments: Tieäm ngoä— phaùp naày thôøi ñöôïc löôõi voâ thöôïng truøm khaép taát Chöùng ngoä töø töø theo tieán trình tu taäp. caû Phaät ñoä cuûa Ñöùc Nhö Lai—See Ten kinds of Too early monsoon or too late monsoon: Sun tongue of Great Enlightening Beings. and moon losing their order (eclipses)—Naïn bôûi Tongue that sings the praises of the infinite maët trôøi maët traêng loãi ñoä—See Seven calamities virtues of Buddhas: Löôõi taùn thaùn coâng ñöùc voâ (A). taän cuûa chö Phaät—A tongue that sings the praises Toothless great creature: Voâ Sæ Ñaïi Truøng—A of the infinite virtues of Buddhas, one of the ten toothless tiger—Moät sinh vaät to lôùn maø khoâng coù kinds of tongue of Great Enlightening Beings raêng, nhö coïp khoâng raêng (chæ laø voâ duïng maø which the Buddha taught in the Flower thoâi). Adornment Sutra. Enlightening Beings who Top: Ñænh—Apex—Crown—Summit. accomplish these will acquire the supreme tongue Top of a cow's hair: Ngöu Mao Traàn—See Go- of Buddhas, which covers all Buddha lands—Moät Rajas. trong möôøi löôõi cuûa chö Ñaïi Boà Taùt maø Ñöùc Phaät Topics of discussion: Luaän Söï. ñaõ daïy trong Kinh Hoa Nghieâm. Chö Boà Taùt Topmost place: Ñöùng ñaàu. thaønh töïu nhöõng phaùp naày thôøi ñöôïc löôõi voâ thöôïng truøm khaép taát caû Phaät ñoä cuûa Ñöùc Nhö Top off the head sins: Ñoaïn ñaàu toäi—Sins that Lai—See Ten kinds of tongue of Great involve in adultery, stealing, lying, etc... entail Enlightening Beings. immediate exclusion from the order—Boán toäi daâm duïc, troäm caép, saùt sanh, vaø voïng ngöõ laø Tongue of a snake: Löôõi raén. nhöõng toäi Ba La Di (parajika), töùc laø toäi cheùm Tongue is in union with the taste tasted: ñaàu. Tyø Kheo phaïm toäi naày laø maát heát tö caùch Löôõi phaûi hoøa hôïp vôùi vò ñöôïc neám, moät trong saùu trong giaùo ñoaøn, töïa nhö ñaõ bò cheùm ñaàu, khoâng söï hoøa hôïp giöõa saùu caên vôùi saùu traàn—One of the theå soáng laïi ñöôïc vaäy. six unions of the six sense organs with the six Torana (skt): Oranmental gateway—Door or objects of the senses—See Six unions of the six gate of a Mandala. sense organs. Torch of knowledge: Torch of wisdom—Trí cöï Tongue unconsumed: Thieät Baát Laïn—A term (ngoïn ñuoác trí tueä haysöï saùng suoát cuûa trí tueä for Kumarajiva, on his cremation his tongue is gioáng nhö ngoïn ñuoác). said to have remained unconsumed—Löôõi khoâng chaùy maát, moät töø duøng cho ngaøi Cöu Ma La Thaäp. Torch of the truth: Buddhism—Chaùnh phaùp cöï Ngöôøi ta noùi khi hoûa taùng, caùi löôõi cuûa ngaøi khoâng (ñuoác chaùnh phaùp). bò chaùy. Torch of wisdom: Djanolka (skt)—Tueä Cöï Tongyo (jap): Instantaneous Doctrine—Ñoán (ngoïn ñuoác trí tueä). Giaùo (giaùo lyù ñoán ngoä)—See Instantaneous Tori (jap): Nhaø ñieâu khaéc Chæ Lôïi (Phaät giaùo Doctrine. Nhaät Baûn). Tonsure (n): Nghi thöùc thí phaùt cho Taêng Ni môùi Torment (v): Daøy voø—Haønh haï—To torture. gia nhaäp Giaùo ñoaøn. Tormenting of the body: Haønh haï thaân xaùc— Tonzen-Shugyo (jap): Instantaneous and Extreme tormenting of the body: Haønh haï thaân gradual realization—Ñoán Tieäm Tu Haønh—Two xaùc quaù ñaùng. views of realization:

Tormenting neither himself nor others: A certain man who torments neither himself nor

others. Thereby he dwells in this life without kayagelanna—Taùnh cuûa thuïy mieân laø buoàn craving, released, cool, enjoying bliss, becomes as nguû hay guïc gaät laøm cho taâm trí môø mòt Brahma—Loaïi ngöôøi khoâng laøm khoå mình, khoâng khoâng theå quaùn töôûng ñöôïc—See Fourteen sieâng naêng laøm khoå mình; khoâng laøm khoå ngöôøi, unwholesome factors. khoâng sieâng naêng laøm khoå ngöôøi. Neân ngay cuoäc Torrent of Anger: Doøng thaùc Saân Haän—The soáng hieän taïi, vò naày soáng ly duïc, tòch tònh, thanh torrent of Anger (hatred). This is one of the four löông, an laïc thaùnh thieän—See Four types of torrents which sweep off ordinary people in the persons (A). cycle of births and deaths. In order to reach Tormenting others: Paran-tapo-hoti (p)—A liberation and enlightenment, one (wise people) certain man who torments others or is given to must cross over these torrents—Ñaây laø moät trong torment others—Loaïi ngöôøi laøm khoå ngöôøi khaùc boán doøng thaùc sanh töû cuûa phaøm nhaân tuïc töû. vaø sieâng naêng laøm khoå ngöôøi khaùc—See Four Ngöôøi trí muoán ñeán beán bôø giaùc ngoä phaûi vöôït types of persons (A). qua nhöõng doøng thaùc naày—See Four torrents of Torn robe: Lieät Thöôøng—The torn robe, i.e. births and deaths (A). King Bimbisara's dream of Buddhism split into Torrent of birth and death: Doøng thaùc sanh eighteen pieces, like the Hinayana sects—Chieác töû—The four torrents which sweep off ordinary aùo caø sa raùch, truyeän vua Taàn Baø Sa La naèm people in the cycle of births and deaths. In order moäng thaáy chieác aùo caø sa bò xeù laøm 18 maûnh, to reach liberation and enlightenment, one (wise ñieàm cho raèng sau khi Phaät nhaäp dieät, Tieåu Thöøa people) must cross over these torrents—Boán doøng seõ phaân laøm 18 phaùi. thaùc sanh töû cuûa phaøm nhaân tuïc töû. Ngöôøi trí Torpor: Styana (skt)—Thina (skt & p)— muoán ñeán beán bôø giaùc ngoä phaûi vöôït qua nhöõng Middham (p)—Hoân traàm—Thaån thôø (môø toái hay doøng thaùc naày—See Four torrents of births and nguû guïc trong tieán trình tu taäp)—Thuïy Mieân— deaths. Sloth—Idleness—Idleness (ngaày ngaät)— Torrent of desires: Doøng thaùc Tham Duïc—This Dullness—Sloth—Sunk in stupor—To lose is one of the four torrents which sweep off consciousness. ordinary people in the cycle of births and deaths. 1) When practicing meditation, sometimes In order to reach liberation and enlightenment, cultivators drift into a dark heavy mental one (wise people) must cross over these state, akin to sleep, this is the delusive torrents—Ñaây laø moät trong boán doøng thaùc sanh töû obstruction of drowsiness. Drowsiness, or cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán beán bôø sloth as a hindrance to progress to fulfil good giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc naày—deeds—Khi haønh thieàn, thænh thoaûng traïng See Four torrents of births and deaths (A). thaùi taâm cuûa haønh giaû rôi vaøo moät vuøng naëng Torrent of Doubts: Doøng thaùc Nghi Hoaëc— neà toái aùm (meâ môø) vaø buoàn nguû, ñaây laø voïng This is one of the four torrents which sweep off chöôùng hoân traàm. Söï nguû nghæ cuõng laø moät ordinary people in the cycle of births and deaths. chöôùng ngaïi che laáp maát taâm thöùc khoâng cho In order to reach liberation and enlightenment, chuùng

ta tieán gaàn ñeán thieän phaùp ñöôïc—See one (wise people) must cross over these Two kinds of affliction (C), Seven torrents—Ñaây laø moät trong boán doøng thaùc sanh töû defilements, Eight entanglements or evils, cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán beán bôø Fifty-one Dharmas interactive with the Mind, giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc naày— and Fifty-two mental states. See Four torrents of births and deaths (B). 2) Torpor is the morbid state of the mental Torrent of Harming or Killing other factors. Its characteristic is unwieldiness. Its sentient beings: Doøng thaùc Saùt Haïi chuùng function is to smother. It is manifested as sanh—This is one of the four torrents which drooping, or as nodding and sleepiness. Sloth sweep off ordinary people in the cycle of births and torpor always occur in conjunction, and and deaths. In order to reach liberation and are opposed to energy. Torpor is identified as enlightenment, one (wise people) must cross over sickness of the mental factors or

these torrents—Ñaây laø moät trong boán doøng thaùc beán bôø giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc sanh töû cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán naày—See Four torrents of births and deaths (A). beán bôø giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc Torrential stream of Samsara: Doøng thaùc naày—See Four torrents of births and deaths (C). luaân hoài—Four currents that carry the thinking Torrent of Ignorance: Doøng thaùc Si Meâ—This along. These are the defilements that sweep away is one of the four torrents which sweep off the wholesome dharmas and cause sentient beings ordinary people in the cycle of births and deaths. to drift and drown in the torrential stream of In order to reach liberation and enlightenment, Samsara—Boán doøng suy töôûng, töùc nhöõng thöù one (wise people) must cross over these phieàn naõo khieán chuùng sanh troâi daïc, chìm ñaém torrents—Ñaây laø moät trong boán doøng thaùc sanh töû trong doøng thaùc luaân hoài—See Four torrents of cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán beán bôø births and deaths. giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc naày—Tortoise hairs and rabbit horns: One sees See Four torrents of births and deaths (A). something where nothing really exists, such as Torrent of Lust: Doøng thaùc Daâm Duïc—This is seeing atman in a person—Loâng ruøa söøng thoû. one of the four torrents which sweep off ordinary Torture (v): Haønh haï. people in the cycle of births and deaths. In order Toryo-Iku (jap): Zen master Ling-Yu—Traø to reach liberation and enlightenment, one (wise Laêng UÙc—Zen master Ling-Yu was a disciple of people) must cross over these torrents—Ñaây laø Zen master Yang-Ch'i. He was the author of the moät trong boán doøng thaùc sanh töû cuûa phaøm nhaân below poem. According to Zen master D.T. tuïc töû. Ngöôøi trí muoán ñeán beán bôø giaùc ngoä phaûi Suzuki in the Essays in Zen Buddhism, Book I, vöôït qua nhöõng doøng thaùc naày—See Four torrents verses of enlightenment show how they vary of births and deaths (C). from one another and how it is impossible to Torrent of Pride: Doøng thaùc Kieâu Maïn—This is suggest any intelligible explanation of the content one of the four torrents which sweep off ordinary of enlightenment by merely comparing them or by people in the cycle of births and deaths. In order analyzing them. Some of them are

easily to reach liberation and enlightenment, one (wise understood, we suppose, as expressive of the people) must cross over these torrents—Ñaây laø feeling of a new revelation; but as to that moät trong boán doøng thaùc sanh töû cuûa phaøm nhaân revelation itself is, it will require a certain amount tuïc töû. Ngöôøi trí muoán ñeán beán bôø giaùc ngoä phaûi of personal knowledge to be able to describe it vöôït qua nhöõng doøng thaùc naày—See Four torrents more intelligently. In any event, all these masters of births and deaths (B). testify to the fact that there is such a thing in Zen Torrent of Stealing: Doøng thaùc Ñaïo Taëc—This as enlightenment through which one is admitted is one of the four torrents which sweep off into a new world of value. The old way of viewing ordinary people in the cycle of births and deaths. things is abandoned and the world acquires a new In order to reach liberation and enlightenment, signification: one (wise people) must cross over these I have one jewel shining bright torrents—Ñaây laø moät trong boán doøng thaùc sanh töû Long buried it was underneath worldly cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán beán bôø worries; giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc naày— This morning the dusty veil is off, See Four torrents of births and deaths (C). And restored is its lustre, Torrent of Wrong Views: Doøng thaùc Taø Illumining rivers and mountains and ten Kieán—This is one of the four torrents which Thousand things. sweep off ordinary people in the cycle of births Thieàn sö Traø Laêng UÙc laø moät ñeä töû cuûa Thieàn sö and deaths. In order to reach liberation and Döông Kyø Phöông Hoäi. Ngaøi laø taùc giaû cuûa baøi enlightenment, one (wise people) must cross over thô sau ñaây maø theo Thieàn sö D.T. Suzuki trong these torrents—Ñaây laø moät trong boán doøng thaùc Thieàn Luaän, Taäp I, nhöõng baøi thô veà 'ngoä' thì sanh töû cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán khoâng baøi naøo gioáng baøi naøo, khoù gôïi cho ta moät nhaän ñònh xaùc ñaùng veà noäi dung cuûa ngoä baèng caùc

so saùnh hay phaân tích, nhöng daàu sao thì qua tòch dieät hay Nieát Baøn. Ñaây laø moät trong taùm giaûi nhöõng baøi thô naày chuùng ta cuõng thaáy bieåu loä moät thoaùt, hay taùm pheùp thieàn ñònh giaûi thoaùt khoûi saéc phaùt giaùc môùi; coøn phaùt giaùc aáy laø gì thì ta caàn töï duïc. coù ít nhieàu thaân chöùng rieâng môùi coù theå noùi roõ hôn Total ignorance: Si meâ hoaøn toaøn. ñöôïc. Daàu ôû tröôøng hôïp naøo, taát caû caùc Thieàn sö Total unitive fulfillment: Anuttara-samyak- ñeàu chöùng chaéc raèng trong Thieàn coù caùi goïi laø sambodhi (skt)—Supreme perfect 'ngoä,' nhôø noù con ngöôøi du nhaäp trong moät theá enlightenment—Voâ thöôïng Boà ñeà. giôùi giaù trò môùi. Kieán giaûi cuõ vöùt boû laø theá gian Totalitarianism: Chuû nghóa chuyeân cheá—Chuû mang moät yù nghóa môùi: nghóa cöïc quyeàn. Ta coù ngoïc quí minh chaâu Totality (n): Samagriya (skt)—Hoøa hôïp tính— Buïi ñôøi vuøi laáp baáy laâu Toaøn boä—Toaøn theå—Moät trong hai möôi boán Buïi heát hoâm nay saùng laïi phaùp baát töông öng trong Duy Thöùc Hoïc—See Theá gian chieáu phaù laøu laøu Twenty-four Non-interactive Activity Dharmas. Tosa: Totality of Buddha's doctrine: Nhaát AÂm 1) (jap): Vuøng Thoå Taù (Nhaät Baûn). Giaùo—The one-sound teaching which was 2) (p): Satisfaction—Söï thoûa maõn. founded by Kumarajiva and Bodhiruci—Hoïc Tosapeti (p): To make joyful—Laøm cho haân thuyeát ñöôïc saùng

laäp bôûi Cöu Ma La Thaäp vaø Boà hoan. Ñeà Löu Chi. Toshodaiji (jap): Ñöôøng Chieâu Ñeà Töï (Nhaät Totality of virtue: Coäng Coâng Ñöùc—Coäng Baûn). Phaùp—The totality of truth or virtue, common to Tosu-Daido (jap): Zen master Tou-Tzu-Ta- all sages, is found in the Buddha—Ñoái laïi vôùi Baát Tung—Ñaïi Ñoàng Thieàn Sö—See Ta-Tung Zen Coäng Phaùp. Caùc coâng ñöùc saún coù cuûa Ñöùc Phaät, Master. coù nhöõng coâng ñöùc maø caùc baäc Thaùnh giaû vaø caùc Tosu-Gisei (jap): Ñaàu Töû—Zen Master Yi-Qing- loaïi chuùng sanh khaùc cuõng coù. T'ou-Tzi—Zen master Yi-Qing-T'ou-Tzi was born Totalization (n): Toaøn theå hoùa—Hôïp nhöùt hoùa. in 1032, was the Xao-T'ong Zen school Dharma Totally ignorant: Hoaøn toaøn ngu toái meâ muoäi heir, but not the direct student of T'a-Yang— (Ngu muoäi voâ tri). Thieàn sö Nghóa Thanh Ñaàu Töû sanh naêm 1032, laø Totemism: Toân thôø toå vaät—Some primitive men Phaùp töû cuûa tröôøng phaùi Taøo Ñoäng, nhöng khoâng considered a specific animal, plant, or nonliving phaûi laø ñeä töû tröïc tieáp cuûa Thieàn Sö Ñaïi Döông— things as their ancestor. They worship it to be See Nghóa Thanh Thieàn Sö. spared harm and to obtain happiness—Moät soá Total: Hoaøn toaøn. ngöôøi nguyeân thuûy xem moät con vaät, moät caùi caây Total destruction period: Samvartatthahi hay moät vaät voâ tri ñaëc bieät naøo ñoù nhö laø toå tieân (skt)—Khoâng kieáp—One of the four kalpas—Moät cuûa hoï. Hoï thôø phuïng noù ñeå khoûi bò tai hoïa vaø trong Töù Kieáp—See Four kalpas. ñöôïc phöôùc laønh. Total extinction: Dieät thoï töôûng ñònh giaûi thoaùt Totter (v): Ñi chaäp chöõng—To stagger. (Dieät taän ñònh xöù giaûi thoùat Tam muoäi)—By Touch (n): Phassa (p)—Sparsa (skt)—Contact— transcending the Sphere of Neither-Perception-Feeling—Texture—Xuùc—The wood "phassa" is Nor-Non-Perception, one enters and abides in the derived from the verb "phusati," meaning "to Cessation or extinguishing all thoughts touch," however, contact should not be understood (perceptions) and feelings is a type of liberation as the mere physical impact of the object on the by means of a state of mind in which there is final bodily faculty. It is, rather, the mental factor by or total extinction, nirvana. This is one of the eight which consciousness mentally touches th object types of meditation for removing various that has appeared, thereby initiating the entire attachments to forms and desires—Vöôït khoûi cognitive event—Theo Vi Dieäu Phaùp cuûa Tyø hoaøn toaøn Phi töôûng phi phi töôûng xöù, chöùng vaø Kheo Boà Ñeà, töø "Phassa" laáy töø ñoäng töø truù Dieät thoï töôûng. Ñaây laø giai ñoaïn hoaøn toaøn "phusati," coù nghóa laø xuùc chaïm; tuy nhieân, khoâng

neân hieåu chæ laø söï xuùc chaïm vaät lyù suoâng vaøo moät nhau, cuøng noùi chuyeän vaø heïn hoø ôû choã vaéng vaät theå hay thaân. Xuùc coøn phaûi ñöôïc hieåu nhö laø vôùi yù ñònh laøm vieäc daâm duïc laø phaïm vaøo moät yeáu toá tinh thaàn—See Twelve conditions of giôùi thöù saùu trong taùm giôùi Rôi Ruïng. Vò aáy cause and effect, and Seventy-five dharmas of the khoâng coøn xöùng ñaùng laøm Tyø Kheo Ni vaø Abhidharma Kosa. khoâng theå tham döï vaøo nhöõng sinh hoaït cuûa Touch (v) on: Ñaû ñoäng—To mention. giaùo hoäi nöõa. Touch (n): Sparsa (p & skt)—Xuùc (ñuïng chaïm, Touch cause: Sensation cause—Xuùc nhaân. caûm xuùc,

caûm giaùc)—Warm touch of love: Söï Touch consciousness: Thaân thöùc—See Seven giao tieáp aám aùp cuûa tình thöông. consciousnesses, and Eight consciousnesses. Touch anything unclean and become Touched: Caûm ñoäng—Moved—Affected. unclean: Xuùc Ueá (chaïm vaøo vaät baát tònh vaø trôû Touching a tangible object with the body: thaønh baát tònh). See Touching a touch-object with the body. Touch the body of another person Touching a touch-object with the body: Thaân intentionally: Xuùc chaïm vaøo thaân theå ngöôøi xuùc chaïm. khaùc moät caùch coá yù. 1) When, on touching a touch-object with the 1) A Bhiksu who, when motivated by sexual body, one investigates a corresponding object desire, touches the body of a woman or a productive of pleasure—Khi thaân xuùc chaïm, man, commits a Sangha Restoration hoan hyû khôûi leân, söï xuùc chaïm aáy ñöôïc suy Offense—Vò Tyø Kheo naøo coù chuû yù daâm duïc tö—See Six pleasurable investigations, Six maø xuùc chaïm vaøo thaân theå cuûa ngöôøi khaùc, unpleasurable investigations, Six indifferent duø ngöôøi nöõ hay ngöôøi nam, vò aáy phaïm giôùi investigations. Taêng thaân giaûi cöùu. 2) Thaân xuùc chaïm—Here a monk, on touching a 2) A Bhiksuni who is motivated by sexual tangible object with the body, is neither desire, knowing that the other person, pleased not displeased, but remains equable, whether male or female, is also motivated by mindful and clearly aware. This is one of the sexual desire—Vò Tyø Kheo Ni naøo coù taâm oâ six stable states which the Buddha taught in nhieãm, bieát ngöôøi nam hay ngöôøi nöõ kia cuõng the Sangiti Sutta in the Long Discourses—ÔÛ coù taâm aáy: ñaây vò Tyø Kheo, thaân xuùc chaïm, khoâng coù a) Intentionally touches the body of that person, hoan hyû, khoâng coù öu phieàn, an truù xaû, chaùnh breaks the fifth of the eight Degradation nieäm, tænh giaùc. Ñaây laø moät trong saùu phaùp Offenses. She is no longer worthy to remain a haèng truù maø Ñöùc Phaät daïy trong Kinh Phuùng Bhiksuni and cannot participate in the Tuïng trong Tröôøng Boä Kinh—See Six stable activities of the Order of Bhiksunis—Coá tình states. ñuïng chaïm vaøo thaân theå cuûa ngöôøi ñoù, laø Toward a single person: Vôùi baát cöù ai. phaïm vaøo giôùi thöù naêm cuûa taùm giôùi Rôi Tower (v): Ñaït ñeán ñænh. Ruïng. Tower of the Nine Holy Grades of Lotus: b) Allows that person to hold her hand, to take Thaùp Cöûu Phaåm Lieân Hoa. hold of her robe, to walk alongside her, to Tower of Patriarch Minh Ñaêng Quang: stand alongside her, to lean against her while Thaùp Toå Minh Ñaêng Quang. they are speaking, and arranges to meet in a Towering: Ñaït ñeán ñænh. deserted place with the idea of indulging in sexual relations, breaks the sixth of the Eight Towering wisdom: Trí tueä toät ñænh. Degradation Offenses. She is no longer Toxic: Poisonous—Wicked—Ñoäc. worthy to remain a Bhiksuni and cannot Toya (p): Water—Nöôùc. participate in the activities of the Order of Toyotomi-Hideyoshi (jap): Quan ñaïi thaàn Bhiksunis—Chòu ñeå cho ngöôøi aáy naém tay, Phong Thaàn Caùt Tuù cuûa Nhaät Baûn (1536-1598). naém aùo, cuøng ñi, cuøng ñöùng, thaân töïa vaøo

Tra Am Temple: Chuøa Traø Am—Name of an Trading, or doing business: Buoân baùn—To ancient temple in Hueá, Central Vietnam. Traø Am trade, or to do business. This is one of the eight temple is the place where monk Vieân Thaønh spent things that

monks and nuns are not allowed to the end of his life. The temple was built in 1923 possess—Buoân baùn trao ñoåi, moät trong taùm thöù by Venerable Vieân Thaønh. It is located at the foot maø chö Taêng Ni khoâng ñöôïc sôû höõu—See Eight of Mount Nguõ Phong, Töù Taây hamlet, An Cöïu impure things. village. In 1937, the temple was renovated, Tradition (n): Truyeàn thoáng. holding the same style but tile roof instead of Traditions of a sect: Customs of a sect—Toâng thatched one—Teân cuûa moät ngoâi chuøa coå ôû Hueá, Phong—The traditions of a sect. In the Ch'an sect Trung Vieät. Chuøa Traø Am laø nôi truï cuoái cuøng cuûa it means the regulations of the founder—Phong sö Vieân Thaønh, taïi chaân nuùi Nguõ Phong, aáp Töù caùch cuûa moät toâng phaùi. Moân ñoà Thieàn toâng ñaëc Taây, laøng An Cöïu. Chuøa ñöôïc truøng tu vaø lôïp ngoùi bieät taùn döông vò toân sö cuûa toâng phaùi mình goïi laø thay vì tranh vaøo naêm 1937. toâng phong (phong caùch truyeàn noái cuûa caùc toå sö Trace (v): Theo daáu (tìm daáu tích). thì goïi laø Thieàn Phong). Trace of the Buddha: Hoùa Tích—The trace or Traditional custom: taäp tuïc truyeàn thoáng. evidences of the Buddha's transforming Traditional veneration of Avalokitesvara teaching—Di tích (daáu veát) giaùo hoùa chuùng sanh Bodhisattva: Leã Hoäi Boà Taùt Quaùn Theá AÂm— cuûa Ñöùc Phaät. This celebration is usually conducted on the last Traces of deeds of an individual: Biography week-end in March of the Lunar Year—Leã hoäi or story of an individual—Söï tích. naøy thöôøng ñöôïc toå chöùc vaøo tuaàn leã cuoái thaùng Trace something to its origin: Truy caên (truy ba aâm lòch—See Avalokitesvara and taàm caên cô nguoàn coäi cuûa caùi gì). Avalokitesvara Bodhisattva. Tracing the causes of unwholesome Traditionalism: Chuû nghóa truyeàn thoáng. thoughts: Phaêng laàn nhöõng tö töôûng baát thieän— Traditionalist (n): Ngöôøi theo thuyeát truyeàn Ñi ngöôïc doøng tö töôûng, phaêng laàn leân, tìm hieåu thoáng. do ñaâu tö töôûng oâ nhieãm aáy phaùt sanh, vaø nhö Traditionalistic (a): Thuoäc veà thuyeát truyeàn vaäy, trong tieán trình ngöôïc chieàu aáy, haønh giaû thoáng. queân daàn ñieàu xaáu. Ñaây laø moät trong naêm ñeà nghò Traditionally: Theo truyeàn thoáng. cuûa Ñöùc Phaät nhaèm ñem laïi lôïi ích cho haønh Traditionally Buddhist communities: Coäng giaû—Tracing the cause which led to the arising of ñoàng truyeàn thoáng Phaät giaùo. the unwholesome thoughts and thus forgetting them in the retrospective process. This is one of Traduce (v): Vu khoáng. the five practical suggestions given by the Buddha Traducer (n): Keû vu khoáng. will be beneficial to all—See Five practical Traducement (n): Söï vu khoáng. suggestions given by the Buddha. Traducian (n): Ngöôøi theo thuyeát di hoàn (cho Trade: Do business—Buoân baùn trao ñoåi—See raèng ngay caû linh hoàn cuõng chæ laø di truyeàn töø cha Eight things which are unclean to a monk or a nun. meï. Theo nhaø Phaät thì taâm thöùc theo nghieäp Traders: Vaisya (skt)—Pheä xaù (Tyø xaù)—Thöông rieâng cuûa töøng ngöôøi maø nhaäp thai vaø taùi sanh). nhaân—A business person, the third of the four Traducianism (n): Thuyeát Di Hoàn. castes in India at the time of the Buddha. Traders, Traducianist (n): See Traducian. born from the flanks of Brahma—Ngöôøi buoân Traidhatuka: Tam Giôùi—The triple world—See baùn, giai caáp thöù ba trong boán gia caáp ôû AÁn Ñoä Triloka. thôøi Ñöùc Phaät coøn taïi theá. Taàng lôùp thöông nhaân, Trailokya (skt): See

Triloka. sanh töø hoâng söôøn cuûa Phaïm Thieân Vöông—See Trailokya Buddha Mahasangha Sahayaka Four classes or castes in India at the time of the Buddha. Gana: Hoäi AÙi Höõu Phaät Giaùo Tam Giôùi—An association of Friends of the Buddhist Order of the

Three Realms, founded in 1979 by Sanghrakshita, the Buddha's dharmakaya, or spiritual body; the main aim of which is to provide Buddhist wisdom in graciousness and a pierce or angry education and training for the former form against evil (III). Untouchables of India who followed B.R. Train the human mind: Reøn luyeän taâm trí. Ambedkar in converting to Buddhism. It sponsores Train onself to eliminate hatred, anger and a range of activities, including day-care centers, selfishness: Töi taäp loaïi tröø nhöõng ganh gheùt, saân kindergartens, health-care programs for mothers haän, vaø vò kyû cuûa chính mình. and children, and vocational training. It is a branch Trainer: A learner—Vò höõu hoïc. of the Friends of the Western Buddhist Order (FWBO), and if current trends continue will soon Training: The term "training" in Buddhism constitute the majority of its members—Moät toå refers to the stage in which one must undergo chöùc cuûa Hoäi AÙi Höõu Phaät Giaùo Tam Giôùi, ñöôïc religious exercises, while "trained" refers to the ngaøi Sanghrakshita saùng laäp vaøo naêm 1979, muïc stage in which one no longer need undergo any ñích chính cuûa toå chöùc nhaèm cung caáp giaùo duïc religious exercise and is beyond learning—Töø Phaät giaùo vaøo huaán luyeän cho nhöõng ngöôøi tröôùc "hoïc" trong Phaät giaùo chæ traïng thaùi moät ngöôøi ñaây thuoäc giai caáp "Khoâng Theå Ñuïng Tôùi" hay phaûi traûi qua vieäc tu taäp, trong khi "voâ hoïc" chæ giai caáp cuøng ñinh cuûa AÁn Ñoä sau khi B.R. tình traïng moät ngöôøi khoâng coøn phaûi traûi qua vieäc Ambedkar. caûi sang ñaïo Phaät. Toå chöùc naøy baûo tu taäp vaø khoûi phaûi hoïc haønh. trôï cho moät daõy nhöõng hoaït ñoäng, bao goàm trung Training in higher morality: Adhisila-sikkha taâm giöõ treû, tröôøng maãu giaùo, chöông trình chaêm (p)—Taêng thöôïng giôùi hoïc—See Three dharmas soùc söùc khoûe cho baø meï vaø treû em, vaø chöông (XLI). trình huaán ngheä. Noù laø moät chi nhaùnh cuûa Toå chöùc Training in higher thought: Adhicitta-sikkha AÙi Höõu Phaät Giaùo Taây Phöông, vaø neáu chieàu (p)—Taêng thöôïng taâm hoïc—See Three dharmas höôùng hieän taïi tieáp tuïc thì chaúng bao laâu sau toå (XLI). chöùc naøy seõ bieán thaønh ña soá vì soá hoäi vieân cuûa Training in higher wisdom: Adhipanna-sikkha noù. (p)—Taêng thöôïng tueä hoïc—See Three dharmas Trailokya-garbha: The womb or storehouse of (XLI). all the transmigrational—Tam giôùi taïng, hay thai Training the mind in Concentration: Ñònh— taïng giôùi cuûa taát caû nhöõng chuùng sanh trong luaân Practicing concentration of the mind—Mental hoài. discipline—Huaán luyeän taâm linh, thöïc hieän söï taäp Trailokyavijaya (skt): Ña Sæ Loä Ca Minh trung—Samadhi (skt)—See Three ways of Vöông—Haøng Tam Theá—Victor or lord over the discipline of a hearer (B). three realms. The Ming-Wang Defeater of evil in Training the monkey mind: Control of the the three spheres, one of the Ming-Wang—Tam mind—Kieåm soaùt taâm—See Self-master and Theá Giaùng Minh Vöông, moät trong nhöõng Minh Control of the mind. Vöông trong tam giôùi. Training

in Wisdom: Prajna (skt)—Hueä— Trailokya-vijaya-raja (skt): Giaùng Tam theá Wisdom—Always acting wisely—The Minh vöông—Haøng Tam Theá Minh Vöông—The development of prajna through insight into the Maharaja who subdues all resisters (of desire, truth of Buddhism—Huaán luyeän trí naêng, ñeå phaùt resentment, and stupidity) in the three realms, trieån söï hieåu bieát veà chaân lyù—See Three ways of past, present, and future, represented with black discipline of a hearer (B). face, three eyes, four protruding teeth, and fierce Traitor (n): Keû phaûn boäi. laugh. This raja controls and subdues the demons Traitorous (a): Phaûn boäi. in the east—Coøn goïi laø Nguyeät Yeâm Toân Thaéng Trample (v): Chaø ñaïp. Tam Theá Vöông. Vò Minh Vöông chinh phuïc ba moùn ñoäc haïi tham, saân, si, trong quaù khöù, hieän taïi Trance: Samadhindriya (skt)—Ñònh caên—See vaø vò lai. Vò Minh Vöông naày ngöï trò nôi ñoâng Twenty two roots. phöông—See Fifteen bodhisattvas who represent

Tran Nhan Tong (1258-1308): Traàn Nhaân ñöôïc toân laøm Sô Toå cuûa Thieàn Phaùi Truùc Laâm Toâng—According to the Vietnamese Zen Masters Yeân Töû. written by Zen Master Thích Thanh Töø, he was Tranquil (a): An—Bình yeân—Töï taïi—Tónh born in 1258 A.D., son of King Traàn Thaùnh Toâng. laëng—Calm—Peaceful—Serene. When he was young, his father sent him to Tranquil concentration: Tòch Ñònh—Tranquil practice Zen with Zen Master Tueä Trung Thöôïng concentration; contemplation in which disturbing Só. One day he asked his Master about the illusion is eliminated—Söï ñònh tónh tònh tòch, trong obligation of a Zen practitioner. Tueä Trung ñoù nhöõng aûo töôûng loaïn ñoäng ñeàu bò taän dieät. responded: “Looking inward to shine up oneself is Tranquil dwelling: Varsa or Varsana (skt)—An the main duty, not following anything outward.” cö—An Cö Kieát Haï—A retreat season of monks Since then, he thoroughly understood his duty as a and nuns or a retreat during the three months of Zen practitioner and honored Tueä Trung as his the Indian raining season. The three months of master. He became King when he was twenty-one summer retreat every year (from 15th of the Lunar years of age. When the Mongolian invaded fourth month to 15th of the Lunar seventh Vietnam in 1283 and 1287, he led his armed month)—Monsoon-season (Rain) Retreat—The forces to bravely defeat the Mongolian period of three months in the monsoon season aggressors. When the peace restored, he (Indian rainy season). During the rains it was relinquished the throne to his son in 1293, and difficult to move about without injuring the insect spent more time to practice Zen with Tueä Trung life, so monks and nuns are expected to reside in Thöôïng Só. However, he still tutored his son, the one place and devote themselves to their practice. young king Traàn Anh Toâng. In 1299 he left the The end of the Rain Retreat coincides with royal palace to go to Yeân Töû Mountain, living and theUllambana Festival. It is an auspicious day for practicing as an ascetic monk. Here he organized monks and nuns, as on that day those who the Sangha and advised them to follow the advice attended the Rain Retreat become one year older of Tueä Trung Thöôïng Só to lead their life of in the Order—An cö vaøo ba thaùng muøa möa cuûa cultivation. He was honored as the First Patriarch chö Taêng Ni. Moãi naêm vaøo muøa

möa (töø 15 thaùng of Truùc Laâm Yeân Töû Zen Sect—Theo Thieàn Sö tö ñeán 15 thaùng baûy aâm lòch). Vaøo muøa möa khoù Vieät Nam cuûa Thieàn sö Thích Thanh Töø, Ngaøi maø di chuyeån vaø khoâng muoán laøm toån haïi coân sanh naêm 1258, con Vua Traàn Thaùi Toâng. Luùc truøng, neân chö Taêng Ni truï laïi moät nôi ñeå duïng thieáu thôøi Ngaøi ñöôïc vua cha cho theo hoïc thieàn coâng tu taäp. Khi chaám döùt muøa an cö kieát haï cuõng vôùi Ngaøi Tueä Trung Thöôïng Só. Ngaøy noï Ngaøi hoûi truøng vaøo dòp leã Vu Lan Boàn, ngaøy maø chö Taêng Thaày veà boån phaän cuûa moät ngöôøi tu thieàn. Tueä Ni tham döï an cö ñöôïc taêng moät tuoåi ñaïo. Trung ñaùp: “Phaûn quang töï kyû boån phaän söï, baát Tranquility (n): Samatha (skt)—Tòch dieät— tuøng tha ñaéc.” Coù nghóa laø haõy soi laïi chính mình Absence of passion—Calm—Cessation— laø phaän söï goác, chöù khoâng töø beân ngoaøi maø ñöôïc. Extinction—Quiet—Tranquility. Töø ñoù Ngaøi thoâng suoát vaø toân Tueä Trung Thöôïng 1) Samatha (skt): Söï tòch tònh—Yeân tænh— Só laøm thaày. Naêm hai möôi moát tuoåi, Ngaøi leân Calmness—Absence of passion—Cessation. ngoâi Hoaøng Ñeá, hieäu laø Traàn Nhaân Toâng. Khi a) Physical organism is at rest, in contrast with quaân Moâng Coå xaâm laêng nöôùc ta, ngaøi ñích thaân contemplation is when the mind is seeing caàm quaân dieät giaëc, ñeán khi thaùi bình Ngaøi clearly: Khi caùc cô quan trong ngöôøi nghæ nhöôøng ngoâi cho con laø Traàn Anh Toâng, roài lui veà ngôi laø chæ, ñoái laïi vôùi “quaùn” laø taâm trí nhìn thöïc taäp thieàn vôùi Ngaøi Tueä Trung Thöôïng Só. thaáu suoát roõ raøng: Khi caùc cô quan trong Tuy nhieân, luùc aáy Ngaøi vaãn coøn laøm coá vaán cho ngöôøi nghæ ngôi laø chæ, ñoái laïi vôùi “quaùn” laø con laø vua Traàn Anh Toâng. Ñeán naêm 1299, Ngaøi taâm trí nhìn thaáu suoát roõ raøng. rôøi boû cung ñieän ñeå ñi vaøo aån tu nhö moät nhaø tu b) One of the seven definitions of dhyana khoå haïnh trong nuùi Yeân Töû. Nôi ñaây Ngaøi thaønh described as samatha or samadhi; it is defined laäp Taêng ñoaøn vaø khuyeân hoï neân laáy caâu daïy cuûa as silencing, or putting to rest the active mind, Ngaøi Tueä Trung Thöôïng Só maø tu haønh. Ngaøi or auto-hypnosis. The mind is centered or the

mind steadily fixed on one place, or in one 1) Peace of mind: To have an untroubled position. It differs from “contemplation” mind—To regain calmness of mind—Söï tónh which observes, examines, sifts evidence. laëng nôi taâm. Samadhi or samatha has to do with getting rid 2) Serenity: Tónh taâm. of distraction for moral ends; it is abstraction, Tranquility of thoughts: Ceto-samatha (p & rather than contemplation: Yeân laëng hay yeân skt)—Taâm chæ—Nieäm yeân laëng hay taâm yeân tænh—Moät trong baûy ñònh nghóa cuûa Thieàn laëng—Mental quiescence. Ñònh, ñöôïc dieãn taû nhö laø Xa-Ma-Tha hay Tran Quoc Temple: Chuøa Traán Quoác—Name Tam Ma Ñòa, coù nghóa laø deïp yeân taâm loaïn of the most ancient temples in Vietnam, located ñoäng, hay laø ñeå cho taâm yeân ñònh, döøng ôû in Hanoi City, North Vietnam. Traán Quoác is one moät choã. Taâm ñònh chæ ö nhöùt xöù, khaùc vôùi of the oldest temples in Vietnam. It was said that “quaùn” laø xaùc nghieäm baèng chöùng cöù. Chæ laø the temple was built during the period of Emperor deïp boû caùc voïng nieäm, coøn quaùn duøng ñeå Lyù Nam Ñeá from 544 to 548, and previously chöùng nghieäm chaân lyù. called Khai Quoác Töï. During the period of 2) Saønti (p & skt): Tòch tónh (söï traàm

laëng vaø Emperor Leâ Thaùi Toâng (1440-1442), it was named tænh giaùc cuûa taâm thöùc)—Calmness. An Quoác Temple. During the period of Emperor 3) Prasrabhdi (skt): Serenity—Khinh an. Leâ Kính Toâng (1600-1618), because the dam of ** See Eight savours (pleasures) of the Buddha's the Red River was broken in the North closing to nirvana. the pagoda, it was moved to Caù Vaøng islet (the Tranquility of body and mind: Ease of body Gold Fish Islet) in the middle of Taây Lake (West and mind—Thanh tònh thaân taâm—See Seven Lake), its present place is located in Yen Phu Bodhyangas. village, Ba Dinh district, Hanoi city. During the Tranquility of consciousness: Cittapassadhi period of Emperor Leâ Hy Toâng (1680-1705), it (p)—Taâm Vaéng Laëng—See Fifty-two mental was renamed again as Traán Quoác Töi. This name states. has ingrained in people's subconsciousness. Tranquility and Happiness: An bình vaø haïnh Therefore, even though during the reign of Thieu phuùc—According to the Buddha's doctrine of self- Tri (1847), the king visited the temple and reliance in our own cultivation, we ought to see renamed it as Tran Bac Temple, the people have our minds as a kind of private test tube. We can still been calling it Tran Quoc. The temple is all see for ourselves that when greed and anger designed uniquely. Its three parts are the are present in our minds, they lead to disquiet, vestibule, the incense burnt house, and the upper suffering and affliction. By the same token, we temple. There are two corridors surrounding the can all see for ourselves that when greed and vestibule and the upper temple. Behind the upper anger are absent from our minds, it surely results temple is the belfry. The house of patriarchal in tranquility and happiness—Theo hoïc thuyeát töi altars and the house of steles are erected löïc cuûa giaùo lyù nhaø Phaät trong vieäc tu taäp cuûa symmetrically to corridor through the belfry. The chính chuùng ta, chuùng ta phaûi xöû duïng taâm chuùng temple has still conserved fourteen steles of ta nhö moät oáng thöû nghieäm rieâng. Töi chuùng ta coù which are Expert Nguyeãn Xuaân Chính's stele theå thaáy khi tham vaø saân hieän höõu trong taâm built in 1639, and Doctor Phaïm Quyù Thích in chuùng daãn ñeán baát an vaø khoå ñau phieàn naõo. Khi 1815. There are also some precious statues such chuùng ta thaáy tham vaø saân vaéng boùng trong taâm as the set of the Three Honours (Amitabha thì chaéc chaén keát quaû laø an bình vaø haïnh phuùc. Buddha, Avalokitesvara Bodhisattva, and Tranquility of mental body: Kayapassadhi Mahasthamaprapta Bodhisattva), especially a (p)—Taâm Sôû Vaéng Laëng—See Fifty-two mental wooden statue of Sakyamuni Buddha's Pari- states. nirvana with red lacquer trimmed with gold, and more than 16 other statues of Buddhas of all Tranquility of mind: Ekagrata (skt). sizes—Teân cuûa ngoâi chuøa coå nhaát Vieät Nam, chuøa toïa laïc trong thaønh phoá Haø Noäi, Baéc Vieät

Nam. Töông truyeàn chuøa ñöôïc xaây töø thôøi vua Lyù See Eight savours (pleasures) of the Buddha's Nam Ñeá (544-548), luùc aáy chuøa coù teân laø Khai nirvana. Quoác Töi. Ñeán ñôøi vua Leâ Thaùi Toâng (1440-1442), 3) Tu caùc moân Ba La Maät: Cultivate the ways of chuøa ñöôïc ñoåi laø chuøa An Quoác. Ñeán ñôøi vua Leâ transcendence, one of the ten kinds of Kính Toâng (1600-1618), vì ñeâ phía Baéc soâng cultivation of Great Enlightening Beings— Hoàng Haø bò lôû gaàn chuøa neân chuøa

ñöôïc dôøi vaøo See Ten kinds of cultivation of Great hoøn ñaûo Caù Vaøng ôû giöõa Hoà Taây, töùc ñòa ñieåm Enlightening Beings. hieän nay trong laøng Yeân Phuï, quaän Ba Ñình, Transcendency (n): Tính sieâu vieät. thaønh phoá Haø Noäi. Ñôøi vua Leâ Hy Toâng (1680- Transcendent (a): Visesa (p & skt)—Thuø thaéng. 1705), chuøa ñöôïc ñoåi teân laø chuøa Traán Quoác. Teân Transcendent understanding: Bodhi (skt)— Traán Quoác ñaõ in saâu vaøo tieàm thöùc cuûa daân Budh (skt)—Perfect knowledge—Perfect chuùng. Vì theá maø ñeán trieàu Thieäu Tri (1847), khi wisdom—Illuminated mind—Enlightened mind— nhaø vua ñaõ ñeán thaêm chuøa ñaõ ñoåi teân laø Traán Boà ñeà. Baéc, ngöôøi daân vaãn goïi laø chuøa Traán Quoác. Chuøa Transcendent ways: Ba La Maät—They take the ñöôïc xaây döïng theo loái kieán truùc ñoäc ñaùo. Ba daõy transcendent ways as a reliance, fully practicing chính goàm tieàn ñöôøng, nhaø höông vaø thöôïng ñieän. them. This is one of the ten kinds of reliance of Hai daõy haønh lang bao quanh tieàn ñöôøng vaø Great Enlightening Beings. According to The thöôïng ñieän. Phía sau thöôïng ñieän laø gaùc chuoâng. Flower Adornment Sutra, chapter 38 (Detachment Nhaø thôø toå vaø nhaø bia ñöôïc xaây ñoái xöùng vôùi haønh from the World), the Great Enlightening Being lang qua gaùc chuoâng. Chuøa hieän coøn giöõ ñöôïc 14 Universally Good told Unversal Wisdom that taám bia, ñaùng keå laø hai taám bia, moät cuûa Traïng Offsprings of Buddha, Great Enlightening Beings Nguyeân Nguyeãn Xuaân Chính döïng naêm 1639, vaø have ten kinds of reliance which help them be moät cuûa Tieán Só Phaïm Quyù Thích döïng naêm 1815. able to obtain abodes of the unexcelled great Trong chuøa coù nhieàu pho töôïng ñeïp nhö boä Tam knowledge of Buddhas—Chö Boà Taùt duøng Ba-La- Theá (Phaät A Di Ñaø, Boà Taùt Quaùn AÂm, Boà Taùt Ñaïi Maät laøm y-chæ, vì nhôø ñoù maø tu haønh ñöôïc ñaày ñuû. Theá Chí), ñaëc bieät laø töôïng Phaät Thích Ca nhaäp Ñaây laø moät trong möôøi y chæ cuûa chö Ñaïi Boà Taùt. Nieát Baøn baèng goã theáp vaøng, boä töôïng Tam Theá, Theo Kinh Hoa Nghieâm, phaåm Ly Theá Gian, Boà vaø hôn 16 töôïng Phaät ñuû côû khaùc. Taùt Phoå Hieàn baûo Phoå Hueä raèng chö Boà Taùt coù Transcend (v): Excel—Outshine—Trascend— möôøi choã y-chæ giuùp chö Boà Taùt ñaït ñöôïc choã sôû-y Sieâu baït (sieâu vieät)—Vöôït troäi hôn (thaêng hoa). ñaïi trí voâ thöôïng cuûa Nhö Lai—See Ten kinds of Transcend the afflictive activities of all reliance of Great Enlightening Beings. demons: Bodhisattvas attain the powers of the Transcendental (a & n): Lokotara (p & skt)— enlightened because they transcend the afflictive Sieâu nghieäm—Sieâu vieät—Öu vieät—Khaùi nieäm activities of all demons—Sieâu quaù taát caû nhöõng sieâu vieät—Supermundane. ma phieàn naõo nghieäp neân thaønh Nhö Lai löïc—See Transcendental Buddhism: Phaät giaùo sieâu Ten kinds of attainment of powers of the vieät. enlightened of enlightening beings. Transcendental discipline: Giôùi Ba La Maät— Transcend the triple world: Bodhisattvas Transcendental discipline means keeping the transcend the triple world, yet they always appear precepts of Buddhas pure—Giôùi Ba La Maät coù in all worlds—Sieâu quaù tam giôùi, maø thöôøng ôû taïi nghóa laø giöõ giôùi vì thanh tònh Phaät giôùi—See Ten taát caû theá giôùi—See Ten Paths Of Emancipation kinds of definitive mark of Great Enlightening Of Great Enlightening Beings. Beings (10).

Transcendence (n): Sieâu vieät. Transcendental ego: Chaân Ngaõ—The real or 1) See Transcendency. nirvana ego, the transcendental ego, as contrasted 2) Sieâu vieät: One of the eight flavors of with the illusory or temporal ego. The ego as Nirvana—Moät trong taùm vò cuûa Nieát Baøn— considered real by non-Buddhists—Chaân ngaõ hay Nieát Baøn ngaõ cuûa chö Phaät, töùc laø caùi ngaõ sieâu

vieät, ñoái laïi vôùi voïng ngaõ cuûa phaøm phu. Caùi ngaõ whatever we do—Tinh taán Ba La Maät coù nghóa laø maø ngoaïi ñaïo cho laø thöïc, Phaät giaùo thì cho laø giaû taát caû choã laøm chaúng thoái chuyeån—See Ten kinds ngaõ. of definitive mark of Great Enlightening Beings Transcendental giving: Thí Ba La Maät— (10). Transcendental giving means relinquishing all we Transcendental vowing: Nguyeän Ba La Maät— have—Thí Ba La Maät coù nghóa laø xaû boû taát caû sôû Transcendental vowing means fulfilling the great höõu—See Ten kinds of definitive mark of Great vows of Universal Good—Nguyeän Ba La Maät laø Enlightening Beings (10). laøm ñaày ñuû Phoå Hieàn Haïnh nguyeän—See Ten Transcendental knowledge: Trí Ba La Maät— kinds of definitive mark of Great Enlightening Transcendental knowledge means entering into Beings (10). the powers of Buddhas—Trí Ba La Maät coù nghóa Transcendent ways as the sphere of action: laø nhaäp Phaät löïc—See Ten kinds of definitive Bodhisattvas fulfill omniscience—Duøng Ba La mark of Great Enlightening Beings (10). Maät laøm choã sôû haønh, vì ñaày ñuû nhöùt thieát chuûng Transcendental meditation: Thieàn Ba La trí—See Ten kinds of sphere of action of Great Maät—Transcendental meditation means focusing Enlightening Beings. our minds on one point—Thieàn Ba La Maät coù Transcendental wisdom: Baùt Nhaõ Ba La nghóa laø chæ taäp trung vaøo moät caûnh—See Ten Maät—Trí hueä thuø thaéng—Transcendental wisdom kinds of definitive mark of Great Enlightening means observing all things as they truly are—Baùt Beings (10). Nhaõ Ba La Maät coù nghóa laø quaùn saùt taát caû chö Transcendental perfection: Paramita (skt)— phaùp nhö thaät—See Ten kinds of definitive mark Ba la maät hay Ñaùo bæ ngaïn (ôû beân kia beán bôø cuûa of Great Enlightening Beings (10). theá giôùi nhò nguyeân hay theá giôùi cuûa phaân bieät Transcendentalism (n): Sieâu vieät luaän. chaáp tröôùc)—See Transcendent ways. Transcendentalist (n): Ngöôøi theo sieâu nghieäm Transcendental rupa: Taùnh saéc hay chaân saéc— luaän. Transcendent form within or of the Tathagata- Transcendentality (n): Tính sieâu nghieäm. garbha—Dieäu saéc trong Nhö Lai Taïng (Thieân Transfer (n&v): Parinamana (skt)—Dedicate— Thai toâng goïi laø saéc cuûa taùnh Cuï). Chuyeån ñöa—Chuyeån hoaùn—Hoài Höôùng—See Transcendental spiritual powers: Thaàn thoâng Transfer of merit. Ba La Maät—Transcendental spiritual powers Transfer of knowledge from one generation mean demonstrating all autonomous actions— to another: Kyõ naêng truyeàn laïi cho ñôøi sau (noùi Thaàn thoâng Ba La Maät coù nghóa laø thò hieän taát caû veà y baùt chaân truyeàn)—The turnover of a Monk’s coâng duïng töï taïi—See Ten kinds of definitive robe and bowl to his disciple. mark of Great Enlightening Beings (10). Transfer of merit: Dedication—Dedication of Transcendental teaching: Phaùp Ba La Maät— merit—Demitting the good to all others—To turn Transcendental teaching

means penetrating all towards—Hoài Höôùng—Hoài höôùng coâng ñöùc—To Buddhas' teachings—Phaùp Ba La Maät nghóa laø transfer of merit means turn something from one vaøo khaép taát caû Phaät phaùp—See Ten kinds of person or thing to another so that the person may definitive mark of Great Enlightening Beings (10). benefit from it. The goal or direction of Transcendental tolerance: Nhaãn nhuïc Ba La bodhisattva or Buddha which devotes all merits to Maät—Transcendental tolerance means abiding in the salvation of others. This is one of the most the tolerance and forbearance characteristic of the outstanding ideas of Mahayana Buddhism—Hoài enlightened—Nhaãn nhuïc Ba La Maät coù nghóa laø höôùng coâng ñöùc coù nghóa laø hoài höôùng vieäc thieän luoân truï trong taùnh nhaãn nhuïc cuûa baäc giaùc ngoä— laønh cuûa moät ngöôøi hay moät vaät, ñeán cho moät See Ten kinds of definitive mark of Great ngöôøi hay moät vaät khaùc ñeå ngöôøi aáy cuõng ñöôïc lôïi Enlightening Beings (10). laïc. Hoài höôùng coâng ñöùc laø muïc tieâu hay höôùng ñi Transcendental vigor: Tinh taán Ba La Maät— maø Boà Taùt vaø Phaät ñaõ taän tuïy tu haønh cöùu ñoä Transcendental vigor means not regressing

chuùng sanh. Ñaây laø moät trong nhöõng yù nieäm ñaëc the spirits of the dead is called "merit bieät nhaát trong Phaät Giaùo Ñaïi Thöøa. transference." However, merit transference is not Transfer the merit to: Patidana (skt)— to be performed only for the sake of the dead. In Transferring merit—Hoài höôùng coâng ñöùc. accordance with its original meaning, it should be Transfer merits and virtues universally: Phoå applicable to living people, as well. In fact, such giai hoài höôùng—See Five stages in a penitential transference is much more meaningful for the service (II) (5), and Ten vows of respect of living than for the dead. If we recite the sutras Samantabhadra Bodhisattva. while thinking of the happiness of the whole of mankind, we transfer the merits that we should Transference apart from appearances: Cöùu receive to the whole of mankind. Once the whole hoä nhaát thieát chuùng sanh, ly chuùng sanh hoài of mankind has peace and happiness, we also höôùng—See Ten kinds of dedication. enjoy such peace and happiness. So the merit that Transference of the appearance of True results from the service returns to the performer Suchness: Chaân nhö töôùng hoài höôùng—See Ten of the service because the more often we think kinds of dedication. about the peace and happiness of the whole Transference of contemplating all living mankind, the more our mind is nurtured with beings equally: Tuøy thuaän ñaúng quaùn nhaát thieát peace and happiness. Thus, merit transference is chuùng sanh hoài höôùng—See Ten kinds of the donation of merit of the Law, which one dedication. should regard as one's most important treasure, to Transference of good deeds: Thieän caên hoài others. This is much more self-sacrificing and höôùng—See Ten charateristics of the Diamond sacred deed than to give monastery or other Heart as developed by a Bodhisattva. material offerings to others. Merit transference is Transference of the identity of all good the supreme act of donation—Hoài höôùng nghóa laø roots: Tuøy thuaän bình ñaúng thieän caên hoài chuyeån coâng ñöùc cuûa chính mình cho ngöôøi khaùc ñeå hoï ñaït ñeán Phaät quaû. Chaúng haïn, nhôø ñoïc tuïng höôùng—See Ten kinds of dedication. kinh neân giaùo lyù cuûa Ñöùc Phaät baét reã thaâm saâu Transference of

indestructibility: Baát hoaïi trong ta, do vaäy maø taâm ta ñöôïc thanh tònh. Töø hoài höôùng—See Ten kinds of dedication. quan ñieåm naøy, vieäc tuïng kinh laø vieäc tu taäp ñeå Transference of liberation: Voâ phöôïc giaûi chính mình ñaït ñöôïc Phaät quaû. Khi tuïng kinh thoaùt hoài höôùng—See Ten kinds of dedication. chuùng ta töôûng nghó ñeán oâng baø toå tieân, chuùng ta Transference of limitlessness of the Dhama muoán chuyeån coâng ñöùc maø chuùng ta seõ nhaän ñöôïc Realm: Phaùp giôùi voâ löôïng hoài höôùng—See Ten cho oâng baø toå tieân khieán hoï cuõng coù theå ñaït ngoä kinds of dedication. trong taâm thöùc. Vì vaäy vieäc tuïng kinh töôûng nieäm Transference of merits: Pattidana (p)—Hoài ngöôøi quaù coá ñöôïc goïi laø "hoài höôùng." Tuy nhieân, höôùng phöôùc baùu—Transference of merit means vieäc hoài höôùng khoâng phaûi chæ ñöôïc thöïc hieän cho meritorious gifts, the idea of transferring one's rieâng ngöôøi cheát. Theo nguyeân nghóa cuûa noù, hoài own merit to others for their attainment of höôùng caàn ñöôïc aùp duïng cho caû ngöôøi soáng nöõa. Buddhahood. For instance, by reading and reciting Thaät vaäy, hoài höôùng nhö theá coù yù nghóa vôùi ngöôøi the sutra the Buddha's teachings become deeply soáng hôn laø ngöôøi cheát raát nhieàu. Neáu chuùng ta rooted in one's mind, which in this way is purified. tuïng kinh trong khi chuùng ta töôûng nghó ñeán haïnh From this standpoint, sutra reciting is originally a phuùc cuûa toaøn theå nhaân loaïi, nhö vaäy laø chuùng ta religious practice for one's own attainment of ñang hoài höôùng coâng ñöùc maø chuùng ta seõ nhaän Buddhahood. When we recite the sutras in a ñöôïc cho toaøn theå nhaân loaïi roài ñoù. Moät khi toaøn memorial service for the spirits of our ancestors, theå nhaân loaïi ñöôïc an laïc haïnh phuùc, thì chính we transfer the merits that we should receive to mình cuõng laø ngöôøi ñöôïc thöøa höôûng caùi an laïc our ancestors so that they may attain haïnh phuùc ñoù nöõa, vì caøng töôûng nghó nhieàu ñeán enlightenment in the spiritual world. For this söï an laïc vaø haïnh phuùc cuûa toaøn theå nhaân loaïi, reason, sutra reciting in the memorial service for taâm chuùng ta caøng ñöôïc nuoâi döôõng vôùi söï an laïc

vaø haïnh phuùc. Nhö vaäy hoài höôùng coâng ñöùc laø boá Transference of mind: Chuyeån di taâm thöùc. thí cho ngöôøi khaùc nhöõng phaùp quan troïng cho ñôøi Transference of reaching all places: Trí nhaát ngöôøi. Ñaây laø haønh ñoäng töï hy sinh vaø thieâng thieát xöù hoài höôùng—See Ten kinds of dedication. lieâng hôn nhieàu so vôùi vieäc cho hoï tieàn baïc hay Transference of sameness with all Buddhas: vaät chaát. Hoài höôùng coâng ñöùc laø haønh ñoäng boá thí Ñaúng nhaát thieát Phaät hoài höôùng—See Ten kinds toái thöôïng—See Parinamana, and Ten meritorious of dedication. deeds (III). Transference of the treasury of Transference (n) of merits to the Pure Land: inexhaustible merit and virtue: Voâ taän coâng Hoài Höôùng Tònh Ñoä—Transference of merits to ñöùc taïng hoài höôùng—See Ten kinds of dedication. the Pure Land—After recitation with an utterly sincere mind, practictioner should transfer the Transferring merit: Patidana (skt)—Transfer merits by promising to develop the Bodhicitta the merit to—Hoài höôùng coâng ñöùc. (Bodhi mind) and earnestly taking refuge in Transfiguration (n): Caûi bieán hình maïo. Amitabha Buddha and seeking rebirth in the Pure Transfigure (v): Bieán hình (ñeå

cöùu ñoä chuùng Land, then making the 18th vow of Amitabha sanh)—To transform, to metamorphose, to Buddha as follows: Sau khi nieäm Phaät, haønh giaû transfigure, to change into, to become, especially phaûi duøng taâm chí thaønh hoài höôùng. Haønh giaû coù the mutations of Buddhas and Bodhisattvas— theå nguyeän phaùt taâm Boà ñeà, moät loøng quy maïng Boãng choác thay hình ñoåi daïng, ñaëc bieät laø chö Ñöùc A Di Ñaø, vaø sanh veà coõi Taây phöông Tònh Phaät vaø chö Boà Taùt. Ñoä. Sau ñoù haønh giaû duøng taâm chí thaønh laäp laïi Transform (v): Bieán hoùa. lôøi nguyeän thöù 18 trong Töù Thaäp Baùt nguyeän cuûa 1) Nairmanika (skt)—Bieán ñoåi, giaùo hoùa, höôùng Ñöùc A Di Ñaø nhö sau: daãn vaøo ñaïo Phaät—To transform— 1) "If any sentient beings wishing to be reborn in Metamorphose—Conversion by instruction my land, recite my name with utmost into Buddhism—Magic power of sincerity up to ten times, yet doesn't achieve transformation. rebirth, I will not become a Buddha.": "Neáu 2) Nirmana (skt)—To become—To change chuùng sanh naøo muoán veà nöôùc ta, heát loøng into—To translate—To transmute—To turn xöng danh cho ñeán möôøi laàn, nhö khoâng ñöôïc into—Chuyeån—Bieán ñoåi—Thay hình ñoåi sanh veà, ta theà khoâng thaønh Phaät." daïng—Practice Dharma is to transform our 2) After repeating the 18th vow of Amitabha, negative thoughts into positive or beneficial practictioner should make a self-vow as ones—Tu laø chuyeån tö töôûng xaáu thaønh toát— follow: "I vow to seek the assistance of the Practice Dharma is to transform bad karma Buddha's compassionate power to into good karma—Tu laø chuyeån nghieäp. transgression and all other obstructions, at the Transform (v) all beings: Thaønh Töïu Chuùng same time to develop merits and virtues. I Sanh—To transform all beings by developing will have the ability to know in advance the their Buddha-nature and causing them to obtain day and time of my passing away, I will then enlightenment—Chuyeån hoùa chuùng sanh baèng be welcome and escorted by Amitabha caùch phaùt trieån Phaät taùnh nôi hoï vaø khieán hoï ñaït Buddha and all saints, to swiftly awaken the ñöôïc giaùc ngoä. Buddhahood and rescue all other sentient Transform others: Ñaïo hoùa—Transform others beings.": Sau khi laäp laïi lôøi nguyeän cuûa Phaät through the truth of Buddhism—Chuyeån hoùa xong, haønh giaû töï phaùt nguyeän: "Con nguyeän ngöôøi khaùc baèng chaân lyù cuûa Ñaïo Phaät. nöông nhôø Phaät löïc, döùt tröø chöôùng ngaïi, toäi Transform (v) other beings: To save—To dieät phöôùc sanh, luùc laâm chung bieát tröôùc rescue—To convert and transport—To transform ngaøy giôø, cuõng nhö ñöôïc Phaät vaø Thaùnh other beings—Hoùa Ñoä—Giaùo hoùa vaø cöùu ñoä. chuùng tieáp daãn vaõng sanh, thöôïng phaåm thöôïng sanh, choùng ngoä Phaät thöøa cöùu ñoä Transform (v) the character by instruction: chuùng sanh muoân loaøi." To teach—Khai hoùa.

Transform from delusion to deliverance: read in the Saddharma-Pundarika Sutra that Convert from evil to good—Hoùa chuyeån. the Bodhisattva Avalokitesvara transforms Transform from a female into a male: himself into so many different forms Chuyeån nöõ thaønh nam. according to the kind of beings whose salvation he has in view at the moment. The Transform the illusion and to enter into Kshitigarbha Sutra also mentions that enlightenment: Chuyeån meâ khai ngoä. Kshitigarbha Bodhisattva takes

upon himself Transform by instruction: Teach and a variety of forms in order to respond to the convert—Giaùo hoùa—To transform by requirements of different sentient beings: Caùi instruction—To teach and to convert—To cause thaân thöù ba laø Hoùa Thaân, nghóa laø “thaân bieán another to give alms and to observe precepts—hoùa” hay ñôn giaûn laø caùi thaân ñöôïc mang laáy. Giaùo hoùa baèng caùch chæ daïy ngöôøi boá thí trì giôùi. Trong khi Phaùp Thaân laø caùi thaân quaù cao vôøi Transform and liberate all beings according ñoái vôùi nhöõng chuùng sanh bình thöôøng, khieán to their desires: Hoùa ñoä taát caû chuùng sanh tuøy nhöõng chuùng sanh naày khoù coù theå tieáp xuùc theo sôû thích yù muoán cuûa hoï—See Ten kinds of taâm linh ñöôïc vôùi noù, vì noù vöôït khoûi moïi Buddha-work in all worlds in all times of the hình thöùc giôùi haïn neân noù khoâng theå trôû thaønh Buddhas (B) (10). moät ñoái töôïng cuûa giaùc quan. Nhöõng phaøm Transform others through the truth of nhaân phaûi chòu sinh töû nhö chuùng ta ñaây chæ Buddhism: Use the Truth to convert others— coù theå nhaän thöùc vaø thoâng hoäi vôùi caùi thaân Ñaïo hoùa. tuyeät ñoái naøy nhôø vaøo nhöõng hình töôùng bieán Transform suddenly: Ñoät Bieán. hoùa cuûa noù maø thoâi. Vaø chuùng ta nhaän thöùc nhöõng hình töôùng naày theo khaû naêng cuûa Transformable body: Spiritual body—Bieán chuùng ta veà taâm linh, trí tueä. Nhöõng hình dòch thaân—See Transformation body, and Two töôùng naày xuaát hieän vôùi chuùng ta khoâng theo forms of body (B). cuøng moät hình thöùc nhö nhau. Do ñoù maø Transformation (n): Bieán töôùng—Söï chuyeån chuùng ta thaáy trong Kinh Phaùp Hoa raèng Boà ñoåi—Söï thay hình ñoåi daïng. Taùt Quaùn Theá AÂm hoùa hieän thaønh raát nhieàu Transformation at the base: Paravrtti (skt)— hình töôùng khaùc nhau tuøy theo loaïi chuùng Revolution at substratum—Chuyeån y. sanh maø Ngaøi thaáy caàn cöùu ñoä. Kinh Ñòa Transformation body: Nirmanakaya (skt)— Taïng cuõng ghi raèng Boà Taùt Ñòa Taïng mang Hoùa Thaân—Apparitional body—Buddha nhieàu hình töôùng khaùc nhau ñeå ñaùp öùng Nirmanakaya which may take any form at will— nhöõng nhu caàu cuûa chuùng sanh. To embody—Incarnation-body—Hoùa Thaân (tuøy 2) The conception of the Nirmanakaya is thôøi hieän thaân)—See Nirmanakaya, and Ten significant, seeing that this world of relativity bodies of a Buddha. stands contrasted with the absolute value of 1) The third Body is Nirmanakaya, usually Suchness which can be reached only by translated as “Hua-Sheân,” which means means of the knowledge of Suchness or “Body of Transformation,” or simply Tathatajnana. The essence of Buddhahood is “Assumed Body.” The Dharmakaya is too the Dharmakaya, but as long as the Buddha exalted a body for ordinary mortals to come remains such, there is no hope for the to any conscious contact with. As it transcends salvation of a world of particulars. Thus the all forms of limitation, it cannot become an Buddha has to abandon his original abode, object of sense or intellect. We ordinary and must take upon himself such forms as are mortals can perceive and have communion conceivable and acceptable to the inhabitants with this body only through its transformed of this world: Quan nieäm veà Hoùa Thaân laø forms. And we perceive them only according quan troïng, vì caùi theá giôùi töông ñoái naày ñoái to our capacities, moral and spiritual. They do laäp vôùi

giaù trò tuyeät ñoái cuûa Nhö Nhö laø giaù not appear to us in the same form. We thus trò voán chæ ñaït ñöôïc tôùi baèng caùi trí nhö nhö.

Baûn theå cuûa Phaät tính laø Phaùp Thaân, nhöng Transformation-born asuras: Hoùa Sanh A Tu heã chöøng naøo Ñöùc Phaät vaãn ôû trong baûn theå La—One of the four kinds of Asura. The others cuûa Ngaøi thì caùi theá giôùi cuûa nhöõng ñaëc thuø are womb-born, egg-born, and water-born asuras. vaãn khoâng coù hy voïng ñöôïc cöùu ñoä. Vì theá There are Asura kings who uphold the world with Ñöùc Phaät phaûi töø boû truù xöù nguyeân boån cuûa a penetrating power and fearlessness. They fight Ngaøi vaø mang laáy hình töôùng maø caùc cö daân for position with the Brahma Lord, the god Sakra, cuûa traùi ñaát naày coù theå nhaän thöùc vaø chaáp and the four heavenly kings. These Asuras come nhaän ñöôïc. into being by transformation and belong to the Transformation body and manifested body: destiny of gods—Moät trong boán loaïi A Tu La. Hoùa ÖÙng Thaân—See Transformation body. Nhöõng loaïi A Tu La khaùc laø thai sanh, noaûn sanh Transformation body of Ti-Tsang vaø thuûy sanh. Hoùa sanh A Tu La laø thöù A Tu La Bodhisattva who deals with rebirth in the vöông gìn giöõ theá giôùi, söùc maïnh khoâng kinh sôï, hay tranh quyeàn vôùi Phaïm Vöông, Trôøi Ñeá Thích realm of animals: Baûo AÁn Ñòa Taïng hay vò hoùa vaø Töù Thieân Vöông. A Tu La ñoù do bieán hoùa sinh thaân cuûa Boà taùt Ñòa taïng trong coõi suùc sanh, duoãi ra, thuoäc veà coõi Trôøi—See Asura and Four kinds tay keát baûo aán Nhö YÙ—See Six Ti-Tsangs. of Asura. Transformation body of Ti-Tsang Transformation-buddha: Nirmanabuddha Bodhisattva who deals with rebirth in the (skt)—Hoùa Phaät—Ñöùc Phaät bieán hoùa. realm of Asuras: Trì Ñòa Taïng hay vò hoùa thaân Transformation of a Buddha or cuûa Boà taùt Ñòa Taïng trong coõi A Tu La, hai tay Bodhisattva: Phaät Boà Taùt Hoùa Sanh—The thöôøng naâng quaû ñaát (bieåu töôïng cuûa söï naâng transformation of a Buddha or Bodhisattva, in any ñôõ)—See Six Ti-Tsangs. form at will, without gestation, or intermediary Transformation body of Ti-Tsang conditions—Phaät vaø Boà taùt coù theå hoùa sanh tuøy yù, Bodhisattva who deals with the realm of khoâng ngaên ngaïi, khoâng ñieàu kieän. devas: Nhaät Quang Ñòa Taïng hay vò hoùa thaân cuûa Transformation by Buddha-truth: Phaùp Boà Taùt Ñòa Taïng trong coõi trôøi, duøng aùnh saùng soi hoùa—Transformed by Buddhist education roïi khieán coõi nhaân thieân töø ñöôïc phieàn naõo—See (teaching in or by it)—Chuyeån hoùa baèng Phaät Six Ti-Tsangs. phaùp (söï giaùo hoùa cuûa chaùnh phaùp). Transformation body of Ti-Tsang Transformation form: Hoùa Töôùng—The Bodhisattva who deals with rebirth in the transformation body in which the Buddha or realm of human beings: Töø Caùi Chöôùng Ñòa Bodhisattva converts the living—Töôùng hoùa hieän Taïng hay vò hoùa thaân cuûa Boà Taùt Ñòa Taïng trong cuûa Phaät vaø Boà Taùt ñöôïc caùc Ngaøi duøng ñeå hoùa coõi ngöôøi, töø taùm moùn khoå che laáp nhaân loaïi— ñoä chuùng sanh. See Six Ti-Tsangs. Transformation into: Parinam (skt)—To Tranformation body in Triratna forms: Hoùa change—To transform—To alter—To be changed Töôùng Tam Baûo—Nirmanakaya Buddha in the or transformed into—Söï bieán ñoåi—Thay ñoåi—Triratna forms. In Hinayana, these are the human Chuyeån hoùa. 16-foot Buddha, his

dharma as revealed in the Transformation-land: Hoùa Thoå—The realm four axioms and twelve nidanas, and his sangha, where the Buddha save sentient beings—Coõi or disciples, such as arhats and pratyeka- nöôùc nôi Phaät hoùa ñoä chuùng sanh. buddhas—Hoùa töôùng Tam Baûo theo Tieåu Thöøa laø 1) The Pure Land of Amitabha Buddha: Coõi Cöïc thaân Phaät 16 boä, phaùp Phaät, thaäp nhò nhaân duyeân, Laïc cuûa Phaät A Di Ñaø. Taêng giaø, vaø caùc ñeä töû cuûa Ngaøi nhö A La Haùn vaø 2) The Saha World of Sakyamuni Buddha: Coõi Duyeân Giaùc. Ta Baø cuûa Phaät Thích Ca. Transformation born: Hoùa sanh—See Transformation of potential enlightenment: Anpapaduka. Chuyeån hoùa tieàm naêng giaùc ngoä.

Transformation and practice: Two lines of also of such miraculous origin). Form of teaching—Hoùa haønh. metamorphic birth, as with moths, asuras, hungry Transformation realm: Hoùa ñoä. ghosts, and inhabitants of hells, and the Pure 1) One of the three kinds of lands or realms; it is Lands, or first newly evolved world. One of the any land or realm whose inhabitants are four forms of birth, which is by transforming, subject to reincarnation: Moät trong ba loaïi without parentage, attained in an instant in full quoác ñoä; ñaây laø coõi nöôùc cuûa nhöõng ngöôøi maturity—Moät trong boán hình thöùc sanh. Hoùa sinh coøn phaûi luaân chuyeån trong luaân hoài sanh töû. tröïc tieáp hay khoâng döïa vaøo ñaâu boãng nhieân maø 2) Any land which a Buddha is converting, or sinh ra, khoâng coù cha meï. Baèng caùch hoùa sanh one in which the transformed body of a naày, chö Boà Taùt töø cung trôøi Ñaâu Suaát coù theå xuaát Buddha. These lands are of two kinds: Coõi hieän treân traàn theá baát cöù luùc naøo tuøy yù ñeå cöùu ñoä nöôùc an truï cuûa bieán hoùa thaân Phaät, goàm hai chuùng sanh (chö Phaät vaø chö Boà Taùt ñeàu baét loaïi. nguoàn töø söï hoùa sanh kyø dieäu nhö vaäy). Nhöõng a) Pure like Tusita heaven: Thanh tònh nhö coõi hình thöùc hoùa sanh nhö moái, A Tu La, Ngaï quyû, trôøi Ñaâu Suaát. chuùng sanh ñòa nguïc, caû chuùng sanh treân Tònh Ñoä, b) Vile or unclean like this world: OÂ tröôïc nhö hay laø theá giôùi môùi khôûi ñaàu (con ngöôøi kieáp sô). coõi Sa Baø. Ñaây laø moät trong boán hình thöùc sanh saûn cuûa 3) T'ien-T'ai defines the transformation realm chuùng sanh, khoâng coù cha meï, maø lôùn leân töùc thì. of Amitabha as the Pure Land of the West: Transformed: Ñöôïc chuyeån bieán. Toâng Thieân Thai thì cho raèng ñoù laø coõi Taây Transformed bodies: Bieán Dòch Thaân—Bodies Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. that are transformed in a Pure Land—Thaân bieán 4) Other schools speak of the transformation dòch sinh töû laø chaùnh baùo cuûa baäc Thaùnh nhaân realm as the realm on which depends the Tam Thöøa, ñöôïc höôûng thuï nôi coõi Tònh Ñoä. nirmanakaya: Caùc toâng phaùi khaùc thì cho Transformed from a female into a male: raèng ñoù vöøa laø hoùa ñoä maø cuõng laø baùo ñoä. Ñöôïc chuyeån töø nöõ sang nam. Transformation in the shape of a branch: Transformed into human shape: Hoùa Nhaân— Maït Hoùa. Chö Thieân hay Phaät hieän thaønh hình ngöôøi—A 1) Buddha transformed into (palm) branches or deva or Buddha transformed into human shape. leaves: Phaät hoùa thaân laøm nhaønh hay laù keø: Transforming: Parinamin (skt)—Ñang chuyeån Phaät hoùa thaân laøm nhaønh hay laù keø. hoùa—Changing—Altering. 2) The transformation of

the Buddha in the Transforming being: Chuùng sanh sanh baèng shape of the sutra: Söï hoùa thaân cuûa Phaät trong caùch hoùa sanh. hình thaùi kinh ñieån. Transforming character of meditation: Transformation of the world is free: Söï Thieàn Hoùa (taùnh chaát chuyeån hoùa cuûa Thieàn). chuyeån hoùa theá giôùi laø töï taïi—See Ten theories Transforming the Food True Words: Bieán that independently cause the manifestation of the Thöïc Chaân Ngoân (chuù Bieán Thöïc). ideal world (B). Transforming the mind: Chuyeån hoùa taâm—In Transformational birth: Aupapadaka or Buddhism, cultivating is simply transforming the Aupapaduka (skt)—Hoùa sinh—Birth from (by) mind, it is to say that we use some kind of inner transformation—Direct metamorphosis—Ethereal discipline to transform the heart. In our daily life, birth—One of the four forms of birth. Direct we usually experience two contrary states of mind metamorphosis or birth by transformation, without (that have direct bearing on human mind): parentage. Any form of existence by which happiness and suffering. Even though we don't required form is attained in an instant in full want to further discuss about the consciousness in maturity. By this birth bodhisattvas residing in this subtitle, we all recognize that besides our Tusita can appear on earth any time at will to save concrete body we still have another part that beings (the dhyani-buddhas and bodhisattvas are dominates the body. We all agree that the

experiences of suffering and happiness do not will give us the real wisdom that can help us originate or stem from the body itself, they understand clearly what we should do and what originate from an inner abstract place which we should not do with the wholesome and the Buddhism calls "mind". According to Buddhism, unwholesome. This is the real way of powerful mental experiences under the forms of transforming of the mind of a Buddhist—Trong thoughts and emotions are so strong that they have ñaïo Phaät, tu chæ laø chuyeån hoùa taâm, nghóa laø duøng the capability to dominate all physical levels of moät thöù kyû luaät noäi taïi ñeå chuyeån ñoåi taâm. Trong experience. This is the key point in Buddhism, for cuoäc soáng haèng ngaøy, thöôøng thì con ngöôøi chuùng from this point of view, we recognize that ta luoân kinh qua hai traïng thaùi ñoái nghòch nhau (coù cultivating is transforming the mind, and aûnh höôûng tröïc tieáp ñeán taâm con ngöôøi): haïnh transforming the mind means cultivating. And phuùc vaø khoå ñau. Duø chuùng ta khoâng muoán baøn from this very viewpoint, we agree that our state luaän xa ñeå phaân bieät veà moät caùi thöùc trong tieåu ñeà of mind, including our attitudes, thoughts and naøy, ai trong chuùng ta cuõng phaûi thöøa nhaän raèng emotions, plays a crucial role in our experiences ngoaøi caùi cô theå hieån hieän chuùng ta coøn moät phaàn of happiness and suffering. In transforming the khaùc thoáng trò caû phaàn cô theå aáy. Ai trong chuùng mind, Buddhists should remember that there's no ta cuõng phaûi ñoàng yù raèng kinh nghieäm veà khoå ñau discipline can be used to force our mind. It must vaø haïnh phuùc khoâng ñôn thuaàn xaûy ra nôi thaân theå be done on the basis of voluntary acceptance. chuùng ta, maø noù baét nguoàn töø moät choã tröøu töôïng However, this voluntary acceptance or voluntary beân trong maø ñaïo Phaät goïi noù laø "taâm". Theo ñaïo follow a spiritual discipline happens only after we Phaät, nhöõng

sinh hoaït tinh thaàn maïnh meõ döôùi ourselves have recognized that certain attitudes, hình thöùc tình caûm vaø tö töôûng, maïnh meõ ñeán noãi thoughts, emotions and ways of life are beneficial chuùng coù khaû naêng thoáng trò luoân caû kinh nghieäm to us and to others. And the spiritual path is the veà theå xaùc. Ñaây laø ñieåm then choát trong ñaïo Phaät, only way that will help us transform our minds. vì töø quan ñieåm naøy chuùng ta môùi thöøa nhaän raèng However, to be able to transform our minds we tu chính laø chuyeån hoùa taâm, vaø chuyeån hoùa taâm must understand the way our attitudes, thoughts chính laø tu. Vaø töø chính quan ñieåm naøy chuùng ta and emotion work. We must understand the thöøa nhaän raèng chính traïng thaùi taâm, bao goàm thaùi differences between “wholesome” and ñoä, tö töôûng vaø tình caûm, ñoùng vai troø quyeát ñònh “unwholesome”. In Buddhism, speaking is in no cho nhöõng kinh nghieäm veà haïnh phuùc vaø ñau khoå way cultivating, cultivating means practicing with cuûa chuùng ta. Trong vaàn ñeà chuyeån hoùa taâm, our own energy and sincerity. If we say in order to ngöôøi Phaät töû neân nhôù raèng khoâng coù moät thöù kyû reduce greed, hatred, ignorance, pride, doubt, luaät naøo coù theå ñöôïc duøng ñeå eùp buoäc taâm mình wrong views, killing, stealing, lying, etc., we must phaûi theo. Noù phaûi ñöôïc haønh söû treân caên baûn töï have the mind of loving-kindness, compassion, nguyeän chaáp nhaän chuyeån hoùa. Tuy nhieân, söï töï joy, and renunciation. This is only an empty word. nguyeän chaáp nhaän naøy chæ xaûy ra sau khi chuùng ta It is not enough to recognize that this is what is ñaõ nhaän dieän vaø thaáy roõ thaùi ñoä, tö töôûng hoaëc required to obtain a wholesome mind. It is not tình caûm hay loái soáng naøo laø coù lôïi ích cho mình enough simply to wish that we should have more vaø cho ngöôøi. Vaø chæ coù con ñöôøng taâm linh maø loving-kindness, more compassion, more joy or mình quyeát ñònh theo ñuoåi môùi coù theå giuùp cho more renunciation. On the contrary, Buddhists chuùng ta chuyeån hoùa taâm mình maø thoâi. Tuy must make an on going effort, again and again, to nhieân, ñeå coù khaû naêng chuyeån hoùa taâm mình, cultivate the positive aspects within us. The key chuùng ta phaûi hieåu thaùi ñoä, tö töôûng vaø tình caûm for transforming the mind is a sustained effort and chuùng ta laøm vieäc nhö theá naøo. Chuùng ta phaûi sincerity. To be able to step on the way of hieåu roõ söï khaùc bieät giöõa thieän vaø baát thieän. transforming the mind, Buddhists have no other Trong ñaïo Phaät, noùi khoâng phaûi laø tu, maø thöïc choice but observing the rules and contemplating haønh baèng taát caû naêng löïc vaø söï thaønh khaån cuûa the way to examine how attitudes, thoughts and chính mình môùi laø tu. Neáu chuùng ta noùi ñeå giaûm emotions arise in us through introspection. These thieåu nhöõng naêng löïc baát thieän nhö tham, saân, si,

maïn, nghi, taø kieán, saùt, ñaïo, daâm, voïng, chuùng ta Translate from Sanskrit: Phieân Phaïn—Dòch töø phaûi coù taám loøng töø, bi, hyû, xaû, vaân vaân, thì ñoù chæ Phaïn ngöõ. laø lôøi noùi troáng roãng. Chæ noùi raèng ñaây laø thöù caàn Translate the scriptures: Phieân Kinh—Dòch cho moät caùi taâm thieän laø chöa ñuû, hay chæ mong Kinh (töø Phaïn ngöõ). öôùc mình töø bi hôn, thöông yeâu hôn hay hyû xaû hôn Translate one’s words into action: Chuyeån lôøi thoâi cuõng chöa ñuû. Ngöôïc

laïi, ngöôøi Phaät töû phaûi noùi thaønh haønh ñoäng. coá gaéng lieân tuïc ñeå tu taäp nhöõng taùnh thieän beân Translating and publishing Council: Hoäi trong mình. Chìa khoùa cuûa vieäc chuyeån hoùa taâm ñoàng phieân dòch vaø aán haønh. laø söï coá gaéng vaø thaønh khaån lieân tuïc. Ñeå coù theå böôùc leân con ñöôøng chuyeån hoùa taâm mình, ngöôøi Translating and publishing the Tripitaka: Phaät töû khoâng coù söï löïa choïn naøo khaùc hôn laø Phieân dòch vaø aán haønh Tam Taïng kinh ñieån. phaûi tu taäp giôùi luaät vaø töï quaùn saùt laáy mình xem Translation of sutras: Phieân dòch kinh saùch— coi nhöõng thaùi ñoä, tö töôûng vaø tình caûm phaùt khôûi There are five kinds of terms which Hsuan-Tsang ra sao trong taâm mình. Nhöõng tu taäp naøy seõ cho did not translate but transliterated—Coù naêm loaïi chuùng ta trí tueä chaân thaät coù theå giuùp chuùng ta töø ngöõ chaúng phieân dòch ñöôïc do Ngaøi Huyeàn bieát roõ raøng phaûi laøm caùi gì thieän vaø khoâng laøm Trang ñôøi Ñöôøng quy ñònh—See Five kinds of caùi gì baát thieän. Ñoù laø caùch chuyeån hoùa taâm chaân terms that cannot be translated. chính nhaát cuûa ngöôøi Phaät töû. Translation of Pitaka: Kinh Taïng—A Transforming teaching and work of a collection of translations of writings. The canon, Buddha in one life time: Ñaïi hoùa. of which there are catalogues varying in number of contents—Phaàn phieân dòch kinh ñieån ghi laïi Transgress (v): Vöôït quaù haïn—To go beyond nhöõng lôøi daïy cuûa Phaät, coù nhieàu con soá ghi laïi the limit. khaùc nhau veà kinh ñieån. Transgress a law: Go beyond the limit of the 1) By Liang-Wu-Ti of 5,400 chuan or books: law—Break a moral law or rule—Phaù giôùi. Vua Löông Vuõ Ñeá cho toång taäp kinh ñieån Transgression (n): Law-breaking—Wrong- Phaät giaùo taïi vöôøn Hoa Laâm, goàm 5.400 doing—Söï phaïm toäi—Söï vöôït quaù giôùi haïn. quyeån. Transgression sin by action: Taùc Phaïm— 2) The K’ai-Yuan catalogue contained 5,048 Transgression sin by action, active sin, or positive chuan or books: Theo Khai Nguyeân Thích in doing evil such as killing, stealing, etc.—Phaïm Giaùo Luïc, goàm 5.048 quyeån. toäi baèng haønh ñoäng (hay phaïm nhöõng giôùi maø 3) The oldest existing canon is believed to be mình ñaõ thuï) nhö saùt sanh, troäm caép, vaân vaân thì the Korean with 6,467 chuan or books: Baûn goïi laø “taùc phaïm.” coå nhaát cuûa Trieàu Tieân coøn ghi laïi laø 6.467 Trangression speech: Nonsense speech—Noùi quyeån. lôøi phi lyù—See Five kinds of false speech. 4) The Sung canon has 5,714 chuan or books: Transgressor (n): Ngöôøi phaïm loãi. Baûn ñôøi nhaø Toáng goàm 5.714 quyeån. Transient thoughts: Vitathavitakka (p)—False 5) The South Sung has 5,665 chuan or books: or misleading thoughts—Voïng Nieäm—If we are Baûn ñôøi nhaø Nam Toáng goàm 5.665 quyeån. able to disregard when false thoughts arise, they 6) The Yuan canon has 5,397 chuan or books: will naturally vanish—Khi voïng töôûng khôûi maø Baûn ñôøi nhaø Nguyeân Moâng goàm 5.397 quyeån. chuùng ta baát chaáp ñöôïc thì töï nhieân chuùng seõ bieán 7) The Ming has 6,771 chuan or books: Baûn ñôøi maát. nhaø Minh goàm 6.771 quyeån. 8) The Ts’ing has 8,460 chuan or books. The Transignification (n): Bieán ñoåi yù nghóa. Ts’ing dynasty reprinted the Ming canon with Transitorily (adv): Moät caùch nhaát thôøi. supplement; and a new and much enlarged Transitoriness (n): Söï nhaát thôøi. edition has recently been published in Transitory (a): Chuyeån tieáp—Nhaát thôøi. Sanghai

and Tokyo: Baûn ñôøi nhaø Thanh goàm 8.460 quyeån. Nhaø Thanh ñaõ cho in laïi taïng

kinh ñôøi nhaø Minh vôùi khoå lôùn hôn nhieàu vaø chuùng ta sau khi cheát? Phaät giaùo daïy raèng sau khi coù phaàn boå tuùc. Boä naày môùi ñaây ñöôïc in laïi cheát thì trong moät khoaûng thôøi gian naøo ñoù chuùng taïi Thöôïng Haûi vaø Ñoâng Kinh. ta vaãn ôû traïng thaùi hieän höõu trung gian (thaân trung 9) The Japanese canon, based on those of the aám) trong coõi ñôøi naøy, vaø khi heát thôøi gian naøy, South Sung, has 5,665 chuan or books: Baûn tuøy theo nghieäp maø chuùng ta ñaõ töøng keát taäp trong cuûa Nhaät Baûn döïa vaøo ñôøi Nam Toáng, goàm ñôøi tröôùc, chuùng ta seõ taùi sanh vaøo moät coõi thích 5.665 quyeån. öùng. Phaät giaùo cuõng chia caùc coõi khaùc naøy thaønh Transmigrate (v): Ñaàu thai. nhöõng caûnh giôùi sau ñaây: ñòa nguïc, ngaï quyû, suùc Transmigration (n): Samsara (p & skt)—Luaân sanh, a tu la, nhaân, thieân, thanh vaên, duyeân giaùc, hoài (löu chuyeån trong voøng luaân hoài sanh töû)— boà taùt, vaø Phaät. Neáu chuùng ta cheát trong moät traïng Flowing back again—Flowing and returning— thaùi chöa giaùc ngoä thì taâm thöùc chuùng ta seõ trôû laïi Reincarnation—Reincarnation means going traïng thaùi voâ minh, seõ taùi sanh trong luïc ñaïo cuûa around as the wheel turns around. The state of aûo töôûng vaø khoå ñau, vaø cuoái cuøng seõ ñi ñeán giaø transmigration or samsara, where beings repeat cheát qua möôøi giai ñoaïn noùi treân. Vaø chuùng ta seõ cycles of birth and death according to the law of laëp ñi laëp laïi caùi voøng naøy cho ñeán taän cuøng cuûa karma. What happens to us after death? Buddhism thôøi gian. Söï laëp ñi laëp laïi naøy cuûa sanh töû ñöôïc teaches that we remain for some time in the state goïi laø "Luaân Hoài. Nhöng neáu chuùng ta laøm thanh of intermediate existence in this world after death, tònh taâm thöùc baèng caùch nghe Phaät phaùp vaø tu Boà and when this time is over, in accordance with the Taùt ñaïo thì traïng thaùi voâ minh seõ bò trieät tieâu vaø karma that we have accumulated in our previous taâm thöùc chuùng ta seõ coù theå taùi sinh vaøo moät coõi life, we are reborn in another appropriate world. toát ñeïp hôn. Vì vaäy, theá giôùi naày laø Ta baø hay Buddhism also divides this other world into the Nieát baøn laø hoaøn toaøn tuøy thuoäc vaøo traïng thaùi following realms: hell, hungry ghosts, animals, taâm. Neáu taâm giaùc ngoä thì theá giôùi naày laø Nieát demons, human beings, heavens, sravakas, baøn. Neáu taâm meâ môø thì laäp töùc theá giôùi naày bieán pratyeka-buddhas, bodhisattvas, and buddhas. If thaønh Ta Baø. Vì vaäy Ñöùc Phaät daïy: "Vôùi nhöõng ai we die in an unenlightened state, our minds bieát tu thì ta baø laø Nieát Baøn, vaø Nieát Baøn laø ta (consciousnesses) will return to the former state of baø." ignorance, and we will be reborn in the six worlds Transmigration after transmigration: of illusion and suffering, and will again reach old Rebirth after rebirth—Theá theá sinh sinh (heát sinh age and death through the stages mentioned töû roâi sinh töû), above. And we will repeat this round over and Transmigration and Nirvana: Laäu voâ laäu over to an indefinite time. This perpetual (sanh töû vaø Nieát Baøn)—Höõu laäu phaùp vaø voâ laäu repetition of birth and death is called phaùp hay chö phaùp trong tam giôùi vaø Thaùnh ñaïo "Transmigration." But if we purify

our minds by trong Tam thöøa vaø Nieát Baøn. hearing the Buddha's teachings and practicing the Transmission: Bodhisattva-way, the state of ignorance is 1) Chuyeån sang—Chuyeàn sang—Truyeàn baù. annihilated and our minds can be reborn in a 2) Truyeàn thöøa—Passing down robe and better world. So, whether the world is Samsara or begging bowl in succession from one Nirvana depends entirely on our state of mind. If patriarch to the next—Truyeàn y baùt lieân tuïc our mind is enlightened, then this world is töø vò toå naøy ñeán vò toå khaùc. Nirvana; if our mind is unenlightened, then this Transmission of the Buddha mind: Truyeàn world is Samsara. Thus the Buddha taught: "For Phaät taâm—See Transmission of the mind. those who strive to cultivate, samsara is Nirvana, Transmission of the Heart-Seal of the Nirvana is samsara."—Luaân laø baùnh xe hay caùi Buddha: Truyeàn (Phaät) Taâm AÁn—Transmission voøng, hoài laø trôû laïi; luaân hoài laø caùi voøng quanh of the Heart-Seal of the Buddha Seal of mind)— quaån cöù xoay vaàn. Luaân hoài sanh töû trong ñoù There is no truth to transmit; however, a master chuùng sanh cöù laäp ñi laäp laïi sanh töû töû sanh tuøy can seal his pupil's achievement of enlightenment theo nghieäp löïc cuûa mình. Ñieàu gì xaûy ra cho

by testing and approving it as true—Khoâng coù söï Transmit and maintain: Maintain what has thaät veà chuyeän truyeàn thöøa naày; tuy nhieân, moät vò been transmitted—Truyeàn trì—Trì giöõ nhöõng giôùi thaày coù theå aán chöùng veà söï thaønh töïu giaùc ngoä luaät ñaõ ñöôïc trao truyeàn. baèng chöùng nghieäm khaû naêng cuûa ñeä töû mình. Transmit from mind to mind: Pass from mind Transmission of the lamp: Truyeàn ñaêng— to mind—Truyeàn Taâm—The transmission of the Records of those who have passed on the lamp of mind—Mind-to-mind transmission, mental Buddhist Truth—To transmit the light—To pass transmission, or to pass from mind to mind, from a on the lamp of truth—See Transmission of the Zen master to his disciples by personal contact Heart-Seal of the Buddha. without using the words. To transmit the mind of Transmission of the mind: Truyeàn taâm— Buddha as in the Intuitional school. As a matter of Truyeàn Taâm—Mind-to-mind transmission, mental fact, there is no truth to transmit; however, a transmission, or to pass from mind to mind, from a master can seal his pupil's achievement of Zen master to his disciples by personal contact enlightenment by testing and approving it as without using the words. To transmit the mind of true—Taâm truyeàn taâm töø moät vò Thaày Thieàn qua Buddha as in the Intuitional school—Taâm truyeàn söï tieáp xuùc caù nhaân, chöù khoâng qua vaên töï, nhö taâm töø moät vò Thaày Thieàn qua söï tieáp xuùc caù caùch truyeàn Phaät Taâm trong nhaø Thieàn. Kyø thaät, nhaân, chöù khoâng qua vaên töï, nhö caùch truyeàn Phaät khoâng coù söï thaät veà chuyeän truyeàn thöøa naày; tuy Taâm trong nhaø Thieàn—See Transmit the Buddha nhieân, moät vò thaày coù theå aán chöùng veà söï thaønh Seal of mind. töïu giaùc ngoä baèng chöùng nghieäm khaû naêng cuûa ñeä Transmission by word of mouth: Direct töû mình. information—Tröïc truyeàn. Transmit precepts: Truyeàn giôùi—Transmit Transmit the Buddha Seal of mind: Truyeàn commandments—A Bhiksu or Bhiksuni who has Phaät Taâm AÁn—Transmission of the Heart-Seal of not completed at least ten to twelve Rains' the

Buddha Seal of mind. There is no truth to Retreats and transmits the Bhiksu or Bhiksuni transmit; however, a master can seal his pupil's Precepts to the novice, commits an Expression of achievement of enlightenment by testing and Regret Offense—Vò Tyø Kheo hay Tyø Kheo Ni approving it as true—Khoâng coù söï thaät veà chuyeän naøo chöa ñuû ít nhaát töø möôøi ñeán möôøi hai muøa an truyeàn thöøa naày; tuy nhieân, moät vò thaày coù theå aán cö kieát haï maø truyeàn giôùi Tyø Kheo hay Tyø Kheo chöùng veà söï thaønh töïu giaùc ngoä baèng chöùng Ni laø phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. nghieäm khaû naêng cuûa ñeä töû mình. Transmitted directly from the teacher: Sö Transmit the Buddha-truth: Truyeàn phaùp— truyeàn (truyeàn thaúng töø vò thaày). To transmit or spread abroad the Buddha-truth. A Transmitted from generation to another: term used by the esoteric sect, to succeed to the Gia truyeàn. dharma, or methods, of the master—Töø Maät giaùo Transmute (v): Nirmana (skt)—Change— duøng ñeå chæ phaùp cuûa ñeä töû noái nghieäp thaày. Alter—Transform—Bieán. Transmit the commandments: Truyeàn Giôùi— Transparent (a): Trong suoát. Transmit the precepts, to grant them as at Transubstantialism (n): Nieàm tin vaøo söï ordination—Truyeàn giôùi trong "Giôùi Ñaøn" cho chuyeån baûn theå. chö Taêng Ni môùi vaøo tu nguõ giôùi hay baùt quan trai Transubstantiate (v): Chuyeån baûn theå (töø baûn giôùi. theå naøy sang baûn theå khaùc). Transmit and instruct: Spread the teaching— Transubstantiation (n): Söï chuyeån baûn theå— Truyeàn ñaïo. Externalists believe that there exists a so-called Transmit the light: Truyeàn Ñaêng—The "Almighty Creator" who can transubstantiate transmission of the Lamp—To pass on the lamp of human beings—Ngoaïi ñaïo cho raèng coù caùi goïi laø truth—Phaùp coù theå phaù tan söï môø toái neân ñöôïc ví "ñaáng toaøn naêng" coù theå chuyeån ñöôïc baûn theå cuûa vôùi caây ñeøn truyeàn aùnh saùng—See Transmit from con ngöôøi töø baûn theå naøy sang baûn theå khaùc. mind to mind.

Tran Thai Tong (1218-1277): Traàn Thaùi defeated the invasive Mongolian. After the war, Toâng—He was born in 1218, was enthroned as the he realized that tens of thousands of lives of the first king of the Traàn Dynasty. He grew up in the enemy had been annihilated, thus he consistently Buddhist culture. As the child-king, he was deeply practiced "Repentance six times a day." He also sorrow when he witnessed his uncle as well as his wrote a "Guide to Six Times of Repentance" with chief political advisor, Traàn Thuû Ñoä, conducted a all rituals for everyone to practice. In 1258, the total massacre towards all political opponents, king stepped down and relinquished the throne to including the king's in-law, in order to consolidate his son Thaùnh Toâng. In the Book of Emptiness, the new dynasty. When he was twenty years old, the king explained why one should observe five his uncle, Thuû Ñoä, once again ordered him to precepts and cultivation of repentance. He degrade Lyù Chieâu Hoaøng because she could not emphasized the importance of repentance in His conceive, to remarry his sister-in-law Thuaän Book of Emptiness as follows: "To move Thieân who was marrying and pregnant with his conveniently on the road or along the river, one elder brother Traàn Lieãu. He was so disappointed. needs utilize a wagon or a boat. To

effectively On night in 1238, he fled the palace to the Hoa cleanse the body and mind, one must exercise Yeân temple on Mount Yeân Töû. Zen Master Vieân repentance. As said the sutra, ‘Though a dress be Chöùng, the abbot of the temple, asked the king of dirty for hundreds of years, if cleansed, it would what he was looking for by saying: “As an old be clean within one day. Similarly, if one suffers a monk living too long in this wild mountain, I am bad karma accumulated over a hundred or bony and skinny, my life is simple and my mind is thousand lifetimes, with earnest repentance one peaceful as a piece of cloud floating with the could clear up within an hour or a day.” He passed wind. And Your Majesty, as a king deserting the away in 1277—OÂng sanh naêm 1218, laø vò vua ñaàu throne and coming to this poor temple in the ñôøi nhaø Traàn. OÂng lôùn leân trong truyeàn thoáng vaên wilderness, what is your expectation?” The king hoùa Phaät Giaùo. Luùc coøn laø aáu chuùa, taâm oâng voâ replied: “As young age, my both parents were cuøng saàu thaûm vì ñaõ töøng chöùng kieán caûnh Quaân passed away. I’m now so lonely of being above of Sö Traàn Thuû Ñoä, ñeå cuûng coá cheá ñoä môùi, ñaõ thaúng the people, without places for refuge. Also tay taøn saùt khoâng gôùm tay nhöõng ñoái thuû chính trò, thinking of the past that no kingdom remains as keå caû nhöõng ngöôøi baø con beân phía vôï cuûa vua long as expected. I’d like to come here and (nhaø hoï Lyù). Vaøo naêm hai möôi tuoåi, moät laàn nöõa practice to become a Buddha rather than anything Traàn Thuû Ñoä baét eùp oâng pheá boû Lyù Chieâu Hoaøng else.” With compassion, the master advised: vì baø naày khoâng sanh ñeû ñöôïc, roài baét oâng laáy chò “There is no Buddha in this mountain. Buddha is daâu (vôï cuûa Traàn Lieãu). Moät ngaøy naêm 1238, oâng only existed in one’s mind.” If the mind is calm rôøi boû cung ñieän ñeå ñeán chuøa Hoa Yeân treân nuùi and free of bondage, wisdom will display, and that Yeân Töû xin tu. Thieàn Sö Vieân Chöùng, ñang truï trì is the true Buddha. Whe Your Majesty realizes it, taïi ñaây beøn noùi: “Laõo Taêng ôû laâu nôi sôn daõ, chæ you’re a Buddha immediately. Don’t waste your coøn da boïc xöông, cuoäc soáng giaûn ñôn vaø taâm hoàn time and energy of looking for it from the outside töï taïi nhö choøm maây noåi. Coøn Beä Haï laø moät ñaáng world.” The next day, Thuû Ñoä and his entourage quaân vöông, chaúng hay Ngaøi boû ngoâi nhaân chuû, came up and requested that the Majesty return to ñeán teä am nôi hoang daõ naày ñeå laøm gì?” Vua ñaùp: the throne. The king again turned to the master for “Traãm coøn thô aáu ñaõ voäi maát song thaân, bô vô advise. The master replied: “Generally, being a ñöùng treân só daân, khoâng choã nöông töïa. Laïi nghó sovereign, one must consider people’s wishes as söï nghieäp caùc baäc ñeá vöông ñôøi tröôùc thònh suy his, as well people’s mind as his. Now the people khoâng thöôøng, cho neân Traãm ñeán nuùi naày chæ caàu request Your Majesty return, you can’t repsond laøm Phaät, chôù khoâng caàu gì khaùc.” Vì loøng töø bi negatively. My only wish that Your Majesty maø Thaày noùi: “Neáu taâm mình tænh laëng, khoâng bò continue to study the Buddha teaching.” The King dính maéc, thì töùc khaéc thaønh Phaät, khoâng nhoïc tìm had no choice but returned to his throne. In 1257, caàu beân ngoaøi. Ngaøy hoâm sau, Thuû Ñoä vaø ñoaøn the king led his armed forces to fight against and tuøy tuøng ñeán thænh nhaø vua hoài cung. Vua

laïi quay

sang Thieàn Sö Vieân Chöùng khaån khoaûn khuyeân one nostril was left. Regarding the meditation, lôn. Sö ñaùp: “Phaøm laøm ñaáng quaân vöông, phaûi King Thaùnh Toâng said in his King’s Book of laáy yù muoán cuûa thieân haï laøm yù muoán cuûa mình; Records: “The manifestation of the true mind is laáy taâm cuûa thieân haï laøm taâm cuûa mình. Nay always calm and quiet. It is not going or coming; thieân haï muoán ñoùn Beä Haï trôû veà, beä haï khoâng veà not increasing or diminsihing. It fits everywhere sao ñöôïc? Ta chæ mong sao Beä haï ñöøng queân laõng no matter how large or small. It satisfies vieäc nghieân cöùu kinh ñieån.” Vua khoâng coøn caùch everyone, friend or foe. It might move on as fast naøo khaùc hôn laø quay veà tieáp tuïc trò daân. Naêm as a piece of cloud, or stand still as solid as a wall. 1257, khi quaân Moâng Coå xaâm laêng nöôùc ta laàn thöù It can be as light as a feather, or as heavy as a nhaát, ñích thaân nhaø vua thaân chinh deïp giaëc. Tuy chunk of rock. It may display itself completely, or nhieân, sau khi ñuoåi xong quaân Moâng Coå, oâng conceal itself without leaving a trace. To the king, nhaän thaáy haøng vaïn ngöôøi ñaõ bò saùt haïi, oâng beøn apparently, the practice of meditation does not tu taäp saùm hoái luïc thôøi (moãi ngaøy saùu thôøi saùm interfere with any activities in daily life. To the hoái). OÂng cuõng vieát neân quyeån “Nghi Thöùc Luïc contrary, it helps people accomplish their duties Thôøi Saùm Hoái” cho ngöôøi tu taäp. Ñeán naêm 1258, and fulfill their lives in a much better way—Ngaøi oâng nhöôøng ngoâi laïi cho con laø vua Thaùnh Toâng. sanh naêm 1240, con vua Thaùi Toå nhaø Traàn laø Traàn Trong Khoùa Hö Luïc, vua Traàn Thaùi Toâng ñaõ daïy Thaùi Toâng. Leân ngoâi vua naêm 1258. Ngaøi theo raèng moïi ngöôøi ñeàu phaûi neân haønh trì nguõ giôùi vaø hoïc Thieàn vôùi Ñaïi Ñaêng, vò Quoác Sö döôùi thôøi saùm hoái toäi chöôùng. Trong Khoùa Hö Luïc, oâng ñaõ vua cha cuûa ngaøi. Vua Thaùnh Toâng laø ngöôøi ñaõ vieát: “Muoán di chuyeån thoaûi maùi treân ñöôøng boä thoâng ñaït vaø giaùc ngoä lyù thieàn ngay töø khi ngaøi hay ñöôøng soâng, ngöôøi ta phaûi duøng toa xe hay coøn laø quaân vöông, chöù ngaøi khoâng tìm nôi non thuyeàn ñoø. Muoán röûa saïch thaân taâm, ngöôøi ta phaûi cao röøng vaéng, maø ngöï taïi trieàu ñình vaãn ngoä ñaïo. luoân tu haønh saùm hoái nhö Kinh ñaõ daïy, duø maëc aùo Trong Thaùnh Ñaêng Luïc, ngaøi ñaõ noùi: “Sau ba dô ñeán caû traêm naêm, maø chæ caàn giaët moät ngaøy laø möôi naêm ñaäp ngoùi, duøi ruøa, ñoå moà hoâi xoùt con aùo saïch. Cuõng nhö vaäy, duø ngöôøi ta chòu khoå vì aùc maét ñeå taäp thieàn; moät khi thaáu vôõ göông maët thaät, nghieäp choàng chaát haøng traêm ngaøn kieáp, chæ vôùi môùi bieát loã muõi xöa nay maát heát moät beân.” Qua moät laàn thöïc daï saùm hoái, toäi chöôùng coù theå ñöôïc ñoù chuùng ta thaáy Vua Thaùnh Toâng cuõng nhö nhieàu röûa saïch trong moät giôø hay moät ngaøy.” OÂng maát vò Thieàn sö khaùc, sau ba möôi naêm vôùi ñuû caùch tu naêm 1277. taäp, keå caû vieäc ñaäp ngoùi hay vuøi mai ruøa ñeå coá Tran Thanh Tong (1240-1290): Traàn Thaùnh tìm ra Phaät taùnh, nhöng khi chöùng ngoä, ngaøi môùi Toâng—He was born in 1240 A.D., son of the first thaáy mình ñaõ maát ñi moät beân muõi. Vua Thaùnh King of the Tran Dynasty, King Traàn Thaùi Toâng. Toâng noùi veà Thieàn nhö sau: “Thieàn laø duïng cuûa He studied Zen with Zen Master Ñaïi

Ñaêng, who chaân taâm tænh tænh laëng laëng, khoâng ñi khoâng ñeán, was the National Teacher under his father. King khoâng theâm khoâng bôùt, duø lôùn hay duø nhoû, noù Thaùnh Toâng penetrated the essence of Zen thích hôïp vôùi moïi nôi, moïi ngöôøi, duø baïn hay duø doctrine and enlightened while he was still a king. thuø. Thieàn coù theå ñoäng nhö maây, tónh nhö töôøng He needed not travel to a remote area on a bích; noù coù theå nheï nhö loâng, hay naëng nhö ñaù; noù mountain or in the jungle to practice Zen. In the coù theå phôi baøy loà loä hay aån kín khoâng daáu veát. King's Book of Records, he said: "After thirty Quaû thaät, theo vua Thaùnh Toâng, thì tu thieàn khoâng years of breaking tiles and drilling tortoise, being trôû ngaïi moïi coâng taùc ôû theá gian, nhö vaäy coù ai perspired for many instance of Zen practicing; maø khoâng tu ñöôïc. Ñaây laø moät baèng chöùng Thieàn once penetrated and realized the original face, the Hoïc ñôøi Traàn raát tích cöïc. two nostrils in the past suddenly lost one." Trap and fish: Thuyeân Ngö—A difficult Through this, we see that the king as well as some passage in a book and its interpretation—Kinh other Zen practitioners in the past, had tried all vaên naêng thuyeân ví nhö caùi nôm, nghóa lyù sôû possible ways including breaking tiles and drilling thuyeân ví nhö con caù. turtle shells in order to seek the Buddha nature. Trapousha (skt): Ñeá leâ phuù baø—See Trapusa However, after the penetration of the Way, only and Bhallika.

Trapped in : Bò maéc baãy (trong). Thieân—Ña La Daï Ñaêng Laêng Xaù Thieân—A Trapper: Ngöôøi gaøi baãy. Sanskrit term for "Heaven of the Thirty-Three Trapusa and Bhallika: Ñeà Vò Ba Lôïi—The Gods." It is said that this is the second of the desire-heavens, the heaven of Indra, on the two merchants who offered Sakyamuni barley and summit of Meru. It is the Svarga of Hindu honey after his enlightenment—Ñeá Leâ Phuù Ta vaø mythology, situated at the top of Meru with thirty- Qua Ly Vò, teân hai ngöôøi laùi buoân ñaõ daâng leân two deva-cities, eight on each side; a central city Ñöùc Phaät luùa maïch vaø maät sau khi Ngaøi giaùc ngoä is Sudarsana, or Amaravati, where Indra, with (hai oâng ñaõ ñöôïc Ñöùc Phaät ban cho moùng tay vaø 1,000 heads and eyes and four arms, lives in his toùc ñeå ñöa veà döïng thaùp thôø). palace called Vaijayanta, and revels in Travel (v): Du haønh. numberless sensual pleasures together with his Travel to all Buddha-lands, coming and wife Saci and with 119,000 concubines. There he going without impediment: Du haønh caùc coõi receives the monthly reports of the four Phaät, qua laïi voâ ngaïi—See Ten kinds of Buddha- Maharajas as to the good and evil in the world." work in all worlds in all times of the Buddhas (A). The average lifespan of gods in this heaven is Travel the path of right insight: Bodhisattvas 30,000,000 years. It is said that Sakyamuni travel the path of right insight, get rid of all false Buddha has visited there for three months during views—Thöïc haønh ñaïo Chaùnh kieán, xa lìa taát caû the seventh year after his awakening in order to taø kieán—See Ten kinds of path of Great preach the Abhidharma to his mother. This is the Enlightening Beings (8). second level heaven of six heavens of desire, also Travel by projection to the realms of all called Heaven of Thirty-Three. The palace of sentient beings to enlighten them all by Trayastrimsa Heaven, one of the ancient gods of appropriate means: Hoùa hieän qua ñeán taát caû

India, the god of the sky who fights the demons with his vijra, or thunderbolt. He is inferior to the chuùng sanh giôùi, ñeàu phöông tieän khai ngoä—See Trimurti, Brahma, Visnu, and Siva, having taken Ten spheres of Great Enlightening Beings.Travel the place of Varuna, or sky. Buddhism adopted by projection to the realms of all sentient him as its defender, though, like all the gods, he is beings to enlighten them all by appropriate considered inferior to a Buddha or any who have means: Hoùa hieän qua ñeán taát caû chuùng sanh giôùi, attained bodhi. His wife is Indrani. According to ñeàu phöông tieän khai ngoä—See Ten spheres of Bhikkhu Bodhi in Abhidhamma, Tavatimsa is so Great Enlightening Beings. named because, according to legend, a group of Travel to all worlds, remaining unhindered: thirty-three noble-minded men who dedicated Du haønh ñeán taát caû theá giôùi, voâ chöôùng ngaïi truï— their lives to the welfare of others were reborn See Ten ways in which Buddhas remain here as the presiding deity and this thirty-two unhindered. assistants. The chief of this realm is Sakka, also Traveler (n): Khaùch Löõ Haønh—The Buddha known as Indra, who resides in the Vejayanta compared sentient beings as travelers in the Palace in the realm's capital city, Sudassana—Töø darkness and suffering of the three worlds (ba Baéc Phaïn chæ "Coõi trôøi Ba Möôi Ba Taàng, moät neûo: world of desire, world of form, world of trong saùu coõi trôøi duïc giôùi. Ngöôøi ta noùi ñaây laø coõi formless) and six realms (saùu ñöôøng: Heaven, trôøi duïc giôùi thöù hai, treân coõi Dieâm Phuø Ñeà. Theo Asura, Human, Animal, Hungry ghost, Hell) of thaàn thoaïi AÁn Ñoä Giaùo, thì coõi trôøi naày naèm beân existence—Ñöùc Phaät ví chuùng sanh nhö nhöõng keû treân nuùi Tu Di, coù 32 Thieân thaønh, moãi beân coù löõ haønh trong boùng toái vaø khoå ñau trong ba neûo taùm thaønh; thaønh trung taâm goïi laø Hyû Kieán Thaønh saùu ñöôøng. nôi truù nguï cuûa vua trôøi Ñeá Thích ngaøn ñaàu ngaøn Traya (skt): Triple—Threefold—Consisting of maét boán tay, cung ñieän cuûa oâng goïi laø Bì Xa, nôi three. cö nguï cuûa baø vôï Saci vaø 119.000 tyø thieáp. Haèng thaùng Töù Thieân vöông phaûi baùo caùo vôùi oâng Trayastrimsas (skt): Tavatimsa (p)—Ñao Lôïi nhöõng thieän aùc coõi theá gian." Thoï maïng cuûa chö Thieân (Hyû Kieán Thieân)—Ñaùt Lôïi Da Ñaùt Lôïi Xa

thieân treân coõi trôøi naøy laø 30 trieäu naêm. Ngöôøi ta Treasure of faith: Tín Taøi—Tín Taïng—The noùi Ñöùc Phaät Thích Ca Maâu Ni ñaõ vieáng meï cuûa treasury of faith which contains all merits—Kho Ngaøi ba thaùng nôi cung trôøi naøy trong naêm thöù baùu nieàm tin chöùa taát caû coâng ñöùc—See Seven baûy sau khi Ngaøi thaønh ñaïo ñeå thuyeát giaûng Vi Treasures of Enlightened Beings. Dieäu Phaùp cho meï. Ñaây laø coõi trôøi thöù hai trong Treasure up gold, silver and ivory: Tích tröû saùu coõi trôøi duïc giôùi, coøn goïi laø Ba Möôi Ba Taàng vaøng baïc ngoïc ngaø—See Eight things which are Trôøi. Moät trong nhöõng coå thaàn AÁn Ñoä, thaàn trôøi laø unclean to a monk or a nun. vò thaàn ñaõ chieán ñaáu vôùi ma quaân baèng kim cang chuøy. Trôøi Ñao Lôïi döôùi trôøi Trimurti, trôøi Phaïm Treasure-house: Kho baùu. thieân, trôøi Visnu vaø Siva. Phaät giaùo nhaän trôøi Ñao Treasure of learning: Suta (p)—Vaên Taøi—See Lôïi nhö vò thaàn hoä phaùp, tuy nhieân, vò trôøi naày vaãn Seven Treasures of Enlightened Beings. keùm hôn Phaät hay baát cöù ai ñaõ ñaït ñöôïc

giaùc ngoä. Theo Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, vì Treasure of men: Nhaân baûo (Buddha). truyeàn thuyeát coù ba möôi ba vò do Sakka laõnh ñaïo, Treasure of merits: Kho baûo coâng ñöùc. töï hieán ñôøi mình cho lôïi ích cuûa ngöôøi khaùc, neân Treasure of merit and virtue: Coâng ñöùc taïng. caû ba möôi ba vò ñeàu ñöôïc sanh vaøo coõi naày vaø Treasure of moral dread: Ottappa (p)—Quyù ngöï trò trong cung Vejayanta taïi kinh ñoâ Taøi—See Seven Treasures of Enlightened Sudassana. Beings. Trayastrimsha Heaven: The second level Treasure of moral shame: Hiri (p)—Taøm heaven of six heavens of Desire, or heavens of Taøi—See Seven Treasures of Enlightened the thirty-three devas—Cung Trôøi Ñao Lôïi—Coõi Beings. trôøi thöù hai trong saùu coõi trôøi Duïc giôùi—See Treasure of morality: Giôùi Taøi—See Seven Trayastrimsas. Treasures of Enlightened Beings. Trayastrimsha Heaven's King: Cakra-deva- Treasure of renunciation: Caga (p)—Thí Indra (skt)—Vua Trôøi Ñao Lôïi—He is considered Taøi—See Seven Treasures of Enlightened the God Almighty in Christianity. He is the ruler Beings. of the second level of heaven, first level heaven Treasure of various states of concentration: and earth—Ñöôïc coi nhö laø Ñaáng Toái Cao trong Caùc moân tam muoäi—See Ten inexhaustible Cô Ñoác. OÂng trò vì cung trôøi thöù nhì, thöù nhaát vaø treasures. Ta baø theá giôùi—See Trayastrimsas. Treasuring up gold, silver and ivory: Tích tröû Trayo dhatavah (skt): Tam giôùi—The triple vaøng baïc ngoïc ngaø—See Eight things which are world—The three worlds. unclean to a monk or a nun. Treacherous (a): Gian taø—Boäi baïc. Treasuring up ivory and ornaments: Caát giöõ Treacherous thieves: Nhuyeãn Taëc—Fame and nhöõng thöù ñoà khaéc chaïm trang söùc—This is one of gain, which injure the aspiration of the religious the eight things unclean to a monk or a nun—Ñaây man—Danh lôïi laø teân giaëc phaù hoaïi coâng ñöùc cuûa laø moät trong taùm thöù ueá haïnh cuûa chö Taêng Ni— ngöôøi tu ñaïo. See Eight things which are unclean to a monk or a Tread (v): Böôùc leân—Buddha showed us the nun. Path to Liberation; however, to reach Nirvana, we Treasuring up money, gold and jewels: Caát must tread the path ourselves. giöõ tieàn baïc, vaøng vaø chaâu baùu—This is one of Tread the Path: Thöïc haønh con ñöôøng. the eight things unclean to a monk or a nun—Ñaây Treasure (n): Chaâu baùu—Kho baùu—See Seven laø moät trong taùm thöù ueá haïnh cuûa chö Taêng Ni— treasures. See Eight things which are unclean to a monk or a Treasure Assembly Bodhisattva: Chuùng Baûo nun. Vöông—See Twenty five Bodhisattvas who Treasury: protect all who call Amitabha. 1) Kosa (skt)—Cask—Box—Caâu xaù (chieác hoäp, Treasure of Buddha-teaching: Nhö Lai Taïng. kho baùu).

2) Treasure: Ngaân khoá—Taïng (kho taøng). 1) The treasury of precious things: Kho chöùa Treasury of the Dharma-realm: Phaät Phaùp chaâu baùu tích luõy. Giôùi Taïng Thaân A Di Ñaø—Amitabha Buddha, 2) The wonderful religion of Buddha: Dieäu phaùp Whose Body Is The Treasury Of The Dharma cuûa Phaät coù theå cöùu giuùp chuùng sanh thoaùt Realm. khoûi caùc khoå aùch. Treasury of faith: Tín Taïng—The treasury of Treasury of profound wisdom: Treasury of faith which contains all merits—Kho baùu nieàm tin the mysteries wisdom—Bí maät taïng. chöùa taát caû coâng ñöùc. Treasury of all right laws: The source or Treasury of Great Brightness: Ñaïi

Quang treasury of all right laws and virtues—Chaùnh Minh Taøng. Phaùp Taïng hay phaùp giôùi taïng—See Five Stores Treasury of great knowledge: Trí taïng quaûng of the one Buddha-nature. ñaïi—According to the Flower Adornment Sutra, Treasury of scriptures: Tripitaka (skt)— Chapter 27, there are ten kinds of treasury of Collections of all sutras, vinayas and sastras— great knowledge possessed by Enlightening Taïng kinh (söu taäp kinh, luaät vaø luaän). Beings when they first attain the concentration of Treasury of universal light atmosphere: Phoå knowledge of the adornments of Buddhas—Theo Quang Minh Taïng phong luaân—See Ten types of Kinh Hoa Nghieâm, Phaåm 27, coù möôøi moân trí characteristics of manifestation of a Buddha (8). taïng quaûng ñaïi maø chö Boà Taùt ñaït ñöôïc khi coù Treasury of the wonderful law: Dieäu Phaùp lieãu tri nhöùt thieát theá giôùi Phaät trang nghieâm Tam Taïng. muoäi—See Ten kinds of treasury of great Treat everyone with respect: Reverence to all knowledge possessed by Enlightening Beings. Bodhisattvas with the same devotion as to all Treasury of Happiness and Accumulation Buddhas (i.e. without discrimination between of Mani Jewels Buddha: Phaät Hoan Hyû Taïng Bodhisattvas and Buddhas—Bình ñaúng ñoái vôùi Ma Ni Baûo Tích. chuùng sanh khieâm nhöôøng khoâng ngaïi, ñoái vôùi Boà Treasury of Kindness Buddha: Phaät Töø Taïng. Taùt xem nhö Phaät—See Eight perfections. Treasury of knowledge: Trí Taïng—The Treat ingratitude as worn-out shoes to be treasury of Buddha-wisdom—Trí tueä quaûng ñaïi discarded: Consider merits or services to others cuûa Phaät, bao haøm heát thaûy chö phaùp. as ragged slippers—Coi thi aân nhö ñoâi deùp boû— Treasury of Knowledge of the True See Ten Non-Seeking Practices. Dharma: Shobogenzo (jap)—Kho Taøng Kieán Treat lightly: Xem thöôøng—According to the Thöùc Dieäu Phaùp—A major work of Dogen Master Agama Sutra, there are four things that may not (1200-1253), a voluminous treatise that discusses be treated lightly—Theo Kinh A Haøm, coù boán thöù all aspects of Buddhist life and practice, from chaúng theå khinh thöôøng—See Four things that meditation to details concerning personal may not be treated lightly. hygiene—Moät taùc phaåm cuûa Thieàn sö Ñaïo Treat (v) someone well: Ñoái xöû töû teá vôùi ai. Nguyeân (1200-1253), ñaây laø moät boä luaän nhieàu Treatise (n): Sastra—Sutra—Kinh ñieån. taäp baøn luaän veà moïi khía caïnh trong ñôøi soáng Treatise on Awakening of Faith: Phaät giaùo vaø söï tu taäp, töø thieàn taäp ñeán chi tieát veà Sraddhotpada-sastra (skt)—Ñaïi Thöøa Khôûi Tín veä sinh caù nhaân. Luaän—Awakening of Faith, one of the earliest Treasury of all phenomena: Phaùp Giôùi Taïng— remaining Mahayana texts in East Asian coutries The treasury or storehouse or source of all and is attributed to Asvaghosa, but extant only in phenomena or truth—Phaùp giôùi taïng laø nôi tröõ Chinese. Two translations have been made, one chöùa moïi hieän töôïng hay chaân lyù. by Paramartha in 554 A.D., another by Treasury of precious things: Baûo Taïng—The Siksananda, around 700 A.D. The first text is wonderful religion of the Buddha. more generally accepted, as Chih-I, the fourth patriarch of T'ien-T'ai was Paramarth's

amanuensis, and Fa'Tsang made the standard Katyayaniputra, translated into Chinese by commentary on it, though he had assisted Sanghabhuti around 383 A.D. According

to Prof. Siksananda in his translation. It gives the Junjiro Takakusu in the Essentials of Buddhist fundamental principles of Mahayana, claims that Philosophy, probably in the second century A.D., all sentient beings are primordially awakened, whether before or after the Buddhist Council of and this basic nature is referred to as “Buddha- King Kaniska’s reign, we cannot tell, a great and nature” However, it is prevented form manifesting minute commentary named Vibhasa Sastra was due to ignorance (avidya), and once this is compiled on Katyayaniputra’s work. The word removed one naturally actualizes the basic “Vibhasa” means an extreme annotation or potential of Buddha-nature. The work was various opinions, and this title indicates that many translated into English by Teitaro Suzuki in 1900, opinions of the time were gathered and criticized also by T. Richard—Khôûi Tín Luaän, teân goïi taét in detail and that some optional ones were cuûa saùch Ñaïi Thöøa Khôûi Tín Luaän taïi caùc xöù selected and recorded. The main object of the Ñoâng AÙ, do ngaøi Maõ Minh Boà Taùt bieân soaïn, Vibhasa commentary was to transmit the correct nhöng hieän chæ coøn laïi baûn vaên baèng Hoa ngöõ maø exposition of the Abhidharma School which has thoâi. Coù hai baûn dòch sang Hoa ngöõ, thöù nhaát laø since then come to be called the Vaibhasika baûn dòch cuûa ngaøi Chaân Ñeá vaøo naêm 554 sau Taây School—Boä Kinh Luaän do Thi Ñaø Baøn Ni soaïn, Lòch, baûn thöù hai do ngaøi Thöïc Xoa Nan Ñaø dòch ñöôïc ngaøi Taêng Giaø Baït Tröøng dòch sang Hoa ngöõ vaøo naêm 700 sau Taây Lòch. Baûn thöù nhaát coù leõ vaøo khoaûng naêm 383 sau Taây Lòch. Theo Giaùo Sö ñöôïc ñaïi chuùng chaáp nhaän hôn vì Ñaïi sö Trí Giaû, Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät vò toå thöù tö cuûa toâng Thieân Thai cuõng laø vò thô kyù Giaùo, coù leõ vaøo theá kyû thöù II sau Taây Lòch, tröôùc cho ngaøi Chaân Ñeá, vaø sau ñöôïc ngaøi Phaùp Taïng hay sau cuoäc kieát taäp kinh ñieån cuûa trieàu ñaïi Ca bieân soaïn lôøi bình giaûi tieâu chuaån, maëc daàu sau Saéc Nò Ca, chuùng ta khoâng theå noùi ñöôïc, moät sôù naày chính oâng ñaõ giuùp cho ngaøi Thöïc Xoa Nan Ñaø giaûi vó ñaïi vaø chi li meänh danh Tyø Baø Sa Luaän dòch baûn thöù nhì. Ñaïi Thöøa Khôûi Tín Luaän laø taùc (Aibhasa-sastra) ñöôïc taäp thaønh döïa treân taùc phaåm noùi veà cöïc lyù cuûa Ñaïi Thöøa, giuùp cho ngöôøi phaåm cuûa Ca Ña Dieãn Ni Töû. Töø ngöõ “Vibhasa” ñoïc nghe khôûi leân trong loøng nieàm tin chaân chính coù nghóa laø “Quaûng dieãn,” hay nhöõng “Dò kieán,” ñoái vôùi giaùo phaùp Ñaïi Thöøa, raèng taát caû chuùng vaø tieâu ñeà naày toû ra raèng nhieàu quan ñieåm cuûa sanh ñeàu coù taùnh giaùc nguyeân thuûy, vaø baûn chaát thôøi aáy ñöôïc taäp hôïp vaø pheâ bình chi tieát, vaø moät caên baûn naày ñöôïc coi nhö laø Phaät taùnh. Tuy nhieân, vaøi quan ñieåm rieâng tö ñöôïc tuyeån choïn vaø ghi noù bò che môø bôûi voâ minh, vaø moät khi voâ minh cheùp laïi. Muïc ñích chaùnh cuûa luaän Tyø Baø Sa laø ñöôïc thaùo gôõ thì töï nhieân ngöôøi ta seõ chöùng löu truyeàn lôøi traàn thuaät chính xaùc cuûa tröôøng phaùi nghieäm ñöôïc tieàm naêng caên baûn cuûa Phaät taùnh A Tyø Ñaøm, töø ñoù tröôøng phaùi naày môùi ñöôïc goïi laø naøy. Boä saùch naày ñaõ ñöôïc ngaøi Teitaro Suzuki phaùi Phaân Bieät Thuyeát (Vaibhasika). dòch sang Anh ngöõ vaøo naêm 1900. Treatise on logic: Nyaya-pravesa (skt)—Nhaân Treatise on Buddhist Philosophy: Luaän veà Minh Nhaäp Chaùnh Lyù Luaän—A

treatise on logic Trieát Hoïc Phaät Giaùo. composed by Sankarasvamin, follower of Treatise of Collection of Mahayana- Dignaga, translated into Chinese by Hsuan-Tsang Abhidharma: Written by master An-Hui in one book, on which there are numerous (Sthiramati)—Luaän Ñaïi Thöøa Vi Dieäu Phaùp (ñöôïc commentaries and works—Thuyeát minh veà lyù soaïn bôûi ngaøi An Hueä)—See Sthiramati. luaän (chaân naêng laäp, chaân naêng phaù, chaân hieän löôïng, chaân tyû löôïng, töï naêng laäp, töï naêng phaù, töï Treatise on the Discriminating between the hieän löôïng, töï tyû löôïng) do ñeä töû cuûa Traàn Na laø middle and the extremes: Madhyanta-Thöông Yeát La soaïn, Traàn Huyeàn Trang ñôøi vibhanga-sastra (skt)—Bieän trung bieän luaän. Ñöôøng dòch sang Hoa Ngöõ, moät quyeån bao goàm Treatise on the Explanation of the ten nhöõng lôøi bình. grounds: Dasbhumivibhasa-sastra (skt)—Thaäp Treatise on the Hundred Verses: Sata-sastra Ñòa Tyø Ba Sa Luaän—A philosophical treatise by (skt—Baùch Luaän (hai quyeån)—Sata-sastra by

Devabodhisattva, two books—See Four famous accolade of prajna and becomes the knighterrant sastras. of Truth. It is an experience of a different Treatise on the Madhyamika: Madhayamika- dimension, spaceless, timeless, which is beyond sastra (skt)—Trung Quaùn Luaän—The first and the province of thought and speech. Hence it principle work of the three main works of the cannot be expressed in any human language— Middle School, composed by Nagarjuna. Trung Quaùn Luaän (teân taùc phaåm cuûa Boà Taùt Long Fortunately the Sanskrit text of it has been Thoï, toå thöù 14 cuûa doøng Thieàn AÁn Ñoä). Ñaây laø boä preserved. It was translated into Chinese by luaän thöù nhaát vaø cuõng laø boä luaän chính trong ba boä Kumarajiva. It is a treatise of 400 verses in which luaän chính cuûa Tam Toâng Luaän. Boä Trung Quaùn Nagarjuna refutes certain wrong views of Luaän do Ngaøi Long Thoï bieân soaïn, may maén Mahayana or of general philosophers, thereby nguyeân baûn tieáng Phaïn vaãn coøn toàn taïi. Baûn Haùn rejecting all realistic and pluralistic ideas, and vaên do Ngaøi Cöu Ma La Thaäp dòch. Taùc phaåm naày indirectly establishing his monistic doctrine. The goàm 400 baøi tuïng, trong ñoù Ngaøi Long Thoï ñaõ baùc Madhyamaka system is neither scepticism nor boû moät soá nhöõng kieán giaûi sai laàm cuûa phaùi Ñaïi agnosticism. It is an open invitation to every one Thöøa hay cuûa caùc trieát gia thôøi baáy giôø, töø ñoù oâng to see Reality face to face. According to the baùc boû taát caû nhöõng quan nieäm duy thöùc vaø ña Survey of Buddhism, Sangharakshita's summary nguyeân ñeå giaùn tieáp thieát laäp hoïc thuyeát "Nhaát of the Madhyamaka system as follows: Nguyeân" cuûa mình. Trieát hoïc Trung Quaùn khoâng "Buddhism may be compared to a tree. Buddha's phaûi laø chuû thuyeát hoaøi nghi maø cuõng khoâng phaûi transcendental realization is the root. The basic laø moät chuû thuyeát baát khaû tri luaän. Noù laø moät lôøi Buddhism is the trunk, the distinctive Mahayana môøi goïi coâng khai ñoái vôùi baát cöù ai muoán tröïc doctrines the branches, and the schools and dieän vôùi thöïc taïi. Theo Nghieân Cöùu veà Phaät Giaùo, subschools of the Mahayana the flowers. Now the ngaøi Taêng Hoä ñaõ noùi veà lyù töôûng Boà Taùt trong function of flowers, however beautiful, is to Trung Quaùn nhö sau: "Phaät Giaùo coù theå ví nhö produce fruit. Philosophy, to be more

than barren moät caùi caây. Söï giaùc ngoä sieâu vieät cuûa Ñöùc Phaät speculation, must find its reason and its fulfilment laø reã cuûa noù. Phaät Giaùo cô baûn laø caùi thaân caây, in a way of life; thought should lead to action. caùc hoïc thuyeát Ñaïi Thöøa laø nhaùnh cuûa noù, coøn caùc Doctrine gives birth to method. The Bodhisattva phaùi vaø chi cuûa Ñaïi Thöøa laø hoa cuûa noù. Baây giôø, ideal is the perfectly ripened fruit of the whole duø hoa coù ñeïp ñeán theá naøo thì chöùc naêng cuûa noù vast tree of Buddhism. Just as the fruit encloses laø keát thaønh quaû. Trieát hoïc, ñeå trôû thaønh ñieàu gì the seeds, so within the Bodhisattva Ideal are cao hôn laø söï suy luaän voâ boå, phaûi tìm ñoäng cô vaø recombined all the different and sometimes söï thaønh töïu cuûa noù trong moät loái soáng; tö töôûng seemingly divergent elements of Mahayana." caàn phaûi daãn tôùi haønh ñoäng. Hoïc thuyeát naày sinh According to Jaidev Singh in An Introduction To ra phöông phaùp. Lyù töôûng Boà Taùt laø traùi caây hoaøn Madhyamaka Philosophy, we have seen the main myõ chín muøi treân caây ñaïi thuï cuûa Phaät Giaùo. features of Madhyamaka Philosophy. It is both Cuõng nhö traùi caây bao boïc haït gioáng, vì vaäy beân philosophy and mysticism. By its dialectic, its trong lyù töôûng Boà Taùt laø söï keát hôïp cuûa taát caû critical probe into all the categories of thought, it nhöõng thaønh toá khaùc nhau, vaø ñoâi khi döôøng nhö relentlessly exposes the pretensions of Reason to chia reõ cuûa Ñaïi Thöøa." Theo Jaidev Singh trong know Truth. The hour of Reason's despair, Ñaïi Cöông Trieát Hoïc Trung Quaùn, chuùng ta thaáy however, becomes the hour of truth. The seeker raèng nhöõng neùt chính yeáu cuûa trieát hoïc Trung now turns to meditation on the various forms of Quaùn vöøa laø trieát hoïc vöøa laø thuyeát thaàn bí. Baèng 'Sunyata,' and the practice of 'Prajnaparamitas.' caùch xöû duïng bieän chöùng phaùp vaø chieáu roïi söï By moral and yogic practices, he is prepared to pheâ bình vaøo taát caû nhöõng phaïm truø tö töôûng , noù receive the Truth. In the final stage of Prajna, the ñaõ thaúng tay vaïch traàn nhöõng khoa tröông hö traù wheels of imagination are stopped, the discursive cuûa lyù trí ñeå nhaän thöùc Chaân Lyù. Baây giôø ngöôøi mind is stilled, and in that silence Reality stoops taàm ñaïo quay sang vôùi thieàn ñònh theo nhöõng to kiss the eye of the aspirant; he receives the hình thöùc khaùc nhau cuûa 'Khoâng Taùnh," vaø thöïc

haønh Baùt Nhaõ Ba La Maät Ña. Nhôø thöïc haønh tinh called Shih-Lun or Four-Treatise School, which thaàn ñöùc haïnh Du Giaø, ngöôøi taàm ñaïo theo Trung adds a fourth text by Nagarjuna, namely, the Quaùn doïn ñöôøng ñeå tieáp nhaän Chaân Lyù. Taïi giai Prajnaparamita-Sastra. This sastra is composed of ñoaïn sau cuøng cuûa Baùt Nhaõ, nhöõng baùnh xe töôûng 100 books ascribed to Magarjuna on the greater töôïng bò chaän ñöùng, taâm trí voïng ñoäng laéng ñoïng Prajna-paramita sutra, in which we see that tòch tònh laïi, vaø, trong söï tòch tònh ñoù, Thöïc Taïi cuùi Nagarjuna established his monistic view much hoân leân ñoâi maét cuûa ngöôøi taàm ñaïo; keû ñoù ñoùn more affirmatively than in any other text. In nhaän söï taùn döông cuûa Baùt Nhaõ vaø trôû thaønh hieäp Nagarhuna's commentary on the só phieâu du cuûa Chaân Lyù. Ñaây laø kinh nghieäm Mahaprajnaparamita there is an annotation of the thuoäc veà moät chieàu khaùc, moät chieàu voâ khoâng fundamental principles:

All conditioned things are gian, voâ thôøi gian, noù sieâu vieät leân treân laõnh vöïc impermanent (sarva-sanskara-anityam); all cuûa tö töôûng vaø ngoân ngöõ. Cho neân noù khoâng theå elements are selfless (sarva-dharma-anatman); dieãn ñaït ñöôïc baèng baát cöù ngoân ngöõ naøo cuûa nhaân and Nirvana is quiescence (nirvana-santam), in loaïi. which it is said that these 'three law-seals' (signs Treaties on the Mahaparinirvana Sutra: Ñaïi of Buddhism) can be extended to four by adding Baùt Nieát Baøn Haäu Phaàn Kinh—Treaties on the another, all is suffering (sarva-duhkham), or can Mahaparinirvana Sutra, two books, translated into be abridged to one 'true state' seal. The 'true Chinese by Jnanabhadra under the T'ang dynasty, state' may be translated as 'noumenon.' This the sutra explained about the passing away of the school interprets the 'true state' as 'no state' or Buddha and the divisions of his relics—Haäu Phaàn 'no truth,' but it does not mean that it is false; 'no Nieát Baøn Kinh, goàm hai quyeån, ñöôïc ngaøi Nhaï Na truth' or 'no state' here means that it is not a truth Baït Ñaø La dòch vaøo ñôøi nhaø Ñöôøng, noùi veà söï or a state established by argument or conceived nhaäp dieät cuûa Phaät vaø söï phaân chia xaù lôïi. by thought but that it transcends all speech and Treatise of the Middle School: Luaän Trung thought. Again, T'ien-T'ai interprets it as 'one Quaùn—See Treatise on the Madhyamika. truth' (eka-satya), but 'one' here is not a numerical 'one;' it means 'absolute.' The Treatise on the Middle View of the Great principle of the T'ien-T'ai doctrine centers on this Vehicle: Written by master An-Hui true state of all elements. However, all texts from (Sthiramati)—Ñaïi Thöøa Trung Quaùn Luaän (ñöôïc San-Lun and Shih-Lun are being from ngaøi An Hueä bieân soaïn)—See Sthiramati. Nagarjuna's hand, the general trend of Treatise on the original nature of man: metaphysical argument is much the same. The Nguyeân Nhaân Luaän—A treatise on the sastra was translated into Chinese by Kumarajiva fundamental nature of man, by Tsung-Mi, the in around 397-415 A.D.—Ñaïi Trí Ñoä Luaän laø luaän fifthpatriarch of the Hua-Yen school, explaining veà Kinh Baùt Nhaõ Ba La Maät Ña. Ñaây laø moät taùc its doctrine, in one book—Teân ñaày ñuû laø Hoa phaåm trieát hoïc noåi tieáng cuûa Phaät Giaùo Ñaïi Thöøa. Nghieâm Nhaân Luaän, saùch xeùt veà baûn taùnh caên Vì phaùi Tam Luaän quaù thieân troïng veà duy taâm baûn cuûa con ngöôøi, do ngaøi Kheâ Phong Toâng Maät, luaän phuû ñònh, neân thôøi baáy giôø naûy leân moät toå thöù naêm cuûa toâng Hoa Nghieâm bieân soaïn. tröôøng phaùi tích cöïc laø Töù Luaän Toâng, baèng caùch Treatise on Sanskrit grammar: Vyakarana theâm vaøo moät taùc phaåm thöù tö cuûa Ngaøi Long (skt)—Kyù Luaän—Boä luaän veà ngöõ phaùp tieáng Thoï, ñoù laø boä Ñaïi Trí Ñoä Luaän. Boä luaän naày goàm Phaïn. 100 quyeån do ngaøi Long Thoï Boà Taùt soaïn, giaûi Treatise on the Transcendental Wisdom: thích veà Ñaïi phaåm Baùt Nhaõ Kinh, trong ñoù Ngaøi Mahaprajnaparamita-padesa-sastra (skt)—Ñaïi Trí Long Thoï thieát laäp quan ñieåm "Nhaát Nguyeân" cuûa Ñoä Luaän—Maha-Prajnaparamita Sastra is a sastra mình moät caùch xaùc quyeát hôn trong baát cöù taùc (Commentary) on the Prajna paramita sutra. It is a phaåm naøo khaùc. Trong luaän thích naày ngaøi Long famous philosophical Mahayana work. As the Thoï chuù thích veà Ñaïi Baùt Nhaõ Kinh, coù moät chuù San-Lun School is much

inclined to be negativistic giaûi veà nhöõng nguyeân lyù caên baûn naày: taát caû caùc idealism, there arose the more positive school, söï theå bò chi phoái bôûi ñieàu kieän voâ thöôøng(sarva-

samskara-anitya hay chö haønh voâ thöôøng); moïi Tree spirit: Tree ghost—When trees become yeáu toá ñeàu khoâng coù töï ngaõ (sarva-dharma- large and old, they are known to be dwellings for anatman hay chö phaùp voâ ngaõ), vaø Nieát Baøn laø söï ghosts and spirits—Thaàn Moäc. vaéng laëng (nirvana-santam hay Nieát Baøn tòch Tree-top: Ngoïn caây. tónh). Tam phaùp aán hay ba daáu hieäu cuûa phaùp coù Trees turn white: Laâm Bieán—The trees of the theå ñöôïc quaûng dieãn thaønh boán baèng caùch theâm wood turned white when the Buddha died—Khi vaøo moät daáu hieäu khaùc: taát caû ñeàu leä thuoäc khoå Ñöùc Phaät nhaäp Nieát Baøn, saéc caây trong röøng Ta ñau (sarva-duhkkam) hay thaät töôùng aán. Coù theå La bieán thaønh maøu traéng. dòch chöõ ‘thaät töôùng aán’ laø ‘baûn theå’ (noumenon). Tree whose wood can exorcise evil spirits: Toâng Thieân Thai giaûi thích ‘thaät töôùng’ nhö laø ‘voâ Moäc Hoaïn Töû—Voâ Hoaïn Töû—A tree whose töôùng’ hay ‘voâ thaät,’ nhöng khoâng coù nghóa laø meâ seeds are used as rosary beads. It is said to be the voïng; voâ töôùng hay voâ thaät ôû ñaây coù nghóa laø arista, which means unharmed, secure; it is the khoâng coù moät traïng thaùi hay töôùng naøo ñöôïc thieát name of the soap-berry and other shrubs—Moät laäp baèng luaän chöùng hay ñöôïc truy nhaän bôûi tö loaïi caây coù khaû naêng traùnh ñöôïc taø quyû. Haït cuûa töôûng; noù sieâu vieät caû ngoân thuyeát vaø taâm töôûng. noù coù theå duøng laøm traøng haït. Caây coøn mang yù Laïi nöõa, Thieân Thai giaûi thích noù nhö laø ‘nhaát ñeá’ nghóa baát haïi hay an toaøn. Noù coøn laø teân cuûa moät (eka-satya), nhöng ‘nhaát’ ôû ñaây khoâng phaûi laø loaïi traùi daâu duøng laøm xaø boâng. nhaát cuûa danh soá, noù chæ cho ‘tuyeät ñoái.’ Nguyeân lyù cuûa hoïc thuyeát Thieân Thai quy tuï treân thaät Tremble (v): Run sôï. töôùng ñoù cuûa vaïn phaùp. Tuy nhieân, vì caû Tam Trend: Traøo löu. Luaän vaø Töù Luaän ñeàu töø tay Ngaøi Long Thoï maø Trend of Buddhist thought: Traøo löu tö töôûng ra caû neân khuynh höôùng toång quaùt cuûa nhöõng luaän Phaät giaùo. chöùng sieâu hình trong hai phaùi naày cuõng gaàn Trespass (n & v): Quaù böôùc—Vöôït qua. gioáng nhau. Kinh ñöôïc ngaøi Cöu Ma La Thaäp dòch Trespasser (n): Ngöôøi xaâm nhaäp. sang Hoa ngöõ vaøo khoaûng nhöõng naêm 397-415 Tri (skt): Traya (skt)—Three—Tam (ba). sau Taây Lòch. Triad (n): Boä ba. Treatise of the twenty verses: Vimsatikakarika Trial (a & n): Thaåm vaán—Xöû aùn. (skt)—Nhò Thaäp Tuïng Luaän. Tri Zen Master: Trí Thieàn Sö—A Vietnamese Tree (n): Caây. zen master from Phong Chaâu, North Vietnam. He Tree of enlightenment: Giaùc Thuï—The tree of was a descendant of King Leâ Ñaïi Haønh. His knowledge, or enlightenment, the pippala under grandfather named Leâ Thuaän Toâng, a high official which the buddha attained enlightenment, also in the royal court during the Lyù Dynasty. He called Bodhidruma—Ñöùc Phaät ñaéc ñaïo döôùi goác passed the Doctorate Degree in Philosophy and caây Taát Ba La, neân caây ñoù ñöôïc goïi laø caây Boà was assigned as a royal official with the rank of Ñeà—See Bodhi-tree. “Cung Haàu Thö Gia.” At the age of 27, he left Tree among men: Nhaân Trung Thuï—The home and became a disciple of

Zen master Giôùi Buddha, a tree among men. The Buddha who Khoâng. After becoming the dharma heir of the provided the bodhi tree as a shelter for men—sixteenth generation of the Vinitaruci Zen Sect, Phaät laø moät taøng caây lôùn (caây Boà Ñeà) cho nhaân he went to Mount Töø Sôn and stayed in the deep loaïi. jungle to practice ascetics and meditation for six Tree or original fecility: Bodhi tree—Nguyeân years. Then he went to the mountain foot to build caùt thuï (caây goác cuûa haïnh phuùc). a small temple named Phuø Moân and stayed there Trees of the Pure Land: Jewel-trees—Baûo thuï. to preach Buddha Dharma until he passed away. It Trees in rows: Haønh Thuï—Haøng Thuï—A forest should be noted that both Toâ Hieán Thaønh and Ngoâ with avenues of trees—Röøng caây thaønh haøng Hoøa Nghóa were his lay disciples—Thieàn sö Vieät thaønh loái. Nam, queâ ôû Phong Chaâu, Baéc Vieät. Ngaøi laø doøng doõi cuûa vua Leâ Ñaïi Haønh. OÂng noäi ngaøi laø Leâ

Thuaän Toâng, laø moät quan chöùc lôùn cuûa trieàu Lyù. cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät Ngaøi thi ñaäu Tieán Só vaø ñöôïc boå laøm Cung Haàu giaùo taïi Baéc Vieät. Ngaøi thò tòch naêm 1117. Thö Gia trong trieàu. Naêm 27 tuoåi, ngaøi xuaát gia Tribe (n): Boä laïc—Chi toäc. laøm ñeä töû cuûa Thieàn sö Giôùi Khoâng. Sau khi trôû Tribhava (skt): Tibhava (p)—Threefold world— thaønh phaùp töû ñôøi thöù 16 cuûa doøng Thieàn Tyø Ni Tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc giôùi— Ña Löu Chi, ngaøi ñi ñeán nuùi Töø Sôn vaø truï trong sensuous world, fine material world and röøng saâu ñeå tu taäp khoå haïnh vaø thieàn ñònh trong immaterial world)—See Trailokya. saùu naêm lieàn. Sau ñoù ngaøi xuoáng chaân nuùi caát am Tribhavacittamatra (skt): Tribhavasva- Phuø Moân giaûng phaùp cho ñeán khi ngaøi thò tòch. Caû cittamatram (skt)—Tam giôùi duy taâm (ba coõi ñeàu hai oâng Toâ Hieán Thaønh vaø Ngoâ Hoøa Nghóa deàu laø do taâm taïo)—Tam Giôùi Duy Nhaát Taâm—The ñeä töû taïi gia cuûa ngaøi. threefold existence is nothing but the mind—The Tri Bao Zen Master: Trí Baûo Thieàn Sö (?- triple world is but one mind—The triple world is 1190)—A Vietnamese Zen master from OÂ Dieân, just Mind. In the Lankavatara Sutra, the Buddha North Vietnam. He left home to become a monk taught: “The Bodhisattva-mahasattvas sees that at Thanh Töôùc Temple on Mount Du Hyù in the triple world is no more than the creation of the Thöôøng Laïc. He was the Dharma heir of the tenth citta, manas, and mano-vijnana, that it is brought generation of Wu-Yun-T’ung Zen Sect. Later, he forth by falsely discriminating one’s own mind, focused in cultivating merits by building bridges, that there are no signs of an external world where fixing roads in rural areas. He passed away in the principle of multiplicity rules, and finally that 1190—Thieàn sö Vieät Nam, queâ ôû OÂ Dieân, Baéc the triple world is just one’s own mind.”—Tam Vieät. Ngaøi xuaát gia taïi chuøa Thanh Töôùc treân nuùi giôùi duy thò töï taâm hay tam giôùi duy chæ do taâm Du Hyù ôû Thöôøng Laïc. Ngaøi laø phaùp töû ñôøi thöù 10 naày. Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Vò Boà doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi chuyeân taùt Ma ha Taùt thaáy raèng theá giôùi chæ laø söï saùng taïo tu phöôùc baèng caùch baéc caàu boài loä ôû nhöõng vuøng cuûa taâm, maït na vaø yù thöùc; raèng theá giôùi ñöôïc sinh thoân daõ. Ngaøi thò tòch naêm 1190. taïo do phaân bieät sai laàm bôûi caùi taâm

cuûa chính Tri Bat Zen Master: Trì Baùt Thieàn Sö (1049- mình; raèng khoâng coù nhöõng töôùng traïng hay daáu 1117)—A Vietnamese Zen master from Luy Laâu, hieäu naøo cuûa moät theá giôùi beân ngoaøi maø trong ñoù North Vietnam. He favored Buddhism when he nguyeân lyù ña phöùc ñieàu ñoäng; vaø cuoái cuøng raèng was very young. At the age of 20, he left home, ba coõi chæ laø caùi taâm cuûa chính mình. became a disciple and received complete precepts Tribulation (n): Upayasa (skt)—Gian truaân— with Zen Master Suøng Phaïm at Phaùp Vaân Temple. Khoå naïn—Hoaïn naïn. He became the Dharma heir of the Vinitaruci Zen Tribunal (n): Toøa aùn binh. Sect. After the latter's death, he became a Trice a day meditation: Tam Thôøi Toïa Thieàn. wandering monk in search of the truth. Later, he 1) The first period at 10 AM: Nhöùt thôøi. stayed at Toå Phong Temple on Mount Thaïch 2) The second period at 4 PM: Nhò thôøi. Thaát. Lyù Thöôøng Kieät was one of his most 3) The third period at 8 PM: Tam thôøi. outstanding lay disciples. He spent most of his life to revive and expand Buddhism in North Vietnam. Trichivara (skt): The robe of a Buddhist monk or He passed away in 1117—Thieàn sö Vieät Nam, nun, which is pieced together from pieces of old queâ ôû Luy Laâu. Ngaøi thích Phaät giaùo töø khi coøn cloth or rags, but always kept clean as a sign of nhoû. Luùc 20 tuoåi, ngaøi xuaát gia vaø trôû thaønh ñeä töû, poverty and purity—AÙo Caø Sa cuûa Taêng Ni, ñöôïc vaø thoï giôùi cuï tuùc vôùi Thieàn sö Suøng Phaïm taïi may baèng nhieàu maûnh vaûi cuõ vaù víu laïi vôùi nhau chuøa Phaùp Vaân. Ngaøi trôû thaønh Phaùp töû ñôøi thöù 12 nhöng luùc naøo cuõng giöõ cho saïch ñeå toû daáu hieäu doøng Thieàn Tyø Ni Ña Löu Chi. Sau khi Thaày thò thanh baàn. tòch, ngaøi trôû thaønh du Taêng khaát só ñeå taàm caàu Trichotomic (a): Goàm ba thaønh phaàn. chaân lyù. Veà sau, ngaøi truï taïi chuøa Toå Phong treân Trichotomous (a): See Trichotomic. nuùi Thaïch Thaát. Lyù Thöôøng Kieät laø moät trong Trichotomy (n): Tam phaân luaän (quan ñieåm thaàn nhöõng ñeä töû taïi gia noåi tieáng cuûa ngaøi. Haàu heát hoïc cho raèng con ngöôøi goàm ba thaønh phaàn, xaùc,

hoàn vaø linh. Theo quan ñieåm Phaät giaùo, moãi con their compassion. The three bodies are not ngöôøi coù hai phaàn chính laø xaùc thaân hay töù ñaïi vaø one and yet not different. It is because the taâm thöùc. Phaät giaùo khoâng tin ôû linh hoàn tröôøng levels of understanding of human beings are cöûu). different. Some see the dharma body, still Tricksters: Nhöõng keû löôøng gaït—See Six others see the reward body, and still others dangers when one keeps bad company. see the response body. For example, some Triennial (a): Keùo daøi ba naêm—Coá söï cöù ba look at a pearl as a substance which is round naêm moät laàn xaõy ra. and perfect, others see the pure light emitting by the pearl, still others see the pearl Triennially (adv): Ba naêm moät laàn. reflected within itself. Apart from the Trigamist (n): Ngöôøi phaïm toäi tam hoân (ba vôï substance of the pearl and the light, there is hay ba choàng moät laàn). no pure light emitting, nor reflection inside Trigamous (a): Maéc toäi tam hoân. the pearl. Thus the three are one—Töø Baéc Trigamy (n): Tình traïng tam hoân. Phaïn chæ "tam thaân." theo giaùo thuyeát Ñaïi Tri Hai Master: Hoøa Thöôïng Trí Haûi—Name of thöøa, chö Phaät coù ba thaân: 1) Phaùp thaân hay Most Venerable Trí Haûi who

supervised the baûn taùnh thaät cuûa Phaät, hay chaân thaân cuûa reconstruction of Quoác AÂn temple in 1805 through Phaät, ñoàng nhaát vôùi hieän thöïc sieâu vieät, vôùi the contribution of Princess Long Thaønh, an elder thöïc chaát cuûa vuõ truï. Söï ñoàng nhaát cuûa Phaät sister of king Gia Long, who offered 300 ounces vôùi taát caû caùc hình thöùc toàn taïi. Ñaây cuõng laø of silver—Teân cuûa Hoøa Thöôïng Trí Haûi, ngöôøi ñaõ bieåu hieän cuûa luaät maø Phaät ñaõ giaûng daïy, ñoân ñoác truøng tu chuøa Quoác AÂn vaøo naêm 1805 vôùi hoaëc laø hoïc thuyeát do chính Phaät Thích Ca söï ñoùng goùp 300 laïng baïc cuûa Coâng Chuùa Long thuyeát giaûng; 2) ÖÙng thaân hay Baùo Thaân hay Thaønh, chò vua Gia Long. thaân höôûng thuï. Thaân theå Phaät, thaân theå cuûa Trikayas (skt): Tam thaân Phaät. höôûng thuï chaân lyù nôi “Thieân ñöôøng Phaät.” (I) An overview of “Trikaya”—Toång quan veà Ñaây cuõng chính laø keát quaû cuûa nhöõng haønh Tam Thaân Phaät: A Sanskrit term for “three ñoäng thieän laønh tröôùc kia; vaø 3) Hoùa thaân hay bodies.” According to Mahayana doctrine, thaân ñöôïc Phaät duøng ñeå hieän leân vôùi con Buddhas have three bodies: 1) Dharmakaya, ngöôøi, nhaèm thöïc hieân yù muoán ñöa taát caû or body of the great order, or true body of the chuùng sanh leân Phaät. Ñaây cuõng chính laø hieän Buddha. This is the true nature of the Buddha, thaân cuûa chö Phaät vaø chö Boà Taùt traàn theá. Ba which is identical with transcendental reality, thaân Phaät khoâng phaûi laø moät maø cuõng khoâng the essence of the universe. The dharmakaya khaùc. Vì trình ñoä cuûa chuùng sanh coù khaùc neân is the unity of the Buddha with every thing hoï thaáy Phaät döôùi ba hình thöùc khaùc nhau. Coù existing. It represents the law or dharma, the ngöôøi nhìn thaáy phaùp thaân cuûa Phaät, laïi coù teaching expounded by the Buddha ngöôøi nhìn thaáy baùo thaân, laïi coù ngöôøi khaùc (Sakyamuni); 2) Sambhogakaya, or body of nhìn thaáy hoùa thaân cuûa Ngaøi. Laáy thí duï cuûa delight, the body of buddhas who in a moät vieân ngoïc, coù ngöôøi thaáy theå chaát cuûa “buddha-paradise” enjoy the truth that they vieân ngoïc troøn ñaày, coù ngöôøi thaáy aùnh saùng embody. This is also the result of previous tinh khieát chieáu ra töø vieân ngoïc, laïi coù ngöôøi good actions; and 3) . Nirmanakaya, or body thaáy ngoïc töï chieáu beân trong ngoïc, vaân vaân. of transformation, or emanation body, the Kyø thaät, khoâng coù phaåm chaát cuûa ngoïc vaø aùnh earthly body in which Buddhas appear to men saùng seõ khoâng coù aùnh saùng phaûn chieáu. Caû ba in order to fulfill the buddhas’ resolve to thöù naøy taïo neân veû haáp daãn cuûa vieân ngoïc— guide all beings to advance to Buddhahood See three bodies of the Buddha. (liberation). The nirmanakaya is embodied in (II) Trikaya in Mahayana—Tam Thaân Phaät theo the earthly Buddhas and Bodhisattvas Phaät giaùo Ñaïi thöøa: projected into the world through the 1) Dharmakaya—Phaùp thaân: The Prajna- meditation of the sambhogakayaas a result of paramita Sutra maintains the conception that

the Dharmakaya is produced by Dharmas. nirmanakaya is embodied in the earthly Thus, the Dharma body is the principle and Buddhas and Bodhisattvas projected into the nature of fundamental enlightenment. Body world through the meditation of the of the great order. The true nature of the sambhogakaya as a result of their Buddha,

which is identical with compassion. The transformation body is also transcendental reality, the essence of the known as the body of Sakyamuni Buddha, universe. The dharmakaya is the unity of the which translates “Still and Silent.”—Hoùa thaân Buddha with every thing existing. It laø söï theå hieän loøng bi maãn vôùi chuùng sanh represents the law or dharma, the teaching moïi loaøi. Thaân ñöôïc Phaät duøng ñeå hieän leân expounded by the Buddha (Sakyamuni). vôùi con ngöôøi, nhaèm thöïc hieân yù muoán ñöa There is still another another explanation that taát caû chuùng sanh leân Phaät. Ñaây cuõng chính laø the dharmakaya is the Dharma body of hieän thaân cuûa chö Phaät vaø chö Boà Taùt traàn Vairocana Buddha, which translates as “All theá. Hoùa thaân coøn ñöôïc bieát laø thaân cuûa Ñöùc Pervasive Light.”—Kinh Baùt Nhaõ Ba La Maät Phaät Thích Ca Maâu Ni, coù nghóa laø “Tòch Ña duy trì khaùi nieäm raèng Phaùp thaân laø do Tònh Phaät.” phaùp taoï thaønh. Vì vaäy Phaùp thaân laø nguyeân (III) Trikaya in Zen—Tam Thaân Phaät trong Thieàn: lyù vaø taùnh chaát caên baûn cuûa söï giaùc ngoä. Baûn In Zen the three bodies of Buddhas are three taùnh thaät cuûa Phaät, ñoàng nhaát vôùi hieän thöïc level of reality—Trong nhaø Thieàn, ba theå cuûa sieâu vieät, vôùi thöïc chaát cuûa vuõ truï. Söï ñoàng Phaät chæ ba trình ñoä veà söï thöïc chöùng: nhaát cuûa Phaät vôùi taát caû caùc hình thöùc toàn taïi. 1) Dharmakaya: The cosmic consciousness, the Ñaây cuõng laø bieåu hieän cuûa luaät maø Phaät ñaõ unified existence that lies beyond all giaûng daïy, hoaëc laø hoïc thuyeát do chính Phaät concepts—YÙ thöùc vuõ truï, moät khaùi nieäm thoaùt Thích Ca thuyeát giaûng. Coøn moät loái giaûi thích ra ngoaøi taùnh duy lyù. cho raèng phaùp thaân chính laø “Toái Thaéng 2) Sambhogakaya: The experience of the Quang Phaät” cuûa Ñöùc Tyø Loâ Giaù Na. ecstasy of enlightenment—Theå nghieäm xuaát 2) Sambhogakaya—ÖÙng thaân hay Baùo Thaân: thaàn do ñaïi giaùc ñem laïi. The reward body is Perfect Wisdom, or initial 3) Nirmanakaya: Buddha-body is radiant, enlightenment. This is the body of delight, the personified by Sakyamuni Buddha—Thaân body of buddhas who in a “buddha-paradise” Phaät saùng choùi, do Phaät Thích Ca hieän thaân. enjoy the truth that they embody. This is also (IV) Trikaya in Vijrayana—Tam Thaân Phaät trong the result of previous good actions. The Kim Cang thöøa: According to Tantric reward body is considered as the body of Buddhism, the samsaric way of handling our Nisyanda Buddha, which means “Fulfillment world, in terms of the three levels of samsaric of Purity.”—Baùo thaân laø thaân cuûa trí tueä vieân perception: body, emotions, and maõn hay laø thaân cuûa söï khôûi ñaàu giaùc ngoä. mindlessness. There is a definite tantric Ñaây laø thaân höôûng thuï. Thaân theå Phaät, thaân levels of perception, which is known as the theå cuûa höôûng thuï chaân lyù nôi “Thieân ñöôøng principle of the three kayas, or the trikaya. Phaät.” Ñaây cuõng chính laø keát quaû cuûa nhöõng Kaya is a Sanskrit word that simply means haønh ñoäng thieän laønh tröôùc kia. Baùo thaân coøn “body.” There is a correspondence between ñöôïc xem laø laø thaân cuûa Ngaøi Sôû Löu Phaät, the three levels. In the language of tantra, the coù nghóa laø “Thaønh Tònh Phaät.” level of body corresponds to the kaya or body 3) Nirmanakaya—Hoùa thaân: The transformation of manifestation, the nirmanakaya. The level body is a compassionate appearance in of

emotions corresponds to the body of response to living beings. Body of complete joy, the sambhogakaya, and the transformation, the earthly body in which level of bewilderment or ignorance Buddhas appear to men in order to fulfill the corresponds to total space, the dharmakaya. buddhas' resolve to guide all beings to There is no tension or contradiction between advance to Buddhahood (liberation). The the samsaric and the tantric descriptions.

Rather the tantric principle of the three kayas baøy cuûa Maät giaùo vaø söï trình baøy cuûa theá shows how we could relate to the levels of gian khoâng coù moät söï caêng thaúng choáng traùi body, emotions, and bewilderment that naøo. Hôn nöõa, giaùo lyù Maät giaùo veà ba thaân already exist within our state of being. In cho chuùng ta thaáy chuùng ta coù theå laøm vieäc studying tantra, we relate with all three kayas tröïc tieáp vôùi ba bình dieän hình töôùng, caûm simultaneously by relating to the vajra xuùc vaø voâ minh qua söï töông öùng vôùi ba thaân master, who embodies all three. The three ñeàu coù ñuû ñaày trong moãi chuùng ta. Trong quaù kayas are not abstract principles, but we can trình hoïc hoûi Maät giaùo, chuùng ta phaûi laøm relate to them experientially, personally, vieäc ñoàng thôøi moät luùc vôùi ba thaân qua söï lieân spiritually, and transcendently, all at the same heä cuûa chuùng vôùi vò Kim Cang ñaïo sö, ngöôøi time. As we develop to the level of the bieåu töôïng cuûa ba thaân. Ba thaân khoâng phaûi teacher's body, the level of nirmanakaya, laø moät nguyeân lyù tröøu töôïng, maø chuùng ta coù then we begin to experience the theå laøm vieäc tröïc tieáp vôùi chuùng baèng söï caûm sambhogakaya. At that level emotions are nhaän, taâm linh vaø sieâu vieät. Khi chuùng ta ñaõ transmuted and are workable. Beyond that, thaønh töïu bình dieän hình töôùng moät vò thaày, we also begin to tune in to the dharmakaya, bình dieän cuûa hoùa thaân, chuùng ta seõ thaønh töï which is open, all pervading space. If we are baùo thaân. Treân bình dieän naøy nhöõng caûm xuùc going to study tantra, it is necessary to seõ ñöôïc bieán ñoåi vaø trôû thaønh ñeà taøi cuûa tu understand the trikaya principle of being and taäp. Hôn nöõa, chuùng ta baét ñaàu chuaån bò cho manifesting . In tantric practice the first step Phaùp thaân, thaân cuûa moät khoâng gian roäng môû is to realize the level of body, the vaø xuyeân suoát moïi vaät. Khi chuùng ta saép söûa nirmanakaya. Then we see that the five hoïc Maät giaùo, ñieàu caàn thieát laø phaûi hieåu Buddha families are related with the nguyeân lyù veà "tam thaân" cuûa hieän töôïng vaø sambhogakaya or the level of emotions. hieän thöïc. Trong truyeàn thoáng Maät giaùo, böôùc Beyond that it is necessary to transcend both ñaàu tieân laø ñoái maët vôùi hoùa thaân, bình dieän the bodily and the emotional level, which is cuûa hình töôùng. Sau ñoù chuùng ta phaûi nhaän ra the dharmakaya, high above. It is necessary söï lieân quan giöõa naêm gia ñình Phaät (see Five to understand the importance of relating with Buddha Families) vôùi hoùa thaân hay vôùi bình the body, or earthly existence, and relating dieän cuûa caûm xuùc. Hôn nöõa, söï vöôït qua bình with the vajra master, the great teacher who dieän cuûa hình töôùng vaø caûm xuùc cuõng raát laø exists on earth. In some sense such a teacher caàn thieát, vì ñoù laø Phaùp thaân cao toät. Phaûi is a magician, a conjurer: he has achieved thaáy roõ taàm quan troïng cuûa söï lieân heä giöõa total space, conquered

the level of emotions, hình töôùng hay theá giôùi hieän höõu, vaø söï lieân and he actually exists in an earthly body— heä vôùi vò ñaïo sö Kim Cang, vò thaày vó ñaïi, Theo Maät toâng Phaät giaùo, khía caïnh cuûa theá ñang soáng treân quaû ñaát naøy. Trong moät yù giôùi ñöôïc nhìn qua 3 bình dieän cuûa theá tuïc: nghóa naøo ñoù vò ñaïo sö Kim Cang laø nhaø phuø hình töôùng, caûm xuùc vaø höõng hôø. Coù nhöõng thuûy, moät nhaø aûo thuaät: oâng ta ñaõ thaønh töïu möùc ñoä nhaän thöùc roõ raøng theo Maät giaùo veà caùi khoâng gian voâ bieân, vöôït qua bình dieän caùc bình dieän naøy, ñoù laø nguyeân lyù cuûa 3 cuûa caûm xuùc vaø soáng baèng moät xaùc thaân hoaøn thaân, hay laø “tam thaân.” Kaya laø tieáng Baéc toaøn xöông thòt. Phaïn coù nghóa laø “thaân.” Giöõa ba thaân vaø ba 1) Dharmakaya: Dharmakaya stands for the bình dieän cuûa nhaän thöùc coù moät söï töông öùng strength of fundamental truth of emptiness, vôùi nhau. Trong ngoân ngöõ cuûa Maät giaùo, bình the all-pervading supreme reality, dieän cuûa hình töôùng töông öùng vôùi hoùa thaân enlightenment itself and embodied as hay thaân cuûa söï bieán hieän; bình dieän caûm xuùc Samantabhadra—Bieåu hieän cho söùc maïnh töông öùng vôùi baùo thaân, thaân cuûa söï an laïc voâ cuûa taùnh khoâng thaâm nhaäp vaø bao truøm taát caû, bieân; vaø bình dieän höõng hôø vôùi Phaùp thaân, ñöôïc hieän thaân cuûa Ngaøi Phoå Hieàn. hay thaân cuûa voâ bieân phaùp giôùi. Giöõa söï trình

2) Sambhogakaya: Sambhogakaya represents manifestations of the law of transformation. the qualities of the dharmakaya—Bieåu hieän All things in the universe, from the small nhöõng phaåm chaát cuûa “theå luaät.” Ñaây chính laø grain of sand, the human body, to the big one phaùp hieän treân thaân Phaät. such as the earth, moon and sun are governed 3) Nirmanakaya: The nirmanakaya is the by the above law, and as such, must come intentional embodiment of the dharmakaya in through these four periods. This process of human form. In the Mahayana, Nirmanakaya changes characterizes impermanence. means the historical Buddha Sakyamuni. In Everything in this world is subject to change the Vajrayana, nirmanakaya means any and perish; nothing remains constant for even person who possesses the spiritual a single ksatna or short moment. Everything, capabilities of a teacher who has previously every phenomenon passes through a period of died—Söï hieän thaân coù yù thöùc cuûa theå luaät birth, maturity, transformation, and döôùi hình thöùc con ngöôøi. Trong Ñaïi thöøa, destruction. The Diamond Sutra taught: “Just hieän thaân naày laø Ñöùc Phaät lòch söû, thì trong examine the various conditioned dharma, it is Kim Cang thöøa, hieän thaân naày laø baát cöù ai no different than a bubble or dewdrop; thöøa höôûng phaåm chaát taâm linh cuûa moät vò observe and realize everything is thaày ñaõ khuaát. impermanent, births and deaths are like Trikona (skt): Nhaát Thieát Phaät Taâm AÁn—The lightning flashes.” Contemplation on the sign on a Buddha’s breast (on Vairocana)—The impermanence of things will help us prevent sign of omniscience—The sign of Buddha-mind (a from being imprisoned by the things of the triangle of flames above a white lotus, pure white world. Sincere Buddhists should always be color representing wisdom, pointing downwards to awakened and realize: “Nothing in this world indicate power over or burn up all

passions, lasts forever.” In the end, everything is a part opposition, temptations)—Daáu hieäu treân ngöïc of the cycle of “Formation, Existence, Nhö Lai (Phaät Tyø Loâ Giaù Na). Daáu hieäu veà taâm Decadence, and Emptiness.” If there is birth, (tam giaùc löûa treân boâng sen traéng, maøu traéng tinh naturally, there will be existence for a certain bieåu töôïng cho trí hueä, ñænh tam giaùc chæ xuoáng amount of time, then decay will come, and, in chæ söùc maïnh ñoát chaùy duïc voïng vaø caùm doã). the end, return to dirt and sand. Because we Trilaksana (skt): Tilakkhana (p)—Tam phaùp are awakened to these conditions of life, we aán—Three Dharma Seals—Three marks of begin realizing the theory of existence, or three characteristics of all “Impermanence” the Buddha taught in the phenomenal existence—Three characteristics of sutras is accurate. No matter how much glory, existence that the Buddha declared are common wealth, or success was achieved in the past, to all phenomena, or the three marks that refers to in the end, these accomplishments are not any impermanence (anitya), suffering or different than a beautiful dream. Sincere unsatisfactoriness (duhkha) and egolessness or Buddhists should know how to adapt and anatman—Ba daáu hieäu maø Ñöùc Phaät ñaõ tuyeân boá make best of their situations, able cleverly to chung cho vaïn höõu, hay ba daáu hieäu phaân bieät (ba tolerate and endure various conditions and daáu hieäu cuûa hieän höõu): voâ thöôøng, khoå vaø voâ circumstances of life, then they may be able ngaõ—See Three Dharma Seals. to transform misfortunes, failures, and 1) The characteristics of Impermanence: Anitya sufferings into blessings and happiness. (skt)—Anicca (p)—Ephemeral—Everything in life, if it has form Impermanence—Voâ Thöôøng—Anitya is the characteristics, then, inevitably, one day it state of not being permanent, of lasting or will be destroyed. A human life is the same existing only for a short time, of changing way, if there is life, there must be death. continually. Physical changes operating from Even though we say a hundred years, it the state of formation, to that of development, passes by in a flash, like lightning streaking decay and disintegration are exact across the sky, like a flower’s blossom, like

the image of the moon at the bottom of lake, Chung quy cuõng naèm trong boán leõ “Thaønh, like a short breath, what is really eternal? Truï, Hoaïi, Khoâng” maø thoâi. Heã coù sanh ra, Even our dear bodies, we are unable to töùc nhieân laø coù truï nôi ñôøi moät thôøi gian naøo maintain its youth, health, and vitality forever ñoù, keá ñeán bò hö hoaïi ñi vaøo keát cuoäc quy veà because it must endure inevitable sufferings, nôi caùt buïi. Do tænh ngoä nhö vaäy, chuùng ta deterioration, old age, sickness, and death. môùi thaáy thuyeát “voâ thöôøng” maø Ñöùc Phaät ñaõ Everything in life is impermanent, artificial, töøng tuyeân daïy trong kinh ñieån laø ñuùng. Bao dream-like, and transient like a bubble in nhieâu coâng danh, phuù quyù, thaønh ñaït trong water. After the sunshine, there is rain; after quaù khöù, roát roài nhöõng thöù naày coù khaùc naøo rain there is cessation; after health there is moät giaác mô hoa. Phaät töû chôn thuaàn phaûi sickness; after happiness there is sadness; bieát quyeàn bieán, tuøy duyeân, an nhaãn thì raát coù after being together there is being apart; after theå caùc nghòch caûnh, khoå naõo ñöôïc chuyeån success there is

failure; after rise there is fall. bieán thaønh thuaän caûnh. Moïi vaät treân ñôøi naày Along the long river some stretch are straight, neáu ñaõ coù mang caùi töôùng höõu vi, aét coù ngaøy others curve; sometimes it is quite peaceful, hoaïi dieät. Ñôøi ngöôøi cuõng theá, heã coù sanh laø other times turbulent and chaotic. Sincere coù töû, tuy noùi traêm naêm, nhöng so vôùi vuõ truï Buddhists should always remember the thì coù khaùc naøo aùnh ñieån chôùp, hay thoaùng impermanence of all things, should always try töïa söông tan, nhö hoa hieän trong göông, nhö to cultivate, should always turn your traêng loàng ñaùy nöôùc, nhö hôi thôû mong manh, misfortunes and setbacks as well as obstacles chöù naøo coù beàn laâu? Taám thaân yeâu quyù nhöùt into advantageous situations; should always naày cuûa chuùng ta maø chuùng ta coøn khoâng theå awaken, abandon ignorance to see the light of giöõ cho treû trung, maïnh khoûe maõi ñöôïc, maø enlightenment, and become more determined phaûi bò ñeán caùi thôøi chòu caùc moái khoå sanh, to solidify your mind to make firm progress giaø, beänh, cheát. Theá môùi bieát taát caû söï vaät on your cultivated path—Voâ thöôøng nghóa laø treân ñôøi naày ñeàu laø voâ thöôøng, giaû taïm, nhö khoâng thöôøng, khoâng maõi maõi ôû yeân trong moäng, nhö huyeãn, nhö boït nöôùc maø thoâi. Heát moät traïng thaùi nhaát ñònh maø luoân thay hình naéng laïi möa, heát möa trôøi taïnh, heát maïnh roài ñoåi daïng. Ñi töø traïng thaùi hình thaønh, cao to, ñau, heát vui roài buoàn, heát hôïp roài tan, heát thaáp nhoû, tan raõ, vaân vaân, ñaïo Phaät goïi ñaây laø vinh roài nhuïc, heát leân xe roài xuoáng ngöïa, nhöõng giai ñoaïn thay ñoåi ñoù laø thaønh truï hoaïi soâng daøi luùc phaúng laëng, luùc leân thaùc xuoáng khoâng. Taát caû söï vaät trong vuõ truï, töø nhoû nhö gheành. Phaät töû chôn thuaàn neân luoân bieát leõ voâ haït caùt, thaân con ngöôøi, ñeán lôùn nhö traùi ñaát, thöôøng, phaûi luoân coá gaéng tu taäp, phaûi coá maët traêng, maët trôøi ñeàu naèm trong ñònh luaät gaéng bieán caùc nghòch caûnh ruûi ro cuõng nhö voâ thöôøng. Moïi vaät treân ñôøi naày ñeàu phaûi caùc ñieàu trôû ngaïi cho mình vaø cho ngöôøi thay ñoåi vaø hoaïi dieät; khoâng vaät gì thöôøng thaønh nhöõng hoaøn caûnh thuaän lôïi; phaûi luoân haèng duø chæ trong phuùt giaây, hay saùt na ngaén thöùc tænh, boû meâ theo ngoä maø laäp taâm theâm nguûi. Moïi vaät, moïi hieän töôïng ñeàu phaûi qua vöõng maïnh treân böôùc ñöôøng tu. giai ñoaïn sanh, truï, dò, dieät. Kinh Kim Cang 2) Characteristic of suffering: Duhkha (skt)— daïy: “Nhöùt thieát höõu vi phaùp, nhö moäng, Ñaäu Khö—Naïp Khö—Nhaï Khö—Khoå— huyeãn, baøo, aûnh, nhö loä dieäc nhö ñieän, öng Bitterness—Unhappiness—Suffering— taùc nhö thò quaùn.” Nghóa laø haõy xem caùc phaùp Pain—Distress—Misery—Difficulty. The höõu vi, naøo khaùc chi boùng boït, ñieåm söông, Buddha teaches that suffering is everywhere, quaùn xem taát caû voâ thöôøng, sanh sanh dieät suffering is already enclosed in the cause, dieät nhö tuoàng chôùp chaêng.” Quaùn chieáu ñöôïc suffering from the effect, suffering throughout söï voâ thöôøng cuûa vaïn höõu seõ giuùp chuùng ta time, suffering pervades space, and suffering khoâng bò troùi buoäc bôûi söï vaät cuûa theá gian. governs both philistine and saint—Traïng thaùi Phaät töû chôn thuaàn neân luoân thöùc tænh raèng: khoå naõo böùc baùch thaân taâm (taâm duyeân vaøo “Muoân vaät ôû ñôøi voán khoâng beàn vöõng.” ñoái töôïng vöøa yù thì caûm thaáy vui, duyeân

ñoái töôïng khoâng vöøa yù thì caûm thaáy khoå). condemned to suffer. Deities, when their bliss Ñöùc Phaät daïy khoå naèm trong nhaân, khoå naèm is over, suffer from their decay body. All trong quaû, khoå bao truøm caû thôøi gian, khoå bao saints of Hinayana school, except the Arhats, truøm caû khoâng gian, vaø khoå chi phoái caû phaøm including the Stream Enterer, the Once- laãn Thaùnh, nghóa laø khoå ôû khaép nôi nôi. Returner, the Non-Returner who are still a) Suffering is already enclosed in the cause— infatuated with their so-called attainment, are Khoå naèm trong nhaân: It is said that the subject to the suffering from the cycle of birth Bodhisattva fears the cause while the and death. Only the Bodhisattvas are exempt philistine fears the effect. In fact, human from suffering since they voluntarily engage beings do not care about the cause when themselves in the cycle in order to save doing what they want. They only fear when people with their six Noble Paramita Saving they have to suffer from their wrong-doings— Devices—Chuùng sanh ôû ñòa nguïc, ngaï quyû, Boà Taùt sôï nhaân chuùng sanh sôï quaû, nghóa laø suùc sanh, A tu la phaûi khoå sôû voâ cuøng. Loaøi chuùng sanh vì meâ môø neân chæ khi naøo quaû khoå ngöôøi bò tham saân si chi phoái cuõng bò laën nguïp tôùi môùi lo sôï, khi ñang gaây nhaân khoå thì laïi trong bieån khoå. Chö Thieân cuõng khoâng traùnh khoâng nhaän thaáy, maø vaãn cöù thaûn nhieân nhö ñöôïc khoå vì nguõ suy töôùng hieän. Cho ñeán caùc khoâng, nhieàu khi laïi cho laø vui söôùng. haøng Thaùnh Tu Ñaø Hoaøn, Tö Ñaø Haøm, A Na b) Suffering from the effect—Khoå naèm trong Haøm, Thanh Vaên, Duyeân Giaùc, vaân vaân, vì quaû: We always reap what we have sown. coøn meâ phaùp, neân khoâng traùnh khoûi noãi khoå This is a natural law, but some people do not bieán dòch sinh töû. Xem theá noãi khoå lôùn lao voâ know it; instead they blame God or deities for cuøng. Rieâng chæ caùc vò Boà Taùt nhôø loøng ñaïi their misfortune—Gaây nhaân naøo gaët quaû naáy, bi, thöôøng ra vaøo sinh töû, laáy phaùp luïc ñoä ñeå ñoù laø ñònh luaät töï nhieân, theá nhöng treân ñôøi coù cöùu ñoä chuùng sanh, maø vaãn ôû trong Nieát Baøn ít ngöôøi coâng nhaän nhö vaäy, ngöôïc laïi coøn töï taïi. than trôøi traùch ñaát cho nhöõng baát haïnh cuûa hoï. 3) Characteristic of Egolessness: Anatma or c) Suffering throughout time—Khoå bao truøm caû Nairatmyam (skt)—Voâ Ngaõ—Egolessness, thôøi gian: Humankind has suffered from time no-self, not self, non-ego, or the emptiness of immemorial till now, because suffering never a self—Thuyeát Voâ Ngaõ coù hai ñaëc taùnh chính ceases; it is part of the law of causality—Töø laø phaùp voâ ngaõ vaø nhaân voâ ngaõ—The voâ thæ ñeán nay, caùi khoå cuûa chuùng sanh chöa doctrine of no-self has two main bao giôø döùt, ñaây laø moät phaàn cuûa ñònh luaät characteristics: selflessness of things nhaân quaû luaân hoài (cöù nhaân taïo quaû, roài trong (dharma-nairatmya) and selflessness of quaû coù nhaân, cöù theá maõi khoâng bao giôø ngöøng person (pudgalanairatmya). nghæ). a) Not-self, No-self, Egolessness, Non- d) Suffering throughout space—Khoå bao truøm Personality, Non-self, or Non-ego— caû khoâng gian: Suffering goes together with Determinism means the theory of being ignorance. Since ignorance is everywhere, in determined by fate, nature, or god. Buddhism this world as well as in the innumerable

other believes in the absence of a permanent, worlds, sufering also follows it—ÔÛ ñaâu coù voâ unchaging self or soul—Non-existence of a minhthì ôû ñoù coù khoå. Voâ minh khoâng nhöõng permanent self. According to the Vimalakirti chæ bao truøm trong theá giôùi naày maø noù coøn Sutra, the body consists of the five elements truøm khaép voâ löôïng theá giôùi. or skandhas, which together represent body e) Suffering governs both philistine and saint— and mind, and there is no such so-called Khoå chi phoái caû phaøm laãn Thaùnh: Those "self." Elements exist only by means of union people who are damned in Hell, in the realm of conditions. There is no eternal and of the starved ghosts, the animals, and Asura unchangeable substance in them. When these undergo all kinds of suffering. Human beings come apart, so-called "body" immediately driven by greed, anger, and ignorance are disappears. Since the form which is created

by the four elements is empty and without phöông phaùp ñoái trò noù. Vaäy caùi gì ñaõ laøm theá self, then the human body, created by the giôùi naày trôû thaønh khoå ñau? Lyù do ñaàu tieân unification of the five skandhas, must also be nhö Ñöùc Phaät ñaõ daïy, laø caùc phaùp ñeàu voâ empty and without self. Human body is in a ngaõ, nghóa laø vaïn vaät, höõu tình hay voâ tình, transforming process from second to second. taát caû ñeàu khoâng coù caùi maø chuùng ta coù theå In Theravada, no-self is only applied to the goïi laø baûn ngaõ hay thöïc theå. Chuùng ta thöû person; in the Mahayana, all things are khaûo saùt con ngöôøi. Moät ngöôøi khoâng theå regarded as without essence: Thuyeát taát ñònh xem tinh thaàn hay hoàn cuûa y laø moät thöïc ngaõ. chæ cho lyù thuyeát coù söï quyeát ñònh cuûa 'ñònh Y hieän höõu nhöng khoâng theå naøo naém ñöôïc meänh,' hay Thieân meänh, hay thöôïng ñeá. Phaät caùi thöïc theå cuûa y, khoâng theå tìm thaáy ñöôïc giaùo chuû tröông söï vaéng maët cuûa moät baûn ngaõ tinh thaàn cuûa y, bôûi vì söï hieän höõu cuûa con thöôøng haèng baát bieán. Theo Kinh Duy Ma ngöôøi khoâng gì ngoaøi caùi 'hieän höõu tuøy thuoäc Caät, voâ ngaõ coù nghóa laø söï hieåu bieát chôn vaøo moät chuoãi nhaân duyeân.' Moïi vaät hieän chaùnh raèng thaân goàm nguõ uaån chöù khoâng coù höõu ñeàu laø vì nhaân duyeân, vaø noù seõ tan bieán caùi goïi laø "baûn ngaõ tröôøng toàn." Töù ñaïi chæ khi nhöõng taùc duïng cuûa chuoãi nhaân duyeân aáy hieän höõu bôûi nhöõng duyeân hôïp. Khoâng coù vaät chaám döùt. chaát tröôøng toàn baát bieán trong thaân naày. Khi c) The waves on the water's surface certainly töù ñaïi heát duyeân tan raõ thì thaân naày laäp töùc exist, but can it be said that a wave has its bieán maát. Vì vaät chaát do töù ñaïi caáu thaønh, own self? Waves exist only while there is troáng roãng, khoâng coù thöïc chaát, neân con ngöôøi wind or current. Each wave has its own do nguõ uaån keát hôïp, cuõng khoâng coù töï ngaõ characteristics according to the combination vónh cöõu. Con ngöôøi thay ñoåi töøng giaây töøng of causations, the intensity of the winds and phuùt. Theo giaùo lyù Tieåu Thöøa thì "Voâ Ngaõ" currents and their directions, etc. But when chæ aùp duïng cho loaøi ngöôøi, nhöng trong Phaät the effects of the causations cease, the waves giaùo Ñaïi Thöøa thì vaïn höõu ñeàu voâ ngaõ. are no more. Similarly, there cannot be a self b) According to Prof. Junjiro Takakusu in The which stands independent of causations: Essentials of Buddhist

Philosophy, the Nhöõng laøn soùng treân maët nöôùc quaû laø hieän Buddha regarded this world as a world of höõu, nhöng coù theå goïi moãi laøn soùng ñeàu coù töï hardship, and taught the ways to cope with it. ngaõ hay khoâng? Soùng chæ hieän höõu khi coù gioù Then what are the reasons which make it a lay ñoäng. Moãi laøn soùng ñeàu coù rieâng ñaëc tính world of hardship? The first reason, as given tuøy theo söï phoái hôïp cuûa nhöõng nhaân duyeân, by the Buddha is that all things are selfless or cöôøng ñoä cuûa gioù vaø nhöõng chuyeån ñoäng, egoless, which means that no things, men, phöông höôùng cuûa gioù, vaân vaân. Nhöng khi animals and inanimate objects , both living nhöõng taùc duïng cuûa nhöõng nhaân duyeân ñoù and not living, have what we may call their chaám döùt, soùng seõ khoâng coøn nöõa. Cuõng vaäy, original self or real being. Let us consider khoâng theå naøo coù caùi ngaõ bieät laäp vôùi nhaân man. A man does not have a core or a soul duyeân ñöôïc. which he can consider to be his true self. A d) As long as a man is an existent depending on man exists, but he cannot grasp his real being, a series of causations, it is unreasonable for he cannot discover his own core, because the him to try to hold on to himself and to regard existence of a man is nothing but an all things around him from the self-centered “existence depending on a series of point of view. All men ought to deny their causations.” Everything that exists is there own selves and endeavor to help each other because of causations; it will disappear when and to look for co-existence, because no man the effects of the causation cease: Theo Giaùo can ever be truly independent: Khi con ngöôøi Sö Junjiro Takakusu trong Cöông Yeáu Trieát coøn laø moät hieän höõu tuøy thuoäc moät chuoãi Hoïc Phaät giaùo, Ñöùc Phaät xem theá giôùi naày laø nhaân duyeân thì , neáu y coá gaéng trì giöõ laáy theá giôùi cuûa khoå ñau, vaø Ngaøi ñaõ daïy nhöõng chính mình vaø nhìn moïi vaät quanh mình töø

quan ñieåm ñoäc toân ngaõ laø moät ñieàu thaät voâ lyù. nhöõng nhaø vaät lyù hieän ñaïi xaùc nhaän, khoâng Moïi ngöôøi phaûi töø boû caùi ngaõ cuûa mình, coá gian laø moät trong nhöõng soá löôïng bieán ñoåi vaø gaéng giuùp ñôõ keû khaùc vaø phaûi nhaän thöùc caùi thôøi gian laø töông ñoái thì theá giôùi cuûa khoâng hieän höõu coäng ñoàng, vì khoâng theå naøo con gian thôøi gian naày laø caùi nguïc tuø maø chuùng ta ngöôøi hoaøn toaøn hieän höõu ñoäc laäp ñöôïc. khoâng theå naøo thoaùt ra ñöôïc, töùc laø chuùng ta e) If all things owe their existence to a series of ñaõ bò troùi buoäc trong voøng nhaân quaû roài vaäy. causations, their existence is a conditional h) As long as men cannot discover a world one; there is no one thing in the universe that which is not limited by time and space, men is permanent or independent. Therefore, the must be creatures of suffering. To assert that Buddha’s theory that selflessness is the such a state, unlimited in time and space, is nature of all things inevitably leads to the attainable by man is the message of next theory that all things are impermanent Buddhism: Khi naøo con ngöôøi chöa tìm ñöôïc (anitya): Neáu moïi vaät ñeàu hieän höõu tuøy thuoäc caùi theá giôùi khoâng bò haïn cuoäc bôûi thôøi gian vaøo moät chuoãi nhöõng nhaân duyeân thì caùi hieän vaø khoâng gian, con ngöôøi vaãn phaûi laø moät taïo höõu ñoù cuõng chæ laø tuøy thuoäc ñieàu kieän maø vaät khoå ñau. Xaùc nhaän raèng con ngöôøi coù theå thoâi; khoâng coù moät vaät chaát naøo trong

vuõ truï ñaït ñöôïc caûnh giôùi ñoù, caûnh giôùi khoâng bò haïn naày coù theå tröôøng toàn hay töï taïi. Do ñoù Ñöùc cuoäc bôûi thôøi gian vaø khoâng gian laø söù meänh Phaät daïy raèng voâ ngaõ laø yeáu tính cuûa vaïn vaät, cuûa Phaät Giaùo. vaø töø ñoù, ñöa ñeán moät lyù thuyeát nöõa laø vaïn i) Of course, there is no such thing as a limitless vaät ñeàu voâ thöôøng, laø ñieàu khoâng theå traùnh. time. Even modern physical science does not f) Men in general seem to be giving all of their recognize infinity in time and space. energy to preserving their own existence and However, the Buddha brought forward his their possessions. But in truth it is impossible ideal, Nirvana (extinction), following his to discover the core of their own existence, theories of selflessness and impermanence. nor is it possible to preserve it forever. Even Nirvana means extinction of life and death, for one moment nothing can stay unchanged. extinction of worldly desire, and extinction of Not only is it insecure in relation to space but space and time conditions. This, in the last it is also insecure in relation to time. If it were analysis, means unfolding a world of perfect possible to discover a world which is freedom. Selflessness (no substance) and spaceless and timeless, that would be a world impermanence (no duration) are the real state of true freedom, i.e., Nirvana: Haàu heát moïi of our existence; Nirvana (negatively ngöôøi ñeàu doác heát naêng löïc vaøo vieäc gìn giöõ extinction; positively perfection) is our ideal, söï hieän höõu cuûa mình vaø nhöõng tö höõu cuûa that is, perfect freedom, quiescence: Leõ dó hoï. Nhöng thöïc ra, khoâng theå naøo tìm ñöôïc nhieân khoâng coù gì coù theå ñöôïc xem nhö laø trung taâm hieän höõu cuûa noù, cuõng khoâng theå khoâng gian voâ haïn vaø thôøi gian voâ cuøng. naøo giöõ noù ñôøi ñôøi ñöôïc. Khoâng vaät naøo laø Ngay caû vaät lyù hoïc ngaøy nay cuõng nhìn nhaän khoâng bieán chuyeån, ngay caû trong moät saùt na. caùi voâ taän cuûa thôøi gian vaø khoâng gian. Tuy Khoâng nhöõng noù baát oån trong töông quan vôùi nhieân, Ñöùc Phaät ñaõ xöôùng thuyeát veà lyù töôûng khoâng gian, maø noù cuõng baát oån trong töông Nieát Baøn hay tòch dieät, theo nguyeân taéc voâ quan vôùi thôøi gian nöõa. Neáu ta coù theå tìm thöôøng vaø voâ ngaõ. Nieát Baøn coù nghóa laø huûy ñöôïc moät theá giôùi khoâng coù khoâng gian vaø dieät sinh töû, huûy dieät theá giôùi duïc voïng, huûy thôøi gian, theá giôùi ñoù môùi thaät laø theá giôùi töï dieät nhöõng ñieàu kieän thôøi gian vaø khoâng gian. do chaân thaät, töùc laø Nieát Baøn. Sau heát, Nieát Baøn coù nghóa laø caûnh giôùi cuûa g) If, as the modern physicists assert, space is giaûi thoaùt vieân maõn. Voâ ngaõ hay khoâng coù söï curved and time is relative, this world of baát bieán, voâ thöôøng hay khoâng coù söï tröôøng space and time is our enclosed abode from toàn laø traïng huoáng thaät söï cuûa söï hieän höõu which there is no escape; we are tied down in cuûa chuùng ta. Nieát Baøn theo nghóa tieâu cöïc laø the cycles of cause and effect: Neáu nhö huûy dieät, nhöng theo nghóa tích cöïc laø troøn

ñaày, laø lyù töôûng cuûa chuùng ta, aáy laø söï giaûi 3) The realm of no Beauty (non-form), or the thoaùt troïn veïn. formless or immaterial realm (arupa-dhatu) of Triloka (skt): Tiloka (p)—Three realms—Ba pure spirit. There are no bodies, palaces, coõi—A Sanskrit term for “three worlds within things. Where the mind dwells in

mystic cyclic existence," in which sentient beings are contemplation. Its extent is indefinable in the reborn. According to The Long Discourses of the four "empty" regions of spaces: Voâ saéc giôùi, Buddha, Sangiti Sutra, the realms of births and hay caûnh giôùi voâ saéc, khoâng coøn thaân theå, deaths divided into three realms of existence—Töø cung ñieän, ñoà vaät. Nôi ñoù taâm an truï trong Baéc Phaïn ñeå chæ "ba coõi trong voøng luaân hoài sanh thieàn ñònh thaâm dieäu. Caûnh giôùi naày traûi daøi töû" trong ñoù chuùng sanh taùi sanh vaøo. Theo ñeán Töù Khoâng Xöù. Ñaây laø coõi cuûa thieân thaàn Tröôøng Boä, Kinh Phuùng Tuïng, coõi luaân hoài sanh baäc cao (caûnh giôùi naày cao hôn caûnh saéc giôùi, töû ñöôïc chia laøm ba: chuùng sanh khoâng coøn bò vaät chaát raøng buoäc, 1) The realm of passions (kama-dhatu), or the ñöông theå thuaàn laø tinh thaàn ñoäc laäp, chuùng realm of (sensuous) desire of sex and food. It sanh trong coõi naày thöôøng truï trong thaâm includes the six heavens with six classes of ñònh, khoâng coù caûnh giôùi xöù sôû. Y theo thaéng gods, the human world, hungry ghosts, demi- lieät cuûa thieàn ñònh, coõi naày laø coõi töù khoâng ghosts, animals, and hells. All beings in this xöù)—See Four formless Heavens. realm possess five aggregates or panca- Trim eyebrows: Tæa chaân maøy—A Bhiksuni skandha. It is so named because desire is the should not trim, pluck, or darken her eyebrows— predominant emotion there: Duïc giôùi, hay Vò Tyø Kheo Ni khoâng neân caét tæa, nhoå boû hay toâ caûnh giôùi tham saéc duïc vaø thöïc duïc. Goàm saùu ñaäm chaân maøy. coõi trôøi, coõi ngöôøi vaø ñòa nguïc. Chuùng sanh Trimsika (skt): 30 stanzas of Yogacara trong coõi duïc giôùi naày ñeàu coù nguõ uaån taïo doctrine—Duy Thöùc Tam Thaäp Tuïng (30 baøi tuïng thaønh thaân theå vaät chaát (theá giôùi vaät chaát bao veà Duy Thöùc). truøm töø luïc ñaïo ñeán caùc coõi trôøi ñeàu thuoäc Trimsika Sastra (skt): Duy Thöùc Tam Thaäp duïc giôùi naày). Sôû dó coõi naøy coù teân duïc giôùi vì Tuïng Luaän—The sastra was composed by söï ham muoán noåi baät trong caûnh giôùi naøy— Vasubandhu on the thirty stanzas of the Teaching See Skandha. of Consciousness—Boä Luaän ñöôïc Ngaøi Theá Thaân 2) The realm of Beauty (rupa-dhatu), or the soaïn veà 30 caâu keä cuûa giaùo lyù Duy Thöùc. realm of form or matter. It is above the lust Trnastaraka-vinaya (skt): Nhö Thaûo Phuù Ñòa— world. It is represented in the Brahamlokas See Seven rules given in the Vinaya for settling (töù thieàn thieân). The realm of the lesser disputes among monks and nuns. deities and rebirth in this realm is a result of Tripersonal (a): Coù ba ngoâi vò (theo Thieân chuùa successfully attaining meditative states giaùo coù con, cha vaø thaùnh thaàn). (dhyana): Saéc giôùi, hay caûnh giôùi beân treân Duïc giôùi goàm Töù Thieàn Thieân. Ñaây laø coõi Tripitaka (skt): Tipitaka (p)—Tam Taïng Kinh cuûa thieân thaàn baäc thaáp (Chuùng sanh trong coõi Ñieån (Kinh, Luaät, Luaän)—The whole of Buddhist naày khoâng coù daâm duïc vaø thöïc duïc, chæ coù canon—Three sets of Sacred Buddhist Books. thaân thaân theå vaät chaát toát ñeïp thuø thaéng, coõi (I) An overview of Tripitaka: Toång quan veà Tam nöôùc cung ñieän nguy nga. Toùm laïi trong coõi Taïng Kinh Ñieån—The Theravada canon naày tham duïc vaät chaát khoâng ngöøng töï thaïnh, written in Pali and the Mahayana canon nhöng chöa giaûi thoaùt heát caùc moái phieàn tröôïc written in Sanskrit. Three storehouses, or cuûa vaät

chaát vi teá. Y cöù theo tinh thaàn tu three baskets or collection of canon of döôõng cao caáp, coõi naày chia laøm töù thieàn Buddhist scriptures, consisting of three parts: thieân) vaø taùi sanh vaøo coõi trôøi naøy laø do keát The Vinaya-pitaka, Sutra pitaka, quaû thaønh coâng cuûa thieàn ñònh—See Four Abhidharma-pitaka—Tam taïng Kinh ñieån cuûa dhyana heavens. Phaät giaùo Nguyeân Thuûy vieát laïi baèng chöõ Pali vaø Kinh ñieån Ñaïi Thöøa ñöôïc vieát baèng chöõ

Baéc Phaïn. Tam taïng Kinh ñieån Phaät goàm: be seemingly contradictory statements, but Kinh, Luaät vaø Luaän. Kinh Taïng (Sutra-pitaka) they should not be misconstrued, as they were laø moät taäp hôïp nhöõng thuyeát giaûng veà Ñöùc uttered by the Buddha to suit a particular Phaät vaø caùc ñeä töû cuûa Ngaøi. purpose; for instance, to the self-same (II) The meanings of Tripitake: Nghóa cuûa Tam question he would maintain silence, when the Taïng Kinh Ñieån—Tripitaka is a Sanskrit term inquirer was merely foolishly inquisitive, or meaning literally “three baskets.” It refers to give a detailed reply when he knew the the Buddhist canon, which is divided into inquirer to be an earnest seeker after the three parts: sutras, vinaya, and sastras. The truth—Kinh Taïng ñaïi ñeå goàm nhöõng baøi phaùp sutras contain all the Buddha’s as well as coù tính caùch khuyeân daïy maø Ñöùc Phaät giaûng some of his great diciples’ lectures and cho caû hai, baäc xuaát gia vaø haøng cö só, trong teachings. The vinaya contains the precepts nhieàu cô hoäi khaùc nhau. Moät vaøi baøi giaûng taught by the Buddha. And the sastras contain cuûa caùc vò ñaïi ñeä töû nhö caùc ngaøi Xaù Lôïi all discussions essays on issues related to the Phaát, Muïc Kieàn Lieân vaø A Na Ñaø cuõng ñöôïc sutras—Töø “Tripitaka” laø moät thuaät ngöõ Baéc gheùp vaøo Taïng Kinh vaø cuõng ñöôïc toân troïng Phaïn coù nghóa laø “ba caùi gioû.” Töø naøy chæ nhö chính lôøi Ñöùc Phaät vì ñaõ ñöôïc Ñöùc Phaät kinh ñieån Phaät giaùo, ñöôïc chia laøm ba phaàn: chaáp nhaän. Phaàn lôùn caùc baøi phaùp naày nhaém kinh, luaät vaø luaän. Kinh laø nhöõng baøi thuyeát vaøo lôïi ích cuûa chö Tyø Kheo vaø ñeà caäp ñeán giaûng hay giaùo thuyeát cuûa Ñöùc Phaät vaø nhöõng ñôøi soáng cao thöôïng cuûa baäc xuaát gia. Nhieàu ñaïi ñeä töû cuûa Ngaøi. Luaät bao goàm nhöõng giôùi baøi khaùc lieân quan ñeán söï tieán boä vaät chaát vaø luaät ñöôïc Ñöùc Phaät tuyeân daïy. Vaø luaän laø tinh thaàn ñaïo ñöùc cuûa ngöôøi cö só. Kinh Thi nhöõng baøn luaän hay nhöõng baøi baøi luaän veà Ca La Vieät chaúng haïn, daïy veà boån phaän cuûa nhöõng vaán ñeà lieân heä ñeán kinh ñieån. ngöôøi taïi gia. Ngoaøi ra, coøn coù nhöõng baøi (III) Details on Tripitaka—Chi tieát veà Tam Taïng giaûng lyù thuù daønh cho treû em. Taïng Kinh Kinh Ñieån: gioáng nhö moät boä saùch ghi laïi nhieàu quy taéc (A) Sutra Pitaka (skt)—Kinh Taïng: ñeå theo ñoù maø thöïc haønh, vì ñoù laø caùc baøi 1) The Sutra Pitaka consists chiefly of phaùp do Ñöùc Phaät giaûng ôû nhieàu tröôøng hôïp instructive discourses delivered by the khaùc nhau cho nhieàu ngöôøi coù caên cô, trình ñoä Buddha to both the Sangha and the laity on vaø hoaøn caûnh khaùc nhau. ÔÛ moãi tröôøng hôïp various occasions. A few discourses Ñöùc Phaät coù moät loái giaûi thích ñeå ngöôøi thính expounded by great disciples such as the phaùp ñöôïc laõnh hoäi deã daøng. Thoaùng nghe Venerable Sariputra, Moggallana, and qua hình nhö maâu thuaãn, nhöng chuùng ta phaûi Ananda, are incorporated and

are accorded as nhaän ñònh ñuùng Phaät ngoân theo moãi tröôøng much veneration as the word of the Buddha hôïp rieâng bieät maø Ñöùc Phaät daïy ñieàu aáy. Tyû himself, since they were approved by him. nhö traû lôøi caâu hoûi veà caùi "Ta," coù khi Ñöùc Most of the sermons were intended mainly Phaät giöõ im laëng, coù khi Ngaøi giaûi thích doâng for the benefit of Bhikkhus, and they deal daøi. Neáu ngöôøi vaán ñaïo chæ muoán bieát ñeå with the holy life and with the exposition of thoûa maõn taùnh toïc maïch thì Ngaøi chæ laëng the doctrine. There are several other thinh khoâng traû lôøi. Nhöng vôùi ngöôøi coá taâm discourses which deal with both the material tìm hieåu chôn lyù thì Ngaøi giaûng daïy raønh and the moral progress of his lay-followers. maïch vaø ñaày ñuû. The Sigalaka Sutra, for example, deals 2) The Sutra Pitaka consists of five volumes— mainly with the duties of a layman. There are Taïng Kinh goàm naêm boä: also a few interesting talks given to children. a) Names of the sutras called by the The Sutra Pitaka may be compared to books Theravada—Teân nhöõng kinh goïi theo Phaät of prescriptions, since the discourses were Giaùo Nguyeân Thuûy: expounded on diverse occasions to suit the temperaments of various persons. There may

i) Digha-Nikaya (p): Tröôøng A Haøm— dynasty reprinted the Ming canon with Collection of Long iscourses—Ghi cheùp supplement; and a new and much enlarged nhöõng baøi phaùp daøi. edition has recently been published in ii) Majjhima Nikaya (p): Trung A Haøm— Sanghai and Tokyo. The oldest existing canon Collection of Middle-Length Discourses— is believed to be the Korean with 6,467 Ghi cheùp nhöõng baøi phaùp daøi baäc trung—See volumes. The Japanese canon, based on those Majjhima Nikaya. of the South Sung, has 5,665 chuan or books. iii) Samyutta Nikaya (p): Taïp A Haøm— Before nineteenth century, there was no need Collection of Kindred Sayings—Ghi cheùp for Vietnam to translate the Tripitaka for it nhöõng caâu kinh töông töï nhau—See had the same written language with China. Samyuktagama and Samyuktapitaka. Until the end of the twentieth century, iv) Anguttara Nikaya (p): Taêng Nhöùt A Haøm— Vietnamese monks and nuns, both in Vietnam Collection of Gradual sayings—Ghi cheùp and abroad, started to translate the Tripitaka nhöõng baøi phaùp saép xeáp theo soá—See into Vietnamese—Boä kinh ñieån ñaàu tieân cuûa Ekottara-agama and Ekottarikagamas. Trung quoác ñöôïc soaïn do leänh cuûa vua Löông v) Khuddaka Nikaya (p): Tieåu A Haøm—Smaller Voõ Ñeá vôùi 5.400 cuoán. Sau ñoù laø boä Khai Collection—Ghi cheùp nhöõng baøi keä ngaén— Nguyeân Thích Giaùo Luïc, goàm 5.048 quyeån. See Khuddaka-Nikaya. Döôùi thôøi nhaø Toáng, nhaø vua cho soaïn boä b) Names of the sutras called by the Toáng Taïng goàm 5.714 cuoán. Baûn ñôøi nhaø Mahayana—Teân kinh goïi theo Phaät Giaùo Ñaïi Nam Toáng goàm 5.665 quyeån. Thôøi nhaø Minh, Thöøa: boä Minh Taïng ñöôïc soaïn vôùi 6.771 cuoán. Baûn i) Tröôøng Boä Kinh: See (a) (i). ñôøi nhaø Thanh goàm 8.460 quyeån, vì nhaø ii) Trung Boä Kinh: See (a) (ii). Thanh ñaõ cho in laïi taïng kinh ñôøi nhaø Minh iii) Töông Öng Boä Kinh: See (a) (iii). vôùi khoå lôùn hôn nhieàu vaø coù phaàn boå tuùc. Boä iv) Taêng Chi Boä Kinh: See (a) (iv). naày môùi ñaây ñöôïc in laïi taïi Thöôïng Haûi vaø v) Tieåu Boä Kinh: See (a) (v). Ñoâng Kinh. Ngöôøi ta tin raèng boä kinh ñieån 3) History

of translation of sutras in China, Japan laâu ñôøi nhaát coøn löu laïi ñöôïc laø boä kinh ñieån and Vietnam—Lòch söû phieân dòch kinh ñieån cuûa Haøn quoác vôùi 6.467 cuoán. Baûn cuûa Nhaät taïi caùc nöôùc Trung Hoa, Nhaät Baûn vaø Vieät Baûn döïa vaøo ñôøi Nam Toáng, goàm 5.665 Nam: The first basket is composed of the quyeån. Tröôùc theá kyû thöù 19, Vieät Nam khoâng discourses of the Buddha and his disciples. caàn phaûi phieân dòch kinh ñieån vì coù cuøng chöõ The second basket contains accounts of the vieát vôùi Trung Quoác. Maõi ñeán cuoái theá kyû thöù origins of the Buddhist Sangha as well as the 20, chö Taêng Ni Vieät Nam trong vaø ngoaøi rules of discipline regulating the lives of nöôùc baét ñaàu phieân dòch boä Tam Taïng sang monks and nuns. The third part is a Vieät ngöõ. compendium of Buddhist psychology and (B) Vinaya (skt)—Precepts—Luaät Taïng: philosophy. Chinese first canon was 1) According to Most Venerable Narada in The completed by the royal order of Liang-Wu-Ti Buddha and His Teaching, the Vinaya Pitaka, of 5,400 volumes. Then the K'ai-Yuan which is regarded as the sheet anchor of the catalogue contained 5,048 chuan or books. Holy Order, deals mainly with the rules and During the Sung Dynasty, another canon was regulations of the Order of Bhikkhus and completed with 5,714 volumes. The South Bhikkhunis. For nearly twenty years after the Sung has 5,665 chuan or books. The another enlightenment of the Buddha, no definite canon was completed by the royal order of rules were laid down for the control and the Yuan Dynasty of 5,397 volumes. Under discipline of the Sangha. Subsequently as the Ming Dynasty another canon was occasion arose, the Buddha promulgated rules completed with 6,771 volumes. The Ts'ing for the future discipline of the Sangha. has 8,460 chuan or books for the Ts'ing Besides the history of the gradual

development of the Sasana from its very Abhidhamma Pitaka is the most important and inception, a brief account of the life and most interesting of the three, containing as it ministry of the Buddha, and details of the does the profound philosophy of the Buddha's thee councils are some other additional teaching in contrast to the simpler discourses relevant contents of the Vinaya Pitaka. in the Sutta Pitaka. Abhidhamma, the higher Vinaya Pitaka mentions in details (fully doctrine of the Buddha, expounds the describes) reasons for the promulgation of quintessence of his profound teachings. rules, their various implications, and specific According to some scholars, Abhidhamma is Vinaya ceremonies of the Sangha. In not a teaching of the Buddha, but is later summary, Vinaya Pitaka reveals useful elaboration of scholastic monks. Tradition, information about ancient history, Indian however, attributes the nucleus of the customs, ancient arts and sciences—Luaät Abhidhamma to the Buddha himself. The Taïng (Vinaya-pitaka) goàm nhöõng vaên baûn noùi Matika or Matrices of the Abhidhamma such veà söï ra ñôøi cuûa Sangha vaø caùc qui taéc kyû as wholesome states (kusala dhamma), luaät chi phoái sinh hoaït tu taäp cuûa Taêng Ni vaø unwholesome states (akusala dhamma), and hai chuùng taïi gia. Theo Hoøa Thöôïng Narada indeterminate states (abhyakata dhamma), trong Ñöùc Phaät vaø Phaät Phaùp, Luaät Taïng etc., which have been elaborated in the six ñöôïc xem laø caùi neo vöõng chaéc ñeå baûo toàn books, except the Kathavatthu, were con thuyeàn Giaùo Hoäi

trong nhöõng cônphong expounded by the Buddha. Venerable ba baõo taùp cuûa lòch söû. Phaàn lôùn Luaät Taïng Sariputta was assigned the honour of having ñeà caäp ñeán giôùi luaät vaø nghi leã trong ñôøi soáng explained all these topics in detail. Whoever xuaát gia cuûa caùc vò Tyø Kheo vaø Tyø Kheo Ni. the great author or authors may have been, it Ngoùt hai möôi naêm sau khi thaønh ñaïo, Ñöùc has to be admitted that the Abhidhamma must Phaät khoâng coù ban haønh giôùi luaät nhöùt ñònh be the product of an intellectual genius ñeå kieåm soaùt vaø kheùp chö Taêng vaøo kyû comparable only to the Buddha. This is cöông. Veà sau, moãi khi coù tröôøng hôïp xaõy evident from the intricate and subtle Patthana ñeán, Ñöùc Phaät ñaët ra nhöõng ñieàu raên thích Pakarana which describes in detail the hôïp. Luaät Taïng neâu roõ ñaày ñuû lyù do taïi sao various causal relations. To the wise truth- vaø tröôøng hôïp naøo maø Ñöùc Phaät ñaët ra moät seekers, Abhidhamma is an indispensable giôùi, vaø moâ taû raønh maïch caùc nghi thöùc haønh gide and an intellectual treat. Here is found leã saùm hoái cuûa chö Taêng. Ngoaøi ra, lòch trình food for thought for original thinkers and for phaùt trieån ñaïo giaùo töø thuôû ban sô, sô löôïc ñôøi earnest students who wish to develop wisdom soáng vaø chöùc nhieäm cuûa Ñöùc Phaät, vaø nhöõng and lead an ideal Buddhist life. Abhidhamma chi tieát veà ba laàn keát taäp Tam Taïng Kinh is not a subject of fleeting interest designed Ñieån cuõng ñöôïc ñeà caäp trong Luaät Taïng. Toùm for the superficial reader. Modern laïi, ñaây laø nhöõng taøi lieäu höõu ích veà lòch söû psychology, limited as it is, comes within the thôøi thöôïng coå, veà caùc coå tuïc ôû AÁn Ñoä, veà scope of Abhidhamma inasmuch as it deals kieán thöùc vaø trình ñoä thaåm myõ thôøi baáy giôø. with mind, thoughts, thought-processes, and 2) The Vinaya Pitaka consists of five books— mental properties; but it does not admit of a Luaät Taïng goàm naêm quyeån: psyche or a soul. It teaches a psychology i) Parajika (skt): Major offences—Toäi Naëng. without a psyche. Consciousness (citta) is ii) Pacittiya (skt): Minor offences—Toäi Nheï. defined. Thoughts are analyzed and classified iii) Mahavagga (skt): Great Section—Phaàn lôùn. chiefly from an ethical standpoint. All mental iv) Cullavagga (skt): Lesser Section—Phaàn nhoû. properties (cetasika) are enumerated. The v) Parivara (skt): Epitome of the Vinaya—Giôùi composition of each type of consciousness is luaät toaùt yeáu. set forth in detail. How thoughts arise is (C) Abhidharma or sastra (skt)—Abhidhamma minutely described. Bhavanga and javana Pitaka (p)—Commentaries—Luaän Taïng: The thought-moments. Irrelevent problems that

interest students and scholars, but have no töôûng cuûa ngöôøi Phaät töû. Luaän Taïng khoâng relation to one’s deliverance, are deliberately phaûi laø loaïi saùch ñeå ñoïc qua caàu vui hay giaûi set aside. Abhidhamma does not attempt to trí. Khoa taâm lyù hoïc hieän ñaïi, coøn haïn ñònh, give a systematized knowledge of mind and vaãn naèm trong phaïm vi cuûa Vi Dieäu Phaùp khi matter. It investigates these two composite ñeà caäp ñeán taâm, tö töôûng, tieán trình tö töôûng, factors of the so-called being, to help the caùc traïng thaùi taâm. Nhöng Luaän Taïng khoâng understanding of things as they truly are. Mrs. chaáp nhaän coù moät linh hoàn, hieåu nhö moät thöïc Rhys Davids wrote about Abhidhamma as theå tröôøng toàn baát bieán. Nhö vaäy Vi

Dieäu follows: “Abhidhamma deals with what we Phaùp daïy moät thöù taâm lyù trong ñoù khoâng coù find within us, around us, and of what we linh hoàn. Trong Vi Dieäu Phaùp, taâm hay taâm aspire to find.” It is generally admitted by vöông ñöôïc ñònh nghóa roõ raøng. Tö töôûng most exponents of the Dhamma that a ñöôïc phaân tích vaø saép xeáp ñaïi ñeå thaønh töøng knowledge of the Abhidhamma is essential to loaïi veà phöông dieän luaân lyù. Taát caû nhöõng comprehend fully the teachings of the traïng thaùi taâm hay taâm sôû ñeàu ñöôïc löôïc keâ Buddha, as it represents the key that opens caån thaän. Thaønh phaàn caáu hôïp cuûa moãi loaïi the door of reality. While the Sutta Pitaka taâm ñöôïc keå ra töøng chi tieát. Tö töôûng phaùt contains the conventional teaching, the sanh nhö theá naøo cuõng ñöôïc moâ taû tæ mæ. Abhidhamma Pitaka contains the ultimate Rieâng nhöõng chaäp tö töôûng bhavanga vaø teaching—Luaän Taïng (Abhidharma-pitaka) javana, chæ ñöôïc ñeà caäp vaø giaûi thích trong Vi goàm nhöõng trieát hoïc vaø taâm lyù hoïc trong Phaät Dieäu Phaùp. Trong Vi Dieäu Phaùp, nhöõng vaán giaùo. Theo Hoøa Thöôïng Narada trong Ñöùc ñeà khoâng lieân quan ñeán giaûi thoaùt ñeàu bò gaùc Phaät vaø Phaät Phaùp, Luaän Taïng thaâm dieäu vaø haún qua moät beân. Vi Dieäu Phaùp khoâng nhaèm quan troïng nhaát trong toaøn theå giaùo phaùp, vì taïo laäp moät heä thoáng tö töôûng veà taâm vaø vaät ñaây laø phaàn trieát lyù cao sieâu, so vôùi Kinh taïng chaát, maø chæ quan saùt hai yeáu toá caáu taïo neân giaûn dò hôn. Ñaây laø tinh hoa cuûa Phaät giaùo. caùi ñöôïc goïi laø chuùng sanh ñeå giuùp hieåu bieát Ñoái vôùi moät vaøi hoïc giaû, Luaän Taïng khoâng söï vaät ñuùng theo thöïc töôùng. Baø Rhys Davids phaûi do Ñöùc Phaät maø do caùc nhaø sö uyeân baùc ñaõ vieát: “Vi Dieäu Phaùp ñeà caäp ñeán caùi gì ôû khôûi thaûo veà sau naày. Tuy nhieân, ñuùng theo beân trong ta, caùi gì ôû chung quanh ta, vaø caùi truyeàn thoáng thì chính Ñöùc Phaät ñaõ daïy phaàn gì ta khao khaùt thaønh ñaït.” Taïng Kinh chöùa chaùnh yeáu cuûa Luaän Taïng. Nhöõng ñoaïn goïi nhöõng giaùo lyù thoâng thöôøng, coøn Luaän Taïng laø Matika hay Noàng Coát Nguyeân Thuûy cuûa chöùa ñöïng nhöõng giaùo lyù cuøng toät. Haàu heát giaùo lyù cao thöôïng naày nhö thieän phaùp, baát caùc hoïc giaû Phaät giaùo ñeàu cho raèng muoán thieän phaùp, vaø baát ñònh phaùp, trong saùu taäp thoâng hieåu Giaùo lyù cuûa Ñöùc Phaät phaûi coù kieán cuûa Luaän Taïng (tröø taäp noùi veà nhöõng ñieåm thöùc veà Luaän Taïng vì ñoù laø chìa khoùa ñeå môû tranh luaän) ñeàu do Ñöùc Phaät daïy. Ngaøi Xaù cöûa vaøo “thöïc teá.” Lôïi Phaát ñöôïc danh döï laõnh troïng traùch giaûng Tripitaka Dharma Master: Tam Taïng Phaùp roäng vaø giaûi thích saâu vaøo chi tieát. Daàu taùc Sö—An honorific title used to refer to a master giaû, hay caùc taùc giaû laø ai, chaéc chaén Luaän who is fluent in sutras, precepts and sastras Taïng laø coâng trình saùng taùc cuûa moät boä oùc kyø (explanation of sutras), or a teacher of the law or taøi chæ coù theå so saùnh vôùi moät vò Phaät. Vaø a master who is fluent in sutras, precepts and ñieåm naày caøng noåi baäc hieån nhieân trong taäp expounding of sutras—Moät toân hieäu chæ moät vò Patthana Pakarana, vöøa phöùc taïp vöøa teá nhò, Thaày laøu thoâng Kinh Luaät Luaän. dieãn taû moái töông quan cuûa luaät nhaân quaû vôùi Tripitaka at a glance: Ñaïi Taïng Nhaát Laõm— ñaày ñuû chi tieát. Ñoái vôùi baäc thieän tri thöùc The

summary of tripitaka in 10 books written by muoán tìm chaân lyù, Luaän Taïng laø boä saùch chæ Ch'en-Shih of the Ming dynasty—Möôøi quyeån ñaïo khaån yeáu, vöøa laø moät boä khaûi luaän voâ toùm taét veà Ñaïi Taïng Kinh cuûa cö só Traàn Thöïc giaù. ÔÛ ñaây coù ñuû thöùc aên tinh thaàn cho hoïc vieát döôùi thôøi ñaïi nhaø Minh. giaû muoán môû mang trí tueä vaø soáng ñôøi lyù

Tripitaka of the "Great Kindness and Triple power verse: Tam löïc keä—Verse on the Grace" Monastery: Ñaïi Töø AÂn Töï Tam three powers—Keä noùi veà ba söùc maïnh. Taïng—Moät danh hieäu cuûa Traàn Huyeàn Trang—A 1) Personal power: The power of one's own title of Hsuan-Tsang. virtue—Ngaõ coâng ñöùc löïc hay naêng löïc tu Tripitaka or Hinayana teaching: Tam Taïng haønh cuûa töï thaân hay töï duyeân. Giaùo—The Tripitaka or Hinayana teaching for 2) Tathagata power: The aiding power of the Sravakas and Pratyekabuddhas, the Bodhisattva Tathagata—Nhö lai gia trì löïc hay söï gia trì doctrine being subordinate; it also included the cuûa Ñöùc Nhö Lai hay tha duyeân. primitive sunya doctrine as developed in the 3) Power of Buddha-nature within: The power of Satyasiddhi sastra—Tam Taïng Giaùo hay Tam the the spiritual realm (one can go anywhere Taïng kinh ñieån cho Thanh Vaên, Duyeân Giaùc vaø in the land of the living)—Phaùp giôùi löïc hay Boà Taùt—See Eight T'ien-T'ai classifications of Phaät tính saún coù trong töï taâm hay noäi nhaân. Sakyamuni's teaching (A). Triple realm: Threefold world—Triple world— Tripitaka school: Taïng Giaùo—The Pitaka, i.e. Three realms (World of desire—World of form— Tripitaka School, one of the four divisions of the World of formless)—Tam giôùi (see three realms). T'ien-T'ai. It is the Hinayana school of the Triple training: Tam Tu—See Three Sravaka and Pratyeka-buddha types, based on the inseparable aspects for any cultivators. Tripitaka and its four dogmas, with the Triple truth of harmony: Vieân Dung Tam Bodhisattva doctrine as an unimportant side issue. Ñeá—The three dogmas of the T'ien-T'ai Perfect It is also divided into four others—Taïng giaùo, moät School, as combined, as one and the same, as a trong Thieân Thai Töù Giaùo (Taïng, Thoâng, Bieät, unity. The principle each phenomenon expresses Vieân). Ñaây laø moät toâng phaùi theo Tieåu Thöøa cuûa is the triple truth of harmony, as void, as hai chuùng Thanh Vaên vaø Duyeân Giaùc, coi giaùo temporary and as mean, i.e., noumenon originally phaùp Boà Taùt laø chuyeän beân leà khoâng quan troïng, immanent, perfectly immanent, immanency in maø chæ lo tu cho baûn thaân mình. Taïng giaùo laïi principle and immanency in nature—Söï vieân dung ñöôïc chia laøm boán phaàn: cuûa tam ñeá trong giaùo thuyeát cuûa toâng Thieân Thai. 1) The reality of things: Höõu. Nguyeân lyù maø moãi hieän töôïng töï bieåu loä laø ba 2) The unreality of things: Khoâng. chaân lyù trong moät hoøa ñieäu, töùc Khoâng Giaû vaø 3) Both the reality and the unreality of things: Trung, nghóa laø, thaät theå voán noäi taïi, hoaøn toaøn Dieäc Höõu Dieäc Khoâng. noäi taïi, noäi taïi trong lyù taùnh vaø noäi taïi trong baûn 4) Neither the reality nor the unreality of things: taùnh—See Threefold truth of the T'ien-T'ai. Phi Höõu Phi Khoâng. 1) The universal (khoâng) apart from the ** See Eight T'ien-T'ai classifications of particular (giaû) is an abstraction: Khoâng Ñeá. Sakyamuni's teaching, and Five Periods and 2) The particular aprt from the universal

is Eight Teachings of the T'ien T'ai school. unreal. The universal realizes its true nature Tripitaka teaching: Taïng Giaùo—See Tripitaka in the particular, and the particular derives its school. meaning from the universal: Giaû Ñeá. Triple (a): Coù ba phaàn. 3) The middle path unites these two aspects of one reality: Trung ñeá. Triple gate: Threefold gate—Coång tam quan. Triple Gems: Triple Jewel—Three treasures— Triple world: Tam giôùi (see three realms)—The words "triple word" have been variously Tam Baûo—See Triratna. interpreted since ancient times, but according to Triple Jewel: Triple Gems—Three treasures— the usual interpretation, the triple world means See Tam Baûo and Triratna as the treasury. the three worlds of unenlightened people, Triple platform ordination: Tam Sö Thaát including both visible and invisible realms, Chöùng—See Three superior monks and seven divided into three parts: the world of desire, the witnesses for a full ordination. world of form, and the formless world. The world

of desire means the world whose inhabitants have liberation—Duïc giôùi, saéc giôùi vaø voâ saéc giôùi ñang the five desires for property, sex, eating and thieâu ñoát chuùng sanh vôùi nhöõng khoå ñau khoâng keå drinking, fame, and sleep. The world of form xieát. Tam giôùi gioáng nhö nhaø löûa ñang höøng höïc indicates the idea of a world whose existence is chaùy. Kinh Phaùp Hoa daïy: "Ba coõi khoâng an, imagined in one's mind in terms of specific shapes döôøng nhö nhaø löûa, söï khoå daãy ñaày, ñaùng neân sôï and forms, namely, all things we ordinarily think haõi." Chuùng sanh trong ba coõi, ñaëc bieät laø chuùng about. The formless world is one whose sanh trong coõi Ta Baø naày, luoân bò nhöõng söï khoå inhabitants have no physical form. This is the naõo vaø phieàn muoän böùc baùch. Soáng chen chuùc world of pure mind, which we can attain when we nhau trong ñoù nhö ôû giöõa moät caên nhaø ñang boác concentrate upon a particular object in meditation chaùy, daãy ñaày hieåm hoïa, chaúng bieát coøn maát luùc or through other religious practices. Only the naøo. AÁy theá maø moïi ngöôøi chaúng bieát, chaúng hay, Tathagata can see the state of the triple world as it cöù maõi nhôûn nhô vui thuù cuûa nguõ duïc, laøm nhö really is—Töø Tam giôùi ñöôïc hieåu theo nhieàu caùch khoâng coù chuyeän gì xaõy ra caû. Phaät töû chôn thuaàn keå töø thôøi xa xöa, nhöng theo caùch hieåu thoâng neân luoân nhôù vaäy ñeå luùc naøo cuõng chuyeân caàn thöôøng, ba coõi nghóa laø 3 caûnh giôùi cuûa nhöõng tinh taán tu haønh caàu giaûi thoaùt. ngöôøi chöa chöùng ngoä, bao goàm caû theá giôùi höõu Triple world is but one mind: Svacitta- hình vaø theá giôùi voâ hình, ñöôïc chia laøm 3 phaàn: matram-traidhatukam (skt)—Tam Giôùi Duy Nhöùt duïc giôùi, saéc giôùi, vaø voâ saéc giôùi. Duïc giôùi nghóa Taâm—See Tribhavacittamatra. laø theá giôùi cuûa nhöõng cö daân coù nguõ duïc hay naêm Triple world is no more than one's own thöù ham muoán veà taøi, saéc, danh, thöïc, thuøy. Saéc mind: Svacitta-matram-traidhatukam (skt)—Tam giôùi chæ theá giôùi maø söï hieän höõu cuûa noù ñöôïc Giôùi Duy Nhöùt Taâm—See Tribhavacittamatra. töôûng töôïng ra trong yù thöùc cuûa ngöôøi ta theo hình Triratna (skt): Tisarana or Tiratana (p)—Tam töôùng rieâng bieät, töùc laø taát caû söï vaät maø chuùng ta Baûo—Three Precious Ones—Triple Jewel— vaãn thöôøng nghó ñeán. Coõi voâ saéc

laø coõi maø cö daân Triple Gem (Buddha, Dharma, Sangha). khoâng coù hình theå vaät lyù. Ñaây laø theá giôùi cuûa yù (I) An overview of Triratna—Toång quan veà Tam thöùc maø thoâi trong ñoù chuùng ta coù theå ñaït ñöôïc Baûo: According to Buddhism, while khi taäp trung vaøo moät ñoái töôïng ñaëc bieät trong Sakyamuni Buddha is the first person of the thieàn ñònh hay qua caùc thöïc haønh khaùc coù tính Trinity, his Law the second, and the Order the caùch toân giaùo. Chæ coù Ñöùc Nhö Lai môùi coù theå third, all three by some are accounted as thaáy ñuùng nhö thöïc traïng cuûa ba coõi maø thoâi. manifestations of the All-Buddha. The Triple worlds as a burning house: Tam Giôùi foundation of Buddhism is the Three Nhö Hoûa Traïch—The three realms of Desire, Treasures, without trust in which and Form and Formless realms scorching sentient reverence for there can be no Buddhist beings, such sufferings are limitless. In the Lotus religious life. There are three kinds of Sutra, the Buddha taught: “The three worlds are Triratna (three Treasures)—Theo Phaät giaùo, unsafe, much like a house on fire. Suffering is all Phaät Thích Ca laø ngoâi thöù Nhaát cuûa Tam Baûo, pervasive, truly deserving to be terrified and thì phaùp cuûa Ngaøi laø ngoâi Hai, vaø Taêng ñoaøn frightened.” Sentient beings in the three worlds, laø ngoâi Ba. Taát caû ba ngoâi naày ñöôïc coi nhö especially those in the Saha World, are hampered laø söï thò hieän cuûa chö Phaät. Neàn moùng trong constantly by afflictions and sufferings. Living Phaät Giaùo laø Tam Baûo. Khoâng tin, khoâng toân crowded in the suffering conditions of this Saha kính Tam Baûo thì khoâng theå naøo coù ñöôïc neáp World is similar to living in a house on fire, full of soáng Phaät giaùo. dangers, life can end at any moment. Even so, (II) The meanings of Triratna—Nghóa cuûa Tam everyone is completely oblivious and unaware, Baûo: A Sanskrit term for “three jewels,” or but continues to live leisurely, chasing after the “threefold refuge,” which means taking five desires, as if nothing was happening. Sincere refuge in Buddha as a teacher, in Dharma as Buddhists should always remember this and medicine and in Sangha as companion on the should always diligently cultivate to seek path, which follows the invocation to the

Buddha in Pansil and precedes the five-fold (A) The Unified or one-body Three Treasures— vow of Pansil or Pancha-Sila. To Buddhists, Nhaát Theå Tam Baûo: the Buddha is an object of veneration and the 1) The Vairocana Buddha, representing the most safe source of refuge because he has realization of the world of Emptiness, of found the path to liberation and taught it to Buddha-nature, of unconditioned Equality: others. The dharma, his teaching, is also a Phaät Tyø Loâ Giaù Na—Söï bieåu thò söï theå hieän safe source of refuge because it outlines the cuûa theá giôùi Taùnh Khoâng, cuûa Phaät taùnh, cuûa path and means for us to cross the shore of taùnh Bình Ñaúng Voâ Ngaïi. birth and death. The Samgha (Sangha) is also 2) The Dharma that is the law of beginningless another safe source of refuge because it and endless becoming, to which all comprises of people who have dedicated their phenomena are subject according to causes lives to the cultivation of the Buddha-dharma and conditions: Phaùp—Phaùp töø voâ thæ voâ with the vow: “Above to seek bodhi, below to chung maø taát caû moïi hieän töôïng theo nhaân save (transform) beings.”—Töø Baéc Phaïn

chæ duyeân tuøy thuoäc vaøo ñoù. “tam baûo,” hay “tam quy y” coù nghóa laø veà 3) The harmonious fusion of the preceding two, nöông ôû ba nôi Phaät, Phaùp vaø Taêng. Ngöôøi which constitutes total reality as experienced thoï Tam quy laø töï nhaän mình laø tín ñoà Phaät by the enlightened: Söï hoøa hôïp giöõa Phaät Tyø giaùo vaø phaûi ít nhaát trì giöõ nguõ giôùi, veà nöông Loâ Giaù Na vaø Phaùp (hai yeáu toá treân) taïo vaø xem Phaät nhö toân sö, xem phaùp nhö thaønh toaøn boä thöïc taïi nhö nhöõng baäc giaùc phöông thuoác, vaø nöông theo Taêng giaø nhö löõ ngoä kinh nghieäm. haønh tieán tu. Vôùi ngöôøi Phaät töû, Ñöùc Phaät laø (B) The Manifested Three Treasures—Hieän Tieàn ñoái töôïng toân kính baäc nhaát vaø nôi veà nöông Tam Baûo: an toaøn nhaát vì chính Ngaøi ñaõ tìm ra con 1) The historic Buddha Sakyamuni, who through ñöôøng ñöa ñeán giaûi thoaùt vaø ñaõ giaûng daïy con his perfect enlightenment realized in himself ñöôøng aáy cho ngöôøi khaùc. Giaùo phaùp cuûa the truth of the Unified Three Treasures: Ñöùc Ngaøi cuõng laø nôi veà nöông an toaøn vì chính Phaät Lòch Söû Thích Ca Maâu Ni—Ngöôøi ñaõ giaùo phaùp aáy vaïch ra cho chuùng ta moät cuoäc theå hieän nôi chính mình söï thaät cuûa Nhaát Theå haønh trình vöôït thoaùt beán bôø sanh töû. Cuoái Tam Baûo qua söï thaønh töïu vieân maõn cuûa cuøng laø Taêng giaø cuõng laø moät nôi veà nöông Ngaøi. an toaøn vì noù bao goàm nhöõng ngöôøi ñaõ hieán 2) The Dharma, which comprises the spoken troïn ñôøi mình cho Phaät phaùp ñeå “thöôïng caàu words and sermons of Sakyamuni Buddha Phaät ñaïo, haï hoùa chuùng sanh.” wherein he elucidated the significance of the (III) Content of Triratna—Noäi dung veà Tam Baûo: Unified Three Treasures and the way to its 1) Triratna (Buddha, Dharma, and Sangha) as realization: Phaùp—Bao goàm nhöõng lôøi daïy vaø the treasury of all virtue and merit : Tam Baûo nhöõng baøi thuyeát phaùp cuûa Phaät Thích Ca (Phaät, Phaùp, Taêng) laø kho taøng cuûa coâng ñöùc Maâu Ni trong aáy ñaõ giaûi roõ yù nghóa cuûa Nhaát vaø phöôùc ñöùc. Theå Tam Baûo vaø con ñöôøng ñi ñeán theå hieän 2) Tripitaka as the treasury of all virtue and ñöôïc noù. merit: Tam taïng kinh ñieån (kinh, luaät, luaän) laø 3) Sakyamuni Buddha’s Disciples, including the kho taøng cuûa taát caû coâng ñöùc vaø phöôùc ñöùc. immediate disciples of the Buddha 3) Three saints (sravakas, prateyka-buddhas, Sakyamuni and other followers of his day and bodhisattvas) as the treasury of all virtue who heard, believed, and made real in their and merit: Tam Thaùnh Thanh Vaên, Duyeân own bodies the Unified Three Treasures that Giaùc vaø Boà Taùt cuõng laø kho taøng cuûa taát caû he taught: Nhöõng moân ñeä tröïc tieáp cuûa Ñöùc moïi coâng ñöùc vaø phöôùc ñöùc. Phaät Thích Ca Maâu Ni—Bao goàm luoân caû (IV) Other definitions of Triratna—Nhöõng ñònh nhöõng ñeä töû trong thôøi Ngaøi coøn taïi theá, ñaõ nghóa khaùc veà Tam Baûo: nghe, tin, vaø thöïc hieän nôi baûn thaân hoï Nhaát Theå Tam Baûo maø Ngaøi ñaõ chæ daïy.

(C) The Abiding Three Treasures—Thoï Trì Tam and binds sentient beings to the cycle of Baûo: existence. According to the Buddha, craving 1) The Buddha: Phaät baûo—The Supremely or thirst is the root of all kinds of problems, Enlightened Being. The iconography of since it inevitably leads to loss, Buddhas which have come down to us—Söï disappointment, and suffering—AÙi hay khao thôø cuùng hình töôïng chö

Phaät nhö ñaõ ñöôïc khaùt ham muoán soáng, ham muoán duïc voïng, truyeàn ñeán chuùng ta. ham muoán khoaùi laïc, vaø ngay caû ham muoán 2) The Dharma: Phaùp baûo—The teaching khoâng toàn taïi. Cuøng vôùi voâ minh vaø nghieäp imparted by the Buddha. All written sermons hay caùc haønh ñoäng, aùi laø nhaân noäi taïi cuûa söï and discourses of Buddhas (that is, fully saùng taïo theá giôùi, vì theá neân trong caùc kinh enlightened beings) as found in the sutras and ñieån Phaät giaùo, Ñöùc Phaät ñeàu nhaán maïnh other Buddhist texts still extant—Bao goàm raèng söï tham aùi laø meï vaø voâ minh laø cha. nhöõng baøi giaûng, baøi thuyeát phaùp cuûa chö Chính töø khaùt aùi maø sanh ra nguõ uaån hay caùc Phaät (töùc laø nhöõng ñaáng giaùc ngoä vieân maõn) uaån ñöôïc sanh ra bôûi yù muoán soáng. Theo Phaät nhö ñaõ thaáy trong caùc kinh ñieån vaø baûn vaên giaùo, aùi duïc phaùt sinh khi giaùc quan tieáp xuùc Phaät giaùo khaùc vaãn ñöôïc phaùt trieån. vôùi ñoái töôïng. AÙi duïc chính laø nguyeân nhaân 3) The Sangha: Taêng baûo—The congregation of cuûa söï ñau khoå vaø gaén chaët caùc sinh linh vôùi monks and nuns or genuine Dharma chu kyø luaân hoài sinh töû. Theo Ñöùc Phaät, khaùt followers. Sangha consists of contemporary aùi laø caên coäi cuûa moïi vaán ñeà vì noù ñöa ñeán söï disciples who practice and realize the saving maát maùt, thaát voïng vaø ñau khoå khoâng theå naøo truth of the Unified Three Treasures that was traùnh ñöôïc. first revealed by Sakyamuni Buddha—Bao (II) There are several kinds of craving or desire— goàm caùc moân ñeä ñöông thôøi tu taäp vaø theå Coù nhieàu loaïi aùi duïc: hieän chaân lyù cöùu ñoä cuûa Nhaát Theå Tam Baûo 1) Sensual desire: Ham muoán caûm tính. ñaàu tieân ñöôïc Phaät Thích Ca Maâu Ni khai thò. 2) Craving for existence: Ham muoán toàn taïi. Triratna with its own nature: Töï Taùnh Tam 3) Craving for self-annihilation: Ham muoán töï Baûo—Töï Taâm Tam Baûo—The Triratna, each with huûy dieät. its own characteristic (Buddha being wisdom). 4) Craving for form such as sound, odor, taste, 1) The Buddha being wisdom: Phaät Hueä. touch and mental impression, etc.: Ham muoán 2) The Law correctness: Chaùnh Phaùp. caùc hình thöùc nhö aâm thanh, muøi vò, vaø nhöõng 3) The Order Purity: Tònh Taêng. caûm xuùc, etc. Triratna as the treasury: Tam Baûo Taïng 5) Craving for fine-material existence: Ham muoán vaät theå tinh teá. Trisarana (skt) Tisarana (p): See Tisanara. 6) Craving for formless existence: Ham muoán Trishna (skt): AÙi Duïc. phi vaät theå. (I) An overview of Trishna—Toång quan veà aùi Trisiksa (skt&p): Tam Tu—See Three ways of duïc: Thirst for sentient existence or will-to- discipline of a hearer (B). live, sensual desires, sensual pleasures, or even craving for non-existence, etc. Together Trisong Detsen (740-798): Regarded by the with ignorance (avidya) and deeds (karma), Tibetan Buddhist tradition as the second of the will-to-live (trishna) is the inner agent of the three “religious kings” of the Yar Lung dynasty world-creation. The aggregates are produced who worked so hard to establish Buddhism in by the will-to-live. Thus in every Buddhist Tibet. He is said to have been a physical text, the Buddha always emphasizes that the emanation of Manjusri and is credited with will-to-live is mother and ignorance is father. inviting the Indian scholar monk Santaraksita and According to Buddhism, desire or craving the tantric master Padmasambhava to Tibet. The arises through the contact between a

sense three established the first monastery in Tibet organ and its corresponding object. Desire or called Samye—Ñöôïc truyeàn thoáng Phaät giaùo Taây craving is the cause of attachment, suffering Taïng xem nhö laø vò vua thöù nhì trong ba vò vua

cuûa toân giaùo döôùi trieàu ñaïi Yar-Lung, ngöôøi ñaõ attained, no buddhas, and no sentient beings. The laøm vieäc caät löïc ñeå thaønh laäp Phaät giaùo Taây Taïng. Lamdre (path of result) tradition of Sakyapa Ngöôøi ta noùi oâng laø hieän thaân cuûa Ñöùc Vaên Thuø asserts that all three are fundamentally the same Sö Lôïi Boà Taùt, vaø laø ngöôøi ñaõ thænh hai nhaø sö AÁn and that their only difference lies in how they are Ñoä laø Santaraksita vaø Lieân Hoa Sanh tôùi Taây perceived. The central training of this level is Taïng. Taïi ñaây caû ba cuøng thieát laäp tu vieän ñaàu cultivation of calming (samatha) and higher tieân goïi laø Samye. insight (vipasyana)—Töø ngöõ Baéc Phaïn coù nghóa laø Trisvabhava (skt): Three natures—Tam chuûng “Ba thöù tieáp dieãn.” Ñaây laø moät trong nhöõng khaùi taùnh—The doctrine of “Trisvabhava” of the nieäm trung taâm cuûa tröôøng phaùi Sakyapa cuûa Phaät Yogacara School. Everything that can be the giaùo Taây Taïng, ñöôïc boïc trong ba giai ñoaïn chính object of cognition, can be classified under these yeáu cuûa con ñöôøng ñi ñeán Phaät quaû: 1) söï xuaát three natures—Hoïc thuyeát tam taùnh cuûa tröôøng hieän cuûa caùc hieän töôïng nhö laø baát tònh, chæ cho phaùi Du Giaø. Moïi vaät coù theå nhaän thöùc ñöôïc theo caùc nhaän thöùc cuûa phaøm phu, döïa treân nhöõng taâm caùch hieän höõu thöïc söï cuûa chuùng ñeàu coù theå ñöôïc thaùi naõo phieàn vaø daãn ñeán khoå ñau, vì taát caû phaân loaïi theo ba taùnh naøy—See chuùng sanh ñeàu phaûi chòu söï chi phoái cuûa nghieäp Svabhavalakshana-traya. quaû; 2) söï xuaát hieän cuûa kinh nghieäm thieàn ñònh, 1) Paratantra-svabhava (skt): Dependent nhöõng vò tham döï vaøo tu taäp Ñaïi Thöøa vaø huaán nature—Baûn taùnh leä thuoäc—See Dependent luyeän loøng bi maãn vaø thöông yeâu hay luïc ñoä Ba nature. La Maät; 3) söï xuaát hieän thanh tònh, hay ñi ñeán 2) Parikalpita-svabhava (skt): Imagined thaønh töïu giaùc ngoä Boà Ñeà. Ñieàu naøy cuõng chæ cho nature—Baûn taùnh töôûng töôïng—See chö Phaät, caùc baäc ñaõ toaøn thieän töø bi vaø trí tueä, vaø Imagined nature. do ñoù nhaän thöùc taùnh nhö thöïc cuûa vaïn höõu. Thanh 3) Parinispanna-svabhava (skt): Perfected or tònh nhaõn cuûa caùc ngaøi coâng nhaän raèng moïi hieän töôïng absolute nature—Baûn taùnh hoaøn haûo—See trong voøng sanh töû vaø nieát baøn ñeàu ñöùng treân quan ñieåm baát nhieãm cuûa chaân lyù toái thöôïng raèng khoâng heà Absolute nature. coù giaûi thoaùt ñeå maø thaønh töïu, cuõng khoâng coù chö Phaät, Tritantra (skt): Ba thöù tieáp dieãn—A Sanskrit maø cuõng khoâng coù chuùng sanh. Lamdre hay “con ñöôøng term for “Triple continuum.” One of the central vaø keát quaû” cuûa tröôøng phaùi Sakyapa xaùc nhaän raèng caû notions of the Sakyapa order of Tibetan ba ñeàu nhö nhau treân caên baûn, vaø söï khaùc bieät duy nhaát Buddhism, which encapsulates (bao boïc trong) the laø do choã ngöôøi ta nhaän bieát noù nhö theá naøo maø thoâi. three primary stages of the path to buddhahood: 1) Chuû yeáu cuûa vieäc tu taäp naøy laø nhaèm ñònh taâm vaø quaùn the appearance of phenomena as impure error. saùt. This refers to the perceptions of ordinary beings, Tritheism (n): Thuyeát tam thaàn

(Thieân chuùa which are based on afflicted mental states and giaùo, cha, con vaø thaùnh thaàn). lead to suffering. because ordinary beings are Tritheist (n): Ngöôøi theo thuyeát tam thaàn. subject to the operations of Karma, this is also Tritheistical (a): Thuoäc veà thuyeát tam thaàn. referred as the "karmic appearance;" 2) the Tritheite (n): See Tritheist. appearance of experience in meditation. This Triumph (n & v): Chieán thaéng—Khaûi hoaøn. aspect refers to people who engage in such Triumphal (a): Chieán thaéng—Khaûi hoaøn. Mahayana practices as training in compassion (karuna) and love (maitri) or the "six perfections" Triumphalism (n): Chuû nghóa töï toân hay thaùi ñoä (paramitas), etc; and 3) pure appearance, or the töï toân (Giaùo hoäi Thieân chuùa giaùo cho raèng mình attainment of Bodhi. This also refers to buddhas, ñaõ ñöôïc Thieân chuùa maëc khaûi ñaày ñuû neân coù who have perfected compassion and wisdom quyeàn pheâ phaùn con ngöôøi). (prajna), and thus perceive reality as it is. Their Triumphant (a): See Triumphal. pure vision recognizes that all of the phenomena Triumphant arch: Khaûi Hoaøn Moân. of cyclic existence (samsara) and nirvana are the Triumphant of desires: Jina (skt)—Kyø na display of primordially undefiled standpoint of (chieán thaéng duïc voïng). ultimate reality there is really no liberation to be Triumphant return: Khaûi hoaøn.

Trivial fame or profit: Danh lôïi nhoû nhoi Esanavaggo (Searches), there are three kinds (khoâng ñaùng keå). of trouble—Theo Töông Öng Boä Kinh, Phaåm Triyavabhasa (skt): Tam Nhaõn—A Sanskrit Taàm Caàu, coù ba Dao Ñoäng—See Three kinds term for "Triple vision." This is a doctrine that is of trouble. fundamental to the tantric system of the Sakyapa 2) Phieàn: Annoyance—Perplexity—To bother— order of Tibetan Buddhism. Three components To annoy—To disturb—To trouble. are: 1) basis (adhara—skt), the two truths: Trouble of delusion: Si Dao Ñoäng—See Three conventional truths and ultimate truths; 2) path of kinds of troubles. cultivation (marga—skt), which consists of the Trouble of hatred: Saân Dao Ñoäng—See Three cultivation of methods, which involves training in kinds of troubles. compassion and wisdom, which focuses on Trouble of lust: Tham Dao Ñoäng—See Three meditation on emptiness; and 3) result (phala— kinds of troubles. skt), the attainment of the pure vision, which is the Trouble with men is that everyone wants to way in which Buddhas perceive reality of all be a teacher: Trôû ngaïi vôùi con ngöôøi laø ai cuõng things. They are said to be fundamentally muoán laøm thaày ngöôøi khaùc (Nhaân chi hoaïn taïi undifferentiable, as all discriminations are merely hieáu vi nhaân sö). creations of mind. However, they are only divided Trouble someone greatly: Disturb someone for the purpose of making it easier for Buddhist greatly—Gaây xaùo troän maïnh cho ai. practice conceptually graspable for ordinary beings—Töø Baéc Phaïn coù nghóa laø "Tam Nhaõn." Trouble of the world: Passions—Worldly Ñaây laø giaùo phaùp caên baûn trong Maät giaùo cuûa bondage—Tuïc luïy (traàn lao). tröôøng phaùi Sakyapa cuûa Phaät giaùo Taây taïng. Tam Troubled: AÙy naùy—Anxious—Restless— nhaõn goàm: 1) caên baûn nhò ñeá, tuïc ñeá vaø chaân ñeá— Uneasy—Disquiet—Unquiet. See Nhò Ñeá; 2) con ñöôøng tu taäp, goàm nhöõng Troublers: Lao Keát—The passions, those which phöông thöùc tu taäp lieân heä tôùi töø bi, trí tueä, taäp hold one in

bondage—Traàn lao vaø kieát söû ñeàu laø trung vaøo thieàn ñònh khoâng taùnh; 3) Keát quaû hay nhöõng teân khaùc cuûa phieàn naõo. söï thaønh töïu tònh nhaõn, ñoù laø con ñöôøng maø chö Trouble-maker: Keû gaây roái—According to the Phaät nhaän thöùc veà chaân töôùng cuûa vaïn höõu. Ngöôøi Sutra In Forty-Two Sections, Chapter 6, the ta noùi con ñöôøng naøy cô baûn khoâng coù bieän bieät, Buddha said: “When an evil person hears about vì taát caû nhöõng bieän bieät ñeàu do taâm taïo taùc. Tuy virtue and intentionally or voluntarily comes to nhieân, neáu coù söï phaân chia cuõng chæ coát ñeå cho cause trouble, you should restrain yourself and phaøm phu naém baét ñöôïc khaùi nieäm deã daøng hôn should not become angry or upbraid him. Then, trong vieäc tu taäp Phaät phaùp. the one who has come to do evil will do evil to Trividhadvara (s): Tam nghieäp. himself.”—Theo Kinh Töù Thaäp Nhò Chöông, Triyana (skt): Tam Thöøa—See Three vehicles. Chöông 6, Ñöùc Phaät daïy: “Ngöôøi aùc nghe noùi ai Trna (skt): Ñaùt Saùt Na. laøm ñieàu thieän thì ñeán ñeå phaù hoaïi. Khi gaëp ngöôøi 1) A length of time consisting of 120 ksana, or nhö vaäy, caùc oâng phaûi töï chuû, ñöøng coù töùc giaän moments, or a “wink.”: Moät khoaûng thôøi gian traùch moùc. Bôûi vì keû mang ñieàu aùc ñeán thì hoï seõ goàm 120 saùt na, hay moät khoaûnh khaéc, moät laõnh thoï ñieàu aùc ñoù.” caùi nhaùy maét. Troublesome companions: Lao Löõ—The 2) The time for twenty thoughts: Moät khoaûng passions—Ngöôøi ñoàng haønh gaây nhieàu trôû ngaïi, yù thôøi gian cuûa 20 nieäm. noùi duïc voïng (luùc naøo cuõng ôû beân mình vaø gaây trôû Trouble: ngaïi cho chính mình). 1) Dao Ñoäng—According to The Connected Troublesome wife: Vadhakabhariya (p)—Loaïi Discourses of the Buddha, Chapter vôï gaây phieàn chuoác naõo cho choàng—This is one of the seven kinds of wives the Buddha taught in the Anguttara Nikaya Sutra. A troublesome wife

who is wicked in mind, ill-disposed, pitiless, fond Vietnamese Zen tradition. However, it only of other men, neglecting husband, prostitute, and survived as a distinguishable lineage until the bent on harassing—Ñaây laø moät trong baûy loaïi vôï death of its third patriarch, Huyeàn Quang. In maø Ñöùc Phaät ñaõ noùi ñeán trong Kinh Taêng Nhaát A recent decades, Zen master Thích Thanh Töø has Haøm. Keû aáy khoâng coù loøng traéc aån, taâm hoàn ñoài tried to revive the school. He built a big Zen baïi, khoâng ngoù ngaøng chaêm soùc choàng, khoâng nhaõ Center named “Truùc Laâm Yeân Töû Zen nhaën oân hoøa. Keû aáy thöôøng hay kheâu gôïi vaø laøm Monastery” in Dalat, South central Vietnam. And chuyeän traéc neát—See Seven types of wives. in recent years, he traveled to Mount Truc Lam in Trsna (skt)—Tanha (p): Craving—Love— North Vietnam, with the forefront efforts to Desire—Lust—Thurst—Craving composes of restore the original “Truc Lam Yen Tu” Temple— craving for senuality, craving for existence, and Töø ngöõ Vieät Nam chæ “Thieàn Phaùi Truùc Laâm Yeân craving for non-existence. This is the eighth in the Töû.” Ñaây laø moät trong nhöõng thieàn phaùi tieân khôûi twelvefold chain of dependent origination—AÙi cuûa Vieät Nam, ñöôïc vua Traàn Nhaân Toâng, vò vua duïc bao goàm duïc aùi, höõu aùi, voâ höõu aùi (öôùc muoán thöù ba döôùi thôøi nhaø Traàn saùng laäp. Thieàn phaùi veà nhuïc duïc, veà hieän höõu vaø veà khoâng hieän

höõu). naøy khôûi nguoàn töø Thieàn phaùi Laâm Teá töø Trung Ñaây laø maéc xích thöù taùm trong Thaäp Nhò Nhaân Hoa, vaø coù leõ ñaây laø thieàn phaùi rieâng bieät ñaàu tieân Duyeân—See Twelve conditions of cause and cuûa Thieàn Toâng Vieät Nam. Tuy nhieân, thieàn phaùi effect. naøy chæ toàn taïi ñöôïc ñeán ñôøi vò toå thöù ba laø ngaøi Truc Lam Temple: Truùc Laâm Töï—Name of a Huyeàn Quang. Trong nhöõng thaäp nieân gaàn ñaây, famous temple in Hueá, Central Vietnam. The thieàn sö Thích Thanh Töø ñaõ coá gaéng phuïc höng laïi temple was built in 1903 by Nun Dieäu Tröôøng. In tröôøng phaùi naøy. OÂng ñaõ xaây Thieàn Vieän Truùc 1931, the temple was rebuilt on a large scale. In Laâm Yeân Töû ôû Ñaø Laït, mieàn trung Vieät Nam. vaø the cause of reinforcing Vietnamese Buddhism, trong nhöõng naêm gaàn ñaây oâng ñaõ du haønh ra mieàn Truùc Laâm temple played a starting role. Many Baéc, ñeán taän Nuùi Truùc Laâm vôùi nhöõng noã löïc famous monks and nuns were from Truùc Laâm, i.e., haøng ñaàu laø phuïc höng laïi ngoâi chuøa nguyeân thuûy Most Venerable Maät Kheá, the first lecturer of An mang teân Truùc Laâm Yeân Töû—See Tran Nhan Nam Buddhist Association, Most Venerable Maät Tong. Theå, the author of Vietnam Buddhist History, Nun True (a): Tattva (skt)—Chaân—Thaät söï—Dieäu Khoâng, who helped organizing the Nun Actual—Genuine—Real—Real nature—Order in Vietnam—Teân cuûa moät chuøa noåi tieáng ôû Reality—Truth—Nhö Thöïc—See Eight minds and Hueá, Trung Vieät. Chuøa do Tyø Kheo Ni Dieäu Eight ways of developing the Bodhi Mind. Tröôøng xaây döïng naêm 1903. Chuøa ñöôïc truøng tu True aspect: Real appearance—Chaân töôùng. toaøn dieän naêm 1931. Trong söï nghieäp chaán höng True being: See True nature. Phaät giaùo, chuøa Truùc Laâm ñaõ goùp vai troø phaùt True body: Body of an enlightened being—Own khôûi Phaät giaùo Vieät Nam. Nhieàu danh Taêng vaø Ni self—Chaân thaân. ñaõ xuaát thaân töø chuøa Truùc Laâm nhö Hoøa Thöôïng True Buddha-nirvana: Chaân Tòch—The true Maät Kheá, laø giaûng sö ñaàu tieân cuûa Hoäi An Nam Buddha-nirvana as contrasted with that of the Phaät Hoïc, Hoøa Thöôïng Maät Theå, taùc giaû cuûa Hinayana—Nieát baøn cuûa Ñöùc Phaät, ñoái laïi vôùi quyeån Vieät Nam Phaät Giaùo Söû Löôïc, vaø Sö Baø nieát baøn cuûa haøng nhò thöøa. Dieäu Khoâng, ngöôøi coù coâng trong vieäc chaán höng True Buddha son: Chaân Phaät töû—The one who Ni Boä. has attained the first stage of bodhisattvahood. Truc Laâm Zen Sect: Truùc Laâm Thieàn Phaùi—A True Buddhist: Phaät töû chaân chaùnh. Vietnamese term for “Bamboo Grove Zen 1) A true Buddhist a Buddhist who really wishes school.” This is one of the earliest Ch’an schools to cultivate to liberate himself and others: in Vietnam. It was founded by King Traàn Nhaân Phaät töû chaân chaùnh laø ngöôøi thaät söï muoán tu Toâng, the third king of the Traân dynasty (1226- haønh ñeå giaûi thoaùt cho mình vaø cho ngöôøi. 1400). It originated from Lin-Chi tradition from China, and probably the first distinctively

2) According to the Differentiated Teaching of obstruct True Emptiness—From the void which the T’ien-T’ai Sect, a true Buddha son is the seemingly contains nothing, absolutely everything one who has attained the first stage of descends. Bodhisattvahood, where he knows thoroughly 1) Wonderful existence: True emptiness is not the unreality of theego and phenomena— empty; it gives rise to wonderful

existence. Theo Thieân Thai Bieät Giaùo, chaân Phaät töû laø Wonderful existence does not exists; it does Boà Taùt sô ñòa (ñaõ chöùng ñaéc chaân nhö ngaõ not obstruct True Emptiness. From the void phaùp nhò khoâng). which seemingly contains nothing, absolutely True cause: Reality as cause—Main cause or everything descends—Chaân khoâng khoâng coù direct cause, as compared to a contributory nghóa laø troáng roãng, maø coù nghóa laø caùi khoâng cause—Chaân nhaân (nguyeân nhaân thaät söï)—Chính maø khoâng phaûi laø khoâng; chaân khoâng laøm nhaân—Nhaân chính, so vôùi nhaân phuï. khôûi leân dieäu höõu: Emptiness. True character of man: Bhutacitta (skt)—Chaân 2) The absolute void, completely vacuity, said to taâm— True mind—Sincere—True-hearted—True be the nirvana of the Hinayana: Ngöôøi ta noùi disposition of man—Real mind—True to one's chaân khoâng laø Nieát Baøn cuûa Tieåu Thöøa (chaân nature—See True Mind. khoâng töùc nieát baøn dieät ñeá, chaúng phaûi giaû neân goïi laø chaân, lìa boû haønh töôùng neân goïi laø True and complete enlightenment: Chaân vieân khoâng). giaùc—The perception of ultimate truth or the 3) According to the Awakening of Faith, Only- perfect Nirvana of the Buddha—Tröïc giaùc veà Consciousness, and The Flower Adornment chaân lyù toái haäu hay Nieát Baøn toaøn haûo cuûa Ñöùc Sutra, emptiness means the essence of the Phaät. bhutatathata: Khoâng Chaân Nhö—Theo Khôûi True consciousness: Chaân Thöùc. Tín Luaän, Duy Thöùc Hoïc, vaø Kinh Hoa 1) Buddha-wisdom, innocent mind in all which is nghieâm, chaân khoâng laø lyù tính chaân nhö. independent of birth and death, one of the 4) The void or immaterial as reality, as essential three states of minf or consciousness or substantial, the not-void void, the ultimate mentioned in the Lankavatara Sutra: Chaân reality, the highest Mahayana concept of true Thöùc hay trí hueä Phaät, taâm vöôït thoaùt khoûi voidness, or of ultimate reality: Phi Khoâng luaân hoài sanh töû, laø moät trong ba thöùc ñöôïc Chi Khoâng—Ñoái vôùi höõu trong phi höõu laø noùi ñeán trong Kinh Laêng Giaø. dieäu höõu, noùi khoâng trong phi khoâng laø chaân 2) According to the Awakening of Faith, the real khoâng. knowledge is a knowledge which is free from True end of salvation: Chaân thaät cöùu caùnh giaûi illusion, the sixth vijnana—See Baùt Thöùc (6): thoaùt. Theo Khôûi Tín Luaän, chaân thöùc laø taâm thöùc lìa boû voïng nieäm, laø tònh taâm hay thöùc thöù saùu True and eternal: Chaân thöôøng—The eternal (yù thöùc). reality of Buddha-truth—Phaùp chaân thöïc thöôøng truï maø Ñöùc Nhö Lai sôû ñaéc. True disposition of man: Bhutacitta (skt)— Chaân taâm—True mind—Sincere—True- True existence: Parinispanna-laksana (skt)— hearted—True character of man—Real mind— Character of Ultimate Reality—Chaân Höõu True to one's nature—See True Mind. Taùnh—See Parinispanna-laksana. True ego: Nirvana ego—Transcendental ego— True eyes: Thöïc Nhaõn—An eye able to discern Chaân ngaõ—Thaät ngaõ, ñoái laïi vôùi huyeãn taïm ngaõ reality, i.e. the Buddha-eye—Maét coù theå thaáy (as contrasted with the illusory, phenomenal or ñöôïc chaân lyù, nhö Phaät nhaõn—See Five kinds of temporal ego). eyes or vision. True emptiness: Wonderful existence— True face: Chaân dieän muïc. Emptiness—Chaân khoâng—True emptiness is not 1) Original face or Buddha-nature—Baûn lai empty; it gives rise to Wonderful Existence. chaân dieän

muïc hay Phaät taùnh. Wonderful Existence does not exists; It does not

2) True physiognomy (features): Reality—True 4) Intuitive wisdom means knowledge of things features—Chaân dieän muïc. as they are: Chaân trí laø trí thaáy söï vaät nhö True and false: Real and unreal—Chaân giaû— thöïc. Chaân nguïy—Chaùnh taø—Chaân Voïng—All things 5) Knowledge of absolute truth which is have two characteristics: true and false, or real contrasted to skilful knowledge. True and unreal—Taát caû chö phaùp ñeàu coù hai tính chaân knowledge has the ability to analyze and vaø voïng. classify things according to their real 1) That which arises in Buddha-truth, meditation properties: Trí hieåu bieát veà chaân lyù tuyeät ñoái, and wisdom is true, influences of ngöôïc laïi vôùi phöông tieän trí. Chaân trí coù khaû unenlightenment is untrue: Phaùp tuøy theo tònh naêng phaân tích vaø phaân loaïi vaïn phaùp theo duyeân tam hoïc (Phaät Phaùp) thì goïi laø chaân, thöïc tính cuûa chuùng. phaùp tuøy theo nhieãm duyeân voâ minh (khoâng True knowledge of the Mahayana: In its giaùc ngoä) maø khôûi leân thì goïi laø voïng. concept of mental reality, in contrast with 2) The essential bhutatathata is the real, Hinayana concepts of material reality—Chaân voâ phenomena as the unreal: Chaân nhö chaân laäu trí. thöïc (baát sinh baát dieät) thì goïi laø chaân phaùp, True law: Saddharma (skt)—Fine-dharma— Caùc phaùp do nhaân duyeân sinh ra thì goïi laø Dieäu Phaùp. hieän töôïng hay laø voïng phaùp. True liberation: Chaân giaûi thoaùt—True release. True and false mind: Chaân Voïng Nhò Taâm— 1) Release from all the hindrances of passion Chaân taâm vaø voïng taâm. and attainment of the Buddha's Nirvana: Giaûi 1) The true bhutatathata mind defined as the thoaùt khoûi moïi chöôùng ngaïi cuûa tham duïc vaø ninth Amalavijnana: Chaân Taâm hay chaân nhö ñaït ñöôïc Nieát Baøn Phaät. taâm. 2) Release from all afflictions to attain the 2) The false or illusion mind as represented by Buddha's nirvana, which is not a permanent the eight vijnanas: Voïng Taâm tieâu bieåu bôûi state of absence from the needs of the living, taùm thöùc. but is spiritual, omniscient, and liberating: Söï True features: Reality—True face—True giaûi thoaùt thaät söï laø söï thoaùt khoûi moïi phieàn physiognomy—Chaân dieän muïc. naõo ñeå ñaït tôùi Nieát Baøn cuûa Phaät (döùt boû troùi True good and beautiful: Chaân thieän myõ. buoäc goïi laø giaûi, an nhieân töï taïi goïi laø thoaùt). True happiness: Mahamangala (skt)—Chaân Nieát baøn cuûa Phaät coù ñaày ñuû phaùp thaân, baùt haïnh phuùc. nhaõ vaø giaûi thoaùt, maø khoâng thieáu vaéng ñaïi bi maãn chuùng. True-hearted: Bhutacitta (skt)—Chaân taâm— True mind—Sincere—True character of man— True light of the Buddha: Phaät quang—See True disposition of man—Real mind—True to Two kinds of light (B). one's nature—See True Mind. True man: Honest man—Chính nhaân (ngöôøi True and honest man: Chaùnh nhaân quaân töû. chính tröïc). True knowledge: Tattva-jnana or Viveka (skt)—True mark of the Bhutatathata: Chaân Nhö Intuitive wisdom—Knowledge of truth—Chaân Thöïc Töôùng—The essential characteristic or mark Trí. (laksana) of the Bhutatathata, i.e. reality. The 1) Wisdom or Knowledge of absolute (ultimate) bhutatathata from the point of view of the void, truth: Trí chaân thaät—Trí Baùt Nhaõ. attributeless absolute; the real-nature is 2) Knowledge of the no-thing, i.e. of the

bhutatathata from the point of view of immaterial or absolute: Voâ Trí. phenomena—Chaân nhö vaø thöïc töôùng laø ñoàng 3) Sage wisdom, or wisdom of the sage: Thaùnh theå, nhöng teân goïi khaùc nhau. Ñoái vôùi nghóa nhaát Trí—Trí duyeân theo chaân nhö thöïc töôùng. nhö cuûa khoâng ñeá thì goïi laø chaân nhö; coøn ñoái vôùi nghóa dieäu höõu cuûa giaû ñeá thì goïi laø thöïc töôùng.

True man of no rank: Voâ vò chaân nhaân—The Death have the same truth-like nature. For true man of no rank is a Lin-Chi's term for the instance, the great ocean, we cannot accept sea "self." His teaching is almost exclusively around water but not waves. If we were to do so, we this Man or Person, who is sometimes called "the would be wrong about the manifestations of the Way-man." He can be said to be the first Zen ocean and fail to understand truly what the ocean master in the history of Zen thought in China who is. Therefore, when we abandon phenomena, emphatically asserts the presence of this Man in noumenon cannot stand by itself; when we reject every phase of our human life-activity. He is marks, essence cannot remain stable. In the never tired of having his followers come to the Diamond Sutra, the Buddha stated: "Who sees Me realization of the Man or the real Self. The real by form, who seeks Me in sound, perverted are Self is a kind of metaphysical self in opposition to his footsteps upon the way, for he cannot perceive the psychological or ethical self which belongs in the Tathagatha." However, the Buddha a finite world of relativity. Lin-Chi's Man is immediately told Subhuti: "Subhuti, do not think defined as "of no rank" or "independent of," or the opposite either that when the Tathagatha "with no clothes on," all of which makes us think attained Supreme Enlightenment it was not by of the "metaphysical" Self—Voâ vò chaân nhaân laø means of his possession of the thirty-two marks of töø ngöõ cuûa Laâm Teá ñeå chæ caùi "Ngaõ." Giaùo lyù cuûa physical excellence. Do not think that. Should you oâng haàu nhö chuyeân bieät quanh caùi "ngöôøi naøy." think that, then when you begin the practice of Ngöôøi maø ñoâi khi chuùng ta goïi laø "Ñaïo Nhaân." Coù seeking to attain supreme enlightenment you theå noùi oâng laø vò Thieàn sö ñaàu tieân trong lòch söû tö would think that all systems of phenomena and all töôûng Trung Hoa huøng hoàn xaùc nhaän söï hieän dieän conceptions about phenomena are to be cut off cuûa "Ngöôøi naøy" trong moïi giai ñoaïn sinh hoaït and rejected, thus falling into nihilism. Do not nhaân sinh cuûa chuùng ta. OÂng khoâng bao giôø chaùn think that. And why? Because when a disciple naûn trong vieäc chæ daïy caùc ñeä töû phaûi nhaän cho ra practices seeking to attain supreme caùi "Ngöôøi naøy" hay caùi "Chaân Ngaõ." Chaân Ngaõ enlightenment, he should neither grasp after such laø moät thöù ngaõ sieâu hình ñoái nghòch vôùi caùi ngaõ arbitrary conceptions of phenomena nor reject taâm lyù hay ñöùc lyù thuoäc veà moät theá giôùi töông ñoái them. First, the Buddha taught that we should not höõu haïn. "Voâ vò chaân nhaân" cuûa Laâm teá ñöôïc follow sounds, forms and marks in seeking the ñònh nghóa laø "voâ y: hay "khoâng thuoäc vaøo" hay Way. But right after that, He reminded that at the "khoâng mang y phuïc," taát caû nhöõng caùi aáy khieán same time, we should not abandon sounds, forms chuùng ta nghó ñeán caùi Ngaõ "sieâu hình." and marks, nor should we destroy all dharmas. True mantra:

Mind-spell—Taâm chuù. Thus we can see that the Way belongs neither to forms, nor to emptiness. Clinging to either aspect True mind: Bhutacitta (skt)—Chaân taâm—Real is misguided—Chaân taâm laø moät thöïc theå chung mind—Sincere—True character of man—True goàm hai phaàn höõu vi vaø voâ vi. Theo Ñaïi Thöøa disposition of man—True-hearted—True to one's Khôûi Tín Luaän, chaân taâm coù hai phaàn: taùnh vaø nature—True mind is a common true state töôùng. Phaàn Taùnh goïi laø chaân nhö moân, phaàn encompassing both the conditioned and the Töôùng goïi laø sanh dieät moân. Chaân nhö khoâng rôøi unconditioned." According to the Treatise on the sanh dieät, sanh dieät töùc laø chaân nhö. Bôûi theá Maõ Awakening of Faith, the true mind has two Minh Boà Taùt goïi phaàn chaân nhö laø taïng Nhö thaät aspects: essence and marks. The aspect of khoâng, phaàn sanh dieät laø taïng nhö thaät baát khoâng. essence is called the door of True Thusness, the Caû hai ñoàng chung moät theå taùnh nhö thaät. Ví nhö aspect of marks is called the door of Birth and maët bieån to roäng, khoâng theå chæ chaáp nhaän phaàn Death. True Thusness is inseparable from Birth nöôùc maø boû ñi phaàn soùng boït; vì chaáp nhö theá töùc and Death. Birth and Death are True Thusness. ñaõ sai laïc vôùi hieän töôïng cuûa bieån, maø cuõng chaúng This is why Patriarch Asvaghosha called True bieát bieån laø gì? Cho neân boû söï töùc lyù khoâng thaønh, Thusness the "trut"-like Emptiness Treasury" baùc töôùng thì taùnh khoâng ñöùng vöõng. Theo Kinh and"Birth and Death the "truth-like Non- Kim Cang, Ñöùc Phaät baûo: "Keû naøo duøng saéc Emptiness treasury." True Thusness and Birth and

töôùng aâm thanh thaáy vaø tìm caàu ta, laø keû haønh taø Thaäp Tam Toå, Ñaïi Sö Haønh Saùch ñaõ khaúng ñaïo." Nhöng lieàn theo ñoù Ngaøi laïi baûo: "Tu Boà ñònh: "Taâm, Phaät, vaø Chuùng sanh khoâng sai Ñeà! OÂng ñöøng nghó raèng Nhö Lai khoâng duøng khaùc. Chuùng sanh laø Phaät chöa thaønh; A Di töôùng cuï tuùc ñaéc quaû A Naäu Ña La Tam Mieäu Ñaø laø Phaät ñaõ thaønh. Giaùc taùnh ñoàng moät chôù Tam Boà Ñeà. Tu Boà Ñeà! Neáu oâng suy nghó phaùt khoâng hai. Chuùng sanh tuy ñieân ñaûo meâ laàm, taâm A Naäu Ña La Tam Mieäu Tam Boà Ñeà laø noùi song Giaùc Taùnh chöa töøng maát; chuùng sanh caùc phaùp ñoaïn dieät. Ñöøng nghó nhö theá! Taïi sao? tuy nhieàu kieáp luaân hoài, song Giaùc Taùnh chöa Vì phaùt taâm A Naäu Ña La Tam Mieäu Tam Boà Ñeà, töøng ñoäng. Chính theá maø Ñaïi Sö daïy raèng ñoái vôùi caùc phaùp khoâng noùi töôùng ñoaïn dieät." moät nieäm hoài quang thì ñoàng veà nôi baûn ñaéc." Tröôùc tieân Ñöùc Phaät daïy ñöøng theo aâm thanh saéc 3) Chaân Taâm (Nhö Lai Taïng Taâm): Chaân taâm laø töôùng maø tìm ñaïo, nhöng lieàn sau ñoù Ngaøi laïi moät traïng thaùi thaät bao haøm caû höõu vi laãn voâ nhaéc nhôû 'cuõng ñöøng rôøi boû aâm thanh saéc töôùng vi—True mind—True nature—The original, hoaëc dieät heát caùc phaùp ñeå phaùt taâm caàu ñaïo. Nhö simple, pure, natural mind of all creatures— theá ta thaáy ñaïo chaúng thuoäc veà saéc, maø cuõng The Buddha-mind (taâm Phaät)—The mind of chaúng thuoäc veà khoâng. Tìm chaáp moät beân laø sai the Buddha—Buddha nature (Phaät taùnh)— laàm—See Eight minds. Womb of the Tathagata (Nhö Lai taïng)— True mind and true nature: Chaân taâm chaân Dharma realm (phaùp giôùi)—Dharma nature taùnh—See True nature.

(phaùp taùnh)—True mark (Thaät töôùng)— True nature: Fundamental of each individual, Nirvana (Nieát baøn)—Dharma body (Phaùp i.e. the Buddha-nature—Chaân Taùnh. thaân)—True mind (chôn taâm)—Alaya 1) Tatbhava, Bhutabhava, or Vastu (skt)—Baûn consciousness of the Tathagata (A Laïi Da chaát thaät—Baûn taâm chaân thaät—Theå taùnh thöùc)—Prajan (Baùt nhaõ)—Original face (Baûn chaân thaät—Fundamental of each individual— lai dieän muïc)—Self-nature (töï taùnh)—True Buddha-nature—True being. nature (baûn taùnh)—True emptiness (chaân a) True nature or true being: Theå taùnh chaân thaät. khoâng). b) The true nature; the fundamental nature of 4) True mind is a common true state each individual, i.e. the Budha-nature: Chaân encompassing both the conditioned and the nhö Phaät tính hay taâm theå thanh tònh trong unconditioned. All of the above expressions saùng nôi moãi ngöôøi (khoâng hö voïng laø chaân, refer to that “True nature.”—Chaân taâm laø khoâng bieán ñoåi laø tính). moät thöïc theå chung goàm hai phaàn höõu vi vaø 2) Also called True Nature or Buddha Nature. voâ vi. Taát caû nhöõng danh töø vöøa keå treân ñeàu The enlightened mind free from all illusion. coù nghóa laø “Chaân Taâm.” The mind as the agent of knowledge, or True nature of things: Vastu-dharma (skt)— enlightenment. In the Thirteen Patriarchs of Chaân taùnh cuûa söï vaät. Pureland Buddhism, the Tenth Patriarch True nature of Zen: Baûn chaát thaät cuûa Thieàn— Ching-She confirmed: “Mind, Buddha, and Chaân Taùnh Thieàn: Sentient Beings, all three are not any *A special transmission outside the different. Sentient beings are Buddhas yet to scriptures; be attained, while Amitabha is Buddha who No dependence upon words and letters; has attained. Enlightened Nature is one and Direct pointing at the mind of men; not two. Even though we are delusional, Seeing into one’s nature and the blind, and ignorant, but even so our attainment of Buddhahood. Enlightened Nature has never been disturbed. *Giaùo ngoaïi bieät truyeàn, Thus, once seeing the light, all will return to Baát laäp vaên töï, the inherent enlightenment nature.”: Coøn goïi Tröïc chæ nhaân taâm, laø Chaân taùnh hay Phaät taùnh. Giaùc taùnh laø taùnh Kieán taùnh thaønh Phaät. giaùc ngoä saún coù ôû moãi ngöôøi, hieåu roõ ñeå döùt True to one’s nature: Bhutacitta (skt)—Chaân boû moïi thöù meâ muoäi giaû doái. Trong Lieân Taâm taâm— True mind—Sincere—True-hearted—True

disposition of man—Real mind—True character True and pure: Chaân tònh. of man—See True Mind. True and pure teaching: Chaân tònh giaùo—The True personality: Mahatma (skt)—Chaân ngaõ— true and pure teaching of the Mahayana, in Ñaïi Ngaõ. contrast to the Hinayana—Giaùo phaùp chaân thöïc 1) The great self: The true personality—Ñaïi vaø thanh tònh cuûa Ñaïi Thöøa, ñoái laïi vôùi haøng nhò ngaõ—Thöïc chaát thaät cuûa con ngöôøi—Nguyeân thöøa. taéc cao nhaát con ngöôøi. True reality is not the phenomena: Chaân nhö 2) Nirvana self: Nieát Baøn töï taïi. khoâng phaûi laø söï—See Ten doors of connection 3) The great ego: Caùi ta lôùn. between noumena or substance and phenomena. 4) The Buddha: The highest principle in man— True religion: Absolute Buddha-truth—Real A name of honor which should be reserved way—True way—Thöïc ñaïo (Chaùnh Ñaïo). for those of highest spiritual

attainment—Ñöùc True sect: Chaân Toâng. Phaät, moät danh hieäu daønh cho nhöõng baäc ñaõ 1) The true sect or teaching, a term applied by ñaït ñeán traïng thaùi taâm linh cao nhöùt. each sect to its own teaching: Ñieàu maø caùc tín True physiognomy: Reality—True face—True ñoà duøng ñeå goïi toâng maø mình toân theo. features—Chaân dieän muïc. 2) The teaching which makes clear the truth of True principle: Chaân Lyù—The true principle— the butatathata: Toâng chæ laøm saùng toû caùi thöïc Truth—Suchness—True emptiness—The true lyù cuûa chaân nhö phaùp töôùng. principle—The principle of truth—The absolute 3) The True Sect, or Shin Sect of Japan, founded apart from phenomena—Wonderful existence. by Shinran in 1224 A.D., known as the (I)The meanings of "True Principle"—Nghóa cuûa Hongwanji sect—Chaân Toâng hay Tònh Ñoä "Chaân Lyù": Toâng cuûa ngaøi Chaân Loan saùng laäp taïi Nhaät 1) True principle means true teachings. The Baûn vaøo naêm 1224. truth is the destructive cause of pain. In a) Celibacy of priests is not required: Khoâng ñoøi Mahayana, true teachings primarily refer to hoûi Taêng Ni soáng ñoäc thaân. those of Lotus and Avatamsaka Sutras. b) Amida is the especial object of trust: Phaät A Expedient teachings include all other Di Ñaø laø vò Toân Chuû cuûa toâng phaùi. teachings: Chaân lyù laø leõ töï nhieân, khoâng choái c) The followers hope or wish to be reborn in his caõi ñöôïc. Chaân lyù chính laø nguyeân nhaân dieät Pure Land: Coõi Tònh Ñoä cuûa Ngaøi laø coõi tröø khoå ñau. Trong Phaät Giaùo Ñaïi Thöøa, chaân nguyeän vaõng sanh cuûa tín ñoà. lyù ñöôïc noùi trong Kinh Lieân Hoa vaø Hoa True and single-minded devotion towards Nghieâm. the Buddha: A person devoted with all his heart 2) Nhöõng lôøi Phaät daïy veà "Chaân Lyù"—The and soul to the teaching and guidance of Buddha Buddha's teachings on "True Principle" and no one else. a) In the untruth the foolish see the truth, while the truth is seen as the untruth. Those who True sons: Chaân Töû—Mahayanists—Ngöôøi theo harbor such wrong thoughts never realize the Ñaïi Thöøa—See Three kinds of Buddhist truth: Haõo huyeàn maø töôûng laø chôn thaät, chôn followers. thaät laïi thaáy laø phi chôn, cöù tö duy moät caùch True state: Thaät theå—See Noumenon. taø vaïy, ngöôøi nhö theá khoâng theå naøo ñaït ñeán True statement of a fundamental principle: chôn thaät (Dharmapada 11). Truth—Thaät ñeá—Lyù chaân thöïc hay laø chaân phaùp. b) What is truth regarded as truth, what is True substance is the phenomena: Chaân lyù untruth regarded as untruth. Those who chính laø söï—See Ten doors of connection harbor such right thoughts realize the truth between noumena or substance and phenomena. (Dharmapada 12): Chôn thaät nghó laø chôn True suchness: Dharma-nature—Phaùp taùnh thaät, phi chôn bieát laø phi chôn, cöù tö duy moät (see Suchness). caùch ñuùng ñaén, ngöôøi nhö theá môùi thaät chöùng ñöôïc chôn thaät.

True sutras: Chaân kinh—Thöïc Kinh—As This practice is applied in both the Pure Land and contrasted to the relative or temporary sutras, a the Zen sects—Haïnh naày ñöôïc aùp duïng cho caû term of the Lotus school—Thöïc kinh ñoái laïi vôùi Tònh Ñoä laãn Thieàn Toâng. quyeàn kinh (theo Kinh Trung A Haøm: "Con ngöôøi 1) True Thusness Dharma for the Pure Land. coi luyeán aùi laø moùn aên, luyeán aùi coi voâ minh laø Practitioners' mind should always focus on moùn aên, voâ minh coi nguõ

caùi laø moùn aên, baát tín coi the words “Amitabha Buddha.”: Tònh Ñoä aùc phaùp laø moùn aên, bieån caû coi soâng lôùn laø moùn Xöùng Phaùp—Taâm cuûa haønh giaû Tònh Ñoä phaûi aên, soâng lôùn coi soâng nhoû laø moùn aên, khe suoái, ao luoân taäp trung vaøo luïc töï Di Ñaø. ñaàm coi gioït möa laø moùn aên). 2) True Thusness Dharma for the Zen—Zen True Teachings: Saddhamma (p)—Saddharma cultivators’ mind should always be in accord (skt)—True vehicle—Chaân giaùo. with the Thusness, whether they are walking, (A) Chaùnh Phaùp: Right doctrine means true standing, reclining, or sitting, without leaving teaching, the Buddha’s teachings, the right the “Mindfulness.”: Thieàn Toâng Xöùng Phaùp— method which is often used as for the Noble Taâm cuûa haønh giaû nhaø Thieàn luùc naøo cuõng Eightfold Path. In Mahayana, true teachings nhö taâm Phaät, töø ñi, ñöùng, naèm, ngoài, khoâng primarily refer to those of the Lotus and rôøi chaùnh nieäm. Haønh giaû duø chæ rôøi chaùnh Avatamsaka Sutras. While Expedient nieäm moät choác, thì choác aáy ngöôøi naày chaúng teachings include all other practical khaùc moät thaây ma. teachings—Chaùnh Phaùp laø giaùo lyù chaân True Thusness samadhi: Chaân Nhö Tam chaùnh, laø lôøi daïy cuûa Phaät, laø phöông phaùp Muoäi—Nhöùt Töôùng Tam Muoäi—The meditation ñuùng, thöôøng ñöôïc duøng ñeå chæ Baùt Chaùnh in which all phenomena are eliminated and the Ñaïo. Trong Phaät giaùo Ñaïi Thöøa, Chaùnh Phaùp Bhutatathata or absolute is realized. A state of thöôøng duøng ñeå chæ nhöõng kinh Phaùp Hoa vaø samadhi in which hate and love, accepting and Hoa Nghieâm. Trong khi Phaùp phöông tieän rejecting are repressed, and in which the mind goàm nhöõng lôøi daïy thöïc tieån khaùc—See reaches an undivided state, being anchored in Correct dharma. calm and quiet. A samadhi for realizing that the (B) Chaân Toâng. nature of all Buddhas is the same—Thieàn ñònh 1) The true sect or teaching, a term applied by quaùn lyù chaân nhö voâ töôùng, trong ñoù moïi hieän each sect to its own teaching: Ñieàu maø caùc tín töôïng ñeàu taän dieät vaø chaân nhö hieån loä. ñoà duøng ñeå goïi toâng maø mình toân theo. True or untrue: Chaân thaät hay khoâng chaân 2) The teaching which makes clear the truth of thaät—This is one of the five courses of speech the butatathata: Toâng chæ laøm saùng toû caùi thöïc that others may use when they address you—Ñaây lyù cuûa chaân nhö phaùp töôùng. laø moät trong naêm loaïi ngoân ngöø maø caùc ngöôøi coù 3) The True Sect, or Shin Sect of Japan, founded theå duøng khi noùi vôùi caùc ngöôøi khaùc—See Five by Shinran in 1224 A.D., known as the courses of speech. Hongwanji sect: Chaân Toâng hay Tònh Ñoä True value: Chaân giaù trò. Toâng cuûa ngaøi Chaân Loan saùng laäp taïi Nhaät True Vehicle: True teaching or doctrine—Chaân Baûn vaøo naêm 1224. thöøa. 4) Celibacy of priests is not required: Khoâng ñoøi True void: Chaân Khoâng—See True emptiness. hoûi Taêng Ni soáng ñoäc thaân. True void is the mysterious existence: Truly 5) Amida is the especial object of trust: Phaät A void—Truly immaterial, yet transcendentally Di Ñaø laø vò Toân Chuû cuûa toâng phaùi. existing—Chaân Khoâng Dieäu Höõu—See 6) The followers hope or wish to be reborn in his Wonderful existence. Pure Land: Coõi Tònh Ñoä cuûa Ngaøi laø coõi nguyeän vaõng sanh cuûa tín ñoà. True void is wonderful existence: Chaân Khoâng Dieäu Höõu—The true void—The true void True

Thusness: See True Suchness. is the mysteriously existing—Truly void, or True Thusness Dharma: Xöùng Phaùp Haïnh— immaterial yet transcendentally existing—True The practice being in accord with the Dharma.

emptiness—Wonderful existence—Nature means being discouraged by sentient beings who are noumenon or essence; mark mean characteristics, difficult to save, with a mind as firm as the resolve forms or physiognomy. Marks and nature are to ascend a mountain to its peak. These cultivators contrasted, in the same way noumenon is who, thought after thought, above pray for contrasted with phenomenon. True mark of all Buddhahood; mind after mind, below rescue phenomena is like space; always existing but sentient beings; hearing to become Buddha will really empty; although empty, really existing. take forever, do not become fearful and wish to When we look at the open space right in front of regress. Such development of the Bodhi Mind is us, we say it's empty space, but in fact, it has air called "true."—Moät trong taùm caùch phaùt taâm Boà and numerous particles of dust in it. Nowadays Ñeà. Caùch phaùt taâm Boà Ñeà chaân thaät laø moät trong people find in it other substance such as oxygen, boán caùch phaùt taâm ñuùng ñaén cho ngöôøi tu Phaät. nitrogen, and possibly numerous bacteria. Moãi nieäm ñeàu treân vì caàu Phaät ñaïo, döôùi vì ñoä Furthermore, physicists have found cosmic rays, chuùng sanh, nhìn ñöôøng Boà Ñeà daøi xa maø khoâng radio rays and many other things which only khieáp, thaáy loaøi höõu tình khoù ñoä nhöng chaúng sôøn. scientists can understand. This will tell us that the Taâm beàn vöõng nhö leân nuùi quyeát ñeán ñænh, nhö true void is the mysteriously existing. This means leo thaùp quyeát ñeán choùt. Nhöõng baäc naày, nieäm that this this open space is far from empty—Taùnh nieäm treân caàu Phaät daïo, taâm taâm döôùi ñoä chuùng coù nghóa laø tinh thaàn hay tinh yeáu; daáu hieäu coù sanh. Nghe thaønh Phaät duø laâu xa chaúng sôï, chaúng nghóa laø töôùng. Taùnh vaø töôùng ñoái nghòch nhau, lui. Phaùt taâm nhö theá goïi laø CHAÂN—See Eight gioáng nhö tinh thaàn ñoái choïi vôùi hieän töôïng. Thaät ways of developing the Bodhi Mind. taùnh cuûa theá giôùi hieän töôïng laø chaân khoâng, True way to know Buddha: Thaät söï thaáy thöôøng höõu maø hö voâ; tuy hö voâ nhöng thöôøng Phaät—The true way to know Buddha is to realize höõu (caùi khoâng chaúng phaûi laø khoâng, caùi höõu Enlightenment—Thaáy phaùp hay chöùng ngoä Boà Ñeà chaúng phaûi laø höõu maø phaøm phu suy nghó). Khi laø thaät söï thaáy Phaät. nhìn ra khoaûng khoâng tröôùc maët, chuùng ta cho True wisdom: Buddha-illumination—Chaân raèng noù laø troáng khoâng, nhöng kyø thaät trong ñoù coù Minh. khoâng khí vaø voâ soá buïi traàn. Ngaøy nay ngöôøi ta 1) Chaân Minh: True knowledge or tìm thaáy trong khoaûng khoâng aáy nhöõng chaát khaùc enlightenment (in regard to reality in contrast nhö döôõng khí, ñaïm khí, vaø coù theå coù voâ soá vi with appearance)—Trí tueä baùt nhaõ hay trí hueä khuaån nöõa. Hôn theá nöõa, caùc nhaø vaät lyù ñaõ tìm cuûa söï giaùc ngoä chaân lyù ñoái laïi vôùi hình töôùng thaáy caùc tia vuõ truï, tia soùng aâm thanh vaø nhieàu thöù beân ngoaøi. khaùc maø chæ coù caùc khoa hoïc gia môùi hieåu noåi. 2) Chaùnh trí: True wisdom or insight is wisdom Ñieàu naøy cho chuùng ta thaáy khoaûng chaân khoâng that sees all things as they really are. Wisdom naøy

dieäu höõu. Ñieàu naøy coøn cho chuùng ta thaáy that views things as they are implies, and sees khoaûng khoâng gian naøy khoâng phaûi laø troáng the transient, unsatisfactory and no-self- khoâng. nature of all conditioned and component True way: Way of Truth—Way of reality—Chaân things. Owing to the comprehending things as ñaïo—Thöïc ñaïo—The true religion, absolute they really are, and realizing the true nature Buddha-truth—Con ñöôøng chaân ñaïo, hay chaân lyù of the five aggregates of clinging, practitioner cuûa Phaät phaùp. will be able to experience the bliss of True way of developing the Bodhi Mind: Nibbana—Chaùnh trí laø trí thaáy caùc phaùp nhö Chaân Phaùt Boà Ñeà Taâm—One of the eight ways of chuùng thaät söï laø, thaáy tính chaát voâ thöôøng, developing the Bodhi Mind. True way of khoå vaø voâ ngaõ cuûa chö phaùp höõu vi. Nhôø bieát developing the Bodhi Mind is is one of the four caùc phaùp nhö chuùng thaät söï laø nhö vaäy, nhaän improper ways of cultivation for Buddhists. chaân ñöôïc thöïc chaát cuûa nguû uaån chaáp thuû, Aiming with each thought to seek Buddhahood haønh giaû coù theå chöùng nghieäm haïnh phuùc cuûa “above” and save sentient beings “below,” Nieát Baøn. without fearing the long, arduous Bodhi path or

True wisdom is that which conceals “True word” that responds everywhere: wisdom: Ngöôøi caøng khoân laïi caøng laøm nhö mình Nhaát Thieát Xöù Voâ Baát Töông Öng Chaân Ngoân— ngu vaäy (Ñaïi trí nhöôïc ngu). Chaân ngoân töông öng khaép nôi nôi. True words: Dharani (skt)—Words of Truth— True Word School: Chaân Ngoân Toâng—Maät Words of Tathagata—Buddha-truth—Buddha Toâng—See Mantrayana. mantra—Dharani—Sacred formulae—Spells— True word sect: Chaân Ngoân Toâng—Maät Esoteric words—Chaân ngoân—Maät ngöõ—Maïn Ñoà Toâng—See Mantrayana. La—Ñaø La Ni Chuù Minh—Thaàn Chuù. True Words of Seven Buddhas for 1) True words, especially as expressing the truth Eradicating Offences: Thaát Phaät Dieät Toäi Chaân of the bhutatathata; the words of Tathagata Ngoân, moät trong Thaäp Chuù—See Ten Small are true and consistent: Chaân Ngöõ—Lôøi Mantras. thuyeát lyù chaân nhö nhöùt thöïc hay lôøi noùi cuûa Truly enlightened one: Sambuddha (skt)—The Nhö Lai laø chaân thaät vaø ñuùng maõi. truly enlightened one or Correct enlightenment— 2) Dharani or mantra (skt)—Buddha-truth— Tam Phaät Ñaø. Words of Tathagata—Words of truth. Truly immaterial: True void is the mysteriously 3) Reliable words: Lôøi noùi ñaùng tin caäy. existing—Truly void, yet transcendentally 4) Words correspond to reality: Lôøi noùi töông existing—Chaân khoâng dieäu höõu. öùng vôùi chaân lyù. 5) Esoteric spell: Maät Hieäu (maät danh cuûa Ñöùc Truly void: Chaân khoâng dieäu höõu. Tyø Loâ Giaù Na)—The esoteric name of Trumpet (n): Moät loaïi keøn loa. Vairocana. Trungpa Rinpoche, Chogyam (1940-1987): 6) Precept, true words, right discourse, words of Reincarnate lama of the Kagyupa order of truth, or the words of Tathagata, Buddha- Tibetan Buddhism, recognized in 1941 as the truth. One of the three mystic things of the eleventh Drungpa. He fled Tibet in 1959 Tathagata: Ngöõ maät trong tam maät cuûa Ñöùc following the Chinese invasion, and in 1963 he Nhö Lai , chæ rieâng thuyeát phaùp cuûa phaùp thaân was awarded a fellowship to study at Oxford. In Phaät (coøn goïi laø bí maät hieäu, maät ngoân, maät

1973 he traveled to America, where he ngöõ, chuù minh). established the Vajradhatu Foundation (1973), 7) The term is used for mantra and dharani, which later grew to be one of the largest Buddhist indicating magical formulae, spells, charms, organizations in the country. In 1974 he founded esoteric words: Chaân ngoân coøn ñeå chæ Ñaø La the Nalanda Foundation, and in 1976 passed on Ni hay Toång Trì hay Maät Chuù. the leadership of the organization to his “Vajra 8) Buddhas and Bodhisattvas have each an Regent” Osel Tanzin (Thomas Rich). He was the esoteric sound represented by a Sanskrit author of a number of popular books, including letter, the primary Vairocana letter, the alpha “Cutting Through Spiritual Materialism,” and of all sounds being “a” which is also styled “Sambhala: Sacred Path of the Warrior.”—Vò Laït the True Word that saves the world: Chö Phaät Ma taùi sanh trong tröôøng phaùi Kagyupa cuûa Phaät vaø chö Boà Taùt ñeàu coù maät aâm tieâu bieåu bôûi giaùo Taây Taïng, ñöôïc coâng nhaän naêm 1941 nhö laø Phaïn ngöõ, tieân khôûi vôùi aâm “a” hay “Chaân vò Drungpa ñôøi thöù 11. Ngaøi ñaøo tî khoûi Taây Taïng Ngoân Cöùu Theá Giaû” cuûa Ñöùc Ñaïi Nhaät Nhö vaøo naêm 1959 theo sau cuoäc xaâm laêng Taây taïng Lai. cuûa Trung quoác, vaø naêm 1963 ngaøi ñöôïc taëng hoïc True word of assurance of Vairocana: Nhaát boång taïi tröôøng Ñaïi Hoïc Oxford. Naêm 1973 ngaøi Thieát Phaùp Giôùi Quyeát Ñònh Trí AÁn—The symbol du haønh ñeán Myõ chaâu, taïi ñaây ngaøi thieát laäp Hieäp through which all may attain the sure Buddha- Hoäi Vajradhatu (1973), sau naøy hoäi lôùn maïnh vaø wisdom—Chaân ngoân baûo chöùng cuûa Phaät Tyø Loâ trôû thaønh moät trong nhöõng toå chöùc Phaät giaùo lôùn Giaù Na, moät bieåu töôïng qua ñoù moïi chuùng sanh nhaát taïi Myõ. Naêm 1974 ngaøi saùng laäp Hieäp Hoäi ñeàu coù theå ñaït ñöôïc trí hueä chaéc chaén cuûa Phaät. Na Lan Ñaø, vaø naêm 1976 ngaøi nhöôøng vai troø laõnh ñaïo laïi cho Osel Tanzin (Thomas Rich). Ngaøi laø

taùc giaû cuûa moät soá saùch raát phoå caäp, bao goàm caùc Ni Phaät. Thaùp cao 6 meùt, hình vuoâng moãi caïnh 4 quyeån “Cutting Through Spiritual Materialism,” meùt. Treân ñænh thaùp laø 13 taàng thaùp nhoû tieâu bieåu vaø “Sambhala: Sacred Path of the Warrior.” cho 13 naác tieán hoùa cuûa chuùng sanh (luïc phaøm, töù Trung Tam Monastery: Tònh Xaù Trung Taâm— Thaùnh, tam Toân). Thaùp ñöôïc laøm baèng goã ñaøn Name of Central Vihara, located in Bình Thaïnh höông, chung quanh coù hình sen chaïm noåi do oâng district, Saigon City, South Vietnam. The Thieän Ngoä vaø nhoùm thôï tröôøng Myõ Ngheä Long monastery belongs to the Vietnamese Sangha An thöïc hieän. Bhiksu Buddhist Sect (Vietnamese Medicant Sect Trung Thuy Giac Nhien: Tröøng Thuûy Giaùc was founded by Patriarch Minh Ñaêng Quang). It Nhieân—Name of a famous monk in recent was built in April 1966 by Most Venerable Thích Vietnamese Buddhist history. He was a disciple of Giaùc Nhieân in an area of 5,490 square meters. It Most Venerable Taâm Tònh. In 1937, he was a has been rebuilding and expanding by Venerable royal-recognized monk at Thaùnh Duyeân temple, Thích Giaùc Toaøn. In the Main Hall, there is an at the same time, he was appointed as headmonk octagonal Dharma stupa where the statue of of Thuyeàn Toân temple. He tried his best to Sakyamuni Buddha is worshipped. Surrounding reconstruct the

temple, giving it the shape it has the walls of the stupa are eight bas-reliefs, 2.20 today. For more than 40 years at Thuyeàn Toân, meters wide and 4.50 meter long for each. The Most Venerable Tröøng Thuûy Giaùc Nhieân had bas-reliefs, carved by Sculptor Minh Dung, made a lot of contributions, i.e., enlightening a lot described the life of Sakyamuni Buddha. The of members of the staff monks, restoring Central Vihara is used as the Main Office of the discipline and order in the temple, reconstructing Vietnam Medicant Sect. Sakyamuni Buddha the temple, and contributing to the development statue is worshipped in the stupa. It is a four-sided of Buddhism. In 1973, he took over the position of stupa, 6 meter high, 4 meters wide each side. The Supreme Monk of The United Buddhist tower itself is 4.4. meters high with each side 2.25 Organization of Vietnam. He passed away in meters wide. The spire was built with thirteen 1979, at the age of 102. His stupa was erected in stories representing thirteen periods of Human the garden of the temple—Teân cuûa moät vò Taêng Beings' evolution (six laymen, four sages and noåi tieáng trong lòch söû Phaät giaùo Vieät Nam caän three Buddhas). The stupa was made of ñaïi. Ngaøi laø ñeä töû cuûa Hoøa Thöôïng Taâm Tònh. Sandalwood surrounded by a lotus bas-relief. On Naêm 1937, khi ñang giöõ chöùc taêng cang chuøa the upper part, there are twenty bas-reliefs Thaùnh Duyeân, ñaõ ñöôïc kieâm truï trì chuøa Thuyeàn illustrating the life of Sakyamuni Buddha. The Toân. Ngaøi ñaõ ra söùc truøng tu vaø kieán thieát chuøa Buddha stupa was created by Mr. Thieän Ngoä and Thuyeàn Toân nhö qui moâ ngaøy nay. Hôn 40 naêm his group of craftsmen from Long An School of truù trì taïi chuøa Thuyeàn Toân, ngaøi ñaõ tieáp ñoä Taêng Fine Art—Tònh Xaù Trung Taâm, thuoäc Heä Phaùi chuùng, chaán chænh thanh quy, truøng tu töï vieän, vaø Khaát Só Vieät Nam, toïa laïc trong quaän Bình Thaïnh, goùp phaàn chaán höng Phaät giaùo Vieät Nam. Töø naêm thaønh phoá Saøi Goøn, Nam Vieät Nam. Heä phaùi Khaát 1973, ngaøi giöõ chöùc Taêng Thoáng Giaùo Hoäi Phaät Só Vieät Nam do Toå Sö Minh Ñaêng Quang saùng Giaùo Vieät Nam Thoáng Nhaát. Ñeán naêm 1979, ngaøi laäp. Tònh Xaù ñöôïc Hoøa Thöôïng Thích Giaùc Nhieân thò tòch, thoï 102 tuoåi. Thaùp moä cuûa ngaøi ñöôïc kieán xaây vaøo thaùng tö naêm 1966, treân moät khuoân vieân laäp trong khuoân vieân chuøa Thuyeàn Toân. roäng 5.490 thöôùc vuoâng. Hieän taïi tònh xaù ñang Truong Nguyen Zen Master: Tröôøng Nguyeân ñöôïc Thöôïng Toïa Thích Giaùc Toaøn truøng tu vaø Thieàn Sö (1110-1165)—A Vietnamese Zen môû roäng. Chaùnh ñieän coù xaây Phaùp Thaùp hình baùt master from Tieân Du, North Vietnam. He was a giaùc, beân trong toân trí töôïng Phaät Thích Ca, beân disciple of Zen master Ñaïo Hueä. He was the trong taùm vaùch coù 8 böùc phuø ñieâu, moãi böùc cao Dharma heir of the tenth generation of Wu-Yun- 2,2 meùt, daøi 4,5 meùt, giôùi thieäu cuoäc ñôøi Ñöùc T'ung Zen Sect. Later, he went to deep forests to Phaät do ñieâu khaéc gia Minh Dung thöïc hieän. Tònh practice meditation. He passed away in 1165, at xaù laø truï sôû chính cuûa Heä phaùi Khaát Só Vieät Nam. the age of 56—Thieàn sö Vieät Nam, queâ ôû Tieân Beân trong thaùp coù toân töôïng Ñöùc Thích Ca Maâu Du, Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Ñaïo

Hueä. Ngaøi laø phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Trust in someone else: Dependent on someone Ngoân Thoâng. Veà sau ngaøi ñi vaøo röøng saâu tu or something else—Dependent or trusting on thieàn. Ngaøi thò tòch naêm 1165, thoï 56 tuoåi. another, not on self—Y tha (tin töôûng hay nöông Truong Tho Temple: Chuøa Tröôøng Thoï— töïa ngöôøi khaùc). Name of an ancient pagoda located in Goø Vaáp Trust in Triratna: Qui Y—See Nine suitable district, Saigon City, South Vietnam. The pagoda stages in religious services. was built in the eighteenth century. Its present Trust in truth, not in words: Y nghóa baát y structure results from the rebuilding in the late ngöõ. nineteenth century. The pagoda has conserved a Trusting and calling on the Buddha: Tha Löïc lot of treasures like the Boards entitled “Royal Nieäm Phaät—Tin töôûng vaø nieäm hoàng danh Phaät Recognized Phaùp Vuõ Pagoda” in the Gia Long ñeå ñöôïc vaõng sanh Tònh Ñoä, ñaëc bieät laø Phaät A Di reign and “Royal Recognized Tröôøng Thoï Ñaø—To trust to and to call on the Buddha’s name Pagoda” in the Töï Ñöùc reign. There are a lot of for rebirth in the Pure Land, especially Amitabha. ancient statues and bells. The ancient statue of Trustworthy: Thaân tín. Amitabha Buddha, made of jacktree wood, 1.8 meters high without the base, is worshipped in the Truth (n): Satya or Tattva (skt)—Reality— Main Hall. There are also statues of eighteen True—Real—Real nature—Chaân lyù—Thaät ñeá. Arhats, and the statue of the Ten-King of Hells on (I) The meanings of “True Principle”—Nghóa both sides of the Main Hall. The great bell is 1.1 cuûa “Chaân Lyù”: Suchness—True emptiness— meters in height, 0.62 meter in diameter, on which The true principle—The principle of truth— are carved the words “Gia Ñònh Citadel, Taân Bình The absolute apart from phenomena— subprovince, Bình Döông district, Bình Trò village, Wonderful existence—True teachings. The Hoøa Myõ hamlet, Vónh Töôøng Pagoda truth is the destructive cause of pain—Chaân posthumously conferred” and “Maäu Thìn year, the lyù laø leõ töï nhieân, khoâng choái caõi ñöôïc. Chaân ninth month, the twenty sixth—Teân moät ngoâi chuøa lyù chính laø nguyeân nhaân dieät tröø khoå ñau. coå toïa laïc trong quaän Goø Vaáp, thaønh phoá Saøi Goøn, (II) Other meanings of “True Principle”—Nhöõng Nam Vieät Nam. Chuøa ñöôïc xaây vaøo theá kyû thöù nghóa khaùc cuûa “Chaân Lyù”: 19. Kieán truùc hieän taïi cuûa chuøa laø moâ hình truøng 1) Formal truth: Chaân lyù moâ thöùc (ñuùng theo tu vaøo cuoái theá kyû thöù 19. Chuøa hieän coøn giöõ ñöôïc hình thöùc). nhieàu di vaät coå nhö “Saéc Töù Phaùp Vuõ Töï” cuûa vua 2) Logical truth: Chaân lyù luaän lyù. Gia Long ban, “Saéc Töù Tröôøng Thoï Töï” cuûa vua 3) Material truth: Chaân lyù chaát theå. Töï Ñöùc ban, cuøng caùc töôïng coå vaø chuoâng coå. 4) Transcendent truth: Chaân lyù sieâu vieät. Trong Chaùnh ñieän coù töôïng Phaät A Di Ñaø, laøm 5) Transcendental truth: Chaân lyù sieâu nghieäm. baèng goã mít, cao moät meùt taùm khoâng keå ñeá. Hai 6) Truth as reliance: Bodhisattvas take all truths beân Chaùnh ñieän coù töôïng cuûa 18 vò La Haùn vaø as a reliance, as they ultimately end in töôïng cuûa Thaäp Ñieän Dieâm Vöông. Ñaïi hoàng emancipation. This is one of the ten kinds of chung cuûa chuøa cao moät thöôùc moát, ñöôøng kính 62 reliance of Great Enlightening Beings. phaân, coù khaéc chöõ “thaønh Gia Ñònh, phuû Taân According to The Flower Adornment Sutra, Bình, huyeän Bình

Döông, toång Bình Trò, thoân Hoøa chapter 38 (Detachment from the World), the Myõ, truy phong chuøa Vónh Töôøng" vaø "naêm Maäu Great Enlightening Being Universally Good Thìn, ngaøy 26 thaùng chín". told Unversal Wisdom that Offsprings of Buddha, Great Enlightening Beings have ten Trust (n & v): Tin töôûng—Tín caån. kinds of reliance which help them be able to Trust in the law, not in men: Y phaùp baát y obtain abodes of the unexcelled great nhaân. knowledge of Buddhas—Chö Boà Taùt duøng Trust someone: Believe someone—Tin töôûng nhöùt thieát phaùp laøm y-chæ, vì nhôø ñoù maø ñöôïc ai. xuaát ly roát raùo. Ñaây laø moät trong möôøi y chæ cuûa chö Ñaïi Boà Taùt. Theo Kinh Hoa Nghieâm,

phaåm Ly Theá Gian, Boà Taùt Phoå Hieàn baûo (V) The Buddha's teachings on "True Phoå Hueä raèng chö Boà Taùt coù möôøi choã y-chæ Principle"—Nhöõng lôøi Phaät daïy veà "Chaân giuùp chö Boà Taùt ñaït ñöôïc choã sôû-y ñaïi trí voâ Lyù": thöôïng cuûa Nhö Lai—See Ten kinds of 1) In the untruth the foolish see the truth, while reliance of Great Enlightening Beings. the truth is seen as the untruth. Those who (III) Categories of truths—Caùc loaïi chaân lyù: harbor such wrong thoughts never realize the 1) There are two Truths: Two forms of truth (Dharmapada 11): Haõo huyeàn maø töôûng statement—Nhò Ñeá—Coù hai loaïi chaân lyù— laø chôn thaät, chôn thaät laïi thaáy laø phi chôn, cöù See two Truths. tö duy moät caùch taø vaïy, ngöôøi nhö theá khoâng 2) Tam Ñeá Thieân Thai: According to Prof. theå naøo ñaït ñeán chôn thaät. Junjiro Takakusu in The Essentials of 2) What is truth regarded as truth, what is Buddhist Philosophy, if you suppose untruth regarded as untruth. Those who noumenon to be such an abiding substance, harbor such right thoughts realize the truth you will be misled altogether; therefore, the (Dharmapada 12): Chôn thaät nghó laø chôn T'ien-T'ai School sets forth the threefold thaät, phi chôn bieát laø phi chôn, cöù tö duy moät truth. According to this school the three truths caùch ñuùng ñaén, ngöôøi nhö theá môùi thaät chöùng are three in one, one in three. The principle is ñöôïc chôn thaät. one but the method of explanation is Truths are beyond explanation: Bieát taát caû threefold. Each one of the three has the value phaùp lìa ngoân thuyeát maø coù theå vì ngöôøi noùi voâ of all—Theo Giaùo Sö Junjiro Takakusu trong bieân phaùp moân—See Ten kinds of unimpeded Cöông Yeáu Trieát Hoïc Phaät Giaùo, neáu baïn giaû function relating to phenomena and principles. thuyeát thaät theå laø moät baûn theå tröôøng toàn laø Truth can only be fully comprehended by baïn hoaøn toaøn meâ hoaëc, theá neân toâng Thieân insight: Chaân lyù chæ coù theå hieåu ñöôïc töôøng taän Thai ñeà ra ba chaân lyù hay tam ñeá. Theo toâng baèng trí tueä. naày thì caû ba chaân lyù aáy laø ba trong moät, moät Truth of the causes of suffering: Samudhaya- trong ba. Nguyeân lyù thì laø moät, nhöng phöông satya (skt)—Taäp Ñeá, moät trong Töù Dieäu Ñeá—See phaùp dieãn nhaäp laïi laø ba. Moãi moät trong ba Four Noble Truths. ñeàu coù giaù trò toaøn dieän—See Threefold truth. 3) Taùm chaân lyù: Satya (skt)—The eight truths Truth of the cessation of suffering: Nirodha- (postulates or judgments)—Baùt Ñeá—Taùm söï satya (skt)—Dieät Ñeá—Chaân lyù dieät khoå—Cöùu thaät—See Eight truths. caùnh dieät khoå laø Nieát baøn tònh tòch (neáu chòu haï 4) Nine truths or postulates: Cöûu Ñeá—Chín chaân loøng tham xuoáng

roài boû noù ñi, hay truïc noù ra khoûi lyù—See Nine Truths or postulates. mình thì goïi laø dieät)—The truth of the cessation of (IV) Relative truth-Absolute truth: Chaân Lyù Töông suffering (its cessation)—The truth of Ñoái-Chaân Lyù Tuyeät Ñoái—According to dissolution—Extinction of suffering—There is an relative truth all things exist, but in absolute end to suffering, and this state of no suffering is truth nothing is; in absolute truth one sees that called Nirvana—See Four Noble Truths. all things are devoid of self-nature; however, Truth and convention: Chaân Tuïc (chaân giaû). in relative truth, a perception where there is 1) Another name for phenomenon and no self-nature—Theo chaân lyù töông ñoái thì taát noumenon. The true view and the ordinary: caû caùc söï vaät ñeàu hieän höõu, nhöng trong chaân Teân khaùc cuûa "Söï Lyù" (söï lyù do nhaân duyeân lyù tuyeät ñoái thì khoâng coù gì hieän höõu caû; trong sinh ra goïi laø "tuïc," lyù taùnh baát sinh baát dieät chaân lyù tuyeät ñoái, ngöôøi ta thaáy raèng taát caû goïi laø "chaân"). caùc söï vaät ñeàu khoâng coù töï tính, nhöng trong 2) Reality and appearance: Chaân lyù vaø hình chaân lyù töông ñoái coù moät söï nhaän thöùc choã töôùng beân ngoaøi (chaân laø khoâng hay tuyeät naøo khoâng coù töï tính. ñoái, tuïc laø giaû hay töông ñoái). Truth dharani: Nghóa Ñaø La Ni—Truth dharani, the power of bodhisattvas to retain all truth they

hears—Naêng löïc toång trì khoâng ñeå maát chaân thöïc haønh Baùt Thaùnh ñaïo. Ñöùc Phaät ñaõ daïy raèng: "Baát nghóa cuûa Nhö Lai, ñaây laø haïnh tu cuûa Boà Taùt laø cöù ai chaáp nhaän Töù Dieäu Ñeá vaø chòu haønh trì Baùt giöõ ñöôïc taát caû nhöõng gì maø caùc ngaøi nghe. Chaùnh Ñaïo, ngöôøi aáy seõ heát khoå vaø chaám döùt Truth does not give satisfaction to the luaân hoài sanh töû."—The truth of the PATH that emotion and intellect: Chaân lyù khoâng thoûa maõn leads to the cessation of suffering (the way of caûm xuùc vaø trí naêng. cure)—The truth of the right way—The way of such extinction—To practice the Eight-fold Noble Truth of the end of suffering: Dieät ñeá. Truths—Buddha taught: "Whoever accepts the Truth is independent of words: Lyù Taïi Tuyeät four dogmas, and practises the Eighfold Noble Ngoân—Truth is in eliminating words; it does not Path will put an end to births and deaths—See require words to express it—Chaân lyù trieät tieâu vaên Four Noble Truths. töï; chaân lyù ñoäc laäp vôùi vaên töï, hay noùi caùch khaùc, Truth of the path that leads to the end of vaên töï khoâng dieãn taû ñöôïc chaân lyù. Truth of mean: Trung Ñeá—Chaân lyù cuûa phöông suffering: Ñaïo ñeá. tieän—According to Prof. Junjiro Takakusu in The Truth-plot: Bodhimandala (skt)—Magical circle, Essentials of Buddhist Philosophy, this is one of place of enlightenment—Ñaïo traøng—See the three truths of the T'ien-T'ai School, the other Bodhimandala. two are the truth of void and the truth of Truth in reality: Chaân Ñeá—See Ultimate truth. temporariness. According to this school the three Truth Seal: Phaùp AÁn—According to the Flower truths are three in one, one in three. The principle Adornment Sutra, Chapter 27, there are ten kinds is one but the method of explanation is threefold. of truth seal—Theo Kinh Hoa Nghieâm, Phaåm 27, Each one of the three has the value of all. Things coù möôøi Phaùp AÁn—See Ten kinds of truth seal. are only mean or middle. The same will be the Truth of suffering: Duhkha-satya (skt)—Khoå case when we argue by means of the

middle truth. Ñeá hay söï thaät veà khoå—See Four Noble Truths. The middle does not mean that it is between the Truth of temporariness: Giaû Ñeá—Chaân lyù cuûa non-existence and temporary existence. In fact, it giaû taïm—According to Prof. Junjiro Takakusu in is over and above the two; nor it is identical with The Essentials of Buddhist Philosophy, this is one the two, because the true state means that the of the three truths of the T'ien-T'ai School, the middle is the very state of being void and other two are the truth of void and the truth of temporary—Theo Giaùo Sö Junjiro Takakusu trong means. According to this school the three truths Cöông Yeáu Trieát Hoïc Phaät Giaùo, ñaây laø moät trong are three in one, one in three. The principle is one tam ñeá cuûa toâng Thieân Thai, hai chaân lyù kia laø but the method of explanation is threefold. Each Khoâng ñeá vaø Giaû ñeá. Theo toâng naày thì caû ba one of the three has the value of all. Although chaân lyù aáy laø ba trong moät, moät trong ba. Nguyeân things are present at the moment, they have lyù thì laø moät, nhöng phöông phaùp dieãn nhaäp laïi laø temporary existence. The same will be the case ba. Moãi moät trong ba ñeàu coù giaù trò toaøn dieän. Söï when we argue by means of the temporary truth— theå chæ laø phöông tieän, hay quaûng giöõa. Gioáng nhö Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu bieän luaän treân Khoâng Ñeá, khi moät laø Trung thì taát Trieát Hoïc Phaät Giaùo, ñaây laø moät trong tam ñeá cuûa caû laø Trung. Trung khoâng coù nghóa laø ôû giöõa hai toâng Thieân Thai, hai chaân lyù kia laø Khoâng ñeá vaø caùi phi höõu vaø giaû höõu, maø noù ôû treân, noù vöôït qua Trung ñeá. Theo toâng naày thì caû ba chaân lyù aáy laø caû hai. Thöïc ra noù laø caû hai bôûi vì thöïc töôùng coù ba trong moät, moät trong ba. Nguyeân lyù thì laø moät, nghóa Trung chính laø khoâng töôùng vaø giaû töôùng— nhöng phöông phaùp dieãn nhaäp laïi laø ba. Moãi moät See Truth of void, Truth of temporariness, and trong ba ñeàu coù giaù trò toaøn dieän. Duø söï theå coù T'ien-T'ai's three truths. hieän höõu thì cuõng chæ laø giaû taïm. Gioáng nhö khi Truth of Nirvana: Tòch dieät chaân ñeá. bieän luaän veà Khoâng Ñeá, khi moät laø Giaû thì taát caû Truth of the PATH that leads to the laø Giaû—See See Truth of void, Truth of mean, cessation of suffering: Marga-satya (skt)—Ñaïo and T'ien-T'ai's three truths. Ñeá—Chaân lyù veà con ñöôøng dieät khoå, aáy laø thöïc

Truth of void: Khoâng Ñeá—Chaân lyù cuûa höõu. Noù laø giaû bôûi vi noù khoâng, vaø roài, moät söï laø Khoâng—According to Prof. Junjiro Takakusu in khoâng, ñoàng thôøi laø giaû cho neân cuõng laø trung— The Essentials of Buddhist Philosophy, this is one See Truth of temporariness, Truth of mean, T'ien- of the three truths of the T'ien-T'ai School, the T'ai's three truths, and Threefold truth of the other two are the truth of temporariness and the T'ien-T'ai (1). truth of mean. According to this school the three Truth-wisdom: Prajna (skt)—Chaân minh— truths are three in one, one in three. The principle Buddha-illumination—Chaân thaät minh. is one but the method of explanation is threefold. Truth will always remain: Chaân lyù khoâng Each one of the three has the value of all. All bao giôø thay ñoåi things have no reality and, therefore, are void. Truth without words: Lyù taïi ngoân tuyeät (chaân Therefore, when our argument is based on the lyù khoâng lôøi)—Truth is independent of words. It void, we

deny the existence of both the temporary does not require words to express it—Chaân lyù ñoäc and the middle, since we consider the void as laäp vôùi ngoân töi. Noù khoâng ñoøi hoûi phaûi duøng ngoân transcending all. Thus, the three will all be void. töi ñeå dieãn taû noù. And, when one is void, all will be void (When one Truth-word: Mantra (skt)—Shingon (jap)— is void, all will be void; when one is temporary, Chôn ngoân. all is temporary; when one is middle, all will be Truthful (a): Chaân thaät—Trung thaät. middle). They are also called the identical void, identical temporary and identical middle. It is also Truthfulness: Nhö thò—Chaân lyù tính. said to be the perfectly harmonious triple truth or Try (v): Coá gaéng—Noã löïc—To strive—To the absolute triple truth. We should not consider endeavor—To exert. the three truths as separate because the three Try to convince: Talk—Explain—Preach—penetrate one another and are found perfectly Discourse—Giaûng thuyeát. harmonized and united together. A thing is void Try to evade: Coá traùnh. but is also temporarily existent. It is temporary Try to get up: Göôïng daäy—To raise oneself because it is void, and the fact that everything is after a fall. void and at the same time temporary is the middle Try to please someone: Laáy loøng ai. truth—Theo Giaùo Sö Junjiro Takakusu trong Try to find solitude: Tha thieát soáng an tònh— Cöông Yeáu Trieát Hoïc Phaät Giaùo, ñaây laø moät trong Here a monk who tries to find solitude, and wants tam ñeá cuûa toâng Thieân Thai, hai chaân lyù kia laø to persist in this—ÔÛ ñaây vò Tyø Kheo tha thieát soáng Giaû ñeá vaø Trung ñeá. Theo toâng naày thì caû ba chaân an tònh vaø khaùt voïng soáng an tònh trong töông lyù aáy laø ba trong moät, moät trong ba. Nguyeân lyù thì lai—See Seven grounds for commendations. laø moät, nhöng phöông phaùp dieãn nhaäp laïi laø ba. Moãi moät trong ba ñeàu coù giaù trò toaøn dieän. Moïi söï T'sai-Li Society: Taïi Lyù Giaùo—The T'sai-Li theå ñeàu khoâng coù hieän thöïc tính vaø do ñoù, taát caû secret society, an offshoot of the White Lily ñeàu khoâng. Vì vaäy, khi luaän chöùng cuûa chuùng ta y Society, was founded in Shan-Tung at the cöù treân "Khoâng," chuùng ta coi "Khoâng" nhö laø beginning of the Ch'ing dynasty; the title :in the sieâu vieät taát caû ba. Nhö vaäy, caû thaûy ñeàu laø Li" indicating that the society associated itself "Khoâng." Vaø khi moät laø khoâng thì caû thaûy ñeàu laø with all religions, Confuciansim, Taoism, and "Khoâng." (Nhaát khoâng nhaát thieát khoâng, nhaát giaû Buddhism; its followers set up no image, burnt no nhaát thieát giaû, nhaát trung nhaát thieát trung). Chuùng incense, neither smoke nor drank, and were coøn ñöôïc goïi laø "Töùc khoâng, töùc giaû, vaø töùc vegetarian—Taïi Lyù Giaùo, thoaùt thai töø Baïch Lieân trung," hay Vieân Dung Tam Ñeá, ba chaân lyù ñuùng Xaõ, ñöôïc thaønh laäp taïi tænh Sôn Ñoâng vaøo ñaàu ñôøi hôïp troøn ñaày, hay laø tuyeät ñoái tam ñeá, ba chaân lyù nhaø Thanh; danh hieäu "Lyù" töï noù lieân hôïp ba toân tuyeät ñoái. Chuùng ta khoâng neân coi ba chaân lyù naày giaùo laïi vôùi nhau, Khoång, Laõo vaø Phaät; tín ñoà cuûa nhö laø caùch bieät nhau, bôûi vì caû ba thaâm nhaäp laãn toâng phaùi naày khoâng thôø hình töôïng, khoâng ñoát nhau vaø cuõng tìm thaáy söï dung hoøa vaø hôïp nhaát nhang, khoâng huùt thuoác, khoâng uoáng röôïu, vaø laø hoaøn toaøn. Moät söï theå laø khoâng nhöng cuõng laø giaû nhöõng ngöôøi tröôøng chay.

Tsan-Ning: Taùn Ninh—Tsan-Ning, surname Voâ Ngoân Thoâng, Laâm Teá, Thaûo Ñöôøng, vaân vaân. Kao, a learned Sung monk of the tenth century, Coù nhieàu thuyeát noùi veà nguoàn goác cuûa phaùi Taøo author of many works, e.g. the Biographies of Ñoäng. Moät thuyeát cho raèng noù xuaát phaùt töø chöõ Noted Monks—Sa moân Taùn Ninh, hoï Cao, ñôøi ñaàu trong teân cuûa hai Thieàn sö Trung Quoác laø Taøo Toáng vaøo theá kyû thöù möôøi, oâng laø taùc giaû cuûa Sôn Boản Tòch vaø Ñoäng Sôn Löông Giôùi. Moät nhieàu taùc phaåm, nhö boä Toáng Cao Taêng Truyeän. thuyeát khaùc cho raèng ñaây laø tröôøng phaùi Thieàn Ts'ao-Ch'i: Taøo Kheâ—Ts'ao-Ch'i, a stream ñöôïc Luïc Toå Hueä Naêng khai saùng taïi Taøo Kheâ—south-east of Shao-Chou, Kuang-T'ung province, See Zen school. which gave its name to Hui-Neng—Bieät hieäu cuûa Tsarpa Sakyapa: One of the two main branches Luïc Toå Hueä Naêng. Taøo Kheâ laø teân moät con suoái of Sakyapa order of Tibetan Buddhism, the other naèm veà höôùng ñoâng nam phuû Thieàu Chaâu, tænh being Ngorpa. Its headquarters is Nelandra Quaûng Ñoâng (thôøi nhaø Löông coù vò sö nöôùc Thieân Monastery, built by the Vajrayogini master Truùc töø Taây Phöông tôùi bôi thuyeàn cuûa Taøo Kheâ, Tsarchen Losel Gyatso (1502-1556) in the area of ngöûi thaáy muøi höông laï beøn noùi: "Treân thöôïng Penyul in U province—Moät trong hai heä phaùi nguoàn aét coù thaéng caûnh. Ñoaïn ñi tìm, roài môû nuùi chính cuûa tröôøng phaùi Sakyapa cuûa Phaät giaùo Taây döïng bia noùi raèng, moät traêm baûy möôi naêm sau seõ Taïng, heä phaùi khaùc laø Ngorpa. Truï sôû chính ñöôïc xuaát hieän moât vò Voâ Thöôïng Phaùp Sö thuyeát phaùp ñaët taïi Tu Vieän Nalandra, ñöôïc xaây döïng bôûi ñaïo ôû ñaây. Nay chính laø chuøa Nam Hoa cuûa Luïc Toå sö Tsarchen Losel Gyatso trong khu vöïc Penyul Hueä Naêng)—See Hui Neng. thuoäc tænh U. Ts'ao Shan: Taøo Sôn—Ts'ao-Shan in Kiang-Su, Tsaukuta (skt): Taøo Cöï Tra—An ancient where the Ts'ao-Tung sect, a branch of Ch'an kingdom in north-west India, near Ghuznee—Teân school, was founded by Tung-Shan; Ts'ao-Shan moät vöông quoác coå naèm veà phía taây baéc AÁn Ñoä, was the name of the second patriarch of this gaàn Ghuznee. sect—Taøo Sôn hay nuùi Taøo, bieät hieäu cuûa Baûn Tsitigarbha (skt): Ñòa Taïng Boà Taùt (hieän laøm Tòch Thieàn Sö, nhò toå Taøo Ñoäng, vaø cuõng laø hoïc Voâ Naêng Thaéng Minh Vöông)—See Eight troø cuûa Ñoäng Sôn Löông Giôùi thuoäc toâng Taøo diamond-kings. Ñoäng. Tsitigarbha Bodhisattva (skt): This is one of Ts'ao-Tung tsung: Taøo Ñoäng Toâng—Chinese the eight diamond-kings, or bodhisattvas as Ch'an tradition founded by Tung-Shan Liang- guardians of Vairocana (Ñaïi Nhöït Nhö Lai)—Ñòa Chieh (807-869) and his student Ts'ao-Shan Pen- Taïng Boà Taùt (hieän laøm Voâ Naêng Thaéng Minh Chi (840-901). The name of the school derives Vöông). Ñaây laø moät trong taùm Kim Cang vöông from the first Chinese characters of their names. It hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Giaù was one of the "five houses" of Ch'an. One of Na—See eight diamond-kings. several dominant Zen sects in Vietnam. Other Zen Tsog Offerings: Cuùng döôøng Thieân nöõ—sects include Vinitaruci, Wu-Yun-T'ung, Linn- Offerings to Goddess on the 10th and 25th lunar Chih, and Shao-T'ang, etc. There are several calendar, according to the Tibetan tradition— theories as to the origin of the name Ts'ao-Tung. Cuùng döôøng

Thieân nöõ vaøo nhöõng ngaøy 10 vaø 25 One is that it stems from the first character in the aâm lòch theo truyeàn thoáng Taây Taïng. names of two masters in China, Ts'ao-Shan Peân- 1) Pure clouds of outer, inner and secret Chi, and Tung-Shan Liang-Chieh. Another theory offerings, and fields of vision pervade the is that Ts'ao refers to the Sixth Patriarch and the reaches of space, earth and sky, spreading out Ch'an school was founded by Hui-Neng, the sixth inconceivably. In essence wisdom-patriarch—Truyeàn thoáng Thieàn toâng Trung Hoa knowledge, in aspect inner offerings and ñöôïc ngaøi Ñoäng Sôn Löông Giôùi cuøng ñeä töû cuûa various offerings objects; as enjoyments of ngaøi laø Taøo Sôn Boån Tòch saùng laäp. Teân cuûa toâng the six senses they function to generate the phaùi laáy töø hai chöõ ñaàu cuûa hai vò Thieàn sö naøy. special wisdom-knowledge of bliss and Ñaây laø moät trong nhöõng phaùi Thieàn coù taàm côû ôû voidness (emptiness)—Maây thanh tònh cuûa söï Vieät Nam. Nhöõng phaùi khaùc laø Tyø Ni Ña Löu Chi,

cuùng döôøng beân ngoaøi, beân trong vaø bí maät, into the respective letters. They melt into nhöõng ñoái töôïng keát gaàn chuùng ta laïi vaø trong nectar and blend with the essences, purified, phaïm truø quaùn töôûng, traøn ngaäp taän cuøng transformed and increased. E-ma-ho, it khoâng gian, ñaát vaø trôøi. Traûi roäng toät cuøng roát becomes an ocean gleaming with everything raùo baát khaû tö nghì. Tinh tuùy ñoù chính laø Kim delightful OM AH HUM—Töø ba chuûng töï, Cang Boà Ñeà Giaùc Ngoä, theå hieän trong söï chieáu ra aùnh saùng toûa raïng khaép möôøi cuùng döôøng beân trong vaø caùc phaåm vaät cuùng phöông. Mang trôû veà ba Kim Cang vôùi Cam döôøng. Coát ñeå phaùt sinh toái thöôïng Kim Cang Loä. Hoøa tan töøng caùi moät vaøo trong ba chuûng Boà Ñeà Giaùc Ngoä cuûa taùnh Khoâng vaø hyû laïc. töï, roài laïi chaûy tan thaønh nöôùc Cam Loä troän Ñoù cuõng laø nieàm hyû laïc maø luïc caên an truï. ñeàu vaøo caùc thöùc thanh tònh hoùa, chuyeån hoùa 2) E-ma-ho! In the grand place of wisdom- vaø taêng tröôûng. E-ma-ho trôû thaønh bieån oùng knowledge, all realms are vajra-fields, and all aùnh huy hoaøng cuûa taát caû nhöõng gì coù theå öôùc structures majestic vajra-palaces. Oceans of nguyeän. OM AH HUM. clouds of Samantabhadra offerings blaze 7) Compassionate-natured root and lineage forth—E-ma-ho! Trong nieàm giaùc ngoä kim Guru, assembly of Yidams and Deities, Three cang, vaø moïi nhaø thaønh ñieän kim cang huy Jewels of Refuge, Viras, Dakinis, hosts of hoaøng. Bieån maây thanh tònh cuùng döôøng Phoå protectors and guardinas. I request you to Hieàn Boà Taùt cuoàn cuoän daâng ñeán. come to this offering site—Hôõi doøng chö Toå, 3) All desired wealth is endowed with glory, all chö Phaät vaø chö Thieân, Ta Baûo Quy-Y, Vira, beings are actual viras and virinis, there is not Thieân Nöõ, Hoä Phaùp vaø chö Thieân hoä trì Phaät even a word "impurity" or "flaw"; it is but phaùp, chuùng con xin thænh nguyeän nôi ngöôøi, infinitely pure—Moïi vaät ñeàu thaám nhuaàn haøo laø nguoàn taùnh töø bi. Xin thò hieän treân ñaøn leã quang ñaïi nguyeän. Moïi höõu tình hoùa thaønh cuùng döôøng naøy. chö Thieân Vira. Caû chöõ "baát tònh" hoaëc "toäi 8) Admist an ocean of clouds of outer, inner and loãi" cuõng khoâng coøn nöõa. Taát caû laø thanh tònh secret offerings, on a beautiful throne made voâ bieân. of jewels, firmly place your radiant

feet, 4) HUM! Within Dharmakaya, all mental Supreme Siddha, and grant me every desired fabrications stilled, above a turbulent wind attainment—Xin ngöôøi haõy ñaët ñoâi chaân vöõng and blazing fire, a tripod of three human chaõi toûa raïng haøo quang leân ngai chaâu baùu heads. AH within a proper human skullcup, ñeïp huy hoaøng. Giöõa bieån maây cuùng döôøng OM each substance brillantly shines. Above beân ngoaøi, beân trong vaø bí maät. Xin ban cho them are OM AH HUM—HUM! Trong traïng chuùng con, nhöõng chuùng sanh höõu tình ñi tìm thaùi cuûa phaùp thaân maø taát caû voïng töôûng ñeàu Giaùc Ngoä toái thöôïng thaønh ñaït nguyeän öôùc laëng yeân treân ñænh ngoïn gioù xoaùy vaø löûa doõng maõnh ñaéc Phaät quaû voâ thöôïng Boà Ñeà. hoàng, treân kieàng ba chaân vôùi ba soï ngöôøi. 9) Ho! Blessed by samadhi, mantra and mudra, AH, trong ñuùng chieác soï ngöôøi, OM, caùc this ocean of offering feast of uncontaminated thaønh phaàn saùng ngôøi xuaát hieän töøng thöùc nectar, we offer to please you hosts of root moät. Treân taát caû caùc thöùc laø ba chuûng töï OM and lineage Gurus contented by enjoying an AH HUM. abundance of everything desirable. E-ma-ho, 5) Each sparkles with brilliant color, wind please let fall a great rain of blessings—Ho! moves, fire blazes, the substances melt and Bieån cuùng döôøng Tsog ñaày Cam Loä thanh boil. Vapor rises up—Moãi chuûng töï choùi saùng tònh ñaõ ñöôïc hoä trì bôûi thieàn ñònh, chuù nguyeän vôùi maøu saéc röïc rôõ, gioù xoaùy caøng maïnh, löûa vaø aán kieát, chuùng con daâng leân ñeå cuùng boác hoàng, vaø caùc thöùc chaûy tan ra. Töø söï soâi döôøng hoan hyû Ñöùc Boån Sö truyeàn tieáp nhaân suïc boác ra caùc luoàng khoùi daày ñaëc. cuûa doøng chö Toå, chö Ñaïo Sö. OM AH HUM, 6) From the three letters hosts of light rays chuùng con hoan hyû trong hoä trì cuûa chö Phaät radiate out in the ten directions, drawing back ñaày huy hoaøng mong öôùc. E-ma-ho, xin raûi the three vajras and nectar which dissolve xuoáng traän möa chuù nguyeän hoä trì.

10) Ho! Blessed by samadhi, mantra and mudra, sentient beings. Contented by enjoying an this ocean of offering feast of uncontaminated abundance of everything desirable. E-ma-ho! nectar, we offer to please you hosts of May all deceptive appearances and suffering yidams, deities and your retinues. Contented be quelled—Ho! Bieån cuùng döôøng Tsog ñaày by enjoying an abundance of everything Cam Loä thanh tònh ñaõ ñöôïc hoä trì bôûi thieàn desirable. E-ma-ho! Please let fall a great ñònh, chuù nguyeän vaø aán kieát, chuùng con daâng rain of attainments—Ho! Bieån cuùng döôøng leân ñeå cuùng döôøng hoan hyû Ñöùc Boån Sö, laø Tsog ñaày Cam Loä thanh tònh ñaõ ñöôïc hoä trì tieáp nhaân cuûa muoân chuùng sinh ñaõ töøng laø meï bôûi thieàn ñònh, chuù nguyeän vaø aán kieát, chuùng töø bi cuûa chuùng con. OM AH HUM. Chuùng con daâng leân ñeå cuùng döôøng hoan hyû Ñöùc con hoan hyû trong hoä trì cuûa chö Phaät ñaày huy Boån Sö, laø tieáp nhaân cuûa chö Phaät, cuøng hoaøng mong öôùc. E-ma-ho, xin ngöøng taát caû Thaùnh chuùng thò giaû. OM AH HUM. Chuùng khoå ñau ñeán töø voâ minh sai laàm. con hoan hyû trong hoä trì cuûa chö Phaät ñaày huy 14) E-ma-ho, the great ritual feast, path of the hoaøng mong öôùc. E-ma-ho, xin raûi xuoáng three times Sugatas, is the source of all traän möa Giaùc Ngoä duõng maõnh. attainment. Understanding this Great Hero, 11) Ho! Blessed

by samadhi, mantra and mudra, abandoning superstitious conceptions, always this ocean of offering feast of uncontaminated delight in the ritual feast—E-ma-ho. Ñaây laø nectar, we offer to please you hosts of ñaïi vieân cuùng döôøng Tsog. Hôõi ngöôøi laø baäc precious Jewels of Refuge. Contented by toân quyù theo chaân cuûa chö Phaät trong ba ñôøi, enjoying an abundance of everything nhaän chaân ngöôøi laø nguoàn Giaùc Ngoä duõng desirable. E-ma-ho! Please let fall a great maõnh. Hôõi baäc Ñaïi Huøng Ñaïi Trí Duõng Vira, rain of true Dharma—Ho! Bieån cuùng döôøng ngöôøi ñaõ töï giaûi thoaùt khoûi moïi taø kieân si meâ, Tsog ñaày Cam Loä thanh tònh ñaõ ñöôïc hoä trì chuùng con xin ngöôøi tieáp tuïc thoï höôûng ñaïi bôûi thieàn ñònh, chuù nguyeän vaø aán kieát, chuùng vieân cuùng döôøng Tsog, A-la-la-ho. con daâng leân ñeå cuùng döôøng hoan hyû Ñöùc 15) OM I visualize myself as a Guru-Yidam in Boån Sö, laø tieáp nhaân cuûa Tam Baûo Quy-Y, nature inseparable from the three vajras. AH nôi chuùng ñeä töû quay veà nöông töïa. OM AH This uncontaminated wisdom nectar. HUM HUM. Chuùng con hoan hyû trong hoä trì cuûa without moving from bodhicitta. I enjoy to chö Phaät ñaày huy hoaøng mong öôùc. E-ma-ho, satisfy the deities within my body—OM, ñeä xin raûi xuoáng traän möa Phaùp lôùn nhieäm maàu. töû quaùn töôûng mình laø Ñöùc Phaät Boån Sö vôùi 12) Ho! Blessed by samadhi, mantra and mudra, töï taùnh khoâng lìa ba Kim Cang. AH, nöôùc this ocean of offering feast of uncontaminated Cam Loä naøy thanh tònh ñaày vò Kim Cang Giaùc nectar, we offer to please you hosts of dakinis Ngoä. HUM, khoâng lìa traïng thaùi Boà Ñeà Taâm. and Dharma protectors. Contented by Con haønh leã ñeå hoan hyû chö Phaät trong loøng enjoying an abundance of everything chuùng con. desirable. E-ma-ho! Please let fall a great Tsog Offerings Song: A song to move the rain of enlightened activities—Ho! Bieån cuùng Dakinis' Hearts—Baøi ca xuùc ñoäng taâm chö Thieân döôøng Tsog ñaày Cam Loä thanh tònh ñaõ ñöôïc Nöõ (Thöôøng ñöôïc duøng ñeå taùn tuïng trong nghi hoä trì bôûi thieàn ñònh, chuù nguyeän vaø aán kieát, thöùc cuùng döôøng Tsog cuûa Phaät Giaùo Maät Toâng— chuùng con daâng leân ñeå cuùng döôøng hoan hyû Usually used to praise in Tsog Offerings of Ñöùc Boån Sö, laø tieáp nhaân cuûa Thieân nöõ vaø Tibetan Buddhism). chö Hoä Phaùp. OM AH HUM. Chuùng con hoan 1) HUM. All you Tathagatas, heroes and hyû trong hoä trì cuûa chö Phaät ñaày huy hoaøng yoginis, viras, dakas and dakinis, we make mong öôùc. E-ma-ho, xin raûi xuoáng traän möa request to you all. Heruka who enjoys great giôùi haïnh cao quí. bliss, come to the bliss intoxicated lady, and 13) Ho! Blessed by samadhi, mantra and mudra, with enjoyment, according to the rite, enter this ocean of offering feast of uncontaminated into the union of innate bliss. Host of nectar, we offer to please you hosts of mother immaculate dakinis, look upon us with love,

and grant us all brave and strong cöïc kyø hoan hyû. Vaø muoân vaøn hoùa thaân cuûa enlightenments—HUM. Chuùng con khaán chö Thieân Nöõ, thò hieän tröôùc chuùng ñeä töû vaø nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai Ñaùo Bæ hoä trì ban pheùp laønh ban cho chuùng con nieàm Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, cuøng chö Ñaïi Hyû Laïc noäi taïi. A-la-la-la-la-ho a-i-a-ah Vira, Yoginis, chö Thieân Nam vaø Nöõ, chuùng a-ra-li-ho. Ngöôøi laø muoân vaøn hoùa thaân tònh con thænh caàu chö vò

Heruka trong Ñaïi Hyû khieát cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû Laïc ñeán vôùi chö Phaät maãu Hyû Laïc, vaø hoan baèng con maét tình thöông, ban cho chuùng sanh hyû theo caùc nghi thöùc, nhaäp vaøo Hyû Laïc hoøa giaùc ngoä duõng maõnh. hôïp noäi taïi. A-la-la-la-la-ho a-i-a-ah a-ra-li- 4) HUM. All you Tathagatas, heroes and ho. Ngöôøi laø muoân vaøn hoùa thaân tònh khieát yoginis, viras, dakas and dakinis, we make cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû baèng con request to you all. You possessing liberating maét tình thöông, ban cho chuùng sanh giaùc ngoä great bliss don't abandon it for great duõng maõnh. asceticism which cannot liberate in one 2) HUM. All you Tathagatas, heroes and lifetime. Great bliss abides within the yoginis, viras, dakas and dakinis, we make supreme lotus. Host of immaculate dakinis, request to you all. As the mind stirs with great look upon us with love, and grant us all brave bliss, and the body moves in dance, may the and strong enlightenments—HUM. Chuùng bliss enjoying the mudra's lotus be offered to con khaán nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai, the hosts of yoginis. Host of immaculate Ñaùo Bæ Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, dakinis, look upon us with love, and grant us cuøng chö Vira, Yoginis, chö Thieân Nam vaø all brave and strong enlightenments—HUM. Nöõ. Ñaïi Hyû Laïc coù ñaày ñuû coâng naêng giaûi Chuùng con khaán nguyeän Ñöùc Boån Sö, ñaáng thoaùt. Ñaïi Hyû Laïc khoâng theå thieáu cho giaûi Nhö Lai, Ñaùo Bæ Ngaïn, ñaáng Ñaïi Huøng, Du thoaùt giaùc ngoä ngay trong ñôøi naøy. Daàu ñaõ Giaø Nöõ, cuøng chö Vira, Yoginis, chö Thieân qua nhieàu tu taäp khoå haïnh, nieàm Ñaïi Hyû Laïc Nam vaø Nöõ, qua caùc chuyeån bieán taâm thöùc vaãn toàn taïi trong caùc trung taâm hoa sen toái Ñaïi Hyû Laïc, qua caùc vuõ ñieäu chuyeån ñoäng thöôïng. A-la-la-la-la-ho a-i-a-ah a-ra-li-ho. cuûa thaân, phaùt sinh Ñaïi Hyû Laïc trong hoa sen Ngöôøi laø muoân vaøn hoùa thaân tònh khieát cuûa cuûa chö Phaät maãu Hyû Laïc. Chuùng con kính chö Thieân Nöõ, nhìn chuùng ñeä töû baèng con maét daâng Ñaïi Hyû Laïc naøy leân muoân vaøn hoùa thaân tình thöông, ban cho chuùng sanh giaùc ngoä Phaät maãu Yoginis. A-la-la-la-la-ho a-i-a-ah a- duõng maõnh. ra-li-ho. Ngöôøi laø muoân vaøn hoùa thaân tònh 5) HUM. All you Tathagatas, heroes and khieát cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû yoginis, viras, dakas and dakinis, we make baèng con maét tình thöông, ban cho chuùng sanh request to you all. Supreme yogini, by the giaùc ngoä duõng maõnh. bliss of your lotus which, like a lotus born in 3) HUM. All you Tathagatas, heroes and mud, is desire-born but unstained by its faults; yoginis, viras, dakas and dakinis, we make quickly free me from samsara's bonds. Host request to you all. Lady dancing in charming, of immaculate dakinis, look upon us with peaceful manner, most joyful Lord and dakini love, and grant us all brave and strong host, abide before me and bless me, bestow enlightenments—HUM. Chuùng con khaán innate great bliss upon me. Host of nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai, Ñaùo Bæ immaculate dakinis, look upon us with love, Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, cuøng chö and grant us all brave and strong Vira, Yoginis, chö Thieân Nam vaø Nöõ. Nhö enlightenments—HUM. Chuùng con khaán hoa sen moïc töø buøn, Ñaïi Hyû Laïc duø sanh ra nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai, Ñaùo Bæ töø duïc voïng vaãn khoâng oâ nhieãm vì duïc voïng. Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, cuøng chö

Hôõi ñaáng toái thöôïng Phaät maãu Yoginis, nhôø Vira, Yoginis, chö Thieân Nam vaø Nöõ, chö Ñaïi Hyû Laïc trong hoa sen cuûa nguôøi. Xin Phaät maãu Yoginis trong vuõ ñieäu nhieäm maàu, nguyeän cho sôïi daây troùi buoäc cuûa Ta Baø Luaân caùc chuyeån ñoäng dòu daøng, laø ñaáng Hoä Phaùp Hoài mau choùng thaùo gôõ. A-la-la-la-la-ho a-i-

a-ah a-ra-li-ho. Ngöôøi laø muoân vaøn hoùa thaân thaønh caùc giôùi haïnh cuûa phaùp moân Du Giaø tònh khieát cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû nhö ñaõ theä nguyeän (mang thöïc vaät Tsog cuùng baèng con maét tình thöông, ban cho chuùng sanh coâ hoàn ngaï quyû ra sau nhaø). giaùc ngoä duõng maõnh. 8) Ho! Remaining guests and your retinues 6) HUM. All you Tathagatas, heroes and accept this ocean of remaining tsog, let the yoginis, viras, dakas and dakinis, we make precious teachings spread and its upholders, request to you all. Just as bees gather from all patrons and helpers, and especially we yogis, sides to extract the honey-essence from every all gain health, long life and power, glory, flower, may I be fulfilled tasting the nectar fame, good fortune and full attainment of held by the mature lotus of six qualities. Host every desirable thing—Ho! Do cuùng döôøng of immaculate dakinis, look upon us with bieån vaät thöïc Tsog coøn laïi cho caùc khaùch coøn love, and grant us all brave and strong laïi chung vôùi aùc tuøy tuøng, xin nguyeän Giaùo enlightenments—HUM. Chuùng con khaán Phaùp toân quí ñöôïc hoaèng hoùa, xin caùc thieän tri nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai, Ñaùo Bæ thöùc baûo toàn ñaïo phaùp. Leã cuùng döôøng baûo Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, cuøng chö hoä cuøng caùc haøng tuøy tuøng, vaø nhaát laø chuùng Vira, Yoginis, chö Thieân Nam vaø Nöõ. Nhö ta, haønh giaû Du Giaø, xin nguyeän chuùng ta giaûi con ong ñeán huùt maät töø nhuïy hoa, xin nguyeän tröø moïi beänh taät, ñöôïc thoï maïng laâu daøi, cho chuùng con an vui nhö theá nhôø uoáng ñöôïc thaønh coâng, may maén, taøi vaät doài daøo vaø ñaït nöôùc Cam Loä cuûa ñoùa hoa sen hoaøn thieän coù ñaày ñuû moïi thöù öôùc muoán. ñaày ñuû saùu ñöùc haïnh. A-la-la-la-la-ho a-i-a- 9) Bestow on us accomplishment of actions such ah a-ra-li-ho. Ngöôøi laø muoân vaøn hoùa thaân as pacification, increase and so forth. Oath- tònh khieát cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû bound Protectors, protect us; help us obtain all baèng con maét tình thöông, ban cho chuùng sanh accomplishments—Xin ban cho chuùng con giaùc ngoä duõng maõnh. haønh trì duõng maõnh, ñaït nhieàu quaû vò nhö an 7) HUM, impure false appearances are purified laïc, tinh taán taêng thöôïng tu hoïc vaø vaân vaân. in emptiness. AH, this sublime nectar Hôõi ñaáng Hoä Phaùp Ñaïi Nguyeän, xin hoä trì achieved by wisdom-knowledge. OM, chuùng con! Xin giuùp chuùng con ñaït taát caû becomes a vast ocean of all desired things— Phaät quaû uy duõng. HUM. Caùc taø kieán si hoaëc ñaõ ñöôïc giaûi tröø 10) Eliminate untimely death, sickness, demons trong voøm caàu cuûa Taùnh Khoâng. AH, nöôùc and interfering spirits. Let there be no bad Cam Loä nhieäm maàu sinh ra töø Kim Cang Giaùc dreams, ill omens or calamity—Xin traùnh cho Ngoä. OM, hoùa thaønh bieån lôùn cuûa taát caû thöùc chuùng con hoaïnh töû (söï cheát baát ngôø), beänh öôùc muoán. OM AH HUM (three times). taät, quyû taø hoaëc laø caùc hoàn ma quaáy nhieãu. 16) Ho! Blessed by

samadhi, mantra and mudra, Giuùp chuùng con nguû yeân khoâng aùc moäng, this ocean of remaining tsog of khoâng gaëp caùc ñieàm döõ hoaëc tai hoïa. uncontaminated nectar, we offer to please 11) Let the world be happy, crops be good, you hosts of oath-bound realm protectors. harvests increase and Dharma flourish. Let all Contented by enjoying an abundance of happiness and goodness arise and all wishes everything desirable. E-ma-ho may yogic in our minds be fulfilled—Xin ban cho chuùng activities be accomplished properly—Ho! con haïnh phuùc theá gian, muøa maøng thu hoïaïh Bieån thöïc vaät cuùng döôøng Tsog coøn dö laïi nhieàu toát ñeïp. Xin cho Phaät Phaùp nôû roä, moïi ñaày Cam Loä thanh tònh ñaõ ñöôïc hoä trì bôûi ñieàu laønh vaø hyû laïc phaùt sinh, vaø xin cho taát thieàn ñònh, chuù nguyeän vaø aán chuù. Chuùng con caû caùc öôùc nguyeän trong taâm thöùc chuùng con daâng leân ñeå cuùng döôøng hoan hyû Ñöùc Boån Sö ñöôïc thaønh töïu. truyeàn tieáp nhaân cuûa chö Ñaïi Nguyeän Hoä 12) By the force of this bountiful giving may I Phaùp cuûa caùc caûnh giôùi. OM AH HUM, become a self-made Buddha for the sake of chuùng con hoan hyû trong hoä trì cuûa chö Phaät beings and by my generosity may I liberate ñaày huy hoaøng mong öôùc. E-ma-ho, xin hoaøn the multitudes of beings not liberated by

previous Buddhas—Vaø nhôø oai luïc boá thí tieáng nhaát cuûa Taây Taïng. OÂng sanh ra taïi vuøng roäng lôùn, xin cho con hoùa thaønh Ñöùc Phaät Töï thung luõng Tsong Kha. OÂng xuaát gia vôùi Karmapa Giaùc ñeå mang ñeán lôïi ích moïi chuùng sanh. Vaø ñôøi thöù tö laø Gyelwa Karmapa Rolpe Dorje (1340- nhôø haïnh boá thí, ñeä töû xin nguyeän giaûi thoaùt 1383) vaøo luùc môùi coù ba tuoåi. Vaøo luùc 7 tuoåi oâng voâ löôïng chuùng sanh vaãn coøn luaân hoài qua thoï giôùi Sa Di, vaø laáy Phaùp danh laø Lobsang caùc thôøi chö Phaät quaù khöù. Gragspa. Haàu heát cuoäc ñôøi oâng chu du khaép xöù Tsomo, Karma Lekshe (1944 -): American Taây Taïng, hoïc hoûi vôùi nhieàu thaày vaø nhieàu truyeàn born nun ordained in the Tibetan tradition, who thoáng khaùc nhau, taäp trung vaøo nhöõng truyeàn lived for a number of years in Tibetan thoáng trieát lyù ñöôïc truyeàn laïi cho Taây Taïng töø AÁn communities in India. She is one of the founders Ñoä cuõng nhö kinh ñieån vaø thöïc taäp maät chuù. OÂng of Sakyadhita and has been a leading advocate chính laø ngöôøi caûi caùch heä thoáng Chuøa beân Taây and activist regarding women's issues in Taïng, vò saùng laäp ra toâng phaùi aùo vaøng (Hoaøng Buddhism. She has been at the forefront of efforts Giaùo) hay tröôøng phaùi Gelukpa cuûa Phaät giaùo Taây to establish the full Bhiksuni ordination in Taïng. Theo Taây Vöïc Taân Kyù thì Toâng Khaùch Ba tradition in which it does not exist—Tyø Kheo Ni sanh naêm 1417 taïi Taân Ninh, tænh Cam Tuùc, toâng ngöôøi Myõ ñöôïc thoï giôùi vôùi truyeàn thoáng Taây phaùi cuûa oâng ñöôïc thaønh laäp döïa treân söï tinh Taïng, ngöôøi ñaõ soáng nhieàu naêm trong coäng ñoàng chuyeân giöõ giôùi, ñeå ñoái laïi vôùi söï bieáng nhaùc cuûa Phaät giaùo Taây Taïng ôû AÁn Ñoä. Baø laø moät trong Hoàng Giaùo (phaùi aùo ñoû). Ngöôøi ta cho raèng Toâng nhöõng vò ñaõ thaønh laäp phong traøo "Nhöõng Thích Khaùch Ba laø haäu thaân cuûa Vaên Thuø; ngöôøi khaùc Nöõ Cuûa Ñöùc Phaät" vaø laø nhaø hoaït ñoäng daãn ñaàu laïi cho raèng oâng laø haäu thaân cuûa Ñöùc Phaät A

Di trong nhöõng vaán ñeà phuï nöõ trong Phaät giaùo. Baø ñaõ Ñaø. OÂng noåi tieáng veà vaên hoùa toaøn vuøng Taây coù nhöõng noã löïc haøng ñaàu trong vieäc thaønh laäp Taïng nhö laø moät hoïc giaû taøi ba, moät thieàn sö giôùi ñaøn Ni trong caùc truyeàn thoáng khoâng coù giaùo chöùng ñaéc vaø moät trieát gia loãi laïc. Nhöõng taùc ñoaøn Ni. phaåm do oâng vieát ra traûi ñaày trong 12 taïng kinh Tsong Khapa (1357-1419): Sumatikirti (skt)— cuûa Taây Taïng. Toâng Khaùch Ba—One of the most famous Tibetan Tsu-Hsuan: Töû Tuyeàn—A famous learned monk monks. He was born in the Tsong Kha Valley. He Tzu-Hsuan, of the Sung dynasty whose style was left home and stayed with the fourth Gyelwa Ch'ang-Shui, the name of his district; he had a Karmapa Rolpe Dorje at the age of three. At the large following. At first he specialized on the age of seven he received the novice vows and Suramgama; later he adopted the teaching of was given the name Lobsang Gragspa. For most Hsien-Shou of the Hua-Yen school—Moät danh of his life he traveled all over the country, Taêng uyeân baùc ñôøi Toáng, hieäu laø Tröôøng Thuûy, laø studying with teachers from various traditions, teân cuûa quaän haït coá höông; oâng coù raát nhieàu ñeä focusing on both the philosophical traditions that töû. Luùc ñaàu thì oâng chuyeân tu Thuû Laêng Nghieâm, Tibet inherited from India and on tantric literature sau ñoù oâng chaáp nhaän tu theo Ngaøi Hieàn Thuû cuûa and practice. He was the reformer of the Tibetan tröôøng phaùi Hoa Nghieâm. church, founder of the Yellow Sect or the Gelukpa Tsu-Hsin Hui T'ang: Thieàn sö Toå Taâm Hoái order of Tibetan Buddhism. According to the New Ñöôøng—Zen master Hui-T'ang-Tsu-Hsin (1025- Record of the Western Lands, Sumatikirti was 1100). born in 1417 in Hsin-Ning, Kan-Su. His sect was * Zen master Tsu-Hsin-Hui-T'ang-Huang-Lung founded on strict discipline, as opposed to the lax was born in 1025 in Kuang-T'ung province. practices of the Red Sect. He is considered to be After he was blind at the age of nineteen, his an incarnation of Manjusri; others say of parents vowed to let him to leave home and Amitabha. He is renowned throughout the Tibetan to join the order. His eyes were back to cultural region as of of its most eminent scholars, normal again. After studying for three years famous meditators, and outstanding philosophers. with his first Zen teacher, Wen-Yueh in Yun- His written works fill twelve volumes of the Feng, he left Yun-Yueh. Master Wen-Yueh Tibetan Canon.—Moät trong nhöõng nhaø sö noåi advised him to go to see Zen master Hui-Nan

at Huang-Bo. Tsu-Hsin then went to study cuõng thích thuù vui möøng thöa: Vieäc lôùn xöa under Hui-Nan; however, he returned to Yun- nay nhö theá, Hoøa Thöôïng caàn gì daïy ngöôøi Feng after four years without gaining any khaùn thoaïi ñaàu vaø raùn heát söùc vaïch tìm ra yù clarity. Tsu-Hsin-Hui-Tang discovered that nghóa ? Hueä Nam ñaùp: Neáu chaúng daïy oâng Wen-Yueh had passed away, so he stayed taàm cöùu nhö theá, ñeán choã khoâng duïng taâm töï with Shih-Shuang—Thieàn sö Toá Taâm Hoái thaáy töï nhaän, laø ta ñaõ choân vuøi ngöôi vaäy." Ñöôøng sanh naêm 1025 taïi tænh Quaûng Ñoâng. * One day Huang-Shan-Ku, a Confucian poet Naêm möôøi chín tuoåi sö bò muø, cha meï nguyeän and a mandarin, came to Hui-T'ang to be cho sö xuaát gia, lieàn ñoù maét sö saùng laïi. Sau initiated into Zen. Hui-T'ang said: "There is a khi toøng hoïc ba naêm vôùi vò thaày thieàn ñaàu passage in the text you

are so thoroughly tieân cuûa sö laø thieàn sö Vaân Duyeät ôû Vaân familiar with which fully describes the Phong, sö beøn töø giaû thieàn sö Vaân Duyeät ra teaching of Zen. Did not Confucius declare: ñi. Sö Vaân Duyeät baûo sö neân ñeán nöông vôùi 'Do you think I am holding back something Sö Hueä Nam ôû Hoaøng Baù. Sö ñeán Hoaøng Baù from you, O my disciples? Indeed, I have held ôû boán naêm, nhöng khoâng keát quaû, sö laïi trôû nothing back from you?' Huang-Shan-Ku veà Vaân Phong; tuy nhieân luùc aáy sö Vaân tried to answer, but Hui-T'ang immediately Duyeät ñaõ thò tòch, neân sö tìm ñeán vôùi sö made him keep silence by saying: "No! No!" Thaïch Söông. The mandarin felt trouble in mind, and did not * One day he was reading A Lamp Record, know how to express himself. Some time when he came upon the passage, "A monk later they were having a walk in the asked Zen master T'o-Fu, 'What is T'o-Fu's mountain. The wild laurel was in full bloom bamboo grove?' T'o-Fu replied, 'One stalk, and the air was redolent. Hui-T'ang asked: two stalk slanted." The monk said, 'I don't "Do you smell it?" Huang-Shan-Ku said: understand.' T'o-Fu then said, 'Three stalks, "Yes!" Hui-T'ang said: "There, I have kept four stalks crooked." Upon reading these nothing back from you!" This suggestion from words Tsu-Hsin-Hui-T'ang experienced great the master at once led to the opening of awakening and finally grasped the teaching of Huang-Shan-Ku's mind. Is it not evident now his previous two teachers. Tsu-Hsin returned that enlightenment is not a thing to be to see Huang-Bo. When he arrived there and imposed upon another, but that it is self- prepared to set out his sitting cushion, Huang- growing from within? Though nothing is kept Bo said, "You've already entered my away from us, it is through enlightenment that room."Tsu-Hsin jumped up and said, "The we become cognizant of the fact, being great matter being thus, why does the master convinced that we are all sufficient unto teach koans to the disciples and study the ourselves—Moät hoâm quan Thaùi Söû Hoaøng hundred cases of the koan collections?" Sôn Coác laø moät nhaø nho, moät nhaø thô, ñeán goõ Huang-Bo said, "If I did not teach you to cöûa sö xin hoïc Thieàn. Sö noùi: "Coù moät ñoaïn study in this manner, and you were left to saùch Nho aét ngaøi ñaõ naèm loøng daïy ñuùng nhö reach the place of no-mind by your own Thieàn daïy. Ngaøi nhôù laïi coi coù phaûi Thaùnh efforts and your own confirmation, then I Khoảng noùi 'OÂng nghó raèng toâi coù ñieàu daáu would be sinking you."—Moät hoâm sö ñoïc oâng. Naày caùc oâng ôi, thaät toâi khoâng daáu dieám Truyeàn Ñaêng Thöïc Luïc ñeán ñoaïn "Taêng hoûi ñieàu gì heát.' Nhaø Nho toan ñaùp, nhöng sö moät Thieàn sö Ña Phöôùc: Theá naøo laø moät vöôøn tre möïc noùi: "Khoâng! Khoâng!" khieán cho quan cuûa Ña Phöôùc? Ña Phöôùc ñaùp: Moät caây hai Thaùi söû khoâng môû mieäng ñöôïc, boái roái caû taâm caây nghieâng. Taêng thöa: Chaúng hieåu. Ña thaàn, nhöng khoâng bieát thöa thoát gì. Sau ñoù Phöôùc noùi: Ba caây boán caây cong." Khi aáy sö hai ngöôøi coù dòp ñi chôi nuùi. Gaëp muøa hoa lieàn giaùc ngoä hieåu roõ ñöôïc hai thaày. Sö lieàn ñi queá röøng nôû roä, höông thôm ngaùt caû moät thaúng ñeán Hoaøng Baù. Vöøa môùi traûi toïa cuï, vuøng. Sö hoûi: "Ngaøi coù ngöûi thaáy muøi höông Hueä Nam cöôøi noùi: Ngöôi vaøo thaát cuûa ta. Sö khoâng?" Quan Thaùi söû ñaùp: "Vaâng." Sö tieáp:

“Ñoù, toâi coù daáu gì ngaøi ñaâu?” Caâu noùi töùc thì “Töø ñaàu muøa an cö ñeán nay, toâi vì chö huynh ñeä môû taâm quan Thaùi söû. Thaät hieån nhieân ‘ngoä’ noùi khaù nhieàu. Coi thöû loâng mi cuûa toâi coøn haù phaûi töø beân ngoaøi ñeán, hay do ngöôøi khaùc khoâng?” Sö muoán nhaéc laïi truyeàn thuyeát cho raèng cöôõng eùp vaøo ta ñaâu, maø chính töï noù moïc leân ngöôøi naøo giaûng sai giaùo phaùp cuûa Phaät seõ ruïng ôû trong ta? Daàu vò thaày khoâng coù daáu gì ta heát loâng maøy. Trong suoát muøa an cö kieát haï, tuy heát, nhöng ta phaûi ngoä môùi thaáy ñöôïc, vaø tin Thuùy Nham giaûng noùi nhieàu cho chö huynh ñeä quyeát raèng khoâng gì thieáu heát trong chính ta. nhöng khoâng moät lôøi noùi naêng naøo giaûi thích ñöôïc * One time, he entered the hall to read this ñaïo phaùp laø gì, vaäy coù leõ loâng mi cuûa sö ñaõ ruïng verse—Moät laàn sö thöôïng ñöôøng ñoïc keä: heát roài. Ñaây laø moät loái nhaán maïnh Thieàn khoâng “Tích nhôn khöù thôøi thò kim nhaät aên nhaäp gì vôùi kinh ñieån vaäy. Not going, Tsu-Yin-Chu-Ne Zen Master: Thieàn Sö Toå Not leaving, AÁn Cö Naïp—Zen master Tsu-Yin-Chu-Ne— Thoughts of South Mountain and Mount Chinese Zen master, who lived in the middle part T’ien-T’ai, of the eleventh century, was a great scholar The silly white cloud with no fixed place, versed in the Avatamsaka Sutra and other schools Blown back and forth by the wind. of Buddhist philosophy, and even elderly scholars Kim nhaät y nhieân nhôn baát lai were willing to study under him. Evidently he did Kim kyù baát lai tích baát vaõng not know anything of Zen. One day he had a Baïch vaân löu thuûy phong boài hoài. visitor who was acquainted with the doings of Zen (Ngöôøi xöa ra ñi ngaøy nay thöïc, in the south. He said that the entire Buddhist Ngaøy nay nhö cuõ ngöôøi chaúng veà, world of China was then taken up by the teaching Nay ñaõ chaúng veà xöa chaúng ñeán, of Bodhidharma, and that of Ma-Tsu, one of his Maây traéng nöôùc troâi gioù quaån quanh. ablest descendants, who appeared to fulfill the Thích Thanh Töø dòch). prophecy of Prajnatala, had exercised great * Tsu-Hsin died in 1100. His remains were influence over the Buddhist scholars in the interred on the east side of the “Universal country, so that even men of learning and Enlightenment Stupa.” The master received understanding who were renowned throughout the the posthumous title “Zen Master Precious province of Shu, such as Liang and Chien, either Enlightenment.”—Sö thò tòch naêm 1100. Coát gave up their own pupils or burned their library of cuûa sö ñöôïc ñöa vaøo phía ñoâng cuûa “Phoå the commentaries, in order to master the teaching Giaùc Thaùp.” Ngaøi ñöôïc vua ban hieäu “Baûo of Zen. Chu-Ne was very much impressed with Giaùc” Thieàn Sö. the report of his Zen friend. Advised strongly by Ts’ui-Yen: Thieàn Sö Thuùy Nham—Thieàn sö him to go out into the world and see the state of Trung Hoa—Chinese Zen master—At the end of affairs by himself, Chu-Ne left his native province one summer retreat, Ts’ui-Yen made the and wandered about some years in Ching and She following remark: “Since the beginning of this but without seeing and result. He then moved summer retreat, I have talked much; see if my further west and stayed in Hsiang-Chou for ten eyebrows are still there.” This refers to the years under Tung-Shan Yung. One day he was tradition that when a man makes false statements reading a treatise on the Avatamsaka Sutra and concerning the

Dharma of Buddhism he will lose was deeply impressed by the following passage, all the hair on his face. As Ts'ui-Yen gave many which opened finally his mind to the truth of Zen: sermons during the summer retreat for the "Mount Sumeru towers in the great ocean edification of his pupils, while no amount of talk attaining the altitude of 84,000 yojanas, and its can ever explain what the truth is, his eyebrows summit is not to be scaled by means of hands and and beard might perhaps by this time have legs. This illustrates that the mountain of 84,000 disappeared altogether. This is a way of emphasis human woes is rising from the great ocean of of no connection between Zen and Sutras—Nhaân passions. When beings attain the state of ngaøy haï maït, Thuùy Nham noùi vôùi Taêng chuùng: consciousness in which they cherish no thoughts

of relativity and from which all strivings vanish, ñaây chuyeån thaønh ngoïn nuùi Nhaát Thieát Trí, vaø even when confronting this world of multiplicities, phieàn naõo trôû thaønh bieån Nhaát Thieát Trí. Traùi laïi, their passions will naturally be drained off. All the neáu khôûi taâm töø löï töùc coù nhöõng vöôùng víu. Roài ra worldly woes now turn into the mountain of all- phieàn naõo caøng theâm saâu, ñöôøng leân ñænh nuùi cuûa knowledge and the passions into the ocean of all- Phaät Trí bò ngaên chaën laïi." Cö Naïp beøn nhaän xeùt: knowledge. On the contrary, when the mind is "Thaïch Cuõng noùi raèng 'khoâng coù choã ra tay,' vaø filled with thoughts and reflections of relativity, Maõ Toå 'voâ minh töø quaù khöù voâ thuûy nay ñaõ tieâu there are attachments. Then the greater grow tan heát thaûy.'" Ñaây thöïc khoâng phaûi laø lôøi noùi hö worldly and the deeper the passions, and a man is doái. barred from reaching the summit of knowledge Tsung: Toâng phaùi—Chinese term that can refer which makes up the essence of Buddhahood." to a doctrine or thesis, as well as to a system of Chu-Ne then observed: "According to Shih- doctrines and practices. In the second sense, such Kuang, 'not a cue to get hold of,' and according to system generally have a coherent set of teachings Ma-Tsu, 'ignorance since the beginningless past and practices and trace themselves back to a has melted away today.'" These are indeed no particular founder or patriarch whose tradition has lies—Thieàn sö Trung Hoa, soáng giöõa khoaûng theá been passed on through a series of successors who kyû thöù 11, laø moät hoïc giaû lôùn, tinh thoâng kinh consider themselves to belong to that particular Phaùp Hoa vaø nhöõng toâng phaùi khaùc cuûa trieát hoïc lineage. In other words, to form a sect is to found Phaät giaùo; thaäm chí nhöõng baäc tröôûng laõo cuõng a school which is based on the principles that will muoán hoïc hoûi vôùi sö. Sö coù veû khoâng hay bieát gì be passed on through later generations, as the veà Thieàn. Moät hoâm coù moät ngöôøi khaùch coù tieáp twenty sects of Hinayana, the thirteen sects of xuùc vôùi caùc hoaït ñoäng cuûa Thieàn ôû phöông Nam. China, and fourteen sects of Japan. Those arising Ngöôøi aáy baûo raèng toaøn theå theá giôùi Phaät giaùo cuûa from an individual interpretation of the general Trung Hoa ñeàu ñöôïc thaâu toùm vaøo phaùp moân cuûa teaching of Buddhism. Those based on a peculiar Ñaït Ma vaø Maõ Toå, moät trong nhöõng haäu dueä taøi interpretation of one of the recognized sects, as ba nhaát cuûa Ñaït Ma, hình nhö thoûa maõn moät saám the Jodo-Shinshu founded by Shiran-shonin—Noùi ngoân cuûa Baùt Nhaõ Ña La vaø coù aûnh höôûng

lôùn ñoái caùch khaùc, thaønh laäp toâng phaùi laø thaønh laäp moät vôùi caùc hoïc giaû Phaät giaùo cuûa xöù naày, ñeán noãi caû doøng rieâng, sö ñeä truyeàn noái, nhö Phaät Giaùo Tieåu nhöõng ngöôøi coù hoïc vaø hieåu , noåi danh khaép caùc Thöøa AÁn Ñoä coù 20 boä, Phaät giaùo trung Hoa coù 13 vuøng ñaát nhö Thuïc nhö Löôïng Coâng vaø Giaùm boä, Phaät giaùo Nhaät Baûn coù 14 boä. Moät ngöôøi theo Coâng, hoï ñaõ töø boû moân ñeä hay ñoát chaùy kho saùch kieán giaûi cuûa mình maø bình luaän, pheâ phaùn toâng luaän giaûi cuûa mình ñeå chöùng ñaït phaùp moân Thieàn. chæ cuûa caùc toâng khaùc. Caên cöù theo giaùo thuyeát Cö Naïp raát xuùc ñoäng veà töôøng thuaät cuûa oâng baïn ñaëc bieät cuûa mình hay cuûa caùc toâng phaùi ñaõ ñöôïc Thieàn naøy. Ngöôøi aáy khuyeân sö haõy böôùc ra vôùi thöøa nhaän maø phaùn ñònh, nhö Ngaøi Hoaèng Phaùp ôû ñôøi vaø töï mình chöùng kieán moïi vieäc. Cö Naïp töø Nhaät Baûn. giaû queâ quaùn vaø du haønh khoaûng vaøi naêm ôû Kinh Tsung mi (780-841): Toâng Maät—Tsung-Mi was vaø Sôû, nhöng khoâng thaáy coù keát quaû naøo. Sau ñoù born and raised in a Confucianist family. In 807, sö tieáp tuïc dôøi böôùc veà Taây vaø nguï taïi Töông he intended to take the civil examinations for a Chaâu, traûi qua möôøi naêm vôùi Thieàn sö Ñoäng Sôn. career as a civil service mandarin. However, he Moät hoâm, sö ñang ñoïc moät baûn luaän giaûi veà kinh met a Zen master who so impressed him that he Hoa Nghieâm vaø xuùc ñoäng saâu xa veà ñoaïn vaên sau became a monk. First, he studied the teaching of ñaây, nhôø theá maø sö toû ngoä ñaïo lyù cuûa Thieàn: “Nuùi Zen, but after he had read a commentary on the Tu Di noåi leân giöõa bieån caû cao 84.000 do tuaàn, Buddha-vatamsak-sutra, he became a student of ñænh cuûa noù khoâng phaûi laø choã vin tay ñaët chaân Ch’eng-Kuan, and an important representative of maø leân ñöôïc. Ñaây chæ cho ngoïn nuùi cuûa 84.000 the Hua-Yen school. Soon thereafter, he began his traàn lao noåi leân töø ñaïi döông cuûa phieàn naõo. Khi teaching career, in which he concentrated on chuùng sinh ñaït ñeán choã voâ tö voâ vi ñoái vôùi heát expounding this sutra. His reputation was so great thaûy caùc phaùp, phieàn naõo seõ khoâ caïn. Traàn lao giôø that he was invited to the imperial court several

times and was honored with the title “Master of Tsurpu Gompa (tib): Seat of the Karma the Purple Robe.” He was the fifth and last Kagyupa order of Tibetan Buddhism, located in patriarch of Chinese Hua-Yen tradition, who the upper Tolung Valley northwest of Lhasa. The developed and incorporated some of Hua-Yen’s monastery was badly damaged during the Cultural doctrine to Ch’an meditation. His best known Revolution, but much of it has been rebuilt. work is “The Original Nature of Humans, which is Tsurumi (jap): A place near Yokohama in still studied today in Japan. The Hua-Yen school Japan—Xöù Nhaïn Kieán, gaàn Yokohama (Hoaønh did not long survive after his death, however, Taân-Nhaät Baûn). largely due to the anti-Buddhist persecutions that Tu (p): However—Tuy nhieân. began in 845—Toâng Maät sanh tröôûng trong moät Tu An Temple in China: Töø AÂn Töï—Name of gia ñình theo Khoảng giaùo. Naêm 807, oâng ñang a temple in Lo-Yang—Teân ngoâi chuøa ôû Laïc chuaån bò ñi thi ñeå laøm quan cuûa trieàu ñình thì gaëp Döông (moät trong 16 ngoâi chuøa do hoaøng haäu Vaân moät vò thaày thieàn. Vò thieàn sö naøy gaây cho oâng

Ñöùc xaây döïng khi vua Ñöôøng Cao Toâng coøn laø moät aán töôïng maïnh meõ ñeán noãi oâng quyeát ñònh ñi Thaùi töû. Chuøa naèm veà phía ñoâng nam huyeän tu laøm Taêng. OÂng baét ñaàu hoïc thieàn, nhöng sau Tröôøng An, tænh Thieåm Taây, vaø phía baéc Khuùc khi ñoïc moät quyeån bình giaûi veà veà Kinh Giang. Chuøa ñöôïc xaây treân neàn chuøa Voâ Löôïng Buddhavatamsaka, oâng trôû thaønh ñeä töû cuûa ngaøi ñôøi nhaø Tuøy, phía nam troâng ra Hoaøng Cöø, tuøng Tröøng Quaùn, moät trong nhöõng ñaïi bieåu chính cuûa truùc xum xueâ, phía taây laø ngoïn thaùp Phuø Ñoà cao 7 tröôøng phaùi Hoa Nghieâm. Ít laâu sau oâng baét ñaàu taàng (300 thöôùc), veà sau naày goïi laø thaùp Ñaïi thuyeát giaûng, ñaëc bieät oâng taäp trung vaøo vieäc giaûi Nhaïn. Chuøa ñöôïc Ngaøi Huyeàn Trang xaây ñeå dòch thích kinh Buddhavatamsaka. Tieáng taêm cuûa oâng kinh. Chính nôi ñaây Ngaøi Huyeàn Trang ñaõ dòch lôùn ñeán ñoä hoaøng ñeá ñaõ nhieàu laàn thænh oâng vaøo treân 40 boä kinh goàm hôn 400 quyeån. Ñeä töû cuûa trieàu vaø phong cho oâng danh hieäu “Töû Y Sö.” OÂng Ngaøi Huyeàn Trang laø Khuy Cô cuõng truï trì taïi laø vò toå thöù naêm vaø cuõng laø vò toå sau cuøng cuûa chuøa naày vaø laäp neân Töø AÂn Toâng. Chuøa hieän nay toâng Hoa Nghieâm, ngöôøi ñaõ phaùt trieån söï phoái vaãn coøn, naèm veà phía nam cuûa thaønh phoá Taây An hôïp Thieàn vaøo giaùo phaùp Hoa Nghieâm. Taùc phaåm chöøng 2 daäm). noåi tieáng nhaát cuûa ngaøi laø quyeån “Nguyeân Nhaân Luaän,” maø ngaøy nay ngöôøi ta vaãn coøn theo hoïc taïi Tu An Temple in Saigon: Töø AÂn Töï—Name of Nhaät Baûn. Tuy nhieân, toâng Hoa Nghieâm khoâng a famous pagoda located in the Eleventh district, toàn taïi sau khi ngaøi thò tòch, phaàn lôùn laø do söï Saigon City, South Vietnam. It was built in 1957. ngöôïc ñaõi choáng laïi Phaät giaùo baét ñaàu töø naêm In 1967 Most Venerable Hoaøng Tu, belonging to 845. the Taøo Ñoäng Sect, had the pagoda restored with three floors in an area of 1,500 square meters. In Tsung-Sheng: Toâng Thaéng—Tsung-Sheng, a the Main Hall, there is an ancient statue of disciple of Patriarch Bodhidharma. Tsung Sheng Avalokitesvara Bodhisattva, made of bronze, 1.5 thought highly of his intelligence. He disobeyed meters high—Teân cuûa moät ngoâi chuøa noåi tieáng the Patriarch and went to compete and debate toïa laïc trong quaän 11, thaønh phoá Saøi Goøn, Nam with Prince Di-Ch’ien of that country. As a result, Vieät Nam. Chuøa ñöôïc xaây naêm 1957. Vaøo naêm he lost the debate and felt so ashamed that he 1967, Hoøa Thöôïng Hoaøng Tu, thuoäc phaùi Thieàn wanted to commit suicide by jumping off a cliff. Taøo Ñoäng, truøng tu chuøa vôùi kieán truùc ba taàng Luckily, he was comforted and saved by a treân moät dieän tích 1.500 meùt vuoâng. Trong Chaùnh Dharma-Guardian—Moät vò ñeä töû cuûa Toå Boà Ñeà ñieän coù thôø toân töôïng cuûa Ñöùc Quaùn Theá AÂm Boà Ñaït Ma, yû mình thoâng minh, caûi lôøi Toå daïy, ñi Taùt, töôïng baèng ñoàng, cao 1 thöôùc röôõi. ñaáu lyù vaø bieän luaän vôùi con vua trong nöôùc thôøi ñoù laø Thaùi Töû Dò Kieán, roát cuoäc bò thaûm baïi nhuïc Tu An Sac Tu Temple: Töø AÂn Saéc Töù Töï— nhaõ, buoàn muoán nhaûy xuoáng nuùi töï taän, may nhôø Name of an ancient temple, located in Taân Bình coù Thieân Long Hoä Phaùp xuaát hieän cöùu vôùt. district, Saigon City, South Vietnam. The temple was built by Patriarch Phaät YÙ in Taân Loäc hamlet, Tsung-Yueh-T’ou-Shuai: Tuøng Duyeät Ñaåu Minh Höông village,

Taân Bình district. In 1752, Suaát—See Tzong-Yueh Tou-Shuai.

the Patriarch turned it into Töø AÂn Temple. During Tu Dung Minh Hoang Zen Master: Thieàn Sö the wartime against Taây Sôn, Lord Nguyeãn Töû Dung Minh Hoaèng—Zen Master Töû Dung Vöông stayed at this temple, and the Queen Minh Hoaèng—A Chinese monk from Kuang- stayed at Khaûi Töôøng temple where Prince Ñôûm, Tung. He was the Dharma heir of the thirty-fourth the so called King Minh Maïng, was born in 1791. generation of the Linn-Chih Zen Sect. In 1665, he In 1802, it was rebuilt. In 1822, King Minh Maïng followed Most Venerable Nguyeân Thieàu to arrive offered it a board entitled “Royal Recognized Töø in Vietnam and stayed in Thuaän Hoùa. Sometime AÂn Pagoda.” In late nineteenth century, it was later, maybe in 1690, he built a thatched house in rebuilt in Phuù Laâm, located by OÂng Buoâng canal, a desolate area in deep forest on Hill Long Sôn. In the present location—Teân cuûa moät ngoâi chuøa coå 1703, Lord Nguyeãn Phöôùc Chaâu officially toïa laïc trong quaän Taân Bình, thaønh phoá Saøi Goøn, recognized the temple with the AÁn Toâng. Later, Nam Vieät Nam. Chuøa ñöôïc Toå Phaät YÙ xaây tröôùc king Thieäu Trò gave an edict for the temple name naêm 1752 taïi thoân Taân Loäc, xaõ Minh Höông, quaän to change to Töø Ñaøm. He transmitted his Dharma Taân Bình. Ñeán naêm 1752, toå bieán nôi ñaây thaønh to Zen Master Lieãu Quaùn. His whereabout and Töø AÂn Töï. Trong luùc chieán tranh vôùi quaân Taây when he passed away were unknown—Thieàn sö Sôn, Chuùa Nguyeãn AÙnh ñaõ löu truù taïi ñaây, trong Trung Hoa, queâ ôû Quaûng Ñoâng. Ngaøi laø Phaùp töû khi Hoaøng Haäu thì ôû chuøa Töôøng Khaûi, Dieân ñôøi thöù 34 doøng Thieàn Laâm Teá. Naêm 1665, ngaøi Hoaøng Töû Ñôûm, töùc vua Minh Maïng sau naày, ñaõ theo Thieàn sö Nguyeân Thieàu sang Vieät Nam vaø ñöôïc haï sanh taïi ñaây naêm 1791. Naêm 1802, chuøa truï taïi Thuaän Hoùa. Sau ñoù ít laâu, vaøo khoaûng naêm ñöôïc xaây döïng laïi. Naêm 1822 vua Minh Maïng ban 1690, ngaøi ñaõ döïng neân moät ngoâi thaûo am teân AÁn taëng baûn saéc “Saéc Töù Töø AÂn Töï.” Vaøo cuoái theá kyû Toân giöõa vuøng ñoài nuùi caây coái um tuøm, caûnh saéc thöù 19, chuøa ñöôïc dôøi veà caát laïi taïi Phuù Laâm, beân tieâu sô treân ngoïn ñoài Long Sôn ñeå tu taäp. Naêm caïnh raïch OÂng Buoâng, töùc vò trí hieän nay. 1703, chuùa Nguyeãn Phöôùc Chaâu ñaõ ban cho chuøa Tu Dam Temple: Chuøa Töø Ñaøm—Name of an bieån ngaïch saéc töù AÂn Toâng Töï, veà sau chuøa naày old temple in Central Vietnam. At first, the temple ñöôïc vua Thieäu Trò ñoåi teân thaønh chuøa Töø Ñaøm. with the name of AÁn Toân, was only a thatched Ngaøi truyeàn phaùp cho Toå Lieãu Quaùn. Ngaøi thò tòch small temple, built by Most Venerable Minh ôû ñaâu vaø hoài naøo khoâng ai bieát. Hoaèng Töû Dung in about 1690. In 1703, Lord Tu Hieu Temple: Chuøa Töø Hieáu—Name of an Nguyeãn Phöôùc Taàn officially recognized the ancient temple in Hueá, Central Vietnam. The temple with the name AÁn Toân. In 1841, king building of this temple was closely linked with Thieäu Trò changed the name of the temple to Töø Most Venerable Taùnh Thieân Nhaát Ñònh’s Ñaøm. In 1961, the temple was reconstructed in a activities in the middle of the nineteenth century. large scale. Its grounds were enlarged, the main In 1848, the eunuchs of the throne committed hall, the worship house dedicated to the founder themselves to rebuilt the temple, enlarging

the of the temple, the headmonk's residence, and structure with a three-part main hall with two houses for staff were also rebuilt—Teân cuûa moät side-rooms which is dedicated to statues of the ngoâi chuøa coå ôû Trung Vieät. Töø thuôû khai sôn chuøa Buddhas of the Past, Present and Future, statue of coù teân laø AÁn Toân, chæ laø moät am tranh do Hoøa Avalokitesvara Bodhisattva, statues of the Thöôïng Minh Hoaèng Töû Dung xaây vaøo khoaûng guardian spirits Long Thieân and that of Quan naêm 1690. Naêm 1703, chuùa Nguyeãn Phöôùc Taàn Thaùnh. In the back was Thoáng Hoái Ñöôøng worship chính thöùc coâng nhaän teân chuøa AÁn Toân. Naêm with altars of dead eunuchs, among which there 1814, Hoøa Thöôïng Ñaïo Trung Vieân Minh, truï trì was the altar of General Leâ Vaên Duyeät. In 1865, chuøa ñaõ khôûi coâng truøng tu. Ngaøi Ñaïo Trung Vieân eunuchs carried out more reconstructions. In 1894, Minh ñoàng thôøi coøn laø truï trì chuøa Thieân Muï. Most Venerable Cöông Kyû rebuilt the temple with Naêm 1841, vua Thieäu Trò ñoåi teân chuøa laø Töø the aid of king Thaønh Thaùi. In 1931, a half-moon Ñaøm. Naêm 1961, chuøa ñöôïc truøng tu ñaïi qui moâ, form lake was built behind the three-entrance môû roäng chu vi nhaø chuøa; chaùnh ñieän, nhaø Toå, gate. In 1962, the overall sight of the temple was phoøng truï trì, vaø Taêng xaù ñeàu ñöôïc truøng tu. ameliorated. In 1971 the three-entrance gate and

staff houses were rebuilt. Töø Hieáu is a famous nghóa ñòa cuûa caùc thaùi giaùm, coù bia vaên cuûa hoïc só patriarchal temple. Formerly here was an archive Cao Xuaân Duïc. Phía taây chuøa laø laêng moä baø and a publishing house for canon and documents Chieâu Nghi phu nhaân, moät aùi phi cuûa chuùa Voõ of Buddhist laws of the clergy in Hueá. Its sights Vöông Nguyeãn Phöôùc Hoaït vôùi ngoâi bia danh are romantic with the evergreen pines and the tieáng cuûa quan haøn laâm ñöông thôøi. small glass-clear brook in front. The atmosphere Tu Lam Great Master: Ñaïi Sö Töø Laâm—Most around is pleasantly quiet thanks to the long Venerable Töø Laâm was a Chinese wandering distance between the temple and the noisy city. monk who came to Thuaän Hoùa on the occasion Also relics of the old days can be found about the when Patriarch Nguyeân Thieàu returned to Kuang- place. Before the temple is the old site of the Chou to seek celebrated Chinese monks for the thatched temple Töôøng Vaân, now burial place of ten-monk committee for a regulation-affirming Tuøng Thieän Vöông Mieân Thaåm, the poet who ceremony at Thieân Muï temple. He passed away attached himself to An Döôõng worship house in the early eighteenth century. His stupa was when he was living, and chose this site for his erected in the garden of Töø Laâm temple—Hoøa tomb after his death. In the back of the temple is Thöôïng Töø Laâm laø moät du Taêng Trung Hoa ñaõ the cemetery for the eunuchs with the stele ñeán Thuaän Hoùa trong ñôït Toå Nguyeân Thieàu sang inscribed by the scholar Cao Xuaân Duïc. To the Quaûng Ñoâng môøi caùc danh Taêng veà Thuaän Hoùa west is the tomb of lady Chieâu Nghi, a secondary sung vaøo ban thaäp sö truyeàn giôùi taïi giôùi ñaøn chuøa wife of Lord Voõ Vöông Nguyeãn Phöôùc Hoaït, with Thieân Muï. Ngaøi thò tòch vaøo ñaàu theá kyû thöù 18, the famous stele written by a member of the thaùp moä cuûa ngaøi ñöôïc xaây ngay trong saân chuøa Royal Academy—Teân cuûa moät ngoâi

chuøa coå taïi Töø Laâm. Hueá, Trung Vieät. Söï xaây döïng chuøa gaén lieàn vôùi Tu Lam Temple: Chuøa Töø Laâm—Name of an haønh traïng cuûa Hoøa Thöôïng Taùnh Thieân Nhaát ancient temple in Hueá, Central Vietnam. The Ñònh vaøo khoaûng giöõa theá kyû thöù 19. Naêm 1848, temple is located on hill Quaûng Teá, southwest of caùc vò thaùi giaùm vaø cung giaùm trong ñaïi noäi ñaõ Phuù Xuaân Capital, now northwest of the Altar to phaùt taâm taùi thieát chuøa, môû roäng qui moâ chaùnh Heaven of the Nguyeãn Kings. When Patriarch ñieän goàm ba gian hai chaùi, toân trí töôïng Phaät Tam Lieãu Quaùn stayed there, Töø Laâm was still a Theá, töôïng Quaùn Theá AÂm Boà Taùt, töôïng Long thatched temple. During the reign of Lord Nguyeãn Thieân Hoä phaùp vaø töôïng Quan Thaùnh. Phía sau Phöôùc Hoaït, a disciple of Patriarch Lieãu Quaùn, xaây Thoáng Hoäi ñöôøng thôø caùc höông linh caùc thaùi great master Teá Ngöõ, enlarged the structure of Töø giaùm vaø cung giaùm quaù coá, trong ñoù coù aùn thôø Taû Laâm temple. However, from 1775 until the quaân Leâ Vaên Duyeät. Naêm 1865, caùc vò cung giaùm beginning of 1800s, Töø Laâm was devastated by laïi tieáp tuïc truøng tu. Naêm 1894, Hoøa Thöôïng war. In the early years of king Thieäu Trò, Most Cöông Kyû laïi tieáp tuïc truøng tu vôùi söï giuùp ñôû cuûa Venerable Ñaïo Thaønh rebuilt the entire temple. vua Thaønh Thaùi, caùc thaùi giaùm vaø quan laïi. Naêm During the reign og king Khaûi Ñònh, Töø Laâm was 1931, xaây hoà baùn nguyeät ôû phía trong coảng tam transferred to a son of Tuøng Thieän Vöông, and his quan. Naêm 1962 chænh trang toaøn caûnh. Naêm 1971 children and grandchildren continued to take care tu boå coảng tam quan vaø Taêng xaù. Chuøa Töø Hieáu of the temple until 1970, the temple became laø moät toå ñình noåi tieáng. Ngaøy xöa laø moät trong ruined. In the 1980s, Venerable Phöôùc Hueä was nhöõng nôi taøng baûn, aán haønh kinh luaät cuûa sôn asked to rebuilt the temple—Teân cuûa moät ngoâi coå moân Hueá. Nôi ñaây caûnh saéc höõu tình, vôùi ñoài töï ôû Hueá, Trung Vieät. Chuøa toïa laïc treân ñoài thoâng boán muøa xanh rì , doøng khe trong vaét, laïi xa Quaûng Teá, phía taây nam phuû Phuù Xuaân, nay laø phoá phöôøng neân caøng thanh tònh. Chung quanh phía taây baéc Ñaøn Nam Giao. Chuøa do Hoøa chuøa laïi coøn nhöõng veát tích xöa. Phía tröôùc chuøa Thöôïng Töø Laâm khai sôn vaøo cuoái theá kyû thöù 17. laø neàn cuõ thaûo am Töôøng Vaân, laøm khu laêng moä Döôùi thôøi Toå Lieãu Quaùn, chuøa vaãn coøn laø moät cuûa nhaø thô Tuøng Thieän Vöông Mieân Thaåm, khi thaûo am. Duôùi thôøi chuùa Nguyeãn Phöôùc Hoaït, ñeä soáng ñaõ gaén boù vôùi An Döôõng Am, khi maát laïi laáy töû toå Lieãu Quaùn laø ñaïi sö Teá Ngöõ ñaõ môû roäng quy nôi naày laøm vónh traïch. Phía sau chuøa laø khu moâ chuøa Töø Laâm. Nhöng töø naêm 1775 ñeán ñaàu

nhöõng naêm 1800, chuøa Töø Laâm trôû neân ñieâu taøn His whereabout and when he passed away were vì chieán tranh. Ñaàu thôøi vua Thieäu Trò, Hoøa unknown. Thöôïng Ñaïo Thaønh ñaõ truøng tu chuøa. Döôùi thôøi Tuccha (p): Empty (a)—Troáng roãng. vua Khaûi Ñònh, chuøa Töø Laâm ñöôïc chuyeån Tucci, Giuseppe (1894-1984): Pioneering Italian nhöôïng cho moät ngöôøi con cuûa Tuøng Thieän Vöông scholar of Buddhism, who published a number of vaø con chaùu tieáp tuïc quaûn lyù ngoâi chuøa cho ñeán ground-breaking studies of Tibetan religion, naêm 1970 thì chuøa trôû

neân hoang pheá. Cuoái thaäp history, art, and culture. He was one of the first nieân 80, thaày Phöôùc Hueä ñaûm nhaän vieäc truøng tu Western scholars to travel extensively in Tibet ngoâi coå töï naày. and surrounding areas, and his publications are Tu Nghiem Temple: Töø Nghieâm Töï—Name of often notable for both their content and the a famous pagoda located in the tenth district, author's adventures during the course of his Saigon City, South Vietnam. At first, it was a research—Hoïc giaû Phaät giaùo tieân phong ngöôøi YÙ, small thatched pagoda headed by Venerable Ñaït ngöôøi ñaõ xuaát baûn moät soá saùch môû ñaàu cho vieäc Töø. In 1955, the number of nuns developed nghieân cöùu toân giaùo, lòch söû vaø vaên hoùa cuûa Taây strongly so the Venerable offered the pagoda to Taïng. OÂng laø moät trong nhöõng hoïc giaû Taây them and returned to AÁn Quang pagoda to practise phöông ñaàu tieân du haønh moät caùch roäng raõi treân Dharma. On the sixth and seventh of October in khaép Taây Taïng vaø caùc vuøng phuï caän, vaø nhöõng 1956, the South Vietnam Buddhist Sangha saùch xuaát baûn cuûa oâng thöôøng noåi tieáng veà caû noäi Association held a Congress to establish the South dung laãn söï phieâu löu maïo hieåm cuûa oâng trong khi Vietnam Nun Association and chose Töø Nghieâm laøm nghieân cöùu. Pagoda as its office. In addition to Dieäu Ñöùc, and Tudati (p): To instigate—Xui duïc. Hoàng AÂn Pagodas from Hueá, and Döôïc Sö Pagoda Tuesday (n): Thöù ba. from Saigon City. Töø Nghieâm Pagoda is one of Tue Trung Thuong Si Zen Master: Tueä Buddhist Studies for nuns. It was rebuilt in 1959 Trung Thöôïng Só Traàn Tung (1230-1297)—His and completed in 1962. Since 1964, Töø Nghieâm real name was Traàn Tung, he was born in 1230, Pagoda has been a place for the office of the eldest son of Traàn Lieãu. He was a nephew of Mahayana Nuns' Department—Teân cuûa moät ngoâi King Traàn Thaùi Toâng. He was intelligent and chuøa noåi tieáng naèm trong quaän 10, thaønh phoá Saøi well-behaved when he was very young. During Goøn, Nam Vieät Nam. Töø tröôùc chuøa chæ laø moät the war time with the Mongolian, he had been a ngoâi am nhoû lôïp tranh do Thöôïng Toïa Ñaït Töø truï general twice, leading his troops against the trì. Ñeán naêm 1955, Ni chuùng phaùt trieån maïnh neân invasive Mongolian army to the victory. During Thöôïng Toïa ñaõ nhöôøng haún ngoâi chuøa naày cho Ni the peace time, he retired to Van Nien hamlet, the vaø ngaøi trôû veà chuøa AÁn Quang tu haønh. Vaøo hai land rewarded by the king. He practiced ngaøy 6 vaø 7 thaùng 10 naêm 1956, Giaùo Hoäi Taêng meditation under the instruction of Zen Master Giaø Vieät Nam ñaõ toå chöùc ñaïi hoäi thaønh laäp Ni Boä Tieâu Dao and was enlightened. He led a simple Nam Vieät, truï sôû ñaët taïi chuøa Töø Nghieâm. Chuøa life, not engaging in any competition for political coøn laø moät trong nhöõng Phaät Hoïc Vieän cuûa Ni Boä power. He lived freely in his world and did not beân caïnh caùc chuøa Dieäu Ñöùc vaø chuøa Hoàng AÂn ôû have any idea of clinging to anything. To him, no Hueá, vaø chuøa Döôïc Sö ôû Saøi Goøn. Chuøa ñöôïc greed involved, no sins committed. Thus, laity and truøng tu naêm 1959 vaø hoaøn taát naêm 1962. Töø naêm monks from all over came to study Zen with him. 1964, chuøa laø truï sôû cuûa Ni Boä Baéc Toâng. King Traàn Thaùnh Toâng honored him with the Tuc Lu Zen Master: Tuùc Löï Thieàn Sö—A respected title "Tueä Trung

Thöôïng Só" (a highest Vietnamese Zen master from North Vietnam. He intellect who always lives within his wisdom). The was a disciple of Zen master Thoâng Thieàn, and king also sent his young prince Traàn Khaâm (later became the dharma heir of the fourteenth became King Traàn Nhaân Toâng) to come to study generation of the Wu-Yun-T'ung Zen Sect. Later, Zen with him. he stayed at Thoâng Thaùnh Temple to teach Zen. Tuhina (p): Dew—Gioït söông.

Tukhara (skt): Ñoâ Hoùa La—Ñoã Hoùa La—The ngöôøi keá vò Phaùp khaùc trong toâng Laâm Teá, Ñoäng present Badakchan which Arab geographers still Phong Am Chuû soáng ñôøi aån só. call Tokharestan. According to Eitel in Chinese- Tun-Huang: Ñoân Hoaøng—The city in Kansu in English Buddhist Terms, Tukhara, the Yueh-Chih Central Asian oasis (northwestern China), where country, a topographical term designating a the ancient northern and southern routes country of ice and frost (tukhara), and converged. There are fortifications about 13 miles corresponding to the present Badakchan which from East to West, and 7 miles from North to Arab geographers still call Tokharestan. An South. At the time when Fa-Hsien started his ethnographical term used by the Greeks to pilgrim to the West, in his records, Fa-Hsien designate the Tocharoi or Indo-Scythians, and reported: "Tun-Huang has many wicked spirits likewise by Chinese writers applied to the Tochari and hot winds. When people meet them, none can Tartars who driven on by the Huns (180 B.C.) escape alive. No birds fly above, no animals roam conquered Trans-Oxania, destroyed the Bactrian below. The tract lies limitless as far as the eyes kingdom in 126 B.C., and finally conquered the can reach. If one wished to cross it, one is at a loss Punjab, Cashmere, and the greater part of India. to detect any landmark, and only skeletons of Their greatest king was Kanichka—Nöôùc Höõu those who have perished serve to mark the way." Chi, baây giôø laø Badakchan maø caùc nhaø ñòa lyù AÛ Near Tun- Huang is the largest complex of Cave- Raäp vaãn coøn goïi laø Ñoã Hoùa La (Tokharestan). temples of thousand Buddhas. Cave-temples of Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, the thousand Buddhas; where a monk in 1900 Ñoâ Hoùa La coøn goïi laø nöôùc Nguyeät Chi, goïi theo A.D., sweeping away the collected sand, broke töø ñòa lyù hoïc thì ñaây laø xöù sôû cuûa baêng tuyeát, vuøng through a partition and found a room full of sutras, maø baây giôø goïi laø Badakchan, vaø caùc nhaø ñòa lyù AÛ together with block prints and paintings ranging in Raäp vaãn coøn goïi laø Tokharestan. Theo nhaân date from the beginning of the 5th to the end of the chuûng thì ñaây vuøng cuûa daân toäc Tocharoi hay 10th century, but they were neglected for Indo-Scythians (ngöôøi Trung Quoác goïi laø Tocharoi centuries. These cave-temples were first visited Tartars), bò ngöôøi Hung Noâ ñuoåi chaïy veà phöông by Sir Aurel Stein in 1907 and by Paul Pelliot in nam, chieám vuøng Trans-oxania, tieâu dieät vöông 1908 and they found thousands of Buddha statues, quoác Ñaïi Haï vaøo naêm 126 tröôùc Taây Lòch, vaø cuoái scriptures (both Buddhist and Laoist), and wall cuøng chieám vuøng Punjab, Cashmere, vaø phaàn lôùn paintings. To date 492 intact caves have been laõnh thoå AÁn Ñoä. Vò vua noåi tieáng cuûa xöù naày laø found, which contain thousands of manuscripts, Kanichka. many of which were transported to Europe in the Tula (p): A

scales (balance)—Caùi caân. early part of the twentieth century, 2,400 statues Tuleti (p): To weigh—Caân. and 45,000 square meters of wall printings—Ñoân Hoaøng, teân moät thaønh phoá trong thaønh Cam Tuùc Tulya (p): Equal (a)—baèng nhau. (Kansu) trong nhöõng vuøng oác ñaûo mieàn Trung AÙ Tumula (p): Great (a)—Vó ñaïi. (veà phía taây baéc Trung Hoa), nôi maø caùc con Tuneful: Tieáng du döông. ñöôøng Baéc Nam thôøi xöa gaëp nhau. Ñoân Hoaøng Tunga (p): Hight—Prominent (a)—Cao. goàm nhöõng thaønh luõy daøi khoaûng 13 daëm töø Ñoâng T'ung Feng An Zhu: Ñoäng Phong Am Chuû—A sang Taây, 7 daëm Baéc Nam. Vaøo thôøi Ngaøi Phaùp Chinese Zen Master in the ninth century, a Hieån khôûi ñaàu cuoäc Taây du (khoaûng naêm 399 sau disciple and Dharma successor of Lin-Chi I- Taây lòch), trong nhaät kyù, Phaùp Hieån ñaõ ghi laïi nhö Hsuan. He had an example in Pi-Yen-Lu, number sau: "Sa maïc Ñoân Hoaøng coù nhieàu aùc ma vaø gioù 85. Like a majority of Lin-Chi's dharma noùng, gaëp phaûi thì khoâng ai toaøn maïng. Treân trôøi successors, he lived as a hermit—Thieàn sö Trung khoâng coù chim bay, döôùi ñaát khoâng coù thuù chaïy. Hoa vaøo theá kyû thöù 9, ñeä töû vaø Phaùp töû cuûa Thieàn Sa maïc traûi daøi voâ taän, muoán vöôït qua khoâng bieát sö Laâm Teá Nghóa Huyeàn. OÂng coù moät thí duï trong laáy gì laøm daáu ngoaïi tröø nhöõng boä xöông ngöôøi ñaõ Bích Nham Luïc, thí duï soá 85. Cuõng nhö nhöõng cheát ruïc treân ñöôøng." Gaàn ñoù coù moät daõy Vaïn Phaät Ñoäng. Vaïn Phaät Ñoäng hay Ñoân Hoaøng

Thaïch Thaát, coøn goïi laø Ñoân Hoaøng Thaïch Quaät, fact, there is enlightenment. He was one of the hay Hang Ñoäng Ñoân Hoaøng (naèm veà phía ñoâng most influential Ch'an masters of the T'ang nam huyeän Ñoân Hoaøng thuoäc tænh Cam Tuùc, coù dynasty, and together with Ts'ao-Shan-Pen-Chi ngoïn nuùi Minh Sa, döôùi chaân nuùi coù chuøa Tam (840-901) is credited with founding the Ts'ao- Giôùi, quanh chuøa coù haøng ngaøn hang ñoäng. Tröôùc Tsung tradition, which derives its name from the kia goïi laø ñoäng Nghìn Phaät vì xung quanh vaùch ñaù first characters of their names. He is also best- ñeàu coù chaïm troå hình töôïng Phaät). Ngöôøi ta tin known for developing a fivefold classification raèng Vaïn Phaät Ñoäng coù töø tröôùc theá kyû thöù 4, scheme of levels of spiritual attainment. He died nhöng bò laõng queân trong nhieàu theá kyû. Vaøo naêm in 869 A.D—Thieàn Sö Trung Hoa noåi tieáng cuûa 1900 coù moät vò Taêng queùt doïn caùt buïi trong chuøa, toâng Taøo Ñoäng. OÂng sanh naêm 807 sau Taây Lòch, töø choã töôøng vôû tình côø nhìn thaáy moät caên phoøng laø toå thöù nhaát cuûa phaùi Taøo Ñoäng Trung Quoác vaø trong ñoù chöùa ñaày kinh saùch. Khi môû saùch ra thaáy ngöôøi ñaõ thieát ñònh Naêm Vò hay Nguõ Sôn Taøo nhöõng saùch naày ñöôïc cheùp töø theá kyû thöù naêm ñeán Ñoäng. Ñoäng Sôn ñeán vôùi Thö Sôn Hueä Sieâu. Hueä theá kyû thöù 10 (trong khoaûng trieàu ñaïi nhaø Ñöôøng. Sieâu hoûi: "OÂng ñaõ truï taïi moät phöông, nay ñeán Coù leõ vaøo thôøi Taây Haï loaïn laïc neân ngöôøi ta ñem ñaây laøm gì?" Ñoäng Sôn noùi: "Toâi bò daøy voø bôûi caát saùch vaøo ñaây). Moät ngöôøi Anh Sir Aurel Stein moät moái ngôø, khoâng bieát phaûi laøm sao neân ñeán laø ngöôøi ñaàu tieân ñaõ thaêm vieáng laïi nhöõng hang ñaây." Hueä Sieâu goïi lôùn: "Löông Giôùi! (teân thaät ñoäng naøy vaø ñaõ mang moät soá saùch naày ra ngoaøi cuûa Ñoäng Sôn)" Ñoäng Sôn caát

tieáng: “Daï!” Hueä vaøo naêm 1907. Naêm sau 1908, oâng Paul Pelliot ñaõ Sieâu hoûi: “Caùi gì theá?” Ñoäng Sôn khoâng bieát traû tìm thaáy trong theâm trong hang ñoäng coù nhieàu lôøi ra sao, vaø Hueä Sieâu noùi ngay: “Phaät ñeïp quaù, kinh saùch Phaät vaø Laõo giaùo khaùc. Cho ñeán ngaøy chæ hieàm khoâng coù löûa saùng!” Theo Truyeàn Ñaêng hoâm nay, coù treân 492 hang ñoäng ñaõ ñöôïc tìm ra Luïc, vì khoâng coù löûa saùng neân söï voâ trí khoâng bao goàm haøng ngaøn kinh saùch, phaàn nhieàu ñaõ ñöôïc thaép saùng, khi bieát ñöôïc ñieàu naày, seõ coù söï ñöôïc ñöa sang AÂu Chaâu vaøo ñaàu theá kyû thöù 20. thaép saùng. OÂng laø moät trong nhöõng thieàn sö coù Ngoaøi ra coøn coù treân 2.400 töôïng Phaät vaø khoaûng aûnh höôûng nhaát döôùi thôøi nhaø Ñöôøng, vaø ñaõ cuøng 45.000 thöôùc vuoâng tranh veõ treân töôøng. vôùi Taøo Sôn Boản Tòch saùng laäp ra toâng Taøo Ñoäng, Tun-Huang Cave-Temples: Ñoân Hoaøng Thaïch maø teân cuûa toâng phaùi naøy laáy hai chöõ ñaàu cuûa hai Thaát—See Tun-Huang. vò Thieàn sö treân. OÂng cuõng noåi tieáng vì ñaõ khai Tunnakamma (p): Needle-work (tailoring)— trieån “Ñoäng Sôn Nguõ Vò” hay naêm möùc ñoä chöùng Ngheà may quaàn aùo. ñaéc taâm linh. OÂng tòch naêm 869 sau Taây Lòch. * Liang-Jie first went to see Zen master Nan- Tung-Shan Liang-Chieh (807-869): Ñoäng Sôn Xuan-Pu-Yuan. At that time the congregation Löông Giôùi—Famous Chinese master of Ts’ao- was preparing a feast for the following day in Tung Zen tradition. He was born in 807 A.D. He honour of Nan-Xuan’s late master, Ma-Tzu. was the first Patriarch of the T’ao-Tung Sect and Nan-Xuan asked the congregation: formulator of the Five Degrees. Tung-Shan came “Tomorrow we will have Ma-Tzu’s feast, but to see Hui-chao of Shu-Shan, and the latter asked: will Ma-Tzu come or not?” The monks were “You re already master of a monastery, and what unable to answer. Liang-Jie then stepped do you want here?” Tung-Shan said: “I am forward and said: “If he has a companion, he distressed with a doubt and do not know what to will come.” When Nan-Xuan heard this, he do, hence my coming here.” The master called approved and said: “Though this child is out: “O Liang-Chieh!” which was Tung-Shan’s young, he has a gem worthy of polishing.” real name, and Liang Chieh replied at once, “Yes, Liang-Jie said: “Master, don’t crush sir.” Hui-Chao asked: “What is that?” Chieh failed something good into something bad.”—Sö du to answer, and Hui-Chao gave this judgment, phöông, tröôùc yeán kieán Thieàn sö Nam Tuyeàn “Fine Buddha no doubt, and what a pity he has no Phoå Nguyeän. Gaëp ngaøy kî trai Maõ Toå, Nam flames.” According to the Transmision of the Tuyeàn hoûi chuùng: “Cuùng trai Maõ Toå coù ñeán Lamps, as he has no flames, his ignorance is not hay chaêng?” Caû chuùng ñeàu khoâng ñaùp ñöôïc. illuminating. When he becomes conscious of the

Sö böôùc ra thöa: “Ñôïi coù baïn lieàn ñeán.” Nam you.” Yun-Yan said: “When I expound Tuyeàn baûo: “Chuù nhoû naày tuy laø haäu sanh raát Dharma you can’t hear me. So how could you deã duõa goït.” Sö thöa: “Hoøa thöôïng chôù ñeø hear it when inanimate things proclaim it?” neùn keû laønh ñeå noù trôû thaønh nghòch taëc.” Liang-Jie said: “What scripture teaches about * Next, Liang-Jie studied with Kui-Shan. One inanimate things expounding Dharma?” Yun- day he said: “I’ve heard that National teacher Yan said: “Haven’t you seen that in the Hui-Zhong taught that

inanimate beings Amitabha Sutra it says, ‘The lakes and rivers, expound Dharma. I don’t understand this the birds, the forests, they all chant Buddha, clearly.” Kui-Shan said: “Do you remember they all chant Dharma’?” Upon hearing this, what he said or not?” Liang-Jie said: “I Liang-Jie experienced a great insight. He remember.” Kui-Shan said: “Please repeat then wrote a verse: it!” Liang-Jie said: “A monk asked the “How incredible! National Teacher, ‘What is the mind of the How incredible! ancient Buddhas?’ The National Teacher Inanimate things proclaiming Dharma is responded, ‘A wall tile.’ The monk said, ‘A inconceivable. wall tile? Isn’t a wall tile inanimate?’ The It can’t be known if the ears try to hear it, National Teacher said, ‘Yes.’ The monk But when the eyes hear it, then it may be asked, ‘And it can expound the Dharma?’ The known.” National Teacher said, ‘It expounds it Keá ñeán sö tham vaán vôùi thieàn sö Qui Sôn. Sö brilliantly, without letup.’ The monk said, thöa: “Ñöôïc nghe Quoác Sö Hueä Trung noùi ‘Why can’t I hear it?’ The National Teacher ‘voâ tình thuyeát phaùp’ con chöa thaáu hieåu choã said, ‘You yourself may not hear it. But that vi dieäu aáy?” Qui Sôn baûo: “Coù nhôù nhöõng gì doesn’t mean others can’t hear it.’ The monk Quoác Sö noùi chaêng?” Sö thöa: “Con nhôù.” Qui said, ‘Who are the people who can hear it?’ Sôn noùi: “Vaäy thì laäp laïi xem sao!” Sö noùi: The National teacher said, ‘All the holy ones “Coù moät vò Taêng hoûi Quoác Sö, ‘Theá naøo laø can hear it.’ The monk said, ‘Can the master taâm cuûa chö Phaät?’ Quoác Sö traû lôøi, ‘Moät hear it or not?’ The National teacher said, ‘I mieáng ngoùi töôøng.’ Sö hoûi, ‘Moät mieáng ngoùi cannot hear it. If I could hear it I would be the töôøng? Coù phaûi mieáng ngoùi töôøng laø voâ tình equal of the saints. Then you could not hear hay khoâng?’ Qui Sôn ñaùp, ‘Ñuùng vaäy.’ Vò me expound the Dharma.’ The monk said, Taêng hoûi tieáp, ‘Nhö vaäy noù coù theå thuyeát ‘All beings can’t understand that sort of phaùp khoâng?’ Quoác Sö ñaùp, ‘Mieáng ngoùi aáy speech.’ The National Teacher said, ‘I thuyeát phaùp moät caùch roõ raøng khoâng vaáp expound Dharma for the sake of beings, not vaùp.’ Vò Taêng hoûi, ‘Taïi sao con laïi khoâng for the sake of the saints.’ The monk said, nghe ñöôïc?’ Quoác sö baûo, ‘Töï ngöôi khoâng ‘After beings hear it, then what?’ The nghe ñöôïc, nhöng khoâng coù nghóa laø ngöôøi National teacher said, ‘Then they are not khaùc khoâng nghe ñöôïc.’ Vò Taêng laïi hoûi, sentient beings.”—Later Liang-Jie went to ‘Nhö vaäy ai nghe ñöôïc?’ Quoác Sö ñaùp, ‘Caùc see Yun-Yan and related to the master the baäc Thaùnh nhaân nghe ñöôïc.’ Vò Taêng laïi noùi, story about the National Teache and asked ‘Vaäy Thaày coù nghe ñöôïc khoâng?’ Quoác Sö Yun-Yan: “Who can hear inanimate things ñaùp, ‘Ta khoâng nghe ñöôïc. Neáu ta nghe ñöôïc expound Dharma?” Yun-Yan asked him: thì ta ñaõ ñoàng laø Thaùnh roài coøn gì! Laøm gì “What is inanimate can hear it?” Liang-Jie ngöôi coù theå nghe ta thuyeát phaùp.’ Vò Taêng asked: “Can the master hear it or not?” Yun- hoûi, ‘Nhö vaäy taát caû chuùng sanh khoâng theå Yan said: “If I could hear it, then you could hieåu ñöôïc nhöõng lôøi thuyeát naày.’ Quoác Sö not hear me expound Dharma.” Liang-Jie noùi, ‘Ta vì phaøm phu maø thuyeát phaùp, chôù said: “Why couldn’t I hear you?” Yun-Yan khoâng vì Thaùnh maø thuyeát.’ Vò Taêng noùi, held up his whisk and said: “Can you still hear ‘Nhö vaäy sau khi nghe ñöôïc roài thì sao?’ me or not?” Liang-Jie said: “I can’t hear

Quoác Sö ñaùp, ‘Sau khi chuùng sanh ñaõ nghe sighed. Then Yun-Yan said: “Worthy Liang, hieåu roài thì hoï ñaâu coøn laø phaøm phu nöõa.’: now you have taken on this great affair, you * Later he wrote the second verse: must consider it carefully.” T’ung-Shan “There is a way to the gateless gate, continued to experience doubt. Later as he everybody can come, crossed a stream he saw his reflection in the Once you arrive there, you’ll know how water and was awakened to Yun-Yan’s wonderful it is. meaning. He then composed this verse: If your mind is clear of idle weeds, “Avoid seeking elsewhere, for that’s far from Your body will automatically emit the self. halo.” Now I travel alone, everywhere I meet it. Sau ñoù sö laøm theâm baøi keä thöù nhì: Now it’s exactly me, now I’m not it. “Khoâng moân höõu loä nhaân giai ñaùo, It must thus be understood to merge with Ñao giaû phöông tri chæ thuù tröôøng. thusness.” Taâm ñòa nhöôïc voâ nhaøn thaûo moäc, * Sö töø bieät Vaân Nham ñeå ñi nôi khaùc. Vaân Töï nhieân thaân thöôïng phoùng haøo quang.” Nham hoûi: “Ñi nôi naøo?” Sö thöa: “Tuy lìa * T’ung Shan asked Yun-Yan: “Are there other Hoøa Thöôïng maø chöa ñònh choã ôû?” Vaân practices I haven’ completed ?” Yun-Yan Nham hoûi: “Phaûi ñi Hoà Nam chaêng?” Sö thöa: said: “What were you doing before you came “Khoâng.” Vaân Nham hoûi: “Phaûi ñi veà queâ here?” T’ung-Shan said: “I wasn’t practicing chaêng?” Sö thöa: “Khoâng.” Vaân Nham hoûi: the Noble Truths.” Yun-Yan said: “Were you “Bao laâu trôû laïi?” Sö thöa: “Ñôïi Hoøa Thöôïng joyous in this nonpractice?” T’ung-Shan said: coù choã thì trôû laïi.” Vaân Nham baûo: “Töø ñaây “It was not without joy. It’s like sweeping moät phen ñi khoù ñöôïc thaáy nhau.” Sö thöa: excrement into a pile and then picking up a “Khoù ñöôïc chaúng thaáy nhau.” Saép ñi, sö laïi precious jewel from within it.”—Ñoäng Sôn thöa: “Sau khi Hoøa Thöôïng traêm tuoåi, chôït coù hoûi Vaân Nham: “Con coøn dö taäp chöa heát.” ngöôøi hoûi ‘Taû ñöôïc hình daùng cuûa thaày Vaân Nham hoûi: “Ngöôi töøng laøm gì?” Sö chaêng?’ Con phaûi ñaùp laøm sao?” Vaân Nham thöa: “Thaùnh Ñeá cuõng chaúng laøm.” Vaân laëng thinh hoài laâu, baûo: “Chæ caùi aáy.” Sö traàm Nham hoûi: “Ñöôïc hoan hyû chöa?” Sö thöa: ngaâm giaây laâu. Vaân Nham baûo: “Xaø leâ Löông “Hoan hyû thì chaúng khoâng, nhö trong ñoáng Giôùi thöøa ñöông vieäc lôùn phaûi xeùt kyõ. Sö vaãn raùc löôïm ñöôïc hoøn ngoïc saùng.” coøn hoà nghi. Sau sö nhôn qua suoái nhìn thaáy * As T’ung-Shan prepared to leave Yun-Yan, boùng, ñaïi ngoä yù chæ tröôùc, lieàn laøm moät baøi Yun-Yan said: “Where are you going?” keä: T’ung-Shan said: “Although I’m leaving the “Thieát kî tuøng tha mích, ñieàu ñieàu döõ ngaõ master, I don’t know where I’ll end up.” Yun- sô Yan said: “You’re not going to Hu-Nan?” Ngaõ kim ñoäc töï vaõng, xöù xöù ñaéc phuøng cöø. T’ung-Shan said: “No, I’m not.” Yun-Yan Cöø kim chaùnh thò ngaõ, ngaõ kim baát thò cöø said: “Are you returning home?” T’ung-Shan Öng tu nhaäm ma hoäi,Phöông ñaéc kheá nhö said: “No.” Yun-Yan said: “Sooner or later nhö.” you’ll return.” T’ung-Shan said: “When the (Raát kî tìm nôi khaùc, xa xoâi boû laûng ta master has an abode, then I’ll return.” Yun- Ta nay rieâng töï ñeán, choã choã ñeàu gaëp va Yan said: “If you leave, it will be difficult to Va nay chính laø ta, ta nay chaúng phaûi va see one another again.” T’ung-Shan said: “It Phaûi neân bieát nhö theá, môùi mong hôïp nhö is difficult to not see one another.” Just

when nhö). T’ung-Shan was about to depart, he said: “If * T’ung-Shan hosted a feast of commemoration in the future someone happens to ask whether on the anniversary of Yun-Yan’s death. A I can describe the master’s truth or not, how monk asked: “When you were at Yun-Yan’s should I answer them?” After a long pause, place, what teaching did he give you?” T’ung- Yun-Yan said: “Just this is it.” T’ung-Shan Shan said: “Although I was there, I didn’t

receive any teaching.” The monk asked: “But They err by searching for the path in you are holding a commemorative feast for another person’s mouth. the late teacher. Doesn’t that show you If you wish to forget form and not leave approve his teaching?” T’ung-Shan said: any traces, “Half approve. Half not approve.” The monk Wholehartedly strive to walk in said: “Why don’t you completely approve of emptiness.” it?” T’ung-Shan said: “If I completely Sö beänh, sai sa di baùo tin Vaân Cö hay. Sö daën approved, then I would be disloyal to my late Sa di: “Neáu Vaân Cö hoûi Hoøa Thöôïng an vui teacher.”—Moät hoâm nhaân ngaøy thieát trai chaêng?” Ngöôi chæ noùi xong phaûi ñöùng xa, e y cuùng kî Vaân Nham, coù vò Taêng hoûi: “Hoøa ñaùnh ngöôi. Sa di laõnh meänh ñi baùo tin, noùi Thöôïng ôû choã Tieân Sö ñöôïc chæ daïy gì?” Sö chöa döùt lôøi ñaõ bò Vaân Cö ñaùnh moät gaäy. Coù ñaùp: “Tuy ôû trong aáy maø chaúng nhôø Tieân Sö vò Taêng hoûi: “Hoøa Thöôïng beänh laïi coù caùi chæ daïy.” Taêng hoûi: “Ñaõ chaúng nhôø chæ daïy, chaúng beänh chaêng?” Sö ñaùp: “Coù.” Taêng laïi thieát trai cuùng döôøng laøm gì, nhö vaäy laø ñaõ thöa: “Caùi chaúng beänh laïi thaáy Hoøa Thöôïng chaáp nhaän giaùo chæ cuûa Vaân Nham roài vaäy?” chaêng?” Sö baûo: “Laõo Taêng xem y coù phaàn.” Sö baûo: “Tuy nhieân nhö theá, ñaâu daùm traùi laïi Taêng thöa: “Khi laõo Taêng xem chaúng thaáy coù tieân Sö.” Taêng hoûi: “Hoøa Thöôïng tröôùc yeát beänh.” Sö laïi hoûi Taêng: “Lìa caùi thaân hình ræ kieán Nam Tuyeàn tìm ñöôïc manh moái, vì sao chaûy naày, ngöôi ñeán choã naøo cuøng ta thaáy laïi thieát trai cuùng döôøng Vaân Nham?” Sö ñaùp: nhau?” Taêng khoâng ñaùp ñöôïc. Sö beøn laøm baøi Ta chæ troïng Tieân Sö ñaïo ñöùc, cuõng chaúng vì keä: Phaät phaùp,. “Hoïc giaû haèng sa voâ nhaát ngoä * T’ung-Shan became ill. He instructed a Quaù taïi taàm tha thieät ñaàu loä novice monk to go and speak to T’ung-Shan’s Duïc ñaéc vong hình daãn tung tích Dharma heir, Zen master Yun-Zhu. T’ung- Noã löïc aân caàn khoâng lyù boä.” Shan told the novice: “If he asks whether I’m (Keû hoïc haèng sa ngoä maáy ngöôøi resting comfortably, you are to tell him that Loãi taïi taàm y treân ñaàu löôõi the lineage of Yun-Yan is ending. When you Muoán ñöôïc queân thaân baët daáu veát say this you must stand far away from Noã löïc trong khoâng böôùc aáy ngöôi). himbecause I’m afraid he’s going to hit you.” * T’ung-Shan then had his attendants help him The novice monk did as T’ung-Shan shave his head, bathe and get dressed. He instructed him and went and spoke to Yun- then had the bell rung to summon the monks zhu. Before he could finish speaking Yun-Zhu so that he could bid them farewell. He hit him. The novice monk said nothing appeared to have passed away and the monks further. A monk asked: “When the master is began wailing piteously without letup. not well, is there still someone who is well or Suddenly T’ung-Shan opened his eyes and not?" ”'T’ung-Shan said: "There is.” The said to them:

“Homeless monks aren’t monk asked: “Can the one who’s not ill still attached to things. That is their authentic see the master or not?” T’ung-Shan said: “I practice. Why lament an arduous life and can still see him.” The monk asked: “What pitiful death?” T’ung-Shan then instructed the does the master see?” T’ung-Shan said: temple director to organize a “delusion “When I observe him, I don’t see any illness.” banquet.” The monks adoration for T’ung- T’ung-Shan then said to the monk: “When Shan was unending. Seven days later the food you leave the skin bag, you inhabit, where was prepared. T'u’g-Shan had a final meal will you go and see me again?” The monk with the congregation. He then said: didn’t answer. T’ung-Shan the recited a "D“n't’make a big deal about it. When I pass verse: away, don't’go carrying on about it.” T’ung- “Students as numerous as sands in the Shan then returned to his room, and sitting Gangs but more are awakened. upright, passed away. It was the third month

in 869. He was sixty-three years of age, he’d khi ñaát nöôùc ñoäc laäp, vua Leâ Thaùi Toå ra leänh xaây been an ordained monk for forty-two years. laïi thaùp Töôøng Long, nhöng sau ñoù laïi bò taøn phaù. T’ung-Shan received the posthumous name Naêm 1804, chaùnh quyeàn ñòa phöông döôùi thôøi nhaø “Enlightened Source.”—Sö sai caïo toùc taém Nguyeãn laáy gaïch töø nhöõng böùc töôøng ñoå naùt cuûa goäi xong, ñaép y baûo chuùng ñaùnh chuoâng, giaõ thaùp Töôøng Long ñeå xaây thaønh Traán Haûi Döông. töø chuùng ngoài yeân maø tòch. Ñaïi chuùng khoùc Maõi ñeán naêm 1990 Töôøng Long môùi ñöôïc xaây caát loùc maõi khoâng döùt. Sö chôït môû maét baûo: laïi nhö moät ngoâi chuøa, nhöng kieán truùc vaãn giöõ “Ngöôøi xuaát gia taâm chaúng dính maéc nôi vaät, gioáng nhö thaùp Töôøng Long tröôùc kia. laø tu haønh chaân chaùnh. Soáng nhoïc thích cheát, Tuong Quang Chieu Khoan Zen Master: thöông xoùt coù lôïi ích gì?” Sö baûo chuû söï saém Thieàn Sö Töôøng Quang Chieáu Khoan (1741- trai ngu si ñeå cuùng döôøng. Chuùng vaãn luyeán 1830)—A Vietnamese Zen master from Hanoi. At meán quaù, keùo daøi ñeán ngaøy thöù baûy. Khi thoï young age, he left home and became a disciple of trai, sö cuõng tuøng chuùng thoï. Thoï trai xong, sö Most Venerable Kim Lieân at Vaân Trai Temple in baûo chuùng: “Taêng Giaø khoâng vieäc, saép ñeán Hanoi. Everyday, he focused on ascetic giôø ra ñi, chôù laøm oàn naùo.” Sö vaøo tröôïng thaát practicing. He considered the six paramitas as ngoài yeân maø tòch. Baáy giôø laø thaùng ba naêm cultivation standards for monks and nuns. He 869, ñôøi nhaø Ñöôøng. Sö thoï 63 tuoåi, 42 tuoåi always encouraged monks and nuns to practice haï. Vua phong saéc laø “Ngoä Boản Thieàn Sö.” dharma preaching and almsgiving to save sentient Tuong Long Temple: Chuøa Töôøng Long—beings. He spent most of his life to expand the Name of a famous ancient stupa, located on Buddha Dharma in North Vietnam. He passed Mount Ngoïc Sôn in Vaïn Sôn quarter, Ñoà Sôn away in 1830, at the age of 70—Thieàn sö Töôøng town, about 13 miles from Haûi Phoøng City. During Quang, ngöôøi Vieät Nam, queâ ôû Haø Noäi. Luùc thieáu the Ly dynasty, Töôøng Long was first built as a thôøi, ngaøi xuaát gia vôùi Hoøa Thöôïng Kim Lieân ôû famous stupa. According to “Ñaïi Nam Nhaát chuøa Vaân Trai. Ngaøy ngaøy ngaøi duïng coâng tu Thoáng Chí,” the stupa was built in 1058 and had haønh khoå haïnh. Ngaøi laáy Luïc ñoä laøm tieâu chuaån nine storeys. In february 1058, the

King arrived at tu haønh cho chö Taêng Ni. Ngaøi khuyeán taán Taêng Ba Loä to pay a visit to the stupa. In 1059, the King Ni giaûng kinh noùi phaùp vaø boá thí ñoä ñôøi. Haàu heát named it Töôøng Long (means it had been seen by cuoäc ñôøi ngaøi hoaèng phaùp taïi mieàn Baéc Vieät the King). It was rebuilt in 1258, then destroyed in Nam. Ngaøi thò tòch naêm 1830, thoï 70 tuoåi. the fifteenth century during the Ming's invasion. Tuong Van Temple: Chuøa Töôøng Vaân—Name After the independence, King Leâ Thaùi Toå ordered of an ancient temple in Hueá, Central Vietnam. to rebuild it. Then the stupa was in ruin again. In Originally, Töôøng Vaân was the name of a 1804, the local government under the Nguyeãn thatched worship house in the neighboring hilly dynasty took all the bricks out of the ruined walls region in front of Töø Hieáu temple. It was built in of Töôøng Long stupa to build Traán Haûi Döông 1850 by Zen master Taùnh Khoaùt Hueä Caûnh for his citadel. It was rebuilt again in 1990 as a temple old-age retirement. The famous poet Tuøng Thieän with the same design as Töôøng Long stupa—Teân Vöông Mieân Thaåm often came here to have talks cuûa moät ngoâi thaùp coå, toïa laïc treân nuùi Ngoïc Sôn, with the host monk. During the same period of phöôøng Vaïn Sôn, thò xaõ Ñoà Sôn, caùch thaønh phoá time, there had been Töø Quang temple on the site Haûi Phoøng chöøng 13 daäm. Döôùi thôøi nhaø Lyù, laàn where now Töôøng Vaân temple situated, headed ñaàu tieân Töôøng Long ñöôïc xaây nhö moät ngoâi thaùp by Most Venerable Nhaát Chôn. In 1881, the senior noåi tieáng. Theo Ñaïi Nam Nhaát Thoáng Chí, thaùp monk moved his thatched temple in the mountain ñöôïc xaây vaøo naêm 1058 vaø coù chín taàng. Vaøo to Töø Quang temple and unified them into a thaùng hai naêm 1058, vua ngöï ra Ba Loä ñeå thaêm combined temple with the name Töôøng Vaân. The vieáng thaùp. Vaøo naêm 1059, vua ñaët teân thaùp laø new temple was solid with walls and tiled roofs Töôøng Long (coù nghóa laø ñaõ ñöôïc vua nhìn taän thanks to the contributions from a large number of maét). Vaøo naêm 1258, Töôøng Long ñöôïc truøng tu, lay Buddhists. In 1891, the temple was rebuilt sau ñoù bò taøn phaù döôùi thôøi nhaø Minh ñoâ hoä. Sau again. The latest reconstruction took place in

1972. Though modern construction materials were People's Liberation Army invaded and annexed used, the ancient look of the temple still remains. Tibet, leading to an estimated 1.2 million deaths The structure consists of five houses located in the in the following decades. shape of the Chinese character "Khaåu."—Teân cuûa Tu Quang Pagoda: Chuøa Töø Quang—Name of moät ngoâi chuøa coå ôû Hueá, Trung Vieät. Nguyeân an ancient pagoda in South Central Vietnam. thuûy, Töôøng Vaân laø teân cuûa moät ngoâi thaûo am ôû Local people call it Da Trang Pagoda. The pagoda vuøng nuùi tröôùc chuøa Töø Hieáu do Hoøa Thöôïng is located on a white stone mountain in Cau Taùnh Khoaùt hieäu Hueä Caûnh taïo döïng laøm nôi hö Luong hamlet, An Dan village, Tuy An district, döôõng vaøo naêm 1850. Nôi ñaây nhaø thô Tuøng Phu Yen province. It was built by king Canh Thinh Thieän Vöông Mieân Thaåm thöôøng lui tôùi cuøng sö in 1797 and has been undergone ten patriarchs— ñaøm ñaïo. Cuõng trong thôøi gian naày, treân vò trí Teân moät ngoâi chuøa coå ôû mieàn Nam Trung Vieät. chuøa Töôøng Vaân ngaøy nay, ñaõ coù chuøa Töø Quang Daân ñòa phöông goïi laø

chuøa Ñaù Traéng. Chuøa toïa do Hoøa Thöôïng Nhaát Chôn truï trì. Ñeán naêm 1881, laïc treân moät ngoïn nuùi ñaù traéng thuoäc thoân Caàu ñaïi sö ñaõ dôøi thaûo am Töôøng Vaân veà hôïp nhaát vôùi Löông, xaõ An Daân, quaän Tuy AÙn, tænh Phuù Yeân. chuøa Töø Quang, laáy teân laø chuøa Töôøng Vaân, xaây Chuøa ñöôïc vua Caûnh Thònh xaây döïng naêm 1797 töôøng, lôïp ngoùi, vôùi söï tín cuùng cuûa ñoâng ñaûo ñaøn vaø ñaõ traûi qua 10 ñôøi toå. na tín thí. Naêm 1891, chuøa ñöôïc truøng tu laàn nöõa. Turaga (p): A horse—Con ngöïa. Laàn truøng tu môùi ñaây nhaát laø vaøo naêm 1972, duø Turbid kalpa: Kalpa-kasaya (skt)—Kieáp Ñoäc— ñöôïc kieán thieát baèng vaät lieäu môùi nhöng chuøa vaãn Impure aeon, when the age of life is decreasing giöõ ñöôïc neùt coå kính. Qui moâ chuøa goàm naêm daõy and all kinds of decrease afflict men—Kieáp tröôïc, nhaø keát caáu theo hình chöõ khaåu. khi maø tuoåi thoï cuûa con ngöôøi giaûm thieåu vaø moïi Tupden Gyatso (1876-1933): The thirteenth thöù giaûm thieåu khaùc laøm cho con ngöôøi phieàn Dalai Lama, wo was born into a peasant family naõo—See Five kinds of turbidity. and officially recognized in 1878 as a Turbid water of ignorance: Water of reincarnation of Trinle Gyatso, the twelfth Dalai delusion—Si thuûy. Lama who died in 1875. His reign was a time of Turbidity: Asubham or Samkilesa (p)—Mala or increasing turmoil for Tibet, mainly due to Samklesa (skt)—Impurity—Tröôïc—Söï baát tònh external forces. The first of these was a British (khoâng thuaàn tònh hay khoâng trong saïch)— expedition led by Colonel Francis Younhusband, Defilement—Uncleanness—Nhieãm tröôïc—There which entered Tibet with the intention of opening are five kysaya periods of turbidity, impurity or it to trade. After encountering resistance from chaos. poorly armed Tibetans, the soldiers of the 1) There are five kysaya periods of turbidity, expedition opened fire, killing scores of Tibetans. impurity or chaos—See Five kinds of After this altercation (cuoäc caõi vaû) they marched turbidity. unopposed to Lhasa, where they forced the 2) See Seven defilements. government to sign a trade treaty. This highlighted the military weakness of Tibet and prompted the Turbidity of affliction: Phieàn Naõo Tröôïc— Dalai Lama to attempt to modernize Tibet’s army Affliction turbidity—See Five kinds of turbidity. and to institute a number of other reforms. These Turbidity of life: Maïng Tröôïc—See Five kinds were, however, scuttled (chaïy voäi vaõ) by the of turbidity. monasteries and the aristocracy after he died, Turbidity of physical body: Maïng Tröôïc—See because they feared that reforms might threaten Five kinds of turbidity. their power. China was in the throes (quaèn quaïi) Turbidity of sentient beings: Chuùng Sanh of civil war, and he warned in a prophetic Tröôïc—Living beings turbidity—See Five kinds statement that Tibet’s huge neighbor stood poised of turbidity. (treo lô löõng) to engulf (nhaän chìm) it, which Turbidity of view: Kieán Tröôïc—View would lead to immense suffering. The fulfillment turbidity—See Five kinds of turbidity. of the prophecy came in the 1950s, when the

Turbidity of the vital principle: Meänh Ñoäc— nirvana-mind—Chaùn gheùt sanh töû, muoán soáng yeân Decay of the vital principle, reducing the length of oån nôi Nieát Baøn. life, one of the five turbidities—Meänh tröôïc, moät Turn one’s back on the world: Beá moân baát trong nguõ tröôïc—See Five kinds of turbidity. vaán thieân haï

söï (ñoùng cöûa, khoâng ngoù ngaøng gì Turbidity of wrong views: Poison of wrong ñeán chuyeän cuûa thieân haï). views—Kieán ñoäc hay kieán tröôïc—See Five kinds Turn from cause to effect: Hoài Nhaân Höôùng of turbidity. Quaû—Chuyeån töø nhaân ñeán quaû. Turita (p): Speedy (a)—Nhanh. Turn demons into Dharma friends: Laáy ma Turiya (p): Musical instrument—Nhaïc cuï. quaân laøm baïn ñaïo—See Ten non-Seeking Turn (v): Quay laïi. Practices. Turn about: Ñoåi höôùng. Turn the Dharma-Cakra: Chuyeån Phaùp Luaân—To explain, preach or teach the Truth Turn to in adoration: Quy Ngöôõng—Kính (Buddha)—Teach the religion of Buddha—Turn ngöôõng vaø tin töôûng vaøo—To turn to in the wheel of dharma. expectancy, put trust in. Turn afflictions into bodhi: Bieán phieàn naõo Turn the Dharma Wheel: Chuyeån Phaùp Luaân—The Dharma Wheel symbolizes the thaønh boà ñeà—The worst situation is to lose a Buddha's Teaching. The eight spokes of the loved one; however, if we understand that disease wheel represent the Noble Eight-fold Path. and death are common lot of all sentient beings, Nowadays, the Dharma Wheel is used we will realize the truth of impermanence. We internationally as the symbol of Buddhism—Phaùp already turn afflictions to bodhi. Luaân töôïng tröng cho giaùo lyù cuûa Ñöùc Phaät. Taùm Turn apponents into "fields of flowers": caây caêm cuûa baùnh xe töôïng tröng cho Baùt Thaùnh Consider opponents as our good relationships— Ñaïo. Ngaøy nay, Phaùp Luaân ñöôïc quoác teá duøng Laáy ngöôøi choáng ñoái laøm nôi giao du—See Ten laøm bieåu töôïng cuûa ñaïo Phaät. Non-Seeking Practices. Turn difficult events into peace and joy: Laáy Turn around and around: Quay cuoàng—To be khoù khaên laøm thích thuù—See Ten non-Seeking in a whirl. Practices. Turn the awakening wheel of the Teaching: Turn to and enter: Quy Nhaäp—Quay laïi ñeå ñi Chuyeån khai ngoä phaùp luaân, vì coù theå laøm ñaïi voâ vaøo ñöôøng ñaïo—To turn to and enter, e.g. a uùy sö töû hoáng—See Ten kinds of Buddha-work in religion. all worlds in all times of the Buddhas (B) (6). Turn frugality into power and wealth: Take Turn back: Parantinavrit (skt)—Chuyeån ñoåi— frugality as our honour—Laáy söï xaû lôïi laøm vinh To change—To exchange. hoa—See Ten non-Seeking Practices. Turn the back on Buddha-truth: Boái Chính— Turn the head to: Alter one's course (route)— Quay löng ngoaûnh maët vôùi Phaät Phaùp. Change one's direction—Chuyeån höôùng. Turn one's back on the precepts: Traùi phaïm Turn one's heart toward: Quy taâm (höôùng taâm giôùi luaät. veà). Turn back and reflect ourselves: Phaûn quang Turn from Hinayana to Mahayana: Hoài Tieåu töï kyû—Hoài quang töï kyû—Hoài quang bieán chieáu— höôùng Ñaïi. To turn the spotlight to ourselves. Turn the immeasurable wheel of the Turn bad friends into helpful associates: Teaching: Chuyeån voâ löôïng phaùp luaân—Cause Treat ungrateful people as our helpful aids—Laáy all worldlings to know—Vì laøm cho taát caû theá keû teä baïc laøm ngöôøi giuùp ñôõ—See Ten non-gian ñeàu bieát roõ—See Ten kinds of Buddha-work Seeking Practices. in all worlds in all times of the Buddhas (B) (6). Turn one's back on the transmigration life: Turn injustice and wrong into conditions Boái Nieäm—To turn one's back on the transmigration life and abide quietly in the for progress along the Way: Consider injustice

or false accusations as our virtuous gate to veà ñôùi soáng taâm linh (voán laø boån tính cuûa vaïn enlightenment—Laáy oan öùc laøm cöûa ngoõ ñaïo höõu). haïnh—See Ten non-Seeking Practices. Turn the practice of chanting the sutra into Turn the irreversible wheel of the a way of earning money: Bieán söï hoä nieäm Teaching: Chuyeån baát thoái Phaùp luaân—Cause thaønh caùch kieám tieàn—A Bhiksu or Bhiksuni who the Enlightening Beings not to backslide—Chö turns the practice of chanting the sutra into a way Phaät chuyeån baát thoái Phaùp luaân, vì laøm cho chö of earning money by quoting a price which should Boà Taùt chaúng thoái chuyeån—See Ten kinds of be paid to him or her for performing a ceremony Buddha-work in all worlds in all times of the or a funeral service, commits a Sangha Buddhas (B) (6). Restoration Offence—Vò Tyø Kheo hay Tyø Kheo Turn the light inwards on oneself: Hoài Quang Ni naøo bieán söï hoä nieäm thaønh phöông thöùc kieám Phaûn Chieáu—Hoài quang bieán chieáu—To concern tieàn cho rieâng mình nhö ñöa ra giaù caû caàn phaûi traû oneself with one's own duty—Phaûn quang töï kyû cho moät buoåi leã hay moät ñaùm tang, laø phaïm toäi hay töï soi laïi laáy mình. Taêng Taøn. Turn the mind from evil to good: Hoài Taâm Turn from practice to theory: Hoài söï höôùng Saùm Hoái—To repent—Chuyeån taâm töø xaáu aùc trôû lyù. veå löông haûo. Turn to and rely on: Quy y—See Take refuge Turn the mind towards Mahayana: Hoài in the Triple gem. Ñaïi—To turn the heart towards Mahayana—Hoái Turn to reverence: Quy Kính—Trôû veà quy caûi maø quay veà vôùi Ñaïi Thöøa. meänh vaø kænh leã Ñöùc Nhö Lai—Put one's trust in Turn misery into luck: Chuyeån hoïa thaønh and worship the Buddha. phuùc. Turn from self-benefit to benefiting others: Turn misfortune and calamity into Hoài Tieåu Höôùng Ñaïi—Chuyeån töø töï lôïi ñeán lôïi liberation: Laáy hoaïn naïn laøm giaûi thoaùt—See tha. Ten non-Seeking Practices. Turn from small to great: Hoài taâm höôùng ñaïi. Turn obstacles into freedom and ease: Laáy Turn the spotlight to oneself: Phaûn quang töï khuùc maéc laøm thuù vò—See Ten non-Seeking kyû. Practices. Turn suffering and disease into good Turn over: Turn upside down—Ñaûo ngöôïc. medicine: Laáy bònh khoå laøm thuoác thaàn—See Turn over of a monk's robe and bowl to his Ten non-Seeking Practices. disciple: Y baùt chaân truyeàn—The transfer of Turn together (in one direction): Tam knowledge from one generation to another. Mieäu—See Samyak-sambuddha. Turn from oneself to another: Hoài töï höôùng Turn the unimpeded pure wheel of tha. teaching: Chuyeån phaùp luaân voâ ngaïi thanh tònh—Turn opponents into "fields of flowers": See Ten kinds of way of adornment of Great Laáy ngöôøi choáng ñoái laøm nôi giao du—See Ten Enlightening Beings (10). non-Seeking Practices. Turn the unobstructed wheel of the Turn pale: Trôû neân xanh xao. Teaching, being equal to space: Chuyeån voâ Turn from phenomenon to noumenon: Quy ngaïi phaùp luaân, vì ñoàng vôùi hö khoâng—See Ten Tính. kinds of Buddha-work in all worlds in all times of 1) To turn from the world of phenomena to that the Buddhas (B) (6). of eternal reality: Thu nhieáp söï töôùng höõu vi Turn a wheel: Cakravarti (skt)—Revolve a ñeå trôû veà vôùi thöïc töôùng chaân nhö. wheel—Chuyeån luaân. 2) To devote oneself to the spiritual rather than Turn the

wheel of dharma: Turn the dharma- the material: Töø boû ñôøi soáng vaät chaát ñeå trôû cakra—Teach the religion of Buddha—Chuyeån phaùp luaân.

Turn the wheel of Teaching of all Buddhas: Turn from the worldly to the unworldly: Hoài Chuyeån ñoàng nhöùt phaùp luaân vôùi taát caû chö Theá Höôùng Xuaát Theá—To turn from this world to Phaät—Which is the same one of all Buddhas what is beyond this world. because all Buddha teachings are not mutually (A) turning about: Söï phaûn tænh. opposed or contradictory—Chuyeån taát caû Phaät Turning from the evil world: Traùnh xa theá ñoàng nhöùt phaùp luaân, vì taát caû Phaät phaùp chaúng giôùi aùc ñoäc—See Seven mental attitudes in traùi nhau—See Ten kinds of Buddha-work in all penitential meditation or worship. worlds in all times of the Buddhas (B) (6). Turning sentient beings' mind: Ñieàu taâm cuûa Turn the wheel of Teaching of non- chuùng sanh—See Ten kinds of Buddha-work in all attachment: See that all things are neither worlds in all times of the Buddhas (B) (1). existent nor nonexistent—Chuyeån voâ tröôùc phaùp Turning of the wheel: Chuyeån luaân—The three luaân, vì quaùn taát caû phaùp chaúng coù chaúng khoâng— turns of the law-wheel when the Buddha preached See Ten kinds of Buddha-work in all worlds in all in the Deer Park—Ba laàn chuyeån Phaùp Luaân khi times of the Buddhas (B) (6). Ñöùc Phaät giaûng phaùp trong vöôøn Loäc uyeån—See Turn the wheel of Teaching revealing all Three turns of the law-wheel when the Buddha knowledge: Pervading all things in all times— preached in the Deer Park. Chuyeån khai thò nhöùt thieát trí phaùp luaân, vì cuøng Turning the wheel of the dharma: Chuyeån khaép taát caû tam theá—See Ten kinds of Buddha- baùnh xe phaùp—Chuyeån Phaùp Luaân—See Three work in all worlds in all times of the Buddhas (B) turns of the law-wheel when the Buddha preached (6). in the Deer Park. Turn the wheel of treasury of knowledge of Turning the Wheel of Truth: Chuyeån Phaùp all truths: Cause to open the door of the treasury Luaân. of truth and remove the obstacle of obscurity— Turning word: Nhaát Chuyeån Ngöõ—A word Chuyeån nhöùt thieát phaùp trí taïng phaùp luaân, vì when spoken and heard just at the right time and khai cöûa phaùp taïng töø aùm chöôùng—See Ten place, has the power to serve as a turning point in kinds of Buddha-work in all worlds in all times of one's life—Moät chöõ laøm chuyeån ñoåi. the Buddhas (B) (6). Turnover the monk's robe and bowl to his Turn the wheel of true teaching: Chuyeån disciple: Y baùt chaân truyeàn (kyõ naêng truyeàn laïi Chaùnh Phaùp Luaân—Bodhisattvas enjoy turning cho ñôøi sau)—The transfer of knowledge from the wheel of true teaching, destroying all one generation to another. misleading doctrines, one of the ten kinds of Turtle and jackal: Quy Taøng Luïc—The parable enjoyment of Enlightening Beings. Enlightening of the tortoise and the jackal, the tortoise hiding Beings who abide by these can attain the supreme its six vulnerable parts, symbolizing the six enjoyment of truth of all Buddhas—Chö Boà Taùt senses, the jackal wailing and starving to death— thích chuyeån chaùnh phaùp luaân, vì deïp töø taát caû Chuyeän ví duï veà con ruøa daáu saùu chi trong mai phaùp dò ñaïo—See Ten kinds of enjoyment. khi thaáy caùo vì sôï caùo voà laáy aên thòt, trong khi con Turn the whites of the eyes upon someone: caùo thaáy ruøa beøn ruù leân, neân cuoái

cuøng ruøa thuït Baïch nhaõn töông khaùn (nhìn ai moät caùch khinh vaøo mai, caùo khoâng aên ñöôïc neân phaûi cheát ñoùi. mieät)—To look upon someone with disdain. Turuska olibanum (skt): Ñoã Loã. Turn the world-illuminating wheel of 1) Indian incense: Moät loaïi nhang thôm cuûa AÁn Teaching: Chuyeån chieáu theá phaùp luaân—Cause Ñoä. all sentient beings to purify their vision of 2) Gum used for incense. It is said to resemble reality—Vì laøm cho taát caû chuùng sanh ñöôïc tònh peach resin and grow in Atali of Central Asia. phaùp nhaõn—See Ten kinds of Buddha-work in all Its gum flow out on to the sands: Moät loaïi worlds in all times of the Buddhas (B) (6). nhöïa duøng laøm nhang thôm. Ngöôøi ta noùi caây cuûa noù gioáng nhö caây ñaøo, moïc trong vuøng

Atali, Trung AÙ, nhöïa cuûa noù chaûy ñaày treân coõi trôøi Tri Tuùc hay coõi Tònh Ñoä cuûa Ñöùc Di caùt. Laëc, nôi maø chö Boà Taùt taùi sanh vaøo tröôùc khi Tushita (skt): Ñaâu Suaát—Tri Tuùc Thieân—The sanh vaøo coõi Phaät. Heaven-world in which the Buddha-to-be, 2) Contented, satisfied, gratified. Heaven of Maitreya waits for his coming—Trôøi Ñaâu Suaát, Satisfaction: Dieäu tuùc, hyû tuùc: Coøn goïi laø coõi trôøi maø töø ñoù Ngaøi Haï Sanh Di Laëc Toân Phaät Thöôïng tuùc hay tri tuùc. seõ giaùng traàn—See Tushita Heaven and Seven 3) Name of the Tusita heaven, the fourth Heavens in the Form Realm (A). devaloka in the six passion-realms (duïc giôùi), Tushita Heaven: Tushita-devas (skt)—Ñoâ Söû or desire realms, the Delightful Realm, the Ña—Ñaâu Suaát Thieân—Tri Tuùc Thieân. abode of Bodhisattvas in their last existence (I) An overview of “Tushita Heaven”—Toång before attaining Buddhahood. This heaven is quan veà Ñaâu Suaát Thieân: A Sanskrit term for between the Yama and Nirmanarati heavens. “Joyous realm,” one of the major Buddhist This heaven consists of an inner and an outer heavens. The fourth devaloka in the six court. Its inner department is the Pure Land of passion-realms (duïc giôùi), or desire realms, Maitreya who, like Sakyamuni and all the Delightful Realm, the abode of Buddhas, is reborn there before descending Bodhisattvas in their last existence before to earth as the next Buddha; his life there is attaining Buddhahood. This heaven is 4,000 Tusita years, or (each day there is equal between the Yama and Nirmanarati heavens. to 400 earth-years) 584 million such years: This heaven consists of an inner and an outer Coøn goïi laø Ñaâu Suaát Ñaø, Ñaâu Suaát Ñoùa, hay court. Its inner department is the Pure Land of Ñaâu Thuaät, töùc laø cung trôøi Ñaâu Suaát, coõi trôøi Maitreya who, like Sakyamuni and all duïc giôùi thöù tö, nôi cö nguï cuûa chö Boà Taùt Buddhas, is reborn there before descending tröôùc khi ñaït thaønh quaû vò Phaät. Cung trôøi naày to earth as the next Buddha; his life there is naèm giöõa coõi trôøi Daï Ma vaø Laïc Bieán Hoùa 4,000 Tusita years, or (each day there is equal Thieân. Coõi trôøi Ñaâu Suaát chia laøm hai phaàn, to 400 earth-years) 584 million such years— noäi vieän vaø ngoaïi vieän. Noäi vieän cuûa coõi trôøi Töø Baéc Phaïn chæ “coõi trôøi hyû laïc,” moät trong naày coù coõi Tònh Ñoä cuûa Ñöùc Di Laëc, cuõng nhöõng coõi trôøi chính trong Phaät giaùo. Coõi trôøi gioáng nhö Ñöùc Thích Ca vaø chö Phaät, ñeàu duïc giôùi thöù tö, nôi cö nguï cuûa chö Boà Taùt phaûi sanh veà coõi trôøi naày tröôùc khi laøm Phaät. tröôùc khi ñaït thaønh quaû vò Phaät. Cung trôøi naày Thoï meänh cuûa chö

Phaät taïi cung trôøi Ñaâu naèm giöõa coõi trôøi Daï Ma vaø Laïc Bieán Hoùa Suaát laø 4.000 naêm treân coõi trôøi naày (moät ngaøy Thieân. Coõi trôøi Ñaâu Suaát chia laøm hai phaàn, treân trôøi Ñaâu Suaát töông ñöông vôùi 400 naêm noäi vieän vaø ngoaïi vieän. Noäi vieän cuûa coõi trôøi ñòa giôùi), nghóa laø töông ñöông vôùi 584 trieäu naày coù coõi Tònh Ñoä cuûa Ñöùc Di Laëc, cuõng naêm. gioáng nhö Ñöùc Thích Ca vaø chö Phaät, ñeàu 4) The fourth of the six heavens in the world of phaûi sanh veà coõi trôøi naày tröôùc khi laøm Phaät. senses (sense-desires) or the Heaven of Thoï meänh cuûa chö Phaät taïi cung trôøi Ñaâu Delight for happy dwellers—Ñaâu Suaát—Suaát laø 4.000 naêm treân coõi trôøi naày (moät ngaøy Taàng trôøi thöù tö trong saùu taàng trôøi duïc giôùi treân trôøi Ñaâu Suaát töông ñöông vôùi 400 naêm hay trôøi hyû laïc. ñòa giôùi), nghóa laø töông ñöông vôùi 584 trieäu 5) Tushita Heaven is still part of the World of naêm. Desire, thus sentient beings in the Tushita (II) The meanings of Tushita Heaven—Nghóa cuûa Heaven remain subject to retrogression: Ñaâu Ñaâu Suaát Thieân: Suaát Thieân vaãn coøn laø moät phaàn cuûa coõi trôøi 1) The fourth Devaloka, Maitreya's heaven of Duïc Giôùi neân chuùng sanh trong coõi naày vaãn full knowledge, where all Bodhisattvas are coøn bò thoái chuyeån—Tushita Heaven is still reborn before rebirth as Buddhas: Coøn goïi laø part of the World of Desire, of which the Ñaâu Saét Ña, Ñaâu Söû Ña, Ñoå Söû Ña, teân goïi Shaha World is an infinitesimal part, not cuõ cuûa Ñaâu Suaát Thieân. Taàng trôøi Ñaâu Suaát, outside of it as is the Western Pure Land.

Thus sentient beings in the Tushita Heaven 1) Even though we may cultivate the Ten remain subject to retrogression—See Three Virtues, it is not certain that we will achieve reasons that practitioners do not vow to have rebirth in the Tusita Heaven. As stated in the rebirth in the Tushita Heaven. sutras: "The practitioner must cultivate the 6) Reborn in the Tusita Heaven. This is one of various samadhi and enter deeply into right the eight happy conditions in which one may concentration to obtain rebirth in the Inner be reborn so that one can keep the five Court of the Tusita Heaven." From that we commandments and the ten good ways and can deduce that Maitreya Bodhisattva lacks bestows alms—Ñaây laø moät trong taùm ñieàu the expedient of 'welcoming and escorting.' kieän taùi sanh haïnh phuùc khi chuùng ta trì giöõ This cannot be compared to the power of nguõ giôùi vaø thaäp thieäncuõng nhö boá thí—See Amitabha Buddha's Original Vow and His Eight happy conditions in which one may be power of light, which can gather in and rescue reborn. all sentient beings who concentrate on Him. (III) Tushita Heaven and Maitreya Bodhisattva— Moreover, when Sakyamuni Buddha Ñaâu Suaát Thieân vaø Ngaøi Di Laëc Boà Taùt: explained the meaning of the 'welcoming and Maitreya Bodhisaatva is a One-Life escorting' expedient in his exposition of the Bodhisattva who is now in the Tusita Heaven. nine grades of rebirth, he earnestly enjoined He will become a Buddha in the future and sentient beings to seek rebirth in the Western succeed Sakyamuni Buddha. Someone thinks Pure Land. This expedient is very simple. that they should cultivate the loftier aspects of The practitioner need only recite the name of the Ten Virtues and seek to be reborn in the Amitabha Buddha and, thanks to the Tusita Heaven, to see Maitreya

Bodhisattva congruence of sentiment and response, he in person. When the time comes for Him to will immediately achieve rebirth. This is descend to earth and become a Buddha, they analogous to an enlistment campaign: those will follow Him and certainly achieve who wish to join the army may do so Sagehood in the course of His three teaching immediately, as their desire parallels the goal assemblies. According to Masters Chih-I and of the state: Duø chuùng ta coù tu thaäp thieän, T'ien-Ju in The Pure Land Buddhism, seeking chöa chaéc ñaõ ñöôïc sanh veà Ñaâu Suaát. Kinh Di rebirth in the Tusita Heaven could be Laëc Thöôïng Sanh noùi: "Haønh giaû phaûi tu caùc considered equivalent to hearing the Dharma moân tam muoäi ñi saâu vaøo chaùnh ñònh, môùi and seeing the Buddha. It seems very similar ñöôïc sanh leân Noäi Vieän Thieân Cung Ñaâu to seeking rebirth in the Western Pure Land. Suaát." Xeùt qua phöông dieän aáy, ta thaáy Di However, upon close scrutiny, there are many Laëc Boà Taùt khoâng coù phöông tieän tieáp daãn, great differences between the two. Let us cite ñaâu baèng söùc boån nguyeän cuøng söùc quang two points for the sake of discussion—Di Laëc minh cuûa Ñöùc A Di Ñaø, coù naêng löïc nhieáp thuû Boà Taùt laø baäc Nhaát Sanh Boå Xöù, hieän ôû cung vaø teá ñoä nhöõng chuùng sanh nieäm Phaät. Laïi trôøi Ñaâu Suaát; Ngaøi seõ thaønh Phaät trong töông khi Ñöùc Phaät Thích Ca noùi veà nghóa phöông lai vaø keá vò Ñöùc Thích Ca Maâu Ni Phaät. Coù tieän tieáp daãn trong cöûu phaåm giaùo moân, Ngaøi ngöôøi muoán tu Tònh Ñoä caàu veà cung trôøi Ñaâu ñaõ aân caàn khuyeân chuùng sanh neân veà Cöïc Suaát, ñôïi ñeán khi Boà Taùt giaùng theá thaønh Laïc. Phöông tieän naày raát giaûn dò, haønh giaû chæ Phaät, seõ theo Ngaøi maø haï sanh, roài trong ba caàn nieäm Phaät A Di Ñaø, cô caûm hôïp nhau, hoäi Long Hoa seõ ñöôïc chöùng quaû Thaùnh. lieàn ñöôïc vaõng sanh. Nhö ôû theá gian chieâu Theo hai ñaïi sö Trí Giaû vaø Thieân Nhö trong moä ngöôøi, neáu keû naøo muoán gia nhaäp thì cô Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, caàu veà hoäi hôïp nhau, lieàn thaønh söï vieäc. Ñaâu Suaát cuõng coù theå goïi laø nghe ñaïo, thaáy 2) The Tusita Heaven is, after all, still within the Phaät, gaàn gioáng nhö caàu veà Taây Phöông. Realm of Desire to which our Saha World Nhöng xeùt kyõ laïi trong aáy coù söï hôn keùm raát belongs. Therefore, those who retrogress are xa. Xin keå ra hai vieäc ñeå luaän: legion. In that Heaven, the birds, rivers,

forests, trees, wind, ects. Do not preach the vaøi ñieàu maø söï hôn keùm ñaõ hieån nhieân, coøn Dharma and thus cannot help sentient beings chi phaûi nghi ngôø do döï? Hôn nöõa, moät khi ñaõ destroy afflictions, focus on the Triple Jewel vaõng sanh Tònh Ñoä, quyeát seõ chöùng quaû voâ nor develop the Bodhi Mind. Moreover, in sanh phaùp nhaãn, khoâng moät keû naøo thoái ñoïa that realm, there are goddesses who kindle trôû laïi Tam Giôùi, bò nghieäp sanh töû buoäc raøng. the five desires in the Minds of celestial Tushita Heaven is a difficult place to beings, to the point where few of them escape achieve rebirth: Ñaâu Suaát Thieân raát khoù vaõng distraction and infatuation. How can this be sanh—See Three reasons that practitioners do not compared to the Western Pure Land, where vow to have rebirth in the Tushita Heaven. the trees and birds proclaim the wonderful Tushita prince: Ñaâu Suaát Thieân Töû—The Dharma and the wind sings of enlightenment, Tusita prince, i.e. Sakyamuni,

whose light while destroying the afflictions of sentient beings he was in Tusita shone into hell and saved all its and reinforcing the Bodhi Mind of occupants. Thus he is also called Prince of practitioners? Moreover, in the Pure Land of Hades—Coøn goïi laø Ñòa Nguïc Thieân Töû. Ñöùc Phaät Amitabha Buddha, there are no seductive Thích Ca khi coøn laø moät vò Boà Taùt ñaõ töø cung trôøi beings or beings concerned with self- Ñaâu Suaát phoùng haøo quang chieáu thaúng vaøo khaép enlightenment alone. There are only pure möôøi phöông, khieán chuùng sanh trong coõi Ñòa vessels of the Mahayana way. Therefore, Nguïc khôûi caên laønh, nhôø ñoù maø thoaùt khoûi caûnh afflictions and evil karma cannot arise. Under ñòa nguïc. these circumstances, how can cultivators fail Tu-Shun (557-640): Ñoã Thuaän Ñeá Taâm—First to achieve the stage of non-retrogression patriarch of the Hua-Yen school in China, the swiftly? We have only drawn a few points of tradition's most influential thinker, which was comparison, yet the differences between the founded in China by Ti-Hsin-Tu-Shun. When Tu- Pure Land and the Tusita Heaven are already Shun, the nominal founder of the Hua-Yen obvious. How can there be any further doubt School, appeared on the scene, the best workers or hesitation? Moreover, to be reborn in the of the Ti-Lun School were all attracted around Pure Land is to be assured of attaining the him. Since then, the Ti-Lun School was united Tolerance of Non-Birth, with no possible with the Hua-Yen School. According to Prof. retrogression to the Triple World nor bondage Junjiro Takakusu in the Essentials of Buddhist to the karma of Birth and Death: Ñaâu Suaát Philosophy, the Hua-Yen School, having absorbed Thieân Cung daàu sao cuõng ôû trong Duïc giôùi, the Ti-Lun School, opened a flourishing period of neân keû thoái vò raát nhieàu. Nôi aáy chim, nöôùc, Chinese Buddhism. The foundation-stone of the röøng, caây gioù, aâm nhaïc khoâng phaùt ra tieáng Hua-Yen doctrine was laid once and for all by the phaùp, coù theå khieán chuùng sanh phuïc dieät famous Tu-Shun. His Buddha name was Fa-Shun, phieàn naõo nhôù nghó Tam Baûo, phaùt loøng Boà but his family name was Tu, people generally Ñeà. Traùi laïi coøn coù nöõ nhaân gaây taêng thöôïng called him Tu-Shun. He was famous as a miracle duyeân cho taâm tröôùc nhieãm nguõ duïc cuûa haønh worker, and Emperor T'ang T'ai-Tsung of Tang giaû. Maø veû xinh ñeïp cuûa caùc thieân nöõ aáy laïi invited him to his palace and gave him the title of vi dieäu tuyeät vôøi, laøm cho chö Thieân ñaém meâ, 'the Venerable Imperial Heart." He was believed ít coù vò naøo traùnh khoûi. Sao baèng coõi Cöïc Laïc to be an incarnation of Majusri. T'u-Shun died in caây chim tuyeân dieäu phaùp, gioù nhaïc dieãn Boà 640 A.D.—Ngaøi Ñeá Taâm Ñoã Thuaän beân Trung Ñeà, chuùng sanh nghe roài phieàn naõo ñeàu tieâu Hoa laøm thuûy toå cuûa toâng Hoa Nghieâm, moät toâng tan, ñaïo taâm taêng tieán? Coõi Tònh Ñoä cuûa Phaät phaùi coù aûnh höôûng lôùn nhaát ôû Trung Quoác. Sau A Di Ñaø khoâng coù ngöôøi nöõ vaø keû phaùt taâm khi chính thöùc khai saùng toâng Hoa Nghieâm, thì taát nhò thöøa, chæ thuaàn laø nhöõng phaùp luõ ñaïi thöøa caû ñoà ñeä cuûa Ñòa Luaän Toâng Nam Ñaïo Phaùi thaûy thanh tònh, phieàn naõo aùc nghieäp khoâng theå ñeàu bò thu huùt quanh ngaøi. Töø ñoù Ñòa Luaän toâng phaùt khôûi; nhö theá laøm sao haønh giaû khoâng ñöôïc coi nhö keát hôïp vôùi Hoa Nghieâm Toâng. mau chöùng quaû vò voâ sanh? Chæ so saùnh qua

Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu

Trieát Hoïc Phaät Giaùo, Hoa Nghieâm toâng, sau khi the founder of the "Movement of Improving ñaõ tieáp nhaän Ñòa Luaän Toâng, khai saùng moät thôøi Buddhism" in the 1920s. He also had Phaùp AÂm kyø phoàn thònh cho Phaät Giaùo Trung Hoa. Cô sôû Magazine published and established the Buddhist cuûa hoïc thuyeát ñaõ ñöôïc thieát laäp ngay töø ñoù bôûi schools for Monks and Nuns' Training of which nhaø taøi danh Ñoã Thuaän. Phaùp danh oâng laø Phaùp the Buddhist School of Tuyeân Linh Pagoda was Thuaän, nhöng vì gia ñình oâng hoï Ñoã neân oâng ñöôïc first opened. There are two wooden boards on goïi laø Ñoã Thuaän. OÂng noåi tieáng nhö laø moät thuaät which one can read the name of the Buddhist só vaø vua Ñöôøng Thaùi Toân ñaõ töøng cho vôøi oâng laymen written in Chinese characters. These vaøo cung vaø phong oâng töôùc hieäu "Tam Ñeá Toân contributors donated lands and maps on the Giaû." Ngöôøi ta tin raèng oâng laø hoùa thaân cuûa Ngaøi occasion of rebuilding the pagoda organized by Vaên Thuø sö Lôïi Boà Taùt. Ngaøi thò tòch naêm 640— Patriarch Khaùnh Hoøa in 1941—Teân moät ngoâi See Hua-Yen Sect. chuøa coå noåi tieáng, toïa laïc trong aáp Taân Quôùi Tusara (skt): Ñaâu Sa—Söông mai—Frost. Ñoâng B, xaõ Minh Ñöùc, huyeän Moû Caøy, tænh Beán Tusita (skt & p): Hyû Tuùc Thieân (Ñaâu Suaát Tre, Nam Vieät Nam. Chuøa ñöôïc xaây döïng vaøo Thieân)—See Tushita Heaven. naêm 1861 vôùi teân Tieân Linh Töï. Naêm 1907, Hoøa Thöôïng Nhö Trí (tuïc danh Leâ Khaùnh Hoøa) veà truï Tusita prince: Ñaâu Suaát Thieân Töû—See Tushita trì vaø ñoåi teân chuøa thaønh Tuyeân Linh Töï vaøo naêm prince. 1924. Hoøa Thöôïng Nhö Trí laø ngöôøi ñaàu tieân chuû Tussana (p): Satisfaction—Söï haøi loøng. xöôùng "Phong Traøo Chaán Höng Phaät Giaùo" töø Tussati (p): To be glad or satisfied—Laáy laøm haøi thaäp nieân 1920, ngaøi cho xuaát baûn taïp chí Phaùp loøng hay hoan hyû. AÂm, laäp caùc tröôøng Phaät hoïc ñeå ñaøo taïo Taêng Ni, Tusum Khyenpa (1110-1193): Founder of the trong ñoù chuøa Tuyeân Linh ra ñôøi tröôùc nhaát. Trong Karma Kagyupa order; he was later recognized as chuøa coù hai taám baûng goã khaéc teân baèng chöõ Haùn the first Gyelwa Karmapa (one of the major nhöõng thí chuû ñaõ cuùng ñaát vaø ñòa ñoà laäp chuøa reincarnate lamas of Tibetan Buddhism)—Vò saùng trong ñôït truøng tu do Toå Khaùnh Hoøa toå chöùc naêm laäp cuûa tröôøng phaùi Karma Kagyupa; sau naøy 1941. ngaøi ñöôïc coâng nhaän nhö laø vò Gyelwa Karmapa Twelve (a & n): Soá möôøi hai. ñaàu tieân, moät trong nhöõng laït ma taùi sanh chính Twelve animals: Möôøi Hai Con Giaùp—Thaäp cuûa Phaät giaùo Taây Taïng. Nhò Thuù—The twelve animals which represent Tutaka (skt): Ñoâ Tra Ca—Coøn goïi laø Ñoát Tra the twelve months of the year, which also Ca. represent the 24 hours of the day—Möôøi hai con 1) Joyful sound, united voice; derivation giaùp tieâu bieåu cho 12 thaùng trong naêm, cuõng tieâu uncertain: Söï vui möøng. bieåu cho 24 giôø trong ngaøy: 2) Name of a bird in India: Teân cuûa moät loaøi 1) Rat (from 11 to 1 midnight): Tyù. chim ôû AÁn Ñoä. 2) Buffalo (from 1 to 3 a.m.): Söûu. Tutor (n): 3) Tiger (from 3 to 5 a.m.): Daàn. 1) Ngöôøi daïy keøm. 4) Cat (from 5 to 7 a.m.): Meïo. 2) Ngöôøi quaûn thuû kinh ñieån trong töï vieän. 5) Dragon (from 7 to 9 a.m.): Thìn. Tuttha (p): Satisfied (a)—Thoûa maõn. 6) Serpent (from 9 to 11 a.m.): Tî. Tutthi (p):

Pleasure (n)—Söï haân hoan. 7) Horse (from 11 a.m. to 1 p.m.): Ngoï. Tuyen Linh Temple: Tuyeân Linh Töï—Name of 8) Goat (from 1 p.m. to 3 p.m.): Muøi. a famous ancient pagoda located in Taân Quôùi 9) Monkey (from 3 p.m. to 5 p.m.): Thaân. Ñoâng B hamlet, Minh Ñöùc village, Moû caøy 10) Cock (from 5 p.m. to 7 p.m.): Daäu. district, Beán Tre province, South Vietnam. The 11) Dog (from 7 p.m. to 9 p.m.): Tuaát. pagoda was built in 1861 with the name of Tieân 12) Pig (from 9 p.m. to 11 p.m.): Hôïi. Linh Töï. In 1907, Head of the pagoda, Most Twelve animals which represent the twelve Venerable Nhö Trí (his worldly name was Leâ months of the year, which also represent the Khaùnh Hoøa) renamed it Tuyeân Linh Töï. He was

24 hours of the day: Thaäp Nhò Thuù—See 2) Born through womb: Thai sinh—Through a Twelve animals. continuous process of defilement, the upside-Twelve ascetic practices: Thaäp Nhò khoå haïnh— down state of desire occurs in this world. It See Twelve kinds of ascetic practices (dhuta). unites with stimulation to become eighty-four thousand kinds of random thoughts that are Twelve aspects of the Bhutatathata: Thaäp either upright or perverse. From this there Nhò Chaân Nhö—Möôøi hai chaân nhö. come into being the womb arbudas, which 1) Void: Immaterial—Chaân nhö. multiply throughout the world in the form of 2) Dharma-realm: As the medium of all things— humans, animals, dragons, and immortals Phaùp giôùi. until their kinds abound—Bôûi nhaân theá giôùi 3) Dharma-nature: As the nature of all things— taïp nhieãm luaân hoài, duïc ñieân ñaûo, hoøa hôïp Phaùp taùnh. thaønh taùm vaïn boán nghìn loaøi hoaønh thuï, loaïn 4) Reality contra the unreality of phenomena: töôûng. Nhö vaäy neân coù loaøi töø thai sinh, nhö Baát hö voïng taùnh. ngöôøi, vaät, tieân, roàng, ñaày daãy khaép theá giôùi. 5) Immutability contra mortality and 3) Born through moisture: Thaáp sinh—Through phenomenal variation: Baát bieán dòch taùnh. a continuous process of attachment, the 6) Universal: Undifferentiated—Bình ñaúng taùnh. upside-down state of inclination occurs in this 7) Immortal: Apart from birth and death— world. It unites with warmth to become Creation and destruction—Ly sanh taùnh. eighty-four thousand kinds of random 8) Eternal: Nature ever sure—Phaùp ñònh. thoughts that are vacillating and inverted. 9) The abode of all things: Phaùp tru (choã truï cuûa From this there come into being through chö phaùp)ï. moisture the appearance of peshis, which 10) The bound of all reality: Thöïc teá (choã chaân multiply throughout the lands in the form of thaät cuûa chö phaùp). insects and crawling invertebrates, until their 11) Immortality: The void—The realm of space— kinds abound—Bôûi nhaân theá giôùi chaáp tröôùc Hö khoâng giôùi. luaân hoài, thuø ñieân ñaûo, hoøa hôïp khí noùng 12) The realm beyond thought of expression: Baát thaønh taùm vaïn boán nghìn loaøi phieân phuùc loaïn tö nghì giôùi. töôûng. Nhö vaäy neân coù loaøi töø choã aåm thaáp Twelve categories of living beings: Thaäp Nhò sinh, nhö caùc loaøi truøng, saâu boï, vaân vaân, löu Loaïi Chuùng Sanh—In the Surangama Sutra, book chuyeån ñaày daãy quoác ñoä. Seven, the Buddha reminded Ananda about the 4) Born through transformation: Hoùa sinh— twelve categories of living beings—Trong Kinh Through a continuous process of change, the Thuû Laêng Nghieâm, quyeån Baûy, Ñöùc Phaät ñaõ nhaéc

upside-down state of borrowing occurs in this ngaøi A Nan veà möôøi hai loaïi chuùng sanh. world. It unites with contact to become 1) Born through egg: Noaõn sanh (tröùng sanh)— eighty-four thousand kinds of random Through a continuous process of falseness, thoughts of new and old. From this there the upside-down state of movement occurs in come into being through transformation the this world. It unites with energy to become appearance of ghanas, which multiply eighty-four thousand kinds of random throughout the lands in the form of thoughts that either fly or sink. From this metamorphic flying and crawling creatures, there come into being the egg kalalas which until their kinds abound—Bôûi nhaân theá giôùi multiply throughout the lands in the form of bieán dòch luaân hoài, giaû ñieân ñaûo, hoøa hôïp xuùc fish, birds, amphibians, and reptiles, so that thaønh taùm vaïn boán nghìn loaïn töôûng taân coá. their kinds abound—Bôûi nhaân theá giôùi hö Nhö vaäy coù loaøi töï bieán hoùa sinh, nhö loaøi voïng luaân hoài, ñoäng ñieân ñaûo, hoøa hôïp vôùi thay voû, thoaùt xaùc bay ñi, löu chuyeån ñaày daãy khí thaønh taùm vaïn boán nghìn loaøi bay, bôi quoác ñoä. loaïn töôûng. Nhö vaäy neân coù loaøi töø tröùng sinh, 5) Born through form: Saéc töôùng sanh—Through löu chuyeån trong caùc quoác ñoä, nhö loaøi caù, a continuous process of restraint, the upsidechim, ruøa, raén, ñaày daãy trong theá giôùi.

down state of obstruction occurs in this occurs in this world. It unites with obstinancy world. It unites with attachment to become to become eighty-four thousand kinds of eighty-four thousand kinds of random random thoughts that are dry and attenuated. thoughts of refinement and brilliance. From From this there come into being the ghanas of this there come into being the ghanas of those without thought, which multiply appearance that possess form, which multiply throughout the lands as their essence and throughout the lands in the form of auspicious spirit change into earth, wood, metal, or and inauspicious essences, until their kinds stone, until their kinds abound—Bôûi nhaân theá abound—Bôûi nhaân theá giôùi löu ngaïi luaân hoài, giôùi ngu ñoän luaân hoài, si ñieân ñaûo, hoøa hôïp chöôùng ñieân ñaûo, hoøa hôïp chaáp tröôùc thaønh ngu ngoan, thaønh taùm vaïn boán nghìn khoâ taùm vaïn boán nghìn tinh dieäu loaïn töôûng, nhö khan loaïn töôûng. Nhö vaäy neân coù loaøi voâ vaäy neân coù loaøi saéc töôùng sanh, nhö loaøi tinh töôûng sinh, nhö loaøi tinh thaân hoùa ra thaûo moäc minh, xaáu toát, löu chuyeån ñaày daãy trong quoác kim thaïch, löu chuyeån ñaày daãy quoác ñoä. ñoä. 9) Beings not totally endowed with form: Chaúng 6) Formless beings: Voâ saéc töôùng sanh— phaûi coù saéc töôùng sinh—Through a Through a continuous process of annihilation continuous process of parasitic interaction, and dispersion, the upside-down state of the upside-down state of simulation occurs in delusion occurs in this world. It unites with this world. It unites with defilement to darkness to become eighty-four thousand become eighty-four thousand kinds of random kinds of random thoughts of obscurity and thoughts of according and relying. From this hiding. From this there come into being the there come into being those not totally ghanas of formless beings, which multiply endowed with form, who become ghanas of throughout the lands as those that are empty, form

which multiply throughout the lands dispersed, annihilated, and submerged until until their kinds aboud, in such ways as their kinds abound—Bôûi nhaân theá giôùi tieâu jellyfish that use shrimp for eyes—Bôûi nhaân taûn luaân hoài, hoaëc ñieân ñaûo, hoøa hôïp u aùm theá giôùi töông ñaõi luaân hoài, nguïy ñieân ñaûo, thaønh taùm vaïn boán nghìn aâm aån loaïn töôûng. hoøa hôïp nhieãm thaønh taùm vaïn boán nghìn Nhö vaäy neân coù loaøi voâ saéc sinh, nhö loaøi nhaân y loaïn töôûng. Nhö vaäy neân coù caùc loaøi khoâng taûn tieâu traàm löu chuyeån ñaày daãy chaúng phaûi coù saéc töôùng sinh, nhö loaøi thuûy trong quoác ñoä. maãu, löu chuyeån ñaày daãy quoác ñoä. 7) Beings with thought: Töôûng töôùng sanh— 10) Beings not totally lacking form: Chaúng phaûi Through a continuous process of illusory voâ saéc sinh—Through a continuous process of imaginings, the upside-down state of shadows mutual enticement, an upside-down state of occurs in this world. It unites with memory to the nature occurs in this world. It unites with become eighty-four thousand kinds of random mantras to become eighty-four thousand kinds thoughts that are hidden and bound up. From of random thoughts of beckoning and this there come into being the ghanas of those summoning. From this there come into being with thought, which multiply throughout the those not totally lacking form, who take lands in the form of spirits, ghosts, and weird ghanas which are formless and multiply essences, until their kinds abound—Bôûi nhaân throughout the lands, until their kinds abound, theá giôùi voïng töôûng luaân hoài, aûnh ñieân ñaûo, as the hiden beings of mantras and hoøa hôïp vôùi ‘nhôù’ thaønh taùm vaïn boán nghìn incantations. tieàm kieát loaïn töôûng. Nhö vaäy neân coù loaøi 11) Beings not totally endowed with thought: töôûng töôùng sanh, nhö laø quyû thaàn, tinh linh, Chaúng phaûi coù töôûng sinh—Through a löu chuyeån ñaày daãy trong quoác ñoä. continuous process of false unity, the upside- 8) Beings without thought: Voâ töôûng sanh— down state transgression occurs in this world. Through a continuous process of dullness and It unites with unlike formations to become slowness, the upside-down state of stupidity eighty-four thousand kinds of random

thoughts of reciprocal interchange. From this 3) Vyakarana: Hoøa-ca-la-na—Prophecies by the come into being those not totally endowed Buddha regarding his disciples’ attainment of with thought, which become ghanas Buddhahood—Kinh Thoï Kyù. possessing thought and which multiply 4) Itivritaka: Y-ñeá-muïc-ña-giaø—Narratives of throughout the lands until their kinds aboud in past lives of the Buddha’s disciples—Kinh such forms as the varata, which turns a Boån Söï. different creature into its own species—Bôûi 5) Gatha: Giaø-ñaø—Verses containing ideas not nhaân theá giôùi hôïp voïng luaân hoài, voûng ñieân expressed in prose—Kinh Phuùng tuïng—Coâ ñaûo, hoøa hôïp vôùi caùc chaát khaùc thaønh taùm khôûi tuïng. vaïn boán nghìn hoài hoã loaïn töôûng. Nhö vaäy 6) Nidana: Narratives of the past which explain neân coù caùc loaøi chaúng phaûi coù töôûng sinh, nhö a person’s present state—Kinh Nhôn Duyeân. loaøi boà lao, löu chuyeãn ñaày daãy quoác ñoä. 7) Jataka: Xaø-ñaø-giaø—Narratives of past lives 12) Beings not totally lacking thought: Chaúng of the Buddha—Kinh Boån Sanh. phaûi khoâng töôûng

sinh—Through a continuous 8) Abdhuta-dharma: A-phuø-ñaø-ñaït-ma— process of empty and harm, the upside-down Accounts of miracles performed by the state of killing occurs in this world. It unites Buddha or a deva—Kinh Vò Taèng Höõu with monstrosities to become eighty-four Thuyeát Nhôn Duyeân. thousand kinds of random thoughts of 9) Avadana: A-ba-ñaø-na—An exposition of the devouring one's father and mother. From this dharma through allegories—Kinh Thí Duï. there come into being those not totally 10) Upadesa: Öu-baø-ñeà-xaù—Discussions of lacking thought, who take ghanas with no doctrine—Kinh Luaän nghò—Thuyeát veà Lyù thought and multiply throughout the lands, luaän. until their kinds abound in such forms as the 11) Udana: U-ñaø-na—An exposition of the dirt owl, which hatches its young from clods Dharmaby the Buddha without awaiting and dirt, and which incubates a poisonous questions or requests from his disciples— fruit to create its young. In each case, the Kinh Voâ Vaán Töï Thuyeát. young thereupon eat the parents—Bôûi nhaân 12) Vaipulya: Tyø-Phaät-löôïc—An extensive theá giôùi oaùn haïi luaân hoài, saùt ñieân ñaûo, hoøa exposition of principles of truth—Kinh hôïp quaùi thaønh taùm vaïn boán nghìn loaøi töôûng Phöông Quaûng. aên thòt cha meï. Nhö vaäy neân coù caùc loaøi Twelve entrances: Thaäp Nhò Nhaäp. chaúng phaûi khoâng töôûng, maø voâ töôûng, nhö (I) The twelve entrances (entries—places)— loaøi thoå cöu vaø chim phaù caûnh, löu chuyeån Möôøi hai thöù can thieäp vaøo nhau, nhö saùu caên ñaày daãy quoác ñoä. nhaäp vôùi saùu traàn (nhaõn nhaäp vôùi saéc, goïi laø Twelve conditions of cause and effect: nhaõn nhaäp, saéc nhaäp vôùi nhaõn keâu laø saéc Nidana (skt)—Pratitya-samutpada (skt)— nhaäp, hai thöù nhaäp laïi goïi laø thaáy; nhó nhaäp Patichcha-samuppada (p)—Thaäp Nhò Nhaân vôùi thanh goïi laø nhó nhaäp, thanh nhaäp vôùi nhó Duyeân—See Twelve links of cause and effect. goïi laø thanh nhaäp, hai thöù nhaäp laïi goïi laø Twelve divisions of Mahayana Sutras nghe; vaân vaân. Saùu caên nhaäp vôùi saùu traàn goïi (canon): The twelve kinds of Buddhist scriptures laø thaäp nhò nhaäp): distinguished according to different styles of 1) Luïc Caên (maét, tai, muõi, löôõi, thaân, yù)—Six exposition—Thaäp nhò Ñaïi Thöøa kinh. sense-organs (eye, ear, nose, tongue, body, 1) Sutra: Tu-ña-la—The Buddha's exposition in and mind). prose (sutra)—Kheá kinh—Boån phaùp—Kinh 2) Six objects which are corresponding to the six tröôøng haøng. senses (forms, sounds, scents, tastes, textures, 2) Geya: Kyø-daï—Verses which repeat the ideas and mental objects): Luïc Caûnh—Luïc Caûnh already expressed in prose—ÖÙng tuïng— (Saéc, thinh, höông, vò, xuùc, phaùp). Truøng tuïng. (II) According to the Surangama Sutra, book Three, the Buddha explained to Ananda why

he said that the twelve places were basically arise spontaneously: Vaäy oâng neân bieát, caùi the wonderful nature of true suchness, the thaáy vôùi saéc khoâng, ñeàu khoâng coù xöù sôû. Hai treasury of the Thus Come One—Theo Kinh xöù 'thaáy vaø saéc' ñeàu laø hö voïng, voán chaúng Thuû Laêng Nghieâm, quyeån Ba, Ñöùc Phaät giaûi phaûi tính nhaân duyeân hay tính töï nhieân. thích cho oâng A Nan bieát taïi sao baûn taùnh cuûa 3-4) The place of the ear and sound: Srotra-sabda Thaäp Nhò Xöù laø Nhö Lai Taïng Dieäu Chaân (skt)—Nhó Thanh Xöù—Ananda! Listen again Nhö tính nhö

sau. to the drum being beaten in the Jeta Grove 1-2) The place of the eye and form: Cakshu- when the food is ready. The assembly gathers rupayatana (skt)—Nhaõn saéc Xöù—Ananda! as the bell is struck. The sounds of the bell Look again at the trees in the Jeta Grove and and the drum follow one another in the fountains and pools. What do you think? succession. What do you think? Do these Do these things come into being because the things come into existence because the sound forms are produced and thus the eyes see, or comes to the region of the ear, or because the because the eyes produce the characteristics ear goes to the place of the sound?—OÂng A of form?—OÂng A Nan! OÂng xem röøng Kyø Ñaø Nan! OÂng laïi nghe trong vöôøn Kyø Ñaø, luùc vaø caùc suoái ao. YÙ oâng nghó sao? Vì laø saéc thöùc aên doïn roài thì ñaùnh troáng, luùc nhoùm töôùng sinh ra maét thaáy, hay laø maét sinh ra saéc chuùng thì ñaùnh chuoâng. Tieáng chuoâng, tieáng töôùng? troáng tröôùc sau noái nhau. YÙ oâng nghó sao? a) Ananda! If the organ of sight were to produce Nhö theá laø tieáng ñeán beân tai, hay tai ñeán choã the characteristics of form, then the nature of tieáng? form would be obliterated when you see a) Again, Ananda, suppose that the sound comes emptiness, which is not form. Once it was to the region of the ear. Similarly, when I go obliterated, everything that is manifest would to beg for food in the city of Shravasti, I am disappear. Since the characteristics of form no longer in the Jeta Grove. If the sound would then be absent, who would be able to definitely goes to the region of Ananda's ear, understand the nature of emptiness. The same then neither Maudgalyayana nor Kasyapa is true of emptiness: OÂng A Nan! Neáu nhaõn would hear it, and even less the twelve caên sinh caùc saéc töôùng, vaäy khi nhìn hö hundred and fifty Sramanas who, upon khoâng, khoâng phaûi laø saéc töôùng, caùi tính sinh hearing the sound of the bell, come to the saéc töôùng phaûi tieâu dieät, tieâu roài thì roõ raøng laø dining hall at the same time: OÂng A Nan! heát thaûy caùc saéc töôùng ñeàu khoâng. Saéc töôùng Neáu laø tieáng ñeán beân tai, ví duï toâi ñi khaát ñeàu khoâng, laáy gì so saùnh maø bieát hö khoâng? thöïc trong thaønh Thaát La Phieät, ôû röøng Kyø Ñaø Ñoái vôùi hö khoâng, laïi cuõng nhö vaäy. chaéc laø khoâng coù toâi nöõa; tieáng ñaõ ñeán tai oâng b) Laïi neáu saéc traàn sinh ra caùi thaáy. Khi nhìn hö A Nan, leõ ra oâng Muïc Lieân, oâng Ca Dieáp khoâng, khoâng phaûi laø saéc, caùi thaáy phaûi tieâu khoâng theå cuøng nghe moät laàn, huoáng chi trong maát. Caùi thaáy ñaõ maát thì moïi thöù ñeàu khoâng, naày coù ñeán moät nghìn hai traêm naêm möôi vò laáy chi maø roõ laø khoâng hay laø saéc?: If, Sa Moân ñeàu nghe tieáng chuoâng cuøng moät luùc, moreover, the defiling objects of form were cuøng ñeán choã aên côm. to produce the eye's seeing, then seeing b) Again, suppose that the ear goes to the region would perish upon looking at emptiness, of the sound. Similarly, when I return to the which is not form, and once it perished, Jeta Grove, I am no longer in the city of everything would disappear. Then who would Sravasti. When you hear the sound of the be able to understand emptiness and form? drum, your ear will already have gone to the c) Therefore, you should know that neither place where the drum is beaten. Thus, when seeing nor form nor emptiness has a location, the bell peals, you will not hear the sound, and thus the two places of 'form and seeing' even

the less that of the elephants, horses, are empty and false. Their origin is not in cows, sheep, and all the other various sounds causes and conditions, nor do their natures around you: Neáu laø tai ñeán beân tieáng, ví duï

toâi ñaõ trôû veà trong röøng Kyø Ñaø roài, ôû thaønh muøi, muøi thôm phaûi töø ngoaøi vaøo muõi, chöù ôû Thaát La Phieät khoâng coù toâi nöõa; nay oâng nghe trong muõi bay ra muøi thôm, khoâng goïi laø ngöûi. tieáng troáng, tai oâng ñaõ ñi ñeán choã ñaùnh troáng, b) Suppose it is produced from within emptiness. thì khi tieáng chuoâng phaùt ra, leõ ra oâng khoâng The nature of emptiness is everlasting and theå cuøng nghe moät laàn. Theá maø oâng laïi nghe unchanging, and so the fragrance should be ñöôïc bao tieáng khaùc trong röøng naày, naøo caùc eternally present. What need should there to tieáng voi, ngöïa, traâu, deâ. be to rely on burning the dry wood in the c) If there is no coming or going, there will be censer?: Neáu ôû hö khoâng ra, tính hö khoâng coù no hearing either: Coøn nhö neáu khoâng ñi qua maõi, muøi thôm cuõng phaûi coù maõi, sao laïi phaûi ñi laïi, seõ khoâng coù söï nghe. ñoát goã chieân ñaøn khoâ trong lö môùi coù? d) Therefore, you should know that neither c) Suppose it is produced from the wood. Now, hearing nor sound a location, and thus the two the nature of this incense is such that it gives places of ‘hearing and sound’ are empty and off smoke when it is burned. If the nose false. Their origin is not in causes and smells it, it should be filled with smoke. The conditions, nor do their natures arise smoke rises into the air, and before it has spontaneously: Vaäy oâng neân bieát, caùi nghe reached the distance, how is it that the cuøng caùi tieáng, ñeàu khoâng coù xöù sôû. Hai xöù fragrance is already being smelled at a ‘nghe vaø tieáng’ ñeàu hö voïng, voán chaúng phaûi distance of forty miles?: Neáu ôû goã ra, muøi tính nhaân duyeân hay tính töï nhieân. thôm do goã ñoát thaønh khoùi, khoùi bay tôùi muõi 5-6) The place of nose and smell: Ghrana-gandha môùi ngöûi thaáy. Sao khoùi kia bay leân hö khoâng (skt)—Tyû Höông Xöù—Moreover, Ananda, chöa ñöôïc bao xa maø trong voøng boán möôi you smell the chandana in this censer. You daëm ñaõ ngöûi thaáy caû? sniff the burning incense burning. When one d) Therefore, you should know that neither the particle of this incense is lit, it can be smelled fragrance nor the nose’s smelling has a simultaneously through forty miles around the location, and so the two places of smelling city of Sravasti. What do you think? Is this and fragrance are empty and false. Their fragrance produced from the chandana wood? origin is not in causes and conditions, nor do Is it produced in your nose? Or does it arise their natures arise spontaneously: Vaäy oâng from the censer, or within emptiness?—OÂng neân bieát, ngöûi vaø muøi höông, ñeàu khoâng coù A Nan! OÂng laïi ngöûi höông Chieân ñaøn trong xöù sôû. Hai xöù ‘ngöûi vaø muøi höông’ ñeàu hö lö naày. Höông ñoù chæ ñoát moät ít, caû thaønh voïng, voán chaúng phaûi tính nhaân duyeân hay Thaát La Phieät trong voøng boán möôi daëm ñeàu tính töï nhieân. ngöûi thaáy. YÙ oâng nghó sao? Muøi thôm ñoù ôû goã 7-8) The place of the tongue and taste: Jihva-rasa chieân ñaøn ra, ôû muõi oâng ra, hay ôû lö höông (skt)—Thieät Vò Xöù—Ananda! Twice ra?: everyday you take your bowl along with the a) Again, Ananda! Suppose this fragrance is rest of the assembly, and among what you produced from your nose. What is said to

be receive may be things of supreme flavor, such produced from the nose should come forth as curds, butter milk, and clarified butter. from the nose. Your nose is not chandana, so What do you think? Are these flavors how can the nose have the fragrance of produced from emptiness, do they come forth chandana? When you say you smell from the tongue, or are they produced from fragrance, it should enter your nose. For the the food?—OÂng A Nan! OÂng thöôøng hai buoåi nose to emit fragrance is not the meaning of ôû trong chuùng caàm bình baùt ñi khaát thöïc, coù smelling: OÂng A Nan! Neáu ôû muõi oâng ra, goïi khi gaëp moùn aên ngon. OÂng nghó sao? Vò ñoù laø muõi sinh muøi, thì muøi phaûi töø muõi ra. Song sinh töø hö khoâng, töø löôõi, hay töø moùn aên? muõi khoâng phaûi laø Chieân ñaøn, vì sao trong a) Again, Ananda, suppose that the flavors came muõi laïi coù muøi chieân ñaøn? Ñaõ goïi laø ngöûi from your tongue; now there is only one tongue in your mouth. When that tongue had

already become the flavor of curds, then it vaø vò ñeàu khoâng coù xöù sôû. Hai xöù ‘neám vaø vò’ would not change if it encountered some dark ñeàu hö voïng, voán chaúng phaûi tính nhaân duyeân rock-candy. Suppose it did not change, that hay tính töï nhieân. would not be what is called knowing tastes. 9-10)The place of the body and touches: Kaya- Suppose it did change, the tongue is not many sparshtavya (skt)Ananda! Early every substances, and how could one tongue know morning you rub your head with your hand. so many tastes?: OÂng A Nan! Neáu vò ñoù sinh What do you think? When there is a sensation töø löôõi oâng, trong mieäng oâng chæ coù moät löôõi, of the rubbing, where does the ability in the löôõi ñaõ thaønh vò ngon roài, gaëp moùn haéc thaïch hands or is it in the head?: —Thaân Xuùc Xöù— maät, leõ ra khoâng dôøi ñoåi ñöôïc. Neáu khoâng dôøi OÂng A Nan! OÂng thöôøng buoåi saùng laáy tay ñoåi, khoâng goïi laø bieát vò. Coøn neáu dôøi ñoåi xoa ñaàu. YÙ oâng nghó sao? Caùi bieát coù xoa nhö ñöôïc, löôõi khoâng phaûi coù nhieàu nhö theá, laøm vaäy, ôû ñaâu ra? ÔÛ tay hay ôû ñaàu? sao laïi bieát nhieàu vò? a) If it were in the hands, then the head would b) Suppose it were produced from the food. The have no knowledge of it, and how could that food does not have consciousness; how could be what is called touch?: Neáu ôû tay, chaéc ñaàu it know tastes? Moreover, if the food itself khoâng bieát, sao laïi thaønh ra xuùc? were to recognize them, that would be the b) If it were in the head, then the hands would same as someone else eating. Then what be useless, and how could that be what is connection would that have with what is called touch?: Neáu ôû ñaàu, chaéc tay khoâng caàn called your recognition of tastes?: Neáu sinh töø ñeán, sao goïi laø xuùc? moùn aên, moùn aên khoâng coù tính bieát, sao bieát c) If each had it, then you, Ananda, would have vò mình. Neáu töï bieát, cuõng nhö ngöôøi khaùc aên, two bodies: Neáu ôû caû hai nôi, chaéc oâng A Nan coù quan heä gì tôùi oâng maø noùi raèng oâng bieát phaûi coù hai thaân. vò? d) If they were two substances, to which would c) Suppose it were produced in emptiness. the touch belong? The one which was When you eat emptiness, what flavor does it capable of touch would not be the one that have? Suppose that emptiness had the flavor was touched. The one that was touched would salt. Then since your tongue was salty, your not be the one that was

capable of touch. Nor face would also be salty, and likewise should it be that the touch came into being everyone in the world would be like fish in between you and emptiness: Neáu moät xuùc the sea. Since you would be constantly sinh ra caùi bieát ôû ñaàu vaø ôû tay, hai thöù ñoù influenced by salt, you would never know phaûi cuøng moät theå. Neáu cuøng moät theå, caùi tastelessness. If you did not recognize nghóa xuùc laïi khoâng coøn. Neáu laø hai theå, caùi tastelessness, you would not know anything at xuùc ôû beân naøo? ÔÛ beân naêng khoâng coù sôû, ôû all. How could that be what is called taste?: beân sôû khoâng coù naêng. Chaúng leõ hö khoâng Neáu sinh töø hö khoâng, oâng thöû neám hö khoâng, laøm xuùc cho oâng?. xem laø vò gì? Neáu laø vò maën, hö khoâng ñaõ laøm e) Therefore, you should know that neither the maën löôõi oâng, cuõng laøm maën maët oâng, vaäy sensation of touch nor the body has a location, ngöôøi ôû theá gian naày gioáng nhö caù bieån, quen and so the two places of the body and touch vôùi maën, khoâng bieát nhaït. Neáu khoâng bieát are empty and false. Their origin is not in nhaït, laïi cuõng khoâng bieát maën. Nhö theá laø causes and conditions, nor do their natures khoâng bieát gì, sao goïi laø vò? arise spontaneously: Vaäy oâng neân bieát, caùi d) Therefore, you should know that neither bieát khi sôø moù, ñuïng chaïm vaø thaân, ñeàu flavors nor the tongue's tasting has a location; khoâng coù xöù sôû. Hai xöù 'xuùc vaø thaân' ñeàu hö and, so the two places of tasting and flavor voïng, voán chaúng phaûi tính nhaân duyeân hay are empty and false. Their origin is not in tính töï nhieân. causes and conditions, nor do their natures 11-12)The place of mind and dharmas: YÙ Phaùp arise spontaneously: Vaäy oâng neân bieát, neám Xöù: Mano-dharma (skt)—Ananda! Your mind

is always conditioned by three qualities, saéc khoâng kia, ñeàu khoâng theå chæ caùi gì laø good, bad, and indeterminate, which produce phaùp traàn, khoâng leõ ôû nhaân gian laïi coù nhöõng patterns of dharmas. Ananda! Are these caùi ngoaøi voøng hö khoâng. Neáu noù chaúng phaûi dharmas produced by the mind, or do they laø caùi sôû duyeân cuûa taâm, töø ñaâu laäp ra coù xöù? have a special place apart from the mind?— c) Therefore, you should know that neither OÂng A Nan! OÂng thöôøng trong yù duyeân vôùi ba dharmas nor the mind has a location, and, so tính thieän, aùc, vaø voâ kyù, sinh ra caùc pheùp taéc. the two places of mind and dharmas are Caùc pheùp ñoù do taâm sinh ra, hay laø rôøi taâm, empty and false. Their origin is not in causes rieâng coù nôi choã? and conditions, nor do their natures arise a) Ananda! If they were the mind, the dharmas spontaneously: Vaäy neân bieát phaùp vaø taâm would not be its defiling objects. Since they ñeàu khoâng coù xöù sôû. Hai xöù 'yù vaø phaùp' ñeàu would not be conditions of the mind, how hö voïng, voán chaúng phaûi tính nhaân duyeân hay could you say that they had a location?: OÂng tính töï nhieân. A Nan! Neáu do taâm, caùc phaùp khoâng phaûi laø Twelve entries: Dvadasayatanani (skt)—Juni-traàn, khoâng phaûi laø caùi sôû duyeân cuûa taâm, sao Nyu (jap)—Thaäp Nhò Nhaäp—See Twelve thaønh xöù ñöôïc? entrances. b) Suppose they were to have a special place Twelve Hundred and Fifty Bhikshus: Moät apart from the mind, then would the dharmas ngaøn hai traêm naêm chuïc vò Tyø Kheo. themselves be able to know? If they were to (A) An overview of the twelve hundred and fifty have a sense of

knowing, they would be Bhikshus who always accompanied the called a mind: Neáu rôøi taâm, rieâng coù nôi choã, Buddha after He turned the Wheel of thì caùi töï tính cuûa phaùp laø coù bieát hay khoâng Dharma—Ñaïi cöông veà 1.250 Tyø Kheo luoân bieát? Neáu coù bieát phaûi goïi laø taâm. theo Phaät sau khi Ngaøi chuyeån Phaùp Luaân: In * If they were something other than you, they the Amitabha Sutra, there were twelve would be someone else's mind, since they are hundred and fifty Bhikshus gathered around not defiling objects: Neáu noù khaùc vôùi oâng, vaø the Buddha to listen to his preaching. The khoâng phaûi laø traàn, thì noù ñoàng vôùi taâm löôïng twelve hundred and fifty Bhikshus composed cuûa ngöôøi khaùc. of the three brothers Kashyapa together with * If they were the same as you, they would be their disciples with the total of one thousand, your own mind. But how can you have two Sariputra and Maudgalyayana together with minds? (But how could your mind stand apart their disciples with the total of two hundred, from you?): Neáu noù töùc laø oâng vaø cuõng töùc laø and Yasha with fifty. These were all people taâm, sao ôû oâng laïi coù hai taâm? (nhöng laøm who had become the Buddha's disciples sao taâm oâng coù theå taùch rôøi khoûi oâng?). shortly after his enlightenment. They felt * Suppose they were to have no sense of deep gratitude for the Buddha's benevolence knowing; yet these defiling objects are not and followed Him everywhere—Trong Kinh forms, sounds, smells, or tastes; they are A Di Ñaø, coù 1.250 vò Tyø Kheo vaân taäp veà neither cold nor warmth, nor the characteristic nghe Phaät töï thuyeát veà kinh naøy. Trong soá of emptiness. Where would they be located? 1.250 vò naøy coù ba anh em oâng Ca Dieáp vôùi We have established that they are hoïc troø cuûa ba oâng coäng laïi laø 1.000 vò. OÂng represented in neither form nor emptiness; Xaù Lôïi Phaát vaø Muïc Kieàn Lieân vôùi hoïc troø nor is it likely that they exist somewhere in cuûa hai oâng laø 200 vò. OÂng Gia Saù Töû coù 50 the human realm beyond emptiness, for if vò. ñeàu laø nhöõng ngöôøi ñöôïc Ñöùc Phaät ñoä they did the mind could not be aware of them. thoaùt khi Ngaøi vöøa ñaéc ñaïo. Vì caûm thaâm aân Whence, then, would they raise?: Coøn neáu cuûa Phaät neân caùc vò naøy thöôøng hay theo Phaät khoâng bieát, thì caùi phaùp traàn aáy ñaõ chaúng phaûi ñi khaép nôi nôi. laø saéc, thanh, höông, vò, ly, hôïp, laïnh vaø noàng, vaø töôùng hö khoâng, vaäy noù ôû ñaâu? Nay nôi

(B) Names of some Great Beings of these twelve laø ngöôøi baûn chaát ñaàn ñoän ñeán noãi khoâng nhôù hundred fifty bhiksus—Teân cuûa vaøi vò Ñaïi Só ñöôïc hai chöõ "choåi" vaø "taûo", nhöng thôø quaùn trong nhoùm 1.250 vò Tyø Kheo naøy: thaáy ñöôïc söï ñoåi maøu treân chieác laù maø trôû 1) Elder Sariputra—Tröôûng Laõo Xaù Lôïi Phaát: thaønh ngöôøi coù taøi ñeä nhaát veà bieän luaän vaø Venerable Sariputra was the foremost in baäc nhôù nghóa ñeä nhaát. wisdom—Tröôûng laõo Xaù Lôïi Phaát laø baäc Ñaïi 8) Venerable Nanda—Ñaïi Ñöùc Nan Ñaø: Ñöùc coù trí tueä ñeä nhaát. Venerable Nanda, was the Buddha's own 2) Venerable Mahamaudgalyayana—Ñaïi Ñöùc younger half-brother (same father but Muïc Kieàn Lieân: Venerable different mother). He was foremost in formal Mahamaudgalyayana was foremost in comportment—Ñaïi Ñöùc Nan Ñaø, em moät cha supernatural powers—Ñaïi Ñöùc Muïc Kieàn khaùc meï cuûa Phaät. Ngaøi laø baäc coù uy nghi

Lieân laø baäc coù pheùp thaàn thoâng ñeä nhaát. dung maïo ñeä nhaát. 3) Venerable Mahakashyapa—Ñaïi Ñöùc Ñaïi Ca 9) Venerable Ananda—Ñaïi Ñöùc A Nan: Dieáp: Venerable Mahakashyapa's body Venerable Ananda was the Buddha's cousin, shone with a golden light: he transmitted the and served as the Buddha's personal Buddha's Mind Seal and became the first attendant. He was the most learned and patriarch of the Zen tradition in India. He was always committed the Buddha's spoken foremost among the Buddha's monastic teaching to memory—Ñaïi Ñöùc A Nan, em disciples in ascetic practices—Thaân cuûa Ngaøi con chuù cuûa Phaät, laøm thò giaû cho Phaät. Ngaøi Ñaïi Ñöùc Ñaïi Ca Dieáp coù aùnh saùng vaøng, ñöôïc laø baäc ñeä nhaát ña vaên (nghe nhieàu nhôù dai). Phaät truyeàn taâm aán cho laøm ñeä nhaát toå Thieàn 10) Venerable Rahula—Ñaïi Ñöùc La Haàu La: toâng AÁn Ñoä. Trong soá caùc ñeä töû cuûa Ñöùc Venerable Rahula was the Buddha's son and Phaät, Ngaøi laø baäc khoå haïnh ñeä nhaát. heir from the time when the Buddha was a 4) Venerable Mahakatyayana—Ñaïi Ñöùc Ma Ha royal prince, and he was the foremost in Ca Chieân Dieân: Venerable Mahakatyayana tantric cultivation—Ñaïi Ñöùc La Haàu La, laø was of a Brahmanical lineage, and was con cuûa Phaät. Ngaøi coù ñaïo haïnh bí maät ñeä foremost in debate—Ñaïi Ñöùc Ma Ha Ca nhaát. Chieân Dieân thuoäc doøng gioûi Baø La Moân, laø 11) Venerable Gavampati—Ñaïi Ñöùc Kieàu Phaïm baäc coù taøi nghò luaän ñeä nhaát. Ba Ñeà: Venerable Gavampati had evil speech 5) Venerable Mahakausthila—Ñaïi Ñöùc Ma Ha in past lives, and was effected by the karmic Caâu Hi La: Venerable Mahakausthila was retribution for this by having a voice like a foremost in question-and-answer dialogue— snorting ox. He was foremost in receiving the Ñaïi Ñöùc Ma Ha Caâu Hi La laø baäc coù taøi ñeä offerings of the gods—Ñaïi Ñöùc Kieàu Phaïm nhaát trong vieäc traû lôøi caùc caâu hoûi veà Phaät Ba Ñeà, vì coù toäi aùc khaåu töø nhieàu kieáp tröôùc Phaùp. neân phaûi chòu quaû baùo, coù gioïng noùi khòt khòt 6) Venerable Revata—Ñaïi Ñöùc Ly Baø Ña: nhö boø thôû. Ngaøi laø baäc ñeä nhaát cuùng döôøng Venerable Revata was the foremost in cho chö Thieân. remaining free of error and confusion—Ñaïi 12) Venerable Pindola-bharadvaja—Ñaïi Ñöùc Ñöùc Ly Baø Ña, laø baäc ñeä nhaát khoâng ñieân Taân Ñaàu Loâ Phaû La Ñoïa: Venerable Pindola- ñaûo vaø roái loaïn. bharadvaja broke the rule against displaying 7) Venerable Suddhipanthaka—Ñaïi Ñöùc Chaâu spiritual powers and was told to remain in this Lôïi Baøn Ñaø Giaø: Venerable Suddhipanthaka world for a long time. He was foremost as a had been dull by nature that he could not field of blessings for sentient beings—Ñaïi remember two words "broom" and "sweep", Ñöùc Taân Ñaàu Loâ Phaû La Ñoïa, vì phaù luaät phoâ but through contemplating the changing color dieãn thaàn thoâng neân ngöôøi ta noùi laø oâng seõ bò on a leaf, his eloquence became limitless and ñoïa taïi traàn theá naøy moät thôøi gian raát daøi. he was the foremost in upholding the truth of OÂng laø ñeä nhaát ruoäng phöôùc cho loaøi ngöôøi. Real Mark—Ñaïi Ñöùc Chaâu Lôïi Baøn Ñaø Giaø,

13) Venerable Kalodayin—Ñaïi Ñöùc Ca Löu Ñaø 5) No food between them (breakfast and the Di: Venerable was the Buddha's emissary noon meal): Nhaát toïa thöïc, nghóa laø chæ aên and he was foremost in spreading the ñuùng buoåi chöù khoâng aên vaët.

teaching—Ñaïi Ñöùc Ca Löu Ñaø Di, laø söù giaû 6) Eat with limited amount, only eat what you cuûa Phaät. Ngaøi laø baäc ñeä nhaát giaùo hoùa ñöôïc have in the begging bowl without asking for nhieàu ngöôøi. more: Tieát Löôïng Thöïc—AÊn uoáng tieát ñoä, chæ 14) Venerable Mahakapphina—Ñaïi Ñöùc Ma Ha ñöôïc aên côm vaø thöùc aên ñöïng trong baùt khaát Kieáp Taân Na: Venerable Mahakapphina was thöïc cuûa mình, heát thì thoâi, chöù khoâng laáy the foremost in knowledge and astromony—theâm. Ñaïi Ñöùc Ma Ha Kieáp Taân Na, laø baäc ñeä nhöùt 7) Dwelling as a hermit: A Lan Nhaõ Xöù hay veà chieâm tinh (xem tinh tuù). Vieãn Ly Xöù, töùc laø ôû nôi ñoàng khoâng moâng 15) Venerable Vakula—Ñaïi Ñöùc Baïc Caâu La: quaïnh xa haún nôi daân cö. Venerable Vakula was the longest lived of 8) Dwelling among tombs: Truûng Gian Toïa—ÔÛ Buddha's monastic disciples—Ñaïi Ñöùc Baïc nôi moà maõ nghóa ñòa. Caâu La laø baäc ñeä nhaát thoï meänh (soáng laâu) 9) Dwelling under a tree: Thuï Haï Toïa—ÔÛ döôùi trong haøng ñeä töû cuûa Phaät. goác caây. 16) Venerable Aniruddha—Ñaïi Ñöùc A Naäu Laâu 10) Dwelling under the open sky: Loä Ñòa Toïa—ÔÛ Ñaø: Venerable Aniruddha was another of nôi troáng traûi khoâng caàn coù thöù gì che maùt. Buddha's cousin and he was foremost in the 11) Dwelling anywhere: Tuøy toïa—Choã naøo cuõng magical ability of his celestial eyes—Ñaïi coù theå ôû ñöôïc. Ñöùc A Naäu Laâu Ñaø, cuõng laø em con chuù cuûa 12) Sitting and not lying down: Thöôøng toïa baát Phaät. Ngaøi laø baäc ñeä nhaát thieân nhaõn thoâng. ngoïa—Thöôøng ngoài chöù khoâng naèm. Twelve kinds of ascetic practices (dhuta): (II) The Buddha recommended these twelve Thaäp Nhò Haïnh Ñaàu Ñaø—Ascetic practices help ascetic practices in the Flower Adornment practitioners purify the body and mind and free Sutra for practitioners of the way—Möôøi hai from the desire of food, clothing and shelter— khoå haïnh maø Ñöùc Phaät ñaõ ñeà nghò trong kinh Haïnh tu ñaàu ñaø nhaèm giuùp haønh giaû thanh tònh Hoa Nghieâm cho nhöõng ngöôøi tu ñaïo: thaân taâm vaø giaûi thoaùt khoûi tham duïc veà aên uoáng, 1) Wearing rag robes: Maëc aùo vaù ñuøm. aùo quaàn, nôi ôû. 2) Wearing only three robes: Chæ coù ba boä y. (I) According to the early Buddhist theory, there 3) Always begging for one's food: Chæ khaát thöïc are twelve kinds of dhuta relating to release ñoä thaân. from ties to clothing, food, and dwelling— 4) Begging in succession: Khaát thöïc khoâng löïa Theo Phaät giaùo buoåi nguyeân sô, coù 12 pheùp tu choïn. ñaàu ñaø quan heä ñeán quaàn aùo, thöïc phaåm, vaø 5) Eating only once in the middle of the day: Chæ nôi ôû. aên ngaøy moät ngoï. 1) Garments of cast-off rags: Maëc aùo naïp y hay 6) Reducing the measure of what one eats: Bieát phaán taûo y, thöù aùo khaâu laïi baèng nhöõng maûnh aên uoáng tieát ñoä. vaûi maø ngöôøi ta ñaõ vöùt ñi. 7) Not drinking juice afternoon: Khoâng uoáng 2) To wear only three garments: Chæ coù tam y sinh toá (nöôùc eùp rau quaû) sau buoåi tröa. hay ba loaïi aùo Taêng Giaø Leâ, Uaát Ña La, vaø 8) Dwelling in aranya (still and quiet place): Truï An Ñaø Hoäi. nôi yeân tænh. 3) Eat only food begged: Chæ aên ñoà khaát thöïc, 9) Dwelling at the foot of a tree: Soáng döôùi coäi chöù khoâng nhaän ñoà aên cuûa ngöôøi khaùc môøi. caây. 4) Eat only breakfast and the main noon meal: 10) Dwelling under the open sky: Soáng nôi troáng Chæ aên saùng vaø böõa ngoï laø chính (khoâng aên traõi. sau giôø ngoï,

nghóa laø sau 1 giôø chieàu). 11) Dwelling in a graveyard: Soáng nôi nghóa trang.

12) Ribs not touching the mat (not lying down to Haûo Taâm Boá Thí Nhaân—Möôøi hai haïng ngöôøi sleep): Chæ ngoài chöù khoâng naèm. chaân thaät haûo taâm boá thí. Twelve kinds of Buddhist scriptures: 1) Benefit others without asking for anything in Tripitaka (skt)—Twelve divisions of Mahayana return: Laøm vieäc lôïi ích cho ngöôøi maø chaúng Sutras (canon)—Thaäp Nhò Ñaïi Thöøa Kinh—See caàn traû ôn. Twelve sutras. 2) Help others without wishing for something in Twelve kinds of Immaterial-Sphere return: Laøm vieäc giuùp ñôõ cho ngöôøi maø chaúng caàn quaû baùo. Consciousness: Möôøi Hai Taâm Voâ Saéc Giôùi— 3) Make offerings to others without wishing for See Twelve types of Immaterial-Sphere compensation, not even to be thanked: Cuùng consciousness. döôøng cho ngöôøi maø chaúng caàn söï baùo ôn. Twelve kinds of life and death: Thaäp Nhò 4) Lower themselves, or less emphasis on self- Chuûng Sanh Töû—Möôøi hai loaïi sanh töû. importance, so others' wishes will be fully 1) Final separation from mortality of the arhat, realized: Töï nhuùn nhöôøng ñeå laøm cho loøng with no remains of its causing return: Arhat muoán cuûa keû khaùc ñöôïc ñaày ñuû. (skt)—A La Haùn—Voâ Dö Tö—See Arhat. 5) Let go of things that are difficult to let go: 2) Final death and no rebirth: Anagamin (skt)— Vieäc khoù boû xaû maø boû xaû ñöôïc. A Na Haøm—Ñoä Ö Töû—See Anagamin. 6) Tolerate things that are difficult to tolerate: 3) Once-returner: Höõu Dö Töû—Tö Ñaø Haøm— Vieäc khoù nhòn maø nhòn ñöôïc. See Sakradagamin. 7) Able to accomplish things that are difficult to 4) Stream-enterer or seven advancing rebirths of accomplish: Vieäc khoù laøm maø laøm ñöôïc. the Srota-apanna: Hoïc Ñoä Töû—Tu Ñaø 8) Able to rescue when it is difficult to rescue: Huôøn—Döï Löu hay Thaát Lai—See Srota- Vieäc khoù cöùu maø cöùu ñöôïc. apanna. 9) Do not discriminate between relatives or 5) Rebirths as human beings with eight ksanti or strangers, but maintain an equal and fair mind powers of patience endurance: Voâ Soá Töû— in helping others as well as carrying out Haïng ngöôøi vôùi baùt nhaãn trí. conducts that are proper to the truths: Chaúng 6) Rebirths as human beings with mental luaän thaân sô, cuõng vaãn cöù moät loøng laáy caùi development powers: Hoan Hyû Töû—Haïng taâm bình ñaúng nhö nhau ra maø cöùu giuùp vaø ngöôøi chòu tu taäp Nhaát Thieàn. laøm ñuùng nhö söï thaät. 7) Rebirths as evil human beings: Soá Soá Töû— 10) If able to speak of goodness, then they should Haïng ngöôøi aùc giôùi. be able to "make good" what they say. This 8) Rebirths as ordinary human beings: Hoái Töû. means speech and action are consistent with 9) Rebirths as extremely solitary and miserable one another: Heã mieäng noùi toát laø thöïc haønh human beings: Hoaïnh Töû—Haïng ngöôøi coâ ñöôïc ngay lôøi noùi toát aáy, coù nghóa laø ngoân ñoäc cuøng khoå. haønh töông öng. 10) Rebirths as animals: Phöôïc Khoå Töû—Suùc 11) Kind and gentle souls who often carry out sanh. wholesome conducts without boasting to 11) Rebirths in the hells: Thieâu Laïn Töû—Sanh töû everyone: Taâm hieàn thöôøng laøm caùc vieäc toát trong ñòa nguïc. maø mieäng chaúng khoe khoang. 12) The births-cum-deaths of hungry ghosts: Cô 12) Their only intent is simply to help others. Khaùt Töû. Otherwise, they do not hope for fame, praise, Twelve kinds of living beings: Thaäp Nhò Loaïi notoriety or for

self-benefits: YÙ nghó chæ ñôn Chuùng Sanh—See Twelve categories of living thuaàn laø muoán giuùp ñôõ cho ngöôøi maø thoâi, beings. chôù chaúng caàn danh voïng, khen taëng, hay lôïi Twelve kinds of people who have truly good ích chi cho mình. heart and genuine giving: Thaäp Nhò Chaân Thaät

Twelve kinds of rebirth: Thaäp Nhò Phaåm Sanh nhau, aûnh höôûng laãn nhau, vaø do ñoù taïo ra Töû—Thaäp Nhò Chuûng Sanh Töû—See Twelve moät baûn ñaïi hoøa taáu vuõ truï cuûa toaøn theå ñieäu. kinds of life and death. Neáu thieáu moät, vuõ truï seõ khoâng toaøn veïn; neáu Twelve links of cause and effect: Thaäp nhò khoâng coù taát caû, caùi moät cuõng khoâng. Khi nhôn duyeân—Twelve links of Dependent toaøn theå vuõ truï tieán tôùi moät baûn hoøa aâm toaøn Origination. haûo, noù ñöôïc goïi laø nhaát chaân phaùp giôùi, vuõ (I) An overview of the Twelve Conditions of truï cuûa caùi “Moät” hay caùi “Thöïc,” hay “Lieân Cause-and-Effect—Ñaïi cöông veà Thaäp Nhò Hoa Taïng.” Trong vuõ truï lyù töôûng ñoù, vaïn Nhaân Duyeân: höõu seõ toàn taïi trong hoøa ñieäu toaøn dieän, moãi 1) The Law of Dependent Origination is one of höõu khoâng chöôùng ngaïi hieän höõu vaø hoaït the most important teachings of the Buddha. ñoäng cuûa caùc höõu khaùc. This Law emphasizes an important principle 3) The twelve causes or twelve links of that all phenomena in the universe are dependent origination teaches that all relative, conditioned states and do not arise phenomena in this world constantly change, independently of supportive conditions—Luaät appearing and disappearing, and that all Duyeân Khôûi laø moät trong nhöõng giaùo phaùp changes are based on an established rule. quan troïng nhaát cuûa Ñöùc Phaät. Luaät naày nhaán Though all things change, this rule is maïnh ñeán moät nguyeân lyù quan troïng veà vaïn immutable. It is known as the Law of the phaùp trong vuõ truï laø töông ñoái, höõu vi vaø Twelve Causes because the rule is divided khoâng ñoäc laäp vôùi nhöõng duyeân phuï khaùc (caùi into twelve stages. However, it is easier for naày sanh thì caùi kia sanh; caùi naày dieät thì caùi us to understand this law by limiting it to man kia dieät). than by trying to apply it at once to all 2) The causative influences for being reborn as phenomena. The Buddha preached the Law a human beings. The Buddha taught: of the Twelve Causes in detail to Ananda in “Because of a concatenation of causal chains the Dirghagama Sutra. This law rules the there is birth, there is disappearance.” growth of the human body as well as the Buddhism holds that nothing was created changes in man’s mind. The former is called singly or individually. All things in the the “outer causation” and the latter the “inner universe, matter and mind, arose causation.” It explains the process through simultaneously, all things in it depending which a human being is born, grows, ages, upon one another, the influence of each and dies in the light of the three temporal mutually permeating and thereby making a states of existence, the past, present, and universal symphony of harmonious totality. If future. And in connection with this, it shows one item were lacking, the universe would how man’s mind changes and the not be complete; without the rest, one item fundamental method of purifying it and of cannot be. When the whole cosmos arrives at removing illusion from it (see Twelve links of a harmony of perfection, it is called the cause and effect)—Thaäp nhò nhaân duyeân daïy

‘Universe One and True,’ or the ‘Lotus raèng taát caû caùc hieän töôïng trong ñôøi naøy luoân Store.’ In this ideal universe all beings will be luoân bieán ñoåi, xuaát hieän vaø bieán maát, vaø daïy in perfect harmony, each finding no raèng moïi bieán ñoåi ñeàu caên cöù treân moät obstruction in the existence and activity of nguyeân taéc ñaõ ñöôïc thieát laäp. Duø taát caû moïi another—Nhöõng nhaân aûnh höôûng ñeán vieäc taùi söï vaät bieán ñoåi, nguyeân taéc naøy vaãn coá ñònh. sanh trôû laïi coõi ngöôøi. Ñöùc Phaät daïy: “Do söï Noù ñöôïc goïi laø 12 nhaân duyeân vì noù ñöôïc noái keát cuûa caùc chuoãi nhaân duyeân maø coù söï chia laøm 12 giai ñoaïn. Tuy nhieân, baèng caùch sinh, coù söï dieät. Ñaïo Phaät chuû tröông raèng chæ haïn cheá luaät naøy vaøo con ngöôøi thì chuùng khoâng coù caùi ñöôïc taïo ñoäc nhaát vaø rieâng reû. ta seõ deã hieåu hôn laø cuøng moät luùc aùp duïng noù Vaïn höõu trong vuõ truï, taâm vaø vaät, khôûi leân vaøo taát caû caùc hieän töôïng. Ñöùc Phaät giaûng ñoàng thôøi; vaïn höõu trong vuõ truï nöông töïa laãn luaät 12 nhaân duyeân moät caùch chi tieát cho ngaøi

A Nan trong kinh Tröôøng A Haøm. Luaät naøy than two causes. The creations or becomings quy ñònh söï phaùt trieån veà thaân theå cuûa con of the antecedent causes continue in time- ngöôøi cuõng nhö nhöõng bieán ñoåi trong taâm con series, past, present and future, like a chain. ngöôøi. Söï phaùt trieån veà thaân ñöôïc goïi laø This chain is divided into twelve divisions and nhöõng “nguyeân nhaân beân ngoaøi” hay ngoaïi is called the Twelve Divisioned Cycle of duyeân, nhöõng bieán ñoåi veà taâm ñöôïc goïi laø Causation and Becomings. Since these “nhaân duyeân beân trong” hay noäi duyeân. Luaät divisions are interdependent, the process is giaûi thích quaù trình sanh ra, lôùn leân, giaø, cheát called Dependent Production or Chain of cuûa moät ngöôøi döôùi aùnh saùng cuûa ba giai causation. The formula of this theory is as ñoaïn hieän höõu quaù khöù, hieän taïi vaø vò lai. Vaø follows: From the existence of this, that lieân heä vôùi vieäc naøy, luaät 12 nhaân duyeân chæ becomes; from the happening of this, that ra phöông phaùp caên baûn ñeå thanh tònh taâm vaø happens. From the non-existence of this, that gôõ boû nhöõng aûo töôûng ra khoûi taâm. does not become; from the non-happening of (II) The meanings of Nidana—YÙ nghóa cuûa Thaäp this, that does not happen.” In short, every Nhò Nhaân Duyeân: conditioned phenomenon is a dependent 1) A Sanskrit term for “dependent origination.” arising because it comes into being in This is a commonly accepted term for twelve dependence upon cause and conditions, Nidanas. All things in the phenomanal world abides because of causes and conditions, and are brought into being by the combination of disintegrates because of causes and various causes and conditions (twelve links of conditions—Phaïn ngöõ “Pratitya-samutpada” Dependent Origination), they are relative and coù nghóa laø “Lyù Nhaân Duyeân.” Moïi vaät trong without substantiality or self-entity. theá giôùi hieän höõu ñeàu do söï phoái hôïp cuûa According to the Majjhima Nikaya Sutra, the nhieàu nhaân duyeân khaùc nhau (12 nhaân Buddha taught: “Depending on the oil and duyeân). Theo Kinh Trung Boä, Ñöùc Phaät daïy: wick does the light of the lamp burn; it is “Tuøy thuoäc vaøo daàu vaø tim ñeøn maø ngoïn löûa neither in the one, nor in the other, nor cuûa ñeøn buøng chaùy;

noù khoâng phaûi sinh ra töø anything in itself; phenomena are, likewise, trong caùi naøy cuõng khoâng phaûi töø trong caùi nothing in themselves. All things are unreal; khaùc, vaø cuõng khoâng coù moät nguyeân ñoäng löïc they are deceptions; Nirvana is the only naøo trong chính noù; hieän töôïng giôùi cuõng vaäy, truth." Buddhism does not give importance to noù khoâng heà coù caùi gì thöôøng taïi trong chính the idea of the Root-Principle or the First noù. Taát caû hieän höõu laø khoâng thöïc coù; chuùng Cause as other systems of philosophy often laø giaû danh; chæ coù Nieát Baøn laø chaân lyù tuyeät do; nor does it discuss the idea of cosmology . ñoái." Phaät giaùo khoâng coi troïng yù nieäm veà Naturally such a branch of philosophy as nguyeân lyù caên nhaân hay nguyeân nhaân ñeä nhaát theology did not have grounds to develop in nhö ta thöôøng thaáy trong caùc heä thoáng trieát Buddhism. One should not expect any hoïc khaùc; vaø cuõng khoâng baøn ñeán yù nieäm veà discussion of theology from a Buddhist vuõ truï luaän. Taát nhieân, trieát hoïc veà Thaàn hoïc philosopher. As for the problem of creation, khoâng theå naøo phaùt trieån trong Phaät giaùo. Budhism is ready to accept any theory that Ñöøng ai mong coù cuoäc thaûo luaän veà Thaàn hoïc science may advance, for Buddhism does not nôi moät trieát gia Phaät giaùo. Ñoái vôùi vaán ñeà recognize any conflict between religion and saùng theá, ñaïo Phaät coù theå chaáp nhaän baát cöù science. According to Buddhism, human hoïc thuyeát naøo maø khoa hoïc coù theå tieán haønh, beings and all living things are self-created or vì ñaïo Phaät khoâng thöøa nhaän coù moät xung ñoät self-creating. The universe is not naøo giöõa toân giaùo vaø khoa hoïc. Theo ñaïo homocentric; it is a co-creation of all beings. Phaät, nhaân loaïi vaø caùc loaøi höõu tình ñeàu töï Buddhism does not believe that all things taïo, hoaëc chuû ñoäng hoaëc thuï ñoäng. Vuõ truï came from one cause, but holds that khoâng phaûi laø quy taâm ñoäc nhaát; noù laø moâi everything is inevitably created out of more tröôøng coïng sinh cuûa vaïn höõu. Phaät giaùo

khoâng tin raèng vaïn höõu ñeán töø moät nguyeân constituting individual existence are nhaân ñoäc nhaát, nhöng cho raèng moïi vaät nhaát interdependent and mutually condition each ñònh phaûi ñöôïc taïo thaønh ít nhaát laø hai nguyeân other. This is the twelve-link chain which nhaân. Nhöõng saùng hoùa hay bieán thaønh cuûa entangles sentient beings in samsara: Theo caùc nguyeân nhaân ñi tröôùc noái tieáp trong lieân ñaïo Phaät, moïi söï moïi vaät trong vuõ truï khoâng tuïc thôøi gian, quaù khöù, hieän taïi vaø vò lai, nhö theå ñöùng rieâng moät mình maø coù ñöôïc; traùi laïi moät chuoãi daây xích. Chuoãi xích naày ñöôïc chia phaûi nöông nhôø nhau maø thaønh. Rieâng veà loaøi thaønh 12 boä phaän, goïi laø 12 khoen nhaân höõu tình nhö con ngöôøi thì do möôøi hai nhaân duyeân vì moãi boä phaän lieân quan nhau vôùi duyeân nöông nhau maø thaønh moät chuoãi sinh coâng thöùc nhö sau "Caùi naày coù neân caùi kia coù; töû voâ haïn, noái tieáp töø quaù khöù ñeán hieän taïi vaø caùi naày sinh neân caùi kia sinh. Caùi naày khoâng vò lai. Muoán hieåu roõ guoàng maùy cuûa cuûa söï neân caùi kia khoâng; caùi naày dieät neân caùi kia sinh töû luaân hoài cuûa kieáp ngöôøi trong beå khoå dieät." Noùi toùm laïi, moïi hieän töôïng höõu vi ñeàu traàn gian, Phaät töû neân thoâng ñaït thuyeát "Thaäp hieän höõu nhôø vaøo nhaân duyeân,

toàn taïi nhôø Nhò Nhaân Duyeân" vaø phaûi tìm hieåu phöông vaøo nhaân duyeân, vaø cuõng vì nhaân duyeân maø phaùp ñeå dieät tröø caùi voøng laån quaån sinh töû hoaïi dieät. luaân hoài aáy. Nhaân laø coâng naêng sinh tröôûng 2) In the Buddhist view, nothing in the world can taát caû söï vaät, duyeân laø söï trôï giuùp cho coâng exist alone; it must depend on others to naêng ñöôïc thöïc hieän. Cuõng nhö gieo ñaäu ñöôïc maintain its presence. With regard to sentient ñaäu, nhöng tröôùc heát chuùng ta phaûi coù haït ñaäu being, especially human life, it is composed gioáng, gieo xuoáng ñaát, roài nhôø aùnh saùng maët of twelve links in the chain of Dependent trôøi, möa, töôùi, boùn phaân, nhaân coâng chaêm Origination from the past to the present and soùc môùi coù söï naåy maàm thaønh caây ñaäu, traùi future. To understand the mechanism of birth, ñaäu. Haït gioáng laø nhaân; ñaát, aùnh saùng, nöôùc, death, and reincarnation in this world, vaân vaân laø duyeân. Do nhaân coù duyeân trôï giuùp Buddhists should read and try to grasp the neân coù quaû. Theo Phaät giaùo, quaû khoâng bao method of breaking this chain of Dependent giôø do moät nhaân duy nhaát maø thaønh; nhieàu Origination. The cause is the primary force nhaân vaø nhieàu duyeân môùi thaønh moät quaû. Vì that produces an effect. The condition is vaäy chuùng ta coù theå keát luaän vaïn vaät trong vuõ something indispensable to the production of truï nöông nhau maø phaùt sanh, ñaây laø ñònh luaät effect. For instance, if we grow beans, we taát yeáu. Thaäp Nhò Nhaân Duyeân laø möôøi hai will harvest beans, but first we must have maét xích trong voøng sanh töû. Nhaân duyeân sinh bean seeds and sow them in the soil. With saûn trong leä thuoäc. Taát caû caùc hieän töôïng theå sunlight, rain, watering, fertilizers and care, chaát vaø taâm thaàn taïo thaønh söï soáng cuûa chuùng the seed will grow, become a plant and sanh ñeàu coù nhöõng lieân heä phuï thuoäc laãn finally produce beans. The seed is the cause; nhau. Ñaây laø möôøi hai raøng buoäc sinh linh the soil, sunlight, and water are the vaøo luaân hoài sinh töû. conditions. Cause combined with conditions 3) Twenty centuries ago, the Buddha said: give effect. In Buddhist view, a unique cause "Humanity and the world are the cause and cannot produce anything. It should be conditions to be linked and to become." His combined with some conditions to create words have denied the prsence of a Creator effect. Therefore, we can conclude that all or God. They give us a scientific and living beings and things in the universe are objective outlook of the present world, interrelated in order to come into being. This related to the law of Conditioning. It means is a "must." The twelve nidanas is the twelve that everything is dependent upon conditions links of Dependent Origination—The twelve to come into being or survive. In other words, links in the chain of existence. Conditioned there is nothing that can be self-creating and arising or interdependent arising. All self-existing, independent from others. All psychological and physical phenomena sentient beings, objects, elements, etc., in this

world are determined by the law of b) Avidya also means being dull-witted ignorant conditioning, under the form of formation, not knowing the four noble truths, not stabilization, deterioration, and annihilation. knowing sufferings, the causes of sufferings, Man is a small cosmos. He comes into being the mental state after severing

sufferings, and not by himself but by the activation of the law the way to sever sufferings. Through of transformation. The meaning of the ignorance are conditioned volitional actions: Twelve Conditions of Cause-and-Effect are Voâ minh coøn coù nghóa laø khoâng hieåu ñöôïc töù extremely deep and profound. They are dieäu ñeá, khoâng hieåu ñöôïc thöïc chaát vaø important doors for cultivators to step into the nguyeân nhaân khoå ñau cuoäc ñôøi, khoâng bieát realm of enlightenment, liberation from the ñöôïc dieät khoå, khoâng bieát ñöôïc con ñöôøng cycle of birth, death, bondage, sufferings, and dieät khoå. Töø voâ minh sanh ra haønh. afflictions from the three worlds and six c) Ignorance which mistakes the illusory paths, and to attain Pratyeka-Buddhahood— phenomena of this world for realities: Söï ngu Hai möôi laêm theá kyû veà tröôùc Ñöùc Phaät ñaõ doát laàm nhaän nhöõng hieän töôïng huyeãn hoùa noùi raèng: “Chuùng sanh vaø theá giôùi laø do nhaân treân ñôøi naày maø cho raèng chuùng laø coù thaät. duyeân keát hôïp maø thaønh.” Caâu noùi aáy ñaõ phuû 2) Action: Haønh—Volition actions—Activity— nhaän caùi goïi laø “Ñaáng Taïo Hoùa” hay Moving—Action—Activity—Conception— “Thöôïng Ñeá” saùng taïo ra muoân vaät. Caâu noùi Disposition—Volitional actions—Karma aáy ñaët ra moät caùi nhìn khoa hoïc vaø khaùch formation—Impulse—Moral conduct—Acting quan veà theá giôùi thöïc taïi hay “Duyeân Khôûi from ignorance would result in bad or Luaän.” Duyeân khôûi nghóa laø söï nöông töïa hoã favorable karma which is conductive to töông laãn nhau maø sinh thaønh vaø toàn taïi. reincarnation or liberation. Through volitional Khoâng coù caùi gì coù theå töï mình sinh ra mình actions is conditioned consciousness—Haønh vaø töï toàn taïi ñoäc laäp vôùi nhöõng söï vaät khaùc. coù nghóa laø haønh vi, hoaït ñoäng do voâ minh Taát caû moïi söï moïi vaät treân theá giôùi naày ñeàu phieàn naõo noåi leân laøm cho thaân, khaåu, yù taïo phaûi tuaân theo ñònh luaät “Duyeân Khôûi” maø taùc caùc nghieäp laønh döõ, töùc laø seõ töï thaét vaøo Thaønh, Truï, Hoaïi vaø Khoâng. Con ngöôøi laø voøng luaân hoài sanh töû, hay tieán daàn ñeán giaûi moät tieåu vuõ truï cuõng khoâng phaûi töï nhieân maø thoaùt. Töø haønh sanh ra thöùc. coù, maø laø do nghieäp löïc keát hôïp caùc duyeân 3) Consciousness: Vijnana (skt)—Thöùc— maø thaønh, vaø cuõng naèm trong ñònh luaät Vijnana means consciousness. If not liberated “Thaønh Truï Hoaïi Khoâng.” Möôøi hai nhaân yet, after death, the body decays, but the duyeân naày nghóa lyù raát thaâm dieäu. Ñaây laø subject’s knowledge commonly called soul nhöõng cöûa ngoû quan troïng ñeå cho chuùng sanh follows its reincarnation course in accordance böôùc vaøo Thaùnh quaû, thoaùt khoûi sanh töû, troùi with the three karmas of body, speech and buoäc, vaø khoå naõo trong ba coõi saùu ñöôøng, ñeå mind. Only when his knowledge gains the chöùng thaønh quaû vò Duyeân Giaùc Thöøa. status of purification, then he would be (III) A brief content of the “Twelve Links”—Toùm liberated from reincarnation. Through löôïc noäi dung cuûa Thaäp Nhò Nhaân Duyeân: consciousness are conditioned name and 1) Ignorance: Voâ minh—Stupidity. form—Thaàn thöùc laø phaàn tinh thaàn. Neáu chöa a) Avidya means ignorance, stupidity, or ñöôïc giaûi thoaùt thì sau khi cheát, thaân xaùc tieâu unenlightenment. Avidya also means tan, nhöng do thaân khaåu yù taïo nhöõng nghieäp

misunderstanding, being dull-witted ignorant, laønh döõ, yù thöùc aáy seõ ñi theo tieán trình luaân not conforming to the truth, not bright, hoài maø ñi vaøo buïng meï. Chæ khi naøo tam dubious, blind, dark: Voâ minh coù nghóa laø ngu nghieäp ñoàng thanh tònh thì ngöôøi aáy ñöôïc giaûi doát, hay hieåu sai laàm, khoâng saùng, meâ muoäi, thoaùt. Töø yù thöùc aáy sanh ra moät caùi teân hay khoâng ñuùng nhö thaät, môø aùm. Ngoaøi ra, voâ danh saéc. minh coøn coù nghóa laø hoaëc, meâ toái, muø quaùng 4) Name and form: Namarupa (skt)—Danh toái taêm. saéc—Name and form—Individuality of

things—Mind and matter—After birth, thanks fame, honor, etc. Through the process of to his consciousness, the subject recognizes becoming is conditioned birth—Töø nhöõng that he now has a name and a form (body). tham duïc maø chaáp höõu, coá gaéng laøm chuû Through name and form are conditioned the nhöõng gì mình muoán nhö tieàn baïc, nhaø cöûa, six senses-organs—Sau khi sanh ra, nhôø vaøo danh voïng, vaân vaân. Qua chaáp höõu maø “sanh” yù thöùc maø chuùng sanh aáy bieát raèng noù coù teân theo lieàn. vaø thaân theå, töø ñoù coù yù thöùc veà giaùc quan. 11) Birth: Jati (skt)—Sinh—Birth or rebirth—The 5) Six senses-organs: Sadayatana (skt)—Luïc final outcome of karma—Craving, clinging nhaäp—Six entrances—The six sense organs and becoming make up the present causes (eye—form, ear—sound, nose—scent, which will accompany the subject in his birth. tongue—taste, body—Texture, mind—mental Through birth are conditioned decay, sorrow object)—Six faculties—He is now has five and death—Keát quaû cuoái cuøng cuûa nghieäp, senses and mind to get in touch with chaáp thuû vaø höõu laø nhöõng nhaân ñöa ñeán taùi respective counterparts. Through the six sanh. Taùi sanh laø ñieàu kieän cuûa khoå ñau vaø senses-organs is conditioned contact—Saùu cô cheát choùc. quan bao goàm nguõ quan vaø taâm, nôi tieáp xuùc 12) Old age, illness and death: Laõo, bònh, töû— vôùi ñoái töôïng beân ngoaøi. Because of ignorance, the mind is moved. 6) Contact: Sparsa (skt)—Xuùc—Contact— This Moving is the second link. If the mind is Touch—Feeling—Texture—Contact moved, it will move everything. So develops after the six senses-organs are everything else comes into being due to that made. Through contact is conditioned initial Moving. Subsequent to this Moving, feeling—Söï tieáp xuùc vôùi theá giôùi beân ngoaøi, the third link of Consciousness arises. Owing töø ñoù sanh ra caûm giaùc. to the consciousness wrong views arise, that’s 7) Feelings: Vedana (skt)—Thoï—Perception— the fourth link. Because of the wrong views, Receiving—Perceiving—Contact— arising the fifth link of Form and Name. Sensation—Contact provokes all kinds of Form (visible), Name (invisible) combine feelings, feelings of joy, sadness, pleasure or themselves together to form everything else pain. Through feeling is conditioned and of course there arises the Six Roots or Six craving—Nhöõng caûm giaùc vui, buoàn, söôùng Senses. When the six senses come into khoå. Qua caûm giaùc ñöa tôùi söï ham muoán. contact with the internal and external, the 8) Desire: Trsna (skt)—AÙi—Craving— sixth link of Contact arises. After the arising Attachment—Love—Thirst—Desire— of Contact, Perception or Feeling is brought Craving—From the feeling of joy and forth. When happiness, unhappiness,

anger, pleasure, the subject tends to prolong it as love, jealousy, etc are all perceived, the much as possible. Through craving eighth link of attachment arises. When we conditioned clinging—Ham muoán vui söôùng attached to our perceptions, we have a keùo daøi. Töø ham muoán ñöa ñeán troùi buoäc. tendency to grasp on whatever we have. It's 9) Laying hold of: Upadana (skt)—Clinging— very difficult to detach ourselves from them, Thuû—Laying hold of—Grasping—Clinging to the ninth link of Grasping arises. We always existence—He becomes attached to what he grasp our feelings very strongly and never let likes or desires. Through clinging is go what we grasp in hands, the tenth link of conditioned the process of becoming—Chaáp Owning or Possessing arises to bind us tightly thuû vaøo nhöõng thöù maø mình ham thích. with the samsara. Subsequent to Owning, 10) Owning: Bhava (skt)—Höõu—Possessing— there will arise Birth (the eleventh link), Old Becoming—Being—Existence—Existing— Age, Illness and Death (the twelfth link)û—Vì Becoming and re-becoming—Driven by his voâ minh maø taâm naày voïng ñoäng. Voïng ñoäng desires, the subject tries to take in possession laø maéc xích thöù hai. Neáu taâm voïng ñoäng, moïi of what he wants such as money, houses, thöù voïng ñoäng töø töø sinh khôûi laø Haønh. Do

Haønh maø coù Taâm Thöùc, maéc xích thöù ba. Do gives birth to the six entrances of sight, Thöùc maø coù Caûnh, laø maéc xích thöù tö. Do hearing, scent, taste, body, and mind: Tuøy nôi caûnh maø khôûi leân maéc xích thöù naêm laø Danh Danh Saéc phaùt sanh Luïc Caên—Do nôi thaân töù Saéc. Danh saéc hôïp nhau laïi ñeå thaønh laäp moïi ñaïi maø sanh ra saùu caên, nhaõn, nhó, tyû, thieät, thöù khaùc vaø dó nhieân trong thaân chuùng sanh thaân, vaø yù. khôûi leân saùu caên. Khi saùu caên naày tieáp xuùc 5) Dependent on the Six Spheres of Sense arises vôùi noäi vaø ngoaïi traàn thì maéc xích thöù saùu laø Contact (six entrances give rise to Xuùc khôûi daäy. Sau Xuùc laø maéc xích thöù baûy interactions). It is to say six entrances give Caûm Thoï. Khi nhöõng vui, buoàn, thöông, giaän, rise to interactions, or the impure six faculties ganh gheùt, vaân vaân ñaõ ñöôïc caûm thoï thì maéc will breed attachments and wanting to xích thöù taùm laø AÙi seõ khôûi sinh. Khi luyeán aùi connect with the six elements of form, sound, chuùng ta coù khuynh höôùng giöõ hay Thuû nhöõng fragrance, flavor, touch, and dharma, such as thöù mình coù, maéc xích thöù chín ñang troãi daäy. sexual intimacies between a man and a Chuùng ta luoân luoân naém giöõ sôû höõu chöù woman: Tuøy nôi Luïc Caên phaùt sanh Xuùc: Do khoâng chòu buoâng boû, maéc xích thöù möôøi nôi luïc caên baát tònh maø sanh ra caùc söï xuùc ñang coät chaët chuùng ta vaøo luaân hoài sanh töû. caûm vaø va chaïm vôùi luïc traàn, saéc, thanh, Do Höõu maø coù Sanh (maéc xích thöù möôøi höông, vò, xuùc, vaø phaùp, nhö laø söï xuùc chaïm moät), Laõo, Bònh, Töû (laø maéc xích thöù möôøi thaân maät giöõa ngöôøi nam vaø ngöôøi nöõ. hai). 6) Dependent on Contact arises Feeling (IV) The Buddha's teachings on process of the (Interaction gives rise to reception), which Nidana—Lôøi Phaät daïy veà tieán trình cuûa Thaäp means attachments and interactions with Nhò Nhaân Duyeân: these elements breed yearnings to receive 1) Dependent on Ignorance arises Conditioning them, such as sight yearn for beautiful

forms, Activities (ignorance gives rise to actions). taste yearn for great delicacies, etc.: Tuøy nôi Ignorance (stupidity or darkness) develops Xuùc phaùt sanh Thoï: Töø nôi nhöõng caûm xuùc into various crazy, chaotic, and delusional treân maø sanh ra caùc söï thoï laõnh hay thoï duïng, conducts and practices: Tuøy nôi Voâ Minh maø nhö ham muoán saéc ñeïp, ham muoán aên ngon, phaùt sanh Haønh—Töø nôi voâ minh maø phaùt vaân vaân. sanh ra caùc haønh ñoäng ñieân ñaûo meâ laàm. 7) Dependent on Feeling arises Craving 2) Dependent on Conditioning Activities arises (reception gives rise to love). It is to say, Relinking Consciousness (Actions give rise to having received and accepted such pleasures consciousness). Improper and delusional gives rise to love, fondness, etc.: Tuøy nôi Thoï actions of body, speech, and mind give rise to phaùt sanh AÙi: Thoï duyeân aùi, töùc laø do töø nôi a consciousness filled with discriminations of caùc söï thoï nhaän kia maø caûm ra nhöõng söï yeâu right, wrong, etc.: Tuøy nôi Haønh maø phaùt sanh aùi, say meâ, vaân vaân. Thöùc—Do nôi caùc haønh ñoäng cuûa thaân khaåu 8) Dependent on Craving arises Grasping (love yù haønh xöû sai quaáy maø sanh ra caùi thöùc taùnh gives rise to possessiveness). It is to say, love phaân bieät phaûi quaáy, vaân vaân. gives rise to covetousness, fixation, unwilling 3) Dependent on Relinking Conciousness arises to let go: Tuøy nôi AÙi phaùt sanh Thuû: AÙi duyeân Mind and Matter (consciousness gives rise to thuû,töùc laø töø nôi yeâu aùi maø sanh ra söï chaáp form name). It is to say, consciousness (false chaët, giöõ laáy khoâng chòu buoâng boû. discriminations) leads to having a physical 9) Dependent on Grasping arises Becoming body or form-name: Tuøy nôi Thöùc phaùt sanh (possessiveness gives rise to existence). It is Danh Saéc—Do nôi thöùc phaân bieät sai quaáy to say, from being possessive gives rise to the maø caûm thoï thaønh thaân töù ñaïi hay danh saéc. characteristic of private existence by 4) Dependent on Mind and Matter arises the Six discriminating what is ‘mine’ and what is not Spheres of Sense (form name gives rise to six ‘mine,’ or everything is mine and nothing is entrances). It is to say, the physical body yours, etc.: Tuøy nôi Thuû phaùt sanh Höõu: Thuû

duyeân höõu, töùc laø do töø nôi caùi chaáp giöõ kia Muoán dieät tröø voâ minh chuùng ta phaûi quaùn saùt maø sanh caùi taùnh tö höõu, nghóa laø caùi cuûa ta, traïng thaùi sinh khôûi trong quaù khöù xa xöa vaø vaø caùi khoâng phaûi cuûa ta, hay taát caû laø cuûa ta, söï luaân löu cuûa 12 nhaân duyeân trong ba ñôøi chôù khoâng phaûi cuûa ngöôi, vaân vaân. quaù khöù, hieän taïi vaø vò lai. Tuy nhieân, phaøm 10) Dependent on Becoming arises Birth phu chuùng ta caên cô thaáp keùm khoâng theå laøm (existence gives rise to birth). It is to say, nhöõng ñieàu vöøa keå treân ñöôïc ñeå tröïc tieáp dieät having the concept of private existence gives tröø voâ minh goác reã nhö caùc vò Boà Taùt Ñaïi rise to rebirth, which is to change lives, and Thöøa, hay nhöõng vò Phaät töông lai, nhöng continue drowning in the cycle of birth and chuùng ta coù theå dieät tröø voâ minh ngoïn laø “AÙi, death in the three worlds and six realms as a Thuû, vaø Höõu.” Vì theá, chuùng ta phaûi coá gaéng sentient being: Tuøy nôi Höõu coù Sanh: Höõu thöïc hieän sao cho khoâng phaùt sinh taâm tham duyeân sanh, töùc laø do nôi tö höõu aáy maø phaûi aùi. Khoâng tham aùi môùi

khoâng thuû hay khoâng traàm luaân vaøo voøng luaân hoài sanh töû, töùc laø tìm caàu. Khoâng tìm caàu neân khoâng coù höõu ñaàu thai, chuyeån kieáp, troâi laên trong ba coõi hay thoï quaû sinh töû veà sau naày. saùu ñöôøng nhö moät chuùng sanh. (VI) The Buddha conclusion about Nidana: Lôøi keát 11) Dependent on Birth arises Old Age and luaän cuûa Ñöùc Phaät veà Voâ Minh—If a seed Sorrow (birth gives rise to old age and does not germinate, a shoot will not rise, and sufferings). It is to say, if there is birth, then if a shoot does not rise, then there will be no there has to be a physical body of plant. And if there is no plant, there won't be impermanence, and naturally, there is also any leaves and branches—Heã voâ minh khoâng old age and sufferings: Tuøy nôi Sanh coù Giaø sanh thì caùc haønh tröïc thuoäc khaùc cuõng khoâng Yeáu Khoå Ñau: Sanh duyeân laõo, töùc laø heã coù coù. Ví nhö haït gioáng maø khoâng coù moäng thì sanh laø coù thaân töù ñaïi, vaø dó nhieân laø coù giaø choài khoâng sanh. Choài ñaõ khoâng sanh thì yeáu khoå ñau. khoâng coù thaân caây; thaân caây ñaõ khoâng thì 12) Dependent on Old Age and Sorrow arises khoâng coù nhaùnh laù hoa quaû chi caû. Death (old age and sufferings give rise to 1) The cessation of ignorance leads to the death). It is to say, if there are old age and cessation of Conditioning Activities (when sufferings, there is eventualy death: Tuøy nôi Ignorance is extinguished, Action is Giaø yeáu Khoå Ñau maø laïi Töû: Laõo duyeân töû, extinguished). It is to say, if ignorance ceases töùc laø heã coù giaø yeáu khoå ñau laø cuoái cuøng coù then all the false and mistaken conducts and cheát. practices will not transpireTaän dieät Voâ Minh (V) Eradication of Ignorance: Taän dieät Voâ daãn ñeán chaám döùt Haønh: Do caùi voâ minh kia Minh—To eradicate ignorance, we must go dieät, caùc haønh ñoäng sai laàm cuõng khoâng do back to the past and observe the first step of ñaâu maø coù ñöôïc. the conditioning process and study how the 2) The cessation of Conditioning Activities leads twelve links operate in the past, present and to the cessation of relinking-Consciousness future. However, as ordinary people, our (when Action is extinguished, Consciousness level of understanding and practicing dharmas is extinguished). It is to say, if the improper is still low; therefore, we cannot apply the and delusional actions of body, speech, and first method of eradicating ignorance at the mind no longer exist, then the various root like Bodhisattvas and Becoming- consciousnesses filled with discriminations Buddhas, but we can do it by eradicating will also cease: Chaám döùt Haønh daãn ñeán desire, clinging, and becoming. Therefore, we chaám döùt Thöùc: Do caùc haønh ñoäng sai quaáy must keep from amnifesting any strong cuûa thaân khaåu yù khoâng coøn, thì thöùc taùnh desire, covetousness for acquisition. Without phaân bieät cuõng khoâng sao sanh khôûi ñöôïc. such a desire, we will be freed from clinging. 3) The cessation of Relinking-Consciousness If we are not attached to anything, we will be leads to the cessation of Mind and Matter liberated from the cycle of birth and death— (when consciousness is extinguished, form

name is extinguished). It is to say, if the 8) The cessation of Craving leads to the consciousness of false and mistaken cessation of Grasping (when love is discriminations of right and wrong is no extinguished, possessivenes is extinguished).

longer born, then there will not be a body of That is to say, if love and fondness do not form name (there is no reincarnation or rise, then there is no covetousness, fixation, rebirth): Chaám döùt Thöùc daãn ñeán chaám döùt or the unwillingness to let go, etc.: Chaám döùt Danh Saéc: Moät khi caùi thöùc phaân bieät phaûi AÙi daãn ñeán chaám döùt Thuû: Do söï yeâu aùi quaáy khoâng sanh thôøi khoâng coù thaân danh khoâng sanh thôøi söï chieám höõu hay chaáp giöõ saéc. cuõng khoâng do ñaâu maø sanh khôûi ñöôïc. 4) The cessation of Mind and Matter leads to the 9) The cessation of Grasping leads to the cessation of the Six Spheres of Sense (when cessation of Becoming (when possessiveness form name is extinguished, the six entrances is extinguished, existence is extinguished). In are extinguished). It is to say, if the body of other words, if the characteristic of private form-name does not exist, then the six existence and the possessive nature do not entrances of sight, hearing, smell, taste, body, exist, then there is no separation of what and mind cannot exist: Chaám döùt Danh Saéc belongs to me, and what belongs to others: daãn ñeán chaám döùt Luïc Caên: Khi khoâng coù Chaám döùt Thuû daãn ñeán chaám döùt Höõu: Do söï thaân danh saéc thì luïc caên cuõng khoâng thaønh. chaáp giöõ khoâng coøn, thôøi cuõng khoâng coù caùi 5) The cessation of the Six Spheres of Sense cuûa ta hay cuûa ngöôøi. leads to the cessation of Contact (when the 10) The cessation of Becoming leads to the six entrances are extinguished, interactions cessation of Birth (when existence is are extinguished). In other words, if the extinguished, rebirth is extinguished). This impure body of six faculties does not exist, means, if the ideas of what's mine and what's then the matter of lusts, attachments, and yours cease, then there is no more rebirth and intimacies between men and women, and the reincarnation: Chaám döùt Höõu daãn ñeán chaám desires for the six elements of form, sound, döùt Sanh: Do caùi cuûa ta hay cuûa ngöôøi khoâng fragrance, flavor, touch, and dharma will also coøn, thôøi khoâng coøn taùi sanh nöõa. cease: Chaám döùt Luïc Caên daãn ñeán chaám döùt 11) The cessation of Birth leads to the cessation Xuùc: Khi thaân luïc caên baát tònh khoâng coù, thôøi of Old Age, Sickness and Sorrow (when birth söï tieáp giao giöõa nam nöõ cuõng nhö caûm xuùc is extinguished, old age, sickness, and sorrow vôùi luïc traàn cuõng khoâng coù. are also extinguished). In other words, if there 6) The cessation of Contact leads to the is no birth, which means there is no physical cessation of Feeling (when interaction is body of impermanence, then there is no old extinguished, reception is extinguished). In age, sickness, and pain: Chaám döùt Sanh daãn other words, if there are no interactions and ñeán chaám döùt Giaø Caû Beänh Hoaïn Khoå Ñau: no connections, then there is no acceptance Khi sanh dieät, nghóa laø khoâng coù thaân töù ñaïi, and reception: Chaám döùt Xuùc daãn ñeán chaám thôøi giaø caû, beänh hoaïn, khoå ñau cuõng khoâng döùt Thoï: Khi söï tieáp xuùc vôùi nhau khoâng coù, coøn. thì söï thoï laõnh cuõng khoâng coù. 12) The cessation of Birth also leads to the 7) The cessation of Feeling leads to the cessation of Old Age, Death, Sorrow, cessation of Craving (when reception is Lamentation, Pain, Grief, and Despair: Chaám extinguished, love is extinguished). In other döùt sanh coøn daãn tôùi chaám döùt Laõo, Töû, Saàu words, if acceptance and reception do not Muoän, Ta Thaùn, Ñau

Khoå, Phieàn Naõo, vaø occur, then there is no love, fondness, or Thaát Voïng. yearning, etc.: Chaám döùt Thoï daãn ñeán chaám Twelve links chain of dependent döùt AÙi: Khi söï thoï duïng khoâng coù thì khoâng origination: Thaäp nhò nhaân duyeân—See Twelve coù yeâu aùi, thöông meán, vaø ham mong, vaân links of cause and effect. vaân.

Twelve links of karmic causality: Twelve 8) Karttika: Between the months of October and links of “Cause and Effect”—Thaäp Nhò Duyeân November (16th of 8th Chinese moon to 15th Khôûi—See Twelve links of cause and effect. 9th)—Giöõa khoaûng thaùng möôøi vaø thaùng möôøi Twelve means of sensation: Thaäp Nhò Nhaäp— moät döông lòch (töø 16th thaùng taùm ñeán 15th Möôøi hai nhaäp xöù—See Twelve entrances, and thaùng 9th). Eighty-one divisions in the Maha-Prajna-Paramita 9) Margasira or Agrahayana: Between the Sutra. months of November and December (16th of 9th Chinese moon to 15th of 10th)—Giöõa Twelve months of a year: Thaäp Nhò Nguyeät— khoaûng thaùng möôøi moät vaø thaùng möôøi hai See Twelve Months of a Year in India. döông lòch (töø 16th thaùng 9th ñeán 15th thaùng Twelve Months of a Year in India: Thaäp Nhò 10th). Nguyeät—Möôøi hai thaùng trong naêm ôû AÁn Ñoä. 10) Pausa or Taisa: Between the months of 1) Caitra: Between the months of March and December and January (16th of 10th Chinese April (16 of 1st Chinese moon to 15th of 2nd)— moon to 15th of 11th)—Giöõa khoaûng thaùng Giöõa khoaûng thaùng ba vaø thaùng tö döông lòch möôøi hai vaø thaùng gieâng döông lòch (töø 16th (töø 16 thaùng gieâng ñeán 15 thaùng hai aâm lòch). thaùng 10th ñeán 15th thaùng 11th). 2) Vaisakha: Between the months of April and 11) Magha: Between the months of January and May (16th of 2nd Chinese moon to 15th of 3rd). February (16th of 11th Chinese moon to 15th of The second month of spring—Giöõa khoaûng 12th)—Giöõa khoaûng thaùng gieâng vaø thaùng hai thaùng tö vaø thaùng naêm döông lòch (töø 16 thaùng döông lòch (töø 16th thaùng 11th ñeán 15th thaùng hai ñeán 15 thaùng ba aâm lòch). Ñaây cuõng laø 12th). thaùng thöù hai cuûa muøa xuaân. 12) Phalguna: Between the months of February 3) Jyaistha: Between the months of May and and March (16th of 12th Chinese moon to 15th June (16th of 3rd Chinese moon to 15th of of 1st)—Giöõa khoaûng thaùng hai vaø thaùng ba 4th)—Giöõa khoaûng thaùng naêm vaø thaùng saùu döông lòch (töø 16th thaùng 12th ñeán 15th thaùng döông lòch (töø 16 thaùng ba ñeán 15th thaùng tö 1st). aâm lòch). Twelve nidanas: Thaäp Nhò Nhaân Duyeân—Möôøi 4) Asadha: An Sa Ñoà—AÙt Xaõ Gia—AÙt Sa Traø— hai nhaân duyeân—See Twelve entrances, and Between the months of June and July (or 16th Eighty-one divisions in the Maha-Prajna-Paramita of 4th Chinese moon to 15th of 5th)—Giöõa Sutra. khoaûng thaùng saùu vaø thaùng baûy döông lòch (töø 16th thaùng tö ñeán 15th thaùng 5th aâm lòch). Twelve Path Factors: Möôøi hai chi ñaïo— 5) Sravana: Between the months of July and According to Bhikkhu Bodhi in Abhidhamma, August (16th of 5th Chinese moon to 15th of there are twelve path factors—Theo Tyø Kheo Boà 6th)—Giöõa thaùng baûy vaø thaùng taùm döông Ñeà trong Vi Dieäu Phaùp, coù 12 chi ñaïo: lòch (töø 16 thaùng naêm ñeán 15th thaùng hai aâm (A) Eight Paths which lead to the blissful states of lòch). existence—Taùm chi ñaïo daãn ñeán traïng thaùi 6) Prausthapada or

Bhadrapada: Between the an laïc: months of August and September (16th of 6th 1) Right View: Chaùnh kieán. Chinese moon to 15th of 7th)—Baït Naïi La Baø 2) Right Intention: Chaùnh tö duy. Naõ—Giöõa khoaûng thaùng taùm vaø thaùng chín 3) Right Speech: Chaùnh ngöõ. döông lòch (töø 16th thaùng saùu ñeán 15th thaùng 4) Right Action: Chaùnh nghieäp. baûy aâm lòch). 5) Right Livelihood: Chaùnh maïng. 7) Asvina or Asvayuja: Between the months of 6) Right Effort: Chaùnh tinh taán. September and October (16th of 7th Chinese 7) Right Mindfulness: Chaùnh nieäm. moon to 15th of 8th)—Giöõa khoaûng thaùng chín 8) Right Concentration: Chaùnh ñònh. vaø thaùng möôøi döông lòch (Töø 16th thaùng baûy (B) Four Paths lead to the woeful states—Boán chi ñeán 15 thaùng taùm aâm lòch). ñaïo daãn ñeán traïng thaùi ñau khoå: 9) Wrong View: Taø kieán.

10) Wrong Intention: Taø tö duy. Daï—Giaùo thuyeát maø Ñöùc Phaät laëp laïi lôøi 11) Wrong Effort: Taø tinh taán. thuyeát giaûng cuûa Ngaøi baèng thi thô. 12) Wrong concentration: Taø nhaát ñieåm taâm. 3) Doctrine containing Buddha giving Twelve places: Juni-Sho (jap)—Thaäp Nhò Xöù— prophecies of attaining Buddhahood for his Thaäp Nhò Nhaäp—See Twelve entrances. disciples: Vyakarana (skt)—Thoï Kyù—Nhöõng Twelve sense bases: According to Bhikkhu lôøi Ñöùc Phaät thoï kyù cho caùc ñeä töû cuûa Ngaøi. Bodhi in Abhidhamma, there are twelve sense 4) Doctrine for chanting such as Amitabha bases—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu Buddha Sutra: Gatha (skt)—Phuùng Tuïng. Phaùp, coù möôøi hai xöù: 5) Sutras the Buddha taught without anyone (A) asking a question, such as the Amitabha 1) The eye base: Nhaõn. Buddha Sutra, etc.: Vedana (skt)—Töï 2) The ear base: Nhó. Thuyeát—Nhöõng kinh maø Ñöùc Phaät töï thuyeát, 3) The nose base: Tyõ. chöù khoâng caàn phaûi ñôïi ai hoûi. 4) The tongue base: Thieät. 6) Sutras in which the Buddha relied on a 5) The body base: Thaân. condition or circumstance to teach, such as 6) The mind base: YÙ. the Avatamsaka Sutra: Nidana (skt)—Nhôn (B) Duyeân—Nhöõng kinh ñieån maø Ñöùc Phaät döïa 7) The visible form base: Saéc traàn. vaøo ñieàu kieän hay hoaøn caûnh beân ngoaøi ñeå 8) The sound base: Thinh traàn. giaùo thuyeát nhö Kinh Hoa Nghieâm. 9) The smell base: Höông traàn. 7) Sutras where the Buddha uses an example to 10) The taste base: Vò traàn. teach the Dharma: Avadana (skt)—Thí Duï— 11) The tangible base: Xuùc traàn. Kinh ñieån Ñöùc Phaät duøng nhöõng thí duï ñeå 12) The mental-object base: Phaùp traàn. giaùo thuyeát. 8) Teachings where the Buddha speaks of the Twelve spirits connected with the Master of actions or the Dharma Past Buddhas taught: Healing: Thaäp Nhò Thaàn Minh Vöông—Möôøi hai Iturtaka (skt)—Boån Söï—Kinh ñieån noùi veà vò thaàn lieân heä vôùi Ñöùc Döôïc Sö. giaùo thuyeát vaø boån haïnh cuûa caùc Ñöùc Phaät 1) Kumbhira: Cung Tyø La Ñaïi Töôùng. thôøi quaù khöù. 2) Vajra: Phaït Chieát La Ñaïi Töôùng. 9) Teachings giving accounts of the practices of 3) Mihira: Meâ Xí La Ñaïi Töôùng. Sakyamuni Buddha while he was still a 4) Andira: An Ñeå (Leã) La Ñaïi Töôùng. Bodhisattva cultivating to attain Buddhahood: 5) Anila: AÙt Neå (Leã) La Ñaïi Töôùng. Jataka (skt)—Boån Sanh—Kinh ñieån noùi veà 6) Sandila: San Ñeå La Ñaïi Töôùng. Ñöùc Phaät Thích Ca trong nhöõng ñôøi quaù khöù 7) Indra: Nhaân Ñaø (Ñaït) La Ñaïi Töôùng. khi Ngaøi coøn laø Boà Taùt. 8) Pajra: Ba Di

La Ñaïi Töôùng. 10) Various Mahayana Sutras which are 9) Mahoraga: Ma Hoå La Ñaïi Töôùng. encompassing all Dharmas from lowest to 10) Kinnara: Chaân Ñaït La Ñaïi Töôùng. highest level, such as the Dharma Flower 11) Catura: Chieân Ñoå La Ñaïi Töôùng. Sutra, Avatamsaka Sutra, Maha-Nirvana 12) Vikarala: Tyø Yeát La (Bì Kieát La) Ñaïi Töôùng. Sutra, etc.: Vaipulya (skt)—Phöông Quaûng— Twelve sutras: Which are classifications of the Nhöõng kinh ñieån Ñaïi Thöøa töø thaáp ñeán cao Buddha's teachings—Thaäp Nhò Boä Kinh. nhö Kinh Phaùp Hoa, Hoa Nghieâm vaø Ñaïi Baùt 1) Large volumes of the Buddha teachings: Nieát Baøn, vaân vaân. Sutra (skt)—Kheá Kinh—Sutra is also often 11) Sutras which teach various extremely used in general to refer to all Buddha extraordinary spiritual penetrations beyond Teachings—Nhöõng boä kinh lôùn ghi laïi nhöõng the scope of the unenlightened sentient lôøi Phaät daïy hay toaøn boä Phaät Phaùp. beings: Adbhutahdharma (skt)—Vò Taèng 2) Teachings in which the Buddha repeats his Höõu—Kinh ñieån noùi veà nhöõng thaàn thoâng verbal teaching in poetry: Geya (skt)—Kyø

sieâu vieät, ngoaøi söùc töôûng töôïng cuûa phaøm (C) Four types of Immaterial-Sphere Functional phu. Consciousness—Boán loaïi Taàm Haønh thuoäc 12) Commentaries and explanations of the Voâ Saéc Giôùi: Buddha's teachings: Upadesa (skt)—Luaän 9) Functional consciousness pertaining to the Nghò—Nhöõng luaän nghò veà kinh ñieån Phaät base of infinite space: Taâm Thieàn Haønh trong phaùp. Khoâng Voâ Bieân Xöù. Twelve sutras (which are classifications of 10) Functional consciousness pertaining to the the Buddha's teachings): Thaäp Nhò Boä Kinh— base of infinite consciousness: Taâm Thieàn See Twelve sutras. Haønh trong Thöùc Voâ Bieân Xöù. Twelve types of Immaterial-Sphere 11) Functional consciousness pertaining to the base of nothingness: Taâm Thieàn Haønh trong consciousness: According to Bhikkhu Bodhi in Voâ Sôû Höõu Xöù. Abhidhamma, there are twelve types of 12) Functional consciousness pertaining to the Immaterial-Sphere minds—Theo Ngaøi Tyø Khöu base of neither perception-nor-non- Boà Ñeà trong Vi Dieäu Phaùp, coù möôøi hai taâm thuoäc perception: Taâm Thieàn Haønh trong Phi Töôûng Voâ Saéc Giôùi: Phi Phi Töôûng Xöù. (A) Four types of Immaterial-Sphere Wholesome Twelve Unwholesome Minds: According to minds—Coù boán loaïi Taâm Thieän Voâ Saéc giôùi: Bhikkhu Bodhi in Abhidhamma, there are twelve 1) Wholesome consciousness pertaining to the kinds of unwholesome minds—Theo Tyø Khöu Boà base of infinite space: Taâm Thieàn Thieän trong Ñeà trong Vi Dieäu Phaùp, coù möôøi hai taâm baát Khoâng Voâ Bieân Xöù. thieän: 2) Wholesome consciousness pertaining to the (A) Eight types of unwholesome minds which are base of infinite consciousness: Taâm Thieàn accompanied by greed—Taùm taâm Baát Thieän Thieän trong Thöùc Voâ Bieân Xöù. baét nguoàn töø caên tham: 3) Wholesome consciousness pertaining to the 1) Mind unprompted, accompanied by joy, base of nothingness: Taâm Thieàn Thieän trong associated with wrong view: Taâm khoâng bò Voâ Sôû Höõu Xöù. xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû vaø lieân 4) Wholesome consciousness pertaining to the hôïp vôùi taø kieán. base of neither-perception-nor-non- 2) Mind prompted, accompanied by joy and perception: Taâm Thieàn Thieän trong Phi associated with

wrong view: Taâm bò xuùi duïc, Töôûng Phi Phi Töôûng Xöù. ñoàng phaùt sanh cuøng thoï hyû vaø lieân hôïp vôùi taø (B) Four types of Immaterial-Sphere Resultant kieán. consciousness—Boán loaïi Taâm Quaû thuoäc Voâ 3) Mind unprompted, accompanied by joy, Saéc Giôùi: dissociated from wrong view: Taâm khoâng bò 5) Resultant consciousness pertaining to the xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, duø base of infinite space: Taâm Thieàn Quaû trong khoâng lieân heä vôùi taø kieán. Khoâng Voâ Bieân Xöù. 4) Mind prompted, accompanied by joy, 6) Resultant consciousness pertaining to the dissociated from wrong view: Taâm bò xuùi duïc, base of infinite consciousness: Taâm Thieàn ñoàng phaùt sanh cuøng thoï hyû, vaø khoâng lieân Quaû trong Thöùc Voâ Bieân Xöù. hôïp vôùi taø kieán. 7) Resultant consciousness pertaining to the 5) Mind unprompted, accompanied by base of nothingness: Taâm Thieàn Quaû trong equanimity, associated from wrong view: Voâ Sôû Höõu Xöù. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng 8) Resultant consciousness pertaining to the thoï Xaû, lieân hôïp vôùi taø kieán. base of neither perception-nor-non- 6) Mind prompted, accompanied by equanimity, perception: Taâm Thieàn Quaû trong Phi Töôûng associated with wrong view: Taâm bò xuùi duïc, Phi Phi Töôûng Xöù. ñoàng phaùt sanh vôùi thoï Xaû, lieân hôïp vôùi taø kieán.

7) Mind unprompted, accompanied by 3) Namo, the dweller of Saha World, the equanimity, dissociated from wrong view: Underworld, Avalokitesvara Tathagata's vow Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng to follow the prayer sounds of sentient beings thoï Xaû, vaø khoâng lieân hôïp vôùi taø kieán. to alleviate pains and sufferings: Nam Moâ Ta 8) Mind prompted, accompanied by equanimity, Baø U Minh giôùi Quaùn AÂm Nhö Lai taàm thanh dissociated from wrong view: Taâm bò xuùi duïc, cöùu khoå nguyeän: Ngaøi luoân ôû coõi Ta Baø vaø ñoàng phaùt sanh cuøng thoï Xaû, vaø khoâng lieân coõi U Minh ñeå cöùu ñoä keû naøo keâu cöùu tôùi hôïp vôùi taø kieán. Ngaøi. (B) There are two kinds of unwholesome minds 4) Namo, the destroyer of evil spirits and rooted in hatred—Coù hai loaïi taâm baát thieän demons, Avalokitesvara Tathagata's vow to baét nguoàn töø caên Saân: eliminate dangers: Nam Moâ haøng taø ma, tröø 9) Mind unprompted, accompanied by yeâu quaùi Quan AÂm Nhö Lai naêng tröø nguy displeasure, associated with aversion: Taâm hieåm nguyeän: Ngaøi coù khaø naêng tröø khöû loaøi khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï taø ma yeâu quaùi, vaø ñuû söùc cöùu ngöôøi gaëp Öu, vaø coù lieân hôïp vôùi aùc yù. nguy hieåm. 10) Mind prompted, accompanied by displeasure, 5) Namo, the holy water bottle and willow associated with aversion: Taâm bò xuùi duïc, branch, Avalokitesvara Tathagata's vow to ñoàng phaùt sanh cuøng thoï Öu, coù lieân hôïp vôùi provide comfort and purification of sentient aùc yù. beings' minds with sweet holy water: Nam (C) Two kinds of unwolesome minds rooted in Moâ thanh tònh bình thuøy döông lieãu, Quaùn Delusion—Hai loaïi taâm baát thieän baét nguoàn AÂm Nhö Lai cam loä saùi taâm nguyeän—Ngaøi töø caên Si: laáy nhaønh döông lieãu dòu daøng nhuùng vaøo 11) Mind accompanied with equanimity and nöôùc ngoït maùt trong caùi bình thanh tònh ñeå associated with doubt: Taâm ñoàng phaùt sanh röôùi taát caû löûa loøng cuøa chuùng sanh. cuøng thoï Xaû vaø lieân hôïp vôùi hoaøi nghi.

6) Namo, the greatly compassionate and 12) Mind accompanied by equanimity and forgiving Avalokitesvara Tathagata’s vow associated with restlessness: Taâm ñoàng phaùt often to carry out conducts with complete sanh cuøng thoï Xaû vaø lieân hôïp vôùi phoùng daät. fairness and equality: Nam Moâ Ñaïi Töø Bi Twelve Vows of Avalokitesvara naêng Hyû Xaû, Quaùn AÂm Nhö Lai thöôøng haønh Bodhisattva: Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc bình ñaúng nguyeän—Thöông xoùt ngöôøi ñoùi vaø Quaùn Theá AÂm Boà Taùt. saún loøng tha thöù, Ngaøi khoâng phaân bieät keû 1) Namo, the Greatly Enlightened, well known oaùn ngöôøi thaân, taát caû Ngaøi ñeàu coi nhö nhau. for great spiritual freedom, the 7) Namo, in all times without abandonment, Avalokitesvara Tathagata’s vow of immense Avalokitesvara Tathagata’s vow to try to propagation: Nam Moâ hieäu Vieân Thoâng, danh eliminate the three realm: Nam Moâ truù daï Töï Taïi, Quaùn AÂm Nhö Lai quaûng phaùt hoaèng tuaàn voâ toån haïi, Quaùn AÂm Nhö Lai theä dieät theä nguyeän—Ngaøi ñöôïc xöng taëng laø “hieåu tam ñoà nguyeän—Ñeâm ngaøy ñi khaép ñoù ñaây bieát ñaày ñuû,” “thong dong hoaøn toaøn.” Ngaøi ñeå cöùu giuùp chuùng sanh ra khoûi caùc söï toån ñem pheùp tu haønh maø khuyeán ñoä khaép cuøng haïi, Ngaøi nguyeän cöùu vôùt chuùng sanh ra khoûi chuùng sanh. ba ñöôøng aùc ñòa nguïc, ngaï quyû vaø suùc sanh. 2) Namo, single-minded in liberation, 8) Namo, Potala Mountain, essential to worship, Avalokitesvara Tathagata’s vow to often Avalokitesvara Tathagata’s vow to break dwell in Southern Ocean: Nam Moâ nhöùt nieäm from the bondage of shackles and chains to taâm voâ quaùi ngaïi, Quaùn AÂm Nhö Lai thöôøng find liberation: Nam Moâ voïng Nam nham caàu cö Nam Haûi nguyeän—ÔÛ trong moät nieäm taâm leã baùi, Quaùn AÂm Nhö Lai, giaø toûa giaûi thoaùt ñöôïc töï taïi voâ ngaïi, Ngaøi thöôøng ôû beå phöông nguyeän—Neáu ai quay veà nuùi höôùng Nam maø Nam ñeå cöùu ñoä chuùng sanh. heát loøng caàu nguyeän thì daàu coù bò goâng cuøm xieàng xích cuõng ñöôïc thoaùt khoûi.

9) Namo, the creator of the dharma-vessel Medicine Buddha was treading the Bodhisattva traveling the ocean of sufferings, path, he solemnly made Twelve Great Vows to Avalokitesvara Tathagata’s vow to rescue grant sentient beings whatever they desired. and aid all sentient beings: Nam Moâ taïo phaùp Sakyamuni Buddha confirmed Manjusri thuyeàn du khoå haõi, Quaùn AÂm Nhö Lai ñoä taän Bodhisattva: “I cannot possibly describe them all, chuùng sanh nguyeän—Duøng pheùp tu haønh ñeå not even if I were to speak for an eon or more. laøm chieác thuyeàn, Ngaøi ñi cuûng khaép trong However, this Buddha-land is utterly pure. You bieån khoå ñeå ñoä heát chuùng sanh. will find no temptations, no Evil Paths nor even 10) Namo, the holder of flags and parasols, cries of suffering there.”—Theo Kinh Döôïc Sö, Avalokitesvara Tathagata’s vow to protect Ñöùc Phaät baûo ngaøi Vaên Thuø Sö Lôïi Boà Taùt raèng ôû and deliver sentient beings to the Western phöông Ñoâng caùch coõi Ta Baø hôn möôøi caên daø sa Pure Land: Nam Moâ tieàn traøng phan, haäu baûo coõi Phaät, coù moät theá giôùi teân laø Tònh Löu Ly. Ñöùc caùi, Quaùn AÂm Nhö Lai tieáp daãn Taây Phöông giaùo chuû coõi aáy hieäu laø Döôïc Sö Luu Ly Quang nguyeän—Neáu ai caàu nguyeän vaø tu haønh theo Nhö Lai, ÖÙng Chaùnh Ñaúng

Giaùc, Minh Haïnh Vieân Ngaøi chæ daãn, khi rôøi boû xaùc thaân naày thì seõ Maõn, Thieän Theä, Theá Gian Giaûi, Voâ Thöôïng Só, coù phöôùn daøi ñi tröôùc, traøng loïng quyù giaù theo Ñieàu Ngöï Tröôïng Phu, Thieân Nhaân Sö, Phaät, Theá sau, ñeå röôùc veà Taây Phöông. Toân. Khi coøn tu haïnh Boà Taùt, Ñöùc Döôïc Sö Löu 11) Namo, the world of the Infinite Life Buddha, Ly Quang Nhö Lai coù phaùt möôøi hai nguyeän lôùn, Avalokitesvara Tathagata's vow to have khieán cho chuùng höõu tình caàu chi ñöôïc naáy. Ñöùc Amitabha Buddha give the prophecy of Phaät Thích Ca Maâu Ni ñaõ khaúng ñònh vôùi Boà Taùt Buddhahood: Nam Moâ Voâ Löôïng Thoï Phaät Vaên Thuø Sö Lôïi raèng: "Daàu ta coù noùi ñeán maõn caûnh giôùi, Quaùn AÂm Nhö Lai Di Ñaø thoï kyù moät kieáp hay hôn moät kieáp cuõng khoâng theå naøo nguyeän—ÔÛ caûnh giôùi cuûa Ñöùc Voâ Löôïng noùi cho heát ñöôïc. Tuy nhieân, ta coù theå noùi ngay Thoï, töùc Ñöùc A Di Ñaø, Ngaøi ñaõ ñöôïc cho bieát raèng coõi Phaät kia khoâng coù ñaøn baø, khoâng coù tröôùc laø veà sau Ngaøi seõ thay theá Ñöùc Phaät A ñöôøng döõ vaø caû ñeán tieáng khoå cuõng khoâng." Di Ñaø ôû ngoâi vò ñoù. 1) The First great Vow: Ñaïi Nguyeän thöù nhaát—I 12) Namo, the incomparable adorning body in the vow that in a future life, when I have attained three worlds, Avalokitesvara Tathagata's vow Supreme, Perfect Enlightenment, my brilliant to complete the twelve vows to rescue rays will radiate to all beings or to shine upon sentient beings: Nam Moâ ñoan nghieâm thaân all beings with the light from my body, voâ tyû traïi, Quaùn AÂm Nhö Lai quaù tu thaäp nhò illuminating infinite, countless boundless nguyeän—Ñöôïc thaân hình nghieâm trang khoâng realms. This body will be adorned with the ai so saùnh ñöôïc vôùi Ngaøi, aáy laø keát quaû cuûa Thirty-Two Marks of Greatness and Eighty söï tu theo möôøi hai nguyeän lôùn naày. Auspicious Characteristics. Furthermore, I Twelve vows of Bhaishajya-Guru-Buddha: will enable all sentient beings to become just Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly like me—Nguyeän ñôøi sau, khi chöùng ñöôïc Quang Phaät—According to The Medicine Buddha ñaïo Chaùnh Ñaúng Chaùnh Giaùc, thaân coù haøo Sutra, the Buddha said to Manjusri Bodhisattva: quang saùng suoát, röïc rôõ chieáu khaép voâ löôïng, "East of this world, past countless Buddha-lands, voâ soá, voâ bieân theá giôùi, ñeå soi saùng giaùc ngoä more numerous than the grains of sand in ten cho moïi chuùng sanh, khieán cho taát caû chuùng Ganges Rivers, there exists a world called Pure höõu tình ñeàu coù ñuû ba möôi hai töôùng ñaïi Lapis Lazuli. The Buddha of that world is called tröôïng phu, cuøng taùm chuïc moùn tuøy hình the Medicine Buddha Lapis Lazuli Radiance trang nghieâm nhö thaân cuûa ta vaäy. Tathagata, Arhat, the Perfectly Enlightened, 2) The Second Great Vow: Ñaïi Nguyeän thöù Perfect in Mind and Deed, Well Gone, Knower of hai—I vow that in a future life, when I have the World, Unsurpassed Being, Tamer of attained Supreme Enlightenment, my body, Passions, Teacher of Gods and Men, Buddha, inside and out, will radiate far and wide the World Honoured One. When the World Honoured clarity and flawless purity of lapis lazuli. This

body will be adorned with superlative virtues regain their purity upon hearing my name, and dwell peacefully in the midst of a web of and avoid descending upon the

Evil Paths— light more magnificent than the sun or moon. Nguyeän ñôøi sau khi ñöôïc ñaïo Boà Ñeà, neáu coù The light will awaken the minds of all beings chuùng höõu tình nhieàu voâ löôïng, voâ bieân ôû dwelling in darkness, enabling them to trong giaùo phaùp cuûa ta maø tu haønh theo haïnh engage in their pursuits according to their thanh tònh, thì ta khieán cho taát caû ñeàu giöõ wishes—Nguyeän ñôøi sau, khi ñöôïc ñaïo Boà ñöôïc phaùp giôùi hoaøn toaøn ñaày ñuû caû tam tuï Ñeà, thaân ta nhö ngoïc löu ly, trong ngoaøi saùng tònh giôùi. Giaû söû coù ngöôøi naøo bò toäi huûy suoát, tinh saïch hoaøn toaøn, khoâng coù chuùt nhô phaïm giôùi phaùp maø khi ñaõ nghe ñöôïc danh bôïn, aùnh quang minh choùi loïi khaép nôi, coâng hieäu ta thì trôû laïi ñöôïc thanh tònh, khoûi sa vaøo ñöùc cao voøi voïi vaø an truù giöõa töøng löôùi deät ñöôøng aùc. baèng tia saùng, toû hôn vaàng nhaät nguyeät. 6) The Sixth Vow: Ñaïi Nguyeän thöù saùu—I vow Chuùng sanh trong coõi u minh ñeàu nhôø aùnh that in a future life, when I have attained saùng aáy maø taâm trí ñöôïc môû mang vaø tuøy yù Supreme Enlightenment, sentient beings with muoán ñi ñeán choã naøo ñeå laøm caùc söï nghieäp gì imperfect bodies, whose senses are deficient, cuõng ñeàu ñöôïc caû. who are ugly, stupid, blind, deaf, mute, 3) The Third Great Vow: Ñaïi Nguyeän thöù ba—I crippled, hunchbacked, leprous, insane or vow that in a future life, when I have attained suffering from various other illnesses, will, Supreme Enlightenment, I will, with infinite upon hearing my name, acquire well-formed wisdom and skillful means, provide all bodies, endowed with intelligence, with all sentient beings with an inexhaustible quantity senses intact. They will be free of illness and of goods to meet their material needs. They suffering—Nguyeän ñôøi sau khi chöùng ñöôïc will never want for anything—Nguyeän ñôøi ñaïo Boà Ñeà, neáu coù chuùng höõu tình naøo thaân sau, khi ñöôïc ñaïo Boà Ñeà, duøng trí hueä hình heøn haï, caùc caên khoâng ñuû, xaáu xa, khôø phöông tieän voâ löôïng voâ bieân ñoä cho chuùng khaïo, tai ñieác, maét ñui, noùi naêng ngoïng nghòu, höõu tình, khieán ai naáy ñeàu coù ñuû caùc vaät tay chaân taät nguyeàn, laùc huûi, ñieân cuoàng, chòu duïng, chôù khoâng ai phaûi chòu söï thieáu thoán. taát caû nhöõng beänh khoå aáy maø khi ñaõ nghe 4) The Fourth Vow: Ñaïi Nguyeän thöù tö—I vow danh hieäu ta lieàn ñöôïc thaân hình ñoan chaùnh, that in a future life, when I have attained taâm taùnh khoân ngoan, caùc caên ñaày ñuû, khoâng Supreme Enlightenment, I will set all who coøn nhöõng beänh khoå aáy nöõa. follow heretical ways upon the path to 7) The Seventh Great Vow: Ñaïi Nguyeän thöù Enlightenment. Likewise, I will set those who baûy—I vow that in a future life, when I have follow the Sravaka and Pratyeka-Buddha attained Supreme Enlightenment, sentient ways onto the Mahayana path—Nguyeän ñôøi beings afflicted with various illnesses, with no sau khi ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu one to help them, nowhere to turn, no tình tu theo taø ñaïo, thì ta khieán hoï quay veà an physicians, no medicine, no family, no home, truï trong ñaïo Boà Ñeà, hoaëc coù nhöõng ngöôøi tu who are destitute and miserable, will, as soon theo haïnh Thanh Vaên, Ñoäc Giaùc thì ta cuõng as my name passes through their ears, be laáy pheùp Ñaïi Thöøa maø daïy baûo hoï. relieved of all their illnesses. With mind and 5) The Fifth Vow: Ñaïi Nguyeän thöù naêm—I vow body peaceful and contented, they will

enjoy that in a future life, when I have attained home, family and property in abundance and Supreme Enlightenment, I will help all the eventually realize Unsurpassed Supreme countless sentient beings who cultivate the Enlightenment—Nguyeän ñôøi sau, khi ñöôïc path of morality in accordance with my chöùng ñaïo Boà Ñeà, neáu coù chuùng sanh naøo bò Dharma to observe the rules of conduct nhöõng chöùng beänh hieåm ngheøo khoâng ai cöùu (Precepts) to perfection, in conformity with chöõa, khoâng ai ñeå nöông nhôø, khoâng gaëp the Three Root Precepts. Even those guilty of thaày, khoâng gaëp thuoác, khoâng baø con, khoâng disparaging or violating the Precepts will nhaø cöûa, chòu nhieàu noãi ngheøo heøn khoán khoå,

maø heã danh hieäu ta ñaõ nghe loït vaøo tai moät suffering in body and mind from this laàn thì taát caû beänh hoaïn khoå naõo ñeàu tieâu tröø, oppression, need only hear my name to be thaân taâm an laïc, gia quyeán sum vaày, cuûa caûi freed from all these afflictions, thanks to the sung tuùc, cho ñeán chöùng ñöôïc ñaïo quaû Voâ awesome power of my merits and virtues— Thöôïng Boà Ñeà. Nguyeän ñôøi sau khi ta chöùng ñöôïc ñaïo quaû 8) The Eighth Great Vow: Ñaïi Nguyeän thöù Boà Ñeà, neáu coù chuùng höõu tình naøo maø phaùp taùm—I vow that in a future life, when I have luaät nhaø vua gia toäi phaûi bò xieàng xích, ñaùnh attained Supreme Enlightenment, those ñaäp, hoaëc bò giam giöõ trong choán lao tuø, hoaëc women who are extremely disgusted with bò cheùm gieát, hoaëc bò nhieàu tai naïn nhuïc nhaõ, ‘hundred afflictions that befall women’ and thaân taâm chòu nhöõng noãi khoå, buoàn raàu, böùc wish abandon their female form, will, upon röùt, heã nghe ñeán danh hieäu ta thì nhôø söùc oai hearing my name, all be reborn as men. They thaàn phöôùc ñöùc cuûa ta ñeàu ñöôïc giaûi thoaùt taát will be endowed with noble features and caû nhöõng noãi öu khoå aáy. eventually realize Unsurpassed Supreme 11) The Eleventh Great Vow: Ñaïi Nguyeän thöù Enlightenment—Nguyeän ñôøi sau khi ta chöùng möôøi moät—I vow that in a future life, when I ñöôïc ñaïo quaû Boà Ñeà, neáu coù nhöõng phuï nöõ have attained Supreme Enlightenment, if naøo bò traêm ñieàu heøn haï khoå sôû cuûa thaân gaùi sentient beings who are tormented by hunger laøm cho buoàn raàu, böïc töùc, sanh taâm nhaøm and thirst, to the point of creating evil karma chaùn, muoán boû thaân aáy maø heã nghe danh hieäu in their attempts to survive, should succeed in ta roái thì taát caû ñeàu ñöôïc chuyeån thaân gaùi hearing my name, recite it singlemindedly thaønh thaân trai, coù ñuû hình töôùng tröôïng phu, and hold fast to it, I will first satisfy them with cho ñeán chöùng ñöôïc ñaïo quaû Voâ Thöôïng Boà most exquisite food and drink. Ultimately, it Ñeà. is through the flavor of the Dharma that I will 9) The Ninth Great Vow: Ñaïi Nguyeän thöù establish them in the realm of peace and chín—I vow that in a future life, when I have happiness—Nguyeän ñôøi sau khi ta ñöôïc attained Supreme Enlightenment, I will help chöùng ñaïo Boà Ñeà, neáu coù chuùng höõu tình naøo all sentient beings escape from the demons’ bò söï ñoùi khaùt hoaønh haønh, ñeán noãi vì tìm net and free themselves from the bonds of mieáng aên phaûi taïo caùc nghieäp döõ, maø heã nghe heretical paths. Should they be caught in the danh hieäu ta roài chuyeân nieäm thoï trì thì tröôùc thicket of wrong views, I will

lead them to heát ta duøng caùc moùn aên uoáng ngon laï ban boá correct views, gradually inducing them to cho thaân hoï ñöôïc no ñuû vaø sau ta môùi ñem cultivate the practices of Bodhisattvas and phaùp vò nhieäm maàu kieán laäp cho hoï caùi caûnh swiftly realize Supreme, Perfect giôùi an laïc hoaøn toaøn. Enlightenment—Nguyeän ñôøi sau khi ta chöùng 12) The Twelfth Great Vow: Ñaïi nguyeän thöù ñöôïc ñaïo quaû Boà Ñeà thì khieán cho chuùng möôøi hai—I vow that in a future life, when I sanh höõu tình ra khoûi voøng löôùi ma nghieäp, have attained Supreme Enlightenment, if ñöôïc giaûi thoaùt taát caû söï raøng buoäc cuûa ngoaïi sentient beings who are utterly destitute, ñaïo. Neáu coù nhöõng keû sa vaøo röøng aùc kieán, ta lacking clothes to protect them from nhieáp daãn hoï trôû veà vôùi chaùnh kieán vaø daàn mosquitos and flies, heat and cold, and are daàn khieán hoï tu taäp theo caùc haïnh Boà Taùt suffering day and night, should hear my ñöôïc mau chöùng ñaïo Chaùnh Ñaúng Boà Ñeà. name, recite it singlemindedly and hold fast 10) The Tenth Great Vow: Ñaïi Nguyeän thöù to it, their wishes will be fulfilled. They will möôøi—I vow that in a future life, when I have immediately receive all manner of exquisite attained Supreme Enlightenement, those clothing, precious adornments, flower sentient beings who are shackled, beaten, garlands and incense powder, and will enjoy imprisoned, condemned to death or otherwise music and entertainment to their heart's subjected to countless miseries and content—Nguyeän ñôøi sau khi ta chöùng ñöôïc humiliations by royal decree, and who are ñaïo Boà Ñeà, neáu coù chuùng höõu tình naøo ngheøo

ñeán noãi khoâng coù aùo che thaân bò muoãi moøng trì danh hieäu Ñöùc Döôïc Sö Löu Ly Quang Nhö caén ñoát, noùng laïnh daõi daàu, ngaøy ñeâm khoå Lai vaø cung kính cuùng döôøng Ngaøi, thì chuùng toâi böùc, heã nghe ñeán danh hieäu ta maø chuyeân cuøng quyeán thuoäc ñoàng hoä veä ngöôøi aáy thoaùt khoûi nieäm thoï trì thì ta khieán cho ñöôïc nhö yù taát caû aùch naïn vaø khieán hoï mong caàu vieäc chi muoán: Naøo caùc thöù y phuïc toát ñeïp, naøo taát caû cuõng ñeàu ñöôïc thoûa maõn. Neáu coù ai bò bònh hoaïn caùc baûo vaät trang nghieâm, naøo traøng hoa, khoå aùch, muoán caàu cho khoûi thì cuõng neân ñoïc phaán saùp baùt ngaùt muøi thôm vaø troáng nhaïc tuïng kinh naày vaø laáy chæ nguõ saéc guùt danh töi cuøng nhöõng ñieäu ca muùa, tuøy taâm muoán chuùng toâi, khi ñaõ ñöôïc nhö loøng mong caàu thì môøi thöôûng thöùc moùn naøo cuõng ñöôïc thoûa maõn caû. môû guùt ra: Twelve vows of the Medicine Buddha: Möôøi 1) General Kumbhira: Cung tì la Ñaïi töôùng. Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly Quang 2) General Vajra: Phaït chieác la ñaïi töôùng. Phaät—See Twelve vows of Bhaishajya-Guru- 3) General Mihira: Meâ-Suùy-La ñaïi töôùng. Buddha. 4) General Andira: An-Ñeå-La ñaïi töôùng. Twelve Yaksha generals: Thaäp Nhò Döôïc Xoa 5) General Majira: AÙt Neå La ñaïi töôùng. Ñaïi Töôùng—According to the Bhaisajyaguru 6) General Shandira: San-Ñeå-La ñaïi töôùng. vaidurya Prabhasa Sutra, there are twelve Yaksha 7) General Indra: Nhôn Ñaït La ñaïi töôùng. generals. Each of the twelve Yaksha General has 8) General Pajra: Ba Di La ñaïi töôùng. an army of seven thousand Yakshas. The 9) General Makuram: Ma Hoå La ñaïi töôùng. unanimously pledged to the Buddha. 10) General Sindura: Chôn Ñaït La ñaïi

töôùng. “Lokajyestha, by the Buddha’s power, we have 11) General Catura: Chieâu Ñoã La ñaïi töôùng. learned of the name Lokajyestha Bhaisajyaguru 12) General Vikarala: Tyø Yeát La ñaïi töôùng. vaidurya Prabhasa Tathagata, we have no more Twelvefold chain of causation: Dvadasanga- fear or evil rebirth. We all sincerely take refuge pratitya-samutpada (skt)—Juni-innen (jap)—See in the Buddha, the Dharma and the Sangha for the Twelve links of cause and effect. rest of our natural lives. We will serve all beings, Twelvefold conditioned arising: Thaäp nhò promote their benefit and comfort. Any town or nhaân duyeân—See Twelvefold chain of causation. village, country or forest, wherever this Sutra is Twenty devas: Nhò Thaäp Thieân Vöông. preached, and wherever the name Bhaisajyaguru 1) Mahabrahman: Ñaïi phaïm thieân vöông. Vaidurya Prabhasa Tathagata is venerated, we 2) Sakra devanam Indra: Ñeá Thích toân thieân. and our army will protect the faithful and rescue 3) Vaisravana: Ña Vaên Thieân Vöông—Tyø Sa them from calamity. All their wishes will be Moân Thieân Vöông—See Vaisravana. fulfilled. Those in sickness and danger should 4) Dhrtarastra: Trì quoác thieân vöông. recite this sutra. They should take a five colored 5) Virudhaka: Taêng tröôûng thieân vöông. skein, and tie it into knots to form our names. 6) Virupaksa: Quaûng muïc thieân vöông. They can untie the knots when the wishes are 7) Guhyapati: Kim Cang maät tích thieân. fulfilled—Theo Kinh Döôïc Sö, coù möôøi hai vò 8) Mahesvara: Ma EÂ thuû la. Döôïc Xoa ñaïi töôùng. Möôøi hai vò ñaïi töôùng naày 9) Pancika: Taùn chæ ca. moãi vò ñeàu coù baûy ngaøn Döôïc Xoa laøm quyeán 10) Sarasvati: Ñaïi bieän taøi thieân. thuoäc ñoàng caát tieáng baïch Phaät raèng: “Baïch Ñöùc 11) Laksmi: Ñaïi coâng ñöùc thieân. Theá Toân, hoâm nay chuùng toâi nhôø oai löïc cuûa Phaät 12) Skanda: Vi ñaø thieân thaàn. maø ñöôïc nghe danh hieäu cuûa Ñöùc Döôïc Sö Löu 13) Prthivi: Kieân maâu ñòa thaàn. Ly Quang Nhö Lai, khoâng coøn taâm sôï seät trong 14) Bodhidruma or Bodhivrksa: Boà ñeà thoï thaàn. caùc ñöôøng aùc thuù nöõa. Chuùng toâi cuøng nhau, ñoàng 15) Hariti: Quyû töû maãu thaàn:. moät loøng troïn ñôøi quy-y Phaät, Phaùp, Taêng, theà seõ 16) Marici: Ma lôïi chi thieân. gaùnh vaùc cho chuùng höõu tình, laøm vieäc nghóa lôïi 17) Surya: Nhaät cung thieân töû. ñöa ñeán söï nhieâu ích an vui. Tuøy nôi naøo hoaëc 18) Candra: Nguyeät cung thieân töû. laøng xoùm, thaønh, nöôùc, hoaëc trong röøng caây vaéng 19) Sagara: Sa caét Long vöông. veû, neáu coù kinh naày löu boá ñeán hay coù ngöôøi thoï 20) Yama-raja: Dieäm ma la vöông.

Twenty differences between Sravakas and Thanh Vaên ñaõ khoâng khuyeán duï keû khaùc tìm Bodhisattvas: Hai Möôi Söï Khaùc Bieät caàu con maét trí tueä toái thaéng. GiöõaThanh Vaên Vaø Boà Taùt. 11) Because Sravakas have not disciplined 1) Because the stock of merit is not the same: Vì themselves in all the stock of merit from phöôùc giöõa Thanh Vaên vaø Boà Taùt khoâng which issues all-knowledge: Vì Thanh Vaên ñaõ ñoàng. khoâng tu taäp taát caû phöôùc nghieäp ñeå laøm naûy 2) Because the Sravakas have not seen, and sinh nhaát thieát trí. disciplined themselves in the virtues of the 12) Because Sravakas have not perfected all the Buddha: Vì Thanh Vaên ñaõ khoâng thaáy, ñaõ stock of merit which makes the appearance khoâng töï mình tu taäp caùc coâng ñöùc cuûa Phaät. of the Buddha possible: Vì Thanh Vaên khoâng 3) Because

Sravakas have not approved the hoaøn thaønh taát caû phöôùc nghieäp ñeå thaønh töïu notion that the universe is filled with Buddha- Phaät Quaû. lands in all the ten directions where there is a 13) Because Sravakas have not added the fine aray of all Buddhas: Vì Thanh Vaên enhencement of the Buddha-land by seeking khoâng chöùng thöïc quan nieäm raèng vuõ truï daãy for the knowledge of transformation: Vì ñaày caùc quoác ñoä cuûa Phaät trong möôøi phöông Thanh Vaên khoâng laøm taêng tröôûng quoác ñoä theá giôùi, moãi quoác ñoä ñeàu coù moät hoaït caûnh cuûa Phaät baèng caùch tìm caàu trí tueä bieán hoùa. vi dieäu cuûa heát thaûy chö Phaät. 14) Because Sravakas have not entered into the 4) Because Sravakas have not given praise to realm which is surveyed by the Bodhisattva- the various wonderful manifestattions put eye: Vì Thanh Vaên khoâng thaâm nhaäp caûnh forward by the Buddhas: Vì Thanh Vaên giôùi ñöôïc quaùn saùt vôùi con maét Phaät. khoâng ca ngôïi nhöõng thò hieän kyø dieäu ñöôïc 15) Because Sravakas have not sought the stock dieãn xuaát bôûi chö Phaät. of merit which produces an incomparable 5) Because Sravakas have not awakened the insight going beyond this world: Vì Thanh desire after Supreme Enlightenment Vaên ñaõ khoâng tìm caàu phöôùc nghieäp ñeå laøm attainable in the midst of transmigration: Vì naûy sinh sôû kieán voâ tyû vöôït ngoaøi theá giôùi Thanh Vaên khoâng khôûi taâm mong caàu Voâ naày. Thöôïng Chaùnh Ñaúng Chaùnh Giaùc coù theå 16) Because Sravakashave not made any of the chöùng ñaéc ngay giöõa luaân hoài. vows constituting Bodhisattvahood: Vì Thanh 6) Because Sravakas have not induced others to Vaên khoâng phaùt nguyeän thieát laäp Boà Taùt cherish the desire after Supreme Ñaïo. Enlightenement: Vì Thanh Vaên khoâng 17) Because Sravakas have not conformed khuyeán daãn keû khaùc oâm aáp loøng mong caàu themselves to all that is the product of the Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc. Tathagata’s sustaining power: Vì Thanh Vaên 7) Because Sravakas have not been able to khoâng tuøy thuaän vôùi taát caû nhöõng gì phaùt xuaát continue the Tathagata-family: Vì Thanh Vaên töø naêng löïc gia trì cuûa Phaät. khoâng theå keá tuïc gia nghieäp Nhö Lai. 18) Because Sravakas have not realized that all 8) Because Sravakas have not taken all beings things are like Maya and the Bodhisattvas are under their protection: Vì Thanh Vaên khoâng like a dream: Vì Thanh Vaên khoâng nhaän bieát baûo hoä heát thaûy chuùng sanh. raèng taát caû caùc phaùp laø nhö huyeãn vaø Boà Taùt 9) Because Sravakas have not advised others to nhö moäng. practice the Paramitas of the Bodhisattva: Vì 19) Beause Sravakas have not attained the most Thanh Vaên khoâng khuyeân keû khaùc thöïc thi exhilarating excitements (prativega- caùc Ba La Maät cuûa Boà Taùt. vivardhana) of the Bodhisattva: Vì Thanh 10) Because while yet in the transmigration of Vaên khoâng ñaït ñöôïc nhöõng hoan hyû phaán birth and death, Sravakas have not pesuaded khôûi cuûa Boà Taùt. others to seek for the most exalted wisdom- 20) Because Sravakas have not realized all these eye: Vì khi coøn laên loän trong voøng soáng cheát spiritual states belonging to the wisdom-eye

of Samantabhadra to which Sravakas and 14) It is difficult to practice equanimity of mind: Pratyekabuddhas are strangers: Vì Thanh Vaên Tu taäp haïnh xaû boû cho taâm ñöôïc thanh tònh laø khoâng chöùng ñöôïc taát caû traïng thaùi taâm linh ñieàu khoù.

keå treân, trong con maét trí tueä cuûa Phoå Hieàn 15) It is difficult not to gossip: Khoâng nhaøn ñaøm maø haøng Thanh Vaên Duyeân Giaùc coi nhö xa hí luaän laø chuyeän khoù. laï. 16) It is difficult to meet good knowing advisor: Twenty difficulties: Hai möôi ñieàu khoù—See Gaëp thieän höõu tri thöùc laø ñieàu khoù. Twenty difficulties people always encounter. 17) It is difficult to see one's own nature and to Twenty difficulties people always study the way: Thaät khoù maø bieát taùnh vaø hoïc ñaïo. encounter: Hai möôi ñieàu khoù—According to the 18) It is difficult to save sentient beings with Sutra In Forty-Two Sections, Chapter 12, the means appropriate to their situations: Cöùu ñoä Buddha said—Theo Kinh Töù Thaäp Nhò Chöông, chuùng sanh theo ñuùng hoaøn caûnh cuûa hoï laø Chöông 12, Ñöùc Phaät daïy: ñieàu khoù. 1) It is difficult to give when one is poor: Ngheøo 19) It is difficult to see a state and not be moved maø phaùt taâm boá thí laø khoù. by it: Thaáy söï vieäc maø khoâng bò caûm xuùc laø 2) It is difficult to study the Way when one has ñieàu khoù. power and wealth: Giaøu coù vaø quyeàn theá maø 20) It is difficult to have a good understanding of phaùt taâm tu haønh laø ñieàu khoù. skill-in-means (apply to it well): Hieåu vaø thöïc 3) It is difficult to abandon life and face the haønh ñuùng theo chaùnh phaùp laø ñieàu khoù. certainty of death: Töø boû theá tuïc ñeå ñöông ñaàu vôùi caùi cheát laø ñieàu khoù. Twenty-eight benefits for worshipping the 4) It is difficult to encounter the Buddha sutras: image of Earth-Store Bodhisattva: Hai möôi Gaëp ñöôïc kinh Phaät laø ñieàu khoù. taùm ñieàu lôïi cho nhöõng ai leã baùi töôïng Ngaøi Ñòa 5) It is difficult to be born at the time of a Taïng Boà Taùt—According to the Earth Store Buddha: Sanh ra vaøo thôøi coù Phaät laø ñieàu Bodhisattva Sutra, Chapter 13, the Buddha told khoù. Empty Space Treasure Bodhisattva: "Listen 6) It is difficult to resist lust and desire: Choáng attentively! Listen attentively! I shall enumerate laïi ñöôïc vôùi tham duïc laø ñieàu khoù. them and describe them to you. If there are good 7) It is difficult to see good things and not seek men or women in the future who see Earth Store them: Thaáy vieäc maø khoâng phaûi tìm caàu laø Bodhisattva's image, or who hear this sutra or ñieàu khoù. read or recite it; who use incense, flowers, food 8) It is difficult to be insulted and not become and drink, clothing, or gems as offerings; or if they angry: Bò sæ nhuïc maø khoâng sanh taâm töùc giaän praise , gaze upon, and worship him, they will laø ñieàu khoù. benefit in twenty-eight ways—Theo Kinh Ñòa 9) It is difficult to have power and not abuse it: Taïng Boà Taùt, Phaåm 13, Ñöùc Phaät baûo ngaøi Hö Coù quyeàn theá maø khoâng laïm duïng laø ñieàu Khoâng Taïng Boà Taùt: "Laéng nghe! Laéng nghe cho khoù. kyõ! Ta seõ vì oâng maø noùi roõ vieäc aáy cho. Trong ñôøi 10) It is difficult to come in contact with things sau, ngöôøi thieän nam cuøng thieän nöõ naøo thaáy hình and have no attachment to them: Tieáp xuùc vôùi töôïng cuûa ngaøi Ñòa Taïng Boà Taùt vaø nghe kinh söï vieäc maø khoâng bò vöôùng maéc laø ñieàu khoù. naày, cho ñeán ñoïc tuïng, duøng höông hoa, ñoà aên 11) It is difficult to be greatly learned in the moùn uoáng, y phuïc, vaät baùu maø boá thí cuùng döôøng Dharma: Quaûng hoïc Phaät phaùp laø ñieàu khoù. ngôïi khen chieâm leã thôøi keû aáy ñöôïc hai möôi taùm 12) It is difficult to get rid of self-satisfaction and ñieàu lôïi ích nhö sau ñaây: pride: Boû ñöôïc töï maõn vaø coáng cao ngaõ maïn 1) Gods and dragons

will be mindful of them and laø ñieàu khoù. protect them: Caùc haøng trôøi roàng thöôøng hoä 13) It is difficult not to slight those who have not nieäm. yet studied the Dharma: Khoâng khinh thöôøng 2) The fruits of their goodness will increase ngöôøi chöa hoïc Phaät phaùp laø ñieàu khoù. daily: Quaû laønh caøng ngaøy caøng theâm lôùn.

3) They will accumulate superior causes of 24) And they will receive the blessings from their Sagehood: Chöùa nhoùm nhaân voâ thöôïng cuûa past lives to aid their rebirth: Neáu veà ñôøi caùc baäc Thaùnh. tröôùc coù phöôùc thôøi ñöôïc thoï sanh veà coõi vui 4) They will not retreat from Bodhi: Maõi khoâng söôùng. coøn thoái thaát ñaïo Boà Ñeà. 25) They will be praised by the sages: Caùc baäc 5) Their food and drink will be abundant: Ñoà Thaùnh ngôïi khen. maëc moùn aên doài daøo ñaày ñuû. 26) They will be intelligent and they will have 6) Epidemics will not touch them: Nhöõng beänh sharp faculties: Caên taùnh lanh lôïi thoâng minh. taät khoâng ñeán ñöôïc nôi thaân. 27) They will have magnanimous, kind and 7) They will not encounter disasters of fire and sympathetic (compassionate) hearts: Giaøu water: Khoûi nhöõng tai naïn veà löûa vaø nöôùc. loøng töø maãn. 8) They will not have any difficulties with 28) They will ultimately realize Buddhahood: Roát thieves or armed robbers: Khoâng bò haïi bôûi raùo thaønh Phaät. naïn troäm cöôùp. Twenty-eight chapters in the Lotus Sutra: 9) They will be respected by all who see them: Nhò Thaäp Baùt Phaåm Phaùp Hoa—Hai möôi taùm Ngöôøi khaùc thaáy ñeán lieàn sanh loøng cung phaåm kinh Phaùp Hoa. kính. 1) Introductory Chapter: Phaåm Töïa. 10) They will be aided by ghosts and spirits: Caùc 2) Chapter of Tactfulness: Phaåm Phöông Tieän. haøng quyû thaàn theo hoä trì. 3) The Parable: Phaåm Thí Duï. 11) Women will be reborn as men: Ñôøi sau thaân 4) Faith Discernment: Phaåm Tín Giaûi. nöõ seõ chuyeån thaønh thaân nam. 5) The Parable of the Herbs: Phaåm Döôïc Thaûo 12) If born as women, they will be daughters of Duï. kings and ministers: Ñôøi sau seõ laøm con gaùi 6) Prediction: Phaåm Thoï Kyù. haøng Vöông Giaû, Ñaïi Thaàn. 7) The Parable of the Magic City: Phaåm Hoùa 13) They will have handsome features: Thaân Thaønh Duï. töôùng xinh ñeïp. 8) The Five Hundred Disciples Receive the 14) They will often be born in the heavens: Phaàn Prediction of Their Destiny: Phaåm Nguõ Baù nhieàu ñöôïc sanh veà coõi trôøi. Ñeä Töû Thoï Kyù. 15) They may be emperors or kings: Hoaëc laøm 9) Prediction of the Destiny of Arhats, Training baäc vua chuùa. and Trained: Phaåm Thoï Hoïc Voâ Hoïc. 16) They will know their past lives: Coù trí saùng 10) A Teacher of the Law: Phaåm Phaùp Sö. bieát roõ vieäc trong nhöõng ñôøi tröôùc. 11) Beholding of the Precious Stupa: Phaåm Hieän 17) They will attain whatever they seek: Coù Böûu Thaùp. mong caàu chi cuõng ñeàu ñöôïc toaïi yù. 12) Devadatta: Phaåm Ñeà Baø Ñaït Ña. 18) Their families will be happy: Quyeán thuoäc an 13) Exhortation to Hold Firm: Phaåm Trì. vui. 14) A Happy Life: Phaåm An Laïc Haïnh. 19) All disasters will be eradicated: Caùc tai vaï 15) Springing Up out of the Earth: Phaåm Tuøng baát ngôø ñeàu döùt saïch. Ñòa Doõng Xuaát. 20) They will eternally be apart from bad karmic 16) Revelation of the Eternal Life od the paths: Caùc nghieäp veà aùc ñaïo ñeàu tröø haún. Tathagata: Phaåm Nhö Lai Thoï Löôïng. 21) They will always arrive at their destination: 17)

Discrimination of Merits: Phaåm Phaân Bieät Ñi ñeán ñaâu cuõng ñeàu khoâng bò söï trôû ngaïi. Coâng Ñöùc. 22) At night their dreams will be peaceful and 18) The Merits of Joyful Acceptance: Phaåm Tuøy happy: Ñeâm naèm chieâm bao an oån vui veû. Hyû Coâng Ñöùc. 23) Their deceased ancestors will leave suffering 19) The Merits of the Preacher: Phaåm Phaùp Sö behind: Nhöõng ngöôøi thaân toäc ñaõ cheát coù toäi Coâng Ñöùc. thôøi ñöôïc khoûi khoå. 20) The Bodhisattva Never despite: Phaåm Thöôøng Baát Khinh Boà Taùt.

21) The Divine Power of the Tathagata: Phaåm 25) Magha (skt): Tinh. Nhö Lai Thaàn Löïc. 26) Purva-Phalguni (skt): Tröông. 22) The Final Commission: Phaåm Chuùc Luïy. 27) Uttara-Phalguni (skt): Döïc. 23) The Story of the Bodhisattva Medicine King: 28) Hasta (skt): Chaån. Phaåm Döôïc Vöông Boån Söï. Twenty eight heavens or devalokas: Nhò 24) The Bodhisattva Wonder Sound: Phaåm Dieäu Thaäp Baùt Thieân—Hai möôi taùm vò trôøi—Twenty AÂm Boà Taùt. eight heavens or devalokas (six of the desire 25) The All-Sidedness of the Bodhisattva world, eighteen of the form world and four of the Regarder of the Cries of the World: Phaåm arupa or formless world—Saùu trong coõi duïc giôùi, Quaùn Theá AÂm Boà Taùt Phoå Moân. möôøi taùm trong coõi saéc giôùi, vaø boán trong coõi voâ 26) Dharanis: Phaåm Ñaø La Ni. saéc giôùi). 27) The Story of King Resplendent: Phaåm Dieäu Twenty eight Indian Patriarchs: Hai möôi Trang Nghieâm Vöông Boån Söï. taùm vò toå AÁn Ñoä—According to the Zen sect, men 28) Encouragement of the Bodhisattva Universal who inherited and passed on teaching of Virtue: Phaåm Phoå Hieàn Boà Taùt Khuyeán Phaùt. Sakyamuni which was not expounded in words but Twenty eight constellations: Twenty eight transmitted from mind to mind: constellationsor Naksatras (seven in each 1) Mahakashyapa: Ma Ha Ca Dieáp. direction, East for Spring, South for Summer, 2) Ananda: A-Nan. West for Autumn, and North for Winter)—Nhò 3) Shanavasa: Thöông Na Hoøa Tu. Thaäp Baùt Tuù. 4) Upagupta: Öu Ba Cuùc Ña. (I) East—Ñoâng: 5) Dhritaka: Ñeà Ña Ca. 1) Citra (skt): Giaùc. 6) Mikkaka: Di Giaø Ca. 2) Nistya or Svati (skt): Khaùng. 7) Vasumitra: Baø Tu Maät. 3) Visakha (skt): Ñeå. 8) Buddhananda: Phaät Ñaø Nan Ñeà. 4) Anuradha (skt): Phoøng. 9) Buddhamitra: Phaät Ñaø Maät Ña. 5) Rohini or Jyestha or Jyesthaghni (skt): Taâm. 10) Parshva: Hieáp Toân Giaû. 6) Mula or Mulabarhani (skt): Mi. 11) Punyayashas: Phuù Na Daï Xa. 7) Purva-Ashada (skt): Ky. 12) Asvaghosha: Maõ Minh. (II) North—Baéc: 13) Kapimala: Ca Tyø Ma La. 8) Uttara-Ashada (skt): Ñaåu. 14) Nagarjuna: Long Thoï. 9) Abhijit (skt): Ngöu. 15) Aryadeva: Ca Na Ñeà Baø. 10) Sravana (skt): Nöõ. 16) Rahulata: La Haàu La Da. 11) Sravistha or Dhanistha (skt): Hö. 17) Samghanandi: Taêng Giaø Nan Ñeà. 12) Satabhisa (skt): Nguy. 18) Samgayashas: Taêng Giaø Da Xaù. 13) Purva-Prosthapada (skt): Thaát. 19) Kumarata: Cöu Ma La Ña. 14) Uttara-Prosthapada (skt): Bích. 20) Jayata: Xaø Daï Ña. (III) West—Taây: 21) Vasubandhu: Baø Tu Baøn Ñaàu hay Phaït Toâ 15) Revati (skt): Khueâ. Baøn Ñoä. 16) Asvayuj or Asvini (skt): Laâu. 22) Manorhita: Ma Noâ La. 17) Apabharani or Bharani (skt): Vò. 23) Haklena: Haïc Laëc Na. 18) Krttika (skt): Ngang. 24) Aryasimha: Sö Töû Tyø Kheo. 19) Rohini (skt): Taát. 25) Vasiasita: Baø Xaù Tö Ña. 20) Invaka or Mrgasiras (skt): Truy. 26) Punyamitra: Baát Nhö Maät Ña. 21) Bahu or Ardra (skt): Tham. 27)

Prajnatara: Baùt Nhaõ Ña La. (IV) South—Nam: 28) Bodhidharma: Boà Ñeà Ñaït Ma. 22) Punarvasu (skt): Canh. Twenty eight Naksatras: Twenty eight 23) Tisya or Pusya (skt): Quyû. constellations (seven in each direction, East for 24) Aslesa (skt): Lieãu. Spring, South for Summer, West for Autumn, and

North for Winter)—Nhò Thaäp Baùt Tuù—See 17) Candraprabha Bodhisattva: Nguyeät Quang Twenty eight constellations. Vöông. Twenty-eight ways of benefit for those who 18) Sun-Illuminating Bodhisattva: Nhaät Chieáu praise, gaze upon, and worship the image of Vöông. 19) Samadhi-King Bodhisattva: Tam Muoäi the Earth Store Bodhisattva: Hai möôi taùm Vöông. ñieàu lôïi trong vieäc cuùng döôøng hình töôïng Ngaøi 20) Samadhi-Isvara Bodhisattva: Ñònh Töï Taïi Ñòa Taïng—See Twenty-eight benefits for Vöông. worshipping the image of Earth-Store 21) Mahesvara Bodhisattva: Ñaïi Töï Taïi Vöông. Bodhisattva. 22) White-Elephant Bodhisattva: Baïch Töôïng Twenty-five Bodhisattvas: Nhò Thaäp Nguõ Boà Vöông. Taùt—See Twenty five Bodhisattvas who protect 23) Mahatejas Bodhisattva: Ñaïi Uy Ñöùc Vöông. all who call Amitabha. 24) Infinite-Body Bodhisattva: Voâ Bieân Thaân Boà Twenty five Bodhisattvas who protect all taùt. who call Amitabha: Nhò Thaäp Nguõ Boà Taùt— 25) Great Ocean Assembly of Peaceful Hai möôi laêm vò Boà Taùt baûo hoä taát caû nhöõng Bodhisattva: Thanh Tònh Ñaïi Haûi Chuùng Boà ngöôøi tín taâm nieäm hoàng danh Phaät A Di Ñaø. Taùt. 1) Avalokitesvara: Kuan Shi Yin—Quaùn AÂm Boà Twenty-five guardian deities: Nhò Thaäp Nguõ Taùt—See Avalokitesvara. Thaàn—Twenty five guardian deities who protect 2) Mahasthamaprapta Bodhisattva: Ñaïi Theá Chí and keeper of the five commandments (Five for Boà Taùt—See Mahasthamaprapta. each commandment)—Hai möôi laêm baûo veä naêm 3) Bhaisajyaraja Bodhisattva: Döôïc Vöông Boà giôùi (moãi naêm vò giöõ moät giôùi). Taùt—See Bhaisajyaraja. Twenty-five kinds of perfect understanding 4) Bhaisajyaraja-samudgata (skt): Döôïc of the truth: Nhò Thaäp Nguõ Ñieàu Vieân Thoâng— Thöôïng—See Bhaisajyaraja. Twenty five kinds of perfect understanding of the 5) Samantabhadra Bodhisattva: Phoå Hieàn—See truth (six external objects, six senses, six Samantabhadra. consciousnesses, and seven elements—Hai möôi 6) Dharma-Isvara Bodhisattva: A Bodhisattva's laêm phaùp vieân thoâng (vieân maõn thoâng ñaït thöïc complete dialectical freedom and power, so chaát cuûa Phaùp taùnh), ñoù laø luïc traàn, luïc caên, luïc that he can expound all things unimpeded—thöùc vaø thaát ñaïi). Phaùp Töï Taïi. 7) Simhanada (skt): Sö Töû Hoáng—See Twenty-five modes of sunnata (Sunyata) in Simhanada. Pali Nikaya: Hai möôi laêm caùch giaûi thích veà 8) Dharani Bodhisattva: Ñaø La Ni—See taùnh khoâng trong kinh taïng Pali—In Pali Nikaya, Dharani. first, the Sunnata, in non-philosophic meaning, is 9) Akasagarbha Bodhisattva: Hö Khoâng Taïng— as non-substantiality and the ideal of Sunnata that Space-garbha. we should contemplate exactly what is negative 10) Buddha-garbha: Phaät Taïng. or affirmative followings its reality. Sunnata is 11) Bodhisattva-garbha: Boà Taïng. also defined as 'anatta' because of void of a self 12) Vajra-garbha Bodhisattva: Kim Cang Taïng. and nothing belonging to a self, and it comes to 13) Mountain-Ocean Wisdom Bodhisattva: Sôn exist by the cause of 12

nidanas. Finally, Sunnata Haûi Hueä. is considered as Nibbana because Nibbana is the 14) Shining Heart Bodhisattva: Quang Minh state of final release. There are twenty-five Vöông. modes of Sunnata in Pali Nikaya—Trong kinh 15) Adorned Flower Bodhisatva: Hoa Nghieâm ñieån Pali, khaùi nieäm 'Khoâng' khoâng mang yù nghóa Vöông. trieát hoïc nhö laø 'khoâng baûn theå'. Thaät ra, yù nghóa 16) Treasure Assembly Bodhisattva: Chuùng Baûo khaùi nieäm 'khoâng' maø chuùng ta quan saùt chính Vöông. xaùc theo thöïc taïi hieän höõu cuûa noù 'nhö chuùng

ñang laø' maø thaønh phuû ñònh hay khaúng ñònh, nghóa 2) Object condition: Arammanapaccayo (p)— laø coù maët hay vaéng maët cuûa khoâng. 'Khoâng' ñöôïc Caûnh duyeân (ngoaïi caûnh). ñònh nghóa nhö voâ ngaõ, bôûi vì khoâng coù ngaõ vaø 3) Predominance condition: Adhipatipaccayo ngaõ sôû, nhöng vaïn phaùp toàn taïi do 12 nhaân duyeân. (p)—Taêng thöôïng duyeân (duyeân laøm taêng troäi Cuoái cuøng, 'khoâng' coøn ñöôïc ñònh nghóa laø Nieát leân). Baøn, laø traïng thaùi cuoái cuøng cuûa giaûi thoaùt. Theo 4) Proximity condition: Anantarapaccayo (p)— kinh taïng Pali, coù hai möôi laêm caùch giaûi thích veà Voâ giaùn duyeân (duyeân khoâng giaùn ñoaïn). taùnh khoâng trong kinh taïng Pali: 5) Contiguity condition: Samanantarapaccayo 1) Sunnasunnam (p): Khoâng. (p)—Ñaúng voâ giaùn duyeân (duyeân töùc khaéc 2) Samkharasunnam (p): Höõu vi khoâng. tieáp theo). 3) Viparinamasunnam (p): Hoaïi khoâng. 6) Conascence condition: Sahajatapaccayo (p)— 4) Aggasunnam (p): Thöôïng khoâng. Ñoàng sanh duyeân. 5) Lakkhhnasunnam (p): Töôùng khoâng. 7) Mutuality condition: Annamannapaccayo 6) Vikkhambhanasunnam (p): Trieät khoâng. (p)—Hoå töông duyeân. 7) Tadangasunnam (p): Loaïi khoâng. 8) Support condition: Nissayapaccayo (p)—Y 8) Samucchedasunnam (p): Dieät khoâng. chæ duyeân (Duyeân tuøy thuoäc nöông vaøo). 9) Patippassadhisunnam (p): Khinh an khoâng. 9) Decisive support condition: 10) Nissaranasunnam (p): Xaû khoâng. Upanissayapaccayo (p)—Thaân y duyeân 11) Ajjhattasunnam (p): Noäi khoâng. (duyeân nöông nhôø troïn veïn). 12) Bahiddhasunnam (p): Ngoaïi khoâng. 10) Presnascence condition: Purejatapaccayo 13) Dubhatosunnam (p): Giaû khoâng. (p)—Tieàn sanh duyeân (duyeân tröôùc khi sanh). 14) Sabhagasunnam (p): Ñoàng phaàn khoâng. 11) Postnascence condition: Pacchajatapaccayo 15) Visabhagasunnam (p): Phaân bieät ñoàng phaàn (p)—Haäu sanh duyeân (duyeân sau khi sanh). khoâng. 12) Repetition condition: Asevana paccayo (p)— 16) Esanasunnam (p): Duïc khoâng. Taäp haønh duyeân (duyeân theo thoùi quen laäp ñi 17) Pariggahasunnam (p): Trì khoâng. laäp laïi). 18) Patilabhasunnam (p): Laïc khoâng. 13) Kamma condition: Kammapaccayo (p)— 19) Pativedhasunnam (p): Ngoä khoâng. Nghieäp duyeân. 20) Ekattasunnam (p): Duy khoâng. 14) Result condition: Vipakapaccayo (p)—Quaû 21) Nanattasunnam (p): Tueä khoâng. duyeân. 22) Khantisunnam (p): Nhaãn khoâng. 15) Nutriment condition: Aharapaccayo (p)— 23) Adhitthanasunnam (p): Nguyeän khoâng. Thöïc duyeân. 24) Pariyogahanasunnam (p): Nhaäp khoâng. 16) Faculty condition: Indriyapaccayo (p)—Caên 25) Paramatthasunnam (p): Thaéng nghóa ñeá duyeân (khaû naêng kieåm soaùt). khoâng. 17) Jhana condition: Jhanapaccayo (p)—Thieàn Twenty-five patch

garment of a monk: Nhò duyeân heä. thaäp nguõ ñieàu y (aùo ñöôïc keát laïi baèng hai möôi 18) Path condition: Maggapaccayo (p)—Ñaïo laêm mieáng vaûi)—See Nine grades of the monk's duyeân heä. patched robe. 19) Association condition: Sampayuttapaccayo Twenty-five patched robe: AÙo hai möôi laêm (p)—Töông öng duyeân heä (duyeân lieân hôïp). maûnh—See Nine grades of the monk's patched 20) Dissociation condition: Vippayuttapaccayo robe. (p)—Baát töông öng duyeân heä (duyeân phaân taùn). Twenty four conditions: According to Bhikkhu 21) Presence condition: Atthipaccayo (p)—Hieän Bodhi in Abhidhamma, there are twenty-four höõu duyeân heä. conditions—Theo Tyø khöu Boà Ñeà trong Vi Dieäu 22) Absence condition: Natthipaccayo (p)—Voâ Phaùp, coù hai möôi boán duyeân heä: hieän höõu duyeân heä (vaéng maët). 1) Root condition: Hetupaccayo (p)—Nhaân duyeân.

23) Disappearance condition: Vigatapaccayo 1) Impatience or anger: Krodha (skt)—Phaãn— (p)—Ly duyeân heä (duyeân chia lìa). Baát nhaãn hay söï noùng giaän. 24) Non-disappearance condition: 2) Hatred or resentment: Upanada (skt)—Saân—Avigatapaccayo ti ayamettha patthananayo Söï saân haän. (p)—Baát ly duyeân. 3) Hypocrisy or concealment: Mraksha (skt)— Twenty-four non-interactive activity Phuù—Söï che daáu. dharmas: Cittaviprayukasamskara-dharma 4) Stinging talk or worry: Pradasa (skt)—Naõo— (skt)—Twenty-four things not associated with Lôø i noù i gaâ y ra phieàn naõo cho ngöôøi. mind—The twenty-four Non-interactive Activity 5) Envy or jealousy: Irshya (skt)—Taät—Söï ñoá Dharmas—Hai Möôi Boán Phaùp Baát Töông Öng kî hay ganh gheùt. Trong Duy Thöùc Hoïc: 6) Stinginess: Matsarya (skt)—Xan—Söï keo 1) Attainment: Prapti (skt)—Ñaéc. kieá t boû n xeû n . 2) Life faculty: Jivitendriya (skt)—Maïng caên. 7) Deceit or manipulation: Maya (skt)— 3) Generic Similarity: Nikaya-Sabhaga (skt)— Cuoáng—Lôøi noùi löøa doái. Chuùng ñoàng phaän. 8) Duplicity or undully flattering: Sathya (skt)— 4) Dissimilarity: Visabhaga (skt)—Dò sanh taùnh. Sieåm—Söï nònh noït. 5) No-thought samadhi: Asamjnisamapatti 9) Arrogance or conceitedness: Mada and Mana (skt)—Voâ töôûng ñònh. (skt)—Kieâ u Maïn—Söï kieâu maïn. 6) Samadhi of extinction: Nirodha-samapatti 10) Hurting others or destructive: Vihimsa (skt)— (skt)—Dieät taän ñònh. Haïi—Gaây toån haïi cho ngöôøi khaùc. 7) Reward of No-Thought: Asamjnika (skt)— 11) Shamelessness: Ahri (skt)—Voâ Taâm—Self- Voâ töôûng baùo. shameless, or have no shame of self—Söï 8) Bodies of nouns: Namakaya (skt)—Danh khoâ ng hoå theï n. thaân. 12) Recklessness, or have no shame around other 9) Bodies of sentences: Padakaya (skt)—Cuù people: Atrapa (skt)—Voâ Quyù—Söï khinh thaân. suaát. 10) Bodies of phonemes: Vyanjanakaya (skt)— 13) Torpidity or drowsiness: Styanam (skt)—Hoân Vaên thaân. Traàm—Söï trì treä. 11) Birth: Jati (skt)—Sanh. 14) Fluctuations, or instability of mind and body: 12) Dwelling: Sthiti (skt)—Truï. Uddhava (skt)—Traïo Cöû—Söï chao ñaûo. 13) Aging: Jara (skt)—Laõo. 15) Faithlessness: Asraddha (skt)—Baát Tín—Söï 14) Impermanence: Anityata (skt)—Voâ thöôøng. khoâng tin—Unbelief. 15) Revolution: Pravritti (skt)—Löu chuyeån. 16) Indolence or laziness: Kausidya (skt)—Giaûi 16) Distinction: Pratiniyama (skt)—Ñònh dò. Ñaõ i—Söï bieá ng nhaùc. 17) Interaction: Yoga (skt)—Töông öng. 17) lack of self-mastery:

Pramada (skt)— 18) Speed: Java (skt)—Theá toác. Thoughtlessness, uninhibitedness—Phoùng 19) Sequence: Anukrama (skt)—Thöù ñeä. Daät—Söï buoâng lung. 20) Time: Kala (skt)—Thôøi. 18) Senselessness: Mushitasmritita (skt)—Thaát 21) Direction: Desha (skt)—Phöông. Nieä m—Söï maát chaùnh nieäm. 22) Numeration: samkhya (skt)—Soá. 19) Uncollected state or unsteadiness: Vikshepa 23) Combination: Samagri (skt)—Hoøa hieäp taùnh. (skt)—Taùn Loaïn—Traïng thaùi taùn loaïn khoâng 24) Discontinuity: Anyathatva (skt)—Baát hoøa oån ñònh. hieäp taùnh. 20) Inaccuracy of knowledge, or do not understand in a proper manner: Twenty-four secondary afflictions: Hai Möôi Asamprajanya (skt)—Baát Chaùnh Kieán—Söï Boán Phieàn Naõo Phuï—According to Vasubandhu's hieåu bieát khoâng ñuùng. Trimsika, there are twenty-four secondary 21) Evil doing: Kaukritya (skt)—AÙc Taùc—Söï laøm afflictions—Theo Tam Thaäp Tuïng cuûa Ngaøi Theá aùc. Thaân, coù hai möôi boán tuøy phieàn naõo.

22) Drowsiness: Middha (skt)—Thuïy Mieân—Söï (B) Eight kinds of Sense-Sphere Resultant buoàn nguõ hay meâ traàm. Consciousness—Taùm loaïi Taâm Quaû Duïc 23) Investigation: Vitarka (skt)—Taàm—Söï truy Giôùi: taàm nghieân cöùu. 9) Consciousness that accompanied by joy, 24) Reflection: Vicara (skt)—Töù—Söï suy nghó associated with knowledge, unprompted: Taâm hay doø xeùt. khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Twenty-four sense-sphere beautiful minds: hyû, lieân hôïp vôùi tri kieán. Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi— 10) Consciousness that accompanied by joy, According to the Abhidharma, there are twenty- associated with knowledge, prompted: Taâm bò four Sense-Sphere Beautiful Consciousnesses— xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù hai vôùi tri kieán. möôi boán taâm ñeïp: 11) Consciousness that accompanied by joy, (A) Eight Sense-Sphere Consciousness—Taùm dissociated from knowledge, unprompted: Loaïi Taâm Thieän: Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng 1) Consciousness that accompanied by joy, thoï hyû, khoâng lieân hôïp vôùi tri kieán. associated with knowledge, unprompted: Taâm 12) Consciousness that accompanied by joy, khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï dissociated from knowledge, prompted: Taâm hyû, lieân hôïp vôùi tri kieán. bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, 2) Consciousness that accompanied by joy, khoâng lieân hôïp vôùi tri kieán. associated with knowledge, prompted: Taâm bò 13) Consciousness that accompanied by xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp equanimity, associated with knowledge, vôùi tri kieán. unprompted: Taâm khoâng bò xuùi duïc, ñoàng 3) Consciousness that accompanied by joy, phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri kieán. dissociated from knowledge, unprompted: 14) Consciousness that accompanied by Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng equanimity, associated with knowledge, thoï hyû, khoâng lieân hôïp vôùi tri kieán. prompted: Taâm bò xuùi duïc, ñoàng phaùt sanh 4) Consciousness that accompanied by joy, cuøng thoï xaû, lieân hôïp vôùi tri kieán. dissociated from knowledge, prompted: Taâm 15) Consciousness that accompanied by bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, equanimity, dissociated from knowledge, khoâng

lieân hôïp vôùi tri kieán. unprompted: Taâm khoâng bò xuùi duïc, ñoàng 5) Consciousness that accompanied by phaùt sanh cuøng thoï xaû, khoâng lieân hôïp vôùi tri equanimity, associated with knowledge, kieán. unprompted: Taâm khoâng bò xuùi duïc, ñoàng 16) Consciousness that acompanied by phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri kieán. equanimity, dissociated from knowledge, 6) Consciousness that accompanied by prompted: Taâm bò xuùi duïc, ñoàng phaùt sanh equanimity, associated with knowledge, cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán. prompted: Taâm bò xuùi duïc, ñoàng phaùt sanh (C) Eight kinds of Sense-Sphere Functional cuøng thoï xaû, lieân hôïp vôùi tri kieán. Consciousness—Taùm Loaïi Taâm Haønh: 7) Consciousness that accompanied by 17) Consciousness that accompanied by joy, equanimity, dissociated from knowledge, associated with knowledge, unprompted: Taâm unprompted: Taâm khoâng bò xuùi duïc, ñoàng khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï phaùt sanh cuøng thoï xaû, khoâng lieân hôïp vôùi tri hyû, lieân hôïp vôùi tri kieán. kieán. 18) Consciousness that accompanied by joy, 8) Consciousness that accompanied by associated with knowledge, prompted: Taâm bò equanimity, dissociated from knowledge, xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp prompted: Taâm bò xuùi duïc, ñoàng phaùt sanh vôùi tri kieán. cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán. 19) Consciousness that accompanied by joy, dissociated from knowledge, unprompted:

Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng 3) Charity is his wet nurse: Dana (skt)—Boá thí thoï hyû, khoâng lieân hôïp vôùi tri kieán. laø ngöôøi nuoâi naáng. 20) Consciousness that accompanied by joy, 4) Morality is his supporter: Sila (skt)—Trì giôùi dissociated from knowledge, prompted: Taâm laø ngöôøi troâng nom. bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, 5) Patience is his decoration: Ksanti (skt)—khoâng lieân hôïp vôùi tri kieán. Nhaãn nhuïc laø ñoà trang söùc. 21) Consciousness that accompanied by 6) Strenuousness or energy is his nurse: Virya equanimity, associated with knowledge, (skt)—Tinh taán laø ngöôøi thuû hoä. unprompted: Taâm khoâng bò xuùi duïc, ñoàng 7) Meditation is his cleaner: Dhyana (skt)— phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri kieán. Thieàn ñònh laø ngöôøi taém röõa. 22) Consciousness that accompanied by 8) Good friends are his instructors: Thieän höõu tri equanimity, associated with knowledge, thöùc laø ngöôøi daïy doã. prompted: Taâm bò xuùi duïc, ñoàng phaùt sanh 9) All factors of enlightenment are his cuøng thoï xaû, lieân hôïp vôùi tri kieán. companions: Caùc Boà Ñeà phaàn laø baïn ñoàng 23) Consciousness that accompanied by haønh. equanimity, dissociated from knowledge, 10) All Bodhisattvas are his brothers: Caùc Boà taùt unprompted: Taâm khoâng bò xuùi duïc, ñoàng laø anh em. phaùt sanh cuøng thoï xaû, khoâng lieân hôïp vôùi tri 11) The Bodhicitta is his home: Bodhicitta (skt)— kieán. Boà Ñeà taâm laø nhaø cöûa. 24) Consciousness that accompanied by 12) To conduct himself in accordance with the equanimity, dissociated from knowledge, truth is his family manners: Ñi ñuùng theo prompted: Taâm bò xuùi duïc, ñoàng phaùt sanh chaùnh ñaïo laø caùch haønh xöû taïi nhaø. cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán. 13) The Bhumis are his residence: Bhumi (skt)— Twenty-one days spent by the Buddha after Caùc truï ñòa laø

choã ôû. his enlightenment under the Bodhi-tree: 14) The Kshantis are his family members: Caùc Tam Thaát Nhöït Tö Duy—The twenty-one days phaùp nhaãn laø gia toäc. spent by the Buddha of his enlightenment, in 15) The vows are his family motto: Caùc nguyeän walking around the bodhi-tree and considering laø gia giaùo. how to carry his Mahayana way of salvation to the 16) To promote deeds of devotion is his family world—Hai möôi moát ngaøy suy tö cuûa Ñöùc Phaät, legacy: Thöïc haønh coâng haïnh laø gia nghieäp. khi ñi voøng quanh coäi Boà Ñeà, Ngaøi suy nghó tìm 17) To make others accept Mahayana is his caùch naøo ñem phaùp Ñaïi Thöøa cöùu ñoä chuùng sanh. family business: Khieán keû khaùc chaáp nhaän Ñaïi Thöøa laø gia vuï. Twenty-one patched robe: AÙo hai möôi moát 18) To be anointed after being bound for one maûnh—See Nine grades of the monk's patched more birth is his destiny as crown prince in robe. the kingdom of Dharma: Ñöôïc thoï kyù trong Twenty parents and relatives of a moät ñôøi nöõa laø soá phaän cuûa ngaøi nhö vò thaùi Bodhisattva: Hai Möôi Cha Meï Vaø Quyeán töû noái nghieäp trong vöông quoác chaùnh phaùp. Thuoäc Cuûa Moät Vò Boà Taùt—According to Zen 19) Paramitas are the Prajna Boat which conveys Master D.T. Suzuki in Essays in Zen Buddhism, him to another shore of Enlightenment: Caùc Book III, Bodhisattvas have twenty parents and Ba La Maät laø con thuyeàn Baùt Nhaõ ñöa ngaøi relatives—Theo Thieàn Sö D.T. Suzuki trong ñaùo bæ ngaïn Giaùc Ngoä. Thieàn Luaän Taäp III, chö Boà Taùt coù hai möôi cha 20) To arrive at the full knowledge of meï vaø quyeán thuoäc: Tathagatahood forms the foundation of his 1) Prajna is his mother: Paramita (skt)—Baùt Nhaõ pure family relationship: Thaønh töïu trí tueä laø meï. vieân maõn cuûa Nhö Lai laø neàn taûng cuûa gia 2) Skilful means is his father: Upaya (skt)— quyeán thanh tònh cuûa ngaøi. Phöông tieän laø cha.

Twenty-six characteristics of Bodhisattvas: 15) Their strength and energy will crush the army Twenty-six characteristics of Bodhisattvas in the of Mara: Söï duõng maõnh vaø tinh taán cuûa hoï coù Gandavyuha Assembly—Hai Möôi Saùu Ñaëc Tính theå phaù vôõ ñoäi quaân Ma vöông. Cuûa Chö Boà Taùt (trong Chuùng Hoäi Hoa Nghieâm). 16) Their knowledge power penetrates into the 1) They know that all dharmas are like Maya: past, present, and future: Trí löïc cuûa hoï quaùn Hoï bieát raèng chö phaùp nhö huyeãn. trieät töø quaù khöù, hieän taïi ñeán vò lai. 2) They know that all Buddhas are like shadows: 17) They know that all things are like space, they Hoï bieát chö Phaät nhö aûnh. practice non-resistance, and are not attached 3) They know that all existence with its rise and to them: Hoï bieát raèng taát caû caùc phaùp ñeàu nhö fall is like a dream: Hoï bieát heát thaûy loaøi thoï hö khoâng, hoï thöïc haønh haïnh khoâng choáng sinh nhö moäng. ñoái, khoâng chaáp tröôùc caùc phaùp. 4) They know that all forms of karma are like 18) Though they work indefatigably for others, images in a mirror: Hoï bieát heát thaûy nghieäp thay know that when things are observed baùo nhö boùng trong göông. from the point of view of all-knowledge, 5) They know that the rising of all things is like nobody knows whence they come: Duø hoï fata-morgana: Hoï bieát heát thaûy caùc phaùp khôûi sieâng naêng khoâng meät moûi vì lôïi ích cuûa moïi leân nhö quaùng naéng. ngöôøi, nhöng bieát

raèng khi duøng nhaát thieát trí 6) They know that the worlds are mere ñeå quaùn saùt, caùc phaùp voán khoâng töø ñaâu ñeán. transformations: Hoï bieát heát thaûy theá gian 19) Though they recognize an objective world, ñeàu nhö hoùa. they know that its existence is something 7) They are all endowed with the ten powers: unobtainable: Duø hoï nhaän thaáy coù moät theá Hoï ñaõ thaønh töïu möôøi naêng löïc. giôùi khaùch quan, hoï bieát raèng hieän höõu cuûa 8) They are all endowed with knowledge: Hoï ñaõ theá giôùi voán laø baát khaû ñaéc. thaønh töïu trí hueä. 20) They enter into all the worlds by means of 9) They are all endowed with dignity: Hoï ñaõ incorruptible knowledge: Baèng trí tueä toái thaønh töïu toái thaéng. thaéng, hoï töï hieän thaân voâ cuøng töï taïi. 10) They are all endowed with faith of the 21) They are born in all the worlds, take all Tathagata, which enable them to roar like forms: Hoï thaùc sanh vaøo taát caû caùc theá giôùi, lions: Hoï ñaõ thaønh töïu quyeát tín cuûa Nhö Lai, hoùa hieän ñuû loaïi hình töôùng. khieán hoï coù theå caát tieáng roáng cuûa sö töû. 22) In all the worlds they reveal themselves with 11) They have deeply delved into the ocean of the utmost freedom: Trong taát caû theá giôùi, hoï inexhaustible eloquence: Hoï ñaõ vaøo saâu trong töï hieän thaân voâ cuøng töï taïi. bieån caû cuûa bieän taøi voâ taän. 23) They transform a small area into an extended 12) They all have acquired the knowledge of how tract of land, and the latter again into a small to explain the truths for all beings: Hoï ñaõ area: Hoï bieán ñoåi caûnh vi teá thaønh caûnh chöùng ñaéc tri kieán giaûng thuyeát chaùnh phaùp quaûng ñaïi, bieán ñoåi caûnh roäng lôùn thaønh caûnh cho heát thaûy chuùng sanh. vi teá. 13) They are complete masters of their conduct 24) All the Buddhas are revealed in one single so that they move about in the world as freely moment of their thought: Ngay trong moät as in space: Hoï ñaõ hoaøn toaøn töï taïi ñoái vôùi nieäm dieän kieán heát thaûy chö Phaät. haønh vi cuûa mình neân coù theå du haønh khaép 25) The powers of all the Buddhas are added on theá giôùi khoâng trôû ngaïi nhö ñi giöõa hö khoâng. to them: Hoï ñöôïc thaàn löïc cuûa chö Phaät gia 14) They are in possession of all the miraculous hoä. powers belonging to a Bodhisattva: Hoï ñaõ 26) They survey the entire universe in one glance chöùng ñaéc caùc naêng löïc kyø dieäu cuûa moät vò and are not all confused; and they are able to Boà Taùt. visit all the worlds in one moment: Trong chôùp maét hoï thaáy heát caû vuõ truï maø khoâng

chuùt laãn loän, vaø ngay trong moät saùt na; vaø hoï 7) The masculinity faculty: Nam caên. coù theå du haønh khaép taát caû moïi theá giôùi. 8) The life faculty: Maïng caên. Twenty-three patched robe: AÙo hai möôi ba 9) The mind faculty: Taâm caên. maûnh—See Nine grades of the monk's patched 10) The pleasure faculty: Laïc caên. robe. 11) The pain faculty: Khoå caên. Twenty-two faculties: Hai möôi hai caên. 12) The joy faculty: Hyû caên. (I) Twenty two roots or modes of processes in 13) The displeasure faculty: Öu caên. the perfect development of a Buddha and his 14) The equanimity faculty: Xaû caên. works: 15) The faith faculty: Tín caên. 1) Eye: Caksurindriya (skt)—Nhaõn caên. 16) The energy faculty: Taán caên. 2) Ear: Srotrendriya (skt)—Nhó caên. 17) The mindfulness faculty: Nieäm caên. 3) Nose: Ghranendriya (skt)—Tyû caên. 18) The concentration faculty: Ñònh caên. 4) Tongue:

Jihvendriya (skt)—Thieät caên. 19) The wisdom faculty: Tueä caên. 5) Body: Kayendriya (skt)—Thaân caên. 20) The faculty “I will know the unknown”: YÙ 6) Mind: Manaindriya (skt)—YÙ caên. nghó “Ta seõ chöùng ngoä caùi chöa töøng ñöôïc 7) Female organ: Strindriya (skt)—Nöõ caên. bieát.” 8) Male organ: Purusendriya (skt)—Nam caên. 21) The faculty of final knowledge: Chöùng ngoä 9) Life: Jivitendriya (skt)—Meänh caên. cao thöôïng nhaát. 10) Suffering or pain: Dukhendriya (skt)—Khoå 22) The faculty of one who has the final caên. knowledge: Caên cuûa vò ñaõ hoaøn toaøn chöùng 11) Pleasure: Sukhendriya (skt)—Laïc caên. ngoä (khaû naêng kieåm soaùt). 12) Sorrow: Daurmanasyendriya (skt)—Öu caên. Twenty-two modes of processes in the 13) Joy: Saumanasyendriya (skt)—Hyû caên. perfect development of enlightenment: Nhò 14) Abandoning: Upeksendriya (skt)—Xaû caên. Thaäp Nhò Phaåm—Hai möôi hai phaåm trong tieán 15) Faith: Sraddhendriya (skt)—Tín caên. trình phaùt trieån toaøn thieän Boà Ñeà. 16) Zeal or effort: Viryendriya (skt)—Taán caên. 1-4) Four foundations of mindfulness: (4) Töù Nieäm 17) Memory: Smrtindriya (skt)—Nieäm caên. Xöù—See Four foundations of mindfulness. 18) Meditation or trance: Samadhindriya (skt)— 5-8) Four right efforts: (4) Töù Chaùnh Caàn—See Ñònh caên. Four right efforts. 19) Wisdom: Prajnendriya (skt)—Hueä caên. 9-12)Four sufficiences: (4) Töù Nhö YÙ Tuùc—See 20) The power for learning the four Noble Truths: Four sufficiences. Anajnatamajnasyamindriya (skt)—Vò tri 13-17)Five sense-organs: (5) Nguõ Caên—See Five ñöông tri. sense-organs. 21) The power of having learned the four Noble: 18-22)Five powers: (5) Nguõ Löïc—See Five Ajnendriya (skt)—TruthsKyù tri caên. powers. 22) The power of perfect knowledge of the four Twenty two roots: Nhò Thaäp Nhò Caên—Hai Noble Truths: Ajnata-Vindriya (skt)—Cuï tri möôi hai caên trôï ñaïo—See Twenty-two faculties. caên. Twenty-two roots of processes: Nhò Thaäp Nhò (II) According to Bhikkhu Bodhi in Abhidhamma, Caên—See Twenty two roots. there are twenty-two faculties—Theo Tyø Twenty types of Sunyata in the Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù hai möôi Commentary of Abhisamayalamakara-loka: hai caên: Hai möôi taùnh khoâng trong Luaän Trang Nghieâm 1) The eye faculty: Nhaõn caên. Chöùng Ñaïo Ca. 2) The ear faculty: Nhó caên. 1) The unreality of internal elements of 3) The nose faculty: Tyõ caên. existence. The first mode applies to physical 4) The tongue faculty: Thieät caên. facts, states such as feeling, volition, etc. 5) The body faculty: Thaân caên. Their nature is not described either as 6) The femininity faculty: Nöõ caên.

changing (akutastha) or totally undestroyable Great Space because it has infinite expanse: (avinasi); that is neither real nor unreal. This Baûn chaát khoâng thaät cuûa Ñaïi Khoâng. Chuùng constitutes their Sunyata relatively or ta coù theå noùi raèng khoâng chæ laø söï moâ phoûng, unrelatively: Baûn chaát khoâng thaät cuûa noäi khaùi nieäm cuûa chuùng ta veà khoâng laø töông ñoái khoâng. Taùnh khoâng ñaàu tieân öùng duïng trong ñoái vôùi söï phaân bieät caùc höôùng ñoâng, taây, vaân nhöõng söï kieän vaät lyù hoaëc caùc traïng thaùi nhö vaân, vaø taát caû caùc phaùp trong caùc höôùng ñoù. thoï, töôûng, vaân vaân. Baûn chaát naày khoâng theå Taùnh khoâng laø troáng khoâng nhö ñaïi khoâng bôûi moâ taû hoaëc thay ñoåi, hoaëc phaù

huûy; cuõng vì noù troáng roãng voâ taän. khoâng phaûi thaät, hoaëc khoâng phaûi khoâng thaät. 6) The Unreality of the Ultimate Reality. By the Ñieàu naày taïo thaønh taùnh khoâng töông ñoái. Unreality of the Ultimate Reality is meant the 2) The unreality of external objects. This relates unreality of Nirvana as a separate reality: to external forms because all forms can be Baûn chaát khoâng thaät cuûa Chaân khoâng hoaëc external only. The external form is taken in Taùnh khoâng cuûa Chaân ñeá. Bôûi baûn chaát shape of sense organs such as eye, nose, etc. khoâng thaät cuûa Chaân khoâng nghóa laø baûn chaát This is known as the Unreality of External khoâng thaät cuûa Nieát Baøn, vì khoâng coù thöïc Objects: Baûn chaát khoâng thaät cuûa ngoaïi theå cuûa moät thöïc taïi rieâng bieät naøo. khoâng. Ñieàu naày lieân quan ñeán nhöõng hình 7) The Unreality of the Conditioned. This unreal töôùng beân ngoaøi bôûi vì caùc hình töôùng naày and it is nothing in itself, it is neither hieän ra caùc töôùng nôi thaân nhö maét, muõi, vaân permanent nor nonemergent: Baûn chaát khoâng vaân. Chuùng khoâng coù baûn chaát thaät. thaät cuûa caùc phaùp höõu vi hoaëc taùnh khoâng cuûa 3) The Unreality of both together as in the sense tuïc ñeá. Caùc phaùp höõu vi laø khoâng thaät vaø organs or the body. Since all the dharmas are khoâng coù gì beân trong, khoâng phaûi thöôøng unreal and the basis of all the dharmas is also haèng, cuõng khoâng phaûi ngaén nguûi. unreal, their knowledge of dharmas and bases 8) The Unreality of the Unconditioned. The is also unreal: Baûn chaát khoâng thaät cuûa noäi Unconditioned can only be conceived in khoâng vaø ngoaïi khoâng. Khi caùc phaùp khoâng contradiction to the conditioned; it is neither thaät thì caên baûn cuûa caùc phaùp cuõng khoâng brought out into being nor destroyed by any thaät, nhaän thöùc caùc phaùp cuõng khoâng thaät. activity of ours: Baûn chaát khoâng thaät cuûa caùc 4) The Unreality of the knowledge of Unreality. phaùp voâ vi. Caùc phaùp voâ vi chæ coù theå nhaän This is an important mode of Sunyata. The ñöôïc trong söï ngöôïc laïi vôùi caùc phaùp höõu vi; criticism that everything is relative, unreal noù khoâng ñöôïc sanh ra cuõng khoâng bò huûy may be thought to stand out as a view; when dieät bôûi baát cöù hoaït ñoäng naøo cuûa chuùng ta. all things are rejected, the rejection itself 9) The Unreality of Limitless. This mode of could not be rejected. This rejection itself is Sunyata is with reference to our as relative, unreal as the rejected: Baûn chaát consciousness of the Limit and the Limitless. khoâng thaät cuûa nhaän thöùc veà taùnh khoâng hoaëc With regard to this unreality, T.R.V Murti phuû ñònh caû taùnh khoâng. Ñaây laø phöông caùch says that it ight be thought that steering clear nhaän ñònh quan troïng veà taùnh khoâng. Söï phaùn of the two extremes or ends of Existentialism xeùt caùc phaùp laø töông ñoái, khoâng thaät coù theå and Nihilism, we are relying on a middle line nhö moät quan ñieåm; khi caùc phaùp bò phuû of demarcation and that thereby the Middle or nhaän, baûn thaân söï phuû nhaän khoâng theå bò phuû the Limitless is nothing in itself; the Middle nhaän. Phuû nhaän chính töï thaân noù laø moät töông position is no position at all, but a review of ñoái, khoâng thaät nhö söï phuû nhaän. positions: Baûn chaát khoâng thaät cuûa söï Voâ 5) The Unreality of the Great Space. Hence we Haïn. Loaïi taùnh khoâng naày lieân quan ñeán can say that space is notional, our conception

nhaän thöùc cuûa chuùng ta veà söï giôùi haïn vaø voâ of it is relative to this distinction of directions haïn. T.R.V Murti noùi raèng thaáy roõ hai cöïc east, west, etc, and also to the things resident ñoan naày hoaëc chaám döùt thuyeát sinh toàn vaø in them. The Sunyata of space is termed as huûy dieät laø chuùng ta ñang ñi treân con ñöôøng

Trung Ñaïo vaø do ñoù Trung ñaïo hoaëc Voâ haïn being, phenomenal and noumenal lack coù theå chöùng minh baûn chaát cuûa chính noù. Söï essential reality and so are unreal: Baûn chaát Voâ haïn nghóa laø khoâng coù gì trong chính noù. khoâng thaät cuûa taát caû caùc Phaùp. Loaïi taùnh Trung ñaïo cuõng khoâng coù vò trí maø chæ laø söï khoâng naày dieãn taû laïi baûn chaát cuûa caùc phaùp giaû danh. laø khoâng coù thöïc taïi, vì khoâng coù thöïc taïi neân 10) The Unreality of that which is Beginningless hieän töôïng caùc phaùp khoâng thaät. and Endless. This mode of Sunyata is similar 14) The Unreality of All Definitions. In early in character. It applies to distinctions in time Buddhism an attempt had been made to give such as beginning, the middle and the end. a precise definition of entities, e.g., the These distinctions are subjective. We can say impenetrability of matter, and apprehension that nothing stands out rigidly on the of object of consciousness. This brings home beginning, the middle and the end, the times to us that matter and other entities lack the flow into each other. Consequent on the essence attributed to them. All definition is of rejection of the beginning, etc, the the nature of a distinction within general class beginningless too turns out to be notional; and and is therefore nominal in character: Baûn it should be recognized as relative or unreal chaát khoâng thaät cuûa caùc Töôùng. Phaät giaùo on the account: Baûn chaát khoâng thaät cuûa Voâ nguyeân thuûy ñaõ noã löïc ñöa ra moät ñònh nghóa thuûy vaø Voâ chung. Loaïi taùnh khoâng naày gioáng chính xaùc veà thöïc theå nhö laø Taùnh khoâng theå nhau trong taùnh caùch. Noù öùng duïng söï phaân laõnh hoäi ñöôïc cuûa saéc phaùp vaø thöùc. Nhö vaäy bieät cuûa thôøi gian chaúng haïn, khôûi thuûy, chính saéc vaø caùc thöïc theå khaùc khoâng coù thuoäc taùnh giöõa, vaø chung cuoäc. Nhöõng taùnh caùch naày laø taát yeáu cuûa chuùng. Taát caû nhöõng ñònh nghóa khaùch theå. Chuùng ta coù theå noùi raèng khoâng coù coù tính chaát cuûa moät danh hieäu trong söï phaân gì coá ñònh vaøo luùc khôûi thuûy, chính giöõa vaø loaïi noùi chung vaø vì vaäy chæ laø khaùi nieäm chung cuoäc caû. Thôøi gian nhö troâi chaûy laãn trong chöõ nghóa. vaøo nhau. Vì vaäy, phuû nhaän khôûi thuûy thì 15) The Unreality of the Past, the Present and the chung cuoäc cuõng thaønh voïng töôûng vaø chuùng Future. The unreality or the purely nominal ñöôïc nhaän bieát nhö laø töông ñoái hoaëc khoâng character of the past, the present and the thaät. future is demonstrable by the consideration 11) The Unreality of Undeniable. When we reject that in the past itself there is no present and anything as untenable, something else is kept the future and the vice versa; and yet without aside as unrejectable, the undeniable, it might such relating the consciousness of the past, be thought: Baûn chaát khoâng thaät cuûa söï etc, does not arise: Baûn chaát khoâng thaät cuûa Khoâng Phuû Nhaän. Khi chuùng ta phuû nhaän baát Quaù khöù, Hieän taïi vaø Vò lai. Baûn chaát khoâng cöù phaùp naøo nhö khoâng bieän hoä ñöôïc, phaùp

thaät hoaëc taùnh caùch thuaàn danh töï cuûa quaù khaùc ñöôïc giöõ laïi tieáp theo nhö khoâng theå phuû khöù, hieän taïi vaø vò lai coù theå chöùng minh ñöôïc nhaän, khoâng theå töø choái, ñoù laø tö töôûng. baèng caùch quan saùt töï thaân quaù khöù khoâng coù 12) The Unreality of the Ultimate Essence. All hieän taïi cuõng nhö töông lai vaø ngöôïc laïi; vaø the things exist in themselves. Nobody causes khoâng coù nhöõng lieân quan ñeán nhöõng nhaän them either to happen or to destroy them. The thöùc cuûa quaù khöù... khoâng coù khôûi leân. things are in themselves void, lack essential 16) The Unreality of Relation or Combination character of their own. Their is no change in conceived as non-ens (non-empirical). All the our notions not in real: Baûn chaát khoâng thaät elements of the phenomenal existence are cuûa Töï Taùnh. Taát caû caùc phaùp toàn taïi trong dependent on each other and they are chính noù. Khoâng ai taïo chuùng hoaëc tình côø dependent, and they have no nature of their hoaëc laøm haïi chuùng. Taát caû caùc phaùp baûn own: Baûn chaát khoâng thaät cuûa Voâ Phaùp Höõu thaân chuùng laø troáng roãng, khoâng coù töï tính. Phaùp. Taát caû nhöõng yeáu toá cuûa hieän höõu hieän 13) The Unreality of All Elements. This mode of töôïng laø tuøy thuoäc duyeân khôûi laãn nahu vaø Sunyata only reiterates that all modes of chuùng khoâng coù baûn chaát cuûa chính chuùng.

17) The Unreality of the Positive Constituents of Twin streams: Song Löu—Two parallel streams Empirical Existence. The five upadana of teaching and mystic contemplation—Hai doøng skandhas, i.e., duhkha, samudaya, loka, drsti giaùo phaùp hay hai anh em song sinh, hoùa ñaïo vaø and bhava do not stand for any objective quaùn taâm (caàn phaûi thoï trì caû hai). reality, their collection is a non-entity, as it is Twin trees in the Sal Grove: The gove in a grouping subjectively imposed upon them. which Sakyamuni Buddha entered Nirvana— This shows that corresponding to words and Vöôøn Ta La Song Thoï nôi Ñöùc Phaät nhaäp Nieát concepts there is no entity: Baûn chaát khoâng Baøn. thaät cuûa Höõu Khoâng. Naêm chaáp thuû: khoå, Two (a & n): Soá hai. nhaân, giôùi, nieäm, vaø sanh khoâng töôïng tröng Two adornments: Nhò Nghieâm—According to cho baát cöù thöïc taïi khaùch theå naøo, söï keát hôïp Parinirvana Sutra, there are two adornments— cuûa chuùng laø khoâng coù thöïc theå, chuùng chæ Theo Kinh Ñaïi Baùt Nieát Baøn, coù hai loaïi trang nhö moät nhoùm taïm sanh khôûi do nhaân duyeân. nghieâm. Ñieàu naày cho thaáy söï töông öùng vôùi nhöõng töø 1) Adornment of Wisdom: Trí hueä trang nghieâm. vaø khaùi nieäm maø khoâng coù thöïc theå. 2) Adornment of Good deeds: Phuùc ñöùc trang 18) The Unreality of the Non-empirical. The nghieâm. Unconditioned conceived as the absence of the five groups is also unreal. Space, one of Two aspects: Nhò Phaän—According to the the unconditioned is defined as non- Surangama Sutra, book Eight, the Buddha obstruction. This is determined solely by the reminded Ananda about the two aspects as absence of the positive characters. The same follows: “Ananda! Actually all living beings are is the case with Nirvana, another fundamentally true and pure, but because of their uncondtioned: Baûn chaát khoâng thaät cuûa Phi false views they give rise to the falseness of Voâ Höõu. Nhaän bieát tuyeät ñoái nhö söï vaéng maët habits, which are divided into an internal aspect cuûa naêm chaáp thuû cuõng khoâng thaät. Khoâng

laø and an external aspect.”—Theo Kinh Thuû Laêng moät trong caùc phaùp voâ vi ñöôïc ñònh nghóa nhö Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi khoâng chöôùng ngaïi. Ñieàu naày ñöôïc xaùc ñònh A Nan veà nhò phaän nhö sau: “OÂng A Nan, taát caû chaéc chaén do söï vaéng maët cuûa caùc tính caùch chuùng sanh thaät goác chaân tònh, nhaân caùi thaáy hö tích cöïc. Cuõng gioáng nhö vaäy, Nieát Baøn laø voïng, neân caùi taäp hö voïng sinh. Do ñoù môùi chia ra moät phaùp voâ vi. noäi phaän vaø ngoaïi phaän.” 19) The Unreality of the Self-being. This mode of 1) Internal Aspect: Noäi Phaän—See Internal Sunyata emphasizes the nature of reality as Aspect. something existing in itself. It may be stated 2) External Aspect: Ngoaïi Phaän—See External that “svabhava” is here dialectically Aspect. justaposed to Sunyata: Baûn chaát khoâng thaät Two aspects of the bhutatathata: Nhò Chaân cuûa Höõu Phaùp Khoâng. Loaïi taùnh khoâng naày Nhö—See Two Truths. khoâng nhaán maïnh baûn chaát thöïc taïi nhö caùi gì Two aspects of a Buddhist life: Hai Saéc Thaùi ñoù hieän dieän trong phaùp laø khoâng. Cuûa Ñôøi Soáng Phaät Töû—According to the “Svabhava” laø bieän chöùng cuûa Höõu Phaùp Avatamsaka Sutra, there are two aspects of the Khoâng. Buddhist life—Theo Kinh Hoa Nghieâm, coù hai 20) The Unreality of Dependent Being. In this saéc thaùi cuûa ñôøi soáng Phaät töû. case also no external factor like the agent or 1) Raising the desire for supreme his instruments play any part in making up its enlightenment: Phaùt Boà Ñeà taâm hay laøm troåi reality: Baûn chaát khoâng thaät cuûa Ñeä Nhaát daäy khaùt voïng mong caàu giaùc ngoä toái Höõu Khoâng. Loaïi taùnh khoâng naày coù nhöõng thöôïng—The Sanskrit phrase for ‘the desire yeáu toá beân ngoaøi nhö nhaân toá hoaëc ñieàu kieän for enlightenment’ is ‘bodhicittotpada,” which ñeå ñoùng baát cöù vai troø naøo trong vieäc taïo is the abbreviation of ‘Anuttarayam- thaønh thöïc theå. samyaksambodhi-cittam-utpadam,’ that is, ‘to

have a mind raised to supreme friends (kalyanamitra). In the Prajnaparamita enlightenment.’ In the Avatamsaka Sutra, the Sutra, after the awakening of the desire for Buddha taught: “There are only a few people supreme enlightenment is the practice of in this world who can clearly perceive what Prajnaparamitas. In the Avatamsaka Sutra, the Buddha, Dharma, and Sangha are and this practice is deeply associated with the life faithfully follow them; fewer are those who of the Bodhisattva known as Samantabhadra, can raise their minds to supreme and the Bodhicarya, the life of enlightenment, enlightenment; fewer still are those who is identified with the Bhadracarya, the life of practice prajnaparamita; fewer and fewer still Bhadra, that is Samantabhadra—Töùc laø thöïc are those who, most steadfastly practicing haønh haïnh cuûa Boà Taùt Phoå Hieàn. Thieän Taøi prajnaparamita and finally reaching the stage Ñoàng Töû (Sudhana) sau khi ñaõ phaùt taâm döôùi of no-turning back, abide in the state of söï chæ daãn cuûa Ngaøi Vaên Thuø, töø ñoù veà sau Bodhisattvahood—Phaùt Boà Ñeà taâm trong cuoäc haønh höông cuûa oâng hoaøn toaøn nhaém Phaïn ngöõ laø “Bodhicittapada,” noùi cho ñuû laø vaøo vieäc hoûi thaêm caùch thöùc thöïc haønh haïnh “Anuttarayam-Samyaksambodhi-cittam- Boà Ñeà (bodhicarya). Cho neân ngaøi Vaên Thuø utpadam,” töùc laø phaùt khôûi “Voâ

Thöôïng noùi vôùi ñeä töû cuûa mình, khi ngaøi chæ thò Thieàn Chaùnh Ñaúng Chaùnh Giaùc Taâm.” Trong Kinh Taøi Ñoàng Töû ra ñi cho moät cuoäc löõ haønh Hoa Nghieâm, Ñöùc Phaät daïy: “Trong theá gian tröôøng kyø vaø gian khoå: “Laønh thay! Laønh naày ít ai coù theå nhaän bieát moät caùch saùng toû thay! Thieän nam töû! Sau khi ñaõ phaùt taâm Phaät Phaùp Taêng laø gì; ít ai thaønh tín böôùc theo mong caàu giaùc ngoä toái thöôïng, baây giôø laïi Phaät Phaùp Taêng; ít ai coù theå phaùt taâm voâ muoán tìm hoïc haïnh cuûa Boà Taùt. Thieän nam thöôïng boà ñeà; tu haønh Baùt Nhaõ laïi caøng ít töû, ít thaáy coù ai phaùt taâm mong caàu giaùc ngoä nöõa. Tinh taán tu haønh Baùt Nhaõ cho ñeán ñòa vò toái thöôïng, maø nhöõng ai sau khi ñaõ phaùt taâm Baát Thoái Chuyeån vaø an truï trong Boà Taùt Ñòa mong caàu giaùc ngoä toái thöôïng laïi coøn tìm hoïc laïi caøng ít hôn gaáp boäi.” haïnh cuûa Boà Taùt, caøng ít thaáy hôn. Vì vaäy, 2) Practicing the life of the Bodhisattva: Thöïc thieän nam töû, neáu muoán thaønh töïu Nhaát Thieát haønh ñaïo Boà Taùt—That is, the Bodhisattva Chuûng Trí, haõy tinh taán thaân caän caùc baäc Samantabhadra. Sudhana, the young pilgrim thieän höõu tri thöùc (kalyanmitra).” Theo Kinh had his first awakening of the desire Baùt Nhaõ, sau khi phaùt taâm Boà Ñeà laø thöïc (cittotpada) under the direction of Manjusri, haønh Baùt Nhaõ Ba La Maät. Trong khi theo Hoa and his later pilgrimage consisted wholly in Nghieâm thì söï thöïc haønh ñoù ñöôïc thaét chaët inquiries into living the life of enlightenment vôùi coâng haïnh cuûa Phoå Hieàn Boà Taùt vaø sinh (bodhicarya). So says Manjusri to his disciple hoaït cuûa söï giaùc ngoä ñöôïc ñoàng hoùa vôùi Phoå when he sends Sudhana off on his long, Hieàn Haïnh. arduous ‘Pilgrim’s Progress’: “Well done, Two aspects of Buddha-nature: Nhò Phaät well done, indeed, son of a good family! Taùnh—See Dual aspects of the Buddha-nature. Having awakened the desire for supreme Two aspects of cause and effect: Nhò Chuûng enlightenment, you now wish to seek for the Nhaân Quaû—Hai loaïi nhaân quaû. life of the Bodhisattva. Oh! Son of a good 1) Cause and effect in the present life: Nhaân family, it is a rare thing to see beings whose quaû theá gian (the effect or fruit: khoå ñeá laø desire is raised to supreme enlightenment; but quaû; the cause: taäp ñeá laø nhaân). it is a still rarer thing to see beings who, 2) Cause and effect in the future: Nhaân quaû xuaát having awakened the desire for supreme theá gian (mortality or extinction is the effect enlightenment, proceed to seek for the life of or fruit: dieät ñeá laø quaû; the path is the cause: the Bodhisattva. Therefore, oh, son of a good ñaïo ñeá laø nhaân). family, if you wish to attain the knowledge Two aspects of illusion: Nhò Hoaëc—Hai loaïi which is possessed by the All-knowing one, hoaëc. be ever assiduous to get associated with good (A)

1) Perplexities or illusions and temptations arise typifies these images for—Ñoâi chim Ca Ñeà hoaëc from false views or theories: Kieán hoaëc— Uyeân Öông thöôøng soáng saùt caùnh beân nhau. Ñaïo Nhöõng aûo giaùc hay caùm doã khôûi leân töø söï suy Phaät duøng nhöõng hình aûnh naày cho. ñoaùn sai laàm veà taø kieán hay taø thuyeát. (A) 2) Illusions from thoughts arising through contact 1) Permanence: Thöôøng haèng. with the world or by habit, such as desire, 2) Impermanence: Voâ thöôøng. anger, infactuation, etc.: Tö hoaëc—Tö hoaëc (B) hay Tu hoaëc laø nhöõng aûo

voïng töø tö töôûng cuûa 1) Sorrow: Khoå. haïng phaøm phu khôûi leân töø söï tieáp xuùc vôùi 2) Joy: Laïc. theá giôùi beân ngoaøi hay thoùi quen, nhö tham, (C) saân, si, vaân vaân. 1) Emptiness: Khoâng. (B) 2) Non-emptiness: Baát khoâng. 1) Illusion connected with principles: Lyù hoaëc— (D) See (A) (1). 1) Gain: Thaønh. 2) Illusion arising in practice: Söï hoaëc—See (A) 2) Loss: Baïi. (1). (E) Two aspects of the life of a sentient being: 1) Honor: Vinh. Hai khía caïnh trong ñôøi soáng cuûa moät chuùng sanh. 2) Defame: Nhuïc. 1) Internal aspect: Which is related to the Two bodies or elements in a sutra: Nhò Kinh physical body—Khía caïnh beân trong lieân heä Theå. ñeán thaân theå. 1) The words in a sutra: Kinh vaên—Chöõ trong 2) External aspect: Which is related to food, kinh. possessions, etc, necessary for the physical 2) The meaning or ideas of a sutra: Kinh body—Khía caïnh beân ngoaøi lieân heä ñeán thöïc nghóa—YÙ nghóa cuûa kinh. phaåm vaø cuûa caûi, laø nhöõng thöù caàn thieát cho Two Buddha domains: Nhò Chuûng Phaät thaân theå. Caûnh—Hai caûnh giôùi Phaät. Two attendants: Nhò Hieáp Só—See Two kinds 1) The domain or state of absolute of attendants. enlightenment: Chöùng caûnh—Caûnh giôùi maø Two attendants by the sides of Amitabha: chö Phaät chöùng ñöôïc—Lyù Chaân Nhö phaùp Nhò Hieáp Só—See Two attendants. taùnh. Two awakenings: Nhò Ngoä—Hai caùch tieán tôùi 2) The domain that the Buddhas are giaùc ngoä trong ñaïo Phaät—See Two kinds of entry transforming or the Pure Land: Hoùa caûnh— into Bodhisattvahood. Caûnh giôùi maø chö Phaät bieán hoùa ra hay laø Taây phöông quoác ñoä. Two beginnings: Nhò Thuûy—Hai söï baét ñaàu. 1) The beginning of Hinayana when the Buddha Two Buddhas at the door: Nhò Phaät Trung preached Agama Sutra at the Deer Park: A Moân—The present period. The period between Haøm—Phaät thuyeát kinh A Haøm taïi vöôøn Loäc the nirvana of Sakyamuni Buddha and the future Uyeån laø söï baét ñaàu cuûa Tieåu Thöøa. advent of Maitreya Buddha—Giai ñoaïn hieän taïi 2) The beginning of Mahayana when the cuûa chuùng ta. Chæ giai ñoaïn giöõa thôøi kyø Phaät Buddha preached the Avatamsaka (Flower Thích Ca nhaäp dieät vaø Ñöông Lai Haï Sanh Di Laëc Adornment) Sutra: Hoa Nghieâm—Phaät thuyeát Toân Phaät xuaát hieän. kinh Hoa Nghieâm laø söï baét ñaàu cuûa Ñaïi Two categories of non-ego (anatman): Thöøa. Dvayanairatmya (skt)—Nhò Voâ Ngaõ—Hai loaïi voâ Two benefits: Nhò Lôïi—See Two kinds of ngaõ. benefits. 1) No permanent human ego or soul: Pudgala- nairatmya (skt)—Nhaân voâ ngaõ. Two birds: Nhò Ñieåu—The drake and hen of the madarin duck who are always together. Buddhism

2) No permanent individuality in or Sraddhopada-sastra: Khôûi tín nhò moân—Khôûi independence of things: Dharma-nairatmya Tín Luaän—Two characteristics of mind in the (skt)—Phaùp voâ ngaõ. Sraddhopada-sastra, as eternal and phenomena— Two categories of one mind: Nhò Chuûng Nhaát Boä Ñaïi Thöøa Khôûi Tín Luaän thuyeát minh caùi taâm Taâm—See Two categories for Singleminded cuûa chuùng sanh thì chia ra “taâm chaân nhö moân” vaø Practice. “taâm sinh dieät moân.” Thuyeát minh veà baûn theå noùi Two categories for Singleminded Practice: veà taâm chaân nhö, thuyeát minh veà sinh dieät noùi veà Two categories for One Mind Practice—Nhò hieän töôïng cuûa taâm chuùng sanh—See Treatise on Chuûng Nhaát Taâm.

Awakening of Faith. 1) One Mind at the Phenomenal Level: Söï Nhaát Two classes of Buddha-land: Buddhaksetra Taâm—See One Mind at the Phenomenal (skt)—Nhò Phaät Saùt—Coù hai loaïi Phaät Saùt— Level. There are two kinds of Buddha-ksetra. 2) One Mind at the Level of Inner Truth: Lyù 1) The Eastern Paradise: In the Vairocana Nhaát Taâm—See One Mind at the Level of Schools, regarded as the regions of progress Inner Truth. for the righteous after death—Ñoâng Ñoä Cöïc Two causes: Nhò Nhaân—Hai nhaân. Laïc. (A) According to The Nirvana Sutra—Theo Kinh 2) The Western Pure Land: In the Amitabha Nieát Baøn: Schools, regarded as the Pure Land—Taây 1) The producing cause of all good things: Sinh Phöông Tònh Ñoä. nhaân. Two classes of Buddha's predictions of a 2) The revealing or illuminating cause disciple's destiny: Nhò Chuûng Thoï Kyù—Hai loaïi (knowledge and wisdom): Lieãu nhaân. thoï kyù. (B) 1) Partial or incomplete prediction: Höõu dö thoï 1) All good and evil: The cause that is able to kyù—The Buddha predicted what Buddha produce all sense and perceptions—Naêng would make a prediction for sentient being in sinh nhaân. certain periods of time in the future—Ñöùc 2) The environmental or adaptive cause (water Phaät noùi vaøo thôøi naøo trong töông lai thì vò and soil help the seed growing): Phöông tieän Phaät naøo seõ thoï kyù cho chuùng sanh. nhaân. 2) Prediction in finality, or complete detail of (C) becoming Buddha of a sentient being: Voâ dö 1) Practice or habit as cause (desire causing thoï kyù—Ñöùc Phaät thoï kyù veà söï thaønh Phaät desire): Taäp nhaân—Ñoàng loaïi nhaân. cuûa moät chuùng sanh. 2) The rewarding cause or fruit-ripening cause Two classes of conduct: Nhò Haønh—Hai loaïi (pleasure or pain caused by good or evil haønh. deeds): Baùo nhaân—Quaû thuïc nhaân. 1) Conduct following wrong views: Kieán haønh— (D) According to The Nirvana Sutra—Theo Kinh Haønh theo taø kieán. Nieát Baøn: 2) Conduct following wrong desire or emotions: 1) Correct or direct cause (Buddha nature of all AÙi haønh—Haønh theo söï ham muoán taø vaïy. beings): Chính nhaân. Two classes of karma: Nhò Nghieäp—Hai loaïi 2) The contributory cause or enlightenment nghieäp. which evolves the Buddha nature by good (I) According to the Kosa Sastra in the work: Duyeân nhaân. Hinayana—Theo Caâu Xaù Luaän trong Tieåu (E) thöøa: 1) Immediate or direct cause: Caän nhaân. 1) Good karma: Thieän nghieäp—Good karma 2) Distant or indirect cause: Vieãn nhaân. created by wholesome path such as practicing Two characteristics of mind in the of the five precepts and the ten wholesome deeds, which will result in happiness—

Nghieäp taïo ra bôûi thieän ñaïo nhö nguõ giôùi thaäp 1) Those who preach with words (Phaùp sö): Höõu thieän, seõ ñöa chuùng sanh ñeán choã an laïc haïnh ngoân Thaùnh. phuùc. 2) Those who preach without words, but 2) Bad karma: AÙc nghieäp—Bad karma created examplify themselves with good morality: Voâ by committing the five grave sins and the ten ngoân Thaùnh—Nhöõng vò Thaùnh neâu göông unwholesome deeds, which will result in baèng nhöõng phaåm haïnh cao tuyeät chöù khoâng misery—Nghieäp gaây ra bôûi caùc toäi aùc nhö noùi moät lôøi. nguõ nghòch hay thaäp aùc, ñöa chuùng sanh ñeán Two classes of things: All things are divided choã khoå ñau phieàn naõo. into two classes—Nhò Phaùp—Chö phaùp ñöôïc

chia (II) According to the Mahayana—Theo Ñaïi laøm hai loaïi: Thöøa: 1) Physical dharma which has substance and (A) resistance: Saéc Phaùp—Saéc phaùp laø nhöõng gì 1) Aids to the karma: Trôï nghieäp—Aids to the coù chaát ngaïi. karma of being born in Amitabha's Pure Land 2) Mental dharma which is devoid of substance such as offerings, chantings, etc.—Nghieäp coù or resistance, or the root of all phenomena: theå trôï giuùp cho vieäc vaõng sanh nhö cuùng Taâm Phaùp—Nhöõng gì khoâng coù chaát ngaïi maø döôøng hay nieäm Phaät. duyeân khôûi neân caùc phaùp goïi laø Taâm Phaùp. 2) Thought and invocation of Amitabha with Two conditions for being upside down: Nhò undivided mind, as the direct method: Chaùnh Chuûng Ñieân Ñaûo—According to the Surangama nghieäp—Nieäm Phaät nhaát taâm baát loaïn laø Sutra, book Seven, the Buddha reminded Ananda nhaân chính ñöa ñeán vieäc vaõng sanh. about the two conditions for being upside down as (B) follows: "Ananda! You now wish to cultivate true 1) Karma that leads to the general rewards: Daãn samadhi and arrive directly at the Thus Come nghieäp—Karma that leads to the general One' Parinirvana, first, you should recognize the rewards (the award as to the species into two upside-down causes of living beings and the which one is to be born, i.e. animals, men, world. If this upside-down state is not produced, gods, etc)—Nghieäp nhaân daãn ñeán quaû baùo then there is the Thus Come One's true toång quaùt (quaû baùo sanh veà coõi suùc sanh hay samadhi."—Theo Kinh Thuû Laêng Nghieâm, quyeån nhaân thieân). Baûy, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà hai 2) Karma that leads to the individual reward: loaïi ñieân ñaûo nhö sau: "OÂng A Nan! OÂng muoán tu Maõn nghieäp—Karma that leads to the chaân tam ma ñòa, thaúng ñeán ñaïi Nieát Baøn cuûa Nhö individual reward, i.e. the kind or quality of Lai, tröôùc heát phaûi bieát hai thöù ñieân ñaûo laø chuùng being clever or stupid—Nghieäp nhaân daãn ñeán sanh vaø theá giôùi. Neáu ñieân ñaûo khoâng sinh, ñoù laø bieät baùo, chaúng haïn nhö ñöôïc phaåm chaát chaân tam ma ñòa cuûa Nhö Lai." thoâng minh hay ñaàn ñoän. 1) Upside-down state of living beings: Chuùng Two classes of misconduct: Nhò Taø Haïnh. Sanh Ñieân Ñaûo—See Upside-down state of 1) Follow wrong views: Taø kieán—Chaïy theo taø living beings. kieán. 2) Upside-down state of the world: Theá Giôùi 2) Follow wrong desires or emotions: Taø duïc— Ñieân Ñaûo—See Upside-down state of the Chaïy theo tham duïc vaø tình caûm. world. Two classes of monks: Nhò Chuûng Tyø Kheo— Two conditions that are necessary for one to Hai loaïi Tyø Kheo. enter the Way: Hai ñieàu kieän caàn thieát cho 1) Monks who hear and repeat many sutras, but ngöôøi tu nhaäp ñaïo chí thöôïng (according to the are not devoted doers: Ña vaên tyø kheo. Sutra in Forty-Two Sections—Chapter 13—Theo 2) Those who read and repeat few sutras, but chöông 13, Töù Thaäp Nhò Chöông Kinh). are devoted in their lives: Quaû thieån tyø kheo. 1) Purifying the mind: Thanh tònh taâm. Two classes of saints or preachers: Nhò 2) Guarding the will: Giöõ chí nguyeän vöõng beàn. Chuûng Thaùnh—Hai loaïi Thaùnh.

Two conditions that are necessary for one to and His Teachings)—Hai ñieàu kieän caàn thieát ñeå know past lives: Hai ñieàu kieän caàn thieát giuùp taïo nghieäp taø kieán, maø haäu quaû cuûa noù laø sanh ra cho ngöôøi tu bieát ñöôïc tieàn kieáp (according

to the nhöõng ham muoán thaáp heøn, trí tueä keùm coõi, ñaàn Sutra in Forty-two Sections—Chapter 13—Theo ñoän, beänh hoaïn kinh nieân, vaø nhöõng tö töôûng ñaùng chöông 13, Töù Thaäp Nhò Chöông Kinh). cheâ traùch. 1) Cut off desire: Ñoaïn taän aùi duïc. 1) Perverted manner in which the object is 2) Not continue to seek desire again: Khoâng tieáp viewed: Nhìn söï vaät moät caùch sai laàm. tuïc tìm caàu aùi duïc sau khi ñaõ ñoaïn taän chuùng. 2) The understanding of it according to that misconception: Khö khö coá chaáp quan nieäm Two conditions that are necessary to sai laàm aáy. complete the evil of covetousness: The Two conditions relating to passions and consequence of which is non-fulfillment of one's wishes (The Buddha and His Teachings)—Hai delusions: Nhò Laäu—Hai thöù laäu. ñieàu kieän caàn thieát ñeå taïo ra nghieäp tham lam, maø 1) The condition in which they can prevail: Höõu haäu quaû cuûa noù laø khoâng ñöôïc maõn nguyeän (Ñöùc laäu—The conditioned dharma which produces Phaät vaø Phaät Phaùp). afflictions (passions and delusions)—Phaùp coù 1) Another's possession: Vaät sôû höõu cuûa ngöôøi phieàn naõo hoaëc laøm taêng tröôûng phieàn naõo. khaùc. 2) The condition in which they cannot prevail: 2) Adverting to it, thinking, "would this be Voâ laä u—The unconditioned dharma which mine!"—Taâm theøm muoán öôùc mong ñöôïc produces no afflictions (no passions and laøm chuû vaät aáy. delusions)—Phaùp thanh tònh lìa ñöôïc phieàn naõo. Two conditions that are necessary to complete the evil of frivolous talk: The Two consciousnesses: Nhò Thöùc— Discriminating the alaya-vijnana or primal consequences of which are defective bodily undivided condition from the mano-vijnana or that organs and incredible speech (The Buddha and of discrimination—Hai thöùc, phaân bieät giöõa A Laïi His Teachings)—Hai ñieàu kieän caàn thieát ñeå taïo da thöùc hay voâ moät (khoâng maát), chöùa maàm cuûa nghieäp noùi nhaûm nhí, maø haäu quaû cuûa noù laø thaân heát thaûy caùc phaùp maø khoâng maát, ñoái laïi vôùi maït theå khieám khuyeát vaø lôøi noùi khoâng roõ raøng minh na thöùc hay phaân bieät thöùc, nöông vaøo A Laïi Da baïch (Ñöùc Phaät vaø Phaät Phaùp). maø sinh ra phaân bieät (caûnh cuûa maét, thanh cuûa tai, 1) The inclination towards frivolous talk: YÙ höông cuûa muõi, vò cuûa löôõi, xuùc cuûa thaân, tö töôûng muoán noùi chuyeän nhaûm nhí. cuûa yù): 2) Its narration: Thoát ra lôøi noùi nhaûm nhí. 1) Mano-vijnana (skt): Maït Na thöùc—Thöùc phaân Two conditions that are necessary to bieät—See Mano-vijnana. complete the evil of ill-will: The consequences 2) Alaya-vijnana: A-Laïi-Da thöùc—Taøng thöùc— of which are ugliness, manifold diseases, and See Alaya-vijnana. detestable nature (according to The Buddha and Two dana (ñaøn na): Nhò Ñaøn—Two kinds of His Teachings)—Hai ñieàu kieän caàn thieát ñeå taïo donating or almsgiving—Hai loaïi boá thí cuùng nghieäp saân haän, maø haäu quaû cuûa noù laø hình haøi döôøng. xaáu xa beänh hoaïn vaø baûn taùnh khoù thöông (Ñöùc (A) Phaät vaø Phaät Phaùp). 1) Conditionally Ordinary alms: Theá gian ñaøn— 1) Another person: Naïn nhaân. Caùch boá thí cuûa phaøm phu coøn mong phöôùc 2) The thought of doing harm: Tö töôûng muoán laøm baùo höõu laäu. toån haïi ngöôøi ñoù. 2) Unconditionally alms: Xuaát theá gian ñaøn— Two conditions that are necessary to Spiritual or other worldly gifts—Caùch boá thí

complete the evil of perverted (wrong) voâ laäu cuûa baäc Thaùnh nhaân Boà Taùt. views: The consequences of which are base (B) desires, lack of wisdom, dull wit, chronic diseases 1) Mara-giving: Ma Ñaøn—Boá thí vì danh vì and blameworthy ideas (according to The Buddha lôïi—Giving out of fame and gains.

2) Buddha-giving: Phaät Ñaøn—Buddha-charity as 2) The general body of disciples: Ñaïi Chuùng motive of giving, or preaching, and of self- boä—See Mahasanghika. sacrifice, or self-immolation—Boá thí vôùi taám Two divisions and the five divisions: Nhò Boä loøng trong saïch, thanh tònh gioáng nhö Phaät Nguõ Boä. thuyeát phaùp cöùu ñoä chuùng sanh. (A) The two divisions: Nhò Boä—See Two Two devas: Nhò Thieân—See Two devas and the divisions of Buddhism. three rsi (A). (B) The five divisions, which are said to have Two devas and the three rsi: Nhò Thieân Tam occurred a century later—Nguõ Boä—Ngöôøi ta Tieân—Hai loaïi chö Thieân (Trôøi) vaø ba loaïi Tieân. noùi raèng Nguõ Boä ñöôïc thaønh hình moät theá kyû (A) Two devas—Nhò Thieân. sau khi Phaät nhaäp dieät: 1) Mahesvara (skt): Ma-Heâ-Thuû-La. 1) Dharma-guptah (skt): Ñaøm Voâ Ñöùc boä. 2) Visnu (skt): Tì Nöõu Thieân. 2) Mulasarvastivadah (skt): Taùt Baø Ña boä. (B) Three rsi—Tam Tieân. 3) Mahisasakah (skt): Di Sa Taéc boä. 1) Kapila (skt): Ca Tyø La Tieân. 4) Kasyapiyah (skt): Ca Dieáp Di boä. 2) Uluka (skt): Öu Laâu Taêng Khö. 5) Vatsiputriyah (skt): Baø Thoâ Phuù Na boä. 3) Rsabha (skt): Laëc Sa Baø. Two doors: Nhò Moân—Two entrances or Two direct ways to perfection: Nhò Ñoán—See schools—Hai cöûa, hai tröôøng phaùi. Two immediate ways to perfection. (A) Two schools—Hai tröôøng phaùi: Two divisions: Nhò Boä—Two divisions that took 1) Zen door which helps practitioners to realize place immediately after the Buddha's death—Hai enlightenment through meditation: Thieàn boä ñöôïc thaønh laäp ngay khi Phaät nhaäp dieät. moân—Giuùp ngöôøi tu ñi thaúng töø phaøm ñeán 1) The elder monks or intimate disciples: Thaùnh hay chöùng ngoä Boà Ñeà baèng con ñöôøng Thöôïng Toïa boä. thieàn quaùn. 2) The general body of disciples: Ñaïi Chuùng boä. 2) The Pure Land Door: Tònh Ñoä moân— Practitioners achieve rebirth in the Pure Land Two divisions of the Buddha's teaching: Nhò by reciting the name of Amitabha Buddha— Hoùa—The Buddha's teaching is divided into two Haønh giaû vaõng sanh baèng phöông phaùp nieäm divisions—Söï giaùo hoùa cuûa Ñöùc Phaät ñöôïc chia hoàng danh Phaät A Di Ñaø. laøm hai loaïi. (B) The two doctrines—Hai giaùo lyù: 1) Teaching or lessons derived from external 1) The doctrine which differentiates the three events, i.e. the Buddha's life and work, shown vehicles from the one vehicle: Phaân Töôùng in the first fourteen sections in the Lotus Moân—Giaùo lyù thuyeát minh veà söï sai bieät Sutra: Tích Hoùa—Duøng nhöõng söï kieän beân giöõa tam thöøa vaø nhöùt thöøa. ngoaøi ñeå giaùo hoùa thì goïi laø "tích hoùa," nhö 2) The doctrine which maintains the three laáy cuoäc ñôøi vaø coâng nghieäp hoaèng hoùa cuûa vehicles to be the one: Cai Nhieáp Moân— Ñöùc Phaät ñeå laøm göông noi theo, hoaëc giaû 14 Giaùo lyù thuyeát minh tam thöøa laø nhöùt thöøa. phaåm ñaàu trong Kinh Dieäu Phaùp Lieân Hoa. (C) According to the Awakening of Faith—Theo 2) The Buddha's direct teaching, his real Ñaïi Thöøa Khôûi Tín Luaän: practice, and realization: Baûn Hoùa—Nhöõng 1) The mind as bhutatathata: Chaân

Nhö Moân. lôøi giaùo hoùa tröïc tieáp vôùi nhöõng thöïc haønh vaø 2) The door of creation and extinction, or chöùng ñaéc cuï theå. beginning and end: Sinh Dieät Moân. Two divisions of Buddhism: Nhò Boä—Two (D) divisions that took place immediately after the 1) Wisdom gate or Buddha-wisdom, or the way Buddha's death—Hai boä ñöôïc thaønh laäp ngay khi of enlightenment: Trí Moân—Trí tueä Phaät daãn Phaät nhaäp dieät: ñeán giaùc ngoä Boà Ñeà. 1) The elder monks or intimate disciples: 2) Buddha-pity, or the way of pity directed to Thöôïng Toïa boä—See Sthaviravadin. others: Bi Moân—Bi taâm Phaät höôùng ñeán cöùu ñoä tha nhaân.

(E) Prohibitions from evil and exhortations to trí hueä, nghóa laø duøng trí hueä saùng suoát maø soi good: Khuyeán Giôùi Nhò Moân—Exhortation xeùt vaø ñoaïn tröø nhöõng phieàn naõo toái taêm, and prohibition; to exhort and admonish; nhöõng hoaëc chöôùng voâ minh; duøng trí hueä ñeå exhort to be good and forbid the doing of phaân ñònh chaùnh taø, söï lyù vieân minh. Haønh evil—Daïy laøm ñieàu thieän goïi laø "khuyeán," giaû tu taäp cuoái cuøng seõ ñaït ñöôïc trí hueä toái ngaên caám laøm ñieàu aùc goïi laø "giôùi." Giaùo thöôïng hay nhöùt thieát trí, hay trí hueä Phaät)—phaùp cuûa Phaät ñaày ñuû hai moân Khuyeán Giôùi Wisdom gate or Buddha-wisdom, or the way (nhö chö aùc maïc taùc thuoäc veà Giôùi Moân, coøn of enlightenment. chuùng thieän phuïng haønh thuoäc veà Khuyeán Two doors of ingress and egress: Nhaäp Xuaát Moân). Nhò Moân—Hai cöûa vaøo ra—The two doors of 1) The method of exhortation or persuation, in ingress and egress. Enter the gate of self-contrast with prohibition or command: purification and then go forth to benefit and save Khuyeán Moân—Phaùp moân khuyeán taán con others—Vaøo cöûa töï thanh tònh vaø ra cöûa cöùu ñoä ngöôøi laøm vieäc thieän, ñoái laïi vôùi "Giôùi Moân" chuùng sanh. (ngaên caám con ngöôøi laøm vieäc aùc). Two doors of the Lotus Sutra: Baûn Tích Nhò 2) The way or method of the commandments or Moân. rules: Giôùi Moân—Obedience to the 1) The first fourteen chapters which related to commandments as a way of salvation—Tu the Buddha's early life and previous teaching: haønh giôùi luaät laø cöûa vaøo giaûi thoaùt. Phaùp Hoa Tích Moân: Möôøi boán chöông ñaàu (F) According to Most Venerable Thích Thieàn trong Kinh Phaùp Hoa lieân heä ñeán giai ñoaïn Taâm in The Pure Land Buddhism in Theory ñaàu cuoäc ñôøi Ñöùc Phaät vaø nhöõng giaùo thuyeát and Practice, there are two doors—Theo Hoøa tröôùc ñoù. Thöôïng Thích Thieàn Taâm trong Nieäm Phaät 2) The following fourteen chapters which Thaäp Yeáu, coù hai moân: related to the final revelation of the Buddha 1) Dharma Door of Existence: Existence as eternal and Bodhisattva doctrines: Phaùp Cultivated Door—Höõu Moân—See Dharma Hoa Boån Moân: Möôøi boán chöông sau lieân heä Door of Existence and Dharma Door of ñeán giai ñoaïn sau khi Phaät Thích Ca thaønh Emptiness. ñaïo cho ñeán chuùng hoäi Phaùp Hoa, cuõng nhö 2) Dharma Door of Emptiness: Emptiness nhöõng giaùo thuyeát cho Boà Taùt. Cultivated Door—Khoâng Moân—See Dharma Two dualistic views: Dharmadvaya (skt)—Nhò Door of Emptiness and Dharma Door of nguyeân tính—Duality—Two sides—Two extreme Existence. views—Two dualistic views expressly rejected in Two doors of compassion and wisdom: Bi Trí Buddhism—See Two extreme views. Nhò

Moân. Two duskrtas: Nhò Keát—Hai loaïi troùi buoäc vaøo 1) Bi Moân: Bi taâm Phaät höôùng ñeán cöùu ñoä tha phieàn naõo. nhaân (cöûa töø bi hay loøng thöông xoùt chuùng 1) Doing evil: Laøm aùc. sanh. Thaáy chuùng sanh meâ laàm sa ngaõ, ñôùn 2) Speaking evil: Noùi aùc. ñau khoå naõo vaø hoaïn naïn thì thöông xoùt vaø Two elements in a sutra: Two bodies in a duøng moïi phöông tieän ñeå giuùp hoï ñöôïc vui. sutra—Nhò Kinh Theå—Hai loaïi kinh theå. Loøng töø bi cuûa chö Phaät vaø chö Boà Taùt voâ 1) The words in a sutra: Kinh vaên—Chöõ trong cuøng voâ taän buûa khaép möôøi phöông neân goïi laø kinh. Ñaïi Bi. Nhöõng baäc Boà Taùt traûi qua voâ löôïng 2) The meaning or ideas of a sutra: Kinh kieáp thöïc haønh ñaïi haïnh töø bi naøy roài sau môùi nghóa—YÙ nghóa cuûa kinh. ñaéc quaû voâ thöôïng Boà Ñeà)—Buddha-pity, or Bodhisattva-pity, the way of pity directed to Two endurances: Nhò Nhaãn—See Two kinds of others. patience or endurance. 2) Trí Moân: Trí tueä Phaät daãn ñeán giaùc ngoä Boà Two entrances: Nhò Moân—See Two doors and Ñeà (cöûa trí hueä. Tu theo Phaät laø tu phaùp moân Two doors of compassion and wisdom.

Two erroneous tenets: Nhò Chaáp—Hai taø chaáp death—Denial of the doctrine of hay luyeán aùi—Two erroneous attachments— reincarnation—Tin raèng sau khi cheát laø heát IllusionsAll illusion arises from holding to the chöù khoâng coøn gì nöõa caû. reality of the ego and of things—Do ngaõ phaùp 2) Eternalism: Thöôøng kieán (Vónh cöûu)— chaáp, aûo voïng phaùt khôûi. Believing that there is true existence of real 1) Attachment of the reality of the ego: Ngaõ being in objects, or that there is some entity chaáp—Attachment of the reality of the ego, that exists forever—Tin raèng vaïn söï vaïn vaät permanent personality, the atman, soul or thöôøng haèng. self—Nhaân chaáp hay chaáp caùi ngaõ coù thaät. (B) 2) Attachment of the reality of dharma, things or 1) The plus side: Taêng ích bieân—Those who phenomena: Phaùp chaáp—Chaáp raèng vaïn phaùp believe in a soul or permanence; all things coù thaät. are unreal and have no-self—Nhöõng ngöôøi tin Two erroneous views of individualism: Nhò raèng khoâng coù moät linh hoàn hay söï thöôøng Ngaõ—Nhò Ngaõ Kieán. haèng; vaïn phaùp voán khoâng coù töï taùnh. 1) The erroneous view that there is an 2) The minus side: Toån giaûm bieân—Those who independent human personality or soul: Nhaân believe that nothing exists even of karma— ngaõ kieán—Taø kieán sai laàm cho raèng coù moät Nhöõng ngöôøi tin raèng khoâng coù caùi gì hieän caùi ngaõ ñoäc laäp. höõu ngay caû nghieäp baùo. 2) The erroneous view that everything exists Two false tenets: The two false views—Khoâng with an independent nature: Phaùp ngaõ kieán— Höõu Nhò Kieán—Meâ tình cuûa phaøm phu chaáp Voïng kieán cho raèng chö phaùp hieän höõu ñoäc khoâng chaáp coù. laäp. Two false views: Nhò Chuûng Taø Kieán—Hai loaïi Two esoteric aspects: Nhò Maät—Hai loaïi bí taø kieán. maät. (I) 1) The esoteric doctrine: Lyù maät—Lyù vieân dung 1) Materialistics who maintained the moral life baát ly. in the interests of self, sought earthly 2) The esoteric acts of a Tathagata: Söï maät—Bí happiness, and failed to apprehend nirvana: maät cuûa thaân khaåu yù cuûa Ñöùc Nhö Lai. Thöôøng kieán—Nhöõng ngöôøi theo chuû nghóa Two excellent things for any Buddhist: Nhò vaät chaát duy trì cuoäc soáng ñaïo ñöùc vì lôïi ích Myõ—Hai ñieàu hoaøn myõ cho ngöôøi Phaät töû. cuûa töï thaân, tìm caàu haïnh phuùc traàn

tuïc, vaø 1) Meditation: Thieàn ñònh. khoâng naém baét ñöôïc Nieát baøn. 2) Wisdom: Trí hueä. 2) Nihilistics who denied that earthly happiness is dependent on a moral life: Ñoaïn kieán— Two extremes: Dvaita, Dvaya, or Dharmadvaya Ngöôøi theo chuû nghóa ñoaïn kieán phuû nhaän (skt)—Nhò Nguyeân. haïnh phuùc traàn tuïc tuøy thuoäc vaøo cuoäc soáng 1) Those who believe that things exist: Höõu ñaïo ñöùc. bieân—Nhöõng ngöôøi tin vaïn höõu hieän höõu. (II) 2) Those who believe that nothing is self- 1) Those who maintain the moral life in the existence or things cannot be said to exist: Voâ interests of self: Phaù theá gian laïc taø kieán— bieân—Nhöõng ngöôøi tin khoâng coù gì töï hieän Nhöõng ngöôøi duy trì loái soáng vì lôïi ích vò kyû. höõu. 2) Those who seek earthly happiness, and fail to Two extreme views: Nhò bieân—Two dualistic apprehend Nirvana: Phaù Nieát Baøn ñaïo taø views expressly rejected in Buddhism: kieán—Nhöõng ngöôøi chuû tröông theo ñuoåi (A) phöôùc baùo nhôn thieân maø chaúng ñöôïc Nieát 1) Nihilism: Ñoaïn kieán (Hoaïi dieät)— Baøn. Considering that things do not exist in any (III) sense, even the delusory manifestations of the world, nor anything continue after

1) Beholding that karma and nirvana are not 1) Cultivate of happiness by doing offerings to real: Chaáp Khoâng—Chaáp raèng nghieäp vaø nieát those who are still in training in religion: Hoïc baøn laø khoâng thöïc. nhaân ñieàn—Tu taäp phöôùc baèng caùch cuùng 2) Beholding that the ego and phenomena are döôøng nhöõng ngöôøi haõy coøn ñang tu hoïc. real: Chaáp Höõu—Chaáp raèng coù thöïc ngaõ vaø 2) Offerings to those who have completed their thöïc phaùp. course: Voâ hoïc nhaân ñieàn—Cuùng döôøng cho (IV) Eradication of wrong views—Taän dieät taø nhöõng ngöôøi ñaõ hoaøn thaønh tu taäp. kieán: These wrong views are overcome by Two-fold canon: Nhò Taïng Kinh—Two Pitakas the meditating on the unreality of the ego and (Buddhist Canon)—Hai taïng Kinh Phaät giaùo. phenomena, and the reality of karma and (A) nirvana. Meditating on the unreality of the 1) The Sravaka or Hinayana: Thanh Vaên ego and phenomena, and the reality of karma Taïng—Giaùo lyù giaûng thuyeát veà hai thöøa and nirvana, which is used to practice to Thanh Vaên vaø Duyeân Giaùc. overcome the false tenets or views of real 2) The Bodhisattva or Mahayana: Boà taùt Taïng— and unreal—Nhöõng taø chaáp naày coù theå khaéc Giaùo lyù giaûng thuyeát veà Boà Taùt ñaïi só. phuïc ñöôïc baèng caùch quaùn taùnh khoâng thöïc (B) cuûa ngaõ vaø phaùp, cuõng nhö quaùn thöïc taùnh 1) The Sutras: Taïng Kinh. cuûa nghieäp vaø nieát baøn. Ñeå khai phaù hai taø 2) The Vinaya: Taïng Luaät. chaáp khoâng höõu neân quaùn taùnh khoâng thöïc (C) cuûa “ngaõ” vaø “phaùp.” Ñoàng thôøi quaùn thöïc 1) The Hinayana scriptures: Tieåu Thöøa Taïng. taùnh cuûa nghieäp vaø nieát baøn. 2) The Mahayana scriptures: Ñaïi Thöøa Taïng. Two feet in the Bodhisattva’s practices: Nhò Two-fold division of the Buddha’s teaching: Tuùc—Hai chaân trong haïnh Boà Taùt. Hoùa Cheá Nhò Giaùo—The twofold division of the 1) The foot of blessedness: Phöôùc Tuùc—The Buddha’s teaching into converting or enlightening feet of blessedness, one consisting of the first and discipline, as made by Vinaya School—Luaät five paramitas, the other being the sixth Toâng chia moät ñôøi giaùo hoùa cuûa Ñöùc Phaät ra laøm paramita, i.e. wisdom; happiness—Moät trong hai

phaàn: Hoùa Giaùo vaø Cheá Giaùo. nhò tuùc, chaân thöù nhaát bao goàm naêm Ba La 1) The Buddha's teaching on enlightening, Maät ñaàu, vaø chaân thöù hai coøn goïi laø "trí tuùc," explaining on the cause and effect: Hoùa goàm Ba La Maät thöù saùu—See Six paramitas Giaùo—Giaûng chung cho Taêng tuïc veà lyù nhôn (6). quaû. 2) The foot of wisdom: Trí Tuùc—One of the two 2) The Buddha's teaching on discipline, feet, the foot of wisdom consisting of the sixth especially for monks and nuns: Cheá Giaùo—paramita in the six paramitas—Moät trong nhò Giaûng veà giôùi phaùp cho haøng xuaát gia. tuùc, trí tuùc laø Ba La Maät thöù saùu trong luïc Ba Twofold meditation: Nhò chuûng Thieàn. La Maät—See Six paramitas (6). (A) An overview on Meditation—Toång quan veà Two fields for the cultivation of happiness: Thieàn: Nhò Phöôùc Ñieàn—Hai phöôùc ñieàn. 1) The exposition of meditation as it is handed (A) down in the early Buddhist writings is more or 1) The pitiable, or poor and needy, as the field less based on the methods used by the or opportunity for charity: Bi ñieàn—Thöông Buddha for his own attainment of xoùt nhöõng ngöôøi ngheøo hay cuøng khoå, ñaây laø enlightenment and Nirvana, and on his cô hoäi cho boá thí. personal experience of mental 2) The field of religion and reverence of the development—Phaàn haønh thieàn ñöôïc löu Buddhas, the saints, the priesthood: Kính truyeàn töø nhöõng kinh ñieån Phaät giaùo Nguyeân ñieàn—Kính troïng Phaät vaø Hieàn Thaùnh Taêng. Thuûy, caên cöù treân nhöõng phöông phaùp maø (B) chính Ñöùc Phaät ñaõ aùp duïng, phaùp moân haønh thieàn ñaõ ñöa Ngaøi ñeán giaùc ngoä vaø Nieát Baøn,

vaø töø chính kinh nghieäm baûn thaân cuûa Ngaøi of concentration; the four right efforts are the trong söï phaùt trieån taâm linh. requisites for concentration; whatever is the 2) The word meditation really is no equivalent exercise, the development, the increase of for the Buddhist term "bhavana" which these very things, this is herein the literally means 'development' or 'culture,' development of concentration—Thieàn taäp baét that is development of the mind, culture of ñaàu baèng söï an truï taâm. An truï laø traïng thaùi the mind, or 'making-the-mind become.' It is taâm vöõng chaéc, khoâng chao ñoäng hay phoùng the effort to build up a calm, concentrated ñi nôi khaùc. An truï taâm laø gì? Daáu hieäu cuûa mind that sees clearly the true nature of all taâm an truï laø nhö theá naøo? Nhu caàu vaø söï phenomenal things and realizes Nirvana, the phaùt trieån taâm an truï nhö theá naøo? Baát cöù söï ideal state of mental health—Chöõ "Thieàn" thoáng nhaát naøo cuûa taâm cuõng laø taâm an truï. thaät söï khoâng phaûi laø töø töông ñöông vôùi chöõ Töù nieäm xöù laø daáu hieäu cuûa taâm an truï. Töù "Bhavana" trong ngoân ngöõ Nam Phaïn, maø chaùnh caàn laø nhu caàn thieát cuûa taâm an truï. ñuùng theo nguyeân nghóa coù nghóa laø môû mang Baát cöù söï thöïc haønh hay phaùt trieån naøo, söï hay phaùt trieån, trau doài hay laøm cho trôû thaønh, taêng tröôûng naøo cuûa caùc phaùp treân ñeàu laø söï laø söï noã löïc xaây döïng taâm vaéng laëng vaø an phaùt trieån cuûa taâm an truï. truï, coù khaû naêng nhaän thöùc roõ raøng baûn chaát 4) This statement clearly indicates that three thaät söï cuûa taát caû caùc phaùp höõu laäu vaø chöùng factors of the samadhi group, namely, right ngoä Nieát Baøn, traïng thaùi taâm laønh maïnh lyù

effort, right mindfulness, and right töôûng. concentration function together in support of 3) Meditation as practiced and experienced by each other. They comprise real the Buddha is twofold: Concentration of the concentration—Lôøi daïy naøy chæ moät caùch roõ mind (samatha or samadhi) that is one- raøng ba yeáu toá cuûa nhoùm ñònh: chaùnh tinh taán, pointedness or unification of the mind, and chaùnh nieäm vaø chaùnh ñònh cuõng sinh hoaït vaø insight (vipassana, skt—vipasyana or naâng ñôõ laãn nhau. Chuùng goàm chöùa söï gom vidarsana). Of these two forms, samatha or taâm chaân thaät. concentration has the function of calming the 5) It must be mentioned that the development of mind, and for this reason the word samatha or concentration or calm (samath or bhavana) as samadhi, in some contexts, is rendered as taught in Buddhism, is not exclusively calmness, tranquility or quiescence. Calming Buddhist. Practitioners, before the advent of the mind implies unification or “one- the Buddha, practiced different systems of pointedness” of the mind. Unification is meditation as they do now. India has always brought about by focussing the mind on one been a land of mysticism, but the Yoga then salutary object to the exclusion of all others— prevalent in India never went beyond a Phaùp moân haønh thieàn maø chính Ñöùc Phaät ñaõ certain point—Phaûi noùi roõ raèng söï phaùt trieån chöùng nghieäm goàm coù hai phaàn: (1) an truï cuûa taâm an truï ñöôïc daïy trong Phaät giaùo taâm laø gom taâm vaøo moät ñieåm, hay thoáng khoâng chæ rieâng Phaät giaùo môùi coù. Töø tröôùc nhaát, taäp trung taâm vaøo moät ñeà muïc, hay nhaát thôøi Ñöùc Phaät caùc ñaïo só Du Giaø ñaõ coù thöïc ñieåm taâm; (2) Thieàn minh saùt tueä. Moät trong haønh nhöõng phaùp moân “thieàn ñònh” khaùc hai phaàn naøy laø samatha hay taäp trung taâm yù nhau, nhö hieän nay hoï vaãn coøn thöïc haønh. Xöù hay truï taâm vaøo moät ñeà muïc vaø khoâng hay AÁn Ñoä töø bao giôø vaãn laø moät vuøng ñaát huyeàn bieát gì khaùc ngoaøi ñeà muïc. bí. nhöng phaùp haønh Du Giaø ñaõ aùp duïng 3) Meditation begins with concentration. nhieàu nhaát ôû AÁn Ñoä chæ ñöa ñeán moät möùc ñoä Concentration is a state of undistractedness. naøo chöù khoâng heà vöôït xa hôn. What is concentration? What is its marks, (B) Twofold meditation—Nhò chuûng Thieàn: requisites and development? Whatever is 1) Samatha Meditation—Thieàn Tònh Truï: unification of mind, this is concentration; the a) Samatha taught in Buddhism culminates in four setting-up of mindfulness are the marks Jhana and Vipassana which leads to the four

stages of sanctity or emancipation. The change; suffering or unsatisfactoriness and meditator continuing zestfully his insight non-self or egolessness (anicca, dukkha and meditation removes, by gradual process, the anatta). It is this insight meditation, with calm fetters that bind him to the Wheel of concentration of mind as its basis, that Existence (samsara) and reach the last and enables the practitioner to purge his mind of the fourth stage of sanctity (Arahatta)—Phaùp all defilements, to remove the ego-illusion haønh thieàn an truï trong Phaät giaùo ñöa ñeán toät and to see reality and experience Nirvana— ñænh laø ñaéc thieàn vaø phaùp thieàn tueä daãn ñeán Töø “Vipassana” coù nghóa laø thaáy moät caùch taàng Thaùnh hay giaûi thoaùt. Vò haønh giaû lieân ñaëc bieät, töø goác chöõ “Passati” laø thaáy vaø tieáp tuïc kieân trì noã löïc

thöïc haønh thieàn tueä daãn ñaàu ngöõ “Vi” laø ñaëc bieät. Vì theá “Vipassana” ñeán vieäc thaùo gôõ nhöõng thaèng thuùc hay daây laø thaáy moät caùch ñaëc bieät hay khaùc thöôøng, troùi buoäc chuùng sanh vaøo voøng luaân hoài sanh caùi thaáy vöôït ra ngoaøi caùi thaáy thoâng thöôøng, töû, vaø tieán ñaït ñeán taàng Thaùnh cuoái cuøng laø A hay tueä nhaõn. Khoâg phaûi caùi nhìn treân beà La Haùn. maët, hay nhìn phôùt qua. Khoâng phaûi chæ thaáy b) The Buddha was not satisfied with mere thoaùng qua caùi daùng maø nhìn söï vaät ñuùng “Jhana” and mystical experiences, his one theo boái caûnh cuûa söï vaät, töùc laø nhìn döôùi aùnh and only aim was to attain full enlightenment saùng cuûa ba ñaëc töôùng, hay ba daáu hieäu ñaëc and Nirvana. Having gained perfect thuø cuûa caùc phaùp höõu vi, caùc hieän töôïng sinh concentrative calm through samatha toàn. Ñoù laø voâ thöôøng hay bieán ñoåi, khoå ñau meditation, he was able to develop insight hay baát toaïi nguyeän, vaø voâ ngaõ hay khoâng coù (vipassana) meditation that enables a person moät caùi töï ngaõ tröôøng toàn vónh cöûu. Ñoù laø to see things as they really are, and not as phaùp thieàn tueä, laáy thieàn ñònh laøm neàn taûng, they appear to be. That is, on other words, to phaùp thieàn maø theo ñoù haønh giaû goät röûa ñeán understand ourselves as we really are—Ñöùc möùc taän cuøng caùc bôïn nhô trong taâm, loät boû Phaät khoâng thoûa maõn vôùi caùc taàng thieàn vaø aûo kieán veà caùi “ta,” nhìn thaáy thöïc töôùng cuûa caùc kinh nghieäm huyeàn bí. Muïc tieâu duy nhaát vaïn phaùp vaø chöùng ngoä Nieát Baøn. cuûa Ngaøi laø chöùng ñaéc Toaøn Giaùc vaø Nieát b) Vipassana or insight meditation, therefore, is Baøn. Sau khi ñaõ gom taâm hoaøn toaøn an truï vaø a typical doctrine of the Buddha himself, not vaéng laëng baèng thieàn ñònh, Ngaøi coù theå phaùt heard by him before, a unique experience of trieån thieàn tueä, töùc laø phaùp haønh khaû dó giuùp the Master, exclusively Buddhist, which was cho haønh giaû nhìn thaáy söï vaät ñuùng nhö söï vaät not in existence prior to Siddhartha Gautama, laø nhö vaäy, töùc laø thaáy ñöôïc thöïc töôùng cuûa the Buddha—Nhö vaäy “thieàn tueä” laø giaùo söï vaät, chöù khoâng phaûi chæ thaáy beà ngoaøi, phaùp ñaëc thuø cuûa chính Ñöùc Phaät, tröôùc kia hình nhö söï vaät laø nhö vaäy. Noùi caùch khaùc, ñoù chöa töøng ñöôïc nghe thaáy, moät chöùng nghieäm laø thaáu ñaït baûn chaát thaät söï cuûa chính mình, duy nhaát maø chæ coù Ñöùc Boån Sö môùi coù, hoaøn roõ raøng vaø töôøng taän nhö thaät söï baûn chaát cuûa toaøn rieâng bieät cho Phaät giaùo vaø chöa ai bieát mình laø nhö vaäy. tröôùc thôøi Ñöùc Phaät Só Ñaït Ña Coà Ñaøm. 2) Vipassana—Thieàn Tueä: Two-fold truth: Chaân Ñeá Tuïc Ñeá—The higher a) The word “vipassana” means, by derivation, truth and the worldly truth. seeing in an extraordinary way, from the 1) Higher truth: Chaân Ñeá—Chaân lyù tuyeät ñoái. word “passati” to see the prefix “vi” denoting, 2) Worldly truth: The phenomenal truth—Tuïc special, particular. Vipassana, therefore Ñeá—Chaân lyù cuûa theá giôùi hieän töôïng. means, seeing beyond what is ordinary, clear Two-fold truth expounded by the five vision. It is not surface seeing or skimming, terms: Nhò Ñeá ñöôïc giaûi thích baèng Nguõ Huyeàn not seeing mere appearances, but seeing Nghóa—According to Nagarjuna Bodhisattva in things in their proper perspective, that is in the Madhyamika Sastra, the Middle Path of the terms of the three

characteristics or signs of Twofold Truth is expounded by the “five phenomenal existence: impermanence or terms.”—Theo Ngaøi Long Thoï Boà Taùt trong

Trung Quaùn Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc (C) Earthly and Moral bodies—Sinh thaân vaø Phaùp baèng “Naêm Huyeàn Nghóa”. thaân: (A) See Two-fold truth. 1) Sambhogakaya: The earthly body of the (B) “Five terms” in San-Lun Sect—Nguõ Huyeàn Buddha—Sinh thaân. Nghóa Tam Luaän Toâng: 2) Dharmakaya: Moral and mental nature— 1) The one-sided worldly truth: Tuïc Ñeá Phieán Phaùp thaân. Dieän—Maintains the theory of the real (D) The Absolute and Functional bodies—Thöïc production and the real extinction of the töôùng vaø Vi vaät thaân: phenomenal world—Chuû tröông thuyeát thöïc 1) Dharmakaya: The absolute truth or light of sinh thöïc dieät cuûa theá giôùi hieän töôïng. the Buddha—Thöïc töôùng thaân—Phaùp thaân. 2) The one-sided higher truth: Chaân Ñeá Phieán 2) The function or temporal body: Vi vaät thaân. Dieän—Adheres to the theory of the non- (E) Dharmakaya and Nirmanakaya—Chaân vaø production and non-extinction of the Hoùa thaân: phenomenal world—Chaáp vaøo thuyeát baát dieät 1) The dharmakaya and sambhogakaya: Chaân cuûa theá giôùi hieän töôïng. thaân. 3) The middle path of worldly truth: Trung Ñaïo 2) Nirmakaya: Hoùa thaân. Tuïc Ñeá—One sees that there is a temporary (F) Permanent and Temporal bodies—Thöôøng vaø production and temporary extinction of Voâ thöôøng: phenomenon—Thaáy raèng khoâng coù giaû sinh 1) Buddha’s permanent or eternal body: Thöôøng hay giaû dieät. thaân. 4) The middle path of the higher truth: Trung 2) Buddha’s temporal body: Voâ Thöôøng thaân. Ñaïo Chaân Ñeá—One sees there is neither Two forms of Buddha’s body: Nhò Thaân—See contemporary production nor contemporary Two forms of body. extinction—Giaû baát sinh giaû baát dieät hay thaáy Two forms (characteristics) of the raèng khoâng coù giaû sinh hay giaû dieät. bhutatathata: Nhò Töôùng—Hai töôùng Chaân 5) One considers that there is neither Nhö. production-and-extinction nor non-production- (I) According to the Sraddhopada Sastra and non-extinction, it is the middle path (Awakening of Faith)—Theo Khôûi Tín Luaän: elucidated by the union of both popular and (A) higher truths: Nhò Ñeá Hieäp Minh Trung 1) Pure wisdom, primary condition arises out of Ñaïo—Neáu ta nhaän ñònh raèng khoâng coù sinh the Alaya Vijnana: Tònh trí tuôùng. dieät hay baát sinh baát dieät thì ñoù laø trung ñaïo, 2) Inconceivable, beneficial functions and uses ñöôïc bieåu thò baèng söï keát hôïp cuûa tuïc ñeá vaø from the pure wisdom: Baát tö nghì duïng chaân ñeá. töôùng—Do tònh trí töôùng maø hieän ra heát thaûy Two forms: Nhò Töôùng—See Two forms moïi caûnh giôùi laøm lôïi ích chuùng sanh. (characteristics) of the bhutatathata. (B) Two forms of body: Nhò Thaân—Hai loaïi thaân. 1) All things, pure or impure, are fundamentally (A) Two rupakaya or incarnation bodies of a of the same universal (clay which is made Buddha—Hai thaân cuûa Phaät: into tiles): Ñoàng töôùng—Hai töôùng nhieãm 1) Sambhogakaya or dharmakaya: Baùo thaân. tònh ñoàng giaûi laø kieán giôùi tính töôùng chaân 2) Nirnanakaya: ÖÙng thaân hay Hoùa Thaân. nhö. (B) Mortal and Spiritual bodies—Phaân ñoaïn vaø 2) All things are fundamentally of the same Bieán dòch thaân: universal, but display particular qualities, as 1) The varied forms of the

karmaic or ordinary affected by pure or impure causes: Dò mortal body: Phaân ñoaïn thaân. töôùng—Lyù chaân nhö bình ñaúng, hai töôùng 2) The transformable or spiritual body: Bieán nhieãm tònh tuøy duyeân hieån hieän kieán giôùi cuûa dòch thaân. moïi töôùng sai bieät.

(II) Sastra on Maha Prajna Paramita Sutra (Great (I) Wisdom Sastra)—Theo Ñaïi Trí Ñoä Luaän: 1) Offerings to those who have escaped from the 1) Universal, as impermanence: Toång töôùng. toils: Xuaát trieàn cuùng döôøng—Cuùng döôøng 2) Particulars, for though all things have the khoâng caàu phöôùc baùo nhôn thieân (cuùng döôøng universal basis of permanence, they have cho nhöõng vò ñaõ thoaùt ly sanh töû). particular qualities (earth-solidity, heat of 2) Offerings to those who are still living in the fire, etc): Bieät töôùng. toils: Taïi trieàn cuùng döôøng—Cuùng döôøng ñeå (III) caàu phöôùc baùo nhôn thieân cho mình (cuùng 1) Totality: Generality—In common—Coäng döôøng cho nhöõng vò coøn luaân löu trong sanh Töôùng. töû). 2) Individuality: Personal—Particular— (II) Component parts—Töï Töôùng. 1) Offerings of goods: Taøi cuùng döôøng. Two forms of esoteric baptism: Nhò Quaùn 2) Offerings of the Buddha truth: Phaùp cuùng Ñaûnh—See Abhiseka. döôøng. Two forms of faith: Nhò Tín—Hai loaïi tín. (III) According to the Great Jewel Collection 1) Self-assured enlightenment: Adhimukti Sutra, there are two kinds of offering—Theo (skt)—Intuition—Tín Giaûi—Giaûi Tín—Baûn Kinh Ñaïi Baûo Tích, coù hai loaïi cuùng döôøng. thaân saùng roõ caùi lyù maø mình thaáy, taâm khoâng 1) Offering to the Buddha-Dharma Body: Cuùng nghi ngôø. Döôøng Phaùp Thaân Phaät—To make offerings 2) Faith through hearing or being taught: to the Buddha's Dharma Body is to read, Sraddha (skt)—Thaâm Tín—Ngöôõng Tín— chant, print, or copy, either hand-written or Nieàm tin theo lôøi noùi cuûa ngöôøi khaùc. printed to distribute and spread widely the teachings of the Buddha's Twelve Dharma Two forms of the mystic doctrine: Nhò Phaùi Doctrines—Cuùng döôøng Phaùp Thaân Phaät laø Maät Giaùo—According to Prof. Junjiro Takakusu ñoïc, tuïng, hoaëc bieân cheùp hay aán toáng, löu in The Essentials of Buddhist Philosophy, there haønh 12 boä kinh cuûa Ñöùc Phaät. exist two forms of the mystic doctrine. Both agree 2) Offering to the Buddha-Birth Body: Cuùng in their treatment of the Buddhas, Sakyamuni and Döôøng Sinh Thaân Phaät—To make offerings to Mahavairocana—Theo Giaùo Sö Junjiro Takakusu the Birth-Body of the Buddha is to make trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, coù ñeán hai offerings to the Adaptation, Transformation phaùi Maät giaùo. Caû hai ñeàu ñoàng quan nieäm veà Body, or pictures and statues (Dharma Ñöùc Phaät Thích Ca Maâu Ni vaø Ñaïi Nhaät Nhö Lai. Statues) of the Buddha—Cuùng döôøng Sanh 1) Taimitsu (jap): T'ien-T'ai's Mysticism—Thai Thaân Phaät laø cuùng döôøng ÖÙng, Hoùa Thaân vaø Maät—The mysticism which is handed down hình töôïng hay Phaùp töôïng cuûa Phaät. by the T'ien-T'ai School—Thai Maät truyeàn töø toâng Thieân Thai. Two forms of service or offerings: Nhò Cuùng 2) Tomitsu (jap): Ñoâng Maät—The mysticism Döôøng—Hai loaïi cuùng döôøng—See Two forms of which is transmitted in the Toji Monastery of offering. the Shingon School. In practice, Tomitsu is a Two fruits: Nhò Quaû—See Two kinds of fruit or special school for it

seems to be much more karma. through-going than the Taimitsu, while in Two good things: Nhò Thieän—Two good things theory neither side seems to concede in any obtained during meditation and scattering mind. way—Truyeàn vaøo Ñoâng Töï töø toâng Chaân (A) Ngoân. Veà thöïc haønh hay söï töôùng thì Ñoâng 1) Goodness in practice: Söï thieän. Maät laø toâng phaùi ñaëc bieät vì noù hình nhö phoå 2) Goodness in theory: Lyù thieän. bieán hôn Thai Maät, coøn veà lyù thuyeát hay giaùo (B) töôùng thì khoâng coù gì khaùc nhau giöõa hai phaùi 1) The good character that arises from caû. meditation or contemplation: Ñònh thieän— Two forms of offering: Nhò Cuùng Döôøng. Caùc thieän phaùp ñaït ñöôïc baèng thieàn ñònh.

2) The good character attainable when thought people at this level, from the time of their not in meditation: Taùn thieän—Caùc thieän phaùp birth until the time they are mature, and old ñaït ñöôïc khoâng baèng thieàn ñònh. age and death, do not need anyone to teach (C) them, yet they always know instinctively to 1) The good character not yet arises: Vò sanh practice goodness. These people are Saintly thieän—Caùc thieän phaùp chöa töøng ñöôïc tu taäp. Beings—Haïng ngöôøi naày töø khi môùi sanh ra 2) The good character already evolved: Dó sanh cho ñeán khi khoân lôùn, giaø cheát, khoâng caàn ai thieän—Caùc thieän phaùp ñaõ töøng ñöôïc tu taäp. daïy baûo caû maø ngöôøi aáy vaãn luoân laøm laønh. Two grades of commandments: Nhò Giôùi— Ñaây laø nhöõng baäc Thaùnh Nhaân. Hai loaïi giôùi. b) Good people who are at the intermediate (A) level: Ngöôøi laønh thuoäc haøng trung phaåm— 1) Correct rules: Chaùnh giôùi. The people in this level, first need to be 2) Heretical rules: Taø giôùi. taught to live wholesomely before they know (B) how to live a life of goodness and virtues. 1) Five commandments for laity: Nguõ giôùi— These people are Good Beings—Haïng ngöôøi Naêm giôùi cho Phaät töû taïi gia. naày, tröôùc caàn ñöôïc ngöôøi nuoâi daïy roài sau ñoù 2) Eight commandments for laity: Baùt giôùi— môùi bieát laøm laønh. Haïng ngöôøi naày goïi laø baäc Taùm giôùi cho Phaät töû taïi gia. Hieàn Nhaân. (C) 2) People who are at the lowest level: Ngöôøi 1) Ten commandments for novice: Thaäp giôùi— thuoäc haøng haï phaåm—The people in this Möôøi giôùi Sa Di. level, despite having being taught carefully, 2) Two hundred fifty or three hundred forty yet refuse to practice goodness, unable to eight commandments for monks and nuns: Cuï love an ethical life. These people are tuùc giôùi—Hai traêm naêm chuïc giôùi Tyø Kheo Wicked and Ignorant Beings—Haïng ngöôøi hay ba traêm boán möôi taùm giôùi Tyø Kheo Ni. naày, tuy laø coù ñöôïc ngöôøi daïy doã caån thaän, Two groups of Buddhist followers: Nhò maø cuõng chaúng chòu laøm vieäc thieän laønh. Ñaây Chuùng—Hai chuùng Phaät giaùo. laø haïng AÙc Ngu. 1) The monks or clergy who observe at least ten (B) commandments: Chuùng Xuaát gia—Tu só xuaát 1) Worldly philospher: Thöùc giaû phaøm phu—See gia laø nhöõng vò ñaõ giöõ töø möôøi giôùi trôû leân. Worldly philospher. 2) The laity who observe the five and the eight 2) Unenlightened mortal people: Haïng ngöôøi commandments: Chuùng taïi gia—Cö só taïi gia ngu doát toái taêm—See Unenlightened mortal laø caùc vò chæ giöõ töø naêm ñeán taùm giôùi. people. Two groups of food, each of five kinds: Nhò Two groups of people: Nhò Chuûng Nhaân—See Nguõ Thöïc—Hai loaïi Nguõ thöïc—Hai loaïi ñaïm

Two groups of good and evil people. thöïc vaø töôùc thöïc. Two hindrances: Avaranadvaya (skt)—Nhò 1) Bhojaniya (skt): In Cereals, fish and flesh— Chöôùng—Hai chöôùng ngaïi. Ñaïm Thöïc—Boà Xaø Ni—Trong nguõ coác, caù (A) vaø thòt. 1) Hindrance of passions: Klesavarana (skt)— 2) Khadaniya (skt): In fruits—Töôùc Thöïc—Khö Afflictive hindrance—Phieàn naõo chöôùng— Xaø Ni—Trong traùi caây rau quaû. The passions and delusion which aid rebirth Two groups of good and evil people: Nhò and hinder entrance into nirvana—Nhöõng duïc Chuûng Nhaân. voïng vaø aûo töôûng laøm taêng taùi sanh vaø trôû (A) ngaïi Nieát baøn. 1) Good people (virtuous, kind, wholesome)— 2) Hindrance of knowledge: Jneyavarana (skt)— Ngöôøi Laønh (kieát nhôn, thieän nhôn): The intellectual hindrance—Sôû tri chöôùng— a) Good people who are at the highest level: Trí hueä traàn tuïc cho nhöõng ñieàu khoâng thaät laø Ngöôøi laønh thuoäc haøng thöôïng phaåm—The thaät laøm caûn trôû chaân trí hueä—Worldly

wisdom, assuming the seeming as real, a Therefore, he decides to abandon the domestic hindrance to true wisdom. The barrier of the life and takes up the life of a wandering Bhiksu. known, arising from regarding the seeming as When he joins the Order, beside getting his head real. shaved and putting on the yellow robe, he must ** Among the two above mentioned hindrances learn the theoretical and practicing teachings of of conative and intellectual, the latter is the Buddha and keeps all Bhiksu rules and easier to destroy than the former, for the will regulations set forth by the Buddha. Children are to live or the egoistic impulses are the last usually not allowed to take the Bhiksu precepts thing a man can bring under complete control: unless they are out-of-the ordinary in their Trong hai thöù chöôùng keå treân thì phieàn naõo abilities. As the case of Great Master Sao-Kang. chöôùng deã bò ñoaïn dieät hôn sôû tri chöôùng, vì yù His intelligence and wisdom were extraordinary. muoán soáng vaø nhöõng thuùc ñaåy vò kyû laø caùi After becoming a Bhiksu at the age of 15, He had cuoái cuøng maø ngöôøi ta coù theå ñieàu phuïc hoaøn completely understood and deeply penetrated the toaøn. hidden meanings of the five collections of Sutras. (B) Buddhists who wish to become a monk or nun 1) Hindrance of passions: Phieàn naõo chöôùng: must live in a temple for several years to learn See Hindrance of passions in (A) 1. Buddhist rituals and practices. Thereafter, if the 2) Hindrances to deliverance: Giaûi thoaùt chöôùng. headmaster deems them being fit and ready to (C) become a monk or nun, only then do they take the 1) Hindrances to truth, such as false doctrine: Lyù Bhiksu or Bhiksuni precepts. These rules chöôùng—Hindrance caused by incorrect include—Tyø Kheo laø vò ñaõ nhaän bieát roõ raøng baûn views of truth. Noumenal hindrances, in chaát cuûa ñôøi soáng. Vò aáy nhaän bieát raèng cuoäc soáng contrast with phenomenal hindrances (söï taïi gia daãy ñaày trôû ngaïi nhö con ñöôøng ñaày buïi chöôùng)—Chöôùng ngaïi gaây neân bôûi caên baûn baäm. Ngöôïc laïi, cuoäc soáng xuaát gia nhö baàu trôøi voâ minh hay coù taø kieán veà chaân lyù laøm trôû cao roäng, vôùi traøn ñaày khoâng khí töôi maùt. Vì theá ngaïi cho chaùnh tri kieán, ngöôïc laïi vôùi söï vò aáy quyeát töø boû cuoäc soáng traàn tuïc ñeå soáng ñôøi chöôùng. Du Taêng Khaát só. Khi gia nhaäp Giaùo Ñoaøn, ngoaøi 2) Hindrances of the

passions to entry into vieäc caïo toùc vaø maëc aùo vaøng, vò aáy coøn phaûi hoïc nirvana such as desire: Söï chöôùng—In lyù thuyeát vaø thöïc haønh giaùo lyù nhaø Phaät, cuõng nhö contrast with noumenal hindrances (lyù giöõ giôùi luaät maø Ñöùc Phaät ñaõ ñaët ra. Tuy nhieân, chöôùng)—Chöôùng ngaïi cuûa tham duïc, ñoái laïi thöôøng thì treû döôùi 18 tuoåi khoâng ñöôïc thoï giôùi Tyø vôùi lyù chöôùng. Kheo tröø phi naøo coù nhöõng tröôøng hôïp ñaëc bieät. Two Honorables: Nhò Toân—According to the Nhö tröôøng hôïp cuûa Thieáu Khang Ñaïi Sö, Toå thöù Infinite Life Sutra, the two Honored Ones with Naêm cuûa Tònh Ñoä Toâng Trung Quoác, vì caên cô vaø one teaching—Theo Kinh Voâ Löôïng Thoï, hai vò trí hueä raát linh maãn, neân naêm 15 tuoåi ngaøi thoâng ñaùng toân kính vôùi chung moät giaùo thuyeát: suoát naêm boä kinh vaø ñaõ ñöôïc cho thoï giôùi Tyø 1) Sakyamuni: Thích Ca Maâu Ni. Kheo. Phaät töû naøo muoán xuaát gia phaûi soáng tu 2) Amitabha: A Di Ñaø trong chuøa vaøi naêm ñeå hoïc vaø haønh nghi leã Phaät Two Honoured-Ones with one teaching: Nhò giaùo. Sau ñoù neáu thaáy ñöôïc thì Thaày vieän chuû seõ Toân—See Two Honorables. cho thoï giôùi Tyø Kheo hay Tyø Kheo Ni: 1) Parajika: Ba-la-di phaùp—Four unpardonable Two hundred fifty precepts: Hai traêm naêm offenses of killing, theft, sexual intercourse chuïc giôùi tyø kheo—Rules or disciplines to be and lying—Boán giôùi Saùt, ñaïo, daâm, voïng. observed by fully ordained monks. They consist of 2) Samgha-Avashesha: Taêng taøn—Thirteen eight groups—A Bhiksu is he who has fully major prohibitions. Monks who violate these realized the true nature of life. He understands are divested of membership in the Order of a that the life of a lay person is full of obstacles as a certain period—Möôøi ba giôùi caám goàm: laäu path of dust. In the contrary, the life of a Bhiksu is thaát, ma xuùc, thoâ ngöõ, thaùn thaân, moâi nhôn, just like the open sky with full of fresh air.

voâ chuû phoøng, höõu chuû phoøng, voâ caên baùng, chaáp ngaõ phaùp, ngaõ phaùp voán khoâng coù thöïc giaû caên baùng, trôï phaù taêng, oâ gia taán, cöï taêng theå, nhöng tuøy theo voïng tình cuûa mình maø giaùn. laäp ra caùi teân ngaõ phaùp). 3) Aniyata: The indeterminate group—Nhò Baát 2) The factual hypothesis: Höõu theå thi thieát ñònh—Prohibitions related to offenses which giaû—There is entity or individuality, subject are committed either in a place where one and object—Giaû thuyeát coù caù nhaân, chuû theå can be seen or in a place where one cannot vaø khaùch theå. (being alone with a woman). The punishment Two immediate ways to perfection: Nhò for this type of sin varies according to the Ñoán—Hai loaïi ñoán giaùo. circumstances—Bình xöù baát ñònh vaø Loä xöù (A) According to Ching-Ch'I of the Hua-Yen baát ñònh. school—Theo Kinh Kheâ cuûa tröôøng phaùi Hoa 4) Naihisargika-prayashchittika: Ni Taùt Kyø Ba nghieâm: Daät Ñeà—Thirty standards, whose violation is 1) Immediately immediate way: Ñoán Ñoán Giaùo. said to cause one to fall into the three evil 2) Gradually immediate teaching: Tieäm Ñoán paths—Ba möôi giôùi veà y baùt vaät duïng—Xaû Giaùo. ñoïa, öng xaû ñoái trò. (B) According to the Lotus—Theo tröôøng phaùi 5) Shuddha-prayashchittika: Ba Daät Ñeà—Ninety Phaùp Hoa: standards, violation of which requires public 1) Immediately immediate teaching: Ñoán Ñoán confession—90 giôùi öùng ñoái trò phaûi phaùt loà Giaùo. tröôùc töù

chuùng. 2) Immediately perfect teaching: Ñoán Vieân 6) Pratideshaniya: Töù Ñeà Xaù Ni—Four lesser Giaùo. standards, the breaking of which requires Two incarnation-bodies of a Buddha: Nhò confession when one becomes aware of his Saéc Thaân—Hai loaïi saéc thaân cuûa Phaät—See Two error—4 giôùi khinh öng phaùt loà khi coù ngöôøi rupakaya. bieát (phi thaân nhi thuû thöïc, thöïc nhi chæ thoï Two kinds of activities of the body: Nhò Bieåu thöïc, hoïc gia thoï thöïc, lan nhaõ thoï thöïc). Nghieäp—See Two kinds of activities of the body, 7) Shaiksha-dharma: Baù chuùng hoïc phaùp—One mouth and mind. hundred very minor standards, which are Two kinds of activities of the body, mouth easily broken but which should be borne in mind for one's self-development—100 giôùi and mind: Nhò Bieåu Nghieäp—Hai loaïi bieåu nhoû caàn phaûi hoïc cho bieát. nghieäp cuûa thaân khaåu yù. 8) Adhikarana-shamatha: Thaát Dieät Traùnh— 1) Manifested activities: Höõu Bieåu Nghieäp— Seven rules for settling disputes within the The manifested activities of the body, mouth, Order—Baûy ñieàu leä duøng ñeå giaûi hoøa trong and mind (will) in contrast with their Giaùo Hoäi. unmanifested activities—Nghieäp bieåu hieän ** See Complete moral precepts for monks and cuûa thaân, khaåu, yù, ñoái laïi vôùi nghieäp khoâng Complete moral precepts for monks in the bieåu hieän. Mendicant school. 2) Unmanifested activities: Voâ Bieåu Nghieäp— The unmanifested activities of the body, Two hundred twenty-seven precepts: Hai mouth, and mind; or invisible power traêm hai möôi baûy hoaëc hai traêm naêm chuïc giôùi conferred at ordination; in contrast with the cho Tyø Kheo—See Complete moral precepts for manifested activities—Nghieäp khoâng bieåu monks in Theravadan Buddhism. hieän cuûa thaân, khaåu, yù, ñoái laïi vôùi nghieäp Two hypotheses: Nhò Giaû—Hai giaû thuyeát. bieåu hieän. 1) The non-substantial hypothesis: Voâ theå tuøy Two kinds of adornment: Nhò Trang Nghieâm. hình giaû—There is no substantial individual, 1) Adornment of the Blessedness: Punya (skt)— no subject, no object, but that all is transient Blessings and virtues—Merit—Blessed emotion—Giaû thuyeát khoâng coù caù nhaân, khoâng coù chuû theå vaø khaùch theå (phaøm phu

virtues—Phöôùc Ñöùc Trang Nghieâm—See 2) Firece or sudden afflictions cause by lack of Adornment of the Blessedness. belief on the Law of Cause and Effect: Maõnh 2) Adornment of the wisdom: Prajna (skt)—Trí lôïi phieàn naõo—Phieàn naõo do bôûi khoâng tin Hueä Trang Nghieâm—See Adornment of the vaøo nhaân quaû. wisdom. Two kinds of almsgiving: Nhò Ñaøn—See Two Two kinds of advisor: Nhò Chuûng Höõu Tri kinds of dana or charity. Thöùc. Two kinds of appearance: Nhò Hieän—See 1) Good advisor: Thieän Höõu Tri Thöùc—See Two kinds of manifestation. Good-Knowing advisor. Two kinds of attendants: Nhò Hieáp Só. 2) Bad advisor: AÙc Höõu Tri Thöùc—See Bad (I) Two attendants by the side of Amitabha—Hai friend. vò haàu caïnh cuûa Ñöùc Phaät A Di Ñaø: Two kinds of affliction: Klesadvaya (skt)—Hai 1) Kuan Shi Yin: Avalokitesvara (skt)—Quaùn loaïi phieàn naõo—Klesas (passions, delusions, Theá AÂm—See Avalokitesvara. temptations, trials)—Nhò Phieàn Naõo. 2) Mahasthamaprapta: Ñaïi Theá Chí—See (A) Mahasthamaprapta. 1) The six fundamental or primary afflictions (II) Two attendants by the side of the Master of

(klesas) arising from the six senses: Caên boån Medicine—Hai vò haàu caïnh cuûa Phaät Döôïc phieàn naõo (khôûi leân töø luïc caên). Sö: 2) The twenty consequent klesas arising out of 1) The Sunlight: Nhaät Quang—See Sunlight the six senses: Tuøy phieàn naõo (khôûi leân töø Bodhisattva. caên boån phieàn naõo)—The consequent or 2) The Moonlight: Nguyeät Quang—See secondary afflictions resulting or arising from Moonlight Bodhisattva and Surya- the fundamental afflictions—Caùc phieàn naõo prabhasana. naày laáy caên baûn phieàn naõo laøm theå maø sinh (III) Two attendants by the side of Sakyamuni— ra. Hai vò haàu caïnh Phaät Thích Ca: (B) 1) Manjusri: Vaên Thuø—See Manjusri. 1) Klesas arising from false reasoning: Phaân bieät 2) Samantabhadra: Phoå Hieàn—See khôûi phieàn naõo—Phieàn naõo y nöông vaøo caùc Samantabhadra. duyeân maø khôûi daäy nhöõng taø lyù luaän. Two kinds of becoming: Nhò Chuûng Höõu— 2) Klesa that which is natural to all: Caâu sinh According to the Path of Purification, there are khôûi phieàn naõo—Phieàn naõo do huaân taäp töø voâ two kinds of becoming—Theo Thanh Tònh Ñaïo, thuûy ñeán nay. coù hai loaïi Höõu. (C) 1) Karma-process becoming: Nghieäp Höõu—See 1) The six great klesas: Ñaïi phieàn naõo ñòa Karma-process becoming. phaùp—Saùu ñaïi phieàn naõo. 2) Rebirth-process becoming: Sinh Höõu—See i) Ignorance: Voâ minh. Rebirth-process becoming. ii) Distracted: Unrestrained—Phoùng daät. Two kinds of benefits: Nhò Ích—The dual iii) Idle: Lazy—Giaûi ñaõi. advantages or benefits—Hai loaïi lôïi ích. iv) Unfaithful: Disbelieved—Baát tín. 1) Profitable to the life which now is: Hieän v) Torpor: Hoân traàm. Ích—Lôïi ích hieäân taïi trong ñôøi naày. vi) Restlessness: Traïo cöû. 2) Profitable to the life which is to come: Ñöông 2) Ten minor afflictions: Möôøi hoaëc—Tieåu Ích—Lôïi ích sau khi dieät ñoä. phieàn naõo ñòa phaùp. Two kinds of blessing: Nhò Phöôùc—Hai loaïi (D) phöôùc. 1) Ordinary passions or temptations: Soá haønh 1) The bliss of the gods: Thieân phöôùc. phieàn naõo—Nhöõng phieàn naõo nhö tham duïc 2) The bliss of the Saints: Thaùnh phöôùc. hay laø caùm doã.

Two kinds of Bodhi-mind: Nhò Chuûng Boà Ñeà Tolerance of Non-Birth or insight into the Taâm. non-origination of phenomena: Baäc tu Boà Taùt 1) A mind that vows to take the four universal ñaïo ñaõ laâu, ñaõ chöùng ñöôïc Voâ Sanh Phaùp vows of a Buddha or a Bodhisattva to be Nhaãn—These Bodhisattvas can vow to be one’s own original vows to save all sentient reborn in this evil realm to rescue sentient beings: Duyeân Söï Boà Ñeà Taâm—Taâm Boà Ñeà beings without fear of being drown in the sea nguyeän laáy Töù Hoaèng Theä Nguyeän laøm chính of Birth and Death with sentient beings. The boån nguyeän cuûa mình ñeå cöùu ñoä chuùng sanh. Perfection of Wisdom Treatise states: “Take 2) A mind that has a perfect understanding of the case of the person who watches a relative the ultimate reality; therefore, start out a vow drowning in the river, a person, more “Above to seek bodhi, below to save beings.” intelligent and resourceful, hurries off to fetch This is also the supreme bodhi-mind: Duyeân a boat and sails to rescue his relative. Thus Lyù Boà Ñeà Taâm—Taâm toaøn giaùc veà chaân lyù both persons escape drowning. This is similar toái thöôïng (taát caû caùc phaùp voán laø tòch dieät) to the case of a Bodhisattva who has attained neân phaùt taâm “thöôïng caàu Boà Ñeà, haï hoùa Tolerance of Non-Birth, has adequate

skills chuùng sanh.” Ñaây cuõng laø taâm Boà Ñeà toái and means to save sentient beings.”—Baäc thöôïng. naày coù theå nguyeän sanh trong ñôøi aùc ñeå cöùu Two kinds of Bodhisattvas: Nhò Chuûng Boà ñoä chuùng sanh maø khoâng sôï cuøng chuùng sanh Taùt—Hai loaïi Boà Taùt. ñaém chìm trong bieån sanh töû luaân hoài. Luaän (A) Ñaïi Trí Ñoä daïy: “Baäc Boà Taùt ñaõ chöùng Voâ 1) Lay Bodhisattvas—Taïi gia Boà Taùt: Sanh Nhaãn cuõng ví nhö ngöôøi coù thaân nhaân bò 2) Monastic Bodhisattvas: Xuaát gia Boà Taùt. nöôùc loâi cuoán, maø coù ñuû ñaày khaû naêng vaø (B) Great Compassion is the life calling of phöông tieän, ngöôøi aáy tænh saùng laáy thuyeàn Buddhas and Bodhisattvas. Thus, those who bôi ra cöùu, neân caû hai ñeàu khoâng bò naïn traàm have developed the Bodhi Mind, wishing to nòch.” rescue and ferry other sentient beings across, 2) Bodhisattvas who have not attained the should simply vow to be reborn in the Triple Tolerance of Non-Birth, as well as ordinary Realm, among the five turbidities and the people who have just developed the Bodhi three evil paths. If we abandon sentient Mind: Baäc chöa chöùng Voâ Sanh Phaùp Nhaãn beings to lead a selfish life of tranquility, we vaø haøng phaøm phu môùi phaùt taâm Boà Taùt—If lack compassion. A preoccupation with these Bodhisattvas aspire to perfect that egoistic needs contrary to the path of Tolerance and enter the evil life of the Triple enlightenment. According to Masters Chih-I Realm to save sentient beings, they should and T'ien-Ju in The Pure Land Buddhism, always remain close to the Buddhas and there are two types of Bodhisattvas—Chö Good Advisors. The Perfection of Wisdom Phaät vaø chö Boà Taùt laáy ñaïi bi laøm söï nghieäp. Treatise states: “It is unwise for human Vaäy ngöôøi ñaõ phaùt taâm Boà Ñeà, neáu muoán cöùu beings who are still bound by all kinds of ñoä chuùng sanh, chæ neân nguyeän sanh trong ba afflictions, even if they possess a great coõi, ôû nôi ñôøi nguõ tröôïc, vaøo ba ñöôøng aùc maø compassionate Mind, to seek a premature cöùu khoå cho chuùng höõu tình. Neáu ñaõ phaùt taâm rebirth in this evil realm to rescue sentient tu theo Phaät maø laïi xa rôøi chuùng sanh, töï soáng beings. Why is this so? It is because this evil, rieâng moät cuoäc ñôøi an oån, e raèng thieáu loøng töø defiled world, afflictions are powerful and bi, chuyeân lo töï lôïi vaø traùi vôùi ñaïo Boà Ñeà. widespread. Those who lack the power of Theo Ñaïi Sö Trí Giaû vaø Thieân Nhö trong Tònh Tolerance of Non-Birth are bound to be Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù hai haïng swayed by external circumstances. They then Boà Taùt: become slaves to form and sound, fame and 1) Those who have followed the Bodhisattva fortune, with the resulting karma of greed, path for a long time and attained the anger and delusion. Once this occurs, they

cannot even save themselves, how can they afar, leisurely and unimpeded. In the same save others?” If, for example, they are born in manner, ordinary people who lack the the human realm, in this evil environment full Tolerance of Non-Birth should limit of non-believers and externalists, it is difficult themselves to Buddha Recitation, to achieve to encounter genuine sages. Therefore, it is one-pointedness of Mind. Once that goal is not easy to hear the Buddha Dharma nor reached, at the time of death, they will achieve the goals of the sages. Of those who certainly be reborn in the Pure Land.

Having planted the seeds of generosity, morality and seen Amitabha Buddha and reached the blessings in previous lives and are thus now Tolerance of Non-Birth, they can steer the enjoying power and fame, how many are not boat of that Tolerance into the sea of Birth infatuated with a life of wealth and honor, and Death, to ferry sentient beings across and allowing in endless greed and lust? accomplish countless Buddha deeds at Therefore, even when they are counselled by will."—Nhöõng vò naày caàn phaûi thöôøng khoâng enlightened teachers, they do not believe rôøi Phaät môùi coù cô thaønh töïu ñöôïc nhaãn löïc them nor act accordingly. Moreover, to satisfy vaø coù theå ôû trong ba coõi, vaøo nôi ñôøi aùc ñeå their passions, they take advantage of their cöùu ñoä chuùng sanh. Cho neân Ñaïi trí Ñoä Luaän existing power and influence, creating a great noùi: "Haïng phaøm phu coøn ñuû moïi söï raøng deal of bad karma. Thus, when their present buoäc, duø coù loøng ñaïi bi, nhöng voäi muoán sanh life comes to an end, they descend upon the trong ñôøi aùc ñeå cöùu ñoä chuùng höõu tình khoå three evil paths for countless eons. After that, naõo, ñoù laø ñieàu khoâng hôïp lyù. Taïi sao theá? Vì they are reborn as humans of low social and trong coõi ñôøi aùc tröôïc, nghieäp phieàn naõo economic status. If they do not then meet maïnh meõ. Khi aáy mình ñaõ khoâng coù nhaãn löïc, good spiritual advisors, they will continue to töùc taâm seõ tuøy caûnh maø chuyeån, roài bò saéc, be deluded , creating more bad karma and thanh, danh, lôïi troùi buoäc, sanh ra ñuû nghieäp descending once again into the lower more tham, saân, si. Chöøng ñoù töï cöùu ñaõ khoâng realms. From time immemorial, sentient xong, noùi chi laø cöùu ñoä chuùng sanh? Giaû söû beings caught in the cycles of Birth and Death ñöôïc sanh trong coõi ngöôøi thì caûnh xaáu aùc, keû have been in this predicament. The taø ngoaïi daãy ñaày, nguôøi chaùnh chôn khoù gaëp, Vimalakirti Sutra also states: "If you cannot cho neân Phaät phaùp khoâng deã gì ñöôïc nghe, even cure your own illness, how can you cure Thaùnh ñaïo khoâng deã gì chöùng ñöôïc. Neáu laø the illnesses of others?" The Perfection of ngöôøi do nhaân boá thí, trì giôùi hay tu phöôùc maø Wisdom Treatise further states: "Take the ñöôïc laøm baäc quyeàn quyù, maáy ai khoâng meâ case of two persons, each of whom watches a ñaém caûnh giaøu sang, buoâng lung trong tröôøng relative drowning in the river. The first duïc laïc? Luùc ñoù duø coù baäc thieän tri thöùc person, acting on impulse, hastily jumps into khuyeân baûo, hoï cuõng khoâng chòu tin laøm theo, the water. However, because he lacks laïi vì muoán thoûa maõn loøng tham duïc cuûa capabilities and the necessary means, in the mình, nöông quyeàn caäy theá saún coù, gaây ra end, both of them drown." Thus newly theâm nhieàu toäi nghieäp. Ñeán khi cheát roài, bò aspiring Bodhisattvas are like the first ñoïa vaøo tam ñoà traûi qua voâ löôïng kieáp, khi individual, who still lacks the power of khoûi tam ñoà daàu coù sanh ñöôïc laøm ngöôøi Tolerance of Non-Birth and cannot save cuõng phaûi thoï thaân baàn tieän; neáu khoâng gaëp sentient beings. The Perfection of Wisdom thieän tri thöùc laïi meâ laàm gaây theâm toäi aùc thì Treatise further teaches: "This is not unlike a laïi bò ñoïa nöõa. Töø tröôùc ñeán nay chuùng sanh young child he should not leave his mother, luaân hoài ñeàu ôû trong tình traïng aáy. Vì theá maø lest he fall into a well, drown in the river or Kinh Duy Ma noùi:

“Chính bònh cuûa mình coøn die of starvation; or a young bird whose wings khoâng töï cöùu ñöôïc, ñaâu coù theå cöùu ñöôïc bònh are not fully developed. It must bide its time, cho keû khaùc.” Luaän Ñaïi Trí Ñoä cuõng noùi: “Ví hopping from branch to branch, until it can fly nhö hai ngöôøi, moãi keû ñeàu coù thaân nhaân bò

nöôùc loâi cuoán, moät ngöôøi taùnh gaáp nhaûy ngay 2) Hidden challenges: AÙm Khaûo—Hidden or xuoáng nöôùc ñeå cöùu vôùt, nhöng vì thieáu khaû silent testing conditions—Nhöõng khaûo ñaûo naêng vaø phöông tieän neân caû hai ñeàu bò ñaém thaàm laëng. chìm.” Baäc Boà Taùt môùi phaùt taâm vì chöa ñuû (B) External and internal testing conditions— nhaãn löïc neân chaúng nhöõng khoâng cöùu ñöôïc Ngoaïi Khaûo-Noäi Khaûo: chuùng sanh, maø coøn haïi ñeán chính baûn thaân 1) External testing conditions: Ngoaïi Khaûo— mình. Theá neân Ñaïi Trí Ñoä Luaän daïy tieáp: External testing conditions or obstacles which “Boà Taùt sô taâm nhö treû thô khoâng neân rôøi meï, create difficult conditions for practitioners neáu rôøi meï thì hoaëc rôi vaøo haàm gieáng, teù such as heat, cool, noise, dirt, etc.—Nhöõng xuoáng soâng ñaàm, hoaëc ñoùi khaùt maø cheát. Laïi khaûo ñaûo beân ngoaøi hay nhöõng chöôùng duyeân nhö chim non chöa ñuû loâng caùnh, chæ coù theå nghòch caûnh beân ngoaøi gaây khoù khaên cho nhaûy chuyeàn theo caønh caây; ñôïi chöøng naøo haønh giaû nhö noùng laïnh, oàn aøo naùo nhieät, hay loâng caùnh ñaày ñuû, môùi coù theå bay xa, thong choã nôi dô baån, vaân vaân. thaû voâ ngaïi. Phaøm phu khoâng nhaãn löïc; chæ 2) Internal testing conditions: Noäi Khaûo— neân chuyeân nieäm Phaät A Di Ñaø cho ñöôïc Internal testing conditions are obstacles which nhaát taâm, ñôïi khi tònh nghieäp thaønh töïu, luùc develop while the practitioners practice laâm chung seõ ñöôïc Phaät tieáp daãn vaõng sanh, meditation or Buddha-recitation, i.e., greed, quyeát ñònh khoâng nghi. Khi thaáy Ñöùc Phaät A anger, ignorance, pride, doubt, wrong views, Di Ñaø vaø chöùng quaû Voâ Sanh roài, chöøng aáy drowsiness, torpor, etc.—Noäi khaûo laø nhöõng seõ côõi thuyeàn Phaùp Nhaãn vaøo bieån luaân hoài taâm nieäm khôûi leân trong luùc haønh giaû ngoài cöùu vôùt chuùng sanh, maëc yù laøm voâ bieân Phaät thieàn hay nieäm Phaät nhö tham, saân, si, maïn, söï” nghi, taø kieán, thuïy mieân, hoân traàm, vaân vaân. Two kinds of Bodhisattva’s body: Nhò Chuûng (C) Favorable and adverse circumstances— Boà Taùt Thaân—Hai loaïi thaân Boà Taùt. Thuaän Khaûo-Nghòch Khaûo: 1) Bodhisattva’s mortal body: Nhuïc thaân Boà 1) Favorable circumstances: Thuaän Khaûo— Taùt—Thaân soáng cheát cuûa Boà Taùt. According to Buddhist doctrine, favorable 2) Bodhisattva’s immortal body: Kim thaân baát circumstances are sometimes obstacles to hoaïi Boà Taùt. practitioners on their path of cultivation— Two kinds of Buddha Recitation: Nhò Chuûng Theo ñaïo Phaät, thuaän khaûo laém khi laïi laø Nieäm Phaät—Hai loaïi nieäm Phaät—Two kinds of nhöõng trôû ngaïi cho haønh giaû. intonation or calling on the Buddhas: 2) Adverse circumstances: Nghòch Khaûo—On 1) To call on the Buddhas in general, not not the path of cultivation, sometimes limit to any specific Buddha: Thoâng Nieäm practitioners encounter adverse Phaät—Nieäm chung danh hieäu chö Phaät ba circumstances, i.e., evil teachers and ñôøi. friends—Treân ñöôøng tu taäp, thænh thoaûng 2) To intone the name of a special Buddha to haønh giaû gaëp phaûi nghòch

khaûo laøm trôû ngaïi gain concentration or singleminded: Bieät nhö thaày taø baïn aùc. Nieäm Phaät—Nieäm hoàng danh moät vò Phaät Two kinds of charity: Nhò Boá Thí—See Two ñaëc bieät ñeå taäp trung tö töôûng hay nhöùt taâm. kinds of dana or charity. Two kinds of challenges: Nhò Khaûo. Two kinds of circumstances: Nhò Duyeân. (A) Clear and hidden challenges—Minh Khaûo- 1) Sai Bieät Duyeân: Different circumstance— AÙm Khaûo: Ngöôøi tu haønh luùc naøo cuõng ñöôïc chö Phaät, 1) Clear challenges: Minh Khaûo—Testing chö Boà Taùt hoùa ñoä töø luùc môùi phaùt taâm cho conditions which occur right before the ñeán luùc thaønh Phaät. Trong suoát thôøi gian ñoù practitioner's eyes—Nhöõng khaûo ñaûo xaõy ra chuùng sanh gaëp gôõ hay töôûng nhôù ñeán caùc ngay tröôùc maét haønh giaû. Ngaøi ñeàu ñöôïc caùc Ngaøi keát laøm quyeán thuoäc hoaëc daãn daét. Chö Phaät hoaëc chö Boà Taùt coù theå thò hieän hoaëc laøm thaân cha meï hay thaân

thuoäc. Ñoâi khi caùc Ngaøi haï mình laøm keû toâi thanh cuûa tai, höông cuûa muõi, vò cuûa löôõi, xuùc tôù. Ñoâi khi laøm baïn höõu hay laøm keû oan gia cuûa thaân, tö töôûng cuûa yù): duøng nhieáp phaùp ñeå giaùo hoùa, nhöõng sai bieät 1) Maït Na thöùc: Thöùc phaân bieät—Mano-vijnana. duyeân nhö vaäy raát nhieàu). 2) A-Laïi-Da thöùc: Taøng thöùc—Alaya-vijnana. 2) Bình Ñaúng Duyeân: Universal circumstance (B) According to the Abhidharma, there are two (Taát caû chö Phaät ñeàu nguyeän ñoä taän chuùng kinds of consciousness—The Vi Dieäu Phaùp, sanh. Do söùc ñaïi bi caùc Ngaøi thöôøng huaân taäp coù hai thöùc: vaøo taâm chuùng sanh moät caùch töï nhieân vaø 1) Supramundane Consciousness: Thöùc Sieâu bình ñaúng, khoâng boû soùt moät chuùng sanh naøo. Traàn—In Buddhism, supramundane Tuøy theo söï öa muoán nghe thaáy cuûa chuùng consciousness is determining, directed toward sanh, chö Phaät lieàn öùng hieän thaân ñeå giaùo a goal, and no longer subject to forces beyond hoùa). its control. Supramundane consciousness is Two kinds of clothing: Nhò Y—Hai loaïi y cuûa determining because of the predominance Taêng só. and wisdom, not of karma—Trong Phaät giaùo, 1) The regulation three robes for monks and five thöùc sieâu traàn thì quyeát ñònh, höôùng ñeán moät for nuns, which must be worn: Cheá y—Tam y muïc tieâu, vaø khoâng coøn bò leä thuoäc vaøo nhöõng cuûa chö Taêng vaø nguõ y cuûa chö Ni do Phaät theá löïc vöôït qua söï kieåm soaùt cuûa noù nöõa. ñònh cheá vaø baét buoäc phaûi maëc. Thöùc sieâu traàn quyeát ñònh do öu theá, do trí 2) Long robs and optional garments: Thính y— tueä, chöù khoâng phaûi do nghieäp löïc. Laø loaïi tröôøng y khoâng baét buoäc phaûi maëc. 2) Mundane Consciousness: Thöùc Phaøm Traàn— Two kinds of commandments observed by In Buddhism, mundane consciousness is determined, undirected, and subject to karma the lay:Taïi Gia Nhò Giôùi—Hai giôùi taïi gia. and conditions—Trong Phaät giaùo, thöùc phaøm (I) Two kinds of commandments observed by the traàn bò ñònh ñoaït, khoâng coù phöông höôùng , vaø Hinayana laypersons—Nhò Giôùi Tieåu Thöøa: bò leä thuoäc vaøo duyeân nghieäp. 1) Five commandments for the lay: Taïi gia nguõ giôùi. Two kinds of contemplation: Nhò Chuûng 2) Eight commandments for the lay: Taïi gia Baùt Thieàn. quan Trai giôùi. 1) The dhyana of or concentration on (II) Two kinds of commandments observed by the phenomena: Söï Thieàn—Höõu laäu ñònh hay

Mahayana laypersons—Nhò Giôùi Ñaïi Thöøa: thieàn ñònh taäp trung tö töôûng vaøo hieän töôïng. 1) First common commandments—Nhöõng giôùi 2) The dhyana of or concentration on the thoâng thöôøng ñaàu tieân: absolute truth: Lyù Thieàn—The dhyana of or a) Five commandments for the lay: Taïi gia nguõ concentration on absolute truth free from giôùi. phenomenal contamination—Voâ laäu ñònh hay b) Eight commandments for the lay: Taïi gia Baùt thieàn ñònh taäp trung chaân lyù tuyeät ñoái, thoaùt quan Trai giôùi. khoûi moïi hieän töôïng nhieãm tröôïc. 2) Commandments observed by the Mahayana Two kinds of dana or charity: Nhò Boá Thí— laypersons are ten good rules: Thaäp Thieän Hai loaïi boá thí. Cho Taïi Gia Giôùi Ñaïi Thöøa. (A) Two kinds of consciousness: Nhò Thöùc. 1) Giving of goods: Taøi thí—Boá thí baèng cuûa (A) Mahayana Buddhism discriminates the alaya- caûi. vijnana or primal undivided condition from 2) Giving the Buddha's truth to save sentient the mano-vijnana or that of discrimination: beings: Phaùp thí—Thuyeát giaûng nhöõng lôøi Phaät giaùo Ñaïi Thöøa phaân bieät giöõa A Laïi da Phaät daïy ñeå ñoä ngöôøi. thöùc hay voâ moät (khoâng maát), chöùa maàm cuûa (B) heát thaûy caùc phaùp maø khoâng maát, ñoái laïi vôùi 1) Pure or unsullied charity, which looks for no maït na thöùc hay phaân bieät thöùc, nöông vaøo A reward here but only hereafter (expecting no Laïi Da maø sinh ra phaân bieät (caûnh cuûa maét,

return): Tònh thí—Boá thí thanh tònh chaúng caàn (B) baùo ñaùp. 1) The pure, original freedom or innocence: 2) Impure or sullied charity whose object is Tính tònh giaûi thoaùt. personal benefit (expecting something in 2) Deliverance acquired by the ending of all return): Baát tònh thí—Boá thí mong caàu phöôùc hindrances: Chöôùng taän giaûi thoaùt—Salvation baùo. through the complete removal of the Two kinds of death: Nhò Töû—Hai loaïi cheát— obstruction of illusion—Giaûi thoaùt ñaït ñöôïc There are two kinds of death—Coù hai loaïi cheát. baèng caùch loaïi boû hoaøn toaøn chöôùng ngaïi cuûa (A) phieàn naõo. 1) Natural death: Meänh taän töû. (C) 2) Violent death or death caused by external 1) The arhat's deliverance from hindrances to causes: Ngoaïi duyeân töû. wisdom: Hueä giaûi thoaùt—Trí hueä giaûi thoaùt (B) cuûa baäc A La Haùn, aùm chæ caùc baäc A La haùn 1) The death of the physical body: Caùi cheát cuûa ñoän caên ñaõ lìa boû chöôùng phieàn naõo. thaân theå. 2) Complete deliverance in regard to both 2) The death of the superphysical (the body wisdom and meditative or vision hindrances: which is assumed by a Bodhisattva): Caùi cheát Caâu giaûi thoaùt—Trí nhaõn hoaøn toaøn giaûi cuûa thaân vi teá (thaân maø vò Boà Taùt mang laáy). thoaùt, aùm chæ baäc A La Haùn ñaõ lìa boû caû hai Two kinds of dedication: Going and chöôùng phieàn naõo vaø thieàn ñònh. returning—Vaõng Hoaøn Nhò Hoài Höôùng. (D) 1) To transfer one's merits to all beings that they 1) The dull who takes time or are slow in may attain the Pure Land of Amitabha: Vaõng attaining to vision: Thôøi giaûi thoaùt—Nhöõng Töôùng Hoài Höôùng—Hoài höôùng coâng ñöùc ñeán ngöôøi ñoän caên caàn thôøi gian vaø chaäm trong heát thaûy chuùng sanh, mong raèng hoï cuõng ñöôïc vieäc giaûi thoaùt. vaõng sanh Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø. 2) The quick or clever who takes "no time" in 2) Having been born in the Pure Land to return attaining the vision: Baát thôøi giaûi thoaùt— to

mortality and by one's merits to bring Nhöõng keû lôïi caên khoâng caàn thôøi gian laâu ñeå mortals to the Pure Land: Hoaøn Töôùng Hoài ñaït ñöôïc giaùc ngoä. Höôùng—Khi ñaõ vaõng sanh Cöïc Laïc laïi muoán (E) trôû veà coõi sanh töû vaø baèng coâng ñöùc tu trì 1) A heart or mind delivered from desire: Taâm khieán chuùng sanh nôi coõi naày cuõng ñöôïc vaõng giaûi thoaùt—Taâm giaûi thoaùt khoûi duïc voïng. sanh Cöïc Laïc. 2) A heart or mind delivered from ignorance by wisdom: Hueä giaûi thoaùt—Hueä giaûi thoaùt khoûi Two kinds of definition: Nhò Thuyeân—Hai loaïi si meâ. ñònh nghóa—Two kinds of statement. (F) Dual division of the Buddha's teaching: Nhò 1) Latent or negative definition "Neither Giaùo—Hai toâng phaùi trong Phaät giaùo. increasing nor decreasing: Giaø thuyeân— a) According to the T'ien-T'ai Sect—Theo Neither producing nor destroying—Ñònh tröôøng phaùi Thieân Thai: nghóa theo kieåu thuï ñoäng tieâu cöïc "khoâng i) Exoteric or public teaching to the visible taêng khoâng giaûm, khoâng sanh khoâng dieät.". audience: Hieån giaùo—Hieån Giaùo daïy cho 2) Patent or positive: Bieåu thuyeân—A positive thính chuùng höõu hình. statement—Ñònh nghóa tích cöïc theo "tri kieán ii) Esoteric teaching to an audience invisible to giaùc chieáu." the other assembly: Maät giaùo—Maät giaùo daïy Two kinds of deliverance: Nhò Giaûi Thoaùt— cho thính chuùng voâ hình maø nhöõng ngöôøi Hai loaïi giaûi thoaùt. khaùc trong phaùp hoäi chaúng thaáy. (A) b) According to the Shingon School—Theo 1) Earthly or active deliverance to Arahatship: tröôøng phaùi Chaân Ngoân: Höõu vi giaûi thoaùt. i) Gradual teaching: Tieäm Giaùo. 2) Nirvana deliverance: Voâ vi giaûi thoaùt.

ii) Immediate teaching: Ñoán Giaùo. 2) Supporting the law, while discoursing on c) According to The Nirvana Sutra—Theo Kinh immortality: The keeping of the law is Nieát Baøn: necessary to salvation—Phuø Luaät ñaøm i) Incomplete-word teaching of which teaching thöôøng giaùo. causes an increase of afflictions or (M) According to the Hua-Yen Sect—Theo Hoa unwholesome deeds: Baùn töï giaùo—Thuyeát Nghieâm toâng: ngoân taêng tröôûng phieàn naõo hay aùc phaùp. 1) Indirect or uneven teaching as in the Lotus ii) Complete-word teaching of which teaching and Nirvana sutras: Khuaát chieát giaùo—Giaùo causes wholesome deeds: Maõn töï giaùo— phaùp giaùn tieáp maø Ñöùc Phaät ñaõ giaûng trong Thuyeát ngoân taêng tröôûng thieän phaùp. caùc kinh Phaùp Hoa vaø Nieát Baøn. (G) 2) Direct or levelled up teaching of Vairocana's 1) The ordinary teaching of a moral life: Theá teachings as in the Hua-Yen sutra: Bình ñaïo gian giaùo. giaùo—Nhö kinh Hoa Nghieâm cuûa Phaät Tyø Loâ 2) The teaching of Budha-truth of other worldly Giaù Na thuyeát, tuøy ôû phaùp tính maø thuyeát happiness in escape from mortality: Xuaát theá phaùp bình ñaúng. gian giaùo. (N) According to the T'ien-T'ai—Theo tröôøng (H) phaùi Thieân Thai: 1) The Mahayana perfect or complete teaching: (a) Lieãu nghóa—Nhöõng ñieàu noùi roõ trong kinh i) Teachings relating to the trailokya (realms of Ñaïi thöøa neâu roõ heát thaâm nghóa. mortality): Giôùi noäi giaùo—Giaùo phaùp khieán 2) The Hinayana incompleteness: Baát Lieãu phaøm phu thoaùt khoûi tam giôùi—The different nghóa—Nhöõng ñieàu chaúng noùi heát thöïc nghóa teaching of the Avatamsaka sect and Lotus trong kinh ñieån Tieåu thöøa. sect is founded on One Vehicle, the Buddha (I) According to the

T'ien-T'ai School—Theo Vehicle. The Lotus school asserts that the Thieân Thai Toâng: Three Vehicles are really the One Vehicle, 1) The partial teaching: Quyeàn giaùo—Giaùo phaùp the Hua-Yen school that the One Vehicle khoâng hoaøn toaøn maø chæ duøng taïm roài boû. differs from the Three Vehicles; hence the 2) The perfect teaching: Thöïc giaùo—Giaùo phaùp Lotus school is called the Unitary, while the Vieân maõn cuûa Nhö Lai. Hua-Yen school is the Differentiating (J) According to the Hua-Yen—Theo tröôøng phaùi school—Bieät giaùo cuûa tröôøng phaùi Hoa Hoa nghieâm: Nghieâm vaø Lieân Hoa döïa vaøo Nhaát thöøa hay 1) All the Buddha's teaching for conversion and Phaät thöøa. Lieân Hoa Toâng quyeát ñoaùn raèng general instruction: Hoùa giaùo—Taát caû giaùo Tam Thöøa kyø thaät chæ laø Nhaát Thöøa, trong khi phaùp vaø lôøi chæ daãn cuûa Ñöùc Theá Toân. Hoa Nghieâm Toâng laïi cho raèng Nhaát Thöøa 2) All the Buddha's rules and commandments khaùc vôùi Tam Thöøa, vì theá Lieân Hoa Toâng for the control and development of his order: ñöôïc goïi laø "Ñoàng Giaùo Nhaát Thöøa," trong Cheá giaùo—Taát caû nhöõng luaät nghi cho giaùo khi ñoù thì Toâng Hoa Nghieâm ñöôïc goïi laø Bieät ñoaøn. Giaùo Nhaát Thöøa. (K) According to the T'ien-T'ai School—Theo ii) Teachings relating not only to the trailokya, Thieân Thai toâng: but also the immortal realms: Giôùi ngoaïi 1) Perfect or complete doctrine: Vieân giaùo. giaùo—Giaùo phaùp chaúng nhöõng khieán haønh 2) Special Perfect doctrine (Lotus doctrine): Bieät giaû thoaùt khoûi tam giôùi maø coøn thoaùt haún sinh giaùo. töû. (L) According to the Nirvana Sutra—Theo Kinh (b) Nieát Baøn: i) Partial teaching: Thieân giaùo—Giaùo phaùp 1) Completing those who failed to hear the khoâng hoaøn toaøn cuûa caùc tröôøng phaùi Taïng, Lotus: Quaän thaâu giaùo. Thoâng vaø Bieät.

ii) The perfect teaching: Vieân giaùo—Giaùo phaùp (A) According to the Dharma-Nature Sect—Theo hoaøn maõn cuûa Vieân giaùo. Phaùp Töôùng Toâng: (O) 1) The unity of dharmakaya or the noumenal 1) General or summarized teaching: Löôïc absolute: Toång töôùng phaùp thaân. Giaùo—See Summarized teaching. 2) The diversity of dharmakaya: Bieät töôùng 2) Detailed teaching: Full teaching—Quaûng phaùp thaân. Giaùo—See Detailed teaching. (B) Two kinds of delusions: Nhò Meâ Hoaëc—Hai 1) Substance: Lyù phaùp thaân. loaïi meâ hoaëc. 2) Wisdom or expression: Trí phaùp thaân. 1) Delusions arising from reasoning, teaching (C) and teachers or friends: Phaân Bieät Khôûi Meâ 1) Essential nature dharma-body (dharmakaya): Hoaëc—Meâ hoaëc khôûi leân töø tö duy, giaùo Phaùp tính phaùp thaân—Quaû cöïc phaùp thaân. phaùp hay thaày baïn. 2) Manifestation of dharma-body: ÖÙng hoùa phaùp 2) Delusions or errors that arise naturally among thaân—Hieän thaân hay phöông tieän phaùp thaân. people: Caâu Sinh Khôûi Meâ Hoaëc—Meâ hoaëc (D) khôûi leân do huaân taäp töø voâ thuûy ñeán nay, sinh 1) Dharma-Nature or dharmakaya: Phaùp taùnh ra cuøng vôùi thaân, töï nhieân maø coù. phaùp thaân—Chaân thaân cuûa Phaät ñaõ chöùng lyù Two kinds of devas: Nhò Thieân—Hai loaïi chö theå phaùp taùnh. Thieân. 2) Skill in means dharmakaya: Phöông tieän phaùp (A) thaân—Do töø Phaùp tính phaùp thaân maø thò hieän 1) Sun-deva: Nhöït thieân. öùng hoùa thaân Phaät ñeå cöùu ñoä chuùng sanh. 2) Moon-deva: Nguyeät thieân. (E) (B) 1) Noumenal

dharmakaya: Lyù phaùp thaân—Lyù 1) A deva born simultaneously with the thuyeát hay chaân lyù do Nhö Lai sôû chöùng. individual: Ñoàng sanh thieân. 2) Phenomenal dharmakaya: Söï phaùp thaân— 2) A deva with the same name as the individual. Hieän töôïng Phaùp thaân ñeå tu taäp Giôùi Ñònh ** Both have the duties of watching over the Tueä. individual. Two kinds of dharmakaya: Nhò Phaùp Thaân— (C) See Two kinds of dharma-body (dharmakaya). 1) Brahma: Phaïm thieân. Two kinds of discrimination: Nhò Chuûng Phaân 2) Indra: Ñeá Thích thieân. Bieät—According to the Lankavatara Sutra, there Two kinds of devotions: Nhò Tu—Hai caùch tu are two kinds of discrimination: samkalpa or taäp. general discrimination, and parikalpa; however, (A) their meanings are almost the same—Theo Kinh 1) Sole or single-minded: Chief or sole duty— Laêng Giaø, coù hai loaïi phaân bieät, toång phaân bieät vaø Chuyeân tu. bieán phaân bieät; tuy nhieân, nghóa cuûa chuùng gaàn 2) Miscellaneous or varied: Aids thereto or nhö khoâng sai khaùc. adjunctive observances—Taïp tu. Two kinds of discussion: Nhò Luaän. (B) 1) Discussion of phenomena: Söï Luaän— 1) Causative devotion of a bodhisattva in former Discussion of phenomena in contrast with life: Duyeân tu—Duyeân tu cuûa Boà Taùt ñôøi discussion of noumena or absolute truth—Baøn tröôùc. veà söï sai bieät cuûa söï töôùng (hieän töôïng hay söï 2) Actual manifestation here in this life: Chaân thöïc haønh) thì goïi laø “Söï Luaän,” ñoái laïi vôùi tu—Tröôùc nhôø duyeân tu, sau khi sanh trong “Lyù Luaän” hay baøn veà chaân lyù tuyeät ñoái. ñôøi roài thì chaân tu. 2) Discussion of fundamental truth: Lyù Luaän— Two kinds of dharma-body (dharmakaya): Reasoning on, or Discussing of, principles, or Nhò Phaùp Thaân—Hai loaïi phaùp thaân. fundamental truth—Luaän baøn söï bình ñaúng cuûa lyù tính hay caên baûn chaân lyù.

Two kinds of donating or almsgiving: Nhò Two kinds of emptiness: Dvayanairatmya Ñaøn—See Two kinds of dana or charity. (skt)—Nhò Chuûng Voâ Ngaõ—See Dvayanairatmya. Two kinds of drstanta: Nhò Duï—Theo Nhaân Two kinds of endurance: Nhò Chuûng Nhaãn Minh Luaän, coù hai loaïi duï—According to the Nhuïc—See Two kinds of patience. Hetuvidya-sastra (the treatise explaining Two kinds of enlightenment: Nhò Giaùc—Hai causality, or the nature of truth and error), there loaïi giaùc ngoä. are two kinds of drstanta or examples. (A) 1) The subject of the example, e.g. a vase, a 1) The immanent or space-like mind in all things bottle: Duï Y—Laáy vaät theå laøm choã döïa cuûa (dharmakaya Phaùp thaân): Boån giaùc—Taâm theå duï, nhö caùi bình, caùi chai, vaân vaân. cuûa chuùng sanh baûn lai trong saùng vaø troáng 2) The predicate, e.g. the vase is not eternal: Duï roãng nhö hö khoâng. Theå—Laáy caùi nghóa lyù laøm choã döïa cuûa duï, 2) Initial enlightenment or beginning of nhö caùi bình khoâng thöôøng haèng. illumination, which leads on to Buddhahood Two kinds of drum: Ñoäc Thieân Nhò Coå—The or full enlightenment: Thuûy giaùc—Nhôø boån two kinds of drums, representing the Buddha- giaùc daãn ñeán Phaät quaû hay toaøn giaùc. nature which can slay all evil—Hai loaïi troáng tieâu (B) bieåu cho Phaät taùnh coù theå tieâu dieät nhöõng ñieàu 1) The fifty first stage of a bodhisattva: Ñaúng quaáy aùc. giaùc—Giai ñoaïn thöù 51 cuûa Boà Taùt. 1) Poison-drum: Ñoäc Coå. 2) The fifty-second stage of a bodhisattva or a) Harsh or stern

words for repressing evil: Lôøi enlightenment of Buddhahood: Dieäu giaùc— noùi ñaéng cay ñeå traán aùt ñieàu aùc. Giai ñoaïn thöù 52 cuûa Boà Taùt hay laø giai ñoaïn b) Misleading teaching: Nghòch Phaùp—Phaùp traùi giaùc ngoä Phaät quaû. duyeân. (C) 2) Deva-drum: Thieân Coå. 1) A Buddha's own or natural enlightenment: Töï a) Gentle words for producing good: Lôøi noùi hoøa giaùc. dòu sanh ra ñieàu thieän. 2) Enlightening of all others: Giaùc tha. b) Correct teaching: Chaùnh Phaùp—Giaùo phaùp Two kinds of entry into Bodhisattvahood: thuaän duyeân. Nhò Ngoä—Hai caùch tieán tôùi giaùc ngoä trong ñaïo Two kinds of ego: Nhò Ngaõ. Phaät. (A) The two erroneous views of individualism— 1) Immediate awakening: Ñoán ngoä—See Nhò Ngaõ Kieán: Sudden Doctrine and Sudden enlightenment. 1) The erroneous view that there is an 2) Gradual awakening: Tieäm ngoä—See Gradual independent human personality or soul: Nhaân awakening. ngaõ kieán—Taø kieán sai laàm cho raèng coù moät Two kinds of examples: Nhò Duï—See Two caùi ngaõ ñoäc laäp. kinds of drstanta. 2) The erroneous view that everything exists Two kinds of false view: Nhò Chuûng Taø Kieán— with an independent nature: Phaùp ngaõ kieán— Nhò Chuûng Voïng Kieán—See Two false views. Voïng kieán cho raèng chö phaùp hieän höõu ñoäc Two kinds of food for any Buddhist: Nhò laäp. Thöïc—Hai loaïi thöùc aên cuûa ngöôøi con Phaät. (B) The two reasons for clinging to the idea of (A) self—Nhò Ngaõ Chaáp: 1) The joy of the Law: Phaùp duyeät. 1) The natural or intinctive cleaving (clinging) to 2) The bliss of meditation: Thieàn duyeät. the idea of self or soul: Caâu sinh ngaõ chaáp— (B) Ngaõ chaáp baåm sinh, luùc môùi sanh ra ñaõ coù. 1) The right kind of monk's livelihood by 2) The clinging to the idea of self developed as mendicancy: Chaùnh maïng thöïc hay Chaùnh the result of erroneous reasoning: Phaân bieät maïng Taêng—Ngöôøi xuaát gia phaûi laáy vieäc ngaõ chaáp—Ngaõ chaáp naûy sanh ra do söï phaân khaát thöïc maø nuoâi xaùc thaân maø tu haønh. bieät hay lyù luaän sai laàm cuûa baûn thaân.

2) The wrong kind of monk's livelihood by any Body has its abode is also embellished in other means: Taø maïng thöïc hay Taø maïng manners infinite varying. As the Body is Taêng—Ngöôøi xuaát gia maø khoâng chòu khaát manifested everywhere, it has no limitations thöïc thoï maïng laø haïng taø maïng thöïc. whatever, it can never be exhausted, it goes Two kinds of fruit or karma: Nhò quaû beyond all the conditions of determination. nghieäp—Hai loaïi quaû nghieäp. According to the needs of all beings it 1) The good or evil characteristics resulting from becomes visible and is always held by them, habit or practice in a former existence: Taäp it is neither destroyed nor lost sight of. All khí quaû—Baûn chaát toát xaáu hay caùc quaû thieän such characteristics of the Body are the aùc ñaõ huaân taäp töø tieàn kieáp. perfuming effect of the immaculate deeds 2) The pain or pleasure resulting in this life.from such as the virtues of perfection and also the the practices of a previous life: Baùo quaû— work of the mysterious perfuming innate in Haäu quaû khoå ñau hay vui söôùng (khoå laïc) the Tathagata-garbha. As it is thus possession trong kieáp naày do töø nhöõng nhaân hay haønh of immeasurably blissful qualities, it is called ñoäng thieän aùc cuûa kieáp tröôùc. Recompense Body: Vaän Haønh Tuøy Thuoäc Two kinds of functioning of the

mind: Hai Vaøo Nghieäp Thöùc—Ñaây laø loaïi vaän haønh Loaïi Vaän Haønh Cuûa Taâm—In The Studies of The xuaát hieän vôùi taâm Boà Taùt naøo ñaõ nhaäp vaøo Lankavatara Sutra, Zen Master D.T. Suzuki con ñöôøng Boà Taùt tính cuõng nhö ñoái vôùi taâm distinguished two kinds of functioning of the cuûa nhöõng vò ñaõ ñaït ñeán ñòa cao nhaát. Loaïi mind—Trong Nghieân Cöùu Kinh Laêng Giaø, Thieàn naày ñöôïc goïi laø Baùo Thaân. Caùi thaân coù theå Sö D.T. Suzuki ñaõ phaân bieät hai loaïi vaän haønh cuûa nhìn thaáy ñöôïc trong voâ soá hình töôùng, moãi taâm: hình töôùng coù voâ soá neùt, vaø moãi neùt cao vôøi 1) Functioning is dependent on the vôùi voâ soá caùch, vaø caùi theá giôùi trong ñoù thaân Individualizing Mind and is perceived by the truù nguï cuõng ñöôïc trang nghieâm theo voâ soá minds of the two-vehicle followers. It is theå caùch. Vì thaân theå hieän khaép moïi nôi neân known as Responding Body. As they do not noù khoâng coù giôùi haïn naøo caû, noù coù theå khoâng know that this is projected by their Evolving bao giôø suy dieät, noù vöôït khoûi moïi hoaøn caûnh. Mind, they take it for something external to Tuøy theo yeâu caàu cuûa chuùng sanh tín thuû. Noù themselves, and making it assume a corporeal khoâng bò ñoaïn dieät cuõng khoâng bieán maát. form, fail to have a thorough knowledge of its Nhöõng ñaëc ñieåm aáy cuûa thaân laø nhöõng keát nature: Vaän Haønh Tuøy Thuoäc vaøo Taâm Phaân quaû huaân taäp cuûa nhöõng haønh ñoäng thuaàn Bieät—Coøn goïi laø söï phaân bieät trí, ñöôïc haøng khieát nhö caùc ñöùc haïnh toaøn haûo hay Ba La nhò thöøa nhaän bieát. Noù ñöôïc goïi laø ÖÙng Thaân Maät, vaø cuõng laø söï huaân taäp vi dieäu voán saün hay caùi thaân ñaùp öùng. Vì hoï khoâng bieát raèng coù trong Nhö Lai Taïng. Vì coù ñöôïc caùc tính ñaây laø do caùi taâm sinh khôûi hay chuyeån thöùc chaát voâ löôïng an laïc nhö theá neân noù ñöôïc goïi phoùng chieáu ra, neân hoï töôûng noù laø caùi gì ôû laø Baùo Thaân. beân ngoaøi hoï, vaø khieán cho noù mang moät hình Two kinds of harmony: Nhò Hoøa—Hai loaïi töôùng coù thaân theå maø khoâng theå coù moät caùi hoøa hôïp—The double harmony or unity in both bieát thoâng suoát veà baûn chaát cuûa noù. doctrine and practice (Sangha): 2) Functioning is dependent on the Karma- 1) Unity in doctrine: Lyù Hoøa. consciousness, that is, it appears to the minds 2) Unity in practice: Söï Hoøa—There are six of those Bodhisattvas who have just entered different kinds of Unity in practice—Söï hoøa upon the path of Bodhisattvahood as well as coù saùu loaïi khaùc nhau. of those who have reached the highest stage. Two kinds of Icchantika: Nhò Chuûng Xieån This is known as the Recompense Body. The Ñeà—Hai loaïi Nhaát Xieån Ñeà. body is visible in infinite forms, each form 1) The utterly depraved, abandoned, and has infinite marks, and each mark is excellent Blasphemers of Buddha-truth owing to the in infinite ways, and the world in which the previous karma: Nghieäp baùo Nhaát xieån ñeà:

Loaïi ngöôøi cöïc aùc, ñoaïn tuyeät thieän caên vì in the Essentials of Buddhist Philosophy—Coù nghieäp tieàn kieán, neân khoâng bao giôø thaønh hai loaïi nghieäp theo Giaùo Sö Junjiro Phaät. Takakusu trong Cöông Yeáu Trieát Hoïc Phaät 2) Owing to the good vow, bodhisattvas refuse Giaùo: to enter upon their Buddhahood in order to (C1)Two kinds of action: Hai loaïi haønh ñoäng. continue to save all beings: Haïnh

nguyeän 1) Drawing action: Daãn Nghieäp—Drawing Nhaát xieån ñeà: Vì ñaïi nguyeän maø caùc vò Boà taùt action causes a being to be born as a man, as quyeát ñònh chöa thaønh Phaät ñeå tieáp tuïc cöùu a deva, or as an animal; no other force can ñoä chuùng sanh. draw a living being into a particular form of Two kinds of impermanence: Nhò Voâ Thöôøng. life—Daãn nghieäp ñöa moät sinh vaät thaùc sinh 1) Things in motion, manifestly transient: Nieäm laøm ngöôøi, laøm trôøi hay laøm thuù; khoâng theá nieäm voâ thöôøng—Heát thaûy moïi phaùp höõu vi löïc naøo khaùc coù theå ñöa moät sinh vaät ñeán moät ñeàu sinh dieät chöù chaúng döøng laïi. hình thaùi ñaëc bieät naøo ñoù cuûa ñôøi soáng. 2) Things that have the semblance of continuity, 2) Fulfilling action: Maõn Nghieäp—After the but are also transient (life ending in death just kind of life has been determined, the fulfilling like the candle in extinction): Töông tuïc voâ action completes the formal quality of the thöôøng—Phaùp höõu vi töông tuïc vaø khi heát kyø living being so that it will be a thorough haïn seõ bò hoaïi dieät (ñôøi soáng chaám döùt nôi söï specimen of the kind—Sau khi moãi ñôøi soáng cheát gioáng nhö ngoïn neán taét haún aùnh saùng). ñaõ ñöôïc quyeát ñònh, maõn nghieäp seõ kieän toaøn Two kinds of intonation: Nhò Chuûng Nieäm tính chaát höõu hình cuûa sinh vaät ñeå noù trôû Phaät—Two kinds of intonation or calling on the thaønh moät chuûng loaïi hoaøn haûo. Buddhas—Hai loaïi nieäm Phaät. (C2)Two kinds of action-influence—Hai aûnh 1) To call on the Buddhas in general, not not höôûng cuûa haønh ñoäng: limit to any specific Buddha: Thoâng Nieäm 1) Individual action-influence: Bieät Nghieäp— Phaät—Nieäm chung danh hieäu chö Phaät ba Individual action-influence creates the ñôøi. individual being—Bieät nghieäp taïo ra caù bieät 2) To intone the name of a special Buddha: Bieät theå. Nieäm Phaät—Nieäm hoàng danh moät vò Phaät 2) Common-action-influence: Coäng Nghieäp— ñaëc bieät ñeå taäp trung tö töôûng hay nhöùt taâm. Common action-influence creates the universe itself—Coäng nghieäp taïo ra vuõ truï. Two kinds of karma: Nhò Chuûng Nghieäp—Hai loaïi nghieäp. Two kinds of klesa: Klesadvaya (skt)—Nhò (A) Phieàn Naõo—See Two kinds of affliction. 1) Intentional karma which bears much heavier Two kinds of learning: Nhò Hoïc—See Two karma vipaka (phala): Nghieäp coá yù seõ phaûi kinds of study. mang nghieäp quaû naëng neà. Two kinds of life and death: Nhò Chuûng Sanh 2) Unintentional karma which bears lighter Töû—Hai loaïi sanh töû. karma vipaka: Nghieäp khoâng coá yù, nghieäp 1) The various karmic transmigrations: Phaân quaû nheï hôn. Ñoaïn Sanh Töû—Quaû baùo trong tam ñoà luïc (B) ñaïo cuûa caùc nghieäp thieän aùc, thaân ñöôïc taïo 1) Wholesome (good) karma such as giving thaønh do quaû baùo naày coù töøng phaàn töøng ñoaïn charity, kind speech, helping others, etc.: (chæ heát thaûy phaøm phu coù ñuû kieán tö hoaëc). Thieän nghieäp nhö boá thí, aùi ngöõ vaø lôïi tha. 2) The inconceivable transformation life in the 2) Unwholesome (bad) karma such as killing, Pure Land, the transformation of the arhats stealing, lying and slandering: Baát thieän and other saints: Baát Tö Nghì Bieán Dòch Sanh nghieäp nhö saùt sanh, troäm caép, noùi doái, voïng Töû—Quaû baùo Tònh ñoä giôùi cuûa nghieäp voâ laäu. ngöõ. Ñaây laø söï sanh töû cuûa caùc baäc Thaùnh ñaõ ñoaïn (C)There are two kinds of action and action- heát kieán tö hoaëc.

influence according to Prof. Junjiro Takakusu

Two kinds of light: Nhò Quang Minh—Hai loaïi 1) The necessary appearance in the flesh of the aùnh saùng. Buddha for ordinary people: Tu hieän—Söï (A) xuaát hieän caàn thieát baèng thaân xöông thòt vaø 1) Physical light: Saéc quang minh. töôùng haûo cuûa Phaät ñeå chæ daïy phaøm nhaân. 2) Wisdom or mental light: Trí hueä quang 2) The non-necessary appearance of the Buddha minh—Taâm quang minh. to those of spiritual vision: Baát tu hieän—Söï (B) xuaát hieän khoâng caàn thieát cuûa Phaät ñeán vôùi 1) The true light of the Buddha: Phaät quang. nhöõng chuùng sanh taâm linh. 2) Mara's delusive light: Ma quang. Two kinds of measuring: Nhò Löôïng—Hai loaïi (C) ño löôøng. 1) The constant and eternal light: Thöôøng quang. 1) Measuring by Appearance or sound, etc, i.e. 2) The light in temporary manifestations: Hieän smoke: Hieän löôïng—Duøng nhaõn thöùc ñeå thaáy khôûi quang. saéc, duøng nhó thöùc ñeå nghe tieáng, vaân vaân— Two kinds of love: Nhò AÙi—Hai loaïi aùi. Immediate or direct reasoning, whereby the 1) Ordinary human love springing from desire: eye apprehends and distinguishes colour and Duïc aùi—To hanker after—Desire—Love in form, the ear sound, etc. the passion realm—Passion-love—Ordinary 2) Immediate insight into, or direct inference in human love springing from desire, in contrast a trance of all the conditions of the with religious love (Phaùp aùi). Love inspired alayavijnana: Tyû Löôïng—Tyû laø söï so saùnh by desire through any of the five senses— caùi ñaõ bieát, löôïng laø ñònh löôïng caùi khoâng Phaøm phu tham aùi vôùi caûnh nguõ duïc hay aùi bieát—Thaáy caùi naày bieát coù caùi kia (duøng caùi duïc thöôøng tình khôûi phaùt töø duïc voïng, ngöôïc ñaõ bieát maø löôïng caùi chöa bieát), nhö thaáy laïi vôùi Phaùp aùi. khoùi bieát coù löûa—Comparison and inference; 2) Religious love: Phaùp aùi—Tình yeâu trong comparison of the known and inference of the phaïm truø toân giaùo. Tình yeâu cuûa nhöõng vò Boà unknown—Measuring by inference, i.e. the taùt muoán cöùu ñoä chuùng sanh, ngöôïc laïi vôùi inference of fire from smoke. Duïc aùi hay tình yeâu phaøm tuïc—Bodhisattva Two kinds of meditation on the unreality: or religious love springing from the vow to Nhò Khoâng Quaùn. save all creatures. Bodhisattva love with 1) The meditation that things are unproduced, desire to save all creatures, in contrast with having no individual or separate nature (all ordinary love (Duïc aùi). things are void and unreal): Voâ sinh quaùn— a) Hinayana and Mahayana Dharma-love— Thieàn quaùn chö phaùp khoâng sinh, khoâng coù caù Phaùp AÙi Tieåu vaø Ñaïi Thöøa: taùnh cuûa rieâng noù. i) Hinayana Dharma-love as desire for nirvana: 2) Because things are void and unreal; Phaùp AÙi Tieåu Thöøa—Loøng yeâu nieát baøn cuûa therefore, they are formless: Voâ töôùng keû caên cô thaáp keùm. quaùn—Vì chö phaùp khoâng thaät neân chuùng ii) Mahayana Dharma-love or Bodhisattva khoâng coù hình töôùng. attachment to illusory things: Phaùp AÙi Ñaïi Two kinds of meditation on the void: Nhò Thöøa—Loøng aùi thieän cuûa baäc Boà Taùt Ñaïi Khoâng Quaùn—See Two kinds of meditation on Thöøa. the unreality. ** Caû hai thöù phaùp aùi naày ñeàu caàn phaûi loaïi Two kinds of mendicant: Nhò Chuûng Khaát Só— boû—Both of which are to be eradicated. Hai loaïi khaát só. b)

Tathagata-love, which goes out to all beings 1) Those who are able to self-control his or her for salvation: Phaùp AÙi Nhö Lai—Taâm Ñaïi Bi internal mental or spiritual methods: Noäi cuûa Nhö Lai hay tình yeâu cöùu ñoä chuùng sanh Khaát—Ngöôøi coù khaû naêng töï keàm cheá noäi chaân chaùnh voâ thöôïng. taâm. Two kinds of manifestation: Nhò Hieän—Hai 2) Those who are able to self-control his or her söï thò hieän. externals such as strict diet: Ngoaïi Khaát—

Ngöôøi coù khaû naêng töï keàm cheá nhöõng hình taâm giaùc ngoä Boà ñeà maø chuùng ta goïi noù laø thöùc beân ngoaøi. “taâm thaät.” Two kinds of mind: Nhò chuûng taâm töôùng—In (C) reality, there is only one mind: Original mind— 1) Worldly mind (defiled mind): Taâm traàn tuïc— Kyø thaät chæ coù moät caùi taâm duy nhaát laø boån taâm— Fundamentally, everyone has a pure clean However, sentient beings are deluded and wander mind, but it is usually covered by defilement themselves with different (two) kinds of mind— and dust of worldly desires—Cô baûn, thì moïi Tuy nhieân, chuùng sanh môø mòt neân phaân chia taâm ngöôøi ñeàu coù moät caùi taâm thanh tònh trong töôûng ra nhieàu loaïi. saùng, nhöng thöôøng thì taâm naày bò che laáp (A) vaãn ñuïc bôûi nhöõng chöôùng caáu cuûa traàn theá. 1) The mind within the body: Taâm trong thaân— 2) True and Fundamental Mind: Chaùnh Taâm If the mind is within the body, it ought to (caên baûn vaø chaân chaùnh)—The essence of know the things inside the body; but people one’s nature. No matter how much defilement are interested in external things and seem to covered, this mind is still there just like the know or care little for the things within the moon is often hidden behind clouds—Duø bò body: Neáu coù moät caùi taâm beân trong thaân thì bao nhieâu oâ nhieãm che laáp, chaùnh taâm vaãn caùi taâm aáy phaûi bieát taát caû moïi söï vaät beân coøn ñoù, nhö maët traêng vaãn coøn ñoù duø bò maây trong thaân, nhöng hình nhö ngöôøi ta ít bieát che laáp. hay ít ñeå yù gì ñeán nhöõng söï vaät beân trong (C) thaân mình. 1) Temporary mind: Taâm taïm thôøi—A 2) The mind outside the body: Taâm ngoaøi temporary mind is a mind that has different thaân—If the mind is located outside the body, feelings from moment to moment with the it should not be in contact with the needs of changing circumstances of life, such as the body. But, in fact, the body feels what the temporary feelings of good and evil, love and mind knows, and the mind knows what the hatred, happy and sorrow, gain or loss, body feels. Therefore, it can not be said that success or failure, good reputation or bad the human mind is outside of the body—Neáu reputation, and so on—Taâm taïm thôøi laø caùi taâm maø ngoaøi thaân thì noù seõ khoâng bieát gì veà taâm coù nhöõng caûm giaùc khaùc nhau töø luùc naày nhöõng nhu caàu cuûa thaân, ñaèng naày thaân caûm qua luùc khaùc cuûa ñôøi soáng, nhö toát xaáu, ñöôïc nhöõng gì taâm bieát vaø taâm bieát ñöôïc thöông gheùt, vui buoàn, ñöôïc maát, thaønh coâng nhöõng gì maø thaân caûm. Nhö vaäy khoâng theå hay thaát baïi, tieáng toát hay tieáng xaáu, vaân naøo taâm ôû ngoaøi thaân ñöôïc. vaân. (B) 2) Original mind: Boån taâm—When one gives up 1) Discriminating mind: Taâm phaân bieät—The their attachment, imagination, false discriminating mind lies at the roof of this discrimination, and so on, one restores the birth and death, but people think that this purity of their original

mind, then both body mind is their real mind, so the delusion enters and mind would be free from defilement and into the causes and conditions that produce suffering—Khi maø ngöôøi ta töø boû chaáp tröôùc, suffering—Taâm phaân bieät naèm treân noùc cuûa töôûng töôïng vaø söï phaân bieät, chöøng ñoù ngöôøi coõi sanh töû naày (taâm cuûa coõi nhò nguyeân), ta môùi coù khaû naêng laáy laïi ñöôïc söï thanh tònh nhöng chuùng sanh laïi tin raèng ñaây laø taâm thaät cho boån taâm, vaø chöøng ñoù caû thaân laãn taâm cuûa mình, neân coù meâ hoaëc vaø töø ñoù coù khoå ñeàu vöôït thoaùt nhöõng oâ nhieãm vaø khoå ñau ñau phieàn naõo. cuûa cuoäc soáng. 2) True mind: Taâm chôn thaät—Behind the (D) discriminating mind, there exists a pure mind 1) The mind in its inner character and influence: of enlightenment which is called the true Noäi taâm töôùng—Baûn taâm thanh tònh bình mind—Sau löng caùi taâm phaân bieät coøn coù caùi ñaúng beân trong.

2) The mind in its outer manifestations: Ngoaïi that all dharmas are free from Citta, Manas, taâm töôùng—Theo duyeân maø hieän ra caùc ñoái Manovijnana, the Five Dharmas, and the caûnh. Threefold Svabhava, he is said to understand Two kinds of Nirvana: Nhò Chuûng Nieát Baøn— well the real significance of See Two Nirvanas. Dharmanairatmya.”—Trong Kinh Laêng Giaø, Two kinds of non-ego: Two special Ñöùc Phaät daïy: “Khi moät vò Boà Taùt Ma ha taùt characteristics of “Anatman”—Nhò voâ ngaõ—Hai nhaän ra raèng taát caû caùc phaùp ñeàu thoaùt ngoaøi ñaëc taùnh cuûa Voâ ngaõ—The doctrine of no-self has taâm, maït na, yù thöùc, nguõ phaùp, vaø ba töï tính, two main characteristics: selflessness of things thì vò aáy ñöôïc goïi laø hieãu roõ thöïc nghóa cuûa (dharma-nairatmya) and selflessness of person “Phaùp Voâ Ngaõ.” (pudgalanairatmya)—Voâ Ngaõ, thuyeát Voâ Ngaõ coù Two kinds of offenses: Nhò Toäi—Hai loaïi toäi. hai ñaëc taùnh chính laø phaùp voâ ngaõ vaø nhaân voâ ngaõ 1) Offense which is wrong in itself, i.e. murder: 1) Pudgalanairatmya (skt): Selflessness of Tính toäi—Töï tính cuûa loaïi toäi naày ñaõ aùc. person—Nhaân Voâ Ngaõ—Man as without ego 2) Offense which not wrong in itself, i.e. taking or permanent soul, or no permanent human alcohol, but forbidden by the Buddha for the ego or soul—Con ngöôøi khoâng coù söï thöôøng sake of the other commandments: Giaø toäi— haèng cuûa caùi ngaõ. Töï tính khoâng phaûi laø aùc nhö uoáng röôïu, 2) Dharmanairatmya (skt): Phaùp Voâ Ngaõ— nhöng bò Ñöùc Phaät caám vì lôïi ích cho nhöõng Selflessness of things. giôùi khaùc. a) No permanent individuality in or Two kinds of one-pointedness: Nhò Chuûng independence of things: Things are without Nhaát Taâm—See Two categories for Singleminded independent individuality, i.e. the tenet that Practice. things have no independent reality, no reality Two kinds of patience: Nhò Chuûng Nhaãn in themselves—Vaïn höõu khoâng coù thöïc ngaõ, Nhuïc—Hai loaïi nhaãn nhuïc. khoâng coù töï tính, khoâng ñoäc laäp. (A) b) The idea that there is no self-substance or 1) Endurance of human assaults and insults, i.e. “Atman” constituting the individuality of each hatred, or abuse: Chuùng sanh nhaãn—Nhaãn object is insisted on by the followers of naïi caùc söï naõo haïi cuûa chuùng sanh, nhö caêm Mahayana Buddhism to be their exclusive thuø hay lôïi duïng. property, not shared by the Hinayana. This 2) Endurance of the assaults of nature, heat, idea is naturally true

as the idea of “no self- cold, age, sickness, etc.: Phaùp nhaãn—Voâ sanh substance” or Dharmanairatmya is closely phaùp nhaãn—An nhaãn veà söï noùng laïnh cuûa connected with that of “Sunyata” and the thieân nhieân, hay giaø beänh, vaân vaân. latter is one of the most distinguishing marks (B) of the Mahayana., it was natural for its 1) Patience under suffering (see Chuùng sanh scholars to give the former a prominent nhaãn): An thoï khoå nhaãn—Nhaãn nhuïc tröôùc position in their philosophy: Caùi yù nieäm cho khoå ñau. raèng khoâng coù töï tính hay ngaõ taïo neân tính 2) Imperturbable examination of or meditation ñaëc thuø cuûa moãi söï vaät ñöôïc nhöõng ngöôøi in the law or of all things: Quaùn saùt phaùp theo Phaät Giaùo Ñaïi Thöøa khaúng ñònh laø ñaëc nhaãn (see Voâ sanh phaùp nhaãn). bieät cuûa hoï chöù khoâng phaûi cuûa Tieåu Thöøa. YÙ (C) nieäm naày thaät töï nhieân vì yù nieäm veà “khoâng 1) Physical patience or endurance: Thaân nhaãn. tính” laø moät trong nhöõng ñaëc ñieåm noåi baäc 2) Mental patience or endurance: YÙ nhaãn. nhaát cuûa Ñaïi Thöøa, neân thaät laø töï nhieân khi Two kinds of people: Nhò Chuûng Nhaân—Hai caùc hoïc giaû Ñaïi Thöøa ñaëc “Phaùp Voâ Ngaõ” ôû haïng ngöôøi (the good and the wicked). moät vò trí noåi baäc trong trieát hoïc cuûa hoï. 1) There are two classes of people in this life, c) In the Lankavatara Sutra, the Buddha taught: those who are inclined to quarrel and “When a Bodhisattva-mahasattva recognizes addicted to dispute, and those who are bent to

living in harmony and happy in friendliness. are all done by oneself. Wickedness will lead The first class can be classified wicked, to dispute and to war, while goodness will ignorant and heedless folk. The second class lead to harmony, to friendliness and to comprised of good, wise and heedful people. peace—Vì theá Ñöùc Phaät khuyeân chuùng ta The Buddha has made a clear distinction khoâng neân laøm baïn vôùi keû aùc, maø chæ thaân between wickedness and goodness and thieän vôùi baïn laønh. Ngaøi neâu roõ raèng, neáu advises all his disciples not to do evil actions, chuùng ta muoán soáng, chuùng ta phaûi traùnh aùc to perform good ones and to purify their own nhö traùnh thuoác ñoäc, vì moät baøn tay khoâng heart. He know that it is easy to do evil thöôøng tích coù theå caàm thuoác ñoäc maø khoâng action. To perform meritorious one far more coù haïi gì. Phaùp cuûa baäc Thieän khoâng maát, difficult. But His disciples should know how nhöng ñi theo ngöôøi laøm laønh ñeán choã caùc to select in between evil and good, because haïnh laønh daãn daét ñeán. Caùc haïnh laønh ñoùn wicked people will go to hell and undergo chaøo ngöôøi laøm laønh khi ñi veà töø theá giôùi naøy untold suffering, while good ones will go to qua theá giôùi khaùc, nhö baø con chaøo ñoùn ngöôøi Heaven and enjoy peaceful bliss. Moreover, thaân yeâu töø xa môùi veà. Nhö vaäy, vaán ñeà ñaët Good one even from afar shrine like the ra raát roõ raøng vaø döùt khoaùt. AÙc vaø thieän ñeàu mountain of snow with their meritorious do mình taïo ra. AÙc ñöa ñeán caõi nhau, gaây haán actions, while bad ones are enveloped in vaø chieán tranh. Coøn thieän ñöa ñeán hoøa thuaän, darkness like an arrow shot in the night.”— thaân höõu vaø hoøa bình. Treân ñôøi naøy coù hai haïng ngöôøi, haïng öa 3) The Buddha’s teachings on goodness and tranh luaän vaø gaây söï vaø haïng öa hoøa thuaän vaø wickedness in the Dharmapada

Sutra— hoan hyû. Haïng ngöôøi ñaàu coù theå noùi laø haïng Nhöõng lôøi Phaät daïy veà Thieän AÙc trong Kinh ngöôøi ñoäc aùc ngu si vaø phoùng ñaõng. Haïng thöù Phaùp Cuù: hai laø loaïi haønh thieän, coù trí hueä vaø bieát soáng a) Do not associate with wicked friends, do not cheá ngöï ñieàu phuïc. Ñöùc Phaät ñaõ phaân loaïi roõ associate with men of mean nature. Do raøng giöõa thieän vaø aùc vaø Ngaøi khuyeân taát caû associate with good friends, do associate with ñeä töû cuûa mình khoâng neân laøm aùc, laøm caùc men of noble nature—Chôù thaân vôùi baïn aùc, haïnh laønh vaø giöõ cho taâm yù trong saïch. Ngaøi chôù thaân vôùi keû tieåu nhaân. Haõy thaân vôùi baïn daïy raèng laøm aùc thì deã, laøm laønh khoù hôn, laønh, haõy thaân vôùi baäc thöôïng nhaân (Phaùp Cuù nhöng caùc ñeä töû cuûa Ngaøi phaûi bieát löïa choïn 78). giöõa aùc vaø thieän, vì keû aùc phaûi ñi xuoáng ñòa b) Even the royal chariot well-decorated nguïc vaø chòu raát nhieàu khoå ñau, coøn baäc becomes old, the body too will reach old age. Thieän seõ ñöôïc leân coûi trôøi vaø höôûng thoï haïnh Only the Dharma of the Good Ones does not phuùc. decay. Thus the good people reveal to good 2) Thus, the Buddha advises us not make friends people—Nhö xe vua loäng laãy, cuoái cuøng cuõng with wicked ones, but to associate only with hö hoaïi, thaân naøy roài seõ giaø. Chæ coù Phaùp cuûa good friends. He points out very clearly that if baäc Thieän, khoûi bò naïn giaø nua. Nhö vaäy baäc we yearn for life, we should avoid chí Thieän, noùi leân cho baäc Thieän (Phaùp Cuù wickedness like we shun poison because a 151). hand free from wound can handle poison with c) Easy to perform are bad actions, and actions impurity. The dhammas of the good ones do that are harmful to oneself. As to beneficial not decay, but go along with the good ones to and good actions, truly they are very difficult where meritorious actions will lead them. to perform—Deã laøm caùc ñieàu aùc, vaø caùc ñieàu Good actions will welcome the well doer who töï haïi. Coøn vieäc lôïi vieäc toát, thaät khoù laøm voâ has gone from this world to the next world, cuøng (Phaùp Cuù 163). just as relatives welcome a dear one who has d) Whosoever uses good deed, to cover evil come back. So the problem poses itself very deed being done. Such person outshines this clear and definite. Wickedness and goodness world, like the moon free from the clouds—

Ai duøng caùc haïnh laønh, laøm xoùa môø nghieäp Even though they may have some virtues as a aùc, seõ choùi saùng ñôøi naøy, nhö traêng thoaùt maây result of cultivation, they find it difficult to sever che (Phaùp Cuù 173). even a fraction of their defilements and e) Being absent a long time, a man has returned hindrances. The Land of Ultimate Bliss, on the home safe and sound; relatives, friends and other hand, is extremely purely adorned, acquaintances welcome him home. In the transcending the Triple Realm. How can such same way, good actions will welcome the depraved common mortals hope to be reborn well doer, who has gone from this world to there? According to Masters Chih-I and T'ien-Ju the next world, just as relatives welcome a in the Pure Land Buddhism, there are two kinds of dear one who has come back—Khaùch laâu power—Haøng phaøm phu nghieäp aùc saâu daày, ñaày ngaøy tha höông, an oån töø xa veà, baø con cuøng ñuû taát caû phieàn naõo, duø coù ít nhieàu coâng ñöùc tu thaân höõu, haân hoan ñoùn chaøo möøng. Cuõng haønh, hoaëc

chöôùng vaãn chöa vôi, ñöôïc trong muoân vaäy caùc phöôùc nghieäp, ñoùn chaøo ngöôøi laøm moät. Coõi Cöïc Laïc raát trang nghieâm thanh tònh, coøn laønh, ñôøi naøy ñeán ñôøi kia, nhö thaân nhaân ñoùn sieâu vieät hôn tam giôùi, theá thì haïng phaøm phu laøm chaøo (Phaùp Cuù 219 & 220). sao ñöôïc vaõng sanh? Theo Trí Giaû vaø Thieân Nhö f) Even from afar the good ones shine, like the Ñaïi Sö trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, mountain of snow. The bad ones even here coù hai loaïi löïc. are not to be seen, like the arrows shot in the 1) Self-power: Töi Löïc—See Self-power. night—Ngöôøi laønh daàu ôû xa, saùng toû nhö nuùi 2) Other-power: Tha Löïc—See Other-power. Tuyeát. Keû aùc daàu ôû ñaây, cuõng khoâng heà ñöôïc Two kinds of practices: Nhò Tu—See Two thaáy, nhö teân baén ñeâm ñen (Phaùp Cuù 304). kinds of devotions. g) Better not to do evil deed, afterward evil Two kinds of prajna or wisdom: Nhò Baùt deed brings up torment. Better to perform Nhaõ—Hai loaïi baùt nhaõ hay trí hueä. good deed, having done good deed there will (A) be no torment—AÙc haïnh khoâng neân laøm, laøm 1) Temporal wisdom: Theá gian Baùt nhaõ. xong chòu khoå luïy. Thieän haïnh aét neân laøm, 2) Supernatural wisdom: Xuaát theá gian Baùt nhaõ. laøm xong khoâng aên naên (Phaùp Cuù 314). (B) Two kinds of perfect and complete wisdom: 1) Original Wisdom: Thöïc töôùng Baùt nhaõ—The Nhò Trí Vieân Maõn—See Two kinds of Tathagata- first part of the Prajnaparamita—Phaàn ñaàu wisdom. cuûa Baùt Nhaõ Ba La Maät hay trí tueä goác. Two kinds of pleasure: Hai Loaïi Thoûa Thích— 2) The second part of the Prajnaparamita: Quaùn According to the Satipatthana Sutta, there are two chieáu Baùt nhaõ—Wisdom acquired from kinds of pleasure—Theo Kinh Nieäm Xöù, coù hai cultivation or contemplation—Phaàn thöù nhì loaïi thoûa thích. cuûa Baùt Nhaõ Ba La Maät hay trí tueä ñaït ñöôïc 1) Pleasant worldly feeling: Samisa sukha (p)— qua tu taäp. Thoûa Thích Theá Gian. (C) 2) Pleasant unworldly feeling: Niramisa sukha 1) Prajna of the three stages of Sravaka and (p)—Thoûa Thích Sieâu Theá Gian—Thoûa thích Pratyeka-buddha and the imperfect sieâu theá gian cao quyù hôn thoûa thích theá bodhisattva sect: Coäng Baùt nhaõ—Baùt Nhaõ gian—Which is far superior to samisa sukha. cuûa ba giai ñoaïn Thanh vaên, Duyeân giaùc vaø Two kinds of poverty: Nhò Baàn—Hai loaïi Boà Taùt. ngheøo. 2) Prajna of the perfect bodhisattva teaching: 1) Poverty of goods: Taøi baàn—Ngheøo vaät chaát. Baát coäng Baùt nhaõ—Baùt Nhaõ cuûa hoïc thuyeát 2) Poverty of faith or religion: Phaùp baàn— toaøn thieän Boà Taùt. Ngheøo taâm linh. Two kinds of precepts: Nhò Chuûng Giôùi. Two kinds of power: Nhò Chuûng Löïc— 1) Ñaïo Coäng Giôùi: Refrain and control the six Ordinary people are entirely enmeshed in heavy sense-organs and don’t let the mind wander evil karma and are full of all kinds of afflictions.

with illusive thoughts—Haønh giaû thu nhieáp 1) Reply by words: Ngoân ñaùp—Duøng ngoân ngöõ caùc caên, chaúng dong ruoåi theo voïng töôûng. maø traû lôøi. 2) Ñònh Coäng Giôùi: To practice meditation at the 2) Reply by signs: Thò töôùng ñaùp—Duøng caùc same time with observing precepts—Tu taäp loaïi hình töôùng maø traû lôøi. thieàn ñònh vaø giöõ vöõng giôùi caám. Two kinds of right understanding: Nhò chuûng Two kinds of prediction: Nhò Chuûng Thoï Kyù— Chaùnh kieán (hai loaïi

chaùnh kieán)—There are two See Two classes of Buddha's predictions of a kinds of right understanding: disciple's destiny. 1) Mundane right understanding: Chaùnh kieán Two kinds of protection: Nhò Hoä—See Two hôïp theá—See Mundane right understanding. protectors. 2) Supramundane right understanding: Chaùnh Two kinds of purity: Nhò Chuûng Thanh Tònh— kieán sieâu theá—See Supramundane right Theo kinh Hoa Nghieâm, coù hai loaïi thanh tònh— understanding. According to the Flower Ornament Scripture, Two kinds of rules or customs: Nhò Chuûng there are two kinds of purity: Luaät Nghi. 1) The natural purity: Töï tính thanh tònh—Chaân 1) Bad, or evil rules and customs: AÙc Luaät Nghi. nhö thanh tònh. 2) Good rules and customs: Thieän Luaät Nghi. 2) Acquired purity through avoiding pollution: Two kinds of samadhi: Nhò Chuûng Ñònh—Hai Ly caáu thanh tònh—Ñaït ñöôïc taâm theå thanh loaïi ñònh. tònh baèng caùch xa lìa moïi oâ nhieãm. 1) Scattered or general meditation in the world Two kinds of relics: Nhò Chuûng Xaù Lôïi—Hai of desire: Taùn Ñònh—Thieàn ñònh toång quaùt loaïi xaù lôïi. hay taûn maïn cuûa Duïc Giôùi. 1) The Buddha's physical remains or relics: 2) Abstract meditation in the realms of form and Thaân Xaù Lôïi. beyond form: Thieàn Ñònh—Thieàn ñònh trong 2) Dharmakaya: Phaùp Xaù Lôïi—Kinh xaù lôïi— coõi Saéc giôùi hay Voâ Saéc giôùi. Phaùp thaân xaù lôïi—The sutras—Spiritual or Two kinds of seclusion: Nhò Chuûng Thoaùt dharmakaya remains. Tuïc—Hai loaïi thoaùt tuïc. Two kinds of religious life: Nhò Tuøy Haønh— 1) Bodily withdrawal into seclusion: Thaân thoaùt Hai "Tuøy Haønh" cho haønh giaû. tuïc. 1) The religious life which is evolved from faith 2) Spiritual withdrawal from all evil, and into in the teaching of others: Tuøy Tín Haønh— meditation: Taâm thoaùt tuïc. Nhöõng ngöôøi ñoän caên tu haønh baèng caùch tin Two kinds of seclusion or retirement from vaøo giaùo lyù, ñoái laïi vôùi nhöõng ngöôøi lôïi caên tu the world: Nhò Chuûng Tòch Tònh—Hai loaïi tòch haønh baèng caùch thöïc taäp giaùo lyù—It is that of tònh. the unintellectual type, in contrast with those 1) Bodily withdrawal into seclusion: Thaân tòch whose intelligence is sharp, their religious tònh—Töï thaân lìa boû gia ñình ñeå soáng ñôøi life is evolved from practice on the teaching thanh thaûn yeân tónh. of others. 2) Spiritual withdrawal from all evil and into 2) The religious life which is evolved from meditation: Taâm tòch tònh—Nhôø tu thieàn ñònh practicing the teaching of others: Tuøy Phaùp maø taâm ñoaïn lìa taát caû nhöõng ñieàu aùc. Haønh—Those who follow the truth by reason Two kinds of seeds: Nhò Chuûng Töû—Hai loaïi of intellectual ability, in contrast with the non- chuûng töû. intellectual, who put their trust in others— (A) Nhöõng ngöôøi lôïi caên tu haønh baèng caùch 1) Good or evil seeds produce good or evil nghieàn ngaãm vaø thöïc taäp giaùo lyù, ñoái laïi vôùi deeds: Danh ngoân chuûng töû (Boån höõu chuûng haïng ñoän caên chæ bieát tin vaøo ngöôøi khaùc. töû)—Chuûng töû laø nhaân taïo ra taát caû moïi phaùp Two kinds of reply: Nhò Ñaùp—Hai caùch ñoái thieän aùc—Seed which causes moral action. ñaùp.

2) Karma seed: Nghieäp chuûng töû—Karma seed, 1) Physical sickness: Thaân bònh. the sixth (mind consciousness) acting with the 2) Mental or spiritual sickness: Taâm bònh. eighth (Alaya consciousness)—Chuûng töû gaây Two kinds of sins: Nhò

Phaïm—Hai loaïi sai ra bôûi nghieäp taïo taùc thieän aùc nôi taâm sôû roài phaïm. huaân taäp nôi thöùc thöù taùm. 1) Preventing good: Chæ phaïm—Sin omission— (B) Chaúng chòu tu haønh ñeå traùnh caùc aùc nghieäp. 1) The seed or latent undivided moral force 2) Doing evil: Taùc phaïm—Sin commission— immanent in the highest of the Alaya Chaúng chòu tu haønh ñeå ñoaïn lìa khoâng laøm consciousness: Boån höõu chuûng töû. caùc ñieàu aùc. 2) The newly influenced or active seed when Two kinds of space: Nhò Hö Khoâng—According acted upon by the seven other consciousness, to the Sarvastivadah Sect, there are two kinds of thus becoming productive: Thaân huaân chuûng space—Theo Höõu Boä toâng, coù hai loaïi hö khoâng. töû. 1) Active or phenomenal space which is Two kinds of seed-nature: Nhò Chuûng Tính—differentiated and limited, and apprehended Hai loaïi tính—Two kinds of seed-nature (the by sight: Höõu Vi Hö Khoâng—Hö khoâng coù character of the alaya seed and its development): phaân haïn, coù sinh dieät, thuoäc veà thöù maø maét (A) coù theå nhìn thaáy ñöôïc. 1) The original good seed-nature: Tính chuûng 2) Passive or non-phenomenal (noumenal) space töû—Baûn tính thieän töø voâ thuûy. which is without bounds or limitations, and 2) The seed-nature in practice or development: belongs entirely to mental conception: Voâ Vi Taäp chuûng töû—Chuûng tính thieän do tu taäp maø Hö Khoâng—Hö khoâng khoâng coù haïn löôïng, phaùt trieån. khoâng coù bieân teá, chaân khoâng tòch dieät, xa lìa (B) taát caû chöôùng ngaïi, ñaây thuoäc veà sôû duyeân 1) The immanent abiding original good seed- cuûa yù thöùc. nature: Boån tính truï chuûng tính—Baûn tính töï Two kinds spiritual provender: Nhò Chuûng Tö nhieân töø voâ thuûy. Löông—According to The Ratna-rasi or Ratna- 2) The seed productive according to its ground: kuta sutra (Gem-Heap sutra), there are two kinds Taäp sôû thaønh chuûng tính—Chuûng tính môùi spiritual provender—Theo Kinh Baûo Tích, coù hai ñöôïc huaân taäp. loaïi trang nghieâm. (C) 1) Charity, the first four paramitas in the six 1) The seed-nature of the saints, by which they paramitas: Phuùc ñöùc tö löông—Boá thí coâng attain nirvana: Thaùnh chuûng tính—Haït gioáng ñöùc thieän caên ñeå trì giôùi, nhaãn nhuïc, vaø tinh chöùng quaû Nieát Baøn cuûa baäc Thaùnh tam thöøa. taán. 2) The seed-nature in the foolish and ignorant: 2) Wisdom, the last three paramitas: Trí ñöùc tö Phaøm phu chuûng tính—Ngu phu chuûng tính, löông—Tu taäp thieàn quaùn vaø tinh chuyeân tìm hay chuûng tính phaøm phu ngu muoäi coá baùm caàu Dieäu Giaùc, hay laø ba Ba La Maät sau giöõ laáy chö phaùp (haït gioáng naày coù khaû naêng cuøng. sinh saûn, coøn tính laø do reøn taäp maø coù chöù Two kinds of Sramanera: Nhò Chuûng Sa khoâng phaûi laø tính cuûa lyù tính). Moân—Hai loaïi Sa Moân—Two kinds of Two kinds of seeking: Nhò Caàu—Hai loaïi mong Sammatiya: caàu. 1) Monk who makes his living by mendicancy 1) Seeking to get something of enjoyment and (right livelihood for a monk): Chaùnh meänh sa happiness: Ñaéc caàu—Caàu ñöôïc nhöõng ñieàu moân. khoaùi laïc sung söôùng. 2) Monk who works for a living (improper way 2) Seeking long life: Meänh caàu—Caàu ñöôïc soáng of living): Taø meänh sa moân. laâu maõi maõi. Two kinds of sickness: Nhò Chuûng Bònh—Hai loaïi bònh.

Two kinds of statement: Nhò Thuyeân—Hai loaïi Two kinds of transformation-body of a ñònh nghóa—See Two kinds of definition. Buddha: Nhò ÖÙng Thaân—Hai öùng thaân cuûa moät Two kinds of study: Nhò Hoïc—Hai loaïi hoïc. vò Phaät. 1) Reading and reciting sutras: Ñoïc Tuïng kinh. 1) His surpassing body as seen by Bodhisattvas: 2) Meditation and thought: Thieàn quaùn—Thieàn Thaéng öùng thaân—Thaân Phaät ñöôïc thò hieän tö. thaønh thaân thuø dieäu ñöôïc thaáy nôi chö Boà Taùt. Two kinds of suffering: Nhò Khoå—Hai loaïi 2) His inferior human body as seen by ordinary khoå. people: Lieät öùng thaân—Thaân Phaät ñöôïc thò 1) Internal sufferings—Noäi khoå: hieän thaønh thaân keùm coûi ñöôïc thaáy nôi phaøm a) Physical sufferings or sufferings from within phu. such as sickness or sorrow: Thaân Khoå—Khoå Two kinds of upside-down discriminating veà theå chaát töø beân trong nhö bònh hoaïn saàu false views: Nhò Chuûng Voïng Kieán. ñau. 1) False view based on living beings' individual b) Mental suffering such as sadness, distress, karma: Voïng Kieán Bieät Nghieäp—See False jealousy, bitterness, unsatisfaction, view based on living beings' individual unhappiness, etc.: Taâm Khoå—Khoå veà tinh karma. thaàn nhö buoàn phieàn, ghen gheùt, ñaéng cay, 2) False View of the collecting share: Voïng baát toaïi, khoâng haïnh phuùc, vaân vaân. Kieán Ñoàng Phaän—See False View of the 2) External sufferings or sufferings from outside collecting share. circumstances such as calamities, wars, etc.— Two kinds of upside-down views: Nhò Chuûng Ngoaïi khoå—Khoå töø hoaøn caûnh beân ngoaøi nhö Voïng Kieán—See Two kinds of upside-down tai hoïa, chieán tranh, vaân vaân... discriminating false views. Two kinds of Tathagata-wisdom: Nhò Trí Two kinds of vigor: Nhò Chuûng Tinh Taán—See Vieân Maõn—Two kinds of Tathagata-wisdom Two kinds of virya. which are both perfect and complete—Hai trí vieân Two kinds of virtue: Nhò Ñöùc—Hai ñöùc. maõn cuûa Ñöùc Nhö Lai, caû hai ñeàu vieân maõn. (A) 1) Absolutely perfect and complete wisdom: 1) Wisdom or intellectual virtue: Trí ñöùc—Taùnh Thöïc trí—Nhö Thöïc Trí—Chaân Thöïc Trí— ñöùc—Trí hueä hay söï thoâng bieát veà Phaät taùnh Trí chieáu toû saùng ñaïo lyù chaân thöïc, bình ñaúng, maø chuùng sanh saún coù. khoâng sai bieät. 2) Practicing virtue: Ñoaïn ñöùc—Tu ñöùc—Ñöùc 2) Functionally or relatively perfect and tính do tu taäp maø coù. complete wisdom: Quyeàn trí—Tuïc Trí— (B) Phöông Tieän Trí—Trí coù quan heä tôùi phöông 1) Widom or intellectual virtue: Trí ñöùc—Ñöùc töï tieän giaùo vaø hieän töôïng töông ñoái vaø sai bieät. lôïi cuûa chö Boà Taùt. Two kinds of things in common: According to 2) Pity virtue obtained through practicing: Bi the Prajna Sutra, there are two kinds of things in ñöùc—Ñöùc lôïi tha thöông xoùt chuùng sanh. common—Nhò Coäng Baùt Nhaõ. Two kinds of virya: Nhò Chuûng Tinh Taán— 1) The things in common with Sravakas, Theo Ñaïi Trí Ñoä Luaän, coù hai loaïi tinh taán— Pratyeka-buddhas and Bodhisattvas: Coäng According to the Maha-Paramita-Sastra, there are Baùt Nhaõ—Phaùp chung cho caû Thanh Vaên, two kinds of virya: Duyeân Giaùc vaø Boà Taùt. 1) The fortitude in body, i.e. use earned 2) The things special to Bodhisattvas, in contrast properties in almsgiving: Thaân Tinh Taán— with the things they have in common with Nhö vaãn sinh hoaït mang ñeán cuûa caûi, nhöng Sravakas and Pratyeka-buddhas: Baát Coäng

laïi duøng vaøo vieäc boá thí—See Eight Noble Baùt Nhaõ—Phaùp rieâng cho Boà Taùt, ñoái laïi vôùi Paths. phaùp rieâng cho Thanh Vaên vaø Duyeân Giaùc. 2) The vigor in mind, i.e. cut off all passions, evil mind, and wrong views: Taâm Tinh Taán—

Döùt boû tham duïc, aùc taâm, cuõng nhö taø kieán— (E) According to the Fa-Hsiang Sect—Theo Phaùp See Eight Noble Paths. Töôùng Toâng: Two kinds of wisdom: Nhò Chuûng Trí—Hai 1) Buddha wisdom or Bodhisattva real wisdom: loaïi trí. Caên baûn trí—Voâ phaân bieät trí—Chaùnh theå (A) trí—Chaân trí—Thöïc trí—Trí kheá hôïp chöùng 1) Knowledge derived from phenomena, ngoä chaân nhö. Thöïc trí nhö lyù chaân ñeá cuûa associated with afflictions: Töôùng Trí—Höõu chö Phaät vaø chö Boà Taùt. laäu trí hay trí nöông vaøo söï töôùng theá gian vaø 2) The wisdom in its limitation and relation to haõy coøn quan heä vôùi phieàn naõo. ordinary human affairs: Haäu ñaéc trí—Höõu 2) Buddha wisdom, no longer associated with phaân bieät trí—Tuïc trí—Bieán trí—Trí khôûi leân afflictions: Phaät Trí—Voâ laäu trí, caét ñöùt lieân sau trí caên baûn, höõu haïn vaø lieân heä tôùi hieän heä vôùi phieàn naõo. töôùng cuûa theá giôùi thoâng tuïc. Tuïc trí laø trí söï (B) According to the Hua-Yen School—Theo Hoa löôïng tuïc ñeá giôùi haïn vaø lieân heä tôùi nhöõng söï Nghieâm toâng: vieäc cuûa phaøm nhaân. 1) The Buddha-wisdom or Bodhisattva real Two kinds of wisdom that recognize noself: wisdom: Nhö lyù trí—Caên boån trí—Voâ phaân Nhò Voâ Ngaõ Trí—Hai loaïi trí voâ ngaõ töùc laø hai bieät trí—Chính theå trí—Chaân trí—Thöïc trí loaïi trí thöøa nhaän khoâng coù ñaïi ngaõ hay linh hoàn nhö lyù chaân ñeá cuûa chö Phaät vaø chö Boà Taùt. baát dieät—Two kinds of wisdom that recognize 2) Wisdom with its limitation and relation to that there is no such ego, nor soul, nor ordinary human affairs: Nhö löôïng trí—Haäu permanence. ñaéc trí—Phaân bieät trí—Tuïc trí laø trí söï löôïng 1) The wisdom that recognize there is no such tuïc ñeá giôùi haïn vaø lieân heä tôùi nhöõng söï vieäc ego nor soul: Nhaân voâ ngaõ trí. cuûa phaøm nhaân. 2) The wisdom that recognize there is no (C) According to The Lankavatara Sutra, there permanence in things: Phaùp voâ ngaõ trí. are two kinds of wisdom—Theo Kinh Laêng Two kinds of world: Nhò Chuûng Theá Giôùi. Giaø coù hai loaïi trí. 1) The world of the living, who are receiving 1) Absolute Knowledge: Pravicayabuddhi their correct recompense: Höõu Tình Theá (skt)—Quaùn Saùt Trí—See Absolute Giôùi—Theá giôùi cuûa loaøi höõu tình coù thaân theå. Knowledge (2). 2) The world of the material, or that on which 2) Intelligence: Pratishthapika (skt)—Kieán Laäp karma depends for expression. The world of Trí—See Intelligence (I). material is divided into three realms: Khí Theá (D) According to the T'ien-T'ai School—Theo Giôùi—Theá giôùi vaät lyù hay ñòa phöông nôi loaøi Thieân Thai toâng: höõu tình cö truù (caùc loaøi höõu tình, theo luaän 1) Absolute wisdom of Buddhas and ñieåm vaät chaát hay tinh thaàn, ñöôïc chia thaønh Bodhisattvas: Thöïc trí—Trí hueä tuyeät ñoái cuûa ba coõi. chö Phaät vaø chö Boà Taùt. a) Kamadhatu (skt): Duïc Giôùi—See Kamadhatu. 2) Relative or temporal wisdom: Quyeàn trí— b) Rupadhatu (skt): Saéc Giôùi—See Rupadhatu. Phöông tieän trí—Trí phöông tieän töông ñoái vaø c) Arupadhatu (skt): Voâ Saéc Giôùi—See taïm thôøi. Arupadhatu. (D) According to the Sastra on Prajna Paramita Two kings: Nhò Vöông—The statues of the two Sutra—Theo

Trí Ñoä Luaän: guardian spirits represented on the temple gates, 1) Wisdom of the all which understand called Vajrayaksa—Töôïng cuûa hai vò hoä phaùp ñaët everything clearly: Nhöùt thieát trí—Trí hieåu roõ ngay coång chuøa, goïi laø Kim Cang Thaàn hay Kim thöïc taùnh cuûa chö phaùp. Cang Daï Xoa, hay Daï Xoa Thaàn. 2) Wisdom of all the particulars: Nhöùt thieát Two lands: Nhò Ñoä—Hai quoác ñoä. chuûng trí—Trí hieåu roõ söï töôùng ñaëc bieät cuûa (A) chö phaùp.

1) The land in which a Buddha himself dwells: 1) Reciting the Buddha-name at the phenomenal Baùo ñoä—Quoác ñoä cuûa Ñöùc Phaät (choán truï xöù level: Söï Trì—See Reciting the Buddha- cuûa baùo thaân Phaät). name at the phenomenal level. 2) The land in which all beings are transformed: 2) Reciting the Buddha-name at the level of Hoùa ñoä—Quoác ñoä nôi chuùng sanh ñöôïc inner truth: Lyù Trì—See Reciting the chuyeån hoùa (choán truï xöù cuûa hoùa thaân Phaät). Buddha-name at the level of inner truth. (B) Two main Buddhas: Nhò Phaät—See Two main 1) Pure Land or Paradise: Tònh ñoä. Buddhas in the Lotus Sutra. 2) Impure land (the present world): Ueá ñoä. Two main Buddhas in the Lotus Sutra: Nhò (C) Phaät—Hai vò Phaät chính trong kinh Phaùp Hoa. 1) Dharma-nature or essence of things: Tính ñoä. 1) Sakyamuni Buddha: Thích Ca Maâu Ni Phaät. 2) Form-nature or formal existence of the 2) Prabhutaratna Buddha: Ña Baûo Phaät. dharma, pure or impure according to the mind Two major classes of Hinayana: Tieåu Thöøa and action of the living: Töôùng ñoä. Nhò Boä. Two letters: Nhò Töï. 1) Sthaviravadin, school of presbyters: Thöôïng (A) Double letter, implies a monk because a Toïa Boä—This division is reported to have monk's name consists of two characters taken place under the leadership of the monk (Bhikkhu): Hai chöõ aùm chæ moät vò Taêng vì teân named Mahadeva, a hundred years after the goïi cuûa moät vò Taêng (Tyø Khöu) goàm hai chöõ. Buddha's nirvana and during the reign of (B) Two kinds of introductory phrase—Hai loaïi Asoka. Mahadea's sect became the lôøi töïa: Mahasanghika—Thöôïng Toïa Boä ñöôïc bieát 1) The ordinary opening phrase of a sutra, "Thus döôùi söï laõnh ñaïo cuûa Tyø Kheo Ñaïi Thieân, I have heard.": Thoâng töï—Thoâng töï baét ñaàu moät traêm naêm sau ngaøy Phaät nhaäp dieät, döôùi baèng caâu "Toâi nghe nhö vaày." trieàu A Duïc—See Mahasanghika. 2) Specific opening referring to the 2) Sarvastivadin (skt): Ñaïi Chuùng boä—See circumstances in which the sutra was Sarvastivada. produced: Bieät töï—Bieät töï noùi veà duyeân khôûi Two meanings of the teachings: Nhò Nghóa—ñaëc thuø cuûa baûn kinh. Hai loaïi nghóa cuûa giaùo phaùp. Two levels of practice in reciting the (A) Buddha-name: Nhò Chuûng Chaáp Trì— 1) Complete meaning: Lieãu nghóa—Kinh ñieån According to the Pure Land Sect, reciting the giaûi thích ñaày ñuû. Buddha-name is a matter of being mindful of the 2) Partial or incomplete meaning: Baát lieãu Buddha-name from moment to moment, thus it is nghóa—Kinh ñieån giaáu ñi moät phaàn thöïc the "wisdom that comes from reflecting." nghóa. According to the Amitabha Sutra (translated into (B) Chinese by Kumarajiva, explained by Bhikshu Trí 1) Esoteric meaning: AÅn Maät—Boå yù aån naùu kín Huùc, and translated into Vietnamese by lay ñaùo beân trong lôøi vaên. person Tueä Nhuaän), there are two levels of 2) Exoteric meaning, or plain meaning: Hieån practice in reciting the

Buddha-name—Theo Tònh Lieãu—Lôøi noùi vaên töï coù nghóa phaân minh roõ Ñoä toâng, chaáp trì coù nghóa laø luoân luoân tuïng nieäm, raøng. nieäm naøo cuõng phaûi nhôù laáy danh hieäu cuûa Ñöùc Two methods of eradication of ignorance: Phaät A Di Ñaø. Vì theá cho neân chaáp trì coøn ñöôïc Hai caùch dieät tröø voâ minh. goïi laø “Trí Tueä Suy Nghó.” Theo Kinh A Di Ñaø 1) Eradication of ignorance at the root: Dieät tröø Yeáu Nghóa, Haùn dòch bôûi Ngaøi Cöu Ma La Thaäp, voâ minh goác reã—Bodhisattvas and ngaøi Trí Huùc giaûi thích, vaø cö só Tö Nhuaän Vieät Becoming-Buddhas utilize this method to dòch, coù hai loaïi “Chaáp Trì”. eradicate ignorance. They understand the true nature of impermanence so they don’t attach

to anything without practicing—Boà Taùt vaø töû, ngöôøi ñaøn oâng ví vôùi phaøm phu, con voi ví nhöõng vò saép thaønh Phaät duøng phöông phaùp vôùi voâ thöôøng, caùi gieáng ví vôùi thaân ngöôøi, naày ñeå dieät tröø voâ minh. Nhöõng vò naày vì thaáu caùi caây ví vôùi maïng ngöôøi, chuoät ñen traéng ví hieåu baûn chaát thaät cuûa voâ thöôøng neân khoâng vôùi ñeâm ngaøy, goác caây bò caén ví vôùi thôøi gian chaáp vaøo baát cöù thöù gì maø khoâng caàn phaûi coá vuøn vuït bay ñi, boán con raén ví vôùi töù ñaïi, maät gaéng thöïc taäp. 2) Eradication of ignorance at the branches and ong ví vôùi nguõ duïc, ñaøn ong ví vôùi giaùc quan, top: Dieät tröø voâ minh ngaønh ngoïn—This löûa ví vôùi giaø nua, vaø roàng döõ ví vôùi söï cheát). method is especially for lay Buddhists whose Two minds: Nhò Taâm—According to the levels of understanding and practicing Lotus Sutra, there are two minds—Theo Kinh Buddhist dharmas is still low, and cannot Phaùp Hoa, coù hai taâm. apply the first method of eradicating (A) ignorance at the root like Bodhisattvas and 1) Buddha-mind: Chôn taâm—The orginal, Becoming-Buddhas; however, lay Buddhists simple, pure, natural mind of all can utilize the second method by severing creatures—Nhö Lai Taïng Taâm saún coù desire, clinging and becoming—Phaät töû taïi gia cuûa chuùng sanh. coù caên cô thaáp heïp neân khoâng theå aùp duïng phöông caùch thöù nhaát, dieät tröø voâ minh taän 2) Illusion-mind, which results in complexity goác reã nhö caùc vò Boà Taùt Ñaïi thöøa. Tuy nhieân, and confusion: Voïng taâm—Taâm khôûi Phaät töû taïi gia coù theå aùp duïng phöông caùch nieäm phaân bieät sinh ra heát thaûy moïi caûnh thöù nhì baèng caùch coá gaéng thöïc hieän taâm giôùi. khoâng ham muoán, chaáp tröôùc vaø tìm caàu hay (B) muoán coù. 1) Meditative mind or mind fixed on Two mice: Baïch Haéc Nhò Thöû—The two goodness: Ñònh taâm—Taâm thieàn ñònh. mice in the parable , one white, the other 2) The scattered, inattentive mind, or mind black, gnawing at the rope of life, i.e. day and that is only good at intervals: Taùn taâm— night, or sun and moon—Hai con chuoät trong Taâm taùn loaïn hay laø taâm tu taùn thieän. baøi nguï ngoân, ví vôùi ngaøy vaø ñeâm, maët trôøi Two modes of escape from mortality: Nhò vaø maët traêng (theo Taân Ñaàu Tö Ñoät La Xaø Vò Xuaát—Hai caùch xuaát ly hay hai caùch giaûi Öu Ñaø Dieân Vöông Thuyeát Phaùp Kinh, ngaøy thoaùt. xöa coù ngöôøi ñi treân khu ñaát roäng hoang vaéng (A) gaëp moät con voi döõ ñuoåi rieát theo. Ngöôøi aáy 1) Working out one’s own salvation: Töï löïc cuoáng cuoàng chaïy troán, ñang khi khoâng bieát giaùo—Töï tu haønh giaûi thoaùt. aån naáp vaøo ñaâu boãng gaëp moät caùi gieáng, anh 2) Short way of the Pure

Land through faith ta lieàn baùm vaøo reã caây ñònh tuït xuoáng ñeå aån in or invocation of another, i.e. Amitabha: naáp, khoâng ngôø coù ñoâi chuoät, moät traéng, moät Tha löïc giaùo—Con ñöôøng ngaén daãn tôùi ñen, ñang caén goác caây, boán phía beân döôùi coù coõi Tònh Ñoä nhôø tha löïc, baèng caùch nieäm boán con raén ñoäc phoùng tôùi ñònh caén anh ta. ÔÛ hoàng danh Phaät A Di Ñaø. döôùi ñaùy gieáng laïi coù con roàng ñang chôø ñôïi, (B) xung quanh thì sôï boán con raén, döôùi ñaùy thì 1) The long way to work out one's own sôï roàng döõ, caùi caây ñang baùm laïi bò hai con salvation: Thuï xuaát—Giaùo phaùp chuû chuoät gaëm saép ñöùt. Luùc ñoù töø treân caây coù ba tröông döïa vaøo töï löïc (Thaùnh ñaïo moân). gioït maät ong rôi vaøo mieäng anh ta. Vì caây lay 2) The across or short way of the Pure Land ñoäng ñeán toå ong neân baày ong bay ra chích tôùi sect—Faith in or invocation of a Buddha taáp vaøo anh ta, boãng choác coù löûa ôû ñaâu aøo tôùi name (Amitabha): Hoaønh xuaát—Giaùo ñoát chaùy caønh caây. Khu ñaát roäng ví vôùi sanh phaùp chuû tröông döïa vaøo tha löïc.

Two modes of observing commandments: 2) Indeterminates which get rid of Nhò Trì—Hai phöông caùch trì giôùi—See Two hindrances: Voâ phuù voâ kyù—Voâ kyù phaùp modes of practices. xa lìa chöôùng ngaïi. Two modes of practices: Nhò Trì—Hai Two Nirvanas: Nhò Chuûng Nieát Baøn. phöông caùch trì giôùi. 1) Incomplete Nirvana: Höõu dö Nieát baøn— (A) The two modes or values of observing See Incomplete Nirvana. commandments—Hai phöông caùch hay 2) Remnantless nirvana: Voâ dö Nieát baøn— giaù trò cuûa trì giôùi: See Remnantless nirvana. 1) Prohibitive or restraining from evil: Chæ Two offences of indefinite: Nhò Giôùi Baát trì—Traùnh laøm nhöõng vieäc aùc. Ñònh—See Aniyata. 2) Constructive or constraining to goodness: Two ordinary ranks: Nhò Phaøm—Hai haïng Taùc trì—Laøm nhöõng ñieàu laønh. phaøm phu. (B) According to Most Venerable Thích 1) The external ordinary are ordinary Thieàn Taâm in The Thirteen Patriarchs of belivers who pursue the stage of "ten Pureland Buddhism, Buddha Recitation faiths.": Ngoaïi phaøm—Chæ nghe vaø tin has two components: Practice-Recitation töôûng giaùo phaùp. and Theory-Recitation. The application 2) The internal ordinary are the zealous, of harmonizing Theory and Practice. If who are advancing through the next three cultivators are able to practice Buddha groups of stages up to the fortieth: Noäi Recitation in this way and maintain it phaøm—Chính haønh giaùo phaùp tieán gaàn throughout their lives, then in the present tôùi tam Thaùnh vò. life, they will attain the Buddha Two pairs of wings: Nhò Döïc—Moät caëp Recitation Samadhi and upon death they caùnh. will gain Rebirth to the Highest Level in 1) Charity: Boá thí. the Ultimate Bliss World—Theo Hoøa 2) Wisdom: Trí hueä. Thöôïng Thích Thieàn Taâm trong Lieân Two paths of cultivation: Hai Loái Tu Toâng Thaäp Tam Toå, nieäm Phaät coù Söï Trì Haønh—According to The Commentary on the vaø Lyù Trì. Haønh giaû nieäm Phaät giöõ maõi Ten Stages of Bodhisattvahood, there are two ñöôïc söï trì vaø lyù trì vieân dung cho ñeán paths of cultivation—Theo Thaäp Truï Tyø Baø troïn ñôøi, aét seõ hieän tieàn chöùng "Nieäm Sa Luaän, coù hai loái tu haønh. Phaät Tam Muoäi" vaø khi laâm chung seõ (I) The Difficult Path: Nan Haønh Ñaïo—The ñöôïc "Vaõng Sanh veà Kim Ñaøi Thöôïng

difficult path refers to the practices of Phaåm nôi coõi Cöïc Laïc.” sentient beings in the world of the five 1) Practice-Recitation: Söï Trì—See turbidities, who, through countless Practice-Recitation. Buddha eras, aspire to reach the stage of 2) Theory-Recitation: Lyù Trì—See Theory- Non-Retrogression. The difficulties are Recitation. truly countless, as numerous as specks of Two natural powers: Nhò Caên—See Two dust or grains of sand, too numerous to roots. imagine; however, there are basically Two neutrals: Nhò Voâ Kyù. five major kinds of difficulties—Nan 1) Indeterminates which cannot be noted as haønh ñaïo laø chuùng sanh ôû coõi ñôøi nguõ good or evil: Höõu phuù voâ kyù—Coù taùnh aùc tröôïc aùc theá naày ñaõ traûi qua voâ löôïng ñôøi maø chaúng thaáy quaû khoå. chö Phaät, caàu ngoâi A Beä Baït Trí, thaät laø

raát khoù ñöôïc. Noãi khoù naày nhieàu voâ soá being, relying on the power of a nhö caùt buïi, noùi khoâng theå xieát; tuy ‘universal mornach’ or a deity, can nhieân, ñaïi loaïi coù naêm ñieàu: traverse the five continents in a day and a a) Externalists are legion , creating night, this is not due to his own power, confusion with respect to the Bodhisattva but, rather, to the power of the monarch. Dharma: Ngoaïi ñaïo daãy ñaày laøm loaïn Boà Some people, reasoning according to Taùt phaùp. ‘noumenon,’ or principle may say that b) Evil beings destroy the practitioner’s common beings, being conditioned, good and wholesome virtues: Bò ngöôøi aùc cannot be reborn in the Pure Land or see hay keû voâ laïi phaù hö thaéng ñöùc cuûa mình. the Buddha’s body. The answer is that the c) Worldly merits and blessings can easily virtues of Buddha Recitation are lead the practitioner astray, so that he ‘unconditioned’ good roots. Ordinary, ceases to engage in virtuous practices: impure persons who develop the Bodhi Deã bò phöôùc baùo theá gian laøm ñieân ñaûo, Mind, seek rebirth and constantly practice coù theå khieán hoaïi maát phaïm haïnh. Buddha Recitation can subdue and d) It is easy to stray onto the Arhat’s path of destroy afflictions, achieve rebirth and, self-benefit, which obstructs the Mind of depending on their level of cultivation, great loving kindness and great obtain vision of the rudimentary aspects compassion: Deã bò laïc vaøo loái töï lôïi cuûa of the Buddha (the thirty-two marks of Thanh Vaên, laøm chöôùng ngaïi loøng ñaïi töø greatness, for example). Bodhisattvas, ñaïi bi. naturally, can achieve rebirth and see the e) Relying exclusively on self-power, subtle, loftier aspects of the Buddha, i.e., without the aid of the Buddha’s power, the Dharma body. There can be no doubt make cultivation very difficult and about this. Thus the Avatamsaka Sutra arduous; it is like the case of a feeble, states: “All the various Buddha lands are handicapped person, walking alone, who equally purely adorned. Because the can only go so far each day regardless of karmic practices of sentient beings differ, how much effort he expends: Bôûi duy coù their perceptions of these lands are töï löïc, khoâng tha löïc hoä trì, neân söï tu different.”—Dò haønh ñaïo laø chuùng sanh ôû haønh raát khoù khaên; ví nhö ngöôøi queø yeáu coõi naày neáu tin lôøi Phaät, tu moân nieäm ñi boä moät mình raát ö laø khoù nhoïc, moät Phaät nguyeän veà Tònh Ñoä, taát seõ nhôø ngaøy chaúng qua ñöôïc vaøi daëm ñöôøng. nguyeän löïc cuûa Phaät nhieáp trì, quyeát ñònh (II) The Easy Path: Dò Haønh Ñaïo—The easy ñöôïc vaõng sanh khoâng coøn nghi. Ví nhö path of cultivation means

that, if sentient ngöôøi nöông nhôø söùc thuyeàn xuoâi theo beings in this world believe in the doøng nöôùc, tuy ñöôøng xa ngaøn daëm cuõng Buddha's words, practice Buddha ñeán nôi khoâng maáy choác. Laïi ví nhö Recitation and vow to be reborn in the ngöôøi taàm thöôøng nöông theo luaân baûo Pure Land, they are assisted by the cuûa Thaùnh Vöông coù theå trong moät ngaøy Buddha's vow-power and assured of moät ñeâm du haønh khaép naêm chaâu thieân rebirth. This is similar to a person who haï; ñaây khoâng phaûi do söùc mình, maø floats downstream in a boat; although the chính nhôø theá löïc cuûa Chuyeån Luaân distance may be thousands of miles far Vöông. Coù keû suy theo lyù maø cho raèng away, his destination will be reached haïng phaøm phu höõu laäu khoâng theå sanh sooner or later. Similarly, a common veà Tònh Ñoä vaø khoâng theå thaáy thaân Phaät.

Nhöng coâng ñöùc nieäm Phaät thuoäc veà voâ 1) The first assembly: Chuùng hoäi ñaàu tieân— laäu thieän caên, haïng phaøm phu höõu laäu do On the Vulture Peak where the Buddha phaùt taâm Boà Ñeà caàu sanh Tònh Ñoä vaø preached from the first chapter to the thöôøng nieäm Phaät, neân coù theå phuïc dieät middle of eleventh chapter—Taïi ñænh phieàn naõo, ñöôïc vaõng sanh, vaø tuøy phaàn Linh Thöùu nôi Phaät giaûng töø chöông ñaàu thaáy ñöôïc thoâ töôùng cuûa Phaät. Coøn baäc ñeán giöõa chöông 11. Boà Taùt thì coá nhieân ñöôïc vaõng sanh, laïi 2) The second assembly: Chuùng hoäi thöù thaáy töôùng vi dieäu cuûa Phaät, ñieàu aáy nhì—From the Sky the Buddha preached khoâng coøn nghi ngôø chi nöõa. Cho neân from the middle of the eleventh chapter Kinh Hoa Nghieâm noùi: "Taát caû caùc coõi to the end of the twenty-second chapter— Phaät ñeàu bình ñaúng nghieâm tònh, vì chuùng Töø treân hö khoâng Ñöùc Phaät giaûng töø giöõa sanh haïnh nghieäp khaùc nhau neân choã chöông 11 ñeán heát chöông 22. thaáy chaúng ñoàng nhau." 3) The third assembly: Chuùng hoäi thöù ba— Two patiences: Nhò Nhaãn—See Two kinds of Again the Buddha returned to the Vulture patience. Peak to preach from the twenty-third Two perfect doctrines: Nhò Vieân—Hai loaïi chapter to the end of the Sutra—Ñöùc vieân giaùo. Phaät laïi trôû veà ñænh Linh Thöùu ñeå thuyeát (A) According to the Hua-Yen Sect—Theo töø chöông 23 ñeán heát kinh. tröôøng phaùi Hoa Nghieâm: Two powers: Dual powers—Nhò Löïc—Hai 1) Gradual perfection: Tieäm vieân. loaïi löïc. 2) Immediate perfection: Ñoán vieân. (A) According to the Amitabha Sutra—Theo (B) According to the T'ien-T'ai Sect—Theo Kinh A Di Ñaø: tröôøng phaùi Thieân Thai: 1) One's own strength or endeavours: Töï 1) The present really perfect with universal löïc—Duøng töï löïc ñeå tu haønh giôùi ñònh tueä salvation: Kim Vieân—Khai hieån vieân hay maø cöùu ñoä laáy mình—Salvation of self by Tuyeät Ñaõi vieân—Laø vieân giaùo chaân thöïc, cultivating morality, meditation and coù theå ñoä tha moät caùch roäng raõi. wisdom. 2) The older or comparatively speaking 2) The saving power of Amitabha: Tha perfect doctrine of the pre-Lotus teaching löïc—Salvation obtained from another's with limited salvation: Giaùo Vieân—Tích strength—Ñöôïc cöùu ñoä baèng tha löïc hay Vieân—Töông Ñaõi vieân—Laø vieân giaùo löïc cöùu ñoä cuûa Ñöùc Phaät A Di Ñaø. ñoái ñaõi vôùi thôøi kyø tieàn Phaùp Hoa vôùi söï (B) According to The Flower Adornment ñoä tha giôùi haïn. Sutra—Theo Kinh Hoa Nghieâm: Two pitakas:

Nhò Taïng Kinh—See Two-fold 1) Power of thought in choosing of right canon. principles: Tö traïc. Two places three assemblies: Nhò Xöù Tam 2) Power of practice and performance: Tu Hoäi—Two places three assemblies from taäp löïc. which the Buddha is supposed to have (C) According to The Flower Adornment preached the Lotus Sutra—Hai nôi maø Ñöùc Sutra—Theo Kinh Hoa Nghieâm: Phaät ñaõ ba laàn giaûng kinh Phaùp Hoa. 1) Positive forces: Dominant or active (A) Two places—Nhò xöù: forces—See Höõu löïc. 1) The Vulture Peak: Ñænh Linh Thöùu. 2) Negative (subordinate—inert) forces: 2) The Sky: Hö khoâng. Negative (subordinate—inert) forces— (B) Three assembles—Tam hoäi: Voâ löïc.

Two practices that help practitioners obtain diligent and do not exert efforts along the assurance of rebirth in the Pure Land: Nhò path of cultivation, nothing usually Haïnh Vaõng Sanh—See Two practices that happens; however, if we are diligent and lead to rebirth in the Pure Land. exert a great deal of effort, we will Two practices that lead to rebirth in the definitely witness different realms. These Pure Land: Nhò Haïnh Vaõng Sanh— two realms either come from within the According to Most Venerable Thích Thieàn mind or are caused by outside sources— Taâm in the Pure Land Buddhism, sentient Theo Hoøa Thöôïng Thích Thieàn Taâm beings in the Saha World who wish to be trong Nieäm Phaät Thaäp Yeáu, treân ñöôøng tu assured of rebirth, they should perfect two khoâng tinh taán thì thoâi, neáu duïng coâng practices: the practice of “disgust” at the five tinh taán, nhöùt ñònh coù caûnh giôùi. Caûnh desires and the practice of joyfulness in giôùi naày coù hai loaïi trong vaø ngoaøi khaùc vows—Theo Hoøa Thöôïng Thích Thieàn Taâm nhau. trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, 1) Internal Realms: Noäi Caûnh—See Internal chuùng sanh trong coõi Ta Baø muoán quyeát ñònh Realms. vaõng sanh veà Taây Phöông Cöïc Laïc, phaûi coù 2) External realm: Ngoaïi caûnh—See ñuû hai haïnh yeãm ly nguõ duïc vaø haân nguyeän. External realm. 1) Practice of disgust of the five desires: (B) Two realms of body and mind: Nhò giôùi Yeãm Ly Nguõ Duïc—See Practice of thaân taâm. disgust of the five desires. 1) The realm of mind: Noäi giôùi (noäi caûnh)— 2) Joyous Vows: Haân Nguyeän—See Joyous The realm of cognition. Vows. 2) The realm of the body: Ngoaïi giôùi (ngoïai Two protectors: Nhò Hoä—Hai loaïi hoä trì. caûnh)—The realm of externals (five 1) The inner, oneself, by studying and elements). following the law: Noäi hoä—Thaâm taâm (C) Two realms of Vairocana Buddha: Nhò beân trong cuûa mình, hoïc vaø tu theo Phaät Giôùi cuûa Ñöùc Phaät Tyø Loâ Giaù Na—To phaùp. illustrate the sphere of activity of 2) The outer or supporters, those who supply Vairocana Buddha, a diagram-like circle, that is needed for one’s body and mind: or square was invented, having the whole Ngoaïi hoä—Nhöõng ngöôøi yeåm trôï vaø giuùp show of saintly beings with the Buddha at ñôõ nhöõng thöù caàn thieát cho thaân vaø taâm tu the center—Ñeå dieãn taû moâi tröôøng hoaït trì. ñoäng cuûa Ñöùc Phaät Tyø Loâ Giaù Na, moät Two ranks of ordinary people: Nhò Phaøm— ñoà thò hình troøn hay vuoâng ñöôïc taïo ra See Two ordinary ranks. vôùi Ñöùc Phaät Tyø Loâ Giaù Na ôû giöõa vaø Two rats: Löôõng Thöû—The white and black Thaùnh chuùng ôû chung quanh. mice, compared with day and night, 1) The Realm of Diamond Elements: Kim wholesome

and unwholesome—Hai con Cang giôùi—This realm has the central chuoät, moät traéng moät ñen, ví vôùi ngaøy vaø party of nine circles in the center ñeâm, thieän vaø aùc. surrounded by 414 saintly beings—Kim Two realms: Nhò Caûnh. cang giôùi ñöôïc bieåu thò bôûi chín voøng troøn (A) According to Most Venerable Thích ôû giöõa vaø chung quanh laø 414 vò Thaùnh Thieàn Taâm in The Pure Land Buddhism giaû. in Theory and Practice, if we are not 2) The Realm of Matrix Repository: Thai Taïng giôùi—This realm has nine squares

in the center surrouned by 1,461 saintly 2) The external (wealth or poverty): Ngoïai beings—Thai Taïng giôùi ñöôïc bieåu thò bôûi taøi. chín oâ vuoâng ôû giöõa vaø 1461 vò Thaùnh Two rivers: Nhò haø—The two rivers, chuùng chung quanh. Niranjana where the Buddha attained Two reasons for clinging to the idea of self: enlightenment and Hiranyavati where He Nhò Ngaõ Chaáp. entered Nirvana—Hai doøng soâng, moät laø 1) The natural or intinctive cleaving soâng Ni Lieân Thieàn nôi Ñöùc Phaät thaønh ñaïo (clinging) to the idea of self or soul: Caâu vaø thöù hai laø soâng A Ly Baït Ñeà, nôi Ñöùc Phaät sinh ngaõ chaáp—Ngaõ chaáp baåm sinh, luùc nhaäp Nieát Baøn—See Nairanjana. môùi sanh ra ñaõ coù. Two rivers in India: Nhò Haø AÁn Ñoä. 2) The clinging to the idea of self developed 1) The Ganges River: Haèng Haø. as the result of erroneous reasoning: 2) The Indus River: AÁn Haø. Phaân bieät ngaõ chaáp—Ngaõ chaáp naûy sanh Two rivers and the white path: Nhò Haø Baïch ra do söï phaân bieät hay lyù luaän sai laàm cuûa Ñaïo—Thieän ñaïo giöõa hai gioøng soâng—Hai baûn thaân. doøng soâng vaø baïch ñaïo. Two recording spirits: Löôõng kieân thaàn (hai 1) Two rivers of water and fire or of desire vò thaàn ôû treân hai vai ghi cheùp taát caû caùc vieäc and hatred: Nhò haø—Hai doøng soâng thuûy laøm cuûa mình). hoûa hay hai doøng tham saân. Two rewards: Nhò Baùo—Hai loaïi quaû baùo— 2) The white path implies the pure mind and The dual reward: the vows of rebirth in the Pure Land: 1) Y baùo: Y quaû—Hoaøn caûnh vaät chaát maø Baïch ñaïo—Ñöôøng traéng—Thieän ñaïo aùm moät ngöôøi phaûi tuøy thuoäc vaøo do keát quaû chæ taâm thanh tònh vaø nguyeän vaõng sanh. cuûa nghieäp ñôøi tröôùc (Y Baùo laø theá giôùi, Two roots: Nhò Caên—Hai loaïi caên. laø coõi nöôùc, nhaø cöûa, khí cuï, non soâng, coû (A) caây, hoa laù, vaân vaân, noù laø choã ñeå cho 1) Keen (able) root: Lôïi caên. baûn thaân chuùng sanh y truï neân goïi laø y 2) Dull root: Ñoän caên. baùo)—The material environment (B) (country, home, river, trees, plants, etc...) 1) The power or ability which uses the sense on which a person depends, resulting organs to discern the truth: Chính caên—from former karma. Thaéng nghóa caên—Khaû naêng söû duïng caùc 2) Chaùnh baùo: Chaùnh quaû (Chuùng sanh do caên ñeå nhaän thöùc roõ veà chaân lyù, chöù nôi nghieäp löïc ñôøi tröôùc ñaõ taïo maø chieâu khoâng phaûi laø sôû kieán phaøm phu. caûm quaû baùo thaân ñoù. Thaân laø moät söï ñeàn 2) The sense organs as aids: Phuø caên—Phuø traû, laø quaû baùo chaùnh cuûa chuùng sanh, Traàn caên—Naêm caên hay y xöù cuûa naêm neân goïi thaân laø chaùnh baùo)—Direct caên treân thaân theå. reward, body or person. (C) Two rewards from previous incarnations: 1) Male organ: Nam caên. Löôõng taøi—The two rewards or talents from 2) Female organ: Nöõ caên. previous incarnations: Two rupakayas: Nhò Saéc Thaân—Two 1) The inner or bodily

personal conditions: rupakaya or incarnation-bodies of a Noäi taøi. Buddha—Hai loaïi saéc thaân cuûa Phaät—See Two forms of body.

1) Sambhogakaya (skt): Baùo thaân—Nhö 2) The shore of nirvana: Bæ Ngaïn—Bôø giaûi thöïc saéc thaân—See Sambhogakaya. thoaùt beân kia. 2) Nirmanakaya (skt): ÖÙng thaân—Hoùa saéc Two sides: Nhò Bieân—See Two extreme thaân—See Nirmanakaya. views. Two sages: Nhò Sö—Hai vò ñaïo sö. Two sisters: Nhò Nöõ—Two sisters who (A) Two sages or preceptors in the Lotus always accompany each other—Hai chò em Sutra: Hai vò ñaïo sö trong Kinh Phaùp thöôøng theo saùt beân nhau. Hoa. 1) The deva "merit" or "achieving" who 1) Sakyamuni Buddha: Thích Ca Nhö Lai. causes people to acquire wealth: Coâng 2) Prabhutaratna Buddha: Ña Baûo Nhö Lai. ñöùc thieän nöõ—Laøm cho ngöôøi ñöôïc cuûa (B) Two kinds of teachers: Hai loaïi thaày. caûi chaâu baùu. 1) Sages: Thaùnh sö. 2) The deva "dark" who causes people to 2) Ordinary preceptors: Phaøm sö. spend and waste: Haéc aùm nöõ—Khieán Two saints: Nhò Thaùnh. ngöôøi hao taøi toán cuûa vaø phung phí chaâu 1) Sakyamuni: Thích Ca Maâu Ni. baùu. 2) Prabhutaratna: Ña Baûo Nhö Lai. Two starting points of wholesome states: Two schools: Nhò Moân—See Two doors. Hai Phaùp Cô Baûn Veà Caùc Thieän Phaùp— Two schools of Unreal and Real: Khoâng Höõu According to The Connected Discourses of Nhò Toâng. the Buddha, Chapter Ambapali, there are two (I) The two schools in Hinayana—Tieåu Thöøa starting points of wholesome states—Theo Khoâng Höõu: Töông Öng Boä Kinh, Phaåm Ambapali, coù hai 1) Satyasiddhi Sect: Tieåu Thöøa Khoâng phaùp cô baûn veà caùc thieän phaùp. Toâng—Thaønh Thöïc Toâng. 1) Virtue that is well purified: Giôùi Kheùo 2) Kosa Sect: Tieåu Thöøa Höõu Toâng—Caâu Thanh Tònh. Xaù Toâng. a) Based upon virtue: Y cöù treân giôùi. (II) The two schools in Mahayana—Ñaïi Thöøa b) Established upon virtue: An truù treân giôùi. Khoâng Höõu: 2) View that is straight: Tri Kieán Chaùnh 1) Madhyamika School: Ñaïi Thöøa Khoâng Tröïc. Toâng—Tam Luaän Toâng. Two states: Nhò Teá—Hai coõi. 2) Dharmalaksana School: Ñaïi Thöøa Höõu 1) According to the Hinayana, nirvana and Toâng—Phaùp Töôùng Toâng. mortality: Theo Tieåu thöøa laø Nieát Baøn vaø Two shores: Nhò ngaïn—See Two shores of sanh töû. life-and-death and nirvana. 2) According to the Mahayana, the two are Two shores of life-and-death and nirvana: one: Theo Ñaïi thöøa thì caû hai chæ laø moät. Nhò Ngaïn—Hai bôø sanh töû vaø Nieát Baøn. Two superior kinds of bodhisattvas: Nhò 1) The shore of life-and-death: Sanh Töû Taêng Boà Taùt—Hai loaïi Boà Taùt. Ngaïn—The shore of mortal life—Bôø naày 1) Superior in wisdom; however, chiefly cuûa sanh töû. beneficial to self: Trí Taêng Boà Taùt—Boà Taùt ñaïi trí taêng thöôïng (töï ñoaïn aùc chöùng lyù). Tuy nhieân chính yeáu laø töï lôïi nhieàu hôn lôïi tha. 2) Superior in pity for others and devotion to their salvation: Bi Taêng Boà Taùt—Boà Taùt

ñaïi bi taêng thöôïng, vì thöông xoùt chuùng thanh vieân ñoäng baûn nguyeân. Trong caùi vieân sanh maø truï laâu trong ñôøi ñeå hoùa ñoä, chöù nguyeân môùi khôûi ra caùi so ño chaáp tröôùc. chaúng moät mình ñaéc quaû Boà Ñeà. Ngöôøi aáy bò ñoïa vaøo hai voâ nhaân luaän."— Two surpassing fruits: Nhò Thaéng Quaû— According to the Surangama Sutra, book Two surpassing fruits or rewards given by a Nine, in the

part of the ten states of formation Buddha—Hai quaû toái thaéng. skandha, the Buddha reminded Ananda: 1) Final Nirvana: Cöùu caùnh Nieát baøn. “Ananda, you should know that when the 2) Perfect enlightenment: Toaøn giaùc. good person has obtained proper knowledge Two surpassing fruits or rewards given by a and his practice of samatha, his mind is Buddha: Nhò Thaéng quaû—See Two unmoving, clear, and proper, and it cannot be surpassing fruits. disturbed by the ten kinds of demons from Two teachings: Nhò giaùo—See Dual division the heavens. He is now able to intently and of the Buddha’s teaching. thoroughly investigate the origin of all Two temporary vehicles: Löôõng Quyeàn— categories of beings. As the origin of each Löôõng quyeàn thöøa—Sravaka and Pratyeka- category becomes apparent, he can Buddha, as contrasted to the complete contemplate the source of the subtle, fleeting Bodhisattva doctrine of Mahayana—Hai and pervasive fluctuation. But if he begins to quyeàn thöøa Thanh Vaên vaø Duyeân Giaùc, ñoái speculate on that pervasive source, he could laïi vôùi Thöïc Thöøa hay Nhaát Thöøa Boà Taùt cuûa fall into error with two theories of the Phaät Giaùo Ñaïi Thöøa. absence of cause.” Two tenets in regard to things: Nhò Phaùp 1) First, perhaps this person sees no cause Chaáp—Hai loaïi phaùp chaáp. for the origin of life. Why? Since he has 1) The common or natural tendency to completely destroyed the mechanism of consider things as real: Caâu sinh phaùp production, he can, by means of the eight chaáp—Khuynh höôùng thoâng thöôøng coi hundred merits of the eye organ, see all moïi söï laø coù thaät, phaûi qua quaù trình tu beings in the swirling flow of karma taäp maø ñoaïn töø. during eighty thousand eons, dying in one 2) The tenet in regard to things as real as place and being reborn in another as they the result of false reasoning: Phaân bieät undergo transmigration. But he cannot phaùp chaáp—Nhìn thaáy söï vaät laø thaät do see beyond eighty thousand eons. bôûi söï suy nghó vaø lyù luaän sai laàm, khi Boà Therefore, he concluded that for the last Taùt thaáy ñaïo thì ñoaïn töø ñöôïc ngay. eighty thousand eons living beings in the Two theories on the absence of cause: Nhò ten directions of this and other worlds Chuûng Voâ Nhaân Luaän—Theo Kinh Thuû Laêng have come into being without any cause: Nghieâm, quyeån Chín, phaàn Thaäp Haønh AÁm Moät laø ngöôøi ñoù thaáy goác voâ nhaân. Taïi Ma, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà hai thöù sao? Ngöôøi aáy ñaõ ñöôïc sinh cô toaøn phaù, voâ nhaân nhö sau: “OÂng A Nan neân bieát caùc nhôø nhaõn caên 800 coâng ñöùc, thaáy trong ngöôøi thieän nam trong tam ma ñòa ñöôïc chính taùm vaïn kieáp: chuùng sanh theo doøng tri aáy, chính taâm yeân laëng saùng suoát. Möôøi nghieäp chaûy quanh, cheát choã ñaây, sinh loaïi Thieân ma chaúng tìm ñöôïc choã tieän, ñeå choã kia. Chæ thaáy chuùng sanh luaân hoài ñöôïc tinh nguyeân cuøng toät caên baûn cuûa 12 trong ngaàn aáy. Ngoaøi taùm vaïn kieáp ra, loaøi sinh. Ñoái trong baûn loaïi, caùi sinh cô caên baët khoâng thaáy gì nöõa. Beøn cho laø nhöõng nguyeân toû baøy. Xem xeùt caùi traïng thaùi u chuùng sanh trong theá gian möôøi phöông, ngoaøi taùm vaïn kieáp, khoâng coù nhaân töï coù.

Bôûi so ño chaáp tröôùc, maát chính bieán tri, 1) Attachment on Nihilism: Chaáp Ñoaïn ñoïa laïc vaøo ngoaïi ñaïo, meâ laàm tính Boà Kieán—See Attachment on Nihilism. Ñeà. 2) Attachment on Eternalism: Chaáp Thöôøng 2) Second, perhaps this person sees

no Kieán—See Attachment on Eternalism. cause for the end of life. And why? Since Two theories or schools stated by Hua-Yen: he perceives the origin of life, he Nhò Toâng—Hai toâng phaùi Ñaïi thöøa trong believes that people are always born as tröôøng phaùi Hoa nghieâm. people and birds are always born as birds; 1) The Dharma-Form sect: Phaùp Töôùng that crows have always been black and toâng—Töôùng toâng. swans have always been white; that 2) The Dharma-Nature sect: Phaùp Tính humans and gods have always stood toâng—Tính toâng. upright and animals have always walked Two times or periods: Nhò Thôøi—Hai thôøi. on four legs; that whiteness does not 1) Kala (skt): Ca La thôøi—Regular or fixed come from being washed and blackness hour for meals—Thöïc thôøi hay laø thôøi does not come from being dyed; and that gian coá ñònh cho caùc böõa aên. there have never been nor there will be 2) Samaya (skt): Tam muoäi da thôøi— any changes for eighty thousand eons. He Irregular or unfixed hours or times—Nhaát says: “As I now examine to the end of thôøi hay thôøi gian khoâng coá ñònh. this life, I find the same holds true. In Two tolerances: Nhò Nhaãn—See Two kinds fact, I have never seen Bodhi, so how can of patience. there be such a thing as the attainment of Two Truths: Nhò Chaân Nhö—Nhò ñeá. Bodhi? You should now realize that there (A) is no cause for the existence of any 1) The changeless essence or substance: An phenomena.” Because of this speculation, laäp chaân nhö—Baát bieán chaân nhö (vaïn he will lose proper and pervasive phaùp töùc chaân nhö)—Tuøy theo duyeân voâ knowledge, fall into externalism, and minh maø khôûi leân trong theá giôùi hieän become confused about the Bodhi nature: töôïng maø chaân tính baát bieán. Hai laø ngöôøi thaáy cuoái voâ nhaân. Taïi sao? 2) Its conditioned or ever-changing forms, Ngöôøi aáy ñoái vôùi sinh cô, ñaõ thaáy caên as in the phenomenal world: Phi an laäp nguyeân, nhö ngöôøi sinh ngöôøi, chim sanh chaân nhö—Tuøy duyeân chaân nhö (chaân chim. Con quaï thì töø xöa nay vaãn ñen, coø nhö töùc vaïn phaùp)—Tuøy theo duyeân voâ vaãn traéng. Ngöôøi vaø trôøi vaãn ñi thaúng, suùc minh maø daáy leân nhö trong theá giôùi hieän sanh vaãn ñi ngang. Saéc traéng chaúng phaûi töôïng. giaët röõa maø thaønh. Saéc ñen chaúng phaûi (B) nhuoäm maø neân. Töø taùm vaïn kieáp, khoâng 1) The inexpressible absolute, only mentally coù dôøi ñoåi. Nay heát caùi hình aáy, cuõng laïi conceivable: Ly ngoân chaân nhö—Theå nhö vaäy, maø toâi vaãn chaúng thaáy Boà Ñeà. töôùng cuûa chaân nhö voán xa lìa töôùng Theá naøo laïi coù söï thaønh Boà Ñeà? Môùi bieát ngoân ngöõ, töôùng taâm nieäm. ngaøy nay caùc vaät töôïng ñeàu goác khoâng 2) Aspects expressed in words: Y ngoân chaân nhaân. Vì so ño chaáp tröôùc nhö theá, maát nhö—Döïa vaøo ngoân ngöõ lôøi noùi giaû danh chính bieán tri, ñoïa laïc ngoaïi ñaïo, meâ laàm ñeå hieän roõ chaân töôùng. tính Boà Ñeà. (C) Two theories on reicarnation: Hai thuyeát 1) The absolute as the void (space, the sky, chaáp veà luaân hoài. the clear mirror): Khoâng chaân nhö—Lìa

heát thaûy caùc phaùp nhieãm laây, döôøng nhö by means of the twofold truth, in order to hö khoâng hay taám göông saùng, khoâng coù lead people to a right way. Though we gì trong ñoù. may speak of existence, it is temporary 2) The absolute in manifestation or and not fixed. Even non-existence or void phenomenal (images in the

mirror)—The is temporary and not fixed. So there is womb of the universe in which are all neither a real existence nor a real void. potentialities: Baát khoâng chaân nhö—Being or non-being is only an outcome of Chôn nhö ñuû heát thaûy caùc phaùp tònh, nhö causal relation and, therefore, unreal. göông saùng hieän leân muoân veû. Thus the ideal of the two extremes of (D) being and non-being is removed. 1) The Buddha nature in bonds: Taïi trieàn Therefore, when we deal with the chaân nhö—Coøn goïi laø Höõu Caáu Chaân worldly truth, the phenomenal world can Nhö, töùc laø chaân nhö ôû trong raøng buoäc. be assumed without disturbing the 2) The Buddha nature set free by the noumenal state. Likewise, when we deal manifestation of the Buddha and with the higher truth, the noumenal state Bodhisattvas: Xuaát trieàn chaân nhö—Coøn can be attained without stirring the world goïi laø Voâ Caáu Chaân Nhö, töùc laø chaân nhö of mere name. Non-existence is at the ra khoûi raøng buoäc. same time existence, and existence in (E) turn is non-existence. Form or matter is 1) The Buddha-nature defiled, as the same time the void, and the void is at unenlightened man (water lily with its the same time form or matter—Theo roots in the mud): Höõu caáu chaân nhö— Trung Luaän Quaùn cho raèng chö Phaät Chaân nhö coù bôïn nhô, nhö trong tröôøng trong quaù khöù ñaõ tuyeân thuyeát nhöõng hôïp chuùng sanh laø nhöõng ngöôøi chöa giaùc giaùo lyù cuûa mình cho chuùng sanh baèng ngoä (luïc bình baùm reã trong buøn). phöông tieän ‘nhò ñeá’ nhaèm höôùng daãn 2) The pure Buddha-nature, purified or chuùng sanh vaøo chaùnh ñaïo. Duø chuùng ta bright as the full moon: Voâ caáu chaân coù theå noùi ñeán söï höõu, nhöng noù giaû taïm nhö—Chaân nhö khoâng bôïn nhô, nhö nôi vaø baát oån. Ngay caû söï phi höõu hay khoâng chö Phaät hieån hieän Phaät taùnh thanh tònh cuõng giaû taïm vaø baát oån. Vì vaäy khoâng coù vaø trong saùng nhö traêng raèm. söï höõu thöïc söï, cuõng khoâng coù caùi khoâng (F) ñích thöïc. Höõu theå vaø voâ theå chæ laø haäu 1) Relative truth: Chaân lyù töông ñoái—See quaû cuûa töông quan nhaân quaû vaø do ñoù, Relative truth. khoâng coù thöïc. Nhö vaäy lyù töôûng cuûa hai 2) The ultimate Truth: Tuyeät ñaõi chaân cöïc ñoan ‘höõu theå’ vaø ‘voâ theå’ ñeàu bò xoùa nhö—See Ultimate Truth (2). boû. Vì vaäy khi chuùng ta ñeà caäp ñeán ‘tuïc (G) ñeá’ chuùng ta coù theå noùi veà theá giôùi hieän 1) The superficial Truth: Tuïc ñeá—Relative töôïng maø khoâng laøm ñieân ñaûo theá giôùi truth—Relative or conventional truth of baûn tính. Cuõng nhö vaäy, khi ñeà caäp ñeán the mundane world subject to delusion. ‘chaân ñeá’ chuùng ta coù theå vöôn tôùi theá 2) Ultimate Truth: Chaân ñeá—Supreme truth. giôùi baûn tính , maø khoâng laøm xaùo troän theá (H) Two forms of statement: Hai loaïi chaân giôùi hieän töôïng hay theá giôùi giaû danh. Phi lyù—According to the Madhyamika höõu cuõng laø höõu. Danh hình vaø töôùng saéc Sastra, the Buddhas in the past ñoàng thôøi laø khoâng, vaø roài khoâng cuõng laø proclaimed their teachings to the people hình danh saéc töôùng.

(H1) direction should the practitioner escape?” 1) Ultimate Truth: Paramattha-saccam (p)— The Pure Land School expresses the same Paramartha-satya (skt)—Absolute idea with the words: “The seven-jewelled Truth—Reality or ultimate truth— lotus pond is in front of him, the cauldron of Supreme truth—Chaân ñeá—See Ultimate boiling oil

above the fire pit is behind him; Truth (3). the Buddha Recitation practitioner should 2) Conventional Truth: Sammuti-saccam proceed straight ahead. If the practiotioner (p)—Samvrti-satya (skt)—Tuïc ñeá— does not see any sign of progress, it is Relative truth—Superficial truth, or because he himself lacks strong will and is ordinary ideas of things—Chaân lyù quy lazy. In this connection, an Elder Master once öôùc—Relative or conventional truth of sternly admonished the assembly the mundane world subject to delusion— “The way people today seek the Dahrma is See Conventional Truth. cause for lamentation, (H2) Still outside the door, they are puzzled in so 1) Royal law: Vöông phaùp. many ways! 2) Buddha law: Phaät phaùp. Thinking they have reached the Sage-Two types of arising: Nhò Khôûi—See Two Emperor’s jade city, types of arising of errors or delusions. They have in fact stopped mid-way, at the Two types of arising of errors or delusions: mountain pass!” Nhò Khôûi. If the practitioner exerts the utmost effort 1) Errors or delusions that arise naturally without interruption, he will, in time, arrive at among people: Caâu Sinh Khôûi—Phieàn the realm of one-pointedness of mind. naõo khôûi leân töï nhieân. According to Most Venerable Thích Thieàn 2) Delusions arising from reasoning and Taâm in The Pure Land Buddhism in Theory teaching: Phaân Bieät Khôûi—Döïa theo taø and Practice, this sphere of undivided giaùo taø sö maø lyù luaän tö duy thì goïi laø attentiveness has two levels, superficial and phaân bieät khôûi. subtle, called the level of phenomena and the Two types of one-pointedness of mind: level of noumenon—Ngöôøi nieäm Phaät phaûi Theory and practice—Nhò Nhaát Taâm—The thieát thöïc duïng coâng, trong tuyeät caû töôùng thò practitioner of Buddha Recitation should phi nhôn ngaõ khoâng thaáy thaân taâm, ngoaøi döùt strive earnestly to achieve a dual goal. heát töôùng khoâng saéc luïc traàn chaúng coøn caûnh Internally, he should eliminate of right and giôùi, duy coù moät caâu Phaät hieäu roõ raøng hieän wrong, mine and yours, becoming oblivious tieàn. Söï duïng coâng chí cöïc naày, nhö ngöôøi to body and mind. Externally, he should xöa ñaõ neâu leân caâu hoûi: “Tröôùc maët coù coïp completely sever the marks of Emptiness, döõ, sau löng coù baày choù soùi, beân traùi laø vaùch form and the Six Dusts, to the point where he nuùi cao, beân maët laø vöïc saâu thaúm; trong hoaøn no longer grasps at external realms, only the caûnh aáy haønh nhaân phaûi vöôït ñi ngaû naøo?” sacred name of Amitabha Buddha remains Beân Tònh Ñoä baûo: “Ao sen baûy baùu tröôùc before him. This utmost exertion of effort maët, vaïc daàu loø löûa phía sau, ngöôøi nieäm was best described by the ancients with the Phaät phaûi nhöùt höôùng ñi tôùi.” Khi tu haønh following image: “In front of him are chöa thaáy coù ñieåm tieán boä naøo, laø bôûi chính ferocious tigers, behind a pack of wolves, on mình coøn yeáu heøn bieáng treã. Cuõng trong tình the left a high mountainside, on the right a traïng aáy, khi xöa ngaøi Ñoång Sôn ñaõ nghieâm deep precipice. In such a situation, in which traùch trong chuùng:

“Ngöôøi nay hoïc ñaïo nghó maø than and Pratyeka-Buddhas. Together they Ngoaøi cöûa phaân vaân bieát maáy ngaøn constitute what is called Theravada or Töôûng ñeán ngoïc kinh trieàu Thaùnh chuùa Southern Buddhism: Hai trong boán coã xe Giöõa ñöôøng döøng böôùc aûi ñoàng quang!” lôùn trong Phaät giaùo, ñoù laø Thanh

Vaên vaø Neáu duïng coâng ñeán möùc cuøng cöïc, laâu ngaøy Duyeân Giaùc (hai thöøa coøn laïi cuõng laø toái khoâng giaùn ñoaïn, haønh giaû seõ ñi ñeán caûnh thöôïng thöøa Boà Taùt vaø Phaät). Theo Phaät giôùi nhöùt taâm. Theo Hoøa Thöôïng Thích Thieàn giaùo Ñaïi Thöøa thì Nhò Thöøa bao goàm Taâm trong Nieäm Phaät Thaäp Yeáu, caûnh nhöùt Thanh Vaên vaø Duyeân Giaùc. Nhò thöøa taïo taâm baát loaïn naày coù hai möùc caïn saâu, goïi laø thaønh Phaät giaùo Nguyeân thuûy hay Nam Söï Nhöùt Taâm, vaø Lyù Nhöùt Taâm. Toâng—See Sravakas, Pratyeka-buddhas, 1) One-pointedness of mind at the level of and Bodhisattvas. phenomena: Söï nhöùt taâm—See One- (C) According to the Lotus Sutra, Sravakas pointedness of mind at the level of (thanh vaên) and Pratyekas also become phenomena. Buddhas. The “Two Vehicles” of “Three” 2) One-pointedness of mind at the and “One,” the three being the pre-Lotus noumenon level: Lyù nhöùt taâm—See One- ideas of Sravaka, Pratyeka and pointedness of mind at the noumenon Bodhisattva, the one being the doctrine of level. the Lotus Sutra which combined all three Two universal bases of meditation: Nhò in one: Tam Nhaát Nhò Thöøa—Coù ba haøng Quaùn—Hai loaïi quaùn. nhò thöøa tröôùc khi Phaät thuyeát Kinh Phaùp 1) The external forms or the phenomenal Hoa laø Thanh Vaên, Duyeân Giaùc vaø Boà meditation: Söï quaùn—Quaùn saùt hình thöùc Taùt, khi tôùi hoäi Phaùp Hoa thì taát caû ñeàu beân ngoaøi hay söï quaùn ñeàu do nhaân ñaõ ñöôïc thaønh thuïc ñeå ñi vaøo Nhöùt Thöøa. duyeân maø sanh dieät. —Theo Kinh Phaùp Hoa thì hai thöøa 2) Meditation on the real or underlying Thanh Vaên vaø Duyeân Giaùc cuõng thaønh nature: Lyù quaùn—Quaùn thöïc taùnh cuûa Phaät (Nhò thöøa taùc Phaät) vaïn phaùp hay quaùn taùnh khoâng. Two vehicles of Sravakas and Pratyeka- Two values of observing commandments: buddha: Dviyana (skt)—Nhò Thöøa Thanh Nhò trì—See Two modes of practices. Giaùc—Hai thöøa Thanh Vaên vaø Duyeân Giaùc. Two vehicles: Dviyana (skt)—Nhò Thöøa— Two voids: Nhò Khoâng—Hai khoâng—Two Two vehicles conveying to the final goal— voids (Unrealities or Immaterialities): Hai thöøa ñöa chuùng sanh ñeán cöùu caùnh. (A) (A) Mahayana and Hinayana: Ñaïi vaø Tieåu 1) The non-reality of the atman, the soul, thöøa—The two vehicles conveying to the the person: Ngaõ khoâng (Nhaân khoâng). final goal—Hai thöøa ñöa chuùng sanh ñeán 2) The non-reality of things: Phaùp khoâng. ñích cuoái cuøng—See Hinayana and (B) Mahayana. 1) Nothing has a nature of its own: Taùnh (B) The first two of the four big vehicles in khoâng—Khoâng coù thöù gì coù thöïc taùnh cuûa Buddhism, which are namely: Sravakas chính noù. (Sravakahood) and Pratyeka-buddhas 2) Nothing has a nature of its own; (Pratyekabuddhahood). The other two are therefore, its form is unreal (forms are supreme vehicles of Bodhisattvas and only temporary names): Töôùng khoâng—Buddhas. According to the Mahayana, the Vì phaùp khoâng coù thöïc taùnh cuûa chính noù two vehicles are those of the Sravaskas

neân hình töôùng cuûa noù cuõng laø khoâng 1) The way of reincarnation or mortality: thaät. Höõu laäu ñaïo—Con ñöôøng cuûa taùi sanh (C) hay sanh töû. 1) The meditation that things are 2) The enlightened way of escape from unproduced , having no individual or miseries of transmigration: Voâ laäu ñaïo— separate nature (all

things are void and Con ñöôøng giaùc ngoä vaø giaûi thoaùt moïi unreal): Voâ sinh quaùn—Thieàn quaùn chö khoå ñau cuûa luaân hoài sanh töû. phaùp khoâng sinh, khoâng coù caù taùnh cuûa (D) rieâng noù. 1) The way of instructions: Giaùo ñaïo—Ñaïo 2) Because things are void and unreal; giaùo laø phöông tieän. therefore, they are formless: Voâ töôùng 2) The way of realization: Chöùng ñaïo— quaùn—Vì chö phaùp khoâng thaät neân chuùng Thöïc chöùng con ñöôøng cuûa chö Phaät. khoâng coù hình töôùng. Two ways of attaining liberation in the Pure (D) According to the T'ien-T'ai—Theo Land Sect: Tònh Ñoä Nhò Hoaønh—Hai caùch tröôøng phaùi Thieân Thai: giaûi thoaùt trong Tònh Ñoä Toâng. 1) The bhutatathata is devoid of all 1) By discipline to attain to temporary impurity: Nhö thöïc khoâng—Trong theå nirvana: Hoaønh Xuaát—Baèng trì trai giöõ chaân nhö khoâng voïng nhieãm. giôùi vaø tu haønh thieàn ñònh maø haønh giaû 2) The bhutatathata is full of merit or ñöôïc sanh vaøo coõi hoùa ñoä phöông tieän. achievement: Nhö thöïc baát khoâng— 2) Happy salvation to Amitabha's paradise Trong theå chaân nhö ñaõ coù ñuû taát caû coâng through trust in him: Hoaønh Sieâu—Nghe ñöùc voâ laäu. baûn nguyeän cuûa Ñöùc Phaät A Di Ñaø maø Two ways: Nhò Ñaïo—Hai ñaïo. phaùt tín taâm nieäm hoàng danh cuûa ngaøi seõ (A) ñöôïc vaõng sanh vaøo coõi baùo ñoä chaân 1) The open or unhindered way, or the way thöïc. of removing all obstacles or intervention Two ways in the current of transmigration: (delusions): Voâ ngaïi ñaïo—Voâ giaùn ñaïo Nhò Löu—Hai doøng löu chuyeån luaân hoài. hay ñaïo ñoaïn tröø nhöõng chöôùng ngaïi caàn 1) To flow with it in continual reincarnation: phaûi ñoaïn tröø. Thuaän löu—Nhaân quaû taùi sanh löu 2) The way of release by realization of chuyeån. truth: Giaûi thoaùt ñaïo—Con ñöôøng giaûi 2) To resist it and seek a way of escape by thoaùt baèng thöïc chöùng chaân lyù. getting rid of life's delusions: Nghòch (B) löu—Choáng laïi thuaän löu vaø tìm giaûi 1) The hard way of works, by practicing the thoaùt khoûi caûnh ñôøi ñau khoå. six paramitas and other diciplines: Nan Two ways of entering the truth: Nhò Nhaäp— haønh ñaïo—Con ñöôøng khoù baèng thöïc Hai loái nhaäp ñaïo. haønh luïc Ba La Maät cuõng nhö nhöõng giôùi 1) Entering by conviction intellectually that luaät khaùc. all sentient beings have the Buddha- 2) The easy way of salvation, by recitation nature: Lyù nhaäp—Thaáu nhaäp lyù tính raèng or invocation of Amitabha: Dò haønh taát caû chuùng sanh ñeàu coù chaân nhö Phaät ñaïo—Con ñöôøng deã baèng caùch nieäm taùnh. hoàng danh Phaät A Di Ñaø. 2) Entering by proving it in practice: Haønh (C) nhaäp—Thaáu nhaäp vaøo haïnh tu.

Two ways of passing over or bliss: Nhò * Tzong-Yueh was the head monk at Tao-Wu Sieâu—Hai caùch sieâu thoaùt. Monastery, and on one occasion he led a 1) The lengthwise or long way of Hinayana: group of monks on a journey to visit Zen master Yun-Kai Zhi. After only a few Thuï sieâu—Con ñöôøng doïc hay ñöôøng sentences of conversation, Zhi knew that tröôøng cuûa Tieåu thöøa. Tzong-Yueh possessed special ability. Zhi 2) The crosswise or short way of Mahayana: laughed and said: "I observe that your breath Hoaønh sieâu—Ñöôøng ngang hay ñöôøng taét is unusual. Why is it that when you speak cuûa Ñaïi thöøa. your breath is like that of a drunkard?" Two wheels: Nhò Luaân—Hai baùnh xe. Tzong-Yueh's face became flushed and he (A)

broke out in sweat, and he said: “I hope the 1) The wheel of Meditation: Ñònh luaân. master won’t spare your compassion.” Zhi 2) The wheel of Wisdom: Tueä luaän. continued to talk to Tzong-Yueh, goading (B) him. Tzong-Yueh was flushed and didn’t understand. He asked to have a private 1) The wheel of food (physical wheel): interview with Zhi. In the abbot’s room, Zhi Thöïc luaân. asked Tzong-Yueh: “Have you ever seen Zen 2) The wheel of dharma (spiritual wheel): master Fa-Chang?” Tzong-Yueh said: “I have Phaùp luaân. read the record of his talks. I understood it all, Two wings of meditation and wisdom: Hai so I don’t want to see him.”—Sö laøm “thuû caùnh thieàn ñònh vaø trí tueä. chuùng” ôû tu vieän Ñaïo Ngoä, trong moät dòp Two wrong views: Nhò Kieán—Hai loaïi taø höôùng daãn Taêng chuùng ñeán yeát kieán Hoøa kieán. Thöôïng Trí ôû Vaân Caùi. Sau moät vaøi caâu ñaøm (A) luaän, thieàn sö Trí ñaõ bieát ñöôïc bieät taøi cuûa sö. Hoøa Thöôïng Trí beøn cöôøi baûo: “Xem thuû toïa 1) Holding to the real existence of material khí chaát phi phaøm, taïi sao thoát ra lôøi döôøng things: Höõu kieán—YÙ kieán coá chaáp cho nhö keû say?” Sö ñoû maët xuaát moà hoâi thöa: raèng vaïn vaät laø thöïc höõu. “Cuùi mong Hoøa Thöôïng chaúng tieác töø bi.” 2) Holding to their entire unreality: Voâ Hoøa thöôïng Trí laïi duøng lôøi chaâm chích theâm. kieán—YÙ kieán coá chaáp cho raèng vaïn vaät Sö môø mòt, lieàn xin nhaäp thaát tham vaán rieâng laø khoâng coù thöïc. vôùi Hoøa Thöôïng. Hoøa thöôïng Trí hoûi: “OÂng (B) ñaõ töøng thaáy Hoøa thöôïng Phaùp Xöôùng 1) Holding to the view of total annihilation: chaêng?” Sö thöa: “Coù töøng xem ngöõ luïc cuûa Ñoaïn kieán. Ngaøi, töï hieåu roõ, chöù khoâng mong thaáy.” 2) Holding to the view of permanence or * Zen master Zhi continued to ask Tzong-Yueh: “Have you seen Zen master Tung-Shan immortality. The view that personality is Wen?” Tzong-Yueh said: “Kuan-Hsi’s permanent: Thöôøng kieán—Taø kieán cho disciples don’t have any brains. If you put on raèng caùi ngaõ tröôøng toàn. a cotton garment that smells like piss, what Type: Moâ hình—Kieåu maãu. good is it?” Zhi said: “You should go and Typical feature: Neùt tieâu bieåu. practice at that place that smells like piss.” Tzong-Yueh Tou-Shuai: Thieàn sö Tuøng Duyeät Following Zhi’s instructions, Tzong-Yueh Ñaåu Suaát—Zen master Tzong-Yueh Tou-Shuai went and practiced with Zen master Wen at was born in 1044 in Kan-Chou, a place in modern Tung-Shan, and deeply realized his great Jiang-Xi province—Thieàn sö Tuøng Duyeät Ñaåu teaching. Later Tzong-Yueh returned to see Suaát sanh naêm 1044 taïi Caùm Chaâu, baây giôø laø Zen master Zhi. Zhi asked: “Now that you’ve tænh Giang Taây. seen Kuan-Xi’s disciples, what about the great matter?” Tzong-Yueh said: “Had it not

been for your instructions, it would have trong thieân haï xem thaáy trong maét moät gioït slipped past me my entire life.” Tzong-Yueh maùu, chôù coù ñoåi saân laøm hyû ngöôøi tieáu ngaïo then bowed and retreated—Hoøa Thöôïng Trí yeân Haø ñoù chaêng? Sö im laëng giaây laâu noùi: hoûi tieáp: “Töøng thaáy Hoøa thöôïng Vaên ôû Ñoäng “Thoåi leân moät baûn thaêng bình nhaïc, mong Sôn chaêng?” Tuøng Duyeät thöa: “Ngöôøi Quan ñöôïc sanh bình chöa heát saàu.” Taây voâ naõo, mang moät caùi quaàn vaûi khai nöôùc * One day Zen master Tou-Shuai enterd the ñaùi, coù choã naøo hay?” Hoøa thöôïng Trí noùi hall to address the monks, saying: “Fist comes ngay:

“OÂng neân ñeán ngay choã khai nöôùc ñaùi the new spring, and then it’s the beginning of aáy maø tham vaán.” Sö theo lôøi daïy cuûa Hoøa summer. The four seasons pass like a shuttle. thöôïng Trí, tìm ñeán yeát kieán Hoøa thöôïng Vaên Before you know it, a red-faced baby has vaø thaâm nhaän ñöôïc aùo chæ. Sö trôû laïi yeát kieán turned into an old white-hair. You must truly Hoøa thöôïng Trí. Trí hoûi: “Sau khi thaáy ngöôøi exert yourself and use extraordinary effort. Quan Taây ñaïi söï theá naøo?” Sö thöa: “Neáu Cultivate your own field, and don’t steal chaúng ñöôïc Hoøa Thöôïng chæ daïy, ñaõ luoáng someone else’s seedings. Applying yourself qua moät ñôøi.” Sö beøn leã taï Hoøa Thöôïng Trí in this way, your cultivation will certainly maø lui ra. result in finally seeing the white ox on snow * One time he entered the hall to address the mountain.”—Moät hoâm sö thöôïng ñöôøng monks, saying: “When a person’ eyes and thuyeát phaùp: “Môùi thaáy taân xuaân laïi sang ñaàu ears are clear, then he resides in a remote haï, boán muøa döôøng teân saùng toái nhö thoi, mountain valley. The autumn wind rustles the boãng chôït maët hoàng trôû thaønh ñaàu baïc, caàn ancient pines and the autumn moon reflects phaûi noã löïc rieâng duïng tinh thaàn, caøy laáy from the cold waters. A patch-robed monk vöôøn ruoäng cuûa mình, chôù phaïm luùa maï cuûa who reaches that place must go still further to ngöôøi, tuy nhieân nhö theá keùo caøy mang böøa, realize the truth, for this is still just two apes phaûi laø con traâu traéng ôû nuùi Tuyeát môùi ñöôïc. with four tails hanging down.” After saying Haõy noùi loã muõi ôû choã naøo? Sö im laëng giaây this the master shouted—Moät laàn sö thöôïng laâu laïi noùi: “Baäy! Baäy!” ñöôøng thuyeát phaùp: “Tai maét moät beà trong, ôû * In the winter of 1091, after bathing, the yeân trong hang vaéng, gioù thu vaøo coå tuøng, master assembled the monks and recited this traêng thu sanh soâng bieác. Thieàn Taêng khi aáy verse: laïi caàu chôn, hai con khæ ñoät boán ñuoâi duoãi.” “After forty-eight years, Noùi xong sö beøn heùt leân moät tieáng. Sacred and mundane are completely * Another time Tou-Shuai entered the hall to killed off, address the monks, saying: “I can’t Although not heroic, differentiate anything. I see a hard-shelled The Longan road is slippery.” turtle and I mistakenly call it soft-shelled. I Vaøo muøa ñoâng naêm 1091, sau khi taém goäi, sö can’t talk any wondrous talk, or speak about hoïp Taêng chuùng laïi noùi keä: truth. I just flap my lips and drum my tongue. “Boán möôi taùm naêm, When all the monks in the world see me, they Thaùnh phaøm gieát saïch, laugh so hard in derision that their tears turn Chaúng phaûi anh huøng, to blood. Don’t I turn their derision to Long An ñöôøng trôn.” happiness? Are you laughing at me now?” * Upon finishing the verse, the master passed After a pause, the master said: “I blow a light away (still sitting). He received posthumous hearted tune on my flute and it causes people title of “True Stillness Zen Master.”—Noùi to forget a lifetime of troubles.”—Moät laàn xong sö ngoài yeân thò tòch, ñöôïc vua ban danh khaùc sö thöôïng ñöôøng thuyeát phaùp: “Ñaåu hieäu “Chôn Tònh Thieàn Sö.” Suaát troïn khoâng bieän bieät, laïi keâu ruøa ñen laø Tzu-Hsuan: Töû Tuyeàn—See Tsu-Hsuan. traïnh, khoâng theå noùi dieäu baøn huyeàn, chæ bieát Tzu-Ming: Töø Minh Sôû Vieän Thieàn Sö—See khua moâi ñoäng löôõi, khieán cho Thieàn Taêng Tzu-Ming-Chu-Yuan.

Tzu-Ming-Chu-Yuan: Thieàn Sö Töø Minh Sôû thöôïng ñöôøng: “Thuoác nhieàu beänh laém, löôùi Vieän—Zen master Tzu-Ming-Sôû Vieän ôû Thaïch daøy caù ñaëc.” Lieàn böôùc xuoáng toøa. Söông sanh naêm 986, laø ñeä töû cuûa Fan-Yang- * Shi-Shuang received honors from Emperor Shan-Chou—Thieàn Sö Töø Minh Sôû Vieän ôû Thaïch Ren-Zong, and during the return trip to his Söông sanh naêm 986, laø ñeä töû cuûa Thieàn Sö Phaàn temple he said to his attendant: “I feel a Döông Thieän Chaâu. paralizing wind.” Shi-Shuang’s mouth * Tzu-Ming came to Fen-Yang for more than became crooked. His attendant stopped and two years. One day he asked Zen master Fen- said: “What should we do? You’ve spent Yang: “I’ve been here for two years and you your whole life cursing the Buddhas and haven’t given me any instruction! You’ve just reviling the ancestors. So now what can you increased the world’s vulgarity, dust, and toil, do?” Shi-Shuang said: “Don’t worry. I’ll while the years and months fly away. Even straighten it for you.” He then used his hand what I knew before is no longer clear, and to straighten his mouth. Then Shi-Shuang I’ve lost whatever good came from leaving said: “From now on I won’t play any more home.” But before Shi-Shuang could finish jokes on you.” The next year, on the fifth day speaking, Fen-Yang glared at him fiercely of the first month, the master passed away— and cursed him, saying: “What you know is Sö ñeán kinh nhaän danh döï töø vua Toáng Nhôn vile! How dare you sell me short!” So saying, Toâng, treân ñöôøng trôû veà sö truùng phong, sö Fen-Yang picked up his staff to drive Shi- baûo thò giaû: Ta vöøa bò truùng phong.” Mieäng sö Shang away. Shi-Shuang tried to plead with meùo qua moät beân. Thò giaû noùi: “Luùc bình him, but Fen-Yang covered Shi-Shuang's thöôøng quôû Phaät maéng Toå, hoâm nay laïi theá mouth with his hand. At that moment, Shi- aáy?” Sö baûo: “Ñöøng lo, ta seõ vì ngöôi söûa Shuang realized great enlightenment. He then ngay laïi.” Noùi xong sö laáy tay söûa laïi, mieäng exclaimed: “It’s knowing the extraordinary ngay nhö cuõ, sö noùi: “Töø nay veà sau chaúng emotion of Lin-Chih’s way!”—Sö ñeán Phaàn nhoïc ñeán ngöôi.” Sö noùi: “Töø ñaây veà sau Döông ñaõ hai naêm maø chöa ñöôïc nhaäp thaát chaúng giôûn vôùi ngöôi nöõa.” Ñeán naêm sau (thaáy taùnh ñeå ñöôïc thaày goïi vaøo trong tröôïng (1041) ngaøy naêm thaùng gieâng, sö thò tòch. thaát daïy rieâng). Moãi khi sö vaøo thöa hoûi, chæ Tzu-Yun: Töø Vaân—Name of a noted monk bò Phaàn Döông maéng chöûi thaäm teä, hoaëc nghe during the Sung dynasty—Töø Vaân laø teân cuûa moät cheâ bai nhöõng vò khaùc, neáu coù daïy baûo chæ vò sö noåi tieáng ñôøi nhaø Toáng (ngaøi Linh ÖÙng ôû toaøn laø lôøi theá tuïc thoâ bæ. Moät hoâm sö traùch: chuøa Thieân Truùc Linh Sôn, thuoäc tænh Haøng Chaâu. “Töø ngaøy ñeán phaùp tòch naøy ñaõ qua maát hai Ngaøi teân laø Tuaân Thöùc, töï laø Trí Baïch, sö queâ naêm maø chaúng ñöôïc daïy baûo, chæ laøm taêng Ninh Haûi Thieân Thai. Sö töøng ñoát moät ngoùn tay tröôûng nieäm theá tuïc traàn lao, naêm thaùng qua tröôùc töôïng Ñöùc Phoå Hieàn ôû chuøa Quoác Thanh nhanh vieäc mình chaúng saùng, maát caùi lôïi cuûa phaùt nguyeän truyeàn baù giaùo lyù Thieân Thai. Ngaøi keû xuaát gia.” Sö noùi chöa döùt, Phaàn Döông ñöôïc vua Toáng Chaân Toâng ban cho töôùc hieäu Töø nhìn thaúng vaøo sö maéng: “Ñaây laø aùc tri thöùc Vaân. Ngaøi thò tòch naêm 69 tuoåi). daùm cheâ traùch ta.” Phaàn Döông noåi noùng caàm gaäy ñuoåi

ñaùnh. Sö toan la caàu cöùu, Phaàn Döông lieàn buïm mieäng sö. Sö chôït ñaïi ngoä, noùi: “Môùi bieát ñaïo cuûa Laâm Teá vöôït ngoaøi thöôøng tình.” Sö ôû laïi ñaây haàu haï baûy naêm. * One day, Shi-Shuang addressed the monks, saying: “The more medicine that is used, the worse the disease becomes. The finer the fishing net mesh, the more fish that escape.” Shi-Shuang then left the hall—Moät hoâm sö

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